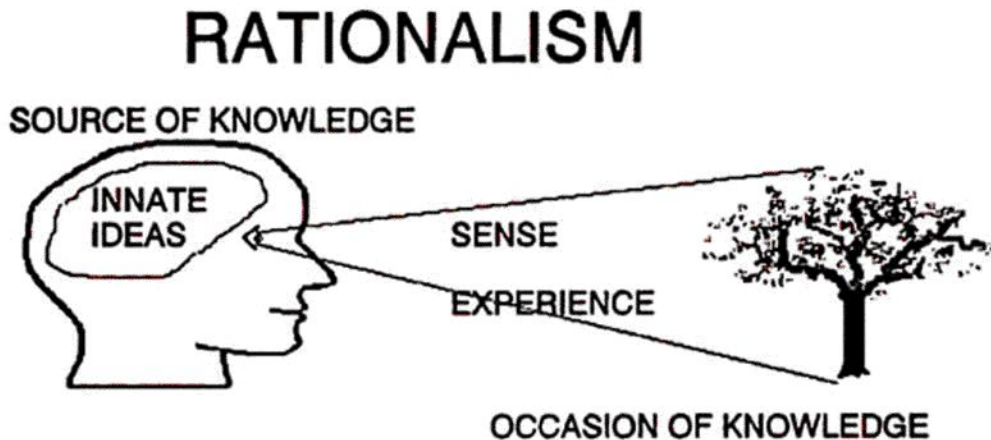


happens in the universe are in the mind of each monad. Leibnitz was a complete rationalist!

Rationalism in epistemology is thus the view that the mind, upon the occasion of experience of some external object, knows that object by means of innate ideas, i.e., ideas which do not derive from the object or the experiencing of it, but from the mind. This may be depicted by a diagram:



### (5) Empiricism

This view embodies the belief that experience rather than reason or intuition is the source of knowledge.

**Aristotle** (384-322 BC) claimed that all substances have two elements: form and matter. Form is what makes a substance the **kind** of thing it is rather than some other kind of being. Matter is what makes each substance the **numerically distinct being** it is among perhaps a large number of beings of the same form. To put this distinction in language which has been used often since Aristotle's day, form is a name for **what a thing is**, and matter is a name for the fact **that it is**.

Aristotle maintained that form does not exist apart from a substance (or particular). The form of a substance is inherent in the particular. The form is what makes a substance intelligible and hence knowable.

When a substance confronts a person, and the person, by means of sense experience, knows the substance, the form of the substance is also the idea in the person's mind. Then the person can be said to know what the substance is.

Aristotle held that true knowledge is knowledge of **form**. The mere "thatness" of a particular or substance is not knowledge. The difference between Plato (who also held that true knowledge is knowledge of form) and Aristotle lies in the location of the form. Whereas Plato held that the form existed per