

Philosophy 609: Handout 01. BOOK I, Chapter 13

human soul, living human being	–thinking part	
	–nonthinking part	–the subpart that is affected by logos
		–the subpart that is not affected by logos

BOOK VII, Chapters 1, 4-10

virtuous continent incontinent vicious		[godlike]		θειος	
	continent	virtuous	enduring	σπουδαιος	
	incontinent		soft	εγκρατης	καρτερικος
		vicious		ακρατης	μαλακος
		[brutish]		μοχθηρος	
				θηριωδης	

–moral issues look different to these various characters

–“good” and “bad” are analogous terms

–the role of reason is what differentiates the various states

–vice: unrepentant; incurable; permanent; unaware of itself.

—incontinence: always repenting; curable; temporary; aware of itself.

REFINEMENTS:

incontinence: —concerning things desirable in themselves (noble things: honor, piety)

—concerning things not desirable in themselves (not noble: bodily pleasures)

the incontinent: –the weak (they do deliberate, but then are overcome by passion)

–the impetuous (they are overcome before they deliberate)

–the keen (too quick mentally; jump from one thing to another; no conclusion)

–the excitable (too agitated emotionally, never get to deliberate)

—the keen and excitable are led by their imagination, not by thinking

ασθενής

προπετης

οξυς

μελαγχολικός

–the opinionated (subdivision of the obstinate, hard-headed): seem like the continent, but are like the incontinent

—a remark about amusements in VII 7 (p. 131)

–a remark about philosophical method in VII 1 (pp. 118-9)

–the brutish (more terrible but less evil) –born that way; –diseased; –corrupted

BOOK VII, Chapters 2-3; the “*aporiae*” or problems are in chapter 2, the resolution in chapter 3:

HOW IS IT POSSIBLE FOR KNOWLEDGE TO BE OVERCOME IN INCONTINENCE?

- the difference between science and opinion is irrelevant (both can have the same “hold” on us)

- three ways of having knowledge:
 - a. we know but our knowledge doesn't come into play (not relevant)
 - b. we know the general but not the particular (not relevant)
 - c. we know the particular, but in an intoxicated way (relevant)

–incontinence involves a struggle between two syllogisms:

(1)

(2)

Major: “Sweets are tasty”

Major: “Fatty foods are harmful”

Minor: “This cake is sweet”

Minor: “This cake is fatty”

Conclusion: I eat the cake.

Conclusion: I turn away from the cake.

The *minor* premise in (2) is diluted into an “intoxicated” condition. We will have a separate handout for this.