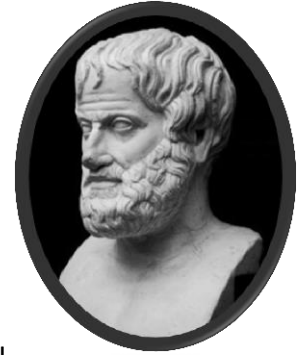


ARISTOTLE



Some Quotable Lines

- ✚ Aristotle, as a philosopher, is in many ways very different from all his predecessors. He is the first to write like a professor; his treatises are systematic, his discussions are divided into heads, he is a professional teacher, not an inspired prophet. His work is critical, careful, and pedestrian, without any trace of Bacchic enthusiasm.

- Russell. *A history of Western Philosophy*

- ✚ Wisdom will never die with Plato.

- ✚ Plato is Dear, but truth is dearer

- ✚ While Academy was dedicated to speculative and political philosophy, Lyceum took biology and natural sciences seriously.

- ✚ **On Theory of Form & Matter**

Superficially, Aristotle's doctrine is plain enough, suppose I say "there is such a thing as the game of football", most people would regard the remark as truism. But if I were to infer that football could exist without football-players, I should be rightly held to be talking nonsense. Similarly, it would be held, there is such a thing as parenthood, but only because there are parents; there is such a thing as sweetness, but only because there are sweet things; and there is redness, but only because there are red things.

- ✚ **Form & Matter**

And this dependence is thought to be not reciprocal; the men who play football would still exist even if they never played football; things which are usually sweet may turn sour; and my face, which is usually red, may turn pale without ceasing to be my face. In this way we are led to conclude that what is meant by an adjective is dependent for its being on what is meant by a proper name, but not vice versa. This is, I think, what Aristotle means. His doctrine on this point, as on many others, is a common-sense prejudice pedantically expressed.

-Russell. *A history of Western Philosophy*

- ✚ Aristotle's metaphysics, roughly speaking, may be described as Plato diluted by common sense. He is difficult because Plato and common sense do not mix easily.

-Bertrand Russell

Plato & Aristotle: Ideas, Substance, Form & Matter; Causation; Actuality & Potentiality

- i. Rejection of Plato's Ideas & Substance
- ii. Aristotle's own conception of Substance
- iii. Theory of Form and Matter
- iv. Epistemology

1. Relation between Plato & Aristotle



Rejection of Plato's & Theory of Ideas

1. Rejection of Plato Ideas

- a. Ideas are Permanent, Eternal, unchangeable then how can they explain things which are changing.
- b. Ideas are abstract but things of the world are concrete.
- c. Third Man Fallacy
 - i. Man → Manness
 - Man & Ideal Man
 - Another Relation
 - To be recognized
 - Infinite Regress

2. Rejects Plato's Theory of Ideas

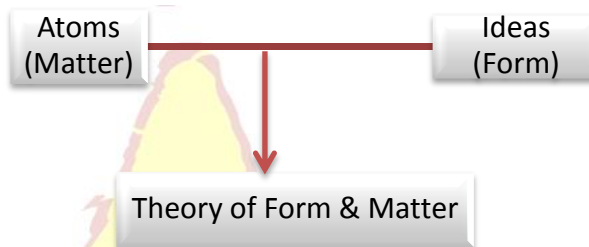
- a. Plato's Theory of Idea can't explain the world or change logically.
- b. Plato Self Contradictory
 - i. Man Has Manness
 - ii. Man is a Rational Animal

- Manness Animal
 - Man with Manness
 - ↓
 - One & Many
 - ↓
 - Manness Many Men
 - Even in Animals

Conclude: By giving This Theory of Form & Matter

Substance according to Aristotle

1. PROBLEM



Aristotle was faced with two extreme metaphysical doctrines- at one end was the Atomism of Democritus with dire ethical consequences whereas at the opposite end of the spectrum was Plato's - Idealisms. It was upon Aristotle to reconcile both.

He does so through his conception of Substance & Theory of Form & Matter.

