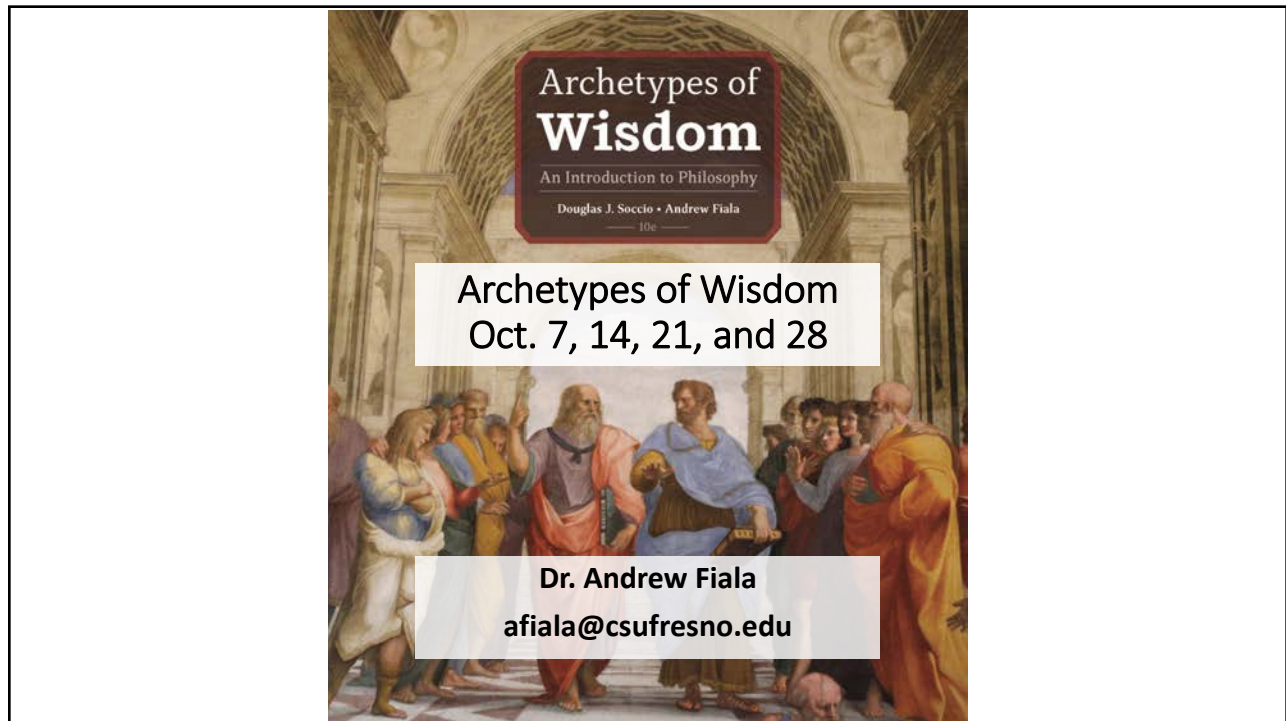




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About the Professor Andrew Fiala, Ph.D.

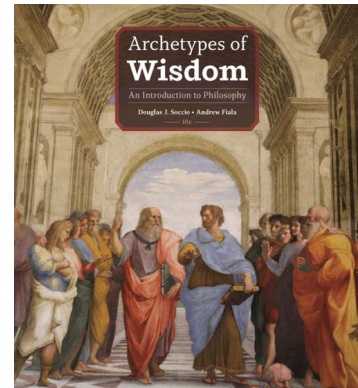
- Professor/Author
- Columnist *Fresno and Sacramento Bee* (??)
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2

Course Plan

- October 7
 - Classical Archetypes
- October 14
 - Stoicism, Medieval, Modern Archetypes
- October 21
 - Existential and Post-Modern Archetypes
- October 28
 - Philosophy as a way of life



3

Part 1: Classical Archetypes

1. Asian Sages: Lao-tzu, Confucius, and Buddha
2. The Presocratic: Sophos
3. The Sophist: Protagoras
4. The Wise Man: Socrates
5. The Philosopher-King: Plato
6. The Naturalist: Aristotle
7. The Stoics: Epictetus and Marcus
8. The Scholar: Thomas Aquinas

Part 2: Modern Archetypes

9. The Rationalist: Descartes

10. The Skeptic: Hume

11. The Formalist: Kant

12. The Utilitarian: Mill

13. The Materialist: Marx

Part 3: Existential and Postmodern Archetypes

14. The Existentialist: Kierkegaard

15. The Pragmatist: James

16. The Anti-Philosopher: Nietzsche

17. The Interpreters: Wittgenstein and Heidegger

18. Philosophy as a Way of Life

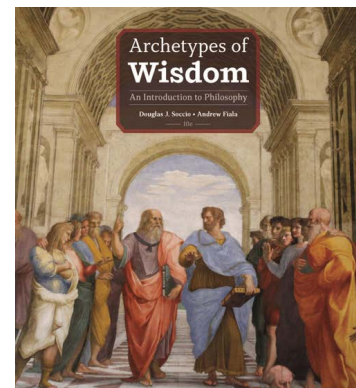
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Areas of Philosophy

- Metaphysics
- Epistemology
- Ethics
- Social and Political Philosophy
- ALSO: logic, aesthetics, ontology...



