

## 1: Cicero's three books touching the nature of the gods (Book, ) [[www.enganchecubano.com](http://www.enganchecubano.com)]

*Cicero's three books touching the nature of the gods done into English, with notes and illustrations.. [Marcus Tullius Cicero] -- [2], cxi, [2], [www.enganchecubano.com](http://www.enganchecubano.com) edition in English of the author's De natura deorum--NUC pre [www.enganchecubano.com](http://www.enganchecubano.com) on p.*

Today the majority of humankind worships a single God. Although this God is said to be all loving and wanting peace for his worshippers there is very little peace among the three religions based on common theology. Judaism, Christianity and Islam all foster hatred for one another, causing millions of deaths and untold suffering for hundreds of years. This book explores the mythic, historical, and archaeological record to illustrate the history of these conflicts. The Gods of Man also looks at how monotheism eventually dominated and destroyed the ancient and peaceful goddess traditions that had existed for thousands of years before. Is the God of today simply used to enforce government edicts, justify war and to control society? Varner has written several articles and books on ancient religions, folklore and mythology. The book was born out of a desire to lift your spirit. As we look around us today, we see a lot of pain and sorrow and misery. We are told that whatsoever a man thinks in his heart so is he. The idea behind the book is to help you to think good thoughts and to lift your minds from horizontal things to vertical things. The book tells that faith is also amazing. For the person who truly wants to seek God and learn to please Him, Hebrews In fact, without it, no one can please God. Ian Barbour offers analyses of the shape and import of evolutionary theory, indeterminacy, neuroscience, information theory, and artificial intelligence. He also addresses deeper philosophical issues and the idea of nature itself. Then Barbour advances to the interconnected religious questions at the core of contemporary debate: Does religion itself evolve? How does God act in nature? Find Your eBooks Here!

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Texts about Cicero 1. At the time, high political offices in Rome, though technically achieved by winning elections, were almost exclusively controlled by a group of wealthy aristocratic families that had held them for many generations. But Cicero had a great deal of political ambition; at a very young age he chose as his motto the same one Achilles was said to have had: Lacking the advantages of a proper ancestry, there were essentially only two career options open to him. One was a military career, since military success was thought to result from exceptional personal qualities and could lead to popularity and therefore political opportunity as was the case much later for American presidents Ulysses S. Grant and Dwight D. Cicero, however, was no soldier. He hated war, and served in the military only very briefly as a young man. Instead, Cicero chose a career in the law. To prepare for this career, he studied jurisprudence, rhetoric, and philosophy. When he felt he was ready, he began taking part in legal cases. A career in the law could lead to political success for several reasons, all of which are still relevant today. First, a lawyer would gain a great deal of experience in making speeches. Second, he there were no female lawyers in Rome could also gain exposure and popularity from high-profile cases. Cicero proved to be an excellent orator and lawyer, and a shrewd politician. He was elected to each of the principle Roman offices quaestor, aedile, praetor, and consul on his first try and at the earliest age at which he was legally allowed to run for them. Having held office made him a member of the Roman Senate. This body had no formal authority -- it could only offer advice -- but its advice was almost always followed. He was, as can be imagined, very proud of his successes. Though this is not the place for a long discussion of Roman government, it should be noted that the Roman republic was not a democracy. It was really more of an oligarchy than anything else, with a few men wielding almost all economic and political power. During his term as consul the highest Roman office in 63 B. Cicero was proud of this too, claiming that he had singlehandedly saved the commonwealth; many of his contemporaries and many later commentators have suggested that he exaggerated the magnitude of his success. But there can be little doubt that Cicero enjoyed widespread popularity at this time - though his policy regarding the Catilinarian conspirators had also made him enemies, and the executions without trial gave them an opening. The next few years were very turbulent, and in 60 B. Julius Caesar, Pompey, and Crassus often referred to today as the First Triumvirate combined their resources and took control of Roman politics. Recognizing his popularity and talents, they made several attempts to get Cicero to join them, but Cicero hesitated and eventually refused, preferring to remain loyal to the Senate and the idea of the Republic. This left him open to attacks by his enemies, and in January of 58 B. This proposal led to rioting and physical attacks on Cicero, who fled the city. Cicero was forbidden to live within miles of Italy, and all his property was confiscated. This exile, during which Cicero could not take part in politics, provided the time for his first period of sustained philosophical study as an adult. After roughly a year and a half of exile, the political conditions changed, his property was restored to him, and he was allowed to return to Rome, which he did to great popular approval, claiming that the Republic was restored with him. This was also treated by many as an absurd exaggeration. Cicero owed a debt to the triumvirate for ending his exile and for not killing him , and for the next eight years he repaid that debt as a lawyer. Because he still could not engage in politics, he also had time to continue his studies of philosophy, and between 55 and 51 he wrote *On the Orator* , *On the Republic* , and *On the Laws*. The triumvirate, inherently unstable, collapsed with the death of Crassus and in 49 B. He felt that at this point the question was not whether Rome would be a republic or an empire but whether Pompey or Caesar would be Emperor, and he believed that it would make little difference, for it would be a disaster in either case. Caesar and his forces won in 48 B. He gave Cicero a pardon and allowed him to return to Rome in July of 47 B. Most of the rest of his life was devoted to studying and writing about philosophy, and he produced the rest of his philosophical writings during this time. Caesar was murdered by a group of senators on the Ides of March in

