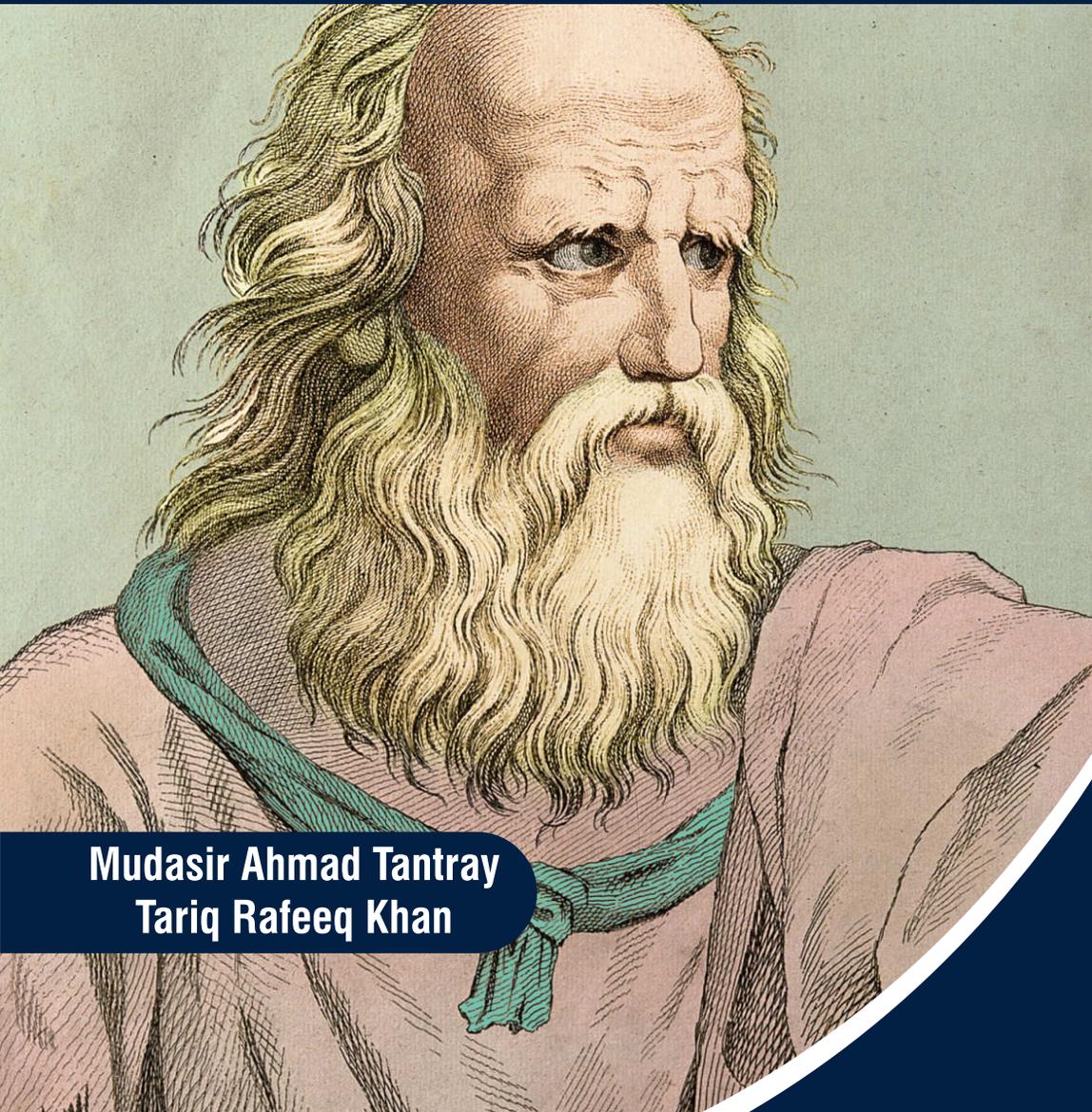


Problems of Greek Philosophy



Mudasir Ahmad Tantray
Tariq Rafeeq Khan

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MUDASIR AHMAD TANTRAY

&

TARIQ RAFEEQ KHAN



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Preface

As we know that philosophy is the study of some critical problems like Reality, experience, mind, ideas, nature, numbers, atoms, existence and so on. These problems were fundamental problems from the beginning of the Greek philosophy. Greek philosophers has discussed and investigated these problems in order to reach out to the conclusion. So, *Problems of Greek Philosophy* is significant text book and very easy for students. This work covers all important issues which have occurred in Greek philosophy. This book is aimed primarily at undergraduate, post-graduate, and research scholars of philosophy and other related disciplines, who should find sufficient depth and range of content to carry them right through to the completion of their degree courses. Even as this inevitably means that much of the content is pitched at a fairly advanced level, the opening chapter has been deliberately written for the absolute beginner, offering a very simple introduction to the principles, methods and terminology referred to in the subsequent chapters. We write this book because we felt that it filled an important gap. As far as we know, it is the first work to cover all of the main aspects of Problems of Greek Philosophy. I feel that this book offers a number of advantages over previous texts. In the first place, it covers the whole problems which had been discussed in Greek Philosophy. Another advantage of a this book is that students can use the same text for several different courses of study, offering the benefits of continuity as well as saving the cost of buying extra books.

This text book ‘Problems of Greek Philosophy’ is divided into six chapters while first Chapter ‘Introduction to western Philosophy’ deals with overall discussion and argumentation of western philosophy and also some valuable introductory information on Greek Philosophy. Second Chapter ‘Greeks on Nature’ tries to discuss the Ionian classification and examination of natural elements like water, air, Apeiron, fire and reality. This chapter deals with the ultimate constituents of the natural stuff.

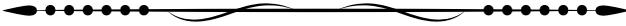
Third chapter 'Greek Rationalism' deals with the role of reason in explanation of the world. Greek rationalists have used reason as the fundamental constituent of the universe. Fourth chapter 'Number theory and Greek Metaphysics' deals with the contribution of great mathematicians like Pythagoras and Zeno's to the world. This chapter has highlighted the philosophy of number and metaphysics. Chapter Fifth 'Greek Idealism' highlights the philosophy of Greek idealists, Protagoras, Socrates and Plato. Chapter Sixth 'Mind in Greek Philosophy' deals with the concept of mind and thought in Greek philosophy. This section examines the contribution of Anaxagoras and Empedocles. We have also discussed some other important issues and problems in this work.

15 August 2020

Mudasir Tantray

CHAPTER - 1

Introduction to Western Philosophy



Philosophy is the subject which tries to study the fundamental problems of the world. The problems which Philosophy studies are reality, existence, mind, thought, language, essence, experience, perception, knowledge, God, and so on. Since there are many definitions of Philosophy defined by various Philosophers but only those definitions are valid and correct which could follow Philosophical criteria. Now the question is 'Are all humans Philosophers' or 'Are all perspectives of humans Philosophical or not'. Great Philosopher Aristotle said that 'everyone has his own Philosophy whether he knows or not'. So from this definition everyone is a Philosopher. Nevertheless, Contemporary world and research in Philosophy has made Philosophical investigation so close that today we can easily differentiate Philosophers from non- Philosophers. There are many criteria's which are sufficient for becoming a Philosopher. Generally, there is no harm to call everyone a Philosopher but in main stream Philosophy, there is a full fledge criterion for it and we would explain these criteria's later. The answer of second question that everything is Philosophical is not right. It is similar question like everything is scientific or not. Philosophers described that the criteria and formula which makes things Philosophical are; logic, existentiality, Analysis, Synthesis, Intuitional, ethical, Axiological and Metaphysical. These are the criteria's which makes theories philosophical.

Philosophy is a foundational subject which studies human knowledge and wisdom. According to some Philosophers knowledge leads to wisdom but it looks that wisdom leads to knowledge. However, it is only wisdom which motivates us to look and investigate into the knowledge. Knowledge and

wisdom are the different perspectives of Philosophical reflection.

Philosophy is the foundation of everything. It develops everything and tries to prove everything based upon its methodology. In Philosophy, there is nothing less important but every branch of knowledge is worthy and creative. We feel sometimes puzzled and wondered to see that mystical knowledge or we can say that metaphysical plane is not less worthy than physical plane. Philosophers give equal importance of mystical knowledge and physical Knowledge.¹ Philosophy has its own methodology which tries to discuss mystical world and empirical world under the same space. This is only due to the different philosophies, methods, perspectives and ways. So, the question is ‘what makes mystical knowledge or metaphysical knowledge valuable and true for some philosophers?’, ‘Why some Philosophers still believe in metaphysical system?’, ‘Do we need to reject mystical knowledge?’, ‘is there any possibility in future to resolve mystical problems through logical reasoning and empirical methods?’.

Philosophy is not a single discipline rather it is the fundamental knowledge of all disciplines. There is a Philosophy in every subject. The rational and logical inquiry in every subject makes that portion Philosophical. Suppose we say that Philosophy of biology, Philosophy of physics, Philosophy of science, Philosophy of social sciences, Philosophy of food, Philosophy of mind, Philosophy of Philosophy, Philosophy of psychology and Philosophy of mathematics. In all area of human knowledge, there is one thing which is common that is Philosophical knowledge. So, what is Philosophical in all these subjects? Is there really anything Philosophical or we are calling their own functions Philosophical.

¹In common parlance metaphysical knowledge was considered as science.

There are some elements which we are seeing in every other discipline that those elements signify the philosophical approach. If anything in these above disciplines depends upon the rational discourse and valid argumentation must resolved through Philosophical methodology. And if anything in these disciplines cannot be explained directly through observation and their methodological approaches then it must be clarified through different Philosophies.

Some philosophers assumed that Philosophy arises from Doubt like Socrates, Descartes and Bacon. The doubt which they invented is not to look at things pessimistically but it enhances human knowledge, wit and wisdom. The philosophical doubt which Philosophy always insists is the methodological doubt implied for thinking and investigating. In Philosophy, doubt is the cause of Knowledge. Descartes narrated the famous statement '*Cogito ergo Sum*' which connotes that (I Doubt, therefore I am) or (I think, therefore I am). As for as my analysis is concerned, Descartes used to use doubt as a mental process in the mind and it is used synonymously for other processes like abstracting, thinking, imagining, questioning, investigation and so on. According to Descartes we are first thinking beings then we are fleshes. Our thinking precedes our existence. So in his philosophy, he discussed thinking and existence, where thinking is first and foremost process and our existence lies in our thinking.

Now, we will attempt to describe wisdom what wisdom actually is? Why Philosophy is the study of love of wisdom. According to philosophical terminology, wisdom is the investigation or inquiring into knowledge or reality. Indian sages has explained philosophy with beautiful examples like 'wisdom started with when we are looking to the World, humans and other creations, where they come from, what constitutes them, who made them. Wisdom lies in wonder when we cut the breasts of the cow and we find blood not milk, where from this milk come from? Rain falls from sky and goes into the canals, streams, rivers and then ocean's, why oceans could not get over filled?. What goes to the time which we spend in cinema halls and with beloved, the time spending in Cinema halls and with music passes fast than the

time spending with praying, schools and fasting that time looks very hard to pass. Why humans are still enquiring on the problems of the world which are almost resolved and validated. Why philosophers are reconstructing and researching in old problems to construct new theories.

Greeks described Four Kinds of love; Agape, Eros, Storge and Philia. Agape is a love for mankind (unconditional God love). Eros is a passionate love or romantic love, Storge is a love for one's children (natural love) and Philia is a love for friendship or equality.² Lewis believed that Agape is the highest form of love among four types but it looks unsound to say that Philia is lowest than Agape. We could describe that Philia is highest form of love which was misrepresented and misunderstood. Philia is the definite and true love for every sort of knowledge. This love examines human's own existence and could made realize use to look into our duty for other existences. There are many other features of Philia like to know world, God and self. So, it seems to me that Philia is the highest kind of love among all other kinds.

Philosophical knowledge is really very significant. As we know that knowledge is eternal and so is the Philosophy. Because philosophy is the only subject which realizes us to think. We use philosophical reasoning in dealing with the beginning of the problem and we also use philosophy at an end. According to some philosophers, philosophy has been interpreted in some of the statements like (where Philosophy ends, religion starts), (where Philosophy ends, Science starts), and (where religion ends, Philosophy starts). Are these saying true about philosophy?. So let's discuss them in a philosophical way. Philosophy exerts it's methodology to discuss religions, science and philosophy. Philosophical look, exploration and the way are different from religious approach and scientific approach.

Philosophy is above science. Most of the scientific theories could be understood easily if we do philosophical analysis to them. Philosophy finds the cause both for its own problems and for scientific problems. However it is merely an unsound argument

²(The Four loves, C. S. Lewis, 1960).

to assume that Philosophy finds and creates the problem and science finds a result. Philosophy acts in both the ways, that is, it is a fundamental issue in philosophical investigation to find and create the problem and then resolve. Sometimes science can resolve the philosophical problem and sometimes philosophy can resolve the scientific problem. It is matter of fact that all problems of the world have its roots in philosophical knowledge.

So, the question is 'why is Philosophy more important and critical than science?'. The answer of this question lies in the Philosophical doubt, questioning, limitations and search for truth. We all know the scientific theories are improvable and limited. From long ago scientists could believe that earth has one moon but recently scientists have proved that earth has two moons. Once from seventy years scientists believe that Einstein is right that nothing travels faster than light but scientists now have proved that *Neon* particles travels faster than light. The equation $x^n + y^n = z^n$ (Fermat's Equation) remained mystery for three hundred years but scientist Andrew Wiles in 2015 has proved it. Therefore, it is a fact that philosophy is above science because its slogan is doubting, thinking and research and nothing is ultimate and accurate in philosophy except some deductive truths.

