Intro

PHIL 1125: Introduction to Ancient Philosophy

Pre-Socratic Philosophy

Pre-Socratic Philosophy

Terms and Concepts

- *kosmos*: represents the universe, but specifically in a way that makes it seem orderly and ornament (see etym. *cosmos* and *cosmetic*)
- *phusis*: represents natural systems and the nature of things (see etym. *physics*)
- *archē*: represents first principles; the origins of things; starting points
- *logos*: a structured, rational account, i.e. using logic over sensory observations

Miletus: The Origins of the Earth and *Archē*

Thales

- In **Miletus**, early philosophers wondered what supported the Earth, so it wouldn't fall
- **Thales**, a philosopher, proposed a theory of what supports the Earth: "something heavy and dense floats on water; maybe the Earth floats on something"

Anaximenes

- Rebuttals are made; various other theories appear. **Anaximenes** proposes "the Earth floats like a frisbee, not on water but on air"
- Anaximenes believed air was the *archē* of all matter; he believed air could be rarefied or condensed into three other elements, namely fire, water, and earth. (This was his *logos* of the universe)

Anaximander

- **Anaximander** rejects the question of "what does the Earth float on"; instead claims the Earth is static in space, due to the symmetry of space; why would the Earth choose to go left when it could just as easily go right?

The Takeaway

- Philosophers build on previous peoples' ideas, and refine them
- A process of proposals, critiques, and refinements

Xenophanes

- Xenophanes was surrounded by religious/mythological texts by Homer, etc. He was critical of these accounts.
- Xenophanes rejected the notion that gods would reveal truths about the kosmos; instead, **humans** would have to use **observations** and *logos* to discern them.
- He believes that humans can only come up with theories; there is no way to know whether they are true for certain. (For this, he was later called a **skeptic**.)
- Xenophanes on the question of "what supports the earth": the earth is a cylinder that goes all the way down to infinity.

Xenophanes on God

- Xenophanes believed in a single god, but different from traditional notions of Greek gods. His god was all-knowing but non-anthropomorphic.
  - He states that beings tend to project their experiences onto their beliefs, and this is why his peers believed their gods looked like humans.
  - paraphrase. "If horses were to think of gods, they would depict them as horses; and if cows were to think of gods, they would depict them as cows"

Heraclitus

- Heraclitus was known as "The Riddler" for his unclear way of writing.
- Heraclitus believed in the **flux** and **change** of the four basic types of matter
- Heraclitus believed there was one divine force that dictated the universe. He said that this force "does, and does not" want to be called by the name of Zeus
  - In the sense of its power, this force could be called Zeus
  - However, in the sense that Zeus would do things like shapeshifting, cheating on his wife, etc, the force was not like Zeus

Parmenides

- Parmenides wrote in verse, which had more appeal and circulated easier
- Parmenides focused on the **symmetry** and **similarity of opposites**, e.g. up and down are the same, immortality and mortality are the same
- He was responsible for **shifting philosophy** away from proto-scientific observations to **logical arguments**
- He wrote two works, The Way of Truth and The Way of Opinion; the former explores how things really are, but the latter is how things seem to be.
  - This was later central to Plato's way of thinking

○ The Way of Opinion was a sort of "innoculation" against other philosophers' perception-based approach, so that the reader would not be deceived by their statements (which was invalid to Parmenides, who only believed in logic

Parmenides' Argument

1. Words are like labels; they have no semantic meaning if a word doesn't point to anything real in the world. *Thought and speech cannot be about what is not*
2. Therefore any reference to *what is not* is banned from any valid logical reasoning
3. Generation, destruction, motion, and change require going from something *that is* to something *that is not*
4. Since we can't talk about *what is not*, everything in the world is ingenerable, indestructible, unmoving, invariant, undivisible, etc.

