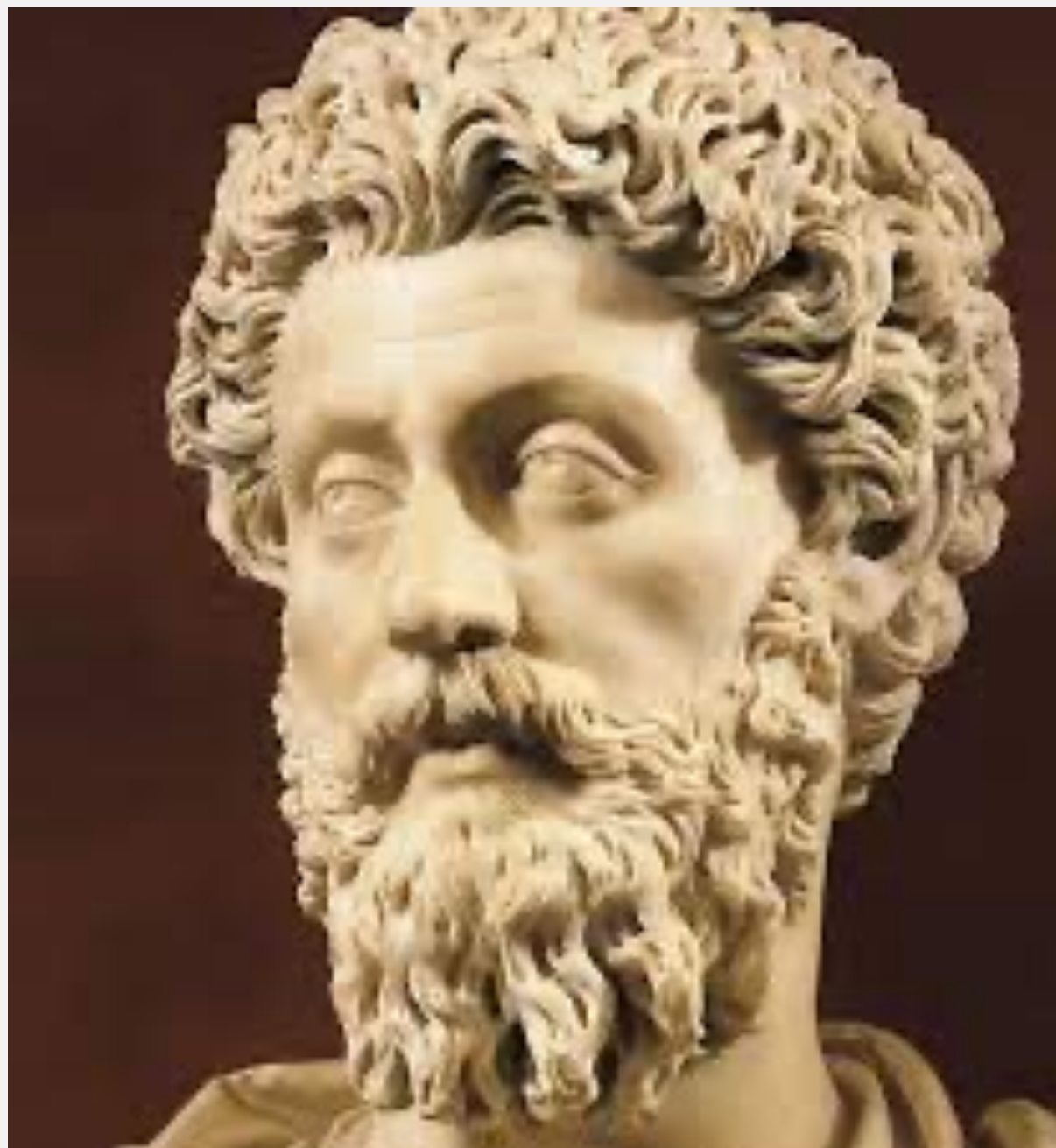
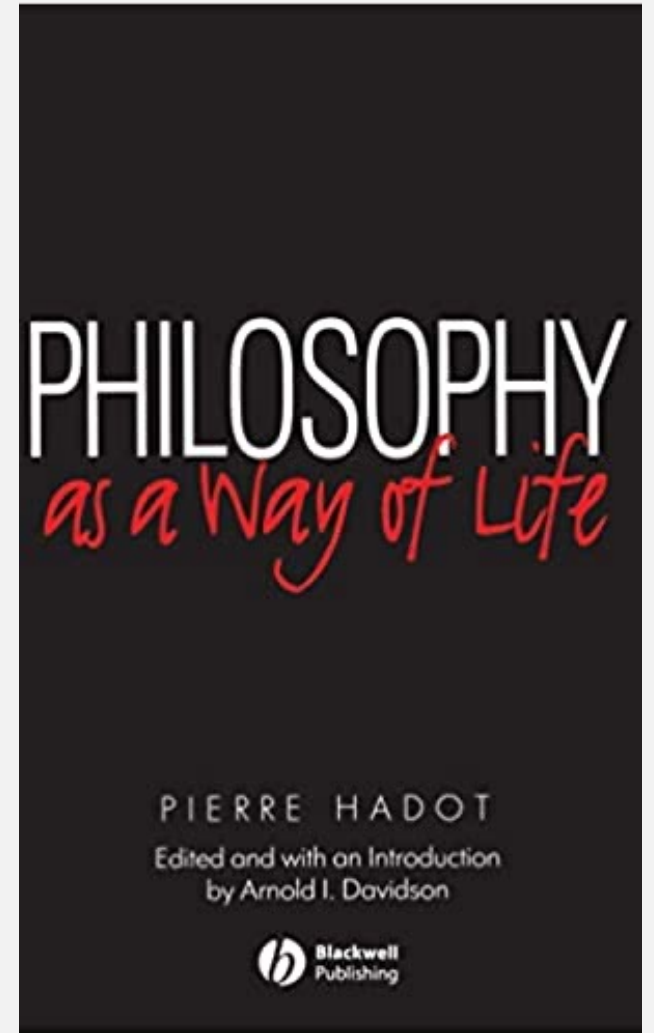


