Ethical Doctrines of the Stoics

Diogenes Laertius

84. The ethical part of philosophy [the Stoics] divide into the topic of inclination, the topic of good and bad, the topic of the passions, the topic of virtue, the topic of the chief good, and of primary estimation, and of actions; the topic of what things are becoming, and of exhortation and dissuasion. And this division is the one laid down by Chrysippus, and Archedemus, and Zenon of Tarsus, and Apollodorus, and Diogenes, and Antipater, and Poseidonius. For Zenon of Citium, and Cleanthes, have, as being more ancient they were likely to, adopted a more simple method of treating these subjects. But these men divided logical and the natural philosophy.

85. They say that the first inclination which an animal has is to protect itself, as nature brings herself to take an interest in it from the beginning, as Chrysippus affirms in the first book of his treatise on Ends; where he says, that the first and dearest object to every animal is its own existence, and its consciousness of that existence. For that it is not natural for any animal to be alienated from itself, or even to be brought into such a state as to be indifferent to itself, being neither alienated from nor interested in itself. It remains, therefore, that we must assert that nature has bound the animal to itself by the greatest unanimity and affection for by that means it repels all that is injurious, and attracts all that is akin to it and desirable. But as for what some people say, that the first inclination of animals is to pleasure, they say what is false.

86. For they say that pleasure, if there be any such thing at all, is an accessory only, which, nature, having sought it out by itself, as well as these things which are adapted to its constitution, receives incidentally in the same manner as animals are pleased, and plants made to flourish.

Moreover, say they, nature makes no difference between animals and plants, when she regulates them. so as to leave them without voluntary motion or sense; and some things too take place in ourselves in the same manner as in plants. But, as inclination in animals tends chiefly to the point of making them pursue what is appropriate to them, we may say that their inclinations are regulated by nature. And as reason is given to rational animals according to a more perfect principle, it follows, that to live correctly according to reason, is properly predicated of those who live according to nature. For nature is as it were the artist who produces the inclination.

87. On which account Zenon was the first writer who, in his treatise on the Nature of Man, said, that the chief good was confessedly to live according to nature; which is to live according to virtue, for nature leads us to this point. And in like manner Cleanthes speaks in his treatise on Pleasure, and so do Poseidonius and Hecaton in their essays on Ends. And again, to live according to virtue is the same thing as living according to one's experience of those things which happen by nature; as Chrysippus explains it in the first book of his treatise on the Chief Good.

88. For our individual natures are all parts of universal nature; on which account the chief good is to live in a manner corresponding to nature, and that means corresponding to one's own nature and to universal nature; doing none of those things which the common law of mankind is in the habit of forbidding, and that common law is identical with that right reason which pervades everything, being the same with Zeus, who is the regulator and chief manager of all existing things.

Again, this very thing is the virtue of the happy man and the perfect happiness of life when everything is done according to a harmony with the genius of each individual with reference

to the will of the universal governor and manager of all things. Diogenes, accordingly, says expressly that the chief good is to act according to sound reason in our selection of things according to our nature. And Archidemus defines it to be living in the discharge of all becoming duties.

89. Chrysippus again understands that the nature, in a manner corresponding to which we ought to live, is both the common nature, and also human nature in particular; but Cleanthes will not admit of any other nature than the common one alone, as that to which people ought to live in a manner corresponding; and repudiates all mention of a particular nature. And he asserts that virtue is a disposition of the mind always consistent and always harmonious; that one ought to seek it out for its own sake, without being influenced by fear or hope by any external influence. Moreover, that it is in it that happiness consists, as producing in the soul the harmony of a life always consistent with itself; and that if a rational animal goes the wrong way, it is because it allows itself to be misled by the deceitful appearances of exterior things, or perhaps by the instigation of those who surround it; for nature herself never gives us any but good inclinations.

