

Aspects of Western Philosophy
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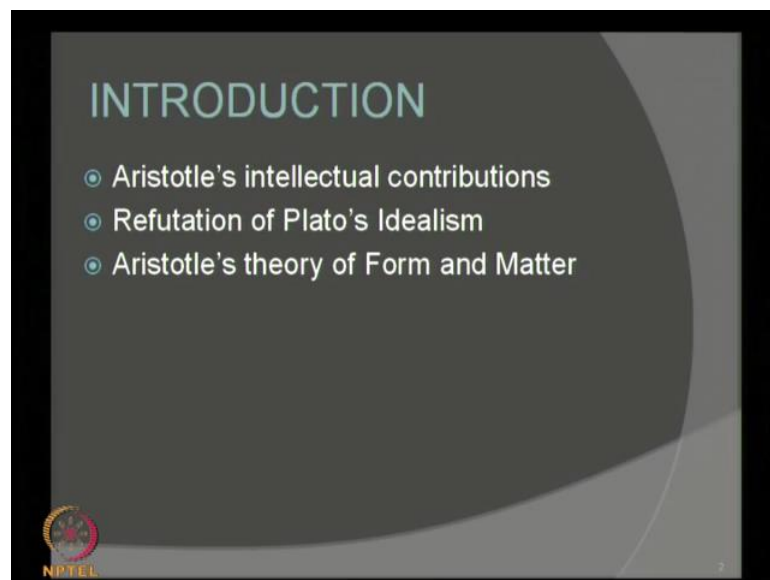
Module - 05

Lecture - 05

Aristotle's Criticism of Platonic Idealism and the Concepts of Form and Matter

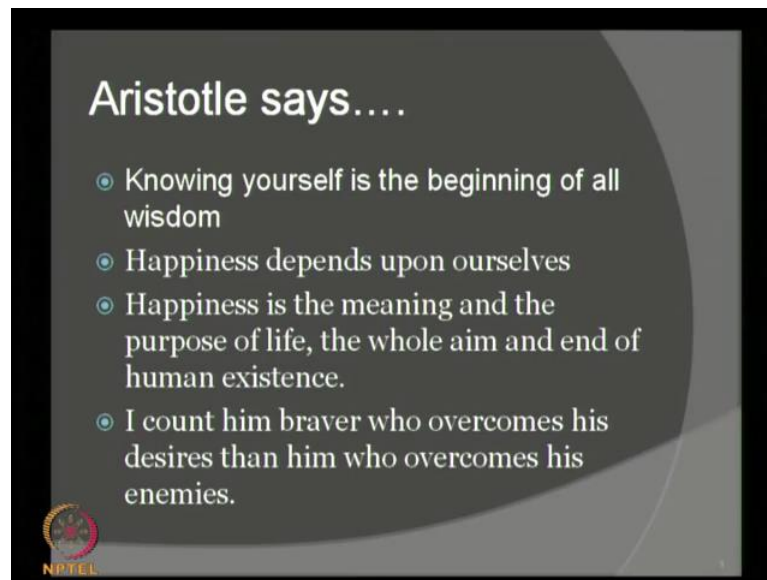
Welcome to this Module 5 and Lecture 5 of the course Aspects of Western Philosophy. And this lecture will focus on Aristotle's Criticism of Platonic Idealism and Aristotle's own Concepts of Form and Matter.

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So, the topic which we are roughly going to cover include Aristotle's intellectual contributions, refutation of Plato's idealism, then again Aristotle's theory of form and matter; which actually is a supplementary to the rejection of Plato idealism, because he has to now provide his own theoretical explanation to this problem. So, before we go to the details let us see some interesting quotations from Aristotle's work.

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So, what Aristotle says about certain things, knowing yourself is the beginning of all wisdom. So I am selected this because, anyone who reads this knowing yourself is the begging of all wisdom is reminded of the Socrates, because Socrates again is one person who said that is one and only teaching is that one should understand oneself in one should know oneself, and that is eternally mean a philosophical fest from the very begging both in the west as well as in the east. So, particularly in India if you read Indian philosophy you can see that the first for knowing oneself is so central in all upanishadic wisdom. So, in one sense the ancient thinkers share a lot. So, Aristotle also says that knowing yourself is the beginning of all wisdom.

Then again happiness depends upon ourselves; so there is a concept of happiness which Aristotle's philosophy presupposes or rather aims at. And this is not a kind of happiness, but by the by the term in our day today conversation like we are happy. It is nothing to do with the sensual happiness or something which can be equated essential pleasure, it is a kind of more a kind of intellectual happiness, a happiness which you experience as a result of a certain kind of a satisfaction in life, experiencing the whole meaning of life, or ability to see life in it is totality the term which Aristotle uses is eudaemonia.

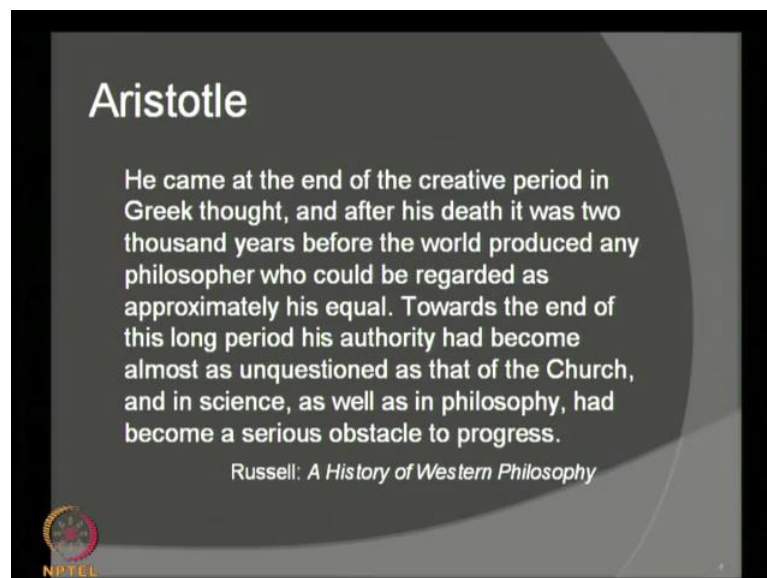
Then again happiness is the meaning and the purpose of life the whole aim and end of human existence. So, all these concepts in eudaemonia or happiness is related to ethical living. And ethics is related to philosophy or metaphysical principle like what is reality

etcetera. So, in that sense Aristotle is again another great Greek philosopher, who tries to presented comprehensive philosophical wisdom a comprehensive philosophical system, which would explain the inter relationships between these concepts; the concepts of good life the concept of right life and the concept of right in if knowledge.

Then again I count him braver who overcomes his desires than him who overcomes his enemies. So, I have selected these quotations from Aristotle's work, because to show that what he aims at unlike today's professional philosophy professors, Aristotle aims at a very practical task the experience of happiness in life, the experience of eudaemonia in life. And here this is the last point I counting braver to overcome his desires than him to overcome his enemy. So, physically overcoming your enemy is not very important as far as a philosopher is concern. What you gain from that, you gain by countering your enemy physically you gain probably a kind of momentary happiness, a feeling of a momentary joy, but overcoming oneself once own desires that is more important philosophical than anything else.

So, this is the context the ethical the philosophical context in which we should try to plays Aristotle when you try to understand his philosophy.

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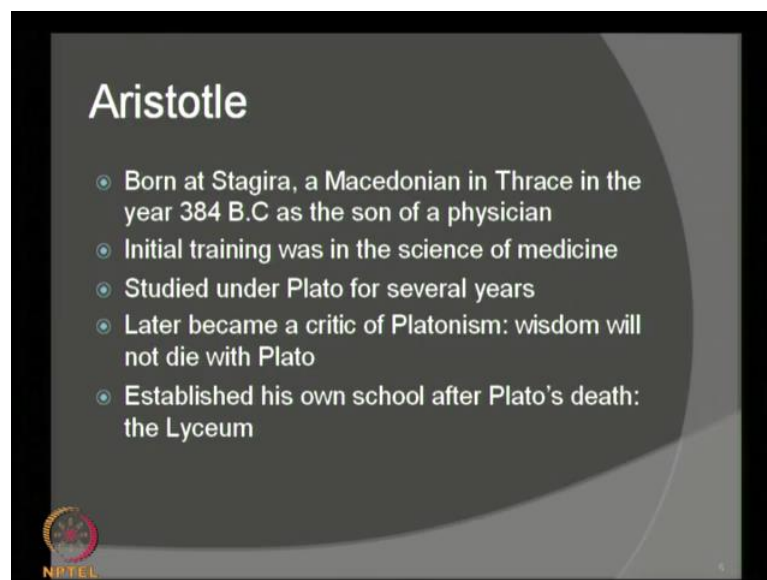


So, while begin with court from Bertrand Russell in a say history of western philosophy Russell says I read, he came at the end of the creative period in Greek thought and after his death, it was 2000 years, before the world produced any philosopher who could be

regarded as approximately his equal. Towards the end of this long period his authority had become almost as unquestioned as that the church and in science, as well as in philosophy had become a serious obstacle to progress.

So, Bertrand Russell so beautifully summarizes the importance and relevance of Aristotle's contributions both in philosophy and in culture and it human civilization. So, with his work it is the human western world had to wait almost 2000 years, to get another philosopher who could equal him in excellence. But most importantly that Aristotle thinking or the world view which Aristotle propagated as all almost become a dog mark like church and dominated the entire European (Refer Time: 05:52) which unfortunately or paradoxically we can say prevented for the growth of critical thinking.

