

Chapter 1 : Heraclitus (Stanford Encyclopedia of Philosophy)

Ancient Greek philosophy arose in the 6th century BC and continued throughout the Hellenistic period and the period in which Ancient Greece was part of the Roman Empire. Philosophy was used to make sense out of the world in a non-religious way.

The largest, Sparta, controlled about square miles of territory; the smallest had just a few hundred people. However, by the dawn of the Archaic period in the seventh century B. They all had economies that were based on agriculture, not trade: Also, most had overthrown their hereditary kings, or basileus, and were ruled by a small number of wealthy aristocrats. Visit Website These people monopolized political power. For example, they refused to let ordinary people serve on councils or assemblies. They also monopolized the best farmland, and some even claimed to be descended from the gods. Land was the most important source of wealth in the city-states; it was also, obviously, in finite supply. The pressure of population growth pushed many men away from their home poleis and into sparsely populated areas around Greece and the Aegean. By the end of the seventh century B. Each of these poleis was an independent city-state. In this way, the colonies of the Archaic period were different from other colonies we are familiar with: The people who lived there were not ruled by or bound to the city-states from which they came. The new poleis were self-governing and self-sufficient. The Rise of the Tyrants As time passed and their populations grew, many of these agricultural city-states began to produce consumer goods such as pottery, cloth, wine and metalwork. Trade in these goods made some people—usually not members of the old aristocracy—very wealthy. These people resented the unchecked power of the oligarchs and banded together, sometimes with the aid of heavily-armed soldiers called hoplites, to put new leaders in charge. These leaders were known as tyrants. Some tyrants turned out to be just as autocratic as the oligarchs they replaced, while others proved to be enlightened leaders. Pheidon of Argos established an orderly system of weights and measures, for instance, while Theagenes of Megara brought running water to his city. However, their rule did not last: The colonial migrations of the Archaic period had an important effect on its art and literature: Sculptors created kouroi and korai, carefully proportioned human figures that served as memorials to the dead. Scientists and mathematicians made progress too: Anaximandros devised a theory of gravity; Xenophanes wrote about his discovery of fossils; and Pythagoras of Kroton discovered his famous theorem. The economic, political, technological and artistic developments of the Archaic period readied the Greek city-states for the monumental changes of the next few centuries.

Chapter 2 : Ancient Greek Philosophy at Rice University

Miletus, the southernmost Ionian city, was the wealthiest of Greek cities and the main focus of the "Ionian awakening", a name for the initial phase of classical Greek civilization, coincidental with the birth of Greek philosophy.

For the later development of Aristotelian philosophy, see Aristotelianism. For treatment of Aristotelianism in the full context of Western philosophy, see philosophy, Western. Like his master, Aristotle wrote initially in dialogue form, and his early ideas show a strong Platonic influence. His dialogue *Eudemus*, for example, reflects the Platonic view of the soul as imprisoned in the body and as capable of a happier life only when the body has been left behind. Everyone must do philosophy, Aristotle claims, because even arguing against the practice of philosophy is itself a form of philosophizing. The best form of philosophy is the contemplation of the universe of nature; it is for this purpose that God made human beings and gave them a godlike intellect. All else—strength, beauty, power, and honour—is worthless. The former demonstrates how to construct arguments for a position one has already decided to adopt; the latter shows how to detect weaknesses in the arguments of others. Although neither work amounts to a systematic treatise on formal logic, Aristotle can justly say, at the end of the *Sophistical Refutations*, that he has invented the discipline of logic—nothing at all existed when he started. The Athenians defended their independence only half-heartedly, and, after a series of humiliating concessions, they allowed Philip to become, by 336, master of the Greek world. It cannot have been an easy time to be a Macedonian resident in Athens. Within the Academy, however, relations seem to have remained cordial. The word Form, when used to refer to Forms as Plato conceived them, is often capitalized in the scholarly literature; when used to refer to forms as Aristotle conceived them, it is conventionally lowercased. Plato had held that, in addition to particular things, there exists a suprasensible realm of Forms, which are immutable and everlasting. This realm, he maintained, makes particular things intelligible by accounting for their common natures: In his surviving works as well, Aristotle often takes issue with the theory of Forms, sometimes politely and sometimes contemptuously. In his *Metaphysics* he argues that the theory fails to solve the problems it was meant to address. It does not confer intelligibility on particulars, because immutable and everlasting Forms cannot explain how particulars come into existence and undergo change. All the theory does, according to Aristotle, is introduce new entities equal in number to the entities to be explained—as if one could solve a problem by doubling it. He migrated to Assus, a city on the northwestern coast of Anatolia in present-day Turkey, where Hermias, a graduate of the Academy, was ruler. Aristotle became a close friend of Hermias and eventually married his ward Pythias. Aristotle helped Hermias to negotiate an alliance with Macedonia, which angered the Persian king, who had Hermias treacherously arrested and put to death about 340. While in Assus and during the subsequent few years when he lived in the city of Mytilene on the island of Lesbos, Aristotle carried out extensive scientific research, particularly in zoology and marine biology. This work was summarized in a book later known, misleadingly, as *The History of Animals*, to which Aristotle added two short treatises, *On the Parts of Animals* and *On the Generation of Animals*. Although Aristotle did not claim to have founded the science of zoology, his detailed observations of a wide variety of organisms were quite without precedent. He—or one of his research assistants—must have been gifted with remarkably acute eyesight, since some of the features of insects that he accurately reports were not again observed until the invention of the microscope in the 17th century. Much of it is concerned with the classification of animals into genus and species; more than species figure in his treatises, many of them described in detail. The myriad items of information about the anatomy, diet, habitat, modes of copulation, and reproductive systems of mammals, reptiles, fish, and insects are a melange of minute investigation and vestiges of superstition. In some cases his unlikely stories about rare species of fish were proved accurate many centuries later. In other places he states clearly and fairly a biological problem that took millennia to solve, such as the nature of embryonic development. His inquiries were conducted in a genuinely scientific spirit, and he was always ready to confess ignorance where evidence was insufficient. Whenever there is a conflict between theory and observation, one must trust observation, he insisted, and theories are to be trusted only if their results conform with the observed phenomena. By Alexander had made himself master

