

UDC 1(35):113/119

DOI

V. V. BovaORCID ID: <https://orcid.org/0000-0003-2259-771X>

Ph.D. in Philosophical Sciences, Associate Professor,

Lead Researcher

National Historical and Ethnography Reserve «Pereiaslav»

L. Yu. LevchenkoORCID ID: <https://orcid.org/0000-0002-9919-9018>

Ph.D. in Philosophical Sciences, Associate Professor,

Associate Professor at the Department of Philosophy named after Ivan Stogny

Hryhorii Skovoroda University in Pereiaslav

SYNCRETISM OF MYTH AND RATIO (FOLLOWING THE EXAMPLE OF EARLY GREEK PHILOSOPHY)

Introduction. At the beginning of the formation of the philosophical worldview, we had attempted to comprehensively and holistically understand the world (Cosmos and man) in the form of metaphysical cosmology. This cosmological approach was based on the formation of intuitive conclusions about the nature of the universe, man, and God on empirical knowledge and mythological ideas. Cosmology is an important source of faith in religion and mythology, which strives to explain the existence and nature of Cosmos and man, their interdependence. Note that the myth is a powerful form of organization of consciousness. It has not diminished its role in worldview, either in the modern world of information. It is only manifested by new mythologists. Yet mythologizing is mostly true. Mythologizing is such a special mode of existence, which does not separate reality and consciousness one from another.

What is a myth? We can consider it as three parts. The first part is a myth – the result of myth, reality. The second one is the bearer of the myth – an objective reality, and the third part is an ontological reality, real life. And if the reality created by the myth coincides with the ontological reality – then the myth is alive. As soon as there is a contradiction between them, the myth begins to be disproved. What about the philosophy of ancient Greece? Considering the modern point of view, we can say that ancient Greek philosophy used mythological foundations for inferences, but at that time – this mythological reality coincided with the ontological one. These cosmological ideas about the world and man laid the foundation for further philosophical worldview. It was used a combination of the dialectical method of philosophizing with myth to find answers to the basic questions posed by cosmological science. And this means: what is the origin of the universe, what is its root cause, what is the need for its existence, cause or purpose, what are its components.

Later, philosophical thought differentiates these areas and distinguishes monism, pantheism, creationism, atomism, theology, and so on. However, at the beginning of the formation of the philosophical worldview, we had attempted to comprehensively and holistically understand the world (Cosmos and man) in the form of metaphysical cosmology.

The article aims to show the syncretism of two antagonistic ways of thinking: mythological and rational, at the stage of the origin of philosophy in ancient Greece. The importance of the research problem lies in the fact that despite the existence of thorough domestic and foreign philosophical studies of ancient Greece philosophy, the question of the boundaries between mythology and religion remains insufficiently theoretically defined in the context of social philosophy. Therefore, we consider it appropriate to apply modern knowledge about the myth and show the evolutionary moment of the transition from mythological to philosophical worldview, which is determined by syncretism, on the example of specific philosophical views.

Analysis of the recent achievement. Modern domestic studies of the myth are represented by such works as «Sketches of wisdom. From myth to truth» by L. Guberskyi and other [2], «Myths and mystifications» and «Myths and myth-makers» by B. Sushinskyi [6, 7]. In these works, the process of myth evolution is investigated, the archaic and modern myth is considered, the process of modern myth-making is given a significant role.

Some research is focused on the evolution of the concept of «myth» and its interpretation. A. Hrebenuk researches a problem of the concept's versatility of «modern myth» [1]. In the context of this topic, the Ukrainian works by M. Zhulynskyi [3], M. Maistrenko [5] are of considerable interest. They explain the features of national myth-making in social life and literature.

The works by R. Hahn [24], A. Gregory [22; 23] show particular scientific interest. They explored the connections between magic, philosophy and the investigation of nature in presocratic Greece. R. Hahn devotes his research «The Metaphysics of the Pythagorean. Theorem Thales, Pythagoras, Engineering, Diagrams, and the Construction of the Cosmos out of Right Triangles» to comparing the views of Thales and Pythagoras, moreover, he seeks parallels and causes of differences in their applied geometry. For example: «Had Pythagoras and his school taken up Thales's project as conjectured here, connecting Pythagoras also with his other theorem – the application of areas – fits seamlessly within the project of building the cosmos out of triangles. Keeping in mind that every polygon reduces to triangles – the area of every polygon is the sum of the triangles into which it divides – and every triangle reduces to two right triangles, the building of the cosmos is ultimately made out of right triangles» [24, p. 231]. His studies are filled with drawings, diagrams, and archaeological artifacts. This study requires a man to look anew at the origins of Greek philosophy in its historical, cultural, and most importantly technological context, but it does not cover the worldview issue such as human perception of the world and its place in it. A. Gregory in his work «The Presocratics and the Supernatural» tries to find answers to questions such as: Did the pre-Socratics use animism, astrology, numerology, and mysticism in their explanations of the world? One of the key sayings of the author is: «One theme of this book will be pre-Socratic intellectuals were capable of re-thinking theological and religious ideas to fit their new systems of thought. So we have the new pantheism to go with the new natural explanations.» [23, p. 15]. The author pays more attention to the religious rather than the mythological views of the pre-Socratics and explores the combination of religion and natural philosophy.