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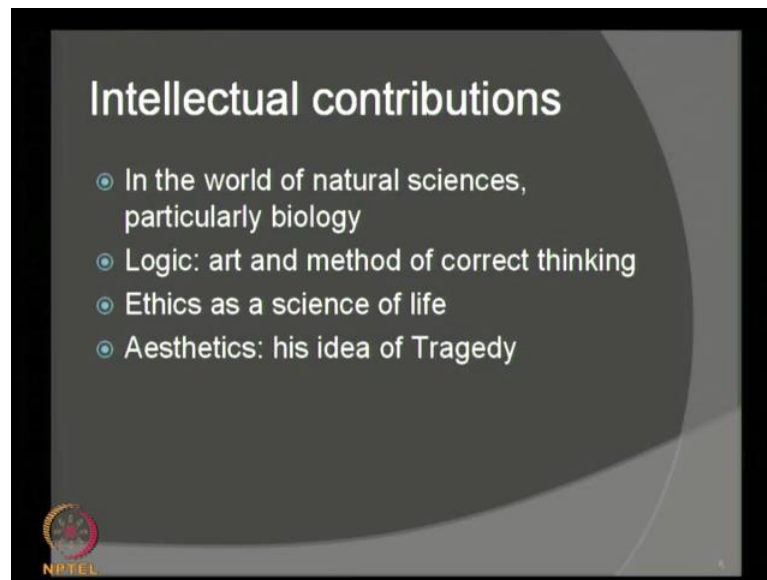
Now, coming to Aristotle little bit about his personal life he was born at Stagira, a Macedonian city in the Greek world in the year 384 B.C as the son of a physician. So, it is quite famous that Aristotle was the son of a physician from Macedonia. And interesting the information here that his father was a royal physician, he was the physician to the king Philip who is the incidentally the father of Alexander the great and since, Aristotle was so fortunate to have such a rich and such a powerful student like Alexander and then naturally being born as the son of a physician is initially training was in the science of medicine, and he also became a client as a physician during those days and then he studied under Plato for several years after words that is another thing is he

did. So, his mind was he could have like any other he could have settled down with his comfortable life of a physician, but Aristotle's curiosity curious mind philosophical mind was not satisfied with that.

So, he was in search of an ideal guru, a person who can teach him the real wisdom, philosophical wisdom to and he joined academy Plato's academy and there he became the very famous student of Plato, Plato himself acknowledged Aristotle's intelligence and his abilities as a philosopher. But what happened was though Aristotle is no doubt the most celebrated among Plato students, he became he later became a critic of Plato are most Arden critic of Platonic philosophy, and he use to often say that wisdom will never die with Plato there is more wisdom philosophical wisdom to be sought. So, Plato is not the last word in everything and later on what happen was after Plato's death he would out of a academy and he established his own school called lyceum, though he spent an lot of time a considerably a long years in academy with Plato.

But, when he establish his own school lyceum, it was not modeled after academy because in academy the emphasis was on mathematical knowledge speculatively wisdom more abstract thinking was encouraged, and Plato as I mentioned in the previous lecture has famously wrote it down in front of his academy that no man ignorant of mathematic should enter. But here a lyceum was a plays where the natural sciences particularly biology was encouraged and we can see that eventually Aristotle, became a father of many of these sciences.

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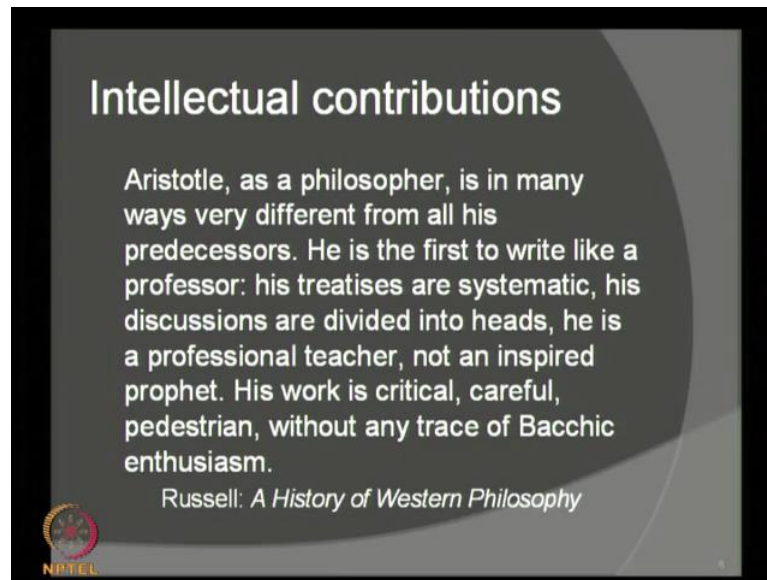
Now, when you take about is intellectual contributions they are immense intellectual contributions from Aristotle particularly in the world of natural science at biology Aristotle's contributions are immense, he is the one who started the kind of systematization of I mean which became very important in scientific analysis this species (Refer Time: 09:36) kind of thing. Then, to supplement his investigations in natural sciences, Aristotle almost we can even see invented though it was not correct to say invented though, but major contributions of Aristotle we can find in logic. So, logic as an art in method of correct thinking was primarily developed as a systematic discipline by Aristotle though there were there was philosophers prior to him where also employing logic.

So, it is developed as a systematic discipline for correct thinking art and method of correct thinking, it was primarily done by Aristotle, then Aristotle as also written extensively on ethics is Nicomachean Ethics is a book, which is even today referred by experts and benefits. Nicomachean ethics basically talks about it is also known as virtue ethics, because it deals with virtue in human virtues which an Aristotle with was one person who emphasized a lot on the cultivation of virtue. So, his contribution in the world of ethics is still (Refer Time: 10:49) with lot of respect.

Again is aesthetics in which his idea of tragedy is considered as one of the most unique contribution in his aesthetics theory in the world he talks about this concepts like tragedy

for example, is most sapling sub blind form of art, and there is an objective of tragedy the ultimate aim of art is (Refer Time: 11:15) for him which is again related to his conception of eudaemonia or happiness here.

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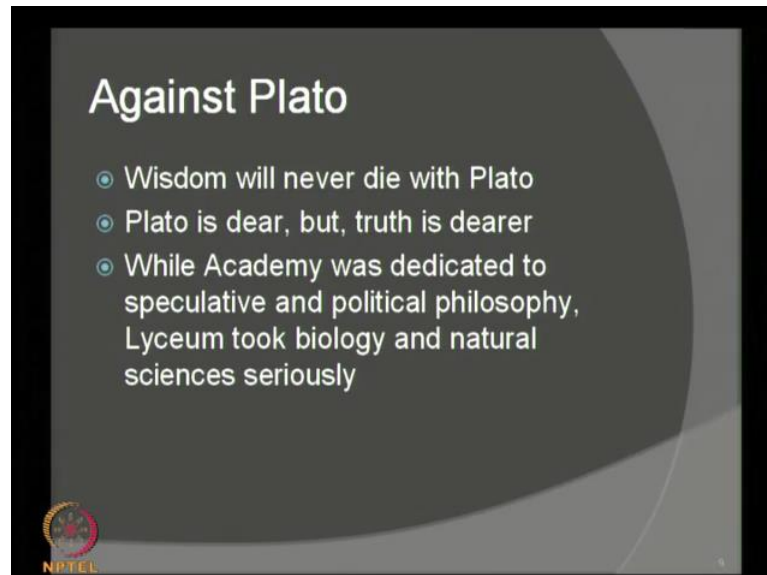
Again I invite you to a quote from Bertrand Russell is history of western philosophy. Aristotle as a philosopher is in many ways very different from all his predecessors, he is the first to write like a professor even like modern professor of philosophy, his treatises are systematic his discussions are divided into heads, he is a professional teacher not an inspired prophet his work is a critical, careful, pedestrian, without any trace of Bacchic enthusiasm very interesting an a very relevant observation by Bertrand Russell.

So, this is the one thing where Aristotle is distinguished or Aristotle is different from his predecessor that is the first one to write like a professor with more systematic approaches, he is not just a person who is inspired by rather what Bertrand Russell says inspired profit, not an inspired profit. To some extent even Plato is an inspired profit we can say, because we can see lot of mystical elements in Plato and Plato though he opposed poetry often Plato refers back to a poetry the importance of poetry in the in the pursuit of true in the life.

So, this is when you talk about the intellectual contributions of Aristotle we should also see that Aristotle was not just an individual philosopher, he was an institution an institution probably the belongness survived institution in the west, whose influence even

today it is he influences human thinking immensely, but he almost survived he existed as an establishment till probably you know the modern philosophy modern feel it.

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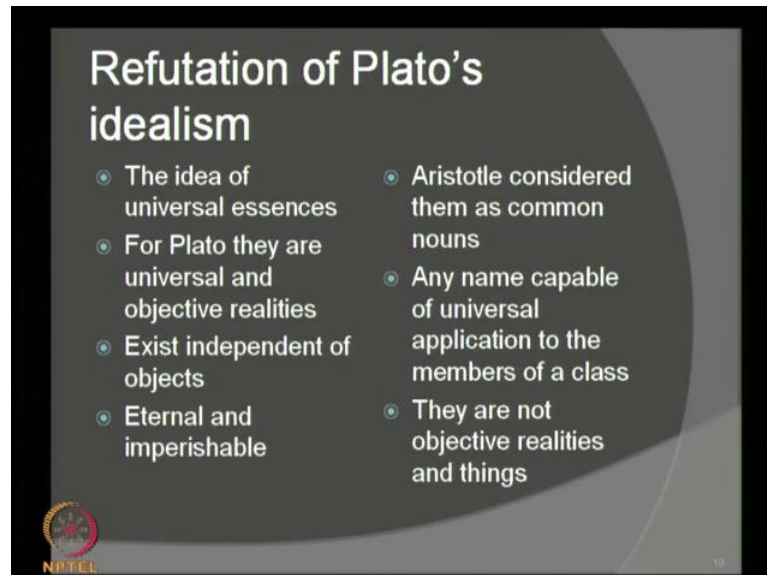


Now, when you talk about against Plato there are certain as I already mention certain an ignored, certain quotes, wisdom will never die with Plato there is to be explore further then again Plato is dear, but truth is dearer because Aristotle it seems was once asked by some one that you are suppose to be a great master Plato's greatest at the dearest student, why you oppose your teacher. Likewise, then Aristotle says that Plato is dear, but truth is dearer see here you can see the professional approach of a philosopher that what is important person or relations are important. But more important is true as a philosopher he should be interested more to explore what is truth while academy was dedicated to speculative and political philosophy lyceum took biology and natural science seriously.

