

Plato II

This series is a basic introduction to a major root source of the entire Western Philosophical Tradition.

A Lecture Series by

Roger Weir

Winter 1991

Philosophical Research Society

3910 Los Feliz Boulevard
Los Angeles, CA 90027
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Plato II

A Lecture Series by

Roger Weir

Winter 1991
Thursday Evenings at 7:30 pm



This is a rare opportunity to survey an essential heritage.

January 3	<i>Seventh Letter</i>	(Post translation)
10	<i>Ion</i>	(Cooper translation)
17	<i>Charmides</i>	(Jowett translation)
24	<i>Euthyphro</i>	(Cooper translation)
31	<i>Euthydemus</i>	(Rouse translation)
February 7	<i>Laches</i>	(Jowett translation)
14	<i>Philebus</i>	(Hackforth translation)
21	<i>Critias</i>	(Taylor translation)
28	<i>Cratylus</i>	(Jowett translation)
March 7	<i>Phaedrus I</i>	(Hackforth translation)
14	<i>Phaedrus II</i>	(Hackforth translation)
21	<i>Timaeus I</i>	(Jowett translation)
28	<i>Timaeus II</i>	(Jowett translation)

\$10 per person or
\$110 for the series of
13 lectures

Plato

Second Series

Seventh Letter

January 3, 1991

LECTURE NOTES
(Longhand Autograph)

Roger Weir

Philosophic Research Society
Los Angeles, California



ROGER WEIR

PLATO, TWO

1991 · LOS ANGELES

(1)

THE SEVENTH LETTER

p 1603 Bollingen Edition

TO ~~THESEAS AND DIONYSIUS~~.

Philosophical Students, ^{relativist}, followers of DION in SYRACUSE (SICILY) ^{after Dion's death 354 B.C.}
PLATO was an advisor ^{at one time to DION}, stayed on to mature DIONYSIUS II, who
proved a usurping Tyrant who had exiled DION and discredited Plato (366 B.C.)
^(3 times) ^{Dionysius I 388 B.C.}

"Plato in search of the ideal state found the realm of Ideas on the Way"

- Friedlander

The 7th Letter is esoteric / stoic lineage thru POSIDONIUS referred to for the 1st time by CICERO
"Plato ^{might be} speaking ABOUT his own PHILOSOPHY
for the FIRST and LAST time, in his own name,
with that attention + care that it is usual
to bestow upon a Platonic dialogue..." - L. Edelstein
Plato's Seventh Letter, 1966, p3.
TUSCULEAN Disputations V, 35, 100
45 B.C.
untempered life not wise, nor interior

The 7th letter ideal: THE PHILOSOPHER-KING (KINGSHIP ARCHETYPE)
as the SAVIOR OF MANKIND (326 B)

"The Plato of the REPUBLIC is concerned with reality because the VITA CONTEMPLATIVA
and practical social activity, speculative + practical reason in the Kantian sense of the terms, are
inseparable [PYTHAGOREAN], because SOCIAL ACTIVITY issues NATURALLY
and INEVITABLY, as a sort of 'by-product', from... ASPIRATION after something else
THEORIA — PRAXIS
— A E Taylor PLATO p 295
— Edelstein p 17

There is ACADEMIC concern over a discrepancy between 7th letter & the dialogues
[But this is MITIGATED by understanding BIOGRAPHIA as prelude to HISTORIA
vis a vis SYMBOLIC VISION from MYTHOS in the dialogues]
— Differentiation vis a vis integration in other words —

PLUTARCH 100 A.D. integrates the 7th Letter with his BIOGRAPHY of DION (Parallel Lives)
"Dionysius was not only extravagantly eager to hear Plato's doctrines + share in
his philosophical pursuits (16,2), but used IMPERFECTLY what he had learned from PLATO (18,1) — PLUTARCH

"The Palace was filled with dust owing to the multitude of geometers there"

The General Rule concerning COUNSELLING (330 C - 331 D) — PLUTARCH

AS IN MEDICINE, SO IN POLITICS, one should advise only those willing to follow
ones counsel and to SHAPE their ACTION accordingly"

PLATO SEVENTH LETTER

(2)

324a "when I first came to SYRACUSE (SICILY) I was about 40"

324b "once upon a time ... [fairy tale beginning: magical not mythic; personal ART]

"in my youth I cherished like many another the hope of entering upon a POLITICAL CAREER as soon as I came of age... many abhorred the prevailing form of government + a revolution occurred. 51 men set themselves up

"in the city, 10 in the Piraeus + 30 as a supreme council (TYRANNY OF THE 30)

324d Some of those were relatives of mine, invited me to "MANAGE" as they put it...

325 || "I saw in a short time [READ this FT : p 1575 top] ||

"once more, [READ this FT too : Socrates death] ||

READ 3rd FT p 1575 "Now as I considered..." to 326b - page 1576

326 This CONVICTION (need for PHILOSOPHER-KINGS) I held when I reached ITALY +
b SICILY on my first visit. ... found myself ENTIRELY AT ODDS WITH THE SORT OF LIFE
that THERE is termed ^aHAPPY one ... taken up with banquets, an existence that consists
in filling oneself up TWICE A DAY (small breakfast typical too), never sleeping at all
at night + INVOLGING in all practices of that way of living... no one in such
SELF-INVOLGENCE could EVER grow TO BE WISE."

326c // NATURE makes no such temperament

so too: // neither CAN A CITY be FREE from UNREST under any laws // MAN
SOCIETY
UNENDING SUCCESSION OF GOVERNMENTS

PLATO TO SYRACUSE: Perhaps chance

PLATO // CERTAINLY LOOKS AS IF a higher power
was at that time ~~beginning~~ DRIVING to lay a foundation for (some
new)

SET BEFORE the YOUNG DION "in Theoria (theory) my IDEALS [IDEA] for MANKIND

and ADVISED him to make THEM EFFECTIVE IN (OKKUMENE)

327 "I seem to have been unaware that I was in a way
contriving, all UNKNOWN to myself, a future downfall of tyranny." PRACTICE (PRAXIS)
PRACTICE (PRAXIS) [PRACTICE]

DION responded keenly to virtue which vexed all the others (pleasure-seekers)

DIONYSIUS I did UNDER the GUIDANCE of RIGHT REASONING [Dialectics] [INQUIRY (path) thru the PAIRS]
"he saw it growing in others too, not many, but some."

SEVENTH LETTER (3)

327C

"(DION) felt it absolutely necessary that I come to SYRACUSE as soon as possible to lend a hand in the work ..." [mention PLUTONUS + PLATONOPOLIS (- 650 years later)]

328a DION's message

328b PLATO's reservations: READ p 1577 4th ¶ "As for my own decision..."

[NOTE: young peoples CONTRADICTORY IMPULSES (polarities) [pairs]]

329a DION's WINNING POINT: "... do you suppose you will ever escape the charge of cowardice by pleading the distance to be traveled, the long voyage + the great hardships?" "NO REPLY POSSIBLE"

329b "So I went following reason + justice as closely as is humanly possible."

329c "... I could do little and in about the 4th month DION exiled (by DIONYSIUS II)
"as for me... a rumor actually got abroad in SYRACUSE that I had been executed because I WAS RESPONSIBLE FOR THE WHOLE COURSE OF EVENTS"

329b DIONYSIUS II afraid of our possible actions - tried winning us over
"The requests of TURANTS we are AWARE have in them something of COMPULSION
TO GAIN HIS END he prevented my departure - "planted in the citadel far from ships"
the new rumor: "just the OPPOSITE of the former" that DIONYSIUS was MARVELLOUSLY FOUND
of PLATO"

330d MEDICINE / POLITICS of a POLIS SIMILAR: Advice only to patient/student

331b "... & counsel with all my heart ... not stop at more formal compliance
DO NOT GO WITH UNINVITED ADVICE

— CONSTITUTIONS HELD UP BY DEATHS + EXILES are in need of PRAYER —

335 "Nothing GOOD OR EVIL worth considering befalls that which has no soul. ONLY
TO A SOUL EITHER in the body or separated from it can Good or Evil OCCUR.
READ whole 2nd PT p 1583

336b READ p 1584 2nd ¶: "AS IT WAS, THO, some divinity or some EVIL SPIRIT broke loose..."

337c 50 per 10,000 self-controlled men

337e "THUS FAR my advice + injunctions - 1st visit ; 2nd journey + voyage: 338a:

338 It was part of the AGREEMENT that DIONYSIUS should send (to Athens) for DION and me again, when he had made his position as ruler more secure".

SEVENTH LETTER (4)

- 338-e "He was ... ashamed to have it become obvious that he had no instruction (DIONYSIUS II) when d was in the city. (He talk with) others crammed WITH CERTAIN SCRAPS (synapses) OF SECOND AND PHILOSOPHY
- 339 "... he made it absolutely a point of honor that no one should ever suppose that d had a poor opinion of his natural gifts + of his present capability, ..."
- 339 c DIONYSIUS II's letter to Plato READ p1587
- 339 e "COMPANIONS IN TARENTUM" [PYTHAGOREANS under ARCHYTAS] "A REALLY GREAT ENTERPRISE" [Philosopher-king City] see 338d
- 340 READ p1587 3rd PT "full of fears... fortunately brought home safely, again" 340 b put it to the proof whether he was really all on fire with PHILOSOPHY
- 340 b TOP 1588 READ: "Now there is an experimental Method for determining the TRUTH in such cases ... especially despots STUFFED with 2nd Hand OPINIONS
- 340 c "A Path of ENCHANTMENT" ("dummy" person-stuffed) strain every nerve to follow or die
- 340 d braces himself (gird up loins) his guide to the task (guardian spirit) not relax until crown final achievement OR [TUTELARY] "ACQUIRES THE FACULTY OF TRACING HIS OWN WAY no longer accompanied by THIS CONVICTION TAKES POSSESSION ... HE LIVES THE INQUIRY the PATH IN DER
- 340 d READ 2nd PT superficial things of doctrine - sun tan people - too difficult to plan NOT CAPABLE OF PRACTICING PHILOSOPHY - the self-indulgent
- 341 b Not all doctrines taught to him - he pretended to the important points already "he since then has written a veritable handbook ... others too, but WHO they are they know by 2nd hand reports
- 341 c Such writers have NO REAL AQUAINTANCE with the subject NOT THEMSELVES... ACQUAINTANCE with it MUST come rather AFTER A LONG PERIOD of ATTENDANCE on "INSTRUCTION" in the "SUBJECT" ITSELF and of CLOSE COMPANIONSHIP when suddenly, LIKE A BLAZE KINDED BY A LEAPING SPARK, IT IS GENERATED IN THE SOUL and AT ONCE becomes SELF-SUSTAINING
- 341 d READ p1589 1st and 2nd PT "Besides... if... a treatise... I could do it best..." "It has occurred to me to speak at length..."
- 342 b - 3 classes of objects thru | 1. A NAME | 2. A DESCRIPTION | 3. AN IMAGE which KNOWLEDGE must come : The KNOWLEDGE ITSELF is a 4th + we must put a 5th ENTITY the ACTUAL OBJECT - the True Reality

SEVENTH LETTER

(5)

342 b TAKE A PARTICULAR CASE TO understand: then apply the THEORIA to every object in the meaning the SAME WAY

= S C I E N C E =

FOR INSTANCE... something called a CIRCLE.... p. 1589 BOTTOM

342 d "The same doctrine holds good in regard to shapes + surfaces, both straight + curved, in regard to the good + the beautiful + the just, in regard to all bodies artificial + natural, in regard to fire + water + the like, + in regard to every animal, AND IN REGARD TO EVERY QUALITY OF CHARACTER + in RESPECT TO ALL STATES ACTIVE + PASSIVE

342 e "if... a man

does not somehow or other get hold of the first 4 he will NEVER gain a complete understanding of the 5TH [QUINTESSENCE]

"Furthermore

343 These 4 [NAMES, DESCRIPTIONS, BODYLY FORMS, CONCEPTS] do as much to illustrate the particular quality of any object as they do to illustrate its ESSENTIAL REALITY because of the INADEQUACY OF LANGUAGE."

"Hence

NO INTELLIGENT MAN will ever be so bold as to put into LANGUAGE those things which his reason has CONTEMPLATED, especially NOT INTO A FORM THAT IS UNALTERABLE - [NOUS] [THEORIA]

which must be the case with what is expressed in WRITTEN SYMBOLS

343 b READ p. 1590 2nd pt "Again,"

343 d "Now in cases where as a result of bad training, WE ARE NOT EVEN ACCUSTOMED to look for the REAL ESSENCE of ANYTHING but are satisfied to accept what confronts us in the PHENOMENAL PRESENTATIONS, we are not rendered ridiculous by each other - the examined by the examiners (who can handle the 4 with dexterity)

"In those cases where we demand ANSWERS + PROOFS in regard to the 5TH Entity, ANYONE who PLEASES among those who have still in CONFUTATION gains the victory and makes most of his audience think that the man who was first to speak or write or answer has no acquaintance with the matter, he attempts to state sometimes not the MIND that fails but the CHARACTER of the 4 - since that is naturally defective. CONSIDERATION UP + from 1 to the Other - BARELY BEGETS

of all of the 4 in turn - MOVING DOWN - KNOWLEDGE

of a flawless object in nature in a naturally flawless man

343 e If a man is naturally defective - most people's minds if the objects are tainted with imperfection - NO one can make such a one to see.

344a TO SUM IT ALL UP IN ONE WORD,

NATURAL INTELLIGENCE + A GOOD MEMORY are equally powerless to aid
the man who has not an INBORN AFFINITY with the SUBJECT.

Without such endowments there is of course not the SLIGHTEST POSSIBILITY.

344b "The study of virtue + vice must be ACCOMPANIED by an INQUIRY into what is
false + true of EXISTENCE IN GENERAL + must be carried on by CONSTANT
THROUGH A LONG PERIOD... after practising detailed COMPARISONS of
NAMES

DEFINITIONS

VISUAL + OTHER SENSE PERCEPTIONS

(CONCEPT) { SCRUTINIZING them in benevolent disputation
by use of QUESTION + ANSWER without jealousy

at last

in a FLASH

UNDERSTANDING BLAZES UP, + THE MIND, as it expels all its POWERS to the
LIMIT of human capacity, is

FLOODED WITH LIGHT."

344c "For this reason no serious man will ever think of writing about
serious realities for the general public so as to make them a prey
to envy + perplexity ... THE WRITTEN WORD IS NOT THE MOST SERIOUS CONCERN
(of the writer)

(IF HE IS A SERIOUS MAN)
THIS most serious interests have their abode
Somewhere in the noblest region of the FIELD
of his activity

[HERE PLATO QUOTES HOMER]
ILIAID 7.360, 12.234
"blasted wits"

344d "One who has followed my account of the reality + of the deviations from it,
(can see about) PIONEER WRITING TRULY ABOUT HIGHEST PRINCIPLES OF NATURE..."

344e "Nor did he put the doctrine in writing to aid his own memory, for there
IS NO DANGER of anyone forgetting it, ONCE HIS MIND GRASPS IT, since it is
CONTAINED IN THE VERY BRIEFCEST STATEMENT."

345-352 The rest of the story of PLATO in SICILY -

Plato

Second Series

Ion

January 10, 1991

LECTURE NOTES

(Longhand Autograph)

Roger Weir

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SOCRATES: "Welcome ION... from your home in EPHESUS"

530a ION: "I come from the festival of ASCLEPIUS in EPIDAURUS"

S: "...do they too have contests for RHAPSODES [receivers of EPIC POETRY (HOMER)]"
I: "yes" ... "I got first prize"

S: "...and now win the PAN ATHENAEA ... your art requires you to look as beautiful as you can... and be conversant... especially with HOMER the best and most divine of all. You have to understand his thought, and not merely learn his lines..."

ONE COULD NEVER BE A Rhapsode IF ONE DIDN'T COMPREHEND THE POET'S WORDS..."

I: "...true... no one who ever lived, had so many reflections, or such fine ones, to present on Homer as have I. I deserve a wreath of gold..."

S: "are you skilled in Homer only...?"

I: "That seems enough"

53a S: "Do there any point on which both Homer and Hesiod say the same thing?"

I: "There are many such cases..."

S: "In those cases then, WOULD YOU INTERPRET HOMER BETTER THAN HESIOD?"

I: "Where they say the same I should do Equally as well."

S: "And where they differ?... take the ART OF DIVINATION they both speak of it..."

I: "WOULD YOU INTERPRET better these poets or would one of the good DIVINERS"

I: "ONE OF THE DIVINERS."

S: "Now suppose you were a diviner... if you're competent to explain the agreements, would you not also be competent to explain where they DIFFER?"

I: "Manifestly yes."

S: "HOW IS IT, then, that you are skilled in Homer, but not in Hesiod or the other poets? Is Homer so different... with the same themes?"

I: "He is better..."

S: "Well, ION, tell me... when several persons are discussing NUMBER, and one of them talks better than the rest, will there be someone who DISTINGUISHES the GOOD speaker?"

I: "Yes"

S: "Will it be the SAME ONE who distinguishes those who speak badly or another?"

I: "No doubt the same."

S: "and will this be THE ONE WHO KNOWS the ART of Numbers?"

I: "Yes"

Socrates: "... when several are discussing diet and wholesome foods and one of them speaks better than the rest, will A GIVEN PERSON SEE THE EXCELLENCE OF THE BEST SPEAKER, AND ANOTHER THE INFERIORITY OF THE WORSE OR WILL THE SAME MAN DISTINGUISH BOTH?"

I: "OBVIOUSLY, THE SAME"

S: "WHO... WHAT IS HE CALLED?"

531e

I: "The Doctor."

S: "WE MAY THEREFORE GENERALIZE AND SAY:

WHEN SEVERAL PERSONS ARE DISCUSSING A GIVEN SUBJECT, THE MAN WHO CAN DISTINGUISH THE ONE WHO IS TALKING WELL ON IT, AND THE ONE WHO IS BADLY, WILL ALWAYS BE THE SAME.

532a

IF HE DOES NOT RECOGNIZE THE ONE WHO IS TALKING BADLY
OR

THEN, CLEARLY, NEITHER WILL HE RECOGNIZE THE ONE WHO IS TALKING WELL
GRANTED THAT THE SUBJECT IS THE SAME."

S: "NOW YOU ASSERT THAT HOMER AND THE OTHER POETS... ALL TREAT OF THE SAME SUBJECTS
YET NOT IN THE SAME FASHION (STYLE) BUT

I: "AND WHAT I SAY IS TRUE."
THE ONE (HOMER) SPEAKS WELL AND THE REST (LESS)..."

S: "IF YOU CAN RECOGNIZE THE POET WHO SPEAKS WELL,
THEN YOU CAN RECOGNIZE THE POET WHO SPEAKS BADLY."

I: "SO IT SEEMS."