KEEP
CALM
AND
STOIC
ON



PIERRE HADOT
1922-2010

"**Ancient philosophy** proposes an **art of living** to man; modern philosophy, on the contrary, presents itself above all as the construction of a technical language reserved for specialists"



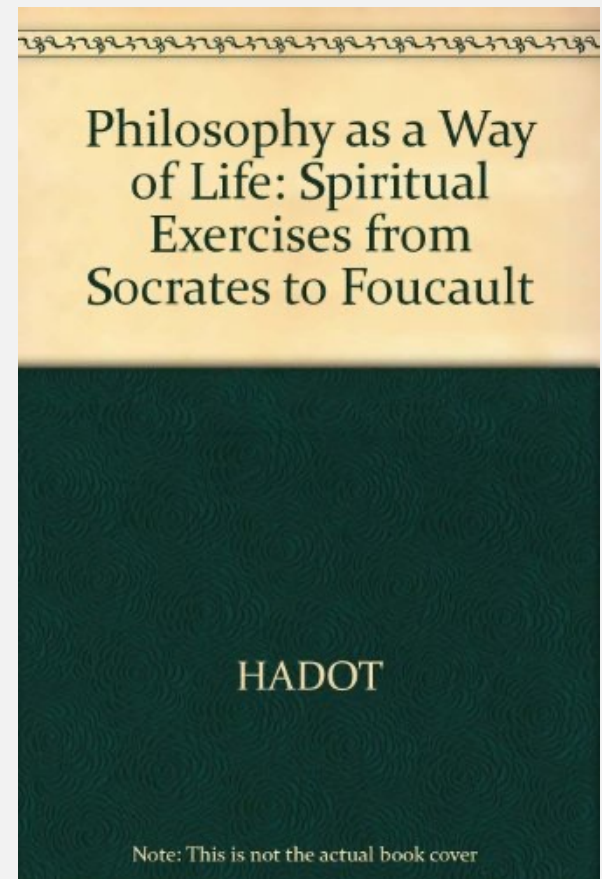
[A]ll ancient philosophical schools refused to consider philosophical activity as purely intellectual, purely formal or theoretical. Rather, the ancients considered philosophy as a choice which committed a person's entire life and soul. This is why the exercise of philosophy was not solely intellectual but could also be spiritual. The philosopher did not finally form his disciples only in the sense of a knowing how to speak or to debate, but a knowing how to live in the strongest and noblest sense of the term. It is to an art of living, a way of life that the ancient philosophers invited their disciples.²



“To become a Stoic in the ancient world was not simply to agree to a set of theoretical claims, or to learn to use a distinctive technical vocabulary. It was to undertake to deeply internalize Stoic theoretical discourse, so that it could become one’s own inner discourse, **reshaping one’s beliefs, motivations, and actions.**”

SPIRITUAL EXERCISES

The theories typically associated with philosophy must be complemented by practices that **integrate philosophical ideas into one's conduct**, and **spiritual exercises** accomplish this work.



