

Study questions on Pre-Socratics and Plato (Lindberg 21-39)

1. What are some characteristics of the new modes of thought Lindberg identifies with the first Greek philosophers?
2. What is the fundamental constituent of reality according to Thales? According to Anaximander? According to Anaximenes? How are their positions similar? How are they different?
3. Describe three ways Lindberg distinguishes the Milesians from their predecessors.
4. Describe the atomism of Leucippus and Democritus. How does it differ from the pluralism of Empedocles?
5. What is the Problem of Change? How does Heraclitus address it? How does Parmenides address it?
6. What is the Problem of Knowledge? How does Parmenides' position on change influence what he takes to be knowledge?
7. According to Plato, how does the World of the Forms differ from the sensible corporeal world? What constitutes true reality for Plato?
8. How does Plato address the Problem of Change? Can you think of a difficulty with his position?
9. What constitutes knowledge for Plato? How do we acquire knowledge?

Study questions on the *Timaeus* (Lindberg 39-45 and *Timaeus* selections)

1. Is the *Timaeus* intended as a myth or as a literal description of the origin of the cosmos?
2. How is the creation of the cosmos in the *Timaeus* different from the Judeo-Christian account of creation?
3. How does Plato's geometric atomism address the Problem of Change?
4. According to *Timaeus*, why is it the case that the world must have been created? Why does this require a creator? Why must it be that the creator used an eternal and unchanging pattern in the creation?
5. Why does the World Body consist of the four elements?
6. Why do you think Plato describes the World Soul as divided into harmonic intervals?
7. What is the conception of time in the *Timaeus*?
8. What is the relation between necessity and reason/mind? How does the cosmos result from their interaction?
9. What is the Receptacle of Being? What role does it play in the creation?