


Paper Type: Original Article

The Evolution and Limits of Philosophy: A Neutrosophic Perspective

Florentin Smarandache ^{1,*} 

¹ University of New Mexico, Mathematics, Physics and Natural Sciences Division 705 Gurley Ave., Gallup, NM 87301, USA; smarand@unm.edu.

Received: 12 Jan 2025

Revised: 13 Mar 2025

Accepted: 10 Jun 2025

Published: 13 Jun 2025

Abstract

Philosophy has long been a field that thrives on paradoxes, contradictions, and the perpetual reinvention of ideas. Let us shortly explore the limits of philosophical thought through the lens of neutrosophy, by challenging traditional dichotomies such as tautology vs. nihilism and thesis vs. antithesis. That is what neutrosophy seeks to do: introduce a pluralistic and process-oriented approach to philosophical inquiry.

Keywords: Neutrosophy, Paradox, Affirmation, Negation, Neutrality, Tautologism, Nihilism, Dialectics, Marxism, Materialism, Intellectual cycles, Contradiction, Dynaphilosophy.

1 | Introduction

Philosophy has a dual nature: it is both tautological and nihilistic. Initially, any philosophical idea, when introduced, appears self-evident within its context. It is true by virtue of its form, supported by its originator and their arguments. This tautological nature renders philosophy seemingly empty—reiterating what is already implicit and relying on a priori knowledge. However, this initial truth is not static. Over time, ideas that were once considered true are scrutinized. Philosophy, in this sense, becomes nihilistic—overloaded with contradictions and relying on a posteriori knowledge. The very nature of philosophical progress ensures that no idea remains uncontested, making the discipline both logically necessary and logically impossible. Drawing from the vast scientific literature on the subject, we point out [1-4, 6-8].

2 | From Cycles to Knots: The Evolution of Ideas

Traditional frameworks like cyclical spiral of ideas suggest a predictable, recurring evolution of thought. However, neutrosophy [10] posits that the trajectory of ideas is neither cyclic nor linear but discontinuous, knotted, and boundless. The evolution of an idea [A] involves an intricate interplay of various stages:

- [PreA] The precursors to the idea, existing as fragments or inklings within the ideational background.
- [A] The idea itself, emerging in a defined form and gaining prominence.
- [NonA] Concepts and states outside the idea but not necessarily opposing it.



Corresponding Author: smarand@unm.edu



<https://doi.org/10.61356/j.scin.2025.2560>



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- [AntiA] The direct opposition to the idea, often formed as a critique or rejection.
- [NeutA] Neutral ideas that neither affirm nor negate , forming a spectrum of intermediate states.
- [A'] and [AntiA']: Versions and reinterpretations of the idea and its opposition, shaped by cultural, historical, and contextual factors.
- [NovA] The idea reimagined in new contexts, incorporating elements of and , resulting in a broader, more heterogeneous framework.

For a visual representation of the neutrosophic perspective on the evolution of ideas – see *Figure 1: Evolution of Ideas – a neutrosophic perspective*, below.