S: "WELL, MY BEST OF FRIENDS, WHEN WE SAY 'ION HAS EQUAL SKILL IN HOMER
AND ALL OTHER POETS' WE SHALL NOT BE MISTAKEN. IT MUST BE SO ON YOUR
PREVIOUS ADMISSIONS..."

I: "SOCRATES, WHAT CAN BE THE REASON FOR MY BEHAVIOR? WHEN ANYONE
DISCUSSES ANY OTHER POET, I PAY NO ATTENTION + CAN OFFER NO REMARK OF
ANY VALUE... I FRANKLY DAZZLE OFF... WITH HOMER I AM AT FULL ATTENTION."

S: "A RIDDLE NOT SO HARD TO SOLVE... IT IS PLAIN THAT NOT FROM

ART AND KNOWLEDGE COMES YOUR HOMERIC POWERS
IF ART GAVE YOU POWER

THEN YOU COULD SPEAK ABOUT OTHER POETS AS WELL.

There is an ART OF POETRY AS A WHOLE? - "YES" - "AND
IS NOT THE CASE, THE SAME WITH ANY OTHER ART TAKEN AS A WHOLE?"

THE SAME METHOD OF INQUIRY HOLDS FOR ALL THE ARTS - SHALL I EXPLAIN?"
- "YES" -

531d ION: "Yes... Socrates... it is a joy to listen to you wise men"

Socrates: "'wise men'! I would that you were right... you rapsodists have so much to tell... while I have nothing else to tell but the TRUTH after the style of the ordinary man... how trivial and commonplace my assertion that THE INQUIRY IS THE SAME whenever anyone takes AN ART IN ITS ENTIRETY. Let us REASON the matter out... There is an art of painting - taken-as-a-whole?"

— "yes — "and there ~~are~~ have been many painters good & bad" — "yes"

532 "on sculpture... have you ever seen a man with the skill to judge the finer works of DAEDALUS... The same for flute playing... harp playing... or rapsody - take ION of EPHESUS..."

ION: "I cannot contradict you Socrates. But of this thing I AM CONSCIOUS. that I excell in speaking about HOMER... other poets do not as well... what does this mean?"

S: "... my mind perceives it... this GIFT is not an ART; it is a DIVINE POWER impelling you like the power in the stone EURIPIDES called the MAGNET... this stone does not simply ATTRACT the iron rings... it also IMPARTS to those rings a FORCE ENABLING THEM to do the same thing as the stone itself... so often a chain is formed... for ALL, tho, their power depends on the LODESTONE.

JUST SO THE MUSE.

She first makes men inspired... they then SHARE this inspiration... a chain develops... just like the corybantes are not in their senses when they dance, so the LYRIC POETS ARE NOT IN THEIR SENSES when they MAKE (POIESIS) POEMS... once launched into HARMONY and RHYTHM, they are SEIZED with BACCHIC transport... and ARE POSSESSED - like BACCHANTS are possessed

[DIONYSIAN]

NOT IN THEIR SENSES [INTERIORIZED]

Thus according to their own report is how the SPIRIT of the LYRIC POET WORKING... They tell us 'the melodies they bring us are gathered from rills that run with honey, out of glens and gardens of the MUSES... READ 534b (page 220) to 535a (top 221)

NOTE: PARADEOK: APOLLO NOT DIONYSOS IS GOD OF POETRY
PLATO MISTAKES THE DEEP SELF INNER REFERENT OF POETRY FOR THE MYTHIC RAPTURE OF INTERIORIZED RITUAL

ION: "... Socrates, your words in some way TOUCH MY VERY SOUL [DEEP SELF] and it does SEEM TO ME that by DISPENSATION FROM GOOD POETS convey to us UTTERANCES OF THE GODS."

SOCRATES: (and) "WELL, you Rhapsodists - again [chain effect] interpret the utterances of the POETS?"

I: "There you are right." S: "Accordingly: you are INTERPRETERS OF INTERPRETERS"

I: "UNDENIABLY"

535b S: Well now, ION, tell me this: and answer frankly...
SUPPOSE you are reciting Homer and the spectators are thrilled by the Chant - odysseus unmasking his Real Self before the Suitors up on the Oias in his home hall and pouring the arrows out at his feet eyes agleam... or Achilles rushing upon Hector at the fateful moment at TROY... when you CHANT these passages ARE YOU IN YOUR SENSES?

[NOTE: INFINITE REGRESSION is always characteristic of a mis-application of differential sequencing to Integration sequencing - the patterns of wholes to the development from parts]

your SOUL [DEEP SELF] in an ECSTASY CONCIEVE [IDEA] herself [SOPHIA] or ARE YOU CARRIED OUT OF YOURSELF and does not

I: "How VIVID ... my eyes fill with tears... my heart goes leaping..."
 S: "Well... what are we to say of a man like this...?"
 I: "he(could) recoil with fear, standing in the presence of more than 20,000 friendly people"

536a S: "Now then, ARE YOU AWARE THAT YOU PRODUCE THE SAME EFFECTS in MOST OF THE SPECTATORS TOO?" - "YES, indeed" -

receive their force from one another, by VIRTUE OF THE LODESTONE? [HELD]
 Rhapsodists are the middle ring - the first is the Poet [LODESTONE IS PRIOR TO 1st] But it is the DEITY who, thru all the SERIES draws the SPIRIT of men wherever he desires [or O-BASED] O, 1, 2, 3 : quaternary in Hermetic tradition transmitting ... READ 536a (TOP of 222) to 536d (MID 222)

I: "Well put... yet I should be much surprised if by your ARGUMENT you succeeded in convincing me that I am POSSESSED OR MAD when I praise HOMER. Nor do I think that YOU YOURSELF would find me so if you heard me speaking HOMER."

S: "INDEED... I wish to hear you - but ANSWER me... on what POINT in Homer do you speak well? Not at all..."

I: "On all" S: "Not on those matters you happen not to know..."

I: "There matters I know not of... what are they?"

S: "Homer in many passages speaks of ARTS and has much to say about them. Driving a chariot" I: "I'll recollect (RECOLLECT): [ILIAD 23.335]

S: "yes... in these lines, ION, which will be more capable of judging whether Homer speaks aright or not, a doctor or a charioteer"; "Charioteer"; "it's his ART"

537d S: "Each separate ART, then, HAS HAD ASSIGNED TO IT BY THE DEITY the power of knowing a particular occupation? I take it that what we know by the Pilot's art we do not know by the art of Medicine as well." "No." "Nor by the medical art do we know the art of building" "No."

"So it is with all the arts. What is known by one is not knowable by another?... do you allow a DISTINCTION between arts?" "Yes."

[NOTE: "distinction"; Socrates is teaching THOUGHT, differential analysis to people in an age of FEELING and integral experience - it was then, all men

Socrates: "Now with me the MARK of DIFFERENTIATION is that ONE ART MEANS the KNOWLEDGE of one kind of thing; another... another... another... and give them their RESPECTIVE NAMES

READ 537e (bottom 223) to 538c (1/3 down 224): "If it is another art, then, it is a knowledge ALSO ABOUT OTHER MATTERS" "Yes"

539e S: "...the passage... that concerns the Rhapsode expects the rhapsode above all other men to examine and to judge."

I: "ALL passages" S: "all! are you so forgetful! Indeed, it would ill become a rhapsode to forget!" "What";

S: "Don't you REMEMBER how you stated that the art of the rhapsode was DIFFERENT from the CHARIOTEER'S?" "Yes. (But) the exception is only in such matters"

S: "In 'SUCH MATTERS' you must include APPROXIMATELY ALL the other ARTS... what will he know..."

I: "The kind of thing, I judge, that a man would say... a woman... a slave a ruler the suitable thing for each..."

Socrates: "you mean, the rhapsode will know better what the RULER OF A SHIP in a storm at sea should say than will the PILOT?"; "The Pilot." ION: "a sick man... the doctor"; "the doctor" ... "well the rhapsodist will know the 'KIND OF SPEECH THAT SUITS A MAN' - a general exhorting his soldiers"; "yes, exactly"; "What! is the generals' ART that of the Rhapsodist?"; "I know the kind of speech a general should make."

READ 540d (M 226) "Indeed, you doubtless have the talents of a general..." to 541b "Then, ION, how in heaven's name is this?"

SOCRATES: "YOU are it ame the ablest general +
the ablest rhapsode among the greeks ...
performing only as a rhapsode."; "we don't need generals in
EPHESUS - Athens protects us"

"Will not Athens elect ION of EPHESUS as general... But the fact, ION, is that if you are right, if it really is by art + knowledge that you are able to praise Homer, then you do me wrong. You assure me that you have so much fine knowledge about Homer, + you keep offering to display it, but you ARE DECEIVING ME. Far from giving the display, you will not even tell me what SUBJECT it is ON WHICH you are SO ABLE, though all this while I have been entreating you to tell. NO,

you are just like PROTEUS [the old man of the sea in the odyssey]
you twist + turn, eluding my [who always changed shape when
grasp... and reveal your self you tried to catch him]
as a general! and all in order NOT TO SHOW HOW SKILLED

YOU ARE IN THE LURE CONCERNING HOMER! [MUSE-Homer-ION-Socrates as audience
So if you are an artist... + you only promised
a display of: HOMER...]

READ 542a (bottom 227)

to 542b (end of the dialogue)

[this would be WHOLELY GIVEN WHOLENESS; Here Ion is playing parts + parts together giving DECEPTION on the level of truth seeking]

Plato

Second Series

Charmides

January 17, 1991

LECTURE NOTES

(*Longhand Autograph*)

Roger Weir

Philosophic Research Society

Los Angeles, California

PLATO
SECOND SERIES 3
CHARMIDES

(1)

Charmides was an uncle of Plato (father's side)

Charmides is mentioned by Plato in the Symposium (222b) and by Xenophon, the Greek Historian, in Xenophon's MEMOIRS OF SOCRATES (3.6.1; 3.7.1-9)

READ PENGUIN CLASSICS EDITION
PAGE 5146-148

"He was encouraged by Socrates to take up political life. He assisted Critias (see Plato's dialogue by this name) in the oligarchic revolution of 404 and fell with him in battle in 403, when the democrats returned under Thrasymachus"

- Oxford Classical Dictionary pp 184-5

READ p 99 in Bollingen PLATO (introduction)

154a "Critias glanced at the door and saw some youths coming in, and disputing morally with one another, followed by a crowd. Of the beauties, Socrates, he said, I fancy that you will soon be able to form a judgment. For those who are just entering are the advance guard and leaders of the great beauty of the day ... who is he ... Charmides ... my cousin."

154b "Now you know ... READ this PT to "... as if he had been a statue"

NOTE : The Greek IDEAL of BEAUTY (KALOS) epitomized at this age in the DIVINE PERFECTION of the Human Body (statues of gods)

154d "if you could see his naked form, he is absolutely perfect."
"ye gods, I said, WHAT A PARAGON, if ONLY he has ONE OTHER slight addition!"
"what is that?" said Critias.

154e "If he has a NOBLE SOUL ... should we not ask him to strip and SHOW US HIS SOUL? Surely he is just of an AGE at which he would like

"INDEED he is a PHILOSOPHER already" - critias $\stackrel{TO}{=}$ TALK (and in this way
bare his soul)
and a considerable POET

155a SOCRATES : "a distinction long in your family ... inherited from SOCON" [Giver of Laws to Early Athens]

CRITIAS (to servant) : "Call CHARMIDES, and tell him that I want him to come and see a PHYSICIAN (Socrates - of the Soul) about the illness of which he spoke to me the day before yesterday"

155b A HEADACHE : "... make him believe that you know a CURÆ for headache."

PLATO. CHARMIDES (2)

155c "... But I, my friend, was beginning to feel awkward. My former bold belief in MY POWERS OF CONVERSING naturally with him had vanished. And when Critias told him that I was the person who HAD THE CURE, he looked at me in an INDESCRIBABLE MANNER, and made as though to ask me a QUESTION. ..."

"I overcame... replied that it (the cure) was a kind of leaf which required to be accompanied by a charm, and if a person would REPEAT THE CHARM AT THE SAME TIME THAT HE USED THE CURE (leaf), he would be made WHOLE, but that without the charm the leaf would be of NO AVAIL."

156b "... the CHARM will do more than just cure headaches... eyes... rest of the body... TREAT and HEAL the WHOLE and the PART together..."

156d "I learned when serving with the army from one of the PHYSICIANS of the THRACIAN KING ZALMOXIS (see book by this title by MIRCEA ELIADE) who are said to be able to give even IMMORTALITY... Zalmoxis who is also a god said... 'neither attempt to heal the BODY without the SOUL.'; 'physicians of Hellas ignore the WHOLE...' "

157b FIRST: CURE THE SOUL "essential"

By THE USE OF CERTAIN CHARMS (MAGIC)
which are FAIR WORDS

and by them TEMPERANCE (SOPHROSYNE)

IS IMPLANTED IN THE SOUL

and where SOPHROSYNE comes and stays
there HEALTH is speedily imparted

not only to the head, but to the whole body.

157b [HIS INJUNCTION TO SOCRATES]: 'Let no one persuade you to cure his head,
until he has FIRST given you his soul
to be cured by the charm.'

157d CRITIAS: "Charmides
is not only pre-eminent
in beauty among his
equals, but also that
quality for which you
say you have the CHARM -

SOPHROSYNE." (σωφρούνη)

see Liddell, Scott, Jones GREEK ENGLISH LEXICON
OXFORD, 1940. p. 1751

"SOUNDNESS OF MIND" "TEMPERANCE"
"PRUDENCE" "DISCRETION" "MODERATION"
"SELF CONTROL" "COME TO ONE'S SENSES"
"REASON" "MORALITY" "CHASTENED"

PLATO. CHARMIDES (3)

158b "... for if, as Critias declares, you have this GIFT of SOPHROSYNE already ... you have NO NEED OF CHARMS whether of ZALMOXIS or A BARIS the HYPERBOREAN and I may let you have the cure at once ... but

"a legendary servant of Apollo... lived without food + travelled everywhere bearing the GOLDEN ARROW, symbol of the God. PINOAR assigns him to the time of Croesus (550 B.C.)
- OXFORD CLASSICAL DICTIONARY p.1

if you have NOT YET acquired this QUALITY, [SOPHROSYNE] I must use the charm before I give you the medicine. Please, therefore INFORM ME whether you admit the truth of what Critias has been saying. HAVE YOU THIS QUALITY, SOPHROSYNE?"

- 158c CHARMIDES blushed.... couldn't answer at once ... Modesty...
- 158d "You + I ought to INQUIRE whether ..." "Nothing I'd like better."
- 158e "of SHE (SOPHROSYNE) alides she must give some intimation of her NATURE + qualities ... to form a NOTION of her..."
- 159a "...what, in your opinion (DOXA), is SOPHROSYNE?"
- 159b "...he thought it was doing things orderly + quietly... a kind of quietness..."
- 159c "... better to teach quickly + energetically ... nor is (SOPHROSYNE) temperate life quiet ... look CLOSER within you! (160d)"
- 160e "After a moments' pause, he made a real manly effort to think..." quotes HOMER (Odyssey 17.347) "Modesty is not good for a needy man."
- 160b CHARMIDES: "Temperance is doing over own business..."
- SOCRATES: "you wicked boy! ... Critias or some philosopher has told you..."
- " : "these words are a kind of RIDDLE ... said one thing, meant another."
- " : "... Critias (whose phrase it was) you are older... understand more..."
- 163b SOCRATES turns to CRITIAS: "Do you mean to say that DOING + MAKING are not the same?"
- "No more than making + working"
- 163d "... Now I have no objection to your giving NAMES any SIGNIFICATION you please, if you will only tell me TO WHAT you APPLY them. Please BEGIN AGAIN and BE A LITTLE PLAINER."

PLATO · CHARMIDES (4)

163c (P 110) "Well, he answered, I mean to say that he who does evil, and not good is not temperate, and that he is temperate who does good, + not evil.
For SOPHROSYNE I define in plain words
TO BE THE DOING OF GOOD ACTIONS."

164b : "But must the physician necessarily know when his treatment is likely to prove beneficial and when not?..."

"I suppose not"

"...as would seem, in doing good, he may act wisely ... but not know his own wisdom or SOPHROSYNE?"

"But that, Socrates, is impossible, and therefore if this is, AS YOU IMPY, the necessary consequence of any of my previous admissions, I will withdraw them and will not be ashamed to acknowledge a mistake... I would say that SELF-KNOWLEDGE is the very ESSENCE of SOPHROSYNE... I agree with the 'KNOW THYSELF' inscription at DELPHI..."

'BE TEMPERATE' is far better"

"are the same & maintain"

165b "YES, I said, critics, but you come to me AS THO I PROFESSED TO KNOW about the questions which I ask, + as tho I could, if I only would, agree with you. Whereas the fact is that I AM INQUIRING WITH YOU into the truth of that which is advanced from time to time, just because I DO NOT KNOW..."

165c "Reflect he said... READ from here to page 113 (167b) : "... and this is wisdom and SOPHROSYNE and self-knowledge - for a man to know what he knows, and what he does not know. That is your meaning?" "YES"

167b "Now then, I said,
since the THIRD TIME brings luck,
LET US BEGIN AGAIN, and ask, in the FIRST PLACE, whether it is or is not possible for a person to know that he knows what he knows and
that he does not know what he does not know

and in the SECOND PLACE, whether
if perfectly possible, such knowledge IS OF ANY USE."

167c "...there must be a SINGLE SCIENCE which is a science of itself and of other sciences, and

that the same is also

The SCIENCE of the absence of SCIENCE?

= "Yes" =

167c "But consider how monstrous this proposition is, my friend ... obviously impossible ... Suppose that there is a kind of vision which is not like ordinary vision, but A VISION OF ITSELF and OTHER SORTS OF VISION and the DEFECT of THEM, which SEEING NO COLOR, but ONLY ITSELF and OTHER SORTS OF VISION. Do you think, that there is such a kind of vision?" "NO."

[NOTE: The VOID, SHUNYATA or MAHYANA PRANA] is just such a Reality as per above]

READ 167d from "on is there a kind of knowing to 168b ... but continue to inquire whether it exists"

SEEKING A SCIENCE - of something

168c "... or if there be a double which is double of itself and of other doubles, both they and itself will be halves, for the double is relative to the half ... But

168e in the case of hearing + sight, or in the POWER OF SELF-MOTION... this relation to self will be regarded by SOME as INCREDIBLE, but perhaps NOT by OTHERS. AND SOME GREAT MAN, my friend, is wanted, who will satisfactorily determine for us whether there is nothing which has an inherent property OF RELATION TO SELF

to something else [REFERENTIAL; IDENTITY] or
some things only + not others and

whether IN this CLASS [NOTE: SET] of SELF-RELATED THINGS, if there be such, that SCIENCE WHICH IS CALLED WISDOM OR SOPHROSÝNE is included.

