

The Concept of the Mind/Mind¹ in the Texts of Ancient Greek Writers: Anaxagora's and Aristotle's Perspective on the Nous. Similarities and differences between them

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Abstract

The present study examines the mind as a philosophical concept. It starts from the definitions that were given about it in the ancient Greece and it continues with the content and the characteristics given (to the mind) by its examiners. View of many ancient Greek philosophers was that, the mind, apart from its basic sense which equivalent to the superior mental power for knowledge, was according to their opinion, the unhindered logical origin that presides over the entire universe. Our research focuses on the views expressed by Anaxagoras (500-496 B.C) and Aristotle (384-322) on the mind. Both of these philosophers converge that the mind is imperishable, pure, self-sufficient and sovereign in order to be able to understand everything, inside the man and beyond, in the right way. They differentiate, however, in some partial matters concerning the mind.

Then, our research groups the philosophical definitions, concerning the mind, and finds out that the ancient Greek philosophers connect the mind with the brain, the soul and god, and universe mainly. It, also, records some answers provided by the above mentioned philosophers in questions like: if the mind dies, where does the mind dwell? And if mind and intellect coincide.

It is worthy of being noticed that, Anaxagoras, traces back to the point zero of the cosmos genesis, only to observe that before the creation of the universe by the Mind, SPACE-TIME continuum didn't exist, and everything were "apathetic", in a chaotic status until everything were mobilized by the Mind. The Mind, according to Anaxagoras, had the complete control of the rotary motion; then after, started the turning motion.

Primarily, this kind of motion took place in a small territory, now it is made in a bigger one, and in the future is going to be made farther on, states Anaxagoras. This refers to the theory that the universe is expanding. It required 25 centuries to pass, in order to be proved, scientifically that the universe expands. A basic source of the material and data, in our quest, was the Digital Library Thesaurus Linguae Graecae. The material collected were categorized and classified in order to give answers to the questions our research put.

Keywords: Mind; Anaxagora's; Aristotle's; Nous

¹Anaxagoras and Plotinos are writing the word Mind and with the capital M. Anaxagoras on the one hand uses both scriptures (Mind/mind). He uses the scripture with the capital M (Mind) when it is to refer to the Mind as an entity endowed with self-consciousness, with a power of understanding the beings and the ability to provoke actions that aim to predetermined purposes (Georgoulis, 2012, p. 114) [1]. The Mind in Plotino identifies itself with the Creator.

Introduction

More generally for the Ancient Greek philosophy, the mind, in addition to its basic meaning, which is equivalent to the superior spiritual power for knowledge, was the seamless logical principle that governs the entire universe. The view of many ancient Greek philosophers was that the mind created the order of the world. This study is examining the mind in the time. It begins with the definitions given to the mind in Ancient Greek and continues with the content and the features that have been given to the mind by the examiners of the mind. Subsequently, our study is based on the views expressed by Anaxagoras (500-496 B.C) and Aristotle (384-322) for the mind, which holds a dominant position in their philosophy. It should be noted that the name "mind" was given to either this two philosophers².

First, Anaxagoras considered the mind as the beginning of the universe, declared that there is mind in the matter, called the matter and the mind guard of all the things and gave (Anaxagoras to the mind) properties almost divine³. "At first all the things were together, says Anaxagoras, but suddenly the mind raced and gathered the universe⁴ then it shaken (all that) in the middle and put in order all those that had been previously in disorder⁵". Anaxagoras, therefore, points to the zero point of the genesis of the world, to observe that before the creation of the universe by the Mind, there was no space-time, and everything was undifferentiated in chaotic condition until they were mobilized by the Mind. It is clear that Anaxagoras puts the Mind above all the elements⁶.

In relation to the universe, he observed from the end of the 6th century that the universe has being growing⁷. It took 25 centuries for the science to prove scientifically that the universe expands⁸. Anaxagoras was the first he studied thoroughly all the issues related to the mind. Some references and sort studies about the mind before Anaxagoras has dealt with this issue⁹ were made by the Homer, Solon, Pythagoras, Heraclitus and others.

²Anaxagoras, Testimonia. {0713.001} Fragment. [The original text is given to the annex] Anaxagoras was sophist, he was the son of the Igisivoulos, from Clazomenes, Milisios's student. He was called mind because matter and mind called everyone's guard {Ἀναξαγόρας σοφιστῆς Ἠγησιβούλου υἱὸς Κλαζομένιος Ἀναξιμένους μαθητῆς Μιλησίου. Νοῦς δ' ἔπεκαλεῖτο, ἐπεὶ ὕλην τε καὶ νοῦν πάντων φρουρὸν εἶπεν}. Plato itself, on the other hand, Aristotle's teacher, called Aristotle the Mind.

³But Anaxagoras does not says that the mind is the god.

⁴Anaxagoras, Testimonia. {0713.001} Fragment 1 line 2.

⁵Anaxagoras once said that Mind is a very strong hero (Diogenes Laertius Biogr. Vitae philosophorum {0004.001} Book 2 section (6-8). [We give the original text to the annex].

⁶Stavros Baloyiannis, Engefalos, 54, 82-97, 2017.

⁷Mind also had control over the entire rotary motion, so that rotation began to take place. And initially this movement was made in a small area, but today it becomes bigger and in the future it will become even in bigger (area) (SIMPLICIUS Phil. In Aristotelis physicorum libros commentaria {4013.004} Volume 9 page 156).

⁸Professor Nanopoulos Dimitrios, an academic and prominent publisher of modern biochemistry, in an interview (Katimertzi, 2003) [2] talks about the brain, the mind, the universe and the world's creation. "It has been confirmed that Nanopoulos says that the universe is expanding - so it once was subatomic (= too small). The whole appearance of the Universe was no more than a random quantum fluctuation that expanded. This is how [the Universe] we are seeing today is evolving ". In the late 1920s, the leading American astronomer Edwin Hubble announced that the universe was about 14 billion years after its birth and it continue to expand. Subsequent researchs not only confirmed the discovery of Hubble but went a step further after showing that the Universe is not only expanding but also that this expansion is accelerating! A few weeks ago (2003), NASA researchers announced that among the theories developed for the universe, the "Big Crushing" is considered to be the predominant one and argues that at some point the expansion will stop and then time will stop. Gravity will force the Universe to collapse and destroy itself through a process that the devotees of the theory describe as a "inverse Big Bang," a Big Bang from ... the other way round. According to what they say, the inverse Big Bang will destroy our universe, but it will simultaneously create the conditions for a new Big Bang to emerge from which a new universe will emerge. It goes without saying that this will happen after several billions of years.

⁹References to the mind can be found: 1. In Homer there is more than 100 times the uncontracted type (νόος, etc.), only once the typical type of the Nous. Nowhere can we find him in Herodotus and rarely to the tragic poets. The meanings that the mind has to the ancient writers are: perception, calculus, thinking, judgment, spirit, wisdom, insight, intelligence. In phrases "Νόω λαμβάνω τι" means understand something, I understand. in phrases "νοῦν ἔχω" or "νοῦν κέκτημαι" means I am wise. Impersonal "νοῦν ἔχειν" means have meaning. 2. to Solon, who has left us as the legacy the "Νοῦν ἡγεμόνα ποιού" (=to make the mind the lord of your deeds). Solon was a great politician and poet of the 7th/6th century B.C. 3. Nearly with Anaxagoras was the Epicarchus from Sicily, a comedian poet, (he lived the 6th/5th century B.C, 550-460 B.C) who has a reference to the mind with his well-known saying that through the mind we see and through the mind we hear the other deaf and blind "νοῦς ὀρῆι καὶ νοῦς ἀκούει· τᾶλλα κωφὰ καὶ τυφλά." @ 1. epicharmus et pseudepicharmeia Comic. Fragment {0521.008} Fragment 12 line 2. (12) PLUT. de fort. Al. II 3 p. 336 B [vg. 21 B 24].