90. Now virtue is, to speak generally, a perfection in everything, as in the case of a statue; whether it is invisible as good health, or speculative as prudence. For Hecaton says, in the first book of his treatise on Virtues, that the scientific and speculative virtues are those which have a constitution arising from speculation and study, as, for instance, prudence and justice; and that those which are not speculative are those which are generally viewed in their extension as a practical result or effect of the former; such for instance, as health and strength. Accordingly, temperance is one of the speculative virtues, and it happens that good health usually follows it, and is marshalled as it were beside it; in the same way as strength follows the proper structure of an arch.

91. And the unspeculative virtues derive their name from the fact of their not proceeding from any acquiescence reflected by intelligence; but they are derived from others, are only accessories, and are found even in worthless people, as in the case of good health, or courage. And Poseidonius, in the first book of his treaties on Ethics, says that the great proof of the reality of virtue is that Socrates, and Diogenes, and Antisthenes, made great improvement; and the great proof of the reality of vice may be found in the fact of its being opposed to virtue.

Again, Chrysippus, in the first book of his treatise on the Chief Good, and Cleanthes, and also Poseidonius in his Exhortations, and Hecaton, all agree that virtue may be taught. And that they are right, and that it may be taught, is plain from men becoming good after having been bad.

92. On this account Panaetius teaches that there are two virtues, one speculative and the other practical; but others make three kinds, the logical, the natural, and the ethical. Poseidonius divides virtue into four divisions; and Cleanthes, Chrysippus, and Antipater make the divisions more numerous still; for Apollophanes asserts that there is but one virtue, namely, prudence. Among the virtues some are primary, and some are derived. The primary ones are prudence, manly courage, justice, and temperance. And subordinate to these, as a kind of species contained in them, are magnanimity, continence, endurance, presence of mind, wisdom in council. And the Stoics define prudence as a knowledge of what is good, and bad, and indifferent; justice as a knowledge of what ought to be chosen, what ought to be avoided, and what is indifferent;

93. magnanimity as a knowledge of engendering a lofty habit, superior to all such accidents as happen to all men indifferently, whether they be good or bad; continence they consider a disposition which never abandons right reason, or a habit which never yields to pleasure; endurance they call a knowledge or habit by which we understand what we ought to endure, what we ought not, and what is indifferent; presence of mind they define as a habit which is prompt at finding out what is suitable on a sudden emergency; and wisdom in counsel they think a knowledge which leads us to judge what we are to do, and how we are to do it, in order to act becomingly. And analogously, of vices too there are some which are primary, and some which are subordinate; as, for instance, folly, and cowardice, and injustice, and intemperance, are among the primary vices ; incontinence, slowness, and folly in counsel among the subordinate

ones. And the vices are ignorance of those things of which the virtues are the knowledge.

94. Good, looked at in a general way, is some advantage, with the more particular distinction, being partly what is actually useful, partly what is not contrary to utility. On which account virtue itself and the good which partakes of virtue are spoken of in a threefold view of the subject. First, as to what kind of good it is, and from what it ensues. [Secondly, as to the cause of the actions;] as, for instance, in an action done according to virtue. Thirdly, as to the agent, in the case of a good man who partakes of virtue.

At another time, they define the good in a peculiar manner, as being what is perfect according to the nature of a rational being as rational being. And, secondly, they say that it is conformity to virtue, se that all actions which partake of virtue, and all good men, are themselves in some sense the good. And in the third place, they speak of its accessories, joy, and mirth, and things of that kind.

95. In the same manner they speak of vices, which they divide into folly, cowardice, injustice., and things of that hind. And they consider that these things which partake of vices, and actions done according to vice, and bad men, are themselves in some sense the evil; and its accessories are despondency, and melancholy, and other things of that kind. Again, of goods, some have reference to the mind, and some are external; and some neither have reference to the mind, nor are external. The goods having reference to the mind are virtues, and actions according to the virtues. The external goods are the having a virtuous country, a virtuous friend, and the happiness of one's country and friend. And these which are not external, and which have no reference to the mind, are such as a man's being virtuous and happy to himself.

