

PD01 - Gratitude and Weakness (Especially In Relation to the Gods)

Post by "Don" of May 12, 2023 at 6:06 AM

To bring this back to @Nate 's original question, I wanted to look again at that word translated as "affected"

[Quote from Don](#)

ὥστε οὔτε ὀργαῖς οὔτε χάρισι συνέχεται:

so that it is not affected by anger or gratitude (Saint-Andre)

ὥστε with the indicative, to express the actual result with emphasis.

συνέχεται (3rd person singular middle/passive indicative < συνέχομαι can mean (as far as I can tell, anyone please correct me!) "afflicted with" but other connotations are impelled or disturbed, constrained by, trapped.

So, if ὥστε introduces a "result" of that which is blessed/incorruptible not causing trouble to itself or others... Wait, that sounds an awful lot like "neither harm nor be harmed." Hmm... Not the same words as [PD31](#), but similar sentiment?

We'll look at συνέχομαι in a second, but I find it interesting that the negation is on the nouns and not the verb: It's not "not affected by" it's "neither anger nor gratitude" affects them (singular them btw).

συνέχομαι is the passive/middle form of συνέχω.

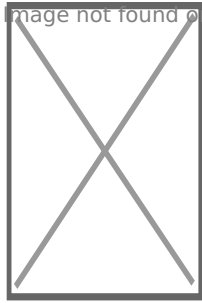
[Henry George Liddell, Robert Scott, A Greek-English Lexicon, Σ ζ, , συνευτροφείω , συνέχω](#)

So one of the passive connotations is "to be constrained oneself, distressed, afflicted, and, generally, to be affected by anything whether in mind or body." I can see this describing [Joshua](#) 's suggested interpretation. It wouldn't preclude the god from being itself angry or grateful (for variation in its pleasure) but it's not affected or constrained by the anger or gratitude of others, including humans. Which could serve as a model for human behavior. Don't be constrained by the anger or gratitude of others but pay attention to your own anger and gratitude. Philodemus talks about natural anger and other kinds of anger. The god could feel natural anger, but isn't affected by the empty anger of others?

[Real Harm, not Slight: the Prerequisites for "Natural Anger" in Philodemus' On Anger and their Influence on Vergil | Society for Classical Studies](#)

[Philodemus and the Peripatetics on the Role of Anger in the Virtuous Life | Society for Classical Studies](#)

image not found or type unknown



[Anger and the Desire for Revenge](#)

Abstract. This chapter examines Philodemus' diatribe On Anger, a principal piece of On the Passions and an important contribution to the philosophical literature.
academic.oup.com