

the origin

Answer the following questions :-

1. How many causes are there according to Aristotle? Name them and explain with example.

Ans: According to Aristotle, there are 4 causes, these are Material Cause, Efficient Cause, Formal Cause and Final Cause.

i) Material Cause : (The Material Cause of a thing is the matter out of which an effect is produced.) Whenever a change is brought or effect is produced, it is produced out of some substance and the effect will depend on the nature of this material or substance. Therefore, the material in which the changes are produced must be counted as an element in the causation of changes. [For example; Marble or Stone out of which a sculpture makes a statue is the material cause of the statue.]

ii) Efficient Cause : (The Efficient Cause of a thing is the labour, skill or energy spent in making the thing.) In the process of production of the effect it seems as if some energy is being transmitted from one thing to another which other thing did not possess it earlier. Thus, the energy or skill which the Sculpture applies to the material in making the statue is the

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efficient cause of the statue.

iii) Formal Cause : (The formal cause of a thing is the new form or shape imposed on the subject produced). Every object possesses some form and is made up of some matter. Now when an effect is produced there is not only some material or substance but there is also some change in the form of the object. Thus, a sculpture takes a block of marble and impresses on it the form of a particular hero of ancient time.

iv) Final Cause : (The final cause of a thing is the end or purpose for which the change is brought into existence.) This end lies latent in the mind of the creator or producer in the form of an idea. Thus, the purpose for which a statue is made to commemorate the heroic contributions of a national hero is the final cause.

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2. What does Aristotle mean by matter and ~~form~~ ^{form}? Can these two exist independently of each other?

OR

How ~~form~~ ^{Form} and matter are related? Discuss metaphysical theory of Aristotle.

Ans: Matter and ~~Form~~ ^{Form} are the fundamental categories of Aristotle's philosophy by

means of which he seeks to explain the entire universe. To explain the universe he mentioned four kinds of causes - the material, the formal, the efficient and the final. He reduced four kinds of causes into two categories - matter and form. Formal cause, efficient and final cause all have been reduced to the single concept of form while material cause has been reduced to the category of matter.

According to Aristotle, real substances are the particular things, the essence of which is constituted by its form. Form is constituted by the essential qualities of the class to which a thing belongs. Again every individual thing is made up of matter. Form is the universal aspect while matter is the particular or unique aspect. However, matter and form though different categories, cannot be separated from each other. There is no such thing as form without matter or matter without form. Every existent thing is a compound of matter and form. For Aristotle, any change requires both form and matter.

Thus in metaphysics Aristotle believes in dualism of actuality. The potential lies latent in the thing. The actual is the completed thing. Matter is the principle of actuality, while form is the principle of potentiality. Any concrete thing is the

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combination of form and matter, potentiality and actuality. Thus, for Aristotle, form and matter co-exist and are inseparable.

According to Aristotle, forms are universals, where as matter is a particularizing agency, Eg; a Sugar Cube is a particular but Cubeness is universal, in the sense that it is found in various objects. Form is the feature common to all things of the same time. Matter, on the other hand implies uniqueness and particularity of a substance. The individual is constantly changing. This change requires a substratum in which all change occurs but itself does not change. This principle of permanence is form. Both form and matter are eternal.

Q 3. Explain and examine Plato's theory of Ideas.

Ans: Plato's theory of the forms of ideas represents his most significant Philosophical Contribution. However, Obscure and Unsatisfactory theory may it be to us, it gathers around itself the noble insight that led Plato's Philosophy beyond anything that had been thought before him.

Plato's theory is called "The Theory of Ideas" or "The

Theory of Forms". It is so called because, according to Plato above the world of sense perception, there lies a transcendent world of ideas or forms. The transcendent world is more real than our world.

According to Plato, forms are eternal patterns of which the objects that we see are only copies. A beautiful person is a copy of beauty first of all in a particular object or a person. But having discovered beauty in this limited form. We soon perceive that "The beauty of one form is akin to another" and so we move from the beauty of a particular body to the recognition that "Beauty in every form is one and the same". With Plato, the world is a meaning and its meaning is to realise the perfection of the eternal ideas. Justice, beauty and Goodness are models which we are ever approaching and never realising.

But how can the forms which are immaterial have a location? Plato says that the forms are 'Separate' from concrete things, they exist "apart from" the things we see. Forms have an independent existence. Each form of being is represented by its perfect form in the sphere of Ideas, there is an ideal form of man, dog etc.