2. Because he has rejected Plato's Theory of Substance

a. Aristotle defines substance in 2 ways:

i. Logical definition

➤ Ram is BRAVE

↓ ↓

Subject Predicate

Substance is always Subject & never Predicate.

However Plato's Case:

Man has Mannes

Manness is Idea in Plato's philosophy is used as Predicate.

Therefore Plato's Idea can't be substance.

ii. Metaphysical Definition

- That which is independent. But Plato's ideas are abstract; they can only exist in concrete things so therefore Plato Idea can't be Substance.

iii. Aristotle has also rejected Matter as Substance

- Arguments
 - a. Matter has qualities → Predicates
 - b. Formless → Intermediate Stage → not independent

Neither matter exists, nor does Form exist

What exists is FORMED MATTER

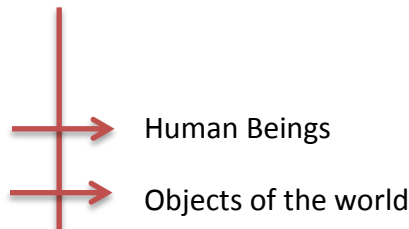
Substance → 3 Things

- A universal
- An unknown Matter
- Qualities & Relation

Aristotle's view of Substance

1. Aristotle says substance is admixture of form & Matter.
 - a. Significance → he rehabilitated the Glory of the World
2. Forms & Matter provide important things to Substance:-
 - a. Forms provide Universal element to Substance. It is on account of form that one object is similar objects of that class. [Similarity]
[All Men will have Manness]
 - b. Matter provides uniqueness. It is on account of matter that every man is different from other men of the world.
3. Aristotle has placed Substance in ascending Scale

Pure Form [Actus Purus]



Pure Matter

CRITICISM/COMMENT

1. Substance is not actually Independent in Aristotle's Philosophy.
2. In the ascending State of Substance, Pure Matter & Pure Form is given existence. This is in contradiction to the definition of Substance given by Aristotle himself.

SIGNIFICANCE

- a. Rehabilitated world
- b. Logically explain change
(Matter → Potential to change
→ To become better form)
- c. The concept of God + Pure Form
↓
Human Beings → Make effort to become pure form

CONCLUSION

Aristotle Metaphysics, roughly speaking may be described as Plato diluted by Common Sense. He is difficult because Plato & common sense do not mix easily.

Theory of Matter & Form

Briefly write about

- a. Why matter is not Substance
- b. Why Form is not Substance

What is Substance → Formed Matter

Features of Matter

- 1. It is indeterminate [unknown]
- 2. It does not have quality of its own → Otherwise matter won't remain simple
- 3. It is distinctionless

Features of Form

- 1. Shape & Size
 - a. Form of Car
- 2. Function → Travelling
- 3. Organization → Blue Print

Relation b/w Matter & Form

1. Both are Inseparable
 - a. (Attacking Plato's Theory of Ideas)
2. Both are relative →
 - a. Matter is in which change takes place & form is the result of that change

Seed (Matter) → Tree (Form) → Chair (Form)
3. Potentiality & Actuality
 - a. In matter there is potential & it actualizes to a higher form
 - b. Aristotle explains change in the world

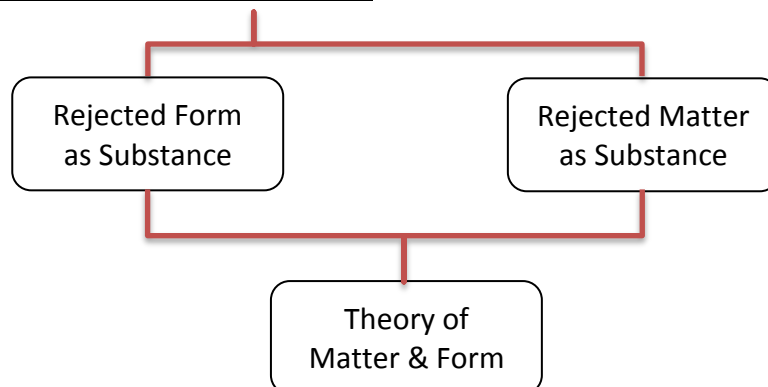
Same Significance, comment & Conclusion as written in Substance discussed above

