



**NÚMERO 24**

**Abril 2017**

**BUENOS AIRES**

**ISSN 1669-9092**

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**E. A. MOUTSOPOULOS' ARISTOTLE'S PHILOSOPHY  
ON KAIRIC TIME**

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*To my deceased beloved  
parents, Modesto Soto Torres  
and Jovina Rivera Gonzalez<sup>2</sup>*

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<sup>2</sup> Este escrito se compone de dos partes de uno mayor, de la primera y de la postrera parte. El motivo del escrito total ha sido el aniversario 2.400 del nacimiento de El Estagirita, celebrado en la Academia de Atenas (Grecia) desde el 14-17 de enero de 2017. La iniciativa y las directrices del simposio titulado *Aristotle, timeless and scientifically timely*, se deben al Professor Emeritus E. A. Moutsopoulos, el "FILOSOFO DE LA KAIRICIDAD". Aunque no quise participar como ponente, no obstante compuse mi parte en el homenaje, la cual se la di completa, al

*And the man who made Iris the child of Thaumas  
was perhaps no bad genealogist (Plato, Theaetetus).<sup>3</sup>*

*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. [...] 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 things are as they are, as they do about self-moving marionettes, or about the solstices or the incommensurability of the diagonal of a square with the side; for it seems wonderful to all who have not yet seen the reason, 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 too 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.<sup>4</sup>*

Recently, I've read R. W. Emerson's essay on "Prudence", and some very important passages have been selected by me.<sup>5</sup> It seems to me that they all point out

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organizador, quien gustoso le ha dado abreviado por el mismo un lugar en las *Actas*. Por todo lo cual, le quedo sumamente agradecido, al colega y amigo ateniense.

3 *Theogony* 265. 'Thaumas' means wonder, while Iris, the messenger of the gods, is the rainbow which passes between earth and heaven" (*Plato's Complete Works*, [[http://www.theosofie.be/A\\_PDF/Plato\\_Complete\\_Works.pdf](http://www.theosofie.be/A_PDF/Plato_Complete_Works.pdf)], p. 173).

4 *Metaphysics*, 1.2.982b11-22; 938a12-21 (t. 2, p. 1555 [*The Complete Works of Aristotle*. The Revised Oxford Translation edited by Jonathan Barnes. Princeton / Bollingen Series LXXI \*2]. Two set vols.).

5 "Time is always bringing the occasions that disclose their value. Some wisdom comes out of every natural and innocent action". "Strike, says the smith, the iron is white; keep the rake, says the haymaker, as nigh the scythe as you can, and the cart as nigh the rake". "Thus truth, frankness, courage, love, humility, and all the virtues, range themselves on the side of prudence, or the art of securing a present well-being" "We must call the highest prudence to counsel, and ask why health and beauty and genius should now be the exception, rather than the rule, of human nature? We do not know the properties of plants and animals and the laws of nature

somehow my interpretation of Aristotle's Philosophy in its wholeness and for good. Of course, this interpretation isn't mine as an original hermeneutical standpoint. It could be traced to, for instance, Emanuele Thesaurus' "Aristotelian Telescope", an Italian treatise on wits, acuteness, and prudence. No wonder, Thesaurus paraphrased Aristotle's *Nicomachean Ethics*! As for me, Aristotle's metaphysics as interpreted by most Catholic theologians, doesn't stand any thorough revision from Emerson's "Science of Prudence" as its privileged framework. Aristotle's Philosophy on Time, for instance, must be dechristianized. The Stagirite's first philosophy on "prote ousia" does lead us to Prudence and Wisdom; or, at least, Wisdom as Prudence. Just like Epicurus' and Arcesilaus' philosophies are summed up into *Phronesis*. (Plato did the same in his dialogue *Meno*, having coined "sophrosyne" instead of "phronesis"). As such, the "Science of Prudence" presupposes the How-To-Do and How-To-Know, in every single situation. And I mean humbly: "... for instance, (*ho*) *kairos* ...", having passed 2, 400 years since Aristotle of Stagira first birthday.

Having tried my best on writing notes about Aristotle's Philosophy on Time, from the traditional hermeneutical framework, it leads me to a stark contradiction to the traditional Aristotle' Theology on His Supreme Godhead and, by the way, his reflexion on Time. Hence, either my own hermeneutical framework is wrong, as being my expertise on Aristotle' Philosophy not enough on that particular subject-matter, or I'm trying (may be for the first time) to employ a new approach ruled out by those ones committed to monotheism religions.