96. And reciprocally, of evils, some have reference to the mind, such as the vices and actions according to them; some are external, such as having a foolish country, or a foolish friend, or one's country or one's friend being unhappy. And these evils which are not external, and which have no reference to the mind, are such as a man's being worthless and unhappy to himself. Again, of goods, some are final, some are efficient, and some are both final and efficient. For instance, a friend, and the services done by him to one, are efficient goods; but courage, and prudence, and liberty, and delight, and mirth, and freedom from pain, and all kinds of actions done according to virtue, are final goods.

97. There are too, as I said before, some goods which are both efficient and final; for inasmuch as they produce perfect happiness they are efficient, and inasmuch as they complete it by being themselves parts of it, they are final. And in the same way, of evils, some are final, and some efficient, and some partake of both natures. For instance, an enemy and the injuries done to one by him, are efficient evils; fear, meanness of condition, slavery, want of delight, depression of spirits, excessive grief, and all actions done according to vice, are final evils; and some partake or both characters, since, inasmuch as they produce perfect unhappiness, they are efficient; and inasmuch as they complete it in such a way as to become parts of it, they are final.

98. Again, of the goods which have reference to the mind, some are habits, some are dispositions, and some are neither habits nor dispositions. Dispositions are virtues, habits are practices, and those which are neither habits nor dispositions are energies. And, speaking generally, the following may be called mixed goods: happiness in one's children, and a happy old age. But knowledge is a pure good. And some goods are continually present, such as virtue; and some are not always present, as joy, or taking a walk.

But every good is expedient, and necessary, and profitable, and useful, and serviceable, and beautiful, and advantageous, and eligible, and just.

99. Expedient, inasmuch as it brings us things, which by their happening to us do us good; necessary, inasmuch as it assists us in what we have need to be assisted; profitable, inasmuch as it repays all the care that is expended on it, and makes a return with interest to our great advantage; useful, inasmuch as it supplies us with what is of utility; serviceable, because it does us service which is much praised; beautiful, because it is in accurate proportion to the need we have of it, and to the service it does. Advantageous, inasmuch as it is of such a character as to confer advantage on us; eligible, because it is such, that we may rationally choose it; and just, because it is in accordance with law, and is an efficient cause of union.

100. And they call the honourable the perfect good, because it has naturally all the numbers which are required by nature, and because it discloses a perfect harmony. Now, the species of this perfect good are four in number: justice, manly courage, temperance, and knowledge; for in these goods all beautiful actions have their accomplishment. And analogously, there are also four species of the disgraceful: injustice, and cowardice, and intemperance, and folly. And the honourable is predicated in one sense, as making these who are possessed of it worthy of all praise; and in a second sense, it is used of what is well adapted by nature for its proper work; and in another sense, when it expresses that which adorns a man, as when we say that the wise man alone is good and honourable.

101. The Stoics also say, that the beautiful is the only good, as Hecaton says, in the third book of his treatise on Goods, and Chrysippus asserts the same principle in his essays on the Beautiful. And they say that this is virtue, and that which partakes of virtue; and this assertion is equal to the other, that everything good is beautiful, and that the good is an equivalent term to the beautiful, inasmuch as the one thing is exactly equal to the other. For since it is good, it is beautiful; and it is beautiful, therefore, it is good. But it seems that all goods are equal, and that every good is to be desired in the highest degree, and that it admits of no relaxation, and of no extension. Moreover, they divide all existing things into good, bad, and indifferent.

102. The good are the virtues, prudence, justice, manly courage, temperance, and the rest of the like qualities. The bad are the contraries, folly, injustice, and the like. Those are indifferent which are neither beneficial nor injurious, such as life, health, pleasure, beauty, strength, riches, a good reputation, nobility of birth; and their contraries, death, disease, labour, disgrace, weakness, poverty, a bad reputation, baseness of birth, and the like; as Hecaton lays it down in the seventh book of his treatise on the Chief Good; and he is followed by Apollodorus, in his Ethics, and by Chrysippus. For they affirm that those things are not good but indifferent, though perhaps a little more near to one species than to the other.

