

EPILOGUE

For Those Who Have Read or Who Wish to Read Aristotle

In my Introduction to this book, I recommended to anyone who wished to learn how to think philosophically that Aristotle was the teacher to begin with. I did not recommend that anyone should start by reading the books that Aristotle wrote. That is the very last thing I would tell anyone to do.

Aristotle's books are much too difficult for beginners. Even in the best translations, much of what is said remains obscure. The translators use many words that are unfamiliar, words that we do not use in our everyday speech. Though some of the Greek words that Aristotle himself used were words that his fellow Greeks used, he gave them special meanings.

Nevertheless, some readers of this book may wish to read those parts of Aristotle's works from which I have drawn the inspiration for this exposition of his thoughts. It is even possible that among the readers of this book there will be some who have read the works of Aristotle before—if not in their entirety, at

least certain of his major treatises. They may wish to check my exposition against the texts on which I have relied for the main tenets of Aristotle's thought.

To both groups of readers, I must confess that I have simplified wherever possible. I have substituted commonplace words for unusual ones. I have kept to the main thrust of Aristotle's thought on major points of his doctrine and have never allowed myself to be drawn off the main path by the qualifications, the complications, and the subtleties that Aristotle himself introduces, often to the perplexity rather than the enlightenment of his readers.

To provide those who have read or who wish to read Aristotle with a guide to the texts that have served as my sources, I have drawn up a second table of contents for this book, which parallels the table of contents that appears at its beginning. In this second table of contents, I have changed all the titles, substituting for the originals (which were appropriate to the style and substance of my rendition of Aristotle's thought) a set of titles that more precisely describes the Aristotelian doctrines being expounded in the five parts of this book and each of its twenty-three chapters.

To make this clear, I have placed in brackets, after the more precisely descriptive titles, the titles that appear in the table of contents at the beginning of this book. Under the title of each of the twenty-three chapters, I will sometimes place brief statements, in Aristotelian language, of the doctrines being expounded in that chapter. In every case, I will append a list of references to appropriate portions of Aristotle's works, in some cases indicating the special relevance of a particular portion being cited.

Part I. Aristotle's Universe of Discourse: His Categories and His Taxonomy [Man the Philosophical Animal]

1. *Aristotle's Fourfold Classification of Sensible, Material Substances: Inorganic Bodies, Plants, Animals, Men [Philosophical Games]*

In this chapter we are concerned with the criteria by which Aristotle distinguished between living and nonliving things; within the domain of living things, between plants and animals; and within the domain of animal life, between brute animals and rational animals, i.e., human beings.

Metaphysics, Bk. I, Ch. 1.

On the Soul, Bk. I, Chs. 1, 5; Bk. II, Chs. 1-3, 5, 9; Bk. III, Chs. 3, 12.

History of Animals, Bk. X, Ch. 1.

Generation of Animals, Bk. I, Chs. 1-9; Book IV, Chs. 4-6.

Parts of Animals, Bk. I, Chs. 4-5.

It is also pointed out that Aristotle was aware of difficulties in applying this scheme of classification. The difficulties arise because of the existence of borderline cases that straddle the lines that divide the living from the nonliving, and plants from animals.

History of Animals, Bk. VIII, Ch. 1.

The distinction between essential and accidental differences is introduced.

Categories, Ch. 5.

Metaphysics, Bk. V, Chs. 4, 11; Bk. IX, Ch. 8.

2. *The Range of Beings: The Ten Categories [The Great Divide]*

In this chapter we are concerned with the being of objects that do not exist in the way that sensible, material substances exist (e.g., mathematical objects, fictions, minds, ideas, immaterial substances, such as the disembodied intelligences that are the celestial motors, and God).

Metaphysics, Bk. III, Chs. 5-6; Bk. XII, Ch. 8; Bk. XIII, Chs. 1-5.

On the Heavens, Bk. II, Chs. 1, 12.

On the Soul, Bk. III, Chs. 4-6.

The distinction between substance and accident, i.e., between bodies and their attributes.

Categories, Chs. 5-7.

Physics, Bk. I, Ch. 2.

Metaphysics, Bk. VII, Chs. 4-6.

The foregoing distinction is related to the point that material substances are the subjects of change, and their accidents are the respects in which they change.