Presentation of the main research. Myth as a Generalized Reflection of Reality and a Form of Explanation of the Relationship Between Man and Cosmos. Philosophy considers myth as an integral part of the culture and an extremely important phenomenon of cultural and social life throughout the existence of mankind. After all, a man finds an explanation of the world around him in the myth and awareness of its essence and meaning of existence in it. And although a modern man is characterized by having a rational knowledge of reality, in contrast to a prehistoric man, for which the myth is «alive», explains its connection with nature, offers role models, and thus justifies the importance of life, mythological consciousness does not leave man throughout his evolutionary development and so far.

Today, there is no single universal definition of «myth» that encompasses all myths and their func-

tions from archaic to traditional societies. Let's consider some of them. Myth (from the Greek, Mythos – legend, narrative) first, it is a story about gods, spirits, heroes, about supernatural forces, ancestors who participated in the creation of the Earth and the Universe, in general, their natural and human components; and, secondly, it is an ideological product of ancient ideas about the world around us, especially derived from the spiritual efforts of prehistoric human groups to explain its genesis, structure and future fate. In various encyclopedic dictionaries the word «myth» is interpreted in different ways: «Myths are stories about divine beings, generally arranged in a coherent system; they are revered as true and sacred; they are endorsed by rulers and priests; and closely linked to religion. Once this link is broken, and the actors in the story are not regarded as gods but as human heroes, giants or fairies, it is no longer a myth but a folktale. Where the central actor is divine but the story is trivial ... the result is religious legend, not myth.» [28, p. 254].

M. Eliade, a theorist of mythology, considers the following definition to be the most complete: «myth» teaches sacred history, informs about events that took place in the times of the «beginning». The myth tells how reality, thanks to the exploits of extraordinary beings, has achieved its embodiment and realization, regardless of whether it is an all – encompassing reality, Cosmos, or only a part of it: the island, flora, human behavior or state formation. It is always a story about a certain «creation», we are told how something happened, and in the myth, we are being at the origins of this «something». The myth speaks only of what happened, fully manifested. Mythical characters are supernatural beings. They are well known, as they operate in the legendary times of the «beginning». Myth reveals their creative activity and reveals the sacredness (or supernatural possibilities) of their actions. In general, the myth describes various, sometimes dramatic, powerful manifestations of the sacred things in this world. And these manifestations became the real basis of the creation of the world and created it as it is today [9, p. 33–34]. Mythology is an integral part of human existence and consciousness at all times and performs explanatory and guiding functions, as well as the identification of the individual with society, with Cosmos and the definition of landmarks of human life. In each historical period of human development, myths change in the content; the difference is in the regulatory impact on human activity.

M. Eliade tries to explain the attitude of man to the Cosmos of traditional society. As for a person in a traditional society, the importance that he attaches to nutrition is an integral part of his attitude to the Cosmos as a whole. Through nutrition, a person takes part in a higher reality: he absorbs something valuable, containing strength, miraculous, being

the creation of Supernatural Beings, and in some cases even their substance – in any case, the result of the sacrament (since any periodic regeneration of any kind of animal or plant depends on Mysteries, from a mythological ritual script revealed by Gods to people in *illo tempore*) [17].

O. Losiev claimed that the myth is the highest in its specificity, the most intense reality. This is not fiction, but the brightest and most valid reality. This is an absolutely necessary category of thought and life, which is far from any coincidence and arbitrariness [4].

Myth in the culture of mankind acts as a form of social memory, as a generalized reflection of reality, a way of spiritual and practical development of the world, and an explanation of the place and role of man in it. Mythology is an integral part of human existence and consciousness at all times and performs explanatory and guiding functions, as well as the identification of the individual in society and the definition of the guidelines of human life. In each historical period of human development, myths change in the content; the difference is in the regulatory impact on human activity. Interest in the problem of the myth's existence at each stage of human development is explained by the fact that the mind needs to define the dynamics of social and other changes. If earlier with the help of myths they tried to explain natural phenomena, then in the future there is a need to explain also the processes of social and political nature. Therefore, there is a substitution for a rational explanation – a myth. By prioritizing between the known past (where it was good) and uncertainty about the future, a person in search of a new will quickly choose the path of reviving what was already in the past, in the distant or near (golden age).

Mythological worldview has its specifics, which begins with a naive attempt to address issues that are beyond the perception of practical development of the world, to facilitate the existence and survival of a man. R. Barth noted that the myth creates the world without contradictions because it does not necessarily have depth. He also shows it to us in all its self-evident, not obscured expressiveness, restraining any attempts to look beyond the directly seen [12].

