

From Mythos to Logos: Pre-Socratic Philosophers and the Birth of Rational Inquiry

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Abstract:

This paper examines the important shift from mythological to philosophical thought instigated by pre-Socratic philosophers in ancient Greece by examining influential figures such as Thales, Anaximander, and Heraclitus in their pioneering efforts at rational analysis. The theories of these philosophers challenged the traditional mythical descriptions of the universe and man's existence initiating the paradigm shift from mythos (myth) to logos (logic) that reshaped philosophical discourse and laid the foundations for Western philosophical traditions. This paper seeks to reveal the nature of pre-Socratic rational thought and its lasting impact on the history of Western philosophy. It emphasizes the importance of the contributions of pre-Socratic philosophers to the promotion of critical thinking, empiricism, and logical reasoning. Finally, the paper emphasizes the role of the pre-Socratic period in the development of Western philosophy and philosophical approaches to inquiry.

Keywords: Pre-Socratic Philosophy, Mythos, Logos, Rational Inquiry, Cosmological Speculations, Scientific Inquiry.

Introduction:

The transition from mythology to philosophical thought is a crucial moment in the history of human philosophy, and pre-Socratic philosophers played an important role in this transition. This paper aims to examine how Greek thinkers who first began to make the transition from myth to logos through logical empirical analysis to understand the universe and human life. By examining the philosophical contributions of leading pre-Socratic figures, this paper seeks to elucidate the emergence and significance of rational thought in the formation of Western philosophical traditions. The transition from myth to philosophical thought stands as a watershed moment in the historical development of human wisdom, marking a shift from reliance on mythos (myth) to logos (reason) leading to a symbol of universal and human understanding. This paper aims to explore the substantial contributions of these early Greek thinkers to the birth of rational inquiry and the reconstruction of intellectual discourse. The emergence of pre-Socratic philosophers, such as Thales, Anaximander, and Heraclitus, took place in a cultural context heavily influenced by religious traditions and mythology.

Yet, they dared to challenge the prevailing mythos by employing reason, observation, and critical analysis to probe the fundamental questions of existence. Through their innovative inquiries into the nature of the cosmos, the origins of the universe, and the essence of reality, these thinkers initiated a paradigm shift that would reverberate throughout Western intellectual history. This paper aims to explore this process of conceptual change from a dominant mythological explanation to the emergence of systematic

philosophical analysis. By examining the emerging philosophical ideas, methods, and insights of post-Socratic philosophers this paper seeks to elucidate the transition from myth to logos and its lasting impact on Western philosophical traditions, and thoughts. Through a careful examination of the historical context, it aims to unveil the rational theoretical foundations laid by these early Greek minds and their legacy in shaping the Western method of scientific inquiry.

Materials and Methods:

This research employs methods of analysis as well as a descriptive writing style based on the use of secondary sources. Other sources of secondary data were collected from peer-reviewed journals or known book sources and works on the pre-Socratic philosophy by renowned philosophers and other authors.

I. The Primacy of Mythos in Early Greek Thought:

Mythos (myth) was pervasive in early Greek thought, shaping worldviews, cultural discourses, and religious beliefs in ancient Greek society. Mythos served as a major way of understanding the universe, human life, and the divine. In mythology, the gods and goddesses were depicted as cosmic forces shaping the world, telling of the creation of the universe, the rise of the Olympian gods, and the struggle between celestial beings. Myths embodied natural phenomena and ascribed freedom and imagination to natural forces. For example, the myth of Zeus and Hera symbolized heaven and earth, and Poseidon represented the sea and Hades and the underworld. Myth served as the lens through which the Greeks interpreted the world around them, influencing religious practice, cultural identity, and scientific discourse

Mythos played an important role in Greek religious practices, rituals, and festivals, providing a framework for understanding the divine, respecting the gods, and dedicating temples, statues, and festivals to specific gods. Myths permeated Greek literature, art, and drama, shaped cultural identity, and became guides to morality, ethics, and aesthetics. Poetic masterpieces such as the Iliad and the Odyssey, attributed to Homer, and the tragedies of playwrights such as Aeschylus, Sophocles, and Euripides, drew heavily on mythological themes and characters, exploring human nature, fate, and mortality.

Mythology provided the basis for Greek religious practices and rituals, producing sacred texts that clarified the relationship between gods, mortals, temples, shrines, and sanctuaries were dedicated to specific deities' rituals, sacrifices, and festivals to honour and supplicate that the gods played an important role.