READ 169b "I altogether distrust my own power of determining these matters..."
(P115)

to 169e "he who has that knowledge which is self knowing,
WILL KNOW HIMSELF."

SCIENCE
OF
SCIENCES

170a "... I fear & remain as stupid as ever, for still I FAIL Socrates: to COMPREHEND how this knowing what you know & do not know is the SAME as SELF-KNOWLEDGE (KNOWLEDGE OF SELF) ... I will admit

there is a Science of Sciences.

can this \Rightarrow do more than DETERMINE that OF 2 THINGS ONE IS + the OTHER

[NOTE: Remember Parmenides mutually exclusive polarity:
WHAT IS : IS ; WHAT ISN'T : ISN'T]

IS NOT science
or knowledge,

had READ: "Then wisdom or being wise ... to 171c" ... like any other ARTIST, the WISE OR SOPHROSÝNE MAN will ONLY KNOW the man of his own trade, and no one else."

171d "That is evident, he said."

171d : "But then what profit, Critias, I said, is there any longer in A WISDOM OR SOPHROSÝNE // which yet remains, if this is wisdom?"

[NOTE: SOCRATES CONSIDERED PAIRING OF THESE 2]

The advantage in being wise is to pass thru life with a guiding principle ... and

the great advantage of wisdom — to know what is known + what is unknown to us

172a I PERCEIVE THAT NO SUCH SCIENCE IS TO BE FOUND ANYWHERE.

172b "May we assume then, I said, that wisdom, viewed in this NEW LIGHT as a KNOWLEDGE OF // KNOWLEDGE // has this advantage — he who possesses such IGNORANCE knowledge will more easily (+ surely) LEARN ANYTHING WHICH HE LEARNS and EVERYTHING will be CLEARER TO HIM — he sees (in addition to the several objects —

Socrates' bulletins around Athens | sees the SCIENCE enabling him to TEST the knowledge & WHICH OTHERS HAVE OF WHAT HE KNOWS HIMSELF"

172c "if this is wisdom

some strange consequences would follow ... the dream (173a) is this:

READ 173b to 173d "but whether by acting according to knowledge we shall act well + be happy, my dear CRITIAS — this is A POINT which we have not YET been able to determine... And (174b) that knowledge which is nearest of all, I said, is the knowledge of what?" "The knowledge which discerns // good //"

174c "YOU VILLAIN! I said. You have been carrying me around in a circle, and all this time hiding from me the fact that it is NOT THE LIFE ACCORDING TO KNOWLEDGE which makes men act rightly and be happy, not even if it be knowledge of all the sciences, BUT ONE SCIENCE only, that of // GOOD //". [pairing is important here]

174d

not a science of WISDOM OR SOPHROSÝNE
but a science of HUMAN ADVANTAGE

WISDOM
SOPHROSÝNE MUST BE SOMETHING ELSE

READ 175a "You see, then, Critias, that I was not far wrong in fearing that I was making no SOUND INQUIRY into wisdom..." To 176a "... EXAMINE YOURSELF, and see whether you have this GIFT and can do without the CHARM, for if you can, I would rather advise you to regard me simply as a fool who is never able to reason out anything, and the rest assured than the more wise + temperate you are, the happier you will be."

CHARMIDES: I am SURE, Socrates, that I DO NOT KNOW if I have this GIFT for how can I know if I have a thing of which EVEN YOU + CRITIAS are, as you say, unable to discover the nature? ... I need the charm as far as I am concerned in "The Time for CONSIDERATION has passed, I said" 176d

Plato

Second Series

Euthyphro

January 24, 1991

LECTURE NOTES

(*Longhand Autograph*)

Roger Weir

Philosophic Research Society

Los Angeles, California

PLATO
SECOND SERIES
EUTHYPHRO

①

2a Euthyphro: "This, Socrates, is something new?? [seeing you at court of law]
what has taken you from your haunts in the lyceum...?"

"a criminal prosecution ... me"; "by a hook-nosed youth of straight hair;"
"he says he knows the method by which young people are corrupted
... my generation... crying 'SUE!' like a child to his mother before the CITY...
beginning his political activity ... of benefit to the STATE ... chance of success good."

Euthyphro: "I hope so, Socrates, but don't afraid it will go the other way
[this benefit to the state] ... Tell me what he says you do to corrupt the young."

3b Socrates: "It sounds very queer, my friend, when first you hear it.
He says I am a maker of gods; he charges me with making NEW GODS
and NOT BELIEVING IN the OLD ONES..."

3c S: "... because you always say you have the SPIRITUAL 'SIGN' ...
so he charges you with introducing NOVELTIES [INTERIOR] into religion ...
knowing how EASILY such matters can be MISREPRESENTED to the CROWD.
For my part, when I speak in the Assembly about matters of religion,
and tell them in advance what will occur, they laugh at me as if I
were a madman... they are jealous of all such people as ourselves..."

S: "... if we were only laughed at - not serious ... they are not concerned
(until) they suspect that I am giving (teaching) my ABILITY to others..."
EUTHYPHRO is asked what he is doing at court: "prosecuting ... my father
of murder" EUTHYPHRO is trying to clear HIMSELF of POLLUTION. [Socrates' friend]

4b S: "... not correct for ordinary persons ... only for a man already far
advanced in point of wisdom...";

He "what! Euthyphro, you think you have such accurate knowledge of divinity!
SOCRATES clamours to become his pupil" Tell me (5d) HOW DO YOU DEFINE THE

HOLY || [Platonic pair, requisite form for dialectical inquiry]
UNHOLY ||

Euthyphro: "Well, I say the holy is WHAT I AM DOING ... prosecuting sacrifice.
NOT TO PROSECUTE would be UNHOLY ... decisive proof → this action is LEGAL.
I tell them that the RIGHT PROCEDURE must be NOT TO TOLERATE the IMPIOUS
man, no matter who... [EXACTLY THIS IS BEING APPLIED TO SOCRATES!]

... Does not MANKIND BELIEVE that ZEUS is the most
excellent + just among the gods? And those same men ADMIT that he shackled his
own father [CRONUS] for swallowing his brother, was unjustly and that
CRONUS in turn had gilded his father URANUS for like reasons?

6a Euthyphro (continued) : "but... they CONTRADICT themselves in what they say about the gods and what they say of me." Socrates : "There, Euthyphro, you have the reason why the charge is brought against me. It is because, whenever people tell such STORIES [MYTHOS] about the gods, I am prone TO TAKE IT ILL, and, so it seems, THAT is why they will maintain that I am SINFUL ... if you who are well versed in matters of the sort entertain the same beliefs ... & must give in, for what could we urge who admit that, for our own part, we are QUITE IGNORANT about these matters? In the name of FRIENDSHIP... do you actually believe that these things happened so?"

E : "Yes, Socrates ... (I know more amazing things)"

6b S : "And you actually believe that WAR occurred in HEAVEN... as artists, poets, dramatists portray... even Athens Robe (PEPLOS) from the Parthenon has such embellishments sewn on it... all time?"

E : "Yes - and more - other stories [MYTHS] ... to astonish you if I tell."

[NOTE : every age has its Mythic hucksters, its metaphysical palaver, its popular deeper archaic scams, its New Age patois]

6d S : (yes.) ... some other time ... at present tell me more clearly what I asked you a little while ago... what is holiness [PIETY]
[Tò ὁσιόν - the Holy]
OSIOTES - Holiness

bear in mind that what I asked of you was not to tell me one or two out of all the numerous actions that are holy; I wanted you to tell me what is the ESSENTIAL FORM of HOLINESS which makes all HOLY actions HOLY. I believe YOU HELD there is ONE IDEAL FORM by which UNHOLY THINGS are ALL UNHOLY - and by which all Holy things are Holy. Remember?" "Yes"

PRECISELY : what is this IDEAL, so with my eye on it as a standard I can judge any action as to whether it resembles the IDEAL or not

7a Euthyphro : "Precisely ... it is WHAT IS PLEASING TO THE GODS; UNPLEASING is NOT HOLY."

S : "Perfect! Now - whether this is right you can prove so - right?" "Yes."

SOCRATES : [METHOD OF INQUIRY] : "Let us SCRUTINIZE what WE are saying ... the Holy is directly OPPOSITE to the UNHOLY..." ; "Yes"; "But didn't we say that the gods revolted, battled because of differences, and thus hatreds?"

7c "Yes!" "What kind of disagreement will produce WRATH? If you & I were to differ about numbers... would that do it? Should we not settle things by CALCULATION and come to agreement on any point like that?" "Certainly."

7c Socrates: "and similarly if we differed on a question of greater length or so... we would TAKE A MEASUREMENT and quickly put an end to the dispute?"
"Just that"

"and so we should have recourse to SCALES and settle weight disputes"
"of course"

7d "What SORT of thing, then, is it ABOUT WHICH we differ till unable to arrive at a decision, we might get ANGRY and be ENEMIES to one another?
(are these not things) like noble-base, good-bad, right-wrong [PAIRS]
"yes -"

"Have not the gods DISSENSIONS on these very subjects?"
"Quite necessarily."

"Accordingly... (7e) what EACH ONE THINKS is what he loves + hates the OPPOSITE."
"Certainly."

"Disputing... making WAR on one another"
"It would seem so."

8a "and so, Euthyphro, according to this argument, the same for
Holy - UNHoly"
"That may be."

Socrates: "In that CASE, admirable friend, [only COMPANIONS can conduct a philosophical INQUIRY together]
you have not answered what I asked you. I DID NOT ASK YOU TO TELL ME WHAT AT ONCE IS || HOLY || [WHAT IS THE HOLY?]

(what pleases Zeus may displease Cronus or whoever -)

8b E: "But, Socrates, my notion is that, on this point, there is no difference of opinion (DOXA) among the gods (theos) not one of them disagrees with others paying for wrongful murders."

8d S: "... they dispute about who is the wrongdoer, his acts, and the time ..."; "true."

S: "Well then - even the gods argue about right-wrong ... it is the INDIVIDUAL ACT that they dispute about, both gods + men, if gods ever do dispute. They differ on a certain ACT." "Certainly."

9a "Come then, dear Euthyphro, teach me as well + let me grow more wise...
WHAT PROOF have you... READ (page 177) from here to the

[RETURN TO THE ISSUE AGAIN]

bottom of the page (9d): "are you willing that we now DEFINE HOLY UNHOLY
in this way?"

9d: "What is there to prevent us, Socrates?"

[what the gods hate is unholly; what they love is holy, some lovers: either or Neither.]

9e "Nothing... when you take this definition you can quite readily instruct me, as you promised."

"Holiness is what gods love; + its opposite is what gods hate, unholiness."

"Are we to EXAMINE this for soundness - or just accept statements? MUST WE NOT LOOK INTO WHAT THE SPEAKER SAYS?". "Yes"

5: "...do what is holy, holy BECAUSE the gods approve it OR do they approve it BECAUSE it is holy?". "What?"

[this simple distinction is pursued from here 10a thru 10b to 10c]:

10c WHENEVER an effect occurs, or something is effected, it is not the thing EFFECTED that GIVES RISE to the EFFECT; no, there is a CAUSE, and then comes this effect. [CAUSALITY] Nor is it because a thing is acted upon that there is this effect; no, there is a cause for what it undergoes, and then comes this effect. ". "I agree".

10d "...about the Holy... is it not loved by the gods?"; "Yes"; "because it is holy or for some other reason"; "for that reason"; "...because it is holy it is loved, it is not holy because it is loved"; "So it seems"; "On the other hand, it is pleasing to the gods just because they love it"; "no doubt"; "So what is pleasing to the gods is not the same as what is holy - two different things."

"How may that be, Socrates?"

We READ "Because..." to "You are right."

11 "But suppose, Euthyphro, that what is pleasing to the gods and what is holy were not TWO SEPARATE things. In that case if holiness were loved because it was holy, then also what was pleasing to the gods would be loved because it pleased them. AND on the other hand, if what was pleasing to them pleased because they loved it, then also the holy would be holy because they loved it. BUT now you see that it is just the OPPOSITE, because the TWO ARE ABSOLUTELY DIFFERENT FROM EACH OTHER

for the one [what is pleasing to the gods]

is of a sort to be loved because it is loved, whereas

the other [what is holy]

is loved because it is of a sort to be loved. Consequently, Euthyphro,

IT LOOKS AS IF YOU HAD NOT GIVEN ME MY ANSWER - AS IF WHEN YOU WERE ASKED TO TELL THE NATURE OF THE HOLY, YOU DID NOT WISH TO EXPLAIN THE ESSENCE OF IT. You

11b (Socrates, continued) merely tell an attribute of it, NAMELY,
THAT [APPERTAINS] to holiness to be loved by all the gods.

what it [IS]

as yet you have not said. SO if
you please,

do not CONCEAL this from me. NO, begin AGAIN.

Say what the holy is, and never mind if gods
do love it, nor if it has some other attribute;

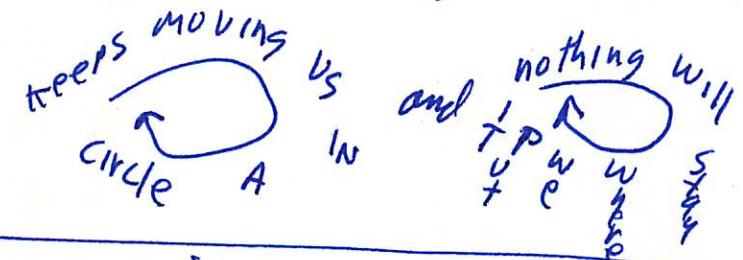
[square ONE]
on that 3rd time

Come, speak out. EXPLAIN the NATURE
of the HOLY and UNHOLY."

WE SHALL NOT SPLIT

Euthyphro: "Now, Socrates, I SIMPLY DON'T KNOW HOW TO TELL YOU WHAT
I THINK [pioneering unknown areas]

Somehow
everything
that we put forward



11c Socrates: "Young ^{s+q}, Euthyphro, look like the work of DAEDALUS,
founder of my line." [DAEDALUS: a legendary artist, craftsman +
inventor of archaic times. He has a significant name, for ARTFUL WORKS were called DAEDALA.]

If I had MADE them, and they were MY POSITIONS, no doubt you would pooh-pooh [DAEDALUS: a legendary artist, craftsman +
inventor of archaic times. He has a significant name, for ARTFUL WORKS were called DAEDALA.]
Born in Athens in MINOAN AGE (1600 B.C.) made wings for his son ICARUS to fly; built the LABYRINTH]

-OXFORD CLASSICAL DICTIONARY p. 251.
and say that being in his line, the FIGURES I construct in WORDS run off, as did his statues, and will not stay where put. Meanwhile, since they are your definitions, we need some other jest, for in fact, as you see yourself, they will not stand still.

E: "But, Socrates, it seems to me that the jest is quite to the point. This tendency in our statements TO GO IN A CIRCLE [and] not to stay in ONE [P
it is not I who put it there. To my MIND it is YOU who are the DAEDELUS; E,
so far as I am concerned, they would have HELD THEIR PLACE.]"

11d READ
 P180

"If so, my friend... see if you do not think that of necessity all that is HOLY IS JUST." "yes, I do."

Socrates: "Well then, is all justice holy too? OR, granted that all holiness is just, is JUSTICE not all holy, but some part of it is; some part not?"

"I do not follow, Socrates"

"... I repeat: you are languid thus your applause in wisdom, lucky friend, EXERT YOURSELF! What I have to say is not so hard to grasp. I MEAN the very OPPOSITE of what the poet (STASINUS) wrote:

'Zeus who brought that all to pass, and made it all to grow,
you will not name, for where fear is, there too, is reverence.'

Reverence is a part of FEAR as the UNEVEN is a part of number(s).
(ODD)

whenever there is holiness, there is justice too, if

where justice is, the holy is not always to be found.
Thus holiness would be a part of justice. And
WHAT PART of JUSTICE IS IT?"

"Service to the gods; the remainder - service of mankind". "excellent There is ONE LITTLE POINT, tho, on which I need more light. I am not yet quite clear about the thing which you call service - the care we give aiming at

"Then Holiness aims to benefit the gods and make them better." Benefit (13c)

"Heavens no!"

"no" "gods do not mean that sort of care?"

"good. and now what KIND of service of the gods will holiness be?"

"slaves giving to their masters"

"a kind of waiting on the gods"

"just that."

"just what product will the Art of this service turn out?"

"good and noble things from the gods."
(techne)

"what is the sum of this production?"

"saves the family in private life together with the common interests of the STATE - opposite is IMPIOUS, RUINS everything."

14b : "Surely, Euthyphro, if you had wished, you could have summed up what I asked for much more briefly. But the fact is you are not eager to instruct me. That is clear. But a moment since, you were ON THE POINT [INQUIRY MOVES POINT BY POINT] of telling me —
 BETWEEN THE PAIRS
 "DIAIRETIS"

Had you given the answer, I would now have learned from you what holiness is and would be content. AS IT IS — the lover must follow the loved one which ever way led — once more

and

You slipped away.
 (PHILO)
 (SOPHIA)

Don't you say that it is how DO YOU DEFINE THE HOLY what is HOLINESS?

"I do."

"a giving asking for a gift."

"precisely."

"to ask for what we need ... and give what they need?"

"true"

"holiness is a mutual commerce..."

"an ART of commerce"

"what do the gods need?"

"Worship, honor, good will... these give them pleasure."

"And so once more, apparently the HOLY is that which the gods love."

"Most certainly"

(15b) Socrates: "And so once more, apparently the HOLY is that which the gods love."

READ: "after that, will you be amazed to find your STATE MENTS walking off and not staying where you put them... our argument HAS COME FULL CIRCLE - BACK AGAIN."

15c) To : 15e
 GIVE YOUR MIND WITH ALL YOUR MIGHT

"But now I am sure that you think you know exactly what is holy + what is not."

"another time, Socrates, for I am in a hurry, and must be off."

Socrates: "What are you doing"
 my friend — I am trying to learn here ... !

Plato

Second Series

Euthydemus

January 31, 1991

LECTURE NOTES

(Longhand Autograph)

Roger Weir

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EUTHYDEMUS

(1)

271a CRITO: "Who were you inquiring with yesterday in the LYCEUM it looked like a stranger?"

SOCRATES: "Euthydemus and his brother Dionysodorus from CHIOS, fighters both, crito: "at your age?" in athletics and in law; I might become their pupil."

Socrates: "I have proof + encouragement to make me fearless."

crifo: "what is their science?"

Socrates: "I will tell you the whole story from the beginning ... Providentially I was getting up recently ... but I had my usual divine presentiment. So I sat down again, and soon after in came Euthydemus and his brother, others ... they said that they now teach a new subject: VIRTUE (arete) ... I said "God! what an achievement!"