10 MINUTE REVIEWS

1. Aristotle background- Relation with Plato
 2. Problems of Aristotle → Democritus (Matter) Plato (Form)
- ↓ ↓
Formed Matter

3. Rejection of Plato's Theory of Ideas
 - ↓ Third Man Fallacy
 - ↓ World not explained Logically
 - ↓ Ideas are Abstract, world is concrete

4. Aristotle's conception of Substance



5. Theory of Matter & Form

- a. Matter Features
- b. Form Features
- c. Relation between the two

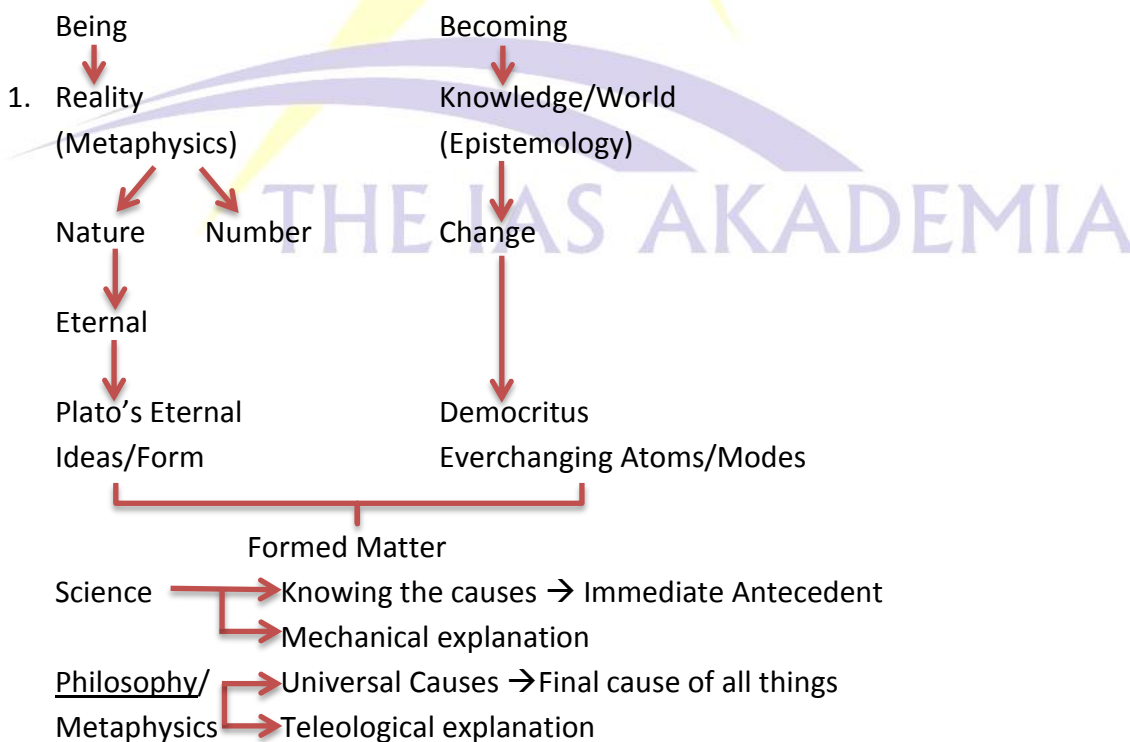
<u>Significance</u>	<u>Comment</u>
1. Aristotle rehabilitated the Glory of world 2. Explain Change	1. Explain is Self-Contradictory Pure Form → Against his own definition of Substance Pure Matters

CONCLUSION

Aristotle is Plato diluted with common sense. He is difficult because Plato & Common sense don't mix easily.

