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For the science which it would be most meet for God to have is a divine science, and so is any science that deals with divine objects; and this science alone has both these qualities; for (1) God is thought to be among the causes of all things and to be a first principle, and (2) such a science either God alone can have, or God above all others.

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124 i.e., if 2 is derived from a prior 2 (the Indeterminate Dyad; Aristotle always regards this

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as a number 2), and at the same time consists of two units or 1s, 2 will be prior both to itself and to 1.

Aristotle, Metaphysics, Book 1

In Metaphysics 1.1, Aristotle says that “ everyone takes what is called ‘ wisdom ’ (sophia) to be concerned with the primary causes (aitia) and the starting-points (or principles, archai) ” (981 b 28), and it is these causes and principles that he proposes to study in this work. It is his customary practice to begin an inquiry by reviewing ...

Aristotle ' s Metaphysics (Stanford Encyclopedia of Philosophy)

1 Summary of Metaphysics by Aristotle; 2 Metaphysics: Book by Book analysis. 2.1 Book I (A, Alpha, 980a-993a) First Causes and Principles; 2.2 Book II (, “ small alpha ’ , 993a-995a) Principles of Physics; 2.3 Book III (B, Beta, 995a-1003) The 14 Aporias; 2.4 Book IV (, Gamma, 1003a-1012b) Being as being logical and Principles

Aristotle's Metaphysics (Summary)

Metaphysics (Greek: μ ; Latin: Metaphysica; lit: "the beyond the physical") is one of the principal works of Aristotle and one of the first major works of the branch of philosophy with the same name. The principal subject is "being qua being," or being insofar as it is being. It examines what can be asserted about any being insofar as it is and not because of ...

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Metaphysics (Aristotle) - Wikipedia

There are four kinds of cause, or rather kinds of explanation, for how things are: (1) the material cause, which explains what a thing is made of; (2) the formal cause, which explains the form a thing assumes; (3) the efficient cause, which explains the process by which it came into being; and (4) the final cause, which explains the end or purpose it serves.

Aristotle (384–322 B.C.): Metaphysics: Books Alpha to ...

What is known to us as metaphysics is what Aristotle called "first philosophy." Metaphysics involves a study of the universal principles of being, the abstract qualities of existence itself. Perhaps the starting point of Aristotle's metaphysics is his rejection of Plato's Theory of Forms.

Aristotle: Metaphysics | SparkNotes

Metaphysics By Aristotle Written 350 B.C.E Translated by W. D. Ross. Metaphysics has been divided into the following sections: Book I [84k] Book II [20k] Book III [60k] Book IV [75k] Book V [97k] Book VI [26k] Book VII [104k] Book VIII [36k] Book IX [55k] Book X [60k] Book XI [77k]

The Internet Classics Archive | Metaphysics by Aristotle

Met. 9.2.4, 5. 17 sc., if every potency must act automatically whenever agent and patient meet. 18 For Aristotle's views about infinity and void see Aristot. Physics 3.4-8, 4.6-9 respectively. 19 This is inconsistent with Aristotle's doctrine that the semen is the formal

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Aristotle, Metaphysics, Book 9 - Perseus

A History of Philosophy | 10 Aristotle's Metaphysics 1 - Duration: 56:57. wheatoncollege 53,117 views. 56:57. Bishop Noel Jones "What do you do when you don't understand?"

Aristotle - Metaphysics - Books I & II (1/7)

Aristotle's first system of classification is of beings, () (1a20). The division proceeds by way of two concepts: (1) said-of and (2) present-in. Any being, according to Aristotle, is either said-of another or is not said-of another. Likewise, any being is either present-in another or is not present-in another.

Aristotle ' s Categories (Stanford Encyclopedia of Philosophy)

§ 2. The Explanationist Interpretation of Aristotle ' s Epistemology of Essence. Before proceeding, it is necessary to note that the essentialism discussed in this paper concerns the essences of kinds rather than those of individuals. To use an Aristotelian phrase, the concern is with what it is for something to be an instance of a kind K (to ti n einai t (i) K).

Aristotle ' s Explanationist Epistemology of Essence

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Aristotle, Metaphysics, Book 7, cc. 1-2 — Aquinas 101. Selection from Aristotle, Metaphysics. Trans. W. D. Ross in The Basic Works of Aristotle, ed. Richard McKeon (New York: The Modern Library, 2001), Book 7, cc. 1-2. There are several senses in which a thing may be said to “ be, ” as we pointed out previously in our book on the various senses of words; for in one sense the “ being ” meant is “ what a thing is ” or a “ this, ” and in another sense it means a quality or quantity or ...

Aristotle, Metaphysics, Book 7, cc. 1-2 — Aquinas 101

ARISTOTLE NOTES ON METAPHYSICS By Dr. Dave Yount Mesa Community College May 2013 Contents ’ ...

Aristotle Notes - Metaphysics

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Aristotle rejected Plato ’ s theory of Forms but not the notion of form itself. For Aristotle, forms do not exist independently of things—every form is the form of some thing. A

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“substantial” form is a kind that is attributed to a thing, without which that thing would be of a different kind or would cease to exist altogether.

Plato and Aristotle: How Do They Differ? | Britannica

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