

# The Natural Landscape of Philosophy (The Political Reflection of Heraclitus and Aristotle)

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Civilizational breakthrough of “axial time,” implemented “human band” in the middle of the first millennium BC practically simultaneously in different latitudes of our planet—this is the time of the birth of science and arts, the development of language as a literary tradition, the becoming of Myth as an active picture of the world—a subjective objective, a philosophical understanding of what is the person and being that surrounds him and what he creates, and formation of knowing the world by the word and deed of the subject and, at the same time, the thinking object possessing political reflection. However, political reflection has one significant drawback—the brevity of historical memory, which should from time to time be brought to life, refreshing the milestones of events and the wisdom of others’ reflections, so that cognitive dissonances do not arise freely (arbitrarily) or maliciously without forethought of political phenomena (war, state, strategist-politician, political power, etc.), breaking the membrane of human hostel—ethos, the philosophy of culture, art with science and the craving for work. The 20th century (and lasting the first quarter of the 21st century), is as a vivid illustration of endless wars and permanent revolutions, as an age of world and local conflicts, demonstrating an indissoluble connection with the ancient myth, the 20th scattered the teeth of mythology, rehashing the world and the principles of the state, destroying boundaries and the empire, unleashing new wars, multiplying ethnic conflicts, sweeping away valued reference point and changing anthropological signs, disagreeing with the essential in man: depriving the Word and the Cause.

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The Greek vocabulary has a rich enough semantics to conduct an etymological and linguistic analysis of one or another reasoning of the ancient philosopher for those dribs and drabs that the reconstruction (sometimes virtuosic) of fragments of Heraclitus and Stagirite gives us, to make for ourselves not just a general idea, but to see the picture of ideas (in the totality of the plan) and the way of thinking of both the first and the second, without the pressure of other people’s interpretations, is quite feasible task for everyone who has joined on the path of self-knowledge, and has embarked on self-realization.<sup>1</sup> At the same time, do not tire to ask yourself the same questions: Who am I? why am I? why me? Both thinkers turned their views to their contemporaries, and therefore they aspired not only to be understood, not conditionally accepted by the crowd of adepts, but to be in tune with the mood and flow of time, grasp the nerve of being, as a bursting bowstring, and pull it with strings of lyre—Heraclitus could express so it and could teach others to cope with the fetters of consciousness that

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liken a person to a *retiarius* catching his own shadow, as Aristotle did it when nurturing Alexander, therefore the language and the structure of their language were not complex, but were rich in images and were accurate characteristics. It was their “political reflection”—to direct their thoughts outside-in being-in-the-world-to send their thinking to the Absolute of the possible: directing and nurturing the consciousness of the Other and the Alien, so that someday it would become His. At the same time, both philosophers never lived in an ivory castle—on the contrary, always in the midst of the people (one was a successful trader) and at the peak of social changes (the court and pedagogical activities of the second). We can say that the natural landscape of philosophy is defined by two of its tireless surveyors, Heraclitus and Stagirite; the political reflection of the person (their—in the first place) is formulated properly clear—by their efforts—to be; one must do his work as best as possible (with knowledge, perfection of one’s own knowledge, aspirations to comprehend the truth), realizing that it is necessary to make the maximum of skills and knowledge, that gives an understanding of one’s own happiness, which is in harmony with the world and the harmony with oneself—gnosis (understanding) comes in the light of epistemes (knowledge) and remains with the person creating the music of the spheres for him. Political reflection by Heraclitus and Aristotle is aimed at society: for improvement, perfection, existence in it, when a person, changing, changes it, alternating the tension of energies, like the tension of the lyre and bow, mentioned by the crying pre-Socratic Heraclitus, because the universe, space and our life, with its rhythms and winds, objects and organisms—everything that is based on harmony, reaches out to it and requires harmonization—are based on this change. Such an understanding was given by the landscape that nurtured the minds of both Heraclitus and Aristotle—the Achaean melik, Homer and Myth—it was exactly that “mother’s milk,” which became “arrows of knowledge” for millions. However, the misfortune of many people is that alien credo does not always become “the personal state of Idaho,” since for harmony it is important that the thought-expression, passing through the will, be refracted into the episteme of oneself and life, clothed in a concrete accomplishment, if you want, a feat— $\alpha\theta\lambda\omicron\zeta$ —a step towards the world and itself, it is this ascent and insight that gives happiness, the only thing to which a man should strive with all his soul and thoughts, according to Aristotle.

And such a “natural landscape” is the Myth—it was its space, its terra nova, that weaved the atmosphere, which allowed the emergence of the nutrient environment from which the natural philosophers came—the first as cosmonauts who gave not only the first knowledge of the cosmos and chaos, but also the rules of walking—that straight walk in the weightlessness of being, its inevitable constancy of chaos, which will become the cosmos for the first man, as the only possible home, habitat, and the limit of existence, and remains so to this day—already for a reasonable and technocratic person. Myth allowed not only breathing, but was that “natural exchange,” which formed the basis for the “Socratic dialogue” of the first thinkers, providing themselves as a lullaby or cradle to all philosophical schools and religious currents. And as the atmosphere of perception and imagination that is generous to ozone, Myth continues to feed our consciousness and develops the political reflection of everyone who is immersed in it. The snag is in one—in the degree of development of this consciousness, in readiness to develop this consciousness: constantly, diligently, the wheels of which we are accustomed to twist to the scattered everywhere maxims of natural philosophers.

The model of the dual perception and reflection that reigned in the mind of an ancient person, this double aspect of the worldview, found its reflection not only in the *musikē* forms of art (from “Gigalmesh” and “*Rāmāyana*” to “The Iliad” and “The Works and Days,” satirical dithyrambs and Greek’s lyric poetry, vase painting, Aristophanes’s comedies, Euripides’s dramas), but in the pre-Socratic utterances about world

