

Tai-Bum Yang

Das Problem
des Nichtseienden
in Platons *Parmenides*

Zur neuen Interpretation des
Platonischen Dialogs *Parmenides*



Königshausen & Neumann

Platons Parmenides

Franz von Kutschera



Platons Parmenides:

Platons Parmenides Ingeborg Schudoma, 2001 **Das Problem der Dialektik in Platons Parmenides unter Berücksichtigung von Hegels Interpretation** Rudie Trienes, 1989 Die vorliegende Untersuchung möchte die Kontroversen zum platonischen Parmenides auflösen indem sie in den beiden Teilen des Dialoges zwei unterschiedliche Formen von Dialektik eine aporetisch argumentierende und eine spezifisch platonische metaphysische Dialektik aufweist Die metaphysische Dialektik Platons zeigt sich als Ideen Metaphysik welche die verschiedenen Betrachtungsarten zu bestimmten Gegenständen zu unterscheiden vermag und dadurch Antinomien in den gegensätzlichen Aussagen vermeidet Somit führt die vorliegende Arbeit auch zu einer kritischen Revision von Hegels Parmenides Deutung **Kutschera: platons Parmenides** Geb. Gst Franz von Kutschera, 1995 Keine ausführliche Beschreibung für Platons Parmenides verfügbar **Platons 'Parmenides'** Rudolf P. Hägler, 2011-05-02 Keine ausführliche Beschreibung für Platons Parmenides verfügbar *Platons Parmenides in seinem Zusammenhang mit Symposion und Politeia* Egil A. Wyller, 2007 **Platons [Parmenides] und Marsilio Ficinos [Parmenides]-Kommentar** Arne Malmshemer, 2001-09-18 Gemeinhin gilt der Platonische Dialog Philosophos auf den Platon selbst im Sophistes verweist als verschollen Eine genaue Analyse des Theaitetos sowie der sog Eleatischen Dialoge kann jedoch erweisen dass Platon die Trilogie Sophistes Politikos und Philosophos mit dem Parmenides abschloss dass der verschollene Philosophos also mit dem existierenden Parmenides identisch ist Die dialektische Übung des Parmenides führt dabei eine Art Subjektivität Philosophie vor in der das Eine sich als menschliche Seele zeigt Die Seele des Menschen lässt in der Vielheit ihrer Sätze und der dialogischen Einheit dieser Sätze Wirklichkeit überhaupt erst entstehen ist in diesem subjektiven Entwurf von Welt aber immer auf die dialogische Prüfung eigener Vorstellungen durch den Anderen angewiesen Ein ganz anderes Verständnis des Parmenides offenbart Marsilio Ficino in seinem Parmenides Kommentar Ficinos Exegese folgt im wesentlichen der des Proklos so dass Wirklichkeit hier nicht als von der Seele entworfene sondern als hierarchisch gestufte beschrieben wird Das vorliegende Buch geht dieser Deutung nach um sie schließlich als unhaltbar zurückzuweisen The Platonic dialogue Philosophos which Plato himself mentions in the Sophistes is usually considered to be a lost work A detailed analysis of the Theaitetos as well as the so called Eleatic dialogues reveals that Plato completed the trilogy Sophistes Politikos and Philosophos with the Parmenides hence that the lost Philosophos is identical with the existing Parmenides The dialectical exercise of the Parmenides demonstrates a kind of theory of subjectivity in which the One reveals itself to be the human soul The human soul through the multiplicity of its sentences and their dialogical unity therefore creates reality Nevertheless the human soul is dependent on the examination of this very reality in dialogue with another In his Parmenides commentary Marsilio Ficino shows a quite different understanding of the Parmenides Ficino's exegetical approach mainly follows Proclus commentary As a result reality is not described as a creation of the human soul on the contrary it appears to be a well organised hierarchy This volume analyzes Ficino's argumentation and finally rejects it