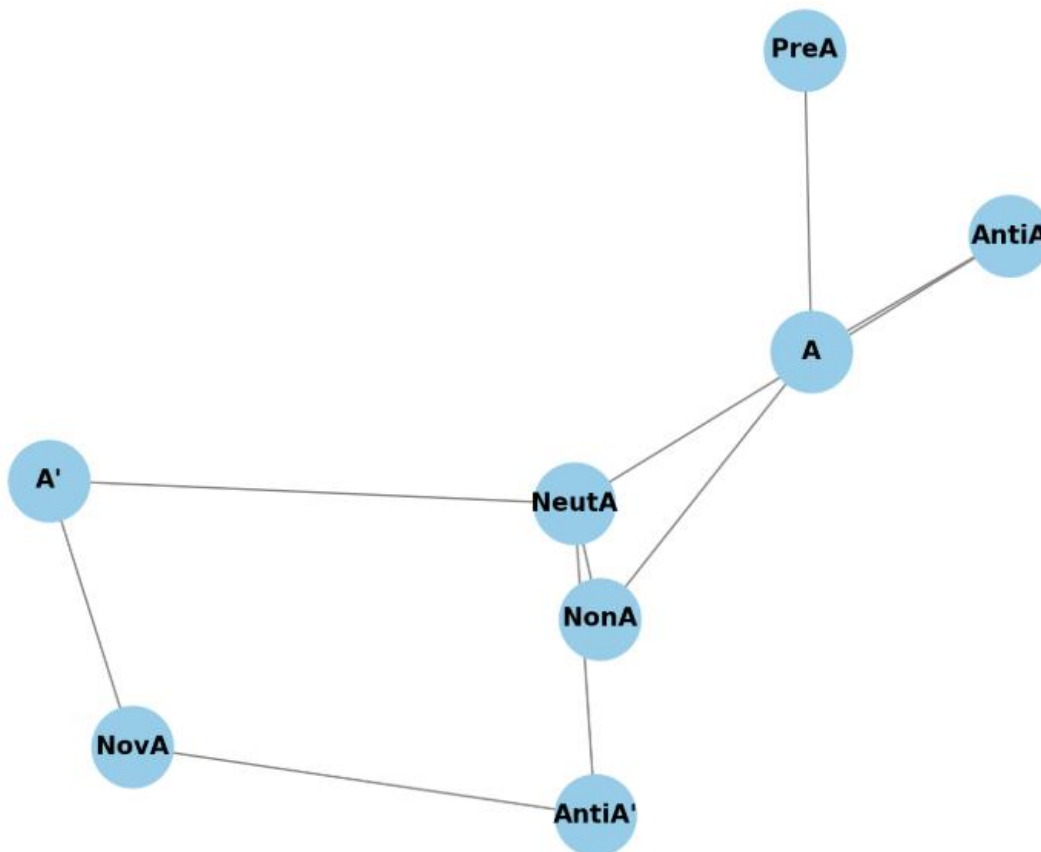


Figure 1. Evolution of Ideas – a neutrosophic perspective.

Figure 1 shows nodes for PreA, A, NonA, AntiA, NeutA, A', AntiA', and NovA, with directed edges connecting them in a manner that reflects the evolution of ideas.

This progression reflects the dynamic nature of ideas, which are never static but constantly mixing, melting, and transforming. As evolves, it paradoxically incorporates its opposites and neutralities, ultimately dissolving into the larger ideational background, only to reemerge in new forms.

3 | Hegel, Marx, and Beyond: From Dialectics to Pluralism

The classical dialectical frameworks of Hegel [5] and Marx [9] are insufficient to capture the complexity of ideational evolution. Hegel's triadic scheme —thesis, antithesis, and synthesis—and Marx's materialist adaptation (assertion, negation, and negation of negation) oversimplify the dynamic interplay of ideas.

Neutrosophy generalizes this framework into a pluradic, pyramidal scheme. [11]

The development of an idea is not a straightforward opposition between thesis [A] and antithesis [AntiA]. Instead, it involves the continuous interplay of:

- *Neutralities* [NeutA]: Preexisting and intermediate ideas that influence both and [A] and [AntiA].
- *Versions and Deviations* ([A', AntiA']): Iterations and reinterpretations of both the thesis and antithesis.
- *Synthesis and Beyond* [NovA]: New configurations of the idea that integrate elements of its predecessors and neutralities.

For example, consider the philosophical debate between idealism and materialism. Traditional dialectics would posit materialism as the negation of idealism, with synthesis as a higher resolution. Neutrosophy, however, explores the neutralities—such as pragmatism or dual-aspect monism—that arise between these poles, as well as the nuanced versions and reinterpretations that emerge in diverse cultural and intellectual contexts.