Physics, Bk. I, Chs. 6-7; Bk. II, Ch. 3.

Essence or specific nature in relation to substantial form.

Metaphysics, Bk. V, Chs. 4, 11; Bk. VII, Ch. 16-VIII, Ch. 6; Bk. IX, Ch. 8.

On the Soul, Bk. II, Ch. 4.

The hierarchy of specific natures or essences.

Metaphysics, Bk. VIII, Ch. 3.

On the Soul, Bk. II, Ch. 3.

Aristotle's inventory of the various categories under which the accidental attributes of substance fall.

Categories, Ch. 4.

Among the accidents of substance, some are permanent or unchanging; these are the properties that are inseparable from the essential nature of each kind of material substance.

Topics, Bk. V, Chs. 1-3.

Aristotle's policy with regard to the ambiguity of words.

On Interpretation, Ch. 1.

Topics, Bk. II, Ch. 4.

3. *Productive, Practical, and Theoretic Reason or Mind* [Man's Three Dimensions]

This chapter briefly summarizes Aristotle's threefold division of intellectual activity or thought into thought for the sake of making things, thought for the sake of moral and political action, and thought for the sake of acquiring knowledge as an end in itself.

Ethics, Bk. VI, Chs. 2, 4.

On the Soul, Bk. III, Ch. 7.

Part II. Aristotle's Philosophy of Nature and of Art [Man the Maker]

4. *Nature as an Artist and the Human Artist as Imitator of Nature* [Aristotle's *Crusoe*]

The difference between what happens by nature and what happens by art.

Physics, Bk. I, Chs. 7-8; Bk. II, Chs. 1-3, 8-9.

Poetics, Chs. 1-4.

The difference between what happens by art and what happens by chance.

Physics, Bk. II, Chs. 4-6.

Politics, Bk. I, Ch. 11.

The difference between the changes brought about by nature and the changes brought about by art.

Metaphysics, Bk. VII, Chs. 7-9.

The difference between man's production of corporeal things and the generation or procreation of living things in nature.

Generation of Animals

Metaphysics, Bk. VII, Ch. 7.

5. *The Three Main Modes of Accidental Change: Change of Place, Change of Quality, Change of Quantity* [Change and Permanence]

The distinction between substantial change and accidental change, and the differentiation of three distinct modes of accidental change.

Categories, Ch. 14.

Physics, Bk. III, Ch. 1; Bk. V, Chs. 1-2, 5; Bk. VII, Ch. 4; Bk. VIII, Ch. 7.

Corporeal substances as the permanent or enduring subjects that persist throughout all accidental changes.

Physics, Bk. I, Chs. 6-7; Bk. II, Chs. 1-3.

Metaphysics, Bks. VIII-IX; Bk. XII, Chs. 1-5.

Aristotle's refutation of the Parmenidean denial of change and of the Heraclitean denial of permanence.

Physics, Bk. I, Chs. 2-4, 8-9; Bk. VI, Ch. 9.

The Aristotelian distinction between natural and violent motion.

Physics, Bk. IV, Chs. 1, 8; Bk. V, Ch. 6; Bk. VIII, Ch. 4.

On the Heavens, Bk. I, Chs. 2-3, 7-8.

The special character of the subject of change in generation and corruption: prime matter as the subject of change in substantial change.

Physics, Bk. I, Ch. 7; Bk. II, Chs. 1-3.

Metaphysics, Bk. VII, Chs. 7-9; Bk. XI, Ch. 11; Bk. XII, Chs. 2-3.

6. *Aristotle's Doctrine of the Four Causes: Efficient, Material, Formal, and Final* [The Four Causes]

The doctrine stated.

Physics, Bk. II, Chs. 3-9.

Metaphysics, Bk. I, Chs. 3-10; Bk. V, Ch. 3; Bk. VI, Chs. 2-3; Bk.

VII, Ch. 17; Bk. VIII, Chs. 2-4; Bk. IX, Ch. 8; Bk. XII, Chs. 4-5.

The consideration of final causes in nature and art.

Physics, Bk. II, Chs. 8-9.

On the Soul, Bk. II, Chs. 12-13.

Parts of Animals, Bks. II-IV.

Generation of Animals, Bk. I, Chs. 4-13.

The role of potentiality and actuality in both substantial and accidental change.