The relationship between man and the Cosmos through the mythological component was explained by Carl Gustav Jung and his followers, who developed a psychological-analytical theory of myth. According to this theory, the mythological essence of the «collective unconscious» – the deep foundation of human history as a cosmic form of the thinking spirit. It is «identical for all people and thus forms the general basis of the spiritual life of each» According to Jung, archetypes (external deep semantic connections that form the basic prin-

ciples of human culture in general and individual historical cultures) are structures of the collective unconscious that are immutable or that change slowly. What is meant by the archetype of the collective unconscious is best clarified, according to Jung, through its relationship with myth, mysterious doctrine, or fairy tale? «Antique spirit created not science but mythology Their world of subjective phantasies similar to that we find in the cluldmind of to-day, or in the savage The dream shows a similar type Infantile thinking and dreams a re-echo of the prehistoric and the ancient The myths a mass-dream of the people the dream the myth of the individual Phantastic thinking conceins wishes Typical cases, showing kinship with ancient myths Psychology of man changes but slowly. Phantastic thinking tells us of mythical or other material of undeveloped and no longer recognized wish tendencies in the soul» [26, p. 18].

The natural myth, that dominated the public consciousness of archaic society focused on overcoming the fundamental antinomies of human existence and harmonizing the individual, society, and nature. Mythological «logic» did not allow a man to stand out from the environment. And mythological thinking was not separated from the emotional and affective spheres of human essence. The result is a metamorphic comparison of natural and cultural (social) objects, the spiritualization of all things. Mythological thinking is characterized by an uncertain division of subject and object, object and sign, thing and word, spatial and temporal relations. The meaning of the myth for the archaic consciousness is real in the full sense. Because it embodied the collective reliable experience of understanding reality for many generations and served as a subject of faith, but not criticism. Myths affirmed (in a certain social environment) a system of values, supported and sanctioned certain norms of behavior, and carried out the growth of the connection between man and the Cosmos.

The theoretical way of solving worldview problems distinguishes philosophy from other historical forms of worldview such as mythology and religion. All forms of worldview are united by a single meaning – a circle of eternal problems (life, death, immortality, faith, love, freedom, etc.). But the difference between them is in the way they solve these problems. In the modern world, all forms of worldview coexist, and they are present in the spiritual life of society and the individual. These forms were formed sequentially. Some forms of worldview in a certain historical period played a dominant role, which gives grounds to determine the historical types of worldview. Mythology is the oldest type of worldview. It is inherent in the man of pre-historic society. Mythology was an expression of the self-consciousness of the tribal community. The development of

individual self-awareness during this period is quite insignificant. The individual still does not fully separate himself from the ancestral whole and lives by collective ideas. It is characterized by an emotional, purely figurative perception of the world and syncretism of real and illusory, objective and subjective, natural, and supernatural. The way of understanding that time can be called prelogical because it is based not on the laws of logical thinking, but – on the laws of imagination, fantasy. The man felt and perceived natural life as the existence of a living organism, moreover, spiritualized, inhabited by demons, spirits, gods. Pre-historic man believes in the objects of their imagination as the only possible true reality. Mythological gods are also natural. Philosophy arises from the contradiction of mythological and religious worldviews. The last two are focused on practical ways of finding meaning in life, by following rituals, but philosophy is a theoretical form of worldview and, it aims at critical thinking and research of man and the world.

Myth and philosophy of Early Greek Philosophers. Early Greek philosophy is at the origins of European philosophy. The principles of philosophizing and the paradigm of thinking of this time, initiated by this philosophy, underlie further philosophical directions. Characteristic features of the Greek philosophy of this period are: pronounced cosmocentrism, increased attention to the problem of explaining the phenomena of nature, the search for the arche (is a Greek word with primary senses «beginning», «origin» or «source of action») that gave rise to all things, hylozoism (animation of inanimate nature).

In the context of this study, we should highlight an important fact that the worldview of this period is cosmological, and rational attempts to know the Cosmos do not ignore the dominant myths, heroism, and authority of the ancient Greek gods. The mythology of ancient Greece contains stories about gods and heroes, the creation of the Cosmos from chaos, human life in one dimension with the gods. The content of ancient myths is best considered in connection with its basic structure. It highlights descriptions of the following questions: where the world came from; how it is arranged; who are the gods, people, animals, and what power they are all endowed; what is the relationship between the inhabitants of the universe; what can and must a man do during their earthly life; what can happen to them after death, and more. This is the key question of any religion: the relationship between life and death originated in mythology. «Ancient people believed that the Cosmos is the limit of all truth and beauty, the Cosmos is material, physical, sensual, animate and eternally moving» [4, p. 12].

The very ancient philosophy arises in the first half of the VI century. BC, in the city of Miletus,

which at that time was a major trade and craft center. Therefore, the first ancient Greek philosophical school is called the Milesian school. Thales, who was, according to Aristotle, the «ancestor» of philosophy, as well as Anaximander, Anaximenes, and their students belonged to the school. In their still naive philosophical ideas about the world, the representatives of Milesian school relied on the older worldview of Homer and Hesiod, purifying it from the mythological form and transforming it in accordance with the beginnings of scientific thinking of that time. Most of the first Greek philosophers saw in the form of matter as one (the beginning of everything): «this is what all being consists of, what it is born of, and in what, as the last, it perishes; that, the essence of which is preserved, and states change; they say that it is the basis and the beginning of being and that therefore nothing is born or destroyed, because such nature is preserved forever» [8, p. 21].

