

Know Thyself

Plato's First Alcibiades and Commentary



Translated by
Thomas Taylor & Floyer Sydenham

With an introduction and extensive notes
by Thomas Taylor based on
Proclus' Commentary on the Alcibiades,
together with three essays by
Guy Wyndham-Jones and Tim Addey

Know Thyself Plato's First Alcibiades And Commentary

L.G. Westerink



Know Thyself Plato's First Alcibiades And Commentary:

Know Thyself Plato, 2002 Plato's First Alcibiades was the recognised introduction to the dialogues of Plato in late antiquity because it addresses the important question of the nature of the self Only by discovering this can we understand the perspective from which we view the rest of reality It was also considered as a necessary first step in our pursuit of happiness for unless we know what we are we cannot know what will bring about our fulfilment and without the fulfilment of our true nature we cannot be happy As a key to human understanding and happiness the dialogue is as important today as it was in antiquity Approximate Stephanus pagination accompanies the text Added to this dialogue in the form of additional notes and an introduction is much of Proclus Commentary written on the understanding that it will be found by those who are deeply skilled in the philosophy of Plato that each of his dialogues contains that which the universe contains The Commentary reveals to the thoughtful student the depths of this important dialogue its universal form and its living heart which is the quickening of the soul by the touch of divine vision Three modern essays written with the newcomer in mind accompany the text and commentary A Survey of the Soul and Socrates as the Symbolic Daemon of the Alcibiades by Tim Addey and Possibilities of Self by Guy Wyndham Jones *Plato's First Alcibiades* Monte Plaisance, 2025-05-10 Before you can lead others you must first know yourself In this bold and accessible new translation of First Alcibiades Plato's powerful dialogue between the philosopher Socrates and the ambitious young statesman Alcibiades comes vividly to life for the modern reader Set on the eve of Alcibiades' debut in Athenian politics the dialogue unfolds as Socrates challenges him not about strategy alliances or policy but about the very foundation of leadership self knowledge What follows is a gripping conversation that cuts to the heart of philosophy What is the self What is justice Can we lead others without first ruling our own soul Monte Plaisance offers a fresh modern English rendering of the text alongside historical commentary character introductions and a pronunciation guide to support both students and seekers Ideal for classrooms seminars or personal study this edition invites readers into the living tradition of Socratic inquiry and offers a profound mirror for anyone called to live with wisdom integrity and purpose **Two Dialogues of Plato** Plato, 1931 **Commentary on the first Alcibiades of Plato** Olympiodorus, Olympiodorus (Néo-platonicien.), Leendert Gerrit Westerink, 1956 **The First Alcibiades** Thomas Taylor, 2016-04-07 The present edition of Plato's First Alcibiades is a reproduction of the translation completed by Thomas Taylor and Floyer Sydenham Stephanus numbers have been added to the original text for easy reference and Taylor's Additional Notes drawn from the MS Commentary of Proclus on this dialogue has been included immediately following the translation This is the second book in a series of publications reproducing the Works of Plato The first volume in this series reproduced Taylor's General Introduction to the Philosophy and Writings of Plato ISBN 9781530752379 From the Foreword The most peculiar and firm principle of all the dialogues of Plato and of the whole theory of that philosopher is the knowledge of our own nature and such pure and genuine knowledge of ourselves circumscribed in scientific boundaries must be