44 B. Cicero was a witness to the murder, though he was not a part of the conspiracy. The murder led to another power struggle in which Mark Antony of "Antony and Cleopatra" fame, Marcus Lepidus, and Octavian later called Augustus were the key players. It also gave Cicero, who still hoped that the Republic could be restored, the opportunity for what is considered his finest hour as a politician. With Caesar dead, the Senate once again mattered, and it was to the Senate that Cicero made the series of speeches known as the Philippics named after the speeches the Greek orator Demosthenes made to rouse the Athenians to fight Philip of Macedon. These speeches called for the Senate to aid Octavian in overcoming Antony. Cicero believed that Octavian, still a teenager, would prove to be a useful tool who could be discarded by the Senate once his purpose was served. However, Antony, Lepidus, and Octavian were able to come to terms and agreed to share power. Each of them had enemies that he wanted eliminated, and as part of the power-sharing deal each got to eliminate those enemies. Antony put not only Cicero but also his son, his brother, and his nephew on the list of those to be killed. The Philippics are not very nice to him at all, especially the Second Philippic. Though Octavian owed his success in part to Cicero, he chose not to extend his protection to Cicero and his family. Cicero, his brother, and his nephew tried somewhat belatedly to flee Italy. His brother and nephew turned aside to collect more money for the trip, and were killed. He looked steadfastly at his murderers. He was all covered in dust; his hair was long and disordered, and his face was pinched and wasted with his anxieties - so that most of those who stood by covered their faces while Herennius was killing him. His throat was cut as he stretched his neck out from the litter. He became consul in 30 B. It is unfortunate that we have no record of this speech. Probably the most notable example of his influence is St. The politicians of his time, he believed, were corrupt and no longer possessed the virtuous character that had been the main attribute of Romans in the earlier days of Roman history. He hoped that the leaders of Rome, especially in the Senate, would listen to his pleas to renew the Republic. This could only happen if the Roman elite chose to improve their characters and place commitments to individual virtue and social stability ahead of their desires for fame, wealth, and power. Having done this, the elite would enact legislation that would force others to adhere to similar standards, and the Republic would flourish once again. Whether this belief shows an admirable commitment to the principles of virtue and nobility or a blindness to the nature of the exceedingly turbulent and violent politics of his time, or perhaps both, is impossible to say with certainty. Cicero, therefore, tried to use philosophy to bring about his political goals. But for Cicero to really use philosophy effectively, he needed to make it accessible to a Roman audience. He did this in part by translating Greek works into Latin, including inventing Latin words where none seemed suitable for Greek concepts including the Latin words which give us the English words morals, property, individual, science, image, and appetite, and in part by drawing on and idealizing Roman history to provide examples of appropriate conduct and to illustrate the arguments of philosophy. He also summarized in Latin many of the beliefs of the primary Greek philosophical schools of the time and he is the source of much of our knowledge about these schools. Cicero was well acquainted with all these schools, and had teachers in each of them at different times of his life. But he professed allegiance throughout his life to the Academy. Cicero studied briefly in both the Old Academy and the New Academy; the differences between the two need not concern us. What they shared was their basic commitment to skepticism: The Academic Sceptics offered little in the way of positive argument themselves; they mostly criticized the arguments of others. This can be annoying, but it requires real mental abilities, including the ability to see all sides of an issue and to understand and accept that any belief, no matter how cherished, is only provisional and subject to change later if a better argument presents itself. It is the approach which underlies the modern scientific method, though the Academics did not use it in that way. Even something like evolution, for which there is mountains of evidence and seemingly no reasonable alternative, is treated as a theory subject to change if needed rather than an eternal truth. And it is this approach which Cicero embraced. This is not surprising if we consider again why he was interested in philosophy in the first place. He would have to marshal all the available evidence in a methodical way, so as to make the strongest possible case, and he would have to accept that he might at any time have to deal with new evidence or new issues, forcing him to totally reconsider his strategies. As a politician, he would need a similar grasp of the issues and a similar degree of flexibility in order to speak and to act effectively. A lawyer or politician who fanatically sticks to a particular point of view and cannot change is not

likely to be successful. Adopting the teachings of the Academy also allowed Cicero to pick and choose whatever he wanted from the other philosophical schools, and he claims to do this at various points in his writings. Finally, his allegiance to the Academy helps to explain his use of the dialogue form: However, Cicero did not consistently write as a member of the Academy. It may not be a problem if trained, knowledgeable philosophers are skeptical about things like whether the gods exist or whether the laws are just. Thus, while Cicero is willing to accept Academic Skepticism in some areas, he is not willing to do so when it comes to ethics and politics. For doctrines in these areas, he turns to the Stoics and Peripatetics. Cicero and Stoicism and Peripateticism Cicero believed that these two schools taught essentially the same things, and that the difference between them was whether virtue was the only thing human beings should pursue or whether it was merely the best thing to be pursued. According to the first view, things like money and health have no value; according to the second, they have value but nowhere near enough to justify turning away from virtue to attain them. This was a difference with little practical consequence, so far as Cicero was concerned, and there is no need to take it up here. Since, according to the teachings of the Academy, Cicero was free to accept any argument that he found convincing, he could readily make use of Stoic teachings, and he did so particularly when discussing politics and ethics. In the *Laws*, for example, he explicitly says that he is setting aside his skepticism, for it is dangerous if people do not believe unhesitatingly in the sanctity of the laws and of justice. Thus he will rely on Stoicism instead. He puts forth Stoic doctrines not dogmatically, as absolutely and always true, but as the best set of beliefs so far developed. We ought to adhere to them because our lives, both individually and collectively, will be better if we do. It is essentially Stoic ethical teachings that Cicero urges the Roman elite to adopt. Stoicism as Cicero understood it held that the gods existed and loved human beings. The gods had also provided human beings with the gift of reason. Since humans have this in common with the gods, but animals share our love of pleasure, the Stoics argued, as Socrates had, that the best, most virtuous, and most divine life was one lived according to reason, not according to the search for pleasure. This did not mean that humans had to shun pleasure, only that it must be enjoyed in the right way.

## 3: Cicero, The Nature of the Gods

*De Natura Deorum (On the Nature of the Gods)* is a philosophical dialogue by Roman orator Cicero written in 45 BC. It is laid out in three books, each of which discusses the theology of different Roman and Greek philosophers.

Adam and Eve According to the creation narratives in Genesis , Adam and Eve were the first man and woman. In the Book of Genesis of the Hebrew Bible , chapters one through five, there are two creation narratives with two distinct perspectives. In the second narrative, God fashions Adam from dust and places him in the Garden of Eden where he is to have dominion over the plants and animals. God places a tree in the garden which he prohibits Adam from eating the fruit of. Garden of Eden[ edit ] See also: Tree of the knowledge of good and evil and Tree of life The Expulsion of Adam and Eve The biblical story of Garden of Eden, most notably in the Book of Genesis chapters 2 and 3, and also in the Book of Ezekiel [24] depicts Adam and Eve as walking around the Garden of Eden naked due to their innocence. However, the serpent tricks Eve into eating fruit from the forbidden tree. Following Eve, Adam broke the commandment and ate of the forbidden fruit. God curses only the serpent and the ground. He prophetically tells the woman and the man what will be the consequences of their sin of disobeying God. Then he banishes "the man" from the Garden of Eden to prevent him from eating also of the tree of life , and thus living for ever. East of the garden there were placed Cherubim , "and a flaming sword which turned every way, to keep the way of the tree of life". Sodom and Gomorrah[ edit ] Main article: Three men came to Abraham in the plains of Mamre. After the angels received the hospitality of Abraham and Sarah, "the Lord" revealed to Abraham that he would confirm what he had heard against Sodom and Gomorrah, "and because their sin is very grievous". In response, Abraham inquired of the Lord if he would spare the city if 50 righteous people were found in it, to which the Lord agreed he would not destroy it for the sake of the righteous yet dwelling therein. Abraham then inquired of God for mercy at lower numbers first 45, then 40, then 30, then 20, and finally at 10 , with the Lord agreeing each time. Before they lay down, the men of the city demanded lot to bring the guests out onto them so that they may "know them". However, they refused this offer, complained about this alien, namely Lot, giving orders, and then came near to break down the door. Then not having found even 10 righteous people in the city , they commanded Lot to gather his family and leave. As they made their escape, one angel commanded Lot to "look not behind thee" singular "thee". In Abrahamic religions , Sodom and Gomorrah have become synonymous with impenitent sin, and their fall with a proverbial manifestation of divine retribution. One of the closest parallels is the Mesopotamian myth of a world flood, recorded in The Epic of Gilgamesh. In the Hebrew Bible flood story Genesis 6: However, God sees that a man named Noah was righteous because he walked with God and blameless among the people. God instructs Noah to build an ark and directs him to bring at least two of every animal inside the boat, along with his family. The flood comes and covers the world. After 40 days, Noah sends a raven to check whether the waters have subsided, then a dove; after exiting the boat, Noah offers a sacrifice to God, who smells "the sweet savour" and promises never to destroy the earth by water again - making the rainbow a symbol of this promise. Similarly, in the Mesopotamian Epic of Gilgamesh, [31] the bustle of humanity disturbs the gods, who decide to send a flood. Warned by one of the gods, a man named Utnapishtim builds a boat and takes his family and animals inside. After the flood, Utnapishtim sends a dove, then a swallow, then a raven to check whether the waters have subsided. After exiting the boat, Utnapishtim offers a sacrifice to the gods, who smell "the sweet savour" and repent their choice to send the flood. Another ancient flood myth is the Hindu story of Matsya the fish. According to this story, [32] the god Vishnu takes the form of a fish and warns the ancestor Manu about a coming flood. He tells Manu to put all the creatures of the earth into a boat. These three figures are referred to collectively as the patriarchs of Judaism , and the period in which they lived is known as the patriarchal age. The narrative in Genesis revolves around the themes of posterity and land. Abraham is called by God to leave the house of his father Terah and settle in the land originally given to Canaan but which God now promises to Abraham and his progeny. Jacob is the son of Isaac and Rebecca and regarded as a Patriarch of the Israelites as his twelve sons became the progenitors of the " Tribes of Israel ".

