Notebook: Plato's Symposium 216b to 218e, inter alia

Edward H Campbell
Plato

Symposium

(216b - 218a)

inter alia

impress
I have become aware
that I am not able
that I cannot speak against
so that it is not necessary
to do the things he urges me to do

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Helen Hamilton: Many a time should I be glad for him to vanish from the face of the earth, but I knew that if that were to happen, my sorrow would far out weigh my relief.

(1908-1985)

Harold N. Trench: Often I would wish he had vanished from this world yet again, should this befal, I am sure, I should be more distressed than ever.

(1859-1955)
Athena – γυναῖκα οίκει τήλες διδασκόμενη

1st sing. pers.
act. ind/subj.
γυναῖκα

to grow old

mnom. sing.
pers. m/s. past.
διδάσκω

to teach

The search for definition basically belongs to the activity of the human mind in all its scientific or dialectical efforts to clarify, discoursive, to achieve precision & thought, to focus issues and resolve them.

Philologus – scholarly, learned

philoi + logos = "love of logic"
Besides that there are certain middle divine powers between the most high Aether and the lowest lands—having been placed in this space of air, these the Greeks call by the name Demons—carriers of request between the Earth dwellers and the Sky dwellers—from here requests, from there aid—like certain kinds of mediators and health bringers. Through these same things, just as Plato affirms in the Symposium, all revelations and various miracles of great magnitude and all aspects of portents are controlled.

Paidoborus:

Ἐγϰά δ’ ᾧϰομεν ἐξ ἐκεῖ ἐκείνων παιδί μηκον

βραβοῦντος ὑμῖν ὑποποτοῦμεν ἐνθα καὶ ἐνθα,

ἀμέτρητο ὑμῖν ὑποχθέν τε δόξην ἔκτυχον ἡντεύθεν καὶ ἑτεραν.
p2

"Philology" is in England a beloved word of atmosphere and ambiguity of meaning, whereas "philologist" and "philology" are apt to be used in a linguistic sense alone.

Comparative philology is better as a branch of linguistics than of Classics.

p3

Continental usage, especially German, tends more strongly than English to restrict the name "philology" to the literary sense.

19,000 Biblical Hebrew

Bonnie Pedrotti Kittel
not just I but
many others
suffer things
such as these
things as if
from a piece
of music
for a flute
such as that
of a lyre
but listen to me
he is similar
in other ways
and it is on account
of these other things
I have compared him
to him
because he has some
kind of marvellous
taste.

Theocritus,
always Euphor,
such as this
such a man
Symposium
2nd pl.
not just I
but many
others
A piece of music
for the flute.
Plato
214e ÏKai lmi0 "Sì òxìvòkh tìcìx8ì xìd koi
sìkìxí koi
Mìxì koi
Mìxì xìd koi
Ady
m. nom.
πλ.
κόνωντος Ὅσ ὕμορος τῇ ἑστίᾳ Ὅσ.
Εῶς ἱκάωσιν οὕτω καὶ ὑπὸ σύνων οὐκ.

πρὸς
un/fn.
gn. sing.

Of pl. aor. act.
induced
Of pl. aor. act.
imper.
Of pl. aor. act.
hear.

3rd pl. aor. act.
πίστις
2nd pl. aor. act.
3rd pl. aor. act.
4th acc. sing.

Euphoros
wonderful
marvellous

πτ. sing. aor. act.
and
καθέστω
represented by
an image.

And, 2881: Abecedial
Kai, also, even (on.
etiam) influences.
Single words or whole
classes.
Kai eis Íd. Kai =
"And even as."

οὲ.
καὶ
καὶ
καὶ
καὶ
Διδ άγριοτέρα 246
ψυχαὶ τοῖς ἑπτὰ ἔργα βείεσθαι κατατεθῆκεν. 247
Νομίζαμεν τ' ἐκείπετο τὸ πάλαιστρά τ' ἔργουντ' 248
ποιήκοντο τ' ἀναλογίαν νεκροπολίαν θυμάμενο ἔχοντο. 249
τοιοὶ δ' ὕπατος ἁλλ' ἐξαφανίζετο ἐγχύοντα. 250
ἄνδρες ἀναφέροντες βεβαιομένην τείχες ἔχοντες. 251