Pythagoras, who was born 70 years before Anaxagoras, considers the mind as the first of the four pillars of the soul¹⁰. Heraclitus, who was 20 years younger than Pythagoras accepted a universal entity and a common law, a unity of contradictions, a "hidden harmony" ([3] p. 208). To the birth of the Cosmos (World) according to Heraclitus, the rate of uninterrupted change prevails which had been considered the fundamental law of the world, the "reason". He doesn't call it the mind, although he is referring to the same philosophical issue.

The "logos" (reason), to the Heraclitus books, is of considerable importance. It is the law of the gods, the One, which is the only Wise, who is close to god, who wants and does not want to be called by the name of Zeus ([4] p. 313). Contemporary of Heraclitus, if Aristotle's information is true that Ermotimus was indeed a non-imaginary person, was Ermotimus¹¹.

Aristotle informs us from the fact that the idea that the whole mind has acted is first attributed to Ermotimus who came from Clazomenes and was probably the teacher of Anaxagoras. Ermotimus and Anaxagoras consider the mind the driving force of the inner world of living organisms.

The oldest Known European book, "The Derveni papyrus"¹² which had been most likely written about 420-410 B.C and is considered the most ancient readable book of Europe, is referring to the role played by the mind the creation of universe. Besides of others, it contains beliefs about the mind. It is the most important philosophical finding of 20th century in Greece and in whole Europe. Here the creation of universe is described as such: In the Derveni papyrus is mentioned that all that exist nowadays in universe consist of tiny particles-the beings- which they were not created by any creator at some point, but they were always there. However, below is highlighted that the beings were mixed and were hanging in the air that enclosed them and it had mind. So, the Mind defined how the universe should be created realizing that the heat prevents the being from being formed and to coagulate! So, he removed a large number of fire particles and he created the Sun. Then, the remaining particles collided with each other, until the similar beings came into contact, and caused them to merge. The result was then to create the present beings which are what we see in the present universe! It was supported by some scholars, as Balogiannis notes ([6] p. 85) that the writer of Derveni Papyrus expresses the views of Anaxagoras and he came from the circle of his students¹³.

As the researchers subsequently tried to know the brain and the mind, an important question emerged: what is the relationship of the body with the mind?

The "body-mind" problem is expressed as a paramount metaphysical problem¹⁴. Alkmaion (6th - 5th century) by Croton (now Crotone - of Great Greece) was the first to discover the relationship between brain and mind¹⁵. The evolution of the mind and brain of man is associated with some ancient Greek philosophers with hands. According to Anaxagoras, "man is the most wise animal because he has hands", Aristotle rescues us in his work On animal molecules (D 687a 7-8). Aristotle disagrees with Anaxagoras in the above assessment and accepts that "... man is endowed with hands because he is the most intelligent animal, because the hands are an organ, and nature as a wise man always shares everything to anyone who can use it" (Aristotle, ed., 1994, On animal molecules, Δ 687a 9-11). Anaxagoras also considers that the acquisition of the hand in man played a decisive role in the development of intelligence¹⁶.

¹⁰The braces of the soul are four: the mind, science, glory and sentience: τὰ γὰρ τῆς ψυχῆς στηρίγματα τέσσαρά ἐστι, νοῦς ἐπιστήμη δόξα αἴσθησις. (25). ψυχὰ γὰρ ἀνθρώπου, φησὶν ὁ Πυθαγόρας, ἔστι τετράγωνον εὐθυγώνιον. <Pythagoras>, Fragmenta. {0632.002} Page 165 line 25.

¹¹He was a philosopher with miraculous qualities who flourished in 500 B.C. They tell of him that his soul is abandoning his body from time to time, and when he rehearsed, he was telling what he saw where the soul went. His enemies, at one of the intervals that the soul was missing, are said to have set fire on the body of the Ermotimus (Encyclopedia of Papyrus Larouss, 1963 Ermotimus). Zeller believes that Ermotimus is a mythical person. As an actual person, they mention the Herodotus: Aristotle, Plutarch and Pliny.

¹²Derveni Papyrus was discovered in 1962. In 2015 this papyrus was the first Greek entry in the UNESCO World Heritage List "The Memory of the World" The "theogony" and cosmogony presented in the papyrus echoes the views of great Ionian philosophers. The contents of the papyrus, refers to an Orphic poem, which expresses cosmological views. More information about Papyrus at: <http://www.hellinon.net/ArxaioteroBiblio.htm> [5].

¹³Th. Kouremenos, G. M. Parassoglou, K.Tsantsanoglou, The Derveni Papyrus, ed. With Introduction and Commentary. Studi e testi per il corpus dei papiri filosofici Greci e Latini. Firenze (Leo S. Olschki editore) 2006. Βλέπε Betegh G. The Derveni Papyrus: Cosmology, Theology, and Interpretation, Cambridge: Cambridge University Press, 2004.

¹⁴Zarkadakis, 2001.

¹⁵Paxinos Georgios. Interview on the TV show "at the ends" (Στα άκρα) 03.02.2015. <https://www.youtube.com/watch?v=d1o0lhYPeTk>

¹⁶Georgios Th. Panagis and Manolis Dafermos, 2008.

From the later Greek philosophers Aristotle¹⁷ was the one who has got stuck in the essence of mind. Aristotle, also informed us that Democritus, furthermore referred to the mind and he totally identified it with the soul¹⁸. The mind seems to be a kind of substance which appears within us and is not wear out. But the mind is undoubtedly something more divine and unaffected. Regardless of the fact that due to the aging the physical and mental activity of the body are worn out. The mind remains indestructible¹⁹. The mind can also exist and live out of human organism.

So, if really the mind is something divine related to the man so the human life based on the mind is more divine in relation to the common human life...If the mind is the most dominant feature of man, human life would become the most perfect and happiest life in harmony with the mind. This kind of life should be the most desired by the man²⁰.

The virtue, also, is an organ of mind. And for this reason, the old ones supported that the lucky people were those who were successful thanks to the impulse, although they were stupid and it didn't benefit them in thinking anything. Because they have a principle that is superior to the mind and to thought... the divine element inside us which it moves everything: the soul, the mind. Whatever happens inside us, it happens in the universe which is moved by the god²¹. There is, also, the divine mind which is considered as the cause of the sky movement²². It is considered to be the most divine of the phenomena and the Aristotle ends with the findings that the mind creates unity in each case²³.

Aristotle wondered²⁴ why as we grow older, we have more mind and while we are younger we learn faster. Aristotle gives the answer: the mind grows better as we grow older, and we learn more quickly younger, because we still do not know anything. But when we get acquainted, we can no longer learn the same way. But we can possess the knowledge. The mind dominates the desires of man (Aristotle, Πολιτικά), such as the politician or the King²⁵ dominates his people²⁶. The soul dominates the body just as the master mangers the slave. So, it's clear that it's beneficial for the body to be dominated by the soul, the desire to be dominated by the mind while equality between soul and body, or the domination of the body to the soul it hurts both of them (the soul and the body).

Organ of the mind is the knowledge, because it's useful to mind, such as it's useful the flutes to the piper (Aristotle, Problems, 955b).

Grouping the definitions which were given to the mind in Ancient Greece, we found that some definitions correlate the mind with the brain, the soul, the God and the universe. We have searched for answers to questions such as where the mind rests, if the mind dies, if it is identified with the understanding, and if it can be a property of animals. We've studied and compared the views of Anaxagoras and Aristotle related to the mind. In addition to this, we've studied the views related to the mind of other Greek philosophers and arriving in the newer Greece, we stood at Papadiamandis "Phonissa", (a novel) in order to study the content of the mind in this novel.

¹⁷The list of issues that Aristotle dealt with is very large. The most amazing thing is that the vast majority of these subjects belongs to completely different scientific spaces.

¹⁸Aristotle About Soul, 404a.16-404b.27.

¹⁹Aristoteles et corpus aristotelicum Phil. About Soul {0086.002} (408b.18 - 29). Translation: Cactus Literary Group: The mind seems to be a kind of substance appearing within [us] and not to wear away. Primarily it could be worn out by the fading [appearing] in old age. But in the same way as things do, it happens in the case of the sensory organs: If the elderly eye had a certain skill, it could see like the young. Therefore, old age [is] not because the soul has suffered [a].

