

<<形而上学>>

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内容概要

METAPHYSICS is one of the principal works of Aristotle and the first major work of the branch of philosophy with the same name. The principal subject is "being qua being" , or being understood as being. It examines what can be asserted about anything that exists just because of its existence and not because of any special qualities it has. Also covered are different kinds of causation , form and matter , the existence of mathematical objects , and a prime- mover God. The Metaphysics is considered to be one of the greatest philosophical works. Its influence on the Greeks , the Arabs , the scholastic philosophers and even writers such as Dante , was immense.

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作者简介

作者：（古希腊）亚里士多德（Aristotle） 亚里士多德(Aristotle)(384BC-322BC) was a Greek philosopher and polymath, a student of Plato and teacher of Alexander the Great. His writings cover many subjects, including physics, metaphysics, poetry, theater, music, logic, linguistics, politics, government, ethics, biology, and zoology. Together with Plato and Socrates (Plato's teacher), Aristotle is one of the most important founding figures in Western philosophy. Aristotle's writings were the first to create a comprehensive system of Western philosophy, encompassing morality and aesthetics, logic and science, politics and metaphysics. METAPHYSICS is one of the principal works of Aristotle and the first major work of the branch of philosophy with the same name. The principal subject is "being qua being", or being understood as being. It examines what can be asserted about anything that exists just because of its existence and not because of any special qualities it has. Also covered are different kinds of mathematical objects, and a prime-mover God. The Metaphysics is considered to be one of the greatest philosophical works. Its influence on the Greeks, the Arabs, the scholastic philosophers and even writers such as Dante, was immense.

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章节摘录

版权页： That it is not a science of production is clear even from the history of the earliest philosophers. For it is owing to their wonder that men both now begin and at first began to philosophize; they wondered originally at the obvious difficulties, then advanced little by little and stated difficulties about the greater matters, e.g. about the phenomena of the moon and those of the sun and of the stars, and about the genesis of the universe. And a man who is puzzled and wonders thinks himself ignorant (whence even the lover of myth is in a sense a lover of Wisdom, for the myth is composed of wonders); therefore since they philosophized in order to escape from ignorance, evidently they were pursuing science in order to know, and not for any utilitarian end. And this is confirmed by the facts; for it was when almost all the necessities of life and the things that make for comfort and recreation had been secured, that such knowledge began to be sought. Evidently then we do not seek it for the sake of any other advantage; but as the man is free, we say, who exists for his own sake and not for another's, so we pursue this as the only free science, for it alone exists for its own sake. Hence also the possession of it might be justly regarded as beyond human power; for in many ways human nature is in bondage, so that according to Simonides 'God alone can have this privilege', and it is unfitting that man should not be content to seek the knowledge that is suited to him. If, then, there is something in what the poets say, and jealousy is natural to the divine power, it would probably occur in this case above all, and all who excelled in this knowledge would be unfortunate. But the divine power cannot be jealous (nay, according to the proverb, 'bards tell a lie'), nor should any other science be thought more honourable than one of this sort. For the most divine science is also most honourable; and this science alone must be, in two ways, most divine. 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. All the sciences, indeed, are more necessary than this, but none is better.

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编辑推荐

《形而上学(英文版)》对存在进行分类，规定了实体的存在才是真正独立存在的，而其他一切属性的存在乃至一切范畴的存在都因这一实体的存在而得以存在，是古希腊数百年自然哲学与精神哲学的成果，对后世的发展奠定了哲学基础。

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