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## Philosophy as a Means to Reach the Peace among the Later Stoics

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### Abstract

*Can we really philosophize? Some say that we do not need more than a book on the history of philosophy to begin deep philosophizing, while others consider that man is a philosophizing being, and children's questions are only an example of our innate philosophizing. Philosophy is not a subject that we read and then think about, but rather a rediscovery of the substance that already exists in our minds, everything a person does is a process of rediscovering everything that already exists in this strange world. Where does a child produce the question, "Who am I?" This is the beginning with which we penetrate being and meet the ego face to face, the moment that reveals to us the depth of philosophy, with the same depth into which we must dive in order to discover who we are. Philosophy is not the experiences and opinions of others, it is not theories that need to be transformed into reality, it is much more than that. It is the third layer of existence to which a person descends to his essence and does not remain on the surface living as others live. The philosophizing person does not ask: What will I eat today? He just says how should I live? He does not ask what I will do today? Rather, he asks: What is the purpose of my existence?. The study is based on the hypothesis of the utmost importance of learning philosophy among the Stoic philosophers, and their great contribution in using philosophizing to reach concepts that humans find almost impossible, such as peace, happiness, tolerance, and wisdom. What tools their philosophy can provide to escape a life of misery and unhappiness, philosophy does not represent a history of useless theories and theories, rather, it is a complete way of life, the basis of which is happiness, tranquility, and wisdom, it is enough to understand ourselves through it in order to realize the game of the world. Saeed Nashid says, "Relying on philosophers may not be enough, but dispensing with them greatly weakens us." "The ability to deal with and understand life. Philosophy is our guide to the works of thought and to a deep understanding of the human soul."*

**Keywords:** *philosophizing, children, Stoics, Marcus, Seneca*

### 1. Introduction

Can we really philosophize? Some say that we do not need more than a book on the history of philosophy to begin deep philosophizing, while others consider that man is a philosophizing being, and children's questions are only an example of our innate philosophizing, philosophy is not a subject that we read and then think about, but rather a rediscovery of the substance that already exists in our minds, everything a person does is a process of rediscovering everything that already exists in this strange

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world.

Where does a child produce the question, “Who am I?” This is the beginning with which we penetrate being and meet the ego face to face, the moment that reveals the depth of philosophy, with the same depth into which we must dive in order to discover who we are.

Philosophy is not the experiences and opinions of others; it is not theories that need to be transformed into reality. It is much more than that. It is the third layer of existence to which a person descends to his essence and does not remain on the surface, living as others live, the philosophizing person does not ask: What will I eat today? He just says how should I live? He does not ask what I will do today? Rather, he asks: What is the purpose of my existence?

It is this question that often has no answer, It is rethinking everything we know and everything we do not know, It is the repeated answers quoted from others, and we find that after a while the answers have faded, so we search for something new, they are souls that reproduce themselves in the form of a question in the mind of a woman or a man who is struggling, in order to know, he only knows and nothing more.

Philosophy is the language that we cannot speak. It is our truth that we reach by philosophizing in any language, be it sensory or emotional, or without language at all, silence is also philosophy.

What guarantees us free thought is philosophy, as Fathi Al-Miskini says, “defend the freedom of absolute thought, both in subject and expression, and defends the freedom of creativity, because it guarantees you to think in another way. It also defends the right of human feeling to express itself and by itself, far from, avoid extremism and fanaticism, not only in philosophy, art, and science, but also in religions, because it guarantees the abandonment of the rationality of a unified mind and the adoption of a mentality of constructive criticism (Fathi Al-Miskini, p. 6).

This is what most philosophers have tried to convey to us in realizing the importance of philosophizing.” Michel Foucault says, “If there is a free philosophy, independent of all these fields, it is the one that we can define in this way: it is a diagnostic activity. as Foucault means that the philosopher now is the one who diagnoses diseases of living reality, analyzes its presence, and is exposed to its various diseases (Fathi Al-Miskini, p. 21).

### **The Importance of Study**

The world today is oriented more towards philosophizing than to philosophy, due to the importance of philosophical practice and transforming its theories into human behavior, we cannot learn the history of philosophy without learning how to philosophize, and this is what helps a person to reformulate his concepts and build his social and moral life to reach peace and happiness.

### **Hypothesis**

The study is based on the hypothesis of the utmost importance of learning philosophy among the Stoic philosophers, and their great contribution in using philosophizing to reach concepts that humans find almost impossible, such as peace, happiness, tolerance, and wisdom, what tools their philosophy can provide to escape of a life of misery and unhappiness.