Philosophy focuses on questions, search for result and explanation. If it proves something then it again searches its proof, if it provides conclusion then it finds material for its conclusion, if it resolves something then it again searches its resolution. Philosophy has its own attitude, its own way of dealing. It cannot say that something is accurate and perfect. Because it is only subject which explains that nothing is permanent, things come and go. One question has many answers and many questions have only one answer. We must not look for the answer rather we must look deeply into questioning. If we could know the question, then it is consistently possible that we must know its answer.

There are many scientific and religious questions whose answers are validly provided only in philosophy. Because Philosophy is universally accepting them and are providing answer differently

based on different methodologies and attitudes. Science cannot provide answer to every question. Scientific is restricted to science but philosophical domain is free and can provide answer to both scientific problems and its own problems.

Some contemporary scientists believe that Philosophical problems are scientific and only science would resolve them. My question to those scientists is that 'Could science have resolved the problem of death', problem of existence, problem of good and evil, problem of perception, and consciousness, I said No. Scientific realm is not everything. Humanistic and social science has its own importance and place as well. It is a fact that without humanities and social approach, science is incomplete.

Philosophy tries to discuss and explore reality. Reality is really a matter of concern for Philosophers and scientists. From the ancient up to modern, different conceptions have been carved out for reality. Some people believe in matter and considered it as reality; Aristotle, Milesians Philosophers, British Empiricists, Hegel, Charvakas and others accept this. While, some regards Mind as reality; Anaxagoras, Plato, continental rationalists, Kant, Chalmers, and others considered it. Some philosophers apprehend that plurality of things or relativity is reality and others believe that absolute is reality. Therefore, we must understand that reality is multidimensional and differently assumed. We don't have a single definition of reality. Even, some myths which people have considered and are considering are also views about reality. This could happen only because human mind is limited.³

Philosophy has six important criteria's for determining the authenticity of the thought. The six criteria's are; reason, syntatics, semantics, correspondence, coherence, and self evidence. The argumentative questions about these criteria's are: What dimension does philosophy has which differentiates it from other field? Are philosophical thought universal or relative and why some scholars love to learn and study philosophy? Is there

³Reality is defined as the thing which we can experience and observe logically, intuitionally, empirically and mentally

anything worthy and creative which makes philosophy amusement?

Philosophy is the only investigation which answers to those questions which cannot be put into observation, experience and perceptions. Science cannot tell us how to be moral and virtuous; it cannot tell us about the worthiness of humanity, prosperity and peace. Science always attempts to discuss what is? It is only Philosophy which enriches our thoughts for the promotion of values. Science cannot give us the way of living and it is only Philosophy which examines our living. Though, philosophy is not a rival of science, neither it is rival of mystical plane and religion. Therefore, philosophy is the mother of all science whether productive science, normative science, religious sciences and agricultural sciences.

Philosophy is the analysis of the world. Humans have researched and examined every branch of human knowledge. There is not even a single thing in the world which Philosophers has not analyzed. Therefore one of the main objectives of Philosophy is to do analysis of different Perceptions and thoughts of the world.

As we know that cognition is the faculty of knowing things. There are three basic faculties of human genome; cognitive, conative and affective. Philosophy studies them in their own methodologies and attitudes. Regarding cognition, Plato and Kant are considered as the notable Philosophers who discussed cognition as the processing of the mind.

Philosophies can Philosophizes things. Philosophizing is the attitude of the human mind. We can philosophize things differently based on different rational and other criteria's. To philosophize things, needs Philosophical mind, reflection, introspection and experience. Philosophy is neither reason nor experience, neither analysis nor synthesis, neither space nor time, neither thought nor Language but beyond all this. Philosophy is philosophizing of all above. Therefore, Philosophizing is the method of Philosophy. We Philosophize reason, experience, thought, knowledge and the aggregate of these is philosophizing.

It is not necessary that all peoples who have degrees in philosophy are having philosophical bent of mind. Philosopher can be anyone. He could be from any background, discipline, system, religion, rationality, area, country, caste, colour, creed, tradition and sect. It is his experiences, rational procedure, and analysis which make him a Philosopher. Just like philosophers, Wittgenstein, Benjamin Wolf, Fodor and Chomsky were thinkers in other disciplines outside philosophy but their contribution in language, Philosophy, psychology and humanities has honoured those laurels. Here we will classify Philosophers into two categories; Philosophers who discusses wisdom in pure Philosophy and Philosophers who discovers wisdom in other branches of knowledge or disciplines. Einstein, Freud, Comte, Boole are not pure Philosophers because they does not include in mainstream philosophy, and they are multidisciplinary Philosophers.

The quality for being a Philosopher is really an interesting and unique. Thinking is the quality of general but the quality of differentiating, realizing, and analyzing belongs to Philosopher. Philosopher should be unique from others. His deeds must reflect Philosophy, his procedure must show Philosophical techniques and his behaviour must show Philosophical influence. A man having degrees is not a Philosopher. A thief cannot be philosopher although he must be very skilful. An ignorant person cannot be a Philosopher although he must have many skills to argue. Philosopher is he who distinguishes between right and wrong, good and bad, virtue and vice. Philosopher must be above all categories. He must have patience, morality, good deeds, analytical power, mental power, introspective power. He must be man of logical principles and man of character.

According to Wittgenstein, Philosophy is not one of the natural science, it is neither above nor blow of it. The result of Philosophy is not to deal with number of Philosophical Propositions but to make Propositions clear.

According to some philosophers like Karl Marx and others who believed that the job of the Philosophers is not to change the world but only to interpret it. This statement is totally inappropriate because Philosophers can change the world through different prospects. Philosophers from ancient to modern world have brought a new change in the form of criticism, knowledge, politics, societies, individual behaviour and on mass level. And ultimately it depends upon the type of Philosophers and their Philosophies. There are philosophers who only write and analysis and on the other hand there are philosophers who are practicing Philosophy. Just like Socrates, Plato, Bruno, Spinoza, Gandhi, Chomsky, Newton and all. These are Philosophers who have practiced Philosophy and bring a new mode in the world. So, it is very cheap to say that Philosophers cannot change the world. Philosophy is overall classification of human thinking and it's practicing is beneficial for the world.

Being a Philosopher should not be limited to one kind of field. Philosophers are not born but Philosophical attitude and vision is inborn. Every human being is a Philosopher because God has given him special faculties and to utilize these faculties, he must search for good environment, character and morally high company, search for his own introspection and thinking, search his own aims and objectives in the world, search for good teacher. Otherwise his special faculties could not become generative. It is just like if a poet gets a good environment then only he sung or utter his poetry, if a bird could get a good environment then only he could fly, if an eggs could get a sophisticated environment and care then only chick would come out from the egg.

In Koran, the holy book of Muslims, it is written that everyone is born Muslim. And we analyzed this proposition again and again, thought on it, and we always question to inner about this, how it possible is that human of the world are born Muslim and finally we came to conclusion that this trait is philosophical faculty in every human. If every human is a Philosopher then every human does search for his creator and other things. Everyone can have the modular faculties of searching, doubting, Abstraction, analysis, introspection, thinking, dreaming, Perception and reflection. So, in

this sense everyone is born with the God given faculties and those faculties are meant for searching knowledge.

As we know that Philosophy is the study of wisdom (knowledge of ultimate causes, explanations and principle of things) and one who knows this wisdom is called philosopher. The term philosophy and philosopher was coined by the Greek philosopher and mathematician Pythagoras. Before Pythagoras what Greek's exploring and studying was also philosophy but the fact is that they don't know, what they are exploring is a philosophy. They have studied every concept around the domain "nature has to be studied according to natural principle" they are unaware of the fact that what they are going to express in the form of science or nature is philosophy. At the dawn of the era of philosophy; every science or theological concept whether mathematics, political science, poetry, and medicine etc are as a whole were being called philosophy at that time. Greek philosophers gave us the origin of the concepts like scepticism, hylozoism, relativism, dialecticism, religion, and mythology. Scientific view was first endorsed with Thales Eclipse and calculation of length from the shadow of tree and Anaximander's idea of the map of the earth, about the universe. Philosophy is the study of some fundamental problems i.e. reality, causation, existence, essence, knowledge, experience, sensation, values, reason etc. Philosopher is one who tastes every kind of knowledge but is never satisfied.

Philosophy strengthens one's rational power, common sense and knowledge about abstract things like God, world, soul, mind and the concrete things like matter, substance, sensations, experience and understanding. Philosophy not only showed the way for the development of creative thinking and scientific vision but it has played an important role in giving world, most notable thinkers in the form of theologians, mathematicians, scientists, doctors, politicians, psychologists and sociologists. Philosophy is the subject which proves everything under the consideration of reason or intellect. Philosophy is the science of argumentation. All science is not philosophy, only those scientific theories or concepts are philosophy that needs logical explanation and analysis. There is no meter to qualify the title of philosophy but

to some extent only those intellectuals and thinkers are philosophers who knows the causal explanation of things, analysis, argumentation, abstraction of concepts, creativity and having ability to rationalize concepts and experiences. Philosophy is wider in its domain. It carries every other science compatible or incompatible in its empire. Philosophy always tries to answer its main problems and questions like: what ought we to do? (Ethics), how things are in the world? (Metaphysics), how and what should we know or understand? (Epistemology), what is truth and validity? (Logic), what is consciousness? (Phenomenology), how we analyze the concepts? (Analytical philosophy).

1.1 Nature of Philosophy

The nature of philosophy is philosophical. In order to understand the nature of philosophy as philosophical, we will have to explain the philosophical problems, philosophical attitudes and philosophical activities etc. Philosophical problems are the general problems of different philosophical sciences. Philosophical attitude is reflective and curious guided by experience and reasoning. Philosophical methods include induction, deduction, analysis, synthesis and dialectical method. Philosophical activity starts from wonder and curiosity. This activity may be individual as well as social, alone as well as in group. The real nature of philosophy is intellectual and purely logical. Philosophy is a way to study and understand the world around us, though without going into religious topics (usually). Thus the nature of philosophy is totally based on thinking ability and thoughts of human mind and also the actual nature of philosophy is to present the total world-view of its problems.

All subjects written and unwritten pertaining to some object for analysis. Philosophy is one such subject pertaining to wisdom. Wisdom is different from intelligence, Cunningness, wit, cleverness and being crafty. It is the noblest feature differentiating a man from the animal kingdom. It is this specialty of head and heart that makes a man the crown of creation or the deputy of God on earth as well as the order or decree of the first cause. Being wise does not mean selfish, being

wise means simply realizing once own position in true perspective.

A thief may success in pocketing money from someone's house maybe he is intelligent but not wise, because he spoiled his life in this world, hereafter he ought to have exchange iron for gold pebbles for jewels and dust for secreting materials. Wisdom is acquired through learning, knowledge, and abstraction. Wisdom makes a man self-conscious, self-loving and necessitous. Living by principle is one thing and living by choice is another thing, Philosophers prefer the first and does not care for the second. Philosophers realize the urgency of life therefore rejects improving or acting upon tomorrow, because they don't believe in today or tomorrow as it may come or may not come, this statement is the matter of induction and it had wavered Bertrand Russell and Wittgenstein. Philosophers change their world for their loving philosophy, is like a conversion from Plato, Socrates and Aristotle and the galaxy of other philosophers and thinkers. It has been beautifully explained the concept of philosophy as that branch of education which evaluates man from animals to the dignity of a human being. Such as subject which Upanishads knows as "*Tat Tvam Asi*" (*thou art that*), in western philosophy "Know thyself" and Islamic philosophy "*Mard-e-Mumin*". Wisdom comes in moments and foolishness is eternal says 'Hudson'. Wisdom alerts a man that you are flirting on the tide of time, which neither cares for your will nor your wish. Philosophy believes in permanent consciousness and sustained attention. Total analysis of self is the project of philosophy. Philosophers try to bring to light what is hidden and make possible to know it. Philosophy is a knowledge that is sought, reflected, and understood through discussion, questioning and debates. Everything which is said and accepted must lie open to question and criticism and Socrates started with this aphorism in order to define things. Philosophy is the fundamental study of the knowledge about world. Unlike traditional philosophy, modern philosophy is more comprehensive in order to discuss the fundamental problems, such as, existence, essence, causation, mind, knowledge, value and so on. In this direction, said Nietzsche, "there are no facts but only interpretations". Thus, philosophy is the interpretation of the things philosophically.

