Ancient Healthcare
Modern Wellbeing

Mining the Past for Future Wellbeing
Exeter University - Stoic Philosophy Workshop

WideFrameUK • 5 videos

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Living the Galenic Life
Ancient Ideas on Well-being in Practice: Guidelines & Information Booklet

‘But after my 28th year from birth, having persuaded myself that there is a certain art, that of preserving one’s health, I followed its precepts for all my subsequent life, so that I no longer was sick with any disease, except an occasional transient fever. And it is possible for anyone to guard his or her own health.’

Introduction: In our modern world we have access to a medical system which has made extraordinary and wonderful advances. However these advances exist more often for when things have already gone wrong. Conversely, in the Ancient World, where medical knowledge for the treatment of disease was more limited, the emphasis was strongly focussed on preserving one’s health in the first place. The tradition of preventative medicine in the Western World has strong roots in the Hippocratic approach (5th-4th centuries B.C.) and also in the work of the 2nd century A.D. doctor and psychologist Galen. In this experiment, you are invited to live your life for a short period of time with, in particular, Galen’s principles for preserving health as a guideline. You will be following a Galenic diet, and by the word ‘diet’, we do not refer to our current understanding of the word, associated as it is only with choosing what to eat and what not to eat. In the Graeco-Roman world, the original word ‘diaita’ meant ‘way of living’ or ‘mode of life’. The verb form, ‘diaitaō’, also means ‘to lead one’s life’ but in addition means ‘to investigate’. For the Ancients, the process of leading a healthy life was one of learning and inquiry. We are constantly learning what works and what does not work for our health and wellbeing. Galen wrote: ‘...the recollection of previous...’
The 6 Factors

**Galen’s Principles:** Galen’s approach to preventative medicine is holistic, and focuses on **six** essential factors for promoting wellbeing, and which will provide our framework for the trial period. These factors are:

1) the **food & drink** you consume
2) getting the right amount of **exercise**
3) living and working in an **environment** conducive to wellbeing
4) getting the right amount of **sleep**
5) actively caring for your **mental** wellbeing.

The **sixth** factor is maintaining **balance** in all of the other five factors. We will examine each of these factors in turn shortly, but for the moment it is essential to know that Galen did not develop a **one size fits all** approach for these factors. Instead he stressed that the actions undertaken in each case were to be **relative** to the individual. A doctor, Galen said, must know all aspects of his or her
Survey on Galen’s methods in development (to be sent out to all staff and students, and the Exeter 10,000)

Aim to develop intervention, with validated modern-day approaches that match each of Galen’s 6 Factors.

Run 8 week trial in Autumn 2013 to include several groups (healthy, control, and group with, for example, type 2 diabetes)
Stoicism today
Jules Evans, Author of 'Philosophy for Life', 2012.

Christopher Gill, Professor of Ancient Thought, Exeter University

Donald Robertson, Psychotherapist and Author of 'The Philosophy of Cognitive Behavioural Therapy'

Gill Garratt, Psychotherapist and Author of 'Introducing CBT for Work'

Patrick Ussher, PhD Student on Stoicism, Exeter University

Tim Le Bon, Psychotherapist, Philosophical Counsellor and Author of 'Wise Therapy'

John Sellars, Lecturer in Philosophy, Birkbeck College, University of London
New!

Philosophy for Life
And Other Dangerous Situations
Jules Evans

The Philosophy of Cognitive-Behavioural Therapy (CBT)
Stoic Philosophy as Rational and Cognitive Psychotherapy
Donald Robertson

KARNAK
Tributur hoc Enchiridion Epicteto, quamvis ipsa id non facti. pfetit, sed Arrianius, qui & ubiorem id commentarium edidit, quo disputations Epicteti plenus prosequitur. Tesfatur id Simplicius in pra- tionem commentarii ad hunc libellum hilice verbis: Tā 3 biōλιον τῷ τῷ Ἐπίκτητον ἐν χειρίδιον ἐπιγραμ- μάτος, καὶ τοῦ αὐτοῦ σπουδῆας ἐν Ἀθήναις, τῇ κάθειν μια ἑαυτῷ ἀνα- λυκωτίας ἐν ψυχῆς καὶ κοινωνίᾳ ἐν τῇ φιλοσοφίᾳ, καὶ ναυτιο- κατά τις ἡ δύναμις ἐπιλεξιάς.

Idem Arrianus & hunc libellum, quod Enchiridion in scriptum composuit, de- lectus ex Epicteti disputationibus phi- losophia loco maximo idemque ac neces- sariis, & animae vehementissime per- moventibus. Saneus.

1 Non foliam pugio Graecis hoc nomine vocatur, sed etiam quid- quid ad manum est, & in usum promptum & obvium, ut instrumenta quaelibet ac vasta ὑγείας ἱδιωτικῶν, quae parata & in manu semper gestanda. Hefychius, Epistulae.
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**General Theory Two: Community of Humankind**: pp. 7-8.


**Core Stoic Attitude: Prosoche [attention]**: pp 14-15.
**Stoic Advice for Working Well**: pp. 16-17.

**Askeseis [Stoic Exercises]**: pp. 18-25.

a) Early Morning Reflection
b) View from Above
c) Contemplation of Ideal Sage
d) Cultivating Philanthropy
e) The Art of Self-Retreat
f) The Art of the Philosophical Journal
Be stoic for a week (stiff upper lip not required)
The true meaning of stoicism has been lost over time, but Stoic Week aims to show it is still a relevant and useful philosophy.

Patrick Ussher
guardian.co.uk, Wednesday 28 November 2012 11.04 GMT
Jump to comments (...)

A reminder that stoicism can be divine
Stoics argued that logos, or flow, was crucial to the good life, but this spiritual element has not been mentioned in Stoic Week.

Mark Vernon
guardian.co.uk, Tuesday 4 December 2012 11.00 GMT
Jump to comments (124)

Epictetus’s Discourses ‘provide a cogent expression of the application of philosophy to everyday problems’. Photograph: Mary Evans Picture Library/Alamy

Live like a Stoic! Week: 26 November to 3 December. An interdisciplinary team of psychotherapists, philosophers and classicists are working together to find out the uses of stoicism for the modern day and you can too, by taking part in Stoic Week.

The Greek stoic philosopher Epictetus. Photographer: Mary Evans Picture Library/Alamy

The earliest extended stoic text to survive the passage of time is a hymn to Zeus. It was written by Cleanthes, the second head of the school, in the third century BCE. The mighty god is summoned as “most glorious of the immortals, invoked by many names, ever all-powerful”.

But it is not just a hymn of high praise. Within it threads the fundamental
Blog Addresses:

http://blogs.exeter.ac.uk/stoicismtoday/

http://blogs.exeter.ac.uk/ancientthehealthcare/