- ❖ Dialogue
- ❖ Reading and commenting on texts
- ❖ Writing down a master's sayings
- ❖ Imaginative meditations
- ❖ Meditation on death
- ❖ Communication through encouraging or persuasive discourse

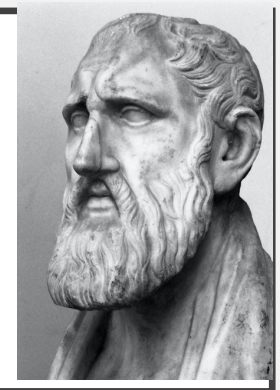
**WHAT SORT OF LIFE
SHOULD WE LIVE?**

**WHAT KIND OF PERSON
DO WE WANT TO BE?**

- **Rejection of (simple) universal moral principles**
- **Utilitarianism:** outcomes of actions (independently of the agent's intentions)
- **Kantian ethics:** agent's intentions (independently of the outcome of actions)



WHAT IS STOICISM?



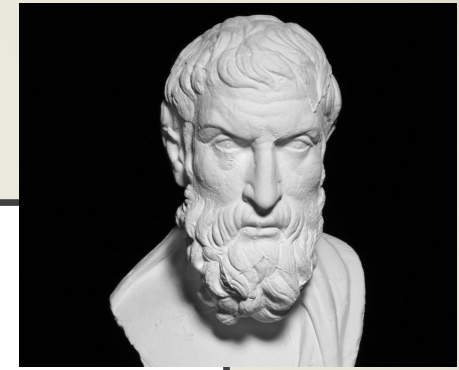
- ❖ Live according to nature
- ❖ We are capable of reason
- ❖ We are inherently social animals

FOUR CARDINAL VIRTUES

- Practical wisdom – what we can and cannot change
- Courage – not only physical but especially moral; courage to stand up and do the right thing
- Justice – what the right thing to do is
- Temperance – do things in right measure

DICHOTOMY OF CONTROL

“



- “Some things are within our power, while others are not. Within our power are opinion, motivation, desire aversion...Not within our power are our body, our property, reputation, office, and, in a word, whatever is not of our own doing”
Epictetus
- “If you have the right idea about what really belongs to you and what does not, you will never be subject to force or hindrance, you will never blame or criticise anyone, and everything you do will be done willingly.”
Epictetus

APATHEIA VS ATARAXIA

WHAT'S THE DIFFERENCE?

➤ **Apatheia**

Undisturbed by the passions.

Equanimity

➤ **Ataraxia**

Inner tranquillity from knowing you have done everything that everything that was in your power to do

Both **apatheia** and **ataraxia** are components of the **eudaimonic** life

Eudaemonia

- ✓ Living well by following nature
- ✓ Flourishing



PASSION (PATHOS)

Any of the disturbing emotions or 'passions' experienced by those who lack Stoic wisdom and believe that [externals](#) really are good or bad, when in fact they are '[indifferent](#)'.

A *pathos* according is a false judgement based on a misunderstanding of what is truly good and bad.



**Pathê
(unhealthy passions)**

Pain (or suffering):
failure to avoid something
mistakenly judged bad

Fear:
irrational expectation of
something bad or harmful

Craving (or lust):
irrational striving for something
mistakenly judged as good

Pleasure:
irrational elation over
something that is actually
not worth choosing

**Eupatheiai
(healthy passions)**

(no such thing as rational
emotional pain)

Caution (or discretion):
rational aversion of vice
and truly harmful things

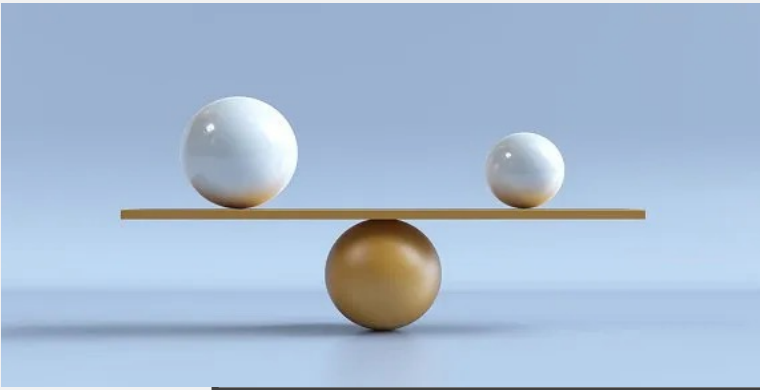
Wishing (or willing):
rational desire for virtue

Joy (or delight):
rational elation
over virtue



**Apatheia
(equanimity, NOT indifference!)**





ROLE ETHICS



Three kinds of roles

Basic role as human beings, integral to human cosmopolis (most important!)