246 ἔργα, δοχ. or anc. 3rd pl. acc. mid. ind. of ἀγρία, to commune, to think together, assemable.
247 ἔργα gen. pl. of ἐργά, the departed soul, spirit, ghost.
248 τ' μέντοι, prep. or gen. acc. pt. from under, from beneath, away from.
249 ἐκείπετο, prep. or gen. acc. pt. of καταπίπει, to be under, to be dying, in part, to be dead.
250 ἐχόντο, prep. or gen. acc. pt. of εὑρέθηκα, to be under, to be dying, in part, to be dead.
251 τοιοὶ, gen. pl. of τοιοῦ, a man, a youth, a young, a young man, a morning.
Every technique and every method, likewise transaction and purpose, is expected to aim at something good, whereas the good has been declared to do something. Furthermore, therefore, the to do and to aim at to set one's or incline to something. This means to send against expect. Hence, it has been well said that the good is that at which all things aim. Nicomachean Ethics

Aristotle

W.D. Ross: Every art and every inquiry, and similarly every action and pursuit, is thought to aim at some good; and for this reason the good has rightly been declared to be that at which all things aim.

H. Rackham: Every art and every investigation, and likewise every practical pursuit or undertaking seems to aim at some good: hence it has been well said that the good is that at which all things aim.

All techniques and all methods, purpose, plan, or scope of action, doing, transaction, business.
If in fact (εἰ γὰρ) we pursue (συνέχεια) some result (εἰκότης τῆς) ἐξήλησαν

Training = practice

that is, in fact, it is some result we want.

If of our practice
it is in fact
some result we want on account of that thing itself, and of other things on account of it (through) and don't choose everything for something different.

If in fact we desire something of the things done on account of itself and other things on account of it, and don't choose everything they on account of something.

Nicomachean

W. D. Ross: If, then, there is some end of the things we do, which we desire for its own sake (everything else being for the sake of this), and if we do not choose everything for the sake of something else (everything that ends)

H. Rackham: if they're among the ends at which our actions aim there be one which our actions we will for its own sake, while we will the others only for the sake of this. (αὐτός σις, ἐπικεφαλής)

Ec 6ν ἡ ἐκ τῶν ἐκ τῆς τιμῆς ὑπερτιμῶν ἂν ἔργον ἄλλον ἔργον

Τῶν τε ἑκτερίφων ἐπικεφαλής

1st pl. pres. m/p inf. Bouλευομαι

we want for ourselves

n. sing

n. sing

n. gen. pl.

adj. in. gen. pl.

is for things to be done

that same thing

different
And out of Erebus the souls of the dead assembled,
Maidens and youths so much having borne,
And old men and tender virgins, having a fresh mourning soul,
And many slain in battle, wounded by a bronze tipped spear,

Having armor stained with gore, the many
wandering to and fro, around the hole,

With an other worldly cry,

Seized me with a yellow terror. (Odyssey 11.36-43)

Thereupon a beggar from around all the Demes comes to town for
begging.

Behold the Philosopher-King!

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26 3rd pl. impref. act. ind. of σασκαίνε, to go to and fro, up and down, to stalk or run about.
28 Adv., from another place or source, from another or strange land. (Curtius)
29 Adv., or loc., loc., dat., sing. of διάμορφος, sentence pronounced by a God, the soul of Heaven: of song, healing a God; of
doctrine or instruction, such as might come from a God’s breast. (Koch) (Curtius)
30 Adv., or loc., loc., dat., sing. of ἀσφάλις, of a green or yellow color, level, polished. (Curtius)
31 Adv., sing. of ἀσφάλεια, calm or alarm.
32 Adv., or loc., loc., dat., sing. of ἀσφάλεια, to write.
33 Adv., or loc., loc., dat., of ἀσφάλεια, to come or go, to come or go back, return.
34 Adv., or loc., loc., sing. of τριγυμής, one who helps all people, a public beggar.
35 Adv., sing. of ἀσφάλεια, a town.
36 Adv., or loc., loc., sing. impref. act. ind. of μαχαίριν, to a beggar, go begging.
Observe; that;ocrates
is; amorously
disposed toward
beautiful men,
and he is always
driving these men
to go wrong
and to make a
false step;
to begin and.

Observe; that;ocrates
tol; or look
act; impress
Oplys

Exhibit; his; or their; Niké; or his; Niké
Exist; his; or his; Niké; and; his; Niké
or his; Niké
always

2nd sing.
press; m/p
and

3rd sing.
press; act.
and

2nd sing.
press; m/p
and

Exhibit; his; or his; Niké
3rd sing.
press; act.
and

Symposium
216B
Eu; to; or; or; or; Odys. (2165)

Plato

2nd pl.
press
act; impress
Olyps

3rd pl.
press act
ind

1st sing.
act subj.

2nd sing.
act ind
Don't you know
you deceiveth that
writeth it.
means nothing
to him if someone
is beautiful, but
looks down on such;
men and gives them
not one thought.

