



Plato

CHAPTER XIX

Is the World we Live in Real ?

Plato, this leading Greek philosopher, gave us 2500 years ago specific answers to the question: What is real, and what is not real? Plato teaches his students that the world we perceive with our senses has subjective validity, and therefore is not real.

In studying Platonic thought, we confirm that contemporary quantum physicists, who investigate experimentally whatever occurs in the sensible world, satisfy the research, but do not cover the knowledge in its requisite range.

“The sensible qualities of things that are subject to continuous change cannot possibly constitute reality”, claims Plato, and he continues: It is not only the continuous change and transformation that occurs in the physical world.

Simultaneously, constantly changing are the impressions that man creates about each thing, according to his psychosomatic disposition, even if he is continuously observing the same thing. There is no objective knowledge and Absolute Truth in sensible things, for these, just as our sensory organs themselves, only in ceaseless change are conceivable.



Real Knowledge is found only in the beings that are eternal, unborn, and immutable. However, this knowledge does not belong to the senses. It is an exclusive privilege of the soul, through its pristine intellect, to the extent that it is delivered from the body.

Let us take a tree as an example.

Man plants a small tree in the ground.

The ground because of rain is in a state of continuous change, but at the same time the small tree is watered and continuously spreads its roots, absorbs water and other Earthly substances that it converts to dynamic chemical compounds that are distributed in the form of juices in its trunk, branches and leaves.

The tree grows, gradually ages, begins to wither, its branches and trunk deteriorate; it falls fully on the ground; it is swept by winds and rains; it becomes soil, and on the same soil a new man comes, for the former has died and has himself become soil on which a new small tree can be planted, following the same life cycle.



Throughout this process the tree was never “what it was” because it was in constant transformation, not only itself, but also its entire environment.

Who can claim that: “this tree that you see is the tree that you see.”

No one! Absolutely no one! For this tree that I see is another tree the next moment, and later another tree, and later still another tree. This tree is part of the theory of illusion!

Who can claim that: “this tree that you see is the tree that you see.” ?

Therefore, in a legal framework, Plato separates Thought from Sensation; he considers them totally unequal things that belong in different fields of cerebral activity. Thinking is the noblest faculty of the soul, while sensation belongs to the body.

However those two different legal circles that belong to Thought and Sensation contribute to the necessity of the soul to participate in what the senses dictate.

However, what is real Knowledge and how is it attained?

Plato, after the death of his great teacher, Socrates, in 399 B.C.E., experienced a crisis in the problem of Knowledge.

Because knowledge demanded initially knowledge of himself in relation to the environment, Plato sought the principles of his self-determination. He saw himself as a number in the universe and determined as a basic presupposition of his eternal blessedness the morality of pure thought, as taught to him by his teacher, Socrates.

Mathematics and Moral Concepts that comprise the sovereign Moral Law, become the two great pillars on which Plato founds his ontology.



And it is now clear that the Platonic ontology is precisely that which quantum mechanics tries to prove as it separates in the microcosm the idea of the particle as part of a wave from its individuality as an entity.

With this separation it tries to demonstrate that the idea of a particle concerns the search for it, while its Being concerns the scientific demonstration of the existence of its manner of functioning and its relation to the environment.

The world perceived by our five senses is an illusion, holds Plato.

Only if we understand and persuade ourselves that it is an illusion can we begin to perceive the Heavenly World. In a flower that we see, its form and shape, for our eyes is an illusion.



The world perceived by our five senses is an illusion, holds Plato.

However, its content, which is the Law that composes that flower and the purpose for which it exists, constitute its reality.

The person next to us, if we really want to communicate with him, we must see him beyond our senses. Behind his existence is hidden his content, his psychical world, the laws under which this person exists, as a heavenly entity, as one with God.

The effort at unification of man, as well as of every living thing in nature, with God Himself, leads us to the perception of the Real, the True, the Supreme World of our Divine Origin, from which we derive and to which we will progress, at the end of our Earthly life.

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