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Plato, "The Allegory of the Cave" (Republic) - pp. 69-75

1. Since it is the origin of all knowledge, truth, and beauty, the Form of the "Good" is, in Plato's view, the most informative concept that helps in understanding truth and reality. It is the cornerstone of knowledge and the ultimate source of all that is right and true. In conformity with Plato, true knowledge and understanding can only be achieved by considering the Form of the Good because everything in the visible world is simply a reflection of that Form.
2. Plato describes a group of prisoners who have been imprisoned in a cave since birth in his Allegory of the Cave. Only the shadows cast on the wall in front of them are visible to these prisoners, and they take these shadows to be reality. They are unable to turn their heads to look behind them, where the true origin of the shadows is, and see what is there. One of the prisoners is eventually set free and obligated to turn and look at the fire burning behind him, which is the cause of the shadows. At first he is left blind by the fire's light, but he eventually comes to understand that the shadows he has spent his entire life observing are not real. He is then led out of the cave and into the light, where he has his first encounter with real reality. The path from ignorance to knowledge and the understanding that what we take to be reality might not be the whole truth are represented in the allegory.
3. The four levels of reality are represented by Plato's divided line, with the higher levels being more real than the lower levels. The world of shadows and images, which stands in for the world of appearances that we are aware of through our senses, is found at the lowest level. The world of physical objects, which is the next level up, is more genuine than the world of images but still prone to deterioration and change. The third level is the realm of abstract concepts, which are eternal and unchanging and more real than physical objects. The world of Forms, which is the highest level and the most real of all of them, is the ultimate source of all knowledge and truth. Each level is higher and more real and true than the one below it in the hierarchy of levels.

Aristotle, "Individual Substance" (Categories) - pp. 76-79

1. The main idea behind Aristotle's claim that a primary substance serves as the foundation of reality is that everything is made of substances. The basic elements of reality are substances, and everything else is either a property, quantity, or relation based on the substance. As a result, Aristotle considered substances to be the fundamental beings with independent existence.
2. A substance is not a condition, so it cannot be "said of" or "said in" a subject, according to Aristotle. A substance is the underlying entity that obtains the characteristics or properties, while a predicate is a term or idea that is believed to be due to a subject. In other words, a substance cannot be based entirely on anything else because it is the subject of predication. A substance cannot serve as a base.

3. Primary substance is the basic entity that has independent existence, and Aristotle chooses it as the main element of reality. Although matter, atoms, and components can combine to form a substance, they do not stand alone as substances. Instead, they are dependent on the core elements. On the other hand, primary substances have an independent existence and are not dependent on anything else. Since everything else is either a property, quantity, or relation that depends on them, they are the ultimate basis of reality.

Aristotle, "Four Types of Explanation" (Physics) – pp. 413-415

1. The main idea behind Aristotle's description of a primary substance is that it is the ultimate subject of predicting, or the most fundamental thing that exists, and that nothing else or anything else can be said of it. Aristotle believed that a substance served as the basis for all other attributes, such as properties, qualities, and quantities, and that these were dependent on the substance. According to Aristotle, a thing's substance cannot be described in terms of other things; instead, it is that which underlies all of its properties and qualities and sustains even as these other things change. A thing's substance determines what it is at its core, and all of its other characteristics are just potential attributes or accidents.
2. The material cause would be the table is constructed from wood, glue, screws, and nails. The efficient cause would be that the table was produced by the carpenter who built it or the machine. The formal cause would be that with a flat surface and legs, the table has a specific shape and construction that defines it as a table. The table's ultimate purpose is to provide a surface on which items can be placed at a comfortable height for human use.
3. According to Aristotle, the most substantial kind of cause is the ultimate cause, also known as the reason or ultimate goal for which something exists. He said that nature displays this kind of cause as well and that everything in nature serves a purpose. Animals have particular organs and instincts to help them survive and procreate, while plants grow leaves to absorb sunlight for photosynthesis. According to Aristotle, everything in nature has a purpose and an order, and each thing also fulfills a specific function.