6

Wisdom

- A fundamental understanding of reality as it relates to living a good life; reasonable and practical, focusing on the true circumstances and character of each individual; good judgment about complex situations involving reflection, insight, and a plausible conception of the human condition.

- Who do you know that is wise?
- Describe their wisdom?
- How do you know what wisdom is—or that they are really wise?

7

Archetypes and Stereotypes

→ Simplify, Generalize, and Provoke

- **Archetype:** A representative conception of a certain type of person
 - Vs. Jung, universal ideas shared in the collective unconscious
- *In its more traditional sense, an archetype represents our conception of the essence of a certain kind of person. An archetype is a fundamental, original model of some type.*
- **Philosophical archetype:** A philosopher who represents an original or influential point of view...
- *A stereotype is a simplistic distortion of a type of person. An archetype, by contrast, is a powerful representation of a fundamental response to universal experiences. Archetypes exemplify essential ways of coping with the universal aspects of life.*

8

Words of Wisdom “Surely, Life Is Not Merely a Job”

Why do we go through the struggle to be educated? Is it merely in order to pass some examinations and get a job? Or is it the function of education to prepare us while we are young to understand the whole process of life? Having a job and earning one's livelihood is necessary—but is that all? Are we being educated only for that? Surely, life is not merely a job, an occupation; life is wide and profound, it is a great mystery, a vast realm in which we function as human beings. If

we merely prepare ourselves to earn a livelihood, we shall miss the whole point of life; and to understand life is much more important than merely to prepare for examinations and become very proficient in mathematics, physics, or what you will.

Jiddu Krishnamurti, from “The Function of Education” quoted in Daniel Kolak and Raymond Martin, *The Experience of Philosophy* (Belmont, Calif.: Wadsworth, 1990), pp. 20–21.



Alain Locke
1885-1954

The reading of philosophy in historical perspective can become an entertaining and enlightening tour of the progressive development of our basic values and ideas.

—Alain Locke



Jiddu Krishnamurti
1895-1986

9

Part 1: Classical Archetypes

1. Asian Sages: Lao-tzu, Confucius, and Buddha
2. (The Presocratic: Sophos)
3. (The Sophist: Protagoras)
4. The Wise Man: Socrates
5. The Philosopher-King: Plato
6. The Naturalist: Aristotle
7. The Stoics: Epictetus and Marcus
8. The Scholar: Thomas Aquinas

Part 1 Classical Archetypes



The unexamined life is not worth living.

— Socrates

10

Classical Archetypes

1. Lao-tzu: Wander
2. Confucius: Build
3. Buddha: Overcome
4. Socrates: Wonder
5. Plato: Ascend
6. Aristotle: Delve



11



12

Homer: Mythological Worldview

- These early myths offered primitive explanations of natural phenomena, human history, and the gods. They provided standards of conduct, morality, social obligations, education, art, religious practices, and so on.
- The most important mythical view of life was expressed in the *Iliad* and the *Odyssey*, two epic poems attributed to the ancient Greek poet Homer (c. eighth century BCE).
- For the Greeks of Homer's era, everything happened through some kind of divine agency.
- The ancient Greek gods were typically understood *anthropomorphically*: they were seen as exaggerated human beings, who were bigger, stronger, and faster than us—but not necessarily wiser or more virtuous.



Ingres, "Zeus and Thetis" (1831)

Grey-eyed Athena sent them a favorable breeze, a fresh wind, singing over the wine-dark sea.

— Homer

13

Homer: Mythological Worldview

Philosophers Responded to The Mythological Worldview by Asking:

- Is there a difference between the way things appear and the way they really are—or is this all there is?
- Are there unseen causes of events?
- Does life and the cosmos have a meaning, purpose, or direction?
- Should the gods (or humans) behave better?



Ingres, "Zeus and Thetis" (1831)

14

From Myth to “Science”: *cosmos* (world order) and *physis* (nature)

- Mythology was not sheer fantasy; it was the product of a desire to find explanations. Science grew out of this search for explanations, and philosophy grew out of attempts to provide rational justification for these early prescientific explanations.
 - Philosophers challenged the mythological worldview by asking for rational explanations of questions that mythology could not adequately answer:
 - “What causes earthquakes?” “Where do islands come from?” “Why doesn’t the earth fall out of the sky like an apple from a tree?” “What holds it up? And what holds that up?” “Why don’t the stars fall out of the sky?” Or, more subtly yet, “How come if I eat fish and grain, I don’t look like a fish or stalk of wheat? How does ‘fish stuff’ become fingernail ‘stuff’?” “Where does the stone go that is worn away by the waterfall? I cannot see it being chipped away. What is this invisible ‘stuff’ that ‘goes away’?” And, again: “Where did ‘stuff’ come from? Where does it go?”
- Are there reasonable answers to these kinds of questions?
 - What method should we employ?
 - Is the universe a “cosmos”—or a chaotic mess?