²⁰Aristoteles et corpus aristotelicum Phil. Ethical Nicomacheia. {0086.010} 1177b.

²¹Aristoteles et corpus aristotelicum Phil. Ethical Eudemia. {0086.009} (1248a.15 - 33).

²²Aristotle, After Physically 3, p. 282, comment 82. Here Alexander the Aphrodisieys observes that in chapter 7 (pp. 103-109) Aristotle means that the mind moves the sky.

²³Aristotle, Library of Ancient Writers I. Zacharopoulos About Soul. Introduction p. 19: The unity in each composition is given by the mind

²⁴Aristoteles et corpus aristotelicum Phil. Problemata {0086.036}. 955b.

²⁵The word king wants to emphasize the inequality between logic and desire and exclude the rotation of functions (Aristotle, comment 49 p. 208 edition of Hatzopoulos).

²⁶Aristoteles et corpus aristotelicum Phil. Politics. {0086.035} 1254b.

Returning to Plato and specifically to Plato's book with the name Laws (Νόμοι), he begins with assumption that the mind is the one who directs the universe, the stars and all the other things. The mind makes all these things move in order²⁷. Since Plato emphasizes the meaning of the mind, then he points out that this mind going to rule the whole world²⁸. Mind, as Plotinos means to him, is identified with the Creator, Georgoulis surrenders us. The same content as that given by Plato to the Mind is also given by Plotinos to Mind, but that of Plotinos contains within him (the Pluto's Mind) and the ideas but above the Mind (on the ontological scale) is found by Plotinos the "One" (Ἐν)²⁹.

The most important of the student of Plotinus is Porfirius. He accepts (as Georgoulis informs us, 2012 p. 561) as the beginning the En, and in the mind he discerns the existence (το εἶναι), the our minds (νόηση) and the life. Parmenides supports that the mind is related to the very reality, the truth. Object of the (νοεῖν) is the truth, says Parmenides. The Orthodox Greek theologians like Megas Athanasios, Megas Vasileios, Saint Gregory the Theologian, Evagrius the Pontikos, Maximus the Confessor connect the mind with the God, the soul and the brain. The main direction of the Christian's mind must be a moral life of the faithful, the sainthood, and the sanctification.

New views on the mind

Looking for modern views about the mind, we will stand at [7]. We humans, says Zarkadakis, are not the only creatures of the planet with a mind. The phenomenon of the mind is found in other members of the animal kingdom, even the plant. Animals, and especially upper mammals, undoubtedly have intelligence. But the mind, some will say, is not only intelligence. It is also imagination and creativity and feelings and the sense of self that connects them all. Mostly the last one! Here, too, is the dividing line between man and the other species: the mind (the human in this case) presupposes "consciousness" ([7], p. 22).

Two years later Nanopoulos said about the brain and the mind: In fact, says Nanopoulos³⁰. The brain is the machine of the mind and these neurons are the matter of the spirit ... all our spiritual-psychic world is an "emerging concept" comes out of the brain.

Other modern examiners of the mind are Chopra and Tanzi: The mind ([8], p. 458) says, is the rider, our brain is the horse. The key is our mind to seek out a superior consciousness and happiness.

For years the theory that prevailed was that "the intellect is imposed on the matter". A contemporary view of the relationship of the mind with the matter, accepts that the mind is not only imposed on the matter, but it also creates matter. New researchers and discoveries of the neuroplasticity of the brain prove that the same thoughts create neuronal extensions ([8], pp. 399, 406, 441, 444).

On the other hand they were the examiners who didn't accept the existence of the mind. The rationale behind this view is as follows: If all the mental events are accompanied by final physical occurrences, it isn't necessary for us to accept the existence of a separate entity called "mind". This has been stressed by many thinkers such as Ayer who says: we don't need to capture the understanding either as a substance or as an entity of any kind³¹. This view is shared by Hume and William James.

The existence of the mind is challenged by certain studies who consider that the matter must not be separated from the mind it is the same thing. Furthermore, they consider this duality (matter mind) and their absolute separation as the cause of all the distortions of the reality.

²⁷In Plato's Laws 966e. A little below Laws 967d-e, except for the mind who is the guide of the beings who are one truth to him, the other is the fact that the soul is the oldest as before the birth of all the facts, that it is immortal and that he rules all bodies.

²⁸Socrates: Do not be surprised that this word has been said, Protarchos, but the oldest have said that the mind always dominates everything and is an ally of those {ΣΩΚΡΑΤΗΣ: Τοῦτον δὴ τὸν λόγον ἡμᾶς μή τι μάτην δόξης, ὧ Πρώταρχε, εἰρηκέναι, ἀλλ' ἔστι τοῖς μὲν πάσαι ἀποφνηαμένοις ὡς αἰεὶ τοῦ παντὸς νοῦς ἄρχει σύμμαχος ἐκείνοις}. PLATO Phil. Philebus {0059.010} page 30 section d.

²⁹Georgoulis, 2012 p. 528.

³⁰Nanopoulos, 2013.

³¹Young, 1991. p. 49 [9].

Definitions given to the mind

It is difficult to formulate a clear definition for the mind, says Zarkadakis³², because mind is not an objective concept, but it is essentially a phenomenon, or rather a process. We recognize it from his appearances. The perception of the mind of the mind still continues to cause contradictory philosophical definitions³³. There is no universally accepted definition of what the mind is and what its distinctive properties are, although there is a long tradition of research in philosophy, in religion, in psychology, and in cognitive science³⁴. Despite the difficulties that exist in defining the meaning of the mind, it is necessary to concentrate the efforts that have been made to make the visuals from which their phenomenon was approached, because the beginning of wisdom lies in knowing the content we give to each word, as says Antisthenes.

Definitions which connect the mind with the brain

There are many researchers who connect the mind with the brain. This connection concerns examiners of modern times and particularly contemporary scholars. Nanopoulos³⁵ calls the brain machine of the mind and Nanopoulos continues, saying: "Billions nerve cells produce the human mind. Neurons are the matter of the spirit. There isn't contradiction between matter and spirit. Mind is the result of neuronal collaboration, Paxinos says³⁶.

According to Chopra and Tanzi [8] the mind is the user of the brain. It creates everything in the mind, because it remodels the brain every time and provoke the chemical substances in the brain. The relationship between mind and brain is determined by Chopra and Tanzi, as above. Every change in the way of life begins from mind ... The mind is the music composer, we can say, that creates the music and the brain is the radio that plays the music of the composer... Shaking your hand (the above scholars say) is an act of the mind. The unintentional movement of the hand (that can be made if we press the corresponding nerve to the open brain) is an act triggered by the brain (as above p. 132). The mind has also will and intention. The brain organizes our choices and decisions (as above p. 172).

According to Winston Dictionary, the mind is (a) the seat of consciousness, reflection, thinking, opinion, and feelings, and (b) the whole of the mental experience, all the processes associated with the operation of the brain and the nervous system. Mind is the ultimate result of all the processes that take place in the brain and thus the behavior of man is born³⁷.

Another view is that there is no dimension between the body and the mind. Mind is a physical phenomenon, the result of a procedure which takes place in an absolutely material medium, the brain ([8], p.24).

In everyday language, it is considered the possession of a of a "mind," with which it is meant a constant flow of conscious experiences, is considered to be given. When, for example, a person decides to do a job, are taking place events of corresponding to the job; and even the beginning of these events takes place before that person takes his decision!

Everyone "knows" that he has control over his own actions, and this happens undoubtedly because this mental control is inseparable from activity of the brain³⁸.