I have already mention this on the one hand in Plato you can see I have lot of emphasis on mathematics and abstract speculative philosophy metaphysics, but Aristotle would rather emphasis more on (Refer Time: 14:34) exploration and the natural world particularly in the biological science as you might be remembering about that greatest painting were Plato and Aristotle where Plato pointing his hand up and the Aristotle pointing it down. Plato, an abstract speculative thinker who is always interested in the world of ideas eternal ideas abstract ideas which are not part of this word, but Aristotle a


practical man who is interested in this world what is happening in this world and the object in this world.

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Refutation of Plato's idealism

- The idea of universal essences
- For Plato they are universal and objective realities
- Exist independent of objects
- Eternal and imperishable
- Aristotle considered them as common nouns
- Any name capable of universal application to the members of a class
- They are not objective realities and things

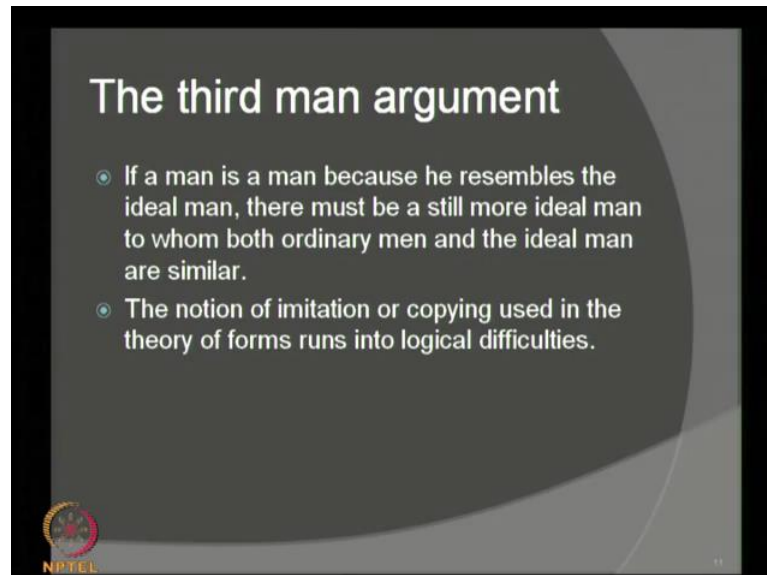


Now, refutation of Plato's idealism, the idea of universal essences we have already discussed this concept in the previous lecture, the idea of universal essences and for Plato they are universal and objective realities. So, that is what distinguishes Plato's position for Plato these ideas are universal realities, they are objective reality they have their own ontological space were they exist as reality objective realities they definitely exist independent of the objects according to Plato, because even if objects perish these ideas exists according to him, and they are eternal and in perished now when you come to Aristotle, Aristotle considered them as common nouns.

So, this is again an observation by the Bertrand Russell you can you know it is a common noun see when you talk about man instead of individual human beings, when you when you say man for Plato it is stands for the universal human essence and for, but for Aristotle it is just common noun, any name capable of universal application to the members of a class can be treated as this. So, what is important here is that they are not objective realities and objective objects or things as Plato thought, but they do exist they have eternal even Aristotle to except that these ideas are eternal. But they are not just they are not just they are not objective reality as Plato thought they are and here there is a very interesting argument which Aristotle initiates against Plato's idealism this is called

the famous third man argument, which says that if a man is a man because he resembles the ideal man.

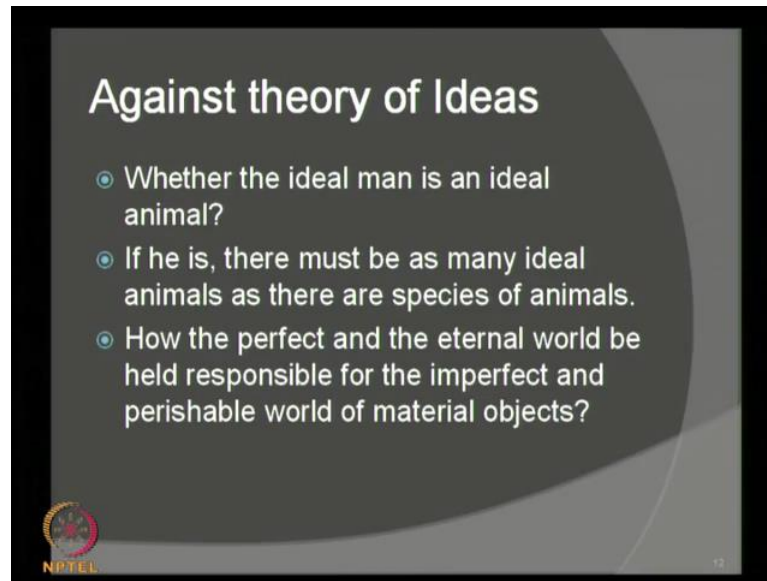
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There must be a still more ideal man to whom both ordinary men and the ideal man are similar, and this will go on and infinitum. So, the celebrate a third man argument is expected to unfound Plato's idealism theory of ideas which says that which categorically asserts that objects in this world are basically, unreal, copies and there reality depend on the way they path take in their ideal objects which are imperishable eternal ideas.

So, third man argument says that if a man is a man, because he resembles the ideal man there must be still more ideal man to whom both ordinary men and the ideal man are similar and again the notion of imitation or copying used in the theory of forms runs into logical difficulties here. So, this is what Aristotle was trying to highlight, because Plato was emphasizing these concepts that the world that of objects are imitations or copies, but here this same metaphors which Plato used ultimately turns against his own theory thus to explain the similarity between a man and the form of man what needs a third form of man and this always requires another form it goes on like that to infinity. So, we never settle the problem but.

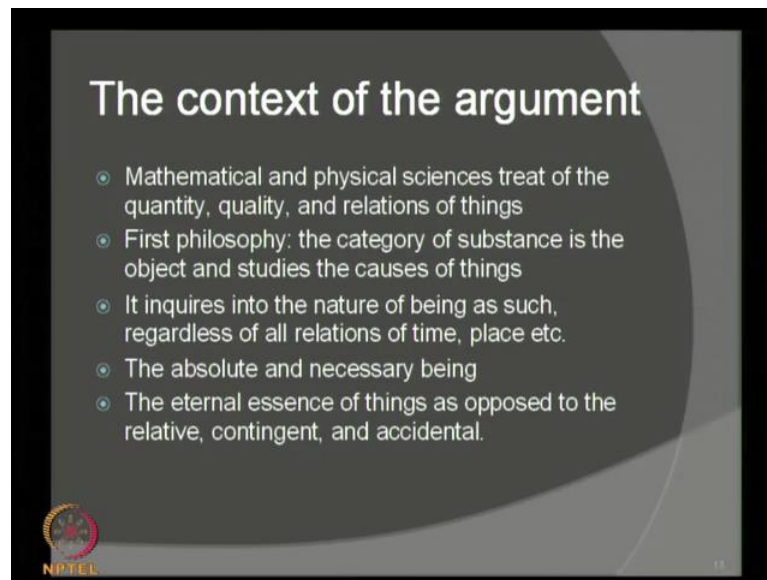
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We actually pass it on to the next level, against theory of ideas again whether the ideal man is an ideal animal that is very interesting question with Aristotle raises. So, because man according to Aristotle is rational animal man is a rational animal man par takes in two ideas the idea of rational creatures and the idea of animals. So, now, the question is whether the ideal man is an idea animal or not, if it is then you run into several contradictions, if he is there must be as many ideal animals as there are species or animals.

So, is not just one ideal animal, but as many ideal animals as there are species of animals and how the perfect and the eternal world be held responsible for the imperfect and perishable world of material objects, that is a very substantial criticisms argument against Plato's idealism, because if you say that these ideas are responsible for this world which is perishable, ideas eternal how can something which is eternal be responsible for something which is perishable, now again if you see the context of this argument.