103. For, as it is the property of the hot to warm and not to chill one, so it is the property of the good to benefit and not to injure one. Now, wealth and good health cannot be said to benefit any more than to injure any one: therefore, neither wealth nor good health are goods. Again, they say that that thing is not good which it is possible to use both well and ill. But it is possible to make either a good or a bad use of wealth, or of health; therefore, wealth and good health are not goods. Poseidonius, however, affirms that these things do come under the head of goods. But Hecaton, in the ninth book of his treatise on Goods, and Chrysippus, in his treatises on Pleasure, both deny that pleasure is a good. For they say that there are disgraceful pleasures, and that nothing disgraceful is good.

104. And that to benefit a person is to move him or to keep him according to virtue, but to injure him is to move him or to keep him according to vice.

They also assert, that things indifferent are so spoken of in a twofold manner; firstly, those things are called so, which have no influence in producing either happiness or unhappiness; such for instance, as riches, glory, health, strength, and the like; for it is possible for a man to be happy without any of these things; and also, it is upon the character of the use that is made of them, that happiness or unhappiness depends. In another sense, those things are called indifferent, which do not excite any inclination or aversion, as for instance, the fact of a man's having an odd or an even number of hairs on his head, or his putting out or drawing back his finger; for it is not in this sense that the things previously mentioned are called indifferent, for they do excite inclination or aversion.

105. On which account some of them are chosen, though there is equal reason for preferring or shunning all the others.

Again, of things indifferent, they call some preferred (proēgmena), and others rejected (apoproēgmena). Those are preferred, which have some proper value (axian), and those are rejected, which have no value at all (apaxian echonta). And by the term proper value, they mean that quality of things, which causes them to concur in producing a well-regulated life; and in this sense, every good has a proper value. Again, they say that a thing has value, when in some point of view, it has a sort of intermediate power of aiding us to live conformably to nature; and

under this class, we may range riches or good health, if they give any assistance to natural life. Again, value is predicated of the price which one gives for the attainment of an object, which some one, who has experience of the object sought, fixes as its fair price; as if we were to say, for instance, that as some wheat was to be exchanged for barley, with a mule thrown in to make up the difference.

106. Those goods then are preferred, which have a value, as in the case of the mental goods, ability, skill, improvement, and the like; and in the case of the corporeal goods, life, health, strength, a good constitution, soundness, beauty; and in the case of external goods, riches, glory, nobility of birth, and the like. Rejected things are, in the case of qualities of the mind, stupidity, unskilfulness, and the like; in the case of circumstances affecting the body, death, disease, weakness, a bad constitution, mutilation, disgrace, and the like; in the case of external circumstances, poverty, want of reputation, ignoble birth, and the like. But those qualities and circumstances which are indifferent, are neither preferred nor rejected.

107. Again, of things preferred, some are preferred for their own sakes, some for the sake of other things, and some partly for their own sakes and partly for that of other things. Those which are preferred for their own sakes, are ability, improvement, and the like; those which are preferred for the sake of other things, are wealth, nobility of birth, and the like; those which are preferred partly for their own sake, and partly for that of something else, are strength, vigour of the senses, universal soundness, and the like; or they are preferred, for their own sakes, inasmuch as they are in accordance with nature; and for the sake of something else, inasmuch as they are productive of no small number of advantages; and the same is the case in the inverse ratio, with those things which are rejected. Again, they say that that is duty, which is preferred, and which contains in itself reasonable arguments why we should prefer it; as for instance, its corresponding to the nature of life itself; and this argument extends to plants and animals, for even their nature is subject to the obligation of certain duties.

108. And duty (*to kathēkon*) had this name given to it by Zenon, in the first instance, its appellation being derived from its coming to, or according to some people, *apo tou kata tinas hēkein*; and its effect is something kindred to the preparations made by nature. Now of the things done according to inclination, some are duties, and some are contrary to duty; and some are neither duties nor contrary to duty. These are duties, which reason selects to do, as for instance, to honour one's parents, one's brothers, one's country, to gratify one's friends. These actions are contrary to duty, which reason does not choose; as for instance, to neglect one's parents, to be indifferent to one's brothers, to shirk assisting one's friends, to be careless about the welfare of one's country, and so on.