**4: Psalms: Marveling at God's Majesty in Creation (Psalms 8, 19, )**

*In the question concerning the nature of the Gods, his first inquiry is, whether there are Gods or not. It would be dangerous, I believe, to take the negative side before a public auditory; but it is very safe in a discourse of this kind, and in this company.*

Here again, David is amazed by the infinite expanse of the heavens, and what it says about the Creator. It also is a sung psalm -- "For the director of music" -- and is attributed to David. The psalm has several parts. The Unspoken Word Expressed in the Heavens But on reflection they make wondrous sense. Lewis, an Oxford professor of medieval English and a Christian apologist, wrote of Psalm 19, "I take this to be the greatest poem in the Psalter and one of the greatest lyrics in the world. The basic idea of the root is "stamping, as with the foot, and what results, i. When referring to God it expresses "the unchanging beauty of the manifest God," sometimes of a visible manifestation. The Apostle Paul expressed it this way: The Glory of the Sun A tent represents the darkness of the night when the sun is hidden. A bridegroom coming forth from his pavilion, expresses the enthusiasm of the bridegroom emerging from either the tent in which the ceremony was conducted or from the wedding chamber the morning after the wedding. A mighty man of valor, a renowned runner who takes great pleasure in the race. The psalmist has been relating how God speaks wordlessly through creation. Now he shifts to how Yahweh speaks through his written Word: The statutes of the LORD are trustworthy, making wise the simple. The commands of the LORD are radiant, giving light to the eyes. The ordinances of the LORD are sure and altogether righteous. Each line uses a synonym for the law, adds "of Yahweh," follows with a descriptive adjective, and concludes with a benefit. For the Jew, "the law of the Lord" would refer to the Torah, the commands contained in the first five books of the Bible. For the Christian, "the law of the Lord" refers to the whole Word of God, especially the teachings and commands of Jesus our Lord and supreme Teacher sent from God. Consider the imagery of verses , reviving, giving joy, giving light. Forgive my hidden faults. Then will I be blameless, innocent of great transgression. How do I fit in all of this? How about my sins? The psalmist rightly observes that by ourselves we often cannot discern our own errors. We have blind spots that keep us from seeing ourselves as others see us -- and especially as God sees us. Notice how the parallel phrases of verses 12 and 13 progress from "errors" to "great transgression. Unwitting errors are one thing; the psalmist prays that overt, willful, arrogant rebelliousness might not take hold in his life and turn him from God. The Word helps us see that for what it is; it helps us call sin "sin" instead of excusing it. May God help us nip our sins in the bud when they are small and have little hold over us, long before they begin to manifest themselves in great and open transgression. A Prayer for a Pure Heart We are instructed to meditate on the Word of God Joshua 1: But even more we want him to take delight in our thoughts and actions -- not to earn points that we might cash in on Judgment Day, but because we are loving children of our heavenly Father and make it our aim to please him 2 Corinthians 5: Yahweh our Rock and Kinsman-Redeemer If a cousin or uncle owed so much that he had to be sold as a slave to pay his debt, the kinsman-redeemer would pay the ransom price to redeem him. Psalm 19 Verses 1 to 6 seem very different from verses 7 to 13, but there is a common thread that relates the first part to the second part. Have you ever felt that way? In the classic prayer of verse 14, what is David asking God to do?

**5: The Nature of the Gods eBook: Marcus Tullius Cicero: [www.enganchecubano.com](http://www.enganchecubano.com): Kindle Store**

*An English translation of Cicero's three books. With an extensive preface and notes to the margin throughout to assist the reader in understanding this work. Marcus Tullius Cicero was a Roman politician and lawyer. This philosophical work is a dialogue laid out in three books which discusses the theology of different Roman and Greek philosophers.*

