

Aristotle: "Metaphysics."

Notes.

Book I. -

I.

"Many "recuerdos" of one same thing constitute an experience." p.52

- Nature of Science - difference between Science and Experience - Men of experience know that A exists, but not its cause; men of art know its cause. Foreman of works and his workmen.

Principal characteristics of science: capable of being communicated thought. No one teaches experience.

Definition of Philosophy (p.54): "science of the first causes and of 1st principles"

III. Materialistic philosophy. Thales. Water.

Anaxagoras: almost all things formed of like parts are subject to no other production or destruction - they aggregate or separate; in other words, they are not born nor die but subsist eternally.

*3^o Probl. of motion. All products, all
destruction are by some principle, one or
multiple. Since the subject cannot
be Cause of its own change, what
is this? Search for the principle
of change
(That is, first inquiry was as to
the basis, as to that where
change produced the world, second
ly to the Cause of such a change)
Eleatics. By said nature to be
immutable. His concept of cause
see in Parmenides (2nd part of poem)
who enforces the principle of
not. Idea + beauty of things has been caused by
the earth, or air or any other element is
improbable, by Chance is not rational.
Anaxagoras ~~that~~ proclaimed the voũç.
Before him Hermotimus of Clazomenes, (whose disciple
Anaxagoras probably was.)*

*Problem of motion: all production, all
destruction are by some principle, one or
multiple. Since the subject cannot be Cause of its
own changes, what is this? Search for the
principle of change {...}*


*(That is, first inquiring was as to the basis,
as to that where change produced the
modifications; secondly to the Cause of such a
change.)*

Alexander Search

Eleatics. They hold nature to be immutable. No
concept of cause except on Parmenides (2nd part of
the poem Alexander Search) who conceives 2
principles besides. That order and beauty of
things have been caused by the earth, or air or
any other element is impossible, by Chance is not
rational.

Anaxagoras ~~that~~ proclaimed the voũç. Before
him Hermotimus of Clazomenes, (whose disciple
Anaxagoras probably was.)

Note in book.

3.  IV. 113I-27
This opinion seems to have been held yet
before by Parmenides & Hesiod who admit
Love as principle of the Universe.
Seeing the ill that exists in the
world & how greater it is than good,
Empedocles (his equivocal expression
disregarded (says Aristotle) & having in mind the
essence of his thought) holds 2 prin-
ciples Love (Friendship) principle of
Good and Discord principle of evil;
good-in-se (Friendship) cause of all good things
bad-in-se (Disorder) cause of all things which are evil.
These are, says Aristotle, Material, Efficient
causes.
Philosophers not at one with themselves.
Anaxagoras uses the $\nu\omicron\upsilon\varsigma$ very little and only
at last coherently and Empedocles contradicts
himself.
As the partisans of the unity of substance
make all things proceed from modification of that,
so Democritus and Leucippus makes differences
causes, giving the rare and the dense as
principles of all changes.

VI.

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4. diff^s are 3: Configuration (in form)
as A diff^s from N; coordination (in order)
as NA diff^s from AN, situation (place)
as N diff^s from Z. — As to the "whence"
of motion, & as to how it exists in
being, they have omitted (says A)
all enumeration of this, as all the
other philosophers.

I.

Pythagoreans.

— exposed —

From these 2 systems it is seen that
the contraries are the principles of things
& further that 1 of the systems tells us
how many the contraries are. (10 lots)
It needs to consider the elements in a
material point of view since they
hold the elements as in all things &
constitute & compose the universe

differences are 3: *configuration* (in form) as A differs from N; *coordination* (in order) as NA differs from AN, *situation* (place) as N differs from Z. As to the "whence" of motion, and as to how it exists in being, they have omitted (says Aristotle) all enumeration of this, as all the other philosophers.

