

The concept of Metaphysics: Aristotle

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Abstract:

Deduction from prior knowledge is the method of metaphysical investigation. It tries to give a coherent account of the structure of the world, capable of explaining our everyday and scientific perception of the world, and free of contradictions, like foundational mathematics, which is sometimes considered a special case of metaphysics applied to the existence of numbers. Numbers can be defined in a variety of ways in mathematics; In a similar vein, there are a lot of different ways to define goals, properties, and objects in metaphysics, as well as concepts of nature and other entities that are said to make up the world. Although fundamental science's postulated entities, such as atoms and superstrings, may be studied as a special case in metaphysics, its primary focus is on the categories of object, property, and causality that these scientific theories assume. For instance: promoting the scientific theory that "electrons have charge" The task of metaphysics is to investigate what it means for electrons to be "objects," for charge to be a "property," and for both to exist in a topological entity known as "space." There are two broad stances regarding what metaphysics studies as "the world." Metaphysical anti-realism, on the other hand, assumes that the objects studied by metaphysics exist inside the mind of an observer, making the subject a form of introspection and conceptual analysis. This position is of more recent origin. The question of which stance to take belongs instead to epistemology, a different branch of philosophy. Metaphysics itself typically assumes that some stance has been taken on these questions and that it may proceed independently of the choice. In this paper I shall try to explain the notion of metaphysics.

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The philosophical investigation into the nature and structure of certainty is known as metaphysics. The source term of mysticism is *ta meta ta phusika*. Andronicus of Rhodes, who was the early proofreader of Aristotle's works, first utilized this term. The term 'transcendentalism' — in a real sense, 'after the Material science or 'shrewdness' (Sophia), logical demonstrated the spot the points examined in that were proposed to possess in the philosophical educational plan. The theoretical discipline of the causes and principles of what is most knowable defines the subject. Aristotle's commonly used distinction between what we know best and what nature knows best is thus limited to metaphysics. The study of the essence of reality is what is meant to be meant by the term "metaphysics." The outlines of the categories of entities that are presupposed by any possible and appropriate interpretation of the world—whether of the physical world or of any other characteristic of the world—are the focus of metaphysics. Metaphysics can be broken down into two categories based on the nature of philosophical questions: cosmology and the ontology Questions concerning the problem of being, the problem of Reality, are the focus of ontology. Questions regarding the nature of the cosmos or universe, space and time, and other topics are the focus of cosmology.

The broadest branch of science or study of Being, Existence, or Reality is ontology. In order to distinguish one branch of metaphysics from others, the Latin term "ontologia" was introduced in the seventeenth century. The fundamental characteristics of being itself are the focus of ontology. "The term "ontology" (or ontologia) was independently coined in 1613 by two philosophers, Rudolf Göckel (Goclenius) in his *Lexicon philosophicum* and Jacob Lorhard (Lorhardus) in his *Theatrum philosophicum*," according to Wikipedia. The goal of ontology is to provide a comprehensive and conclusive classification of all entities. To answer questions like "What classes of entities are required to provide an account of what makes true all certainties?" the classification ought to be conclusive.

Methodologies for ontology vary widely among philosophical schools, with substantiality and flutists being the most prominent distinction between those who see ontology as an element- or thing-based field and those who favor an ontology centered on events or processes. Reductionists and adequatists represent an additional significant divide. From the microphysical to the cosmological, adequatists seek taxonomy of the real

beings at all stages of accumulation. Reality is viewed by reductionists in relation to an individual's advantaged level of existence; By breaking down reality into its simplest parts, they want to create the "ultimate furniture of the universe," or they want to "reduce" the apparent variety of categories of entities that exist in reality in some other way. Adequatsists accept categories of both continuants and occurrents, transcending the distinction between substantialism and fluxism. The adequacy theorist views ontology as a descriptive endeavor. As a result, it stands out from the special sciences not only because of its broad scope but also because of its focus or goal: It seeks a taxonomy and description rather than prediction or explanation.

The metaphysical inquiry of Aristotle's eponymous treatise, *Aristotle's View*, is a philosophical inquiry into the essential nature of being as such. He emphasized that philosophy is a science of being in its broadest sense. Aristotle asserts in *Metaphysics* that the fundamental substances or essential nature should serve as the foundation for the study of being and the categories of such beings. Questions about how we perceive reality, such as "Are there things that actually exist outside of our perception?" are also included in the metaphysical inquiry. and "How do these things (or the things themselves) differ from our expectations of them?" Aristotle's inheritors from Plato served as the foundation for the development of metaphysics, even though Aristotle diverged from Platonic metaphysics in some respects. "Plato turns Socrates' search for definitions, aimed at understanding the nature of what we are talking about, into an ontological claim whereby the real meaning of classificatory terms requires a reference in a transcendent object or Form (eidos)," Plato and his followers distinguish between the material world and the timeless and unchanging realm of immaterial forms.

Aristotle's denial of Platonism's fundamental doctrines and presentation of a worldview that is more naturalistic and less dualistic made him a successful philosopher. The scheme of wisdom, according to Aristotle, was a search for divine substances to replace the Platonic Forms. *Metaphysics*, according to Aristotle, is the most significant type of explanatory knowledge; Knowledge of the most fundamental explanations and all-encompassing explanations is it. However, this is precisely the knowledge of what it is for something to be, or the understanding of the essence of being and the response to the question "What is being?" In the sense that they are beings or existents, objects are reflected in metaphysics and their properties and features are attempted to be specified. Understanding not only the concept of being but also more general concepts like harmony or identity, difference, similarity, and dissimilarity—all of which apply to everything that exists—follows. Aristotle also does not use the term "metaphysics" himself. Instead, he uses terms like "wisdom" (*Sophia*), "first philosophy" (*pr̄t̄philosophia*), and "first science" (*pr̄t̄ epistm*) to describe the topic of his current research. *Metaphysics*, according to Aristotle, is a search for "scientific knowledge," which he defines as "explanations of all beings (*panta*) and everything there."

