In this dissertation, I argue that Cicero has two primary, interdependent aims in De finibus: the critical assessment of the dominant ethical positions, and the education of his readers. These aims are accomplished through four key devices. First, Cicero develops flat, useful readings of the dominant ethical positions without rejecting eudaimonism itself. This allows Cicero to demonstrate Academic practices while also insisting upon the importance of virtue, which suggests the best ethical view for Cicero is a skeptically grounded eudaimonism. Second, the arrangement of the text in reverse chronological order dramatically enacts Cicero’s own alternative to the cradle argument on which the dominant positions rely. Third, he uses truth-disclosive terminology to suggest the relative strength of different positions. Fourth, he obscures his own position, if he has one, in several ways over the course of the text. Cicero uses each of these devices to direct De finibus at the interlocutors and at the readers. The relative successes and failures of philosophical positions in the dialogue instruct the readers about the general terrain of ethical discourse. In learning about ethics, the readers are ideally thinking more critically about the principles on which they guide their lives and become better people. As better people, they might also become the virtuous citizens who could steady Roman politics again. Cicero is in some sense concerned with the impact of De finibus on the political future of Rome even when he deals with the minutiae, down to the knuckle bone, of Hellenistic ethics.
Cicero and Stoicism book. Read reviews from world's largest community for readers. Marcus Tullius Cicero (106-43 BCE) was a Roman statesman, orator, law... This booklet collects 10 essays written by philosophy professor and Stoic practitioner Massimo Pigliucci, covering some of Cicero’s most important writings on Stoic philosophy: De Finibus Bonorum et Malorum (On The Ends of Good and Evil), Paradoxa Stoicorum (Stoic Paradoxes), and Tusculanae Quaestiones (Tusculan Disputations). ...more. Massimo Pigliucci is the K.D. Irani Professor of Philosophy at the City College of New York. His scholarly interests are in the philosophy of science and the nature of pseudoscience. He studies and practices modern Stoicism. See what's new with book lending at the Internet Archive. De finibus bonorum et malorum. Item Preview. remove-circle. Book digitized by Google and uploaded to the Internet Archive by user tpb. Latin and English on opposite pages. “The text of this edition is founded on that of Madvig dated 1876.”--Introd. Bibliographical notes: p. xxv-xxvii. Addeddate. The text was initially derived from Cicero's De finibus bonorum et malorum (On Good and Evil Ends). — Excerpted from Lorem ipsum on Wikipedia, the free encyclopedia. 36675Lorem ipsum. Lorem ipsum dolor sit amet, consectetuer adipiscing elit. Aenean commodo ligula eget dolor. Aenean massa. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. In preparation for Stoic Camp New York 2015 I have been going over parts of Cicero’s De Finibus Bonorum et Malorum (On the Ends of Goods and Evils). Its five books make up a commentary on rival philosophical schools, where Cicero argues against Epicureanism (books I and II), has Marcus Porcius Cato explain to him Stoic philosophy (book III), raises objections to Stoicism (book IV), and discusses and criticizes in dialogue form the Academics and their doctrines (book V). In this multi-part essay I will focus on book III, where Cato explains to Cicero the basics of Stoicism. Interestingly, the