Mind connected with the soul

There are Ancient Greek philosophers who connect the mind with the soul. Democritus fully identifies the soul and the mind³⁹. According to Aristotle, what is the sight for the body is proportionate and the mind for the soul⁴⁰, after recognizing that there is mind of the soul⁴¹ and such as the eyesight is in the mind, is in the soul⁴². Plato with the term "mind" means the "thought soul". At an anthropological level, says Balogiannis⁴³, the Mind, if integrated expresses the mental energy, that prevails in the body. In Aristotle, the Mind is inherently connected to the soul. The Mind is the logical part of the soul, the organ of the soul, through which she can perceive everything. It is characteristic that the mind of the soul is presented as pure power and none of the beings are in energy before they Know it, whereas in another point of his work⁴⁴ the mind tends to be identified with the understanding (that is, energy) and not to be power.

³²Zarkadakis, George, 2001.

³³Encyclopedia Papyrus Larouss.

³⁴<https://el.wikipedia.org/wiki/%CE%9D%CE%BF%CF%85%CF%82>

³⁵(Nanopoulos, 2003).

³⁶Paxinos Georgios. Interview on the TV show "at the ends" (Στα άκρα) 03.02.2015. <https://www.youtube.com/watch?v=d1o0lhYPeTk>.

³⁷Foudoulakis, 2013 [10].

³⁸Young, 1991 pp. 49-54 [9].

³⁹Aristoteles et corpus aristotelicum Phil. About Soul. {0086.002} {404a.16-404b.27}.

⁴⁰Aristoteles et corpus aristotelicum Phil. Ethica Nicomachea. Bekker page 1096b line 29. [ώς γάρ έν σώματι όψις, έν ψυχῆι νοῦς].

⁴¹Aristoteles et corpus aristotelicum Phil. Physica {0086.031} Bekker page 223a line 26.

⁴²Aristoteles et corpus aristotelicum Phil. Topica {0086.044} Bekker page 108a line 11 as there is the appearance in the eye, there is also the mind in the soul [οἷον ώς όψις έν όφθαλμῶ, νοῦς έν ψυχῆι].

⁴³Balogiannis, 2017 [6].

⁴⁴Αριστοτέλης 1074b 28.

The mind is the only one that moves by itself “αυτοκίνητος”, and this, according to Aristotle, has a causal relationship with the immortality of the soul⁴⁵.

The mind is connected with the God

The author of Derveni Papyrus equates the God with the Mind and the Spirit (air)⁴⁶. The mind is the king of the earth and the heaven⁴⁷. On the other hand (Chopra and Tanzi) state that mind is the logic of the universe. He is God himself. It is the one who creates the reality, the only true creator. It is the true seat of human existence.

The Mind is, in essence, the most sacred element that is inherent in the human being, remaining out of a “magnificent hope”. Beside, Aristotle reverses our well-known reasoning and declares the god is a mind and something beyond the mind⁴⁸.

Mind and universe

Anaxagoras (500-428 B.C) considered that the mind was a means of regulating and organizing the universe. Anaxagoras doesn't refer as much to the soul but particularly to the “cosmic mind”. The mind is a minute, lightweight air-like material. The mind is presented as a regulatory, principle, that governs all beings. And Diogenis Apolloniatis⁴⁹ expressed the theory of a particular kinetic factor, which is the mind and is the beginning of the universe. Influenced by the philosophical belief of Diogenes, Hippocrates took up this same theory.

“The mind, in Anaxagora's philosophy, is in fact but the other side of nature, perceived as world⁵⁰”.

Other definitions of the mind

In addition to the above definition groups, we also recorded definitions which don't belong to any category such as: 1. According to Anaxagoras, the mind is energy⁵¹. 2. The mind is the intellectual qualities (properties) of man that help him to perceive the reality and process its data⁵². 3. According to Papadopoulos [11] the mind is the whole of the mental processes of an organism, which expresses the neurophysiological processes of the brain. 4. According to Winston Dictionary, the mind is (a) the headquarters of consciousness, reflection, thought, opinion, and feelings, and (b) the whole of the mental experience, all the processes associated with the brain function and the nervous system (Lewis, *et al.* 1946). 5. In Plato, in addition to the definitions we have given, the concept of “mind” was used to characterize the higher form of knowledge. 6. Mind is the synthesis of the energy of the neurons (Paxin in the broadcast at the extremes). 7. In dictionaries we have also found this definition: “mind” (in Latin intellectus,) is the set of mental processes that are independent of the material substrate in which they are realized, namely the brain.

Properties of the mind

Excluding the mind, all the other functions of the soul are psychophysical phenomena. The mind is something that is itself, a “separate”, and from the physiological side it has nothing to do with the body. The mind is the divine element within us. It is the most important of the things we have within us. Also, says Aristotle (Ethical Nicomacheia, 1177a) and the objects with which the mind is concerned are the most important ones than we can get to know. In addition, this action is the most continuous of all; because we can think much more continuously than doing anything continually. Our God has supplied us with two instruments, “continues Aristotle (Problems 955b): with whom we use the external instruments, the hand for the body and the mind for the soul. In fact, the mind is also one of our physical abilities and a kind of organ. All other knowledge and arts are one of the things we create, while the mind is one of nature. Just as the hand is not used in the best way as soon as we are born, but only when nature refines it, so does the mind⁵³.

⁴⁵Aristoteles et corpus aristotelicum Phil. Fragmenta varia {0086.051} Category 1 treatise title 4 fragment 38 line 5. for the immortality of the soul almost all scholars refer to the mind, because there is something that moves on its own. It has turned out that only the mind is independent from all other movements.

⁴⁶<http://www.hellinon.net/ArxaioteroBiblio.htm> [5].

⁴⁷PLATO Phil. Philebus Phillips {0059.010} Stephanus page 28 section c line 7: SOCRATES: It's easy. All the wise men agree and proud that they agree that the mind is king for us in heaven and earth and must be right in it. [ΣΩ. Ἀλλὰ μὴν ῥᾶδιον• πάντες γὰρ συμφωνοῦσιν οἱ σοφοί, ἑαυτοὺς ὄντως σεμνύνοντες, ὡς νοῦς ἐστὶ βασιλεὺς ἡμῶν οὐρανοῦ τε καὶ γῆς. καὶ ἴσως εὖ λέγουσι].

⁴⁸God is the mind or something beyond the mind (49) Simplicius in Ar. II For the sky. p. 218, 20 (Karsten): The fact that Aristotle means that it is something above the mind and the essence also appears from the end of his book of “worship” in which he clearly wrote that the god or the mind is or something beyond it @ 1 (5). 130. Aristoteles et corpus aristotelicum Phil. Fragmenta varia 1.5. ΠΕΡΙ ΕΥΧΗΣ [ὁ θεὸς ἢ νοῦς ἐστὶν ἢ ἐπέκεινά τι τοῦ νοῦ. (49) Simplicius in Ar. II de caelo p. 218, 20 (Karsten): ὅτι γὰρ ἐννοεῖ τι καὶ ὑπὲρ τὸν νοῦν καὶ τὴν οὐσίαν ὁ Ἀριστοτέλης, δῆλός ἐστι πρὸς τοῖς πέρασι τοῦ περι εὐχῆς βιβλίου σαφῶς εἰπὼν ὅτι ὁ θεὸς ἢ νοῦς ἐστὶν ἢ ἐπέκεινά τι τοῦ νοῦ].

⁴⁹Doctor and philosopher of the 5th/4th century B.C.

⁵⁰From the doctoral dissertation of Aravantinou-Bourlogianni 1993, which is posted at <http://phdtheses.ekt.gr/eadd/handle/10442/5039>.

⁵¹Aristoteles et corpus aristotelicum Phil. Metaphysica {0086.025} Bekker page 1072a line 5. Anaxagoras points out that the mind is a kind of energy [“μαρτυρεῖ Ἀναξαγόρας (ὁ γὰρ νοῦς ἐνέργεια)].

⁵²Deepak Chopra καὶ ο Rudolph E. Tanzi.

⁵³Translation: Cactus Literary Group.