Aristotle consistently criticized Plato's principles and asserted that the universe is not a substance and that the universal does not exist. He categorized the entire world. The fundamental kinds of things and their connections are the subject of categories. The term "categories" refers to the highest or most general categories into which things fall. The metaphysician's job is to identify the relationships that link the various categories together, to specify the characteristics unique to each category, and to identify the highest kinds; The metaphysician provides us with a record of the structure of everything that exists by doing so. The universe was divided into two categories by Aristotle: substance and accident. In its most fundamental and precise sense, substance refers to anything that cannot be predicted or observed in a subject. Aristotle used the terms "substance," "quantity," "quality," "relative," "place," "time," "position," "having," "doing," or "being affected" to describe basically anything that falls into one of ten categories. Aristotle hesitates to categorize the primary substances in the Categories. These are the ontologically essential materials, the things with the end goal that they don't rely upon anything more for their reality, however all the other things relies upon at least one of them for its presence. According to Aristotle, the ultimate subjects of prediction are the primary substances; Specifically, those things that are subject to prediction but are not dependent on anything else. The fact that every accident is contained in a substance distinguishes the substance (*ousia*) category from the accidental categories. As a result, an accident cannot exist without a substance in which to exist. Ordinary individuals, or primary substances, such as Socrates, and secondary substances, such as the species man and the genus animal, make up the category of the substance itself. Primary substances are referred to as secondary substances, which identify the subject matter. Aristotle meant the mode of being of accidents like "white" when he used the word "present" in a subject. Not only is the substance not an accidental subject in the primary sense, but neither is it the species "man" nor "horse." The species and genus, on the other hand, can be considered substances. However, in a secondary sense, those things are referred to as substances because they contain the species' primary substances; also, those that contain species as genera." The terms "man" and "animal" can be referred to as substances in this broader sense.

According to Aristotle's definition of being qua being, specific *aporiai*—specific problems and puzzles—that present themselves to us about being are generally what motivate one to raise questions about being and search for answers. He argues that our curiosity about being is sparked by such *aporiai*, and that if we aren't perplexed by such issues, we can't even begin to investigate what being is. In general, it will become clear

that aporiai about being is absolutely central to the metaphysical project as a whole—the quest for what it is for something, anything, to be—and to the metaphysical method itself.

Being qua being is concerned with being in each of Aristotle's many categories. As the science of being qua being, ontology looks at how various senses of being relate to one another and how each of these categories can be a kind of being. The nature of being itself is the sole focus of a study of being qua being, which does not ask questions about content. In contrast to the special sciences that investigate various classes of being, it is a universal science. The study of substance (ousiology) is the primary and central subject of the science of being qua being due to the fact that, in accordance with the focal meaning pattern, all senses of being are connected to substance. According to his *Categories*, there are ten senses of being, with substance being the primary sense and secondary senses being quality, quantity, and relation. As a result, Aristotle's investigation into "what is being" focused on substance. A primary essence is the primary substance of a primary being.

Aristotle's goal is to investigate "being qua being," which he means to investigate beings only insofar as they are beings, things that are. However, the purpose of this is precisely to investigate what it takes for something to be its essence. According to Aristotle, metaphysics is not so much the search for a comprehensive and general description of what exists as it is; The most important aspect of it is the search for an explanation of why something exists or what it is.

Aristotle's metaphysics is the premise of the polarity among substance and traits and among fundamental and coincidental properties. He attributed God's primary substance, or primary being, in some of his discussions. Aristotle believes that a human being is a complex of a soul and a body, which Aristotle, in turn, symbolizes as connected as a form to matter. In the same way that a statue is a kind of composite of form and matter, a human being is a complex of both. The body's form is the soul; the soul's matter is the body., Aristotle positions his strategic system to depict a focal philosophical issue - the connection of soul and body - in a remarkably hostile to Dispassionate means.

Aristotle supported the hypothesis that things other than substances are dependent on substances for their existence and maintained that a non-substantial element is referred to as a thing because it is an affection of a substance, a quality of a substance, and so on. The explanation of what it means to be a thing that is, for everything else that is, is connected to the predominance of substance. Aristotle also insists that substances are the primary things that are. He also says that dependence on substances is the primary way to explain why dependent items are called things that are and how substances can be the one thing that ties everything together in the realm of that which is. Substance is the primary being, and all other beings are attributes of substance. As a result, the core of the science of being is the investigation of substance, the fundamental being. The substance can be broken down into form, matter, and a form-matter composite. The primary substance, or ultimate reality, is form or essence. Each thing has a unique nature, which means that it has two natures—one for form and matter and one for its internal principle of motion. It is important to comprehend the relationship between the soul and the body in terms of the relationship between form and matter. Knowing each thing's four causes is necessary to comprehend it.

1. The material from which the statue is constructed, such as bronze.
2. The statue's structure when viewed in one way, its shape when viewed in a more robust manner, and its essence or nature, such as its nature as a statue.
3. The actual agent that gave the bronze its shape, like the sculptor, was what caused it to happen.
4. The statue's function or purpose, such as to honor a president. In nature, the formal, efficient, and final causes all coincide, and they are distinct operations of the same form. Things that happen naturally go from being possible to being real. The Prime Mover moves everything in the world as it strives for eternity, so the universe is in order.

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