15

The “Axial” Change of the Fifth Century BCE

- *Around the fifth century, an element of specialization emerged throughout the ancient world. Actually, the word division is probably more accurate than specialization because philosophers began to distinguish between nature (physis) and convention (nomos) rather than to specialize along narrower lines.*
- *The terms norm, normative, and normal derive from the Greek root nomos. In the West, humanistic philosophers known as Sophists turned away from the study of nature and toward the study of “man.” In Asia, something similar happened, as humanistic sages turned away from the study of gods and spirits and toward the study of “man” and nature.*

Asian Sages

Lao-Tzu (d. 575 BCE)
 Buddha (560-480 BCE)
 Confucius (551-479 BCE)

Greek Philosophers

Thales (d. 545 BCE)
 Socrates (470-399 BCE)
 Plato (427-348 BCE)
 Aristotle (384-322 BCE)

16

- Taoism
 - The mysterious “Tao”
 - Letting Go and Going with the flow
- Confucianism
 - Virtue and Duty
 - Propriety, Humanity, and Ritual
- Buddhism
 - Life is suffering
 - The cause of suffering is craving and attachment
 - The path to overcome suffering is to overcome to desire

1

The Asian
Sages: Lao-tzu,
Confucius, and
Buddha



17

Chapter 2: Asian Sages

- **Sage:** an archetypal figure who combines spiritual inspiration with a love of wisdom. Sages understand and teach the requirements of the good life. Sages tend to be humanists who believe that human intelligence and effort are capable of improving conditions in the here and now.
- Only those who actively work to achieve awareness deserve the title “sage”—and then only if they act on and live by what they have discovered to be true for themselves. No teachings, no scriptures, no theories take the place of experience. When we see clearly, we do not need teachers, scriptures, theories—or external, god-like saviors. When we do not see clearly—for ourselves—nothing else matters.

humanism

The name given to any philosophy that emphasizes human welfare and dignity; the belief that human intelligence and effort are capable of improving conditions in the here and now.

The Great Man reaches complete understanding of the main issues; the Small Man reaches complete understanding of the minute details.

— Confucius

The Great Man is always at ease; the Small Man is always on edge.

— Confucius

To be born when you will be born, that's good fortune. To die when you will die, that's good fortune. To be born and yet not to cherish life, that's opposing heaven. Not to want to die when it's time to die, that's opposing heaven.

— Lie Zi

The sage is neither elated by prosperity nor depressed by adversity. His endeavor always is to rely on himself and to seek his whole satisfaction within himself.

— Seneca

18

Asian Sages: The Three Vinegar Tasters

- In ancient Chinese cosmology, everything was influenced by the harmonious working together of Heaven and Earth following the Tao, literally “way” or “path.” Tao, which cannot be precisely defined, is translated as the source or principle of all existence, the way or path of the universe or moral law. Heaven and Earth constitute a single reality perpetually balancing between two opposing, but not separable, forces: yin (Earth, passive element) is weak, negative, dark, and destructive; yang (Heaven, active element) is strong, positive, light, and constructive.
- The three Asian traditions of Taoism, Confucianism, and Buddhism are sometimes thought to represent three interrelated approaches to living well. This idea is symbolized in the allegory of the three Vinegar Tasters.
- Lao-tzu sees things as “sweet” and suggests going with the flow.
- Confucius sees things as sour and in need of correction.
- And the Buddha sees things as bitter and full of suffering, with compassion as the solution.



19

Which is wisest/best?

- (1) Asceticism; (2) Moral Cultivation;
(3) Going with the flow; (4) Compassion

I once went a day without food and all night without sleep to enable me to think. I found no advantage in it; it's best to study.

— Confucius

All humanity is sick. I come therefore to you as a physician who has diagnosed this universal disease and is prepared to cure it.

— Buddha

Stepping into the public hall [His Reverence] said: “The knowledge of many things cannot compare to giving up the search. The sage is one who puts himself outside the range of objectivity. There are not different kinds of mind, and there is no doctrine which can be taught.”

As there was no more to be said, everybody went away.⁷⁴

To be born when you will be born, that's good fortune. To die when you will die, that's good fortune. To be born and yet not to cherish life, that's opposing heaven. Not to want to die when it's time to die, that's opposing heaven.