"are you sure" I further inquired... "can you make a man a good man only if he is already convinced that he must learn from you, or can you do it also to one who is not yet convinced, thus doubting that VIRTUE (ARETE) can be learned at all or that you can teach it?" [see PLATO's MENO for further on this]

IN OTHER WORDS : ARE THESE TWO DIFFERENT ARTS (Technē):

- convince someone that VIRTUE IS TEACHABLE
- convince someone that they could best learn from YOU

ANSWER: Dionysodorus said: "the same art - our art"

REJOINDER: Socrates said: "So you would be the best people in the world to incline a man towards PHILOSOPHY and the practice of VIRTUE": "yes."

274e

275a "Very well, said I, leave the rest of the demonstration for another time, [the MENO] [Pythagorean method of MATHEMATIKI]

and just demonstrate this one thing

"Persuade this young man that he must love wisdom (Philosophia) and practice virtue..." → CLINIAS
(praktike arete) cousin to Alcibiades

EUTHYDEMO

(2)

275d

Euthydemus: "Now, Clinias, which of mankind are the learners,
the WISE or THE IGNORANT"

"the boy blushed in doubt" (to Socrates who encouraged him)

Dionysodorus: (to Socrates in whisper) "I prophecy that whichever way
the lad answers, he will be reputed!"

E BO GUS

V F A L

T H S E

A IMITA TIVE

D M E T

E H O D

M O F

S INQVIRY

"The wise" (sophoi)

"there are Teachers"

"agreed"

"Teachers of the learners"

"yes"

"those taught did not yet know"

"NO"

"then you were wise when you did not know"

"certainly not"

"if not wise, then ignorant" (ἀμάθεις)

"yes"

"the ignorant were learning"

"yes"

276c

Socrates: it was like conductor and chorus - all cheered +
laughed

277d "Now Euthydemus was getting ready to give the young man the 3rd
fall in this wrestling match, [NOT PHILOSOPHIC INQUIRY at all] but I
saw the boy was out of his depth ... : "... They are doing, Clinias,
the same thing as the Corybantes do in their initiations, when the one
to be initiated is to be enthroned."

[in our day the word is EMPOWERED,
derived from academic translations
from the Tibetan as remembered
by the "New Age" multitude]

Priests of the Phrygian worship of
CYBELE (great mother-goddess of
ANATOLIA worshipped with her youthful
lover ATTIS, god of vegetation) which
was performed with noisy and
extravagant dances]

O.E.D. VOL II, PART II p. 1029 column a

There is dancing and play there also, as you know if you've been initiated;
and NOW those (Euthydemus-Dionysodorus) are only dancing round you
in play, meaning

277d TO INITIATE YOU AFTERWARD. SO consider now that YOU ARE
HEARING the BEGINNINGS of the SOPHISTIC RITUAL.

you must learn For first of all the RIGHT USE OF WORDS as prodicus says...

You did not know that people use the word LEARN in two senses -

first : when one has no knowledge at the beginning about something

(2nd) afterward : when one ALREADY having the knowledge USES this knowledge to examine this SAME THING

the

SECOND

(manthanein)

is called UNDERSTANDING [KNOWING] 278a

rather than learning

DONE or

SPOKEN

[2 kinds of RITUAL]

they (Euthydemos - Dionysodorus) half the same word applies to people in opposite senses - to one who knows and to one who does not... playing little games of learning.

278b I CALL IT A GAME, because if one learned many such things or even all of them, one would be no nearer KNOWING what the things REALLY ARE, but would be able to play with people because of the different senses of the word, TRIPPING THEM UP, TURNING THEM UPSIDE DOWN - roar... at you(then).

278d "My dear Euthydemos ... please demonstrate by attacking the boy & showing him how he must PRACTICE wisdom and VIRTUE. But first I will show (demonstrate) YOU what MY NOTION (PHILOSOPHICAL IDEA) of it IS the sort of thing I should like to HEAR ^{and} (NOT the beginnings of Sophistic Ritual) ... don't laugh at me."

278e to 284b PLYING LANGUAGE for LOGICAL FORMS .

284b: (ctesippus said): "Euthydemus is not stating the facts - is NOT SAYING the things THAT ARE."

Euthydemus : "Surely the things THAT ARE NOT, ARE NOT (a la Parmenides and Zeno who influenced Euthydemus)"
"They are Not"

"Surely the things that are not can ONLY be NOWHERE."

"Nowhere"

them BE the things that are nowhere?" "Is it possible that anyone would DO something ... to MAKE "NO." "ORators do nothing?"

EUTHYDEMO S

(4)

"Then to SPEAK is both TO DO + TO MAKE... no one EVER SAYS the things
 that are not — FOR HE WOULD AT ONCE make them SOMETHING
 [But this Higher Concern flags quickly into degraded word games
 Socrates enters on the GAME level to calm Because of UNTEMPELED habit)
 everyone down

READ 286 b - 286 c TOP P. 400 about LIES

286e-: "My dear Euthydemus, I said... if it is impossible to be false, or to think falsely,
 287a to be ignorant, then is it not impossible to make a mistake when one does
 anything? For in doing, one cannot make a mistake in what one does is not that
 what you say?" [NOTE: what we DO do IS on the level of DONE; but saying so
 generates meaning resonances of the DONE which only ARE
 as it were when SYMBOLICALLY INTEGRATED]

"Here is my vulgar question — ... what do you come to teach?"

Dionysodorus broke in: "Are you such an old dotard, Socrates, that you
 remind us now what we said at first, and if I said something last year you
 will remember that now, but you don't know what to do with what is being
 said at the PRESENT moment?"

"Because what IS being said now is very difficult — naturally,
 since it is said by verywise men — indeed this last thing is wholly difficult
 to deal with, as you say. For

what
do
you

(noein)

mean, DIONYSODOROS, when you say
 I don't know what to do with it?
 Let it clear you mean that I CAN'T REFUTE IT?

"... do you, Socrates, know any PARADE which has soul?" ; "No indeed." ; "Then
 why did you ask me just now what sense my phrase had?" ; "a mistake"...

288b SOCRATES: "... they are doing conjuring tricks with us like Proteus the Egyptian
 (TO CESIPPUS) sophist. So let us follow the example of Menelaus, and not let
 go of the men until they make clear to us [Odysseus]
 their REAL serious SHAPE, for I believe that something very fine
 will appear when they BEGIN to be in ERNEST... I myself will lead,
 and show them in what SHAPE I beg them to REVEAL THEMSELVES
 If we all are

oddly fit
 see the LAMB trans.
 in the Loeb edition

in
ERNEST.

"None of the Ionians give him that title... ours is family APOLLO ... our Zeus is a clan god and Athena is our clan goddess."

302d "These are your gods"; "ancestors"; "are you free to sell animals as you are these gods?"; "I was knocked out by the argument and lying speechless, Crito"

"Clever speeches" said Ctesippus.

READ 303b

page 417 TOP to 304b bottom of page.

304c "... they declared that they were able to teach anyone who would pay the fee, no age and no brains barred - all welcome, all would easily learn their clever system - and it is proper to add, for your benefit especially, they said it did not in any way hinder a man from making money."

Crito (recounting the words of a bystander at the conversation) "what did I think of them? What anyone would think who heard such people talking nonsense and making an unworthy fuss about mother's worth nothing at all."

Socrates: "ah, one of the frontiersmen between philosophy and politics. They think they themselves are the wisest of men... moderately well up in both - this looks well rather than truly IS WELL; philosophy and politics aim at different things... those in between both are worse than both (incomplete) but this is due to their ambition."

305e Crito: "When I glance at any one of those who profess to EDUCATE people, I am horrified; each one I look at seems to me to be quite unsuitable..."

Socrates: "This is true, though, in every line of life... in each of the professions the many are just laughable at their professional work... Do not trouble yourself about those who practice philosophy, whether they are good or bad; but EXAMINE THE THING ITSELF WELL and CAREFULLY. And if philosophy appears a bad thing to you, turn every man from it... but if it appears to you such as I think it to be, TAKE COURAGE, pursue it practice it

as the saying is: "both you and your house."

Plato

Second Series

Laches

February 7, 1991

LECTURE NOTES

(Longhand Autograph)

Roger Weir

Philosophic Research Society

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PLATO
SECOND SERIES
LACHES ①

ANDREIA = what is courage? = can we define it?

178a LYSIMACHUS : "... Nicias and Laches... some laugh at the very notion of consulting others, and when they are asked will not say what they think. They guess at the wishes of the person who asks them, and answer according to his, and not according to their own, OPINION"

179c ... share our project for the education of our sons..." [DOXA]

180c LACHES : "... why not consult our friend SOCRATES about the education of the youth? He... is always passing his time in places where the youth have any noble study or pursuit..."

181d SOCRATES : "... I ought certainly to hear first what my elders have to save, and to learn from them" ... suppose Nicias to begin."

181e NICIAS : "... the acquirement of the military art of fighting in armor is in many ways useful to young men... improves bodily health... befits a free man... not likely to meet with harm in singular battle... go on to learn the complete art of the general... make a man more daring and resolute... impressive appearance..."

182d LACHES : "... all knowledge is to be learned... appears to be a good... this military art is a (paradigm) then for learning... make his fortune [184b] (but) my opinion is that if the professor of this art be a coward he will be likely to become rash, and his character will be only more clearly revealed, or if he is brave, and fail ever so little, other men will be revealed, or if he is brave, and fail ever so little, other men will be greatly traduced (abused). For there is on the watch, and he will be greatly traduced (abused). For there is [bravery is what you are not what you know as a basis]
(ANDREIA)

a jealousy of such pretenders, and unless a man be pre-eminent in VALOR (ANDREIA) he cannot help being RIDICULOUS, if he says he has tried.

184d LYSIMACHUS : "... the two generals disagree, Socrates..."

SOCRATES : "Would you merely accept a majority opinion (2 to 1)?"

"yes - what else?"

"and you, Melesias... a majority opinion or a skilled training answer?"

LACHES (2)

184e Melesias: "skilled"

Socrates: "His ONE vote would be worth more than the vote of all 480?"
"Presumably (yes)"

"... because a good decision is based on knowledge
and not on majority numerability... therefore we must ask:

(185a) Is there any one of us who is an expert
in that about which we are deliberating? If there is, let us take his advice,
though he be only one, and not mind the rest; if there is not, let us seek
further counsel... are we not RISKING OUR MOST PRICELESS POSSESSIONS:
whose turning out well or ill depends upon the **OUR CHILDREN**
WHOLE ORDER of their
FATHER'S HOUSE.

"True."
"Great care?"
"Certainly"
"Suppose...."

that we were considering OR wanting to consider
which of us had the best knowledge of... GYMNASTICS? Should we
not select him who had learned, practised the art, had good teachers?
"yes"

would there not **ARISE** a PRIOR QUESTION about the nature of the ART
of which we seek teachers?

185b MELESIAS : "I do not understand Δ "

(a new FORMAL LEVEL evokes initial confusion (APORIA))
SOCRATES : "LET ME TRY TO MAKE MY MEANING PLAINER then.
I do not think that we have as yet DECIDED
what that is about which we are consulting
when we ask which of us IS or IS NOT skilled in the ART,
OR has or has not had TEACHERS of that ART."

[NOTE: meaning is LANGUAGE
INTERIORIZED;
PLAINER = DIGESTABLE as in
permeable to the resistance
of ... what? : OF THE PREVIOUS

SHAPE OF OPINION (DOXA)

When that SHAPE is INFORMED OPINION
it has a wider "diet" and "digests"
better; LATER the BEST SHAPE
for a complete "Diet" and perfect
digestion" will be TRUTH (aletheia)

185c NICIAS: "IS NOT THE QUESTION

'whether young men ought or ought not
to learn the ART of FIGHTING IN ARMOR?'

"Yes, but there is this PRIOR QUESTION..."

example: Medicine for eyes - consult about Medicine
on Eyes? ; "about the eyes"; "and

bridling a horse - think about Bridle \Rightarrow Horse; "Right"; "and
anything for the sake of another things \Rightarrow END not means"; "certainly"

LACHES (3)

185d SOCRATES " (continued from end of page 2) when you call in an advisor, you should see whether he too is skillful in the accomplishment of the END which you have in view ."; "most true"; "and at present we have in view some knowledge of which the END is the SOUL of Youth ?"; "yes."

185e SOCRATES " we must INQUIRE whether any of us is skillful or successful

in the TREATMENT of the SOUL

and whether (IN THIS) any of us has had GOOD TEACHERS?"; "well," said LACHES, "but Socrates, did you never observe that some persons who have had no teachers are MORE SKILLFUL than those who have, IN SOME THINGS?"

"yes - but you would never TRUST them if they PROFERRED to be MASTERS of their ART without PROOF of SKILL or EXCELLENCE"; "True."

186a SOCRATES : READ P 130 1869 to 1875 : "But if you are yourselves ORIGINAL DISCOVERERS in that field, give us some proof of your skill... for if this is your first attempt at EDUCATION there is a danger that you may be trying out a mere experiment ... Proverb: 'break the large vessel in learning to make small pots'."

187e NICIAS to LYSIMACHUS : "I see you don't know the mature Socrates --- you seem to be unaware that anyone who is close to Socrates and enters into CONVERSATION with him is liable to be drawn into an argument (INQUIRY) and whatever subject he may start, he will be CONTINUALLY carried round by him, until he finds that he has to give an account of his present and past life, + once ENTANGLED, Socrates will not let him go until HE has completely + thoroughly SIFTED HIM..."

188e LACHES "... a man whose actions do not (cross-examined)

agree with his words is an annoyance ...

I have, however, experience of Socrates' words
and they show noble sentiments + complete freedom"

READ 189d to 190b SOCRATES' reply +: "What is virtue (arete) that IT added to anything, improves That?" "Do we know the nature of virtue (arete)?"
[MINDS] [SOULS] Laches: "yes" (190c); "Well - let's not start with the WHOLE of virtue, for that may be more than we can accomplish,
... a part (then) ... COURAGE ..."

LACHES ④

190e Socrates: "Then, Laches, suppose that we first set about determining the nature of courage, and in the second place proceed to INQUIRE how the young men may attain this quality by the help of STUDIES + PURSUITS. Tell me, if you can, WHAT IS COURAGE? (ANDREIA)"

LACHES: "Indeed, Socrates, I see no difficulty in answering. He is a man of courage (ANDREIA) who does not run away, but remains at his post and fights against the enemy..."; "...that is an example of courage but not courage itself: which is the question. But (191d) I was to blame for having put my QUESTION badly - this was the reason of your answering badly... I was asking about COURAGE // [NOTE: the platonick COWARDICE] PAIR in general - begin with (191e)

(✓ COURAGE //) one more + ask:

what is this //

192c

LACHES: "Courage is a kind of which includes all the various uses of the term,

ENDURANCE (Karteria) which is the universal nature which

Socrates: "... yet I cannot say that EVERY KIND of Karteria is Andreia

"there is a foolish endurance that is bad - hurtful"

"true"; "only wise endurance is courage"; "it seems so";

"But as to the EPITHET 'wise' - wise in what? On all things great + small?"

READ 193a Socrates statement (APPROPRIATE TO IRAN WAR) [NOTE: FIRST USE OF THIS POPULAR PHRASE]

My 193d foolish (non-war) endurance

SOCRATES can say: "And now on the contrary we are saying that the foolish endurance, which was before held in dishonor, is courage... you and I are not 'tuned' to the Dorian Mode (HELENIC as opposed to IONIAN, PHREGIAN, LYDIAN modes)

is a HARMONY of WORDS and DEEDS... anyone would say that we had courage who saw us in action, but not, I imagine, he who heard us talking about courage just now."; "true"; is our contradiction satisfactory"; "just the reverse"; (194a)(50) "The Principle of Endurance. If you agree, we too must endure and persevere in the INQUIRY (PUNS) and then courage will not laugh (PUNS - ridiculousness) at our faint heartedness in searching for courage, which after all may frequently be endurance(!)"

LACHES (5)

Laches (194a) : "... I am censured to INVESTIGATIONS of this sort..."
: "words... spirit of controversy aroused... (Fight)"
: "Courage) has slipped away from me and I cannot get hold of her + tell her
Nature"

NICIAS (194c) : "I have been thinking, Socrates, that you and Laches are not DEFINING Courage in the right way... You said and, 'Every man is good in that in which he is wise, + bad in that in which he is unwise'"

Socrates (194e) "You say COURAGE is a sort of wisdom..."

195g NICIAS : "I mean to say, Laches, that courage is the knowledge of that which inspires fear or CONFIDENCE in war, or in anything."

Laches : "Courage is one thing, wisdom another."

Socrates : "That is just what Nicias denies."

"He is no silly"

"Having been proved to be talking nonsense himself he wants to prove the same of me"

"You are talking nonsense"

196c Socrates : "... perhaps Nicias is serious, and not merely talking for the sake of talking. Let us ask him just to explain what he means, and if he has reason on his side we will agree with him; if not, we will instruct him."

196d : "Tell us, Nicias... do you affirm that COURAGE is the knowledge of the GROUNDS of HOPE and FEAR?" ; "I do"; "and not every man has this KNOWLEDGE; the physician + the soothsayer haven't nor will they be courageous unless they acquired it -"; "yes". "Nor animals"

197a NICIAS : "... I do not describe as COURAGEOUS animals ... which have no fear of dangers because they are devoid of understanding ... difference between FEARLESSNESS and courage - my OPINION (DOX4) (15) that

THOUGHTFUL COURAGE is a quality possessed by very few, but RASHNESS + BOLDNESS having no fore-thought (pro-hora) are very COMMON"

(197d) SOCRATES : "Do not (yet) Laches. I rather fancy that you are not aware of the SOURCE from which his wisdom is DERIVED. He has got all this from my friend DAMON, and Damon is always with PRODUCUS, who, of all the

LACHES ⑥

SOPHISTS is considered to be the best of ANALYZING the meaning of words of this sort." "But, Laches, I expect you (197d) to (continue) TO APPLY YOUR MIND (IN THE INQUIRY) CONSIDERING the (shape of understanding as the) QUESTION" "I will"

"Nicias, please,

BEGIN AGAIN. You remember that we originally considered COURAGE (ANOREIA) to be a part of Virtue (ARETE)."; "Very true." "Many parts ... Justice, temperance, courage — all together, WHOLE NOW (198b) let us PROCEED a STEP, ^{are VIRTUE} (agreement)

and try to arrive at a similar agreement (step) about FEAR // (or) & do not want you thinking one thing and us another.

Fear is of the past. Hope is of the future.

Knowledge of these is COURAGE "right"

READ 198c SOCRATES statement about Past, Present, Future: ONE SCIENCE
(page 142)

199c Socrates: "Then the answer which you have given, Nicias, includes only 1/3 part of courage, but our question extended to the whole nation — includes every reference to good + evil regardless of TIME"; "I agree"; "Then READ 199d Socrates statement about good and evil

Nicias: "A good deal of truth in what you say"

Socrates: "But then courage according to this NEW DEFINITION of yours, instead of being only a part of virtue will be all virtue.";"Yes" "But we were saying courage is a part of virtue — contradict this view" "apparently"; "Then we HAVE NOT DISCOVERED what COURAGE IS?"; "Seems not"

READ 200e - 201b Socrates statement to LYSIMACHUS

"... everyone of us should seek the best teacher we can find, FIRST for ourselves who are greatly in need of one; SECOND for the young, regardless of expense or anything.

