

BEGINNINGS OF PHILOSOPHY IN THE SENSES AND REASON

THE ROADS IN HUMAN KNOWLEDGE

THE FIRST ROAD: THE ROAD FROM THE SENSES INTO REASON

The things that can be seen, heard, and learned are what I prize the most. (Heraclitus, DK 55)

Eyes are more accurate {more certain} witnesses than ears. (Heraclitus, DK 101A)

It is not possible to draw God near within easy reach of our eyes or to take hold of him with our hands which is the broadest road of persuasion that leads into the mind of man. (Empedocles, DK 133)

Things that appear are a sight of the unknown [unseen]. (Anaxagoras, DK 21A)

OBJECTIONS TO THE ROAD FROM THE SENSES

...And the goddess received me kindly, and took my right hand in hers, and thus she spoke and addressed me: 'Young man, companion of immortal charioteers, who comest by the help of the steeds which bring thee to our dwelling: welcome! It is not bad fate, but law and right that has rushed you forward to go on this road which is far from the beaten path of men. There is need for you to learn all things, both the unmoved heart of well-rounded truth and the opinions of mortals in which there is no true belief. Nevertheless you shall learn these things also, how one should truly go through all things testing everything that seems to be.' (Parmenides, DK 1)

Come, I will tell, and you pay attention to my word when you have heard it, the only road that can be thought of: the one that it is and that it is impossible for it not to be is the road of belief for it follows truth; the other that it is not and that it must not be - this I tell you is a wholly unbelievable road. For you could neither

know what is not, for this is impossible, nor say it. (Parmenides, DK 2)

For this, what-is-not to be, will never conquer. But you hold back thought from this road of investigation and do not let custom force you along the much-experienced road where sightless sight and ringing ears and tongue rule, but judge by reason the much-fought refutation spoken by me. (Parmenides, DK 7)

We are not able to judge the truth through the weakness of our senses. (Anaxagoras, DK 21)

There are two forms of knowledge, the one genuine [legitimate] and the other dark [bastard]. To the dark belong all these: sight, hearing, smell, taste and touch. The genuine is separated from this. When the dark is no longer able to see anything smaller, nor to hear, nor to smell, nor to taste, nor to sense by touch, but it is necessary to seek into the smaller, then the genuine which has a tool for knowing the smaller comes in. (Democritus, DK 11)

Sweet by custom, bitter by custom, hot by custom, cold by custom, color by custom; in truth, atoms and the empty. We perceive nothing exactly in reality, but only what changes according to the disposition of the body and what flows in and presses against it. (Democritus, DK 9)

And this reason shows that in truth we know nothing about anything, but opinion is a flowing-in to individuals (Democritus, DK 7)

Man should know by this rule that he is separated from reality. (Democritus, DK 6)

And indeed it will be clear that there is no path to knowing how each thing really is. (Democritus, DK 8)

It has now been truly shown in many ways that we do not perceive how each thing is or is not. (Democritus, DK 10)

We really know nothing. Truth is in the depth. (Democritus, DK 117)

ANSWER TO THESE OBJECTIONS

Eyes and ears are bad witnesses to men, if they have souls that understand not their language. (Heraclitus, DK 107)

The lord to whom belongs the oracle at Delphi neither speaks out, nor hides his meaning, but gives a sign. (Heraclitus, DK 93)

They do not understand how that which is opposed agrees with itself. There is a turned away harmony, as in the case of the bow and the lyre. (Heraclitus, DK 51)

The hidden harmony is better than the apparent. (Heraclitus, DK 54)

Nature loves to hide. (Heraclitus, DK 123)

The opposite is useful, and from those differing comes the most beautiful harmony and all things come to be by strife. (Heraclitus, DK 8)

Color is by custom, the sweet is by custom, the bitter is by custom but in truth, the atoms and the empty. [And he makes the senses reply to the mind] Wretched mind, taking your beliefs [arguments] from us, you try to overthrow us. The overthrow will be your downfall. (Democritus, DK 125)

Things that appear are a sight of the unseen. (Anaxagoras, DK 21A)

THE SECOND ROAD: THE ROAD OF REASON AS REASON

THE ROAD FROM REASONABLE GUESSES TO REASONED OUT KNOWLEDGE

MEN DO NOT KNOW BY REASON THEIR OWN IGNORANCE

They differ in the thought governing all things which most of all they are continuously acquainted with, and the things which they encounter daily seem strange to them. (Heraclitus, DK 72)

The many do not understand such things as they meet with, nor in learning do they know, although they seem so to themselves. (Heraclitus, DK 17)

REASON IN THE BEGINNING GUESSES & HAS OPINIONS RATHER THAN KNOWLEDGE

No man has seen, nor will anyone see, the clear truth about the gods and whatever else I say about all things. For if he should chance for the most part speaking perfect, nevertheless he himself does not know it. But opinion is fixed on all. (Xenophanes, DK 34)

Human nature does not have judgment, but the divine has. (Heraclitus, DK 78)

Children's playthings [toys] (*i.e. men's guesses*). (Heraclitus, DK 70)

The most approved man knows, defends, what seems; and surely, judgment [justice] will seize the makers and witnesses of falsehoods. (Heraclitus, DK 28)

Let us not guess at random about the greatest things. (Heraclitus, DK 47)