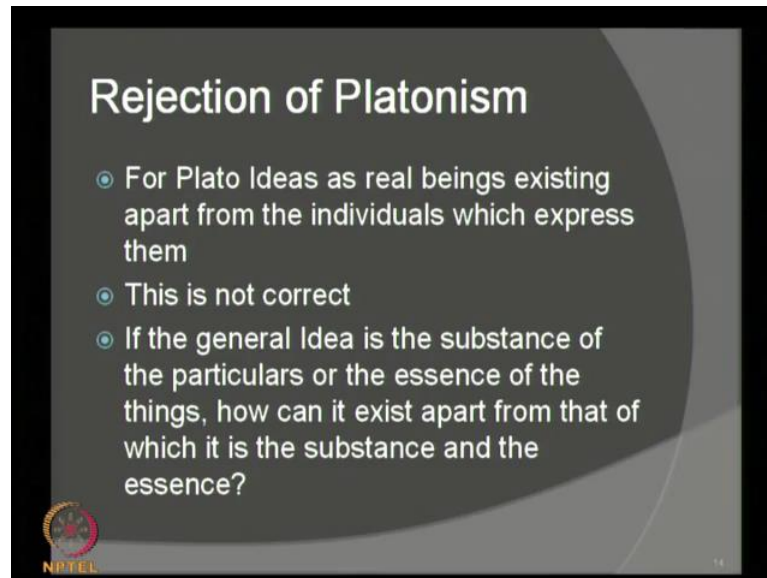
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We can see that mathematical and physical sciences treat of the quantity, quality and relations of things. So, this is the context in which this entire discussion on ideas on forms and the reputation of Platonic idealism and subsequently introducing his own theory of ideas or his own theories of forms and matter form and matter is introduced. So, here Aristotle from the very beginning says that he distinguishes first philosophy or metaphysics from physical sciences, which deal with quality and quantity and relations of things and where first philosophy is the deals with the category of substance that is the object and studies the causes of things ultimate fundamental causes of things that is the objective of philosophical investigations for Aristotle and it enquires into the nature of being as such that is why most fundamental cause of everything regardless the enquiries into the nature of being as such regardless of all relations of time place etcetera.


So, first philosophy that is it or metaphysics that is it the absolute and necessary being is the object of a metaphysics and the eternal essence of things as suppose to the relative contingent and accidental is naturally very important concerned in metaphysics and Aristotle to shares it though he refuses or though who rejects Plato's idealism he never reject this whole idea of eternal essences that is very important in metaphysics. But only thing is he is trying to argue or rather he builds up his argument from a different prospective, he only says that you cannot be an absolutist like Plato you cannot say that only ideas exist and this world is on your copy, because the logic of copying will be counterproductive.

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Rejection of Platonism

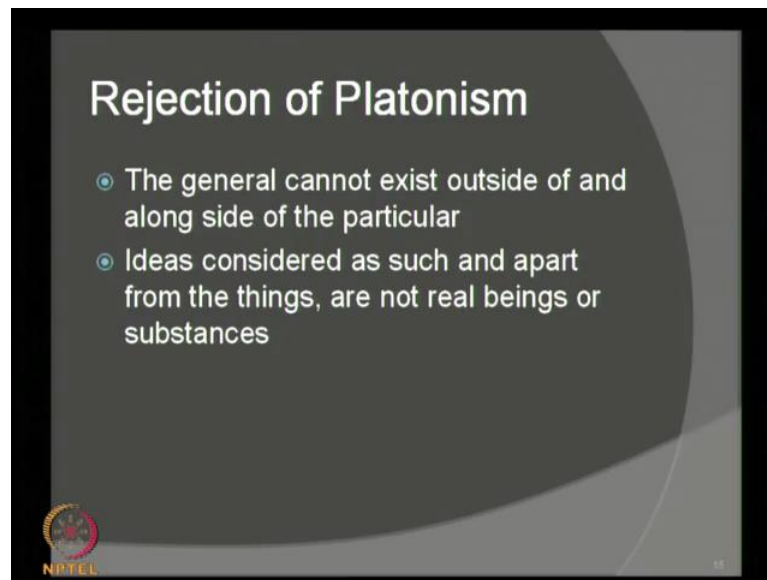
- For Plato Ideas as real beings existing apart from the individuals which express them
- This is not correct
- If the general Idea is the substance of the particulars or the essence of the things, how can it exist apart from that of which it is the substance and the essence?

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Now, again for Plato ideas as real beings existing apart from the individuals which express them so that is the there is the kind of independence the ideas exist independent of things and Aristotle says that this is not correct. If the general idea is the substance of the particulars or the essence of the things, how can it exists apart from that of which it is the substance and the essence, that is a question which Aristotle raise. So, I repeat in the general idea or the idea the essence of the substance of the particulars or the essence of the objects the particular objects.

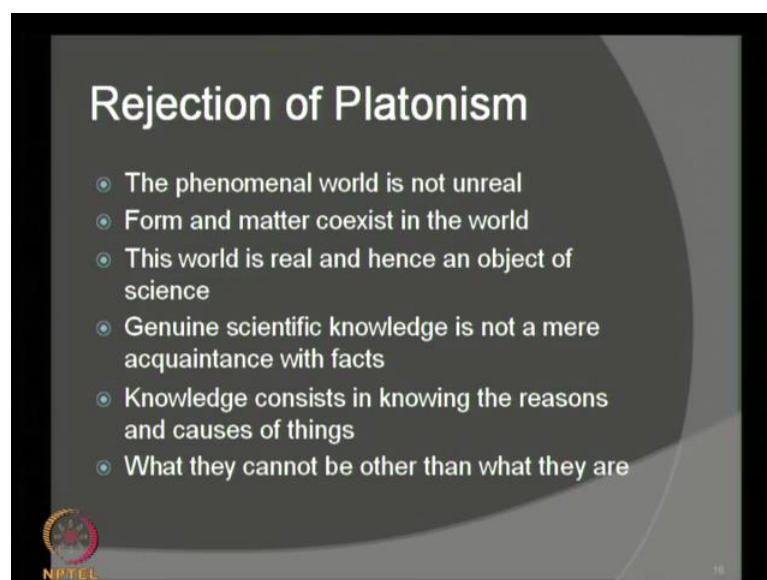
So, there are objects and this idea so the essence of that object now the question is how cannot exists how can this idea thus essence exists apart from that of which it is the substance and essence.

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And here we can see rejection of Platonism the general cannot exist outside of and along side of the particular you cannot conceive of a universal essence or an abstract essence, outside the particular object you will have to find it in it, it is not something which exist outside or alongside it, but it is something which is which exists in it. So, this is the point which are Aristotle tries to make.

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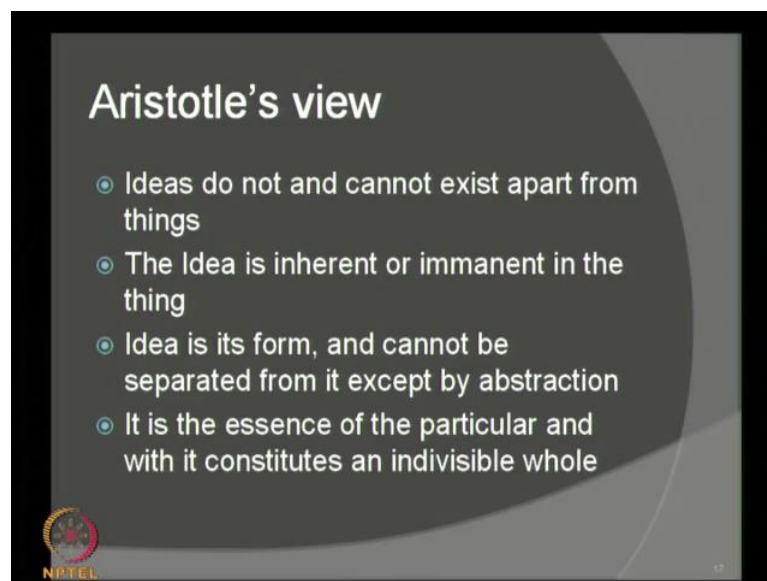


So, ideas considered as such and apart from the things are not real beings or substances according to him and again the phenomenal world is not unreal for Plato it is an

imperfect imitation of the world ideal world, or a mere copy of the idea world or even mere shadow of the ideal world, but here Aristotle categorically asserts that the phenomenal world is not unreal it is as real as anything else, form and matter coexist in the world.

So, this is the most celebrated among Aristotle's concepts, Aristotle's theories the eternal coexistence of form and matter this world is real and hence, an object of science see the rejection of Platonism amounts to saying all these things form and matter coexists and this world is a world where we can see their coexistence, which is the real world since it is a real world it is worth analyzing it and studying it genuine scientific knowledge is not a mere acquaintance with facts; knowledge consist in knowing the reasons and causes of things, what they cannot be other than what they are this is the objective of Aristotle's philosophy or Aristotle's metaphysics (Refer Time: 25:03).

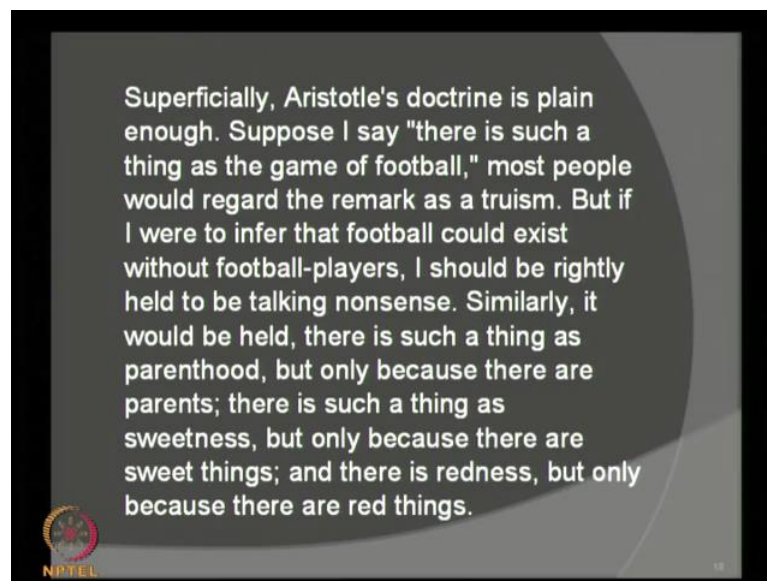
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Now, when you consider Aristotle's view ideas do not and cannot exist apart from things, I have already mentioned this idea of apparent for example, cannot exist independent of concrete parents the idea of computer cannot exist independent of concrete computers like these things which views. So, ideas do not cannot exist apart from concrete objects, that exists in the world which we can experienced though (Refer Time: 25:37) the idea is inherent or immanent in the thing this is the point, it is inherent or immanent and idea is it is form and cannot be separated from it except by abstraction.