Mayor in the Cambridge University Press. Words bracketed in that text have not been translated. In some few cases they have been indicated in a footnote. I should like to express very fully my great obligations to Mr. My best thanks are also due to him for the personal kindness which he has shown in reading through my translation, and enabling me to profit by his criticisms and suggestions. The introduction prefixed to the translation makes no pretence to originality, and is scarcely more than an abstract of the introductions in Mr. Both in the introduction and notes, references to passages in the *De Natura* are made by means of books and chapters. The circumstances under which they were undertaken he indicates himself in his preface to the present work i. He felt, too, that for the sake of the national credit it was right that the philosophy of Greece should be brought before his countrymen in their own tongue, and in the case of the special branch of philosophy discussed in the *De Natura* he had another and more pressing motive. For it was necessary there to consider those theological questions the answers to which determined the character and even the possibility of religion, and therefore, in his opinion, of morality as well. If the very existence of divine beings were denied, as some philosophers had denied it, clearly religion, and with it morality, at once disappeared i. Nor was the case much improved if the view of the Epicureans were adopted. It was true that they had released mankind from a superstitious fear of the gods, but only by holding out deities who were absolutely Edition: Religious worship as directed to such beings could only be an empty form, and it was impossible for morality to flourish upon a basis of insincerity. The Stoics gave a noble account of the divine government of the universe and care for man, but their excessive dogmatism exposed them to the criticisms of the Academy. It is of this latter school that Cicero in i. Its original founder was Plato, but in its later development it had come to neglect the positive side of his teaching, and to base itself solely upon the negative dialectic which always played so important a part in his system. By means of this weapon Carneades b. He was also a formidable critic of the argument from design employed by the Stoics, and of their conception of God as a living, rational being. A much stronger tendency towards eclecticism was shown by his disciple Antiochus ob. Cicero himself should really be ranked as an eclectic. He was a Stoic in regarding the consensus gentium as valid testimony to the existence of a supreme being, and as a statesman and patriot was convinced that it was the duty of a good citizen to accept and maintain the national religion. As a student of philosophy Cicero held a foremost place among his contemporaries. He remained in touch with it during the whole of a busy life, not only, as his letters show, as a reader, but also as a writer of translations and adaptations, of which he left a large number behind. In his youth he had known as teachers the chief representatives of three schools. Diodotus the Stoic was for some years an inmate of his house. The Stoics most frequently quoted in this dialogue are Zeno, the founder of the school circ. Posidonius, who died about 50b. The Peripatetic school is only referred to once in the *De Natura* i. Cicero himself speaks of it elsewhere with respect, but without enthusiasm. The dialogue is supposed to take place in Rome at the house of Caius Aurelius Cotta. Cotta was born in b. The murder of Drusus in 91b. In this dialogue he appears as pontiff, but not as consul. We know that he was made pontiff soon after 82b. He was a distinguished orator, and appears as one of the speakers in the *De Oratore*, where he is represented as saying *De Orat.* It is interesting to note that while an Academic in opinion, he is as pontiff the champion of orthodoxy i. The Epicureans are represented by Caius Velleius, and the Stoics by Quintus Lucilius Balbus, of both of whom scarcely anything is known beyond what is gathered from the dialogue itself. Cicero had also introduced Balbus as a speaker in the lost dialogue *Hortensius*, which was an appeal for the study of philosophy. He was a man of considerable philosophical attainments, an adherent of the Stoicised Academy of Antiochus, and himself an author. Cicero, who was twenty-one years his senior, must have thought highly of him, as he dedicated to him four of his other treatises, and named after him the dialogue *De Claris Oratoribus*, in which he takes part. This is shown, apart from various obscurities and inconsistencies which

occur in it, by the allusions made to the time which the dialogue occupies. It is really supposed to take up one day, but in ii. Philodemus was a leading Epicurean, a disciple of Zeno, and a contemporary of Cicero, who mentions him with praise, and it is generally supposed that he borrowed directly from him. But Mayor points out that the divergences are even more striking, and thinks that they both copied from an earlier authority. It is a strong argument in support of this that in both cases the list of philosophers criticised stops at the middle of the second century. The rest of book i. The Academic criticism of the Stoics, which comes in book iii. The speech of Velleius, which opens the discussion, begins with a criticism of the Platonic and Stoic theologies. The style is rather blustering, in accordance with the Epicurean reputation for arrogance and self-sufficiency, and the questions asked may in more than one case be answered out of the very writer criticised. The best points made are those which deal with the difficulty of supposing the creation of the universe to have taken place at a particular period of time, and with the question of what were the motives of the Creator in undertaking the work. These points, unfortunately, are not directly met by subsequent speakers, a fault observable through the entire work. Edition: The critical section is succeeded by the historical i. It is an undeniable blot upon the book, being throughout full of inaccuracies and mis-statements, of which it is probable that Cicero himself was to a great extent unconscious; if they were intended to illustrate the ignorance, upon which the Epicureans prided themselves, of any writings besides their own, one would have expected a hint to that effect, if not a correction of blunders. Cotta, moreover, is made to compliment Velleius afterwards upon the accuracy of his sketch. The principle upon which the criticism proceeds is that the Epicurean idea of God as a perfectly happy, eternal being, possessed of reason, and in human form, is the only tenable one, and the mere statement of different opinions is regarded as a sufficient proof of their worthlessness. There is much more positive value in the Epicurean exposition which follows. The Academic criticism, which takes up the rest of the book, is flippant, amusing, often obviously unjust, but often acute and to the point. The objections to endowing God with a human form. The second book will always rank as one of the chief attempts made in ancient literature to prove the divine existence, the providential ordering of the universe, and the providential care for man. In discussing the second of these points a number of details. Edition: The verses are spirited, and have received the honour of several imitations by Lucretius, but they might well have been spared in exchange for a fuller treatment of the dealings of Providence with the individual, such as would in all probability be contained in the original from which Cicero was borrowing. As it is, the problem of how to account for the presence of misery and disaster in a world providentially governed is only hurriedly touched upon at the end of the book. Though we may be sure that Cicero would have been in sympathy with the main outlines of the Stoic exposition, we know from his other writings that he would not have agreed in the identification of heat with intelligence. In this last connection chapters are noticeable for their etymological explanations of the names of divinities. Of the last book a large portion, probably more than one third, has been lost. This includes the whole of the section on the providential government of the universe, and part of that on the care of the gods for men. The Academic criticism here has the same general faults and merits as that in book i. There is force in the objections brought in chapters. Edition: Chapter 15 is interesting as an attempt to show that virtue, as it is understood by man, is incompatible with the divine nature. The ten chapters following are devoted to a tedious and disproportionably lengthy discussion of the Stoic mythology. The arguments underlying it have a logical and philosophical value, but instances are multiplied to an inordinate extent. Chapters contain a descriptive list of deities bearing the same name, and are designed to show that though the Stoics may wish to retain, by means of their allegorical explanations, the gods believed in by the people, it is impossible to decide out of so many claimants to a title which is the true god. The mythology in these three chapters is throughout eccentric; many of the particulars given are opposed to the ordinary account, and many are found nowhere else. At the same time it is singularly incomplete, deities so well known as Juno, Ceres, Neptune, Mars, Pluto, Hecate, and Proserpina being omitted. The original author of this part of the mythological section was probably one of the learned antiquaries of Alexandria, of whose labour Carneades or Clitomachus availed themselves for polemical purposes. The remainder of the book is devoted to a vigorous attack upon the Stoic doctrine of the providential care for man. Two statements in it may be noted as inconsistent with statements already made in book ii. In both cases it is probable that the earlier