### **Methodology**

This study relied on employing several research methods, the most important of which are:

- 1-**The Analytical Approach:** which was relied upon in analyzing the texts of the Stoic philosophers and explaining their ideas.
- 2-**The Comparative Approach:** This approach was relied upon to support the direction of the study towards highlighting positions of agreement and disagreement among the philosophers of Stoicism.

## **2. The Concept of Philosophizing**

Philosophizing is known in Arabic language as Taflosuf. “He loves philosophy”: speaking on philosophical topics, or speaking in the language of philosophy and wisdom (Al-Mughni Dictionary, P. 7241), **but** can philosophy be considered the same as philosophizing? This question can be answered if we say that philosophy is the philosophical product, the set of theories, ideas and perceptions that philosophers said and formed the history of philosophy, but philosophizing is the applied part, it is the process by which philosophical ideas are transformed into behavior and a way of life on the one hand, and on the other hand it is a method in thinking that helps a person to create his philosophy and determine the form of his life according to his own perspective, with tools provided to him by philosophy.

Interest in philosophizing began, according to the opinion of one of the researchers, in the last thirty years of the twentieth century, it was not ordinary philosophizing, but rather for children, after philosophers had established their schools in the garden or the hallway in ancient times. Philosophy in the Middle Ages turned into a servant of theology, and the intensity of discussions increased, entering into religious schools in the modern era, then universities in the contemporary era (Touzi, 2016, p. 324). Matthew Lipman's role is very clear in refining the foundations of philosophizing and critical and creative thinking. Lipman proposed adding a new subject to the curriculum, which is philosophy, because, according to Lipman, children bring to school an intense curiosity and eagerness to learn, but this curiosity and desire for knowledge and understanding gradually disappears, as Lipman attributes the reason for this failure directly to traditional education, we must take advantage of the natural gifts that children bring to school, and the failure of the school to meet such needs is what makes many children not like to go to school. Lipman proposed a program in philosophy to teach children thinking skills, and a means to raise self-esteem and develop moral values, what is required is a specialty that prepares us to think about other disciplines, and philosophy has traditionally played this role, through the practice of disciplined discussion (Farhan, Heba Khalaf, 2022, p. 20.).

Oscar Bernvier says, “Philosophy is not limited to a simple exchange of opinions and arguments, because it requires a process of analysis and thinking, and this process is only the first subject of philosophizing (Privier, Oscar, p. 134).

Philosophizing is a human need that first begins when we begin to ask existential questions, or when we see our reflection in a mirror, and ask: Who am I?.

What is the purpose of my existence? Engaging in dialogues of this kind and more has great benefits for children and adults. Studies have shown that children who participate in regular philosophical discussions have increased levels of exchange with their peers more than with their teachers, also develop argumentation skills, and develop children's conversational ability (Philosophizing with young children as a language-promoting principle, pdf: five).

We also find a return of interest in philosophy and philosophizing to the arena of psychological and social sciences again, due to the advantages provided by the professional model of

philosophy, which cannot be denied, the rich tradition of philosophical texts does not require knowledge in order for a person to be able to philosophize, people who have no knowledge of the philosophical tradition naturally suffer from philosophical problems. Because these problems are based in everyday experience, the raw philosophical material comes directly from the world and our relationship to it, not from the writings of the past, which explains why philosophical issues appear again in the heads of people who have not yet read about them (Teaching Philosophy vs Teaching to Philosophise, 14-9-2023). In this regard, Karl Jaspers says, "It is a milestone for a person to find in himself a source of philosophical thinking (Tozi, Michel, p. 330).

So, the important question here is how does philosophizing and philosophical thinking turn into a means of happiness and peace? This time, the answer will be easier, as all we need is three Stoic philosophers, identifying their philosophical issues and their advice that constitute our greatest existential concerns, relying on them to build our knowledge, reach our own truth, and use them in our daily behavior and applications.

### **3. In Stoic Philosophy**

For help in overcoming our servility," Alan de Botton says "we turn to the philosopher," the hostility of others is not the reason that prevents us from questioning the lived reality, rather, our will to question is greatly weakened by an internal feeling that societal beliefs inevitably have a logical basis, even if we are not completely sure what it is, because they have been transmitted to us by so many people over a long period. It would seem unbelievable that our society could be wrong in its beliefs, and that we were the only ones who recognized the truth, so we suppress our doubts and follow the group because we are unable to consider ourselves pioneers in discovering hitherto difficult and unknown truths (De Botton, 2016, p. 19.).