Melissus

- Melissus was a believer in Parmenides' stances; he rewrote Parmenides' arguments in prose, much of which survives
- Melissus starts from the belief that something can't be created from nothing; and something can't be turned into nothing; uses this belief as the beginning of his all of his arguments
- Melissus rejected Parmenides' argument that the world is a "well-rounded sphere", and instead claimed that his universe extended infinitely

Melissus's Monism

- Melissus claims that there is only one thing in the universe.
- If there were multiple things (fire, water, etc.) then they would have to change, be destroyed, be created, etc. Which is impossible by Parmenides' argument

Empedocles

- Empedocles believes in four basic "building blocks": earth, air, fire, and water. All change in the world is driven by the intermingling of these four entities
    - In contrast to the Milesians, he claims that elements cannot change into one another; i.e. water, when evaporated, is still water.
    - As such, he compared these elements to gods.
    - This was an early form of chemistry, in the sense that every object is a certain mixture of each of the four elements

- ○ Answer to Parmenides: this meant "second-order" things, like fog and wood, were able to be created and destroyed; but the basic elements could not be created nor destroyed
- Empedocles believed that the cosmos was a constant intermingling of the four elements; it went in cycles of being completely heterogeneous and completely homogeneous.
- He also believed in reincarnation, which seemed like a reflection of his cyclical-related views

Democritus

- Democritus believed in the concept of an "atom", an indivisible unit of "stuff"
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The Dialogues

Socratic Dialogues

Intro to Socrates through Plato

- Socrates famously wrote nothing; he did all his philosophy through conversation
- Socrates is used as a character by Plato as means to his own ideas; while we think that most of what he said in the dialogues is true, remember that Socrates is seen through the lens of Plato

Definitions

- **elenchus**: cross-examination; a test [of someone's argument]
- **logos**: (rational) account
- **eidos**: form (as in Plato's Theory of Forms)
- **aretē**: excellence; virtue
- **aporia**: being stuck in an argument; reaching a dead end in a problem

Apology

- Socrates was charged with corrupting the youth and not believing in the gods, and stood for a trial.
- He makes his defense, but is ultimately convicted; the jury sides with the prosecution and gives the death penalty.
- Takeaway: Socrates was so committed to rational discourse that he refused to give a more emotionally-appealing argument, leading to his ultimate conviction.

Euthyphro

- Before his trial, Socrates seeks advice from his legal-minded friend Euthyphro, regarding his charges related to not believing in the gods.
- By asking a line of simple questions, Socrates unearths that Euthyphro has no rational basis of his conception of piety; Euthyphro storms off because he is unable to answer the line of questioning
- Socrates says he is "disappointed" in Euthyphro's inability to defend his position

Crito

- Socrates' friend Crito offers to break him out of prison and take him into exile.

- Socrates refuses this offer through debate with Crito, as escaping the death penalty would undermine his arguments. He is prepared to give up his life and family for the sake of argumentative integrity.

Meno

- **Belief vs. Knowledge**
  - Socrates and Meno explore the difference between true belief (beliefs that end up being true) and knowledge.
  - Compare to Parmenides' Way Of Truth (knowledge) and Way Of Opinion (belief)
  - Socrates proposes that you can "tie down" a true opinion with knowledge by understanding *why* the true opinions are true.
- **Socrates' definition of virtue**
  - Socrates questions "what is virtue".
  - Meno gives his definition of virtue: that virtue is different for different people based on sex, profession, age, etc. Socrates instead claims that virtue should be something that is shared among all people.
  - Meno believes virtue is "desire for good things, and the power to obtain those things". Socrates refutes this, since everyone seeks good things. So this cannot possibly be virtue. He believes that a definition should target the difference between virtuous people and non-virtuous people, and Meno's definition doesn't make this distinction.
- **Meno's argument**
  - Meno says that it's impossible to learn something that you don't know, since you cannot know what you are looking to learn.
  - You can also not learn something that you do know (obviously).
  - Therefore, this is a paradox and you can never learn anything.
- **Socrates on learning**
  - Socrates repeatedly asks (probing) questions to get Meno's slave to learn the answer to a geometrical question.
  - He holds that he did not *teach* the slave, since he did not explain or give a lecture; instead, he only asked questions, and the slave arrived at the conclusion himself.
  - He claims that through learning, a true opinion is turned into knowledge
- **Theory of Recollection**
  - Socrates' interaction with Meno's slave demonstrates his theory of recollection; since he only asked questions and never taught, the slave was able to achieve knowledge on his own, which to Socrates showed that he simply "recollected" knowledge from a past life.