Philosophy is a multi-disciplinary subject; its methodology is logical, analytical, dialectical and empirical. Nevertheless, it's one of the fundamental branch (metaphysics) studies ultimate reality i.e. nature of God that does not mean that those who study metaphysics would become atheist. Every science or ideology has its own language and two sides, one is optimistic side and another is pessimistic side, depends upon the perceiver which side one want to choose. It is a matter of fact that every religion has its own metaphysics and in Islamic theology its metaphysics had been discussed and demonstrated by prophets and theologians up to certain limitations. Philosophy has a broad domain which is the foundation of all other subjects, as every subject is its offshoot i.e. Psychology (mental philosophy), Sociology (empirical positivism), political science, mathematics, physics and biology. Although physics and mathematics had been discussed and rationalized parallel to philosophy from time to time. Philosophy has produced great scientists in the form of mathematicians like, (Pythagoras, Euclid, Plato, Descartes, Bertrand Russell), Physicists such as, (Descartes, Carnap, Kant, Al-Ghazali) and Biologists like (Aristotle and Ibn-Sina), in Linguists, (Wittgenstein and Noam Chomsky), same is the case in poetry like (Iqbal and Tagore). Quantification logic, Fuzzy logic, logical operators and truth tables utilized in the system of science and technology is the blessing of Aristotle and Gottlob Frege. These two philosophers have laid the paradigm for the betterment of science and technology. This shows that philosophy is closely a pure science, as it has given sacrifice for the promotion of science in ancient period like, Anaxagoras went into exile from Athens, Plato and Aristotle were exiled and Socrates the master was forced to drink Hemlock. Zeno of Elea was tortured by Nearchus, tyrant of Elea. While in modern period Bruno was burnt alive, Spinoza was both exiled and warned not to publish or disclose his work as their scientific theories goes against the Bible. Most of the scientific problems had their root in philosophy. The concept of relativity, causation, space, time, existence, induction, deduction, probability, numbers, are once treated as grand problems of the philosophy. Now the question is does philosophy gave answers to these

problems? Yes! Of course, philosophers analyzed these mysteries into conceptual and logical propositions so that every wisdom lover would understand and clarify it. No theories are universally true for all cases and provides certain and clear knowledge about things. Theories are like boats sailing in water while some boats sink quickly others take time and some are modified to sail further. This analogy is being applied to philosophy as it explains most of the grand\ problems of the world for the extension of the knowledge for scientists and provides a structure and hypothetical approach to develop these theories. This is the reason; the great institutes of the world Oxford, Cambridge and Harvard are still investigating, exploring and evaluating the problems of philosophy with relation to Mathematics, Physics and Biology. Scientists are conscious of its role in reconstructing and recomposing life and desire to see young community sound in reasoning and understanding. As the subject, it believes in permanent consciousness and sustained attention. Philosophy opens our eyes to the realities of life and everything in it. In modern world, there is dare need of philosophy to save the world from the ignorance, illusions delusions, confusions and contradictions of the man. According to Moore, philosophizing is the activity of analysis. The nature of philosophy is philosophical. In order to understand the nature of philosophy as philosophical, we will have to explain the philosophical problems, philosophical attitudes and philosophical activities etc. Philosophical problems are the general problems of different philosophical sciences. Philosophical attitude is reflective and curious guided by experience and reasoning. Philosophical methods include induction, deduction, analysis, synthesis and dialectical method. Philosophical activity starts from wonder and curiosity. This activity may be individual as well as social, alone as well as in group. The real nature of philosophy is intellectual and purely logical. Philosophy is a way to study and understand the world around us, though without going into religious topics (usually) and that world includes both the external physical world and the internal mental world. Thus, the nature of philosophy is totally based on thinking ability and thoughts of human mind and also the actual nature of philosophy is to present the total world-view

of its problems. As everyone knows that the term philosophy is derived from two Greek words Philo and Sophia which literally mean “the love of wisdom” when the ancient Greek thinkers referred to wisdom, they usually meant the knowledge of fundamental principles and laws, an awareness of that which was basic and unchanging as opposed to those things that are transitory and changing. The term philosophy and philosopher was coined by Pythagoras. Philosophy as we know is the study of wisdom (knowledge of ultimate causes, explanations and principles of things) and one who loves this wisdom is called philosopher. Philosopher knows every problem from its root and interprets it through rational basis. Philosophy has estimated high profile in the world. Philosophy, the mother of all science is the foundation and the touchstone of every subject whether physics, mathematics, technology or other science like humanities. Rationalism is a modern school of thought which gives us the full description of philosophy based on mathematical truths. One thing we could highlight here is that the vagueness and ambiguity in studying and teaching philosophy is because it is related with mathematics and physics. The problems of physics (theory of relativity, Big bang, Expansion of universe, mechanics, properties of waves and light, Heinsberg’s uncertainty principle) and Mathematical problems (set theory, induction, deduction, Boolean algebra, Analytical Geometry, Axioms of Mathematics) can be effortlessly represented and cleared in the field of philosophical wisdom. Scholars in Oxford and Cambridge chose philosophy among science subjects like mathematics and physics. Remember! Philosopher’s like Pythagoras, Plato, Descartes, Leibnitz, Bertrand Russell, A. N. Whitehead, Rudolf Carnap, are all great mathematicians and Philosophers like Aristotle, Democritus, Einstein, Thomas Kuhn, Newton, Kant, and Copernicus Stephen Hocking are great physicists. Philosophy not only paved the way for the development of the scientific technology but it has played an important role in giving world most notable thinkers in the form of theologians, scientists, Doctors, politicians, sociologists, and psychologists. Above all, philosophy strengthens one’s reasoning power, common sense and knowledge about abstract things like God, world, soul, mind, and the concrete things such

as Matter, Earth, Substance, Sensations, Existence, Understanding and Experience. It is wrong to say; that Philosophy is a tough and boring subject but it is an interesting domain which teaches us how to live life worthily. In common parlance, we say that Everyone is a philosopher as the Hylomorphist; Aristotle pronounced but in some sense only some people who are creative thinkers, having power of analysis of truths, having ability to make abstract of theories are able to be competent for the title of philosopher. Most of the people are credulous in case of Philosophy they are of the opinion that philosophy misguides believers from their beliefs and also have misconception about most of the theories i.e. Idealism, Rationalism, Intuitionism, Pragmatism and Existentialism. Think for a while Descartes; the founder of western rationalism and Modern Metaphysics was the mathematician, their approach is mathematical, thus in order to understand Rationalism, thinker ought to need mathematical approach. Same is the case with other theories like Idealism, Pragmatism, and Existentialism, their approach is totally different in the world of philosophy from the context in which these theories are explained in subjective realm.

Philosophy had proved and will prove its field, the best in the form of Metaphysics (Science of beyond Matter), Philosophy of language, Philosophy of Mind, Philosophy of Science, Cosmology and Technology, Epistemology (Science of Understanding), Axiology [Science of Worth: reduced values into Truth, Goodness and Beauty which indeed are studied in their most advanced branches I.e. Logic Aesthetics and Ethics although logic, Aesthetics and Ethics got developed at its apex in modern Philosophy and reformed its definitions as into Logic (science of inference), Aesthetics (Science of Art or beauty), Ethics (Science of Moral Behavior). Thus, it is well said that “one who understands philosophy can reason everything and one who lacks can reason nothing”.

1.2 Definitions of Philosophy

The term philosophy is derived from two Greek words *Philo* and *Sophia* which literally mean “love of wisdom” when the ancient

Greek thinkers referred to wisdom, they usually meant the knowledge of fundamental principles and laws, an awareness of that which was basic and unchanging as opposed to those things that are transitory and changing. Following are definitions of philosophy

- **Immanuel Kant** Philosophy is the science and criticism of cognition.
- **Herbert Spencer** Philosophy is concerned with everything as a universal science.
- **Bertrand Russell** Philosophy, like other studies aims primarily at knowledge.
- **Johann Gottlieb Fichte** Philosophy is the science of knowledge.
- **Radhakrishnan** Philosophy is logical enquiry into the nature of ultimate reality.
- **Windelband** Philosophy is the critical science of universal values.
- **Whitehead** Philosophy is descriptive of the generalities which apply to all the details of Experience.
- **William James** Philosophy is the full sense in Man's Thinking.
- **Pythagoras, Descartes and Spinoza** Philosophy is the generalization of Mathematics.

1.3 Branches of Philosophy

The Branches of Philosophy are as follows:

Epistemology: (Science of knowledge)

Philosophy is the search of knowledge. This search is critical. Hence, the first problem which arises before a philosopher is about the nature of knowledge and its limitations. Therefore, Epistemology is the most fundamental branch of philosophy. It philosophically discusses the falsehood, validity of knowledge, limits of knowledge and nature of knowledge, knower and known. Epistemology is the science of knowledge. Epistemology is derived from the Greek two terms 'Episteme' and 'Logy' which means 'knowledge' and 'science or study'. Philosophy is the search of knowledge. This search is critical. Hence, the first problem which arises before a philosopher is about the nature of knowledge and its limitations. Therefore, Epistemology is the most fundamental branch of philosophy. It philosophically discusses the falsehood, validity of knowledge, limits of knowledge and nature of knowledge, knower and known. Epistemology or the theory of knowledge is concerned with how we know what we do, what justifies us in believing what we do, and what standards of evidence we should use in seeking truths about the world and human experience. Epistemological problems and theories are often interconnected with problems and theories in the philosophy of mind. The topics in the philosophy of mind are crucial for epistemology, for instance the phenomenology of perception, the nature of belief, the role of imagery in memory and introspection, the variety of mental properties figuring in self- knowledge, the nature of inference, and the structure of a person's system of beliefs. Epistemology is the philosophical discipline that studies the evaluative dimensions of cognition, their metaphysical basis, and the language we use to ascribe cognitive states. The epistemological field includes the theories like scepticism, knowledge, justification, understanding, epistemic values, conceptualism, perception, inference, theories of truth and falsehood and the main epistemologies in western philosophy are; rationalism, empiricism, criticism and intuitionism. The word epistemology was coined by "James Ferrier" in his work "institutes of Metaphysics".

Metaphysics

Metaphysics is the study of Existence, reality or essence. This is the study of Existence, reality or essence. Metaphysics is the one of the four branches of philosophy alongside, ethics, logic and epistemology. It is an ancient subject but one that continues to arising curiosity. For some, it is associated with the mystical or religious. For others, it is known through the metaphysical poets who talk of love and spirituality. Metaphysics is regarded as the queen of all sciences. There are two approaches related to metaphysics, one is that it is used as the spiritual, mystical or in abstract form, another is that which designates what lies beyond the physical, or what is separate from the sensible and the perceptible material world. In addition to the physical world that surrounds and stifles us but in which we live, there is what Nietzsche derisively called a metaphysical backcountry, a world inhabited, it would seem, by nonphysical beings such as God, angels, souls, and thinking beings. In this sense metaphysics is synonymous with the concepts of “transcendental”, “theological” and “supernatural” worlds. The term metaphysics was coined by “Adronicus of Rhodes who gave this name to unclassified works of Aristotle who called it “first philosophy”.

Its main branches are as follows:-

Cosmogony: This is the study of creation, is the world created or is it eternal? How was world created? Why was it created? Who created the world? What is the purpose in creation? All these are the problems of Cosmogony.

Cosmology: The main problems of Cosmology are:-

Is the world one or is it many, or is it both one and many.

Ontology: Ontology is the Study of ultimate reality. One or is it many or is it both one and many? If reality is many, what is the relation between these many elements? All these all ontological questions are not.

Axiology

This branch of philosophy studies value or worth. It has been subdivided into the following three branches. There are many things which possess values, some things having their own values and some things have given values by humans. However, there are infinite numbers of value like; honesty has a value, bravery, truth, goodness, chastity, goodwill, courage, praying, duty and experience and so on. As we are aware of the fact that philosophers are the lovers of wisdom. They have divided all the values of the world into three; Truth, Goodness and Beauty (Satyam, Shivam and Sundaram).

Ethics

Ethics discusses the criteria of right and good. Ethics is derived from the Greek word “Ethos” which means customs, character, usages or habits. Ethics is also called Moral philosophy derived from the Latin word “Mores” means customs, habits or character. Ethics literally means the science of customs, ways of behaviour character or the science of human behavior. Ethics is the science of highest good (science of morality). Ethics is the area of philosophy which investigates the principles governing human actions in terms of their goodness, badness, rightness, and wrongness, duties and obligations. It is concerned with discovering the principles that should govern human conduct and with the investigation of normative issues involving value judgment. Moral theory has the same relation to ethical decision making that the study of grammar has the ability to study language. A person can speak a language without ever having studied its grammar, and a person can also make ethical decisions without ever having studied moral theory. But just as our ability to function in a language is often aided by a study of grammar, so does an inquiry into theoretical concerns aid us in clarifying our ethical choices. Ethics is concerned with judgments of value and studies what ought to be. Ethics is the science of highest good. Morality and ethics are used synonymously although there is little difference between these

two while morality is the right or wrong (or otherwise) of an action, a way of life or a decision and Ethics is the study of such standards as we use or propose to judge such things. Thus abortion may be moral or immoral according to code we employ but ethics tells us why we call it so and how we made up our minds. As a result, ethics is sometimes called moral philosophy; we use it to criticize, defend, promote, justify and suggest moral concepts and to answer questions of morality, such as:

- What are right and wrong?
- How can we know or decide?
- What are moral issues?
- Where do our moral concepts come from?
- Does moral issues are intuitional, rational, theological or social
- Can we find an ethical system that applies to everyone?
- What do we mean by duty, justice, obligations, virtues and other similar concepts?

Definitions of Ethics

Ethics is that branch of philosophy which tries to discuss character, customs, right, wrong, duties, responsibilities, freedom of will, obligations, virtues and other current ethical problems of meta-ethics, environmental ethics, business ethics, media ethics, bio-ethics and so on.

John S. Mackenzie: “The study of what is right or good in human conduct” or “the science of ideal involved in human life”.

Descartes and Locke: Morality is derived from religion.

Bishop Butler: The rightness or wrongness of an act depends very much upon the motive for which it is done.

Brunner: The rightness and wrongness are creations of the will of God.

Kant: Moral law is categorical imperative i.e. The autonomy of the will which is only source of the moral law unconditionally commands us to do what is right and what is wrong.