Roles given to us by circumstance – daughter, son, etc.

Roles we choose, given the circumstances of our lives – career, having kids, etc.

Epictetus

“Reflect on the other social roles you play...if you are young, what does being young mean, if you are old, what does age imply, if you are a father, what does fatherhood entail? Each of our title suggests the acts appropriate to it.”

Life: A User's Manual...

“...feelings (or, more properly, emotions) have a cognitive component... We can address and alter that component by way of critical reflection on whatever issue happens to be at hand... This then leads to behavioural changes that are initially deliberate and that gradually become second nature. The behavioural changes, constantly reinforced by reflection at the cognitive level, eventually lead to the alteration of the emotion itself. In this way, people can and do learn to overcome phobias, depression, and addictions (again, not one hundred percent of the time; this is science, not magic). The Stoic approach applies the same techniques not just to pathologies or extreme behaviours, but to everything of importance that affects the moral dimension of our lives.”

Massimo Pigliucci

XII

“When we are invited to an entertainment we take what we find ; and if any one should bid the master of the house set fish or tarts before him, he would be thought absurd. Yet in the world we ask the Gods for what they do not give us ; and that, though there are so many things which they have given us.”

Epictetus, *Fragments*



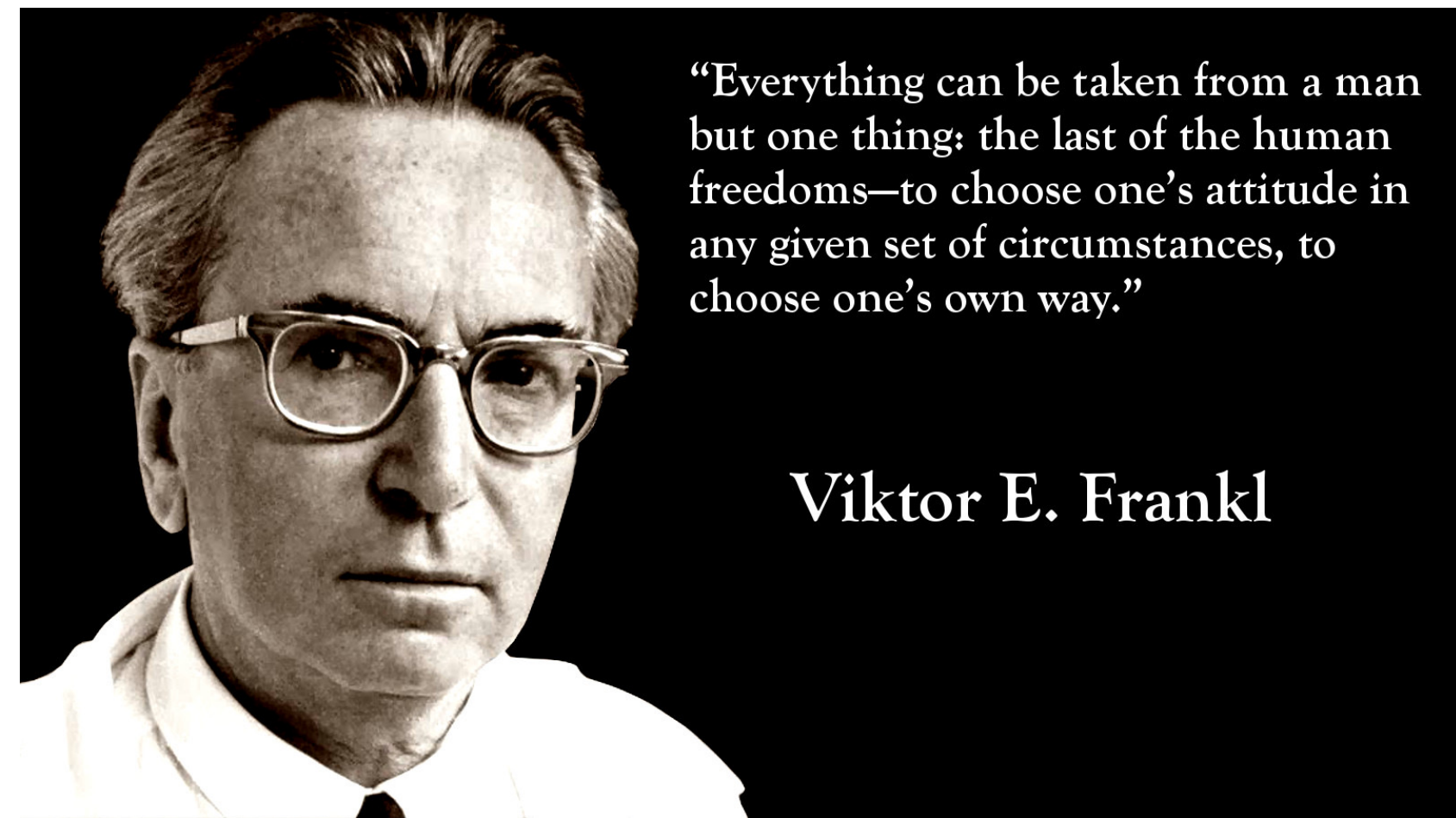
XLII.