For he casts
her outward
image like the
Colossus of Rhodes,
but sees the structure upon
opening the inside.
Paidoborus: The boy-lover (παιδευστής) is dear (φιλός) to his favorite (τα παιδιά) because he generously gives love (φιλία) and gets nothing in return (μην ἀντιπληρωματικά) proving he is also charitable (εὐάρεστος).

Socrates: It appears the boy-lover is, then, a generous giver while the boy-loved is an ungrateful receiver of the good thing called love?

Paidoborus: Most certainly, O Socrates, the boy-loved simply taking without giving back like for like and returning what is owed is most arrogant and haughty (μεγαλοπρεπεία) while the boy-lover is most humble (ταπεινός).

Socrates: Then the boy-lover is just in giving something and getting nothing, and the boy-loved is unjust in getting something and giving nothing?

Paidoborus: Exactly. It is just as the great and memorable boy-lover Lysias once said:

Καὶ μὲν ἐπὶ τὸν μὲν ἔρωταν τὸν πολλοὶ πρώτευεν τοῦ σωφρόνος ἐπιθυμήσατο ὅτι τὸν πρῶτον ἔγνωσεν καὶ τὸν ἀλλον ὀφθησιν ἐμπερήσατο ἐγνωσθείσατο.

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1354a

Rhetoric

Theorēmē, which are the substance of rhetorical persuasion.

1355a

Theorēmē, which are the substance of rhetorical persuasion.

(25) For arguments based on knowledge implies instruction, and there are people whom one cannot instruct.

(30) We must not make people believe what is wrong.
it is absurd to hold that a man ought to defend himself with limbs, but not of being able to defend himself with speech and reason.

What makes a man a sophist is not his faculty, but his moral purpose. In rhetoric, however, the term (rhetor) may describe either the speaker's knowledge of the art, or his moral purpose.

Rhetoric may be defined as the faculty of observing in any given case the means of persuasion.

It is not true, as some writers assume in their treatises on rhetoric, that the personal goodness, revealed by the speaker, contributes nothing to his power of persuasion; on the contrary, his character may almost be called the most effective means of persuasion he possesses.

1. personal character
2. emotional appeal
3. proof of truth

There are, then, these three means of effecting persuasion. The man who is to be in command of them must, it is clear, be able: (1) to reason logically, (2) to understand human
And in fact many men who are in love first lust after the body of a man rather than for knowing his character and became experienced in his private affairs. (Phaedrus 232c)

Socrates: How then does the boy-lover endure? If love is given then love is most certainly owed. Does not the boy-lover hunt (θηρούει) for ways to obtain what to him is owed?

Paidoborus: Most certainly.

Socrates: But how?

Paidoborus: He becomes his teacher (μαθητής).

Socrates: To what end?

Paidoborus: To curb his arrogance and improve his morals, that he understand the injustice of not giving back like for like from what he has been freely given and for not one thing was asked.
Next he was moreover (Εἰς' αὐτῷ)
taught to sing (Τιμέων ὅλον ἐσς' σκότειν)
a song by note
without having his (τω Μῆνι ἦν δειρίακος)
highs held together (eilei ignored),
either Πέλλος Εὔνωος
the Mighty Sacker of Cities Σέκυλης
or some far-distant shuck (η ἑκτετόρον
οὐ τετέφρον ἐπὶ στέφοι)
in some high-pitched harmony

EVELEΛΨΕΥΟΝΤΟΣ ΤΟΥ ΑΡΙΣΤΟΝ

which our fathers handed down
η' τι' οὖ ἔρχεται

ΤΕΤΕΦΡΟΝ ΣΕΚΥΛΗΣ

a song
in singing

Aristophanes

Clouds
906

Next he was moreover (Εἰς' αὐτῷ)
taught to sing (Τιμέων ὅλον ἐσς' σκότειν)

a song by note

holding his
highs together
either Πέλλος

Next he

learning a song by note

he could be taught

might, sacker of

Cities
such as these
men new ruin
with Crescendo
in the manner of
Phrynis are to
be beaten-
so as to go
destroying the many
Moors

Claudis

969
Ei Sê tê ouiôx (μακροκόηομετόρ)

η Καυκοκέλεξ, η Κοτίνυ, η Οκεν οέ νῦν

τὸ κόκκορον ἐποῦς ταῦτα τὸν

ν ποτολογομετέρεος

6 acc p

6 acc sing

καυκοκέλεξ
to bend

5th sing aor.

acc opt.

καυκοκέλεξ
to bend, or

6 acc p.

