

DIOGENES LAERTIUS

Περὶ ἐλαχίστων.
 Πρὸς τὰς ἀτόμους καὶ τὰ εἶδωλα.
 Περὶ αἰσθητηρίων.
 Περὶ Ἑρακλείτου πέντε διατριβῶν.
 Περὶ τῆς ἠθικῆς διατάξεως.
 Περὶ καθήκοντος.
 Περὶ ὀρμῆς.
 Περὶ παθῶν δύο.
 Περὶ βασιλείας.
 Περὶ Λακωνικῆς πολιτείας.
 Περὶ Λυκούργου καὶ Σωκράτους τρία.
 Περὶ νόμου.
 Περὶ μαντικῆς.
 Διαλόγους ἐρωτικούς.
 Περὶ τῶν Ἑρετριακῶν φιλοσόφων.
 Περὶ ὁμοίων.
 Περὶ ὄρων.
 Περὶ ἔξεως.
 Περὶ τῶν ἀντιλεγομένων τρία.
 Περὶ λόγου.
 Περὶ πλούτου.
 Περὶ δόξης.
 Περὶ θανάτου.
 Τέχνης διαλεκτικῆς δύο.
 Περὶ κατηγορημάτων.
 Περὶ ἀμφιβολιῶν.
 Ἐπιστολάς.

Κεφ. ζ'. ΧΡΥΣΙΠΠΟΣ

- 179 Χρύσιππος Ἀπολλωνίου Σολεὺς ἢ Ταρσεύς, ὡς
 Ἀλέξανδρος ἐν Διαδοχαῖς, μαθητῆς Κλεάνθους.
 οὗτος πρότερον μὲν δόλιχον ἤσκει, ἔπειτ' ἀκούσας
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VII. 178-179. SPHAERUS—CHRYSIPPUS

Of Minimal Parts.
Against Atoms and Images.
Of Organs of Sense.
A Course of Five Lectures on Heraclitus.
On the Right Arrangement of Ethical Doctrine.
Of Duty.
Of Impulse.
Of the Passions, two books.
Of Kingship.
Of the Spartan Constitution.
Of Lycurgus and Socrates, three books.
Of Law.
On Divination.
Dialogues on Love.
Of the School of Eretria.
Of Similar.
Of Terms.
Of Habit.
Of Contradictions, three books.
Of Discourse.
Of Wealth.
Of Fame.
Of Death.
Handbook of Dialectic, two books.
Of Predicates.
Of Ambiguous Terms.
Letters.

CHAPTER 7. CHRYSIPPUS (c. 282-206 B.C.)

Chrysippus, the son of Apollonius, came either from Soli or from Tarsus, as Alexander relates in his *Successions*. He was a pupil of Cleanthes. Before this he used to practise as a long-distance runner ;

Ζήνωνος ἢ Κλεάνθους, ὡς Διοκλῆς καὶ οἱ πλείους, ἔτι τε ζῶντος ἀπέστη αὐτοῦ καὶ οὐχ ὁ τυχὼν ἐγένετο κατὰ φιλοσοφίαν· ἀνὴρ εὐφυῆς καὶ ὀξύτατος ἐν παντὶ μέρει οὕτως ὥστε καὶ ἐν τοῖς πλείστοις διηνέχθη πρὸς Ζήνωνα, ἀλλὰ καὶ πρὸς Κλεάνθην, ᾧ καὶ πολλάκις ἔλεγε μόνῃς τῆς τῶν δογμάτων διδασκαλίας χρῆζειν, τὰς δὲ ἀποδείξεις αὐτὸς εὕρησιν. μετενόει μέντοι ὁπότε πρὸς αὐτὸν ἀποτείνοντο, ὥστε συνεχῆς προφέρεισθαι ταῦτα·

ἐγὼ δὲ τᾶλλα μακάριος πέφυκ' ἀνὴρ
πλὴν εἰς Κλεάνθην· τοῦτο δ' οὐκ εὐδαιμονῶ.

- 180 Οὕτω δ' ἐπίδοξος ἐν τοῖς διαλεκτικοῖς ἐγένετο, ὥστε δοκεῖν τοὺς πλείους ὅτι εἰ παρὰ θεοῖς ἦν [ἡ] διαλεκτική, οὐκ ἂν ἄλλη ἦν ἢ ἡ Χρυσίππειος. πλεονάσας δὲ τοῖς πράγμασι τὴν λέξιν οὐ κατώρθωσε. πονικώτατός τε παρ' ὄντινων γέγονεν, ὡς δῆλον ἐκ τῶν συγγραμμάτων αὐτοῦ· τὸν ἀριθμὸν γὰρ ὑπὲρ πέντε καὶ ἑπτακόσια ἔστιν. ἐπλήθυνε δ' αὐτὰ πολλάκις ὑπὲρ τοῦ αὐτοῦ δόγματος ἐπιχειρῶν καὶ πᾶν τὸ ὑποπεσὼν γράφων καὶ διορθούμενος πλεονάκις πλείστη τε τῶν μαρτυριῶν παραθέσει χρώμενος· ὥστε καὶ ἐπειδὴ ποτ' ἐν τινι τῶν συγγραμμάτων παρ' ὀλίγον τὴν Εὐριπίδου Μῆδειαν ὅλην παρετίθετο καὶ τις μετὰ χειρὸς εἶχε τὸ βιβλίον, πρὸς τὸν πυθόμενον τί ἄρα ἔχοι, ἔφη, “Χρυσίππου Μῆδειαν.”

