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A Comparative Study of Parmenides and Descartes' Theory of "Ontological Thought"

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Abstract

One of the issues in the discussion of ontology is the relationship between existence and thought. Among pre-Socratic philosophers, Parmenides, as an eminent sage, has studied the interaction of existence and thought with an ontological view. He considers existence and thought to be one and says that what can be thought is existence and non-existence cannot be thought of; that is, thought belongs only to existence and perceives it. On the other hand, this relationship is also seen in the thought of modern philosopher such as Descartes. He established the foundation of his philosophy -Cogito- on the basis of this interaction. First he proves his existence and then the existence of external world through thought and doubt. In his view, existence and being are certain and obvious, but only when there is a thought; because if one completely gives up thinking, there will not be any existence; so thinking is

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the same as being. this article will seek to explain and reconcile the views of these two philosophers centered on the relationship between being and thought.

Keywords: Ontology, Thought, Existence, Parmenides, Descartes.

Problem statement

Comparative philosophy combines the various philosophical perspectives that have developed in relative isolation from each other by creating adaptations. Fundamental adaptations to the problems of philosophical traditions describe the meaning and concept of comparative philosophy. In comparative philosophy, we seek to align and express philosophical views. On the other hand, it remains to be seen whether the views and approaches of two (or more) philosophers on a single issue are consistent. It should also be noted that what is meant by alignment is not that the views and intellectual systems of the two philosophers on the issue at hand are fully and 100% consistent; rather, the extent to which the two perspectives can be brought together is sufficient to apply them. In the present paper, we also seek to approach the views of Parmenides and Descartes on the problem of the "relation of thought and Being". We first discuss the views of each of these two philosophers separately, and then list the ones that are applicable.

Method

We have used phenomenological method to compare and approach the views of Parmenides and Descartes on the problem of the "relation of thought and Being".

Findings and results

Descartes, by reaching the thesis of "I think then I am" and building his philosophy on it, somehow believes in the objectivity of existence and thought. Through thought, he understands and acknowledges his existence and he says that if one looks carefully at the matter of seeing or feeling or things like that, one realizes that these things are nothing but thinking and if man did not think, he could not rule his existence clearly and distinctly, nor could he imagine his non-existence, because *to imagine* is the same as *to exist*. Parmenides also considers existence and thought to be one. regarding the objectivity between the two concepts, it should be considered as "equality of concepts related to each other". Objectivity and unity also mean that whatever wants its existence to be revealed to us must be done by thought and our communication with the external world [anything other than me who thinks -

in Descartes - and everything other than Being as thought and not as existences - in Parmenides] is only achieved through thought and reasoning. According to what we have read from the views of Parmenides and Descartes, the affinity between their intellectual system on the problem of the "relation of thought and Being" has been revealed. Perhaps the appearance of the words and sayings of these two philosophers be different. but the essence of both views is in harmony - which is the criterion for action in creating comparison- and high linguistic coherence. comparative study is the approach to fundamental adaptations through phenomenology. by phenomenological method, we have removed the appearance of words, looked at the interior of the opinions of the two, and have been able to find the main and fundamental adaptations to the issue under discussion.

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