6 gen sing

Dió s

such as

the

head

to bend

Etrescântes

But if anyone
of him should
engage in disgusting behavior
of these

of these

such as those

men now

in the

manner of Phrynis

καυκοκέλεξ
to bend
And made to sit down on the gymnastic thigh, as was required for the boys to be exposed. (To expose the boys in a way that no one thing rough could be actually shown to them.)
to make up a sweet voice

Aristophanes

Clouds

977 'Aliy aπo S' TΩΝΩΘΕΩΝ ΟΥΣΙΩΝ ΤΗΣ

ουαβούς ΤΕΣ' ΑΛ', ΝΟΤΗ ΣΩΤΟ

οκεντηρίζω

m. dat. pl.

οκεντηρίζω

the eye

m. nom. sing.

ουαβούς

to mix flour, or meal too, or make it into dough, to knead

m. acc. sing. Eπαργύεοντο

to prostitute

m. nom. sing.

προσωπεύοντο

dew

m. dat. pl.

προσωπεύοντο

the genitals

m. acc. pl.

προσωπεύοντο

their cheeks

just when their cheeks were in bloom

And at the time not one boy anointed himself below the head:

And the first dew and down appeared just when their cheeks were in bloom

The vein

any light person

the substance

of the face;
Aristophanes Clouds (961-983)

a speech of the Just Logic

Translated with Text and Commentary

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Campbell’s Commentaries: Bozeman, MT

Selected Works
https://works.bepress.com/edward_campbell/
Therefore, intending this (minded to do this) not accustomed to being without an attendant accordingly without except besides

Therefore, intending this (minded to do this) not accustomed to being without an attendant accordingly without except besides

Without except besides

m. mem. sing. inact. past

the意向

without except besides

Plato

Symposium

211a νερόντας οὐκ ἔχοντας οὐκ ἔχοντας οὐκ ἔχοντας οὐκ ἔχοντας

This is not an extract from a clear text. It appears to be an academic or linguistic diagram with Greek text and English notes. The notes indicate that the text is from Plato's Symposium, specifically line 211a, discussing the lack of physical contact (νερόντας) and the lack of possession (οὐκ ἔχοντας). The annotations suggest an analysis or translation of the passage, possibly highlighting the contrast between the physical and the attitudinal aspects of intimacy in the context of the Symposium.
1st sing. pres.
mp, 1st
οὐχίγρεγγον
1st sing, pres.
mp, 2nd
οὐχίγρεγγον

to be with anyone. to hold converse or be in communication with.
καὶ ὅπως ἰστὰν λαμπρὰς διδακτεῖς ἀυτῶν
καὶ ὅπως ἵππος ἔστην ἡμῖν ἐν εἴρησεν
διδακτεῖς, καὶ ἤπατον.

2nd pl. pres. act. imper. Prooetein.
thold to, offer.

soon to, de turn to or towards a thing.

Symposium

Plate

211B

Σὺ ὁποῖς ὑπὸ ὑπὸ Τρύας Εὐδημῆ ἐπιτελὲν:

λυκή προοεξεῖς τόν νοὸν, καὶ εἰ γενέσθαι,

Σύκρατες, ἐπεδέλεσκε—

I concluded

For it was.

necessary for us.

to speak about.

the whole truth.

but you must.

keep in mind.
After that having experienced these things

After that I challenged him to a fight and I would struggle with him so as to accomplish something heroic

But none of these easy things ever happened, but having passed the day together practicing his customary dialogue and departing for home he left.
Où dév yap mòi THEOY. "Etreis" se.

Symposium

3rd sing. imperf. act. ind.

"To speak or talk" with.

Plato

ZoëGvmwéfor oúr mòi kai THEODKEDE

It seemed to me.

And so he,

Contended with

me and he

wrestled with

one many times

when no one else

was there, what

more do I need

to say? For I have

pléna, πλεπόν, πλεπέν

from oúx

και oúr ζωεφέων,

6 dat. sing

a strong thing

no one

with a determined effort

needed to be imposed

upon the man

and not to

1st sing. plépó

Ex yeqev

And what
do I think to

do? Why I have

pléna, that is nothing

more to say.
Accordingly I shall speak
about how old-fashioned child-rearing
was arranged,
when I.
gathering just things,
blossomed,
and self-control was the custom.
First, it was obligatory
that the sound of a grumbling boy
not be heard.
Next,
they are to be
marched down the road,
in order,
through the village,
crowded together,
naked,
to the sound of a cithara—
even if snow
covers the ground
like a coarse meal.

The Politics
Aristotle

1253a Nature, as we often say, makes, teaching in vain,
and man is the only animal whom she has
endowed with the gift of speech.

