

**Aspects of Western Philosophy**  
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**Module - 06**

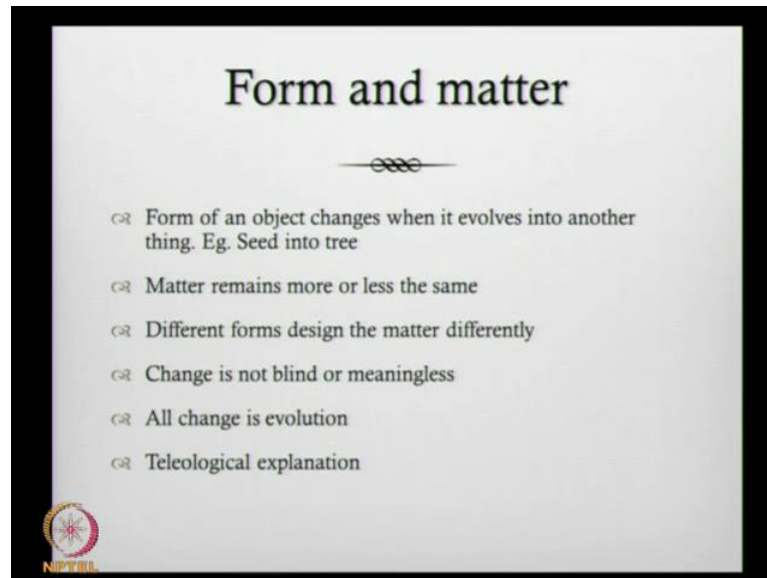
**Lecture - 06**

**Aristotle's theory of causation; potentiality and actuality**

Welcome viewers. This lecture on Aristotle's Philosophy will concentrate on basically on two things; first one is theory of causation and the second one is concept of potentiality and actuality. But while discussing these concepts we may have to discuss certain very significant contributions of Aristotle to the world philosophy, Aristotle in the previous lecture I have already indicated is one of the most profound contributions, he has given to the world philosophy, the world of science and the world of human thinking as well.

But as a philosopher Aristotle has said certain bench marks for future philosopher. There is a famous saying by Alfredo Whitehead that the rest of western philosophy is nothing but should notes to Plato and Aristotle in my previous lecture I have already mentioned this. And here in this lecture we will see how these concepts of form and matter which he has taken up from Plato modified in a radical manner rather changed in a radical manner to accommodate certain concepts like change, motion, etcetera what happens in the world, and to present these all on comprehensive philosophical views.

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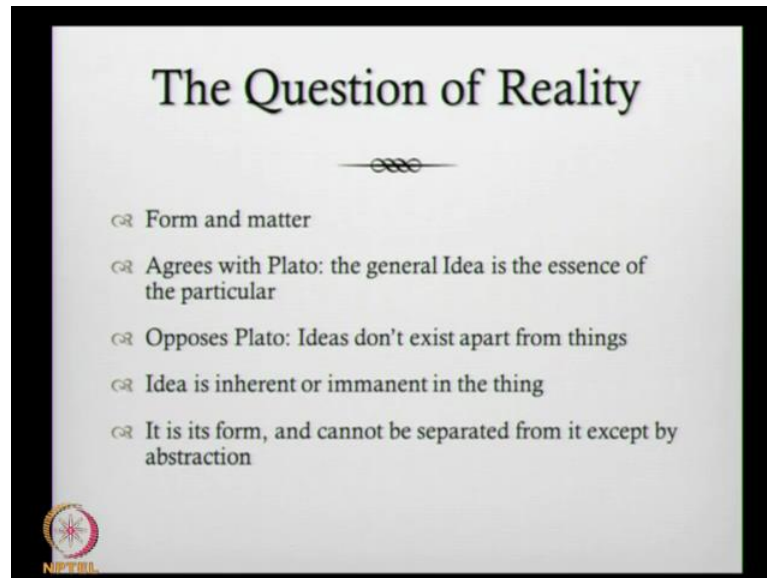
So, let us begin with form and matter. This slide is something which I am reproducing from my previous lecture. This basically deals with the dynamic interrelationship between form and matter; the 2 most important metaphysical categories in Aristotle philosophy. So, form of an object changes when it evolves into another thing, example seed into tree.

So, I will explain this subsequently, this is just is an introduction then again matter remains more or less the same because it is only the form that, I mean even the form does not change, but the forms keep on changing matter differently or different forms shape the matter differently and this is what happens when an object change into another object or rather when an object evolves into something else, when a tree evolves into a into a chair, or when a seed evolves into a tree; what is an artificial process a change is inflicted or rather which is done by somebody the other example: when a seed evolves into a tree it is a natural processes which happens in the biological world.

Different forms design the matter differently and change is not blind or meaningless, this is precisely what makes Aristotle different and distinct from all other philosopher, though it looks a bit idealistic, this is what makes Aristotle a great philosopher. But he tries to explain the changes that happen in this world, the entire changes happens in this world which many other philosopher have explained blind flux, meaningless flux as something which is significantly meaning full. And all changes evolution. So, these are

things which we already discussed in the previous lecture. In this way Aristotle is trying to provide a teleological explanation for the change that happens in this world.

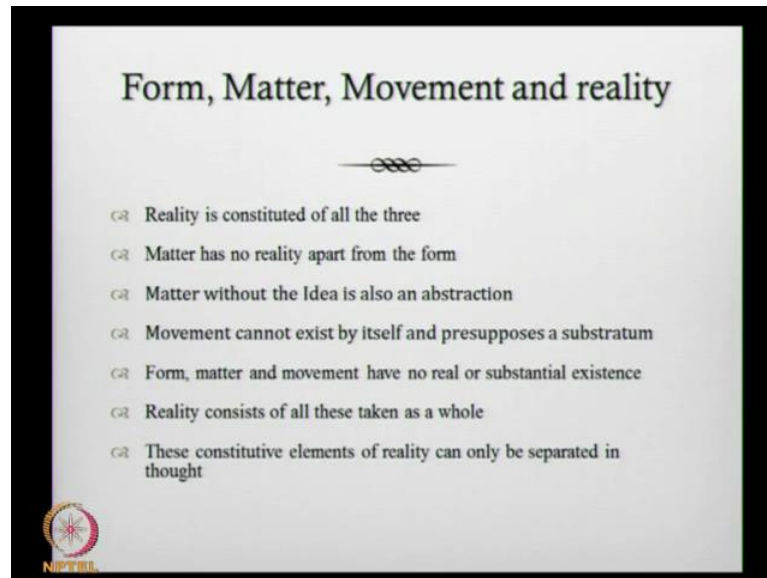
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Now, when we come back to the question of reality from this context let us try to address this problem, the question of reality; form and matter. Reality, entire reality is constituted of form and matter. We can explain the entire world, the entire reality around us even our own destiny, even our own being in this world, everything can be explained with the help of these 2 fundamental metaphysical principles form and matter. And it is in this context he have to appreciate that Aristotle here, agrees with Plato; his teacher to a great extent because the general idea is the essence of the particular; this is what is Plato says.

But at the same time he radically differs from his teacher, because Plato these 2 things are different and the particular object is actually a shadow, it is basically unreal. But for Aristotle has we have seen in the previous lecture both form and matter are real, both the universal and the particular are real. Actually the universal inheres in the particular. That what he opposes Plato ideas do not exist apart from thing, idea is inherent or immanent in the thing. It is form and cannot be separated from it except by abstraction. All this things we are seen in the previous lecture in a different way.

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Now, I am introducing one more term to understand Aristotle philosophy. Apart from form and matter which we already discussed movement, the motion, the changes that takes place in this world, so this as to be accounted for. Reality is constituted of all this three; because what we see around us world which is constantly under motion, everything changes there is nothing in this world that is permanent.

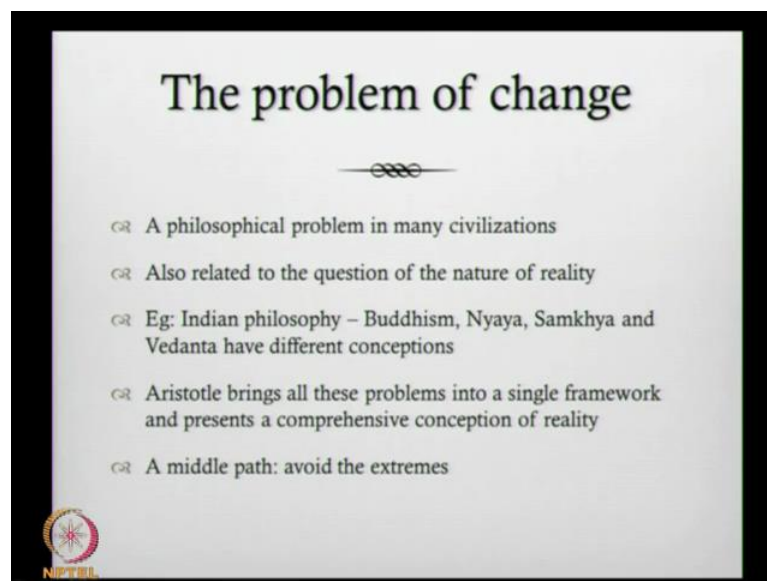
So, without accounting for such a consumption of change you cannot have a complete picture of reality. And you know that many philosophers have done it in their own ways. And here we can see that Aristotle also says; Matter has no reality apart from form, this is Plato because Plato would say that matter is fundamentally unreal, but Aristotle would not agree with that; he would say matter has no reality apart from the form but. Matter without the idea is also an abstraction. And it is other way around as well the form without the matter is also an abstraction.

