

PHILOSOPHY - ФИЛОСОФИЯ**MANANA GAGOSHIDZE****Doctor of Philosophy, Associate Professor of Sukhumi State University (Georgia)****STOICISM - HISTORY OF THE PHILOSOPHICAL CONCEPT****DOI:<https://doi.org/10.52340/isj.2024.28.01>**

Stoicism is one of the oldest schools of philosophy. It originated in Athens around 300 BC. Stoicism was widespread during the period of antiquity not only in Ancient Greece, but also in Ancient Rome. The founder of the Stoic school is the ancient Greek philosopher Zeno of Citium. Other equally famous Stoics are: Seneca, Epictetus and Marcus Aurelius. Stoicism is the idea of a strong and active life position based on the discipline of reason. Ancient thinkers divided the doctrine into three parts: physics, ethics and logic. Let us consider in more detail what each part was responsible for. Logic is a fundamental part of Stoicism. It consisted of rhetoric and dialectics. Its purpose was to show how the universal laws of reason operate in the sphere of knowledge, and to explain philosophizing as a strict scientific procedure. The doctrine of physics implied that the world is a kind of living organism, which is governed by the immanent divine law of logos. Physics included ontocosmology and anthropology. According to the teachings of the Stoics, the cosmos is a living intelligent body, and the human soul is directly connected with it. Ancient thinkers argued that a person can resist fate and think independently contrary to logos, but this will only lead to the worst result. Ethics is an important element of the teaching of Stoicism. Its idea is based on the self-sufficiency of virtue. The ideal of this teaching is a sage with an infallible intellectual and moral attitude. The goal of such a person is self-improvement. It is also worth noting that the Stoics were against slavery. Since, according to their teaching, every person is God's creation and no person should have the right to subjugate another. Let's consider several basic ideas of Stoicism: Freedom from the influence of the outside world. The path of self-improvement (enrich yourself culturally and intellectually).

Refuse material goods. Be able to be content with little and feel inner freedom. Apply a logical approach to life. Be aware and understand every minute of your life. Follow the voice of conscience and reason. It is worth noting that the ancient Stoics were calm about death. They did not feel fear of it and could calmly talk about it, showing that this is an absolutely natural process that everyone will have to face sooner or later. Stoicism undoubtedly had a great influence on Christian theocosmology. In addition, the physics and ethics of Stoicism were widely influential in the Renaissance and Modern Times. Also, philosophical teaching had an indirect impact on economic science. Now let's consider modern Stoicism. The beginning of the development of modern Stoicism is considered to be the end of the 20th century. Its ideas are based on the ancient, but with some differences for the modern world. The most important distinctive feature is a respectful attitude to money and power. Modern Stoicism received its active distribution thanks to a group of British psychologists and scientists, which since 2012 has been holding events on Stoic topics. In addition, the organization Modern Stoicism Ltd. since 2013 has been holding a week of Stoics in cities such as London, New York, Toronto and Athens. Today, the Stoic movement has grown significantly in Western countries, manifesting itself in many articles in popular publications. At the beginning of the 21st century, the Stoicism Today project began to actively involve British historians and philosophers, who noted the positive features of ancient philosophy. Let's consider some principles of Stoicism that can be applied in the modern world. It is worth noting that the principles of Stoicism are in great demand today when practicing various martial arts. They manifest themselves in the form of

insensitivity to pain, complete concentration and control of the situation. The principles of Stoicism are also applied in psychological practice: for example, accepting all moments of your life instead of denying them. In addition, you should always be able to control your emotions, because many things are beyond our control, and we must be able not to resist them. Another important principle is the ability to value and manage your time. Because, unlike material values, it cannot be replenished.