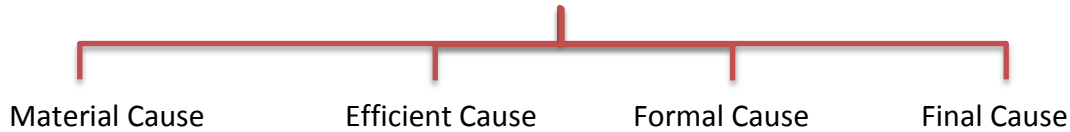
Theory of Causation

Objective → He wanted to solve the problem of Being and Becoming



Four Kinds of Causes

1. He used the example of human production of a chair to explain the four cases because of the assumption that human & cosmic production will be same



Material Cause → Wood is the material Cause

Efficient Cause → Carpenter, instrument, notion

Formal Cause → Shape, size, color, design & idea

Final Cause → The purpose for which it is made

→ Office, living room

Reduction by Aristotle

1. Formal & Final cause are identical
 - a. Formal → What the thing is going to be
 - b. Final → What it has become

End is the real beginning
2. Final & Efficient cause are identical
 - a. Wood Cut, Shape → So that a chair can be made

Final cause or end guides & regulates the efficient cause

There are only two causes Material Cause and Final cause which is logical & based on Aristotle's Theory of Matter & Form

Comparison

1. Science Vs. Aristotle

His concept of Causation is not scientific in the modern sense

 - a. Science → immediate antecedent cause
Aristotle → 4 kinds of simultaneous causes
 - b. Science → Matter → Physical Matter
Aristotle → Matter → is not physical reality
 - c. Science → mechanical/logical explanation
Aristotle → Metaphysical/Teleological explanation

- d. Science → Does not explain the whole world but only particular event
Aristotle → He is trying to solve the perennial problem of Being & Becoming
- 2. Aristotle's vs. Predecessors
 - a. Plato → Idea is the final cause/formal cause
 - b. Aristotle → Material as well as Final Cause.

Significance

- 1. He has successfully explained Being & Becoming
- 2. Reconciled Matter & form
- 3. Gave a logical explanation of change in the world → Potentiality & Actuality
- 4. Teleological explanation of the world

Conclusion

- This doctrine is optimistic and teleological, the universe and everything in it is developing towards something continuously better what was before.
 - Bertrand Russell
- The history of Western Philosophy

Q: "What becomes is matter and what it becomes is Form?"

Potentiality & Actuality

Objective → "Why" of change, Aristotle gave Potentiality & Actuality

Clay: By itself it is nothing, but it has potential become a cooking utensil, brick

Matter: Itself it is nothing, it is absolutely, formless, purposeless, what it has is potential.

Potentiality → Potentiality is the capacity of becoming something actual and this is form

Actuality → Form → Parker → Skill, instrument, idea → Clays & Brick

Clay has actualized to become Brick

Actuality → The form is principle of actualization

Explanation

1. Doctrine of Unfoldment

All things are caught up in development from less developed form to higher developed form → Towards Pure Form/ Actus Purus

Vs

Plato → Idea of God

Categorization

All the things are arranged in a hierarchical world.

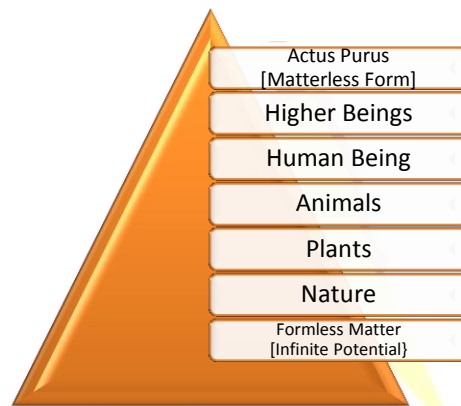


Fig → Potentiality & Actuality

1. At the bottom, there is pure potentiality or formless matter → Primordial Matter
2. At the top there is matterless form or pure activity [Actus Purus]
3. Actus Purus drives all change → He also equates it with God
Pure potentiality under the influence of Unmoved Mover/ Prime Mover progressively gets actualized from lower to higher form.

Comment

1. Contradicts Aristotle's own Philosophy
 - Definition of substance is formed matter which is inseparable & relative; however formless matter & matterless form therefore can't exist.
2. Aristotle can't logically criticize Plato's theory of Ideas which has Idea of Good. As Actus Purus is same as Idea of Good.
3. Conflict of Metaphysic & Theology
 - Ontological acceptance of God to give a temporary solution becomes a permanent problem.