harmony, which is possible only when “tension alternates with weakening like a lyre and an bow” (Vors. I, 12, B51), because “the universe is in harmony with itself, while parts of it often feud” (Plotinus, III, 2 [47], 16, 48 H.-S.).<sup>2</sup> Heraclitus considered the opposites as gods (Philoderm, On piety, 6a, 70; Gomperz)<sup>3</sup> and believed that the alternation of opposites is inevitable (Plotinus, IV, 8 [6], 1, 11 H.-S.), as night and day, and therefore fate called mind [logos]. As for the “creator of all things through ‘running in opposite sides,’”<sup>4</sup> that is why “all things move, changing places among themselves, and do not stand still” (Hippolytus Disclaimer, I, 4, 2; Dox. 559)<sup>5</sup>—this thesis of Heraclitus will form the basis of his natural philosophy, which will be caught by minds of many (this principle of exchange—the run of opposites Lucian calls “the sale of lives”), reproducing literally in life: “[Etalid] at the same time mourned and mocked the impermanence of life” (John Tzets, Hiliady, II, 723, Leone).<sup>6</sup> O. Freidenberg called this the hybrid of the ancient Greeks; we call the dichotomy of the tragic and the comic, based on the same inevitable run of opposites, alternating night-day, light-shadow, tears-laughter. This idea came from the depths of the people—the Myth of Dionysus and the Myth of Osiris was woven by all: collegially, which was associated with faith in the natural forces of the earth, their ordering and reasonableness, with the search for harmony that turns out to be “tense in opposite sides and shooting arrows through opposites” (Porphyry, About the cave of nymphs, 29).<sup>7</sup> And it is taking him as an immutable, common (ξυμφ) for all, the rule of life; Plutarch explains the origins of such a vision and sees the cause of the emergence again by Heraclitus: in polemos, because

having no creator of his own beginning, but possessing a firm and unshakable conviction and spreading not only through narration and tradition, but also through the mysteries and rituals of sacrifice everywhere—from Greeks and from barbarians: The Universality fluctuates outside of reason, law, and government not by itself, not the single Reason which rules it and directs it like a rudder or power bit, but how nature contains in itself much, and in the mixture of good and evil, or, as it is better said, it does not have nothing unmixed in this world, ... from two opposite beginnings and two hostile forces, one of which leads us to the right and the right road, and the other turns back and leads to a side, a complex life and peace, if not all, this earthly and sublunary, heterogeneous, motley, and subject to any changes. And if nothing comes without a cause, and the good could not contain the cause of evil, then nature must have a special start and a special source for good, so for evil.<sup>8</sup> (Plutarch, Decree, Op. S. 54-55)

Heraclitus himself defines the reason: “The war (Polemos) is the father of all, the king of all: it declares one gods, others—men, ones—slaves, others—free” (Hippolytus, IX, 9.4; c.242, 5W), and therefore everyone should know that “... war is generally accepted that the feud—the usual order of things (διχνη), and that everything arises through hatred and on loan [at the expense of another]” (Kelsen in Origen, Against Kelsen, VI, 42, II, c.111, 9 Koetschau).<sup>9</sup> In a word, dual perception follows from the general picture of the world, the essence of which is war. The history of mankind stretches on the spearhead, jumps from the world to war, spears a changeable world prone to squabbles and provocations, using the dual, contradictory nature of man, which for millennia is difficult to transform (the psychophysics of man is unchanged), and does not know how to restrain one’s own Emotions, instead of art of compromise, studying the science of conflict logy, builds its political reflection only on the basis of hostility, and, now, benefits. But were not all the armed conflicts, the revolutions of Rome, the persecutions of Christians, and then the execution of the heathens, the invasion of the Huns, the crusades, witch-hunts, colonial wars, peasant wars, color revolutions with a double bottom? Is it not “borrowed, at the expense of another?” Many centuries later, Darwin will put this principle in the basis of his theory of evolution—natural selection as a result of war and enmity species.

Note that this was written after St. apostle Paul, his younger contemporary—Plutarhom, on which the heat Epistles visionary did not work magically, and who had remained faithful to the wisdom sayings of Heraclitus: Who is going to speak [=“mouthing their logo”] with the mind (ξὺν νοῶ), they should be based firmly on general (ξὺν φ) for all citizens as a policy—by law, and even much stronger. For all human laws depend on one, the divine: it extends its power as far as it wills, and everything bears down, and everything transcends (Stobey III, 1, 179; III, c.129 H.) (“On Virtue”).<sup>10</sup> And as if, seeing the future, Plutarch will gain another support of Heraclitus: “For the awake there is one common world, and from the sleeping one turns to his own. For the superstitious, no world is common, for it is devoid of common sense in reality, and in a dream it cannot get rid of fears” (Plutarch, On superstition, 166 C).<sup>11</sup> But at this moment the Apostles’ speeches, which allow neither doubts nor objections, but call not to think, but follow faith (superstition), have thoroughly supplanted the natural philosophers, cut off Plato, the Socratic school wasted as an absolute evil, and the objective vision of the world was replaced by superstition, while The installation of the Greeks for political reflection was changed by “cutting off the head”—it was allowed to reflect only a select few, only within one’s own body and within the limits of the transcendental—only in the genre of confession and confessing, following the example Of Blissful Augustine.<sup>12</sup>

Note that the temples of Apollo were everywhere the same: the oracles of Apollo (the priestess who sat on the tripod—the Pythia) gave predictions, the ambiguous nature of which, giving a broad interpretation, allowed the collegium of priests to influence Greek’s politics, but also reflected the contradictory perception of the Greeks themselves, their readiness of contradictions to weave the objective, based on a common understanding of things and phenomena, a picture of the world, expressing the political strategy of the policy.<sup>13</sup> And if lesbian temple took his head of Orpheus, Delphi—torn part of Dionysus, the combined glow of Apollo, both cult merged into a single image of the alienated God, that reflected a social transformation since the first colonization of mankind. Let me remind you that the cult of Dionysus, founded by violence, with its dionysians and satirical dithyrambs, was a popular phenomenon; it reflected the form of critical consciousness, carrying within itself contradictions that were absorbed with the mother’s milk, the polarity that expressed the vision common to all—it was a bright splash of singularity of thought of the ancient Greeks, based on contradictory, prone to *πολεμοζ* tending to instability and deterministic any change. Let us note that other philosophical schools that allowed the development of polis democracy, which influenced and contributed to the development of the polis system, were the most comfortable for the human community, which enabled the ancient man to stand on his feet, expand his shoulders, and realize that “man is proud,” politically reflecting on political strategy of the policy, thereby—by thought and deed—participating in the construction (eternal, without end and edge) of the world, which is always “heterogeneous, variegated and subject to all sorts of changes,” there were no others at that time. And here, of course, the influence of the Myth about Dionysus is great, that he showed his “arrows of knowledge” of the world to the pre-Socratics, and they stretched them with an Ariadna’s thread to weave ethos (moral and ethical complex) of society, in the mirror of which the person grows up and recognizes himself as a hero and a god, but responsible and responsive. That objective vision of the world, which had an ancient Greek, does not allow us to consider him a “slave” in any meaning whatsoever. A person capable of and inclined to political reflection, embraces the whole world, he sees the “wrong side” of life, is ready not only to change, strives to change it, but at the same time he changes himself: the Heraclitus’s method (practically shift: starting with himself).

