

## PARMENIDE ȘI LIMITELE GÂNDIRII: FUNDAMENTAREA ONTOLOGIEI OCCIDENTALE ÎNTRE FIINȚĂ ȘI NEFIINȚĂ

Darius BOROVIĆ

**Abstract:** *This paper examines Parmenides of Elea's conception of Being, highlighting its decisive role in the development of Western ontology. It investigates the three paths of inquiry proposed by the philosopher — the path of truth, the path of absolute error, and the path of opinion — in order to show that they represent not merely different modes of knowledge, but distinct positions of thought in relation to Being. The study explores how, starting from the impossibility of non-being, Parmenides deduces the essential attributes of Being: unity, continuity, indivisibility, ungeneratedness, imperishability, and immobility. It also discusses the identity between Being and thinking, the relationship between Being, time, and motion, as well as the symbolism of the sphere as an expression of ontological perfection. The contribution of the paper lies in articulating a coherent interpretation of Eleatic logic by integrating classical and modern exegesis into a unified reading of Parmenidean ontology.*

**Keywords:** *Parmenides of Elea, Being, ontology, thought, principle, Eleatic philosophy, Antiquity.*

## CERCETĂRI ASUPRA DEMOTICULUI „SAKKAS”

Anton ADĂMUȚ

**Abstract:** *W. Theiler has described Ammonius Sakkas as „ein großer Schatten”, the shadow perhaps of a Buddhist monk, an Egyptian philosopher, or even the author of the Areopagite corpus. Certainly, the figure of Ammonius Sakkas remains shrouded in mystery, as does his doctrine, just as the character remains an “extremely irritating figure for historians of philosophy”. Although initially for Theiler Ammonius was „a great shadow”, relying on the evidence that the Christian Origen had been among Ammonius's listeners and using him as a source for Ammonius' teachings, together with what is known about Sakkas from the texts of Porphyry, Hierocles, and a few other sources, Theiler became convinced that Ammonius was not such an obscure figure. The way in which he reconstructs Ammonius's philosophy is ingenious but not convincing. H.-R. Schwyzer, cautious and critical of the alleged evidence, has shown how little can be known about Ammonius. In his text, Schwyzer gathers the testimony about Ammonius at the beginning of the book. 7 testimonies are taken from Porphyry (6 from the Vita Plotini and one from Adversus Christianos); 6 come from the Christian authors, Origen, Eusebius, Jerome, Nemesius and Theodoret; one from the pagan historian Ammianus Marcellinus; 4 from Hierocles through the Library of Photius, another is taken from Proclus and one from the Neoplatonist Priscian; the last 3 are taken from the writings that the lexiconum Suda dedicated to Ammonius, Plotinus and Origen. These 23 very short texts contain all that we can know about Ammonius Sakkas. What emerges from this study that I propose is that we are denied any trace of certainty regarding the content of Ammonius's teaching and his onomastics: if we know that the family name was Ammonius, I try in the present text to see why his surname or nickname was Sakkas.*

**Keywords:** *Ammonius Sakkas, Plotinus, philosophy, etymology, philosophical garb, nickname, surname.*

## ORACOLELE CALDEENE ÎN COMENTARIUL LUI PROCLOS LA ALCIBIADE I

Adriana NEACȘU

**Abstract:** *This article analyzes the fragments from the **Chaldean Oracles**, the paraphrases of some of their verses, as well as the concepts specific to them present in Proclus' **Commentary on Alcibiades I**. Without being numerous, these elements target essential themes of the **Chaldean Oracles**, such as: the intelligible Father and his "powers", the Good in itself, the Paternal Monad, the divine triads Faith-Truth-Love. The analysis follows how Proclus uses the mentioned elements to support his interpretation of Plato's **Alcibiades I**. It also highlights to what extent the meanings that Proclus grants to various aspects of the doctrine of the **Chaldean Oracles** are consistent with those that we can obtain from fragments of these **Oracles** that come from other authors.*