So now, when we talk about motion or change that takes place around us in this world movement cannot exist by itself and pre-supposes a substratum. The change, we know that we can always say that world is under constant flux everything changes, but there is something which changes, there is a substratum. There is the logic behind Aristotle in explanation of change, what he is says that it cannot excess by itself and it pre-supposes something, a substratum that undergoes change that is matter. It rather acquires different forms.

Again form matter and movement have no real or substantial existence, they are always inter-dependent, you cannot understand or you cannot say that only one of them substantial existence and other two are unreal like Plato. Reality consists of all these taken as a whole. So, in order to explain the world, in order to explain reality we may have to account for all this three concepts or rather these two concepts of form and matter we can explain everything. Even movement, motion is not really independent from this dynamic interrelationship between form and matter. It is basically this relationship which is responsible for motion that we experienced in this world.

These constitutive elements of reality can only be separated in thought. All these things we know even with without to the concepts of the form and matter we have said in the previous lecture that we cannot separate them, we can separate them only in thought they are eternally co-exist.

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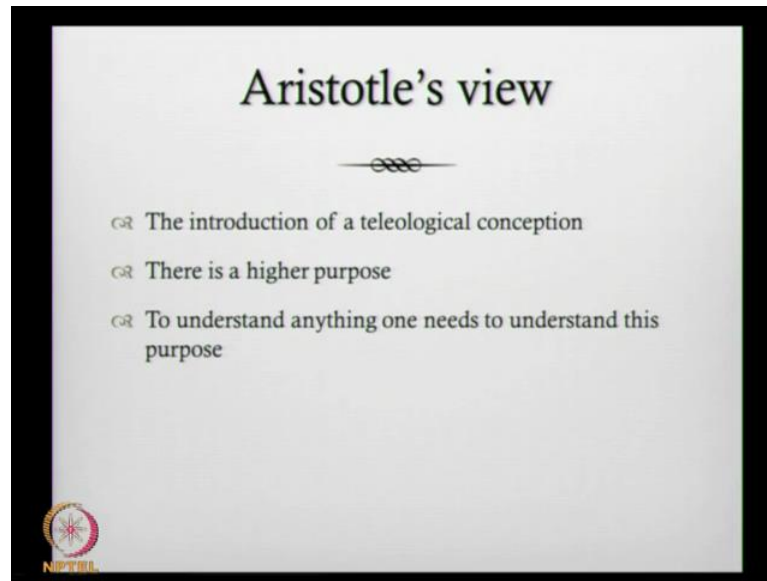
Now we will come back to the problem of change, because this is very important issue which Aristotle takes up an accounts form and in that process, builds up his unique philosophical position. So, we could see that the problem of change is a unique problem; it is a philosophical problem in many civilizations. For example: In India there are many schools like in Indian philosophy or in Chinese philosophy they all tried to account for a conception of change. So, he has also relates the question of nature of reality because, unless you explained change you cannot explain what reality is for example, let us take

Indian philosophy buddhism – Buddhism, the Nyaya philosophy, the Samkhyas and the Vedanta, the all these people have different conceptions, I will just give an example; Buddhism believes that everything is changing they have a theory of theory of momentariness, Ksanikavada everything is momentary nothing as existence not more than one moment.

Since everything is momentary there is constant flux is in this world and there is nothing that connects one moment with the other, there is in between that these two moments you have nothing this soonya that is Buddhism Soonya Vada. On the other hand vedantims for example, I will take the example of Advaita Vedanta, Shankara Advaitas Vedanta it explains that there is a fundamental concept of brahman which is changes which is the never changing reality of the our changing world. So, it is the basis aadhaara of the entire universe which is under constant flux. So, though there is a world, which is under constant flux, there is something which is fundamental substratum that never undergoes any change. So, similarly Aristotle also speak about something, but it not of course, it is not the Brahman of Vedantism for Aristotle the entire process can be explained with two principles form and matter.

Aristotle brings all these problem into a single frame work and presents a comprehensive conception of reality which we have going to see. And this endeavor he takes middle path where he avoids the extremes avoids the voices of the extremes and take the golden mean the middle path which Buddhism also did in a different way.

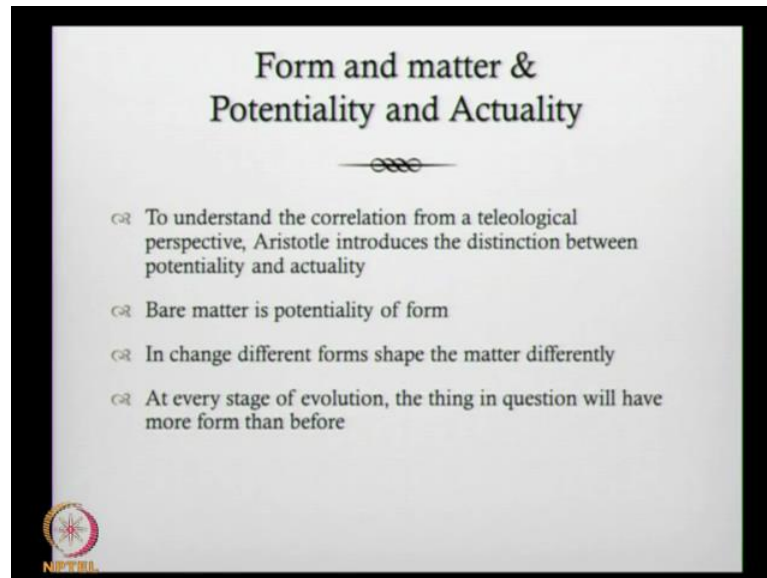
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Now, let us see Aristotle's view; So, I have already mentioned that Aristotle as a very emphatic way, He has introduced a teleological conception of world reality and life. So, everything that happens has a purpose there is nothing which is purpose flux, here is nothing which is blind, every change that takes place in this world is a purposeful change. So, that is what precisely teleological conception of reality means. So, there is a higher purpose what is that will see that gradually to understand anything one needs to understand and this purpose.

So, when you talk about change that takes place in this world to understand that change, you have to understand towards what it is change because there is a higher purpose which every object that undergoes a change creates to attain what is that higher purpose, what is that higher goal of life.

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Here, in order to understand this Aristotle again introduces two other concepts Potentiality and Actuality; basically fundamentally what is says that every object has a potentiality to these something else for example; a seed has the potentiality to be a tree in a sense we can say that the seed is potential, the tree is actual. So, there is a entire process a movement from the seed to the tree the process of evolution it actually moves towards the direction in order to attain in order to realize the purpose to become to actualize it potentialities.

So, here to understand the correlation from a teleological perspective, Aristotle introduces the distinction between potentiality and actuality. What is it? Bare matter is potentiality of form. So, again the dynamic interrelationship between matter and form is problem attached what it says is that bare matter is potentiality of form it is something now, it is in the becoming and that process of becoming as I already mentioned is directed by or it is regulated by or it is controlled by or even it is guided by a higher purpose. So, every bare matter is a potentiality of form and in change different forms shape the matter differently I already mentioned this again.

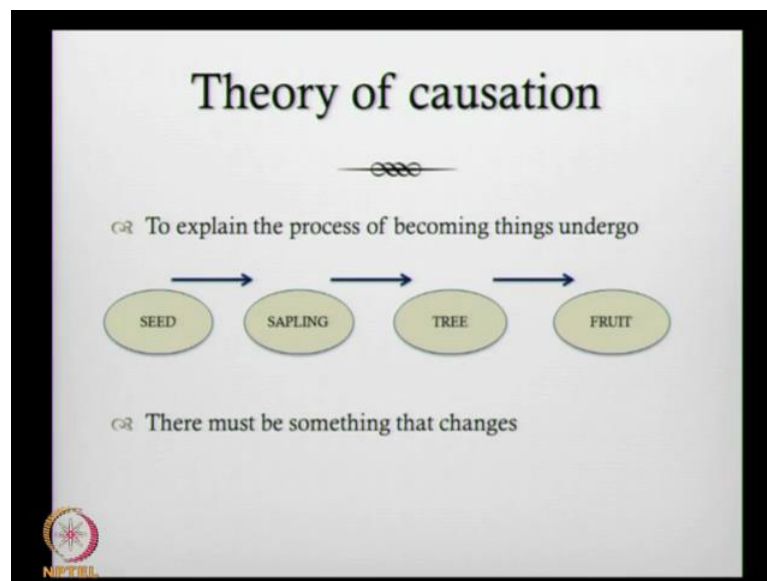
At every stage of evolution the thing in question will have more form than before. So, you take the example of carpenter making a chair from wood. So, at the beginning there is a wood which is apparently no shape now the carpenter cuts it into different shapes gradually joints it and then in that process every stage of it is evolution it acquires



different forms or it is being shaped by different forms and every stage of evolution the thing in question will have more form than it had before.

Finally when it really becomes a chair it attains its purpose the potentialities are actualized now the form is actualized it more actual or more advanced stage of existence and the interesting thing is that Aristotle apply these principles to entire universe not just to natural biological process, but also to artificial changes we human being making this world. So, every change can be explained in terms of this principle of potentiality and actuality form and matter, now in this context we have to sort of introduce or rather discuss very important principle the theory of causation. To explain the process of becoming that things undergo in this process; the process of becoming, the process of evolution.

