

## Philosophy study guide

### **Background:**

- Plato=student of Socrates
- opened a school called the "Academy"
  
- Socrates
- didn't write anything down
- put on trial for corrupting youth
  
- Socrates' argument: soul is immortal, exists before the body (but does that make it immortal?)
- understanding of causation-how do things come to be?
- knowledge of ignorance (we don't know anything)
- Cosmoteleology- Socrates explains everything by looking for the "good", things are created based on mind/whatever is best (far-fetched)
- makes a claim: all learning is recollection

### **Paradox of Thesies**

- is the ship the same ship that Thesies sailed if all the parts are different?
- When did the ship become a different ship?
- metaphor for the true self—we are constantly changing physically and mentally
- material does not = the essence of the ship (ship needs boards, but the definition of a ship is not boards/ boards are not the reason it is a ship)

### **Phaedo 95b-99d**

- Convo with Socrates and Cebes
- blinded by specific study/method
- couldn't even understand how  $1+1=2$
- found out mind is the arranger/cause of all things
- To figure out why something exist, figure out why it is good/necessary
- explains why he is sitting with description of bones and sinews

### **Phaedo 99c -102a**

- Socrates is worried that he is going to go "soul-blind"
- searching for the cause of things
- instead of trying to examine the soul through the senses, you need to look at some kind of *reflection* (speeches, reasonings, accounts)
- compares it to looking directly at the sun (going blind) vs. looking at a pond in which the sun is reflected

- Speeches= words; words are talking about a subject; they are reflections; abstracting from the actual material
- Speeches take opinions of others, however, you can reflect on a speech made by yourself (convo with yourself)
- However, for Socrates, dialect between people is more important

- Eidos*: The form is that is the same among many different things. Things can have the same form but not be the same.
- form is similar to a definition
- explain things in terms of the form not the material

### **Meno 79e-86d**

- Menon studied with a sophist
- Sophist=opposite of a philosopher: claim that they know everything
- Menon is vicious
- Socrates puzzles people...is that considered corrupting?

- Menon asks Socrates: can virtue be taught?
- compares Socrates to a stingray—numbs people, takes people who know things and makes them unable to speak (also calling him ugly)
- Menon asks Socrates if he can search for the meaning of virtue If he doesn't even know what it is: Socrates says of course you can

- Socrates says all learning is recollection and soul is immortal (heard this from priests)
- shows that the soul is immortal and that learning is recollection through geometry with menon's slave boy ("can he speak Greek?")
- doubles the square; boy does not know at first, then *thinks* he knows, then si proved wrong and doesn't know again—gets him to remember, hasn't done him any harm (referring to stingray)
- all of the servants opinions were his own- therefore, he knew all along
- learning=remembering
- puzzling people makes them *search* for the answer instead of already thinking they know things
- After proving his point ad convicing menon, Socrates takes a step back and says it *might not be true*, the only thing he stands by is that we should "*philosophize*"

### **Republic 327a-331d**

Two questions:

- what is justice?
- is justice good?

-issue with justice=negative consequences do not come automatically; you need someone to 'catch' you and punish

-If you can get away with it, is it good/beneficial for you to be unjust?

-set in the city of Peiraeus

-Pernicus vs. Socrates

-Pernicus argues you should be unjust, Socrates opposes this

-Polemarchos (Cephalus's son) Trying to entice Socrates to stay

-There's going to be a horse race with passing of torches

-Meets Cephalos—talks about getting old. Doesn't mind being old, *form of moderation*

-depends on a man's character: "for if they are decent, even-tempered people, old age is only moderately troublesome; if not, then youth is no less difficult than age is for such people"

-having money also plays a part, but doesn't determine

-has a certain view of justice—may get away with unjust things in this life, but he is more concerned with what happens in the after life.

-obsessed with sacrifices

-Religion vs. Philosophy

-both want to find out how to live life

-religion holds that it knows the answers

-philosophy holds that it *doesn't* know the answers

### **Republic: 331d-336a**

-Talks with polemarchus about justice; unjust man vs. Just man; unjust man does injury

-idea of helping your friends and harming your enemies

-Righteous indignation-people who have wronged you

-what is justice used for in times of peace?

-money (when you want money to be safe

-justice is only useful when things are useless

-guarding things when they aren't being used

-socrates reverses it and claims that the just man is also the thief

-Socrates doesn't believe in punishment: anyone who does something bad should be either pitted or *educated*

-Thrasymachus=expert in rhetoric, believes strongly in punishment

-claims all Socrates wants is honor: asks questions so he can refute them;

does harm to others

-Thrasymachos jumps in angrily; accuses Socrates of never answering, only asking questions. Only learns from others, never "says thank you", never teaches anything

-Puts Socrates "on trial" in the same way as *The apoogy*=connection between the two scenes

-Thrasymachos says he knows what justice is, wants Socrates to pay a fine