Stoics did hold the beliefs in question, and the discrepancy illustrates the difficulty under which Cicero lay in answering a later Stoic treatise out of an earlier Academic one. We find that when speaking in his own person he inclines rather to the Stoic view of the misfortunes of the good and prosperity of the bad, and in ascribing a divine origin to virtue and conscience he is again at variance with the Academics. The impression sometimes produced by this third book may be seen from the statement of Arnobius circ. On the other hand, the Stoic exposition, and passages of a similar tendency in other works, led to Christians recognising in Cicero an element of positive Christianity. Besides Arnobius, the Christian writers Tertullian, Minucius Felix, Lactantius, and Augustine were acquainted with the *De Natura*, and their arguments against polytheism are largely borrowed from it. Nor can the dialogue be regarded as without considerable claims upon our own attention. It possesses a unique historical interest as summing up, in the generation preceding the birth of Christ, the religious opinions of the chief schools of ancient thought, and though much in it has been superseded, the main topics with which it is concerned are still the subjects of inquiry and controversy in the modern world. While there are many questions in philosophy which have not as yet been by any means satisfactorily cleared up, there is in particular, as you, Brutus, are well aware, much difficulty and much obscurity attaching to the inquiry with reference to the nature of the gods, an inquiry which is ennobling in the recognition which it affords of the nature of the soul, and also necessary for the regulation of religious practices. The opinions of the greatest thinkers with regard to it conflict and vary to an extent which should be taken as strong evidence that the cause of their doing so is ignorance, and that the Academics were wise in refusing to make positive assertions upon uncertain data. Is there anything, indeed, so discreditable as rashness, and is there anything rasher and more unworthy of the dignity and strength of character of a wise man than the holding of a false opinion, or the unhesitating defence of what has not been grasped and realised with proper thoroughness? In this inquiry, to give an instance of the diversity of opinion, the greater number of authorities have affirmed the existence of the gods; it is the most likely conclusion, and one to which we are all led by the guidance of nature; but Protagoras said that he was doubtful, and Diagoras the Melian and Theodorus of Cyrene thought that there were no such beings at all. Those, further, who have asserted their existence Edition: For a great deal is said about the forms of the gods, and about their locality, dwelling-places, and mode of life, and these points are disputed with the utmost difference of opinion among philosophers; while upon the question in which our subject of discussion is mainly comprised, the question whether the gods do nothing, project nothing, and are free from all charge and administration of affairs, or whether, on the other hand, all things were from the beginning formed and established by them, and are throughout infinity ruled and directed by them,â€”on this question, especially, there are great differences of opinion, and it is inevitable, unless these are decided, that mankind should be involved in the greatest uncertainty, and in ignorance of things which are of supreme importance. For there are and have been philosophers who thought that the gods had absolutely no direction of human affairs, and if their opinion is true, what piety can there be, and what holiness, and what obligation of religion? It is right that these should be accorded, in purity and innocence of heart, to the divinity of the gods, but only if the offering is observed by them, and if something has been accorded by the immortal gods to humanity. But if they have neither the power nor the wish to aid us, if they have no care at all for us and take no notice of what we do, if there is nothing that can find its way from them to human life, what reason is there for our rendering to them any worship, or honour, or prayers? On the other hand, in an empty and artificial pretence of faith piety cannot find a place any more than the other virtues; with Edition: But there is another school of philosophers, and a great and high-minded one it is, who hold that the entire universe is ordered and ruled by the mind and the intelligence of the gods, and, more than this, that the gods also take counsel and forethought for the life of men; for they think that the crops and other produce of the earth, the variations in the weather, the succession of the seasons, and the changing phenomena of the sky, by means of which everything that the earth bears is ripened and comes to maturity, are gifts bestowed by the immortal gods upon mankind, and they adduce many instances which will be mentioned in the course of these books, and which are of such a kind as to almost make it seem that the immortal gods manufactured these precise things for the benefit of man! Against this school Carneades advanced many arguments, with the result of rousing men of intelligence to a desire for investigating the truth; for there is no question on which

there is such marked disagreement, not only amongst the unlearned, but the learned as well, and the fact of their opinions being so various and so mutually opposed makes it of course possible, upon the one hand, that not one of them is true, and certainly impossible, upon the other, that more than one should be true. Now, with regard to my own works, which within a short space of time I have put forth in considerableEdition: I have also been conscious that many regarded it as strange that that philosophy, rather than others, should commend itself to me, which, as they would say, robs us of the light and casts a kind of darkness over things, and that the defence of an abandoned and long-neglected system should have been unexpectedly undertaken by me.

**6: On Friendship; Or, Laelius - Marcus Tullius Cicero, Cicero - Google Books**

*In that, answers Balbus, I have followed your example, whom I have often observed, when pleading in the Forum, to load the judge with all the arguments which the nature of your cause would permit. This also is the practice of philosophers, and I have a right to follow it.*

THERE are many things in philosophy, my dear Brutus, which are not as yet fully explained to us, and particularly as you very well know that most obscure and difficult question concerning the Nature of the Gods, so extremely necessary both towards a knowledge of the human mind and the practice of true religion: In the question now before us, the greater part of mankind have united to acknowledge that which is most probable, and which we are all by nature led to suppose, namely, that there are Gods. Protagoras doubted whether there were any. Diagoras the Melian and Theodorus of Cyrene entirely believed there were no such beings. But they who have affirmed that there are Gods, have expressed such a variety of sentiments on the subject, and the disagreement between them is so great, that it would be tiresome to enumerate their opinions; for they give us many statements respecting the forms of the Gods, and their places of abode, and the employment of their lives. And these are matters on which the philosophers differ with the most exceeding earnestness. But the most considerable part of the dispute is, whether they are wholly inactive, totally unemployed, and free from all care and administration of affairs; or, on the contrary, whether all things were made and constituted by them from the beginning; and whether they will continue to be actuated and governed by them to eternity. This is one of the greatest points in debate; and unless this is decided, mankind must necessarily remain in the greatest of errors, and ignorant of what is most important to be known. For there are some philosophers, both ancient and modern, who have conceived that the Gods take not the least cognizance of human affairs. But if their doctrine be true, of what avail is piety, sanctity, or religion? But if the Gods have neither the power nor the inclination to help us; if they take no care of us, and pay no regard to our actions; and if there is no single advantage which can possibly accrue to the life of man; then what reason can we have to pay any adoration, or any honors, or to prefer any prayers to them? Piety, like the other virtues, cannot have any connection with vain show or dissimulation; and without piety, neither sanctity nor religion can be supported; the total subversion of which must be attended with great confusion and disturbance in life. I do not even know, if we cast off piety towards the Gods, but that faith, and all the associations of human life, and that most excellent of all virtues, justice, may perish with it. There are other philosophers, and those, too, very great and illustrious men, who conceive the whole world to be directed and governed by the will and wisdom of the Gods; nor do they stop here, but conceive likewise that the Deities consult and provide for the preservation of mankind. For they think that the fruits, and the produce of the earth, and the seasons, and the variety of weather, and the change of climates, by which all the productions of the earth are brought to maturity, are designed by the immortal Gods for the use of man. They instance many other things, which shall be related in these books; and which would almost induce us to believe that the immortal Gods had made them all expressly and solely for the benefit and advantage of men. Against these opinions Carneades has advanced so much that what he has said should excite a desire in men who are not naturally slothful to search after truth; for there is no subject on which the learned as well as the unlearned differ so strenuously as in this; and since their opinions are so various, and so repugnant one to another, it is possible that none of them may be, and absolutely impossible that more than one should be, right. Now, in a cause like this, I may be able to pacify well-meaning opposers, and to confute invidious censurers, so as to induce the latter to repent of their unreasonable contradiction, and the former to be glad to learn; for they who admonish one in a friendly spirit should be instructed, they who attack one like enemies should be repelled. But I observe that the several books which I have lately published have occasioned much noise and various discourse about them; some people wondering what the reason has been why I have applied myself so suddenly to the study of philosophy, and others desirous of knowing what my opinion is on such subjects. I likewise perceive that many people wonder at my following that philosophy chiefly which seems to take away the light, and to bury and envelop things in a kind of artificial night, and that I should so unexpectedly have taken up the defense of a school that has been long neglected and forsaken. But