109. Those are neither duties, nor contrary to duty, which reason neither selects to do, nor, on the other hand, repudiates, such actions, for instance, as to pick up straw, to hold a pen, or a comb, or things of that sort. Again, there are some duties which do not depend on circumstances, and some which do. These do not depend on circumstances, to take care of one's health, and of the sound state of one's senses, and the like. Those which do depend on circumstances, are the mutilation of one's members, the sacrificing of one's property, and so on. And the case of these actions which are contrary to duty, is similar. Again, of duties, some are always such, and some are not always. What is always a duty, is to live in accordance with virtue; but to ask questions, to give answers, to walk, and the like, are not always duties. And the same statement holds good with respect to acts contrary to duty.

110. There is also a class of intermediate duties, such as the duty of boys obeying their masters.

The Stoics also say that the mind is divisible into eight parts; for that the five organs of sensation, and the vocal power, and the intellectual power, which is the mind itself, and the generative power, are all parts of the mind. But by error, there is produced a perversion which operates on the intellect, from which many perturbations arise, and many causes of inconstancy. And all perturbation is itself, according to Zenon, a movement of the mind, or superfluous inclination, which is irrational, and contrary to nature. Moreover, of the superior class of perturbations, as Hecaton says, in the second book of his treatise on the Passions, and as Zenon

also says in his work on the Passions, there are four kinds, grief, fear, desire, and pleasure.

111. And they consider that these perturbations are judgments, as Chrysippus contends in his work on the Passions; for covetousness is an opinion that money is a beautiful object, and in like manner drunkenness and intemperance, and other things of the sort, are judgments. And grief they define to be an irrational contraction of the mind, and it is divided into the following species, pity, envy, emulation, jealousy, pain, perturbation, sorrow, anguish, confusion. Pity is a grief over some one, on the ground of his being in undeserved distress. Envy is a grief, at the good fortune of another. Emulation is a grief at that belonging to some one else, which one desires one's self. Jealousy is a grief at another also having what one has one's self. Pain is a grief which weighs one down. Perturbation is grief which narrows one, and causes one to feel in a strait. Sorrow is a grief arising from deliberate thought, which endures for some time, and gradually increases.

112. Anguish is a grief with acute pain. Confusion is an irrational grief, which frets one, and prevents one from clearly discerning present circumstances. But fear is the expectation of evil; and the following feelings are all classed under the head of fear: apprehension, hesitation, shame, perplexity, trepidation, and anxiety. Apprehension is a fear which produces alarm. Shame is a fear of discredit. Hesitation is a fear of coming activity. Perplexity is a fear, from the imagination of some unusual thing.

113. Trepidation is a fear accompanied with an oppression of the voice. Anxiety is a fear of some uncertain event. Again, desire is an irrational appetite; to which head, the following feelings are referable: want, hatred, contentiousness, anger, love, enmity, rage. Want is a desire arising from our not having something or other, and is, as it were, separated from the thing. but is still stretching, and attracted towards it in vain. And hatred is a desire that it should be ill with some one, accompanied with a certain continual increase and extension. Contentiousness is a certain desire accompanied I with deliberate choice. Anger is a desire of revenge, on a person who appears to have injured one in an unbecoming way. Love is a desire not conversant about a virtuous object, for it is an attempt to conciliate affection, because of some beauty which is seen.

114. Enmity is a certain anger of long duration, and full of hatred, and it is a watchful passion, as is shown in the following lines [Homer, *Iliad*]:

For though we deem the short-lived fury past,
'Tis sure the mighty will revenge at last.