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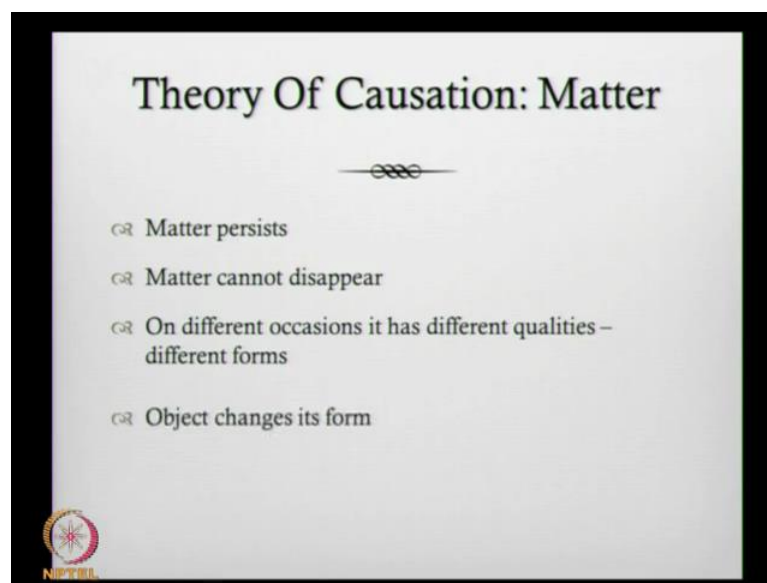


So, what is it? So, let us consider that there is a seed and now the seed evolves it moves towards what it becomes a sapling that is the second stage now or the next stage there again does not stop there it evolves further into a tree. So, you have in between several other stages I have just mentioned 3 important stages in it is evolution. So, in each stage matter is being shaped by different forms in the first stage here; it is in the form of seed shapes matter thus in this stage the form of sapling shapes the matter and finally, it attains a form of a tree which is its final purpose. So, again you know it goes to the

fruit. So, the cycle, biological cycle continues from food there is a seed then that again sapling, but this entire process of becoming has a purpose to realize.

There must be something that changes. So, this is what Aristotle proposes to ascertain the reality of matter which his teacher Plato denied, emphatically denied; now something that persists in all these changes. So, here again in this context we need to discuss theory of causation or matter the conception of matter from the light of theory of causation. So, what persists is matter: Matter persists, Matter cannot disappear on different occasions.

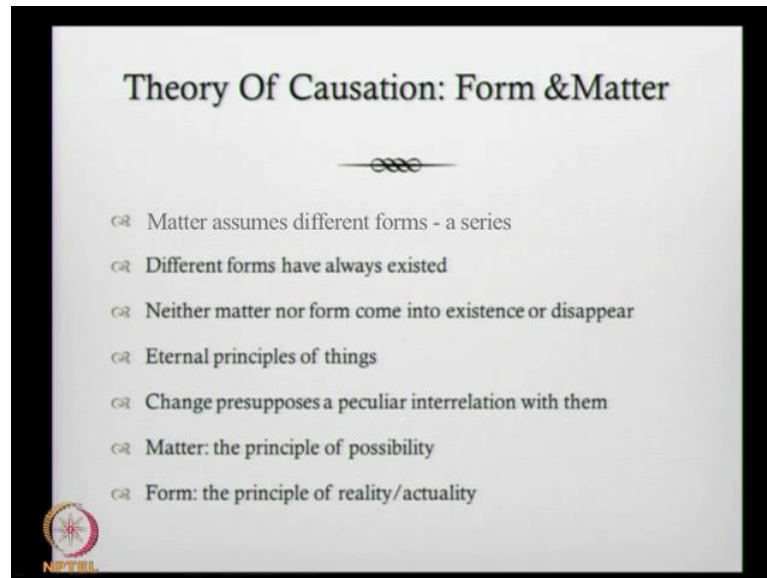
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It has different qualities and different forms we have already seen it in with the example of seed becoming evolving into sapling and from there it tree then again a fruit. So, in all these process the matter does not disappear, but it acquires different qualities. So, this is what in other words to say. Object changes it is form, now when we try to understand the concept of form from the perspective of theory of causation form itself does not change.

So, when we talk about form, itself it does not change forms are change less they are eternal here he agrees lot with Plato it does not become anything different see for example; the form of a pen will never become something else it remains as the form of pen forms are changeless then they are essences and here we can see Platonism this is what precisely what Plato also mentioned forms are essences.

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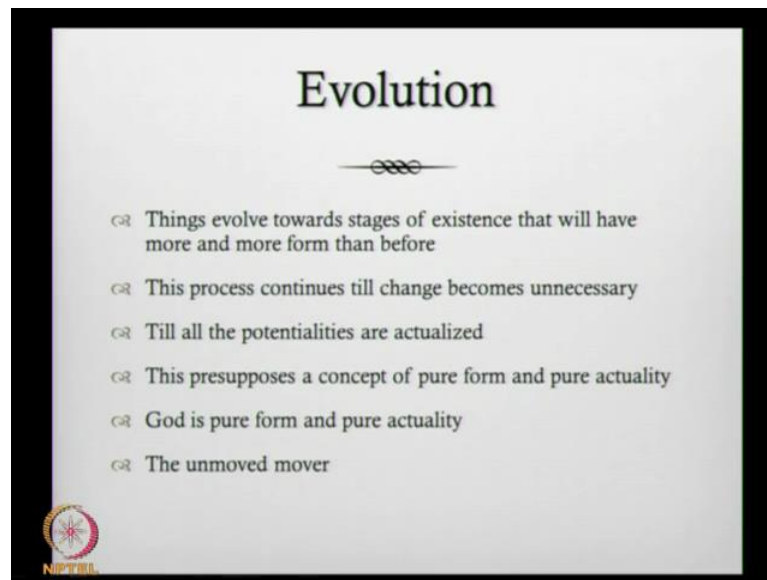
- ☞ Matter assumes different forms - a series
- ☞ Different forms have always existed
- ☞ Neither matter nor form come into existence or disappear
- ☞ Eternal principles of things
- ☞ Change presupposes a peculiar interrelation with them
- ☞ Matter: the principle of possibility
- ☞ Form: the principle of reality/actuality

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And now again when we try to understand this interrelationship from the perspective of the theory of causation we see that as I have already mentioned; Matter assumes different forms there is a series it is a process of becoming and Different forms of have always existed and Neither matter nor form come into existence or disappear this form and matter are eternal principles of things and change presupposes a peculiar interrelationship between these two fundamental philosophical categories and matter is the principle of possibility and form is the principle of reality or actuality.

So, we have to understand this and this dynamic process to understand what reality actually is matter, form they are interrelationship which needs to be understood in terms of concepts like potentiality and actuality possibility and actuality matter is the principle of possibility and form is the principle of actuality or reality.

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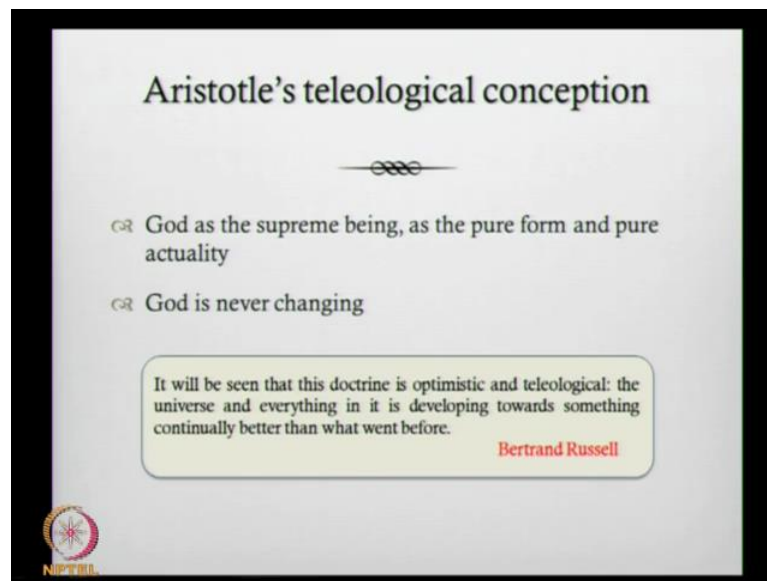


Now, let us see the process of evolution; Things evolve towards stages of existence that will have more and more form than before, that is what is something which I have already mentioned, sometime back that every stage of it is evolution it will have more form than what it had before. So, things evolve towards stages of it is existence that will have more and more form than before and this process continues till change becomes unnecessary when does change become unnecessary when an object attains it is actuality when it becomes actual.

So, in that at that stage change becomes unnecessary till all the potentiality are actualized and this presupposes a concept of pure form and pure actuality, from here onwards Aristotle becomes to the cod metaphysical and little mystical as well because what it basically says is that his own logic, the logic of teleological explanation in order to explain evolve change to understand changes evolution and then to again explain this in terms of potentialities and actualities now we says that change continues till all potentialities are actualized which means that there is a stage where an object actualizes all it is potentialities, a concept of pure form or a pure actuality. So, what is it that is something which the very interesting concept a very interesting aspect of Aristotle philosophy it is purely introduces God because something which is a culmination point of all evolution something towards which everything craves and evolves that is what the concept of goodies.

So, God is pure form and pure actuality, change presupposes, pure actuality because changes possible because there is potentiality and actuality and that ultimately culminates in a conception of pure actuality there is concept of unmoved mover which I have already mentioned in my previous lecture, but I am going to explain it little bit more today.

