

Episode One Hundred Fifteen - Letter to Herodotus 04 - Atoms, Void, and Basic Epistemology Issues

Post by “Cassius” of March 27, 2022 at 7:41 PM

To elaborate more on what we need, we have layers and layers of commentary like this one from the [Internet Encyclopaedia of Philosophy](#):

Quote

The latter point holds especially for the objects of philosophical knowledge that Plato later on in the dialogue (103e) refers to as “Forms.” Here Forms are mentioned for what is perhaps the first time in Plato’s dialogues: the Just itself, the Beautiful, and the Good; Bigness, Health, and Strength; and “in a word, the reality of all other things, that which each of them essentially is” (65d). They are best approached not by sense perception but by pure thought alone. These entities are granted again without argument by Simmias and Cebes, and are discussed in more detail later. .

All told, then, the body is a constant impediment to philosophers in their search for truth: “It fills us with wants, desires, fears, all sorts of illusions and much nonsense, so that, as it is said, in truth and in fact no thought of any kind ever comes to us from the body” (66c). To have pure knowledge, therefore, philosophers must escape from the influence of the body as much as is possible in this life. Philosophy itself is, in fact, a kind of “training for dying” (67e), a purification of the philosopher’s soul from its bodily attachment.

But unless we can marshal and command reliable and convincing quotes in our discussions, our arguments will seem less than convincing.

We need a series of quotes that are so clear as to the differences between Epicurus and Plato (and to pin down the others too is desirable) that the issue is beyond dispute and absolutely clear even to the newer student.