

Exam #2

The nature of the world has been taken into pre-Socratic consideration of reality, and the relation of beings to reality. Pre-Socratic thinkers take a more practical philosophical approach in identifying the phenomena of the surrounding world. These thinkers provide a refined explanation of our relation to the forces of nature, thus, rejecting any source of mythological traditions. They theorize based on their interpretations on why instances happen and what causes them to happen, while paying close attention to reality versus appearance and permanence versus change in relation to the powers of the elements. Thus, their naturalistic theories convey a more rational response to the experience of life, in comparison to ~~other~~-mythopoeic **accounts**-**ideologies**.

Thales is a pre-Socratic thinker, often considered the first philosopher, who ignites the idea of turning to the world to find the answers of understanding. He concluded that all things derive from the element of water. Water primarily cultivates the earth with the richness it needs to sustain life. Its substance takes on a variety of forms, which lead Thales to make sense of its power in a more divine way. The divinity of the water is found within its behavior; according to Thales, all things have the principles of their behavior within themselves, which led Thales to ponder the question of why instances happen. Through the origin of water, Thales provided the key to understanding the world in a naturalistic way. By observing the behavior of things, one can begin to understand its wonder and experience the reasoning for why things happen from that occurrence. Behavior allows change and change defies permanence, Thales uses water as a tool to help identify the behavior in all things, in order to grasp the change of experience.

As we study the behavior of things, we begin to make sense of the order within the chaos. Anaximander constantly refers to the Boundless as a vortex motion, which as it spins; the

occurring chaos seems to find order in the rhythm of the motion. Unlike Thales, Anaximander believes that this is the driving force of nature, the elements, and the balance of things. This vortex motion is directly referred to the cosmic motions in the solar system. He attempted to give an explanation of the behavior of the planets and the reason of their motion. As

Anaximander's **theology** grows, he concludes that the being and **ultimate reality is boundless, or eternal in the sense that it "perpetually yields fresh materials from everything we can perceive is derived."** This cosmological theory is called Apeiron, which acts as the basis of reason for why **things exist.** Anaximander developed most of his theories based on logical thinking and basic reasoning. The search for truth was contemplated in a more natural scientific way that brought more answers and understanding to the world than mythology could.

Comment [DP1]: Why do you call it a theology?

Comment [DP2]: Why did he put this view forth as an improvement over Thales and Anaximenes?

The great minds of Thales and Anaximander distinguished the way the world now observes and studies science, philosophy and religion. Western culture has advanced dramatically as a result from Thales and Anaximander's approach to **the principality of things.** Thales introduced the method of observation through the focus of their behavior, thus developing into Anaximander's theories, which were based on observation and logic. **Pre-Socratic philosophers aided the western civilizations to base their reasoning on non-superstitious claims.**

Comment [DP3]: Clarify. What was distinctive about this "reduction to singular principles.?"

Comment [DP4]: How did reductionistic theory then take over the way we think about things in religion, science, and even common sense?

OK so far but Incomplete: Need to include Heraclitus, Parmenides, Pythagorus, Atomists