As for me, E. A. Moutsopoulos' *Kairicity* in the History of Philosophy, is the up-to-day best contribution to Aristotle's "Re-flexion" on Time in his *Physics* and, for sure,

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through our sympathy with the same; but this remains the dream of poets. Poetry and prudence should be coincident. Poets should be lawgivers; that is, the boldest lyric inspiration should not chide and insult, but should announce and lead, the civil code, and the day's work. But now the two things seem irreconcilably parted. We have violated law upon law, until we stand amidst ruins, and when by chance we espy a coincidence between reason and phenomena, we are surprised" (Ralph Waldo Emerson: "Prudence" [*Essays*. The Spencer Press, 1936]).

this writing of mine on that topic necessarily must count on quoting, directly and indirectly, some of his books and articles known by me. Impossible any other way!!!

What in Aristotle's *Physics* definition of Time plays as “Number”, it corresponds, in his ethical writings, to “Harmony”, being this one synonymous to “Right Measure”, or “the Measure”. But not a mean measure as mediocrity, but what it’s really mean is the Golden Means. Aristotle's relations of “*Hysteron*” and “*Proteron*”, in his definition of chronological time, correspond in Aristotle's *Ethics*, to what Evangelos A. Moutsopoulos has renamed: “*Kairic Categories: ‘Ouketi’ & ‘Oupote’*”. These categories have been discovered by the Athenian Neohellenic “Philosopher of *Kairicity*”, mainly in one anecdote on Thales of Miletus relating to his fitting age for marriage. Then one couple of *kairic* categories is arisen: “*To ouketi ho Kairos einai*”, and: “*To oupote ho Kairos einai*”. Both negative aspects of the couple of *Kairic Categories* fit in harmoniously both to the chronological time series of instants, seconds, minutes, hours, days, months, and years, and to the qualified age for a human being to be a broom, husband, father, and grand-father, namely, to his own biological and psychological maturity, or, renamed in Greek: *Akme*, as synonymon to *Kairos*. Thus, in the performative utterances like: “The Time is Now!”, or: “Now is the Time!”, both “Time” and “Now” are synonymous to *Kairos*, *Eukairia*, and so forth.

Moutsopoulos' *Kairic Categories* decipher the esoteric hierarchical ontological relationship between Aristotle's definitions of Time (*Khronos*) and, as well as, Favorable Occasion (*Kairos*); their possible interrelationships such as likeness and, at once, difference. Perhaps, in that Thales' *dictum* Moutsopoulos would have ciphered his Philosophy of *Kairicity* as a sort of engagement, or commitment, to a wise task so long for only one human being (Hippocrates' first aphorism: “*Ars longa, vita brevis, occasio praeceps, experimentum periculosum, iudicium difficile*”), that anyone committed to it ought to get used to the idea of the imperfect adjustment of the *Kairic Categories* to any matter of fact situation in our everyday life, as individual as well as species. But we

cannot quit expecting to any other factual situation in which there could be a perfect adjustment among chronological time and *kairic* timing. That fact of “in the long run” human expectation implies a willingful postponement (“Not-Yet” and “No More”) for what the future will bring about it, either good, better, or best, for each one of us. Just in that break lies contingency.

Moutsopoulos' original reinvention of the affirmative *kairic* experience of ancient Greek “Kairos”, expresses itself into one double negation. And, according to Spinoza and Hegel, every affirmative assertion implies a (sort of) negation. Thus, Moutsopoulos' “Not-Yet” and “No-More” *Kairic* Categories imply these corresponding ones: “Yes-Now” and “Much-More” *Kairic* Categories. According to Hegel, the axiomatic epistemological value of the identity principle (totally empty in its immediacy), shines forth due to the possible double negation, being its two ultimate limits: BEING & NOTHINGNESS. And BE-COMING befalls to occur *KAIRICLY*. No wonder, Hegel's *Encyclopaedia of Philosophical Sciences* culminates itself with an Aristotelian quotation. Thus, Moutsopoulos' *Kairic* Categories are meant to cope with: Exuberance, possibilities, contingency, probabilities, necessariness as a “kind” [of] limitation, or individuation (“Individuum est ineffabile”, therefore, somehow *infinite*).

Moutsopoulos' Negation conceals an Infinity Stock of Real Possibilities; never an absolute privation, or total lack of Being. It plays as a warranty to the validity of our human utmost Ideals in every theoretical and practical sciences, arts, technics. Out of that Infinity Stock of Possibilities, the aforementioned twofold set of Affirmations and Negations *Kairic* Categories arises. For him, *Kairicity*, as effective and proper philosophy for this contemporary critical times, (although given almost unnoticed into the immediacy & immanency of everyday job experience), it is an interactive outcome of the mediacy of “RE-FLEC-TION” as a thinking over ordinary and extraordinary thoughts, speech, & deeds. In sum, Heracleitus' Arc and Lyre *Logos* and Aristotle's Archer-like Ethics! An Arc depicts an a Curved Line constituting an adequate image to that “Re-

Flection”, like the one found Aristotle’s theory of rainbow.

