

Philosophy

1. (a) The difference between the system of Socrates & the Sophists.
 Polemic arguments of the Sophists who preceded Socrates, brought philosophy to that point in which the cognition of objects is quite impossible, and the truth is only individualistic. True in so far as one acknowledges the validity of it but the same truth may ^{be} cannot be asserted against others or can not be proved ^{against} them by way of computation. ~~That~~
 It is Socrates' merit to save philosophy from this narrow subjectivity. His arguments against the Sophists are as follows:
 Starting ~~from~~ that our psychic phenomena & mental organization are endless in variety and our mental organizations much differ from one another, still there are points of fixity amongst these psychic phenomena & points of unity in our organizations so that by force of necessity to thought we must acknowledge some ^{of them} things as true & valid. He then brought forward the ~~primary~~ logical significance into foreground.

These laws of thought (concepts according to him) being necessary to thought, we can infer their objective validity from their character of necessity.

This is a progress in Greek philosophy. The return to old naive objectivism became impossible ^{all the arguments against} through the ~~confutation~~ ~~of~~ ~~the~~ ~~Sophists' ~~view~~~~. Socrates, making use of the doctrine of subjectivity, went a step further and brought significance the importance of logical concepts.

(b) Socrates resembles the Sophists in two points: -

(1) The Practical tendency of his doctrine.

He says knowledge is only valuable in so far as that it gives us the idea of the good. Apart from this use, it has no value at all. Things are good only because they are conducive to happiness. (Virtue - wisdom the intellectual virtue which is equal to wisdom) has nothing to do here) Thus his philosophy (Ethics) becomes

no better than modern Utilitarianism. His estimation of good too materialistic and too external.

(1) Secondly he shares with the Sophists the Sceptic attitude toward metaphysics. Though he pointed out the element of fixity in the endless flux of psychic phenomena, he was unable to apply anything to any other department of philosophy than his Ethics. As regards Metaphysics he was particularly ~~against~~ ^{against} it. He maintained that nothing can be known in the field of metaphysics, & even if we could know, it would be quite profitless. He expressed his deep regret at the fruitless effort of philosophers who vainly attempted to establish the principle of metaphysics.

2. (a) Plato ^{is} a ^{pure} idealism. His doctrine of ideas which occupies a prominent ~~part~~ ^{important} position in his system of philosophy, holds that ideas are only true & unchangeable, that those things which we see in perpetual change are unreal, they are only partial manifestation of Ideas which is purely immaterial. Aristotle, on the other hand, brought in a new element of realism. He attempted to unite if possible, the naive realism of pre-Socratic school with pure idealism of Plato. So long as Ideas are true, they must exist & not without the actual things, that is, the Idea must exist in things.

(b) Plato is decidedly realistic in his metaphysics. He set, in a most ~~sharp~~ ^{stark} contrast, the world of Ideas with that of materials. In Aristotle however the view is set aside and was replaced by atomism. ~~And~~ ^{though} ~~never~~ ^{he} owing to many contradictions, could not successfully establish.

(c) The importance which Plato gave to the Ideas, was transferred, in Aristotle, to what he calls the Form. The form, according to him, is the substance, the proper object of cognition. The contrast which Plato set to

the world of ideas & the material world, begins to find an expression in Aristotle's system in the forms & stuff, the former general, real, active; the latter in definite, passive unreal. Here he is against his philosophy becomes again dualism. He consequently defend the unmaterialistic character of his philosophy, as he placed the stuffless form as the ^{ultimate} end of all change & motion, ^{of all things} against the less perfect (i.e. of less form)