Phaedo

- The Phaedo is an account of Socrates in conversation with Phaedo, the day of his death.

Socrates on Death

- Socrates justifies his lack of fear for death. He asserts that his body, and the worldly senses that come with it (like pleasure and pain), can only hold him back from attaining wisdom.
- Socrates proposes a theory of reincarnation: the soul is immortal and becomes alive again after death.
  - He uses examples, like "things that are hot came from being cold, and things that are cold came from being hot" → "death comes from life and life comes from death."

Socrates on Recollection

- The soul is immortal. Philosophy is practice/preparation for death.
- Socrates believes that knowledge comes from past lives, and is simply re-discovered.
- "If you are able to look at two sticks, and see that they're not equal, then you must have some sense of what equality is."
- "If you look at two sticks, they differ in shape, color, etc; but you know they are both sticks. Looking at the sticks makes you recollect the concept of Equal"

Introduction of Plato's Theory of Forms

- *Plato is credited with the Theory of Forms; he uses Socrates as a character to buttress his own ideas, so Plato's theories will appear in the Phaedo*
- There are idealistic concepts called Forms
- Objects in the real world imitate, or participate in, these Forms
  - While objects may be imperfect, the Form whence they come is the perfect example of that object
- Forms can participate in each other; for example, Three participates in Odd. This is the "interweaving" of Forms
- Concepts like "goodness" (in a moral sense) also have Forms; since Forms are perfect, Forms are seen as good
- "Knowledge" and "True opinion" also have their ideal Forms—yet the Forms are different, accounting for the difference between knowledge and true opinion

Phaedo Argument for Immortality of the Soul

- There are opposite Forms; for example, snow participates in Cold, but cannot participate in Hot, because Cold and Hot are opposites
- When a Form approaches an opposite Form, it either perishes or withdraws (runs away). For example, when Hot comes near Cold, Cold must either disappear or withdraw
- Death is opposite to Life; a body can only be either alive or dead.
- The soul, which brings Life to the body, is incompatible with Death.

Plato's Republic

Plato's Republic

Socrates on the Definition of Virtue (Book 1)

In this book, Socrates refutes various proposed definitions of virtue, but famously refuses to give a sound definition of his own.

- If you were lent a sword by a man, and return it to him after he goes insane (and will probably murder people), then that is not just. So virtue cannot be returning that what you owe.
- Virtue cannot be the act of being nice to friends, and harming enemies, since a thing's function cannot be its opposite, so goodness's function cannot be to harm.
- Virtue cannot be for the weak to do what's best for the strong. The strong (rulers) can sometimes make errors in what they perceive to be the right course of action, so in following the leader (which is just), followers may do not what's best for the strong.
- Virtue for a leader cannot be to do what's best for his subjects; for example, a shepherd isn't doing what's best for his sheep, and the citizens of a city are like sheep to the ruler of that city.
- No one would want to rule unless they're paid for it. This payment could include avoiding the downside of not ruling in which one is ruled by someone who has less ruling ability than oneself.
- Even the least virtuous of people (robbers, pickpockets) have to have some virtue. If a group of robbers had no virtue, they would end up tricking and robbing *each other*, and they would be so discoordinated that they could never get their robbing operation done.

Socrates on the Categorization of Virtue (Book 2)

There are three categories of things.

1. Things that we "welcome for its own sake", e.g. joy
2. Things that we like for its own sake and also for what comes from it, i.e. good health
3. Things that we dislike for its own sake, but like for what comes from it (immediate pain, long-term pleasure), like working out

Most would consider virtue to be of category 3, but Socrates argues that it should be placed in category 2.

The argument that Socrates defeats:

- Take the hypothetical of a ring that turns the wearer invisible.
- Someone who could turn invisible would do unjust things with no consequences; therefore, people only act justly because there are consequences.

