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978-1-107-17412-2 — The Embodied Soul in Plato's Later Thought

Chad Jorgenson

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LATER THOUGHT

In this book, Chad Jorgenson challenges the view that for Plato the good life is one of pure intellection, arguing that his last writings increasingly insist on the capacity of reason to impose measure on our emotions and pleasures. Starting from an account of the ontological, epistemological, and physiological foundations of the tripartition of the soul, he traces the increasing sophistication of Plato's thinking about the nature of pleasure and pain and his developing interest in sciences bearing on physical reality. These theoretical shifts represent a movement away from a conception of human happiness as a purification or flight of the soul from the sensible to the intelligible, as in the *Phaedo*, towards a focus on the harmony of the individual as a psychosomatic whole under the hegemonic power of reason.

CHAD JORGENSON is a Visiting Researcher at the Université de Fribourg, Switzerland. He studied in Canada, Switzerland, Germany, and the UK and has previously held postdoctoral positions at the Centre Léon Robin in Paris, ILIESI in Rome, and the Ludwig-Maximilians-Universität in Munich.

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CHAD JORGENSON

*Université de Fribourg, Switzerland*



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*To Caro*

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## PREFACE

This book has its origins in a doctoral dissertation defended at the Université de Fribourg, Switzerland, in February 2015. The manuscript was revised and expanded during my stay as a visiting researcher at the Centre Léon Robin in Paris and at ILIESI in Rome.

Thanks are due first and foremost to Filip Karfik, who oversaw and encouraged this project since its inception. The scale of his contribution is better captured by the German *Doktorvater* than the pedestrian English ‘thesis advisor’. His patient review of the whole manuscript, both in its initial and final stages, coupled with his unfailingly clear and penetrating feedback, contributed immeasurably to the improvement of the whole.

I am similarly grateful to David Sedley for the warm welcome he extended to me during a stimulating year spent at Christ’s College, Cambridge, sadly his last as Laurence Professor of Ancient Philosophy. His incisive critiques, familiar to generations of Cambridge graduate students, challenged me to rework a number of central arguments. If I have been unable to satisfy his bottomless appetite for evidence, the result of his proddings is a book that is a good deal more rigorous than it would otherwise have been.

Greg MacIsaac and Dominic O’Meara guided me through the early years of my studies in ancient philosophy and I have had occasion to discuss several of the issues presented in this book with them. Dominic O’Meara in particular played an important supporting role during my time at Fribourg and I have benefited a great deal from his wisdom over the years. Drafts of various chapters were presented in Budapest, Prague, Cambridge, Berlin, Crêt-Bérard, Pisa, and Fribourg. I would like to thank the audiences present on those occasions, in particular Gábor Betegh, László Bene, Dorothea Frede, Stephen

## Preface

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I have benefited from informal discussions with various friends and fellow students over the years, particularly Richard Schorlemmer, Marianne Garin, Máté Veres, Vladimir Mikes, Nicolas d'Andres, Lucas Krief, and Jacqueline Tusi, as well as the numerous members of Cambridge's B Caucus and the French-speaking ancient philosophy community in Switzerland.

On a more personal note, I owe thanks to my parents for pushing me to study philosophy in the first place and for their unwavering support in the years since. I am also grateful to my friends from the Humanities program at Carleton, especially Schuyler Playford, Dennis Murphy, Abram Deighton, Alex Schull, Grant Bonin, and Catherine Holloway, who accompanied me on my first, awkward intellectual adventures and whose presence abides despite the distance. Above all, I am grateful to Carolina, for keeping everything together in every sense.

Finally, it is a pleasure to acknowledge the generous assistance of the Swiss National Science Foundation, which supported my work with an initial three-year research grant, followed by a series of mobility fellowships enabling me to spend time at a number of major centers for study of ancient philosophy across Europe.

Although accessibility to an English-speaking readership has been a central concern, sporadic use is made of Greek terminology, notably in cases where I felt the connotations of the usual English translations, such as 'happiness' and 'spirit' for *eudaimonia* and *thymos*, were too misleading. All translations are my own unless otherwise noted.