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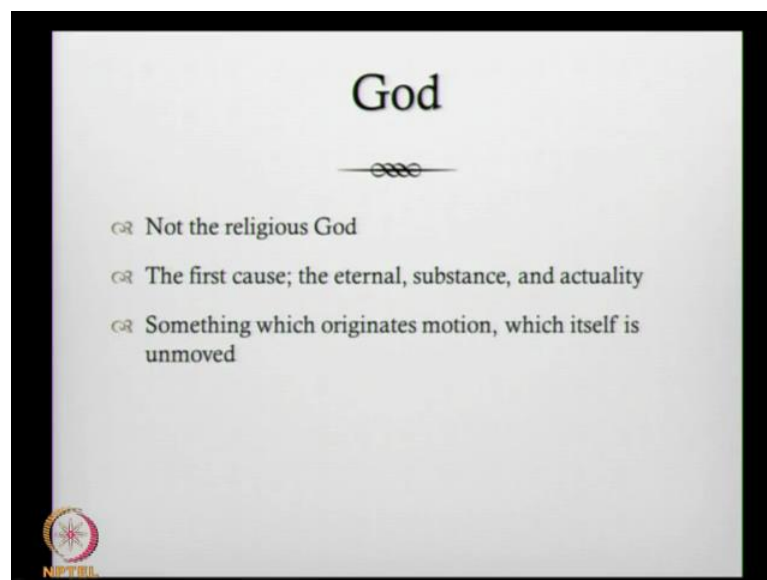
So, to understand Aristotle's teleological conception we need to understand all these things now we have one more very important metaphysical category called God. God has the Supreme Being as the pure form and pure actuality. God is never changing. So, something all changes in this universe presuppose something which never changes change presupposes permanent, that is the logic otherwise how you can understand change how can you explain change otherwise.

So, there are two ways either accept change and say that changes blind changes no purpose and a culminates in chaos or to accept that change as a purpose, change is not bear blind change it is meaningless, it is teleological that is an order in the universe to explain this order in the universe it connects it with a conception change and says that it culminates in a purpose or rather it craves to attain certain higher purposes and that is what the culmination point is the concept of God which is never changing. So, you have a concept of unmoved mover this is code form Bertrand Russell, what Russell says; is that it will be seen that this doctrine is optimistic and teleological the universe and

everything in it is developing towards something continually better than what went before. So, it is optimistic and teleological everything is evolving towards something which is better than what it was previously.

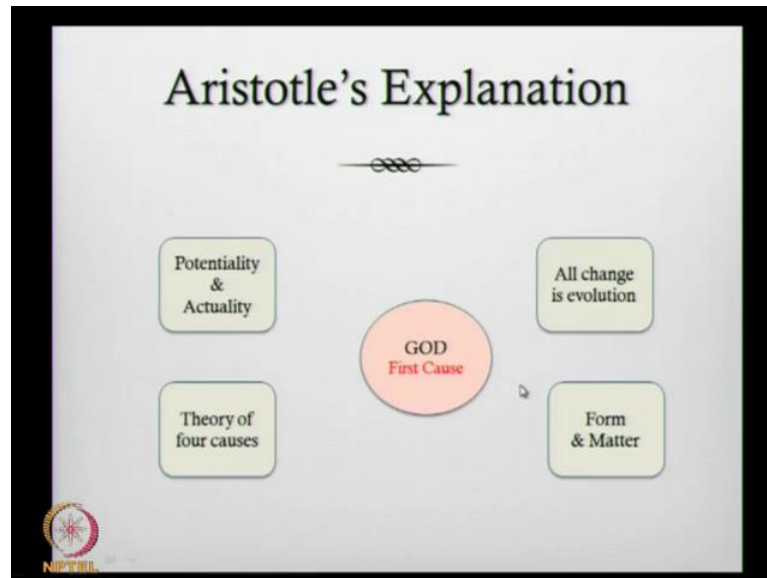
So, the concept of God in that sense extremely important and one thing which we have kept in mind is that Aristotle's. God is not a religious God, it is not the God of religion of course, later on we could see that this Christianity particularly catholic Catholicism, one school of Christianity adopts Aristotle's framework and develops its own version of teleology it explains the entire Christian in the light of Aristotle's philosophy, Aristotle conception of form and matter and also Aristotle's conception of unmoved mover which is God.

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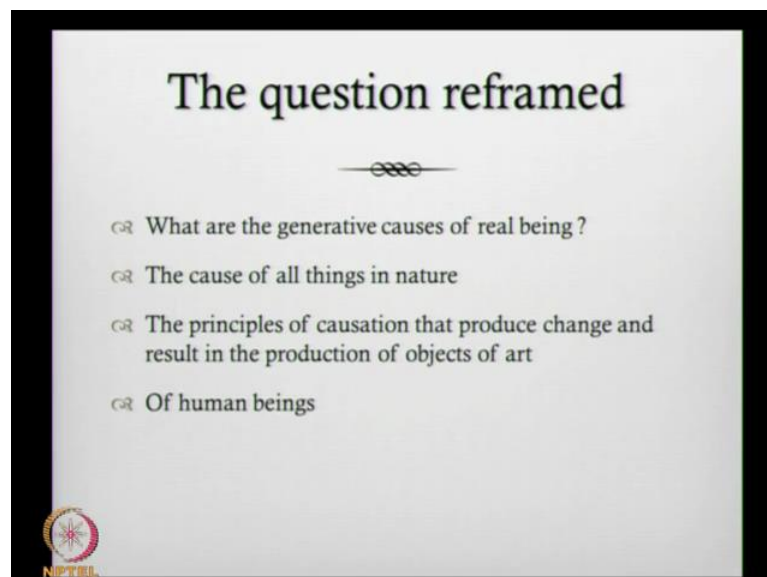
But for Aristotle at least it is not a religious God. It is the first cause the eternal substance and actuality of the universe. So, it is in that sense the culmination point of a logical process of becoming it is not a religious teleological concept, but it is a logical entity. Something which originates motion which itself is unmoved this is the concept of unmoved mover the object which never moves, but it is responsible for all motion. So, let us see now we have God at the center.

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If you see this picture you will understand the entire kind of explanation which Aristotle trying to provide you have God at the center which is the first cause and you have potentiality and actuality every object is potential and to in order to actualize it is form then all changes is evolution theory of four causes and form and matter. So, for I have not explained the theory of four cause which I will be doing now.

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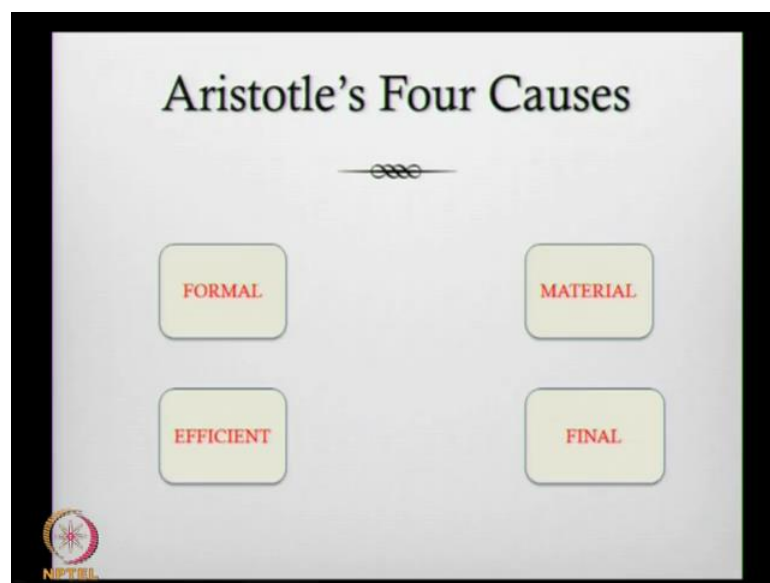


Now, before we do that let us reframed the question. What are the generative causes of real being? we are talking about change, we are talking about evolution, we are saying

that you know everything evolves to higher purpose the question is what are the generative causes of real being and Here the causes of all things in nature, everything in nature has a cause what is it or what is that principle of causation. This principle of causation that produced changes and results in the production of objects of art.

So, Aristotle is now endeavoring to understand this process this principle the principle of causation that produce change and results in the production of objects of art in this universe. In this world even in the case of human beings even man.

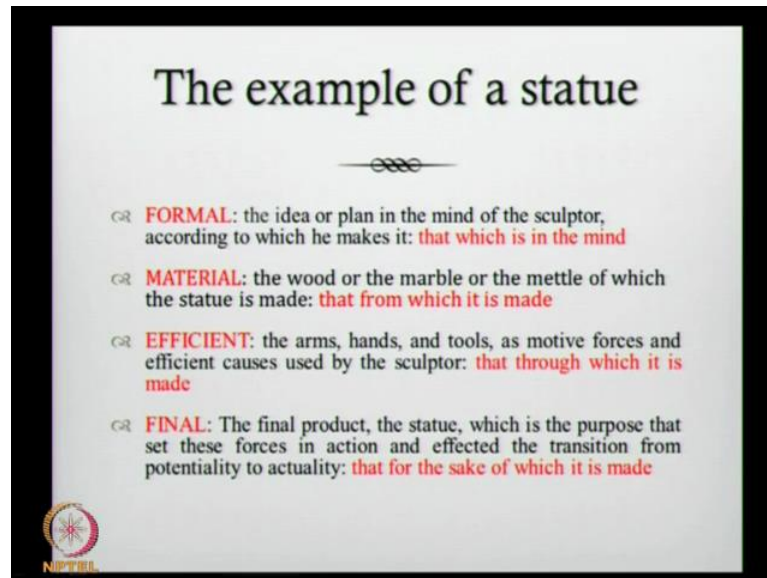
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So, you have this picture it broadly tells you that there are four causes for principles that determine the entire theory of causation in Aristotle's frame work there is a concept of Formal cause, Material cause, Efficient cause and Final cause.