I CANNOT ADVISE THAT WE REMAIN AS WE ARE.

"Modesty is not good for a needy man"

- HOMER (Odyssey 17.347)

Plato

Second Series

Philebus

February 14, 1991

LECTURE NOTES

(*Longhand Autograph*)

Roger Weir

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PLATO
SECOND SERIES
PHILEBUS

①

11b-c

Socrates: "Now, Protarchus, consider the two theories..."

① Philebus says that the good for all animate beings consists in enjoyment, pleasure, delight and consonant things;

② Our contention is that the good is more than that but that thought intelligence, memory and akin things - right opinion + true reasoning prove better...

We ought to do everything we CAN to get at the truth (aletheia) of this matter..."

5: Can we reach AGREEMENT

on 1 FURTHER point? [if so, then with 2 points of agreement

Protarchus: "what is that?"

Socrates: What you and I are now attempting is to put forward a certain state or condition OF THE SOUL

which can render the LIFE of everyman Happy - right?" ; "Quite right." (11d)

5: "Then you people (Philebus, Protarchus, hedonists) put forward the STATE of ENJOYMENT, whereas we (Socrates, Pythagoreans) put the STATE of INTELLIGENCE?" ; "YES"

11e Socrates: "But suppose some other [THIRD] STATE better [BEST] than these be found; if more akin to pleasure - then pleasure as life strategy (yes) if intelligence (yes) etc."

Philebus: "What I think [feel - no thinking involved here] and will continue to think

is that Pleasure is victorious whatever happens (Ritual comportment - not thought process of realization)

12a But you must decide for yourself Protarchus.

Protarchus: "Now that you have handed over the ARGUMENT to us, Philebus, you are NO LONGER in a POSITION to agree with Socrates OR to disagree."

| - Yes -

INITIAL
AGREEMENT

STARTING
POINT

(not starting with just a question; but agreement on what IS the question)

| - Pythagorean
geometry as
history of forms

[NOTE: DEAD END OBSTINACY loses interface with Philosophy - INQUIRY]

Philebus : "True, but no matter. I wash my hands of the affair
and hereby call the Goddess herself to witness that I do so."

Socrates : "... we must begin with the goddess herself ... APHRODITE
who's true name is PLEASURE ... nothing makes me MORE AFRAID
than NAMING THE GODS ... any name pleasing to them is alright - but
Pleasure is a thing of variety ... its nature can be EXAMINED ...
the name suggests a unity, but the forms are diverse ... grited distinct."

Protarchus (12e) (several kinds of pleasure) are UNLIKE, because they arise
from OPPOSITE SOURCES ... nevertheless in themselves are not opposites -
how could pleasure be opposite to pleasure? - surely nothing could be
MORE COMPLETELY SIMILAR THAN A THING TO ITSELF ($A=A$)?"

Socrates : "What a man you are! Black is black! ... but taken as a CLASS
of things the DIVISION of the class seen be into parts that are opposites ...
don't put faith into the (tautological) argument that makes all sorts of
absolutely opposite things into ONE THING." (13a)

"... don't designate things in question by a name OTHER THAN THEIR OWN.
KNOW YOUR THINGS YOURSELF"

"nobody maintains the THESIS (ANGLE OF VISION - POINT OF VIEW)
that pleasant things are not pleasant - what is the IDENTICAL ($A=A$) ELEMENT
in both bad pleasures and good pleasures (and in the good

that makes you use the term 'GOOD' in reference to them all??" (13b)

Protarchus : "What do you mean?" [1st letting go of presuppositions, doggedness]

Socrates : "we are DRIFTING BACK to the old position [1ST AGREEMENT ONLY]

Protarchus : "What exactly are you referring to?" [letting go of 1st Agreement too]

Socrates : "... supposing I were brave enough to maintain that a PAIR
of completely dissimilar things were completely similar - overripe!
lets get back into the water..." "HOW?" "YOU question me."

P : "which QUESTION precisely?"

S : "... ORIGINALLY asked what the good is - I suggested intelligence
knowledge, mind + so on - won't they be in the same CASE as your position?

P : "will they? why?" ; "knowledge in its entirety will seem a PLURALITY

PHILEBUS (3)

Wrecked on a quibble (language obliques)

Protarchus: "of course we have to escape (quibbling) let us take it that
THERE ARE THIS PLURALITY + UNLIKENESS or DIFFERENCE in Pleasure + knowledge."

S: "O.K. don't shut our 'eyes' to variety RIGHT BEFORE US and
Make a BOLD VENTURE to INSPECT, REVEAL, Name ... For
I imagine we are not striving merely to secure a VICTORY for my suggestions
(or) for yours; rather we ought beth to fight in support of TRUTH (ALETHEIA)
the WHOLE TRUTH (ARCHOS)
(14b) FOR

it is a REMARKABLE thing - of our CHARACTER to say that MANY ARE ONE, +
a person who suggests EITHER of these things may well encounter opposition.
ONE IS MANY.
READ 14b Protarchus question + Socrates reply — to 15a

Socrates (15b) "ought we to believe in the REAL EXISTENCE of MONADS
and (2nd) how are we to CONCIEVE [beyond perceive] that EACH IS SINGULAR
and yet comes to BE in the infinite (APERION) number of things
that DO come into being - an IDENTICAL UNITY being thus found
SIMULTANEOUSLY in Unity + } in Plurality } is it torn into pieces OR
does the WHOLE of it - IMPOSSIBLE? - get apart from it?

[NOTE: 200 years later this happens as emanation in Plotinus]

(How about these questions, quibbles?)

S: "... these questions cause all manner of dissatisfaction if they are not
properly settled, and satisfaction if they are."

15c P: "then there, Socrates, is the FIRST TASK for us to achieve here/Now!"

S: "That is what I say" [RE-ESTABLISH 1ST AGREEMENT but]

S: "What is our FIRST MOVE?" ON A HIGHER/DEEPER LEVEL than

P: "Yes?" [Philosophic observation] [already INTELLIGENCE
is WORKING] Measure/
Intelligence

S: READ SOCRATES Plan 15d to 16a complete.

about the IDENTITY of the ONE and MANY cropping up everywhere
IN EVERY SINGLE SENTENCE UTTERED EVER

a problem that will NEVER cease to EXIST

SOMETHING INCIDENTAL TO SENTENCES THEMES LUES

an intellectual gold mine for young men

he would even VICTIMIZE animals if they could talk

PROTARCHUS: "Socrates, there are plenty of us young men present here... aren't you AFRAID that we shall ASSAULT you... you keep abusing us."

SOCRATES: "My boys - if I can adopt Philebus' way of addressing you - the subject is big indeed... but there is no "attractive" (polite, effete) METHOD than that to which I have ALWAYS been DEVOTED -

though often in the past it has eluded me so that I was left desolate & helpless."

PROTARCHUS: "DO tell us what it is" [They don't KNOW his METHOD of INQUIRY]

Socrates: "It is a method quite easy to INDICATE, but far from easy to EMPLOY. It is indeed THE INSTRUMENT through which EVERY DISCOVERY EVER MADE in the SPHERE of the ARTS and SCIENCES has been brought to LIGHT..."

READ 16C-17A SOCRATES DESCRIPTION of

This "Gift of the gods"

PROMETHEUS' fire

PYTHAGORAS' INSIGHT: LIMIT + UNLIMITED [1 and 0]
(PERFECT) (APEIRON)

THRICE-GREATEST ^{Commitment:} the Task of INQUIRY, LEARNING, TEACHING

"It is the RECOGNITION of those INTERMEDIATES that makes all the difference between a PHILOSOPHICAL from a CONTENTIOUS discussion." (17A)

Protarchus: "I think I understand part of what you say - need to clear some points up."

SOCRATES uses MUSIC as an extended example
NOTES and INTERVALS: "when you have gained all this understanding"
17B

WHATEVER be the 'ONE' that you have selected for INVESTIGATING
that is the WAY (INQUIRY)
to get INSIGHT about it.

On the other hand the UNLIMITED are (perpetual) IGNORAMUSES

PHILEBUS (5)

READ 16a to 16d "a small additional POINT ... when you have got your
you REMEMBER ... " 'ONE'

"The UNLIMITED variety of sound (VOWELS) was once discerned by some god, or perhaps some GOOLIKE MAN; you know the story (MYTHOS) that there was some such PERSON in EGYPT called THOTH ..."

"IT WAS HE that REALIZED that NONE of us could ever get to know one of the COLLECTION all by itself, in isolation from all the rest, (SYNAGOGUE) that he CONCEIVED of 'LETTER' as a kind of bond of unity, UNITING as it were all those sounds into one ... the ART of LETTERS implying that there was one art that dealt with the sounds."

Philebus : "I feel dissatisfaction with what is going on..."

Socrates : "you mean, Philebus, what is the relevance of all this?" ; "Yes"
[NOTE: the IGNORANT feel bad when near TRUTH]

Philebus : "Yes, that is what Protarchus and I have been trying to find out for a long time."

Socrates : "yet surely this that you tell me you have been long trying to find out is already right in front of you."

Philebus : "How so!"

Socrates : "our discussion STARTED (back to "SQUARE ONE" in the INQUIRY) with the QUESTION (square one) which of the two should be chosen, intelligence or pleasure."

Philebus : "certainly"

Socrates : "and of course we can say that each of them is one thing."

Philebus : "undoubtedly so."

Socrates : "Then —"

Protarchus : "Philebus, its no easy problem Socrates has plunged us into —"

Socrates : "precisely —" (19b), "I remember a theory from long ago — I may have dreamt it — (20b) a THIRD thing neither pleasure nor intelligence is the GOOD —"

PHILEBUS (6)

If there is a THIRD thing then it can't be pleasure that is the good
 P: "NO"; S: "NO, and as to methods for classifying kinds of pleasure, we won't need
 them anymore, I imagine -"

(20d) Socrates: "Is that which is ^{the} good Perfect or imperfect?"

"The most perfect"

"and adequate?"

"Most adequate"

"all must when recognizing it quest after its realization"
 "agreed"

"Now, if we're going to have a critical INSPECTION (INQUIRY)

of the LIFE of pleasure and the LIFE of intelligence, let us see THEM SEPARATELY.

Protarchus: "How do you mean?" [□ #1 in negative mode] [back to □ #1]

Socrates (using disjunctive polarity a la Parmenides): "Let us have no intelligence
 in the Life of pleasure and no pleasure in the Life of intelligence. For if
 EITHER is The Good it must be adequate and perfect..." (20e)

21b Socrates: "... if you were without memory/reason
knowledge/true judgment [again]" [the real square #1 in THOUGHT]

you would NECESSARILY (logic)

I imagine (feeling-toned)
 in the first place (square #1)

be UNAWARE (as they are)

even whether you were enjoying yourself..."; "NECESSARILY"
 were not

(logic-mental)
 (track agreement)
 (no realization)

[INTEGRATION]

21c Socrates "... again if you had no MEMORY, you necessarily
 would, I imagine, not even REMEMBER ... encountering
 pleasure one moment to the next ... Could not judge...
 not calculate future enjoyment ... like some sort of SEA CUCUMBER
 "yes"; "we should DESIRE that kind of LIFE?"

Protarchus: "Your argument, Socrates, has reduced me for the moment to
 SPEECHLESSNESS."

Socrates: "Don't lose heart yet - let's now TURN TO the Life of Reason &
 have a look at that!"

Protarchus: "What is the Life of Reason?"

THIS IS THE BEGINNING OF LEARNING FOR THIS YOUNG MAN
 the NEXT 50 pages of the dialogue pursue this story - !

Plato

Second Series

Critias

February 21, 1991

LECTURE NOTES

(Longhand Autograph)

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106 ab TIMAEUS: "Well, Socrates, ... in part from my voyage on the Ocean of Discourse... HE WHO STRAYS FROM TUNE SHOULD BE BROUGHT BACK TO IT..." [PYTHAGOREAN HARMONIC LIFE]

CRITIAS: "TIMAEUS, I accept the task... a difficult theme..." continues with Critias"

the combination of UNFAMILIARITY and SHEER IGNORANCE in an audience makes the task of one who is to treat a subject toward which they are in this state easy in the extreme, and in this matter of the GODS, we know... bound to be an affair of IMAGERY and

PICTURING. [MYTHIC HORIZON of feeling-tones IMAGE BASE of meaning]... where

108a mortal and human (the starting need)... critical... measure of indulgence for what I am now to relate... pray for favor."

Socrates: "We will, Critias... and for HERMOCRATES who is to come after you [completely] in plain sight when it comes his turn to speak, he will make the same request..." the trilogy

HERMOCRATES: "That, Socrates, is a warning... to me as to our friend... Critias, 'faint heart never yet set up trophy'; so you must launch out into your NARRATIVE (myth) like a man, calling PEAON (APOLLO in his PRAY MODE VOICE) and the MUSES (nine) to aid you in displaying and lauding the worth of your fellow ATHENIANS of ANCIENT DAYS" (demonstration) (PRAISE = WORSHIP)

CRITIAS: "Ah, my dear Hermocrates... your spirits are still undashed... I must follow your advice and INVOKE the gods at large, including those you have mentioned but above all MEMORY. SHE

of my discourse most depends. IF I can sufficiently recall the story told by ^{is the POWER on whom the whole FORTUNE} (EGYPTIAN = HELIOPOLIS) priests to SOLON [founder of constitutional Laws of Athens] I am confident... my present audience..."

In the very FIRST PLACE... 9,000 years since the GREAT WAR (TOLD IN 400 B.C.) declared between those dwelling within + without the PILLARS OF ^{"": 9400 B.C.} _{or 1300 B.C.}

ATHENS vs. ATLANTIS HERACLES

of the old kings which (Gibraltar)

109 LARGER THAN LIBYA + ASIA sank... "engulfed by earthquakes and is the source of the impassable mud which prevents navigators from this quarter from advancing thru the straits into the open ocean..."

BEGIN with preliminary view of ancient Athens... the gods allotted land ^{equitably} (not fairly) which is a view of per VERSE IMAGINATIONS... they set the course of the living creature by that part about which it turns (PIVOTS) most readily, (its PROW), controlling its SOUL after their own MIND in DECORATIONS as by a RUDDER, + so moving + steering the whole mortal FABRIC.

CRITIAS

(2)

109d "HEPHAESTUS + ATHENA ... had one NATURE, brother + sister same father
unified in their love of WISDOM + ARTISTRY ... obtained ONE LOT IN COMMON,
our land (ATTICA) to be a HOME for PROWESSION + UNDERSTANDING.
Produced a race of good men... taught the ORDER OF POLITY (CITY GOVERNANCE)
names remembered but deeds forgotten (of the ancient KING) due to
lapse of time + death gaps in generations... remnant of survivors
CECROPS, ERECHTHEUS, ERYTHRION, before THESEUS
in the unlettered mountains

also the names of the women - especially
the armed goddess (ATHENA) armed conflict common then to both sexes (110c)
"all living creatures that company together, female with male, nature ever grants it to
both to practice the excellence proper to their kind."

[ARCHETYPE POST-APOCALYPSE]

READ P1216 1ST H 110C to 111e p1217 end of the longit: "Even to this day the sanctuaries
at their former sources survive to prove the truth of our present account."

111e "...lovers of all that is noble, in the ACROPOLIS then forested (now barren
rocky after the one night of extraordinary floods + earthquake + the 3rd deluge
between the ERIDANUS + ILISSOS rivers
level surface (PLATEAU).

Common dwelling homes on the North side... messrooms for winter... temples
they aimed at the MEAN between Splendor + ~~meanness~~
but no Gold nor silver - these not used
dwelling in decent houses where they grew old ^{meanness} "...such succeeding generation
leaving them to another like itself." One fountain on site of the present ACROPOLIS
20,000 men/women army stable.

with such personalities + such a standing method of administering HELLAS and
their own commonwealth in RIGHTEOUSNESS, they were famous throughout Europe
Asia
Comely - virtuous - famous.

As for their antagonists, if memory be true...

113a READ 113g to 114c (P1218 to top 1219) to : "of the inner side of the strait as far as
EGYPT and TYRHENIA (ITALY) ^{ETRUSCAN}). POSEIDON: GOD OF ATLANTIS

114d: "Now from ATLAS sprang a prolific and illustrious house



CENTER OF THE ISLAND
a beauteous plain

a mountain in the center



Names
ATLAS
GADIRUS
AMPHERES
MNESEUS
ELASIPPUS
AZAES
1ST PAIR
EUAEMON
AUTOCHTHON
MESTOR
DIAPREPES

"They possessed such wealth as had never been amassed by any royal line before them + could not easily be matched by any after ... a great empire ... yet the island itself furnished the main provision for all purposes of life ... mines solid + fusible alike, including ORICHALCH now nothing but a name - more valuable than any except gold, forests of all kinds of timbers, animals wild + domesticated (even elephants), ample pasture, crops and all aromatic plants, fruits, beans, trees - all produced by that sacred island, which then lay open to the sun, in marvelous beauty + in exhaustible profusion.

"Kings built and beautified temples, royal palaces, harbors and docks on this general plan: FIRST they bridged the rings of sea round their original home by a road leading out from their palace

This palace was the original dwelling place of POSEIDON and each successive monarch always adding to existing beauties ... a marvel of size + splendor.

NEXT they cut a canal thru the rings 100' deep, 300' broad fifty stadia long, making a port of the whole.

AT these BRIDGES they opened the land rings for passage of a single ship (trireme) covering the open spaces so they were like tunnels...

The LARGEST RING OF WATER was 3 stadia	}	11 stadia (200 yds) each	16 stadia
The Largest RING of EARTH was 3 stadia			
The Next ring of water was 2 stadia			
The Next ring of Land was 2 stadia			
The Third ring of water was 1 stadia			

The Central ISLET with Palace was 5 stadia in diameter. The rings central islet had a defense wall 100' broad, all stone, with TOWERS and gates on the BRIDGES at either end above the sea water.

The stone black, white, red quarried beneath the central islet, outer and inner land rings, thus excavating a pair of interior basins for shipping with a roofing of native rock.

