My answer to the question, *What can philosophy do for you?*, is:
It can help you to ask good questions, and to search well for answers, about ‘the greatest matters’ (*ta megista*).

What is the medium of philosophy? What is its fuel? What does it run on?
Two competing answers:
1. It runs on theories/-isms (and they can be turned into questions).
2. It runs on enquiries set in motions by questions (and there are not yet fixed theories or -isms associated with these questions).

Why I think the first answer is not right: because, in philosophy, a theory/-ism is the result of an enquiry set in motion by a question or questions; and we only properly understand this result if we know how it was arrived at; and it is presumptuous to think we have already arrived at results and can forget about the way we got to them and the questions that set us off.

What is distinctive of philosophical questions and enquiries?
1. they are about the most important matters, the greatest matters (*ta megista*); and
2. it is not just finding the answer that is difficult, the search/enquiry is itself difficult (think of these searches/enquiries as winding, tortuous paths, starting off from a question and aimed at an answer in the distance; and
3. the questions are radical, they go to the root of things; and
iv. the questions generate pathos in us; and
v. the enquiries are riddles with obstacles, *aporiai*. (*aporia* originally means an obstacle in a path, e.g. a river that makes it difficult for one to cross over)

➔ All these features of philosophy (i-v) are manifest in Heraclitus fragment 18:

> “If you do not hope for that which is not to be hoped for,
> You shall not find it,
> For it is difficult to search for and to reach through to”.

(the English ‘difficult to reach through to’ translates the single Greek word, *aporon*, from which comes the word *aporia*)