of an empire that stretched from the Danube to the Indus and included Libya and Egypt. Ancient sources report that during his campaigns Alexander arranged for biological specimens to be sent to his tutor from all parts of Greece and Asia Minor. Page 1 of 6.

Chapter 3 : Ancient Philosophy – “ Exactly What Is Time?

Ancient Greek Philosophy. From Thales, who is often considered the first Western philosopher, to the Stoics and Skeptics, ancient Greek philosophy opened the doors to a particular way of thinking that provided the roots for the Western intellectual tradition.

His native Ephesus was a prominent city of Ionia, the Greek-inhabited coast of Asia Minor, but was subject to Persian rule in his lifetime. He is generally considered to have favored aristocratic government as against democracy, based on his own political observations. His city lies close to Miletus, where the first thinkers recognized in later tradition as philosophers lived; but there is no record of his having made the acquaintance of any of the Milesian thinkers Thales, Anaximander, Anaximenes or having been taught by them, or of his ever having traveled. He is said to have written a single book papyrus roll , and deposited it in the great temple of Artemis at Ephesus. The story is plausible enough: It could have consisted of a relatively coherent and consecutive argument. On the other hand, the numerous fragments over one hundred that have come down to us do not easily connect with each other, even though they probably constitute a sizable fraction of the whole. Thus it is possible and even likely that the book was composed more of sayings and epigrams than of continuous exposition. In its form, then, it might have looked more like a collection of proverbs such as were ascribed to the seven sages than like a cosmological treatise of the Milesians. Diogenes Laertius reports that the work was divided he does not say by whom into three sections, one on cosmology, one on politics and ethics , and one on theology 9. All these topics are treated in the extant fragments of Heraclitus, though it is often difficult to see what boundaries the work might have drawn between them, since Heraclitus seems to see deep interconnections between science, human affairs, and theology. Unlike most other early philosophers, Heraclitus is usually seen as independent of the several schools and movements later students somewhat anachronistically assigned to the ancients, and he himself implies that he is self-taught B He has been variously judged by ancient and modern commentators to be a material monist or a process philosopher; a scientific cosmologist, a metaphysician, or a mainly religious thinker; an empiricist, a rationalist, or a mystic; a conventional thinker or a revolutionary; a developer of logic or one who denied the law of non-contradiction; the first genuine philosopher or an anti-intellectual obscurantist. No doubt the sage of Ephesus will continue to remain controversial and difficult to interpret, but scholars have made significant progress in understanding and appreciating his work. Method Heraclitus made every effort to break out of the mold of contemporary thought. Although he was influenced in a number of ways by the thought and language of his predecessors, including the epic poets Homer and Hesiod, the poet and philosopher Xenophanes, the historian and antiquarian Hecataeus, the religious guru Pythagoras, the sage Bias of Priene, the poet Archilochus, and the Milesian philosophers, he criticized most of them either explicitly or implicitly, and struck out on his own path. He treated the epic poets as fools and called Pythagoras a fraud. In his fragments Heraclitus does not explicitly criticize the Milesians, and it is likely that he saw them as the most progressive of previous thinkers. He does tacitly criticize Anaximander for not appreciating the role of injustice in the world B80 , while he might have expressed some admiration for Thales B His views can be seen to embody structural criticisms of Milesian principles, but even in correcting the Milesians he built on their foundations. While he continues many of the physical and cosmological theories of his predecessors, he shifts his focus from the cosmic to the human realm. We might well think of him as the first humanist, were it not for the fact that he does not seem to like humanity very well. From the outset he makes it clear that most people are too stupid to understand his theory. He may be most concerned with the human relevance of philosophic theories, but he is an elitist like Plato, who thinks that only select readers are capable of benefitting from his teachings. And perhaps for this reason he, like Plato, does not teach his philosophical principles directly, but couches them in a literary form that distances the author from the reader. In any case he seems to regard himself not as the author of a philosophy so much as the spokesman for an independent truth: Having harkened not to me but to the Word Logos it is wise to agree that all things are one. B50 Heraclitus stresses that the message is not his own invention, but a timeless truth available to any who attend to the way the world itself is. He announces it at the

