

Between the study in Greek philosophy and philosophy

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How can the study in Greek philosophy be related to philosophy? What matters is not generalizations but examples. In my view, Shinro Kato's and Yuji Matsunaga's Platonic studies are themselves philosophical works. But here I focus on two Aristotelian papers written by Myles Burnyeat: 'Aristotle on learning to be good' (in A. O. Rorty [ed.], *Essays on Aristotle's Ethics*, University of California Press, 1980) and 'Is an Aristotelian philosophy of mind still credible? (A draft)' (in M. C. Nussbaum & A. O. Rorty [eds.], *Essays on Aristotle's De anima*, Clarendon, 1992). In the former article Burnyeat presents Aristotle's moral psychology as something recommendable, while in the latter he says that we should 'junk' an Aristotelian philosophy of mind. In either case, Burnyeat seems to me to contribute to contemporary discussion in ethics or the philosophy of mind. 'Aristotle on learning to be good' has properly drawn attention to the emotional side, and the earlier stages, of human moral development. If these points appear to be a commonplace, this is exactly because works such as this one have gain influence in ethics. In 'Is an Aristotelian philosophy of mind still credible?' Burnyeat points out that our conception of matter is irreversibly Cartesian, so that we are inevitably and rightly involved in the mind-body problem. I find this point insightful and important. I suggest that we (Japanese) students in Greek philosophy should take Burnyeat's works as a model and intend to contribute to philosophical discussion, although the task is enormous. From this viewpoint I mention two brilliant scholars of a younger generation: Verity Harte and Sylvain Delcomminette. (In Postscript I record, while revising, what I said at the symposium, as well as in the seminar at large, first on *protreptikos*, especially the version in Plato's *Euthydemus*, and second on contemplation.)