And one more clarification: the cult of Orpheus arose in the 6th century BC on the basis of the Apollo-Dionysian synthesis, as if accompanying the spread of both, reinforcing the light of the first, and ennobling the semitone of the second. It seems to us that in the “disobedience” and “forcible reunification” described by Myth (the bodies of Dionysus and the head of Orpheus under the portico of the temple of Apollo), the key also lies in understanding the inner duality of man himself: “nature” removes the heaviness of “personality,” with its intelligibility, compensating for the tragedy of individualization by direct action—an escapade and riot.<sup>14</sup> And as a man living at the same time an extrovert and introvert, on the one hand, it seems to exist outside of themselves in the natural world of the elements; he is alienated from himself as from subject—out of the body, like the dismembered Dionysus; on the other side, it is as close as possible to an orphic for which the outside world is a source of misery, fear, and remorse. On the one side, the woeful philippics of the reflexive Orpheus (the son of Muse Calliope, the “thinking” daughter of Zeus), and on the other—the profane laughter of the tormented bastard Dionysus (the unborn son of Zeus). Note also: The head of Orpheus, as if sanctifying the body of Dionysus, equalized the latter in rights to grace, which for the Greeks was always wisdom. And this is the essence of carnival overtones: One exudes tears and dies, the other laughs and revives. One mourns order, seeking consciousness, the other—is a mess, drawing strength in the “unconscious.” One hides in the shell-existence, the other—in a critical thirst for derision—gives rise to the universal mystery.<sup>15</sup> And this is the order of things on which to build his natural philosophy of Heraclitus—on the physical exchange of all for all, “on loan at the expense of the other,” in the alternation of opposites, forces, but emphasizing the hostile world, he said: “not good people to execution their desires” (Stobaeus, III, I, 176),<sup>16</sup> paying attention to the contradictory nature of human, torn contradictions, whereby harmony searches and appropriate leads to the destruction, causing a chaotic multiplicity disobedience and illusions. And that’s how the idea of equality and fraternity became possible, that the consciousness of “rebellious slaves” dawned on its dark face (we note, according to Heraclitus, those “sleeping, prone to superstition” that they lack a common vision, otherwise a world outlook) of the 20th century and sent them to the public, “the wolves,” but out of superstition, waiting communist holy communion, in a revolutionary orgy they swallowed the primordial world and created their own “peace on the contrary,” where Myth has been prepared for the limit “the beyond”—he gave the bear folklore angle,<sup>17</sup> “beheaded” not by rank—but the order—letting them circling with a bike and a fairy tale, scattering scattered symbols and signs that are not connected and chaotic, as a result of which the person stopped not only reflecting for reflections, but also to believe that the world is not an illusion, taking the entire cumulative world in the format of a broken mirror Trolls.

In short, the myth of the resurrecting god allows us to shed some light on the problem of a man placed on the brink of survival by the contradictions of today’s day, which it is difficult to solve if we follow the superstitious sign—do not look back, fearing the prospects of the salt pillar, and not rushing back to the past in search of destiny, asking Clio and Mnemosyne. And since the world is woven of contradictions, and taking into account the remark of Heraclitus himself (“enmity is such an ordinary order of things” [see above]), one can say that every time is permeated with contradictions, then no critical self-awareness, as carnival attitude, always is present in the anthroposophical metric of man. It was Heraclitus likened eternity movement kykeon (mint drink), “randomly stirred and agitated stream of events” [Hrisip’s at Plutarch, on the contradictions of the Stoics, 1049F (=SVF II, № 937)].<sup>18</sup> But it is impregnated with the spirit of contradiction time which can reflect (and reflect varied and different) the act of the formation rushing between the fire points of consciousness, which will confuse in confusion (as if literally following the Heraclitus’s method—shaking and shaking, “scattering

and interlocking”), trying to construct an integral image of contemporary reality (which is an ordered cosmos in which everything is moving its erratic course) after the “storm and stress” that swept over the heads of many, drawing in his kykeon usual order of things.<sup>19</sup> But any ordinary procedure has its own schedule, Myth already noted, is listed in the register Moir because “everything happens according to fate, and all that is in harmony through harmoniously antipathy” (Diogen Laertius, IX, 7).<sup>20</sup>

If the XVII century was the century of the colonists—a surge of pirate strategy of new civilizations and modern times, sanctified “state piracy,” the XVIII became the golden age “of private plunder”—piracy of large landowners and oligarchs, when the owner enjoyed his wealth and permissiveness that turned the ruin of the peasantry, the destruction of the guilds, which could only take comfort in the recognition of their own poverty (legal) of laziness and sloppiness—in other words, that were not able to give money to bail. In fact, the age of piracy lasted longer on foreign territory, within the native state—the principle of “seizure of a stranger” declared legal on the “right of the strongest”—thus, the personal interest declared by the law of nature, destined to serve the common good (!) and how flattering simulacrum was handed over to the majority, which was prepared for only a religion, not freedom of thought, superstition and fear (let us recall the words of Heraclitus: “For the superstitious as no peace is not shared, for it and in reality devoid of common sense, and in a dream not can get rid of the fear,” see above). Thus, the “love of money is transformed from a source of evil in the driving force of social life,”<sup>21</sup> and piracy strategy has been legalized, although all the old days, starting from the Archaic, the pirates were and lived out the policy and the law.<sup>22</sup>

T. Mora’s pamphlet “The State of Utopia” (original title) revealed the parable of the state law code, which was transformed into scholastic of centaur with feet of clay—five hundred years of this “symbolic exchange” that contributed to the “The works and Days” of Hesiod, one of the main books of the ancient universal education, blurred minds of antiquity, Hellenistic, medieval, renaissance, transformed into “The labor and death,” Baudrillard where “work” is not just relegated to the rule—he prepared for only one mode of death: “... Labor opposes the slow death—violent death... it is the only alternative to work—not spare time or non-work and sacrifice;” this is the verdict of the public consumption, imposed in 1976.<sup>23</sup> If the application for quotation to consider the myth of the Minotaur, it turns out that Theseus plowing a field the teeth of the dragon was preparing a burial rite for themselves. But if you continue to quote: “The worker is always a man who did not put to death, which was denied this honor. And work is presented primarily as a humiliation sign when a person is considered worthy of only one life,”<sup>24</sup> is attached to the same myth; it must be assumed that most of Theseus process of plowing was humiliation—rather, he was taken to them (or to understand that the same) as part of the warlike deeds, the same feat (Greek *ergon*, which has several meanings: “work,” “business,” “achievement,” “work,” or “struggle,” “work,” “exploit” demonstrate the identity of these concepts for the ancient Greeks, that captures the Greek lexicon that governs consciousness not worse than the Talmud—the value of equal rights).<sup>25</sup> Such fixing equalization/identities work and deed protects theory nomination (onomasiology) that stems from the time of antiquity when naming theory was an important part of the philosophy, which was due to interest in the nature of language, when the value of a name determined by the fact of the truth or falsity, addiction the speaker or hearer, highlights the universal—the nature of general concepts.