Resorting to the philosopher is an attempt to understand what is happening around us through his tools, he preceded us in understanding them with his wisdom, we can seek help and answer our existential questions, illuminate our darkness, and remove the cloak of ignorance from us. Almost the most important and brilliant philosopher to undertake this difficult task is the Stoic philosopher, the world today is moving towards Stoicism as a method and philosophy, relying on the advice of Marcus Aurelius, Seneca, Epictetus and others to reach the light of wisdom, treating themselves with philosophizing. It cannot be said that the task is easy to employ the concept of philosophy in the context of philosophical modernity, but that does not mean that we limit ourselves to researching in the context of ancient philosophy and its extension to modern philosophers, rather, the most important and worthy thing to do is to restore the style of the Eastern sage in which he lives philosophy, in its being self-creativity and a tool for revealing of aesthetics of existence, It is a kind of relief for the ills of the times, and a resistance to the forms of falsehood that characterize contemporary life (Benabdel Ali, 2012, p. 11).

The Stoics are that group of philosophers that tried to integrate theory and practicality, to view reality as a living organism that must be nourished by human actions, by free will, and by morality as a mechanism for a happier and more enjoyable life. Stoicism had a major historical influence in bringing back Renaissance what it means to be human, because Stoicism focused on the objective world rather than theoretical life, its pragmatic nature had three attractive factors that contributed to its spread, there was no practical distinction between the philosopher and the ordinary person, either, the Stoic emphasis on human autonomy was compatible with a growing sense of being an individual rather than part of society, and finally

the ontological orientation of Stoicism helped to allow a shift from a teleological to an ontological worldview (Susan Giesemann North, pdg: forty-one).

Stoicism, which many Greeks, such as Seneca and Marcus Aurelius, spoke of, was directed towards the practical aspect, the practical wisdom in life, and completely abandoned the first theoretical foundations on which Stoic ethics were based, they only took the practical aspect, because they found in it what suited their temperament and nature, as it was the Roman asked philosophy in general to use it as a means to guide his conscience, so the philosopher was viewed as a leader with a conscience and a guide for him (Abdul Rahman Badawi, 1429 AH, p. 544).

Stoicism is one of the philosophies that appeared in the Hellenistic-Roman period, as it was founded by Zeno at the end of the fourth century BC. Its name is derived from the portico, which is the colonnaded hall. During the period in which it existed, it was exposed to some changes in the doctrine, but it remained preserving its essence (The Concise Philosophical Encyclopedia, 1983, p. 218).

It spread widely throughout the Roman world from the fourth century BC until the fall of the Roman Empire. It continued to exert influence even as ancient doctrines began to give way to Christianity as the primary philosophical and moral system in Western Europe, although Stoicism was no longer a recognized doctrine at the beginning of the Renaissance, some concepts and ideas that were part of the philosophy continued to hold sway throughout the Middle Ages (Susan Giesemann North; forty-three).

Today, Stoicism has returned to the philosophical scene again, through translations of philosophers' texts, and a large group of research and studies on it, also through philosophical organizations and institutions interested in mental health and the philosophy of life, by providing special programs derived from Stoicism, and providing those wishing to study it with promising philosophical tools to reach wisdom, peace, and healthier and happier life.

What we will try to focus on in the coming pages are these tools, or methods of philosophizing, which were adopted by the philosophers of Stoicism, and which directly lead to man attaining tranquility and peace, through his own philosophizing, by relying on Stoicism, we do not intend to quote and copy what the predecessors have written, but rather we are borrowing methods of philosophizing, relying on Stoic wisdom to match it with our current needs, and our philosophical way of dealing with the problems and challenges of an era full of speed, overthinking, prejudices, and breathless desires.

### **Philosophizing, as a Means of Reaching Peace in Stoicism (Epictetus - Marcus Aurelius - Seneca) Epictetus**

The wonderful philosopher Epictetus was a Stoic philosopher, he was a slave to Nero's secret keeper, then he was emancipated, he established a school in Nicopolis, through which he studied freedom, divine providence, practical direction, and humanism, his ideals were Socrates and Diogenes (The Concise Philosophical Encyclopedia, p. 22).

The importance of philosophy according to Epictetus is its realistic application, and this call for realism in the practice of philosophy is what made the Stoics divide virtue into two types: virtue is wisdom, and virtue is prudence, the first virtue (wisdom) is theoretical ethics, and prudence is man's attempt to achieve virtue (Abdul Rahman Badawi, p. 541)

#### **First: Fighting Sadness**

It is not possible to live in peace without learning how to overcome the strongest human emotion after fear, which is sadness, The philosopher Bertrand Russell describes sadness as a feeling that cannot be avoided and we must reckon with it, in doing so, we must reduce its impact as much as possible.