it is a mistake to suppose that this application to philosophical studies has been sudden on my part. I have applied myself to them from my youth, at no small expense of time and trouble; and I have been in the habit of philosophizing a great deal when I least seemed to think about it; for the truth of which I appeal to my orations, which are filled with quotations from philosophers, and to my intimacy with those very learned men who frequented my house and conversed daily with me, particularly Diodorus, Philo, Antiochus, and Posidonius, under whom I was bred; and if all the precepts of philosophy are to have reference to the conduct of life, I am inclined to think that I have advanced, both in public and private affairs, only such principles as may be supported by reason and authority. But if any one should ask what has induced me, in the decline of life, to write on these subjects, nothing is more easily answered; for when I found myself entirely disengaged from business, and the commonwealth reduced to the necessity of being governed by the direction and care of one man, I thought it becoming, for the sake of the public, to instruct my countrymen in philosophy, and that it would be of importance, and much to the honor and commendation of our city, to have such great and excellent subjects introduced in the Latin tongue. I the less repent of my undertaking, since I plainly see that I have excited in many a desire, not only of learning, but of writing; for we have had several Romans well grounded in the learning of the Greeks who were unable to communicate to their countrymen what they had learned, because they looked upon it as impossible to express that in Latin which they had received from the Greeks. In this point I think I have succeeded so well that what I have done is not, even in copiousness of expression, inferior to that language. Another inducement to it was a melancholy disposition of mind, and the great and heavy oppression of fortune that was upon me; from which, if I could have found any surer remedy, I would not have sought relief in this pursuit. But I could procure ease by no means better than by not only applying myself to books, but by devoting myself to the examination of the whole body of philosophy. And every part and branch of this is readily discovered when every question is propounded in writing; for there is such an admirable continuation and series of things that each seems connected with the other, and all appear linked together and united. Now, those men who desire to know my own private opinion on every particular subject have more curiosity than is necessary. For the force of reason in disputation is to be sought after rather than authority, since the authority of the teacher is often a disadvantage to those who are willing to learn; as they refuse to use their own judgment, and rely implicitly on him whom they make choice of for a preceptor. Nor could I ever approve this custom, of the Pythagoreans, who, when they affirmed anything in disputation, and were asked why it was so, used to give this answer: Such was the force of prejudice and opinion that his authority was to prevail even without argument or reason. They who wonder at my being a follower of this sect in particular may find a satisfactory answer in my four books of Academical Questions. This manner of philosophizing, of disputing all things and assuming nothing certainly, was begun by Socrates, revived by Arcesilaus, confirmed by Carneades, and has descended, with all its power, even to the present age; but I am informed that it is now almost exploded even in Greece. However, I do not impute that to any fault in the institution of the Academy, but to the negligence of mankind. If it is difficult to know all the doctrines of any one sect, how much more is it to know those of every sect! I do not profess myself to be master of this difficult and noble faculty; but I do assert that I have endeavored to make myself so; and it is impossible that they who choose this manner of philosophizing should not meet at least with something worthy their pursuit. I have spoken more fully on this head in another place. But as some are too slow of apprehension, and some too careless, men stand in perpetual need of caution. For we are not people who believe that there is nothing whatever which is true; but we say that some falsehoods are so blended with all truths, and have so great a resemblance to them, that there is no certain rule for judging of or assenting to propositions; from which this maxim also follows, that many things are probable, which, though they are not evident to the senses, have still so persuasive and beautiful an aspect that a wise man chooses to direct his conduct by them. Now, to free myself from the reproach of partiality, I propose to lay before you the opinions of various philosophers concerning the nature of the Gods, by which means all men may judge which of them are consistent with truth; and if all agree together, or if any one shall be found to have discovered what may be absolutely called truth, I will then give up the Academy as vain and arrogant. So I may cry out, in the words of Statius, in the *Synephebi*, Ye Gods, I call upon, require, pray, beseech, entreat, and implore the attention of my countrymen