Plato indicates three different ways in which the mind discovered

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the forms:

(a) There is recollection. Before it was united with the body, the soul was acquainted with the forms.

(b) Dialectic helps man to know about forms. It is the power of abstracting the essence of things and discovering the relation of all division of knowledge to each other.

(c) There is the power to desire, love which leads man step by step from the beautiful object to beautiful thought and then to the very essence of Beauty itself.

Later on Aristotle was to argue that form and matter are inseparable and that only the real good or beautiful was found in actual things. But Plato would only allow participation and imitation as the explanation of the relation between things and their forms.

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7. How does Plato reject perception as a source of knowledge?

Ans: Plato's Philosophy is based upon his theory of knowledge. But the question arises 'What is knowledge?' Plato begins his discussion by saying

what knowledge and truth are not, i.e.; by ~~rejecting~~^{refuting} the false theories. At first, he rejected the false theory that 'knowledge is perception' on the following grounds -

Firstly, the view that perception is knowledge accounts to the fact that what appears to each individual is true. But this is false in its application to our judgement of future events.

Secondly, Perception yields contradictory impressions e.g.; the same object appears to be large when it is near and small when moved to distance. So know what is true we are to prefer one impression to another. But if knowledge is perception we have no right to give preference to one perception over the other, for all perceptions are knowledge, all are equally true from their own point of view.

Thirdly, this doctrine renders all teachings, discussions, proof or disproof impossible for every one is true from the own point of view.

Fourthly, if perception is truth, man as a percipient being is the measure of all things. But since animals are also percipient being, they also must be equal with man in measurement of all things.

Fifthly, the theory that perception is the source of knowledge destroys the objectivity of truth and

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tenders the distinction between truth and false-hood wholly meaningless. Sixthly, in all perceptions there are elements such as comparison, classification and identification which are not contributed by the senses. Eg; When we say, 'this piece of paper is white' my thought involves several mental processes which are not given by our senses.

5. How does Plato criticise opinion as the source of knowledge?

Ans: After rejecting perception as a false theory, Plato rejected another false theory that knowledge is opinion. Wrong opinion is clearly not knowledge. But even right opinion cannot be called knowledge. Right opinion may be grounded not on mere guess work, but on something very strong evidence is still not true knowledge. We often feel instinctively that something is true. The belief may be correct, but according to Plato, it is not knowledge. It is only a right opinion. To possess knowledge, one must not only know that a thing is so, but why it is so. One must know the reason. Knowledge must be full and complete understanding and not a mere instinctive belief. Right opinion may be

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Q6. What Plato source him?

Ans: After terms theory. Knowledge A co definiti Concept accord of truth which not but of of know that reali

produced by persuasion and by the art of orators, but might opinion may be equally removed by the false art of the orator. Opinions are therefore unstable and uncertain. For Plato, true knowledge is eternal and certain. Opinion is non-eternal, changeable. Uncertain opinion may be true. But knowledge is always true. Opinion is indefinable but knowledge being fixed and permanent is definable.

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Q6. What is True Knowledge according to Plato? What can be the valid source of knowledge according to him?

Ans: After refuting the false theories, Plato turns to the positive side of his theory. According to Plato, True knowledge is knowledge through concept. A concept being same thing as definition is fixed and permanent. Concept is not liable to mutation according to the subjective impressions of the individual. It gives us objective truth. Knowledge is founded on reason which is the faculty of concepts. For Plato, the concept is not merely the idea in the mind but something which has a reality of its own outside or independent of the mind. Concept is the true knowledge by virtue of the fact that it corresponds to an objective reality or what Plato calls ideas.

from which all appearances and realities are to be explained.

Thus, for Plato which is reason or concept which is the valid source of knowledge.

7. What is the Metaphysical Implication of Plato's Theory?

Ans: According to Plato, the final end of Ethics is the culture of the Soul. For Plato, the Soul can be viewed from two aspects. The ordinary Soul in the world is in bondage of the body. But the real nature of the soul in his pristine glory ~~was~~ before its fall in bondage is pure. Contemplating the idea of the good. Hence, the culture of the Soul means working out the release of the Soul from its bondage. Therefore, we have to know the nature of the embodied soul in its worldly existence.