— Lie Zi



20

“The Way of the Sage”

Marcus Borg, *Jesus: Life Teaching, and Relevance*, 2009)

- Jesus was a sage, a teacher of wisdom. Regularly addressed as “teacher” during his lifetime by followers, opponents, and interested inquirers alike, he has been hailed by subsequent generations of Christians as more than a teacher, as indeed he was. Nevertheless, he was not less than a teacher. But what was he a teacher of? Some have thought that he was primarily a teacher of beliefs; or, more precisely, of what was to be believed to be saved, providing “correct information” in the form of divine revelation about God and Jesus’ own role in salvation. Others have stressed that he was a teacher of a new moral ethic, whether understood as a new moral code consisting of highly specific commands, or as a set of more generalized ideals such as love and justice or the “golden rule” or the “brotherhood of man.” But Jesus was not primarily a teacher of either correct beliefs or right morals. Rather, he was a teacher of a way or path, specifically a way of transformation. His teaching involved a radical criticism of the conventional wisdom that lay at the core of the first-century Jewish social world. As teacher of a way and critic of conventional wisdom, he was similar to other great sages who proclaimed a way or path sharply in tension with the culture of their time. Their number outside of Israel included Lao-tzu in sixth-century BCE. China and the Buddha in fifth-century BCE. India. Within Israel, Moses was the great sage without equal, calling his followers out of Egypt, the culture in which they lived, to a radically different way.



Marcus Borg

21

Who or what is a sage?

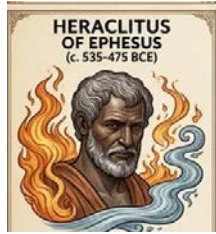
- Who you think of as a sage and why?
- Can sages be ranked? Are there better/wiser sages?
- Was Jesus a sage—or something else?
- Can you understand sage-hood if you are not yourself a sage?

22



2

The Presocratic Sophos



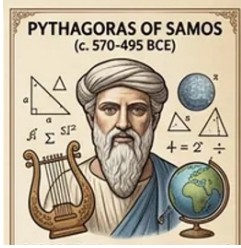
HERACLITUS OF EPHEBUS
(c. 535-475 BCE)

sophos
Sage or wise man;
term applied to the first
philosophers; from the
Greek word for "wise."

cosmos
Greek term for "ordered
whole"; first used by the
Pythagoreans to charac-
terize the universe as an
ordered whole consist-
ing of harmonies of con-
trasting elements.

Men have talked about the world
without paying attention to the
world or to their own minds, as
if they were asleep or absent-
minded.

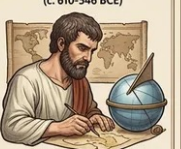
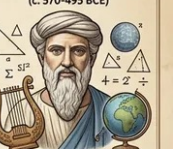
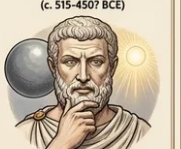
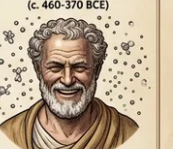
—Heraclitus



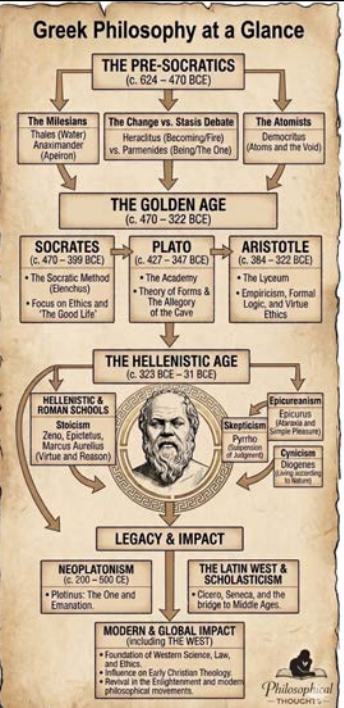
PYTHAGORAS OF SAMOS
(c. 570-495 BCE)

23

PIONEERS OF WESTERN THOUGHT

THALES OF MILETUS (c. 624-545 BCE)  BIOGRAPHY: Known as the first philosopher. Measured pyramids. CORE CONCEPTS: - All things come from Water. - Material Monism. KEY CONTRIBUTIONS: - Foundational move from myth to rational explanation (naturalism). - Seeking unified principles.	ANAXIMANDER OF MILETUS (c. 610-546 BCE)  BIOGRAPHY: Student of Thales. Drew first world map. CORE CONCEPTS: - The <i>Apèiron</i> (the Boundless/Infinite) is the first principle. - Dynamic balance. KEY CONTRIBUTIONS: Developed the idea of an abstract and eternal source. Early cosmological and evolutionary thoughts.	ANAXIMENES OF MILETUS (c. 585-528 BCE)  BIOGRAPHY: Last of Milesian School. Observed natural phenomena. CORE CONCEPTS: - Air is the fundamental substance (<i>Arche</i>). Changes through condensation and rarefaction. KEY CONTRIBUTIONS: - Explaining change quantitatively. - Simplifying and developing Milesian naturalism.	PYTHAGORAS OF SAMOS (c. 570-495 BCE)  BIOGRAPHY: Founded religious-phil. school in Croton. Travelled extensively. CORE CONCEPTS: - All things are Number. Mathematics as key to reality. Metempsychosis (reincarnation). Harmony. KEY CONTRIBUTIONS: - Introduction of quantitative logic. - Influential "school" structure. - Connection of math and music.
HERACLITUS OF EPHEBUS (c. 535-475 BCE)  BIOGRAPHY: Aristocratic thinker. Emphasized change. CORE CONCEPTS: - Constant change or <i>Flux</i>. - The ultimate element is Fire. - Logos (Reason) rules all. - Unity of Opposites. KEY CONTRIBUTIONS: - Study of underlying reason and dynamic nature of reality. - Dialectical thinking.	PARMENIDES OF ELEA (c. 515-450? BCE)  BIOGRAPHY: Key figure of the Eleatic School. Focus on logic. CORE CONCEPTS: - Reality is One, eternal, and unchanging <i>Being</i>. - Change is an illusion of the senses. - Use of pure reason. KEY CONTRIBUTIONS: - Founding ontological inquiry (nature of being). - Critiques sensory experience. - Early logical argumentation.	EMPEDOCLES OF ACRAGAS (c. 490-430 BCE)  BIOGRAPHY: A pluralist philosopher, poet, physician. Claimed divinity. CORE CONCEPTS: - Four irreducible roots (elements). - Changes caused by forces of Love and Strife. - Cyclic cosmos. KEY CONTRIBUTIONS: - Development of the concept of multiple elements. Attempt to reconcile monism and change. - Physical forces.	DEMOCRITUS OF ABDERA (c. 460-370 BCE)  BIOGRAPHY: Travelled widely. Highly systematic thinker. CORE CONCEPTS: - Reality consists of indivisible Atoms and the Void. - Changes are re-arrangements. - Determinism. KEY CONTRIBUTIONS: - Founding of Atomic Theory. - A completely materialistic and naturalistic worldview. - Distinctions in perception.