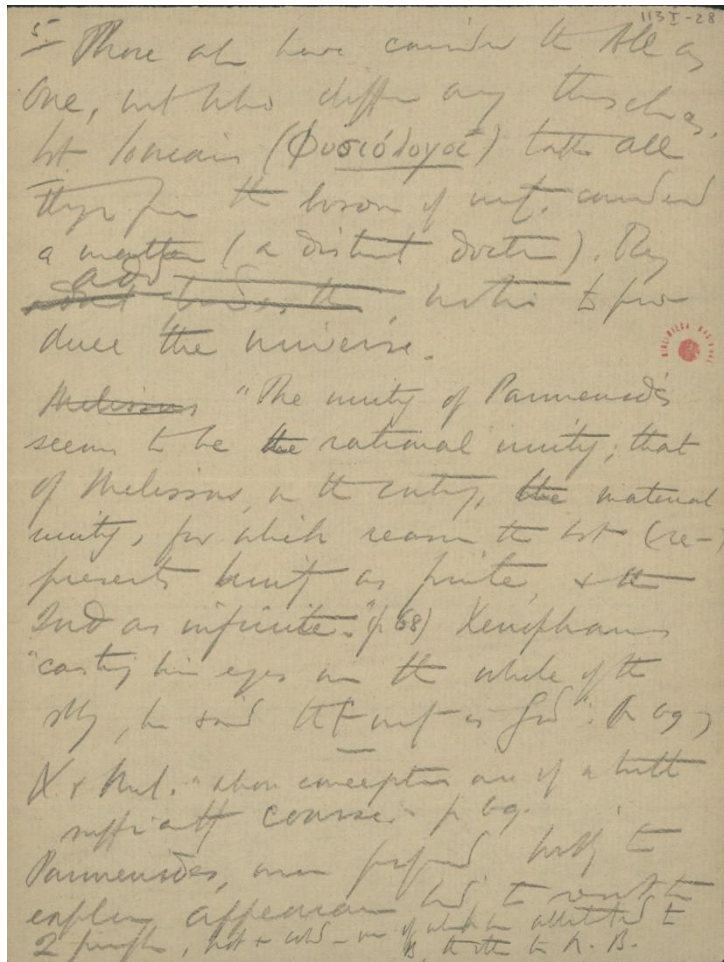
V.

Pythagoreans.

- exposed -

From these 2 systems it is seen that the contraries are the principles of things and further that 1 of the systems tells us how many the contraries are. (10 lots)

It seems they consider the elements in a material point of view since they hold other elements are in all things and constitute and compose the universe.



Those also have considered the All as One, but who differ among themselves.

1st. Ionian (φισιόλογοι) take all things from the bosom of nature considered as matter (a distant doctrine). They ~~admit~~ add ~~besides this~~ motion to produce the universe.

~~Melissus~~ "The unity of Parmenides seems to be the rational unity; that of Melissus, on the contrary, the material unity, for which reason the 1st (re-)presents Unity as finite, and the 2nd as infinite." (p.68) Xenophanes "casting his eyes on the whole of the subject, he said that unity is God": (p.69) Xenophanes and Melissus "whose conceptions are of a truth sufficiently coarse." p. 69.

Parmenides, more profound, looking to explain appearance, had to resort to 2 principles, hot and cold - one of which is attributed to Being, the other to Not-Being.

Pythagoreans differ from all in that
in their system, the inf., the finite &
unity have no existence apart
from things: they are the substances
of all things. // see note to p. 70.

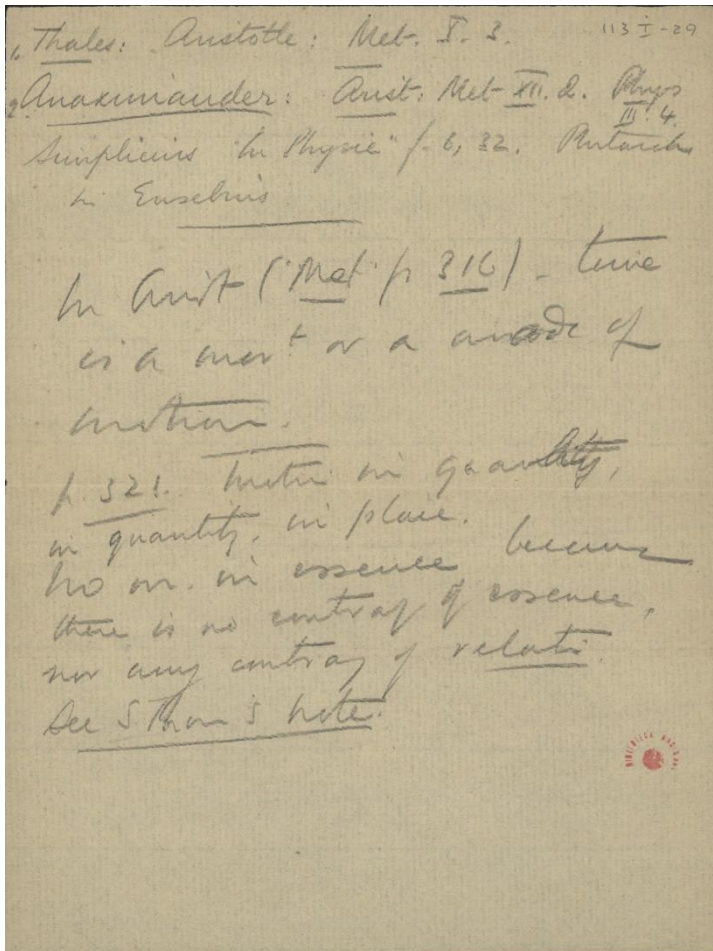
← According to the Pythos, the finite, the inf.
& unity have no existence apart
from the ~~things~~ ^{subjects} in which they are formed.
While the Ionians, even while they admit
that earth & fire are infinite, dis-
tinguish the subj. itself, the material
principle, fire, air, or water & the
quality that it admits a sub-
ject of. In the system of the Pythos
there are no 2 things: subj. & attribute,
acc. to them, the alter. of the Ionian
is the subj. itself.