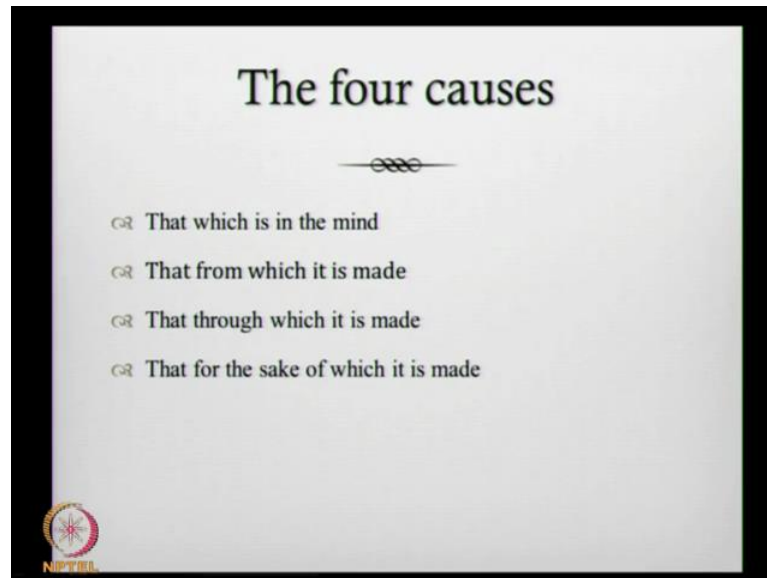
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Now, to understand this theory of causation let us take the example of statue, sculptor is making a statue and the sculptor definitely would be having an idea of the statue which is going to make. So, this called the Formal Cause, the idea or plan in the mind of the sculptor according to which he makes the statue that which is in the mind, now the second one is called the Material Cause, the wood or the marble or the metal of which the statue is made. So, you need a material cause from where that from which the statue is made, the third one is the called the Efficient Cause which involves the arms hands and tools as motive forces and efficient causes use by the sculptor or we can say that that through which it is made.

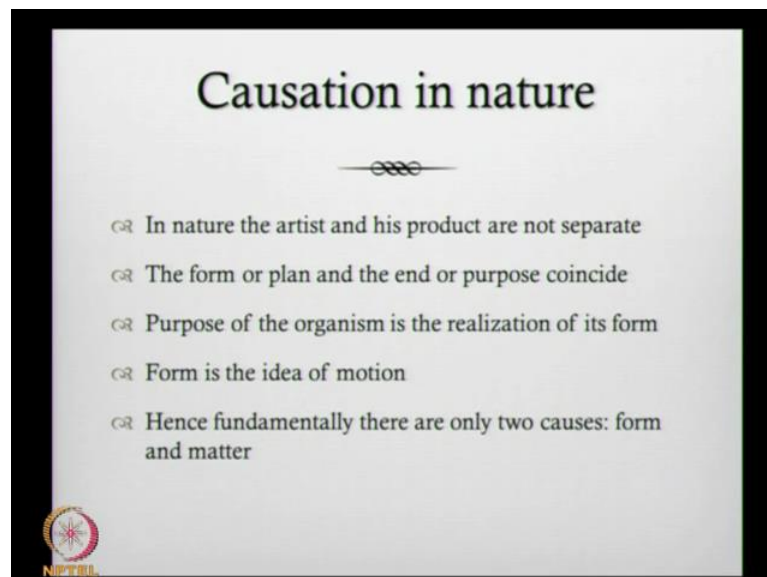
And the final cause is the final product statue itself which is the purpose that set these forces in action and effected a transition from potentiality to actuality that is for the sake of which it is made. So, these are the four principles of moment principles of causation according to which Aristotle is trying to explain the working of this universe.

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So, to summarize that which is in mind is formal causes that from which it is made is material cause. That through which it is made is efficient cause and that for the sake of which it is made is the final cause and we can see that on some occasions the formal cause and the final cause coincide particularly in the case of nature they coincide.

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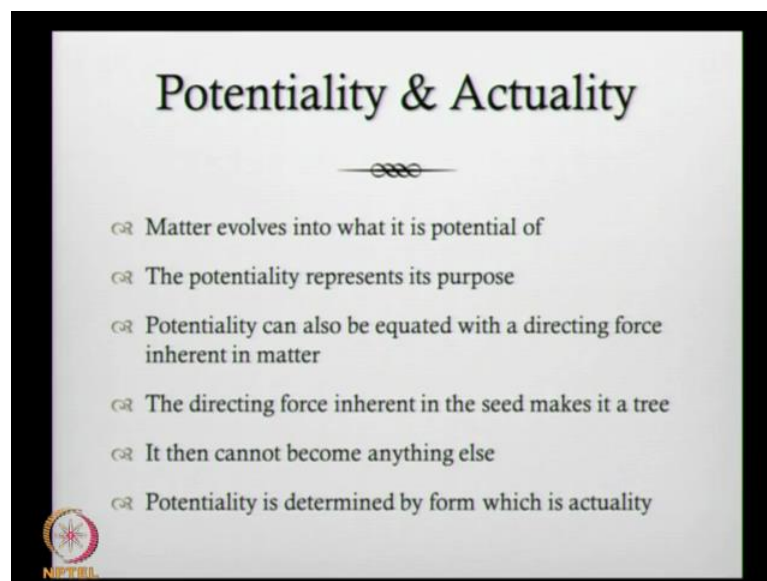


So, I have taken the example of a statue which is an artificial process done by a human being now let us take Aristotle is does not stop it there he applies the principle of causation and this universe as well the natural world as well. So, what happens in nature

when you when you try to apply the theory of causation nature to understand workings of the nature. What happens in nature the artist and it is products are not separate. So, this is what makes nature different the object of art, the artist nature itself is the artist and again the product what is it the nature itself is the product they are not actually separate.

The form or plan and the end of purpose coincide in nature, purpose of the organism is the realization of it is form, any organism in nature the objective of that organism is the realization of it is form the actualization of form, form is the idea of motion, hence fundamentally there are only two causes: form and matter, this is what I said sometime back though to explicate the process Aristotle introduces certain other concepts like potentiality, actuality, movement etcetera you can fundamentally explain everything the entire reality, the entire process of reality with the help of these two concepts of form and matter.

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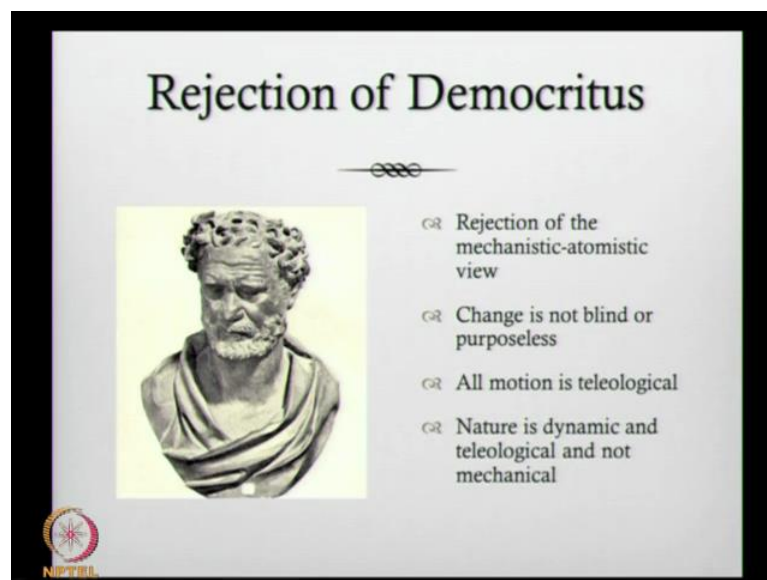


Now, again when you try to understand this process by seeing the principles of Potentiality and Actuality matter evolves into what is potential of. So, in the case of seed into a tree wood into a chair, I just taking two examples from two determine; Matter evolves into what it is potential of, the potentiality represents it is purpose. So, the potentiality of the seed to become a tree represents the purpose of the seed. Potentiality can also be equated with a directing force inherent in matter.

So, you can see in the process of a seed becoming a tree there is some force which is inherent in it there is something which is dormant in it which is the directing force which actually enables the seed to evolve into different stages and finally, into the tree and it is the directing force inherent in the seed makes it a tree and it then cannot become anything else. See for example, if you have an banyan trees seed of a banyan tree it cannot be become anything else, but only a banyan tree a mango seed can evolve into only a mango tree it cannot evolve into something else.

So, this force that directs that shapes or that determines the process of evolution and also the moment of actualization that is form that eternally invites the matter or the potentiality to actualize it potentiality is determined by form which is actuality.

