Notes on *Philebus*, Installment III

1. (has just finished showing that the pleasure of comedy is mixed—the ridiculous is a vice that involves non-self-knowledge)
   a. non-self-knowledge regarding
      i. wealth
      ii. appearance
      iii. virtue
   1. especially wisdom
   b. these kinds of delusion can be combined with weakness or power, yielding the ridiculous and the dangerous
   c. malice—unjust pleasure, and therefore at the evils that happen to friends—so we are mixing pleasure and pain

2. Unmixed pleasures

3. The sensation of simple sensory qualities
   a. By shape I mean a geometrical (or pure) shape

4. Also the pleasure of learning (ignorance does not cause pain)
   a. (we are not concerned with reflection on these natural affections, just the affections themselves)
   b. belong only to the very few

5. So we can now say that pure pleasures belong to the mixed class, whereas violent pleasures to the unlimited

6. Which of these kinds of pleasures is closer to truth?

7. Example: whiteness. A small quantity of pure whiteness is whiter than a vast quantity of more adulterated whiteness, and more beautiful and closer to truth

8. Some subtle thinkers (who?) have tried to pass on to us the view that pleasure wholly consists of becoming, not being.

9. There are means and there are ends

10. There is becoming, and there is being (ousia)

11. Becoming is for the sake of being.

12. Instruments and materials are for the sake of becoming

13. Hence an order of means to ends: materials, becoming, being.

14. Thus if this is true, pleasure cannot be the (intrinsic) good, for it is only a means to an end

15. There can be no fulfillment in the process of filling.

16. Those who say that life is not worth living without pleasure are refuted, for the neutral state, not being a mere means, is superior to both pleasure and pain

17. Also, if pleasure were the good, it would trump virtue.

18. Let us test both pleasure and knowledge.

19. Knowledge is divided into productive and educational, and of the latter, into what is closer and farther away from the manual arts.
   a. The latter is purer

20. Without counting and measuring, the arts would be worthless—they would all be conjecture and training the senses through experience
21. (like flute-playing, medicine, agriculture, navigation, and strategy)
22. Building is a purer art.
23. So there are more and less precise arts.
24. And among the more precise arts, there are those of the many and those of the philosopher.
25. The aim of this discussion is to determine whether there are degrees of purity in knowledge, just as in pleasure.
26. The arts of the philosopher are infinitely more precise than those of the many
27. S: If we claimed the opposite, the art of dialectic would refute us.
28. What art?
29. Dialectic—the art concerned with being and with what is eternally and in every way the self-same.
30. P. Gorgias says that the art of persuasion is the greatest, because it enslaves all the rest with its own consent.
31. Our concern is with clarity, precision, and the greatest degree of truth.
32. Most arts are only concerned with opinion.
33. They concern, not what is eternal, but with what has come to be, is coming to be, or will come to be.
34. There is no certainty about uncertain things.
35. Certainty, truth, and integrity exist only in things that are always in the same state or things that are close to them.
36. The noblest things deserve the noblest names.
37. Therefore reason and knowledge deserve the highest honor. (?)
38. In their most accurate and appropriate use, they are applied to insights about true reality. (peri to on ontos, περὶ τὸ ὁντὸς)
39. The mixture of intelligence and pleasure is to be compared with builders using materials.
40. S. reiterates original issue.
41. The good is self-sufficient.
42. We gave each pure life a trial.
43. Neither pure life is self-sufficient.
44. A road that leads towards the good—if you are looking for someone, you need to look where he lives.
45. The good ought to be sought in the mixed life.
46. Well-mixed vs. poorly mixed.
47. Every kind of pleasure with every kind of intelligence? Or only some?
48. Only the pure ones?
49. Suppose someone knew what justice was, but not how to apply it?
50. We need applicable knowledge, but in the right proportion with the most precise knowledge.
51. The good as taken refuge in alliance with the beautiful (measure and proportion).
   a. Measure and proportion manifest themselves as beauty and virtue.
52. Truth is also included in our mixture.
53. So we have in our mixture beauty, proportion (χωμετρία, ξυμμετρία), and truth.
   a. I think “χωμετρία” should have been translated “symmetry,” because “proportion” most naturally translates “analogia,” which becomes a very important term in Aristotle, and these two concepts are not equivalent.
54. What is the relationship of pleasure and knowledge respectively to beauty, symmetry, and truth.
55. In all these, knowledge is closer. (There are obscene pleasures.)
56. Rank:
   a. Measure
   b. The symmetric and beautiful
   c. Reason and intelligence
   d. The sciences and arts
   e. Pure pleasures
   f. Other pleasures (?)
57. (Do the fourth and fifth items together constitute the mixed life? or the fourth? Or is this a ranking not of lives, but of elements?)