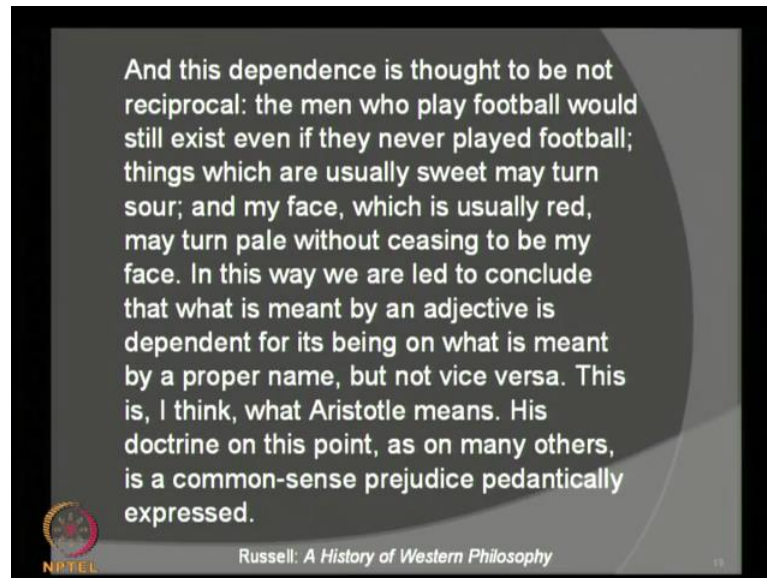
So, if at all you need to sort of isolated suffering the idea from the object it is impossible to do that except in your thought where you abstract it artificially, just because in thought you are able to abstract it does not mean that it exist independent of objects, it is the essence of the particular and with it constitutes an indivisible whole. So, you cannot separate it there is an indivisible whole the idea and the object, form and matter they cannot be separated the moment you separate them then the object seems to exist.

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So, here I have a pretty long quote from again from Bertrand Russell, I will read it because I thought this is be interesting in this context understand Aristotle's views, I read it. So, professionally 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 a truism. But if I were to infer that football could exist without football players I should be rightly held to be thinking nonsense similarly it would be held there is a 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.

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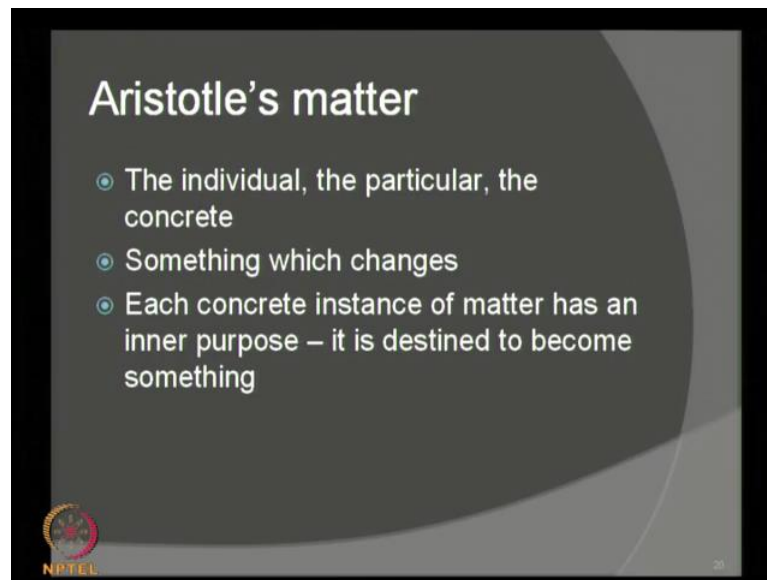


And this dependence is thought to be not reciprocal, the men who play football would still exist even if they never play football things which are usually sweet may turn sour and my face which is usually red may turn pale without ceasing to be my face. In this way we are led to conclude that what is meant by an adjective is dependent for it is 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.

So, this is again gradually a Bertrand Russell again in his analysis of the Aristotle tries to say that Aristotle finally, takes us to a common seneschal prospective though on the one hand he does not want to live Plato completely on the way, he takes Plato along with him to some extent, but at the same time he takes us to or he does not want to completely sort of do away with a common sensible perspective. Now in this context one may wonder what is what happens to matter, because in Plato we can see that when he introduces his theory of forms this is done with clear separation of forms from matter essences are separated from matter, but then when Aristotle says that such a any such separation unwarranted and counter predictive and not correct, then what about Aristotle's matter.

So, Aristotle says that there a different ways to understand Aristotle's conception of matter, matter any ways that materials stuff to which on this qualities are attach to defiantly that is the concept base matter.

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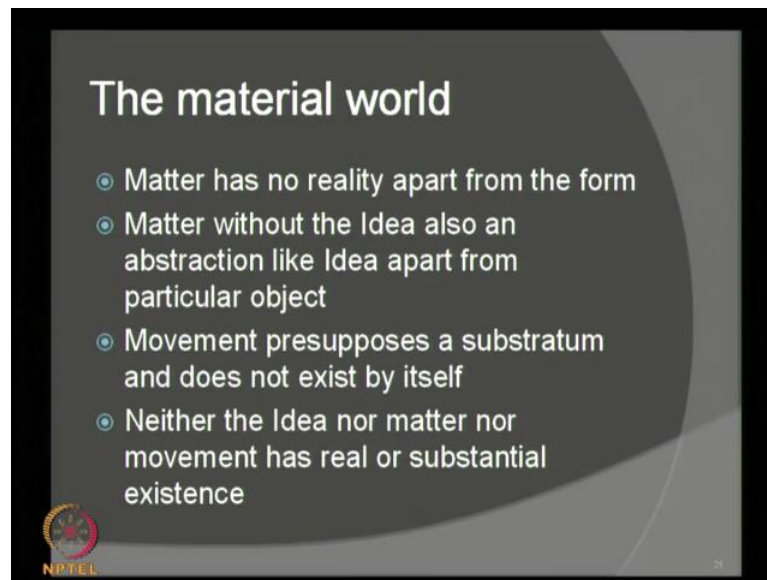


But, when you try to understand it from different perspective, we can see this individuals the particular the concrete everything is referred as matter again something which changes, because as in the quote which I just write out from Bertrand Russell.

We had seen that something which is sweet today might turn out to be so tomorrow. So, things change. So, that is material things change each concrete instance of matter has an inner purpose, this is at very typical Aristotle (Refer Time: 30:05) an inner purpose the purpose is inherent in each concrete instance of matter material object, it is destined to become something. See for example, a wood; a wood is destined become a chair for example, of a seed is destined become a tree. So, this inner purpose which is inherent is technically termed as potentiality which will refer, which will discuss in our next lecture, but at this moment you know we have to see that this is being referred to as potentiality which is inherent in matter.

And Aristotle also says that when you if you understand, if you try to understand matter as something which is absolutely independent reality that is not correct, Aristotle will never accept that separation of form and matter, matter as no reality apart from the form and again matter without the idea also is an abstraction like idea apart from particular object.

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So, you cannot separate idea from object similarly you cannot separate matter from it is idea, movement again you know when you talk about movement, because we are talking about material world the world of objects, and the world of objects is a we can see that it is under constant motion change is. So, universal and movement presupposes a substratum and does not exist by itself, you need an object to move and that object. So, then again neither the idea nor matter nor movement has real or substantial existence. So, there all interrelated in that sense.

So, let us taken very concrete example to understand it further let us take the example of ballpoint pen this is a ballpoint pen, which I have and here you can see a ball this is called a ballpoint pen, because it is technology such that there is a small ball over here, and there is a pointed nib inside that there is a ball which rolls and it is designed according to a kind of unique technology and from a form of the ballpoint pen is constituted by the properties of this pen. So, it has several properties for example, I mean I am talking about substantial property, see there are non-substantial properties like red in color, made up of metal, and made in this particular place this company these things are not very substantial about it what is more substantial it is as I mention it as a ballpoint, and again and again it has ink in it by means of which we can write then again can be held by the hand.

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The form and matter of a ball pen

- Form of the ball point pen is constituted by the properties of the pen
- It has a ball point
- It has ink in it
- Can be used to write
- Can be held by the hand
- Matter is the material stuff to which these properties are attached to
- The material by which the pen is made




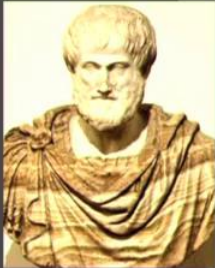
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So, that you can write it not something which is very huge so that you cannot want be able to hold it in your hand it can be held by the hand.

So, these are things which back it a pen a ballpoint pen and matter is the material stuff to which these properties are attach to matter is the material stuff to which these properties which I mention or attach to, and the material by which the pen is made is what Aristotle understand as matter.

