

Aristotle's *De Anima* or *On the Soul* is the first systematic philosophical account of the soul, which serves to explore the functioning of all natural living things while investigating the various functions of soul.

CHAPTER 1 - DEFINING THE SOUL (FORMAL CAUSE)

Aristotle begins his philosophical account of the soul concerning the soul and makes a completely fresh start, endeavoring to formulate the most general possible definition of the question "What is soul?"

He explains an independently existing thing that can be itself is called a **substance** or **ousia**, and it can be substantiated with

1. **matter**, or that which is not a particular in itself,
2. **form** or **essence**, or **nature** of which a thing is called a particular,
3. that which is composed of both **matter and form**.

Aristotle asserts that **matter is potentiality, and form is actuality**.

The things that are thought to be substances are **bodies**, especially **natural bodies**, e.g., stones, plants, people, and these are the causes of the other bodies, i.e., artificial bodies, e.g., cars, furniture, etc., etc.

There are two types of natural bodies

1. **Animals** = those that are alive
2. **Inanimate** = those that are not alive

The defining characteristics of the animated natural body is **self-maintenance, growth, and sleep**.

Hence, Aristotle concludes that all natural living bodies are substances, constituted of both matter and form. The body is not something produced of a subject, but rather exists as subject and matter. The soul

is the form of a living and organic substance. Since substance is **actuality**, **soul is therefore the actuality of a living body**.

Aristotle points that Actuality (or completeness) is spoken of in two ways

1. as knowledge
2. as contemplation.

Once a person has acquired knowledge, he possesses it when he is waking as well as when he is sleeping, not only when he is actively contemplating something. Similarly, a living being has its soul both when it is engaged in life activities, and when not. Therefore, Aristotle proves that the **soul is actuality as knowledge, or soul is the first actuality of a natural body that has life potentiality**.

A body that can be alive, has differentiated functional parts called "organs". Therefore, expanding and making his definition more specific, Aristotle says that **the soul is the first actuality of a natural body which has organs**.

When we speak of "body and soul" they seem two, but the soul is the completeness of the body. That is, the soul and the body is a unity, just like wax and its impressions, matter and that of which it is matter.

As it has been stated, the soul is substance which corresponds to the principle of a thing. And this is the **"what it is for it to be what it is"** for a body of such a kind. The soul is the defining essence of a body.

Aristotle shows how the soul is more than an organ-organization by comparing it to the form of an artificial soul, e.g., an ear. The mind and matter of an ear are natural bodies, but what makes an ear an ear, that is the organization of the "organ," is rational. **The soul is "what it is for it to be what it is"** for a certain kind of natural body having within itself a source of movement and rest.

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Table of Contents Chapter 1section The War At Home

1. Understanding the eBook Chapter 1section The War At Home
 - The Rise of Digital Reading Chapter 1section The War At Home
 - Advantages of eBooks Over Traditional Books
2. Identifying Chapter 1section The War At Home
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Chapter 1section The War At Home
 - User-Friendly Interface
4. Exploring eBook Recommendations from Chapter 1section The War At Home
 - Personalized Recommendations
 - Chapter 1section The War At Home User Reviews and Ratings

- Chapter 1section The War At Home and Bestseller Lists
- 5. Accessing Chapter 1section The War At Home Free and Paid eBooks
 - Chapter 1section The War At Home Public Domain eBooks
 - Chapter 1section The War At Home eBook Subscription Services
 - Chapter 1section The War At Home Budget-Friendly Options
- 6. Navigating Chapter 1section The War At Home eBook Formats
 - ePub, PDF, MOBI, and More
 - Chapter 1section The War At Home Compatibility with Devices
 - Chapter 1section The War At Home Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Chapter 1section The War At Home
 - Highlighting and Note-Taking Chapter 1section The War At Home
 - Interactive Elements Chapter 1section The War At Home
- 8. Staying Engaged with Chapter 1section The War At Home
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Chapter 1section The War At Home
- 9. Balancing eBooks and Physical Books Chapter 1section The War At Home
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Chapter 1section The War At Home
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Chapter 1section The War At Home
 - Setting Reading Goals Chapter 1section The War At Home
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Chapter 1section The War At Home
 - Fact-Checking eBook Content of Chapter 1section The War At Home
 - Distinguishing Credible Sources

13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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