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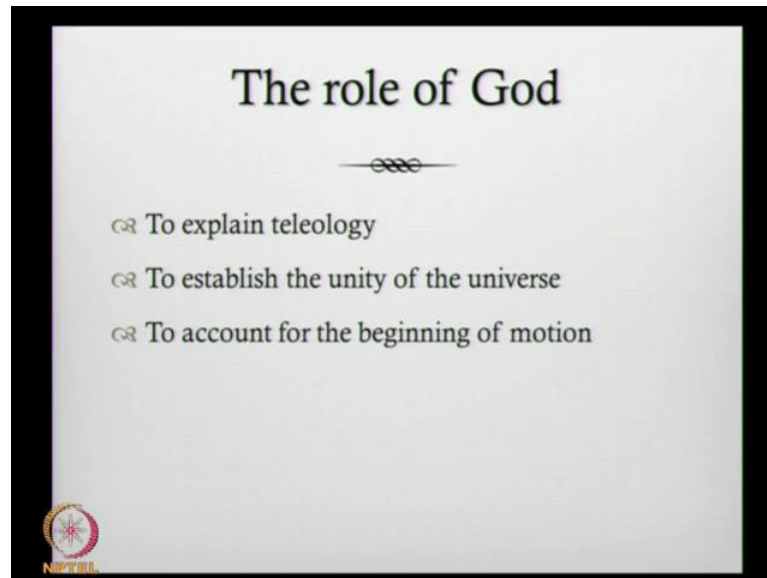


Now, this where you know you can see that there is a visible rejection of some existing theoretical frame works Aristotle's during Aristotle's period, particularly Democritus who introduces the theory of atomism Democritus believes that or he propagates that everything can be explained in terms of atoms the principle of atoms. So, there combination the combination of atoms would determine everything change and everything in this universe.

But Aristotle rejects it, rejection of mechanistic and atomistic conception of the world, change is not blind or purposeless, all motion is teleological I repeat this is this is very

central to Aristotle philosophy, nature is dynamic and teleological and not mechanical not merely mechanical.

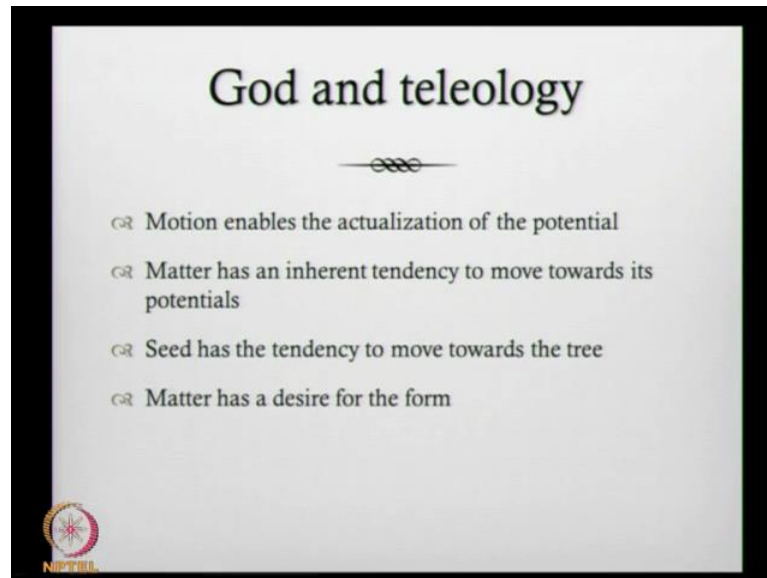
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And now, I will revisit the concept of God have I mentioned sometime back, I have already mentioned that this is a very important concept in Aristotle philosophy as a philosopher, it is this conception of God which gives a fundamental unity or I would rather say a metaphysical unity to Aristotle's frame works, I have already mentioned that to understand changes elution in terms of a conception of teleology you need conception of fundamental actuality a point where all change becomes unnecessary that is God.

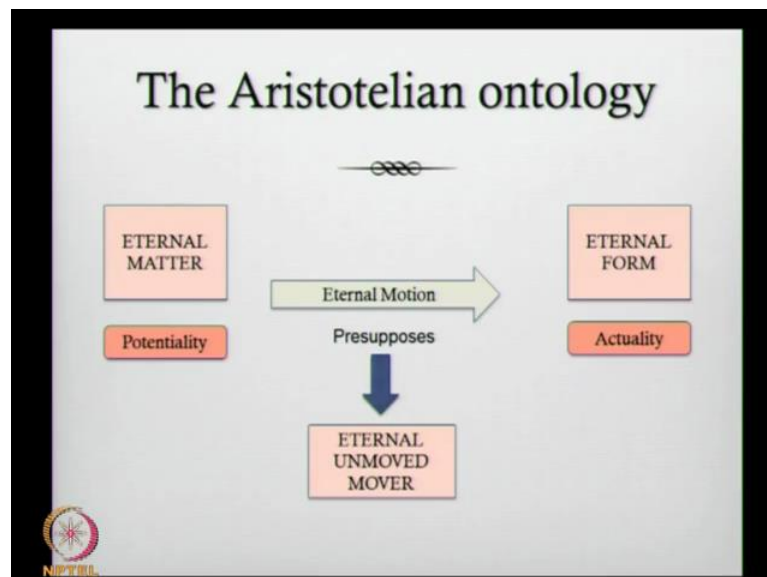
So, in order to explain teleology you need a concept of God who is unmoved mover to establish the unity of the universe that is another very important role which the conception of God plays in Aristotle philosophy I will explain it later to account for the beginning of the motion, because God is conceived as unmoved mover. So, these are all the purposes the role of God the role of God plays in Aristotle's philosophical framework.

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Again when we talk about God and Teleology; motion enables the actualization of the potential, matter has an inherent tendency to move towards it is potentials all these things I have already explained, seed has a tendency to move towards the tree, matter has a desire for the form.

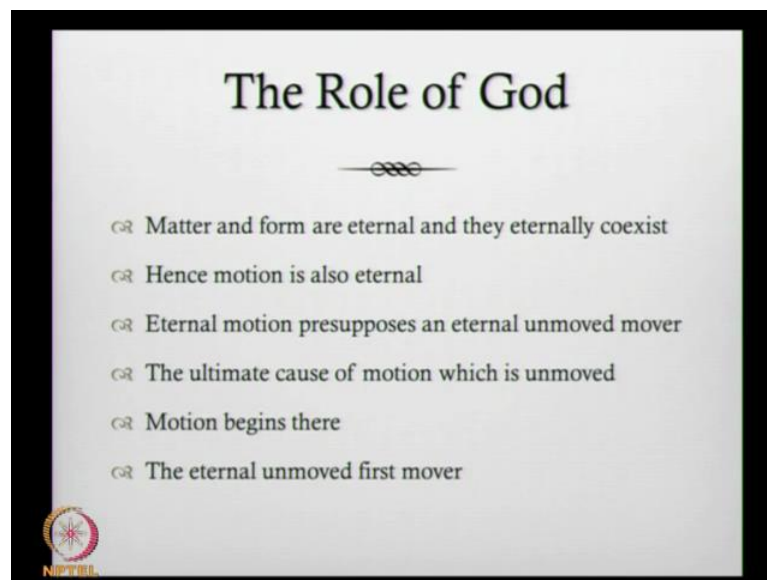
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Now, we can explain this entire thing with the help in this picture. So, here on the one hand, you have eternal matter and on the other hand you have eternal form, on one hand eternal matter and eternal from and there is a movement towards forms; different forms

shape matter differently. So, there is an eternal motion also takes place here eternal motion which actually presupposes what eternal unmoved mover. So, eternal matter is potentiality, eternal form is actuality and eternal motion presupposes eternal unmoved mover which is God.

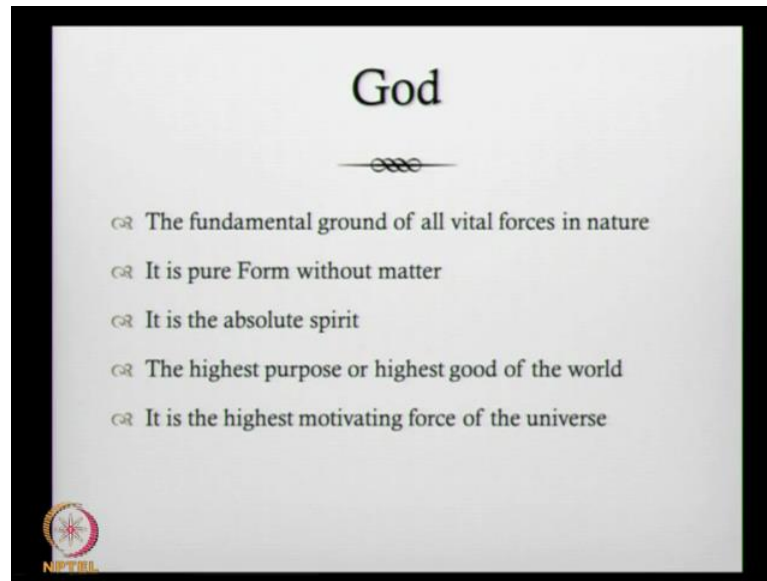
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Now, matter and form are eternal as I have already mentioned and they eternally coexist this is something which we have discussed in the previous lecture in a very detail manner the co existence of form and matter eternal form and matter eternally co existence. Hence motion is also eternal since they are eternal and since they eternally co exists motion is also eternal.

Eternal motion presupposes an eternal unmoved mover which is God which I have already mentioned, the ultimate cause of motion which is unmoved. So, all motion in this universe presupposes a beginning of motion which is itself is not under at motion, if that is the case then it will lead to add infinitum which is abstract. So, it presupposes an unmoved mover motions begins there the eternal unmoved first mover I have already explained this.

