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Auteur : Foucault, Michel

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for Poseidonius. If the passions—which are the cause of misery and unhappiness⁸⁷—result from the failure of the soul to bring its irrational faculties into subservience to the rational, sophrosyne is essential for happiness and virtue—although for reasons entirely different from those that gave it value for Panaetius. If, moreover, the soul has for its purpose the imitation of the cosmic *daimôn*, whose special characteristics are truth and order, such imitation will reproduce these qualities in the soul. Although Poseidonius does not describe the cosmic order as *sôphrôn*, the way is open for a return to the Platonic conception of the imitation of God as a source of sophrosyne. The affinity between the *daimôn* in the soul and the *daimôn* in the cosmos—as a link between the human and the Divine—lends support to the doctrine of *ὁμολώσας θεῷ*, which is in any case strengthened by the parallel of macrocosm and microcosm in the Stoic system.⁸⁸

One way in which sophrosyne might be affected by this renewed emphasis on the contemplation of the heavens is suggested by a passage in the *Tusculan Disputations* (sometimes regarded as an echo of Poseidonius).⁸⁹ The Apolline maxim “Know thyself” is here interpreted in the light of such contemplation. The mind that meditates night and day upon the world order and realizes that it is itself *coniunctam cum divina mente* is filled with joy. When it perceives the bond that unites all things, and when it is fired with the desire to imitate the eternity of the Divine, it is filled with *tranquillitas animi*. From this contemplation come the *cognitio virtutis* and the flowering of all the *genera partesque virtutum* (5. 25. 70–71). “Know thyself” thus becomes part of the complex of ideas relating knowledge (*cognitio, gnôsis*) and the imitation of the Divine (*ὁμολώσας θεῷ*) to virtue and happiness. Another echo of these ideas, in the *Moral Epistles* of Seneca, shows that the demand for ethical catharsis was not forgotten. Speaking of the kinship between man and God (*socii sumus eius et membra*), Seneca suggests that the *telos* of the soul is to return to the heavens, and he maintains that this return can be accomplished only by renouncing avarice and servitude to the body (*Ep.* 92. 30–31).⁹⁰

Some practical applications of Poseidonius' concept of sophrosyne may be found in the Fragments of his historical work, which frequently comment on the virtues and vices of individuals or peoples. Athenaeus, for

⁸⁷ Galen, *op. cit.*: Kühn V. 469 and Müller 448, 11 ff.

⁸⁸ On this subject, see Werner Jaeger, *Scripta Minora* (Rome, 1960), 2. 469–81, and cf. Reinhardt, *Poseidonius* (Munich, 1921), 310.

⁸⁹ See, e.g., Merki, 8 ff., and consult Cicero *Nat. Deor.* 2. 153 for the connection among knowledge, contemplation, virtue, and happiness.

⁹⁰ Cf. Reinhardt, P. W., 757–58, and Annelise Modrzejewski, *Philol.* 87 (1932), 300–31.

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