Parmenides Plato, 1821 *Der Parmenides* Hans Günter Zekl, 1971 *Platons Parmenides* Platon, 1920 *Platons Parmenides* L e i d e r v e r g r i f f e NM! Interpretation und Bibliographie € 13,50 / Sfr 24,10 Peter Gardeya, 1991 *Platons Parmenides als dialektisches Kunstwerk* Plato, 1821 *Platons Parmenides* Plato, 1821 **Parallelen zwischen Platons "Parmenides" und dem "Sophistes"** Saskia Janina Neumann, 2017-05-22 Studienarbeit aus dem Jahr 2017 im Fachbereich Philosophie Philosophie der Antike Note 1 7 Universität Erfurt Sprache Deutsch Abstract In der folgenden Hausarbeit sollen Parallelen zwischen Platons *Parmenides* und dem *Sophistes* gezogen werden. Hierbei soll sich mit der Frage auseinandergesetzt werden, wer der im *Sophistes* erwähnte Fremde aus Elea sein könnte und anhand dieser Vermutung gezeigt werden, dass *Parmenides* bzw. Zenon die Bereinstimmungen von eleatischen Ideen und den des Platons in dem Dialog *Parmenides* gesehen zu haben scheinen. Zudem soll darauf verwiesen werden, dass die Probleme, die bei einer genauen Analyse des Eins-Seienden, die von *Parmenides* als Vertreter der eleatischen Schule aufgeworfen worden, durch die Erklärungen im *Sophistes* aufgelöst werden können und dass dieselbe Lösung auch die Probleme zu lösen vermag, die sich für die platonischen Ideen ergeben. Die Rahmenhandlung des platonischen Dialogs *Parmenides* ist sehr verworren. In dieser sucht der Kephalos den Adeimantos auf, der der Halbbruder des Antiphon ist. Diesen sucht er auf, da Antiphon von Pythodoros die Gespräche von Sokrates, Zenon und *Parmenides* überliefert bekommen hat. Denn Pythodoros hat als Freund des Zenon und als Gastgeber desselben die Gespräche vernommen. Der Liebling des hochbejahrten *Parmenides*, Zenon, ist zum Zeitpunkt der Unterhaltung erst um die vierzig Jahre alt. Sokrates wird als sehr jung beschrieben. Aristoteles, Sokrates und neunundzwanzig weitere sind zu Zenon gekommen, um über seine Schrift zu hören. Während *Parmenides*, Aristoteles und Pythodoros erst gegen Ende der Vorstellung des Buches hereingekommen waren und deshalb nur sehr wenig davon mitbekommen haben, waren Sokrates und Zenon von Anfang an im selben Raum. Pythodoros behauptete, aber das Buch schon vorher vom Zenon gehört zu haben. In diesem Buch soll behauptet werden, dass *Parmenides* die These vertritt, dass das Ganze Eins sei. Laut Sokrates behauptet Zenon dabei die selbe These nur mit anderen Worten. Denn dieser sagt, dass nicht Vieles sei, denn wenn das Seiende Vieles wäre, so müsste es ähnlich und unähnlich sein. Zenon behauptet, dass seine Schrift eine Hilfe für den Satz des *Parmenides* darstelle, ihm diese aber entnommen worden war, als er noch sehr jung gewesen sei. **Der Widerspruch und das Urteil in Platons *Parmenides*** Sung-Jin Kim, 1989. Originally presented as the author's thesis doctoral Universität Freiburg i. Br. 1988 under the title *Der Widerspruch und das Urteilsproblem im platonischen Dialog *Parmenides**. *Der erste Teil von Platons "Parmenides"* Franz Dieter Ferfers, 1978 **Kommentar zu Platons *Parmenides* 141 E-142 A** Proclus, Rainer Bartholomai, 1990 *Platons "Parmenides" und Marsilio Ficinos "Parmenides"-Kommentar* Arne Malmshäuser, 2001 **Dialog und Dialektik in Platons "Parmenides"** Friedrich Wilhelm Niewöhner, 1971 **Dialog und Dialektik in Platons "Parmenides"** Friedrich Wilhelm Niewöhner, 1971 **Das Problem des Nichtseienden in Platons *Parmenides*** Tai-Bum Yang, 2008

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