beginning of his book: For although all things happen according to this Word, they are like the unexperienced experiencing words and deeds such as I explain when I distinguish each thing according to its nature and show how it is. Other men are unaware of what they do when they are awake just as they are forgetful of what they do when they are asleep. B1 He begins by warning his readers that most of them will not understand his message. Yet like sleepers his readers will not understand the world around them. As this implies, in his book Heraclitus does have some things to say about the natural world, but much more to say about the human condition. The former is his ability to pack multiple meanings into a single word or phrase, the latter his ability to use one expression to evoke another. To take a simple example: Deaths that are greater greater portions gain. B25 Heraclitus uses alliteration four m-words in a row and chiasmus an ABBA pattern to link death and reward. The latter appears as a mirror image of the former, and in sound and sense they fuse together. Another fragment consists of three words in Greek: The character of man is his guardian spirit. Because of its double role, the word forms a kind of syntactic glue between the otherwise diverse subjects, joining them together in a unity. Ultimately, Heraclitus loads his words with layers of meaning and complexities that are to be discovered in insights and solved like riddles. As he implies in the second sentence of his introduction, B1, his logoi are designed to be experienced, not just understood, and only those who experience them in their richness will grasp his message. Philosophical Principles Although his words are meant to provide concrete vicarious encounters with the world, Heraclitus adheres to some abstract principles which govern the world. Already in antiquity he was famous for advocating the coincidence of opposites, the flux doctrine, and his view that fire is the source and nature of all things. In commenting on Heraclitus, Plato provided an early reading, followed tentatively by Aristotle, and popular down to the present sharpened and forcefully advocated by Barnes , ch. The coincidence of opposites, thus interpreted, entails contradictions, which Heraclitus cannot avoid. On this view Heraclitus is influenced by the prior theory of material monism and by empirical observations that tend to support flux and the coincidence of opposites. In a time before the development of logic, Barnes concludes, Heraclitus violates the principles of logic and makes knowledge impossible. Obviously this reading is not charitable to Heraclitus. There are, moreover, reasons to question it. Third, there is evidence that his view of the coincidence of opposites is weaker than that attributed to him here. Heraclitus, I believe, says that all things pass and nothing stays, and comparing existing things to the flow of a river, he says you could not step twice into the same river. On those stepping into rivers staying the same other and other waters flow. Cleanthes from Arius Didymus from Eusebius B49a. The third is patently a paraphrase by an author famous for quoting from memory rather than from books. That B12 is genuine is suggested by the features it shares with Heraclitean fragments: But it specifies the rivers as the same. The statement is, on the surface, paradoxical, but there is no reason to take it as false or contradictory. It makes perfectly good sense: There is a sense, then, in which a river is a remarkable kind of existent, one that remains what it is by changing what it contains cf. Heraclitus derives a striking insight from an everyday encounter. Further, he supplies, via the ambiguity in the first clause, another reading: With this reading it is people who remain the same in contrast to changing waters, as if the encounter with a flowing environment helped to constitute the perceiving subject as the same. B49a, by contrast, contradicts the claim that one can step into the same rivers and also asserts that claim , and B91[a], like Plato in the Cratylus, denies that one can step in twice. Yet if the rivers remain the same, one surely can step in twice—“not into the same waters, to be sure, but into the same rivers. Thus the other alleged fragments are incompatible with the one certifiably genuine fragment. In fact, Marcovich has succeeded in showing how a misreading of B12 could lead to an interpretation such as that embodied in A6 and B91[a]. It is possible to see Cratylus, a late follower of Heraclitus, supplying the wayward reading, and then adding his famous rejoinder that one cannot step into the same river even once although the reading may go back earlier to Hippias: If this interpretation is right, the message of the one river fragment, B12, is not that all things are changing so that we cannot encounter them twice, but something much more subtle and profound. It is that some things stay the same only by changing. One kind of long-lasting material reality exists by virtue of constant turnover in its constituent matter. Here constancy and change are not opposed but inextricably connected. A human body could be understood in precisely the same way, as living and continuing by virtue of constant metabolism—“as Aristotle for instance later understood it. On this

reading, Heraclitus believes in flux, but not as destructive of constancy; rather it is, paradoxically, a necessary condition of constancy, at least in some cases and arguably in all. In general, at least in some exemplary cases, high-level structures supervene on low-level material flux. The Platonic reading still has advocates. He depicts two key opposites that are interconnected, but not identical. Heraclitus sometimes explains how things have opposite qualities: Sea is the purest and most polluted water: B61 Barnes thinks Heraclitus gets his doctrine of the universal coinstantiation of contraries through fallaciously dropping qualifiers such as: But B61 shows he is perfectly aware of them, and we might rather say that he understands them tacitly even when he does not utter them. When he says, Collections: There are perfectly good contexts in which everything he says is true. One can divide a collection into its parts or join the parts into a unified whole. Most tellingly, Heraclitus explains just how contraries are connected: As the same thing in us are living and dead, waking and sleeping, young and old. For these things having changed around are those, and those in turn having changed around are these. We are asleep and we wake up; we are awake and we go to sleep. Thus sleep and waking are both found in us, but not at the same time or in the same respect. Indeed, if sleeping and waking were identical, there would be no change as required by the second sentence. Contraries are the same by virtue of constituting a system of connections: Subjects do not possess incompatible properties at the same time, but at different times. In general, what we see in Heraclitus is not a conflation of opposites into an identity, but a series of subtle analyses revealing the interconnectedness of contrary states in life and in the world. There is no need to impute to him a logical fallacy. Opposites are a reality, and their interconnections are real, but the correlative opposites are not identical to each other. According to Aristotle the Milesians in general were material monists who advocated other kinds of ultimate matter: Thales water, Anaximander the boundless, Anaximenes air *Metaphysics* b6a8.

Ancient Greek Philosophers were mainly pagans and for this reason their philosophical activities were not totally welcomed by the rising Christianity. Hence the end of ancient philosophy is usually marked by the close of the Platonic Academy of Athens by the emperor Justinian in AD.