The specific philosophical formulation of the question is the desire to establish the basis that could explain the whole nature of Cosmos. Thus, Thales considered water to be such an arche, Anaximenes considered air, and Heraclitus considered fire. The doctrine of the Miletus school about the natural beginning of the world is contrasted with the mythological idea of the creation of the world by the gods. However, Thales, despite the arche of existence – water, said the world is animated and full of gods. We know about Thales from Aristotle: «And Thales, according to what is related of him, seems to have regarded the soul as something endowed with the power of motion, if indeed he said that the loadstone has a soul because it moves iron. i. 5; 411 a 7. Some say that soul is diffused throughout the whole universe; and it may have been this which led Thales to think that all things are full of gods» [19, p. 14]. He imagined the soul as a subtle substance, an active force, a bearer of reason, and justice. The earth floats on the water. The earth remains motionless because it floats, like a tree or some other similar thing. The ocean is the ancestor of all. All come from water: firstly, the beginning of all animals is sperm, and it is wet secondly, all plants feed on moisture and bear fruit from moisture, and the plants that are deprived of it dry up thirdly, the fire of the sun and stars feeds on moist vapors, as well as Cosmos itself. And God has no beginning and no end. God is the mind of the Cosmos, and the last one is animate and at the same time full of deities.

Confirmation of the cosmological approach in the philosophizing of Thales and his understanding of the essence of God and his relationship with body and soul, we find in Plutarch: «Following him Anacharsis said that as Thales had set forth the excellent hypothesis that soul exists in all the most dominant and most important parts of the universe, there is no proper ground for wonder that the most excellent

things are brought to pass by the will of God. «For the body», he continued, «is the soul's instrument, and the soul is God's instrument; and just as the body has many movements of its own, but the most, and most excellent, from the soul, so the soul performs some actions by its own instinct, but in others it yields itself to God's use for Him to direct it and turn it in whatsoever course He may desire, since it is the most adaptable of all instruments. For it is a dreadful mistake to assume that, on the one hand, fire is God's instrument, and wind and water also, and clouds and rain, by means of which He preserves and fosters many a thing, and ruins and destroys many another, but that, on the other hand, He never as yet makes any use whatever of living creatures to accomplish any one of His purposes. Nay, it is far more likely that the living, being dependent on God's power, serve Him and are responsive to His movements even more than bows are responsive to the Scythians or lyres and flutes to the Greeks» [27, p. 443–445]. For Thales, the Cosmos is unique and filled with divine powers. The soul, as the active force and bearer of the mind, is partaker of the divine. Nature, both animate and inanimate, has a moving principle (soul, ψυχή).

Anaximander was a disciple and follower of Thales. Anaximander insisted that everything is alive and that all things consist of small (microscopic) parts. Living organisms break down into these small parts after death. And then, as a result of new combinations, new ones are formed from them. The Earth occupies a central place in Cosmos, it is spherical, and the Moon shines with light borrowed from the Sun. The Sun is like the Earth in size, and it is pure fire. In the center of the universe, according to Anaximander, a heavy element of the Earth gathers, surrounded by water, air and fire. Under the influence of fire, water evaporates, and the Earth emerges from it, forming a land. Three empty rings surround the Earth, filled with fire, separated by opaque air. In the nearest ring, where the dose of fire is the smallest, and it is the weakest, there are many openings, and the Fire visible through them are the stars. The diameter of the «star-ring» is nine or ten times larger than the diameter of the Earth's cylinder. In the middle ring, the dose of fire is bigger, and there is only one large hole, which is the Moon. This hole is not constant, and that's how Anaximander explained the change of phases of the Moon and lunar eclipses. The diameter of the ring is 18–19 diameters of the Earth. The third ring contains the strongest Fire and the hole that is the Sun. Its hole is also unstable and closes from time to time, resulting in solar eclipses. Anaximander, for the first time among philosophers, introduces the idea of the evolutionary origin of man. According to Anaximander, life originated in the water before the land appeared. Fish were the first creatures formed

from warm water. The man appeared inside the fish as a child and came ashore as an adult. He believes that man is born and develops into an adult in the belly of a huge fish. Anaximander believes, that a child could not survive on its own, so as adults they go ashore and begin a new period of their existence.

Anaximander's disciple Anaximenes considered that the first principle of all things is the air, which he considered the most faceless of the four elements. Apeiron, according to Anaximenes, is a property of the air. All the things on earth are the result of different air concentrations: the air, shrinking, turns first into the water, then into the silt, then into the soil, stone, etc. Anaximenes, like Thales, turns to the understanding of the soul. The soul is an air phenomenon and is capable of creation and creativity. And the air is the soul of the Cosmos. It is worth mentioning that the word «Cosmos» translated from Greek is «order». Ancient Greek philosophers understood this word as the whole universe, considering it as an ordered system. For Anaximenes planets, and stars are not the same thing: if planets are something like the Earth, then stars are a consequence of the accumulation of terrestrial vapors. From his philosophy, it is clear that Thales was a great authority for him. He, like the founder of the Milesian school, claims that the first principle of all things is a particular element, which is the air. He also says that our soul binds us together with air, so breath and air go through the whole Cosmos and seeks to understand the essence of the deities – identifies them with the forces of nature and celestial bodies.