How did the French explorer society deal with the general concept of “work” at the end of the XX century? Baudrillard is an anti-reverse: “... Capital, postponing [human] death, he turns them into slaves and doomed to endless humiliation—to live in work.”<sup>26</sup> Not valor and heroism, and the shame and pain! Not the joy and happiness of labor, but sadomasochistic sweetness! One might think that same work he prefers to “sleep mode”

Death! Thus, the myth of the secondary (iconic, symbolic) system makes the revolutionary break-consciousness, which is essential to the secular minority as a weapon and a method of suppression and control—this is the political philosophy of the Enlightenment revolutionaries: Religion was introduced as a substitute Myth, simplified simulacrum of archaic notions of the afterlife, as a worldview candy. The myth that is directed to the accomplishment, as an act of heroism and labor has been plucked, because it, in addition to rational grain (practicality Greeks above suspicion like Caesar’s wife—even natural philosophers provide themselves the existence of their own labor<sup>27</sup>), kept stable positivism of antiquity, who introduced agonistic principle of life designed for the sleepless, but active, seeking to objectively understand the world and make their mark on the ground, at least in the form of a clay pot, or a carpet, but done in a way that he would be the envy of the gods, and so as not to offend gods, each included in agony, put next to his signature the name of God, which he took as an ally for their martial (laborious, creative) cases daily, tireless, but sweet invincible heroism, action that is directed into the world for others to achievements. (All the same Heraclitus: “For there is one common waking world, and each of them that sleep turns into its own,” see above.)

Puritan reformed secularized minority irritated the freedom of thought in the myth that guarantee political reflection—the ability for analytical finding their own strategy within the policy, the ability to be integrated into the general order of things, based on an objective vision of the world, in connection/agitation of opposites, in the pursuit of harmony, which gives a feeling of happiness, without hope to reach that man should not embark on a voyage of “life,” which can only be achieved in the quest for knowledge, but (!) through labor.<sup>28</sup> Myth, in which strong spiritual quest that draws existential feat (Prometheus, suffering for the fire of knowledge, Odysseus, discovered mankind modus of “search,” Hercules’s punishment-struggles), let to its own *modus vivendi*, endowed psychological insight and sensitivity, giving an understanding of harmony, love, but it prevented—this is a myth that placed art within the scope *musicē* games sparkling pyramid, which are soldered all the corners of natural philosophy that bringing knowledge of the world, each in imputing the obligation to have their modus vivendi and constant work to feed their political reflection, not comfortable—painful weight of squaring the circle, which reflects not only the inseparable connection between man and the cosmos, where the man with his perfect symmetry (body), is presented as a reflection of the symmetry of the universe, but, and thus announces the due and possible symmetry of the body and spirit.

Not immediately, gradually, the word “work” was circling just a bunch of “slave labor” or “hard work,” thereby preparing new definition: “work—the destiny of slaves.” But against the background of the struggle for the common good “gods revolution” troubled sleeping minds idle prosperity in the Sun states where equality is based on the general laziness, where in addition to equality and fraternity, spilled happiness of Labor canceled. But happiness without effort is not achievable, as urged by Aristotle, as a preemptive *The Works and Days*—the most popular book of the ancient (references to it are found not only among philosophers and historians, but in the drama and meliotic poetry of Hellenic world) become practical leadership which does not survive, but glorious life, to preserve the spiritual way of life of every living human labor, so similar to himself Hesiod, he studied with the priests.

Over time, this fairy tale warmed the impoverishment of the masses, whose mind is motivated by a dream in which there is no common sense (Heraclitus); the age of the century stronger popular peasant revolts led to the revolutions of the XX century, the death of the old empires, a breakdown of the moral imperative (for this conscience, as the backbone of nature, were seized by entering a trance ignorance, “symbolic exchange” tales and will), the loss of aesthetic categories, and, in fact, the extinction of the human in man, why fit will wonder

whether the person should contribute to the Red Book or call for the Tribunal for the loss of imagery for lexical impoverishment? Indeed, the myth is not just to store them (semantic landmarks, sacred meaning of things, events, concept in the radiance of the image), he nurtured them linotypistly—a metaphor, because in reality that is separated for centuries from us, work was seen as a virtue, and love the light harmony, and it is at the same contradictions and hostility that remains permanent constants of times and peoples. But this whisper is not enough now.

Note Christian ideology, shaken off ancient world a new myth about the God-Man, and especially the “gods of the revolution” of the Enlightenment, planted and used guilt (sin original, imperfection of sin) is before God, presenting work as a punishment for the sins of the same, that is, inherited by the fact of birth, and the test should be taken not grumbling, as a person the child unreasonable and must be content with small, no question, but it works, assuming that the work—a punishment from heaven (note the punishment was hard only in the afterlife, Sisyphus, e.g., but in the world of work had any connotation of “valiant deed”), that can only mitigate the golden candy, which you have to pacify the wrath of God, and how to use the highest good in the expectation of death. This is the Jesuit syllogism that tens of centuries, taught that “there is no truth on earth,” there is no truth superior to God, and because “often death beckons gold,”<sup>29</sup> he can forget that “the husband discovered other ways, a thousand valiant feats he can fatherland decorate their.”<sup>30</sup> Meanwhile, not only credo is to these words of Euripides (Do what you must, come!), but they are perhaps the fact that the Pyatigorsky called “political reflection”—thinking, aimed at the political philosophy of the state, analyzing not only power desacralizing its phenomenon, anticipating the transformation and its consequences, but also to participate in the political existence, to build its strategy πολιτευω<sup>31</sup>—a simple device the city, or the lifestyle (most natural philosophers followed this maxim, carrying and introducing active life position: fighting, improving and making confession to the homeland). Political reflection—a way of thinking that itself thinks, rejecting the previous one, questioning, like a snake that throws off the skin, and thus moving on their own body length—is moving forward at a pitch; it is very important in the political thinking—begins with it political freedom, in which the “people always sounds good.” Thus, the amount of faith as the supreme law (*summum jus*) against the amount of thought, or, following the winged Roman proverbs,<sup>32</sup> superstitious lawlessness (*summa injuria*) against the highest good (*summumbonum*), whom we believe, after Herodotus, and others, free mind (in its ontological radiance). This prolonged bout that lasted blood and relentlessly according archaic since mankind, preferred (for the degree of mastery) one for human becomes only one higher right (*summum jus*)—the right to religion that has a knockout of consciousness, narrowing not only horizons cognition but by throwing on all fours under the relentless roar of the Sphinx, a Procrustean method suits “spur” man himself.