- Similarly, no one would act justly if this did not result in them being known around their city as being just. If someone were to be unjust but to be known as just, they would reap great rewards.

Socrates' rebuttal:
- Consider the notion of justice as it applies to a city rather than to an individual.
- Imagine starting a city. Ideally, there would be many people, all specializing in their own duty (farming, clothes making, etc), and sharing the product with the rest of the townsfolk. This is better than if everyone were to do everything for themselves to be self-sufficient.
- Beyond the bare necessities, people crave luxury; but to have luxury, we need conquest of other cities' land, so we need to have war and trained fighters. This requires specialized guardians and soldiers.
- A good guardian needs to be educated in justice. Such education involves education of the arts and *philosophos* (love of learning; not "philosophy' as we know it today)

The Kallipolis (Book 4)

- Wealth and poverty both harm a city, just as a wealthy potter would become lazy, while a poor potter wouldn't have money for the tools he needs.
- Lawlessness creeps into society first through poetry and art; if we are to have a lawful society even the childrens' games must be lawful so the children learn to be lawful.
- The four aspects of virtue are "wise, courageous, moderate, and just"
- **Wise**:
  - "Knowledge" here doesn't refer to trade-specific knowledge, like that of a carpenter; it refers to knowledge shared amongst all citizens about the "maintenance of good relations"
  - Knowledge is mainly exhibited by the aforementioned guardians and the rulers of the city
  - The knowledge from the ruling class makes the entire city wise.
- **Courage**:
  - Courageousness is the preservation of belief of what is to be feared
  - Courageousness belongs to the soldiers, who need to be educated on what actions are correct, even though pleasure and desires try to wash it away
- **Moderation**:
  - Someone who has self control has the stronger self overpower the weaker licentious self.
  - Similarly, if a city is to be moderate, the stronger minority must rule over the weaker majority (children, women, slaves).

- **Justice**:
  - Meddling of the three classes (soldiers, craftsmen, rulers) will lead to injustice in the city, and is the worst thing that could happen to the city.
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Socrates on the Ideal Society (Book 5)

- Plato describes Socrates' vision of an ideal society, and what reforms would be necessary in furtherance of it.
- These reforms are presented as three waves, in increasing importance/radicality.

The Three Waves

1. Women play a role as the guardians of the state (very contrary to popular thought)
2. Dissolve the nuclear family, for the sake of the community as a whole
3. Philosophers should be installed as the rulers of the city ("philosopher kings").

The Third Wave: Argument for the Theory of Forms

1. (Appeal to Parmenides) If you know something, then it *is*; "things that *are*" are knowable, and "things that are *not*" are unknowable
2. There is something that is between what-is and what-is-not. This something is "opinion", i.e. something that isn't known, but something that isn't completely unknown.
3. Knowledge and opinion are therefore different, even if the opinion is correct. (recall: tie down the opinion)
4. Knowledge is an "ability" to do something with your mind; opinion is also an "ability" to do something with your mind. So knowledge and opinion are both power.
5. Two powers are the same if they are about ("set over") the same object AND have the same impact on the objects.
6. Two powers are different if they are about ("set over") different objects, AND have different impacts on the objects.
7. Opinion is different than knowledge, and therefore they are different powers. Since they are different powers, they must be set over different objects and have different impacts.
8. Thus, the Forms of the realm of knowledge are different than the objects of the realm of opinions.

The Flaw in the Argument

- Note the flaw in boolean logic! ~~#5 says "x & y → a" but #6 says "!x & !y → !a" which doesn't check out. It should be "!x | !y → !a".~~ implicature not equality
- "If you can see the flaw in this argument, then you're a philosopher, and you should be a philosopher king."

The Theory of Forms (Book 6)

- An object is to a Form as an image is to the thing depicted.
- Thus, an object is quite far removed from its Form.

Aristotle

Aristotle

Aristotle's Account of the World

Aristotle built on Socrates' work on the Theory of Forms. He rejected many concepts, but was nevertheless influenced by them. He proposed this system for categorization for objects.