**Keywords:** *the Chaldean Oracles, Proclus, Good in itself, Father, Intellect, Power, Will, monad, triad, soul.*

## TOLERANȚA ÎN MODERNITATE: PLASTICITATEA LIMITELOR DE COEXISTENȚĂ ȘI LIBERTATEA RESPONSABILĂ

Laura Mihaela MANCĂ-PĂTRAȘCU

**Abstract:** *Philosophical perspectives do not merely present interpretations; they also reflect the historical, cultural, religious and ideological context in which they arise. In this study, it is argued that tolerance is not only a moral virtue, but also a voluntary and educable attitude, adaptable to the social and historical context. This highlights the fact that it has a certain degree of plasticity. In order to present a more coherent argument, the paper has been structured in two parts. The first part of the paper presents the concept and conception of tolerance, focusing on its main articulations in the philosophy of modernity. The second part develops the idea of the plasticity of tolerance as a moral and rational attitude. The emphasis is on interpretation as a mode of conceptual understanding, which allows the analysis to be developed within a hermeneutic methodological framework. The primary conclusion of the study is that tolerance is intrinsically linked to freedom. However, the study also posits that the concept of freedom does not provide a valid justification for demanding total or unlimited tolerance. It is the contention of the present study that this approach contributes to a nuanced understanding of tolerance as a dynamic virtue, sensitive to context.*

**Keywords:** *tolerance, intolerance, enlightenment, freedom, freedom of opinion, freedom of thought.*

## SCHOPENHAUER'S IDEA OF THE WORLD

Adrian NIȚĂ

**Abstract:** *The paper presents Schopenhauer's idea of the world, through the prism of the two famous claims that the world is representation and, respectively, that the world is will. Within this framework, the relations with subjective idealism (supported by Berkeley) and transcendental idealism (supported by Kant) are briefly analyzed.*

**Keywords:** *modern philosophy, idealism, Schopenhauer, Kant, Berkeley, history of ideas.*

## VOLODYMYR SAMIILENKO'S PHILOSOPHY OF LANGUAGE: NATIONAL, ARTISTIC, AND UNIVERSAL DIMENSIONS

Oleksandr STAROSTA

**Abstract:** *The article examines the philosophy of language of Volodymyr Samiilenko, a 19th-century Ukrainian writer and thinker, through the interconnected dimensions of language as a basis for national identity, its relation to the fine arts, and its role as a form of consciousness and an expression of human essence. Samiilenko regarded language as a constitutive condition of both individual and collective existence. It functions as a foundation of national identity, particularly under conditions of cultural suppression, and as a medium that connects linguistic meaning with aesthetic form. His thought also presents language as inseparable from consciousness and as an expression of human essence. At the same time, Samiilenko's philosophy of language reflects a broader intellectual trajectory in Ukrainian thought, where language is understood as a component of both national and universal existence. This universality is grounded in his vision of the Universe as a reflection of the God-Cosmos, which shapes his interpretation of language and human activity. Samiilenko's linguistic and philosophical ideas thus constitute an original and insufficiently studied contribution to the philosophy of language, requiring further analysis within wider literary and intellectual contexts.*

**Keywords:** *philosophy of language, Volodymyr Samiilenko, national identity, aesthetics and language, Ukrainian intellectual history.*

## PROBLEMA DETERMINISMULUI ÎN TEORIA EMOȚIILOR ȘI SENTIMENTELOR LA ROBERT C. SOLOMON

Ionuț RĂDUICĂ

**Abstract:** *Traditionally, emotions and feelings are seen in philosophy as inversely proportional to free will. A large "amount" of emotions and feelings is thought to diminish our voluntary autonomy. Robert C. Solomon considers this view to be mistaken. His hypothesis rests on the convergence between, on the one hand, emotions and feelings, and on the other hand, reason. The most comprehensive term Solomon uses to refer to emotions, feelings, or inner states (moods) is that of passion, which is not only a part of reason but also both a cause and an effect with respect to thinking, action, identity, and personal values. Passions are not a passive domain of the intellect; rather, they are intentions directed toward an object and are, moreover, "doings" as well as vital components of reason. Although they motivate the will to act hic et nunc, they are formed through past experience and remain continuously open to new valences. Emotions and feelings are forms of reasoning at our disposal for strengthening and shaping other forms of reasoning. Our study questions the extent to which Solomon's theory is credible in dispelling the traditional prejudice and in rejecting determinism with regard to emotions and feelings. Thus, we will show that Solomon's arguments are scientifically sound, coherent, and persuasive.*