1314a Another mark of a tyrant is that he likes
foreigners better than citizens.

1314b Thus it is clear that education should be based
upon three principles—-the mean, the possible, the
listening
Then, he was moreover taught to sing a song by rote without his thighs pressed together, either Pallas the Mighty Sacker of Cities, or some far-distant cry, in some high pitched harmony, which was handed down by the fathers. But if any one of them should engage in ribaldry, or bend some refrain, such as men like Phrynis now ruin with crescendos, used to be beaten for doing away with the many Muses.

On the basis of Morality Arthur Schopenhauer

p1x "The source and foundation of morals, to be looked for in an idea of morality lying immediately in consciousness (or conscience) and in the analysis of the other fundamental moral concepts. Sprunging from that idea, or are they to be looked for in a different ground of knowledge?"

The Two Fundamental Problems of Ethics (1844)

p4 When once the time comes for me to be read, it will be found that my philosophy is like Thebes with a hundred gates. One can enter from any direction, and through each gate arrive at the direct path to the very center.

fundamentum philosophiae moralis

p9 For as long as there is no system of metaphysics acknowledged to be objectively true and undeniable, hence, plain metaphysics, we do not even know whether such a system is at all possible or what is well and may be.
For although it has long been clear to me that I take philosophy too seriously ever to have been able to be a professor of it.

Plato, Phaedrus 264d

The reprehensible nature of unnatural lust is not to be derived from the same principle along with the virtues of justice and loving-kindness.

Page 13

The law of causality states that "every change is brought about by a cause," the law of inertia says that "where no cause supervenes, no change occurs." Therefore a fact contradicting the law of inertia would likewise directly contradict the law of causality, in other words, that which is a priori positive and certain, and which would disclose to us an effect without a cause. To assume this is the very essence of all want of understanding.

Page 14

Hi! I am convinced that he lacks not only lacks philosophical merit, but has had work on philosophy, and thus on German literature generally, an extremely pernicious, really stupifying, one might say postcilitarian, influence.

Page 15

Ex ineunte leonem

Decenter or indecent, ex auro asinum.

Page 16

Thus, the summum philosophum of the Danish Academy, expressly teaches that bodies can become heavier without an increase in mass, and that this is especially the case with a magnetized body; likewise, that gravitation contradicts the law of inertia and finally that matter is perishable. These three examples will suffice to show what has long been obvious, when once there is an opening in that dense covering of absurd gibberish that hides defiance to all human reason, and in which the
Summari, philosophy wraps himself and
usually fails about and impress the
literary rabble. People say, by unique
example, but I have to lay, contrivance,
decent or indecent, ex ample asinam.

The conclusion from these two premises is that
I must be allowed complete freedom of speech,
as well as the right to question everything.

Helvetius: le degré d'esprit nécessaire
pour nous plaît est une mesure un
assez exacte du degré d'esprit que
nous avons. De l'esprit, Discours II,
chap. 10, note.

The degree of intellect necessary to please
us is a fairly accurate measure of
the degree of intellect we possess.

Monday 8

On the Basis of Morality
Arthur Schopenhauer

Not everyone is capable of clearly distinguishing
between the purely inherently intellectual search
for objective truth, a search that is dissociated from
all interest, even from that of morality as
practiced, and an ideological attack on the
hearts shallowed conviction.
On the Basis of Morality

Arthur Schopenhauer

Insofar as man is a part of nature, he human will certainly also has a law, and indeed this law is visibly demonstrable, inviolable, without exception, firm as a rock, and does not, like the categorical imperative, depend on a guess but a real necessity.

It is the law of motivation, a form of the law of causality, namely, causality brought about through the medium of knowledge.

This is the only demonstrable law to which the human will as subject.

It states that every action can take place only in consequence of a sufficient motive.

Contradiction in adjectival - Contradiction in the adjective, i.e. contradiction by the secondary definition of the main concept to which it was added, as for example, wooden iron, cold fire, hot snow.
Symposium

πίεσεται ενεκεχειρηθεὶς, ἡμᾶς ἐπορεύον

Once this is εἶστι ἐν τῇ πράξει.

Since one must know something already.

προκειμένας αὐτῶν τις, ἵνα συνελίχθης,
οἰκείως ὡς ἐπιτρέπτης ἐπιβουλεύσεις.
καὶ μοι, ὡς τὸ τούτο ὑπερὶ (2175) ὑπηκοοῦσαι,
ὁμοίως δ᾽ οὐκ ἤρων ἐπετήθη.
wine without children
They say somewhere that someone suffering this is unworthy.