There is a great possibility for a person to be comforted and destroyed grief, but every afflicted person must do his utmost to find comfort (Russell, Bertrand, 2019, p. 208). This solace is what Epictetus sought to philosophize according to a mission that begins with his saying: "It is not things that distress people, but their judgments about things." There is a lot of wisdom in this small sentence, It is not you who decides that something is bad, sad, or evil, but rather you put your idea and your own point of view on this thing only, the idea that was formed through your personal experience in life, or through your upbringing and what you have been programmed to do, which causes frustration, confusion, and self-blame, It is not necessary, what you see and what you analyze is the truth, your view of death has made death a terrible thing, but for other nations and peoples death is a very happy or normal thing, because they judge death in a positive way different from your judgment, therefore, by stopping your judgments, your sadness will stop, and by your philosophizing, the ideas you adopt will begin to become clear to you, and the person seeking peace must start from this philosophy, which prepares for a serious momentary observation of our feelings and thoughts that suddenly appear in any situation or event that confronts us, and thus prevent yourself from classification and judgment, and say it's all good.

### **Second: Stay in the Shadows**

In the other hand, Epictetus explains that one of the secrets of achieving peace and tranquility in life is simplicity of living and not declaring what you have or know, as he says: "Never say that I am a philosopher, and do not talk a lot among ignorant people about your theories, but rather demonstrate them with actions, If you are at a feast, do not "Say how you should eat, but rather eat as you should, in this way, Socrates also avoided pretension at all: and when people came to him to introduce them to philosophers, he would take them to the philosophers and recommend them, never caring that they ignored him (Epictetus, Al Mukhtaser, p. 86). The confrontation that any philosopher or any person with wisdom who seeks it is always afraid of is the confrontation between him and the ignorant, or between him and someone who does not understand him and explains his words to what he desires, wisdom cannot be subject to the moods of others, nor can it be left to their whims, this is understood by Socrates. and Epictetus said after him, "Therefore, if any conversation takes place among ignorant people about any philosophical theories, always remain silent. There is a great danger that you will immediately regurgitate what you have not digested. And when the day comes when you are told that you do not know anything, this will not arouse your anger nor discontent - then be confident that you have set your foot on the beginning of the path of wisdom (Epictetus, Al Mukhtaser, p. 86).

Thus, philosophizing in these situations takes you to realize the importance of doing more than you talk, and of learning how to give up your need for people's attention and flattery, as you begin to gain your self-confidence from yourself, not from reaction. People need to see your words and theories, people need to see actions, and you need to remain safe and reassured from being arrogant and relying on others to build your new model.

Philosopher seeks something from behind his philosophy, this is a waste of effort, time, and a bad goal, for "there is nothing in philosophy." A private desire, nor does it think about an issue

or in an independent field, philosophy obtains desires from all people, and it is the product of its time, as Hegel says (Jean-François Lyotard, 2017, p. 41).

### **Third: Satisfy your Needs with Secrecy**

Do not increase your competitors and observers if you want to live in peace. You must, as Epictetus says: “This is because even the sheep do not protect their grass in order to show the shepherds how much they have eaten, rather, when they digest the pasture inside them, they excrete it as wool and milk, you also do not show theories to the ignorant, but rather the actions resulting from theories after they have been digested (Jean-François Lyotard, 2017, p. 87). What is meant here is that the process of self-development and achieving achievements is the task of the philosopher, who should not be content with a theory that he brags about in front of ignorant people, but rather live by this theory, and let his actions and life reveal his philosophy. Epictetus calls this process digestion. This digestion requires a lot of patience and secrecy, so do not always assume the task of teaching the students, and leave a space between you and others, a private safety space that no one knows about, until you reach your goal, this is how you will be at the highest stage of humanity, as a new human being is born on the ruins of old one human calmly, calmly and peacefully.

## **4. Marcus Aurelius**

One of the most famous Stoics was Marcus Aruelius, a Roman philosopher and emperor, a wise, calm, peace-loving man, even though his life was filled with bloody wars, internal turmoil, and natural disasters (Abdul Rahman Badawi, 1429, p. 427), but through his book *Meditations*, he tried to write in the form of wisdom and etiquette, defending his behavior and principles in the form of reports without bothering to prove them, they are like religious doctrines that he believes from the depths of himself (Abdul Rahman Badawi, 1429, p. 428) and this is what made him believe in philosophizing and philosophy.