Nature of Ethics

Ethics is a normative science. The fact that ethics is concerned, with an end or an ideal or standard, serves to distinguish it from most of the other empirical sciences. It is a science that lays down rules, laws or axioms or more strictly, that seeks to define a standard or ideal with reference to which rules or laws may be formulated. It is the business of normative science to define an ideal, not to lay down rules for its attainment. For example, Aesthetics is a normative science; concerned with the standard of beauty; but it is no part of its business to inquire how beauty is produced. So, with regard to ethics, it discusses the ideal of goodness or rightness and is not directly concerned with the means by which this ideal may be realized. Ethics discusses man's habits and customs, or in other words their characters, the principles on which they habitually act, and considers what is that constitutes the rightness or wrongness of these principles, the good or evil of these habits.

Aesthetics

Aesthetics discusses the nature and criteria of beauty. Aesthetics or aesthetics is a branch of philosophy that deals with the nature of beauty and taste, as well as the philosophy of art (its own area of philosophy that comes out of aesthetics). It examines subjective and sensory-emotional values, or sometimes called judgments of sentiment and taste.

Aesthetics covers both natural and artificial sources of aesthetic experience and judgment. It considers what happens in our minds when we engage with aesthetic objects or environments such as in viewing visual art, listening to music, reading poetry, experiencing a play, exploring nature, and so on. The philosophy of art specifically studies how artists imagine, create, and perform works of art, as well as how people use, enjoy, and criticize their art. It deals with how one feels about art in general,

why they like some works of art and not others, and how art can affect our moods or even our beliefs. Both aesthetics generally and philosophy of art especially ask questions like ‘what is art?’, ‘what is a work of art?’, and ‘what makes a good art?’

Logic

Logic studies truth. The subject matter of logic includes the methods of judgment, types of proposition, hypothesis, definition, comparison, classification, division and fundamental laws of thought etc. Logic is the science of argumentation and reasoning. It is derived from the Greek word “Logos” which means reason or to think. So, logic is the ‘art of reasoning’ or ‘art of thinking’. Human mind is always thinking and judging, to think is to judge. Whatever we think and reason, we express it in language and this language is only the means to logic, not obligatory else than natural language or ordinary language. Traditionally logic is the branch of philosophy and sub-branch of Axiology; which recognizes its three values fundamental; truth, goodness and beauty. Logic is the study of one of its value i.e. principle of ‘truth’. Truth is the attribute of thought and thought is the crux of argumentation. Every thought is not logical, only those thoughts are logical that are expressed in the form of propositions. Logic is the science of truth and always protects us from committing fallacies. Logic is the epitome of philosophy. Without logic, philosophy is incomplete and ambiguous. Logic is in our thoughts which we express in language. Aristotle is credited to be the founder of Logic. His own school was ‘Lyceum’. He wrote his work ‘Organon’ in Greek which when translated means ‘tool’ or ‘instrument’. Thus logic is the tool or instrument which tries to distinguish between ‘truth and falsehood’, ‘correct and incorrect’, ‘valid and invalid’ of statements, reasoning and argument. Zeno of Elea later on translated ‘Organon’ and named it Logic. Sometimes the science of logic means to explain things with clarity and validly which everyone can understand easily. Logic deals with premises, arguments and inferences and also tries to study inductive, deductive and abductive reasoning. Parmenides was the first Greek logician who proclaimed “what is contradictory to thought can’t be real” which means what can’t be thought, can’t be and

what can't be, can't be thought. He assumed that there is difference between sensation and reasoning (perception and thought). When we look towards earth, perception says that it looks in rest but in reality or thought it is in movement and when we look at sun which perceives to us very small but in logic it is very big. We look at ether or space which looks empty but the logic behind it is that this space or ether is not empty; it is made up of photons. Zeno, the student of Parmenides further elaborated and proved the logic of Parmenides to explain his own theory known as 'Zeno's Paradoxes'.

Proposition is the basic and fundamental unit of logic. For information, don't get confused with preposition. Preposition is a grammatical unit and proposition is a grammatical unit. Proposition is defined as an assertion or declaration in which subject is either affirmed or denied. It is an assertion in which something is said of something. This clearly indicates that the characteristics of proposition are that it is either true (1) or false (0). Proposition is also called statement or judgment or premises and in certain conditions 'sentence'.

Reasoning is of two types; inductive reasoning and deductive reasoning. While former is defined as the process of argumentation in which we proceed from particular instances to arrive at generalization and the later is a type of reasoning in which we proceed from general truths to arrive at particular conclusion. Although reasoning, judgment, inference are used in logic interchangeably. In logic, we use statements or propositions which are basic units or presuppositions of the thoughts. Due to these propositions, a logician would draw the conclusion equally for inductive and deductive reasoning. Propositions are either true or false and the arguments are either valid or invalid.⁴In deductive reasoning premises support the conclusion but in inductive reasoning premises do not support conclusion, conclusion asserts something new. Logic is a science which deals with thoughts. There are two aspects of thought that are of particular philosophical interest: its representation of things beyond itself, that is, its intentionality; and its movement

⁴ See L. Wittgenstein, Notebooks, (1914), p. 125

of one representation to another in accordance with the laws of logic, that is, its rationality.⁵ Thoughts are expressed in the form of language. Language and thinking together constitute reasoning.

Philosophy of Science

This branch of philosophy is concerned with the philosophical examination of the postulates and conclusion of different sciences. Philosophy of science is a branch of philosophy concerned with the foundations, methods, and implications of science. The central questions of this study concern what qualifies as science, the reliability of scientific theories, and the ultimate purpose of science? This discipline overlaps with metaphysics, ontology, and epistemology, for example, when it explores the relationship between science and truth. Philosophy of science focuses on metaphysical, epistemic and semantic aspects of science. Ethical issues such as bioethics and scientific misconduct are often considered ethics or science studies rather than philosophy of science.

Semantics

The most important branch of philosophy according to the contemporary school of logical positivism is semantics which is concerned with the determination of the meaning of different words used in different languages.

Analytical Philosophy

Analytical philosophy is the branch of philosophy which attempts to discuss and investigate those problems of philosophy which prerequisites attention from three fields of knowledge; philosophy of mind, philosophy of logic and philosophy of language. Analytical philosophy has developed these three

⁵See Edward Feser, *Philosophy of Mind*, Oxford: Oneworld Oxford, 2006, p. 113.

domains in the contemporary philosophy and it has developed in such a level that today every interdisciplinary subject related to philosophy more or less acquires consideration from analysis. It is a general view that Gottlob Frege is known as the founder of Analytical philosophy.

Analytical philosophy is the process of analysis in which we proceed from complexity to simplicity and clarity. In analytical philosophy, philosophers are using analytical method to uncover those truths of the world and reality which are covered with linguistic ambiguity. Language plays an important role in analytical philosophy because the clarification and simplification is the business of analytical philosophy. World is made up of facts and facts are expressed and analyzed in language. Thus language is the representation of the world.

1.4 Relation of Philosophy with Science

The systematic observation of natural events and conditions in order to discover facts about them and to formulate laws and principles based on these facts is called Science. Or we can say that the science is the organized body of knowledge that is derived from such observations and that can be verified or tested by further investigation. Philosophy as the “mother of all sciences” is the study of the fundamental causes and principles of the all things. Philosophy and science are intimately related to each other. In some cases science takes the help of philosophy to formulate and generalize its concepts and also reject its speculative approach. In other cases, philosophy exercise scientific laws and observations only to develop and make philosophical concepts verifiable and critical. Every philosophical concept is not scientific but every scientific phenomenon has philosophical approach. The aim of science is to collect facts (data) and the purpose of philosophy is to interpret or to understand this data logically. Special science is trees, but philosophy is the soil which makes the forest possible. Thales of Ionia was the first scientist of philosophy who discovered eclipse and also ‘how to calculate the length of a tree from its shadow’. Anaximander gave model of the earth, Protagoras and Democritus also contributed in the form of

relativity of knowledge and ancient atomic theory. Aristotle (the encyclopaedic genius), propounded the Geo-centric theory which holds that earth is the centre of the universe and all other planets revolve around it. This means that what is philosophical in ancient times is also scientific in its nature as the logo of ancient philosophy and philosophers was “nature has to be studied according to natural stuff”. One of the significant aims of science is to explain events or phenomena in terms of natural laws or cause-effect relationship.

In the modern times, the contribution of Descartes (the founder of modern philosophy), Copernicus, Kepler, Galileo Galelei, Francis Bacon, Newton, Einstein, Hume, Karl Popper and Kuhn can't be neglected. According to French philosopher, Mathematician, and scientist who developed a radical new, mechanistic philosophy; which described that the physical world consists simply of inert particles of matter interacting and colliding with one another. Nevertheless Copernicus Heliocentric theory, Kepler's planetary motion, Galileo's law of free fall, Newton's; laws of motion and gravitation, Einstein's theory of Relativity, Hume's on induction, Popper's theory of Falsibility and Kuhn's theory of Paradigm shifts, are all famous theories which upholds their contribution both in science and well as in philosophy. Thus we can say that “what sense-data is to senses, science is to philosophy”.

1.5 Epicurus: Introduction.

The object of philosophy according to Epicurus, is to enable man to lead a happy life. Science has no practical value that do not help us to realize this purpose, like music, geometry, arithmetic and astronomy, enough to furnish us with a criterion of knowledge. We need to know physics, or a theory of universe (metaphysics), in order to understand the natural causes of things. Such knowledge is useful, since it frees us from the fear of god's, natural phenomena and death. The knowledge of human nature will teach us what to desire and what to avoid. The main thing however, is that we understand that all things are produced by natural and not by supernatural causes. We may divide philosophy into logic, metaphysics and ethics. To be free

from trouble and fear, we should know the causes of things, and what pleasures to follow and what to avoid; in other words, be prudent and if we are prudent, we will be virtuous, we will obey the rules of morality, for no one can be happy without living prudently, honorably and justly.

1.6 Epicurus: Ethics

The thinker with that name hedonistic ethics became most intimately linked in antiquity was Epicurus. Epicureanism is sometimes called, the philosophy of garden and seeks after pleasure. This was not the base ‘wine-women and song’ kind of thing that the English word ‘epicurean’ now implies; but the appreciation of the nobler and higher refinements of life such as friendship, art, music and the like. According to Epicurus, man's nature is bent upon pleasure, yes; all animals from the moment of their birth seek pleasure and avoid pain by a natural instinct. Pleasure, therefore is the goal at which we all aim, and indeed, ought to aim. Happiness is the highest good. Every pleasure as such is good and every pain bad. But we should exercise prudence in the choice of our pleasures. Not every pleasure is worthy of being to be chosen, not every pain ought to be avoided. Some pleasures are followed by pains or by the loss of pleasures; many pains are followed by pleasures, and are, therefore, better than some pleasures, moreover, pleasures differ in intensity. Epicurus holds that mental pleasures are greater than the pleasures of the body, mental pains worse than physical pains. Not only is mental enjoyment greater than physical, but physical enjoyment is not possible without mental. Hence Epicurus declares that it is the part of wisdom to choose the joys of intellectual life, the reason for this is pain. We are afraid of the catastrophes of nature, of the wrath of the gods, of death and hereafter, we worry over the past, present and future. So long as we do this, we cannot be happy. We can obtain pleasures by satisfying a desire; the desire like ‘hunger’ is a mixture of pleasure and pain. Pure pleasures ensue when a desire has been satisfied and disappears, when we no longer desire. Freedom from pain is the highest measure of pleasures. Epicurus sought to eliminate all unpleasant feelings like fear and anxiety from the contemporary psyche and promote emotions of well being,

harmony and pleasure. Moreover, he stressed the quest not for fleeting, transitory things, but that pleasure which might last for a life time. In other words absence of pain and serenity of mind (Greek: Atarxia), rather than pleasure gratification was his aim, now Atarxia was to be sought by removal of all false fears, such as fear of death, fear of gods, and fear from all vices. Both Stoics and Epicureans were agreed in identifying virtue with happiness; only while the epicureans held that the pursuit of happiness is virtue, the stoics held opposite that the pursuit of virtue is happiness.

1.7 Aristotle: Theory of Causation

Aristotle was a student of Plato. He was born in Stagira, a Greek Clooney. His father Nichomachus, was the physician of king of Macedonia, Amyntax-II. When he was eighteen, Aristotle went to Athens, where he studied under Plato at Plato's *Academy*. For some twenty years in 335 Aristotle formed his own school at the *Lyceum* in Athens. Because of his practice of lecturing in the *Lyceum's* walking place or *Perupatos*, Aristotle's followers became known as the *peripatetics*, the “Walkers”. Aristotle's main works are.

1. The *Organum*, (Book of Logic)
2. Rhetoric and the Poetics- (on natural science)
3. Physics and *De-Anima* (on the soul)
4. Metaphysics, *Nichomachean Ethics*, *Eudemian ethics* and politics.

Aristotle believes in direct observation of nature. He also maintained that knowledge of things requires causal explanation. Aristotle suggests that there are four kinds of causes viz., the Material cause, the efficient cause, the formal cause and the final cause. All these four causes are to be found both in human and in cosmic production. The material cause of a thing is the matter of which it is composed. The efficient cause is the energy or moving force required to bring about change in the material cause. The formal cause is the concept, essence of the thing. It is similar with Plato's idea of a thing. The final cause is the end,

purpose or aim towards which the movement is directed. Following is the explanation of four causes.

- What is the thing? Or what is its form (formal cause)
- What is it made of? (Material cause)
- What made it? (Efficient cause)
- What purpose does it serve? I.e. for what end was it made (final cause).