VI follows, on Plato.

Pythagoreans differ from all in that in their system, the infinite, the finite and Unity have no existence apart from things: they are the substance of all things.// see note to p. 70.

According to the Pythagoreans, the finite, the infinite and unity have no existence apart from the things subject that in which they are formed. While the Ionians, even while they admit that earth and fire are infinite, distinguish the subject itself, the material principle, fire, air, or water, and the quality that they admit, a saber: infinity or immensity. In the System of the Pythagoreans there are no 2 things: subject and attribute; according to them, the alteration of the Ionian is the subject itself.

VI follows, on Plato.



1. Thales: Aristotle: *Metaphysics*. I.3.
2. Anaximander: Aristotle: *Metaphysics* XII.2. *Physics* III.4

Simplicius "On Physics" p. 6, 32. Plutarch in Eusebius

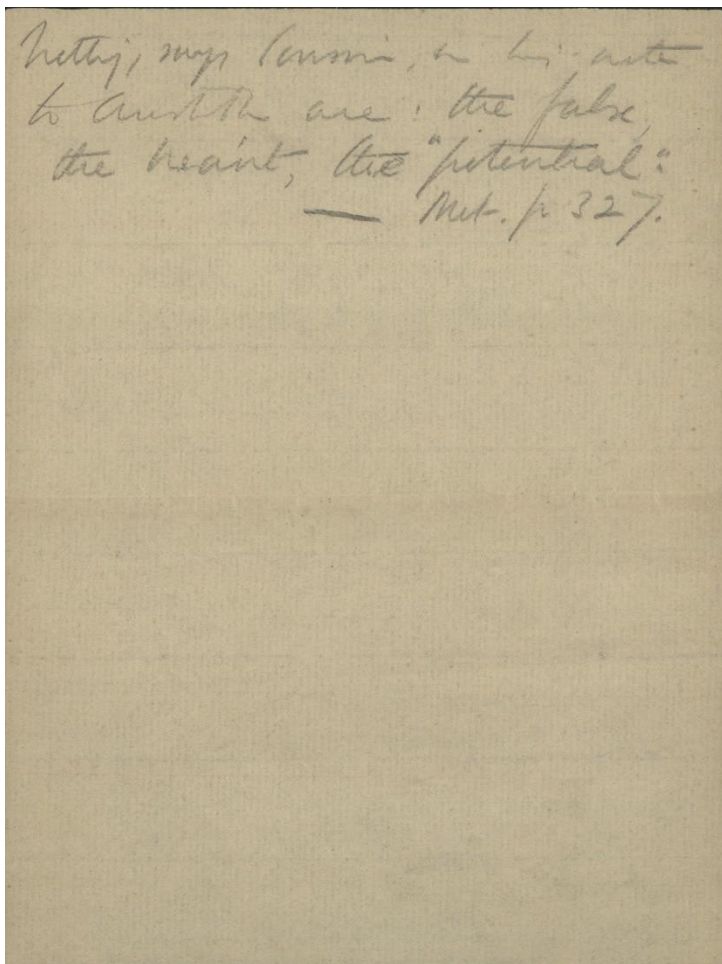
In Aristotle ("*Metaphysics*" p 316) - time is a movement or a mode of motion.

p. 321. Motion in quality, in quantity, in place. No movement in essence because there is no contrary of essence, nor any contrary of relation. See S. Thomas note.