Adj.
- m. acc. sing.
- n. sing.
- a. sing.

1st sing.
- impf. act. 1st

2nd sing.
- impf. act. 2nd

3rd sing.
- impf. act. 3rd

Adv.
- somewhere, anywhere

Adv. / prep.
- except

Adv. / prep.
- anywhere

Memhikes, doubtless perhaps.
And made sit down
on the gymnast's thigh,
it is necessary
to expose the boys
so that not one thing harsh
is to them outwardly shown.
Next, once again,
moreover, and anew,
having been swept away,
he is made to stand up
not leaving behind
an image
of his manhood
in the minds
of his lovers.

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On the Basis of Morality - A. Schopenhauer

p. 56
- Everything done with respect to reward or punishment is necessarily an egoistic transaction, and as such, without intrinsic moral value.
- Just as all obligation is absolutely tied to a condition, so too is all duty.

p. 58
- Volenti non fit injuria, C. Aristotle, Nichomachean Ethics, 11.35.12
- Thus what I do is always what I will, what I do to myself is always only what I will, and consequently it is never a wrong or injury.

p. 59
- Love thy neighbor as thyself, or love thyself as thy neighbor?
- Freedom is slavery, or is slavery freedom?

man is prey not merely to bodily sufferings, restricted to the present moment, but also to the incommensurable past's mental afflictions that borrow from the future and the past.
p.130. Accordingly, of the three sexual offenses under discussion, *Eros* is concerned only with fecundity, which naturally finds its place in the discussion on justice; yet it encroaches on justice, and the dictum *Volenti non fit injuria* cannot be brought to bear against it. For the wrong consists in the moral corruption of the younger and less experienced members of the community who are thus physically and morally perverted.

hermaphroditic - (Eupótko, find, discover).

p.131. Once *áìóν* or *λέγω* (speak, cut, carve), *óçίν*.

*άτίκς* *διαφόρον* *άχος, νοθήκας*.

Kroter Týmôr. E Sextus Empiricus
Adversus mathematicras XI 130.

On the Basis of Morality
Arthur Schopenhauer

p.131. The chief and fundamental incentive in man as in the animal is *éγκαιρος*, that is, the craving for existence and well-being.

By its nature, *éγκαιρος* is boundless.

"Everything for me and nothing for the others" is this incentive.

everyone makes himself the center of the world, and refers everything to himself.

p.134. *Éγκαιρος* is, then therefore, the first and principle, although not the only force with which the moral actor's incentive has to contend.

p.135. *Hérodotos*: *εφέρετο* ἐφεξής *ἐγκάρσεις* ἐκείνων

(III 80)

Yet to feel envy is human; but to indulge in such malicious joy is fiendish and diabolical.

This is the most unfeeling sign of a thoughtless and heart and profound moral worthlessness than an inclination to a shame and undisguised

malignant joy of this kind.
Philosophy, on the other hand, seeks there, as everywhere, the true and ultimate explanation of the present problem, one that is based on the nature of man, and tells us independent of all mythical interpretations, religious dogmatism, and transcendental hypotheses.

Philosophy demands to see it demonstrated in external or internal experience.

In fact, I believe there are those who have, as it were, an inborn principle of giving others their due.

In the case of obligations, mutually undertaken, they see not only that the other human being is part, but also that he receives his due, since it is their sincere desire that whoever has dealings with them may not be the less. These are the people of true integrity, the few.

It is, therefore, only actions of the kind just described to which we attribute ideal or moral worth.

Exclusion of self-interest

On the Basis of Morality

Arthur Schopenhauer

The absence of all egoistic motivation is, therefore, the criterion of an action of moral worth.

No action can take place without a sufficient motive, any more than a stone can move without a sufficient push or pull.

With sufficient motive an action cannot fail to take place (are inevitable).

Weak and not agree with will.

We try by an action to work out our own perfection.

This is only one single case in which this does not take place, namely, when the ultimate for doing or omitting to do a thing is precisely and exclusively centered in the will and we of someone else, who plays a passive part.

How is it possible for another’s will and use to move my will immediately, that is to say, in exactly the same way in which it is usually moved only by my own will and use?
ἐξονταὶ ἐξίδοις ἐξεπεσον, νέον Ἦμις
μὴ ἀφυσίς ὑπὲρ λέξεων, καὶ προέδρο τινί
tε καὶ λέξεις ὁμοῦν - καὶ ἄραν αὖ.

Ἀγαθωντέος (218β)

218κ οὐκ ἦν Ἱξυῖς ἦν οὐκ ἦν Ἀῦτο

Ὀνασίκρατε, ἐπίτευχε σὺ καὶ ἰδεῖς ὡς ὑποτίθει.