all, both young and old; yet not on so trifling an occasion as when the person in the play complains that, In this city we have discovered a most flagrant iniquity: The manifest disagreement among the most learned on this subject creates doubts in those who imagine they have some certain knowledge of the subject. Which fact I have often taken notice of elsewhere, and I did so more especially at the discussion that was held at my friend C. Velleius, the senator, who was then reputed by the Epicureans the ablest of our countrymen. Lucilius Balbus was likewise there, a great proficient in the doctrine of the Stoics, and esteemed equal to the most eminent of the Greeks in that part of knowledge. As soon as Cotta saw me, You are come, says he, very seasonably; for I am having a dispute with Velleius on an important subject, which, considering the nature of your studies, is not improper for you to join in. Indeed, says I, I think I am come very seasonably, as you say; for here are three chiefs of three principal sects met together. Piso was present, no sect of philosophy that is in any esteem would want an advocate. I wonder that Antiochus, a man of the clearest apprehension, should not see what a vast difference there is between the Stoics, who distinguish the honest and the profitable, not only in name, but absolutely in kind, and the Peripatetics, who blend the honest with the profitable in such a manner that they differ only in degrees and proportion, and not in kind. This is not a little difference in words, but a great one in things; but of this hereafter. Now, if you think fit, let us return to what we began with. With all my heart, says Cotta. But that this visitor looking at me, who is just come in, may not be ignorant of what we are upon, I will inform him that we were discoursing on the nature of the Gods; concerning which, as it is a subject that always appeared very obscure to me, I prevailed on Velleius to give us the sentiments of Epicurus. Therefore, continues he, if it is not troublesome, Velleius, repeat what you have already stated to us. I will, says he, though this new-come will be no advocate for me, but for you; for you have both, adds he, with a smile, learned from the same Philo to be certain of nothing. What we have learned from him, replied I, Cotta will discover; but I would not have you think I am come as an assistant to him, but as an auditor, with an impartial and unbiassed mind, and not bound by any obligation to defend any particular principle, whether I like or dislike it. For with what eyes of the mind was your Plato able to see that workhouse of such stupendous toil, in which he makes the world to be modelled and built by God? What materials, what tools, what bars, what machines, what servants, were employed in so vast a work? How could the air, fire, water, and earth pay obedience and submit to the will of the architect? From whence arose those five forms, of which the rest were composed, so aptly contributing to frame the mind and produce the senses? It is tedious to go through all, as they are of such a sort that they look more like things to be desired than to be discovered. But, what is more remarkable, he gives us a world which has been not only created, but, if I may so say, in a manner formed with hands, and yet he says it is eternal. Do you conceive him to have the least skill in natural philosophy who is capable of thinking anything to be everlasting that had a beginning? For what can possibly ever have been put together which cannot be dissolved again? Or what is there that had a beginning which will not have an end? But I would demand of you both, why these world-builders started up so suddenly, and lay dormant for so many ages? For we are not to conclude that, if there was no world, there were therefore no ages. I do not now speak of such ages as are finished by a certain number of days and nights in annual courses; for I acknowledge that those could not be without the revolution of the world; but there was a certain eternity from infinite time, not measured by any circumscription of seasons; but how that was in space we cannot understand, because we cannot possibly have even the slightest idea of time before time was. I desire, therefore, to know, Balbus, why this Providence of yours was idle for such an immense space of time? Did she avoid labor? But that could have no effect on the Deity; nor could there be any labor, since all nature, air, fire, earth, and water would obey the divine essence. What was it that incited the Deity to act the part of an aedile, to illuminate and decorate the world? If it was in order that God might be the better accommodated in his habitation, then he must have been dwelling an infinite length of time before in darkness as in a dungeon. But do we imagine that he was afterward delighted with that variety with which we see the heaven and earth adorned? What entertainment could that be to the Deity? If it was any, he would not have been without it so long. Or were these things made, as you almost assert, by God for the sake of men? Was it for the wise? If so, then this great design was adopted for the sake of a very small number. Or for the sake of fools? First of all, there was no reason why God should consult the advantage of the wicked; and, further, what could be his object in doing

so, since all fools are, without doubt, the most miserable of men, chiefly because they are fools? For what can we pronounce more deplorable than folly? Besides, there are many inconveniences in life which the wise can learn to think lightly of by dwelling rather on the advantages which they receive; but which fools are unable to avoid when they are coming, or to bear when they are come. They who affirm the world to be an animated and intelligent being have by no means discovered the nature of the mind, nor are able to conceive in what form that essence can exist; but of that I shall speak more hereafter. At present I must express my surprise at the weakness of those who endeavor to make it out to be not only animated and immortal, but likewise happy, and round, because Plato says that is the most beautiful form; whereas I think a cylinder, a square, a cone, or a pyramid more beautiful. But what life do they attribute to that round Deity? Truly it is a being whirled about with a celerity to which nothing can be even conceived by the imagination as equal; nor can I imagine how a settled mind and happy life can consist in such motion, the least degree of which would be troublesome to us. Why, therefore, should it not be considered troublesome also to the Deity? For the earth itself, as it is part of the world, is part also of the Deity. We see vast tracts of land barren and uninhabitable; some, because they are scorched by the too near approach of the sun; others, because they are bound up with frost and snow, through the great distance which the sun is from them. These are your doctrines, Lucilius; but what those of others are I will endeavor to ascertain by tracing them back from the earliest of ancient philosophers. Thales the Milesian, who first inquired after such subjects, asserted water to be the origin of things, and that God was that mind which formed all things from water. If the Gods can exist without corporeal sense, and if there can be a mind without a body, why did he annex a mind to water? But what conception can we possibly have of a Deity who is not eternal? Anaximenes, after him, taught that the air is God, and that he was generated, and that he is immense, infinite, and always in motion; as if air, which has no form, could possibly be God; for the Deity must necessarily be not only of some form or other, but of the most beautiful form. Besides, is not everything that had a beginning subject to mortality? Anaxagoras, who received his learning from Anaximenes, was the first who affirmed the system and disposition of all things to be contrived and perfected by the power and reason of an infinite mind; in which infinity he did not perceive that there could be no conjunction of sense and motion, nor any sense in the least degree, where nature herself could feel no impulse. If he would have this mind to be a sort of animal, then there must be some more internal principle from whence that animal should receive its appellation.

**7: The Nature of the Gods (Oxford World's Classics) by Cicero - free ebooks download**

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I doubt if one in a hundred begins to take in the beauty visible on even a short walk in city or country. Cooper, I only went out for a walk and finally concluded to stay out till sundown, for going out, I found, was really going in. De Puy, "Happiness in the Home: I smell of wild mint, and the tamarack swamps. The juice of alder-berries is on my lips, and the brown stain of hazel on my fingers. I am flecked with the dust of moth-wings, and powdered with the pollen from the hearts of calla-lilies. I am wind-tawnd and sun-brownd. Wearing the marks of the open. I reek of freedom. XVIII," At the Roots of Grasses, I love to think of nature as an unlimited broadcasting station, through which God speaks to us every hour, if we will only tune in. The winds will blow their own freshness into you, and the storms their energy, while cares will drop off like autumn leaves. Everything is simply happy. Trees are happy for no reason; they are not going to become prime ministers or presidents and they are not going to become rich and they will never have any bank balance. Look at the flowers " for no reason. It is simply unbelievable how happy flowers are. I may never place in a Dresden vase one single hothouse flower, but I may lave me in a field of yellow buttercups. People think pleasing God is all God care about. But any fool living in the world can see it always trying to please us back. Better than any argument is to rise at dawn and pick dew-wet red berries in a cup. Service " , "A Rolling Stone," I remember a hundred lovely lakes, and recall the fragrant breath of pine and fir and cedar and poplar trees. The trail has strung upon it, as upon a thread of silk, opalescent dawns and saffron sunsets. It has given me blessed release from care and worry and the troubled thinking of our modern day. It has been a return to the primitive and the peaceful. Whenever the pressure of our complex city life thins my blood and benumbs my brain, I seek relief in the trail; and when I hear the coyote wailing to the yellow dawn, my cares fall from me " I am happy. Lindbergh, Life, December 22nd The moon silvered on one side the leaves, which the shadows bronzed on the other. They called to mind, as they swayed to and fro, the rustling which a bird makes in its flight. Everything murmured and whispered Warm vapors rose from the earth, and blent with the coolness of the night. I inhaled a sort of intoxication. Nature sometimes affects the soul just as wine does the body. I love not man the less, but Nature more. This natural beauty-hunger is made manifest in the little window-sill gardens of the poor, though perhaps only a geranium slip in a broken cup, as well as in the carefully tended rose and lily gardens of the rich, the thousands of spacious city parks and botanical gardens, and in our magnificent National parks " the Yellowstone, Yosemite, Sequoia, etc. What incomes have we not had from a flower, and how unfailing are the dividends of the seasons. This is not done by jostling in the street. Am I not partly leaves and vegetable mould myself. No man can heed all of these anniversaries; no man can ignore all of them. Soon a glory of blooms to clash with the cardinals and gladden the hummingbirds! Beard " , tweet, May 10th What would the world be, once bereft Of wet and of wildness? Let them be left, O let them be left, wildness and wet; Long live the weeds and the wilderness yet. Let me be dressed fine as I will, Flies, worms, and flowers exceed me still. The moss was like velvet, and as I ran under the arches of yellow and red leaves I sang for joy, my heart was so bright and the world so beautiful. I might be master at last of a small house and a large garden, with very moderate conveniences joined to them, and there dedicate the remainder of my life to the culture of them and the study of nature. Because the Fish and Game people have never done anything to help them. Let them be left, O let them be left, wildness and wet, Long live the weeds and the wildness yet. A Biography, translated from German by Charles T. Brooks, Adults are always so busy with the dull and dusty affairs of life which have nothing to do with grass, trees, and running streams. She unfolds her treasures to his search, unseals his eye, illumines his mind, and purifies his heart; an influence breathes from all the sights and sounds of her existence. I know the trembling of the leaves when the winds sweep through them. I know what the white clover felt as it held a drop of dew pressed close in its beauteousness. I know the quivering of the fragrant petals at the touch of the pollen-legged bees. I know what the stream said to the dipping willows, and what the moon said to the sweet lavender. I know what the stars