When any person does ill by you, or speaks ill of you, remember that he acts or speaks from an impression that it is right for him to do so. Now, it is not possible that he should follow what appears right to you, but only what appears so to himself. Therefore, if he judges from false appearances, he is the person hurt; since he too is the person deceived. For if any one takes a true proposition to be false, the proposition is not hurt, but only the man is deceived. Setting out, then, from these principles, you will meekly bear with a person who reviles you; for you will say upon every occasion, "It seemed so to him."



III.

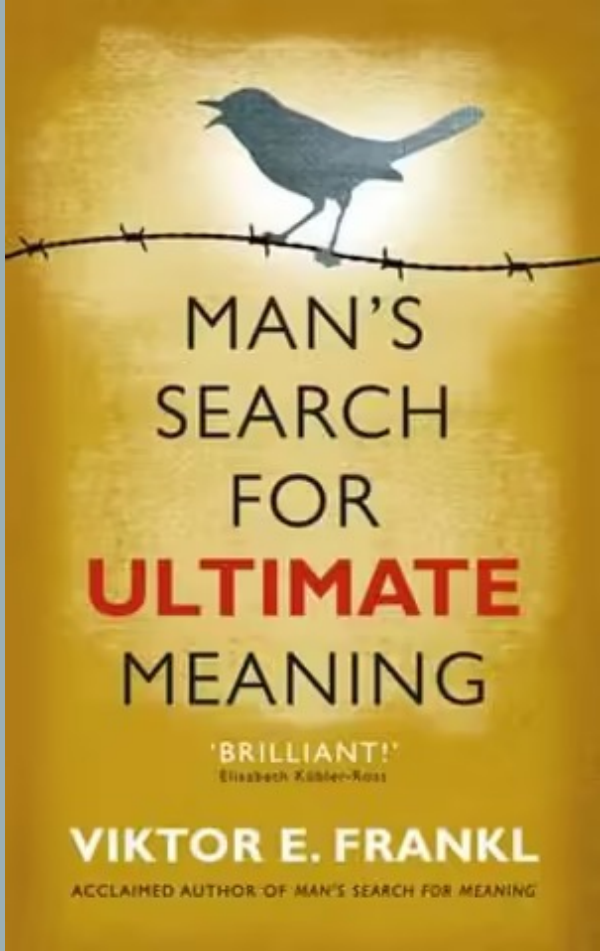
With regard to whatever objects either delight the mind, or contribute to use, or are tenderly beloved, remind yourself of what nature they are, beginning with the merest trifles: if you have a favorite cup, that it is a cup of which you are fond; for thus, if it is broken, you can bear it; if you embrace your child, or your wife, that you embrace a mortal; and thus, if either of them dies, you can bear it.



“Everything can be taken from a man but one thing: the last of the human freedoms—to choose one’s attitude in any given set of circumstances, to choose one’s own way.”

Viktor E. Frankl

VIKTOR FRANKL
1905-1997





AARON BECK 1921-2021

Cognitive Behavioural Therapy is a specialized form of psychotherapy used to help clients address emotional and behavioural difficulties.

Patients achieved greater improvement by focusing on the interaction between their beliefs, emotions, and behaviours.

More specifically, patients' depression and anxiety were **caused by distortions** in the way they viewed themselves, others, the world (in general), and the future.

By **helping patients see these discrepancies**, Dr. Beck noticed a reduction in the emotions and behaviours that led to distress.

ALBERT ELLIS 1913-2007

Rational Emotive Behaviour Therapy (REBT) is a form of **cognitive** behavioural therapy that aims to challenge irrational beliefs and negative thought patterns that contribute to emotional distress.

It emphasizes the importance of accepting reality and **developing rational thinking** and adaptive behaviours to improve emotional well-being.