Aristotle says that nothing happens without a cause or every event has a cause. Aristotle reduced four causes into only two Matter and Form, while formal cause, efficient cause and final cause are reduced to form. Matter contains potentiality and form contains actuality i.e. matter is capacity and form is function like in nature, the egg is a bird in capacity and the bird is its Actuality.

1.8 Democritus: Theory of Atoms

Democritus was the student of Leucippus. According to Democritus, there are infinite numbers of indivisible units called atoms. These are imperceptible, they differ in size and shape and have no quality except that of solidity or impenetrability. They are infinite in number and move in a void and thereby give rise to the movement and multiplicity of the world of senses. For Democritus, atoms constitute the positive element of reality. This movement, as we have already noted, requires the existence of an empty space or vacuum. The empty space is just real as atoms. The diversity of things is caused by the movements of atoms in a void. This void is reality which exists when the atoms come together, when they separate from one another, they bring about corruption.

Democritus accepted theory of atoms and void and extended this theory to explain epistemology, ethics and metaphysics. Democritus accepted possibility of knowledge which sophists have denied. Democritus tried to explain scientific knowledge and absolute morality with the help of his thorough-going mechanism and materialism. For Democritus even the soul is

nothing but the aggregate of atoms and these atoms have essence of fire. Aristotle called Democritus and Leucippus as the philosophers of chance since their philosophy implies that the world has come to its present state only by accident. They were called so not because they denied causality, because they ignored the final cause. Democritus explained his epistemology on the basis of mechanism and materialism, but he makes a sharp distinction between perception and thought. They do not differ in kind but only in degree. For Democritus, perception gives us the information about the world of becoming, but thought gives us the knowledge of being.

1.9 Gorgias: Nihilism

Gorgias was a disciple of Empedocles. He was born in Sicily almost at 483 BCE. He wrote philosophical works entitled *On Nature* and *Non-Being*. Gorgias was also a sophist and a student of Empedocles, his philosophy revolves around three of his tenets, namely:

There is nothing (nothing exists):- If there be anything then it can be known only through perception but perception tells us that things are many and that they are in motion. Hence, there is nothing in the world

Even if anything exists then it cannot be known:- if anything exists then it cannot be known by man. It means that real object cannot be known because perception is transitory and relative.

If anything can be known, it cannot be transmitted or explained to others:- As we know that knowledge is perception and perception is true for perceiver alone. It cannot be shared with anybody at all, my perception is mine and yours is yours, there is nothing which two persons can perceive alike. Hence, no knowledge can ever be communicated.

1.10 Melissus (470-410 BCE)

Melissus, the resident of Samos is counted among the most important Eleatic thinkers. In the beginning, he was a member of

Ionic school but later on he became a disciple of Parmenides and presents his philosophy in a systematic way. With Parmenides Melissus regarded the reality to be one. Reality has no beginning. Real cannot be born out of unreal.

Therefore, reality is beyond space and time, infinite and eternal. Melissus started with his *magnum opus* with the theory of Parmenides that the non-existent is unreal. Reality is existent, eternal and infinite.

Aristotle and Burnett have considered his reality to be material. Gomperz has considered it to be of the nature of consciousness. Melissus says that, it is contradictory to imagine that reality is one and at the same time material. Polibus pointed out that Melissus laid down the foundation of Sophist Philosophy.

1.11 Seven Wise Men of Greece

Thales of Miletus - (624-546) His famous saying *Know Thyself*

Pittacus of Mytilene - (640-568).

Bias of Priene - (6th century BCE), politician and legislator

Solon of Athens - (638 BCE-558 BCE)

Cleobulus - (600 BCE)

Chilon of Sparta - (555 BCE)

Periander of Corinth - (634 -585 BCE)



CHAPTER- 2

Greeks on Nature



The history of Greek Philosophy commenced from sixth century BCE. According to Clement and Cudworth, Greek philosophy was originated from the ideas of Pythagoras, Democritus and Plato. Zeller who was the famous Philosopher of Greek history said that Greeks came to this country from Asia bringing with them some religious and moral conceptions similar to those of Indo German races. Moreover, Zeller further argued that two dominant tendencies were born especially in Greek philosophy, one is freedom of thought and other is respect for customs and laws. Total time period of Greek philosophy was about 900 years with four ages. Greek people had worshiped Greek Gods and the place where Greek Gods was worshipped located on the borders of Theissaly and Macedonia. They were the believers of God's of Olympus. The problem with Greek people was that they worship those Greek Gods who were once their ancestors and were famous for their character like Bravery, honesty, Morality, chastity, Wealth and knowledge. The importance of Greek philosophy was that science and philosophy were intermixed. One of the chief characteristics of Greek philosophy is that Divine souls reside in the things of the world and the material things are having consciousness (life). Furthermore, natural things are conscious and influenced by the mind. Greek philosophy is dividing into four periods.

- Pre-Socratic period (585 BCE to 500 BCE)
- Socratic period (450 BCE to 322 BCE)
- Period of Plato and Aristotle
- Post Aristotelian age (320 BCE to 5 or 9 A.D)

Today Ionia is located at Turkey (Asia Minor). It was colonized by Greeks in the 11th century BCE and it was one of the most important commercial and literal centres of Ephesus and Miletus.

The great Ionian Philosophers are Thales, Anaximander, Anaximenes and Heraclitus.

2.1 Milesian Philosophers

Milesian philosophers were the inhabitants of Miletus. Miletus was ancient Greek city of Anatolia some 30km away from the south of present city of Söke Turkey. They are also known as Ionics, because they belong to Ionic the exact of Asia Minor. The chief representative of the school is Thales, Anaximander, and Anaximenes. The main problem before them was what the nature is and who is creator of universe. Milesian philosophers were the inhabitants of Miletus. They are also known as Ionics, because they belong to Ionic the exact of Asia Minor. The chief representatives of the school are Thales, Anaximander, and Anaximenes. The main problem before them was what the nature is and who is creator of universe.

2.2 Thales

Thales is considered as the founder of western philosophy or we can say Thales is the father of all philosophy. Thales was the resident of Miletus (Asia Minor). The Miletus was an important trading centre. He is said to have flourished about 624-550 B.C.E. He wrote nothing but his thoughts were written by Aristotle. Thales Philosophy rests on three principal and these three Principals are as:

- Water is the fundamental Constituent of the universe which explains creation.
- Earth is a floating disc which moves on water
- Everything is full of gods

Aristotle the biologist conjectured that Thales chose water to be the ultimate stuff, for food is always wet and this liquid food nourishes the body even the generating seeds is wet. Thales was a great Physicist, Naturalist, Cosmologist and Mathematician. He was known of his construction of an almanac and the introduction of the Phoenician practice of steering a ship's course

by the Little Bear. Thales is considered one of the seven sages of Greek.

The chief aim of Thales was to account to the fundamental stuff of which the universe is made hence according to Thales water is the fundamental stuff of this universe because water admits of being vapors, liquid and solid. When water is heated it assumes the form of vapors. When chilled it becomes solid and when it is allowed in its natural then it is a flowing stream for this reason water can be said to be the fundamental stuff of the universe even the earth according to Thales, is a disc floating on the water. Aristotle the biologist conjectured that Thales chose water to be the ultimate stuff, for food is always wet and this liquid food nourishes the body even the generating seeds is wet.

The most important thing about Thales is that he gave birth to scientific way of thinking it is said that he predicted the Eclipse which took place in 585 B.C. According to Russell Thales is discovered how to calculate the distance of a ship at sea with the help of observation taken of two points and how to calculate the height of a tree or pyramid from the length of its shadow. Thales was a Hylozoist he regards magnet as living as it attracts things towards itself and all things are full of gods.⁶

2.3 Anaximander

Anaximander, belonged to Miletus, was a cosmologist like Thales. He was student of Thales. He was born in Miletus around 611 BCE. Anaximander said that Apeiron is the divine principal God which moves all things. This is the first indeterminate principle for the existence of God. He regards Apeiron (boundless something) as the ultimate stuff of this universe. According to Anaximander primary matter was boundless something: a formless, infinite and eternal mass not yet parted into particular kind of matter in positing, boundless

⁶Hylozoism is a doctrine which states that matter possess life or matter is something alive.

mass, as the fundamental stuff of which the world is constituted. He indirectly lays down an important principle can account for the particular but not vice versa. Anaximander appears to have stated that the world is governed by the opposites like hot and cold, wet and dry. According to Anaximander the world has evolved in due course. At one time there was water everywhere, there were only watery creatures by drying up of water land appeared and creature of the sea were left on the dry land. This was once the germ of organic evolution in the speculative adventure of Anaximander.

Anaximander held that the earth is cylindrical in shape and move freely in space. This positing of the earth moving freely in the space is once regarded as foreshadow for the theory of gravitation.

2.4 Anaximenes

Anaximenes was born in Miletus at the starting of the 6th century. He was an associate of Anaximander. Therefore Anaximenes rejects the theory of Apeiron of Anaximander and regards a determinate element as the ultimate Principle. He assumed that all things need Air for living. He explained air as the basic constituent of the universe and justified it by rarefaction and condensation whereas by rarefaction, air is transformed into fire and wind and by condensation; it takes the form of water, then earth, then the stones. According to Aristotle, the material cause as the fundamental Constituent of later thinkers was indebted somehow to Anaximenes.

According to Anaximenes Air is the fundamental stuff of which the world is composed. Anaximenes chose Air as the first thing because of its mobility, changeability, and inner vitality. As a matter of fact Air was considered as the breath of the universe. Hence this breathing universe was considered to be a living organism, for this reason Anaximenes is really a Hylozoist (one who believes that Matter is alive). Anaximenes was student of Anaximander.

2.5 Heraclitus

Heraclitus was an Ionian Philosopher. He was born in between 6th century BCE and died around 480 BCE. He was also known as Ephesian school because he came from Ephesus and settled in Ionia. According to Heraclitus Flux (change) is the fundamental principle which explains the origination and development of the world. He explained this process with the help of fire which changes things quickly. Therefore, he said that the strife of things is the father of all and the nearest element to this strife is fire. He was also known as (the obscure one). His philosophy rests on the statement, everything is in constant flux or everything changes. This he illustrated with the saying about a river that 'one cannot step into the same river twice' means it is impossible to step twice into the same river. This is connotative meaning but the metaphorical meaning of this statement is that 'both the mental and the bodily streams changes'.

The implication of this statement is deeply Philosophical and it is very tough to understand its depth. However, we can explain this statement with the help of another statement 'no one can pray in the same Friday twice'. This statement assumes that Friday come and go but the special Friday in which I prayed will not come gain, another Friday will come. Similarly when we put one step into the river that is one stream and when we put another step the former step goes and new stream comes which changes the river. So from this beautiful saying of Heraclitus, our minds and our body get changes from time to time, place to place. In morning a Philosopher could be a good human being but in evening he could be a bad person. At one time one could be a great warrior and at another time one could be cowardice.

Heraclitus believes in becoming, change and process and abandons theory of being. For Heraclitus, movement is central Philosophy. Heraclitus believes that all is flow and becoming and this change can be understood with the help of fire, which keeps on changing every moment, burning fuel into ashes, and that ash too changes. According to Heraclitus, World is made up of opposites, the opposites of hot and cold, day and night. Heraclitus used the term *Logos* which corresponds to first principle. He depicted that to know the *logos* means to know the

truth and this logos is the life of all things. He have believed in the immortality of soul and meant that soul is infinite part of human being.



Greek Rationalism



Xenophanes is the founder of this school. There are other views who regard Parmenides as the founder of this school. Elea was an ancient town in Italy which has been found by Ionian Migrants. When Persian invaders raid the Greece in the middle of the 6th century, the people ran away from Greece and got settled in Rome. This school is known for its rationalistic approach to resolve the problems and causes of the world. The approach of this school depends upon reason which goes opposite to testimony of senses of Ionian philosophers. The representatives of this school claimed that Being alone is real, eternal and unchangeable whereas becoming and change are illusion. Xenophanes is known for his opposition on the anthropomorphic Greek deities. He called for a purification and deepening of religious language. The associates of this school are Xenophanes, Parmenides, Zeno and Melissus

3.1 Xenophanes

Xenophanes was the resident of Colophon in Asia Minor today at Turkey. He is known as the father of the conflict of the religion and philosophy. Xenophanes had criticized the religious faith and ideologies of contemporary Greeks. According to Xenophanes, God is one and unchanging. God is one and he rules the world by his ideas. Xenophanes gave the clear understanding of the God which resemblances to the views of modern Islamic theologians that God lives in his place and sees everything, hears everything and knows everything. While on the other hand, he believed that God is greatest, immanent, formless, undivided, passionless, unchanging, and perfect peace.

According to Xenophanes, the sun and the other planets are burning vapor. The sun is born from the vapor of the ocean in the morning. The cycle of birth and death of the sun goes on in every 24 hours and one sun does not rise every day. Xenophanes

philosophy could be understood by his saying that ‘All is One’, and this statement has become the cardinal principle of the Eleatic school. Xenophanes rejects the doctrine of transmigration of souls. He further held that World-God to be immovable and perfectly homogenous.

3.2 Parmenides

Parmenides was born in Elea in the second half of 6th century BCE. He was the student of Pythagoras and later he was influenced by the ideas of Xenophanes. Parmenides was interested in philosophy, and politics. He wrote a poem in hexameter verse entitled On Nature which has two parts; the way of truth and the way of opinion.