Sentimental Education indolence and aversion to work, as employment of the plebeians, full of slavish fact, as we see it, gone is the Enlightenment which, enlightening wisdom of ancestors, not only sowed the revolutionary teeth, but also became a springboard scientific and technical progress, to prejudge the civilizational leap society. Bolingbroke, English philosopher XVIII, under the influence of Locke came to the conclusion that for the realization of God enough experience (apparently revelation that happens once) thought that only the upper classes could enjoy freedom of thought as the *summumbonum*, and the lower layers—the people—should be guided by religion—the sum of superstitions, brings only dreams that are not compatible with common sense, and that, according to the natural philosophers, so harmful to man. Later this secularized right, based on the thirst for exclusivity, will develop in such a way that will surprise Voltaire and Montesquieu, discovered in England society, different from the French, a society in which the crown did not control the



legislature, which was dominated by the greatest freedom of thought and expression—both in political and religious matters, the English individualism impregnated anticlerical spirit, which will be called religious revival in England middle of the XVIII century, called the Great awakening.<sup>33</sup> But this “awakening” led to the birth of a political strategy that will own the minds of savvy British, French, Russian, Chinese, etc., who are involved in the creative act to overthrow the absolute power—new tyrantmonarchy, and note that this idea was voiced in pamphlet (polemical battles, filled with skepticism and irony, were very popular on both sides of the Channel). Thomas Paine’s “Common sense” (in 1776—two centuries before the “symbolic exchange,” Baudrillard), which proposed a “global deal like Noah’s State” that is born a new myth about the creation of the world, has been the global project, the next after the expansion of the Greek world, in Asia Minor, the campaigns of Alexander the Great, the Mithridatic’s wars, Gallic Caesar’s wars, the Crusades in Jerusalem, Tudor conquest of America or India, that a large-scale undertaking new-colonization, like Egyptian pyramids, the gardens of Babylon, the tower of Babel, colossus of Rhodes, or the giant collider, in which humanity is not averse to join (voluntarily, involuntarily, unintentionally), and so attracts by karmic distance, in fact, due to the attraction to the mythical Atlantis (Kítezh), to the conciliar unity by a common cause—that is, they do not πολιτεω. And on that basis, that the idea has acquired its substance wail objectification let current omnivorous emats of democratic mysticism, brought his characters (Danton, Robespierre, Marat), and joining in a vicious circle of cannibalism on the principle of “own-alien,” captured the imagination of the majority folded and the Pantheon, and the mound, overgrown chronotope and symbols, simply become a living object, or myth, which, according to Losev, is “an individual who became a human body is life itself designs and regulatory constructing all vital f Functions under its substantial dependence on supra-human and unreasonable region destiny.”<sup>34</sup> Lernaean hydra of revolution lived by their own laws and in their hollows remaking world—manifestos, declarations, tribunals, etc., and still found age—the point “estrangement,” which allowed Dawson called ideologists and rulers of the Enlightenment revolution—Gods. In these conditions, in fact, to weave a new myth of the battle, which can be called ανθρωποζ—the massacre of the new man, where man himself was lost. In this sense, in the “gods of the revolution,” Dawson acted as a successful spin doctor: finding the weakest link—and it was a man—they have relied on its gradual decrease, rather than increase (midget always easy to keep even in his own pocket),<sup>35</sup> swaddled in only one—the inscrutable ways of God, except existence of God washed, to whom no explanation, no influence over, and therefore, does not need “to be,” but hoping to “come what may,” you can play “in the Pharaoh,” try a mask of God, become like for a time, becoming ubiquitous and inexplicable bubbled, headstrong child elements, which on the shoulder any “global deal”—they are the children of the sun.<sup>36</sup>

Payne’s Pamphlet, besides a secret appeal to America’s liberation, has outlined two points, two lines glorious Mesopotamia that is now called a revolutionary movement—is the concept of political revolution as a part of the world and almost cosmic changes go far beyond local and historical circumstances, and, if you will, the Spanish Jota messianic idealism that turned into the millennial kingdom of equality. Here, we believe that the idea crossed the afterlife of the Protestant Reformation with the usual order of things—a natural alternation of displacement Legal Code (“through enmity and on loan [at the expense of another]”) of the existence of the other. And the American history of the liberation of the state, under the influence of Paine and Franklin, became identified in the eyes of the world with a revolutionary idealism that populist combined moral welfare, political game with superstition, because, says Dawson, “from a local quarrel over taxes and colonial rights conflict has turned into a crusade for human rights and the cause of humanity.”<sup>37</sup> The irony was apprehended

straight-ahead—those who are so fed up with their boring hearth and home, where everything is divided and is lined absolute title.