said when they came stealthily down and crept fondly into the tops of the trees. Keep me fit for stars and twilights, answering to the blue night-shadows. Set me free to be caressed of the sunshine and embraced of the breeze. VIII," At the Roots of Grasses, Nature holds all the answers " go outside and ask some questions " open your heart and listen to the response! Kay Quiet meditation is all that is balm Back into nature is where we find calm By "back into nature" she is actually referring to death. Feel the damp of the dew on my elbows. She inspires my solitude, and my writing and my art. She lifts me upon her welcoming wings and soars me through the sky of possibilities. She colors my day, brightens my soul, and calms my nights. She is fierce and beautiful, strong and delicate " an unrelenting Queen so generous of advice and never weary of new beginnings. In spring a colorful maiden, in winter a wise old lady, in autumn a looking-glass to my falling-leaf self, and summer a warm blossomed benefactor, comrade to the sun. A constant companion " sometimes indifferent, sometimes nuzzling me with her genial breezes and raining drops of heaven onto me. To close my windows and shut her out is error and melancholy. I hear a thousand nightingales. Spring hath sent them to awaken Earth from her morning slumber, and Earth trembles with ecstasy, her flowers are hymns, which she sings in inspiration to the sun We have allowed it to become sickly, with green and ashen hue. We do not know how to accept life Clumsy of soul, we do not know how to open our hearts like the flowers that receive the dew, nor lean like the leaves when the breeze would kiss them. There are dawns to which we never open, and singing winds to which our breasts are dumb. Then did flower, meadow, and grove dissolve into a dim immensity, and the color-grains of Nature melted away into a single broad flood, and over the glimmering flood stood the Infinite One as a sun, and in it, as a reflected sun, the human heart. Brooks, The dance of the palm trees, the oceans calling, the first rays of sun and heaven is here. She invites us to lay our eye level with her smallest leaf, and take an insect view of its plain. My misery is born under a roof, but it shall perish in the fields. The woods, the lawns, the heaths supply Lessons from Nature to the heart Nature does not for long allow a sameness of beauty to prevail. Fantastic idols may be worshipped for a while; but at length they are overturned by the continual and silent progress of Truth, as the grim statues of Copan have been pushed from their pedestals by the growth of forest-trees, whose seeds were sown by the wind in the ruined walls. A Tale, Nothing is more beautiful than the loveliness of the woods before sunrise. Most of the time we are simply not patient enough, quiet enough to pay attention to the story. It seemed as if I felt God as I never did before, and I prayed in my heart that I might keep that happy sense of nearness all my life. I know why they opened the day with coral and closed it with crimson, and set a blue canopy between. I know confidential things " I watched and I listened I saw vats where bird-songs were brewed. I saw the seasons come out of the molding room. I know the admixture. I know what they contain. Though we often view ourselves otherwise, we are nature. How cunningly she hides every wrinkle of her inconceivable antiquity under roses, and violets, and morning dew! Every inch of the mountains is scarred by unimaginable convulsions, yet the new day is purple with the bloom of youth and love. The songs of the birds are in the high branches of my being. Above, how high progressive life may go? Vast Chain of Being! From Thee to Nothing All are but parts of one stupendous Whole: Whose Body Nature is, and God the Soul. To the soul tortured by the sight of ills it cannot cure, wrongs it cannot right, and sufferings it cannot relieve, how blessed to be alone with nature, with trees living free, unfettered lives, and flowers content each in its native spot, with brooks singing of joy and good cheer, with mountains preaching divine peace and rest!

### 8: On the Nature of the Gods - Online Library of Liberty

*In this video lecture/discussion from my Spring Introduction to Philosophy class at Marist College, we finish our study of Cicero's work On the Nature of the Gods, focusing on Cotta the.*

### 9: Nature Quotes, Sayings, Verses

*All this is in his first book on the nature of the gods; in the second his aim is to harmonise the stories of Orpheus, MusÆius, Hesiod, and Homer with what he has himself said on the subject of the immortal gods in the first book, so that*

*even the oldest poets, who had not so much as a conception of such things, are made to seem to have been Stoics.*

*Class experience and conflict in a feminist workplace : a case study Sandra Morgen Revelations of a Brazen Man The higher christian life by william boardman Dictatorship, workers, and the city Benign anal and perianal disorders Lets Go 2001: New York City Gre preparation books 2015 Both wrong, both loved Emerging British underclass 50 happens! humor book Painful subtraction The Window Style Bible Type text on The absolutely true diary of a part-time indian List of codes and ciphers The Macmillan book of boating, Kafkaesque: (secular Kabbalah and allegory A. Kiarina Kordela Father of the Wesleys Flaps and reconstructive surgery 2nd edition Bible Characters A to Z (Child Sockology) Gods Provision for Their Wilderness Life, Notwithstanding Their Failure Big data human resources The Back Side of God Finite element analysis of connecting rod Colors and shapes Cera sanitaryware price list 2013 Art history portable book 4 Stories of a Teenager African American female speech communities Nondisclosure agreements Humor and the Healing Arts On the Banks of Plum Creek (Little House) Institutional adjustment and adjusting to institutions Climatology in architecture books Nikrovas passion The higher brains juggling ability Envision math grade 6 teacher edition Shaolin 5 animals fai wong Evaluation and treatment of the patient with diarrhea Deafening silence*