Aristotle also considers that the mind of the soul is power/ability (On the soul 429a22 and 429b-430a). In Anaxagora we read that Nous has not been involved with anything, but he is alone in himself. Because if he was not self-conscious but mixed with something else, he would have a part of all things if he had been mixed with something; for there is a part of everything, as I said before, and the things that would be mixed with him would so they could not control anything in the same way that they control them now, being self-conscious.

The classical “the mind shows and the mind listen, all the others are deaf and blind” belong to Epicharmus (a comic poet of the 5th century B.C) 249 and Sophocles to the Oedipus Tirenion (371) with the “you are a blind one ως προς τα αυτιά, ως προς τον νου και ως προς τα μάτια” he (Sophocles) equates the mind with the senses (vision, hearing). The Mind for Anaxagoras is a primordial, timeless, anarchic, “ἀίδιος” (= παντοτινός) being and a substance that activates and supervises everything (Baloyannis, 2017). Baloghiannis also gathered other attributes attributed by Anaxagoras and Aristotle to the Mind, and these are: self-sufficient, self-sufficient and self-determined, the Mind as supreme power dominates, directs and puts everything in the proper order. It is the truth, which set the universe in motion and controls it, precisely determines everything. Finally, from Anaxagoras is the excerpt: the Mind is the finest and the purest of all things, it knows everything about everything and has the greatest power; The Mind controls all animate, the larger and the smaller of that.

Does the mind die?

Demokritus believed that the composite soul, which includes and the mind, is lost, when a person dies. On the other hand, Plato argued that the spiritual rational soul is immortal. Plato expressed his views on his book *Timaeus*.

Anaxagoras, without explicitly referring to the question of dullness or impurity (αφθαρσία) of the mind, it is concluded from the context that he considers the Mind immortal. Only Aristotle deals with the matter of the wear and tear of the Mind. The passive mind is perishable, Aristotle tells us in his work “About Soul⁵⁴”. In Lesky [4], pp 776-79 we read about Aristotle: Only the mind is free from the connection with the body, it is obviously entered (the mind) from the outside into the embryo, and at this stage of the Aristotelian thought is the only part of the soul that survives.

Are minds and intellect identical?

In the above question others answer that minds and minds are completely different things, others that it is the same and a third point is that intellect is the energy of the mind. According to Honderich (1995) the mind is identified with the organized whole of mind, including perception, thought, and emotions. Aristotle (On Soul 429b 23) expresses the same view, that the mind tends to be the same as the mind. And Aristotle goes on to say that necessarily the mind is identified with the circle, because the movement of the mind is the mind while the circle is the circumstance. If, therefore, the intellect [is] circumference, then the mind would be the circle whose circumstance [is] of this kind, that is, intellect⁵⁵.

Where does the mind hold?

Demokritos and his contemporary Plato believed in a triple soul. Part of the soul was on the head and connected to the mind. One place of the soul is based in the heart and is associated with anger, fear, pride and courage. The third part of the soul lies in the liver or the intestine where the craving, the greed, the desire and the relatively low passions are based (Mettle, 1947, Wright, 1925).

The mind rises from the brain. Aristotle believed that the seat of the mind is in the heart. But what is the mind to have a seat? Is it fainomeno, derivative, stand alone unit, function factors, multivariate chaotic system self-organization, biological function, or pitiful illusion⁵⁶?

As Aristotle says, logic and mind have their headquarters in on the brain⁵⁷. Aristotle on Topica (page 108a line 11) on where the mind is based states: As vision is in the eye, so the mind is in the soul “οἶον ὡς ὄψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ”.

Pythagoras, where the hegemonic is based, said that “the vital one about the heart is logical and mindful about the head” Theophrastos handed it to us.

The mind in the Papdiamantis The Woman Killer⁵⁸

The mind in the social novel of Papdiamantis The Woman Killer, in addition to its basic function, common to humans, is marked with two other functions: the first presupposes that the mind⁵⁹ is a space for the storage of information and experiences that the hero

⁵⁴Aristoteles et corpus aristotelicum Phil. De anima {0086.002} 430a line 25 (The passive mind is mortal).

⁵⁵Aristoteles et corpus aristotelicum Phil. About Soul {0086.002} (407a.19-25) line 20.

⁵⁶Zarkadakis, Giorgos (2001) [7].

⁵⁷Aristoteles et corpus aristotelicum Phil. Animate {0086.002} Bekker page 431b.

⁵⁸The page numbers refer to the Publications Pella Theof. Papadopoulos.

⁵⁹All that had come back to her mind. “τῆς εἶχε ἐπανεῖλθει εἰς τὸν νοῦν ὅλος ὁ βίος της, ὁ ἀνωφελής και μάταιος καί βαρύς” (p. 18).

is recalling and processing. When “the mind is transporting to other levels of mind⁶⁰” performs its second function, driven to different mental levels, she seeing aspects of reality that previously did not imagine, is led to unprecedented conclusions, possibly is changing the worldview. At this point, the way in which Papadiamantis approaches the mind's theme resembles that of Aristotle, who argues that “it is the mind and not the reason [= logic] that captures the primitive terms and the end “Φραγκογιαν-νούς (her name is including the word **vous** = mind) after a different process of the mind strangles or drowns in the water small girls and infants. The spark of her “blushing of her mind” gave her the flashback of her life and the lives of the women of her family and the live of the women they lived to the small society she lived in. It was unfair and hard life for women, she concluded. The cognitive space Fragogianou it led her to think: Nothing is exactly what it seems, but everything else, rather it is against it. Since sadness is joy, and death is life and resurrection, then the misfortune is also happiness, the sickness is health. And the illnesses that reap the immature babies are no more fortunate? Are not the angels rejoicing when they welcome the infants' souls? And we, the humans, in our blindness think these as misfortunes, as wounds, as a bad thing (p. 52).

The same pattern of the fallacy of the human mind, of the opposite pairs we encounter and (p. 110): “You have begun us to tell the choked girls” (The Death equals to birth and the birth equals to death).

The “digging” of the mind was also accompanied by the heroine's supernormal abilities, or so she was acclaimed. Now she could only think of what her mind had thought of as “a great idea” and carried out on its own without the heroine acting⁶¹.

The mind in Phonisa on the basis of how creative/inventive it is divided into two categories: 1. In the feminine and right mind, which is the creative, the one who gives birth to ideas and 2. The barren, the non-creative, the male. Murous, though a man, possessed a mind of the first class (“Morus had a right, female nun, ... noun who was born, p. 40).

These choices of Frangoyan's mind lead her to death. In conclusion, we would say that the mind in the Fossil carries the heroine's fate. He “decides” even on whether Fragogiannou will live or he will die.

The mind as Anaxagora describes him⁶²

According to Anaxagoras, the world originated from an initial solid mass, from which everything emerged later. Everything that was changed at that time or later contains some of all things except the Mind, which exists only in living beings. Apart from the mind of every human being, there is also the Mind of the world, who is infinite and self-governed and knows the individual elements of the world and puts them at the beginning of creation (of the world) in motion. This Mind is not spirit, but the purest and finest of all objects. With his perceptions of the Mind, Anaxagoras is the first to clearly distinguish matter from the spirit. According to Anaxagoras, the mind looks like air⁶³. The mobilization of undifferentiated elements to the universe, as stated by Anaxagora, can be paralleled to the Big Bang nucleus synthesis⁶⁴. As Balogiannis notes⁶⁵, Anaxagoras believes that “the Mind is the energy shaped, set up in a proper order and a full body of law into the felt world (proclaimed) the sensible world. The first kinetic impulse causes a circular motion to the universe (περιχώρησις = circum scription).

⁶⁰The phrase “the mind begun to see things from another perspective” is repeated: 1. The Fragogiannan's mind has actually begun to see things from another perspective “(p. 53). 2. It had been “transported to other levels of mind” by the people. This was definitely going to happen because her mind was now working on higher issues (page 53). 3. Her mind was high. He was in another level of mind, he was gone from the earth “p. 54. 4. A! as one thinks, “looks at things from another angle”! p. 54.