The Stoics believed that excessive optimism does not lead to anything good, so instead of denying the severity of life, they accepted it as it is. Philosophers believed that if you constantly think about the worst, then a person develops immunity to dangers. For the Stoics, working on your character and gaining virtue was the meaning of life. They believed that only a kind person who lives not only for himself, but also helps others, is worthy of being called a useful person. It is such a person who is able to guide others on the true path. Today, a person has a wide range of opportunities. He sets a goal, then thinks about the result that its achievement will bring. Later, a person imagines the difficulties that he will have to overcome, and suddenly he gives up on fulfilling his dream. In such situations, it is worth remembering that all famous athletes overcame difficulties to achieve high results. Therefore, you must always work on yourself, become a better copy of yourself yesterday every day, only if you fulfill this condition will you succeed. To summarize, Stoicism can really be called a useful philosophy in the modern era. The ideas of Stoicism are understandable, as they are aimed at self-discipline, the ability to cope with any situation and self-improvement. For some, this philosophy may seem very strict, but I believe that some of its features are worth emphasizing for everyone. The history of Stoicism is traditionally divided into three periods: Early (Zeno, Cleanthes, Chrysippus and their students, 3rd-2nd centuries BC). Middle (Panaetius, Posidonius, Hecaton and others, 2nd-1st centuries BC) and Late Stoa (or Roman Stoicism): (Seneca, Musonius Rufus, Hierocles, Epictetus, Marcus Aurelius, 1st-2nd centuries AD). Complete works have survived only from the last period. This makes the reconstruction of Stoicism inevitable, which

is currently considered a strict system (finally formed by Chrysippus). Stoicism (like Cynicism, Epicureanism and Skepticism) is a practically oriented philosophy, the purpose of which is to substantiate “wisdom” as an ethical ideal, but the extraordinary logical-ontological problems play a fundamentally important role in it. In the field of logic and physics, Stoicism was most influenced by Aristotle and the Megarian school; ethics was formed under the Cynic influence, which in Chrysippus and in the Middle Stoa was accompanied by the Platonic and Peripatetic. The teaching of Stoicism is divided into logic, physics and ethics. The structural interrelation of the three parts serves as an expression of the universal “logicality” of being, or the unity of the laws of the world mind-logos (primarily the law of cause and effect) in the spheres of cognition, world order and moral goal-setting. The universal means of analyzing any subject matter are four interconnected classes of predicates, or categories: “substrate” (ὕποκειμενον), “quality” (ποιόν), “state” (πὼς ἔχον), “state in relation to” (πρὸς τί πὼς ἔχον), which are substantively equivalent to the 10 Aristotelian categories.

LOGIC is the fundamental part of Stoicism; its task is to substantiate the necessary and universal laws of reason as laws of knowledge, being and ethical obligation, and philosophizing as a strict “scientific” procedure. The logical part is divided into rhetoric and dialectics; the latter includes the doctrine of the criterion (gnoseology) and the doctrine of the designator and the designated (grammar, semantics and formal logic, created by Chrysippus). The gnoseology of Stoicism is the programmatic antipode of the Platonic one; it proceeds from the fact that knowledge begins with sensory perception. The cognitive act is constructed according to the scheme “impression” – “agreement” – “comprehension”: the content of the “impression” (“imprint on the soul”) is verified in the intellectual act of “agreement” (συγκατάθεσις), leading to “comprehension” (συγκατάληψις). The criterion of its non-deception is the “comprehension representation” (φαντασία καταληπτική), which arises only from the real present objectivity and reveals its content with unconditional adequacy and clarity. In “representations” and “comprehensions” only the primary synthesis of sensory data occurs

– the statement of the perception of a certain objectivity; but they do not provide knowledge about it and, unlike the logical propositions (ἀξιιώματα) correlative to them, cannot have the predicate «true» or «false». From homogeneous «comprehensions» in memory, preliminary general ideas (προλήψεις, ἔννοιαι) are formed, forming the sphere of primary experience. In order to enter the system of knowledge, experience must acquire a clear analytical-synthetic structure: this is the task of dialectics, which studies mainly the relations of incorporeal meanings. Its basis is semantics (which finds echoes in the logical-semantic concepts of the 20th century), which analyzes the relationship of the word-sign («expressed word», λόγος προφορικός), the designated meaning («inner word» = «lekton», λόγος ἐνδιάθετος, λεκτόν) and the material denotate. The relationship of sign and meaning at the level of «lekton» acts as the primary model of cause-and-effect relationships. The relationship of the corporeal and the incorporeal within the corporeal universe is a global (and unsolvable) meta-problem of Stoicism: only bodies really exist; the incorporeal (emptiness, place, time and «meanings») is present in another way. Formal logic (see Chrysippus) establishes a logical dependence between meanings, isomorphic to the causal dependence in the physical world and ethical obligation; therefore, its basis is implication (as a strict analytical procedure). The use of expanded statements (describing the real structure of «facts») as terms allows us to consider the formal logic of Stoicism the first «logic of propositions» in the history of European logic. PHYSICS - the last original physical teaching of the pre-Neoplatonic period - is distinguished by a total somatism that has no analogues in antiquity, underlying a consistently continuous picture of the world. The two main sections of physics are onto-cosmology and anthropology. The pantheistic identification of God with corporeal being leads to a fundamental shift in emphasis: the ontological model is not the antithesis of idea and matter, but of two eternally existing “principles”: active (god-Zeus = Logos) and passive (non-qualitative substrate, matter), which should be understood not as primary substances, but as principles of organization of a single being. At the first stage of cosmogony, two