Parmenides philosophy is ‘All is One’ which implies that everything is unique, one, and indivisible. He said that Being alone is real and multiplicity, becoming and change is illusion. Parmenides assumed that plurality and changes are given by the senses. At most they can be called merely appearances. Parmenides student was Zeno. From the philosophy of Parmenides, two questions must be understood. One is ‘What is being?’ and other is ‘Why did he recognized being as the unifying principle of everything?’ The answer of first questions is that being possess everything and the whole reality is contained in it. Being is apprehended by the intellect alone. The answer of second question lies in the unification of thought and being. Thought is expressed in being and hence without being, there could be no thought. The observation can grasp the multiplicity of the sensation but the being (intellect) goes beyond observation and knows what lies behind senses. So, according to Parmenides, Being is the only reality and everything depends on being. Therefore, apparent world as per Parmenides is only the manifestation of the real world

Parmenides argued that if the world of senses is illusion then how do we know the one or unity? Being can only be known with the help of thought. Only thought can provide you the actuality of things. That is why Parmenides remained a successful philosopher in differentiating between appearance and reality. Senses can gives us only appearance and thought can

gives us reality. In this case, Parmenides had opposed Ionian philosophers, mostly Heraclitus about his concept of flux as *Arche*. Thought is not possible without being and there is no being which cannot be thought. Thus, it is apparent from his philosophy that reality is only being which is indivisible, unique, permanent, eternal and one. Nevertheless, this distinction of appearance and reality had been made visible in Plato's philosophy. Plato explained this distinction in his two world theory; the world of sensation and the world of intellect. So, Leibnitz and Kant have reconciled these two concepts. The concept of reality was accepted by idealists.

Parmenides was the philosopher who had believed in the identity of thought and the things. This identity can be seen in Hegel's philosophy like

Whatever is real is rational

Whatever is rational is real.

Hegel also assumed that thought and Being are real. Some philosophers mentioned that Parmenides established dialectic materialism. According to Hegel, Erdmann and Schweglar, Parmenides was the father of idealism. While, John Burnett maintains that he was the father of materialism.⁷ He has considered reality as physical, limited, and circular and such a reality must be materialist.

Parmenides characteristics of being are that it cannot come from non-being, because non-being is nothing and from nothing, nothing comes; it cannot come from being because being exists and what already exists need not be thought into existence. This implies that the being has no beginning and no end. Being is immutable, perfect, and complete, with no need of anything. Things may come to pass but being itself remains one and the same.

⁷ Parmenides is also considered as the father of idealism and materialism. But officially he was a Greek rationalist.

Parmenides had described a meaning between the way of truth and the way of opinion. Opinion is guided by sense while truth is guided by thought. He believes that only one reality exists which can be viewed from different approaches and perspectives.

3.3 Parmenides: Concept of Being

According to Parmenides Being alone is real, becoming is illusory. Being or reality is one and this being is eternal, permanent, unchangeable and indestructible. Being is that which encompasses everything, the whole reality. Parmenides declared that one alone is real, manyness and changes are unreal, as plurality and changes are given by the senses. Parmenides was against 'change' 'flux' and becoming of Heraclitus. For Parmenides, it would have been a complete waste of time to work to the world for information about how things really are. Parmenides based his philosophy on principles like that one of these principles was that if something changes, it becomes something different. If being has becoming, it must either have come from non-being or from being. If from non-being, it has come from nothing, which is impossible, if from being, then it has come from itself, which is equivalent to saying that it is identical with itself or always was. So he concluded that being does not change. What appears to us is not being, being is reality. Parmenides believed that change and motion are unthinkable or impossible because change and motion is only due to our senses. They can be mere called appearance. When it was asked to Parmenides, how we can know this being, he answered that Being can be known or apprehended by the intellect alone. Being has no beginning and no end. It is immutable, perfect and complete with no need for anything. Thus the being of Parmenides can't be the ultimate principle as nothing can proceed from it. Parmenides further believed that motion, generation and degrees of being are all equally impossible. For Parmenides sense and reason are opposites. He also described that reality is the only ultimate substance while the apparent world is only its manifestation. Following are the points which describe the predicates of Parmenides being.

1. Being is unity: it is single thing. If there were anything else. It would not be being, i.e. (second thing is different from first thing).
2. Being is indivisible: being can't be divided as it does not have any parts.
3. Being is eternal: it can't come into existence; it is neither beginning nor end. It is first and the last. Being is unchangeable, unmoved and permanent.

3.4 Neo-Platonism: Introduction

Ammonius Saccas (175-242) was the founder of neo-Platonism. He wrote none. When Plotinus heard Ammonius for the first time he exclaimed "This is my man" Plotinus was the student of Ammonius. Origen was also the student of Ammonius. Neo-Platonism is borrowed from Plato's philosophy. Neo-Platonism includes within its systems the doctrine of 'world soul of Stoicism', 'Being of Eleaticism', 'Nous of Anaxgoras' and 'matter' of Plato and Aristotle. The principle teaching of Ammonius seems to have been that the one transcends the world and the divine intellect. Plotinus was born at Egypt. He was disciple of Ammonius for eleven years. He taught philosophy for twenty – five years. His student Porphyry published his manuscript under the title of "Enneads". Porphyry was bitter enemy of Christianity and was first neo-Platonic commentator of Aristotle. The purpose of his philosophy was to detach soul form the sense-world. Neo-Platonism was revived in the fifth century by Proclus (410-485), the head of the Academy at Athens. He was succeeded by Marius, Isodorus, and Damascius. In 529 the school at Athens was closed by an addict of the emperor Justinian, and the history of Greek philosophy come to an official end. Neo-Platonism holds that the way of return to God must be through escape from the body.

3.5 Three Phases of Neo-Platonism

1. The philosophical period of third century with Plotinus as its leading representative
2. The religious period of fourth and fifth century, with Jamblichus as its outstanding personality.
3. Commenting period, with Proclus as the dominating figure.

The chief figures of neo-Platonism are:

1. Alexandrian –Roman school: Founder of school.
2. Porphyry: disciple of Plotinus.
3. The Syrian school: Jamblichus.
4. The Athenian school: Plutarch and Proclus are its representatives.

3.6 Plotinus: Neo-Platonism.

Neo-Platonism is a doctrine which holds that matter is essentially evil, the emanation of all things originate from reason of God, redemption by emancipation from matter, and the final absorption of the human into the divine reason by continuous contemplation. The philosophy of Plotinus is mystical pantheism. Plotinus stands out as the leading figure in the last period of Greek philosophy. According to Plotinus, the world is an eternal process of the devolution of the highest principle, passing through the phases of the one, intelligence, the world soul and matter. The one is identical with God. Who has neither intelligence nor will nor any other attributes; for such attributes would introduce a dualism, and hence an imperfection in God. The intelligence is caused by the one, and its turn causes the world-soul. The world- soul causes matter, and unites with it to constitute corporeal beings by becoming its form. Matter is the first and the essential evil. The souls of men pre-exist in the world-soul until the necessity of cosmic becoming requires their

union with matter, only those souls which at the moment of death are no longer attached to sensibility, return after death to their primitive state. God according to Plotinus is definable and indescribable, because to define or describe God would be to place limitations on what has no limits. The attempts to construct a religious philosophy on the basis of Greek thought culminate in neo-Platonism. God is conceived as the source and goal of everything; from him everything comes, to him everything return; he is the alpha and omega, the beginning, middle and end. Communication with God, therefore, is the real object of all strivings. God is the source of all existence, of all opposition and difference, of mind and body, form and matter, but is himself devoid of all opposition and difference. He is the one that contains everything. The first causeless cause-from which everything is produced and from which everything emanates. We can't define him as being, for being is thinkable, and what is thinkable implies subject and object, and is therefore a limitation. He is higher than beauty, goodness, consciousness, and will, for all of these depend on him. Plotinus was a dualist. Plotinus argued that matter is infinite or we can say it is nothing but infinite potentiality, unlimited productivity, the creative power of God. Plotinus established the trinity consisting of one absolute God, Nous (thought, mind and reason) and world-soul.

The universe is an emanation from God, as light emanates from the sun; as heat, from fire; the conclusion from the axiom, an inevitable overflow of his infinite power or actuality. Plotinus employs several metaphors to make his meaning clear. God is an infinite spring from which the stream flows without exhausting its infinite source. God is the sun from which the light without loss to the sun. The farther we are from the sun, the nearer we are to darkness (matter). Creation is a fall from the perfect to the imperfect. The farther we go in the scale of being, the greater imperfection, plurality, change, and separation we find. Aristotle said that God is pure thought, the principle of intelligence, or the power of intuition which makes us see all things without seeing itself.

3.7 Three stages of Being

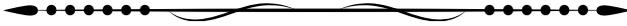
1. Intelligence (pure thought or mind): intelligence is the first stage of being or divine emanation. On the first stage God's being divides into thought and ideas, God thinks thoughts, in him thought and its ideas, subject and object, are one and time and space are not separate. Idea is the efficient cause. The ideas are immanent in the intellect which conceives them; the intellect is inseparable from the ideas. This stage is the emanation of the world-soul.
2. Soul: soul is the second stage in the divine emanation, and proceeds from pure thought. It is the effect, image or copy of pure thought, and like an effect or copy, less perfect than the original. It is intelligible. It is active and has ideas, it possess the power of thought. There are two phases of soul: one is turned in the direction of pure thought and another in the direction of the word of sense; in the former case, it acts as thought, it contemplates pure ideas while in the latter, it is impelled to bring order into matter; it has desire. The first phase Plotinus calls the world-soul, the second phase he calls nature, and sometimes he speaks as if there were two such world souls; the second emanating from the first like a ray of light, and constituting the unconscious soul of corporeal existence. As soul having ideas, it is indivisible, as soul with the desire to animate the objects of the phenomenal world, it is capable of division. This stage is the creation of the matter.

Matter (the body): The soul can't realize its desire to exercise its powers, to act and to form, without something to act on; it produces matter. Matter as such, has neither form, nor unity but it is farthest removed from God; there is no trace in it of God. It is darkness. The particular powers or souls which impress themselves upon matter, as it were, thus producing particular sensible objects in space and in time, are themselves all comprehended in the indivisible soul; Plotinus conceived the emanation of the world from the world-soul as a necessary consequence of its nature, not as a process that has began in time, in response, say to an act of will. God is one, the body, the

greatest plurality. The intellect possesses ideas, soul, its concepts, and the body, its forms. Matter is the very principle of plurality. To comprehend matter is to see darkness; to see darkness is to see nothing; hence, to comprehend matter is to comprehend nothing. This stage is the formation of matter into bodies.



Number Theory and Greek Metaphysics



4.1 Introduction to Pythagoras

Pythagoras was born on Greek island of Samos, he was the son of Mnesarchus. He founded the community known as Pythagorean Brotherhood. He accepted vegetarianism. He is credited to have discovered the theorem that in a right-angled triangle, the sum of the squares on the sides is equal to the square on the hypotenuse. For Pythagoras soul is immortal. He believes in rebirths. He believes in asceticism. Pythagoras called point 'one', line 'two', plane 'three', solid 'four', material things 'five', animal animation 'six', justice is four or nine, because four is the square of equal numbers 2×2 , and nine is 3×3 . Pythagoras accepts ten opposites, of which world is composed. i.e. odd and even, limited and unlimited, one and many, right and left, male and female, rest and motion, straight and crooked, light and darkness, good and evil, square and oblong. It was he who coined the term "Philosophy" and "Philosopher". Pythagoras mentioned some taboos or prohibitions as:

1. Not to eat beans
2. Not to stir fire with iron
3. Not to touch a white cock.
4. No to eat heart and so on.

4.2 Pythagoras: Number theory

Pythagoras (570-497 B.C) was a great Philosopher and Mathematician. According to Pythagoras "whatever exists, exists in number" or we can say number is the intrinsic constituent of all bodies. He observed that all phenomena, especially sounds and the heavenly bodies possess numerical relations. Measure,

order, law, proportion, quantity, ratio, system, movements and uniform recurrence can be expressed in numbers. Without numbers they argued that there can be no such relations and uniformities, no order, no law. Hence number is the base of everything i.e. everything can be expressed in the form of numbers. Pythagoras explained that all things can be explained by mathematical principles. Numbers are the cause of relationships. Now, if number is the essence of all things, then whatever is true of number, will be true of things. He divided numbers into even and odd numbers. Even or similar numbers may be divided, so they are unlimited and odd or dissimilar numbers cannot be divided, so they are limited. Pythagoras further believed that the quality of a substance depends upon the number of its atoms and dimensions. Mathematics means proportion, order and harmony e.g., a woman is said to be beautiful when she has the right proportion of her legs, thighs, waist etc. in the evolution of universe the unit was first created even the zero was born out of unit. Pythagoras wrote none. Aristotle in his *Metaphysics* reported that Pythagoras constructed natural bodies, things that have weight or lightness, out of numbers, things that don't have weight or lightness. If one thing can be distinguished from another thing, it is because things are countable. According to Theano (wife of Pythagoras), Pythagoras meant that there is an intimate relation between things and numbers. Whatever the thing, whether it is physical or not, it participates in the universe of order and harmony; it can be sequenced, it can be counted. It can be ordered and in the Pythagorean philosophy, the idea of orderliness and harmony applies to all things.