But rage is anger at its commencement. Again, pleasure is an irrational elation of the mind over something which appears to be desirable; and its different species are enjoyment, rejoicing at evil, delight, and extravagant joy. Enjoyment now, is a pleasure which charms the mind through the ears. Rejoicing at evil (*epichairekakia*),is a pleasure which arises at the misfortunes of others. Delight (*terpsis*) that is to say turning (*trepsis*), is a certain turning of the soul (*protropē tis psychēs*), to softness. Extravagant joy is the dissolution of virtue.

115. And as there are said to he some sicknesses (*arrhōstēmata*) in the body, as, for instance, gout and arthritic disorders; so too are those diseases of the soul, such as a fondness for glory, or for pleasure, and other feelings of that sort. For an *arrhōstēma* is a disease accompanied with weakness; and a disease is an opinion of something which appears exceedingly desirable. And, as in the case of the body, there are illnesses to which people are especially liable, such as colds or diarrhoea; so also are there propensities which the mind is under the influence of, such as enviousness, pitifulness, quarrelsomeness, and so on.

116. There are also three good dispositions of the mind; joy, caution, and will. And joy they say is the opposite of pleasure, since it is a rational elation of the mind; so caution is the opposite of fear, being a rational avoidance of anything, for the wise man will never be afraid, but he will act with caution; and will, they define as the opposite of desire, since it is a rational wish. As therefore some things fall under the class of the first perturbations, in the same manner do some things fall under the class of the first good dispositions. And accordingly, under the

head of will, are classed goodwill, placidity, salutation, affection; and under the head of caution are ranged reverence and modesty; under the head of joy, we speak of delight, mirth, and good spirits.

117. They say also, that the wise man is free from perturbations, because he has no strong propensities. But that this freedom from propensities also exists in the bad man, being, however, then quite another thing, inasmuch as it proceeds in him only from the hardness and unimpressibility of his nature. They also pronounce the wise man free from vanity, since he regards with equal eye what is glorious and what is inglorious. At the same time, they admit that there is another character devoid of vanity, who, however, is only reckoned one of the rash men, being in fact the bad man. They also say that all the virtuous men are austere, because they do never speak with reference to pleasure, nor do they I listen to what is said by others with reference to pleasure. At the same time, they call another man austere too, using the term in nearly the same sense as they do when they speak of austere wine, which is used in compounding medicines, but not for drinking.

118. They also pronounce the wise to be honest-hearted men, anxiously attending to those matters which may make them better, by means of some principle which conceals what is bad, and brings to light what is good. Nor is there any hypocrisy about them; for they cut off all pretence in their voice and appearance. They also keep aloof from business; for they guard carefully against doing any thing contrary to their duty. They drink wine, but they do not get drunk; and they never yield to frenzy. Occasionally, extraordinary imaginations may obtain a momentary power over them, owing to some melancholy or trifling, arising not according to the principle of what is desirable, but contrary to nature. Nor, again, will the wise man feel grief; because grief is an irrational contraction of the soul, as Apollodorus defines it in his Ethics.

119. They are also, as they say, godlike; for they have something in them which is as it were a God. But the bad man is an atheist. Now there are two kinds of atheists; one who speaks in a spirit of hostility to, and the other, who utterly disregards, the divine nature; but they admit that all bad men are not atheists in this last sense. The good, on the contrary, are pious; for they have a thorough acquaintance with the laws respecting the Gods. And piety is a knowledge of the proper reverence and worship due to the Gods. Moreover they sacrifice to the Gods, and keep themselves pure; for they avoid all offences having reference to the Gods, and the Gods admire them; for they are holy and just in all that concerns the Deity; and the wise men are the only priests; for they consider the matters relating to sacrifices, and the erection of temples, and purifications, and all other things which peculiarly concern the Gods.

120. They also pronounce that men are bound to honour their parents, and their brethren, in the second place after the Gods. They also say that parental affection for one's children is natural to them, and is a feeling which does not exist in bad men. And they lay down the position that all offences are equal, as Chrysippus argues in the fourth book of his Ethic Questions, and so say Persaeus and Zenon. For if one thing that is true is not more true than another thing that is true, neither is one thing that is false more false than another thing that is false; so too, one deceit is not greater than another, nor one sin than another. For the man who is a hundred stades from Canopus, and the man who is only one, are both equally not in Canopus; and so too, he who commits a greater sin, and he who commits a less, are both equally not in the right path.