Physics, Bk. III, Chs. 1-3.

Metaphysics, Bk. I, Chs. 6-7; Bk. VII, Chs. 3, 7-17; Bk. VIII, Chs. 4-6;

Bk. XII, Chs. 2-5.

The role of substance as the material cause and of accidental form as the formal cause in accidental change; and of prime matter as the material cause and substantial form as the formal cause in substantial change.

Physics, Bk. I, Chs. 4-9; Bk. II, Ch. 7; Bk. II, Ch. 3.

Metaphysics, Bk. I, Chs. 6-7; Bk. V, Ch. 8; Bk. VII, Chs. 3, 7-17; Bk.

VIII, Chs. 4-6; Bk. IX, Chs. 6-9; Bk. XII, Chs. 2-5.

7. *Further Developments in the Theory of Potentiality and Actuality, and of Matter and Form, Especially with Respect to Substantial Change, or Generation and Corruption* [To Be and Not to Be]

Physics, Bk. III, Chs. 1-3.

Metaphysics, Bk. VII, Chs. 6-9; Bk. IX, Chs. 1, 3-9; Bk. XI, Chs. 9, 11;
Bk. XII, Chs. 2-3, 5.

Generation and Corruptions, Bk. I, Chs. 1, 3-5; Bk. II, Chs. 1, 7, 9.

8. *Aristotle's Analysis of the Intellectual Factors in Artistic Production and His Classification of the Arts* [Productive Ideas and Know-How]

The intellectual virtue of art.

Ethics, Bk. VI, Ch. 4.

The artist as imitator.

Poetics, Chs. 1-5.

The special character of the three cooperative arts of farming, healing, and teaching.

Physics, Bk. II, Chs. 1-2, 8.

The beauty of products that are well made.

Poetics, Ch. 7.

Part III. *Aristotle's Moral and Political Philosophy* [Man the Doer]

9. *The End as the First Principle in Practical Thinking and the Use of Means as the Beginning of Action: The End as First in the Order of Intention and Last in the Order of Execution* [Thinking about Ends and Means]

The good as the desirable and the desirable as the good.

Ethics, Bk. I, Chs. 1-2.

The distinction between ends and means as goods desirable for their own sake and goods desirable for the sake of something else.

Ethics, Bk. I, Chs. 5, 7, 9.

The ultimate end in practical thinking compared with axioms or self-evident truths in theoretical thinking.

Posterior Analytics, Bk. I, Ch. 2.

10. *Happiness Conceived as That Which Leaves Nothing to Be Desired and, as so Conceived, the Final or Ultimate End to Be Sought* [Living and Living Well]

The distinction between living and living well.

Politics, Bk. I, Chs. 1-2, 9.

The conception of happiness as a whole good life, together with various views held by individuals concerning what a good life consists in.

Ethics, Bk. I, Chs. 4-5, 7-10; Bk. X, Chs. 2, 6-8.

11. *Aristotle's Distinction Between Real and Apparent Goods, or Between Goods That Ought to Be Desired and Goods That Are in Fact Desired, Together with His Distinction Between Natural and Acquired Desires* [Good, Better, Best]

Ethics, Bk. II, Ch. 6; Bk. III, Chs. 4-5; Bk. X, Ch. 5.

On the Soul, Bk. II, Chs. 2-3; Bk. III, Chs. 3, 7.

Rhetoric, Bk. I, Chs. 6-7.

12. *The Real Goods That Are the Components of the Whole of Goods That Constitute Happiness, and Moral Virtue as Indispensable to the Pursuit of Happiness* [How to Pursue Happiness]

Ethics, Bk. I, Chs. 4-5, 7-10; Bk. VII, Chs. 11-14; Bk. IX, Chs. 4, 8-11; Bk. X, Chs. 1-8.

13. *Moral Virtue and Good Fortune as the Two Indispensable Operative Factors in the Pursuit of Happiness* [Good Habits and Good Luck]

Moral virtue in general and the three main aspects of moral virtue: temperance, courage, and justice.

Ethics, Bks. II–V.

Good fortune as indispensable to happiness: the distinction between the virtuous and the blessed man.

Ethics, Bk. I, Ch. 10; Bk. VII, Ch. 13; Bk. X, Ch. 8.

Politics, Bk. VII, Chs. 1, 13.

