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A transcription by R. Doran of A13, I-A\7\2

[The five pages of the second set of notes in this file are not numbered. The first and second pages are both headed 'General Ethic [Metaphysic of Customs.]' The third is headed, Happiness. The paper on which these notes are written is of the same kind as that on which the Kant notes in the previous item were written. These pages present BL's own thoughts on the issues which the Kant notes were concerned with.]

[page 1]

General Ethic [Metaphysics of Customs]

1 Origin of philosophy - Buddhism, Confucius, Platonism and Neo-Platonism

Philosophy as a way of life: Augustine amor sapientiae

Reflective character of philosophy – life, an object of reflection

2 Spontaneous notion of happiness: ideal of imagination

a 1 Solon and Croesus

2 health, wealth, friends, position, security, occupation, some religion to give resignation to death

3 Aristotle puts happiness in occupation (energeia) and faces death as a matter of course. Does not try to solve riddle.

4 Greatest happiness of the greatest number - Bentham and Utilitarians  
Well-being and advance of humanity.

5 Bolshevism: answer of proletariat –

a a more equal distribution

b philosophic system materialist [godless, good = Soviet]

3 Ecclesiastes. Human wisdom brought to support Divine Law.

Pass your days in simplicity (energeia)

God's governance and ultimate judgment taken for granted

What does life give? 4.8 2.22 3.1 5.14,15 Vanity of vanities

cf Kant - impossibility of systematic attainment of happiness [counsel not precept]

energeia - 3.22 5.17 9.4-10

Incomprehensibility of life 8.17 cf. 4.1-3 9.2,3,11,12 10.5-7

cf Socrates ho autos logos 'why, I do not know'

12.11 words of wise man are as goads

Vanity of achievement 2.1-11 of wisdom 2.11-26 6.8  
of life in general [fleeting etc passim.]

4. Buddha - desire an illusion ... escape to x

Plato - assertion of moral law -

negates spontaneous idea (Gorgias) -  
absolute.

Republic as critique of society

5. Moral Theory - Stoic Logos 'Sequi naturam, rationem.'

Augustine - lex aeterna

Scholastics - juridical development.

[do not forget 'sentiment, analysis of virtue']

6. Progress of philosophy according to St. Thomas - more to less general

Kant's greater precision

Examination of Kant

7. Dynamic [*amor sapientiae*] as well as more precise foundation of ethic.

The human act - material, formal, efficient cause.

Finality - Good-True or Impulse (Nature of Will, Obligation, Freedom)

Rationalization (Kant's natural dialectic)

[page 2]

[RD: no lefthand enumeration on this page; this may mean that the whole page is  
meant as part of 7.]

Man as instrument - a potency, external mover

c prearranged by God

[sic] b Man's choice - Reason or Impulse

d Social effect.

Faith and supernatural act - Transcendent Reason.

Dialectics of history - nature, sin, supernature.

State tends to be rallying point for lower tendency.

Christianity - solution of dialectic - Faith

(Dogma, Confession) - Charity -

Action - as moral - absolute value

- as *energeia* - the days of my life, shall we remember them?

- as effective (overlooked by Kant) - Living is giving

[Reason treats all men as equal to self.]

1 Economic division of labour

2 Family

3 Science, art, Research and teaching

4 giving morally - *estote imitatores mei*

Virtues Wisdom - Truth known and loved

Justice - Equality of all before intellect

Matter of Law in all.

Social justice - effecting conditions that make justice possible

Temperance and fortitude - re execution

Prudence - re application of wisdom to *apeiron*

Faith - transcendent intelligence

Hope - the goodness of the transcendent

intelligence - Our Father

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

splendid

*oro fiat illud quod jam sitio*

*ut te revelata cernens facie*

*visu sim beatus tuae gloriae*

Motivation: Main thing is to observe the law; man is body and soul

*Serviam mente, serviam et corpori*

Pedagogic character of Xtian motivation.