Narratives from mythology were the main principles of morality and ethics, with folktales conveying ideas of virtue, justice, and consequences of power abuse. Ranging from warrior heroes and heroines to trickster villains, the different characters in myths represent admirable qualities such as valour, loyalty, and honour or vices like greed, jealousy, and arrogance. The folklore uses the storytelling structure to explain the complicated notions of human psychology and morals, which people need to make vital choices to achieve greatness or repent. While Greek narratives were filled with mythical elements, they inspired the imagination and formation of cultural myths resulting in the development of a creative aptitude and identity. "The Iliad and the Odyssey" and other heroic poems, which have been attributed to Homer, a fictional character, offered new interpretations of mythology and gods, narrated heroic deeds, exploits, and epic adventures that were memorable to all the Greeks and passed from one generation to another, as one of the most prolific sites of their cultural heritage. Greek tragedy as epitomized by the masterpieces of the playwrights like Aeschylus, Sophocles, and Euripides had mythological themes and characters as its major provisions, and also propounded by them were the timeless existential questions on fate, mortality, and humans.

Myths typically conveyed pictures filled with pecuniary images, which had an allegorical and symbolic meaning, symbolizing a deeper reality or truth about reality. Divinities took forms of natural phenomena and became embodiments of abstract ideas, impersonating omnipresent forces and recurrent schematisms that determined the universe's itinerant path. Designers and artists used mythological concepts and symbols, architectural decorations, pottery, etc., for arts, which became an intricate part of the culture and provided it with special meanings and deeper significance.

Mythos filled multiple roles in the sacrum, moral, cultural narratives, and symbolic representation of ancient Greece, including religion, relationship, culture, and symbols. Myths were used in rituals, art forms, and ethical teachings to form the subconsciousness of all Greeks. This reflection of mythos in the soul of Greeks has been and still is a major shaping factor in the religious, cultural, and intellectual lives of the people. It contributed to the formation of the collective consciousness of the Greeks as it was widely engaged in rites, arts, and morality and thus, it has left a deeper memory of their religion, culture, and thought.

Although mythos was predominant in early Greek thinking, however, it also often served as a bed for philosophic inquisition. These exploration acts opened the way to intellectual advantage, and inquiries as a result of making a transition from mythological to rational cosmos and human existence. Pre-Socratic thinkers like Thales, Anaximander, and Heraclitus established rational investigation, looking for natural explanations for the universe's origins and the process it goes through over time.

II. Thales and the Birth of Natural Philosophy

Thales, who is regarded to be one of the founders of ancient Greek thinking, had a crucial role in the development of natural philosophy. He set the foundation for a more organized and rational approach to understanding the nature around us. Thales was fascinated by the mysteries of the world and questioned in his mind, what common things all of these elements that make up the world have in common. Based on systematic observation and reasoning, he strived to disclose the fabric that held together the different natural phenomena. His concept of water as the first principal substance, the one capable of changing its form and producing different objects, was an invention that differed from all other existing mythologies.

Thales's Inquiry into the Fundamental Substance (Arche)

Thales stated that the primal and final material known as water was the basic substance from which everything emerged and into which all things returned. However, this plan was entirely different philosophically, as they gave reasons for various natural phenomena that often plagued ancient peoples to be explained by mysterious gods and divine forces. Unlike some other philosophers, Thales provided a naturalistic theory based on empirical data and the logic of reasoning.

Thales chose water as the basic thing not because he was crazy but because he had keen observation of the world, he found himself in. Water, which was in the many forms of river, lake, and ocean and the subtle forms of mist, rain, and vapour, was the omnipresent factor. Water was observed by Thales to have attributes, such as being able to flow, adapt to the shape of the vessel, and change the state from solid to liquid, which is rigorous evidence of water's true nature. Moreover, he considered water as the essence of everything, which in turn could give birth to other substances through the processes of condensation, evaporation, and transformation. He recognized in water the potential of the beginning of life, and the growth of species, further proving his hypothesis of water as the arche.

As Thales went after the fundamental element, this marked the beginning of natural philosophy, and scientific inquiry in ancient Greece. His advocacy for empirical observations, rational reasoning, and

search for naturalistic explanations created a firm scientific foundation for future generations to build upon and seek answers to the great mysteries of nature. Although Thales's assumption of water as the primary substance now seems complicated according to modern scientific stands, it certainly opened a way to comprehend the hidden order and structure of the cosmos.