4.3 Zeno: Theory of knowledge

Zeno of Elea was the student of Parmenides. He is called as the father of dialectical method and sophistry. Dialectic method is the method which consisted in demonstrating a thesis by showing the absurdity of the contradictory propositions. According to Zeno one or unity alone is real, multiplicity and motion are illusion. His statement was "reality is one or being is one". The one is conceivable; extension, magnitude, motion, and space cannot be conceived. Zeno gave many arguments to

prove that motion is impossible. Movement cannot be thought; for the line which separates its starting point from its point of rest is composed of points, and since the point has no extension, of an infinite number of points. Hence, every distance even smallest is infinite and the stopping point can never be reached. However near you may imagine the swift Achilles, to be to the slow tortoise, he will never be able to overtake it, since, in order to do so, he would first have to pass over one-half of the distance, however small, which separates him from the tortoise, and in order to pass over this half, he would first have to pass over the half of the half, and so on to infinity. He is of the view that being is eternal and immutable. Motion as per Zeno is impossible. If there are many things, these must be both 'F' and 'Not-F' or if the things are many, they must be like and unlike, but this is impossible. Zeno is famous for his Paradoxes (from Greek Para: ("contrary to," or "against") and doxa ("belief" or "opinion"). Even if things are many, they are limited and unlimited, as follows: if there are many things or plurality, it is necessary that they be just so many as they are and neither greater than themselves or fewer. But if they are just as many as they are, they will be limited. If there are many things, the things that are unlimited; for there are always others between these entities, and again others between those. And things that are unlimited. Being is one, eternal, permanent, unchanging, indivisible and undifferentiated and appearance is illusion. There would be an infinite number of spaces, for each of these beings would be in space. Now if objects are in space, space also is in space, and this space again is in another space, and so forth to infinity. Because they can be infinite no of spaces, the hypothesis which postulates them is false. Hence there is only one being. A single grain of wheat, when it falls to the ground, would produce and not produce sound. When a container of wheat is poured out, the grains produce a sound as they fall to the ground. but, if each grain is dropped separately, it produces no sound. Hence we have the contradiction of an effect produced and not produced in the same hypothesis, for the grains of wheat, when they fall together to the ground, can't produce any effect which they do not severally produce. An arrow in flight is in the space during

every instant of its flight; it is at rest during its entire flight. Its motion is only apparent.



Greek Idealism



5.1 Socrates - Philosophical Method (Dialectic Method)

In the fifth century (B.C.E) there lived a stonemason with a muscular build and a keen mind, Socrates (470-399 B.C.E). He wrote nothing, but we know quite a bit about him from Plato's famous "dialogues". In which Socrates almost always is star. He was a brilliant debater and he was idolized by many young Athenians. Socrates went about the streets of Athens and everywhere he asked his elementary questions, what is the meaning of this? What is pity? What is democracy? What is virtue? What is courage? What is justice? What is truth? And what is your business and what knowledge and skill have you brought to it? Are you a statesman? If so, what have you learned about Government? Are you a teacher? What steps have you taken to conquer your own ignorance before you can presume to attack the ignorance of others?

Socratic dialectic method is also called method of argumentation, discussion and conversation. It is a method of putting questions and receiving answers. It is to be noted that Socratic Method was not only a dialectic device but at the same time a technique for the actual discovery of truth. Socratic philosophical method is the art of intellectual midwifery. Intellectual midwifery means to bring to light that knowledge which the mind already possesses. The foundation of this "midwifery" lied in the theory of knowledge, which he stated by saying that knowledge is to be sought within the mind and brought to birth by a process of questioning. My mother he said was a midwife and I am trying to follow in her footsteps. I am a mental obstetrician, helping others to give birth to their own ideas. Aristotle mentioned two features which the only contributions are made by Socrates to dialectic. First is the "Socratic irony" or (pretence not to know anything) and second, not to be conducting a refutation. The Socratic/dialectic method

is a search for the proper definition of a thing, a definition that will not permit refutation under Socratic questioning. Zeno was the original inventor of dialectic.

The Delphi Oracle is said to have pronounced Socrates the wisest of people. Socrates thought the pronouncement referred to the fact that he, unlike most, was aware of his ignorance. Applying the Socratic Method, one gets good at seeing misconceptions and learning to recognize one's own ignorance.

5.2 Sophism: Introduction

Protagoras is the founder of sophism. Protagoras was born in Abdera around 484 B.C.E. His main works are: 'on the truth', 'on the Gods' and 'Anthologies (contradictions)'. Protagoras, a friend of Democritus. Protagoras gave famous principle "Man is the measure of all things". In the beginning of the fifth century BCE saw a change of focus in Greek philosophy from objectivity to subjectivity. Socrates and sophists gave importance to virtue. Gorgias is also a sophist. His main philosophical works are 'On Nature' and 'Non-Being'. Gorgias rejected both the reality of being and that of non-being on account of contradictory affirmations among the philosophers. In this sense, Gorgias appears as more radical than Protagoras. Protagoras at least accepted the notion of truth relative to each human being. Protagoras was no longer a philosopher but a sophist who received pay for his lessons. Protagoras like his contemporaries Anaxagoras and Socrates fall a victim to the fanaticism of the masses and the hypocrisy the great. He was banished and his writings burned in the market place. We may assign as the immediate cause of his condemnation, the doubts which he expressed concerning the extreme of gods.

5.3 Sophist: Theory of Knowledge

Protagoras was the founder of sophism. According to Protagoras, knowledge is perception "*Homo Mensura*" (Man is the measure of all things) of what is, that it is, of what is not that it is not. In other words, what appears to me is true for me and what appears to you is true for you. Sophists denied scientific knowledge for sophists there is no objective truth. They were being called

‘shopkeepers with spiritual wares’. From Socrates, Protagoras argued that individual is the measure of the truth and the false as there are no universal truths or principles. Sophists offered relativism of knowledge and skepticism. Relativism in the sense is that universality of knowledge is impossible. Perception is the product of both the object moving towards the subject and the subject moving towards the object, this perception alone is knowledge. Knowledge according to Protagoras is subjective. The principle of Protagoras “Man is the measure of all things” means that the individual is the criticism of the truth of his cognition; his own feelings and desires are the only list of what is true. Sophists were called professional teachers, giving instructions for pay in the art of thinking and speaking and preparing young men for political life, dialectic, Grammar, rhetoric, oratory etc. According to sophists mind of a man is an important factor in the process of knowing subject and concludes that knowledge depends upon the particular knower. Morality according to sophists is a convention; it represents the will of those who have the power to enforce their demands on their fellows. The rules of morals are contrary to nature,

5.4 Plato: Theory of Ideas

The Philosophy of Plato is best known as “Theory of ideas” or “theory of Forms”. According to Plato ideas are patterns and things simply imitate or the ideas are the original entities and things are their copies. He tells us that sensible things simply participate in their corresponding ideas. Things remind us of ideas by being similar and dissimilar ideas. One can see that the relationship between the ideas and participate things is merely metamorphic. The realm of ideas is the region of reality of being and that of precepts is the region of Becoming. Therefore keeping this view of ideas we can outline the characteristic of ideas.

1. Ideas are substances: A substance is that which is in itself and for itself and does not require the existence of anything else for its reality. For Plato the ideas are in itself and for itself.
2. Ideas are universal: According to Plato horseness in horses and tableness in tables is a universal idea and particular horses

and tables are not real but they are copies of universal idea which is real and absolute. Ideas are non-sensuous and more perfect than the particular. They are apprehensible by reason alone. The particulars are no more than copies of the universal ideas. They must be superior to particulars in all respects.

3. Ideas are eternal: Plato's ideas are eternal may mean that ideas are beyond time and space, beyond past, present and future. Plato's ideas are said to be eternal in the sense that they are timeless. According to Plato time was created by God along with the world but ideas pre-exist the creation of the world remain even when the world would destroy.

4. Ideas are one and unique: Plato declares that God has created each idea as one I.e. the idea of beauty and justice is one but it is imitated or copied by many beautiful things and many particular instances of justice.

4. Plato admits two world concepts: the world of imitations (sensible world) and world of perfect entities (transcendental world or world of ideas/forms). While the former is the world of changing appearances: the world of sensation, ignorance, error, illusion and darkness (this is a world of cave) and the latter is the world of forms, the world of intellect, knowledge, truth, reality and brightness whose ultimate source of existence and essence is the form (the Good), " this is a world of light ".

5.5 Plato on Knowledge

Plato had discussed four type of knowledge; Conjectural, Practical, or Sensuous, Hypothetical and Rational knowledge.

Conjectural knowledge

Conjectural knowledge is lowest type of knowledge. In fact it is not knowledge but a mere appearance of it. it includes illusions, dreams, hallucinations, and pathological experience etc. there are some other types of knowledge's which are included in it like the knowledge of a snake in a rope, son of barren women, hare's horns, silver in a nacre and the double moon in the sky. In Indian epistemology, this knowledge is pratibhasika knowledge of

Sankaracharya of his school of thought known as Advaita Vedanta.

Practical knowledge

Practical knowledge is the knowledge of the world. The knowledge received through sense organs like auditory, visual, gustatory, olfactory and tactual sensations. It is the knowledge of the sounds, colors, smell, taste, and skin sensations. Things are not as they appear to us. What they are in reality, we do not know that our knowledge concerning things is conditioned by our mental mechanism. As Kant pointed out in tradition with Plato's epistemology; man's knowledge is a result of a synthesis between precepts and concepts. This knowledge could be compared to Vyavaharika knowledge of Sankaracharya Advaita Vedanta.

Hypothetical knowledge

This knowledge includes the knowledge of numbers and forms as found in different branches of mathematics. As David Hume pointed out, in Platonic traditions, all mathematical knowledge is exact but not actual since whatever is necessary is not factual. In hypothetical knowledge, we arrive at certain conclusions through the process of inductive generalizations and logical deductions. The truth of these generalizations and logical deductions is hypothetical as it depends upon the validity of sensory knowledge. We can illustrate hypothetical knowledge with the example that when we took definitions of point, line as axioms in mathematics

Rational Knowledge

In platonic epistemology, rational knowledge is the highest form of knowledge. Therefore, Plato can be called as the forerunner of rationalist philosophy in west. The rational insight gives us the knowledge of the forms, concepts or ideas. it is achieved through valid argumentation and logical means. This knowledge remains unhindered by sensory perceptions. it is the knowledge of universals not the knowledge of particulars.

Plato's rejects that knowledge is not perception and knowledge (*Episteme*) is not opinion (*Doxa*). Plato accepts Socrates view

that knowledge is attained through concepts. It cannot be changed through personal experiences of the individual. It is based upon reason. While opinion is based upon instinct and imagination and knowledge is attained through reason. He rejects Protagoras view that knowledge is perception and also knowledge is opinion. He compares the role of opinion and knowledge in his work *Republic* Plato has pointed out that while the object of knowledge is Being and opinion lies in between Being and Non-Being. In other connotations, opinion is indifferent to knowledge and ignorance.



CHAPTER - 6

Mind in Greek Philosophy



The concept of mind was present in Greek philosophy but it was not in the form that is in modern philosophy. It was vague and unclear, an opposite of matter and physical processes. They regard mind as the spiritual force or activity which attracts things towards it. Mind is well described in the idea of life, Spirit, *Logos* and *Nous*. When Thales thought that magnet is living which seemed to be that mind resides in matter but it was not viable to think of any development and evolution of mentalism at the time of Thales. Anaximenes explained that the human soul is composed of air and it is likely believed the entire cosmos (world) to be alive with the functioning of soul. Another Milesian philosopher Anaximander gave the concept of formless matter. In western culture, an important shift occurred which was considered acceptable criteria for truth and falsity around the fifth and sixth century B.C.E. (Before Christ Era) largely due to the birth of western philosophy, which began to move away from mythological and mystical criteria towards appeal to reason. The great logicians of this shift were from Greek who were Heraclitus, Parmenides, Democritus and Zeno and were known as pre-Socratic philosophers. These are best known for their preeminent logical understanding of the world. Heraclitus interpreted *logos* as the change, becoming or the flux of all the things. He further said that strife of things is the father of all. Eleatic school of Parmenides prefers reason rather than rely on the data of their senses. They are merely rationalists. Parmenides denied that experience can deliver up any sort of true knowledge. Xenophanes rejected transmigration of souls where a pluralist Empedocles believes in the transmigration of souls. Parmenides explained logical reasoning within the domains of unity or the idea of one which is real. It was logical to think of multiplicity as illusion and identity or thought as one. Pythagoras; the great

mathematician depicted that mind or soul is immortal and it exists after death. It was there before birth. Body is the tomb of the soul and it leads a prisoner's life. Life on earth is a time for preparing for the next life. One must triumph over the passion of life by disciplines of soul. Democritus was the great logician and atomist who considered atoms as minute, small and indivisible. For Democritus mind is nothing but the aggregate of atoms. Language in Greek philosophy is an elemental and fundamental stuff in communication which was used by Greek philosophers to present their philosophical reasoning and wisdom. Greek gave less stress on the grammar of the language. They were considered successful in the field of philosophy due to their originality in their Greek Philosophy. What Greek philosophers contributed in the field of mind, logic and language through their first language, they could not present in another secondary language. Still Greek philosophers knew the fact that there is a deep and corresponding relation between mind and logic, along with mind and language. They thought that it is the language of nature through which we are communicating and presenting our philosophical wisdom. The development in the Greek philosophy is credited to them in their first language (mother tongue). At the time of Socrates the idea of mind and logic were limited to philosophical method/dialectic method and knowing faculty as well as examination. Socrates felt that the concept of mind is in becoming. One can learn concepts of universal idea that is why he accepted the maxim that knowledge is through concepts. Conceptual knowledge is more reliable than perceptual knowledge. In Greek philosophy the alarming questions of mind, logic and language are: what is nature of mind and of mental states, what is nature of logic i.e. how can we explain the concepts of unity, one, reason and laws or rules. Can mental phenomenon exist independently of physical phenomenon or do they depend upon them for their existence. In ancient philosophy logic acts as a tool to define those phenomenon's which can't be explained by direct perception. Concept of thought employs a crucial role to define what can't be observed or experienced. Ancient philosophers treated mind as a synonymous for spirit, self or soul. According to Protagoras; external world is the creation of the mind, and since two men may construct their

world in contradictory ways, it follows that truth is relative and science impossible. “At the time of Socrates, it is legitimate to live our lives according to reason, to be reasonable or rational. Any passing familiarity with history will reveal that western civilization has not, on the whole, been particularly reasonable, certainly no more than other cultures. Nonetheless, we are urged to adopt the rational life, at least as an ideal. In saying, “the examined life is not worth living,” Socrates was asserting that a life not in accord with reason is worthless. Socrates devised inductive method in logic which asserts that we can arrive at general conclusion on the basis of particular facts i.e. the concept of color is derived from the particular facts of different colors of Vibgyor”.