Greek Philosophy at a Glance



THE PRE-SOCRATICS
(c. 624 – 470 BCE)

- The Milesians: Thales (Water), Anaximander (Apeiron)
- The Change vs. Stasis Debate: Heraclitus (Becoming/Fire) vs. Parmenides (Being/The One)
- The Atomists: Democritus (Atoms and the Void)

THE GOLDEN AGE
(c. 470 – 322 BCE)

- SOCRATES** (c. 470 – 399 BCE): The Socratic Method (Elenchus), Focus on Ethics and "The Good Life"
- PLATO** (c. 427 – 347 BCE): The Academy, Theory of Forms & The Allegory of the Cave
- ARISTOTLE** (c. 384 – 322 BCE): The Lyceum, Empiricism, Formal Logic, and Virtue Ethics

THE HELLENISTIC AGE
(c. 323 BCE – 31 BCE)

- HELLENISTIC & ROMAN SCHOOLS:** Stoicism (Zeno, Epictetus, Marcus Aurelius (Virtue and Reason)), Skepticism (Pyrrho (Skepticism of Judgement)), Epicureanism (Epicurus (Pleasure and Simple Pleasures)), Cynicism (Diogenes (Living according to Nature))

LEGACY & IMPACT

- NEOPLATONISM** (c. 200 – 500 CE): Plotinus: The One and Emanation
- THE LATIN WEST & SCHOLASTICISM:** Cicero, Seneca, and the bridge to Middle Ages
- MODERN & GLOBAL IMPACT (including THE WEST):** Foundation of Western Science, Law, and Ethics; Influence on Early Christian Theology; Revival in the Enlightenment and modern philosophical movements

24

The Archē

- The Presocratic sophoi were interested in figuring out what the fundamental basis of reality was, hoping to explain things in terms of that basic archē. Some said water was the fundamental thing. Others said it was fire or air. Some suggested it was reason or mind. And others suggested that the world was made up of indivisible atoms moving about in empty space.
- If we could figure out what things are made of and where they come from, we would gain knowledge of reality and maybe even improve our ability to use and manipulate nature for our own purposes. But the ancient sophoi were interested in more than this knowledge. They wanted to understand where things came from and why so they might discover wisdom and learn to live well.



25

To the Pythagoreans, the “principle of number” accounted for everything. Number was a real thing. Somehow, numbers existed in space, not just as mental constructs. *One*, for instance, was a point, *two* a line, *three* a surface, *four* a solid, and so forth. The earth, being a solid, was associated with the cube; fire was associated with the pyramid, air the octahedron, and water the icosahedron. From this perspective, all things “follow rules” and are “ordered.”

According to Pythagorean doctrine, the entire universe is an ordered whole consisting of harmonies of contrasting elements. The Greek for “ordered whole” is *cosmos*. The Pythagoreans were the first philosophers to use the term *cosmos* to refer to the universe in this way. In contrast to the nearly mystical quality of the Heraclitean *Logos*, the Pythagorean cosmos is accessible to arithmetic, geometry, and rationality on a far greater scale. Rationality and truth are both functions of number.

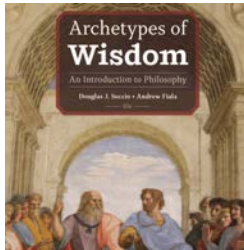
The “celestial music of the spheres” is the hauntingly beautiful phrase the Pythagoreans coined to describe the sound of the heavens as they rotate according to cosmic number and harmony. One point of view held that because we have been exposed to the music of the spheres from birth, we do not hear it. Other Pythagoreans thought that the music of the spheres was beyond the range of human hearing.