121. Heracleides of Tarsus, indeed, the friend of Antipater of Tarsus, and Athenodorus, both assert that offences are not equal. Again, the Stoics, as for instance, Chrysippus, in the first book of his work on Lives, say, that the wise man will take a part in the affairs of the state, if nothing hinders him. For that he will restrain vice, and excite men to virtue. Also, they say that he will marry, as Zenon says in his Republic, and beget children. Moreover, that the wise man will never form mere opinions, that is to say, he will never agree to anything that is false; and that he will become a Cynic; for that Cynicism is a short path to virtue, as Apollodorus calls it in his Ethics; that he will even eat human flesh, if there should be occasion; that he is the only free man, and that the bad are slaves; for that freedom is a power of independent action, but slavery a deprivation of the same.

122. That there is besides, another slavery, which consists in subjection, and a third which

consists in possession and subjection; the contrary of which is masterhood, which is likewise bad.

And they say, that not only are the wise free, but that they are also kings, since kingly power is an irresponsible dominion, which can only exist in the case of the wise man, as Chrysippus says in his treatise on the Proper Application of his Terms made by Zenon; for he says that a ruler ought to give decisions on good and evil, and that none of the wicked understand these things. In the same way, they assert that they are the only people who are fit to be magistrates or judges, or orators, and that none of the bad are qualified for these tasks. Moreover, that they are free from all error, in consequence of their not being prone to any wrong actions.

123. Also, that they are unconnected with injury, for that they never injure any one else, nor themselves. Also, that they are not pitiful, and that they never make allowance for any one; for that they do not relax the punishments appointed by law, since yielding, and pity, and mercifulness itself, never exist in any of their souls, so as to induce an affectation of kindness in respect of punishment; nor do they ever think any punishment too severe. Again, they say that the wise man never wonders at any of the things which appear extraordinary; as for instance, at the stories about Charon, or the ebbing of the tide, or the springs of hot water, or the bursting forth of flames. But, say they further, the wise man will not live in solitude; for he is by nature sociable and practical. Accordingly, he will take exercise for the sake of hardening and invigorating his body.

124. And the wise man will pray, asking good things from the Gods, as Poseidonius says in the first book of his treatise on Duties, and Hecaton says the same thing in the third book of his treatise on Paradoxes.

They also say, that friendship exists in the virtuous alone, on account of their resemblance to one another. And they describe friendship itself as a certain communion of the things which concern life, since we use our friends as ourselves. And they assert that a friend is desirable for his own sake, and that a number of friends is a good; and that among the wicked there is no such thing as friendship, and that no wicked man can have a friend. Again, they say that all the foolish are mad; for that they are not prudent, and that madness is equivalent to folly in every one of its actions;

125. but that the wise man does everything properly, just as we say that Ismenias can play every piece of flute-music well. Also, they say that everything belongs to the wise man, for that the law has given them perfect and universal power; but some things also are said to belong to the wicked, just in the same manner as some things are said to belong to the unjust, or as a house is said to belong to a city in a different sense from that in which a thing belongs to the person who uses it.

And they say that virtues reciprocally follow one another, and that he who has one has all; for that the precepts of them all are common, as Chrysippus affirms in the first book of his treatise on Laws; and Apollodorus, in his Natural Philosophy, according to the ancient system; and Hecaton, in the third book of his treatise on Virtues.