Ancient Greek History The Top 10 ancient Greek philosophers When you think of ancient Greece, you might imagine bearded philosophers drinking wine under Acropolis, speaking wise words about politics, science and the universe. Although this picture might not necessarily be true, ancient Greek philosophers were the first that doubted the contemporary philosophical paradigm, observed and interpreted the world they lived in and set the basis of Western civilization thinking. This list will introduce you to the top 10, so sit comfortably and get ready for some wisdom! For Epicurus, the purpose of philosophy was to attain the happy, tranquil life, characterized by ataraxia-peace and freedom from fear-and aponia-the absence of pain. Epicurus believed in atoms and taught that the humans had no control over fate. He also refused to believe in the gods and taught that the universe was infinite and had no purpose. He often said that fear of death was one of the main causes of human anxiety and it often led people to despair. Epicurus preached that death was an inescapable reality and that it was an end to the body with the soul as well. Even though Epicurus is believed to have written works, almost none of his writings are known to have survived. His philosophical views much revolved around the nature itself. He believed that in the physical world, everything contains a portion of everything else. As it was the case with most of the philosophers in ancient Greece, his ideas contrasted and collided with the contemporary ideologies and beliefs that led him to face life-threatening consequences and exile. Although better known for his legendary contribution to mathematics, his philosophical works and ideas have had a great influence on modern philosophy and on Plato as well. He regarded the world as perfect harmony and aimed his teaching on how to lead a harmonious life. Some legends also indicate that he was the first to teach that the Earth was round. He also said that opposites attract and that fire was the base for all things in the world. He was also the first person, along with his mentor Leucippus, to advance the hypothesis that all matter is composed of small invisible particles called atoms. Apart from that, Democritus was one of the first known critics and a proponent of the just theory—the idea that people should take up arms to defend themselves from tyrants. The force of Love causes elements to be attracted to each other and to be built up into some particular form or person, and the force of Hate causes the decomposition of things. His philosophical landmark was originating the cosmogenic theory of the four classical elements. It states that all matter is basically composed of four primary elements — earth, air, fire and water. He also put forth the idea of opposite motive forces involved in building of the world — namely, love as the cause of union and strife as the cause of separation. He also went on to become the first person to give an evolutionary account on the development of species. He was the first to try to explain natural phenomena without the inclusion of myths, by theories and hypothesis, ergo science. Aristotle points Thales as the first person to have investigated basic principles such as origination of matter. Thales is also said to be the founder of school of natural philosophy. Excellence, then, is not an act, but a habit. Aristotle studied a wide variety of subjects, including science, ethics, government, physics and politics, and wrote extensively on them. Plato wrote one of the first and most influential works on politics, The Republic, which described an ideal or Utopian society. Like his mentor Socrates, Plato was a critic of democracy. He never wrote anything and most of his philosophical contributions come through his students, mainly Plato. Socrates embarked a whole new perspective of achieving practical results through application of philosophy in our daily lives. Socrates became famous for encouraging people to critically question everything. Eventually, his beliefs and realistic approach in philosophy led to his end, as he was tried and convicted for criticizing religion and corrupting the youth. Socrates then chose death by suicide over exile from his homeland of Athens. His legendary trial and death at the altar of the ancient Greek democratic system has changed the academic view of philosophy as a study of life itself.

Chapter 5 : Ancient Greek Philosophy | Internet Encyclopedia of Philosophy

Ancient Greek philosophy began in Miletus with the pre-Socratic philosopher Thales and lasted through Late Antiquity. Some of the most famous and influential Greek philosophers of all time were from the ancient Greek world, including Socrates, Plato, and Aristotle.

His poems and thoughts always seemed to have a significant influence from Xanophanes, leading to most of the historians contemplating that he must have been his pupil. Among the pre-Socratic philosophers those who went into the limelight before the time-period of Socrates, he is placed among one of the most significant ones. If truth be told, his attempt at deciphering this philosophical mystery and a rhetorical one, some might say leads to a rather paradoxical statement rather than a satisfying answer. And in turn, it becomes a paradox because it is impossible to think of what is not, and again, it is also impossible to think of something that cannot be thought of. The subsequent philosophers that succeeded him would work on to simply these philosophical impossibilities. His philosophical views much revolved around the nature itself. As it was the case with most of the philosophers in ancient Greece, his ideas contrasted and collided with the contemporary ideologies and beliefs that led him to face life-threatening consequences. Anaxagoras is credited for being the first to establish a philosophy in its entirety in Athens, a place where it would go on to reach its peak, and continue to have an impact on the society for hundreds of years to come. He believed that in the physical world, everything contains a portion of everything else. He is credited for being the first known writer on philosophy – given that he is the only known philosopher to have authored the first surviving lines of western philosophy. He is also a known figure in early of biology and geography. Moreover, he created the first world image of an open universe, diverting from the-then notion of closed universe and making him the first speculative astronomer in the human history. This source acted as the prime point of differentiation for polar opposites like hot and cold, light and dark and so on. Much of his work may remain truncated, especially at the hands of subsequent generations of philosophers. But he was indeed one of the greatest minds in the ancient Greece. One of his philosophical landmarks has been his assertion of four element theory of matter. It states that all matter is basically composed of four primary elements – earth, air, fire and water. This became one of the earliest theories to have been postulated on particle physics, although some historians see it as a hassled effort to negate the no-dualism theory of Parmenides. He simply rejected the presence of any void or an empty space, thus contradicting the philosophical ideology of Parmenides through and through. He put forth the idea of opposite motive forces involved in building of the world – namely, love as the cause of union and strife as the cause of separation. He also went on to become the first person to give an evolutionary account on the development of species. It is worth noticing he tried to lay a detailed explanation to contradicting conclusions present in the physical world in days much before the development of logic. Zeno further expanded and defended the philosophical ideologies established by Parmenides, which were facing much opposition from common opinion at that time. He propounded multiple paradoxes himself, which became as debated among later generations of philosophers. A majority of contemporary arguments on his paradoxes used to lead to dividing time and space infinitely – such as if there is a distance; there also is half of that distance and so on. Zeno was first in the philosophical history of mankind to show the concept of infinity exists. In fact, he is best known for the theorem in geometry that is named after him. He is one of the most familiar names from pre-Socratic society, but yet, what we know about him surprisingly less. He is credited with founding a philosophical school that amassed him a number of followers. It was at this school that Pythagoras tried to find a mutual harmony between real life and the practical aspects of philosophy. He regarded the world as perfect harmony and aimed his teaching on how to lead a harmonious life. He openly diverted from the relentless physical speculations prior philosophers were so busy interpreting and assimilating, and attempted to establish an ethical system that would be based on human reasoning rather than various and often widely debated theological doctrines. Instead of regurgitating ideas solely based on his individual interpretations, he would question people relentlessly on their beliefs, and try to find definitions of virtues by conversing with anyone who would proclaim to possess such qualities. Socrates became a key