Ousia

Ousia identifies the **substance** of **entities**
- Primary (individual) ousia: an instance of something in the world, i.e. Socrates. Analogous to a projection of a Form in Platonic thought
- Secondary (essence) ousia: unchangeable characteristics of the primary ousia, i.e. "human" or "animal". Analogous to a Form
- As soon as all individuals of an essence cease to exist, the essence also ceases. i.e. if all Great White Sharks die out, there is no Great White Shark essence
- Ousia is made up of **matter** and **form**, i.e. substance is **hylomorphic**
  - **Matter** (morph): the stuff an object is made up of (i.e. a statue is made of marble)
    - Matter is relative to the subject; i.e. a human may be made up of flesh, but flesh may be made up of carbon, etc etc.
  - **Form** (hyle): the shape of an object (i.e. a statue of Socrates has the form of Socrates). This concept is distinct from Plato's capital-F Forms

Change

- Change is categorized by three aspects
1. Substrate: the thing that doesn't change ("H2O")
2. Privation: the state that the thing changes from ("water")
3. Form: the state that the thing changes to ("snow")

- In the "sub-lunary" earthly world, things are constantly changing.

Causes

Four "causes" are sufficient to explain everything in the natural world.
- Formal: pertaining to form (hyle)
- Material: pertaining to matter (morph)
- Efficient: pertaining to change

- Final: pertaining to the end goal; teleological

Luck and Chance

- Background intentions can be fulfilled by lucky chance, or coincidence.
- For example, if I randomly bump into someone who owes me money, my background intention of getting my money back is fulfilled by the co-incidence of bumping into them.

Merging the Four Causes

- Aristotle briefly mentioned a way to converge all four causes into one, by appealing to biological processes
- **Formal = final**: the final purpose of an animal is to grow into an adult member of the species. However, the form of a human being *is* an adult human. So the formal and final causes converge
- **Efficient = final**: in biological reproduction, the formal component is provided by the father, and the material component is provided by the mother. Thus, the source of the moving cause is the father; but the father can only reproduce as an adult human being, so efficient and final causes converge

Elements

- On earth, there are four elements: earth, air, fire, and water.
- Earthly elements are able to change into one another.
- There are four earthly properties: hot, cold, wet and dry.
    - You cannot have something that is hot and cold; nor wet and dry.
    - Each combination of [hot, cold] x [wet, dry] creates four combinations, resulting in the four elements.

Quinta Essentia

- There is an additional fifth element: *quinta essentia*. This represents the celestial bodies and is seen as the perfect element.

Abilities

- The thing that differentiates one species from another is the set of things that each can do.
    - Humans have the capacity of reason, which no other animals have.
- Abilities can have **potentials** and **actualities**. For example:
    - Humans have linguistic ability. (potential)
    - Thus, humans can learn French. (actuality; potential^2)

- ○ Thus, humans can speak French. (actuality^2)

Souls

- The soul is the set of capacities a being possesses. Thus, even earthworms have souls, but their capacities are much more limited than a human's.
- The soul is embodied in a physical body; this is necessary because a soul must have a body with which to perform its capacities.
- Craft analogy: organs (e.g. an eye) carry out functions (e.g. seeing) of an object (i.e. something visible)
- Hierarchy of living things:
  - ○ In order to act (do things)…
  - ○ you must be an ensouled body, which requires…
  - ○ that you have an organic body

The Mind

- The mind has *active* and *passive* thoughts
  - ○ The active part of the mind doesn't have an organ (so it doesn't have matter/*morph*)

Perception

- When you see an object, a part of the object (literally) is imprinted onto the soul through the eyes

The Unmoved Mover

- Aristotle explains change in seasons as being caused by the movement of the sun, but he questions why the sun itself doesn't change.
- His analogy is: object of desires. Something that someone desires changes the person who desires it, but the object itself doesn't change.
- The activity that drives this desire is "thinking".
- Activities must have objects. The object of thinking cannot be something inferior or superior, so the object of thinking is thinking itself.