Marcus says about the meaning of philosophy: “To rise above pain and pleasure, and do nothing without purpose, without sincerity, or without originality, and to abandon what does not concern you from what others do or do not do, and to accept everything that happens to you and is destined for you as coming from an open soul.” It is merely a dissolution of the elements that make up every living thing. If there is nothing wrong with the constant movement of the elements to another, then why worry about the change and dissolution of all the elements? That is something that is in accordance with nature, and there is no harm at all in anything that is in accordance with nature (Marcus, *Meditations*, p. 53). “To be a philosopher means to accept your departure, and you understand what death means to you, this short time taken from existence, if it has been registered in your name, then know how to use it correctly.

Marcus considers philosophy to be an innate nature through which a person wants to reveal himself and rely on it in the journey of life, relying on what philosophy offers in terms of love for knowledge and wisdom. Marcus says: “Also remember that philosophy only wants what your nature wants, while you ask for something. contrary to this nature, for what has claimed acceptance from the needs of your own nature? This is the same way in which pleasure deceives us: but see, do you not see anything more acceptable in magnanimity, generosity, simplicity, equanimity, and piety? And what is more acceptable than wisdom itself, if what concerns you is reassuring and permanent flow for our own faculty of understanding and knowledge? (Marcus, *Meditations*, p. 129). This is precisely we find in Nietzsche in the words of Zoroastrian: “In the pursuit of knowledge also, I only feel the pleasure of the will to procreate

and transform, and if there is innocence in my judgments, this only happens because they carry within them the will to procreate..., but they keep driving me back to humans, this will to create, like a hammer, is always rushing towards the stone ( Nietzsche, p. 129).

Philosophy, according to Marcus, is the awakening of this divine man within us, the cosmic man united with the Creator, with the divine fire, as Heraclitus describes it, philosophy is this spiritual balance between the soul and all beings in the world, or as Marcus describes it: "Anything, then, can motivate us." On our way? One thing, and one only: philosophy, and what is philosophy except to keep your divinity within you safe from violence and harm? (Marcus, p. 53).

This divinity, which Heraclitus describes as wisdom, says, "Human nature does not have the ability to fully understand, but it is the divine nature that has this ability( Heraclitus, 2008, p. 34) , or is this isolated divine man who dwells above the heads of ordinary people, "For these are our heights and our homeland: very high is our abode, its path is difficult for the polluted and the eagerness of their greed, take a look with your pure eyes at the spring of my joy, my friends. How can he become sour because of that? Rather, laughing, he will meet you with his purity, on the tree of the future we will build our nest, and the hawks will carry our food in their beaks, we who are isolated (Nietzsche, p. 35).

### **First: Take a Break**

Because man is a being who is always running towards the satisfaction and comfort of pleasures, and because he always directs his energy and vigor towards everything outside of him, and is afraid to investigate his dark interior, Marcus Aurelius says: "Why are external events distracting you so much? Give yourself a break to learn a new lesson." It is useful and stops floundering here and there. After that, you must beware of another type of confusion. It is another form of laziness and death that comes to those who toil without a goal and trample the land without a destination, no destination in action, or rather, in speech and thought (Marcus, pp. 46-47). This is what the individual striving towards his existential peace must do, not to be distracted by the distractions of life, and how many of them there are, and not to leave himself devoid of a purpose and a goal towards which he is moving. Marcus does not mean by emptiness anything but the time-out for a person, individuality as an utmost necessity that paves the way for self-talk and self-control, determine its goals and understand its future plan, in the chosen solitude away from people, a person realizes the importance of his self-communication in building his own knowledge and wisdom, without any external objection, that is, the need for calm to criticize ideas, arrange papers, and understand what is yours and what is wrong, this is how he maintains his position among people, protects his mind from loss, and keeps himself safe and sound from chaos and laziness. Marcus Aurelius "does not want people to turn away from the practical affairs of life, nor to indulge in theoretical dreams whenever esoteric analysis pleases them. rather, he believes that a person must agree to work in accordance with the demands of mind (Amin, Othman, 1945, p. 214).

### **Second: In Love with Destiny**

Marcus Aurelius believed in fate, considering that nature decides for us what suits us, and the wise, stoic man must voluntarily accept everything that fate brings about, including events and situations, misfortunes and calamities, because everything emanates from the total order and divine decree, and to love fate means to love the world order, this love is pure obedience to God, everything we live and experience, and everything that is revealed to us by fate, is a natural result of obedience only( Fayyad, 2021, p. 25).



