

UNIVERSITY OF LONDON

088 0160

BA EXAMINATION 2008

for Internal Students

This paper is also taken by Combined Studies Students

**PHILOSOPHY**

Optional subject (k): Post-Aristotelian Philosophy

**Tuesday, 6 May 2008: 14.30-17.30**

Answer THREE questions. Avoid overlap in your answers.

1. Evaluate Epicurus' claim that all sensations are true.
2. For what purpose did the Epicureans introduce the idea of an atomic 'swerve'? Does the idea really help them achieve this purpose?
3. Given that Epicurus argued that pleasure is the good, could he have said that some kinds of pleasure are to be avoided no matter what the circumstances?
4. Critically discuss the Epicurean idea of god.
5. Explain and discuss the Stoic concept of a 'kataleptic' impression.
6. Were the Stoics right in holding that virtue is sufficient for happiness?
7. Did the Stoics convincingly show how an action could be 'up to us' in a providentially determined world?
8. What problems arise from the Stoic doctrine of eternal recurrence? Can they be solved?
9. 'It was their eagerness to find the truth that led the ancient Sceptics to suspend judgement about it.' Discuss.
10. Is ancient Scepticism self-refuting?

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11. EITHER (a) Critically discuss Plotinus' claim that the intelligibles are not outside the intellect.
- OR (b) What, according to Plotinus, is the difference between discursive thought and intellection? Is he right that discursive thought is dependent on intellection?
12. Critically discuss the following passage:
- 'For this sort of inquiry, perhaps it would be useful to begin here: when Intellect looked towards the Good, did it think that that One was many and, being one itself, think it to be many, dividing it in itself, owing to the fact that it was not able to think it as a whole altogether? But it was not yet Intellect when it looked at the Good, but it looked non-intellectually. In fact, it should be said that it saw nothing, but rather lived facing it and was dependent on it and turned towards it, whereas its motion was filled up by moving in the intelligible world and around the Good, and it filled Intellect and was no longer only motion, but motion satisfied and full.'  
(Plotinus, *Enneads* VI.7.16)
13. Were the later Neoplatonists right to criticize Plotinus' doctrine of the 'undescended soul'?
14. 'Neoplatonic ethical thought consists in nothing more than the claim that we should turn away from the physical world and contemplate the Forms.' Discuss.
15. EITHER (a) How successful was Iamblichus in his attempt to integrate Greek religious ideas into Platonist philosophy?
- OR (b) How successful was Porphyry in arguing that a Platonist philosopher should not sacrifice and eat animals?
16. EITHER (a) Who had the better of the debate between Proclus and Philoponus over whether a Platonist God would create an eternal or non-eternal world?
- OR (b) Evaluate Philoponus' criticisms of Aristotle on the eternity of the world.
17. Who had the better of the debate between Plotinus and Proclus as to whether matter is to be identified with evil?
18. Was Augustine right that different times can be contemplated simultaneously?

**END OF PAPER**