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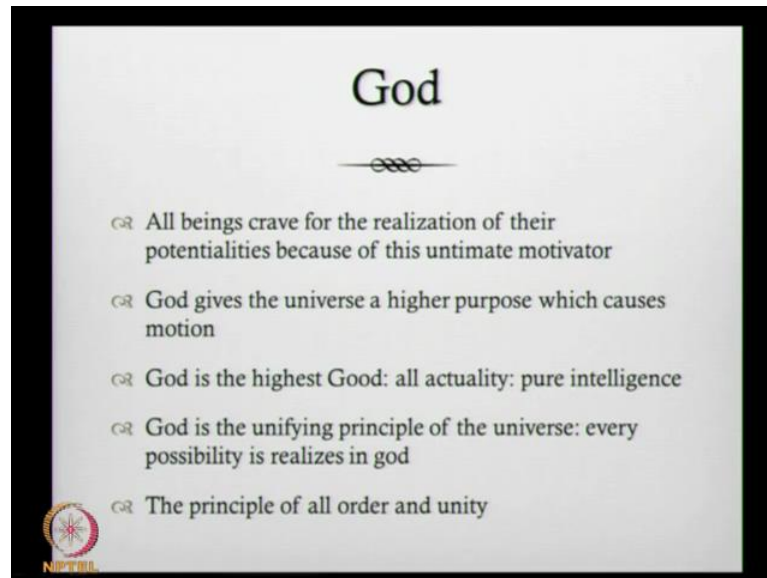


So, I am going to the next concept; the fundamental ground of all vital forces in nature that is God. So, here Aristotle comes up with the different interpretation of God or a different perspective is actually presenting a different perspective of God, God has a fundamental ground of all vital forces in nature, it is a pure form without the matter. So, at least at one point form and matter are separated there is pure form without matter that is God because God cannot be materialized in this universe it is the absolute spirit.

So, you have a conception of absolute spirit which is pure actuality matter is not pure actuality matter is always potentiality it is in the process of becoming in a process of actualizing it is form, but God is pure actuality it is the absolute spirit. The highest purpose or highest good of the world and it is the highest motivating force of the universe. So, everything in this universe everything living, non living is everything this universe is fundamentally motivated by this principle of unity this principle of absolute spirit it is the highest purpose, highest good, highest motivating force.



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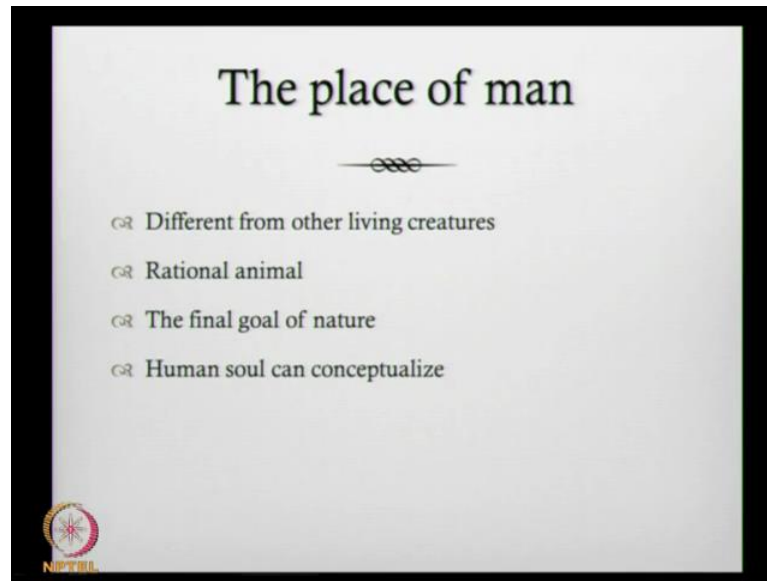


And again all beings crave for the realization of their potentialities because of this motivator ultimate motivator; God gives the universe a higher purpose which causes motion.

So, the purpose of life, the purpose of universe I mean the life in the sense not of human life alone the purpose of life in the universe is God and God gives that purpose and that sense God is the directing force. God is the highest good: all actuality: pure intelligence, God is the unifying principle of the universe: every possibility realizes in God. So, one since we can say that it is a (Refer Time: 37:53), it is a highest good, it is a unifying principle everything in universe craves to actualize that highest goal that highest purpose. So, in one sense Aristotle actually even moves out limitations of his own philosophical frame works and goes out of it and says that there is a higher purpose to which everything in this universe sort of moves.

So, God as a unifying principle which even suggests that there exists nothing, but only God as a pure form, as a pure absolute spirit the principle of all order and unity in this universe.

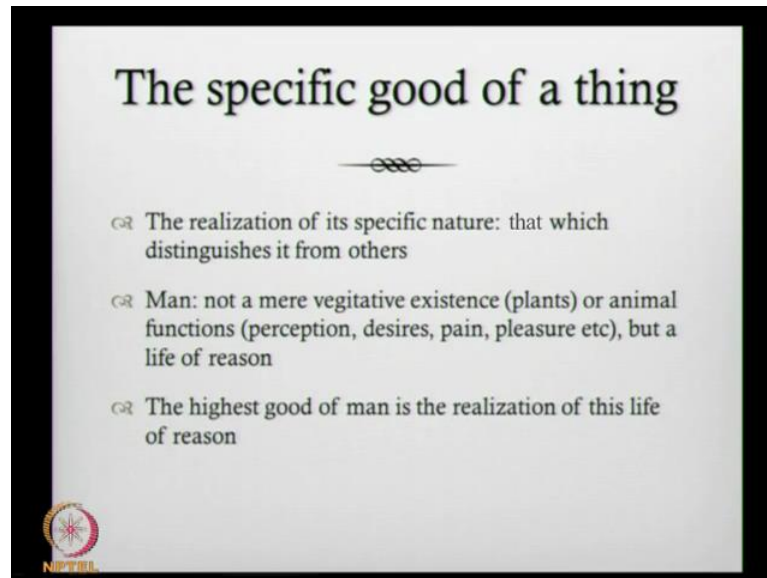
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And now, in this context to conclude before we conclude let us see the place of man. And we can see that Aristotle gives a very unique space, a very unique place for man in his philosophical framework. It is being stated that anthropocentric conception actually begins with Aristotle, though it is a little unfair to blame Aristotle for that even Plato we can find was a very strong anthropocentric thinker. But Aristotle makes a very sharp distinction between human beings and other creatures other living beings by his (Refer Time: 39:14) conception of reality, he defines man as rational animal, which is a very celebrated definition of man because man shares animality with animals, but something which is unique in man is rationality the rational reason, the final goal of nature.

So, in one sense in man has a special place because as per nature is concerned forget about God as per as nature is concerned man is the final God because human soul can conceptualize which is nothing else in this in this world can only the human mind, only the human soul can conceptualize.

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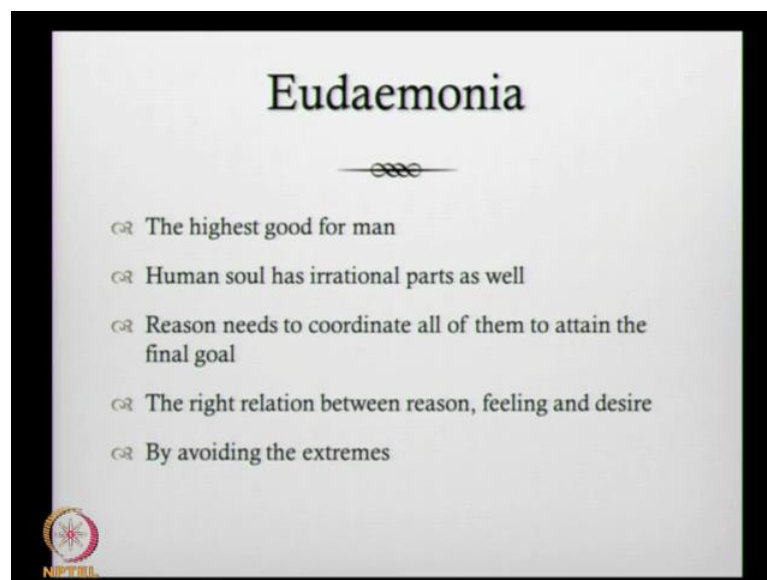
And when you talk about body and soul body is only an instrument and hence presupposes a user who uses it the soul. So, an instrument to be used by someone else and instrument cannot exist independent of the person or the agent to uses it that agent is a soul, body is the instrument, soul is the agent of motion in the body and motion is not mechanically that aspect we have already discussed it is a principle of life. And again it is a controlling principle that guides all motion everything that moves and it is the highest good all human actions have some goal which itself is a means to a still higher goal and so on and over on.

So, let us consider this you know when you talk about the place of man in this universe every human action has some goal and that goal itself is a means to something else see if I have a fever I go to the doctor and take medicines. So, that action as a purpose to get rid of fever, but then again by getting rid of fever I sort of crave to attain something else more peaceful life then again itself is a means for something higher. So, it goes and on and on and ultimately there is a supreme endeavor purpose. So, Aristotle talks about that the supreme end or purpose of human life the ultimate good for the sake of which every other good is sort. So, what is that ultimate objectives of human life the ultimate objective for which every of man action actually every woman in action can be understood in the light of that, and here is says that realization of it is specific nature you consider any object for that matter the realization of it is specific nature is it goal that which distinguish it from other objects.

So, if you consider from that perspective, man is not a mere vegetative existence like plants for example, all animals animal functions like perception, desires, pain, pleasure which all these things we share with other animals, but man a life of reason. So, the rational aspect of the man is highlighted which is more important than anything else, it is a highest good of man is the realization of this life of reason.

So, he starts with this idea that the any object the fundamental purpose of any object is the realization of it is specific nature if that is that is case then what should be or what or to be mans highest purpose what is that specific nature of man, the specific nature of man is the life of reason and that is what man is man seeks to realize and this is called Eudaemonia.