- 181 Καὶ Ἀπολλόδωρος δ' ὁ Ἀθηναῖος ἐν τῇ Συναγωγῇ τῶν δογμάτων, βουλόμενος παριστάνειν ὅτι τὰ Ἐπικούρου οἰκεία δυνάμει γεγραμμένα καὶ ἀπαράθετα ὄντα μυρίῳ πλείῳ ἐστὶ τῶν Χρυσίππου

^a Eur. Or. 540-1.

VII. 179-181. CHRYSIPPUS

but afterwards he came to hear Zeno, or, as Diocles and most people say, Cleanthes; and then, while Cleanthes was still living, withdrew from his school and attained exceptional eminence as a philosopher. He had good natural parts and showed the greatest acuteness in every branch of the subject; so much so that he differed on most points from Zeno, and from Cleanthes as well, to whom he often used to say that all he wanted was to be told what the doctrines were; he would find out the proofs for himself. Nevertheless, whenever he had contended against Cleanthes, he would afterwards feel remorse, so that he constantly came out with the lines ^a:

Blest in all else am I, save only where
I touch Cleanthes: there I am ill-fortuned.

So renowned was he for dialectic that most people thought, if the gods took to dialectic, they would adopt no other system than that of Chrysippus. He had abundance of matter, but in style he was not successful. In industry he surpassed every one, as the list of his writings shows; for there are more than 705 of them. He increased their number by arguing repeatedly on the same subject, setting down anything that occurred to him, making many corrections and citing numerous authorities. So much so that in one of his treatises he copied out nearly the whole of Euripides' *Medea*, and some one who had taken up the volume, being asked what he was reading, replied, "The *Medea* of Chrysippus."

Apollodorus of Athens in his *Collection of Doctrines*, wishing to show that what Epicurus wrote with force and originality unaided by quotations was far greater in amount than the books of Chrysippus, says, to

βιβλίων, φησὶν οὕτως αὐτῇ τῇ λέξει· “ εἰ γάρ τις ἀφέλοι τῶν Χρυσίππου βιβλίων ὅς’ ἀλλότρια παρατίθεται, κενὸς αὐτῷ ὁ χάρτης καταλείψεται.” καὶ ταῦτα μὲν Ἀπολλόδωρος. ἡ δὲ παρεδρεύουσα πρεσβύτις αὐτῷ, ὥς φησι Διοκλῆς, ἔλεγεν ὡς πεντακοσίους γράφοι στίχους ἡμερησίους. Ἐκάτων δὲ φησιν ἔλθεῖν αὐτὸν ἐπὶ φιλοσοφίαν, τῆς οὐσίας αὐτοῦ τῆς πατρῴας εἰς τὸ βασιλικὸν ἀναληφθείσης.

- 182 Ἦν δὲ καὶ τὸ σωματίον εὐτελής, ὡς δῆλον ἐκ τοῦ ἀνδριάντος τοῦ ἐν Κεραμεικῷ, ὃς σχεδὸν τι ὑποκέκρυπται τῷ πλησίον ἵππῃ· ὅθεν αὐτὸν ὁ Καρνεάδης Κρύψιππον ἔλεγεν. οὗτος ὀνειδισθεὶς ὑπὸ τινος ὅτι οὐχὶ παρ’ Ἀρίστωνι μετὰ πολλῶν σχολάζοι, “ εἰ τοῖς πολλοῖς,” εἶπε “ προσεῖχον, οὐκ ἂν ἐφιλοσόφησα.” πρὸς δὲ τὸν κατέξαν-ιστάμενον Κλεάνθους διαλεκτικὸν καὶ προτείνοντα αὐτῷ σοφίσματα, “ πέπαυσο,” εἶπε, “ περιέλκων τὸν πρεσβύτερον ἀπὸ τῶν πραγματικωτέρων, ἡμῶν δὲ τὰ τοιαῦτα πρότερε τοῖς νέοις.” πάλιν δ’ ἐπεὶ τις ζητῶν καταμόνας αὐτῷ διελέγετο εὐσταθῶς, ἔπειτα δὲ θεωρῶν προσιόντα ὄχλον ἤρχετο φιλο-νεικεῖν, ἔφη,

οἴμοι, κασίγνητ’, ὄμμα σὸν ταρασσεται·
ταχὺς δὲ μετέθου λύσσαν ἀρτίως φρονῶν.