PYTHAGORAS

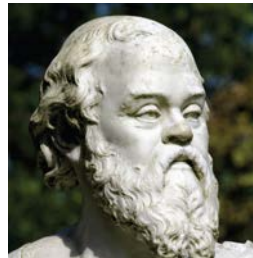
1. Is there a “music of the spheres” that reflects the universe a “cosmos”?
2. How important is number, harmony, and rationality to understanding the cosmos?

26



But I shall be asked,
Why do people
delight in continually
conversing with you? I
have told you already,
Athenians, the whole
truth about this matter:
they like to hear the
cross-examination
of the pretenders
to wisdom; there is
amusement in it.

— Socrates



I do not suppose that I know.

— Socrates

I found that the men
in most repute were all
but the most foolish;
and that others less
esteemed were really
wiser and better.

— Socrates

Chapter 4 The Wise Man: Socrates

If I had engaged in
politics, I should have
perished long ago... for
the truth is, that no
man who goes to war
with you or any other
multitude, honestly
striving against the
many lawless and
unrighteous deeds
which are done in a
state, will save his life;
he who will fight for the
right, if he would live
even for a brief space,
must have a private
station and not a public
one.

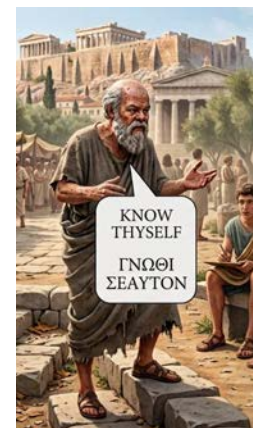
— Socrates

27

Human wisdom... is not wise??

- *Some of you may think that I am joking, I declare that I will tell you the entire truth. Men of Athens, this reputation of mine has come of a certain sort of wisdom which I possess.*
- *If you ask me what kind of wisdom, I reply, wisdom such as may perhaps be attained by man, for to that extent I am inclined to believe that I am wise; whereas the persons to whom I was speaking have a superhuman wisdom, which I may fail to describe, because I have it not myself; and he who says I have, speaks falsely, and is taking away my character.*

- Plato, *Apology*



Is Socrates really wise?

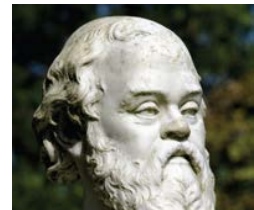
28

Socrates as teacher (not savior)

- Kierkegaard distinguished between a teacher and a savior.
- A savior is a divine being who brings something to us from outside, and without whom we cannot be saved. As a Christian, Kierkegaard views Christ as a savior.
- But Socrates, on Kierkegaard's account is not a savior. Rather, he was a thinker and a human being.
- Of course, Socrates was exemplary. Kierkegaard praises Socrates, "Rare integrity, deceiving no one, not even one who would deem it his highest happiness to be deceived." On this account, Socrates never promised his students any wisdom other than human wisdom, and his human wisdom consisted of the negative claim that no human being really is wise.

29

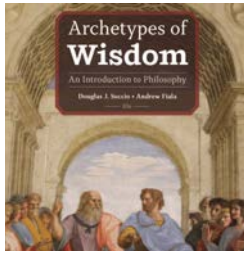
Socrates as teacher (not savior)



Philosophical Query

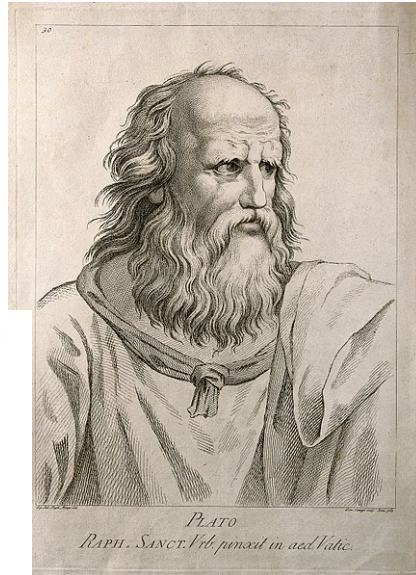
Who do you think of as a paradigmatic individual, or teacher? Is there a difference between a savior and a teacher—and how can we tell the difference? Do you think that contemporary America, with its present encouragement of personal liberty and diversity combined with suspicion of authority can produce archetypal philosophers, or paradigmatic teachers? Or must each community or ethnic group have its own human paradigms? What qualities do you think a contemporary American sophos must possess? And how can wisdom be taught in a world like ours?

30



The feeling of wonder is the touchstone of the philosopher, and all philosophy has its origins in wonder.