1 Heaven and Hell

$\alpha$  as reward or punishment: presuppose faith

$\beta$  as love of God - an exact idea of God's rights on instrument

2 Reason - instrument

3 Gratitude - goodness of creation

*qui eripuit nos de potestate tenebrarum*

church: doctrine,

hierarchy and counsels,

sacraments

4 Achievement: overlooked by Kant.

*Adveniat regnum tuum: estote imitatores mei.* Zeal for souls -

spark that leaps from example.

Xt: way, truth, life: supernatural: above our deserts  
[RD: arrow drawn from 'Achievement'  
to 'Zeal for souls - spark that leaps from example']

Spiritual life: supernaturalized man - what and how of every instant

Spontaneity of no account - replaced by other

union with God - an intellectual orientation

love of Cross - wisdom and power of God - we can do so little - we have so short a time.

Excessive disregard of human element is seed of spark

[page 3]

[RD: This seems to begin another outline of much of the same material.]

1 Happiness as an ideal of the imagination

aner sarkikos. Economic man.

Naive realism. Reason a means for the satisfaction of impulse, desire.

Social systems: greatest happiness of greatest number. Bentham

Bolshevism: state the means for this goal.

A possible interpretation of Nicomachean Ethic. Arist. puts the end in the activity –energeia - subordinates the external as a means to end  
a humanly necessary means [competence, position, friends]

2 Negation of foregoing.

Buddha: desire an illusion, happiness an escape to ?

Ecclesiastes: vanity of achievement 2.1-11

wisdom 2.12-26 6.8

reflection 4.8

Ecc. 2.22 'For what profit shall a man have of all his labour and vexation of spirit, with which he hath been tormented under the sun?' 9.39 5.14,15

cf. Kant Impossibility of systematic and infallible plan for attaining an empirical end.

3.22 'And I have found that nothing is better than for a man to rejoice in his work: and that this is his portion'

cf Aristotle energeia cf 5.17 9.4-10

4.1-3 '... I saw the oppressions that are done under the sun, and the tears of the innocent. And they had no comforter: and they were not able to resist their

violence, being destitute of help from any. 2 And I praised the dead rather than the living. 3 And I judged him happier than them both that is not yet born, nor hath seen the evils that are done under the sun.'

4.9-12 Friendship.

8.17 Incomprehensibility of life 'And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise man shall say that he knoweth it, he shall not be able to find it.' cf. 9.2, 3,

11, 12. 10, 5-7

cf. Socrates ho autos logos: why, I do not know

12.11 'The words of the wise man are as goads' Socrates gad-fly.

N.B. God's governance taken for granted throughout and universal judgment.

[page 4]

3 Assertion of Morality: [Gorgias] Plato's Socrates. aner psychikos

α Negation of ideal of imagination re pleasure and pain

β Affirmation of the good - at any cost.

Social aspect - Republic - impotence

4 Development of Morality - Stoicism

Objective logos - sequi naturam i.e. rationem

Social impotence

5 Augustine: α Beata vita.

β Idea of development - amore coelestium expugnatur amor terrestris

γ Lex aeterna. - Scholasticism

[RD: an arrow is drawn from 'Stoicism' in 4 to 'development' in 5, with 'philosophy, a way of life' written between]

6 Examination of Kant

7 Scholastic system - Rights and duties

aner pneumatikos

Giving a local habitation and a name to the dictate of reason of the scholastic - presenting ethics not juridically but dynamically.

Analysis of action, nature of freedom

Man an instrument.

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

Action as *energeia* - occupation [indifference]

economic scientific

as moral - absolute value

as effective - living is giving: division of labour

in family

kat exochen - giving morally

estote imitatores mei

[page 5]

Happiness

Impulse: ideal of the imagination - anticipation

greater than event (am I enjoying myself) - cf. Kant (no possibility of system)

Needed a bit of reflectiveness: one can simply drift without asking questions.

Reflection: life is passing; what am I getting out of it. No doubt about desire, yearning, passion, but where is it all leading.

Aristotle: in an *energeia*, some form of activity

not in possessing something outside of self

but in being active in a satisfying way

α Activity of the intellect

β Activity of moral virtues

γ Mass of men: fear of punishment, hope of rewards

Buddha: desire is an illusion - away with desire

Plato: the good: at any cost (Gorgias)