pairs of elements, active (fire and air) and passive (earth and water), actualize the opposition of “principles” by condensation and rarefaction. All things arise from the elements according to individual “spermatic logoi”, in which Logos acts as the law of organization and development of each individual “nature”. Cosmos is a sphere surrounded by boundless emptiness with motionless earth in the center and fiery ether on the periphery. Time is understood as a measure of movement (space, time and body are infinitely divisible). The cosmos as an order is transient: at the end of the cycle, fire absorbs other elements (“ignition”), but in each subsequent cycle the world is reborn from the fiery proto-substrate in its previous form.

The ultimate manifestation of the Logos God on the physical level is the creative fire (πῦρ τεχνικόν), also known as nature (φύσις, that which carries within itself the beginning of generation and development). The creative fire is identified with pneuma, consisting of fire and air, an all-pervading warm breath, the “soul” of the cosmic organism. The main characteristic of pneuma is the “pressure of fire” (πληγῆ πυρός), or “tension” (τόνος), and bidirectional movement: centripetal ensures the stability of any thing and the cosmos as a whole, and centrifugal – the diversity of bodily qualities. This makes possible cosmic sympathy, the correlate of which is the “universal and complete mixture” (κρᾶσις δι’ ὅλων) as a consequence of the infinite divisibility and complete interpenetration of bodily structures and their qualities. A separate thing (a physical “fact”) is defined as a “state of pneuma”: the ontology of Stoicism registers not substances, but existing states, or phenomena-facts. The levels of organization of bodily structures are determined by the degree of purity and tension of pneuma: 1) the inorganic level, “structure” (ἔξις); 2) plant, “nature”; 3) animal, “soul” (impressions and impulses) and 4) rational, “logos”. A special section of physics is devoted to the causal interaction of structures. The identification of logical necessity with physical causality leads to absolute determinism (the psychological basis of ethical “therapeutics”): causality “from nothing” is impossible, the “possible” and “random” are postulated as unknown. The division of causes into known and unknown is accompanied by a

functional division into primary and secondary, or (in the moral projection) into the decision of the subject (τὸ ἐφ' ἡμῶν, προαίρεσις) and external (independent of the subject) causality. The all-cosmic “coupling” of causes is understood as “destiny” (εἰμαρμένη), and the necessity of such a “coupling” is understood as “fate” (ἀνάγκη). In the providential-teleological hypostasis, «fate» = «necessity» = Logos acts as «providence» (πρόνοια), purposefully arranging the universe (the basis for mantics). Theology, crowning cosmology, is built on the principle of allegoresis: various functions of the single Logos-Zeus are personified in traditional gods. The subject of early Stoic anthropology, modeled in the paradigm of macrocosm and microcosm, is an internally integral individual, entirely determined by his rational principle. The human soul - a «particle» of cosmic pneuma, permeating the entire body and separating from it after death - consists of 8 parts: five senses, speech, generative and «leading»; in the latter (located in the heart) the «abilities» of representation, consent, attraction and rationality are concentrated. Sensation arises as a result of the circulation of pneuma between the sense organ and the «leading» part, and attraction as a result of «consent» to the «impression» of the attractiveness of the object. Unlike Zeno, who considered attractions to be epiphenomena of judgments, Chrysippus identified them with judgments, giving psychology a complete intellectualistic character. The Middle Stoa carried out a Platonic correction of the doctrine, allowing for the independent existence of the affective principle in the soul.