And now we begin to Aristotle, who is so often referred to, but did not give transcripts. Philosophical Dictionary has one meaning: “entelechy (Gr. εντελεχεια, from εντελησ- finished, completed and εχω—have, I am able to, in fact—finding-in-state, full implementation, implementation), one of the two terms of the philosophy of Aristotle (together with energy) to refer to the actual subject matter of reality, act in contrast to its potential, the possibility of.”<sup>38</sup> And even more severe: “Enteleheya (from the Greek—the completion, implementation)—in Aristotle’s philosophy: a way of being things, the essence of which it is implemented, the form, is carried out in the matter; the active principle, the possibility of transforming into reality, actuality, and thereby exhaust the possibilities or potential.”<sup>39</sup> Meanwhile, if you apply directly to the Greek language, which wove the philosophy of Aristotle, the definition is more than succinct, but disappointing in its essence the opposite: “εν-δελεχησ εσ—continuous, constant.” However, if you look closely in the Greek mark words, you will find differences not only values, but also of writing: a philosophical dictionary entry based on the word that is not in the Greek dictionary—εντελεχηια, but there is a word εν-τεληζ (“perfect,” “immaculate,” “excellent,” “full”), and there is a word εν-δελεχηζ (“long,” “continuous”).<sup>40</sup> The truth in this case is not just in the middle—it is in another word, the Greek, εν-δελεχησ, εσ, signified *continuity* and *constant duration*, *the current continuously*. Is not it similar to Heraclitus: “Everything flows and everything changes,” like herself irresistibly world’s second human ενδελεχεια, or vice versa, which is natural, because going replica (human brain is wired is very difficult—this complicated biomatrix works for humans, at best, one tenth its capabilities, and it conceals nothing less than the universe itself). As you can see, we surfaced two different substances: continuous and complete. Proceed to “dissection of frogs” (exciting venture since the “receptive” utopia “curse”). Where did the original meaning of the word, with its continuity, leakage, unrestrained, incompleteness, which is likely to continue and not stop, simply because they do not have any segments in its flow except for two things: the birth and death? It is these, because only with a cord stop (which is the death of the body) stops running ενδελεχησ, since it involves her mind, get a boost by the fact of his birth. As we understand it, “entelechy” and “intelligence”—the words of one seme, defined clearly in the Greek dictionary—a continuous, permanent. In this we are told, and our own experience, and experience, and scientific research neuropsychology: The brain is not able to sleep, at best, is what we call the “sleep mode” if he did not shut down the computer with flashing light—even during a short sleep our brain “works:” looking for tracks, stumbles upon allusions, it verifies the image, and then presents us with insight that makes open the eyes, and prompting to action, requires the implementation of the “Show” in visual images or verbal mental sound (pictures, often colorful, words Often ready-made phrases and rhymes). And the word “intelligence” (the thinking person’s ability) does not mean his own death because he “of course” and “completeness” is only possible when light is off, and it can be guaranteed only by death (artificial ventilation only cold comfort on a broken primus) that stops the phenomenally arranged brain apparatus that performs mental operations, by sending impulses to specific areas of the brain centers—galaxy weighing a kilogram—even in a dream, continuing create and breathe differently: flow and continuously move. Live, invincible ενδελεχησ, the flow of which is torn just stop all of the biological rhythm of the body (cardiac death, or force), can not a member of the logical or illogical phrases; its potentiality is inexhaustible; it is not feasible in its entirety as the “bottom” (the limit zoom, volume) is not defined; we cannot say that its “essence implemented” to the end, because destined to tasks can be set, and as long as the brain, where it lives, is alive, does not de-energized by a living

organism, and ensuring its work, gold fish *Ενδελεχησ* will flutter and sail. Aristotle in “*Protreptics*” insisted on constant human movement fortunately—for harmony, for consonance frets I and the world, which is possible only if all right running *entelechy*, because why we should “turn to philosophy, if we are to properly conduct public affairs (οπδωζ πολιτευσε–σδαι) and with the use of live your life (του εαυτων βιον διαξειν ωφελιμωζ).”<sup>41</sup> Otherwise, be prepared to get involved and to freedom of thought, or hold political reflection in the amount of alternating current life.

*Protreptics* did not include in the main *Corpus Aristotelicum*; he came to us fragments; tradition does not have the exact spelling of the date (but only the evidence of Diogenes Laertius that “Plato he [Aristotle] moved during the life” (V, 2), and this could be done only in *Physics* (I-VII), *Metaphysics* (a, B, I, M, N), *Protreptics* which differ greatly in style and spirit of the other), but all the parts dedicated to one subject: what welfare (*endaimonia*) and how to achieve it. In this work, encouraging to study philosophy, B. Yerger sees software Academy essay (Lyceum), the base of which is the presentation of the Platonic ideal and the path to its attainment.<sup>42</sup> It is difficult not to agree with this observation, reading:

So, a kind of prudence (φρονησιζ), is according to the nature of the purpose for us, and thinking (fronein)—this is the last for which we are born. Therefore, if we live, it is obvious that in order to think and learn. After all, if, according to the nature of the goal is judgment, the mindset is perhaps the best. So things have to reach for the benefits arising out of the man, and of the benefits—for bodily soul, valor—for wisdom. It’s the most important thing.<sup>43</sup> (Aristotle, Decree, Op. C. 45)

What was called since ancient times, “prosperity”—will find, as always in the Greek language: *ενδαιμονια*—“happiness” *ενδαιμων*—“happy,” “rich,” *ενδοκιμεω*—“have a good reputation.” But here, a philosophical dictionary, using the ancient Greek concepts of the mark, puts everything on its head: “*eudemonism* (from the Greek *Ενδαιμονια*—happiness, bliss), antique principle of understanding of life, and later in ethics—the principle of interpretation and justification of morality, according to which happiness (bliss) is the highest goal of human life.”<sup>44</sup> Here are a few more synonymous with the word “happiness,” and cognate or derivatives held by the Greek dictionary: *ενγνωμων*—“right-thinking,” “clever,” *ενγενησ*—“noble” *εντυχεω*—“be happy” *εντυχια*, (ασ,η)—“happiness, well-being,” *εντυχημα*—“happiness,” “luck,” *εντυχησ*, (εσ)—“happy.”<sup>45</sup> As we can see, no one has not crept into the connotation of “bliss,” which would be in Greek written differently: *μακαριστοζ* (from *μακαριζω*—“considered worthy of a happy, enviable, happy”).<sup>46</sup>

Judging from the stored values in the language, “to be happy” meant prosperity, i.e., the ability and accomplishment of good deeds, in conjunction with benevolence and dignified honor to be coupled with a big heart, and well-being. “Even we have experienced prudence needs, because in front of us would not have had a choice between good and evil. So, we would be happy just because of one’s ability the knowledge of nature and science, which alone is worthy of praise, even the gods.”<sup>47</sup> So, prosperity (happiness) is possible only when the knowledge, otherwise, grasps the nature of things than actually doing Aristotle, ten years after leaving Athens after the death of Plato, and as many wandering claim. But the titles of his books, which he returned, say otherwise: *History of Animals*, *about the Parts of the Plant*, *about Plants*, *Small Works of Nature*—works testifying to the research work, knowledge. To them, we classify and *Protreptics*. This is not the voice of pure reflection, castellating in deserts his ego, day and night, not abstract philosophizing, but the evidence of comprehension of things, their essence. You cannot comprehend anything, not picking up, not working with

it/on it (a thing) not taking care of her, not cultivating it, not to produce, to create, not developing, not spinning, not throwing... Happy man according to Aristotle is the one that, like “good helmsman, linking the beginning of life with things eternal and firm, strives (to live), and lives in harmony with himself.”<sup>48</sup> We dare to conclude that the philosophy of Aristotle does not exclude work as a noble path to knowledge (wisdom), on the contrary enters it as a tribute to the support of well-being, as comprehending the nature of things, working to drill the nature of things, creating a metaphysics of being, you can understand the self and life, keep the mind (reason), to achieve harmony and happiness of being (“with themselves consent”).