figure amassing numerous followers, but he also made many enemies. Eventually, his beliefs and realistic approach in philosophy led to his execution. But one might argue that his philosophical martyrdom, more than anything else, turned him into the iconic figure that he is today. But while Socrates was relentlessly occupied with interpreting philosophy based solely on human reasoning, Plato indulged himself in combining the two major approaches – pre-Socratic metaphysics and nature theology with Socratic ethical theology. In physics, he agreed with much of the views of Pythagoreans. His interpretation of things were more based on facts learnt from experience one would gain in their lives, an approach that differed from that of his master who preferred a perspective that was beyond the accessibility of physical senses. He proved to be an imaginative writer and equally creative polymath, gradually re-writing pre-established concepts in almost all areas of knowledge that he touched. At a time when the expertise of human knowledge remained far too generalized, he broke down the overall knowledge assimilation into distinct categories such as ethics, biology, mathematics and physics – a classification pattern still used today. Aristotle is truly a key figure in the ancient Greek philosophy whose influence went on to have an impact way beyond the bounds of ancient Greece, and much further in time. He is reputed among historians as the Father of Ancient Greek Philosophy. Thales is also said to be the founder of school of natural philosophy. As a philosopher, Thales rarely confined his research to a limited area among available knowledge and was actively indulged in understanding various aspects of knowledge such as philosophy, mathematics, science, geography and what not. He is also said to have developed a well-defined standard to theorize why changes occur in things. He proposed water as the basic underlying component of the world. Thales was highly esteemed among ancient Greeks and his hypotheses usually added meaning and girth into already existing ideas on nature. Final Conclusion The emergence of entire western philosophical tradition can be traced back to era of ancient Greek philosophy. The evolution of philosophical concerns and critical thinking among the philosophers in ancient Greece that started somewhere around the 6th century BCE arguably played a pivotal role in the subsequent development of knowledge as we know it today. They practiced varying approaches in their philosophical journey, seeking answers to known paradoxes, and creating countless more on the way. It started with the first attempt by Thales at perceiving the world from a methodical perspective. The succeeding cohort of critical thinkers went on diversify this approach into natural science, metaphysics and, eventually, ethical theology – leading to the evolution of philosophy as we know it today.

Chapter 6 : List of ancient Greek philosophers - Wikipedia

Greek philosophy got started as part of a general interest in philosophy all across Eurasia in the 6th century BC. The three greatest Greek philosophers were Socrates, Plato, and Aristotle. After them, three new philosophical groups formed: the Stoics, the Skeptics, and the Epicureans.

They studied and analyzed the world around them using logic and reason. Although we often think of philosophy as religion or "the meaning of life", the Greek philosophers were also scientists. Many studied mathematics and physics as well. Often the philosophers were teachers of wealthy children. Some of the more famous ones opened their own schools or academies. He came up with the Socratic Method. This was a way of studying issues and problems through a question and answer technique. Socrates introduced political philosophy and got the Greeks to start thinking hard about morals, good and evil, and how their society should work. Plato wrote much of his philosophy in conversations called dialogues. The dialogues feature Socrates as one of the speakers. In this work Socrates discusses the meaning of justice and how cities and governments should be ruled. He describes his ideal society in the conversations. This work is still studied today and has had an impact on both philosophy and political theory throughout history. Plato believed that no one should be rich or live in luxury. He also believed that each person should do the job that they are best suited for. He thought a philosopher-king should rule society. He founded his own school called the Academy where he taught students, such as Aristotle. Aristotle liked to focus on more practical areas of philosophy including science. He founded his own school called the Lyceum. He thought that reason was the highest good and that it was important to have self control. Aristotle was a tutor for Alexander the Great. Other Greek Philosophers Pythagoras - Pythagoras is most known for the Pythagorean Theorem which is used to find the length of sides of right triangles. He also believed that the world was based on mathematics. Epicurus - Said that the gods had no interest in humans. That what we should do is enjoy our lives and be happy. Zeno - Founded a type of philosophy called Stoicism. He said that happiness was from accepting whatever happened, good or bad. Activities Take a ten question quiz about this page. Listen to a recorded reading of this page: Your browser does not support the audio element. For more about Ancient Greece:

Chapter 7 : Ancient Greek Philosophy

History >> Ancient Greece. Greek philosophers were "seekers and lovers of wisdom". They studied and analyzed the world around them using logic and reason. Although we often think of philosophy as religion or "the meaning of life", the Greek philosophers were also scientists.