The thinkers of the Milesian school (Thales, Anaximenes, Anaximander) were similar in their cosmological views. They consider the problem of the origin of existence, deriving the world, not from Chaos, but believe that its arche is a substance (water, air, or Apeiron).

The basic philosophical principles of the Milesians were developed by Heraclitus. He was the leader who first introduced the term «logos» into philosophical language, which meant the general law, being, and the basis of the Cosmos. This is the law of the universe, according to which everything is absolutely changeable, nothing is repeated in the world, everything is transient and one-time – «All is flux. Nothing stays still». Heraclitus' understanding of the logos as a law of the universe, as a principle of order and measure, leads him to discover that the originating principle of all that exists is fire. Heraclitus claimed that the world (the only one of all that exists) was not created by any of the gods and none of the people. It was, is, and will be an eternal fire that naturally ignites and naturally extinguishes. «In particulars, his doctrines are of this kind. That fire is an element, and that it is by the changes of fire that all things exist; being engendered sometimes by rarity, some times by density. But he explains nothing clearly. He also says,

that everything is produced by contrariety, and that everything flows on like a river; that the universe is finite, and that there is one world, and that that is produced from fire, and that the whole world is in its turn again consumed by fire at certain periods, and that all this happens according to fate. That of the contraries, that which leads to production is called war and contest, and that which leads to the conflagration is called harmony and peace; that change is the road leading upward, and the road leading downward; and that the whole world exists according to it» [15, B. IX, VI]. In this context, the dialectic of Cosmos development can be clearly traced through the unity of the opposites of ignition and natural attenuation. The views of another thinker, Anaxagoras, who was a listener of Anaximenes, are interesting in the context of this article. When he was asked why he was born, the answer was: «For the contemplation of the sun, and moon, and heaven.» [15, B. II, VI] «He was a pupil of Anaximenes, and was the first philosopher who attributed mind to matter, beginning his treatise on the subject in the following manner (and the whole treatise is written in a most beautiful and magnificent style): «All things were mixed up together; then Mind came and arranged them all in distinct order.» [15, B. II, I] The stars originally moved in a dome so that the pole was visible above the very top of the Earth and then deflected. The Milky Way is a reflection of stars not illuminated by the Sun; the comets are a cluster of planets emitting flame and the shooting stars are like sparks thrown out by air. Winds arise from the fact that the Sun thins the air; thunder is a clash of clouds; lightning is the friction of clouds; an earthquake is the reverse penetration of air into the bowels of the Earth. Living things are born from moisture and heat, and then from each other, males – from the right side [uterus], and females are born from the left.

From these views, it is clear that his philosophical interpretation of the structure of Cosmos was influenced by the thoughts of the Miletus and the religious and mythological worldview of this period. Greek gods will be present in philosophical language for a long time in philosophy (even after the Socratic period). So Anaxagoras tries to explain the essence and causes of things and their existence. For example, when one man complained that he was dying in a foreign land, the philosopher replied that the descent to Hades was the same everywhere. As for his cosmological views, we can give an example of Anaxagoras' explanation of a celestial stone fall (obviously of meteoritic origin): «The whole sky is made of stones, and they are held only by rapid rotation, and when the rotation weakens, the sky will collapse.» When the philosopher died, the congregation buried him with honor and wrote over the grave: The man who is buried here has crossed the boundaries of knowledge. Anaxagoras, who knew the truth of the order of sky [15, B. II].

Pythagoras was the first to call the universe «Cosmos» because of the order inherent in it. According to his teachings, the fundamental principles of the universe can be expressed in the language of mathematics. The Pythagoreans had a different approach to understanding the arche. Pythagoras drew attention to the fact that qualities do not determine this or that state. The world is one, and it is the result of quantitative relations of all four world elements. It is the number and numerical relationships that are decisive for the qualitative diversity of our world. World elements are in a state of harmony relative to each other, which is always a definite numerical ratio.

Pythagoras was the founder of the Pythagorean school. He saw the highest wisdom in number and defined number as the basis of a perception of Cosmos. According to sources, Pythagoras was the first to use such concepts as «philosopher», «philosophy». And cosmology contains clearly expressed mythological features. Thus, the universe, according to Pythagoras' beliefs, is spherical and consists of ten celestial spheres. At the center of the Cosmos is an invisible «fire», which the Pythagoreans called the «guardian of Zeus.» All spheres revolve around it, including the Earth. Each sphere is defined by a number and gives its own unique sound, as a result, the Cosmos as a whole is a harmonious world chorus.