- 3) With regard to Plato held that man's end is his moral perfection. Wisdom, which is the knowledge of the good, enables us to perfect ourselves in the course of our life. But he went a step further, than his predecessors, according to him, one must not only aspire after human perfection, but ^{also} after the divine perfection, at the top of all ideas stands the Idea of the good (Virtue). It is this idea that we must ~~have~~ possess so that we may attain the moral perfection. As the idea is only rational & real, in Plato's philosophy, one must forsake all sensual pleasures & live in perfect renunciation of the worldly enjoyments. But strict abstinence of pleasures & severe ascetic life, was too much even for Plato. He was too much Greek in that point! Thus he began to take resort to the means by which one could enjoy the world without in conformity with the theory. That is to say, we must live fashioning the world after the model of the ideal one. That causes the man's longing toward moral perfection, to this that his soul is in former existence, enjoyed the state of perfectness & now it is mingled with material is a very degraded condition. Thus the longing for a higher & more perfectly state of morality loses place. He distinguished three virtues corresponding three

parts of the soul: 1) corresponding to rational soul, there is
 Wisdom 2) corresponding to will & courage, there is fortitude
 3) lastly corresponding to self-preservation, there is sensitivity.
 The harmony of these three virtues, ~~can~~ give rise to a
 fourth one and forms the happy disposition of the
 mind.

4.) Aristotle placed much importance to the formation
 of State. He said that the state is the final aim of
 all existing things though it is of later date. The founder of
 politics, he marked out three constitutions under
 which one can enjoy the most felicitous ^{number} existence,
 & which can produce the most of the good and
 the virtuous; - which is the duty of the state. The
 three good states are:

1. Monarchy in which one able man ^{takes} ~~has~~ all
 administration in hand. The most felicitous form
 of government. The degeneracy of this constitution
 becomes Tyranny in which the unbounded
 power is abused by a single tyrant.

2. Aristocracy in which a few good
 men manage the affairs of the state. This
 may degenerate in Oligarchy in which a few
^{strong} powerful men abuse their power.

3. Politia in which the people ⁱⁿ general
 have hand in public affairs; the form
 of ^{in which} government in which executive power, while
 people get both legislative & jurisdiction power.
 The degeneracy of this form of constitution is
Democracy the worst of all existing governments
 in which caprice & whims of individuals put
 the upper hand of higher principles.

5) Outlines of Stoic ^{practical} philosophy are as follows:
 1) They take the same perception of the ground
 of cognition. The perception produces ideas, (direct) which
 again produce derivative ideas. The system of connected

ideas form a science. But the criterion of these ideas are
 sense, & they must be proved or disproved by means of
 syllogism. All this is only for the sake of practical
 conduct which must rest upon theoretical knowledge.

2) In physics, they combine pure materialism with
 dynamism. Even the human soul is materialistic.
 All is material which is not matter, except space, time,
 thought. A force pervades ~~the~~ all things, and is
 the operative cause of all & moving principle of
 all. Out of this dynamism arises fatalism, so
 important in Stoic ~~philosophy~~ philosophy.

3) As every thing "regulated by force or fate, it is
 foolish to attempt to avoid calamity & disaster.
 We must take accept them with calmness.
 This is the passive side of their morality. As to the
 active ~~negative~~ side; we must abdicate all earthly pleasures
 & taking in only Reason which is the noble faculty
 of man & is purely intellectual.

6) Outline of Plotinus' system is as following: -
 At the back ground of actuality there is a Absolute
 substance which is perfect, unchangeable, transcendental.
 So that this transcendental Being may become active
 in the course of the world, he brings in ~~it~~ an efflux
theory to explain it in a mystical way. Like
~~the~~ fire, this Absolute boils over & emanates things
 in succession.

The first emanation is	νοῦς	immaterial, pure intellect
" second "	ψυχή	Mundane soul still immaterial
" 3 rd "	λογος	Ideas forming the Kosmos of ideas
" 4 th "	στοιχεῖα	Soul of nature very near to the material

Last of all

Matter.

emanation

The matter is nothing, Not-being, in contradistinction
 with ~~the~~ the Absolute. This system is monism in so far as

11
matter & the production of the Absolute. But it becomes
a dualism in the respect that matter is contrasted
in every way to the Absolute.

As the Absolute is transcendental, its rational conception
is impossible. We must induct him in a mystical
way. Leaving all pleasures and fears aside,
we must seek in supernatural illumination in
the annihilation of all senses. This is the
end of all human beings. The theory is evidently
fructured with Oriental philosophy, Jewish
religion.

18/3/92.

Examination on Philosophy

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85

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