

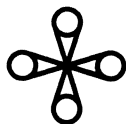
THE
COMPLETE WORKS OF
ARISTOTLE

THE REVISED OXFORD TRANSLATION

Edited by

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VOLUME TWO



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METAPHYSICS

W. D. Ross

BOOK I (A)

1 . All men by nature desire to know. An indication of this is the delight we take in our senses; for even apart from their usefulness they are loved for themselves; and above all others the sense of sight. For not only with a view to
980*25 action, but even when we are not going to do anything, we prefer sight to almost everything else. The reason is that this, most of all the senses, makes us know and brings to light many differences between things.

By nature animals are born with the faculty of sensation, and from sensation memory is produced in some of them, though not in others. And therefore the former are more intelligent and apt at learning than those which cannot remember; those which are incapable of hearing sounds are intelligent though they cannot be taught, e.g. the bee, and any other race of animals that may be like it; and those
980*25 which besides memory have this sense of hearing, can be taught.

The animals other than man live by appearances and memories, and have but little of connected experience; but the human race lives also by art and reasonings. And from memory experience is produced in men; for many memories of the same
981*1 thing produce finally the capacity for a single experience. Experience seems to be very similar to science and art, but really science and art come to men *through*
5 experience; for 'experience made art', as Polus says, 'but inexperience luck'. And art arises, when from many notions gained by experience one universal judgement about similar objects is produced. For to have a judgement that when Callias was ill of this disease this did him good, and similarly in the case of Socrates and in many individual cases, is a matter of experience; but to judge that it has done good to all
10 persons of a certain constitution, marked off in one class, when they were ill of this disease, e.g. to phlegmatic or bilious people when burning with fever,—this is a matter of art.

With a view to action experience seems in no respect inferior to art, and we even see men of experience succeeding more than those who have theory without
15 experience. The reason is that experience is knowledge of individuals, art of universals, and actions and productions are all concerned with the individual; for

the physician does not cure a man, except in an incidental way, but Callias or Socrates or some other called by some such individual name, who happens to be a man. If, then, a man has theory without experience, and knows the universal but does not know the individual included in this, he will often fail to cure; for it is the individual that is to be cured. But yet we think that *knowledge* and *understanding* belong to art rather than to experience, and we suppose artists to be wiser than men of experience (which implies that wisdom depends in all cases rather on knowledge); and this because the former know the cause, but the latter do not. For men of experience know that the thing is so, but do not know why, while the others know the 'why' and the cause. Hence we think that the master-workers in each craft are more honourable and know in a truer sense and are wiser than the manual workers, because they know the causes of the things that are done (we think the manual workers are like certain lifeless things which act indeed, but act without knowing what they do, as fire burns,—but while the lifeless things perform each of their functions by a natural tendency, the labourers perform them through habit); thus we view them as being wiser not in virtue of being able to act, but of having the theory for themselves and knowing the causes. And in general it is a sign of the man who knows, that he can teach, and therefore we think art more truly knowledge than experience is; for artists can teach, and men of mere experience cannot.

Again, we do not regard any of the senses as wisdom; yet surely these give the most authoritative knowledge of particulars. But they do not tell us the 'why' of anything—e.g. why fire is hot; they only say that it is hot.

At first he who invented any art that went beyond the common perceptions of man was naturally admired by men, not only because there was something useful in the inventions, but because he was thought wise and superior to the rest. But as more arts were invented, and some were directed to the necessities of life, others to its recreation, the inventors of the latter were always regarded as wiser than the inventors of the former, because their branches of knowledge did not aim at utility. Hence when all such inventions were already established, the sciences which do not aim at giving pleasure or at the necessities of life were discovered, and first in the places where men first began to have leisure. This is why the mathematical arts were founded in Egypt; for there the priestly caste was allowed to be at leisure.

We have said in the *Ethics* what the difference is between art and science and the other kindred faculties; but the point of our present discussion is this, that all men suppose what is called wisdom to deal with the first causes and the principles of things. This is why, as has been said before, the man of experience is thought to be wiser than the possessors of any perception whatever, the artist wiser than the men of experience, the master-worker than the mechanic, and the theoretical kinds of knowledge to be more of the nature of wisdom than the productive. Clearly then wisdom is knowledge about certain causes and principles.