Time in Literature Ancient Philosophy Kalachakra, the Wheel of Time, is a representation of the cyclic view of time in some ancient philosophies Since the earliest days of philosophy in ancient India and Greece, the true nature of time has exercised some the greatest minds in history. Mythology In ancient times, mythology and other traditional narratives were used to try and make sense of the universe we find ourselves in. The Greeks had two different words for time: A separate figure, Geras, was the Greek god of old age, usually depicted as a tiny shrivelled-up old man. The Horae or Hours were the goddesses of the seasons and the natural flow of time, generally portrayed as personifications of nature in its different seasonal aspects, and with the cycle of the seasons themselves symbolically described as the dance of the Horae. Other mythologies had their own time-related gods, such as Heh the Egyptian deification of eternity or infinity, Zurvan the Zoroastrian god of infinite time and the father of the twin spirits of good and evil , Elli the Norse god of old age, etc. Wheel of Time In ancient Indian philosophy, as expounded in early texts such as the Vedas of the late 2nd millennium BCE, the universe goes through repeated cycles of creation, destruction and rebirth with each cycle lasting 4, million years according to some sources. This was coupled with a belief in an endlessly repeated cycle of rebirths and reincarnations for individuals. The idea of time as consisting of endlessly repeated cycles is perhaps an unsurprising one given the observed repetitiveness of other natural phenomena, such as the day-and-night cycle, the motion of the tides, the monthly cycle of the Moon, the annual cycle of the seasons, etc. Also in the 5th Century BCE, Parmenides saw time as well as motion and many other everyday things that we take for granted as nothing more than an illusion because, he argued, all change is impossible and illusory time as an illusion is also a common theme in Buddhist thought. Parmenides, then, believed that reality was limited to what exists in the here and now, and the past and future are unreal and imaginary. In the best known of these, Achilles and the Tortoise, Achilles allows the tortoise a head start of, say, metres in a footrace. It will then take Achilles some further time to run that distance, by which time the tortoise will have advanced yet further, etc, etc, so that whenever Achilles reaches somewhere the tortoise has been, he still has further to go. Because there are an infinite number of points Achilles must reach where the tortoise has already been, Zeno argues that he can never overtake the tortoise, and the tortoise must win the race. But in an attempt to slightly be more scientific, Plato identified time with the period of motion of the heavenly bodies. The Pythagoreans and some Stoic philosophers like Chrysippus saw the end of this cycle as the end of time itself, after which history would start to repeat itself all over again in an endless repetition. Although he saw time as the measure of change, he stressed that it was not the same thing as change, because a change may occur faster or slower. Aristotle also believed that, although space was finite with only some undefined void existing beyond the outermost sphere of the heavens , time was infinite, and that the universe has always existed and will always exist. Aristotle was also the first to frame a commonly-mentioned paradox about the existence of time, recapitulated by St. Augustine several centuries later: In general terms, Zoroastrianism saw the world around us as a kind of battlefield between a bad god and a good one, and saw time as the duration of this battle. The early Christian theologian St. Augustine 4th - 5th Century CE probably thought more deeply about the nature of time than any philosopher since the ancient Greeks, but his deep thoughts remained inconclusive. Echoing the earlier comments of the Neo-Platonist Plotinus, St. Augustine famously encapsulated the experience of so many of us, when he observed: Middle Ages In the Middle Ages, Christian philosophers had to reconcile the concept of time with the creation of the universe by God Christian and Muslim philosophers tried their best to incorporate the ideas of Aristotle into their theology during the early Middle Ages, but they struggled mightily with his belief that time was infinite. Perhaps the first Christian writer to put forward a solid argument against the ancient Greek notion of an infinite past was the Alexandrian philosopher John Philoponus in the 6th Century. Christianity and the other Abrahamic faiths,

Islam and Judaism, believed in an all-powerful and infinite God in contradistinction to everything else, which was therefore finite, and so medieval Christian, Muslim and Jewish philosophers and theologians developed the concept of the universe having a finite past with a definite beginning the moment of its creation by God. Time, therefore, was necessarily finite in nature, a doctrine known as temporal finitism. The 13th Century philosophers Henry of Ghent and Giles of Rome made the rather fine distinction that the continuum of time does actually exist in reality and not just as a mind-dependent concept, but that it can only be distinguished into earlier and later parts by the mind. Various versions of Christian creationism persist to this day, although not all are quite as literal as that of the medieval philosophers, or of the 17th Century bishop James Ussher, who famously concluded in the that the Earth was created by God on Sunday, 23rd October BCE, at precisely 6pm! Others have even specified that He deliberately created it with the appearance of age, complete with fossils, rock strata, etc. Old-Earth creationists, on the other hand, have attempted to update their beliefs to take account of the scientifically proven age of the Earth around 4.5 billion years. Still others claim that life was created relatively recently by God, but on a pre-existing old Earth. In the 14th Century, the French mathematician Nicole Oresme was perhaps the first to try and put the study of time on a mathematical and scientific basis. Oresme suggested that a creator of the universe might well have arranged things so, but his conclusion was that that no two celestial motions are actually commensurable, and so there is no such basic time interval.

Chapter 8 : Greek Philosophy – A Brief History Of Classical Greek Ideas

Ancient Greek philosophy extends from as far as the seventh century B.C. up until the beginning of the Roman Empire, in the first century A.D. During this period five great philosophical traditions originated: the Platonist, the Aristotelian, the Stoic, the Epicurean, and the Skeptic. Ancient Greek.