This *Protreptics* Aristotle is prolegomena to philosophy as a science. In this regard, it is important to a refinement that gives Aristotle, explaining the difference between “knowledge” and “knowledge:” “One (to epistasqai) we refer to the use and contemplation, and the other (το γινωσκειν)—possession of capacity and knowledge

(εν μεν το ξρησθαι και θεωρειν λεγομεν, εν δε το κεκτησθαι την δυναμιν και την επιστημην εξειν),<sup>49</sup> summarizing the main”... “use” each means (this situation), when he, having the ability to something one is and most will do, and if it has the ability to much, it will make the best of it. Therefore, you need to say that using the (something) is correct in the best way, because knowledge “of what” and “how is arranged (something) is the only one who uses the (somewhat) properly and in the right way.”<sup>50</sup> This is what creates the prosperity, their actions well, which leads to harmony: harmony with yourself and the world and the best way to ensure that the “right way” “to use (something), having knowledge (about it), it helps at the thought of the philosopher, the ability of the soul to “think and make conclusions,”<sup>51</sup> and so, the only way people will be able to experience happiness—existence of committed its essence, that is, only when the will to act and to explore his subject.<sup>52</sup> That is the full impact of their powers and abilities. And is not it, “tearing the scarf, opening the heart, numbing wind, and training ligaments Demosthenes”—wove a myth Homer and Hesiod, whose “Days” is filled with human labor, directing to the accomplishment and... to self-realization?

And because the course of our lives is strongly recommended by a blank label (conceptual, far-fetched: the myth-word) to return to the complexity of ideas, clarity and action Heraclitus’s logic: “Everything flows, everything changes, and you cannot enter the same river twice, did not change.” And that is an escape—from the clutches of “symbolic exchange” under roof “barter” images and concepts—took place, it is necessary, like the hero of the Gorin’s play (Munchausen), every day make—feat.

Using the Myth in the sense of “stories,” Freud wove its practical lie is worse than parkas. Marking behavioral markers, he deliberately included unconscious cathode—the same obstruction “Procrustean bed,” in which human consciousness stood in the corner of his childlike. By the theory of psychoanalysis was largely applied not the myth of Oedipus, and that literary traditions established by Sophocles about the history of revenge/retribution good for nothing son (story lain later in the classic picaresque novel), it’s worth a formidable monument (tight bronze) a lost hero. However, even in Sophocles Oedipus the punishment of the gods does not run away and not look for (those justifications and consolations), which has become the norm, practical guidance psychoanalysis, who played in the transmission mythologies his villainous party, one of the main. The ancient Greek tragedy by Sophocles “Oedipus,” talks about an act of revenge, the demonstrated *summa jus*, which can have a death—the right choice for an act of responsibility. This is not a sacrifice, namely the conscious acceptance of a higher justice: punishment for breaking the law (morality, as well). Cruel punishment is lasting suffering. This understanding of justice was preparing just myth. Sophocles was closer to him; he was brought up, and therefore sharper than we acutely feel what is failure of moral duty, escape from

responsibility, flirting with a conscience—all this is fraught one: lack of rights and each subsequent tyranny. Oedipus gouges out his own eyes himself—this at sessions of psychoanalysis try to keep silent, otherwise not justify any wrongdoing or misdeeds, just waiting for an excuse and sweet dream client. Thus, failure to comply with the highest good, it is the supreme law, leads not just to altruism (careless adherence to the life stream), but to the lack of rights of all and the indifference of all—to each his own (*summe cuique*) by universal acquiescence, blindness in visible and obvious conflicts, social injustice when the formalism of the law, which does not guarantee the rights—even to act, on the feat of Socrates, that revealed to the world the first feat of civil courage: the adoption of the law, the Code of the policy, and obedience to him. Not everyone is able to “veil of eyes” that made Oedipus, but everyone should have the right to do: to act choice, to accept responsibility; it is always the myths taught. Privacy as a “higher law” is more like Indian monkeys that hear nothing, see nothing, nobody will say anything—whether triumvirate *summa injuria* (highest injustice), or trinity asthenic syndrome.

## Notes

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1. Original article is written in Russian, and has been adapted to English for presentation at the 29th International Conference of Rphilosophy Greek Moral and Political Philosophy (from Pre-socratics to Neo-platonism) (Rhodes: 7th-12th July 2017), where it was read in the quality of the report on 07/10/2018.

2. Heraclitus of Ephesus. The first sentence quoted by: Plutarch. Isis and Osiris. Decree. Op. 54, second on: Fragments of the early Greek philosophers. C.I.—M.: Publishing House “The science,” 1989. c.200.

3. Fragments. 237.

4. Opinions of philosophers I, 7, 22. Qu. By: Fragments. 204. Cf. Also: “The life of man usually resembles a ladder, for it is full of ups and downs” (Philo Alex., On Dreams, I, 153; III, c.237 W.

5. Fragments. 213.

6. Ibid., 213.

7. Ibid., 200.

8. Plutarch. Decree. Op. S.54-55. We specially quote such an extended quotation to show that Plutarch’s view of the culture of the past with more than a thousand-year history based on myths that are reflected in all the Musical arts is extremely objective, because it is integral to the views of Heraclitus, one of the founders of Greek natural philosophy.

9. Fragments. 201.

10. Fragments. 197. And not without irony, apparently already in the transfer of Sextus Empiricus, Heraclitus says: “... although the mind—Society, most people live as if they had a special reason (φρονησις)” (Sext Empirik. Against scientists, VII, 133; after fr.1).

11. Fragments. 198.

12. “Confessions” Blissful Augustine, written about 397-398 years. BC.

13. Temples existed in Delos, Didim, Lesbos, Claros, Abajo, throughout the Peloponnese, Delphi, Palatine, and others. And because the semantics of the god’s name was not disclosed, its archaic roots of possible pre-Greek Asia Minor origin, as evidenced by its place names Troas (Chryse, Killa, Tenedos), where he was in the period of colonization by the Greeks of Asia Minor (from the 12th century BC) was honored as the Olympian god, the god of the heroic times, which is also its tripod symbolized prosperity morality and art. Mythology: FIS-SPb, 1996. 66.

14. Menshikova E. Grottesque consciousness: the phenomenon of Soviet culture. SPb.: Aletheia, 2009. 52-53.

15. Ibid., 54.

16. Op. Fragments. Decree. Op. 234.

17. Note Losev admit such an interpretation: “Let the myth a fairy tale. But this is true only if we firmly remember that this story is a real and even sensual being, it did not otherworldly, as if, finally, and otherworldly... but that this other-worldliness is personally as a real, visible and tangible life event” (AF Losev Dialectics of the myth/AF Losev From early works. M.: Publishing house “Pravda,” 1990. 418), that is possible, and a fairy tale, but in special circumstances—the priority (first Pushkin, then Oster), and certainly not in reference to eternal Humorous nebylichek jail.

