

Article: Nietzsche's Overcoming of Humanism - Kuldasi

Post by "Cassius" of September 14, 2021 at 11:27 AM

I don't think there's anything unique or novel in this summary of Plato's position, but it strikes me as accurate and a very good summary to keep in mind as we think about Epicurus' viewpoint, and how it is a direct response to and attack on this perspective:

In his theory of the Forms, Plato posits eternal, perfect and unchangeable Forms which are located in a 'true world' outside and beyond 'this world', which is said to consist of appearances, i.e., mere copies of the Forms, which alone possess the quality of 'true being'. The Forms represent perfection, in contradistinction to the fundamental deficiency of appearances, and, consisting of these appearances, this

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world is conceived to be deficient in itself. In other words, perceived existence is marked by its ontological inferiority with respect to the absolute superiority of the realm of the Forms. Being perfect, eternal, and unchangeable, Forms are exempt from becoming, for they remain outside temporality and materiality that pertain to appearances. Conceived in these terms, the Forms accrue all meaning and value to themselves, constituting a solid centre in this regard. As a result, appearances are evaluated as relatively meaningless, for they cannot have any meaning in themselves since they come into being and, after an interval, cease to be. They are also regarded as valueless, because they are essentially only bad copies of what *truly* is. In short, from such a perspective, 'this' world irretrievably remains devoid of meaning and value.