ETHICS is the most important part of the teaching, which had a universal influence on the entire development of ethics from Christianity to Kant, based on the idea of the autarky of virtue when combining the concepts of virtue and happiness. The starting point of theoretical ethics can be considered the concept of «primary inclination» or «disposition» (οἰκείωσις) created by Zeno, establishing the «natural» scale of goal-setting and obligation: the actions of a living organism are determined by the desire for self-preservation. In a rational being, this egoistic inclination necessarily evolves with age through «disposition» to loved ones to respect for oneself and others as bearers of reason on a global scale.

The ultimate moral goal is life according to rational nature, identical to happiness and virtue («virtue is sufficient for happiness»). Virtue (“rationality”, φρόνησις, or knowledge of good, evil, and indifferent, applied practically) is the only good, its opposite is the only evil; the rest is indifferent (ἀδιάφορον), since it has no direct relation to virtue. The indifferent corresponds to the “proper” (καθήκον), τ. that is, an action that is “naturally” justified and expedient for every living organism, but lacks a truly moral character. Moral action, κατόρθωμα (the highest level of “proper”, at which nature fully realizes its rational potential), is determined not by instinctive common sense, but by a moral attitude to action. The embodiment of the ideal of virtue is the sage. Being internally autonomous (virtue is the only thing that «depends on us»), he has an infallible intellectual and moral attitude, corresponding to the ideal of apathy, and accepts his «fate» as a manifestation of good providence: knowledge of moral necessity coincides with the understanding of cosmic causality. The goal of the sage is his own perfection, similar to the perfection of the cosmos and expressed in action: the sage has friends, participates in the affairs of society, etc. Suicide was recommended under circumstances that make ideal-moral behavior impossible. Specific moral prescriptions constituted the main subject of practical ethics (moralistics). The rigoristic premise of ethics - everything that is not good is evil; everyone who is not wise is vicious - came into inevitable conflict with the absolutization of the original «natural» basis of any action. After Chrysippus (especially in the Middle Stoa), attempts were made, without abandoning the original rigorism, to soften it somewhat by introducing the «preferred» into the sphere of moral goal-setting, as well as recognizing the moral dignity of those «advancing» towards virtue. But despite all the attempts to justify moral autonomy with the help of a kind of «cosmodicy», the «kingdom of freedom» was (due to the insufficient formalism of ethical theory) sacrificed to nature, which acts as the general basis of ethics and law. Therefore, the theory of state and law, formally not included in the composition of ethics, is essentially its continuation, since it goes back to the theory of «primary inclination». The doctrine of the

«cosmopolis» as a world community of rational beings, based on the principle of justice as a norm of «natural law», testifies to the formation of a new political and legal thinking for antiquity, which had a universal influence on the development of European legal consciousness. The evolution of Stoicism reflects the hidden tendencies of the doctrine. In early Stoicism, logical-ontological issues are always present in the foreground. Middle Stoicism transforms anthropology and ethics, including Platonic and Peripatetic elements; logical-ontological issues gradually recede into the background. In late Stoicism, theorizing is finally limited to ethics,

which increasingly evolves into moralistics; in this form, it temporarily becomes the leading «philosophical ideology» of the Roman Empire. At the same time, there is a wide diffusion of Stoic terminology and dogmatics, marking the end of Stoicism: as a practical philosophy, it could not withstand competition with Christianity, and as a theoretical philosophy - with the reviving Platonism. Stoicism had a noticeable influence on Christian theo-cosmology, anthropology and ethics on Arab-Muslim thought, and then on Renaissance «naturalism» and modern European philosophy.

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СТОИЦИЗМ - ИСТОРИЯ ФИЛОСОФСКОГО ПОНЯТИЯ РЕЗЮМЕ

Стоицизм является одним из древнейших направлений в философии. Он зародился в Афинах около 300 г. до н. э. Стоицизм широко распространялся в период античности не только в Древней Греции, но и в Древнем Риме. Родоначальником стоической школы является древнегреческий философ Зенон Китийский. Другими не менее известными стоиками являются: Сенека, Эпиктет и Марк Аврелий. Стоицизм — это идея про сильную и активную жизненную позицию, опирающуюся на дисциплину разума. Древние мыслители разделяли учение на три части: физику, этику и логику. Рассмотрим подробнее, за что отвечала каждая часть. Логика является основополагающей частью стоицизма. Она состояла из риторики и диалектики. Ее цель заключалась в том, чтобы показать, как действуют всеобщие законы разума в сфере познания, а также объяснить философствование как строгую научную