Marcus Aurelius says: “There are two reasons, then, that make you content with what is happening to you: The first is that what happened to you was described for you, and it is related to you, a thread of fate woven for you from eternity by the most ancient of causes. The second is that what happens to each person is a part involved in the good of the whole.” And its completeness, even its consistency with itself, this is because the whole thing is distorted if you cut off the slightest fragment of its context and connection (Marcus, *Meditations*, pp. 96-97).

This does not mean that man is a wandering, powerless being, or just a tool in the hands of the supreme God, rather, he is part of the divine family, he is with them at the top of all things, and he has no master to submit to his service, rather, he is his own master, inhabited by the ruling inner God. for man, which is what each of us refers to when we say “I am (F. Agro, 2009, p. 108).

According to Marcus Aurelius, man’s reassurance in divine providence is based on a practical aspect that finds in man’s belief in providence a point from which his work and activity in this world begins, man must choose between two things: either chance and luck are what govern his life, or reason and management, or he chooses between chaos, confusion, and dispersion, or organized unity and care ( Amin, Othman, pp. 211-212), a person must choose loneliness and care if he wants to achieve peace, this idea contributes to establishing the idea that the individual is not a being thrown into the world, but rather he is placed in this world for a reason and a goal that he seeks, even if it is only to learn how to live, ask questions, and have fun, It is enough for him to place his trust in divine providence to be reassured and then pursue his life with confidence.

### **Third: In Preparing for Death**

Marcus Aurelius considered preparedness for death to be a guiding principle for morality, as welcoming death is considered part of natural things. It is rational for a person not to be frightened by death, nor to despair or be averse to it, but rather to wait for it as a natural act ( Amin, Othman, pp. 217-218).The process of accepting death is accepting life on the other hand, when we realize that death is not far away, and that life is not represented in the number of years we live, that is, not in their quantity, but in the nature of this life and its actual value, thus, life becomes more enjoyable and one realizes its details and the importance of living moment by moment. Marcus Aurelius said: “Death is emancipation from the response to the senses, from the strings of the puppets of desire, from the analytical mind, and from the service of the flesh (Marcus, p. 12). Which reflects his saying that death is a relief for the human being and survival for the soul, so alerting the mind to the idea that death is the death of the body only, helps in reducing the fear of death, as it contains emancipation, according to his expression, that is, liberation from the limit of the body, and what follow the body of the senses, the body, and desires, so that the soul returns to its first reality.

What truly frightens us about death is absence, that is, the absence of our own presence on the one hand, and the absence of the presence of those we love and care about. Where will our feelings for ourselves and our feelings for others go? Where do awareness, dreams, ambitions and desires disappear? Will we find something to comfort us in the afterlife, if there is a possibility of life, or will we return to ethereal atoms, or will the soul return to its source? All of this can be overcome by accepting this absence, and that the presence of consciousness does not mean the necessity of the presence of the body, and that the journey of life is mysterious enough like the mystery of death, so death is a gateway to discovering new something.

## **5. Seneca**

Seneca, that stoic who asked his companions who were drowning in tears over his slow death, where has your philosophy disappeared? As a determination to face adversity. He realized the reason for his ability to withstand adversity by saying: I owe my life to philosophy, and this is the least of my obligations to it (De Botton, Alan, pp. 98-99).

Seneca was known for his death like the death of Socrates, after the tyrant Nero accused him of orchestrating a political conspiracy, and he was sentenced to death by suicide, as was the custom of the Romans at that time (Amin, Othman, p. 186).

Seneca is not an ascetic Stoic in life, but rather an effective philosopher involved in all the particles of reality, he applied the Stoic vision of life that there is nothing wrong with enjoying good things, as long as the individual knows how to use the appropriate method to deal with these things, by being willing to give up without regret if circumstances change. (Irvine, William, 2022, pp. 56-57).

The joyful Stoic is what we can call Seneca, he taught his students how to live Stoicism, when they learn how to live joy, and how to attract joy into their lives. Stoicism is not like other depressing, pleasure-killing philosophies, but rather it is freedom and the search for happiness and peace (Irvine, William. B, A p. 59).

### **First: In Anger**

Some Stoics say that a person who becomes wise does not realize that he has reached this stage, even though wisdom is a sensory thing, therefore, Seneca defines a wise man as one who is about to become wise, until he begins to feel wisdom within himself, that is, he is wise in his personal view (F. Agro, pp. 272-273). Here, when the individual begins to feel wise, he must first and foremost overcome anger, or reduce his level of anger, and deal with situations and events calmly and carefully.