The distinction between limited and unlimited goods: moral virtue as resulting in moderation with respect to limited goods.

Ethics, Bk. VII, Ch. 14.

Politics, Bk. I, Chs. 8–10; Bk. VII, Ch. 1.

14. *The Obligations of the Individual With Regard to the Happiness of Others and With Regard to the Welfare of the Organized Community* [What Others Have a Right to Expect from Us]

Man as a social and political animal.

Politics, Bk. I, Chs. 1–2.

The family, the tribe, and the state, or political society, as organized communities.

Politics, Bk. I, Chs. 1–2.

Justice as moral virtue directed toward the good of others.

Ethics, Bk. V, Chs. 1–2.

The distinction between justice, on the one hand, and friendship or love, on the other.

Ethics, Bk. VIII, Chs. 1, 9.

The kinds of friendship.

Ethics, Bk. VIII, Chs. 2-6.

15. *The Role of the State in Abetting or Facilitating the Individual's Pursuit of Happiness* [What We Have a Right to Expect from Others and from the State]

Aristotle's conception of the good state as one that promotes the pursuit of happiness by its citizens.

Politics, Bk. I, Ch. 2; Bk. II, Ch. 6; Bk. III, Chs. 9-10; Bk. VII, Chs. 1-3, 13-14.

Aristotle's theory of the forms of government, and of the criteria for judging the goodness and badness of diverse forms of government.

Politics, Bk. I, Chs. 1, 5, 12-13; Bk. III, Chs. 6-7, 11, 15-16; Bk. V, Chs. 2-3, 8, 12; Bk. VI, Ch. 4; Bk. VII, Chs. 2, 14.

Aristotle's distinction between natural and legal or conventional slavery.

Politics, Bk. I, Chs. 4-7, 13.

Aristotle's theory of natural as distinct from legal or conventional justice.

Ethics, Bk. V, Ch. 7.

Aristotle's view of the role of women in the family and the state.

Politics, Bk. I, Ch. 13.

Part IV. Aristotle's Psychology, Logic, and Theory of Knowledge
[Man the Knower]

16. *The Senses and the Intellect: Perception, Memory, Imagination, and Conceptual Thought* [What Goes into the Mind and What Comes out of It]

Language in relation to thought.

Categories, Ch. 1.

On Interpretation, Chs. 1-2.

Aristotle's account of the external senses and of their distinction from the interior senses: the common sense, memory, and imagination.

On the Soul, Bk. II, Chs. 5-12; Bk. III, Chs. 1-3.

Sense and the Sensible

History of Animals, Bk. IV, Ch. 8.

The distinction between mere sensations and perceptual experience.

Metaphysics, Bk. I, Ch. 1.

Aristotle's doctrine that sensations and ideas, taken by themselves or in isolation, are neither true nor false.

Categories, Ch. 4.

On Interpretation, Ch. 1.

On the Soul, Bk. II, Ch. 6; Bk. III, Chs. 3, 6.

Metaphysics, Bk. IV, Ch. 5; Bk. V, Ch. 29.

Aristotle's theory of ideas as forms that the intellect abstracts from experience.

On the Soul, Bk. III, Chs. 4, 7-8.

Metaphysics, Bk. XIII, Chs. 2-3.

17. *Immediate Inference and Syllogistic Reasoning* [Logic's Little Words]

The law of contradiction as an ontological principle and as a rule of thought.

On Interpretation, Ch. 6.

Prior Analytics, Bk. II, Ch. 17.

Posterior Analytics, Bk. I, Ch. 11.

Metaphysics, Bk. IV, Chs. 3-8; Bk. IX, Chs. 5-6.

The square of opposition: contradictories, contraries, and subcontraries.

On Interpretation, Chs. 6, 10.

Categories, Ch. 10.

Prior Analytics, Bk. I, Ch. 2.

Immediate inference based on the square of opposition.

On Interpretation, Chs. 7-10.

Prior Analytics, Bk. I, Chs. 2-3; Bk. II, Chs. 8-10, 22.

The rules of the syllogism.

Prior Analytics, Bk. I.

Posterior Analytics, Bk. I, Ch. 12.

Aristotle's distinction between logical validity and factual truth.

Prior Analytics, Bk. II, Chs. 2-4.

