

The World Congress of Philosophy on the topic: «The philosophy of Aristotle».

The School of Philosophy, University of Athens, Zografou Campus, Athens, Greece/

10-15 July, 2016.

Valentin Ageyev

“PSYCHE AS THE FORM OF FORMS” AS THE BASIS OF CREATIVE PSYCHICS

Socrates. It is essential to cognize man’s psyche, what its nature is and how it originates .

Plato. Form produced by divine powers beyond the material world serves as the substance

“psyche ” of material body. The matter transformed into a thing serves as a product of “descending” into the material world form.

Aristotle. The matter (body) and form do not exist without each other. The body is determined by form but a man does not produce form. The form of body appears at man’s birth as his future means of existence. It could not be separated from the body. The form is the result of genetic inheritance. Here the concept of final causation arises. Final causation lies in viability, in appetency to predefined final form. Final causation is not a goal as form of final result of activity, but “wired” in the body structure genetic program of viable activity.

Hegel. An ideal form generated by culture serves as determinant of a man. The body becomes a man as the result of ideal form interiorization (Vygotskyi) . Thus, the idea of final causation regenerates. The peculiarity of final causation is in viability, i.e. in rational urge to predefined final form. Now the final causation is the goal as the form of man’s activity result.

The problem of man’s freedom originally formulated by Socrates could not be solved neither from the ideal form Plato’s point of view, nor from Aristotle’s point of view of final causation , nor from point of view of ideal forms of culture.

Plato states that a man is determined by ideal forms which he himself does not produce. They remain to be phantoms and it is not clear where they appeared from and how they condescended to the man. The man has only to obey them as they are laws of his existence.

Aristotle takes up the position that the man is determined by form inseparable from him, which originates with the birth of body.