

Plato.

G. Charact { Dualism - Idea & material thing
 { Ethical character
 { Doctrine of Ideas, world of Idea

1) Object of phil. from uncertain to certain knowl.

grades of knowl. { (a) perception - sensibility
 { (b) opinion - com. virtue
 { (c) concep. knowl.

longing causes to perfection
 divine perf.

analysis, induction, classification of concep.

2) Idea (doctrine of) { real, unchangeable, the being
 1. { imitated by man a system
 { contrast to individual thing

2. operating force

3. inconsistent: Demiurgos

3) Physic

1. Mundane soul ^{moving principle} operation cause
 of harmony, proportion, ^{meditation}

2. Matter Notbeing

3. Demiurgos - M. soul - 4 elements
 triangles

4. Earth, globe, center, ^{inorganic}

4) Anthro. & psychology

1. { Vegetation
 { anima

2. Soul - ^{non-rosion} $\frac{1}{2}$ "idea" $\frac{1}{2}$ = ? "
 $\frac{1}{2}$ = idea $\frac{1}{2}$ $\frac{1}{2}$ 3.
 30 1000

3. Soul { rational soul
 { courage, virtue
 { sensual ap

Thus persuaded, the queen sent word ^{regarding} about that, to her son and brother who was then with the king. The Duke of Gloucester and some principal nobles of his party also wrote to the king and the queen's friends. They showed such respect to the ^{king} & such amiableness to the latter that

5) Ethics strive after the Idea of the good world re-creation

* but fashion the world after the idea

1. Wisdom - rational soul
2. Fortitude - Will & courage
3. Self-possession - - S. ap
4. Harmony

6) Politics Absolute Aristocracy

1. Governors
2. Military
3. The people

Education

7) Metaph. & Esthetics

Philosophy of Socrates:

necessary to the Elements of fixity in psychic phenomena
 logical significance = logical concepts (not laws of thought)
 objective validity

II The means of obtaining logical concepts:

- 1. Positive: - Induction
- 2. Negative {
 - a. abandoning conjecture
 - b. self-examination
 - c. confessing ignorance

III. This means only applied to Ethics (to make man perfect moral being); -

- 1. to know what is good, the highest good is Virtue
 - 2. Ambiguity {
 - a. Knowledge = wisdom =
 - Virtue? which good in itself?
 - what is useful?
 - b. ~~Knowledge~~ = {
 - Wisdom? (intellectual)
 - happiness (eudaimonistic)
- (Wisdom = to Virtue not a.k.)

IV. This is common point with the

- Sophist {
- 1. His sceptical attitude toward metaphysics & physics
 - 1. antinaturalistic problems
 - 2. Sophistic argument in metaph.
 - 2. His practical tendency
 - Militaristic, too materialistic
 - & External

V. Moral precepts

- 1) Friendship; 2) obedience to the laws of the state
 - 3) Piety
- His ethics is the reflex of his moral personality

The Socratic Schools.

a. Megarian School

Euchides, Stilpo

- Reason
- 1. Conceptual knowledge, the true essence of things. Change + multitude unreality perceived by our senses
 - 2. Good = the Being ∴ Good (= Virtue) & real pleasures to be shunned & renounced (Stilpo)

b) Cynic: ~~Antisthenes~~ Antisthenes, Diogenes

Practical

Reason

- 1. All knowledges are valuable in so far as they are subservient to Virtue (moral improvement)
- 2. renounce sensual pleasure, theoretical knowledge
- 3. Virtue consists in Intelligence + reason or criticism

c) Cyrenaic School: Aristippus,

- pleasure
- I { Hedonism { Good
 { Good
 { neutral }
 - degrees of pleasure (to be present)
 - Freedom of soul (intelligence + wisdom)
 - happiness of pleasure - logical
 - II { in consistency (Hesias)
 - ∴ Absolute resignation -
 - Pessimism

Historical conditions which produced the Sophists:

Perian War

- A Political - I. Complete Establishment of Democracy
 - ↳ Overthrow of authorities and ^{the} undoing of morals ^{individualistic ascendancy}
 - ↳ Pelias, Ecclesia, Ostracism.
 - ↳ rights of the stranger
 - II Physical expansion

B Religious - III: 1. Philosophical Scepticism: -

1. Anaximandros: natural explanation; man is developed out of a fish-like creature.
2. Pythagorean Phi.: establishment of astronomical theory; ^{the earth is a round} quantitative exp. ^{a central fire}
3. Empedocles: ^{Permenides} the globular form of the E. man evolved out of mire.
4. Heraclitus: neither God or man ^{the creator} ^{window} of the world. The sun a mass of fire consumed
5. Empedocles: the sun has a vitriol nature absorbs + reflects light.
6. ^{The} Atomists - mechanical + materialist exp.
7. Anaxagoras: opposition polytheism, ^{voids} eclipses

2. Dramatic poetry

Sophocles, Aeschylus, Euripides

Herodotus: - God mortal enemy, oppressor of human race

New Greek life of which Athens were the centre