Plato maintains Monotheism. Plato does refer to God's but they are said to remain sub-ordinate to God. Further God is said to be absolutely righteous and He made the embodied Soul so that they become as good and righteous as He is. Plato also maintains that God is not the author of Evil. Men in this world is always found with his body and it is this

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1. Who is of Greece

Ans: Thales

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body which is responsible for Evil:
 For Plato God is the creator of the world. Plato ~~mentions~~ mentions that God has created the world out of chaos but of what was ~~not~~ absolutely disorderly. God ~~is~~ no doubt is wise and good but this world has been created out of disorderly matter, according to the original pattern belonging to the world of the intelligible. But the world is a sensible world and belongs to the realm of becoming. Hence, it is not perfect. Plato thinks that human beings are in bondage and they continue in this state in their countless rebirths, transmigration till they gain their pristine pure existence through meditation and ~~completion~~ completion of the idea of good. Plato was not interested in the Philosophy in nature. But his interest in psychology is quite deep and penetrating.

Short notes :

1. Who is considered to be the founder of Greek Philosophy?

Ans: Thales

2. Name one dialogue of Plato.

Ans: The Republic

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6. Which Greek philosopher advocated that knowledge is perception?

Ans: Protagoras.

7. In which dialogue Plato refuted Protagoras' theory of knowledge?

Ans: The Theaetetus.

8. Is opinion knowledge according to Plato?

Ans: NO

9. What is the source of knowledge according to Plato?

Ans: Reason

10. How can the 'ideas' be known according to Plato?

Ans: By rational insight.

11. Does the Platonic idea exist in space and time?

Ans: No, it is non-temporal and non-spatial.

12. Are the ideas of Plato material in nature?

Ans: No, those are immaterial in nature.

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13. Is Plato

Ans: Yes, because based

14. How many according

Ans: Two

15. What of Aristotle

Ans: Form

16. How many

Ans: Matter related

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18. Give one matter

Ans: "Wood relation relation"

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10. Is Plato a realist?

Ans: Yes, because his theory of idea is based on realism.

11. How many realities are there according to Aristotle?

Ans: Two

12. What are the fundamental categories of Aristotle?

Ans: Form and Matter.

13. How matter is related to form?

Ans: Matter and Form are inseparably related.

14. Form is universal and matter is particular.

15. Give one example which is both matter and form.

Ans: "Wood" for example is matter in relation to chair and form in relation to the growing tree.

16. How many causes are there according to Aristotle?

Ans: Four.

17. Give an example of material cause.

Ans: The block of marble.

18. What is efficient cause? } Done
 19. What is formal cause?
 20. What is final cause?

21. How many causes are there according to Aristotle? Name them.

Ans: Four viz; Material Cause, Formal Cause, Efficient Cause and Final Cause.

22. Name two dialogues of Plato which contained his theory of knowledge.

Ans: Republic and the Theaetetus.

23. Write two points in support of Plato's rejection of Protagoras' theory of knowledge.

Ans: (i) According to Plato, perception yields contradictory impressions. What tastes sour to a sick man is sweet to the healthy. Thus the same thing becomes sour and sweet, which is opposed to each other.

24. Write two points on Plato's refutation that knowledge is opinion.

Ans: (ii) If we accept the Protagoras' theory that knowledge is perception it will result in the impossibility of all discussion, discourse, proof or disproof.

24. Write refutation

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27. What

24. Write two points on Plato's regulation that knowledge is opinion.

Ans: (i) Plato rejected opinion as knowledge on the ground that it is based on faith and not on reason. Knowledge can only be grounded on reason.

(ii) Again, Plato rejected opinion as knowledge because it may be true or false but knowledge can only be true.

25. How many types of knowledge are there according to Plato?

Ans: Plato in his dialogue 'Republic' has mentioned four types of knowledge. These are (1) Conjectural knowledge, (2) Sensuous knowledge, (3) Hypothetical knowledge and (4) Rational knowledge.

26. What is Conjectural knowledge?

Ans: Conjectural knowledge is the lowest type of knowledge. (In fact, it is not knowledge but mere appearance of it.) (It includes illusions, hallucinations, dreams etc.) Conjectural knowledge deals with illusory experience and ideas. It is always erroneous.

27. What is Practical or Sensuous knowledge?

Ans: Practical or Sensuous Knowledge is obtained through five sense organs. It gives us Knowledge of the external world. This Knowledge, though considered to be final by man of common sense, has been demonstrated as only a possible knowledge by the Philosophers.

28. Why Plato's theory of ideas is called Conceptual Realism?

Ans: Plato holds the view that the reality of the sensuous objects is directly proportionate to their being faithful copies of the transcendental objects. As Plato believed in the Ontological reality of the transcendent world which consists of ideas or forms or concepts, his theory of ideas is known as Conceptual Realism.