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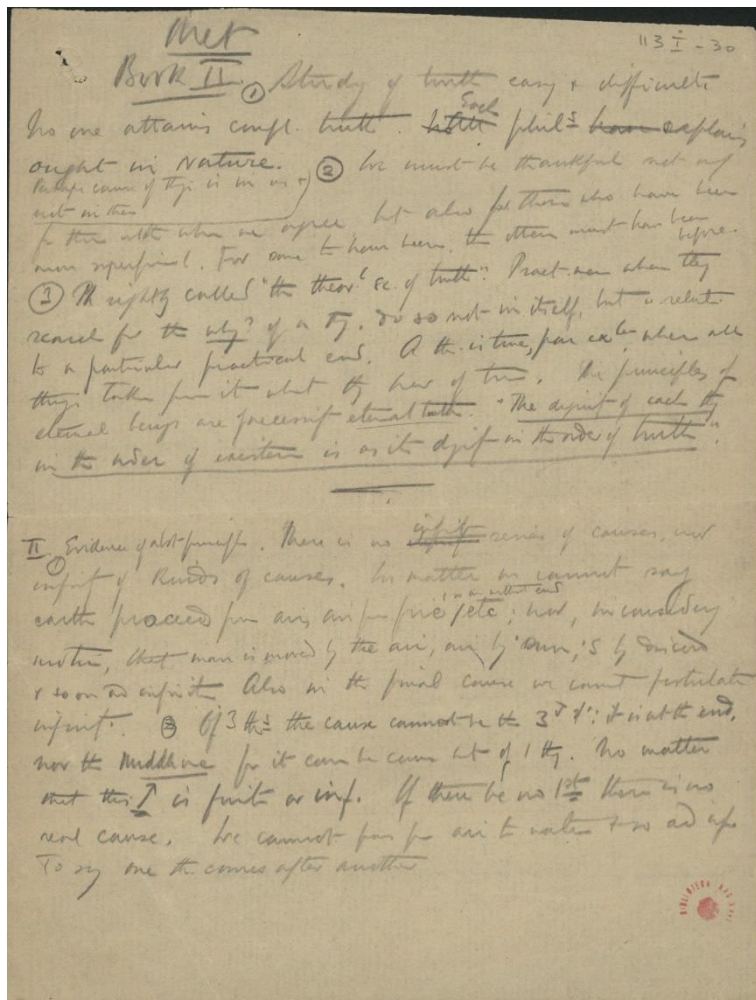
BNP/E3, 113I - 29v



Transcrição

Nothing, says Cousin, on his note to Aristotle are: the false, the néant, the "potential."

Metaphysics p. 327.



Metaphysics
Book II.

(1) Study of truth easy and difficult. No one attains complete truth.
~~No All~~ Each philosopher ~~have~~ explains ought in Nature. Perhaps cause of things
is in us and not in them.

(2) We must be thankful not only for those with whom we agree, but
also for those who have been more superficial. For some to have been, the
others must have been before.

(3) Philosophy rightly called "the theoretical science of truth."
Practical men when they search for the why? of a thing do so not in itself,
but in relation to a particular practical end. A thing is true, par
excellence, when all things take from it what they have of true. The
principles of eternal beings are of necessity eternal truth. "The definition
of each thing in the order of existence is as its object in the order of the
truth."

II. (1) Evidence of a 1st principle. There is no ~~eternity~~
infinite series of causes, nor infinity of kinds of causes. In matter we
cannot say earth proceeds from air, air from fire and so on without end etc;
nor, in considering motion, that man is moved by the air, nor by sun; sun by
discord and so on ad infinitum. Also in the final cause we cannot postulate
infinity. (4) Of 3 things the cause cannot be the 3rd because it is at the end.
Nor the middle one for it can be cause but of 1 thing. No matter that this
middle one is finite or infinite. If there be no 1st there is no real cause.
We cannot pass from air to water and so ad Infinitum. To say one thing comes
after another {...}

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