Conclusion → Bertrand Russell

1. His conception of God

2. Nicomachean Ethics of Aristotle → GSIV

Aristotle's Theology

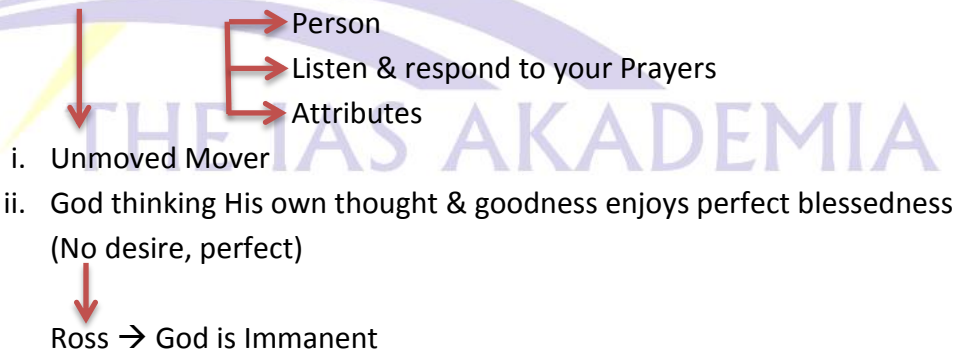
1. Theology was the highest science because it talks of highest reality-substance, being and universal cause of things.
2. Universe is eternal & there is a hierarchical order [Potentiality & Actuality]
3. God/Unmoved Mover/Matterless Form/Actus Purus (pure activity) → Eternal, eternal is that which by its own nature cannot fail to be

4. Few Arguments

- a. A is moved by B, B is moved by C (Fallacy of infinite Regress)
C is -----regress ad infinitum
-----"Unmoved mover"
- b. There has to be a first cause of motion or Uncaused Cause → God

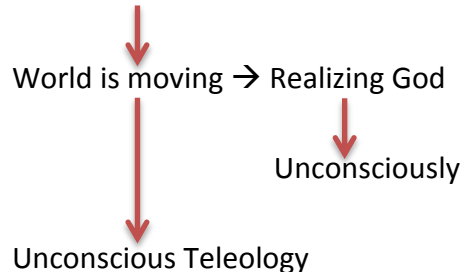
5. Conception of God

- a. Aristotle's God is not God of Religion



6. Doctrine of Unconscious teleology

- a. Universe is drawn towards the Unmoved Mover. All the



Criticism

1. Teleology → Purpose → Only conscious things have a purpose

↓
Unconscious Teleology is a Contradiction

2. How an unmoved mover move things logically [Sankhya Philosophy]
3. Not the God of Religion

Nicomachean Ethics

1. MAN

- a. Like other things, man is also made of Matter & form
 - i. Matter → Passions & Appetite
 - ii. Form → Reason
- b. Matter → Corporeal body
 - i. Senses
 - ii. Organs
 - iii. Psycho-Physical existence
- c. Form → Reason → Distinctive feature

2. Aristotle rejects hedonism

- a. Hedonism
 - i. Pleasure is the highest reality
 - ii. Feeling can't be the highest aim of life [Rational Man]
 - iii. Rejects Hedonism
- b. Asceticism
 - i. He accepts the reality of passion & appetite → Man is a rational animal
 - ii. Rejects Asceticism
 - Appetitive & Passion should be guided by Reason

↓
VIRTUE

- More control of appetites & passion by reason

↓

Habitual control is virtue

↓

Virtue will become character

3. Virtue Ethics & Golden Mean

- a. Neither appetites have to be extirpated as asceticism wrongly maintains, nor appetites have to be satisfied as hedonism maintains



Appetites have to be regulated by moderation



Golden Mean

- For e.g. coward → courage → recklessness

4. Free-will is given due importance

- a. Freedom
 - i. Virtue → Free to make a rational choice → Voluntary Choice
 - ii. Vice

5. State → Justice

- a. Distributive → Rewarded
- b. Corrective Justice → Punished

Happiness is the highest aim of Life (Eudemonia)

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