Worksheets Greek Philosophy One of the most unique and wonderful of Greek inventions was philosophy. Philosophy was the special way Greeks attempted to make sense out of the world, in a non-religious way. This means that rather than using myths and stories to understand the world, they would use their intelligence and reasoning skills. Other, different philosophies were developed, each of which tried to make sense out of the world. Eventually, their ideas built upon each other until very complicated philosophies were developed. These early thinkers were so influential that their ideas are still around today, and people still study them in colleges and universities. The earliest of Greek philosophers tried to answer the question of what exists by coming up with a number of different ideas. Thales, who lived around BC nearly 2, years ago! It was these early ideas that helped later philosophers to classify the entire world according to the four elements: Earth, Air, Fire, and Water. Pythagoras, around BC, saw the key to all of existence in mathematics, and thought that the entire world could be explained with numbers. He also developed an advanced system of geometry that we still use today people still study the Pythagorean Theorem in geometry. They called these particles atoms, and thought that they made up everything in the universe. Eventually, modern science would prove that these atomic theories were right, even though they were developed thousands of years ago! Around the same time as some philosophers were trying to figure out what the world was made out of, other philosophers were trying to figure out people, and how they should live their lives. In other words, they thought that the only things that matter are human beings and the way we see the world. They taught their students that they should use their reason, or intelligence, in order to succeed in life. Sophists also believed that there is an important difference between things that are man-made versus things that are naturally made, and said that natural products were better than man-made ones. Socrates , who lived from BC, was one of the most influential philosophers of all time. Being ethical means acting in a morally responsible manner, like doing the right thing, no matter what. The story of Socrates does not end well. Socrates welcomed any students into his lectures, and so he ended up teaching some students that were enemies of the state. This led some of his enemies in the Greek government to accuse him of being disloyal to the Greek democracy. The jury found him guilty and sentenced him to the death penalty. At the age of 70, Socrates accepted his punishment, drank a cup of poison, and died. The Republic is the most influential book that Plato wrote, and is still the most widely read philosophical book of all time. Instead of focusing on justice, like Plato, Aristotle wrote about all types of learning, such as logic, metaphysics, astronomy, physics, politics, and poetry. Greek philosophers all started a new type of thinking. Rather than believing in myths and stories, they began searching for the truth of the world by using their rational thinking. The ideas of Socrates, Plato, Aristotle, and hundreds of other Greek philosophers, have all remained very important in the development of other new philosophical ideas, as well as science, astronomy, physics, medicine, and mathematics, just to name a few.

Lost Footage of Africa Found That Proves An Advanced Civilization Has Been Hidden for Centuries - Duration: Zohar StarGate Ancient Discoveries , views.

Presocratic Thought An analysis of Presocratic thought presents some difficulties. Even these purportedly verbatim words often come to us in quotation from other sources, so it is difficult, if not impossible, to attribute with certainty a definite position to any one thinker. Presocratic thought marks a decisive turn away from mythological accounts towards rational explanations of the cosmos. Indeed, some Presocratics openly criticize and ridicule traditional Greek mythology, while others simply explain the world and its causes in material terms. This is not to say that the Presocratics abandoned belief in gods or things sacred, but there is a definite turn away from attributing causes of material events to gods, and at times a refiguring of theology altogether. The foundation of Presocratic thought is the preference and esteem given to rational thought over mythologizing. This movement towards rationality and argumentation would pave the way for the course of Western thought. The Milesians Thales c. Aristotle offers some conjectures as to why Thales might have believed this Graham First, all things seem to derive nourishment from moisture. Next, heat seems to come from or carry with it some sort of moisture. Finally, the seeds of all things have a moist nature, and water is the source of growth for many moist and living things. Some assert that Thales held water to be a component of all things, but there is no evidence in the testimony for this interpretation. It is much more likely, rather, that Thales held water to be a primal source for all thingsâ€”perhaps the sine qua non of the world. Like Thales, Anaximander c. That he did not, like Thales, choose a typical element earth, air, water, or fire shows that his thinking had moved beyond sources of being that are more readily available to the senses. He might have thought that, since the other elements seem more or less to change into one another, there must be some source beyond all theseâ€”a kind of background upon or source from which all these changes happen. How it is that this separation took place is unclear, but we might presume that it happened via the natural force of the boundless. The universe, though, is a continual play of elements separating and combining. If our dates are approximately correct, Anaximenes c. However, the conceptual link between them is undeniable. Like Anaximander, Anaximenes thought that there was something boundless that underlies all other things. Unlike Anaximander, Anaximenes made this boundless thing something definiteâ€”air. For Anaximander, hot and cold separated off from the boundless, and these generated other natural phenomena Graham For Anaximenes, air itself becomes other natural phenomena through condensation and rarefaction. Rarefied air becomes fire. When it is condensed, it becomes water, and when it is condensed further, it becomes earth and other earthy things, like stones Graham This then gives rise to all other life forms. Furthermore, air itself is divine. Air, then, changes into the basic elements, and from these we get all other natural phenomena. Xenophanes of Colophon Xenophanes c. At the root of this poor depiction of the gods is the human tendency towards anthropomorphizing the gods. Indeed, Xenophanes famously proclaims that if other animals cattle, lions, and so forth were able to draw the gods, they would depict the gods with bodies like their own F Beyond this, all things come to be from earth F27 , not the gods, although it is unclear whence came the earth. The reasoning seems to be that God transcends all of our efforts to make him like us. If everyone paints different pictures of divinity, and many people do, then it is unlikely that God fits into any of those frames. Pythagoras and Pythagoreanism Ancient thought was left with such a strong presence and legacy of Pythagorean influence, and yet little is known with certainty about Pythagoras of Samos c. Many know Pythagoras for his eponymous theoremâ€”the square of the hypotenuse of a right triangle is equal to the sum of the squares of the adjacent sides. Whether Pythagoras himself invented the theorem, or whether he or someone else brought it back from Egypt, is unknown. He developed a following that continued long past his death, on down to Philolaus of Croton c. Whether or not the Pythagoreans followed a particular doctrine is up for debate, but it is clear that, with Pythagoras and the Pythagoreans, a new way of thinking was born in ancient philosophy that had a significant impact on Platonic thought. The Pythagoreans believed in the transmigration of souls. The soul, for Pythagoras, finds its immortality by cycling through all living beings in a 3-year cycle, until it returns