- 183 Ἐν μέντοι ταῖς οὐνώσεσιν ἡσύχαζε παραφε-ρόμενος τοῖς σκέλεσιν, ὥστ’ εἰπεῖν τὴν δούλην, “ Χρυσίππου μόνον τὰ σκέλη μεθύει.” οὕτω δ’ ἦν φρονηματίας ὥστ’ ἐρομένου τινὸς “ τί νι συστήσω τὸν υἱόν;” εἰπεῖν, “ ἐμοί· καὶ γὰρ εἰ ὑπελάμβανον

* Eur. Or. 253.

VII. 181-183. CHRYSIPPUS

quote his exact words, "If one were to strip the books of Chrysippus of all extraneous quotations, his pages would be left bare." So much for Apollodorus. Of Chrysippus the old woman who sat beside him used to say, according to Diocles, that he wrote 500 lines a day. Hecato says that he came to the study of philosophy, because the property which he had inherited from his father had been confiscated to the king's treasury.

In person he was insignificant, as is shown by the statue in the Ceramicus, which is almost hidden by an equestrian statue hard by; and this is why Carneades called him Crypsippus or Horse-hidden. Once when somebody reproached him for not going with the multitude to hear Ariston, he rejoined, "If I had followed the multitude, I should not have studied philosophy." When some dialectician got up and attacked Cleanthes, proposing sophistical fallacies to him, Chrysippus called to him, "Cease to distract your elder from matters of importance; propound such quibbles to us juniors." Again, when somebody who had a question to ask was steadily conversing with him in private, and then upon seeing a crowd approaching began to be more contentious, he said:

Ah! brother mine, thine eye is growing wild:
To madness fast thou'rt changing, sane but now."

At wine-parties he used to behave quietly, though he was unsteady on his legs; which caused the woman-slave to say, "As for Chrysippus, only his legs get tipsy." His opinion of himself was so high that when some one inquired, "To whom shall I entrust my son?" he replied, "To me: for, if I had dreamt of there being anyone better than

εἶναί τιν' ἐμοῦ βελτίονα, παρ' αὐτῷ ἂν ἐγὼ ἐφιλο-
 σόφουν." ὅθεν φασὶν ἐπ' αὐτοῦ λεχθῆναι,

οἶος πέπνυται, τοὶ δὲ σκιαὶ αἰσσοῦσι·

καί,

εἰ μὴ γὰρ ἦν Χρύσιππος, οὐκ ἂν ἦν στοά.

Τέλος δ' Ἀρκεσιλάω καὶ Λακύνδῃ, καθά φησι
 Σωτίων ἐν τῷ ὀγδόῳ, παραγενόμενος ἐν Ἀκα-
 184 δημείᾳ συνεφιλοσόφησε· δι' ἣν αἰτίαν καὶ κατὰ
 τῆς συνηθείας καὶ ὑπὲρ αὐτῆς ἐπεχείρησε, καὶ περὶ
 μεγεθῶν καὶ πληθῶν τῇ τῶν Ἀκαδημαϊκῶν
 συστάσει χρῆσάμενος.

Τοῦτον ἐν τῷ Ὁδείῳ σχολάζοντά φησιν Ἑρμ-
 ιππος ἐπὶ θυσίαν ὑπὸ τῶν μαθητῶν κληθῆναι· ἐνθα
 προσενεγκάμενον γλυκὺν ἄκρατον καὶ ἱλιγγιάσαντα
 πεμπταῖον ἀπελθεῖν ἐξ ἀνθρώπων, τρία καὶ ἑβδο-
 μήκοντα βιώσαντ' ἔτη, κατὰ τὴν τρίτην καὶ
 τετταρακοστήν καὶ ἑκατοστήν Ὀλυμπιάδα, καθά
 φησιν Ἀπολλόδωρος ἐν Χρονικοῖς. καὶ ἔστιν ἡμῶν
 παίγνιον εἰς αὐτόν·

ἱλιγγίασε Βάκχον ἐκπιὼν χανδόν

Χρύσιππος, οὐδ' ἐφείσατο

οὐ τῆς στοᾶς οὐδ' ἥς πάτρης, οὐ τῆς ψυχῆς,
 ἀλλ' ἦλθε δῶμ' ἐς Ἀἶδεω.

185 Ἐνιοὶ δέ φασι γέλῳτι συσχεθέντα αὐτὸν τελευτή-
 σαι· ὄνου γὰρ τὰ σῦκα αὐτῷ φαγόντος, εἰπόντα τῇ
 γραῖ διδόναι ἄκρατον ἐπιρροφήσαι τῷ ὄνῳ, ὑπερ-
 καγχάσαντα τελευτῆσαι.

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