HOW REASON DISCOVERS

The gods have not shown all things to mortals from the beginning; but seeking in time, they have found the better. (Xenophanes, DK 18)

For narrow are the means spread throughout the limbs and many are the miseries that burst in and blunt the thoughts. And having seen only a small part of life during their lives, and doomed to early death, they are lifted up and carried off like smoke, and believing only that which each one meets with as he is driven every way, they boast of having found the whole. But things are not thus seen or heard by men or grasped by their minds. You, however, since you have withdrawn to here, shall not learn more than mortal wisdom can attain. (Empedocles, DK 2)

If you do not expect the unexpected, you will not find it; for it is hard to be found and difficult. (Heraclitus, DK 18)

The hidden harmony is better than the apparent harmony. (Heraclitus, DK 54)

The opposite is useful and from those differing comes the most beautiful harmony, and all things come to be by strife. (Heraclitus, DK 8)

War is the father of all things, the king of all things...(Heraclitus, DK 53)

We must know that war is common to all and strife is justice, and that all things come into being and pass away by strife. (Heraclitus, DK 80)

Dispute. (Heraclitus, DK 122)

HOW REASON DOES NOT COME TO UNDERSTAND

Learning of many things does not teach one to have understanding; else it would have taught Hesiod and Pythagoras, and also Xenophanes and Heccataeus. (Heraclitus, DK 40)

Many who have learned much do not have understanding. (Democritus, DK 64)

One should practice much understanding, not much learning. (Democritus, DK 65)

There is an understanding in the young and a lack of understanding in the old. For time does not teach understanding, but early bringing up [nurture] and nature. (Democritus, DK 183)

Do not try to understand everything, lest you become ignorant of everything. (Democritus, DK 169)

It is necessary to speak truly, not to talk at length. (Democritus, DK 225)

Fastening one summit to another, never to complete one path [way, road] of words [thoughts]. (Empedocles, DK 24)

HOW REASON COMES TO UNDERSTAND AND JUDGE

Although this thought is always so, men do not understand it - not only before hearing it, but even after they have heard it for the first time. Though all things take place according to this thought, men seem like those without any experience of it when they make trial of such words and actions as I describe by dividing each thing according to nature and showing how it is. For what they do when awake is hidden from other men just as they forget what they do when asleep. (Heraclitus, DK 1)

We should not act and speak like those asleep. (Heraclitus, DK 73)

For the waking there is one world, and it is common; but when men sleep, each one turns aside into a private world. (Heraclitus, DK 89)

Therefore, we ought to follow what is common. Although reason is common to all, the many live as if having a private wisdom. (Heraclitus, DK 2)

Thinking [understanding] is common to all. (Heraclitus, DK 113)

Those who speak with understanding must be strong in what is common to all, as much as a city is strong in its law, and even more so. For all human laws are fed by one divine law which

governs as far as it wishes and is more than sufficient for all.
(Heraclitus, DK 114)

It is common to me where I begin. For there I will come back again. (Parmenides, DK 5)

THE GROWTH OF REASON

The soul has a reason which makes itself grow. (Heraclitus, DK 115)

...But come listen to my words. For learning will surely cause your mind to grow. (Empedocles, DK 17)

Education is another sun to those who are educated. (Heraclitus, DK 134)(Doubtful fragment?)

HOW MENTAL GROWTH DOES TAKE PLACE: IMPORTANCE OF THE BEGINNINGS

The first thing, I believe, for mankind is education. For whenever someone has made a beginning correctly in anything, it is likely that the end will also come about correctly. And as is the seed one has sown in the ground, so also are the things one ought to expect will come forth. And when one sows a noble education in a young body, this lives and grows through the whole of life, and neither rain nor drought destroys it. (Antiphon, DK 60)

If you press these things deep into your firm mind with a friendly disposition and a watchful attention that is pure, certainly all these things will remain with you throughout your life; and you will gain many other things from them; for the former things cause these things to grow into their own character according to the nature of each.... (Empedocles, DK 110)

It is good to say twice what ought to be said. (Empedocles, DK 25)

Education does not take root in the soul unless one goes deep. (Protagoras, DK 11)

THE THIRD ROADS WHICH ARE PRIVATE TO ONE MATTER

...But come, observe with every means in which way each thing is clear, neither hold any sight in trust more than hearing, nor loud-sounding hearing above what is made clear by the tongue, nor hold back belief from any of the other limbs where there is any way to perceive, but observe in the way in which each thing is clear. (Empedocles, DK 3)

Remember the man who forgets which way the road leads (Heraclitus, DK 71)

THE FIRST STATEMENT AND KING OF STATEMENTS

It is common to me where I begin for there I shall come back again. (Parmenides, DK 5)

It is necessary to say and think that what-is is. For it is able to be, but nothing is not able. These things I command you to consider: I hold you back from this first road of investigation and then besides from that road along which wander two-headed mortals, knowing nothing; for helplessness drives the wandering mind in their breasts. They are carried along like those deaf and blind, tribes without judgment, for whom to be and not to be are thought to be the same and not the same, and the road of all is turned back. (Parmenides, DK 6)

For it is the same thing that can be thought and can be. (Parmenides, DK 3)

Observe how things absent are firmly present to the mind. For it will not cut off what is from holding fast to what is - neither scattered throughout the universe, nor brought together. (Parmenides, DK 4)

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