We can find one more example of syncretism of mythological and philosophical in Pythagoras views. «Another of his theories was, that the air around the earth was immovable, and pregnant with disease, and that everything in it was mortal; but that the upper air was in perpetual motion, and pure and salubrious; and that everything in that was immortal, and on that account divine. And that the sun, and the moon, and the stars, were all Gods; for in them the warm principle predominates which is the cause of life. And that the moon derives its light from the sun. And that there is a relationship between men and the Gods, because men partake of the divine principle; on which account also, God exercises his providence for our advantage. Also, that fate is the cause of the arrangement of the world both generally and particularly. Moreover, that a ray from the sun penetrated both the cold ther and the dense other; and they call the air (τηρ), the cold ther (ψυχρον αθρα), and the sea and moisture they call the dense other (παχυν αθρα). And this ray descends into the depths, and in this way vivifies everything. And everything which partakes of the principle of heat lives, on which account also plants are animated beings; but that all living things have not necessarily souls. And that the soul is a something torn off from the ther, both warm and cold, from its partaking of the cold ther. And that the soul is something different from life. Also, that it is immortal, because that from which it has been detached is immortal [15, B. VIII, XIX].

The Pythagoreans believed that the soul not only connected man with nature, but the highest rational principle is also inherent in it. The soul is the object of study in Pythagoras. We also see that in his philosophical reflections, he turns to Greek mythology. Thus, the human soul is divided into three parts: mind (nous), reason (phren), and passion (thymos). There are intelligence and passion in other living beings, but the only man has a reason. The power of the soul extends from the heart to the brain: that part of it, which is in the heart, is passion, and which is in the brain – reason and mind; the jets from them are our feelings. Reasonable is immortal, and the rest is mortal. The soul feeds on blood. The braces of the soul are veins and arteries; and when the soul is strong and rests in itself, then words and deeds become its bonds. Thrown to the ground, the soul wanders in the air, like a body. Guardian of souls Hermes, that is why he is called the Leader and Gatekeeper, because he brings souls from bodies from the earth and the sea. He raises the pure souls upward, and the unclean ones are thrown by the Erinyes into indestructible fetters, and they have no access either to the pure ones or to each other. The whole air is full of souls, they are called demons and heroes, and dreams and signs of illnesses or health are sent to people from them, and not only to people but also to sheep and other cattle; our cleansing, propitiation, fortune-telling, broadcasting and all the like are also addressed to them. The Pythagoreans thought that the soul is not the same as life: it is immortal because that from which it was torn away is immortal.

If we compare the cosmological views of Milesians, Anaxagoras, Heraclitus, and the Pythagoreans, we will say that they all sought the arche of Cosmos, but Pythagoras went beyond providing materiality for the arche. He was the only one who saw the truth in the number. However, they all animated the world, and the world was filled with divine power. In Thales – the whole Cosmos is animated; in Anaximenes – the soul is a property of air; Heraclitus advocated the materiality of the human and world soul; in Anaxagoras, the soul is the mind, the Pythagoreans considered it immortal. We can say that in this case there is a syncretism of metaphysical cosmology and religion. However, mythopoetics was used to explain their beliefs. The pagan perception of the world by the Greeks played an important role here.

However, there was an ancient philosopher, Xenophanes – one of the first representatives of free-thinking, who criticized the concepts of «religion» and «god». According to Diogenes Laertius' words [15], he was a contemporary of Anaximander and Pythagoras. Xenophanes was quite critical, even satirical, about the revered gods in Greece and denied the views of ancient cosmocentrism – being in the same Cosmos of gods and people. Mortals

suppose that the gods are born and have clothes and voices and shapes like their own. But if oxen, horses and lions had hands or could paint with their hands and fashion works as men do, horses would paint horse-like images of gods and oxen oxen-like ones, and each would fashion bodies like their own. The Ethiopians consider the gods flat-nosed and black; the Thracians blue-eyed and red-haired. There is one god, among gods and men the greatest, not at all like mortals in body or mind» [25]. But he did not deny the existence of God. If there are many gods, then it follows that they will surpass each other in one thing and yield in another. Therefore, they will not be gods because the deity by its nature does not tolerate domination over itself. If they are equal, then they will not have the nature of God because God must have superiority over everyone, and an equal is not better or worse than an equal. Therefore, as long as there is a God, and as soon as he is, then there must be only one. Besides, if there were many of them, he would not have the power [to do] whatever he wanted. Therefore, he is only one [15, B. IX].

He believes that God has the highest superiority, not in the sense that this is the nature of God in relation to something else, but [in that it is] in relation to his own state since he could have superiority in relation to another not because of their own merits and strength, but because of someone else's weakness. However, no one will agree to recognize God as «most excellent» in this sense: [he can be recognized as the most excellent only] in the sense that he is in the best of all possible states, and that there is nothing that he lacks for a state of goodness and beauty: from the possession of all this, perhaps, the highest superiority follows [10]. Xenophanes speaks of God as the basis of the existence of the Cosmos, as the arche of everything. He proposed the metaphysical concept of explaining God, and it is relevant today in the theological interpretation of existence.