— Plato



Chapter 5 The Philosopher-King: Plato

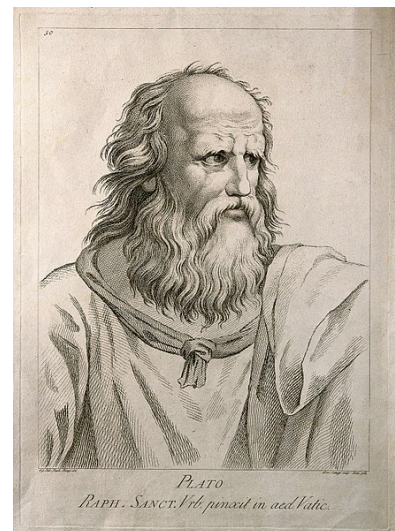
Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy ... cities will never have rest from their evils ... nor the human race ... and then only will our State ... behold the light of day.

— Plato

31

Plato Themes

- Critique of Democracy
- Disillusionment:
 - With the Elites and with the Mob
 - (and with the Sophists)
- The Philosopher-King vs. The Tyrant
- People lack wisdom, virtue, and self-restraint
- Platonic “Idealism”
 - → knowledge of the forms
 - → The Form of the Good
 - → The Cave Allegory... “Enlightenment” (→ the sun)
- The Great Analogy: Justice as harmony of the parts



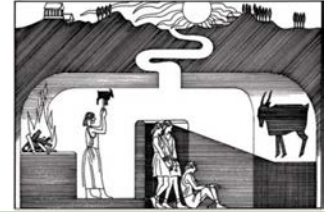
32

Plato's Allegory of the Cave in *Republic*

And if he ... were reluctantly dragged out of his cave and up a steep and rugged ascent, and held fast until he is in the sunlight, wouldn't he be pained and irritated? When he looked toward the light his eyes would be dazzled, and at first he would not be able to see anything at all of the things he is now told are real. ... He would need to grow accustomed to the sight of the upper world. At first he would see shadows best, next the reflections of men and other objects in the water, and then the objects themselves. Then he would gaze upon the light of the moon and the stars and the spangled heaven. And for a time would he not see the sky and the stars at night better than the sun itself or the sunlight of day?

Certainly.

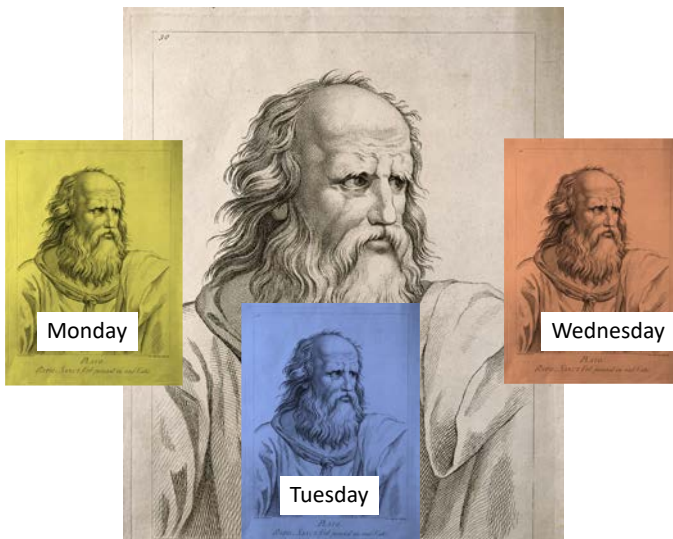
Finally, he would be able to see the sun, and not mere reflections of it in the water, but the sun in its own proper place, and he would contemplate it as it is.



- Why use an allegory to speak of ontological and epistemological issues?
- Is this allegory “true”?
- What does it tell us about allegories and about wisdom & philosophy?

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Idea/Form = The Unity behind, beyond, or above
Appearances = Multiplicity & Division

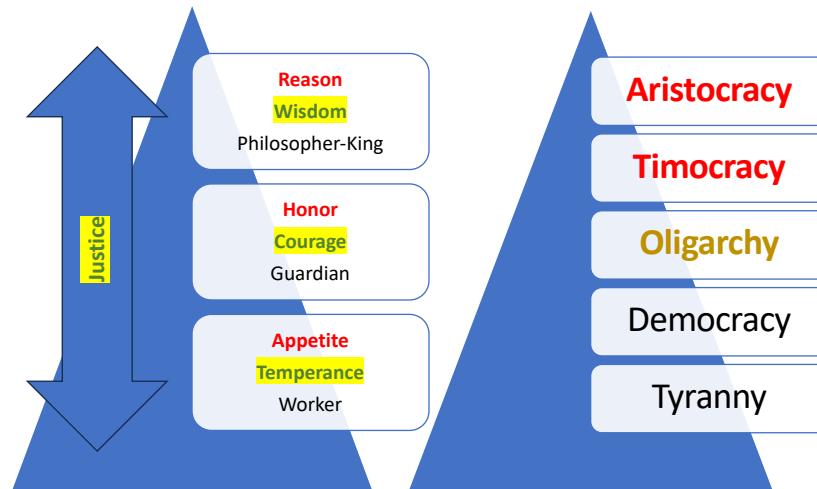


Beauty itself and good itself and all the things that we thereby set down as many... we set down according to a single form of each, believing that there is but one, and call it “the being” of each.

