

General Ethics [Metaphysics of Customs]

1. Origin of philosophy - Buddhism, Confucius, Platonism NeoPlatonism
 Philosophy as a way of life: *Magister animi sapientiae*
 Reflective character of philosophy - life, an object of reflection
2. Spontaneous notion of happiness, ideal of imagination
 1. Idem & Corcoran
 - > health, wealth, friends, power, security, occupation, some religion to give significance to death.
 2. Aristotle puts happiness in occupation (*euphyia*) and sees death as a matter of course. Does not try to solve riddle
 3. Greatest happiness of the greatest number - Bentham - Utilitarians
 well-being & advance of humanity.
 4. Aristocracy & answer of proletariat - *etc* more equal distribution
 & philosophic system (Kantian, good = best)
 ↳ materialist.
3. Euhemerists - Human wisdom brought to support divine law.
 Pass your days in simplicity (*euphyia*)
 God's guidance & ultimate judgment better for granted.
 What does life give? 48 222 30 514, 15 Variety of varieties
 of Kant - impossibility of system the attainment of happiness [as a concept]
 Euphyia - 322 517 94-100
 Incomprehensibility of life 817 of 41-3 92, 3, 11, 12, 105-7
 of Socrates - *etc* *etc* *etc* "why, I do not know"
 12" words of wise man in as words
 variety of achievement 2111 of wisdom 211-22 68
 of life in general [pleasure etc] *passion*.
4. Buddha - desire an illusion ∴ escape to
 Plato - assertion of moral law -
 negates spontaneous idea (*euphyia*) - absolute.
 Republic as critique of society
5. Moral theory - Stoic dogmas "sequi naturam, rationem."
 Augustinus - *lex aeterna*
 delectationis - gradual development.
 I do not forget "sentiment, analysis of virtue"
6. Progress of philosophy according to St Thomas - more to be general
 Kant's greater precision
 Examination of Kant
7. Aquinas [animi sapientiae] as well as more precise foundation of ethics.
 The human act - material, formal, efficient cause. [well
 Obligation
 Finality - Good-Trou or Impulse (Nature of Freedom)
 Aristotelian action (Kant's natural, delectation)

Man as instrument - a potency, external mover
 c. pre-arranged by God
 b. Man's choice - Reason or Impulse.
 d. Special effect.

Faith & supernatural act - Transcendent Reason.

Dialectics of history - nature, sin, super-nature.

State tends to be rallying point for lower tendency.
 Christian. state of dialectic - Faith (Aquinas, Wierzbinski) - Charity.

Action } as moral - absolute value
 as 'irrepressible' - the days of my life, shall we remember them?
 as effective - living is giving. [knows that all men are equal to self.]
 involved by Kant

- 1 Economic division of labour
- 2 Family
- 3 Science, art, research & teaching
- 4 giving morally - utroque imitatoris veri

Virtues
 Wisdom - Truth known above
 Justice - Equality of all before intellect
Modest of law in all.

Social justice - affecting conditions that make justice possible

Temperance & fortitude - or execution

Prudence - or application of wisdom to 1971/1/10/10

Faith - transcendent intelligence

Hope - the goodness of the transcendent intelligence - Our Father

Charity - the beauty of transcendent Wisdom - the Ideal - the

visum splendidum
 visum splendens
 ut te revelatae carnis facie
 visum suum haurit tuam gloriam

Motivation: Man's thing is to share the law; man is body & soul

brain made, remains at corpse
 Pedagogic character of X's intervention.

1. Man's will

A as reward or punishment: purification faith
 B as love of God - as exact idea of God's rights on instrument

2. Reason - instrument

3. Gratitude - goodness of creation

qui requirit nos de potestate temporum

church: doctrine, hierarchy, records, sacraments

4. Achievement: Advent of government: potestate imitatoris veri.

↑
 involved by Kant
 X: way, truth, life: supernatural: done on earth

Spiritual life: supernaturalised man - what shows of every instant

spontaneity of no account - replaced by others

union with God - an intellectual orientation

wisdom/purpose of love of God - we can do so little, we have so short a time.
 excessive regard of human element instead of God

3. Ascension of Morality [Platonist] Plato's Socrates. ἀρετή ψυχικός
 a. Negation of ideal of imagination in pleasure & pain
 b. Affirmation of the good - at any cost.
 Social aspect - Republic - influence

4. Development of Morality - Stoicism
 Objective dogma - sequi naturam i.e. rationalism
 social importance
 ↓ philosophy, a way of life

5. Augustine: a. Beata Vita
 b. Idea of development - amor celestium superaretur amor terrenis
 c. divi actus
 ↳ Scholasticism

6. Post examination of Kant

7. Scholastic system - Rights & duties

8. ἠθικὴ θεωρητικὴ

Giving a local habitation & a name to the debate of reason of the Scholastic - presenting ethics not juridically but dynamically.

Analysis of action, notion of freedom

Man an instrument.

Dialectics of history - state tends to be rallying point for lower

Action as εὐτυχία - occupation [intelligent] { τέχνη
 as moral - absolute value { economic
 as ἡθική - living is being [in family] { sacrifice
ἠθικὴ θεωρητικὴ - giving morally.
κατὰ τὴν ἀρετὴν αὐτῆς

Happiness

Imagines : ideal of the imagination - anticipation greater than
event (am I enjoying myself) - y. Kant (no possibility of system)

Needed a bit of reflection: one can simply drift with asking
questions. Reflection: life is passing; what am I getting
out of it. No doubt about desire, yearning, passion, but
what is it all leading to.

Aristotle : in an *epiphany*, some form of activity
not in possessing something outside of self
but in being active in a satisfying way
Activity of *to do* *to do* *to do* *to do*
Activity of moral virtues
Man of man: fear of punishment, hope of rewards.

Buddha : desire is an illusion - away is desire.

Plato : the good : at any cost. (Gorgias)