to a human being Graham Indeed, Xenophanes tells the story of Pythagoras walking by a puppy who was being beaten. What exactly the Pythagorean psychology entails for a Pythagorean lifestyle is unclear, but we pause to consider some of the typical characteristics reported of and by Pythagoreans. Plato and Aristotle tended to associate the holiness and wisdom of number “and along with this, harmony and music” with the Pythagoreans Graham Perhaps more basic than number, at least for Philolaus, are the concepts of the limited and unlimited. Nothing in the cosmos can be without limit F1 , including knowledge F4. Imagine if nothing were limited, but matter were just an enormous heap or morass. Next, suppose that you are somehow able to gain a perspective of this morass to do so, there must be some limit that gives you that perspective! Presumably, nothing at all could be known, at least not with any degree of precision, the most careful observation notwithstanding. Additionally, all known things have number, which functions as a limit of things insofar as each thing is a unity, or composed of a plurality of parts. Heraclitus Heraclitus of Ephesus c. His aphoristic style is rife with wordplay and conceptual ambiguities. Heraclitus saw reality as composed of contraries “a reality whose continual process of change is precisely what keeps it at rest. Fire plays a significant role in his picture of the cosmos. No God or man created the cosmos, but it always was, is, and will be fire. At times it seems as though fire, for Heraclitus, is a primary element from which all things come and to which they return. At others, his comments on fire could easily be seen metaphorically. Whether one travels up the road or down it, the road is the same road. This, according to Aristotle, supposedly drove Cratylus to the extreme of never saying anything for fear that the words would attempt to freeze a reality that is always fluid, and so, Cratylus merely pointed Graham So, the cosmos and all things that make it up are what they are through the tension and distention of time and becoming. The river is what it is by being what it is not. Fire, or the ever-burning cosmos, is at war with itself, and yet at peace “it is constantly wanting fuel to keep burning, and yet it burns and is satisfied. Parmenides and Zeno If it is true that for Heraclitus life thrives and even finds stillness in its continuous movement and change, then for Parmenides of Elea c. Parmenides was a pivotal figure in Presocratic thought, and one of the most influential of the Presocratics in determining the course of Western philosophy. According to McKirahan, Parmenides is the inventor of metaphysics “the inquiry into the nature of being or reality. While the tenets of his thought have their home in poetry, they are expressed with the force of logic. The Parmenidean logic of being thus sparked a long lineage of inquiry into the nature of being and thinking. Parmenides recorded his thought in the form of a poem. In it, there are two paths that mortals can take “the path of truth and the path of error. The first path is the path of being or what-is. The right way of thinking is to think of what-is, and the wrong way is to think both what-is and what-is-not. The latter is wrong, simply because non-being is not. In other words, there is no non-being, so properly speaking, it cannot be thought “there is nothing there to think. It is only our long entrenched habits of sensation that mislead us into thinking down the wrong path of non-being. The world, and its appearance of change, thrusts itself upon our senses, and we erroneously believe that what we see, hear, touch, taste, and smell is the truth. But, if non-being is not, then change is impossible, for when anything changes, it moves from non-being to being. For example, for a being to grow tall, it must have at some point not been tall. Since non-being is not and cannot therefore be thought, we are deluded into believing that this sort of change actually happens. Similarly, what-is is one. If there were a plurality, there would be non-being, that is, this would not be that. Parmenides thus argues that we must trust in reason alone. In the Parmenidean tradition, we have Zeno c. Zeno seems to have composed a text wherein he claims to show the absurdity in accepting that there is a plurality of beings, and he also shows that motion is impossible. Zeno shows that if we attempt to count a plurality, we end up with an absurdity. If there were a plurality, then it would be neither more nor less than the number that it would have to be. Thus, there would be a finite number of things. On the other hand, if there were a plurality, then the number would be infinite because there is always something else between existing things, and something else between those, and something else between those, ad infinitum. Thus, if there were a plurality of things, then that plurality would be both infinite and finite in number, which is absurd F4. The most enduring paradoxes are those concerned with motion. It is impossible for a body in motion to traverse, say, a distance of twenty feet. In order to do so, the body must first arrive at the halfway point, or ten feet. But in order to arrive there, the body in motion must travel five feet. But in order to arrive there, the body must

travel two and a half feet, ad infinitum. Since, then, space is infinitely divisible, but we have only a finite time to traverse it, it cannot be done. Presumably, one could not even begin a journey at all. Achilles must first reach the place where the slow runner began. This means that the slow runner will already be a bit beyond where he began.