Hadot Philosophy as a way of life

Intro --- Philosophy as spiritual progress.   To know is be changed, by living the knowledge

Part One - Discourse about Philosophy, versus Philosophy itself pages 266-267

Theory versus Practice, or Theory versus Lived action/idea

Part Two -- Four stages in the History of Philosophy  
   
   i.     Ancient Philosophy -- Philosophy is about transforming one’s life. Texts and their study are a MEANS to that end [and actual speaking rather than reading is the foundation]  
   
   ii.    Medieval or Early Christian phase - Philosophy is now a set of techniques or abstract ideas, but the "How to live" will come from religion  
   
   iii.   Outsiders - 16th-18th century.   The innovations in ideas come from those who aren't in a University - Descartes, Thomas Hobbes, Spinoza, David Hume, --- the university itself is a straight jacket, requiring religious orthodoxy and homage to the past  
   
   iv.    Insiders - 18th - now.   The new ideas come from those who hold teaching/research positions at Universities [Hegel, Kant, Heidegger, etc.]. Some exceptions [Nietzsche, Camus, Sartre, Schopenhauer.  In the classroom, the study of texts is treated as an END or the END to be pursued, rather than to personal enlightenment

Part Three - page 272  
 To reclaim the ancient definition of Philosophy is to realize that all of us in this classroom can become philosophers.   It is not about writing books or about having a teaching position.   It is: Have I come to live the ideas

Part Four - 274 --- What calls one to philosophy is not a desire to read a lot of texts, but to decipher the riddle of existence, the `shudder" that Goethe speaks of:  It is an Existential hunger, not an Intellectual curiosity.

Part Four and a Half - BUT it is NOT me as an isolated seeker.  
 Philosophy as conceived by the Ancient Greeks always had a social component, both in terms of gathering together to learn, and in terms of going forth into the human community.  
   
   Conclusion---- To really live as the Stoics, Epicureans, etc., is much harder than taking a test on the arguments for and against some topic.   It is to have one's life as one's exam.