Some buildings were of a single color, some variegated. The outermost wall was covered with COPPER the inner with TIN

and the wall of the actual acropolis was covered with ORICHALCH, which gleamed like FIRE

Within the acropolis stood the palace designed thus: in the very CENTER, surrounded by a golden railing, - a place forbidden to enter a sanctuary to POSEIDON and his CLITO THE PLACE where the 5 pairs of PRINCES were conceived and begotten (only daughter of Erebor + Leucippe original earthborn people of the region) seasoned annual offerings from all 10 parts of ATLANTIS gathered here

POSEIDON himself had a Temple 1 stadia by $\frac{1}{2}$ stadia broad, proportionate height BUT un-Hellenic in that the temple was " " "

The INTERIOR was IVORY throughout, ornamented with Gold, Silver + Orichalcus
 ROOF
 The walls, columns, pavement were pure orichalcus [FIRE METAL]
 Golden statues of POSEIDON standing in a CHARIOT drawn by 6 WINGED HORSES
 Soaled so that his HEAD touched the road; 100 NEREIDS on dolphins surrounded him.
 outside were statues in gold of all the prince's wives (10) and many others dedicated there
 an altar proportionate to the Temple was there.

PALACE OF ATLANTIS WAS A METALLIC FIRE!

The 2 springs (hot + cold) were surrounded by buildings

READ 117a to 117e page 1221 to "the large harbor and canal were constantly crowded by merchant vessels and their passengers arriving from all quarters, whose vast numbers occasioned incessant shouting, clamor and general uproar, day and night."

117e This is my faithful report [by memory,] up to the general character of the territory and its organization.

Apollo MUSES
 To begin: the district as a whole was elevated and its coast precipitous ... around the city was a plain... itself enclosed by mountain ranges that rose from the sea.

The oblong plain was 3000 stadia (600,000 yards) by 4000 stadia, the mountains were larger than those in the mediterranean of Plato's day and filled with villages and meadows and forests

118c The plain was nearly rectangular from human shaping by a fosse (TRENCH)
 As to size this trench sounds incredible to be of human hands, 100' deep, a stadia (200 yards) wide and 10,000 stadia long (1000 miles). The river emptied into it. Canals crosshatched the plain 100' wide.

Two harvests per year using the sky in winter crop pairing.

119a Each allotment of land furnished one military leader; there were 6000 of these. The number of additional military units from the mountains was also enormous. Each military leader furnished the STATE $\frac{1}{6}$ of a war chariot, (14,000 warchariots) 2 riders on horseback, a further pair of horses, a soldier infantry, a driver, two hoplites (infantry also), 2 archers, 2 slingers, 3 stone throwers, 3 javelin men, 4 marines (1200 complete vessels): This was the war equipment of the royal city in the other 9 regions there were various arrangements which would take much time to describe."

119c The distribution of power: Each of the 10 Kings was supreme in his own territory ...

Their authority between the 10 was regulated by COMMANDS of POSEIDON informed by the Law Code of the original kings inscribed on a column of Orichalcum in the God's sanctuary [THEOCRACY]

AT THIS VERY POINT they assembled alternately ^(island center point) 4 and 5 years - odd + even they deliberated common affairs in terms of transgressing the code and pronounced judgment there

Before JUDGMENT [the Event in ATLANTIS] they first exchanged pledges in this fashion: CONSECRATED BULLS ROAMED AT LARGE in the SANCTUARY OF POSEIDON.

The 10 kings came unattended and prayed to the god that they might CAPTURE the VICTIM of POSEIDON'S preference. They chased them with wooden clubs and ropes only - no implement of IRON [GROUNDS, ELECTRIC ENERGY]

THAT BULL they CATCHED they brought to the ^(and the devil) CODE COLUMN and SLAUGHTERED

"Now there was written on the column besides ^{THERE} the Code of LAWS an OATH (CURSE) calling ^{WEEPING THE CODE INSCRIPTION} WITH THE BULL'S BLOOD

grievous CURSES on the DISOBEDIENT down

So when they had offered this sacrifice and were learning the BULL'S member they would mingle a bowl of wine with a clot of Bull's Blood Each

Casting the rest of the blood into the FIRE, first scraping the column.

Drawing wine from the bowl in golden beakers they made a libation

^{Blood} over the FIRE swearing an OATH to GIVE JUDGMENT according to the LAW Punish those who TRANSGESSED. NO Commands or OBEYANCE other than specifically those of the ORIGINAL CODE (and of their fathers).

when each had taken this (ritual) VOW for himself and his "HOUSE" after him, he drank his beaker in the god's Sanctuary. Then there was a feast and further business.

When dark fell and the sacrificial fires burned down, all vested themselves in robes of deep BLUE, seating themselves by the embers on bare earth in the night - quenching all fire (+ light) in the Sanctuary. Then they gave and rendered judgment against all TRANSGRESSION. The JUDGMENTS were written on a plate of Gold + dedicated along with their blue robes for a MEMORIAL OBEDIANCE.

READ the last pt page 1224 120c to 121c ending this fragment of the dialogue

Plato

Second Series

Cratylus

February 28 1991

LECTURE NOTES

(Longhand Autograph)

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PLATO
SECOND SERIES
CRATYLUS

①

in the development of Plato's "Doctrine or Theory of Ideas" the following table was prepared in 1897 by a professor Lutoslawski (origin + growth of Plato's logic):

1. Apology	Socratic Group	10. Cratylus	FIRST PLATONIC GROUP	21. Sophist
2. Euthyphro		11. Symposium		22. Statesmen
3. Crito		12. Phaedo		23. Philebus
4. Charmides		13. Republic I		24. Timaeus
5. Laches		14. Republic II-IV		25. Critias
6. Protagoras		15. Republic V-VII		26. Laws
7. Meno		16. Republic VIII-IX		
8. Euthydemus		17. Republic X		
9. Gorgias		18. Phaedrus		
		19. Theaetetus	MIDDLE PLATONIC GROUP	
		20. Parmenides		

"The EXPERIENCE to which PLATO gave expression in his Doctrine of Ideas was a double one—not always recognized by himself as doable: science ... all departments of knowledge; and it was also the experience of ONE singularly sensitive to aesthetic influences ... a great artist" — Stewart p. 3

* See also: J. A. Stewart,
PLATO'S Doctrine of Ideas

(Oxford, 1909)

and

SIR DAVID ROSS,
PLATO'S THEORY OF IDEAS

(Oxford, 1951)

The CRATYLUS begins not only the "first Platonic group" but "PLATO" per se.

"This dialogue has to do with the ORIGIN of LANGUAGE, then essentially a new subject"

— Edith Hamilton, introduction, PLATO: Collected Dialogues p. 421

"Socrates is delightful... at his best making fun of the endless power of the human mind to spin intricate arguments about nothing at all and 'evermore come out by the same door where it went in' — 1810.

"I found my SELF more POSS(ED) than I was before I began to Learn"
— SOCRATES, CRATYLUS

383a-b HERMOCENES: "I should explain to you, Socrates, that our friend [PYTHAGOREAN COMPANION] CRATYLUS has been ARGUING (philosophizing) about NAMES. in the community of LOVERS of WISDOM HE says they are NATURAL and not CONVENTIONAL [SECONDARY] - not a PORTION OF THE HUMAN VOICE which men [SOCIALLY] agree to USE — but that there IS a TRUTH or correctness [referential exactness] in them, which is the same for HELLENES as for barbarians. [NON-GREEK speaking - NON-GREEK Minded peoples]

whereupon I asked him whether HIS OWN NAME of CRATYLUS is a TRUE NAME or not, and he answers Yes. Is Socrates a true name? — Yes... if all the world called YOU (Hermogenes) HERMOGENES THAT would be your NAME. And when I am anxious to have a further INQUIRY He is IRONICAL and MYSTERIOUS... " (Explanation)

CRATYLUS

(2)

384b

SOCRATES : "...there is an ancient saying [LOGIA]: Hard is the knowledge of the Good 'And KNOWLEDGE (episteme) of NAMES is a great part of KNOWLEDGE (gnosis).- (CHALEMA in plato) (high things) (difficult to gain) (KALA)

[NOTE: The JOWETT translation carries a Hellenistic twist]

(KNOWLEDGE vis à vis Knowledge!)
a CHRISTIAN-ENGLISH bias.

SOC : "if I had not been poor, I might have heard the 50-Drachma course of the great Prodigies, which is a COMPLETE education in grammar+language - these are HIS own words - and then I should have been at once able to answer your question about the correctness of names [!]... but indeed

I only heard the 1-Drachma course ... [!]

therefore I do not know the truth about such matters...

HOWEVER, I will gladly assist you (PLURAL) inVESTIGATING ... (!)
... making fun... saying you (HERMOGENES) are no TRUE SON of HERMES

... better leave the QUESTION OPEN until we hear (fortune(\$) not "LUCK" (synchronicity))

BOTH sides (dairesis - dialectic)

384d HERMOGENES : "I have OFTEN talked over this matter with CRATYLUS and (Hermes) (son)

MANY OTHERS [INDEED: it is the SPEECH, I T Y of a 'Son of Hermes' to continually do so]

I cannot CONVINCE myself that there is any PRINCIPLE of CORRECTNESS in names other than convention... [talked over * : dialechtheis in the GREEK NOTE: not the British 'chat' as jowett implies] a new name is as correct as the old... convention and habit...

THIS IS THE FIRST PAGE of 50 in this DIALOGUE (!)
(we must again not expect completed treatment now)

THE QUESTION : is the name of each thing only that which anybody agrees to call it?

THE INQUIRY : (385b+)

are there true propositions (yes) the true are (yes) the false are not (yes)
then a proposition is true as a whole only (no parts are true too)
The name is the smallest part of a proposition ...

CRATLUS (3)

385c Socrates: "and is not the PART of a falsehood also a falsehood?" (yes.)

386a Socrates "... Protagoras ... says that man is the measure of all things and that things are to me as they appear to me

and to you " " " " " you ...

"relative to individuals" (?) OR "a permanent essence of their own" (?)

If PROTAGORAS there are no wise as distinct from foolish (impossible) nor Euthydemus ... that all things belong equally to all men (no)

Then (Socrates) ... "they must be supposed to have their own proper + permanent essence"

386e Socrates: "Does what I am saying apply only to the things themselves, or equally to the actions which proceed from them? Are not actions not also a class of being?" (386de)

387a HERMOGENES: "Yes, the actions are real as well as the things."

Socrates: "and SPEECH is a kind of ACTION?" ; "true." (387b)

(Speaking in a natural way of speaking ... other modes result in error + failure)

387c "and NAMING is a part of speaking ... ; "true"

"special power of their own ... ; precisely"

"infer then, names should be given according to a natural process and with a proper instrument" (wise man) ... only way to SUCCESS. ; "agreed."

387e "and that which has to be named has to be named with something (and)... regarding the name as an instrument, what DO WE DO when WE NAME? (388b)

GIVE INFORMATION, DISTINGUISH according to things Natures

388d Socrates: "and when the TEACHER uses the name, whose work will he be

HERMOGENES "There again I am puzzled?" USING?

"Not everyman is able to give a name" —
only a master of names —

the legislator —

— who of all skilled ARTISANS in the world is (of permanent essential LAWS)

THE RAREST —

"True."

CRAYTIUS (4)

389d-e Socrates: "Then, as to names, ought not our legislator also to know how to PUT the TRUE NATURAL name of each thing into sounds and syllables, and TO MAKE and GIVE all names with a view to the IDEAL NAME, if he is to be a names in any true sense? And we must REMEMBER that different legislators will not use the same syllables. For neither does every smith, although he may be using the same instrument for the same purpose, make them all of the same iron. The FORMS must be the SAME (PYTHAGOREAN TERM), but the MATERIAL (PLATONIC EXEMPLAR) may vary, and still the instrument may be equally good of whatever iron made, whether in Hellas or in a foreign country — There is NO DIFFERENCE (PYTHAGOREAN TERM, again)."

390c "... and who will be best able to DIRECT the legislator in his work, and will know whether the work is well done? ... he who

KNOWS HOW

TO ASK QUESTIONS...

and how to answer them...

A DIALECTICIAN"

Hermogenes 390c : "That would be his name."

"He who is able to express the true forms of things in letters + syllables"

391a Socrates "not telling you — have you FORGOTTEN? — that I knew NOTHING, and was preparing (only) to SHARE the INQUIRY with you (WORK)
... ONLY A STEP has been GAINED: we have discovered
that names have by nature a truth, & that not every man knows how to give a thing
a name. (391b)

"Very good!"

[The STEP CONFIRMED] [ONWARDS →]

NEXT STEP]: (Socrates) "And what is the nature of this truth or correctness of names? Reflect.

HERMOCENE "How shall I reflect?"

"The true way is to have the ASSISTANCE of those who know ... (?) SOPHISTS
 (?) who ask for money as well as thanks ... (NO.) ... then you must learn
 of HOMER and the poets... he speaks nobly and nobly often..."

CRAYTLUS (5)

392e "... this appears to be a good reason for calling the son of the savior King of the city which his father was saving, as Homer observes."

HERMOGENES: "I see."

SOCRATES: "why, Hermogenes, I do not as yet see myself + do you?"

"No, indeed, not I" (393a) [!]

SHARE the INQUIRY / DISCOVERY
SOCRATES: "... indeed (393b) I believe that I myself did not know what I meant when I imagined that I had found some indication of the opinion of Homer about the correctness of names."

"... on right track..."

393d SOCRATES "... see that I do not play tricks with you..."

if meaning is retained (remembered) syllables or letters (IMAGES)

Herm: "what do you mean?" (393d)

doesn't matter so much if imagined
dissimilar

"Simple... let me ILLUSTRATE MY MEANING"

"(A) long as we introduce the

<u>MEANING</u>	<u>EXAMPLES</u> (IDEAS)
<u>not IMAGES</u>	(PICTURES)

H: "I believe you are right" (394a)

no mistake to CHOOSE the right letter (IMAGE)

S: "... AGAMEMNON" (395a-b)

(admirable for remaining)

in the one who is patient + persevering in the accomplishment of his resolves, and by his virtue (arete) CROWNS them, and his admirable endurance at TROY with all the vast drudgery is a proof of that admirable continuance in him which is signified by his name AGAMEMNON."

<u>ETYMOLOGY</u>	<u>any remember the meaning despite</u>
<u>Changed letters or syllables</u>	

ZEUS is ZENA + OIA (see 395e thru 396d)

396d HERMOGENES: "You seem to me, Socrates, to be quite like a prophet newly inspired, and to be uttering oracles."

Socrates: "yes and I believe I caught the inspiration... from a long lecture at dawn... enchanting... fell asleep and took possession of my soul today I shall let his (Euthyphro) superhuman power work + finish the investigation [INQUIRY] of names — but tomorrow we will conjure him away, make a purgation of him — if we can find a priest or soothsayer — & "

3479 HERMOCRATES : "with all my heart I am anxious to hear the rest of the INQUIRY about NAMES (CRATLUS)

SOCRATES : "Let us then proceed" [letting go the "Enthusiasm" "and" of the MYTHIC MOMENT "Where would you have NOW PASSED ."]

US BEGIN? now that we have got a sort of outline of the inquiry?

"The names of HEROES... are apt to be deceptive because they are often called after ancestors with whose names they may have no business, or they are the expression of a wish (Savior or Lover of God) and others... better leave these, for there will be more chance of finding concordancy in the

NAMES OF IMMUTABLE ESSENCES -

there ought to have been more care taken about them when they were named, and perhaps there may have been some more-than-human power at work, occasionally, in giving them names." ; "I think so, too".

347C socrates: "Ought we not to BEGIN [INQUIRY # 3] with the consideration of the gods, and show that they are rightly named gods?" ; "yes".

SOCRATES : "My NOTION would be something of this sort. I suspect that the SUN, (owett's hegelian term) Moon, Earth, stars, and heaven, which are still the gods of many barbarians, were the only gods known to the aboriginal Hellenes. Seeing that they were always moving & running, from their running nature they were called godsof men (THEOUS, THEONTAS) and when men became acquainted with the other gods, they proceeded to apply the same name to them all..."

SOCRATES: "what follows these gods?"

HERM : "Daemons + Heroes + Men..."

Socrates : "Daemons! ... consider the meaning of this word ... (Hesiod, works+days)

'But now that Fate (MOIRA) has closed over this race,

they are holy daemons upon the earth,

Beneficent, averters of ill, guardians of mortals men.'

Golden race of MEN came FIRST : Not men of GOLD - good men! wise!

DAIMONS : because they were knowing or wise : DAIMONES

a good man is more than human daimonia in older attic dialect
both in LIFE and DEATH.

Please read the Last 19 pages in your collected PLATO

Plato

Second Series

Phaedrus I

March 7, 1991

LECTURE NOTES

(*Longhand Autograph*)

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PLATO
SECOND SERIES
PHAEDRUS: THE MYTH of the CHARIOT

①

a note on MYTH and IDEA in Plato by Hegel

from Lectures on the History of Philosophy, "Greek Philosophy", Vol II, p. 20.

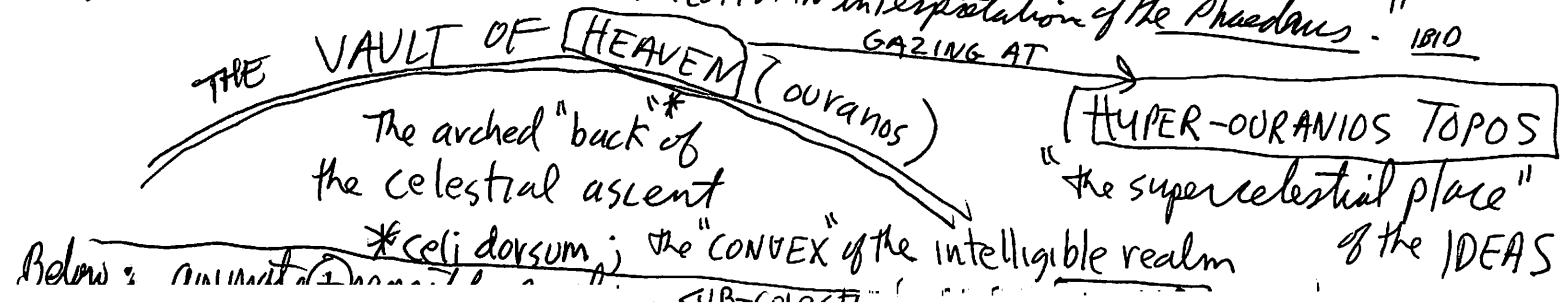
"However much, therefore, Plato's mythical presentation of philosophy is praised, and however attractive it is in his Dialogues, it yet proves a source of misapprehension; and it is one of these misapprehensions, if Plato's MYTHS are held to be what is most excellent in his philosophy. Many propositions, it is true, are made more easily intelligible by being presented in mythical form; nevertheless, that is not the true way of presenting them; propositions are THOUGHTS which, in order to be pure, must be brought forward as such. The myth is always a mode of representation which, as belonging to an earlier stage, introduces SENSUOUS IMAGES, which are directed to IMAGINATION, not to THOUGHT; in this, however, the ACTIVITY OF THOUGHT is SUSPENDED, it cannot yet establish itself by its own power, and so is not yet FREE. The Myth belongs to the pedagogic stage of the human race, since it entices & allures men to occupy themselves with the CONTENT; but as it takes away from the purity of thought thru sensuous forms, it cannot express the MEANING of THOUGHT. When the Notion (IDEA) attains its full development, it has no more need of the myth. Plato often says that it is difficult to express one's thoughts on such & such a subject, and he therefore will employ a myth; no doubt this is easier. Plato also says of simple Notions (IDEAS) that they are dependent, transitory moments, which have their ULTIMATE TRUTH [referent] in God [Deep Self]."