καὶ ἐν ὑποτιθέμενοι λόγῳ,

αἰτ. ἀρτ. ἄργ.

3 RPC αἰτ. ἀρτ. ἐπὶ ὁρμάσθω

αἰτ. παστ. παστ. ἐφιδρώθη

shuck with

terret

for the heart
or soul or..
whatever it needs

to be called.
And looking around
again at Socrates
Phaedrus, Agathon,
Hipparchus, Euphronius,
Platonic, Aristophanes,
and Socrates himself, and so many others,
what needs to be found.
And, at the time, not one boy anointed himself below the navel, just as dew and down appeared on his boy-place, just as his cheeks blossomed, Nor making a soft gentle voice for his lover slowly walking before him prostituting himself with his eyes.

P3

Medi (Nur) liberum (hominem) arbitrium e sue ipsius (conscia) all demonstrate, patient?

Now enterey parte belike free persons m. gen. pl. arbitrium a judgment, decision

m. gen. sing. their own-self

Consciencia Consciousness

demonstrative

proven, demonstrated

Can the freedom of the Human will be demonstrated from their own Consciousness, or self?
On the Freedom of Will

Schröder

Eric F. J. Payne, trans., Cambridge University Press,
1999.

p6

we were bound to conceive and accept as being dependent on absolute nothing. However, if we wanted to assume such a willing, we could just as well assume the first as any final willing that had been arbitrarily chosen.

necessary - "the opposite of which is impossible, or which cannot be otherwise."

> necessity is that which follows from a given sufficient ground.

like every correct definition, this proposition is capable also of inversion

> mathematical: the equality of the sides of the triangle of the angles are equal

physical: the occurrence of effect as soon as the cause exists.

In each case, the necessity adheres to the consequent with equal strictness if the ground is given.
Only as far as we understand something as a contingent of a given ground do we recognize it as necessary.

Now as absence of necessity is characteristic of what is free, the latter would have to be dependent on absolutely no cause at all, and consequently would have to be defined as the absolutely contingent.

The free is that which has no relation to necessity.

Thus, in its manifestations (acts of will) an individual will would not be determined by causes or sufficient reasons. In general, for otherwise its acts would not be free but necessary, since the contingent of a given ground is always necessary.

Thinking consists in the endless combinations of concepts which are carried out with the aid of words.

Cognition = Consciousness of other things.
Σὺ ἐμεῖς δεῖξες ὅτι ἡ ἡμέρα ἐν σοὶ ἐστὶν ἐμοὶ ὑποτιμάσ.

And I said: Do you think

And I proceeded to speak about

And I prevailed, and moving against him, I shall be him: I spoke to him: lay down to sleep. Socrates are you sleepy.
And I am not inclined, and it is completely unheard of for you not to count my favor in this.

And it appears, you believe it to be my only lever.

you blame

you are the only one

worthy of me.

And it seems to me.
Nor was it allowed
for them to eat dinner
taking the head off
a radish,
nor snatch dill
from an older man,
nor celery,
nor to eat things
meant to be eaten
only with bread,
nor giggle,
nor keep their legs
crossed.

On the Freedom Will
Schopenhauer

p.10 Our next question is what self-consciousness contains;
or how a human being becomes immediately conscious
of its own self. Answer: Absolutely and entirely as
one who suffers;

wherein is capable of grasping in any way that
which is essential, in spite of the extreme different
modifications of degree and kind, will have an elaboration
in reckoning as manifestations of willing all
desiring, striving, wishing, longing, yearning, hoping,
loving, rejecting, excelling, and the like, as
well as the feeling of unwillingness or repugnance,
defeating, fleeing, fearing, being angry, hating,
mourning, suffering, in short, all efforts and
passion.

p.11 For no one can deny that our willing is concerned
always with external objects, in directly directed
to them, received over around them, and in at
any rate occasioned by them in their capacity as motives. For otherwise one would be
left with a will completely cut off from the
external world and imprisoned in the dark
inside of self-consciousness.

p.12 When a human being wills, he wills something; his
act of will is always directed to an object and is
considerable only in reference to such.
The act of will arises on the occasion of something that belongs to the consciousness of other things, and thus is an object of the faculty of cognition. In this connection such an object is motive and is at the same time the material of the act of will.

It is clear from this that without the motive, the act of will could not occur, for it would lack the occasion as well as the material.

Even for self-consciousness it is only the exercise of the mastery, i.e., the deed, that stamps it as the act of will. For as long as the act of will is in the process of coming about, it is called "wish," when it is complete it is called decision, but that it is complete is first shown to self-consciousness itself by deed; yet until then the decision is changeable.

