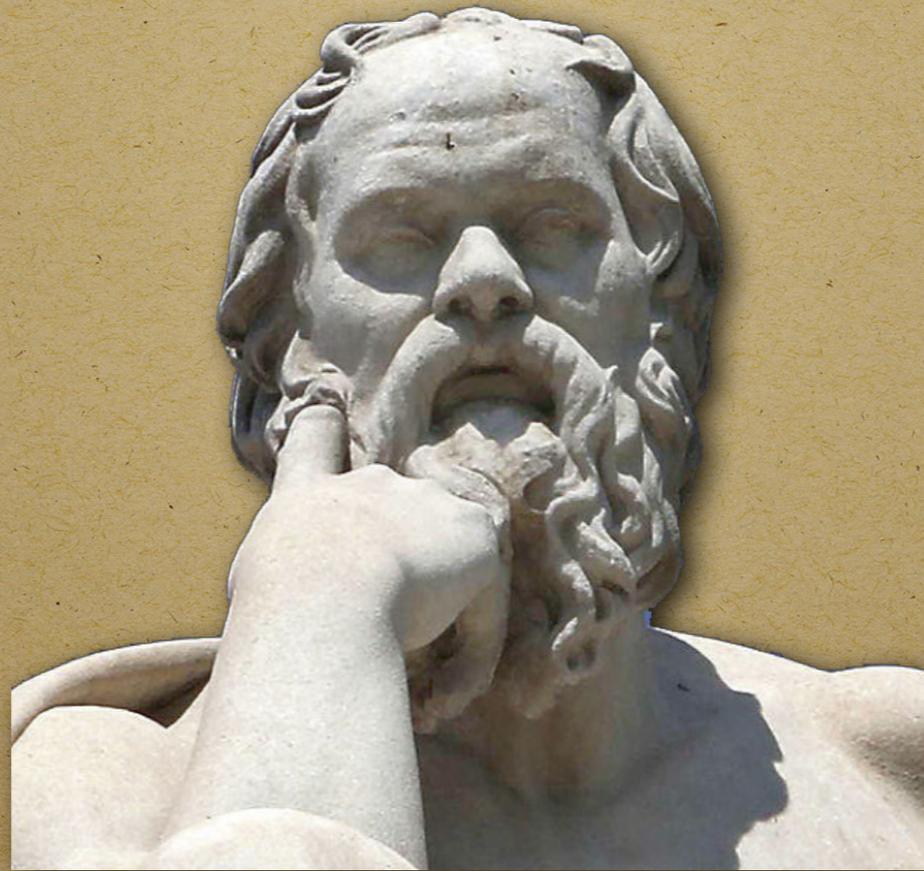


PHI 201 - Unit 2
Sokrates



The Problem of Piety

Sokrates On Piety

I. Cultural Background:

A. The Nature of Virtue (*arete* - ἀρετή) -

1. The Cardinal Virtues -

- a. **Courage** (*andreia* - ἀνδρεία, *agenoria* ἀγνηνορία)
- b. **Justice** (*dikausene* - δικαιοσύνη)
- c. **Temperance** (*sophrosune* - σωφροσύνη)
- d. **Wisdom** (*sophia* - σοφία)
- e. **Piety** (*hosios* - ὅσιος)

2. How does one *acquire* virtue?

B. Religion and Virtue:

1. Filial Piety - obligation to family
2. Religious Piety - obligation to the gods

Sokrates On Piety

II. Introduction:

A. Meeting at the court (the *Arxon Basileus*)

B. The charge against Sokrates

C. Euthuphro's Case:

1. Prosecuting his father for murder
2. Filial piety versus civic obligation
3. Euthuphro's knowledge of divine piety and impiety (*theion hosion/anosian* θεῖον ὀσίον/ἄνοσιον)
4. Euthuphro to become Sokrates' teacher

Sokrates On Piety

III. Euthuphro on Piety:

A. **First Definition** *5d*: “what’s pious is precisely what I’m doing now”

1. Zeus (“the just”) shackled his father (*6a*)
2. Kronos gelded his father
3. These sons were right (pious) to punish their wicked fathers
4. Therefore, I’m pious for prosecuting my father.

B. **Sokrates’ Objections:**

1. S. doubts the Hesiodic myths
2. Examples versus *f*-ness (i.e., a definition)

NOTE - there is one thing (*f*-ness) to be found in all acts that are holy and / or unholy. *6e*

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C. **Second Definition** 7a: “what’s loved by the gods is pious...”

D. **Sokrates’ Objections:**

1. piety and *impiety* are opposites
2. the gods disagree with each other
3. thus, the gods disagree about which things are pious
4. thus, the same things is *both* pious and impious

E. **Third Definition** 9a: piety is “what all the gods love...”

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C. **Second Definition** *7a*: “what’s loved by the gods is pious...”

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1. piety and impiety are opposites
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E. **Third Definition** *9a*: piety is “what *all* the gods love...”

Euthuphro’s Dilemma - “is the pious loved by the gods because it’s pious? Or is it pious because it’s loved? *10a*”

Euthuphro's Dilemma:

“Is something pious *because* the gods love it,
or do the gods love it *because* it is pious?”

1) If the gods love x , then x is pious.

(*gods' desire* \rightarrow *rightness*)

OR

2) If x is pious, then the gods love x .

(*rightness* \rightarrow *gods' desire*)

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G. The Implications of Euthuphro's Dilemma -

- *Assume x* is pious *because* the gods love it:
 - * Is there a *reason/cause* for their love ?
 - ❖ If **no** the gods are *arbitrary* ...
 - ❖ *anything* could be good/bad, or
 - ❖ the *same* thing could be *both* good/bad
 - ❖ If **yes**, then *that* is the cause of its being loved (*not the fact that the gods love it*)
- *Assume* the gods love *x because* it is pious (then piety is what *causes* the gods' love, but we still don't know **what piety is**)
 - * Being loved by the gods is a *property of* piety, not piety itself.

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IV. Sokrates Attempts to help Euthuphro -

A. What is the *relationship* between **Piety** and **Justice**?

1. Piety = Justice

2. Piety > Justice

3. Justice > Piety

B. Piety is the part of Justice that *cares for* the gods.

C. What kind of *care* (*therapeia*) do we give the gods?

1. Beneficial -

a. Horseman

b. Huntsman

c. Herdsman

2. Assistive - slave to master

Sokrates On Piety

D. **Fourth Definition** *12e*: “piety is a part of justice...”

E. **Piety, Justice, and Virtue:**

1. if piety and justice are *not* identical, then
2. piety is a *part* of justice.
3. if piety is the part of justice “tending” to the gods (*12e*), then
4. piety is a kind of service to the gods (*13d*)
5. the service is aimed at pleasing the gods (*14b*), then
6. **piety is what is pleasing to the gods** (*which has already been shown to be the wrong answer, hence they must start again*)