⁶¹Oh! my God, and you're in, Wit! Fragogiannou said with a strange laugh. How much would you free your manna! Her strange thought came to mind. Get it! just like a joke told the wish, to drop the little girl in the well, and it just happened! So, God (dared to think) Listened to her wish, and there was no need to do it with her hands, but she only came to the point of wishing, and her wish was made (p. 81).

⁶²Anaxagoras came from the Klazomenes of Asia Minor, near Smyrna, from the cradle of rational thought, and lived in Athens where he was a member of the enlightened and skeptical circle formed around Pericles and Aspasia in the middle of the 5th century. In Athens he came to around 460 BC. He was accused of disrespect, and with the help of his close friend, Pericles, he resorted to Lampsacus, whose inhabitants honored him very much.

⁶³(Balogannis, 2017) [6].

⁶⁴See in this regard Whitney C: NASA Technology Views Birth of the Universe. Jet Propulsion Laboratory, California Institute of Technology, Pasadena, 2014. And Richard H. Cyburt, Brian D. Fields, Keith A. Olive, and Tsung-Han Yeh. Big bang nucleosynthesis, Feb 2016.

⁶⁵Balogiannis, 2017 [6].

For the direction in which Anaxagora's investigations turned out, he had a significant meteorolithic fall which occurred in 467/466 at Aegos Rivers⁶⁶ for moon eclipse and sailors Pericles. Anaxagoras tries to investigate the truth of scientific things, to convey to others a rational way of thinking, to rid himself of superstition by giving realistic answers. Ploutarchos saved us⁶⁷ a story that Anaxagoras interpreted scientifically/realistically at the time when others held mythological interpretations. The story was related to a ram that had only one horn⁶⁸. Anaxagora dealt with the explanation of all kinds of phenomena. But he did not remain in the simple description, but proceeded to explain them, to formulate assumptions, and to draw conclusions ([12], p. 167).

There is, according to Anaxagoras, on the one hand the universal Mind, who contributed to the creation of the world and it is he who then ensures the harmony in the universe. On the other hand, there is the anthropological Mind that is responsible for the inner world of man.

The mind, according to Anaxagoras, does not create the world from scratch zero, but it shapes the world in its entirety to form an organized whole ([12], p.62). Anaxagoras does not give to the Mind the adjective god/god, but he has no doubt that he felt it as the positive power in the world Lesky [4] p. 471.

Diogenes Laertios (in Section 6 t6-15's Second Book) notes that Anaxagoras came from a glorious and wealthy family. According to Baloyannis [6], Anaxagoras wrote only one book that was not saved. The sun, Anaxagoras argued, is a massive volume of metal larger than the Peloponnese. The universe was assembled from the small homogeneous segments in which small homogeneous sections) the initial motion gave the mind, and by this movement the heavy bodies occupied the "lower place" to the earth, while the light was directed to the top⁶⁹. And the land according to Anaxagoras is wide in shape, and it remains dormant due to its large size and because there is no vacuum and because the air is too strong to "carry" the air³.

Anaxagoras considered that the mind is a means of regulating and organizing the order of the world. The "cosmic mind" is a finest, light-like air-like material. The mind is presented as a regulator governing all beings. "It is the finest and the cleanest of all other things, it knows everything about everything and has the greatest power. At the same time, it has the power of thought, the knowledge of all other things. The new element in Anaxagora consists in introducing the concept of mind as opposed to other material elements⁷¹. In the doctoral thesis⁷² [12] we read that: The original contribution of Anaxagoras lies in his entire teaching of a morphing principle, the Moon, which moves the matter in motion and thus becomes its modulator and ruler universe, the world. This power lies outside of matter [3].

Aristotle in his work On the Soul 405b 19 preserves us that Anaxagoras is the only one who considers the mind to be abusive and that he (the mind has no point in common with all the other things⁷³.

⁶⁶Encyclopaedia Papyros Laros, Lemma Anaxagoras.

⁶⁷Plutarch, Parallel, Pericles, chapters 6, 4 and 2-4.

⁶⁸A consistent picture of his character is exemplified by the story of the mantis who, when they gave a monokeros ram to Pericles, the perpetrator interpreted the phenomenon as follows: *one of the two political opponents - Pericles or Thucydides - would win*. we must say that the ram belonged to Thucydides first. Anaxagoras, however, opened the animal's skull and showed the natural cause of this anomaly that the animal's brain did not fill the entire cavity as usual, but it was small and oval and communicated with the base of the single horn. The people greatly admired Anaxagoras, but much more the mantis when Thucydides was ousted [at 443 B.C] by Pericles actions. Thucydides who mentioned here is not the famous Thucydides the historian. He is another man with the same name with historian. He is the son of Milesios, a political opponent of Pericles, the leader of the oligarchic portion, a sophisticated orator, and he managed to deal with Pericles in political speeches. This, Thucydides, says Diogenes Laertios (II, 12) is that he was prosecuted in Anaxagora for atheism and that he was cooperating with the Persians (the enemies of the Greeks).

⁶⁹Diogenes laertius Biogr. Vitae philosophorum {0004.001} Book 2 section 6 (6-15).

⁷⁰Anaxagoras Phil. Testimonia {0713.001} Fragment 42: 3) The earth is wide, and it remains unpredictable due to its large size, and because it is empty because the air is too strong to hold the earth and surround it.

⁷¹Panagis Georgios and Dafermos Manolis, 2008.

⁷²<http://phdtheses.ekt.gr/eadd/handle/10442/5039>.

⁷³Anaxagoras Phil. Testimonia {0713.001} Fragment 99 line 2 (99) ARISTOT. de anima A 2....405b 19 Anaxagoras is the only one who argued that the mind is passive and has nothing to do with any of the other things [Ἀναξαγόρας δὲ μόνος ἀπαθῆ φησὶν εἶναι τὸν νοῦν καὶ κοινὸν οὐθὲν οὐθενὶ τῶν ἄλλων ἔχειν].

In the Excerpts of Anaxagoras (100) A 2. 404b 1 is claimed that the mind exists in all the animals, small and great, honored and tame, but the wisdom-known mind "is not of the same quality nor in all animals nor to all people.

But Anaxagoras is not so clear about these concepts (the mind and the soul), because in many places he refers to the mind as a cause of what is good and right, while elsewhere [states] that the mind is identical to the soul, since it is inherent in all living creatures, big and small, honored and tame⁷⁴.

"Everything that was to be done - those that existed, what exists and what will be - arranged by the Moon, even this rotatory movement that stars are now doing, the sun and the moon, the air and the ether that are separated, μας διασώζει ο Σιμπλικίος ότι έγραψε ο Αναξαγόρας⁷⁵.

Anaxagoras, τονίζει ο Γεωργούλης, constituted the mind with the (ψυχικότητα). The mind is in accord with the human soul and pure from all kinds of material. But one with such qualities is identified with the spirit. It is rightly said that Anaxagoras laid the foundations of spiritual jurisdiction⁷⁶.

Aristotle and mind

In the enormous work that Aristotle⁷⁷ left us, we find that he deals with the issues with which he deals. In this philosopher, there is the differentiation of the "passive mind" (representations of the objects of the external world) from the "poetic mind" (view of the mental species) (Pelegrinis, 2005).

Aristotle, informs us Balogiannis, distinguishes the Mind: (a) in the passive and (b) in the poetic Mind (acting or executing), who in particular expresses the superior element of the soul. Passive mind is characterized by perishability, since it is material. The passive Mind, therefore, refers only to the accomplishment of the mental process, of elements derived from the senses, which the mind perceives, understands, memorizes and, as a rule, compiles and shapes [6]. Aristotle separates, also, the mind into the divine mind and mind of the soul. The mind of the soul is the mind with which the soul forms faith (On Soul 429b 22). For the Aristotle the mind is a possibility and the Highest Form of Intellectual Activity.