According to Plato; there are three basic components of human mind; the reasoning: rational part resides in soul, the desiring: the spirited part or erasable courageous part in heart and the emotive mind: appetite part resides in the abdomen. Rational element struggles to bring about a harmony between the opposing pulls of the spiritual and appetite elements in human. The two horses (the spiritual element is really a good horse), it is docile and obedient to the reason and would lead it to good but the appetite element is unbridled and unruly driven up by whip. Plato considered thought as “the self talking to itself”. It is supposed that Chomsky is revivifying the ideas of Plato and eighteen century rationalists.

Aristotle maintained that ‘laws of logic are rules by which the Mind works’ (Gregory, 1987). On mind and logic Aristotle wrote ‘*De Anima*’ and ‘*Organon*’. According to Aristotle there are ten basic categories of thought through which humans can make judgments. These are quantity, quality, relationship, place, time, posture, constitution, passivity and activity. Before Aristotle whatever could be thought is possible only within the context of these categories or predicates. These categories allow us to comprehend various aspects of anything’s being. Not only do we want to know that a thing is; we want to know what it is and how it functions, Aristotle, like his teacher Plato, believed that the more we know about things, the better we will be. Besides predicates Aristotle marked a great contribution to the

history of logic. It was Aristotle who first made a study of principles of sound reasoning. Especially those involved in one of the most important forms of inference; the syllogism. The question what is inference? He answered it ‘to infer one proposition from other propositions is to see that the first one follows from the others’. For example, the proposition “some philosophers are Greeks” follows from or may be inferred from the propositions “some philosophers were born in Greece” and “All philosophers who were born in Greece are Greeks.” This particular inference is a syllogism, which means that in it one proposition is inferred from the two others. The syllogism is an absolutely fundamental form of inference, and Aristotle made the first complete analysis of the syllogism. The analysis of logic of Aristotle was so brilliant and thorough that it is still taught in universities though out the world, just as Euclid’s analysis of geometry still serve as the basis for beginners while as Aristotle’s treatment of syllogism is the basis of logic for beginners of philosophy. Aristotelian maxim, we trace things back to their origins and then follow them as they develop. We then discover that salient discourse or thought is no more problematic than the fact that children learn mental arithmetic. First they learn to count and calculate with real objects; then they learn to count and calculate verbally, without real objects; finally they learn to do all this mentally. What applies to counting, which is one use of language, applies to language in general. Plato and Aristotle maintained that words can be reanalyzed from two ways one is through the ‘difference between signifier and signified’ and second is that ‘difference between signification and reference. Signification (that is, meaning) says what a thing is, and in this sense it is a function performed also by single terms; in the act of reference one says, on the contrary, that a thing is, and in this sense reference is a function performed only by complete sentences. Throughout his whole work on ‘logic and language’, Aristotle is hesitant to use the term sign (semeion) for words.

6.1 Empedocles

Empedocles was a Greek Philosopher, born in South Sicily in the beginning of the 5th century BCE from (490- 430 BCE).

According to Empedocles, fire, water, air and earth are four equally fundamental stuff of which the world is constituted. Empedocles claimed that among these four constitutes no one can be transformed into one another. He believed that reality is not one but the constituent of these four elements. It is the philosophy of Empedocles, that the four elements water, air, fire and earth cannot remain static but they go on mixing and intermixing which gives rise to the world of becoming.

He described that world is governed by the opposed principles of love and hate. So he believed in Zoroastrian doctrine of restoration. Empedocles was the unique philosopher who has harmonized the concept of being of Parmenides with the evidence of the senses. He wrote two works; *On Nature* and *The Purifications*. While his work *On Nature* explains his cosmology and *The Purifications* contains Ethico-Religious teachings. He was influenced by the Pythagorean teachings of transmigration of souls. So, Empedocles asserts on the immutability of the real without refusing the existence of the phenomenal reality.

He believes that the four elements fire, air, water and earth can generate all other things of the world. These elements can generate things in the past, present and future, i.e. trees, men, women, animals, birds, fish and gods. According to Empedocles, the four elements never change, they always remains the same. Thus, he had introduced the concept of unchangeable material cause. It is the love and hate principle which makes four elements unite or separate themselves from one another. Love brings things closer and it is the origin of the generation of things. Hate is divisible and brings about corruption.

The predominance of one force on other gives rise to cycles of generation and corruption present in the world. Sensible knowledge is the result of the agreement between the elements of things and the elements of the senses. Therefore, Empedocles argued that when there is a continuous effusion of elements from things, and when this comes in contact with the sense, sensible knowledge is produced.

6.2 Anaxagoras

Anaxagoras was born in Clazomenae in Miletus (Asia Minor) today at Turkey. He was born around the year 500 BCE. He lived in Athens and was the first philosopher who transferred the centre of philosophy to Athens. Pericles, a great politician was his friend. He taught in Athens near about 30 years, until a charge of impiety forced him to transfer to Lampsacus, where he died around 428 BCE. Anaxagoras wrote his work known as *On Nature*. His thinking closely corresponds to Empedocles.

Empedocles combined the thoughts of Eleatics with the multiplicity. For Anaxagoras, Beings are immutable, indestructible and indivisible. Hence, according to Aristotle, Anaxagoras regards Mixture as the first principle. This is an indeterminate mixture composed of an infinite number of substances, each one of them infinitely small in size. Things combine together to form the multiplicity of things. To explain the multiplicity of substances, this mixture contains all things itself. He believed that everything must come from something already exists. Thus, the first principle was a confused mixture of infinitesimally small elements which are inert, unchangeable, eternal and qualitatively different from one another. They are known as seeds of all things. Aristotle called them '*Hemeomeries*' which means things which remain qualitatively the same even if they are divided.⁸

Like Empedocles, Anaxagoras is counted among those who support qualitative theories concerning cosmology. He believed in the principle nothing comes into being or passes away. No quality of a thing can be converted into another quality. Anaxagoras was not against total change but he accepts relative change. Anaxagoras regards earth, water, fire and air as the fundamental elements which further include all sorts of forms, colors and tastes.

⁸ Hemeomeries means the seed of all things. It remains qualitatively same even if they are divided into smaller and smaller parts. This term is used by Anaxagoras to explain the reality of change.

Anaxagoras argued that the cause of the creation of the world is the rotation of the planets. By fast rotation, atoms gets separated which are gradually combined and create new things. The rotation causes the creation, and from the cold is born hot, from lightness the darkness, and from the moisture the dry elements. This process of separation gradually creates heavenly bodies which were separated from the earth due to rotation. By the heat of the sun, the earth becomes dry. He believes that soul determine motion. The fundamental rotation is due to a cosmic intelligence, a cosmic mind, a cosmic soul which influences the matter. This basic mind is naturally dynamics. The motion in the worlds is due to mind. it knows the things in the present, past and future. Therefore, it is teleological element which creates the best and the most perfect world.

Anaxagoras espoused theism and pantheism. He was the first philosopher in Greek who introduced the concept of *Nous* (mind or intelligence) in philosophy. He meant that *Nous* causes the universe and all things are composed of infinitely divisible particles. The universe is caused by mind *Nous* acting on matter. It is argued that Anaxagoras was the first philosopher who had introduced the concept of teleology in the mechanical creation through his theory of nous or intelligence. Therefore *Nous* is infinite and independent not mixed with other thing, but is by itself alone. Aristotle had criticized this principle of Anaxagoras who used reason or nous as the mechanical process of the world. Thus, *Nous* is the pure of beings and knows everything completely and has maximum power.

6.3 Greek Solipsism

Solipsism asserts that nothing exists; even if something exists, nothing can be known about it, even if something could be known about it, knowledge about it cannot be communicated to others. Solipsism is the idea that one can only know that one's self exists and that anything outside the mind which includes external world, cannot be known to exist. Which further implies that no idea is higher than the idea of self? So, solipsists place emphasis on a subjective reality and what we assume true for one may not be true for another. The concept of Solipsism was

first introduced by the Greek philosopher Gorgias and expounded upon by philosophers like Plato and Descartes. Solipsism is often associated with Greek materialism and Nihilism.

The Greek word *skepsis* means investigation. By calling themselves skeptics, the ancient skeptics thus describe themselves as investigators. They also call themselves ‘those who suspend’ (*ephektikoi*), thereby signaling that their investigations lead them to suspension of judgment. They do not put forward theories, and they do not deny that knowledge can be found. At its core, ancient skepticism is a way of life devoted to inquiry. Also, it is as much concerned with belief as with knowledge. As long as knowledge has not been attained, the skeptics aim not to affirm anything. This gives rise to their most controversial ambition: a life without belief. Ancient skepticism is, for the most part, a phenomenon of Post-Classical, Hellenistic philosophy. The Academic and Pyrrhonian skeptical movements begin roughly in the third century BCE, and end with Sextus Empiricus in the second century CE. Hellenistic philosophy is a large-scale conversation, not unlike philosophy today. The skeptics (among them are Pyrrho, Timon, Arcesilaus, Carneades, Aenesidemus, and Sextus Empiricus) do engage with Pre-Socratic philosophy, Socrates, Protagorean relativism, Plato, and perhaps Aristotle.

6.4 Greek Dogmatism

The word “dogma” was translated in the 17th century from Latin *dogma* meaning ‘philosophical tenet’ or principle, derived from the Greek *dogma* (δόγμα) meaning literally ‘that which one thinks is true’ and the verb *dokein*, ‘to seem good’. In Stoicism ‘dogma’ (δόγμα) is a principle established by reason and experience. Stoicism has many dogmas, such as the well-known Stoic dogma ‘the only good is moral good, and the only evil is moral evil.

In pyrrhonist philosophy ‘dogma’ refers to assent to a proposition about a non-evident matter. The main principle of Pyrrhonism is expressed by the word *acatelepsia*, which connotes the ability to withhold assent from doctrines regarding

the truth of things in their own nature; against every statement its contradiction may be advanced with equal justification. Consequently, Pyrrhonists withhold assent with regard to non-evident propositions, i.e., dogmas. Pyrrhonists argue that dogmatists, such as the Stoics, Epicureans, and Peripatetic's, have failed to demonstrate that their doctrines regarding non-evident matters are true.

Formally, the term dogma has been used by some theistic religious groups to describe the body of positions forming the group's most central, foundational, or essential beliefs, though the term may also be used to refer to the entire set of formal beliefs identified by a theistic or non-theistic religious group. In some cases dogma is distinguished from religious opinion and those things in doctrine considered less significant or uncertain. Formal church dogma is often clarified and elaborated upon in its communication



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Mudasir Ahmad Tantray
Tariq Rafeeq Khan
mdsrtntr3@gmail.com

About the Book:

This textbook has been written to discuss the fundamental problems of Greek Philosophy. There has been many philosophical Problems which Greek philosophers has discussed and examined with rational approach. The philosophical problems which we have mentioned in this book are: Greek Rationalism, Greek Naturalism, Greek Idealism, Greeks on human mind, Number theory and Greek Metaphysics. We have defined some significant issues like Greek atomism, Nihilism, Solipsism, Dogmatism, Sophism and Pluralism. Philosophy is the subject which studies the fundamental Problems of the world. The problems which Philosophy studies are reality, existence, mind, thought, language, essence, experience, perception, knowledge, God, and so on. This book 'Problems of Greek Philosophy' is divided into six chapters while first Chapter 'Introduction to western Philosophy' deals with overall discussion and argumentation of western philosophy and also some valuable introductory information on Greek Philosophy. Second Chapter 'Greeks on Nature' attempts to discuss the Ionian classification and examination of natural elements like water, air, Apeiron, fire and reality. This chapter deals with the ultimate constituents of the natural stuff. Third chapter 'Greek Rationalism' deals with the role of reason in explanation of the world. Greek rationalists have used reason as the fundamental constituent of the universe. Fourth chapter 'Number theory and Greek Metaphysics' deals with the contribution of great mathematicians like Pythagoras and Zeno to the world. This chapter has highlighted the philosophy of number and metaphysics. Fifth Chapter 'Greek Idealism' highlights the philosophy of Greek idealists; Protagoras, Socrates and Plato. Sixth Chapter 'Mind in Greek Philosophy' deals with the concept of mind and thought in Greek philosophy. This section examines the contribution of Anaxagoras and Empedocles.