Challenging Mythological Conceptions of Natural Phenomena

Thales, introduced a new conception of substance that gave rise to the cosmos and also by challenging the prevailing mythological conceptions of natural phenomena in Greek thought at that time. The traditional explanations of mythology were connected with the activity of gods and divine forces which were the reason for natural phenomena. Sometimes people explained thunderstorms as the king of gods Zeus' anger. Thales went in search of nature-focused reasons based on observational data obtained through empirical observation and reasonable investigation. He pursued the goal of uncovering the general rules that govern the natural world, separate from interventions of deity. Mythical tales usually consisted of multiple gods and goddesses each of whom was associated with a particular natural element. An example would be Poseidon the god of the sea and Demeter the goddess of agriculture.

Thales adopted a revolutionary perspective by believing in a single substance, water, as the ultimate principle in which all things originated. This closed the anthropomorphic gap and provided a unified framework for the multiplicity and differentiation of the cosmic universe.

The mythological explanations were quite frequently set upon the allegorical representations of natural incidents or myths transmitted by oral tradition. This kind of explanation did not show empirical evidence and relied purely on symbolic interpretation. He underlined the relevance of sensory observation and practice in getting knowledge of the surrounding nature. His thesis, which is water as the arche, was based on the observation of water properties and its behaviour in a different context such as its ability to flow, freeze, and evaporate. In mythological explanations, having faith or authority did not make them test the validity or coherence. The Greeks saw the deities and their actions as the bedrock of their religious and cultural self-identification. Thales brought forward a completely different outlook of logical exploration, making the audience doubt the existing traditional dogmas. His idea of water being the archetype was based on logical ideas and the application of natural laws to explain the observed issue.

The challenge to mythological notions of natural phenomena of Thales symbolized a crucial event in the genesis of Western ideas. He provided the grounds for the emergence of natural philosophy and scientific inquiry in ancient Greece by propounding naturalistic explanations validated by empirical observation and rational inquiry. His approach was a new departure from the mythological approach, and it opened the door to new generations of thinkers who were up to the task of exploring the mysteries of the universe by reason and observation.

III. Anaximander: Exploring the Boundless and Indeterminate

Anaximander, one of the prominent figures among the Pre-Socratic philosophers, also embarked on a profound exploration of the cosmos, introducing innovative ideas that challenged traditional mythological conceptions. Anaximander's philosophy was based on the idea of the "boundless" (Apeiron), a part of which all things come about and to which they return.

Anaximander's Cosmological Speculations

Anaximander posited an original cosmological model that diverged from prevailing mythological conceptions. He conceived of the cosmos as boundless (apeiron), infinite, and indeterminate, lacking any definite boundaries or fixed qualities. Unlike, the anthropomorphic gods of mythology, Anaximander's

cosmology focused on the impersonal and abstract nature of the universe which was operated by natural laws rather than the divine decisions. He asserted that the cosmos remains in a state of equilibrium with the conflicting forces and elements maintaining a harmonious balance. Such equilibrium made repeated transitions of genesis and death possible in the natural world. The infinite, for Anaximander, is the source of all things. From this, he explains the coming into being and passing away of all the things we see in the cosmos. Continual alterations occur to heavenly bodies; parts are created, developed, and in return moved to other places, thereby forming a circle. He was inspired by the observation of the night sky and published a number of his ideas, proposing that planetary bodies were composed of condensed airs or vapours which are surrounding the earth. For him, the stars, other planets, and the entire celestial bodies must circulate according to the cosmic equilibrium, their motion uniform and predictable. These celestial objects were the basis of the model of the cosmos that he had outlined since they were visible physical evidence of the hidden order and significance of the cosmos.

Anaximander's cosmology was centered on the cyclical character of time, implying that the universe is in a constant cycle of creation, transformations and decay. According to him, the universe undergoes birth, adulthood, and decay; followed by a cosmic reboot, where everything returns to its primal form and the second cycle commences. In his hypotheses, he was markedly opposed to the ancient mythological explanations of the natural world, providing a progressive framework for further developments in cosmology and natural philosophy.

His thoughts influenced subsequent philosophers, such as his student Anaximenes and others, and finally inspired the development of more sophisticated cosmological theories later in ancient Greek intellectual history. Anaximander's cosmic hypothesis changed the look of the rational and methodical quest for the formation of the universe. Through envisioning the universe based on abstract concepts and laws of nature, he challenged popular mythological views and created the basis of Western cosmology and natural philosophy. This great thinker remains an epitome of how the cosmos originated, structured, and functioned.