Conclusions. The article contains the views of ancient Greek philosophers: Thales of Miletus, Anaximenes of Miletus, Anaximander, Heraclitus of Ephesus, Anaxagoras, Xenophanes of Colophon, Pythagoras of Samos. Although the history of philosophy has many more thinkers of the time, we tried to limit the period to about the 5th century BC for the explicitness of the result of the study to identify signs of mythology syncretism and metaphysical cosmology in their teachings. The Milesian school of Philosophy uses the mythopoetics of ancient Greece to explain the beginning of the Cosmos. It does not deny the existence of the number of gods but seeks the arche (water, air, Apeiron). Thus, before Xenophanes, who first denied polytheism and tried to show a single god, the myth acts both as part of the dominant worldview and as a tool for a simplified explanation of the Greeks' philosophical ideas.

Xenophanes brought God to the level of the one and transcendent. Later such ideas will take the form of a paradigm, and from time to time will be manifested in philosophical thought to explain the singular, general, and relationship between man and the world. Thus, from the modern point of view, we can say that ancient Greek philosophy used mythological foundations for inferences, and for that time this mythological reality coincided with the ontological one. And these cosmological ideas about the world and man laid the foundation for further philosophical worldviews.

References

1. Гребенюк А.В. Сучасний міф: проблема експлікації. *Гілея*. 2017. Вип. 121. С. 102–105. URL: http://nbuv.gov.ua/UJRN/gileya_2017_121_30.
2. Губерський Л., Кремень В., Ільїн В. Ескізи про мудрість. Від міфу до істини. Київ : Київський університет, 2019. 317 с.
3. Жулинський М. Нація. Культура. Література: національно-культурні міфи та ідейно-естетичні пошуки української літератури. Київ : Наукова думка, 2010. 560 с.
4. Лосев А. Диалектика мифа. Москва : Мысль, 2001. 558 с.
5. Майстренко М., Майстренко Л. Міфологема Еросу в античних та середньовічно-ренесансних вимірах. Миколаїв : МНУ імені В.О. Сухомлинського, 2018. 216 с.
6. Сушинський Б. Міфи та містифікації. Київ : Аріус, 2020. 352 с.
7. Сушинський Б. Міфи та міфотворці. Київ : Аріус, 2020. 352 с.
8. Таранов. 120 філософов. Жизнь. Судьба. Учение. Мысли. Симферополь : «Ренеме», 2002. 704 с.
9. Элиаде М. Аспекты мифа. Москва : Академический проект, 2001. 240 с.
10. (Pseudo)-Aristotle, On Melissus, Xenophanes, and Gorgias (Greek text and English translation). URL: https://www.loebclassics.com/view/aristotle-melissus_xenophanes_gorgias/1936/pb_LCL307.469.xml.
11. Aristotle (350 BC). *Metaphysics*. Oxford : Clarendon Press, 1908. 340 p.
12. Barthes R. *Mythologies*. London : Paladin, 1972. 158 p.
13. Bevan E.R. Stoics and Sceptics four lectures delivered in Oxford during Hilary term 1913 for the common university fund. URL: <https://archive.org/details/stoicsscepticsfo00bevauoft/page/14/mode/2up>
14. Diogenes Laertius. *Lives of Eminent Philosophers*. R.D. Hicks (Ed.). 1972. URL: <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0258%3Abook%3D3%3Achapter%3D1>.
15. Diogenes Laertius. *The Lives and Opinions of Eminent Philosophers*. London : H.G. Bohn, 1853. 524 p.
16. Eliade M. *Myth and Reality*. NY, 1963. 254 p.
17. Eliade M. *The Myth of the Eternal Return: Cosmos and History*. NJ : Princeton University Press, 1954. 232 p.
18. Evans J. *The History and Practice of Ancient Astronomy*, Oxford University Press, USA, 1998. 480 p.

19. Fairbanks A. *The First Philosophers of Greece*. London: K. Paul, Trench, Trubner, 1898. URL: <https://history.hanover.edu/texts/presoc/thales.html>.

20. Freud S. *A General Introduction to Psychoanalysis*. Wordsworth Editions Ltd, Herts, United Kingdom, 2016. 256 p.

21. Graham D.W. *Explaining the Cosmos. The Ionian Tradition of Scientific Philosophy*. Princeton/Oxford: Princeton UP, 2006. 344 p. DOI: <https://doi.org/10.1515/9781400827459>.

22. Gregory A. *Eureka! The Birth of Science*. Icon Books, 2017. 160 p.

23. Gregory A. *The Presocratics and the Supernatural*. Bloomsbury Academic, 2015. 296 p.

24. Hahn R. *The Metaphysics of the Pythagorean Theorem: Thales, Pythagoras, Engineering, Diagrams, and the Construction of the Cosmos out of Right Triangles*. New York : Suny Press, 2017. 300 p.

25. Joshua J. Mark *Xenophanes of Colophon*. *Ancient History encyclopaedia*. URL: https://www.ancient.eu/Xenophanes_of_Colophon.

26. Jung C.G. *Psychology of the unconscious authorized*. New York : Dodd, Mead and Company, 1949. 636 p.

27. Plutarch's. *Moralia in fifteen volumes. Vol II 86b-171f*. Cambridge, Massachusetts, Harvard University Press London William Heinemann LTD MCMXLXII, First printed 1928, Reprinted 1956. URL: <https://www.pdfdrive.com/plutarch-moralia-volume-ii-loeb-classical-library-no-222-e187975292.html>.