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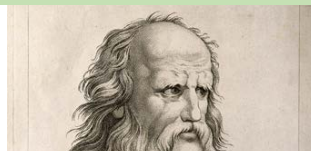
The Great Analogy of Plato's *Republic*

→ Parts of the Soul (Forms of Government) (and cardinal virtues)



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- What does reason teach us about how to organize our souls and society?
- Is there a true vision of the soul/society available to us?
- Why are there so many bad people, and bad governments?



Philosophical Query

Is democracy the best form of government, or the worst? Are you worried about the possible rise of the tyrant out of democracy, as predicted by Plato? If so, what is the solution? Plato's proposed solution is the philosopher-king. But is that a useful idea for us today?

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Chapter 6

The Naturalist: Aristotle

In all things of nature there is something of the marvelous.
— Aristotle

The wise man (Sophos) is the happiest of men and most beloved by the gods.
— Aristotle

It is possible to fail in many ways... while to succeed is possible only in one way (for which reason also one is easy and the other difficult—to miss the mark easy, to hit it difficult).
— Aristotle

sophrosyne
Wisdom as moderation; hitting the mark; quality of finding the mean between excess and deficiency.

naturalism
The belief that reality consists of the natural world; denial of the existence of a separate supernatural order of reality; belief that nature follows orderly, discoverable laws.

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Bringing Philosophy “down to earth”

- Socrates often only asked questions, without providing the answers; and Plato often spoke in metaphors and allegories (such as the allegory of the cave) that sometimes seemed like flights of the imagination.
- Aristotle was, in a sense, more down to earth. He wanted systematic answers to philosophical questions. He believed there was a natural development of the psyche or soul; and he thought that there was an inner essence or goal that helped explain that development.
- In Aristotle’s view, human beings share a common nature that makes it possible to identify the general outline of a good life.

1. Is a systematic approach to wisdom necessary, important, good—and possible?
2. Is the world (self/society) a *cosmos*, a rational system, that can be known or understood?
3. Is Aristotle’s systematic approach better than Socrates (or other archetypes we’ve studied)?

DEBATE: ‘The world is a rational system that is knowable by philosophy.’

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Entelechy: inner potential waiting to be actualized

Hylomorphism: Form in Matter – Things are “formed matter”

Prime (unformed) matter; and the prime (unmoved) mover

- Four elements, plus “the ether”
- Potentiality waiting to be “enformed” according to some *telos*
- Behind these is unformed or “prime matter”
- Put in motion by a “prime mover”

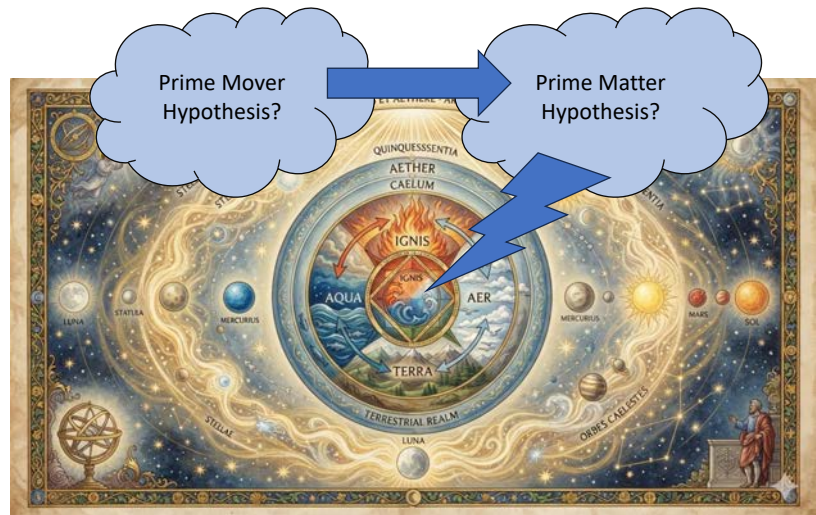


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Philosopher is happiest and ‘dearest to the gods’

- *He who exercises his reason and cultivates it seems to be both in the best state of mind and most dear to the gods. For if the gods have any care for human affairs, as they are thought to have, it would be reasonable both that they should delight in that which was best and most akin to them (i.e. reason) and that they should reward those who love and honour this most, as caring for the things that are dear to them and acting both rightly and nobly. And that all these attributes belong most of all to the philosopher is manifest. He, therefore, is the dearest to the gods. And he who is that will presumably be also the happiest; so that in this way too the philosopher will more than any other be happy.*

- Aristotle, *Nicomachean Ethics*, Book X



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Conclusion/Summary

- Asian Sages: Letting Go, Doing your Duty, Developing Compassion
- Presocratic Sophoi: Seeking the arché beyond myth
- Socrates: Pursuit of human wisdom through modest dialogue
- Plato: Seeking wisdom in ideal world beyond the cave
- Aristotle: Naturalism in pursuit of wisdom

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