2 . Since we are seeking this knowledge, we must inquire of what kind are the causes and the principles, the knowledge of which is wisdom. If we were to take the notions we have about the wise man, this might perhaps make the answer more

evident. We suppose first, then, that the wise man knows all things, as far as possible, although he has not knowledge of each of them individually; secondly, that
 10 he who can learn things that are difficult, and not easy for man to know, is wise (sense-perception is common to all, and therefore easy and no mark of wisdom); again, he who is more exact and more capable of teaching the causes is wiser, in every branch of knowledge; and of the sciences, also, that which is desirable on its
 15 own account and for the sake of knowing it is more of the nature of wisdom than that which is desirable on account of its results, and the superior science is more of the nature of wisdom than the ancillary; for the wise man must not be ordered but must order, and he must not obey another, but the less wise must obey *him*.

20 Such and so many are the notions, then, which we have about wisdom and the wise. Now of these characteristics that of knowing all things must belong to him who has in the highest degree universal knowledge; for he knows in a sense all the subordinate objects. And these things, the most universal, are on the whole the
 25 hardest for men to know; for they are furthest from the senses. And the most exact of the sciences are those which deal most with first principles; for those which involve fewer principles are more exact than those which involve additional principles, e.g. arithmetic than geometry. But the science which investigates causes is also more capable of teaching, for the people who teach are those who tell the
 30 causes of each thing. And understanding and knowledge pursued for their own sake are found most in the knowledge of that which is most knowable; for he who chooses to know for the sake of knowing will choose most readily that which is most truly
 982^b1 knowledge, and such is the knowledge of that which is most knowable; and the first principles and the causes are most knowable; for by reason of these, and from these, all other things are known, but these are not known by means of the things
 5 subordinate to them. And the science which knows to what end each thing must be done is the most authoritative of the sciences, and more authoritative than any ancillary science; and this end is the good in each class, and in general the supreme good in the whole of nature. Judged by all the tests we have mentioned, then, the name in question falls to the same science; this must be a science that investigates the first principles and causes; for the good, i.e. that for the sake of which, is one of
 10 the causes.

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
 15 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 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 myth is composed
 20 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 were present, that such
 25 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 himself and not for another, so we pursue this as the only free science, for it alone exists for itself.

Hence 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 (indeed, according to the proverb, 'bards tell many a lie'), nor should any science be thought more honourable than one of this sort. For the most divine science is also most honourable; and this science alone is, 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 God is thought to be among the causes of all things and to be a first principle, and 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.

Yet the acquisition of it must in a sense end in something which is the opposite of our original inquiries. For all men begin, as we said, by wondering that the matter is so (as in the case of automatic marionettes or the solstices or the incommensurability of the diagonal of a square with the side; for it seems wonderful to all men who have not yet perceived the explanation that there is a thing which cannot be measured even by the smallest unit). But we must end in the contrary and, according to the proverb, the better state, as is the case in these instances when men learn the cause; for there is nothing which would surprise a geometer so much as if the diagonal turned out to be commensurable.

We have stated, then, what is the nature of the science we are searching for, and what is the mark which our search and our whole investigation must reach.

3 · Evidently we have to acquire knowledge of the original causes (for we say we know each thing only when we think we recognize its first cause), and causes are spoken of in four senses. In one of these we mean the substance, i.e. the essence (for the 'why' is referred finally to the formula,¹ and the ultimate 'why' is a cause and principle); in another the matter or substratum, in a third the source of the change, and in a fourth the cause opposed to this, that for the sake of which and the good (for this is the end of all generation and change). We have studied these causes sufficiently in our work on nature, but yet let us call to our aid those who have attacked the investigation of being and philosophized about reality before us. For obviously they too speak of certain principles and causes; to go over their views, then, will be of profit to the present inquiry, for we shall either find another kind of cause, or be more convinced of the correctness of those which we now maintain.

Of the first philosophers, most thought the principles which were of the nature

¹In the translation of the *Metaphysics* 'formula' (or 'definitory formula') renders 'λόγος'.