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Yubraj Aryal

Everything is becoming, nothing is.

Plato

Pre-Socratics—the Eclectics, the Heracliteans and the Sophists get stumbled over the self-contradiction underlying in predication and negation of being and non-being. Their ontological inquiry of what is *is* (being) and what is *is not* (non-being) has left them all at sea. Putting differently, they get baffled over the idea: How can one predicate the existence of being without negating the existence of non-being and *vice versa*? Furthermore, it seems to them that to predicate being is, contrarily, to negate non-being and again to predicate nonbeing is, conversely, to predicate being. Then what are *is* and *is not* become a haze for the Pre-Socratics. This way, they are lost in the labyrinth of the ontological contradiction of the predication and negation of being and non-being.

The pre-Socratics locate the cause of the contradiction in their philosophical belief that the *Real* is both in motion and in the state of inertia at the same time. So, being and non-being appear at once. But it has further plunged them in puzzling darkness. They question how something can be neither in one state nor the other.

When the very contradiction struck Plato's head, a new idea flashed upon him. He held that motion and rest, without any contradiction, differed/differ to each other but that did/does not necessarily preclude either one of them from being the same as itself. He then tried to resolve the contradiction with the illustration of his theory of Ideas. He stated that the Ideas were/are combined in the structure of the universe. What is being is always combined with the Idea(s) and what is non-being is uncombinable with them. Subsequently, what is being is eternal and immutably at rest; what is non-being is in a constant flux. Thus Plato has attempted to resolve the contradiction somehow.