Posterior Analytics, Bk. I, Ch. 12.

The enthymeme in rhetorical argument.

Prior Analytics, Bk. II, Ch. 27.

Rhetoric, Bk. II, Chs. 20, 22.

18. *Theoretical and Practical Truth* [Telling the Truth and Thinking It]

The definition of truth.

Metaphysics, Bk. IV, Ch. 7.

Categories, Ch. 5.

The truth of axioms or first principles: self-evident truths.

Posterior Analytics, Bk. I, Chs. 3, 5, 10, 12.

Sentences that are neither true nor false.

On Interpretation, Ch. 2.

Aristotle's theory of the difference between the truth of factual and of normative statements: "is-statements" and "ought-statements."

Ethics, Bk. VI, Ch. 2.

The certitude or probability with which propositions are affirmed or denied.

On Interpretation, Ch. 9.

Prior Analytics, Bk. I, Ch. 13; Bk. II, Ch. 25.

Posterior Analytics, Bk. I, Chs. 2, 6, 8, 30, 33.

Metaphysics, Bk. IV, Chs. 4-6; Bk. VI, Ch. 1; Bk. IX, Chs. 6-7.

19. *Aristotle's Theory of Knowledge and His Distinction Between Knowledge and Right Opinion* [Beyond a Reasonable Doubt]

Categories, Ch. 5.

Prior Analytics, Bk. I, Ch. 13.

Posterior Analytics, Bk. I, Chs. 2, 4-8, 30, 33.

Topics, Bk. I, Ch. 2.

Rhetoric, Bk. II, Ch. 25.

Metaphysics, Bk. IV, Ch. 4; Bk. VI, Ch. 2; Bk. VII, Ch. 15; Bk. IX, Ch. 10; Bk. XI, Chs. 6, 8.

On the Soul, Bk. III, Ch. 3.

Part V. Aristotle's Cosmology and Theology [Difficult Philosophical Questions]

20. *The Actual and the Potential Infinite* [Infinity]

Aristotle's criticism of the theory of the atomists.

Physics, Bk. I, Ch. 2.

On the Heavens, Bk. III, Ch. 4; Bk. IV, Ch. 2.

Aristotle's doctrine with regard to the infinite divisibility of continuous magnitudes and of matter.

Physics, Bk. III, Chs. 1, 6-7; Bk. V, Ch. 3; Bk. VI, Chs. 1-2.

Metaphysics, Bk. III, Ch. 4; Bk. V, Ch. 13.

Aristotle's denial of actually infinite multitudes or magnitudes, together with his affirmation of the potential infinities of addition or division.

Physics, Bk. III, Chs. 4-8.

Metaphysics, Bk. XI, Ch. 10.

21. *The Eternity of the World and of Motion or Change* [Eternity]

Aristotle's conception of time as the measure of motion.

Physics, Bk. IV, Chs. 10-14.

Aristotle's arguments for the endlessness of time and for the everlastingness of motion or change.

Physics, Bk. VII, Chs. 1-2; Bk. VIII, Chs. 1-6, 8.

Aristotle's theory of the influence of the motion of the heavens upon terrestrial motions and changes.

On the Heavens, Bk. I, Chs. 2, 9-12; Bk. II, Ch. 3.

Generation and Corruption, Bk. II, Chs. 10-11.

Aristotle's conception of the immutability or eternity of God: the timelessness of the eternal or immutable.

Metaphysics, Bk. XII, Chs. 6-7, 9.

22. *The Immateriality of the Human Intellect: Conceptual Thought as Involving the Abstraction of Forms From Matter* [The Immateriality of Mind]

Posterior Analytics, Bk. I, Ch. 3.

On the Soul, Bk. III, Chs. 4-5, 7-8.

Metaphysics, Bk. XIII, Chs. 2-3.

23. *The Prime Mover: The Divine Being as Pure Actuality* [God]

Aristotle's theory of intelligences as celestial motors.

On the Heavens, Bk. II, Chs. 1, 12.

Metaphysics, Bk. XII, Ch. 8.

Aristotle's arguments for the existence of a prime mover that causes the motion of the heavens in the manner of a final, not an efficient, cause.

Physics, Bk. VIII, Chs. 1-6.

Metaphysics, Bk. XII, Chs. 6-9.