They are, yeah, opposite things, but can well only one of them, and which one it is is first revealed even to self-consciousness by the deed. But as to the necessity according to the law whereby one and not the other of two opposite entities becomes the act of will and deed, self-consciousness cannot contain anything because it knows the result entirely a posteriori, but does not know it a priori.
Επειδή για σέν ὃ ἄνδρες, ὃ τε λυθεὶς ἀπεοβήκεις καὶ (218ε) οἱ παιδὲς ἤτοι ἤτοι ἔστησαν, ἔδειξα μοι θέρας μεὰν τοιούτα πρὸς αὐτόν, ἀλλ' ἐλευθέρως εἶπεν ἀλλ' ἔδειξε καὶ εἶπον κινήσας ἄυτον, Σωκράτες, καθεδές.

Οὐ δήτα, ἡταὶ ἡταὶ δ' ὅτε.

Οἰωθά ὃν ἀγονεῖν μοι δεδοκισάι.

Τι μαλακτα, ἔγοντα ἐγὼ.

Σὺ ἐμὸν δοκεῖν, ἡταὶ δ' ἐγὼ, ἐμὸν ἑράκεις ἀμαῖος γετονεῖν τὸν μόνος, καὶ μοι ποιήνη.

οὐκεῖν μυρίῳπισάι πρὸς μένε.
And so I presumed to speak about matters freely, and moving against him I spoke: Socrates, are you asleep?

And he said: Certainly not.

You know how things look to me?

Most assuredly, he said.

And I said: You happen to be the only lover worthy of me and it is clear to me you hesitate to be inclined towards me.

On the Freedom of Will

Schopenhauer

p.17 the question is: not one of the consequences but of the ground of his willing

He can certainly do one thing if he wants to; but he should know—ask himself—whether he is also capable of willing one thing as well as the other.

p.18 it wants to know—whether he too, like everything else in the world, is a being once and for all determined by its own constitution, a being like every other in nature, having its definite constant qualities from which these necessarily spring its reactions to the external occasion that arises and which accordingly from this point of view, bear its unalterable character.

Ultimately, this is due to the fact that the will of the human being is his real self, the true kernel of his being; it therefore constitutes the ground of his consciousness, as something absolutely given and existing beyond which he cannot go.

To ask him whether he could will otherwise than he does is tantamount to asking him whether he could be different from what he himself is.

p.19 No principle a priori illumines the weight of its own interior
You can do what you will, but at any given moment of your life you can will only one definite thing and absolutely nothing else, but this one thing.

a non posse ad non esse - from what cannot be to what is not.

a non posse ad non esse

pre. act. inf. possum, to be able, have power, can

from what is not possible to what not is

which is the only way to establish negative a priori truths.

mendacious - untruthful
And I am most inclined, and I believe it is completely unheard of for you not to court my favor in this, and you need to be either mine own, or among my friends. For to me nothing happens to be more important to me than that which is most excellent, and with respect to this, I think no one would be a better lord master and partner for me than you.
And he listened very condescendingly and answered me in his most usual fashion: O Aleiphatades, you run the risk of becoming not an ordinary man if indeed you happen upon the things about which you tell me about, and there is some power in me, and on account of her you could become better. And let me tell you you could see an extraordinarily beautiful thing, and that immensely beautiful thing may be imparted from her to you.

1.1 Things are said to be named 'equivocally' when, though they have a common name, the definition corresponding with the name for each.

[5] On the other hand, things are said to be named 'universally' which have both the name and the definition answering the name in common.

[14] Things are said to be named 'derivatively,' which derive their name from some other name, but differ from it in termination.
And if, looking down upon this, and you are trying to communicate it to me, and are exchanging one beautiful thing for another your intention to claim more than your fair share from me is no small thing, but contrary to opinion you are trying to get truth from beauty, and in doing it, suppose to exchange "golden things for brazen things."

"On the Freedom of the Will" - Schopenhauer

p. 23

Cognition: since that faculty is directed essentially outward, the will cannot be for it an object of immediate perception as it was for self-consciousness, which was nevertheless deemed to be incompetent in this matter.

Thus we have the advantage of using understanding which is equipped with all the outer sense and power for objective apprehension.

We find the law of causality as the most universal and fundamentally essential form of this understanding.
And let me tell you,
you might see an
extraordinarily beautiful
thing.
And if, still looking down upon this, you are trying to communicate, exchanging this for exchanging a beautiful thing for a beautiful thing.
But contrary to opinion
you are fraying to get
truth from beautiful
things