126. For they say that the man who is endowed with virtue, is able to consider and also to do what must be done. But what must be done must be chosen, and encountered, and distributed, and awaited; so that if the man does some things by deliberate choice, and some in a spirit of endurance, and some distributively, and some patiently; he is prudent, and courageous, and just, and temperate. And each of the virtues has a particular subject of its own, with which it is concerned; as, for instance, courage is concerned with the things which must be endured; prudence is concerned with what must be done and what must not, and what is of a neutral or indifferent character. And in like manner, the other virtues are concerned with their own peculiar subjects; and wisdom in counsel and shrewdness follow prudence; and good order and decorum follow temperance; and equality and goodness of judgment follow justice; and constancy and energy follow courage.

127. Another doctrine of the Stoics is, that there is nothing intermediate between virtue and vice; while the Peripatetics assert that there is a stage between virtue and vice, being an improvement on vice which has not yet arrived at virtue. For the Stoics say, that as a stick

must be either straight or crooked, so a man must be either just or unjust, and cannot be more just than just, or more unjust than unjust; and that the same rule applies to all cases. Moreover, Chrysippus is of opinion that virtue can be lost, but Cleanthes affirms that it cannot; the one saying that it can be lost by drunkenness or melancholy, the other maintaining that it cannot be lost on account of the thin perceptions which it implants in men. They also pronounce it a proper object of choice; accordingly, we are ashamed of actions which we do improperly, while we are aware that what is honourable is the only good. Again, they affirm that it is of itself sufficient for happiness, as Zenon says, and he is followed in this assertion by Chrysippus in the first book of his treatise on Virtues, and by Hecaton in the second book of his treatise on Goods.

128. For if, says he, "magnanimity be sufficient of itself to enable us to act in a manner superior to all other men; and if that is a part of virtue, then virtue is of itself sufficient for happiness, despising all things which seem troublesome to it." However, Panaetius and Poseidonius do not admit that virtue has this sufficiency of itself, but say that there is also need of good health, and competency, and strength. And their opinion is that a man exercises virtue in everything, as Cleanthes asserts, for it cannot be lost; and the virtuous man on every occasion exercises his soul, which is in a state of perfection. Again, they say that justice exists by nature, and not because of any definition or principle; just as law does, or right reason, as Chrysippus tells us in his treatise on the Beautiful;

129. and they think that one ought not to abandon philosophy on account of the different opinions prevailing among philosophers, since on this principle one would wholly quit life, as Poseidonius argues in his Exhortatory Essays. Another doctrine of Chrysippus is, that general learning is very useful. And the School in general maintain that there are no obligations of justice binding on us with reference to other animals, on account of their dissimilarity to us, as Chrysippus asserts in the first book of his treatise on Justice, and the same opinion is maintained by Poseidonius in the first book of his treatise on Duty. They say too, that the wise man will love those young men, who by their outward appearance, show a natural aptitude for virtue; and this opinion is advanced by Zenon, in his Republic, and by Chrysippus in the first book of his work on Lives, and by Apollodorus in his Ethics.

130. And they describe love as an endeavour to benefit a friend on account of his visible beauty; and that it is an attribute not of acquaintanceship, but of friendship. Accordingly, that Thrasonides, although he had his mistress in his power, abstained from her, because he was hated by her. Love, therefore, according to them is a part of friendship, as Chrysippus asserts in his essay on Love; and it is not blameable. Moreover, beauty is the flower of virtue.

And as there are three kinds of lives; the theoretical, the practical, and the logical; they say that the last is the one which ought to be chosen. For that a logical, that is a rational, animal was made by nature on purpose for speculation and action. And they say that a wise man will very rationally take himself out of life, either for the sake of his country or of his friends, or if he be in bitter pain, or under the affliction of mutilation, or incurable disease.

131. And they also teach that women ought to be in common among the wise, so that whoever meets with any one may enjoy her, and this doctrine is maintained by Zenon in his Republic, and by Chrysippus in his treatise on the Republic, and by Diogenes the Cynic, and by Plato; and then, say they, we shall love all boys equally after the manner of fathers, and all suspicion on the ground of undue familiarity will be removed.

Diogenes Laertius. *Lives and Opinions of the Eminent Philosophers*. Book VII. Trans. C.D. Yonge. Cambridge, MA: Harvard University Press, 1926.