According to Georgoulis (2012 p. 301) [1] the poetic mind is immortal and the passive it is perishable. The passive mind accepts the representations of the external objects, which the senses make available to it. (On Soul 430a 17)... From these experiences, with the help of the mind, we rely on art and science. The mind provides us with the supreme and fundamental principles of knowledge (the axioms and the original scientific concepts), and intellect and science make us accessible knowledge. Therefore, science stems from the cooperation of the mind with the inferior mental forces.

As Baloyiannis [6] notes: The concept of perceptible passive Mind transposed into the Neuroscience, fully responds to the brain's brain function. Aristotle's views on this issue are in line with the views of Neuroscience, today.

But of the soul one part is, as we know, that which has reason, the other that has no and inferior; so the horse part exists for the sake of reason. But in the part of the mind which is reasoned, therefore, according to the evidential process, it is necessarily all for the sake of mind⁷⁸.

The fact that the mental and theoretical function is waning, is due to the fact that with old age something else [is] wearing and the mind does not wear off. But the good man obeys his mind. Wisdom consists of science and mind⁷⁹. Why wisdom has to do both with principles and with what can be proved based on the principles that science deals with. Thus, it becomes clear that wisdom consists of the mind and science, so it deals with the same objects as the mind and science.

⁷⁴Aristoteles et corpus aristotelicum Phil About the Soul {404a.16-404b.27}.

⁷⁵Simplicius. Physique. 164. The passage 12 delivered to us by Simplicius in his commentary on "Physica" (pp. 156.13) belongs to the first part of Anaxagora's book "On Nature". A small part of this passage (B12.1-2) is also given by Simplicius at p. 164.24.

⁷⁶Γεωργούλης, 2012. p. 115.

⁷⁷The works included in the Corpus Aristotelicum and written by Aristotle himself once covered 106 papyrus cylinders, if we calculate a cylinder for each book. Apart from these works, the Corpus includes also works of uncertain origin (Incezar During, 1991).

⁷⁸Aristoteles et corpus aristotelicum phil. [To Themison] Prominent. {0086.033} Volume 45. Fragment 23 line 8.

⁷⁹(Aristoteles Big Ethics. {0086.022} page 1197a).

In the Second Book of His Doctrine of the Soul, Aristotle had noticed that the mental capacity and the mind are held by humans and any other creature similar to man or superior to them (“and the intellectual, human, human, and what that is what is more and more honorable”).

According to Aristotle the principle of subordination is a general law of nature. The same relationship as the slave with his master has the woman with her husband, the body with the spirit, the matter with the mind, the universe with God⁸⁰. The mind, Aristotle continues⁸¹, is the most important of the things that we have inside us, also the objects with which the mind is concerned are the most important of those we can get to know. In addition, this action is the most continuous of all; because we can think continually much more than doing anything continually.

The good man has to do what he does and does, as the mind always prefers the best for himself, and the good disciplines in his mind, Aristotle says⁸².

Conversions and deviations from the basic features of the mind between Anaxagora and Aristotle⁸³

We will compare the views of the two philosophers, if they converge or differ in the following: 1. As to the characteristics they give to the mind. 2. What subdivisions do they suggest for the mind. 3. Which beings have a mind. 4. Do they think that the mind “dwells” only within the living organisms or is it connected to the universe?

The characteristics of the mind

Similarities

And Anaxagoras in the functions of the soul it also includes the mind of the soul that is the result of the existence of the mind [6].

Aristotle agrees with Anaxagoras that Mind must be pure, impartial, indestructible, and dominant in order to be able to understand everything correctly, and to maintain his self-sufficiency and capacity [6].

According to Anaxagoras

The mind is a primordial, timeless, unarranged, eternal and the very creative (being that activates and oversees everything) is infinite, self-sufficient, αυτοτελής and αυτεξούσιος, and as supreme power dominates, directs and puts everything in the proper order. Mind is the original truth, the universe and control it, precisely defining everything. It is the finest and the cleanest of all things, knows everything about everything and has the greatest power; Mind controls all the living. He is the cause of movement and he moves himself. Anaxagoras is the only one who considers the mind to be miserable and he is accused by many philosophers that he has put the Mind in nothingness.

The mind of Anaxagoras is also a thin, light air-like material, presented as a regulator governing all beings, and is not a transcendental, supernatural, inherent spiritual principle, but a principle of material material regulation. The mind is self-sufficient, possesses the power of thought, and is not, according to Anaxagoras, accompanied in any way by divine qualities or proverbs; it is not even a pure mind, since it itself is matter – maybe it is the most delicate and purest matter that one can think of, but it is matter that has spiritual qualities [3]. According to Anaxagora the mind is energy, Aristotle carried it to his work Metaphysics⁸⁴. Our mind is for everyone the god in our inner world⁸⁵.

For Aristotle

The mind is a kind that appears within us, it is connected with the virtues of man and evolves, matures together with man, is an our internal organ, a physical capacity that we have and it tends to identify with the mind. Aristotle, to emphasize the importance of the mind, claims that god is a mind (not the other way around), he thinks that the mind is the only thing that moves alone, connects the mind with science and claims that the mind works unifying. A difference between the two philosophers is that Aristotle believes that the passive mind dies when the body dies.

⁸⁰Thomson, 1987 p. 320.

⁸¹Aristoteles et corpus aristotelicum Phil. Ethical Nicomacheia {0086.010} 1177a line 20.

⁸²Aristoteles et corpus aristotelicum, Ethica Nicomachea {0086.010}. 1169a line 16-17.

⁸³It is the distillate of what has been mentioned above. The points taken from what is mentioned in this chapter have been recorded, so they are not repeated with references.

⁸⁴Aristoteles et corpus aristotelicum Phil. Metaphysica {0086.025} Bekker page 1072a line 5.

⁸⁵Vgl. EUR. fr. 1018 our mind is for each of our god [ὁ νοῦς γὰρ ἡμῶν ἐστὶν ἐν ἐκάστῳ θεός].

As to which subdivisions of the mind the two philosophers accept, we observe the following: Both philosophers divide minds into accusations. Anaxagoras distinguishes two categories: 1. the mind of every human being (anthropologist) and 2. the world's mind (universal), who does not create the world from scratch but shapes it entirely. He is infinite, self-governed, knows the individual elements of the world and puts them in motion at the beginning of creation (of the world). The universal Moon is not spirit, but the purest and finest of all objects.

Aristotle separates the mind into many categories so that he can interpret the multidimensional character of his functionality. Thus, according to Aristotle, we have: 1. The divine See Lesky mind which is energy. 2. The poetic or energetic mind expressing the superior element of the soul. This mind is immortal. 3. The passive mind associated with the mental functioning of the brain is associated with the representations of the objects of the outside world, it dies with the body, it is perishable, as long as it is material. 4. The mind of the soul, the passive or the mind of the soul, it is directly connected with the soul and is within it (soul = heart and brain), it is this mind that makes the soul perceive everything. It is also pure power (not a result of energy). It is, finally, a mind with which the soul forms faiths (beliefs). 5. The Practical Mind that solves practical problems. 6. The theoretical mind that sets the theoretical framework.

On the question of where there is mind (the living beings and the universe), the two philosophers give the following answers: Anaxagoras considers that the mind is inherent in living creatures, but also in nature, and is the cause of the arranged universe⁸⁶. He also believed that the mind is the driving force of the universe and the interior of the living organisms. That mind exists in all the animals, small and big, honored and tame, but the mind is not of the same quality either to all animals or to all humans. The phenomenon of mind, Anaxagoras says, is also found in other members of the animal kingdom, even the natural. The human mind, however, requires consciousness and that is what differentiates man from the animal and plant kingdom.

Aristotle also accepts that apart from man and living organisms, they have a mind. He believes that god directs universe, but also the mind moves in some places outside the interior of the people/living organisms, since for him (Aristotle) the mind is something more divine and unaffected⁸⁷ [13-48].

Conclusion

Anaxagoras considered the mind as the beginning of the universe, declared that there is mind in the matter, called the matter and the mind guard of all the things and gave (Anaxagoras to the mind) properties almost divine.