Nicomachean Ethics

- Ethics are subordinate to "political science", which in this context, means "the way to organize a good society."

The Good Life

- A good life is one where one acts according to virtue
- Luxurious pleasures (cheesecake, donuts, etc) do not lead to happiness; neither does relaxation (whose only purpose is to prepare for virtuous activity)

Virtue

- Virtue stems from the "golden mean"—either extreme of any trait is bad. For example, being too cowardly or too rash is bad, but being right in the middle is good
- Virtue is related to pleasure and pain in many ways—for example, it can be trained using pleasure/pain as reward/punishment

Epicurus

Epicurus & Lucretius

Epicurean Theories

- Epicurus held that as times change, his theories shall change too. For example, he did not hold that there was a universal, timeless definition of virtue.

On Pleasure

- Epicurean hedonists believed pleasure was inherently present in the act of *simply living*. For organisms to receive maximum pleasure, they only need to get rid of all pains and disturbances
    - Disturbances are often rooted in fear: fear of god, fear of death
- Other "pleasures" (like desserts, etc) were a different kind of pleasure, distinct from the pleasure of simply living
- This allowed Epicurus to take a hedonist viewpoint without the resultant reckless lifestyle that would come out of such.
- All pleasures are good, and all pain is bad; but we may have to choose to forgo a pleasure to gain greater reward in the future, just as we may have to undergo pain to avoid more pain later.

Perception

- Perception is driven by *effluences*—representations of objects. These effluences squeeze into the gaps of our sense organs, and get passed along to the mind (in the heart…)
- Perception may be degraded over distance; so in our judgment we make about the reality of an object, we need to be careful of degraded perception
- "All perceptions are true", as in everything we perceive fully represents the effluences; this does not mean we should take our perception at face value about the nature of an object
- See *foundationalism*

(Fear of) Death

- There is no reason to fear death
- "Death is nothing to us"—the state of being dead does not have any effect on us, pain/pleasure-wise
- So, the fear of death is a self-inflicted anxiety that only causes harm

- There may be a motivation to continue living because you want to keep enjoying pleasant things, but there is no motivation to *avoid* being dead because "death is nothing to us."

Lucretius on God

- Lucretius was so far disconnected from any conception of god that he was essentially an atheist. For him, this discounted any theories that concerned a creator god.

Stoics & Academics

The Stoics & The Academics

Introduction

- The Academics were the students of Plato's Academy

Materialist Metaphysics

- The Stoics were materialists; they believed the fundamental element in the universe was fire (like Heraclitus)
  - This is in contrast to metaphysical accounts like hylemorphism
- The reason for this is: change can only be caused by things of the same type. i.e. change can only be created in matter by other matter. Change cannot be made in something physical by something non-physical

On Humans

- Stoics believed that there was a special element behind the human soul; the human soul was held as something god-like that we should perfect.
- Instead of fire, the human soul was seen as made out of air.
  - When an animal dies, it stops exhaling warm air; so the soul must be made out of warm air.

Determinism

- Stoics were the first champions of determinism (within the conversation of free will)
- If the world is material, and our minds are material, there cannot be room for free will.
- This does not excuse one's "bad" actions; even though there may be causal reasons for an action it is still your action.

Perception

- The Stoics built on Epicurus' theory of perception.
- Similar to Epicurus, you receive an impression on the world (*phantasia*); then you make a judgment on whether it's reliable (*assent*).
- You can choose to believe the impression or not, and choose to turn it into belief or not.

The Sceptics

Sceptics

Big Figures

- Pyrrho (300 BCE)
- Sextus Empiricus (200 CE)
  - Was an empiricist; believed belief starts from *phantasia* and sensory perception

The Goal of Life

- The sceptics believed that the ultimate goal for life is a life free from disturbance. (Similar to the Epicureans)
- However, different from the Epicureans is Sextus's view of what the primary source of disturbance is.
- Sextus Empiricus believed that the main disturbance was the desire to know, and the annoyance that comes from not being able to know certain things
- Imagine a Sceptic were on the fence between two arguments. He is in suspense, and declines to make a judgment. He enjoys this feeling of not deciding and is happy.
- This leads to the conclusion: abstaining from making ethical/moral judgments leaves you without disturbance and happy.

