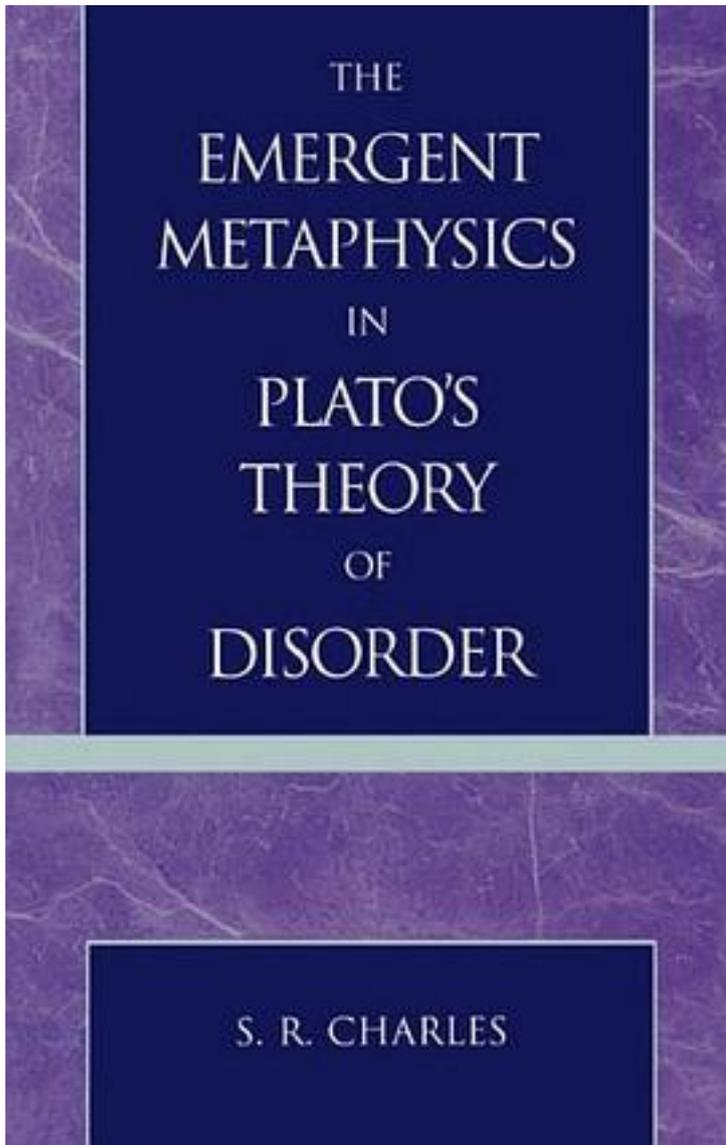


The Emergent Metaphysics in Plato's Theory of Disorder



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The Emergent Metaphysics in Plato's Theory of Disorder presents for the first time Plato's theory of disorder as it pertains to his understanding of powerful causal forces at work within and outwith the cosmos and the soul of man. Divided into two Parts and presenting passages in both Greek and English, Plato's cosmology, the Timaeus, and his chief theological work, Laws X, are discussed in detail. In the Timaeus 'Ananke' is introduced as one of two powerful primal causes, a disordering force second only to the 'Demiurgos,' an ordering power and 'father' of the universe. Ananke is presented as being responsible for the physical chaos that existed prior to the generation of the universe, as well as for any residual disorder left within the cosmos after its formation. However, later, in Laws X Plato hypothesizes a different sort of disordering power, a destructive force active long after the cosmos has been generated, a primal 'Soul' capable of endangering not just the physical universe, but also the soul of man. What ultimately arises from the juxtaposition of these two dialogues is a dynamic theory of disorder in which an epistemology is outlined, an ontology is given and from which, it is argued, a metaphysics of disorder emerges. Charles's work is a rich addition to the study of Plato and philosophy.

作者介绍:

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标签

柏拉图

评论

作者的主要观点我大致赞同：蒂迈欧的创世论的基础是前宇宙的形而上本原，也就是说其宇宙论预设了永恒的前宇宙实在，而里面的宇宙论也要放到这个框架中才能理解，很多解读者完全反过来，认为P对“前宇宙状态”的讨论是服务于其对宇宙的描述，作者明确反对这种解读，说明了这种解读完全和柏拉图自己的叙述反过来。我也大致赞成作者对蒂迈欧中的两个本原和法义第十卷中的两种灵魂的关系的解读，既这一善一恶两灵魂的力量源自于宇宙之外的一善一恶两个本原，但法义中的灵魂是生成的本原，所以不能和蒂迈欧中的两个终极本原完全等同。本书的主要缺陷是关注点完全在蒂迈欧和法义，没有把对这两部对话的研究和斐德若，政治家等篇章整合起来，作者认为蒂迈欧没有

涉及到灵魂作为宇宙中运动的原因，然而成书更早的斐德若和政治家都提到运动的原因是灵魂。

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