Anger, according to Seneca, is brief madness. The cause of anger is that it kills people, and countries are occupied and destroyed, anger destroys a person from within. If anger is not controlled, the individual will be angry without ceasing, wasting time and life., we cannot welcome anger, even if some support its existence, but if anger is activated, we will not be able to stop it, according to Seneca, this does not mean that we allow someone to insult us, but rather that we must punish others forcefully and calmly. If a person is exposed to something wrong, he must correct the situation through rebuke and force, and such correction must be done without anger for the sake of personal benefit, and for the benefit of the wrongdoer, to deter him from committing the mistake again (Irvine, William, **P. 169**). , Seneca says: “mnger is a brief madness that lacks self-control, ignores decency, neglects personal ties and the intention to achieve its goal in a rude manner, is a stop of rational deliberation, an agitation without a valid reason, and a failure to see what is just and right, like a crumbling building that crushes itself.” Whatever falls on it collapses into ruins (Seneca, On Anger, 2020, p. 49)

Seneca is very interested in defining anger, and he considers it part of the human will and with the consent of the mind. When an individual becomes angry, he gets the impression that someone has committed a mistake, then the desire for revenge comes, and then a kind of judgment begins on the first (the self), which should not be harmed, and the second (the wrongdoer. ) who must be avenged, and all of this does not deviate from a motive that is independent of our will (Seneca, On Anger, 2020, p.81).

Through Seneca's philosophy, anger can be controlled through several points:

1. Avoid situations and conditions that arouse anger, this means staying away from impolite

meetings, for example, or avoiding bad words and conversations, anger can be avoided by avoiding all of its triggers during our day.

2. Be careful in judging people's positions and words directed at us, the truth may be hidden on the surface, and we may believe only what we see and hear without research and knowledge. Therefore, we must not rush, and take enough time to think and scrutinize the news.
3. Seeking excuses for others, because all humans have lapses and mistakes, sometimes intentional and sometimes unintentional, and being kind to the wrongdoer is better than going along with his actions.
4. Evaluate yourself and your actions carefully and evaluate the actions of others. Is it wise to put ourselves in the place of the other, and closely reflect on his actions, voluntary or accidental? Forced or deceived? We have to evaluate ourselves fairly and everything around us.
5. The cost of anger must be contemplated, as it has material, social, and psychological consequences, therefore, diplomacy is necessary to deal with the wrongdoer, especially if he is more powerful than you.
6. The wrongdoer suffers from committing a mistake, you must believe this, as he is a bad person, not a good person, and you can let him punish himself with remorse.
7. Realize that harming others contradicts human nature, because it is repulsive and hateful, while humans are honorable and sympathetic (Seneca, *On Anger*, pp. 251 et seq).

### **Second: In Lifestyles**

Seneca says: "The first is devotion to pleasure, the second to contemplation, and the third to work. If we put aside our philosophical rivalry and the uncompromising hatred which we profess towards those who follow different methods, let us notice how the three have approached the same thing under different names, one who praised pleasure did not give up contemplation, and he who devotes himself to contemplation does not give up pleasure, and he who devotes his life to work does not give up contemplation (Seneca, *Dialogues on Happiness and Misery*, 2019, p. 299). here Seneca means the philosophies that preceded Stoicism, which do not contradict Stoicism in any way, everything consists of the same calls for contemplation, pleasure, and work. If this trilogy is achieved in our lives, we will achieve happiness. The interconnection of these parts with each other is clear: meditation is work and work is meditation, and both are pleasure, but where does the pleasure come from? Or what is the means to achieve pleasure? Seneca says in his conversation with Gallio: "You realize, without adding me to it, that once you banish the things that incite us or terrify us, eternal tranquility and freedom will follow, and when you reject pleasures and pains, an overwhelming joy will come to replace the trivial, fragile things that truly disgust the self, and it is a permanent and constant joy, is followed by peace and harmony in the mind, combining greatness and kindness, since severity always derives from weakness (Seneca, *Dialogues on Happiness and Misery*, p. 314). That is, the more an individual resists himself and his fears, the more pleasure begins to creep into his life, our weakness in the face of desires and our feeling of justified and unjustified fear is the cause of our misery. It is enough to be balanced in achieving pleasures without excess, and to live with courage and certainty that life is short and has no room for fear, here the pleasure begins to materialize, then comes the stage of contemplating every situation, event, word, and sight that comes our way, to think before we make judgments, and later comes the work and effort that reflects our own output in this life, and which keeps us busy from trivial matters.

