

# Parmenides Lehrgedicht

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mit einem anhang ber griechische thurn und schl sser

dialogue by plato english and greek texts

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plato studied under socrates and was aristotle's teacher together these three greeks developed the basis of philosophical thinking for the entire western world plato was also a writer mathematician and founder of the academy in athens which was the first university in europe the parmenides is one of plato's more difficult works interpretations have ranged from an introduction to platonic metaphysics to seeing the work as a series of tricks encompassing one large joke parmenides is the account of talks between two philosophers with socrates zeno read his treatise which defended parmenidean against those partisans of plurality who believed that parmenides's opinion that there is a one gives rise to intolerable absurdities and contradictions topics included in this dialogue include sameness being difference and unity parmenides has been studied and debated by many leaning scholars with no real consensus

this is an english translation of one of the more challenging and enigmatic of plato's dialogues between socrates and parmenides and zeno of elea that begins with zeno defending his treatise of parmenidean monism against those partisans of plurality focus philosophical library translations are close to and are non interpretative of the original text with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by plato's immediate audience

of all plato's dialogues the parmenides is notoriously the most difficult to interpret scholars of all periods have disagreed about its aims and subject matter the interpretations have ranged from reading the dialogue as an introduction to the whole of platonic metaphysics to seeing it as a collection of sophisticated tricks or even as an elaborate joke this work presents an illuminating new translation of the dialogue together with an extensive introduction and running commentary giving a unified explanation of the parmenides and integrating it firmly within the context of plato's metaphysics and methodology scolnicov shows that in the parmenides plato addresses the most serious challenge to his own philosophy the monism of parmenides and the eleatics in addition to providing a serious rebuttal to parmenides plato here re formulates his own theory of forms and participation arguments that are central to the whole of platonic thought and provides these concepts with a rigorous logical and philosophical foundation in scolnicov's analysis the parmenides emerges as an extension of ideas from plato's middle dialogues and as an opening to the later dialogues scolnicov's analysis is crisp and lucid offering a persuasive approach to a complicated dialogue this translation follows the greek closely and the commentary affords the greekless reader a clear understanding of how scolnicov's interpretation emerges from the text this volume will provide a valuable introduction and framework for understanding a dialogue that continues to generate lively discussion today

this is widely considered to be one of the more if not the most challenging and enigmatic of plato's dialogues

the awe with which plato regarded the character of the great parmenides has extended to the dialogue which he calls by his name none of the writings of plato have been more copiously illustrated both in ancient and modern times and in none of them have the interpreters been more at variance with one another nor is this surprising for the parmenides is more fragmentary and isolated than any other dialogue and the design of the writer is not expressly stated the date is uncertain the relation to the other writings of plato is also uncertain the connexion between

the two parts is at first sight extremely obscure and in the latter of the two we are left in doubt as to whether plato is speaking his own sentiments by the lips of parmenides and overthrowing him out of his own mouth or whether he is propounding consequences which would have been admitted by zeno and parmenides themselves aeterna press

platonik diyalektiğin o en ünlü başyapıtı ve antik diyalektiğin bu hiç kuşkusuz en büyük sanat yapıtı bunlar hegel in platon un parmenides ini tanımlayan sözleridir ve felsefe tarihinde kayıtlı en büyük entellektüel karşılaşmalardan birini belki de en çarpıcı olanı sunan bu başyapıtta diyalektiği konuşan konuşmacılar parmenides zenon ve genç sokrates tir diyalektik salt öznel olarak insan düşüncesine sınırlı olarak alınabilir ve eleatikler onu böyle öznel olarak aldılar ama diyalektik platon un yaptığı gibi nesnel olarak da alınabilir o zaman yine yapıtın özeysel temalarından biri olan İdealar ya da biçimler yalnızca varlığa ilgisiz insan düşünceleri olmaya son verirler ve nesnel İdealar olarak bütün bir doğal ve tinsel olgusallığın biçimini belirlerler ve İdealar öznel de oldukları için aslında homo sapiensin en özsel doğası onun gerçek karakteri oldukları için insan gerçeği bilebilir İnsandaki güzellik İdeası ya da saltık güzellik türe ve bilgi ideaları ya da saltık türe ve saltık bilgi ve başka İdealar tümü de nesnel karşı eşleri ile bir ve aynıdırlar o zaman insanın bilgisizlik doxa durumu yalnızca geçici bir durumdur yalnızca onu gerçek varoluşunun biçimine götüren zamansal bir oluş sürecidir düşüncenin olduğu gibi nesnel realitenin de ruhu olan diyalektiği bilimden felsefeden genel olarak bilmeyi isteyen düşünceden soyutlamak onu dikkate almamak ve uygulamamak kendi en özsel doğasının bilinçsizi olarak kalmayı kabul etmektir doxa böyle bilincin biçimidir ve orada içerik bilgi değil ama tahmin gerçeklik değil ama olasılık inanç değil ama kuşkudur bir bilinç ki fenomenaldır ve bu tek yanlı öznelliği ile salt kendi içindedir parmenides ve zenon felsefe tarihinde ön sokratikler arasında ilk kez su hava ateş vb gibi tasarımları değil ama kavramın kendisini varlığı ilke ya da arke olarak kabul eden düşünürlerdir onları diyalektiği kavramaya götüren olgu kavramı arılığı içinde almış olmalarıdır çünkü mantıksal olan kavramdır onlardan önceki düşünürlerin arke olarak gördükleri su hava ateş vb gibi tasarımlar değil ama eleatikler diyalektiği nesnel olarak görmeyi kabul edemediler ve onu salt özneye sınırlandırdılar düşünce gerçekten özgür olduğu zaman bilimsel kavramı arılığı içinde kavradığı ve kendini mantıksal zorunluğa bıraktığı zaman salt analitik momente kısıtlı olamayacağını analitiğin kendinde diyalektik olduğunu görür belirlenim ilkin ya da görünüşte analitik olmasına karşın onu olumsuzlamaktan başka bir anlamı ve işlevi olmayan karşıtı tarafından belirlenir ve böylece onunla bir olmak zorundadır eleatikler saltık olarak analitik düşünürler sözcüğün en gerçek anlamında monistler idiler ama analitiğin kendisinde yatan diyalektiği kavramalarında felsefe tarihinin gerçek başlangıcını yaptılar ve bilimsel düşüncenin nasıl düşüneceğini insanın harika olmak zorunda olduğunu gösterdiler

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