To avoid monopoly of answers, most part of this document is written in bullet points. However, the points are very understandable. You can as well structure them in your own unique way after reading them

**Plato’s Parmenides summary**

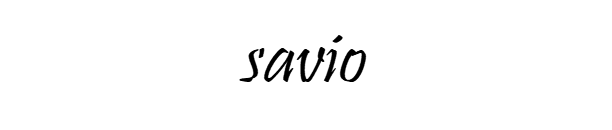
One thing about this dialogue is that Socrates is the naive one unlike how we previously conceive him. It is a young Socrates meeting a very aged and experienced Parmenides and Zeno. However, even though Socrates was young, it is more likely that Plato narrating this dialogue is giving his own fully developed theory of forms.

There are 3 theoretical positions in this dialogue;

* Eleatic monism: everything is one. Here Parmenides tries to explain this notion while Zeno tries to prove that contrary opinions to this notion is in comprehensible or rationally incoherent. Here ‘being’ is stressed
* Heraclitian infinite plurality: this posits that all things is in the state of flux. Here ‘becoming’ is stressed.
* Platonic theory of forms: here Plato tries to make a mid-range between the monism and plurality. The Platonic theory hinges on participation of concrete particular things in the forms.

**The dialogue**

* The first part shows the young Socrates engaging Zeno and Parmenides’ and challenging the idea of the ‘One’ and ‘Many’ with his theory of forms
* The argument here (by Zeno) is that if reality is many then things would be ‘like’ and ‘unlike’. however, since the 2 qualities are irreconcilable, reality cannot be many, it is one.
* Socrates proposed an alternative; ‘theory of forms’. concrete particular things participates in the form. (like form of ‘likeness’ and ‘unlikeness’. also things can participate in both)
* These forms are however different from each other. They are pure, distinct, unified, self predicative
* In the same way, we have the forms ‘oneness and manyness’, ‘unity and plularity’, ‘rest and motion’ and they are different from each other. However, Socrates is doubtful of the forms of mud, hair and dirt
* Parmenides raises a problem; how do the particulars participates? Partially or entirely?
* Parmenides raises another problem; We have different large things and the form of largeness which is self predicative. Thus, if the form of largeness is large (or self predicative), it would require another form of largeness, and so it goes on ad infinitum.
* Parmenides raises another problem; how do we know the form if we do not have direct access to it? Socrates was however unable to solve these problems

****The second part of the dialogue contains Parmenides antinomies of the One. Socrates was silent through out the second part of the dialogue. The antinomies were 8 in all

1. The one must lack parts

* The one cannot have beginning, middle or end. It cannot have shape and could neither be in itself or other things.
* The one cannot be equal to itself or anything else
* The one cannot possess age, it is also out of time and cannot be expressed in tense, nor spoken of
* These qualities are qualities of many

1. The one itself cannot be being

* If the One is, then it must have a being.
* Anything that is one is whole
* If the One is a whole, then it must have parts and each part would contain 2 qualities; existence and unity
* However, One and being are not the same because being has part which will lead to plurality of the one
* One cannot be in a state of change, thus cannot be ‘like’ or ‘unlike’. also it cannot come in contact with many because it would require an intermediary
* One exists in the present.

1. One is not many

* One must be distinct from the many because if the one were many, nothing other than the one could be
* The many posses unity but not absolute unity of the One
* The many is affected with the contrary characters of ‘limited’ and ‘limitless’ and are both like and unlike

1. One must be separate from the many

* One and many are not part of a larger whole because nothing else exists where both can reside
* The one and many are not in the same location and do not posess the same kind of unity

1. If the One were not, it could not exist

* If the one is not then it has character of ‘being non-existent’
* To exist, a thing must have least a character; being (I.e being existent) and not-being (I.e not-being non-existent)
* To be non-existent, a thing must have at least a character; ‘not-being existent’
* Thus, the one would require a quality of ‘being non-existent’ in order not to exist

1. If the One is not, it will have ‘non-being’ absolutely

* For one not to be, it would not be able to change (gain or loose being)
* It cannot be stationary nor have location nor have any characteristics like greatness, likeness etc
* Many cannot relate to One and One cannot be referred to as something nor discussed, known, perceive nor have a name.

1. If the One is not, the many cannot be unity of aggregates

* The many would be instead a multitude of infinite parts appearing to have numver, size, equality, beginning, middle, end.
* However, these would be an illusion because there will be no unit to measure them and no whole to limit them
* They would appear to be ‘like’ and ‘unlike’ (which if of course impossible)
* Hence, anything that appears to exist would be an illusion

1. If the one is not the many could not be One

* Many cannot be composed of multiple one (because, initially one do not exist)
* If the individual aggregates are not One, Then they are nothing
* They cannot have unity. As a matter of fact, unity (one) cannot be thought of
* Hence, if one is not, nothing at all exists