**Keywords:** *Robert Solomon, feelings, emotion, philosophy, free will, determinism.*

## CE VEDEM CÂND ÎL VEDEM PE OMUL VITRUVIAN DIN SPATE?

Cristina URSU

*Cum a putut să-mi treacă prin minte o idee atât de monstruoasă?  
F. M. Dostoievski, Crimă și pedeapsă*

**Abstract:** *The Socratic injunction “know thyself” already suggests that the self may fail to coincide with itself; if such coincidence were immediate, the injunction would be unnecessary. This paper examines how the relation of identity with oneself can appear as substituted within the very structure of self-relation, as articulated through the symbolic figure of the Vitruvian Man seen from behind. Subjectivity is not exhausted by the mere occurrence of experience in consciousness, even if every experience is given for a subject. This structural feature, however, does not guarantee that the self coincides with itself, leaving open the possibility that experience may be lived without being given as originating. Against this background, the paper shifts the problem of consciousness from the existence of experience to the way in which it is given to itself: as originating or not. It distinguishes between structural reflexivity and metanoic reflexivity: the former is immanent to conscious experience, whereas the latter introduces a reflective distance that makes possible a disidentification from substitutive forms of self-relation.*

**Keywords:** *subjectivity, reflexivity, consciousness, the self, metanoic reflexivity, the Vitruvian Man.*

## INDIAN LOGIC, SIMILARITY, AND ARTIFICIAL INTELLIGENCE

Miguel LÓPEZ-ASTORGA

**Abstract:** *The text Nyāyasūtra includes an inference referring to similarity. That inference has been addressed from different frameworks, from first-order predicate logic to the contemporary theory of mental models. Without ignoring previous accounts, in this paper, I deal with the inference from a computer system named Non-Axiomatic Reasoning System. The logic of the latter system is Non-Axiomatic Logic. My main point here is that Non-Axiomatic logic, which even includes a similarity copula, can easily work with the inference.*

**Keywords:** *computer system; inference; Non-Axiomatic Logic; Nyāyasūtra; similarity.*

## THE PROBLEM OF THE RELATIONSHIP BETWEEN INTUITION AND LOGICAL REASON IN WESTERN AND EASTERN PHILOSOPHICAL SYSTEMS

Rakhat SATYBALDIEVA

**Abstract.** *The present study aimed to identify the features of the correlation between intuition and logical reason as the cognitive foundations of philosophical thinking in different cultural traditions. Methodologically, conceptual analysis of philosophical notions, thematic interpretation of primary*

*sources, and comparative-philosophical juxtaposition of models were used. The analysis was based on the consistent systematisation of the categories of intuition and logic, the identification of the functions and interrelations within the structure of philosophical cognition, as well as on the comparison of epistemological approaches in different cultural contexts. As a result of the study, it was established that the notions of intuition and logical reason form fundamental supports of philosophical thinking; however, the status, functions, and correlation vary considerably depending on the cultural tradition. In a number of systems, intuition was construed as an autonomous form of knowledge possessing an immediate connection with truth and an inner moral legitimacy. Logical reason, in turn, performed the functions of formalisation, systematisation, and justification, but in several cases was recognised as a derivative of intuitive apprehension. In Eastern conceptions, intuition predominated as a form of spiritual experience and holistic perception, whereas logic was regarded as an instrument for expressing experience already grasped. In Western models, by contrast, logic dominated as a criterion of objectivity and rational certainty, while intuition served as a source of initial impulses or a priori structures. Fundamental differences were identified between dualistic and non-dualistic pictures of cognition, as well as differences in the ethical-political foundations of philosophical systems associated with the priority either of an external rational order or of an inner moral choice. The practical significance of the study consisted in the formation of a theoretical basis for philosophical dialogue between different models of thinking and in the development of cognitive-humanitarian approaches that take into account the plurality of paths to knowledge.*

**Keywords:** *cultural traditions; rational certainty; ethics-political foundations; cognitive-humanitarian approaches; dualistic picture of cognition.*