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Plato's Influence

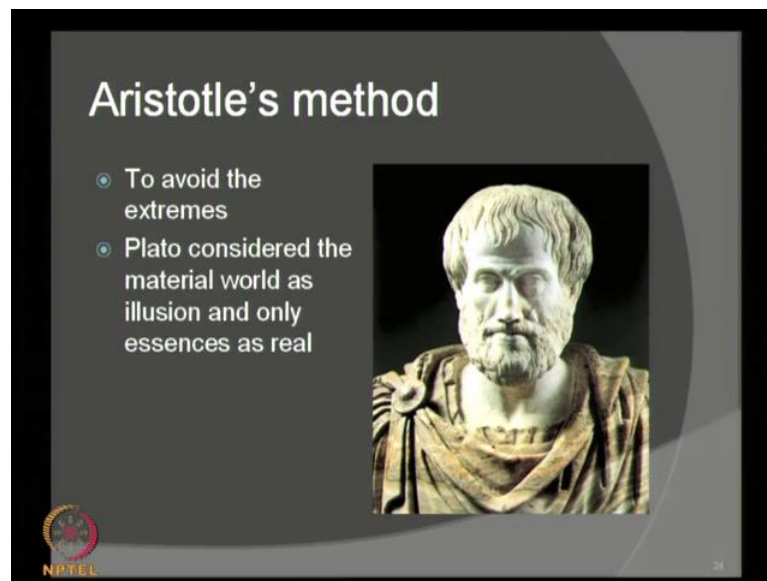
	Form and Matter distinction.	
<u>Plato</u>	Every object is a combination of form and matter	<u>Aristotle</u>
Form is primary to matter		Form and matter coexist



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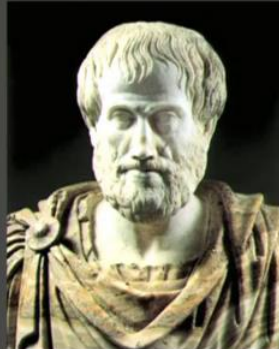
Now, when you see Plato's influence we can see that form and matter distinction is typically Platonic and every object is a combination of form and matter. So, we can see that the distinction, which Plato maintains is not maintain, but these two categories are sort of maintain by Aristotle and form is primary to matter according to Plato, but form and matter coexists according to Aristotle.

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Aristotle's method

- To avoid the extremes
- Plato considered the material world as illusion and only essences as real

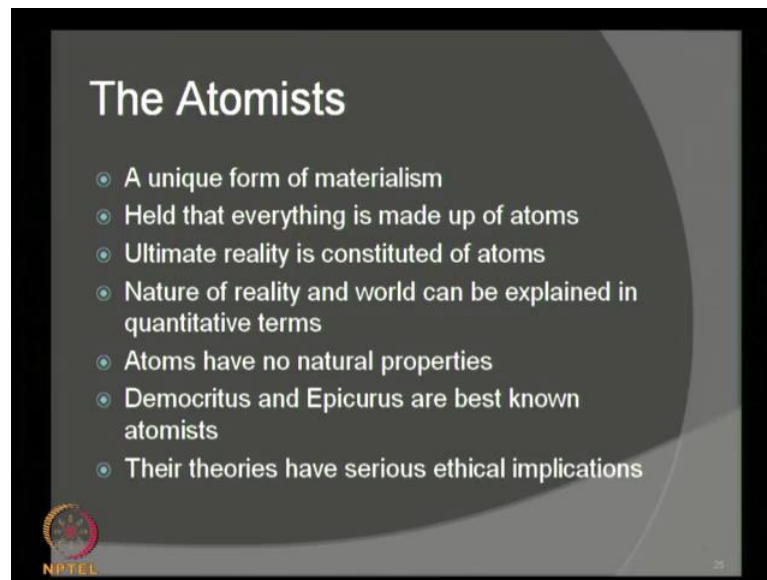


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And Aristotle's method is we can see very interestingly Aristotle is a master compromiser. Aristotle method is to avoid extreme view points and try to arrive at a middle point and middle paths Plato consider material world as illusion and only essences as real as we have already discussed this aspects. And he denied all change as an illusion, because in this world we can see the world is the always under constant motion it is as has (Refer Time: 34:46) said you cannot step in to the same viewers twice, but according to Plato these changes are illusions they are not real.

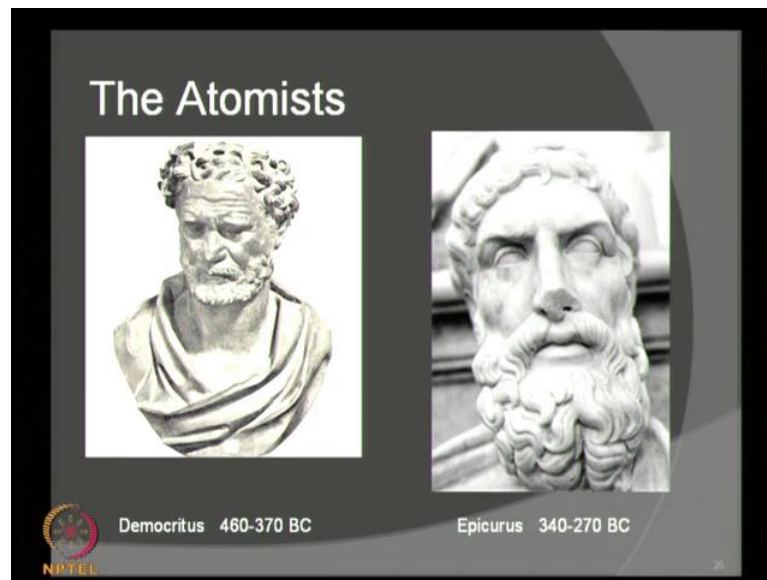
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And in this context it is interesting to see the contribution of the atomists who are actually materialism, who emphasized lot on the material aspects of reality and defiantly Aristotle was influence by them. So, at this atomist propagate unique form of materialism they held that everything is made up of atoms and also ultimate reality is constricted of atoms. So, the atomist like Democritus Epicurus and all these people they are the classical materialist in one sense, because they held that everything is made up of atoms we have material atoms, and again nature of reality and the world can be explained in quantitative term the these atoms are quantitatively different they are not qualitatively different according to these atomist.

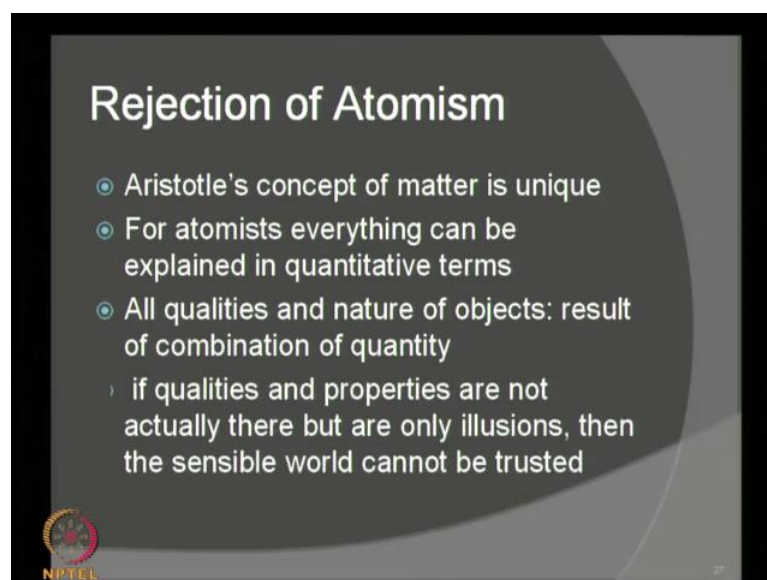
So, everything in this world can be explained, in terms of this in terms of quantity the quantity in which atoms are combined, explains the nature of a particular object this is the very important point that according to the atomist atoms have no natural properties which is non agreeable to Aristotle, for Aristotle everything as a nature potentiality and that takes that objective actualize it is real nature.

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So, Democritus and Epicurus are best known atomist their theories have serious ethical implications and not going to the details of these things in this lecture, but just to refer to them these two people there the atomist the famous atomist Epicurus is one person which whom (Refer Time: 36:46) domestic philosophy is attached too (Refer Time: 36:50); man you will die tomorrow so that is associated with the Epicurus.

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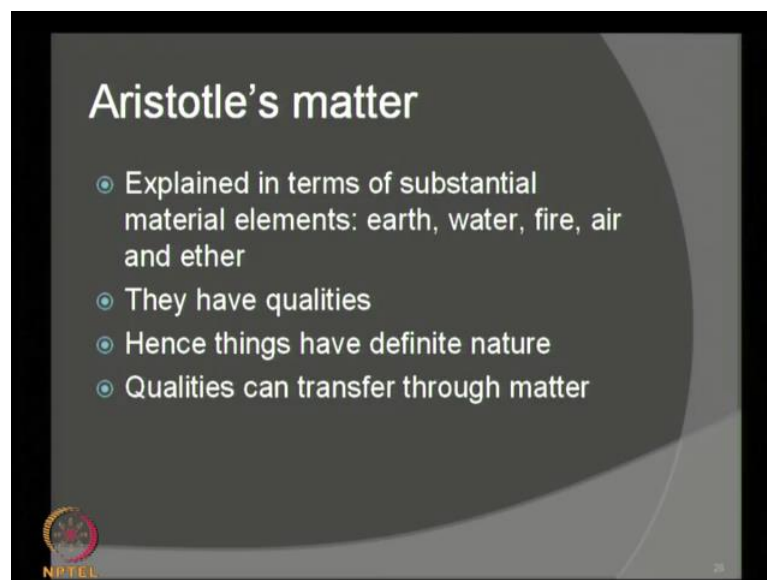


But, Aristotle on the other hand reject this, this atomism for him rather his concept of matter is unique it is not developed out of this theory of the atom of or atomist, which

emphasizes a lot on quantitative difference atoms being quantitatively different from each other. For atomist everything can be explained in qualitative term all qualities and nature of objects are results of combination of quantity, if qualities and properties are not actually there, but are only illusions then the sensible world cannot be trusted.