Departure from Mythological Thinking

The concept of "apeiron," introduced by Anaximander, represents a significant departure from traditional mythological thinking prevalent in ancient Greece. Apeiron, often translated as "the boundless" or "the infinite," denotes a fundamental principle from which all things originate and to which they return.

Mythological explanations of the cosmos often revolved around the actions and personalities of anthropomorphic gods and goddesses, who were depicted as beings with human-like qualities and emotions. In contrast, Anaximander's concept of apeiron is abstract and impersonal, devoid of anthropomorphic attributes. It represents a transcendent and indeterminate principle that transcends human comprehension and lacks the qualities of individuality or personality associated with the gods.

Mythological explanations of natural phenomena often relied on supernatural or divine interventions to account for the workings of the cosmos. These explanations were often accepted on faith or authority without critical examination. Anaximander's concept of apeiron, however, emerged from rational and systematic inquiry into the underlying principles governing the cosmos. It represented an attempt to provide a naturalistic explanation for the origins and structure of the universe, independent of divine intervention.

Mythological narratives often depicted a multitude of gods and goddesses each associated with specific aspects of nature or human affairs. These gods were often depicted as competing or conflicting entities, embodying different forces or qualities. Apeiron, in contrast, represents a universal and unified principle

that encompasses all of existence. It is not limited to specific domains or phenomena but serves as the ultimate source from which everything emerges and to which everything returns.

Mythological thinking also often emphasized the boundaries and divisions between different realms of existence, such as the celestial and terrestrial realms, or the divine and mortal realms. Apeiron transcends these boundaries, representing a principle that is beyond categorization or limitation. It is neither celestial nor terrestrial, divine nor mortal, but encompasses all realms and categories of existence.

The concept of apeiron introduced by Anaximander represents a radical departure from traditional mythological thinking. It embodies a shift towards abstract, impersonal, and systematic modes of inquiry, as well as a quest for universal principles that transcend the limitations of human understanding. Apeiron challenges the anthropocentric and anthropomorphic worldview of mythology, offering a more expansive and comprehensive perspective on the nature of reality and existence.

IV. Heraclitus: The Flux and Logos

Heraclitus, a Pre-Socratic philosopher who is known for his puzzling formulations, argued for the doctrine of flux that questioned the ancient notions of stability and permanence. Heraclitus argued that his well-known sentence "panta rhei" would mean "everything flows" or "everything is in flux. In other words, Heraclitus is trying to convey the fact that all things are in a state of flux. Heraclitus proclaimed that all of the universe and its components are subject to constant changes and motion. He believed that everything is in a state of steady movement as transformation and becoming are constant principles. According to him, it is the opposites and clashes that make the reality. He is known for the saying, "The road up and the road down are of the same kind. "

Heraclitus introduced the concept of "logos" as the ultimate principle governing reality, representing an underlying order and harmony amidst the flux and change of existence. Heraclitus conceived of logos as the rational principle that permeates all things in the universe, providing coherence and structure amid the chaos of constant change. The logos embody the inherent order and harmony of the cosmos, guiding the methods of revolutionizing and becoming. It represents the underlying intelligence, or reason, that governs the natural world. Heraclitus viewed logos as the reconciling force that unites opposites and maintains balance in the cosmos. He famously stated, "Opposition brings concord. Out of discord comes the fairest harmony." According to Heraclitus, logos manifests in the dynamic interplay of opposites such as hot and cold day and night or life and death. These opposites are not in disagreement but are complementary aspects of a unified whole governed by the rational order of the logos. Heraclitus believed that human reason or logos is a reflection of cosmic logos. He highlighted the importance of rational inquiry and difficult thinking in understanding the underlying order and structure of reality. By aligning one's reasoning with the rational principle of logos individuals can gain an understanding of the nature of existence and achieve a deeper understanding of the world. Heraclitus's conception of the logos also had ethical implications, emphasizing the importance of living by the rational order of the cosmos. He believed that individuals who attune themselves to the logos through reason and wisdom can lead lives of virtue and harmony, aligning their actions with the natural order of the universe.

The idea of logos by Heraclitus greatly influenced later philosophical schools like Stoicism and Neoplatonism. His focus on the rational principle of guiding reality laid the groundwork for philosophical systems aiming to reveal the unity and order of cosmos through reason and reflection. Seeing logos as a fundamental concept in ancient Greek philosophy, Heraclitus suggested an inherent harmony in the cosmos, promoting a dynamic perspective that still sparks discussions about existence and humanity.