28. Simpson J., Roud S. *Dictionary of English Folklore*. Oxford : Oxford University Press, 2003. 432 p. DOI: [10.1093/acref/9780198607663.001.0001](https://doi.org/10.1093/acref/9780198607663.001.0001)

Summary

Bova V. V., Levchenko L. Yu. Syncretism of myth and ratio (following the example of early Greek philosophy). – Article.

The article is an attempt at a philosophical reflection on the problems of the universe in ancient Greece. An analysis of the teachings of the Milesian school (Thales, Anaximenes, Anaximander), Heraclitus, Anaxagoras, Xenophanes, Pythagoras show the relationship between the cosmological and mythological worldview. These philosophers tried to find answers to cosmological questions: the origin of the universe, its arche, what is the need for its existence, the cause, and purpose, what is its structure. In the language of Thales, Anaximenes, Anaximander, and Heraclitus, mythopoetic is clearly traced to explain the arche of the existence and structure of the Cosmos. Xenophanes is considered the first to sarcastically approach the belief in Greek gods and mythical stories about them, and the root cause of it is the only god. The worldviews of the ancient Greek philosophers about nature, God, and man can be interpreted as being on the verge of contradictions between mythology and philosophy. Philosophy is comprehended as a synthesis of metaphysical and religious cosmology. Cosmology operates with such universal categories as Cosmos, time, and phenomena. Unlike modern cosmological scientific reflections on the universe, the ancient Greeks sought to solve the problems of creation and the laws of the world

through the syncretism of philosophy and mythology. The philosophers of ancient Greece simultaneously used a combination of the dialectical method of philosophizing with myth to find answers to the basic questions posed by cosmological science. And this means: what is the origin of the universe, what is its root cause, what is the need for its existence, cause or purpose, what are its components.

The article aims to show the syncretism of two antagonistic ways of thinking: mythological and rational, at the stage of the origin of philosophy in ancient Greece. Examples of the early Greek philosophers' views show the formation of ideas about the world (space) and a man on the verge of contradictions between the mythological and religious worldview. The first part of the study considers the myth as a way to comprehend reality, the second – the presence of the mythological in the early Western philosophical cosmocentric paradigm. To show how to combine the dialectical method of philosophizing with myth to find answers to basic worldview questions, we turned to the views of the Milesians, Pythagoreans and Heraclitus, Xenophanes. In the language of Thales, Anaximenes, Anaximander, and Heraclitus mythopoetic is traced to explain the arche of the existence and structure of the Cosmos.

Key words: myth, rational thinking, worldview, Early Greek philosophy, Cosmos, universe, arche.

Анотація

Бова В. В., Левченко Л. Ю. Синкретизм міфу та рачіо (на прикладі ранньогрецької філософії). – Стаття.

Стаття є спробою філософської рефлексії проблем світобудови у Стародавній Греції. На прикладі вчень представників мілетської школи (Фалеса, Анаксимена, Анаксимандра), Геракліта, Анаксагора, Ксенофана, Піфагора показано взаємозв'язок космологічного та міфологічного світоглядів у процесі пошуку

відповідей на світоглядні питання: походження Всесвіту, його першопричини, у чому проявляється необхідність його існування, причини та цілі, його структури. У мові Фалеса, Анаксимена, Анаксимандра та Геракліта чітко простежується міфопоетика для пояснення першопричин буття та структури космосу, а Ксенофан був першим, хто саркастично підходив до віри у грецьких богів і міфічні оповіді про них, а також першим, хто вважав першопричиною єдиного бога. Світоглядні уявлення давньогрецьких філософів про природу, Бога та людину можна трактувати як такі, що перебувають на межі суперечностей між міфологією та філософією, а їхню філософію – як синтез метафізичної та релігійної космології. Космологія оперує такими універсальними категоріями, як Космос, час і явища. На відміну від сучасних космологічних наукових роздумів про Всесвіт, стародавні греки прагнули вирішити проблеми творіння та закони світу за допомогою синкретизму філософії та міфології.

Стаття має на меті показати синкретизм двох антагоністичних способів мислення – міфологічного та раціонального – на етапі зародження філософії у Стародавній Греції. Приклади поглядів ранніх грецьких філософів свідчать про формування уявлень про світ (космос) і людину на межі суперечностей між міфологічним і релігійним світоглядом. Перша частина дослідження розглядає міф як спосіб осягнення дійсності, друга – наявність міфологічного у ранньозахідній філософській космоцентричній парадигмі. Щоб показати, як поєднати діалектичний метод філософствування з міфом, щоб знайти відповіді на основні світоглядні питання, ми звернулися до поглядів Мілета, Піфагора, Геракліта, Ксенофана. У мові Фалеса, Анаксимена, Анаксимандра та Геракліта простежується міфопоетика для пояснення архе існування та будови Космосу.

Ключові слова: міф, раціональне мислення, світогляд, ранньогрецька філософія, Космос, Всесвіт, Архе.