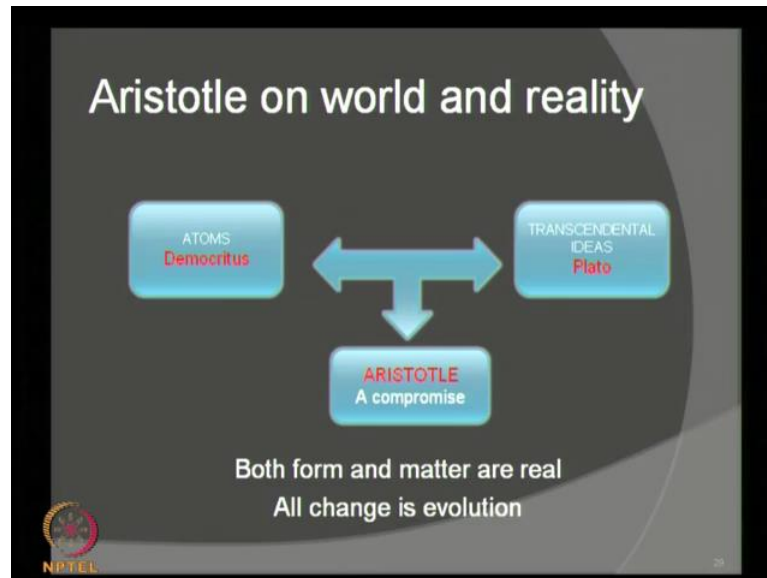
So, this is the very important implication of atomism, if qualities and properties are not actually there, but are only illusion we it is our experience such as that there are, but that is illusion then the sensible world cannot be trusted. So, this may have very serious ethical implications. Now Aristotle's matter on the other hand is explained in terms of substantial material elements like, earth, water fire, air, and ether the five basic elements material elements.

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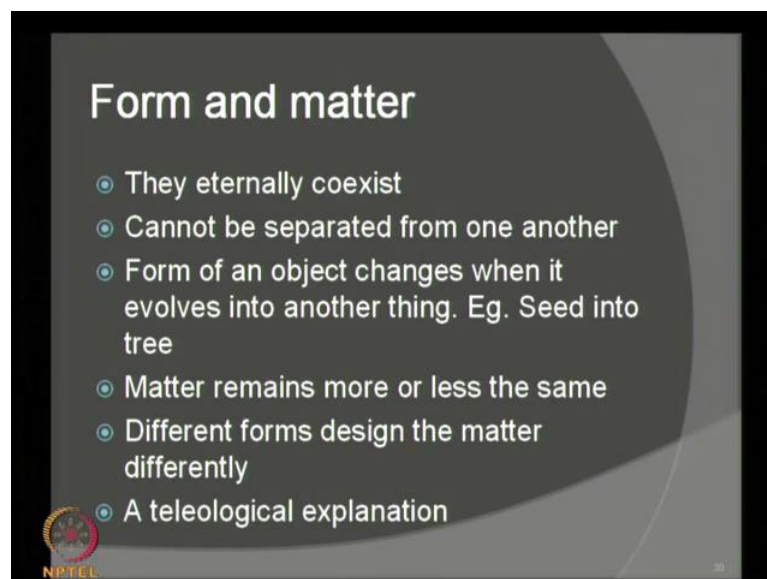
According to Aristotle like any classical doctrine on this five material elements they have qualities, distinguishing qualities like the visheshikas of Indian philosophy again the five material elements which each one is distinguish from the other by means of a distinguish in quality hence, things have definite nature. So, because they are qualitatively different they have definite nature qualities can transfer though matter this is what Aristotle says.

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And here we can see a very interesting comparison Democritus, on the one hand you have Democritus, and many other atomists those who emphasize on material atoms the entire reality world and reality can be explained in terms of this materialistic atoms on the other hand you have Plato who talks about transcendental ideas, and Aristotle tries to avoid these two extremes and a middle path has been arrived at. So, his philosophy is a compromise both form and matter are real all change is an evolution we discuss this concept of change in the next lecture.

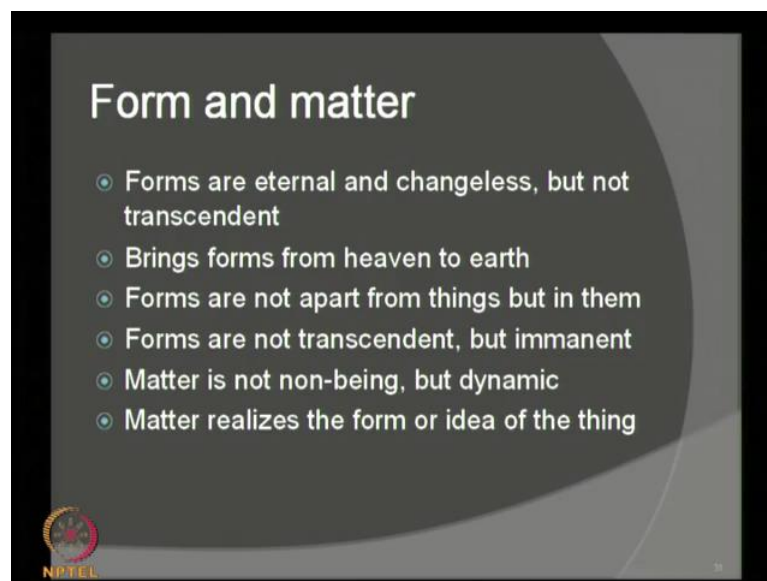
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When you talk about form and matter, we arrive at this very peculiar theory that form and matter eternally coexist they cannot be separate, I have already mentioned this they cannot be separated they constitute a composite (Refer Time: 39:43) according to Aristotle and from of an object changes when it involves in to another thing, the classical example given is when a seed become a tree, there is a whole process of evolution. There are different stages in which the seed under goes certain modification certain changes, the material content under goes changes in this process of evolution and matter remains more or less the same.

Though matter is differently designed different forms designed the matter differently and a different stage of it is evolution matter more or less remains the same though there is a change of course. But at the movement we need not have to worry about it Aristotle (Refer Time: 40:31) teleological explanation of the world the functioning of the world. So, there is a purpose behind every change that takes place in this world.

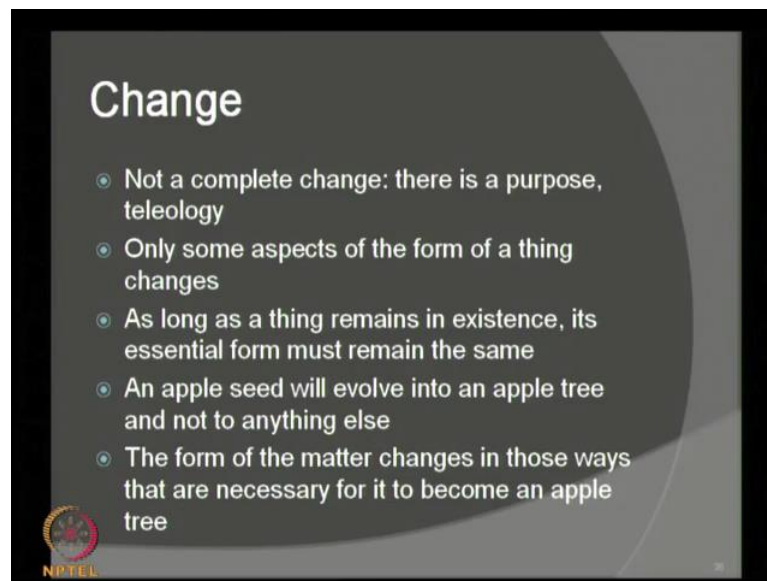
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So, this explanation this teleological explanation makes the role of ethics very important in life, again forms are eternal and changes like Plato, but not transcendent Aristotle agrees a lot with Plato by saying that forms are eternal and changeless. But they are not transcendent as Plato (Refer Time: 41:05) for Plato there separated they are different in this sense we can say that Aristotle brings forms from heaven to earth.

So, they were according to Plato they were there in a third world and a world of abstract universal objective realities which is not part of this world, but Aristotle brings them to this world and forms are not apart from things, but in them as I already mention they are inherent in the objects or immanent in them forms are not transcendent, but immanent matter is not non being, but dynamic. So, these are an again matter realizes the form or idea of the thing in this process of evolution every stage there is a movement of realization, because new forms designed matter differently.

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Change

- Not a complete change: there is a purpose, teleology
- Only some aspects of the form of a thing changes
- As long as a thing remains in existence, its essential form must remain the same
- An apple seed will evolve into an apple tree and not to anything else
- The form of the matter changes in those ways that are necessary for it to become an apple tree

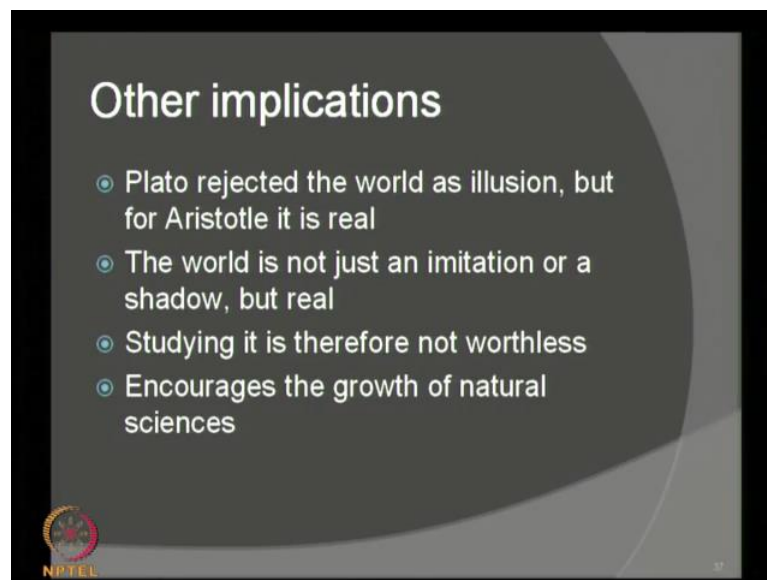
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When you talk about the material world the material word changes as and this change as been rejected by Plato, but Aristotle says it is not a complete change there is a purpose there is teleology and only some aspects of the form of a thing changes. It is not that the entire object changes, but only some aspects of it and as long as the thing remains in existence it is essential form must be retain remain the same.