4 | Classification and Evolution of Ideas

Neutrosophy [10, 11] offers a detailed classification of ideas based on their acceptance and longevity (below, a visual representation in *Figure 2: Classification and Evolution of Ideas*):

- **Easily Accepted, Quickly Forgotten**: Ideas that align with prevailing paradigms but lack enduring impact.
- **Easily Accepted, Heavily Forgotten**: Ideas that are initially embraced but later discarded due to oversaturation or irrelevance.
- **Heavily Accepted, Quickly Forgotten**: Revolutionary ideas that face initial resistance but are rapidly assimilated and subsequently overlooked.
- **Heavily Accepted, Heavily Forgotten**: Transformative ideas that endure rigorous scrutiny and remain influential for extended periods before fading.

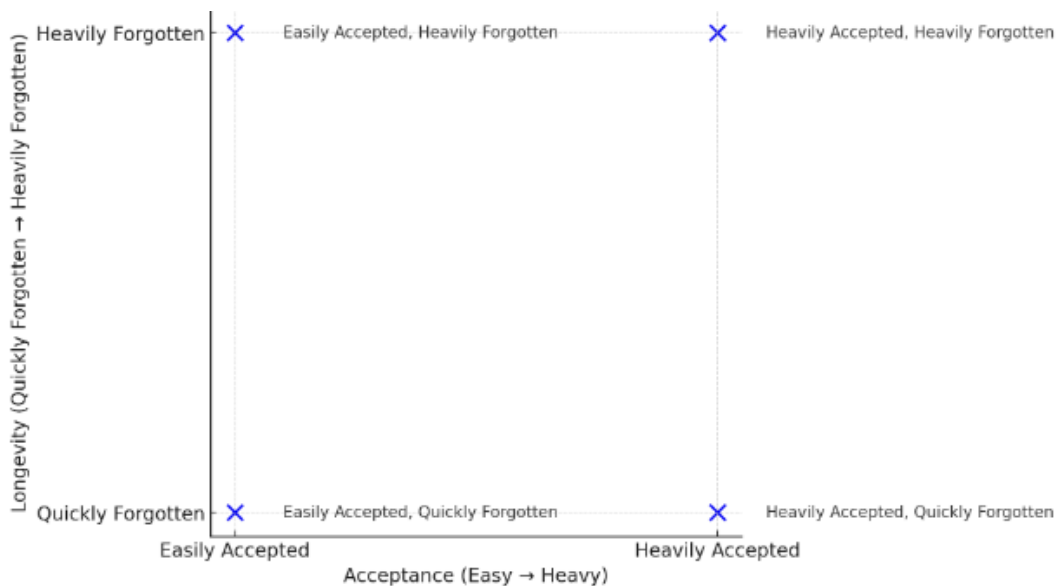


Figure 2. Classification and Evolution of Ideas.

The x-axis represents Acceptance (Easy → Heavy), and the y-axis represents Longevity (Quickly Forgotten → Heavily Forgotten).

The graph represent the classification and evolution of ideas based on their acceptance and longevity.

These categories illustrate the complex dynamics of ideational life. An idea's trajectory is not determined solely by its content but by its interactions with the broader intellectual and cultural landscape.

5 | Conclusion: Toward a Dynamic Philosophy

Neutrosophy redefines philosophy as a dynamic, boundless process. It moves beyond static categories and simplistic oppositions. Philosophy, in this view, is not merely a pursuit of timeless truths or definitive resolutions. It is a living, evolving practice—a “dynaphilosophy” that recognizes the infinite road of ideas, with all its knots, discontinuities, and paradoxes. As new ideas emerge, they affirm certain truths while denying others, only to face eventual negation themselves. This process underscores the idea that “all is true, even the false” and “all is false, even the truth.” This paradoxical foundation allows neutrosophy to address the limits of philosophy.

Funding

This research has no funding source.

Data Availability

The datasets generated during and/or analyzed during the current study are not publicly available due to the privacy-preserving nature of the data but are available from the corresponding author upon reasonable request.

Conflicts of Interest

The authors declare that there is no conflict of interest in the research.

Ethical Approval

This article does not contain any studies with human participants or animals performed by any of the authors.

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