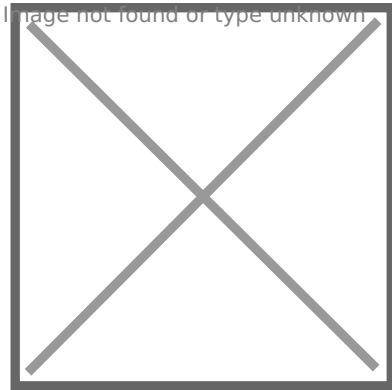


# Diogenes of Oinoanda And the Timing of Causes

Post by "Cassius" of October 11, 2022 at 11:08 PM

Partly answering my own question here is one article and of course (I should have expected) it is by David Sedley:



[Diogenes of Oenoanda on Cyrenaic ethics](#)

Diogenes of Oenoanda on Cyrenaic ethics

[www.academia.edu](http://www.academia.edu)

*Smith's general idea about the passage is as follows. It is in its entirety an anti-Stoic polemic, and focuses on the Stoic concept of oikeiosis our natural affinity for ourselves and others.*

*The Stoics, he thinks, are first accused of offering oikeiosis or perhaps more specifically self-love, as a bait to lure people into virtue. Then, after a gap at IV which Smith leaves unreconstructed, they are accused of self-contradiction, in that they reject pleasure, yet at the same time agree with the Epicureans about the reliability of the senses, with Diogenes joking that they do this in order to ensure their own right to take the safest route when climbing crags. The alleged self-contradiction, Smith suggests, lies in the fact that the Stoics deny that pleasure is the end, yet endorse the senses, which in fact (according to the Epicureans, at least) provide the evidence that pleasure is the end. Then starting from V 2 Diogenes, after referring at lines 4-5 to a Stoic doctrine of self-love, adds a new charge: the Stoics think that all causes are antecedent, not realising that some are contemporaneous with their effects and some later than them. Why should this complaint be apposite to the Stoics? Smith's answer is that the Stoics are being accused of failing to grasp the Epicurean insight that virtue is the simultaneous cause of pleasure, and failing to grasp it because they mistakenly think all causes must precede their effects. He accepts the objection that this, if so, is a mistaken interpretation of Stoicism, which certainly held many causes to be contemporaneous with their effects; but he argues that Diogenes is quite capable of misrepresenting his opponents, and that there are Stoic doctrines - such as the doctrine that every event has an antecedent cause - which do lend themselves to the misinterpretation. (Of course, from the authentic Stoic premise that every event has an antecedent cause it does not follow that each event has exclusively antecedent causes. But*

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*perhaps Diogenes thought it did, Smith suggests.*