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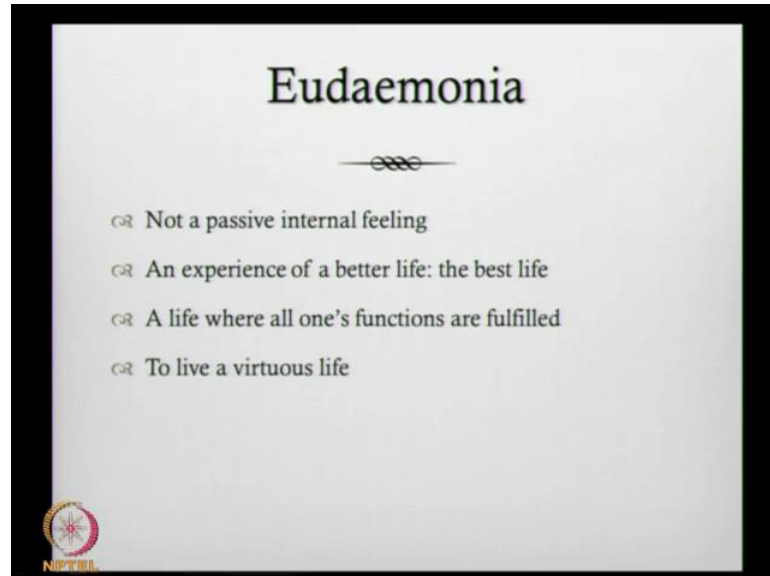


The highest good for man, human soul has irrational parts as well as we have already seen, reason needs to coordinate all of them to attain the final goal. So, reason plays a very extremely significant role in the in the life of man to attain the highest goal reasons plays a very important role in coordinating all these things and the right relation between reason, feeling and desire that is what is to be attained, by avoiding the extremes.

So, I have already mentioned that Aristotle was insisting that a golden mean a middle path needs to be adopted and here comes the importance of accusation of virtues. So, it is very important the concept of virtue is very important in Aristotle frame work as per as

Eudaemonia is concerned, it is not a passive internal feeling something like you know one way in which Eudaemonia is being described.

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I mean it is being translated as happiness I do not know how the Greeks would actually pronounce it eudaemonia is in English translation is happiness which is not a very satisfactory kind of translation, but because it not passive internal feeling. It is an experience in active feeling an experience of a better life the best life rather, the best life is a rational life as per barney Stinson, a life where all funds functions are fulfilled and to live a virtuous life that is what is more important for Aristotle.

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### The Soul: The Tripartite Conception

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- ☞ Nutritive (vegetative, that which causes nutrition and growth, irrational)
- ☞ Appetitive (attentive to reasoning)
- ☞ Intellectual (rational in itself).
- ☞ Eudaemonia presupposes a life of reason as it is superior to the other two and the distinguishing feature of man




And it is in this context I have already touched upon this the tripartite conception the human soul is important which has got a nutritive vegetative that which causes nutrition and growth which is fundamentally irrational then you have the appetitive which is attentive reasoning. And finally, you have the intellectual rational in itself. So, eudaemonia presupposes a life of reason as it is superior to the other two and the distinguishing feature of man.

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### The importance of virtue

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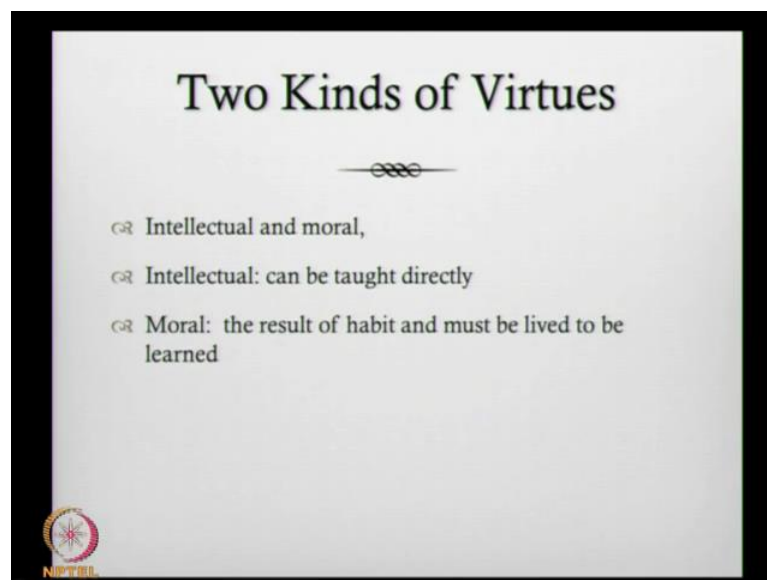
- ☞ The virtues are to be sought as the best guarantee to the happy life: for eudaemonia
- ☞ It is a mean between two vices: avoidance of excess as well as deficit
- ☞ It is a trait that contributes to a person **functioning well** as a human being: life of reason
- ☞ A learned disposition to reason and act in a certain way



So, what is the distinguish feature of man is that man is capable of a life of reason and it is in this case he emphasizes the importance of virtues he says; that virtues are to be sought as the best guarantee to the happy life they have to sought as the best guarantee to the happy life for eudaemonia.

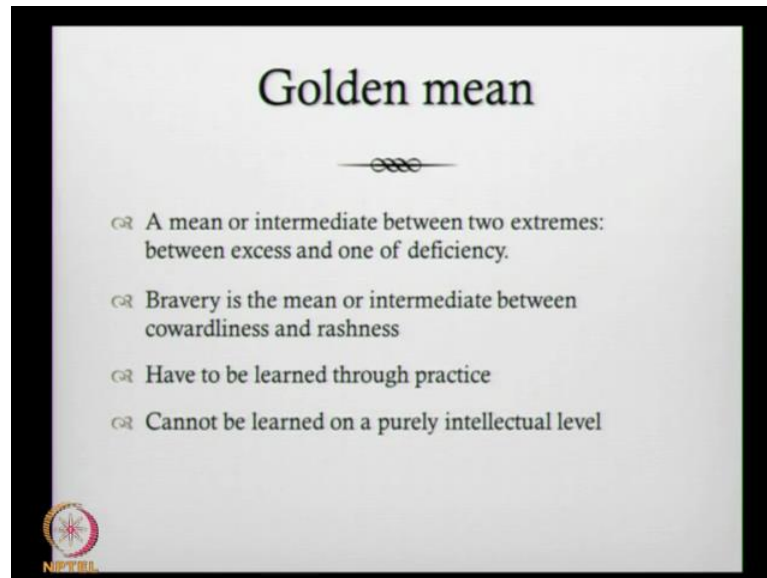
So, without virtue without the accusation of virtue one cannot attain eudaemonia or the highest good in life it is a mean between two vices: avoidance of excess as well as deficit, it is a trait that contributes to a person functioning well as a human being: it is which means you know the realization of life of reason, a learned disposition to reason and act in a certain way. So, virtue is nothing but, a learned disposition to reason and act in a certain way which is rational, which is virtues.

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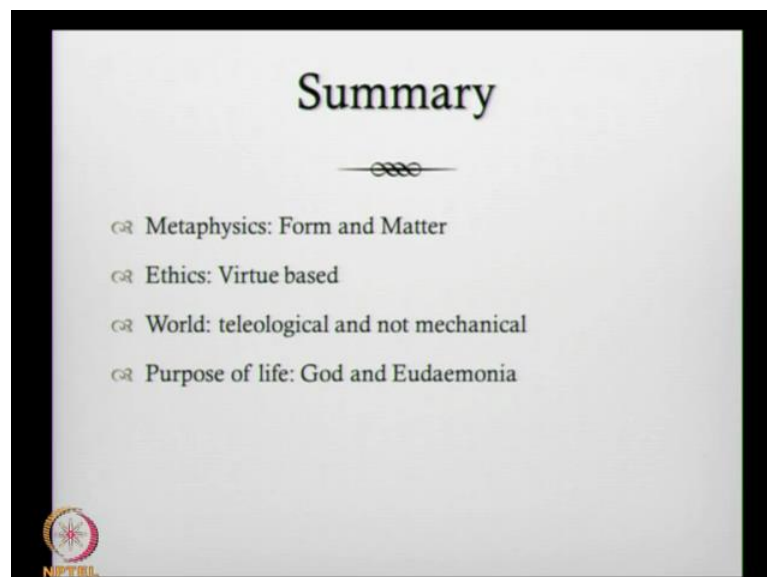
So, I will not be discussing this in detail there are two kinds of virtues; intellectual and moral, intellectual can taught directly, but moral choose the result of habit and must be lived to be learned. So, it something which you learned by leaving and this is more important for Aristotle the intellectual virtues are to a very great extent inherited bias, but moral virtues are not so, they have to be learned by leaving and there you one has to be adopt a golden mean.

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A mean or intermediate between two extremes between excess and deficiency which have already mentioned. For example, bravery is the mean or intermediate between cowardliness and rashness, have to be learned through practice. So, Aristotle emphasize on this it cannot be learned on a purely intellectual level at all. Now to summarize Aristotle philosophy

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I am going to conclude by discussion on Aristotle philosophy here. As I already mentioned is evolved of most significant, one of the most influential thinkers in the



whole history of western philosophy his, he as a metaphysical theory which describes the peculiar interrelationship between, the dynamic interrelationship between form and matter.

Then he has a very unique conception of ethics which is known as Virtue Ethics which highlights the importance of virtues, the cultivation of virtues is more important character is more emphasize in ethics; and he as a conception of world which he highlights or rather underline with a teleological notion and not with a mechanical conception. And he emphasizes that life as a purpose and God as the pure absolute actuality and Eudaimonia as the ultimate objective of human life.

With this we wind up.

Thank you.