

# New Christos Yapijakis Article: "The Philosophical Management of Stress"

Post by "Cassius" of January 8, 2023 at 5:27 AM

[Quote from Little Rocker](#)

Isn't Stoicism, like, transcendently bad?!

I admit when you put it that way it's hard to disagree!! 😊

[Quote from Little Rocker](#)

I find those justice doctrines inscrutable, but it seems that he thinks there's some objectivity at stake and that some laws and contracts are actually better than others.

"Inscrutable" is a good word for me too, but there must be a way to decode it. He spends so much time stressing how things that were previously just become unjust when circumstances change that the whole presentation seems to be weighted more toward establishing the limitations of the abstract concept of justice rather than specific examples of justice in the real world.

And maybe that presentation choice makes sense given how much attachment we have to the idea of thinking that there is an absolute justice, and therefore the need to shake us out of our complacency. I suppose it is important too to point out that since neither gods nor ideal forms create permanent and absolute justice, even we humans, in forming our agreements with each other not to harm or be harmed, don't in so doing create anything that has permanency or absoluteness to it.

But regardless of whether "justice" is involved, i think the faculty of pleasure and pain gives us much of what we want in this department. Just like "normal" people like ice cream, "normal" people find the things most people consider to be benevolent to be pleasing, and most people find things that we ordinarily consider to be malevolent to be painful. And our liking for ice cream and dislike for things that taste nasty is to a significant degree hard wired into us.

The phrasing I like to quote on that issue comes from a 1779 book I found some years ago from [Jackson Barwis](#) written against John Locke's version of blank slate theory:

[Quote from Jackson Barwis - Dialogues on Innate Principles](#)

When we are told that benevolence is pleasing; that malevolence is painful; we are not convinced of these truths by reasoning, nor by forming them into propositions: but by

an appeal to the innate internal affections of our souls: and if on such an appeal, we could not feel within the sentiment of benevolence, and the peculiar pleasure attending it; and that of malevolence and its concomitant pain, not all the reasoning in the world could ever make us sensible of them, or enable us to understand their nature.