considered as the most proper principle of all philosophy The design of all that has been said in the First Alcibiades is to purify our diano tic part i e our reasoning power from two fold ignorance and to remove all that impedes our resumption of true science For we are ignorant of ourselves in consequence of being involved in oblivion produced by the realms of generation and agitated by the tumult of the irrational forms of life In the mean time we think that we know many things of which we are ignorant This dialogue therefore is the beginning of all philosophy in the same manner as the knowledge of ourselves Proclus on the First Alcibiades The First Alcibiades makes for the perfect opening to the Platonic dialogues being somewhat of a preface in itself to the full study of Plato s philosophy As Taylor notes The First Alcibiades may be called and appears to have been generally considered by the ancients an introduction to the whole of Plato s philosophy This is naturally apparent to any keen student of philosophy who considers the most basic requisites for wisdom Before one can hope to gain much from the study of Plato one must have grasped and put into practice the primary purpose of Socrates s initial discourse with Alcibiades This purpose is summed up perfectly by Proclus in the above quotation According to Plato two fold ignorance is the dreadful state or disease of the multitude in which we are not only ignorant with respect to the sublimest knowledge but even ignorant of our own ignorance Two fold ignorance takes place when a man is ignorant that he is ignorant and this was the case with Alcibiades in the first part of this dialogue and is the disease of the multitude Taylor We must liberate ourselves from this state if we are to even begin the real study of nature and ourselves We must first admit to ourselves that we do not know that which we do not know and step out of the delusion that we know that which we do not know Once this initial step is taken we will have moved from two fold ignorance into simple ignorance which is the rightful state for the beginning of our study For no one would attempt to investigate that which he thinks he knows It is necessary therefore that simple ignorance should be the beginning of investigation For investigation is a desire of knowledge in things of which we suspect that we are ignorant It is thus rather useless to begin a study of the Platonic philosophy if we haven t yet addressed this state of darkness we find ourselves in And it is this liberation from our two fold ignorance that is the design of the First Alcibiades On this basis we believe the choice to open the study of Plato with this dialogue was a wise choice adopted by Thomas Taylor in his five volume collection and would be a wise choice for any student of Plato *Proclus: Alcibiades I* Proclus Diadochus,2013-12-11 This translation and commentary is based on the Critical Text and Indices of Proclus Commentary on the First Alcibiades of Plato Amsterdam 1954 by L G Westerink Index II has been of great help in the translation and the commentary is much indebted to the critical apparatus Dr Westerink has also been kind enough to forward his views on the relatively few problems which the Greek text has presented A further debt is owed to the review of Dr Westerink s text by Prof E R Dodds in GNOMON 1955 p 164 1 chiefly for some references and some emendations to the Greek text W R M Lamb s Loeb translation of Alcibiades I has helped considerably in construing the lemmata which Signor Antonio Carlini has found to have been inserted by a later hand from a Plato MSS of the W family Evidence for this is their

discrepancy with the text as read in the main body of the commentary d Studi Classici e Orientali vol x Pisa 1961 On the personal side the whole work has received the benefit of constant advice from Prof A H Armstrong It was he who first suggested the undertaking and he has been kind enough to read through the translation and commentary making many corrections and helpful suggestions In particular owe him the parallels with Plotinus and thanks for a Socratic patience in my more obtuse moments *Commentary on the First Alcibiades of Plato, Critical Text and Indices...* Olympiodore (platonicien.),1956 **Commentary on the First Alcibiades of Plato** Olympiodorus (the Younger, of Alexandria),1956

Commentary on the First Alcibiades of Plato Proclus,1954 **Alcibiades I** Plato,2021-01-13 The First Alcibiades or Alcibiades I Greek is a dialogue featuring Alcibiades in conversation with Socrates It is ascribed to Plato although scholars are divided on the question of its authenticity *ALCIBIADES I/ ALCIBIADES II* Plato,2020-02-04 The First Alcibiades or is a dialogue featuring Alcibiades in conversation with Socrates It is ascribed to Plato The Second Alcibiades has Socrates attempting to persuade Alcibiades that it is unsafe for him to pray to the gods if he does not know whether what he prays for is actually good or bad In the preface Alcibiades is described as an ambitious young man who is eager to enter public life He is extremely proud of his good looks noble birth many friends possessions and his connection to Pericles the leader of the Athenian state Alcibiades has many admirers but they have all run away afraid of his coldness Socrates was the first of his admirers but he has not spoken to him for many years Now the older man tries to help the youth with his questions before Alcibiades presents himself in front of the Athenian assembly For the rest of the dialogue Socrates explains the many reasons why Alcibiades needs him By the end of Alcibiades I the youth is much persuaded by Socrates reasoning and accepts him as his mentor The first topic they enter is the essence of politics war and peace Socrates claims that people should fight on just grounds but he doubts that Alcibiades has any knowledge about justice Prodded by Socrates questioning Alcibiades admits that he has never learned the nature of justice from a master nor has discovered it by himself Alcibiades suggests that politics is not about justice but expediency and the two principles could be opposed Socrates persuades him that he is mistaken and there is no expediency without justice The humiliated youth concedes that he knows nothing about politics Later Alcibiades says that he is not concerned about his ignorance because all the other Athenian politicians are ignorant Socrates reminds him that his true rivals are the kings of Sparta and Persia He delivers a long lecture about the careful education glorious might and unparalleled richness of these foreign rulers Alcibiades gets cold feet which was exactly the purpose of Socrates speech After this interlude the dialogue proceeds with further questioning about the rules of society Socrates points to the many contradictions in Alcibiades thoughts Later they agree that man has to follow the advice of the famous Delphic phrase gn thi seaut n meaning know thyself They discuss that the ruling principle of man is not the body but the soul Somebody s true lover loves his soul while the lover of the body flies as soon as the youth fades With this Socrates proves that he is the only true lover of Alcibiades From this day forward I must and will follow you as you have followed me I