Read PHAEDRUS pamphlet pages 4-7 for the rough outline.

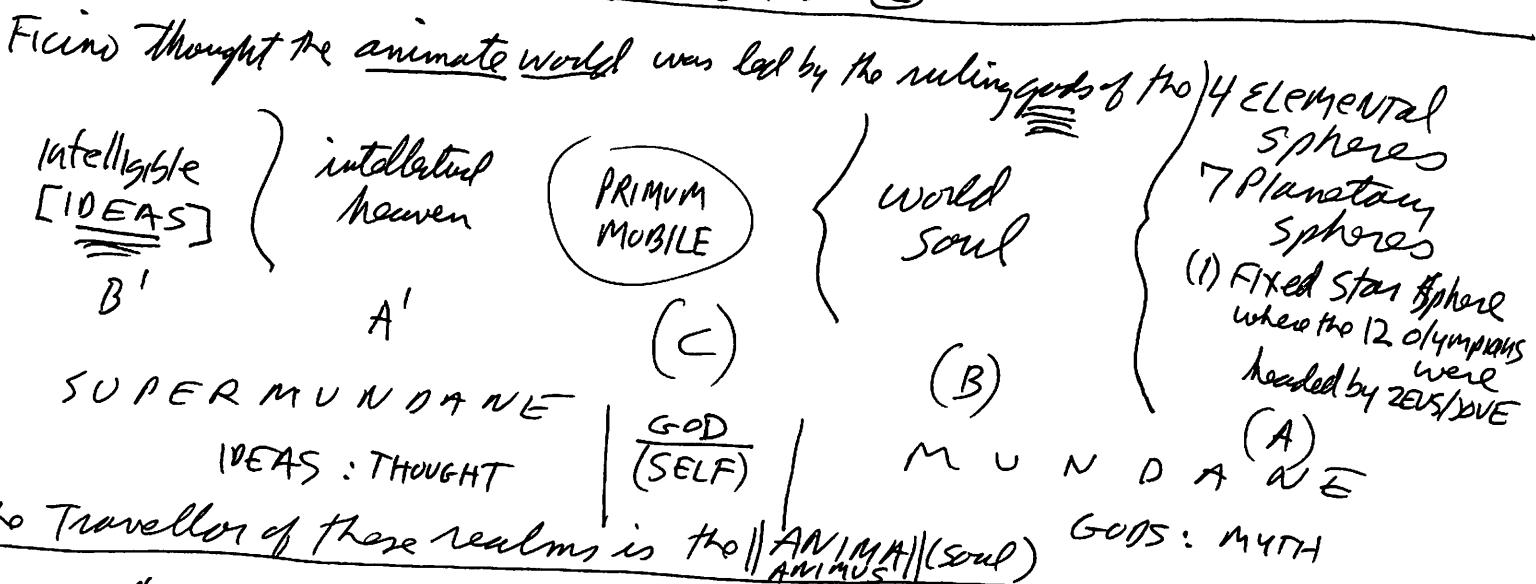
Ficino in the Florentine Renaissance (1450's - 1480's) called Phaedrus 243E-257A Plato's MYTHICAL HYMN. (his commentary is translated by M. I. B. Allen and published by U of California Press (1981) printed in COMMENTARIA IN PLATONEM (Florence, 1486) (1st version 1493))

Ficino differentiates between a PAIR of ontological levels MUNDANE and a further PAIR of gods occupying those levels SUPERMUNDANE || "this not completely parallel" - allen, p.66

"(FICINO'S) metaphysical cosmology (Neoplatonic) in inspiration but simplified and adapted to his own Christian Platonism and beyond here to what he considered a PLOTINIAN interpretation of the Phaedrus." 1810



second series PHAEDRUS (2)



The Traveller of these realms is the || ANIMAL || (soul)

FICINO : "Our Plato was pregnant with the madness of the poetic Muse, whom he followed from a tender age or rather from his APOLLONIAN GENERATION. In his maternity, Plato gave birth to his first child, and it was itself almost entirely poetical and radiant. [PHAEDRUS]

[A-POLLO = NOT MANY or ONE]
see PLUTINUS, Enneads 5.5.6 via negative
from original derivation of PYTHAGORAS

see Diogenes Laertius, Lives 3.38 :

"its subject (problēma) is one which a young man would naturally choose."

Thrasylus d. 36 A.D. (year of Jesus' death)
put Plato's dialogues into tetralogies : The 3rd
Tetralogy : Parmenides, Philebus, Symposium, Phaedrus
(PAIR) : (PAIR)

FICINO : SYMPOSIUM // PLATONIC PAIR on LOVE (EROS)

: Symposium problema -
Love and Beauty as its consequence
: Phaedrus problema -
Love for Beauty's sake

FICINO : "Socrates might distinguishes (DIVINES) human skill from madness by using some poetic ambiguities. He divides madness into DIVINE; the DIVINE he divides into

4: Prophecy | Poetry
Hieratic art | Love. He affirms providence and religion. He places the WISDOM imparted by divine madness far in front of human wisdom. Before he can complete his treatment of INDIVIDUAL SOULS, Socrates introduces the universal souls, that is, the WORLD SOUL (which he calls JUPITER [ZEUS]) and under it 12 souls of the 12 spheres. To these he adds 12 demonic orders and 12 orders of PARTICULAR SOULS. He provides all of these INDIVIDUALLY with CHARIOTS, that is, with celestial, semicelestial bodies. He discusses the rational souls, divine and human, and the CIRCUIT that each makes; and why men's souls may not only accompany "

See FICINO's own ON LOVE
translated by Seamus Jaynes (Spring Reprint)

(CONTEMPLATION in heaven but also follow the angels' intuition above heaven. In the (PLATONIC) Theology I explain the meaning of the chariot [or] vehicle, the wings, chariooteer, and horses in the soul and its fate and fall into the body..." Allen pp. 75-76. translation)

"it suffices if you understand there are TWIN WINGS,

to the intelligence and

a double impulse

innate lifting //

to the soul to supernals

[SUPERMUNDANE REALMS]

"when they are relaxed and the inclination of the vegetable nature to govern corporeals is intensified, then the PYTHAGOREANS hold that the souls, now their wings are 'broken', descend to the elements.

"Next Socrates distributes the soul

when it falls from heaven into 9 degrees:

Throughout he uses POETIC license and describes

Pythagorean notions (POTIUS) rather than his own."

9 degrees: WORLD SOUL, FIXED STARS, SEVEN PLANETARY SPHERES

FICINO: "NOTE here the similarity between the PYTHAGOREANS'

account of the souls' fall and the

PROPHETS' account of the demons' fall. NOTICE TOO

that the number '9' is used alike of the angelic choirs and the

demons who fell [WERE PROJECTED] from them. AND

they did not go into PHERECYDES OF SYROS's [PYTHAGORAS' TEACHER]

comparable description of the demons' fall:

how OPHIONEVS, the demonic serpent, led an army that rebelled against the divine intelligence to an outcome similar to that in the divine mysteries: namely Jupiter's hurling

of the lower demons down to hell..." (!)

these 8 plus the 4 elemental sphere souls

VULCAN JUNO NEPTUNE PLUTO

are the 12 soul gods in the Phaedrus

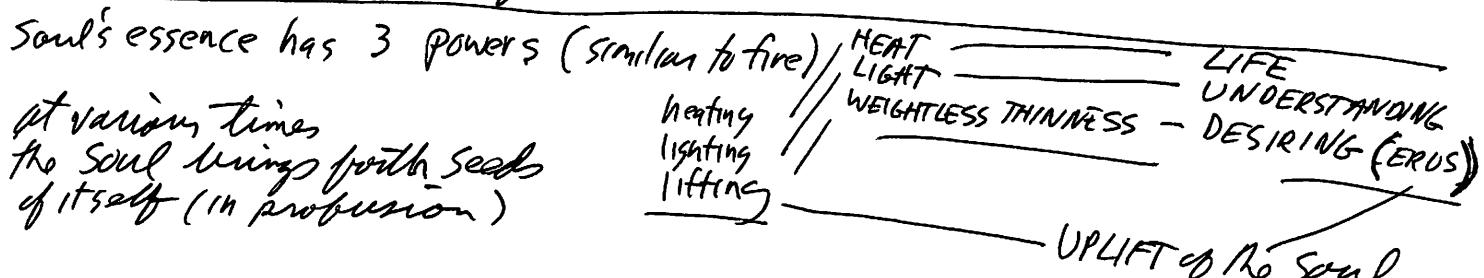
they form a CARAVAN, the DODECADE (ruled by Jupiter)

as representative of the world-soul in the animate realm

SEE H. S. Schibli on this Greek (Oxford, 1990)
DOUBLING JUPITER as a PTOLEMAIC ASTRONOMY REQUIRES FOR CORRELATION

FICINO: "S / N C E"

the (Platonic) Theology (by FICINO) proved that the SOUL is the first to be moved in the Universal hierarchy and is therefore SELF-MOVING and moves others; it is agreed that the SOUL is the PRINCIPLE of MOTION and that its motion, being the first and [THUS] most natural, is the most perfect motion in motion as a class; and, further, that THIS motion is universal, complete, circular and sempiternal. But the SOUL's MOTION consists in LIFE, and, in turn, the soul's life is engaged in perpetual motion. The soul is therefore IMMORTAL.



"Just as the power of understanding when it ponders incorporeals declares a REALM EXISTS WITHIN ITSELF [FIAT LUX] which is free from the body, so the power of desiring [EROS] when it wishes for incorporeals and chooses many things that are contrary to the promptings of the corporeal condition IS DEMONSTRATING (that) free will EXISTS. Similarly, a REALM FLOURISHES [EXISTS] within the Power of LIFE (which is the foundation as it were, of the other two powers); that is, the Power of LIFE brings forth from itself a CERTAIN VITAL ACT and EFFECTUAL MOTION." IBID
P. 68

"When the soul makes progress in its life and studies together [PAIR] it exercises its free will to improve itself". : THE GOOD LIFE

FICINO: Chapter 7 THE IDEA OF THE SOUL. The Classes of Being. The CHARIOTEER, HORSES, WINGS, WHEELS, and CHARIOT [246 A-B] (Allen p. 96-7)

"you must understand that in approaching the task of depicting THE IDEA OF THE SOUL, Socrates is concerned, not with its supernal model, but with its inner form, the disposition of its powers, and its shape, as it were. The soul as divine is known only to divine beings. But we use comparisons at least to think about it. Take these 6 conceptions: 1st the unity that is essence's particular crown, then [2nd] essence itself, then [3rd-6th] the remaining 4 classes i.e. motion, rest; difference and identity (s.)

Second Series PHAEDRUS (5)

CHARIOTEER is the intellect = the essence.

The CHARIOTEER'S HEAD is the power that unites him to the universe's principle + rules over the intellect = the unity.

The BETTER HORSE is the natural power, which may examine either universals or particulars.

the Companion [the LESSER HORSE?] the [natural] appetite, is also called a horse. In ourselves + the gods alike, the better horse + the charioteer participate in identity more than in difference; in rest more than in motion.

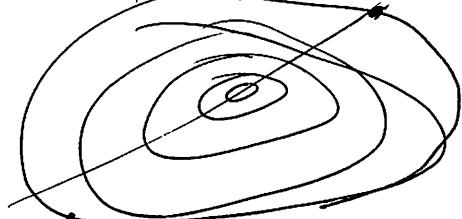
The WORSE HORSE is the imagination together with the nature (that is, the vegetative power) + the appetite, the companion of both. In us this worse horse presumably participates in motion and difference more than their opposites, but in the gods these opposites are tempered. In us the worse horse (that is, the less good) is said to be CONTRARY, not because it is bad or wicked, but because it would rather follow the opposite elements [of motion + difference]. So it is called the contrary horse because it is constituted in the main from the contrary - that is, the opposite elements. Both powers are called horses because of motion.

The WING is the upward drawing power: thru this power the divine souls are said to be WINGED, meaning "on the wing", for they are always uplifted, but our souls are WINGED, meaning "pledged", for they can at least be uplifted. Preeminently the wings are the charioteer's, then the better horses, and only finally the worse horses, since the worse horse can be raised by the better and can share a certain blessedness with it.

Each horse's power [or wing] is akin, for both horses were generated simultaneously by the world's author and are semiportal. They are said therefore to be YOKED and PAIRED so to speak: one thinks of them as making up what one might call a two-horned CHARIOT (hence my use of the term YOKE) strictly speaking, by a CHARIOT I mean a celestial body - semiportal, spherical, and by nature swift in motion - with any kind of immortal soul.

I can also call the soul a chariot because of motion: The 2 WHEELS are the soul's turning back to itself and its CONVERSION again to higher things. [CHARAS]

"The head of the charioteer is double... I expect join with the principle
the 2 poles of the sphere A



the other is immediately proximate + unites completely with the intelligible world - highest ACT of understanding
INSTANT INTUITION

- D Understanding's circuit next swiftest: FIRMAMENT resembled
- C Reason's circuit: Planets motions resembled
- D Imagination's circuit: aether's sub celestial revolution resembled
- E Nature's circuit slowest: air + waters revolution //

Plato

Second Series

Phaedrus II

March 14, 1991

LECTURE NOTES
(Longhand Autograph)

Roger Weir

Philosophic Research Society
Los Angeles, California

PLATO
SECOND SERIES
PHAEDRUS: CICADAS BOON ON WORDS ①

257 PHAEDRUS: "I say AMEN (AMON-RA) to that prayer, Socrates ... all this time & have been lost in WONDER at the immense superiority of this speech over that which preceded it ... you are perfectly aware that those in power are ashamed to write speeches ... afraid that posterity may give them the name of Sophists ..."

SOCRATES: "That's a case of Pleasant Bend (the long slow curve in the Nile) Phaedrus ... politicians with the highest opinions are pampered to write speeches all (documents) are ... speeches committed to writing ... nothing inherently disgraceful ... the disgrace is in bad writing: how then are we TO DISTINGUISH between good + bad writing? ... I cannot help fancying the

259 CICADAS overhead... chattering to one another as is their HABIT in stifling heat... watching US too. If they were to see us doing what MOST people do in the middle of the day, NODDING under their SOOTHING SPELL from SHEER MENTAL INDOLENCE instead of Philosophizing they would be entitled to laugh at us; they would take us for a pair of SLAVES that had invaded their haunt and were taking their MID-DAY nap near the spring, like SHEEP. But if they see us in conversation + realize that we are deaf to their SPELLS as if we were SAILING PAST THE SIRENS, it may be that in ADMIRATION they will GRANT US the BOON which HEAVEN allows them to confer on mortal men.

PHAEDRUS: What BOON is that? I don't think I ever heard of it.

SOCRATES: READ 259 b - d (pages 504 bottom to 505 top)

[before the age of MUSES cicadas were men, in age of Muses, MUSIC spread her appearance + TERPSICHORE muse of Dance, these men forgot to eat + actually died without noticing it ... report now to the MUSES ... ERATO ... CALLIOPE ... URYANIA THOSE WHO LIVE A LIFE OF PHILOSOPHY ... whose theme is the Heavens + all the story of gods + men + whose song is NOBLEST of them all]

"thus there is every reason for us NOT to yield to SLEEP in this moonlight,
but to pursue our INQUIRY."

PHAEDRUS: "Of course we must pursue it."

"Let inquiry into WRITING"; "Plainly"

FICINO (1491): (page 192 in M.J.B. Allen, Marsilio Ficino and the Phaedran Charioteer University of California Press, 1981)

"The Fable of the Cicadas demands we treat it as

AN ALLEGORY, since higher things too, like POETIC ones, are almost all allegorical. Is it really strange that DAIMONS are signified by CICADAS when things more divine than daemons were signified by horses? Thus it seemed to the Platonists, not only to Hermia but to Iamblichus too. In part I follow in their footsteps, but in part I deviate from them on the grounds of probability and reason. Socrates himself, moreover, also obviously feels the need for ALLEGORY here when he says that it does not behove a man who is STUDIOUS of the MUSES to be ignorant of such things. Whoever has heard, finally, of the office that Plato attributes to daemons elsewhere especially in the SYMPOSIUM [202e : page 555] to the cicadas, cannot deny that DAIMONIC OFFICES [HIERARCHICAL POSITIONS] are here introduced. They stand by us overhead; [IN THE PHAEDRAN SETTING] they dispute together; meanwhile they survey our deeds, condemning the bad and approving the good, as observers of human affairs. They receive GIFTS from the gods and pass them on to us; they make the offices that WE perform known to the gods; they approach the Muses [NINE POWERS = THE DIONYSIUS the AREOPAGITE HEAVENLY POWERS in the MYSTICAL THEOLOGY - see below] By these and like statements Socrates obviously means us to take the CICADAS here as AIRY DAIMONS. For these animals [""] live by SONG, [see ARIEL in Shakespeare's THE TEMPEST] that is, by A CERTAIN SOUND, and via the sound by DRINKING IN of the AIR; and after they appear to be dead, they are at last inwardly REFORMED. In the same way, the good airy daemons [SPIRITS] LIVE BY SONG, that is, by CONTEMPLATION (THEORIA) and by the PRAISE (hymn) of divine things. They are satisfied with [or contained by] the air; and as easily as they seem to DISSOLVE so are they RECREATED (AFTERWARDS) INWARDLY by the drinking-in of it. Here men seem at times to be BORN AGAIN into DAIMONS, PERPETUAL not into NATURAL DAIMONS, but into DAIMONS WHO COME FROM AWAY, VISITING daemons, and this happens when the SUBLIME SOULS OF MEN [SOJOURNING] are brought into COMMUNICATION with these DAIMONS. But what do we IMAGINE men will like before the Muses? Before the influence of the Muses we suppose they were WILD + IGNORANT. [Prehistoric] in like manner, under the good daemons [ABATHODEMON] are bad daemons [DEMONS] by whose TRAPS + LURES,

PLATO
SECOND SERIES
PHAEDRUS: CICADAS BOOK ON WORDS

(3)

As by the SIRENS' SONG, SOULS are DETAINED in BODILY delights and DO NOT TURN BACK therefore, (RETURNING) to the Port of their Celestial Home. Souls [METANOIA] seem to be detained in a way in the body by an INFLUENCE [RESONANCE] from the good daimons too. Yet this is not unjust, for the good demons also RECALL US meanwhile TO THE DIVINE. The MUSES bring us HARMONIOUS CONTEMPLATIONS. Whoever listens to them (intently) attentively and pursues [APOLLO INTEGRATIONS] the STUDIES they PATRONIZE [MATRONIZE!], and is oblivious of human affairs seems to die to the world, as the PHAEDO writes of the philosopher. But since they seem to have lived on the MIND'S NOURISHMENT [63E-66B] [A] [L] [D] on the convictions instilled in them by the MUSES, these men who are [E], thus DEAD TO THE WORLD are surely TRANSFORMED BY THE MUSES into the Daimons signified by the Cicadas. These daimons are said TO ARRIVE AT STRENGTH at the Muses themselves, since souls that have philosophized for a long time are recalled to Celestials. The Muses, however, are thought to pertain to the celestial spheres, if it is possible at all for Calliope [NOT CIRCLES] to be the World-soul and Urania the first heaven (since Socrates means this here when he declares that Calliope is the oldest of the Muses and Urania the second). But I have said enough about this in my 4TH Book of my THEOLOGY [PLATONIC THEOLOGY]. Calliope and Urania are held to EMIT the most beautiful sound; for the celestial concords themselves, those that PYTHAGORAS was said to have heard also, derive principally from them. PHILOSOPHY uses two [2] [PAIR] things most [LISTENING] [LOOKING] listening to instruction in the mental disciplines and looking at celestials. Listening + philosophical disputation pertains to Calliope, but looking concerns Urania. Listening seems older than looking in that it eventually teaches us older things + more things, although we seem to see more than we hear in one act. Socrates concludes that we should not become drawsy in the heat of noon, under the Zenith sun: we must not abuse the DIVINE LIGHT + HEAT, as it assails our INTELLIGENCES."