### **Third: In Tolerance and Forgiveness**

Seneca defines forgiveness several definitions , including: "the moderation of the mind when it has

the ability to take revenge,” or “the moderation of the highest toward the lowest in deterring punishment,” “the inclination of the mind toward moderation in imposing punishment,” “moderation that reduces the action and the deserved punishment to some extent (Seneca, *On Pardon and Revenge* 2020, p. 103)..thus, Seneca distinguishes between forgiveness and tolerance and pity, in his opinion, the wise do all the things that those who feel compassion do, but with joy and a reassured mind, attracted to the tears of others and does not join them, and extends his hands to the sinking ship, the wise does not feel pity, but rather offers help and is useful to the afflicted and miserable, and works for the. general good Seneca considered the status of pardon to be higher than forgiveness, because forgiveness is obligatory for those who deserve punishment and learning from their punishment, while forgiveness depends on what is just and good, far from excess, to pardon an individual means to give up the punishment of someone who decrees that he should be punished, while forgiveness is a reduction of worthy punishment.

Man's virtue is part of his nature, and thus he seeks peace and tranquility, because virtue desires peace and gives us control over our souls, so forgiveness is the virtue of the great soul that loves calmness, raging in anger is effeminate, and cruelty is the behavior of beasts, as Seneca describes them, their status is that of elephants and lions wallowing in animals. Which predatory behavior is what governs them (Seneca, *On Anger*, 2020, p.60)

According to Seneca, forgiveness and tolerance are the tools of kings, wise men, and fathers, they are the key to the loyalty of everyone around them, the individual does not need to deal harshly to impose his control and authority, he can get what he wants through leniency and tolerance, as it is a type of justice and spreading goodness, also, forgiveness is an important stage in achieving peace when it works in two directions, the first towards the self, and the second towards the other, the higher self in its awareness and superiority, the more forgiveness and tolerance towards its actions, meaning that a person first forgives himself and does not blame it for every wrong action he commits, but rather he learns. From his mistakes, he gradually corrects his actions, and this is what he also does with others, he does not hold accountable or pity, but rather forgives and stands up and tries to direct the other on the right path. If forgiveness is taken in both directions, complete virtue is achieved.

## 6. Results

This is philosophy, it does not represent a history of useless theories and ideas; rather, it is a complete way of life, the basis of which is happiness, tranquility, and wisdom. It is enough for us to understand ourselves through it in order to realize the game of the world. Saeed Nashid says, “Relying on philosophers may not be enough, but dispensing with them is enough.” “It greatly weakens the ability to deal with and understand life. Philosophy is our guide to the works of thought and to a deep understanding of the human soul (Saeed Nashid, 2018, p. 9)

But is philosophy other than philosophizing? Yes, it is. It is like turning wood into a table or turning a tree into a bridge on a small river. It is this process in which we find the raw material flying here and there and we begin collecting it, crystallizing it, and turning it into something new and more useful than it was.

Philosophizing is fragility, as Saeed Nashid describes it, “the most fragile mental activity, but fragility is also the price of transcendence and sophistication. Indeed, we do not deny that philosophizing is natural in humans, and that children’s questions are similar in all cultures, but continuing in it calls for opportunities that not all environments provide and may It be not available to everyone. All people philosophize, but continuing philosophizing is an exceptional

and rare effort that requires a nurturing environment that does not force the mind to sanctify universals (Saeed Nashid, 2018, p. 17)

In order to be more beautiful, we will describe the philosopher as an artist, as the thinker Yassin Khalil described him. “The philosopher in this direction is an artist who draws for the outside world through results that are like colors, the image may differ between one philosopher and one philosopher, and for this reason the philosopher is like a surgeon who works to remove some of the results.” because it leads to a contradiction, while he focuses most of his attention on the brightest aspects of his belief, and at the same time he adds some results to decorate the picture, so that the picture becomes artistic, acquiring order, consistency, and accuracy (Yassin Khalil, 2009, p. 44).

Yes, reality is a painting whose colors need to be modified. It is not us who will fill it, it is already full, but rather we are the ones who reassemble its colors in a way that suits us to see it more beautiful. It is a special condition that every human being goes through. Some of them stop there to analyze it, while others are pulled by reality into its materialism. Philosophy is not a substance, nor is it a request or inclination, except for desire itself, as the French philosopher Lyotard describes it, that we desire itself (Lyotard, p. 40), or as he says, “We would be more in line with what has been proven if we said at the beginning that philosophy’s place in relation to desire is the same as any other human being... and that the philosopher is not a naive person until he wakes up and says: They neglected to think about God, history, and place. and in what exists, I must manage all of this (Yassin Khalil, 2009, p. 41).

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