Heraclitus also proposed that fire is the arche, or fundamental substance, from which all things originate and to which they return. Fire symbolizes the transformative and dynamic nature of existence. Unlike Thales, who proposed water as the arche, Heraclitus saw fire as a more fitting symbol of the universal flux and the constant process of change and renewal in the cosmos.

Heraclitus's doctrine of universal flux represents a radical departure from traditional conceptions of stability and permanence in the cosmos. By asserting that everything is in a state of perpetual change, Heraclitus challenged conventional wisdom and offered a dynamic and process-oriented view of reality that continues to resonate in philosophy and science today. His emphasis on change and impermanence challenged prevailing views of stability and permanence in ancient Greek thought, paving the way for a more dynamic and process-oriented understanding of reality.

V. Transitioning from Mythos to Logos: Methodological Innovations

The important legacy of the Pre-Socratic philosophers was the shift in the philosophical endeavours from mythical thinking to observation and empirical inquiries, resulting in the creation of some of the basic concepts of ancient Greek philosophy and later scientific investigations.

1. In contrast with the mystical aspects present in myths, the pre-Socratic philosophers laid their emphasis on human observation and critical rational thinking to gain a deeper understanding of the natural world. They viewed nature reflexes such as celestial motions, geological formations, and meteorological processes from the desire to resolve the hidden laws of nature.
2. The Pre-Socratic philosophers, such as Thales, Anaximander, and Heraclitus, in their quest for a genuine substance thought of "arche" as the basic element of the universe. They sought to answer the question of the arche by practically observing the properties and cognizance of natural substances, i.e., water, air, and fire, and in doing so they hoped to uncover the secret code of reality.
3. The Pre-Socratics started the 'cosmos' related philosophical theories of the universe based on empirical knowledge of the heavens and terrestrial sphere. For example, Anaximander used the cosmos logical model that described celestial bodies as such which are constituted of condensed vapours, indicating his observations of the sky and the movement of stars and planets.
4. While some Pre-Socratic philosophers like Pythagoras used geometrical and mathematical principles in their philosophical research, others like Heraclitus and Parmenides adopted a broad perspective. Take, for example, Pythagoras whose interest was in the mathematical relationships that gave birth to music's harmony and the structure of the cosmos and who was able to draw connections between numbers, proportions, and the natural world.
5. Consequently, while pre-Socratic philosophers stressed the relevance and effectiveness of perceptual observation and empirical inquiries, they also admitted that our senses might not be the proper means to ascertain what the ultimate reality consists of. Parmenides is probably the best example. According to him, there are some limitations in the function of senses and people often deceive themselves and have inaccurate beliefs, which is why he insisted on better reasoning.

The primary forms of knowledge of the Pre-Socratics were developed through empirical inquiry and observational techniques since they were the pioneers who walked the Western philosophy experimenting with it. The only way to grasp the mechanics of nature and the cosmic order, according to Early Greek philosophical founders, was through the notion of the original rational analysis of all things. Thus, they started the departure from worldly beliefs to the creation of science and an empirically minded way of seeing reality.

VI. The Use of Reason and Argumentation to Challenge Tradition

The Pre-Socratic philosophers employed reason and argumentation as powerful tools to challenge traditional beliefs and assumptions prevalent in ancient Greek society.

1. Pre-Socratic philosophers emphasized the importance of rational inquiry in understanding the natural world and the cosmos. They sought to explain natural phenomena through logical reasoning and systematic analysis, rather than relying on mythological or religious explanations. By questioning established beliefs and investigating the underlying principles of existence, Pre-Socratic philosophers paved the way for the development of scientific thinking and empirical observation.
2. Many pre-Socratic philosophers challenged the traditional mythological explanations of the cosmos and natural phenomena. They subjected mythological accounts to critical scrutiny, pointing out inconsistencies and contradictions. By highlighting the limitations of mythological thinking and advocating for a more rational and empirical approach to understanding reality, Pre-Socratic philosophers undermined the authority of traditional myths and paved the way for new modes of philosophical inquiry.
3. Pre-Socratic philosophers engaged in dialectical argumentation, engaging in debates and dialogues to explore different perspectives and test the validity of philosophical theories. Through the use of dialectic, philosophers such as Heraclitus, Parmenides, and Zeno challenged their contemporaries to defend their beliefs and assumptions, fostering intellectual exchange and critical thinking.
4. Pre-Socratic philosophers introduced innovative ideas and concepts that challenged conventional wisdom and traditional beliefs. For example, Thales proposed water as the fundamental substance (arche) from which all things originate, challenging the prevalent mythological accounts of creation. By offering alternative explanations grounded in reason and observation, Pre-Socratic philosophers sparked intellectual curiosity and inspired future generations of thinkers to question inherited traditions and seek new avenues of inquiry.
5. Some pre-Socratic philosophers extended their rational inquiry beyond the realm of natural philosophy to critique social, ethical, and political norms. For example, Heraclitus questioned conventional notions of justice and morality, advocating for a deeper understanding of the underlying unity and harmony of the cosmos. By challenging established norms and values, pre-Socratic philosophers encouraged reflection and debate on fundamental questions of human existence and the nature of society.