Grouping the definitions which were given to the mind in Ancient Greece, we found that some definitions correlate the mind with the brain, the soul, the God and the universe. According to Anaxagoras, the mind is energy. In Plato, in addition to the definitions we have given, the concept of "mind" was used to characterize the higher form of knowledge.

Looking for modern views about the mind, we can say that humans are not the only creatures of the planet with a mind. The phenomenon of the mind is found in other members of the animal kingdom, even the plant. Animals, and especially upper mammals, undoubtedly have intelligence. But the mind, some will say, is not only intelligence. It is also imagination and creativity and feelings and the sense of self that connects them all. Mostly the last one! Here, too, is the dividing line between man and the other species: the mind (the human in this case) presupposes "consciousness".

The brain is the machine of the mind and these neurons are the matter of the spirit ... all our spiritual-psychic world is an "emerging concept" comes out of the brain.

Other modern examiners of the mind say: the mind is the rider, our brain is the horse. The key is our mind to seek out a superior consciousness and happiness.

Aristotle agrees with Anaxagoras that Mind must be pure, impartial, indestructible, and dominant in order to be able to understand everything correctly, and to maintain his self-sufficiency and capacity.

Both philosophers divide minds into accusations. Anaxagoras distinguishes two categories: 1. the mind of every human being (anthropologist) and 2. the world's mind (universal), who does not create the world from scratch but shapes it entirely. Aristotle separates the mind into many categories: 1. The divine mind, 2. The poetic or energetic mind, 3. The passive mind, 4. The mind of the soul and 5. The Practical Mind.

⁸⁶Aristotle. After Physica. A 984b.

⁸⁷Aristoteles et corpus aristotelicum Phil. De anima {0086.002} Bekker page 431b.

On the question of where there is mind (the living beings and the universe), the two philosophers (Anaxagoras and Aristotle) give the following answers: Anaxagoras considers that the mind is inherent in living creatures, but also in nature, and is the cause of the arranged universe. He also believed that the mind is the driving force of the universe and the interior of the living organisms.

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Annex

Anaxagoras, Testimonia. {0713.001} Fragment 1

(1) Diogenes laertius. II 6–15. (6) Ἀναξαγόρας Ἥγησιβούλου ἢ Εὐβούλου Κλαζομένιος. οὗτος ἦκουσεν Ἀναξιμένους, καὶ πρῶτος τῆι ὕλῃ νοῦν ἐπέστησεν, ἀρξάμενος οὕτω τοῦ συγγράμματος, ὃ ἐστὶν ἠδέως καὶ μεγαλοφρόνως ἡρμηνευμένον· “πάντα χρήματα ἦν ὁμοῦ· εἶτα νοῦς ἐλθὼν αὐτὰ διεκόσμησεν” [= fr. 17 Schaubach; vgl. 59 B 1]. παρὸ καὶ Νοῦς ἐπεκλήθη, καὶ φησι περὶ αὐτοῦ Τίμων ἐν τοῖς Σίλλοις οὕτω [fr. 24 D.] καὶ πού Ἀναξαγόρην φάσ’ ἔμμεναι, ἄλκιμον ἦρω Νοῦν, ὅτι δὴ νόος αὐτῷ, ὃς ἐξαπίνης ἐπεγείρας πάντα συνεσφῆκωσεν ὁμοῦ τεταραγμένα πρόσθεν.

DIOGENES LAERTIUS Biogr. Vitae philosophorum {0004.001} Book 2 section 6 (6-15)

ΑΝΑΞΑΓΟΡΑΣ

(8) Οὗτος ἔλεγε τὸν ἥλιον μύδρον (=όγκο μετάλλου πυρακτωμένο) εἶναι διάπυρον καὶ μείζω τῆς Πελοποννήσου· οἱ δὲ φασὶ Τάνταλον· τὴν δὲ σελήνην οἰκήσεις (φεγγάρι) ἔχειν, ἀλλὰ καὶ λόφους καὶ φάραγγας. ἀρχὰς δὲ τὰς ὁμοιομερείας· καθάπερ γὰρ ἐκ τῶν ψηγμάτων λεγομένων τὸν χρυσὸν συνεστάναι, οὕτως ἐκ τῶν ὁμοιομερῶν μικρῶν σωμάτων τὸ πᾶν (5) συγκεκρικρίσθαι. καὶ νοῦν μὲν ἀρχὴν κινήσεως· τῶν δὲ σωμάτων τὰ μὲν βαρέα τὸν κάτω τόπον ὡς τὴν γῆν, τὰ δὲ κοῦφα τὸν ἄνω ἐπισχεῖν ὡς τὸ πῦρ· ὕδωρ δὲ καὶ ἀέρα τὸν μέσον. οὕτω γὰρ ἐπὶ τῆς γῆς πλατείας οὐσης τὴν θάλασσαν ὑποστῆναι, διατμισθέντων.

TIMON Phil. Fragmenta et tituli {1735.003} Fragment 812

ΑΝΑΞΑΓΟΡΑΣ

...καὶ νοῦν μὲν ἀρχὴν κινήσεως· τῶν δὲ σωμάτων τὰ μὲν βαρέα τὸν κάτω τόπον ὡς τὴν γῆν, τὰ δὲ κοῦφα τὸν ἄνω ἐπισχεῖν ὡς τὸ πῦρ· ὕδωρ δὲ καὶ ἀέρα τὸν μέσον.

ANAXAGORAS, Testimonia. {0713.001} Fragment 1

οὗτος [ο Ἀναξαγόρας] εὐγενεῖαι καὶ πλούτῳ διαφέρων ἦν, ἀλλὰ καὶ μεγαλοφροσύνη, ὃς γε τὰ πατρῶια παρεχώρησε τοῖς οἰκείοις. Αἰτίαθεις γὰρ ὑπ’ αὐτῶν ὡς ἀμελῶν· “τί οὖν, ἔφη, οὐχ ὑμεῖς ἐπιμελεῖσθε;” καὶ τέλος ἀπέστη καὶ περὶ τὴν τῶν φυσικῶν θεωρίαν ἦν οὐ φροντίζων τῶν πολιτικῶν. ὅτε καὶ πρὸς τὸν εἰπόντα “οὐδέν σοι μέλει τῆς πατρίδος;” “εὐφήμει, ἔφη, ἐμοὶ γὰρ καὶ σφόδρα μέλει τῆς πατρίδος” δεῖξας τὸν οὐρανόν. (15)

ANAXAGORAS, Testimonia. {0713.001} Fragment 2

HARPOCR. Ἀναξαγόρας. Νοῦς ἐπεκαλεῖτο, ἐπεὶ ὕλην τε καὶ νοῦν πάντων φρουρὸν εἶπεν. οὗτός ἐστιν ὁ τὸν ἥλιον μύδρον εἰπὼν διάπυρον.(3) SUID. Α.... διάπυ-ρον, τουτέστι πύρινον λίθον. ἔφυγε δὲ ἐξ Ἀθηνῶν Περικλέους αὐτῷ συνειπόντος. καὶ ἐλθὼν ἐν Λαμψάκῳ ἐκεῖσε καταστρέφει τὸν βίον ἀποκαρτερήσας. ἐξήγαγε δὲ τοῦ ζῆν ἑαυτὸν ἐτῶν ο, διότι ὑπ’ Ἀθηναίων ἐνεβλήθη ἐν δεσμοτηρίῳ οἷά τινα καινὴν δόξαν τοῦ θεοῦ παρεισφῆρων. (5)

XIII Simplicius. Physique 300.27; Aristote Physique B2. [Edit].

The Alexander, the Alexander, ... the motion of the ego is the wise. he says, “Yes, yes.” and in the beginning of the commencement of the movement, from the moving person it was revealed, and as the sausage began, it was discernible and unconcerned, or the region was far from being distinguished.

[XIV Simplicius. Physique 167.5. [Edit]. That two or more decorations are provided, in their wake, by their own possessions, they do, and to the children of God, and if they do not, even if the card does not belong to them but always, to many that contain and to those who are accused and to those whom they have chosen.

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