So, the essential form of an object remains the same see for example, an apple seed will evolve in to an apple tree, and not to a mango tree or anything else. So, this suggest that there is something there is a guiding principle there is a teleology built into the entire process of change in the material world and the form of the matter changes in those ways that are necessary for it become an apple tree. So, that is what I meant there is a certain guiding principle that takes along with the object to change into another thing, the form of the matter changes in those ways that are necessary for it to become an apple tree to

become an apple seed, an apple tree, but there are certain other implication as well before we really go to the next topic. We have to see certain other implications of this rejection of Platonic idealism and the introduction of Aristotle's unique theory which basically argues that form and matter eternally coexists.

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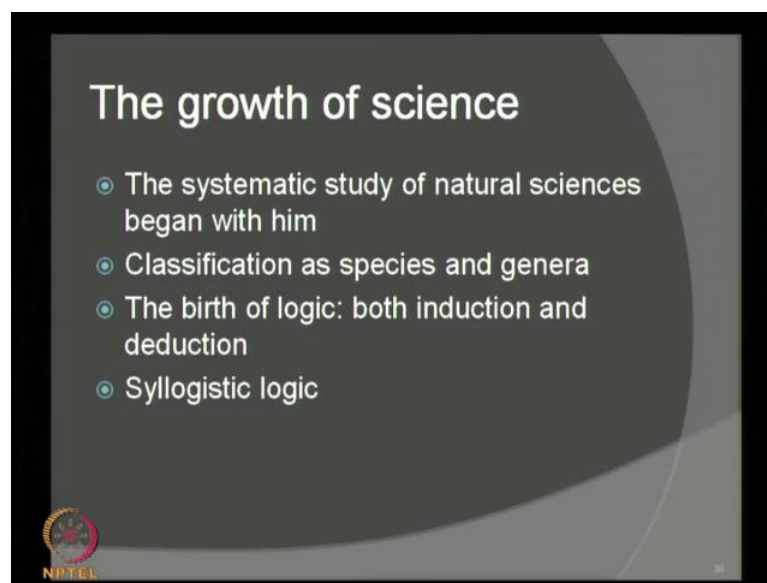
So, Plato rejected the world as illusion, but for Aristotle it is real. So, this world is a real world it is not a mere illusion or a copy for Aristotle and world is not just an imitation or a shadow, but real studying it is therefore, not worthless see there is an image of philosopher.

That they are not interested in this world of day today, world this day today life they are. So, sort of people who are not interested in this world they are always lost in their own dreams they do not consider this world is very important for them, something else higher truth is more important, and scientific and other kind of other sorts of investigations are treated as worthless meaningless. Because ultimate objective is to know the truth which is which lies outside this world and this world is the mere shadow if this world is the mere shadow or a copy there is no truth in this. So, what is the point searching anything trying to understand something in this world if these are mere shadow? So, let us concentrate on reality that is the philosophical approach, but Aristotle has argued that this world also as substantial reality it is real like any other world. So, studying this world is therefore, important it is not worthless, it is important he encourage the growth

of natural sciences, because since the study of this world is important you need to devise a methodology by means of which the study of this world is initiated and that methodology is the method of science.

So, encourages the growth of natural sciences and we can see that the systematic study of natural sciences in fact, began with Aristotle. So, I have already mentioned this Aristotle's since Aristotle's students was very power full man like Alexander, Alexander is appointed people to collect specimen and other things from different parts of the world for his teacher. So, Aristotle was maintaining a huge library during those days of course, a library of manuscripts along with several specimens of animals bond designed that all kinds of things he was collecting and analyzing studying and systematically exploring them.

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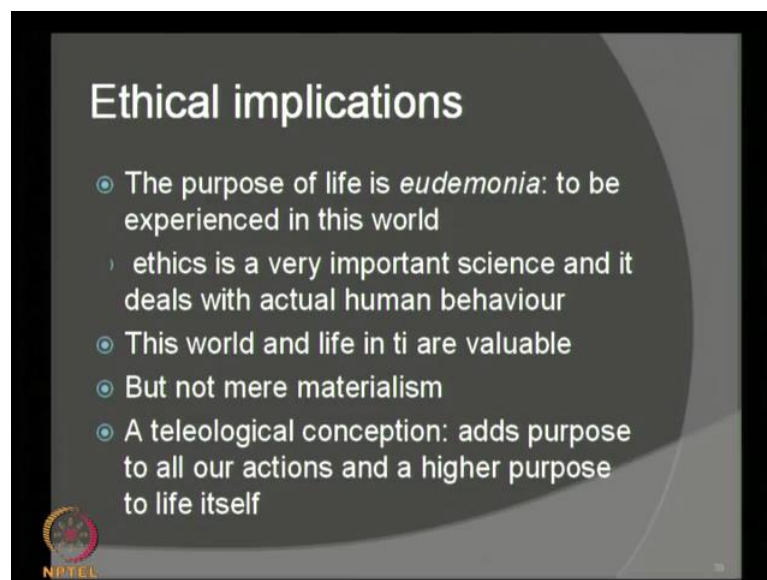


So, the systematic study of natural science in that sense began with him and again classification of species and genera I have all ready mention this then the birth of logic, because you cannot have a science and natural sciences systematic study of science without logic a discipline called logic, which is in art and science of thinking. And again when you talk about logic; logic involves two types of inferential operations induction and deduction induction is where you infer something from several particular instances of something you inferring universal principle Socrates is mortal Aristotle is modal Plato is mortal from this you infer that all (Refer Time: 46:51) are mortal then again the other

one is from the universal principle all men are mortal you infer that since, Socrates is a man Socrates is also (Refer Time: 47:00).

So, this both induction deduction which are integral part of logic were developed by Aristotle and the syllogistic logic, which is very very celebrated very famous, and is again another invention of Aristotle.

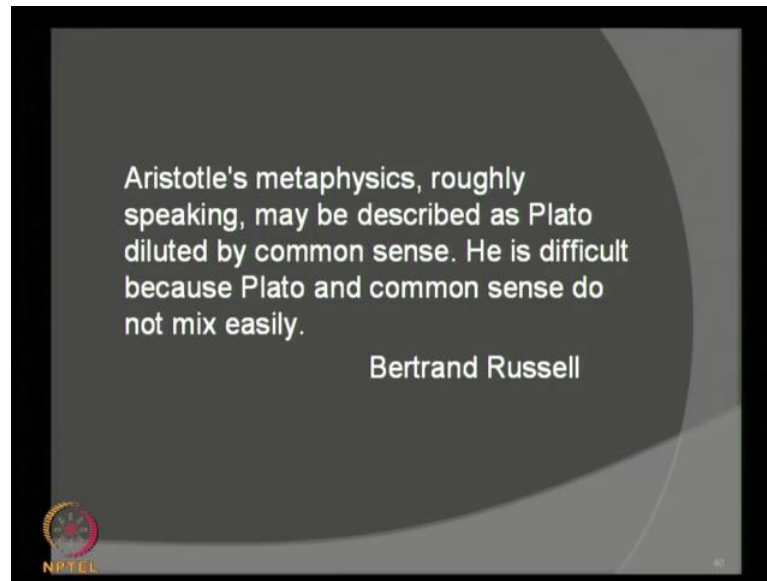
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And there are very significant ethical implications Aristotle philosophy as or his theories his principles have several very important ethical implications the purpose of life is eudaemonia as I have already mentioned. So, to be experienced in this world something which is not to be experienced after your death, but this has to be experienced this kind of an objective of life eudaemonia are happiness these to be experience in this world and ethics is a very important science and it deals with actual human behavior.

It is not something which needs to be cultivated or ethics the objective of ethics is not something which extra widely or other widely, but it is something which is important to leave in this world a meaningful life, this world and life in it are therefore, extremely valuable. But it is not a mere materialism as we have already seen a teleological conception that adds purpose to all our action and a higher purpose life itself is in built in Aristotle's philosophy.

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So, we will end with this quote from Bertrand Russell Aristotle's metaphysics roughly speaking may be described as Plato diluted by common sense he is difficult because Plato and common sense do mix do not mix easily. So, this is a very interesting observation by Bertrand Russell, because you can see that Aristotle begins his theory is metaphysics with the rejection of Platonic idealism, what is Plato's idealism it basically says that ideas alone or real and rejects the material world. Aristotle rejects it and introduces his theory of form and matter which says that forms and matter eternally coexist. But this theory is metaphysics does not deny the fact that form or essences or ideas are eternal.

So, he retains Plato to very great extent, but at the same time he does not want to do away with the world and make it an unreal a kind of mere shadow. So, you want to accommodate both. So, he tries that is what Bertrand Russell says Plato diluted by common sense, and all the difficulties in understanding him and appreciating Aristotle is due to this that he was trying to mix something which will not easily mixed, Plato and common sense do not mix easily.

Thank you.