will be the disciple and you shall be my master proclaims the youth Together they will work on to improve Alcibiades character because only the virtuous has the right to govern Tyrannical power should not be the aim of individuals but people accept to be commanded by a superior

Olympiodorus: Life of Plato and On Plato First Alcibiades 1-9 Michael Griffin, Richard Sorabji, 2016-06-30 Olympiodorus AD c 500 570 possibly the last non Christian teacher of philosophy in Alexandria delivered these lectures as an introduction to Plato with a biography For us they can serve as an accessible introduction to late Neoplatonism Olympiodorus locates the First Alcibiades at the start of the curriculum on Plato because it is about self knowledge His pupils are beginners able to approach the hierarchy of philosophical virtues like the aristocratic playboy Alcibiades Alcibiades needs to know himself at least as an individual with particular actions before he can reach the virtues of mere civic interaction As Olympiodorus addresses mainly Christian students he tells them that the different words they use are often symbols of truths shared between their faiths

Alcibiades I Plato, 2013-09-09 Alcibiades I By Plato Greek Classics Translated by Benjamin Jowett The First Alcibiades or Alcibiades I is a dialogue featuring Alcibiades in conversation with Socrates It is ascribed to Plato although scholars are divided on the question of its authenticity In the preface Alcibiades is described as an ambitious young man who is eager to enter public life He is extremely proud of his good looks noble birth many friends possessions and his connection to Pericles the leader of the Athenian state Alcibiades has many admirers but they have all run away afraid of his coldness Socrates was the first of his admirers but he has not spoken to him for many years Now the older man tries to help the youth with his questions before Alcibiades presents himself in front of the Athenian assembly For the rest of the dialogue Socrates explains the many reasons why Alcibiades needs him By the end of Alcibiades I the youth is much persuaded by Socrates reasoning and accepts him as his mentor The first topic they enter is the essence of politics war and peace Socrates claims that people should fight on just grounds but he doubts that Alcibiades has any knowledge about justice Prodded by Socrates questioning Alcibiades admits that he has never learned the nature of justice from a master nor has discovered it by himself

Commentary on the first Alcibiades of Plato L.G. Westerink, 1954

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Alcibiades 1 Proclus Diadochus, William O'Neill, 1965

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persuade Alcibiades that it is unsafe for him to pray to the gods if he does not know whether what he prays for is actually good or bad for him *Commentary on the First Alcibiades of Plato* ,1964 **Commentary on the first Alcibiades of Plato** Olympiodore ((platonicien ;),1956 **Olympiodorus On Plato** Olympiodorus (the Younger, of Alexandria),2020
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Enjoying the Tune of Term: An Psychological Symphony within **Know Thyself Plato39s First Alcibiades And Commentary**

In a world eaten by screens and the ceaseless chatter of instant connection, the melodic beauty and mental symphony developed by the published word usually disappear in to the back ground, eclipsed by the constant noise and interruptions that permeate our lives. However, nestled within the pages of **Know Thyself Plato39s First Alcibiades And Commentary** a wonderful fictional prize brimming with raw emotions, lies an immersive symphony waiting to be embraced. Crafted by an outstanding composer of language, this fascinating masterpiece conducts visitors on a psychological trip, skillfully unraveling the hidden songs and profound affect resonating within each cautiously crafted phrase. Within the depths of the touching examination, we will examine the book is main harmonies, analyze its enthralling publishing design, and surrender ourselves to the profound resonance that echoes in the depths of readers souls.

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