18. Op. Fragments. S.203. Wed. Also: “Nothing is permanent, but piled in a heap, as if in kykeon, and the same thing: pleasure-displeasure, knowledge, ignorance, high-low, back and forth [all] turned and replaced in the Age of the game” (Lucian. Sale of lives, 14). Op. Fragments. 203.

19. Menshikova E. Carnival consciousness//Discourse, 2000. №8/9. 19-26.

20. Geraklit Efessky. Fragments. Decree. Op. 201.
21. Ibid., 77.
22. Evidence that stored Strabo, Homer, Plutarch and others.
23. Baudrillard J. Labor and death./Jean Baudrillard Symbolic exchange and death. M.: Dobrosvet, 2000. 103.
24. d. 103.
25. From the Greek. ἀροω (plow) apparently occurred and Dr. Russian. And St. Fame. “Oratov” in VAL. “Plow” as Bogle. “Ora,” Serbo-Horw. “Oratov” word. “Orati,” Pol. “Oras,” “orze,” chesh. “Orati,” Lat. “Aro,” “are,” Wed-IRL. “Airim,” Goth. “Arjan”—with the same value, wherein the value predicative (action verb) added nominative—“plow” and “plowed field” which is clear and often becoming a battlefield as ancient Russian word. “Rata” (st.-fames. Ratan, Bulg. *Rataj*, serbohorv. *Pataj*, *ratar*, Slovenes. *Ratej*, etc. chesh. *Rataj*, slvts. *Rataj*, Pol. *Rataj*) in addition to the values “Plowman” had a second value “warrior” i.e., it possesses a homonym, the same sounding word, but with a connected value that is an exception to this broad in linguistics phenomena as homonymy, and this connection is hidden deep in antiquity Myth. And in the meantime from “rataya” (Plowman or warrior) went the word “army” (army) and “ratische” (spear) (note the etymology holds many answers, helping to resist onomasiology Suprematism structuralism). (... The etymological dictionary of the Russian language in the 4t Vol. 3/Vasmer M. 4th ed. M.: Astrel. AST, 2007. 148, S.447-448.)
26. Baudrillard. Decree. Op. 103.
27. E.g., Heraclitus was lucky in trade, Hippocrates healed and Empedocles, Thales showed ingenuity in military tactics, polis administration and commerce, seven times Archytas of Tarentum was a strategist.
28. This simple formula was laid down, literally in one paragraph, by Aristotle in his treatise *Protrepticus*.
29. Euripides. Hero’s return./Y. E. Golosovker. Anthology of ancient poetry in Russian translation. Lyrics of Greece. Vol. First. Tomsk M.: Aquarius-Publishers, 2004. 428.
30. Euripides. Valor. Decree. Op. S.428.
31. Gr. πολιτευω to govern the state, to be a citizen (Greek-Russian dictionary, either).
32. Summum jus—summa injuria (Graduate right injustice is the highest, i.e., right, carried to an extreme formalism, leads to lack of rights) (Concise Dictionary Latin words, abbreviations and expressions. M.: Terra, 1996. 86).
33. Dawson K. G. Revolution gods. St. Petersburg: Aletheia, 2002. 94-95.
34. Losev A. F. Athenian Neoplatonism./AF Losev History of ancient aesthetics. The last century, Bk. 2. Kharkiv: Folio; M.: OOO “Izdatelstvo AST,” 2000. 227.
35. Is very convincing as an example of sound pamphlets J. Swift and his famous “Gulliver.”
36. The visions of Campanella had a devastating impact on wisdom for centuries.
37. Dawson K. G. Decree. Op. 128.
38. Philosophical Encyclopedic Dictionary. M.: Sov. Encyclopedia, 1983. 800.
39. Philosophy: Encyclopedic Dictionary. Ed. A.A. Ivin. M.: Gardariki, 2006. 1014.
40. Greek-Russian Dictionary. Ed. Hell. Weissman. St. Petersburg, edition of the author, 1899. S.442, S.432.
41. Aristotle. *Protrepticus*./Aristotle. *Protrepticus*. About sensory perception. About memory. SPb.: Publishing house of the St. Petersburg University. 2004. 25.
42. Jaeger W. Aristoteles. Grundlegungeiner Geschichte seiner Entwicklung. Berlin, 1923.
43. Aristotle. Decree. Op. C.45.
44. Philosophical Encyclopedic Dictionary. M.: Sov. Encyclopedia 1983. 786.
45. Op. on Greek-Russian Dictionary/Slavyatinskaya MN Textbook Greek language. M.: Filomatis, 2003. S.580.
46. Greek-Russian Dictionary. Ed. Hell. Weissman. St. Petersburg, 1899. S.778. It is worth noting that this word—μακαρ, αροζ, ο, η (“Blessed,” “happy”) was used, when it came to the gods, and then the people, already dead and the living, but on the islands of the blessed (!)—μακαρων νησοι—that is, according to the beliefs of the ancient Greeks, in paradise (μακαρτατοζ), the country of the dead, but happily still living after his death in the real world. Therefore, such a connotation of “happiness” as “Bliss” was possible only in the reasoning of the dead, or in the poetic language that has become widespread.
47. Aristotle. Decree. Op. 46.
48. Aristotle. Decree. Op. 49.
49. Aristotle. Decree. Op. 50. Here we give a quote as it is given in the book (the book) Aristotle, that we have chosen as a source to illustrate the idea of the philosopher, without changes on our part, but we must note: the Greek spelling of the word “knowledge” is not given in the under Greek dictionary—apparently the reason become numerous translations and reconstruction from German and English surviving fragments *Protreptics* (note: Jaegen W. Aristoteles Grundlegungeiner Geschichtesiner Entwicklung Berlin, 1923; *Aristotelis fragmenta selecta/Recognovit W.D. Ross. Oxford, 1955; Aristotelis Metaphysica/Recognovit brevique adnotatione instruxit W. Jaeger. Oxford, 1957*). Reduced word επιστασθαι in the dictionary is not available, but there are the words: επισταθμοζ (“Head,” “quartermaster,” “Commandant”) and επισταθμια (“Post”), with a slightly different connotation, which can, at a tangent, as the etymology of each word has profound ties, wide slots related and associative strong bonds, but still summon an assistant: επιστασιζ (“surveillance of anything”) will necessarily lead to the definition of knowledge, and all knowledge to dominate anything—επιστασια. Canonical mark of the word “knowledge” otherwise: επιστημη or επισταμαι (“knowledge, science”); επιστημων (“knowledgeable, competent”) (Op. ed. Dictionary of Greek, ed. Weismann. 507).
50. Ibid., 51.

51. *Ibid.*, 52.

52. *Ibid.*, 52.