процедуру. Учение физики подразумевало, что мир является неким живым организмом, которым управляет имманентный божественный закон логос. Физика включала в себя онтокосмологию и антропологию. Согласно учениям стоиков, космос является живым умным телом, а человеческая душа непосредственно связана с ним. Древние мыслители утверждали, что человек может противиться судьбе и мылить самостоятельно вопреки логосу, но это приведет только к худшему результату. Этика является немаловажным элементом учения стоицизма. Ее идея основывается на самодостаточности добродетели. Идеалом этого учения является мудрец, обладающий непогрешимым интеллектуально-нравственным настроем. Цель такого человека представляет собой самосовершенствование. Также стоит отметить, что стоики были против рабства. Так как по их учению каждый человек является творением божьим и ни один человек не должен иметь права подчинять себе другого. Рассмотрим несколько основных идей стоицизма: Свобода от влияния внешнего мира. Путь совершенствования себя (обогащать себя культурно и интеллектуально). Отказываться от материальных благ. Уметь довольствоваться малым и чувствовать внутреннюю свободу. Применять логический подход к жизни. Осознавать и понимать каждую минуту своей жизни. Следовать голосу совести и разума.

Стоит отметить, что древние стоики спокойно относились к смерти. Они не чувствовали страха перед ней и могли спокойно о ней говорить, показывая тем, что это абсолютно естественный процесс, с которым рано или поздно все обязаны будут столкнуться. Стоицизм, несомненно, оказал большое влияние на христианскую теокосмологию. Кроме того, физика и этика стоицизма широко пользовались влиянием в эпоху Возрождения и Нового времени. Также философское учение оказало косвенное воздействие на экономическую науку. Теперь рассмотрим современный стоицизм. Начало развития современного стоицизма принято считать конец 20 века. Своими идеями он опирается на античный, но с некоторыми отличиями для современного мира. Самой главной отличительной особенностью является уважительное отношение к деньгам и власти. Свое активное распространение современный стоицизм получил благодаря группе британских психологов и ученых, которая с 2012 года проводит мероприятия на стоическую тематику. Кроме этого, организация Modern Stoicism Ltd. с 2013 года проводит неделю стоиков, в таких городах как Лондон, Нью-Йорк, Торонто и Афины. На сегодняшний день стоическое движение значительно выросло в западных странах, проявляя себя во многих статьях популярных изданий. В начале 21 века в проект «Стоицизм сегодня» стали активно привлекать британских историков и философов, отметивших положительные черты древней философии. Рассмотрим некоторые принципы стоицизма, которые можно применять в современном мире. Стоит отметить, что принципы стоицизма очень востребованы сегодня при занятиях различными боевыми искусствами. Они проявляются в виде нечувствительности к боли, полной концентрации и владению ситуацией. Принципы стоицизма также применяются в психологической практике: например, принятия всех моментов своей жизни вместо их отрицания. Кроме этого, всегда нужно уметь контролировать свои эмоции, ведь многие вещи не подвластны нам, и мы должны уметь не противиться им. Другим немаловажным принципом является умение ценить и распоряжаться своим временем. Так как в отличии от материальных ценностей его невозможно восполнить.

Эволюция стоицизма отражает скрытые тенденции учения. В раннем стоицизме логико-онтологическая проблематика неизменно присутствует на первом плане. Средний стоицизм трансформирует антропологию и этику, включая в нее платонические и перипатетические элементы; логико-онтологическая проблематика постепенно отходит на задний план. В позднем стоицизме теоретизирование окончательно ограничивается этикой, которая все более эволюционирует к моралистике; в таком виде он на время становится ведущей «философской идеологией» Римской империи. Параллельно происходит широкая диффузия стоической терминологии и догматики, знаменующая конец стоицизма: как практическая философия он не выдержал соперничества с христианством, а как теоретическая – с возрождавшимся платонизмом. Стоицизм оказал заметное влияние на христианскую тео-космологию, антропологию и этику на арабо-мусульманскую мысль, а затем – на ренессансный «натурализм» и новоевропейскую философию.