PLATO
SECOND SERIES
PHAEDRUS: CICADAS BOON ON WORDS (4)

MUSES (MUSEUM as in Alexandria
educational temple, literary, research)

CALLIOPE heroic epic
URANIA astronomy
TERPSICHORE dance
ERATO hymns, lyric poetry
POLYHYMNONIA mime
THALIA comedy
MELPOMENE tragedy
EUTERPE flute
CLIO history

DAUGHTERS of
ZEUS +
MNEMOSYNE
(Memory)
led by Apollo
at Olympiads,
festivals, heroic
celebrations

CELESTIAL BEINGS (DIOMYSIUS the
AREOPAGITE
500 A.D.)

THRONES
SERAPHIM
CHERUBIM
POWERS
VIRTUES
DOMINIONS
PRINCIPALITIES
ARCHANGELS
ANGELS

SEE HESIOD, THEOGONY 25ff. See also HOMER, ODYSSEY 8.488
ON ANGELS see The Celestial Hierarchies (Shrine of Wisdom trans) page 33 -

Muses bring humanity purifying power, inspiration, poetry, wisdom

Plato

Second Series

Timaeus I

March 21, 1991

LECTURE NOTES

(Longhand Autograph)

Roger Weir

Philosophic Research Society

Los Angeles, California

PLATO
SECOND SERIES
TIMAEUS

(1)

TIMAEUS 41d (page 1170) Thus he spoke, [TIMAEUS speaking]

and once more into the CUP (bowl = KRATER, BASIN, CRUCIBLE, CHALICE, into which he had previously mixed the SOUL of the UNIVERSE (GRAIL)) he poured the remains of the elements and mixed them in the SAME manner; ... not pure as before ... diluted to a 2nd and 3rd degree ... out of this "whole" he divided it into AS MANY SOULS as there are STARS allotted EACH SOUL to a STAR — mounting them on their STARS as if on a CHARIOT showed them

the NATURE of the UNIVERSE (KOSMOS) [Nature] and told them the LAWS of their DESTINY (MOIRA) [complements as KOSMOS does MOIRA] LAWs

The FIRST INCARNATION would be the same for all and each would be sown in its appropriate (PROPORTIONATE) [RATIO] instrument of time and be BORN as the most god-fearing of living things; and HUMAN-KIND being of ^(RELIGIOUS OR ANIMALS) 2 SEXES, the better... was MAN after this NECESSARY INCARNATION ... body subject to physical gain + loss then

in the 1st place : necessary that they should all have the same faculty of sensation arising out of IRRESISTIBLE IMPRESSIONS

2nd place ; must have LOVE in which Pleasure + Pain MINGLE also FEAR and ANGER

and the FEELINGS OPPOSITE THEM (Plural)

Conquering these → live righteously ; not → unrighteous life.

on this basis

righteous life would at APPOINTED TIME (death) RETURN + DWELL in his NATIVE STAR (Heaven) unrighteous life - 2nd birth as a WOMAN (lower); [!]; into (further down) brute of some resemblance to his evil

UNTIL VICTORY of REASON over the IRRATIONAL returned to the FIRST STATE

[Would a Brute ever have reason?]

PLATO
SECOND SERIES
TIMAEUS

(2)

[answer:]

42c toil and transformations

until the REVOLUTION of the SAME and the LIKE [PYTHAGOREAN] draw in ^{Balance} ITST TRAIN (destiny's track) the "turbulent mob" of later accretions (FIRE, WATER, AIR, EARTH) (and their proportional combinations)

Having given all these LAWS

to his creatures, that he might be GUILTYLESS OF FUTURE EVIL in any of them the CREATOR SOWED some of them on EARTH

some of them in the MOON

some of them in the OTHER INSTRUMENTS OF TIME (PLANETS)

and after he had sown them

he committed

to the YOUNGER GODS the fashioning of their MORTAL BODIES and desired them to furnish what was still lacking to the human soul [DEMIURGE of the Gnostics original] SUITABLE ADDITIONS for piloting the mortal animal

(42e)

the creator had MADE all these ORDINANCES

when he remained in HIS OWN ACCUSTOMED NATURE

and his [children] HEARD & were obedient to their father's WORD

and receiving from him the IMMORTAL PRINCIPLE of a mortal creature

in imitation of their own creator BORROWED fire/water portions

from air/earth

the WORLD - which were to be restored -

welded these together... not with

indissoluble CHAINS BY WHICH THEY WERE THEMSELVES BOUND

but with little PEGS too small to be visible making each body from

earth/water
fire/air

these coursed in all the 6 directions... of MOTION

in states of INFUX // EFFLUX //

backward || up || right || forward || down || left || like a VAST RIVER - flood... nourishment etc glow

AFFECTIONS produced by EXTERNAL CONTACT

caused still greater tumult... tempest carried then the body to the SOUL.

(43c)

PLATO
SECOND SERIES
TIMAEUS

(3)

all such MOTIONS have consequently received the general name of SENSATIONS

(together) a great + mighty movement - ever-flowing STREAM shaking the COURSES of the SOUL

they completely STOP ITS REVOLUTION by their OPPOSING CURRENT hindering it from predominating + advancing

thus disturbing the 3 DOUBLE INTERVALS between 1-2; 2-4; 4-8 and the 3 TRIPLE INTERVALS " 1-3; 3-9; 9-27

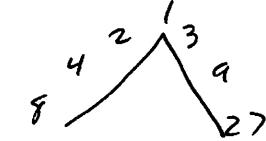
CONNECTING

RATIOS of: 3:2
and
MEAN
TERMS 4:3
9:8

These cannot be undone except by he who UNITED them

HERMETIC PRINCIPLE

[See 36 A, TIMAEUS
for the Platonic "Lambda"]



THE SINGLE-STRIP of SOUL-STUFF limited by the cube (SPACE)

there were

twisted by them in all sorts of ways

CIRCLES broken, disordered ... every possible manner: [CHAOS]

"tumbling pieces moving irrationally"

IF, when powerfully experiencing ... the revolutions of [SUCH] souls. come into contact ... they speak ... THE VERY OPPOSITE of TRUTH

FALSE + FOOLISH no guiding power

[GUARDIAN SPIRIT
HOLY GHOST]

+ IF again any sensations enter in violently from without + drag after them the whole vessel of the soul,

THEN the courses of the soul, tho they seem to conquer, are really CONQUERED

(445) ... by reason of these affections

the SOUL ... Incased in a mortal body ... is at first without INTELLIGENCE

only when the flood of growth + nutriment [LIFE] abates

does the COURSE of the SOUL calm down ... steady circle revolutions natural form

can they call THE SAME

+ THE DIFFERENT (other) by their right NAMES.

Then they have become a RATIONAL BEING
[RATIO CLARITY BEING]

AND IF these combine in him with EDUCATION (true
HE (then) ATTAINS the FULLNESS of HEALTH ^{nurture} of the PERFECT MAN

but

if he neglects EDUCATION

he walks alone to the end of his life
and returns imperfect + good for nothing to the world below.

[HOMO MATHEMATICA]

This is, however a later stage

at present we must treat MORE EXACTLY the subject before us

a preliminary inquiry into the generation of the body & its members
and how the soul was created - for what reason
by what providence
holding fast to PROBABILITY
we must pursue our way

READ 44d - 47e (pages 1173-1175)

[ABOUT IMAGES] [3 KINDS OF FIRE LIGHT]

["Speech + hearing"]

music ... adapted to the sound of the VOICE for the sake of HARMONY
HARMONY akin to the motions of all SOULS ... the MUSES ... gift ...
to correct any discord which may have arisen in the courses of the SOUL
OUR ALLY in bringing HER into harmony + agreement with HERSELF
and RHYTHM ... gift ... correct graceless ways + irregularities
which generally prevail among mankind.

47e : THUS FAR

what we have been saying ... setting forth the works of intelligence (MIND)
NOW place BESIDE them (PARALLEL) NECESSITY
for the creation of this world is the COMBINED WORK OF MIND + NECESSITY
MIND - the ruling power / persuaded / NECESSITY
to bring the greater part of created things to Perfection.

PLATO
SECOND SERIES
TIMAEUS

(5)

thus: Thus necessity made subject to reason (NOUS)
this UNIVERSE WAS CREATED. (484)

We must tell... of the VARIABLE CAUSE as well
and explain its influence.

WE MUST RETURN AGAIN + FIND

ANOTHER
SUITABLE BEGINNING (485)

... we must consider the nature of FIRE+WATER+EARTH+AIR
such as they were PRIOR to the creation of HEAVEN ... previous state...
for no one has explained as yet the manner of their generation...

[the VARIABLE or INDETERMINATE CAUSE is 'WANDERING' CAUSE in greek
(planomenes)]

We speak of the elements AS THO MEN KNEW THEIR NATURES...
first principles... ALPHABET of creation

They are not even SYLLABLES (1st compounds) ...

I will not speak now of the FIRST PRINCIPLE of ALL THINGS - by whatever
name called ... in my opinion [TIMAEUS/PLATO] too difficult
according to THE METHOD of discussion we are employing

D O N O T I M A G I N E anymore than
& can bring myself to imagine that I should be right in undertaking

so great and difficult a task

R E M E M B E R what I first said about

PROBABILITY

I will give what is most probable

FIRST

I will go back [AGAIN]

TO THE BEGINNING to speak of Each + All

Once more, at the COMMENCEMENT of my
discourse, I call upon God + beg him to be our SAVIOR out of a
STRANGE AND UNKNOWN MIDDLE and bring us to the HAVEN of our desires i.e.

PLATO
SECOND SERIES
TIMAEUS

(6)

48e ONCE AGAIN LET US BEGIN.

This new beginning of our discussion of the universe requires a fuller division than the former (beginning)

THEN we made 2 classes [FORM + COPY]

NOW we must reveal a THIRD (class)

(The receptacle of becoming)

Plastic - no definite character of its own : [SPACE]

READ 48e-50d pages 1176-1177

50b "... and the same argument applies to the universal nature which RECEIVES all bodies - that must always be called the SAME ... SHE never departs from her own nature ... never at any time ASSUMES A FORM like that of any of the things that enter her; SHE is the natural recipient of all impressions [MOTHER]; [NURSE] is stirred + informed by them, and appears different ^{of all} _{generation} from time to time by reason of them. [LIKE THE MYSTERIUM MAGNUM of the ALCHEMISTS]

the forms [EIDOS] which enter into + go out of her are the likenesses [IMAGO] of eternal realities MODELED after them (patterns) in a wonderful + mysterious manner,

which we will hereafter ^{50c} INVESTIGATE.

CONCEIVE OF 3 NATURES:

1. THAT IN PROCESS OF GENERATION
 2. THAT IN WHICH THE GENERATION TAKES PLACE
 3. THAT OF WHICH THE THING GENERATED IS A RESEMBLANCE NATURALLY PRODUCED.
1. CHILD; 2. MOTHER; 3. FATHER

We may remark further that if the MODEL is to take every variety of form, then the matter in which the MODEL is fashioned will not be duly prepared unless it is FORMLESS and FREE

from the impress of any of those shapes which it is hereafter to receive from without. [DEEP SELF].

Plato

Second Series

Timaeus II

March 28, 1991

LECTURE NOTES

(Longhand Autograph)

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PLATO
SECOND SERIES
TIMAEUS II

(1)

PYTHAGOREAN PAIRS OF OPPOSITES (RECONCILABLE as distinct from PARMENIDES)

LIMIT and UNLIMITED

MOTION and REST

SAME and DIFFERENCE (OTHER)

SIMILAR and DISSIMILAR

EQUAL and UNEQUAL

3 PYTHAGOREAN TOPICS

SHAPE

PLACE

TEMPORAL ORDER

(see Parmenides by Plato B7d-141d) (see PARMENIDES way of TRUTH (PARMENIDES))

UNITY has all these, yet is not constrained by them; has no properties as relationships, name, description, cannot be the subject of opinion (*doxa*), knowledge (*episteme*) or perception (parmenides 141E-142A)

Essentially: **UNITY** is BOTH LIMITED (Person) and UNLIMITED (A Person) || PYTHAGORAS (parmenides 142b-145a) PLATO

HOW IS THE PARMENIDEAN disjunctive polarity of mutual exclusion over come? : BY ADDING A

RESOLVING THIRD

THE PYTHAGOREAN TRIANGLE (Right Angle 3,4,5)
Sимволizes THE RESOLVING THIRD

FORM and COPY
REALITY and APPEARANCE
(BEING) (BECOMING)

UNIFY WITH SPACE (as a 3rd)

TRIANGLES ARE ∴ STRUCTURAL
BASIS OF ALL COMPOSITIONS
OR: TRIADS; OR: 3 & TRINITY

TIMAEUS (See trans.) 52a : "If this is so, it must be agreed that there first EXISTS the UNCHANGING FORM, uncreated + indestructible, admitting no modification and entering no combination, imperceptible to sight or other senses, the OBJECT of THOUGHT: second exists that which bears the SAME NAME as the FORM and resembles IT, but IS SENSIBLE, has COME INTO EXISTENCE, is in constant motion, comes into existence IN and VANISHES FROM

a particular PLACE, and is apprehended by OPINION (DOXA) with the aid of SENSATION: there third exists SPACE which is eternal + indestructible, which PROVIDES a POSITION for everything that comes to be + which is APPrehended without senses by a sort of "SPURIOUS" reasoning hard to believe in.

(TM. 52 cont.)

We look at it indeed in a kind of DREAM and say that everything that EXISTS must be somewhere + occupy some space and that what is nowhere in heaven or earth [is] NOTHING at all.

And because of this DREAM STATE we are not aware to the distinctions we have drawn + others akin to them, and fail to state the truth about the TRUE

+ UNSLEEPING REALITY:

NAMELY: that whereas an IMAGE, the terms of whose existence are OUTSIDE ITS CONTROL in that it is always a MOVING SHADOW of SOMETHING ELSE, needs to come into existence in something else if it is to claim SOME DEGREE OF REALITY, or else be NOTHING at all,

an exact + true account
(NECESSARY + SUFFICIENT)

of what is ULTIMATELY REAL

supports the view that so long as two THINGS [are] DIFFERENT neither will come to be in the other and so become at once both ONE + TWO."

BEING, SP A CE, BECOMING

3 DISTINCT REALITIES before the WORLD came into EXISTENCE

(52e)

(see TIMAEUS, LEE trans, p72)

TRIANGLES SYMBOLIZE the RESOLVING THIRD

(BETWEEN the EARTH + FIRE one 2"means" air+water : a PAIR resolves the PAIR here)

all bodies are solids / all solids are bounded by surfaces / all rectilinear surfaces composed by triangles / 2 basic types of triangle each with acute angles + 1 right angle

(see p 74 Lee trans.)

54b "it appeared as if all 4 types of body (solid - elements) could pass into each other in the PROCESS of CHANGE ; but this appearance is misleading. For, of the 4 bodies that are produced by our chosen types of triangle, 3 are composed of the SCALENE, but the 4th alone from the ISOCELES.

Hence: all 4 cannot pass into each other on revolution ... only with 2 of them.

(=)

"For these (3) are all composed of ONE TRIANGLE and when larger bodies are broken up a number of smaller bodies are formed of the same constituents, taking on their appropriate figures; and when small bodies are broken up into their component triangles a SINGLE NEW larger [figure] may be FORMED as they are UNIFIED into a [MODEL-IMAGE] newer = single solid."

[Earth a CUBE is excluded because of its different triangle]

"the exclusion of earth from the cycle of transformation seems to be due solely to the assignation to it of the cube, and not to be based on any facts of observation" — Lee p75

THEOLOGICAL: earth outside CYCLE of transformation

NATURAL: alchemy sought to include "Earth" in cycle of transformation

later in the TIMAEUS (69d) Plato gives us a THREEFOLD division of the soul

REASON (NOUS) (DIVINE); emotion (THYMOS) (Mortal); appetite (epithymetikon) (mortal)
(see CORNFORD, PLATO's COSMOLOGY p284t) [the wild beast in man]

MIND

(brain was thought to be a kind of MARROW - see CORNFORD p.293)

HEART - LUNGS

Thymos is a boiling of the Psyche
cooled by breathing (Lungs)

Thymos + Psyche both depart the body at death

Psyche associated with the HEAD
∴ closer to the MIND (nous)

LIVER - SPLEEN

"cannot apprehend rational considerations at all - but can be placated or scared by dreams + visions - God therefore speaks to it in (these) languages it can (only) understand" — A.E. TAYLOR
A COMMENTARY ON PLATO'S TIMAEUS PS06.

See CORNFORD p343

TIMAEUS (86a)

FIRE
hot
yellow bile

WATER
moist
blood

AIR
cold
phlegm

EARTH
dry
black bile

See TIMAEUS (86b-87b) Disease in the soul due to defective bodily constitution + bad nurture
87b-89d DISPROPORTION between BODY and SOUL
remedied by regimen and exercise (not drugs)

(bad upbringing in youth)

(90a) As concerning the most sovereign FORM of SOUL in us we must conceive that heaven has given it to each man as a GUIDING GENIUS ... dwells at our summit ... lifts us from earth towards OUR CELESTIAL AFFINITY ..."