

METAFÍSICA DE ARISTÓTELES



- El objeto de la metafísica aristotélica es la crítica a la teoría de las Ideas de Platón
- Aristóteles indica que no hay una realidad sensible y otra inteligible, sino que la substancia, que es la forma privilegiada del ser, es un compuesto de materia y forma.
- La materia, lo particular, no se puede conocer, pero sí la forma, lo universal.
- El ser en acto es la substancia en un momento dado.
- Las formas de ser son 10, pero se separan en dos grandes grupos: substancia y accidentes (cantidad, cualidad, relación, lugar, tiempo, situación, condición, acción, pasión).

Analysis Y Metafisica

Theresa Marx



Analisis Y Metafisica:

Análisis y metafísica P. F. Strawson, 1997 Después de trazar un panorama general de la filosofía analítica una de las tradiciones más influyentes del pensamiento del siglo XX y en cuyo seno inequívocamente se sitúa su obra el profesor Strawson con un estilo extraordinariamente claro nos expone algunos de sus puntos de vista fundamentales sobre la teoría del significado del conocimiento y de la ontología Y en los dos últimos capítulos originalmente publicados de forma independiente se desliza desde esta última disciplina hasta el terreno de la filosofía práctica al abordar en ellos los temas de la explicación causal y del dilema entre determinismo y libertad

Análisis y metafísica, 2003 La metafísica natural o descriptiva tiene por objeto dar cuenta de los rasgos más fundamentales de nuestro pensamiento sobre el mundo Este trabajo ofrece una reconstrucción de dicho proyecto desde el naturalismo peculiar que defiende P F Strawson El objetivo del mismo es mostrar que dicho naturalismo se halla estrechamente vinculado a la tarea filosófica tal y como él la concibe y que se encuentra por tanto ya en sus primeros escritos Así esta reconstrucción se enfrenta a la lectura generalizada que sitúa al naturalismo en una época tardía de su pensamiento Con el fin de mostrar dicha continuidad se presenta el papel del naturalismo como recordatorio de los límites de nuestro entramado conceptual como guía de la investigación filosófica y como elemento conciliatorio de perspectivas más o menos contrapuestas La tesis que aquí se defiende permite hacer compatibles los elementos trascendentales y naturalistas en el pensamiento de este filósofo analítico

La teoría de la referencia Wenceslao J. González, 1986

El crepúsculo de la metafísica Jesús Conill Sancho, 1988

Sistema de la filosofía C. Cr. F. Krause, 1860

Análisis filosófico, lenguaje y metafísica Eduardo A. Rabossi, 1977

Metafísica de los conceptos matemáticos fundamentales (Espacio, tiempo, cantidad, límite) y del Análisis llamado infinitesimal Claro Cornelio Dassen, 1901

Sistema de la filosofía Julián Sanz del Río, 1860

Análisis proposicional y ontología Juan Carlos León Sánchez, 1984

Introducción a la filosofía y preparación a la metafísica Guillaume Tiberghien, 1875

Sistema de la filosofía C. Cr. F. Krause, Julián SANZ DEL RÍO, 1860

Leibniz: El discurso de la Metafísica Theresa Marx, 2010-08-09 Seminar paper del año 2010 en el tema Filosofía Filosofía moderna entre 1350 1600 Nota 2.0 Universidad de La Laguna Tenerife Idioma Español

Resumen La presunción de Leibniz que la sustancia individual es marcada por un concepto así que en todo momento está determinada por sus predicados pasados y futuros se puede justificar tanto por la lógica de términos como por nociones mentalistas Por la lógica de los conceptos resulta que el mundo real real tiene como fundamento un conjunto de mundos o un agregato de individuos posibles Un individuo posible sin embargo está determinado por un concepto de individualidad completo que en contraste con un concepto general incompleto puede separar un cierto individuo de cualquier otro posible así que puede explicar cualquier determinación singular a partir de la generalidad del individuo o sea de su historia de vida entera Esto también se puede explicar mentalmente por la estructura intencional de la conciencia porque la monada está esencialmente marcada por las dos actividades mentales la imaginación y la intención Por retenciones el pasado está presente

todavía y por pretensiones por ejemplo nuestras esperanzas lo futuro se vuelve presente en la actualidad del yo Si toda la historia de vida futura ya debe ser presente en el concepto total del individuo así que ahora ya es verdadero que va a cumplir ciertas acciones después entonces el futuro tiene que estar determinado completamente Sin embargo Leibniz cree que esta certidumbre factica no incluye necesidad sino es posible unirla con contingencia y por eso libertad Mientras verdades necesarias que son verdaderas en todos los mundos posibles al final son reducibles a una identidad las verdades contingentes pretenden una secuencia analítica que nunca termina y sólo se acerca arbitrariamente a la identidad El concepto individual completo incluye en sí todo el universo Así la relación es contingente porque sólo se puede efectuar en un cierto mundo posible que a su vez es contingente porque son posibles otros mundos Existe cierta posibilidad de que si los conceptos de Leibniz aunque dicho de otra forma pegan con el Spinozismo en última consecuencia Spinoza dice explícitamente que del poder de Dios sigue necesariamente todo lo posible de ese poder es decir que no hay posibilidades no realizadas Para Leibniz existe una variación de posibles mundos libres de contradicciones Sin embargo Dios tiene que elegir el mejor mundo posible por su perfección moral así que los mundos no realizados de hecho no serían posibles

Discusiones sobre la metafísica Indalecio Armesto, 1878 Curso de filosofía ...: Lógica y metafísica José Rafael Faría, 1951 *Interpretación y realidad en la filosofía actual* Mauricio Beuchot, 1996 Compendio de metafísica Averroës, 1919 **Código de instrucción pública** Honduras, 1882 **Metafísica** Immanuel Kant, 1877 **La superación de la metafísica por medio del análisis lógico del lenguaje** Rudolf Carnap, 1961 **Tratado de metafísica** Antonio Pérez de la Mata, 1877

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