Final Exam Prep

Final Exam Prep

Quote ID

- **8 questions - 40%**
- Who said it, what text, philosophical significance
- No set rubric, show understanding of the quote and its context

Identifying speaker/writer
- Dialogue → Written by Plato, speaker probably Socrates (or a side character like Parmenides)

Essays

- Choose two out of five prompts to write essays on. Each essay 30%
- Essays are **comparative** and ask you to make a judgment between multiple viewpoints from different philosophers - "which argument is more compelling", original argument construction
- No texts/quotes provided, know the philosophers' arguments by heart

Big Themes

Pre-Socratics

Plato and Socrates

- Be able to identify which are Socrates' and which are Plato's
  - Do you see the presence of the Theory of Forms?
  - Knowledge and Opinion, early theories of recollection → Socrates
- **Meno**
  - You can tie down true opinions to gain knowledge; "tying down" involves justification/reason. "Justified true belief". More aligned with Socrates' epistemology
- **The Republic**
  - Knowledge and opinion are different powers altogether; throws out the "tying down true opinions" framework from the Meno. Plato's epistemology more than Socrates

- ○ Objects are set over the Knowables, the Opinables, and the objects in the realm of ignorance

Aristotle

- He does a lot of "lit review" and calls on prior philosophers' works

Epicureanism

- You can distinguish Epicurus and Lucretius by form!
    - ○ Letters, lists of maxims → Epicurus
    - ○ Poem → Lucretius

Stoics

Final Exam Chart

	Metaphysics	Epistemology	Physics	Psychology	
Heraclitus			Flux and change of between four basic types of matter		
Parmenides		Pioneer of rational/logic-based philosophy rather than conjectures based on observation. Way of Truth / Way of Opinion	Symmetry and similarity of opposites. Everything in the world is ingenerable and indestructible		
Empedocles			All change is the intermingling of earth, air, fire, and water; each element cannot change into another. Love and strife.		
Democritus			Atomism		
Plato (and Socrates)	Theory of Forms; objects participating in Forms, and Forms having relations to each other; the Form of Good. Analogy of the line, analogy of the sun, allegory of the cave.	**Dialogues (Socrates influence)**: true opinion tied down with justification/reasoning equals knowledge. Theory of recollection; example of Meno's slave and geometry. **Republic**: Knowledge and opinion set over		Reincarnation in service of the Theory of Recollection. The soul is immortal; philosophy is in preparation for death.	Accounts of S rebuttals of o definitions of and virtue's f courageous, just); three re

		different things entirely (and therefore they are different powers entirely)			
Aristotle	Primary and secondary *ousia*. Four causes (formal, material, efficient, final) (which are all the same actually).	Sense perception of instances; logical induction to lead to scientific generalizations and ultimately universal truths.	Multi-leveled hylemorphic account (matter and form). Change (substrate, privation, form). Four properties (hot, cold, wet, dry) from four elements ({hot, cold} x {wet, dry}). Quinta essentia, the unmoved mover (resolved with Thought)	Potentials and actualities. Necessity of a physical body. Sensory perception as objects imprinting themselves onto you.	Happiness ar and pain; "th Rejection of l pleasures. Vir every person
Lucretius and Epicureans				Effluences from objects make their way into our sense organs. All perceptions correctly represent the	All pleasures pains are bac distinction be "luxurious" pl cheesecake c

				effluences but we have to make judgments on whether effluences are distorted or actually represent the object's properties.	grounded ple of all pain an One should li and not indul
					Death is noth of it only cau
Stoics	Universal determinism (minds are material, world is material → no free will). Firm believers in the gods!		Fundamental element is fire.	See perceptions (*phantasia*) and make judgments on whether they're reliable (*assent*). Human souls are made out of air. Soul is god-like and we should perfect it	
Sextus Empiricus and other Sceptics					Primary goal of disturbanc disturbance being able to Abstaining fr judgments of happy