Thus, the pre-Socratic philosophers used reason and argumentation as powerful tools to challenge tradition and foster intellectual innovation. By questioning established beliefs, critiquing mythological explanations, and engaging in dialectical debate, they laid the groundwork for the development of Western philosophy and paved the way for new modes of inquiry and understanding.

Results and Findings:

This research shows that the change from mythology to philosophy was a crucial turning point in ancient Greece's history. The pre-Socratic philosophers turned a popular page in the history of human intellect through the process of mythos criticism and logical thinking. The paper is aimed at highlighting the most significant philosophical inventions that were made by the likes of Thales, Anaximander, and Heraclitus. Such philosophical positions include the statement of naturalistic causality and the concept of fundamental constituents (arche), the doctrine of the infinite (apeiron), and the doctrine of logos. The study explores the methodological approaches employed by the Pre-Socratic philosophers, including observation,

empirical inquiry, and dialectical argumentation. These methodological innovations laid the groundwork for the development of systematic and rational modes of inquiry in Western philosophy.

The paper highlights the constant role of classical pre-Socratic philosophers in the development of Western philosophy. Early pre-Socratic thinkers started the movement that led to the transformation of mythos into logos. This laid the foundation for the development of rational thinking, critical inquiry, and scientific exploration that took place in ancient Greece and elsewhere.

The pre-Socratic philosophers paved the path of reason leading to Socratic thinking by challenging conventional mythology support and bringing critical intelligence and intellectual inquiry that fuelled Western tradition. The research paper demonstrates this period as a turning point accredited to the pre-Socratic philosophers for the initial transfer of mythos to logos, thus creating a rock-solid expanded foundation that allows the opportunity to fully explore the development of human thought and the very core of Western philosophy.

Conclusion:

The conclusion of this paper on the transition from mythological to philosophical thinking contributed by the pre-Socratic philosophers clarifies an evolutionary period of human intellectual development. Thanks to their groundbreaking work in the matter of space and human nature, thinkers like Thales, Anaximander, and Heraclitus provided the base for which rational thinking and critical reflection were born. This was the beginning of a significant and notable change from mythos to logos. The pre-Socratic philosophers made a strong critique that mythical theories of motion and origin faded and rather began to mention the limits of mythos in explaining the world systematically and rationally. Meanwhile, utilizing inductive reasoning as well as empirical data, they were interested in having a grasp of the principles that govern the earth, laying a foundation for this realm of nativist philosophies.

Thales often considered as the first philosopher, set the ground for the advent of natural philosophy when he proposed water to be the fundamental substance (arche) of all other things from which everything originates. This exploration into the natural universe slowly departs from the mythical explanations systematically adopting rational reason as the basis of cosmic understanding.

Anaximander, who was the pupil of Thales, also expounded on the idea of boundlessness (apeiron), and thus the main feature of the genus was the understanding that reality is hindered and unknowable. He redefined the visible and invisible phenomena of the universe based on the mechanical and rhythmic motion of the whole universe. It overturned mythological cosmology by criticizing the old theory of the universe as unchanged and everlasting.

Heraclitus who considered change as the basis of the universe and identified an element responsible for the cause of everything effectively offered a philosophical outlook that was not included in mythological explanations earlier. Through his arguments that all is in a process of transformation, with reason (the logos) leading this process, Plato showed how immutable and interconnected reality was.

The methodical innovations which consisted of observation, inquiry, and reasoning, proved to be the necessary step towards a paradigm shift in human reason. They became the basis for to move toward rational thinking, analysis, and science that brought on the direction of Western intellectual history.

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