**Pre-Socratics II**

I want to revisit Parmenides and explore his thesis a little more. I also want to tie the lectures I have already done to Parmenides. As a result I will mention pre-Socratic questions, myth, history, and the Old Testament. With that said the focus will be temporality.

1) Pre-Socratic explanations.

2) The Philosophy of History. What makes history a philosophical enterprise is that we are aware of our temporality. How are we supposed to conceive of this temporality? (Hegel)

3) Parmenides argues there are three paths or ways in which mortals tend to think.

a) The path of being

b) The path of becoming

c) The path of not being.

Path b and c are problematic.

4) Thinking and being are the same – if you follow this you must deny the possibility of change and plurality. So Parmenides leaps from the fact that we can’t think of nothing to what truly exists.

5) Parmenides does not have a view that says the world of experience is inferior he suggests the world of experience is incoherent.

6) His argument and historical knowledge (temporality).

7) Parmenides legacy.

8) An answer. Plato’s picture suggests that Parmenides’ picture is simplistic. Aristotle, on the other hand, wants to give us a reorientation about the nature of knowledge

9) One last thing

10) Next time Plato, Aristotle, and the Philosophy of Art.