“RE-FLEC-TION” as being a sort of STRAIGHTED-LINE BENDING OVER ITSELF, whose both opposing extremes as limit-affirmations and, at once, negations, (corresponding somehow, for instance, to the More or Less Pair of Correlatives in Plato’s “Unwritten Doctrines”), seems to me cognately to Moutsopoulos’ Couple of Two *Kairic* Categories: “Yes-Now” and “Not-Yet”, and “Much-More” and “No-More”. Summed it up in a finite-infinite shakespearean nutshell: Moutsopoulos’ *Kairic* Philosophy as a pondering (, or balancing), *Re-flection* reenacts our own Soul proper activity, which, simultaneously, constitutes Itself as imitating a Curved Line Function: Our Souls are to our Bodies, just as the circumference is to the semi-circle, namely, an once straight-line, bent all over itself like a rainbow, or a multi-colored light bow and arrow. Philosophers enjoy their own Souls, creating them at the same time the enjoying is given, because theirs are *Activity*, or Act; one resembling human trying to find the exact number of times the diagonal line occupies in the circumference of the circle.<sup>6</sup> Amazing, indeed! No wonder anyone who never is amazed at anything, is soul-less. Moutsopoulos’ *Philosophy of Kairicity* guarantees us to creates continuously our own Soul, enjoining the cognate Activity which simultaneously gives occasion to It.

According to Plato and Aristotle, Philosophy arises [synchronically] out of human wonderment, in other words, *Iris*’ Father is *Thaumas*. Philosophy, especially Moutsopoulos’ *Kairicity* original re-invention, being like the Olympian Iris, sets itself up bridging HEAVEN and EARTH two extremes, together, but without confusing their

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<sup>6</sup> “Plainly, then, neither will everything that does not exist be in time, i.e. those non-existent things that cannot exist, as the diagonal cannot be commensurate with the side” (*Physics*, 4.12.222a3-5 [Op. cit., t. 1, p. 315]). “These are those nonexistents whose opposites always are, as the incommensurability of the diagonal always is –and this will not be in time. Nor will the commensurability, therefore; hence this eternally is not, because it is contrary to what eternally is” (*Physics*, 4.12.222a6-9 [Op. cit., t. 1, p. 375]). “Now refutations may be true as well as false: for whenever it is possible to demonstrate something, it is also possible to refute the man who maintains the contradictory of the truth; e.g. if a man has stated that the diagonal is commensurate with the side of the square, one might refute him by demonstrating that it is incommensurate” (*On Sophistical Refutations*, 9.170a24-26 [Op. cit., t. 1, p. 288]).

specificity which makes them both different and opposing. *Philosophers like Moutsopoulos are Soul-Bridged Rain-Bows*. Expert archers like Odysseus, always hit at the very center of the target, to regain what was his rightfully. Penelope like Philosophy always defines herself as Ulysses's lawful wife, by postponing via a shroud weaving trick, any rightful widow remarriage, since she still believes that his husband being still alive, will be back to her loving arms and his legitimate kingdom. And Ulysses' Arc, unarmable by anyone except its true owner, is like a curved line, whose convex aspect points to the target, and its concave aspect, to the archer. *Moutsopoulos is the Odysseus of Kairicity!* Moutsopoulos' *Kairic* Categories resemble the pair of extremes of Odysseus' bow, and its bridging-string likens his "KAIROS", both in the ancient Greek art of the loom, in its occasionalism nuances, and till in its nowadays meaning of "Weather".

Aristotle's Imitation to his Supreme God consists of pondering *Instants-Nows-Momenta-Kairoi* Series proper to TIME as a punctual-ondulatory phenomena resembling the curved-line, the oblong, the rainbow, the Archer Apollo's Bow and Arrows, with their connatural convexities and concavities. Ulysses's arrow travels into the twelve rings of every handle of the twelve axes, whose blades were stuck into the wood of a long log: Twelve Months and the Four Seasons of the Year!<sup>7</sup> Those rings are prototype of

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7 "This also explains the common saying that human affairs form a circle, and that there is a circle in all other things that have a natural movement and coming into being and passing away. This is because all other things are discriminated by time, and end and begin as though conforming to a cycle; for even time itself is thought to be a circle. And this opinion again is held because time is the measure of this kind of locomotion and is itself measured by such. So that to say that the things that come into being form a circle is to say that there is a circle of time; and this is to say that it is measured by the circular movement; for apart from the measure nothing else to be measured is observed; the whole is just a plurality of measures" (*Physics*, 4.14.223b21-22 [Op. cit., t. 1, p. 378]). "The result we have reached is logically concordant with the eternity of circular motion, i.e. the eternity of the revolution of the heavens (a fact which approved itself on other and independent evidence), since precisely those movements which belong to, and depend upon, this eternal revolution 'come-to-be' of necessity, and of necessity 'will be'. For since the revolving body is always setting something else in motion, the movement of the things it moves must also be circular. Thus, from the being of the 'upper revolution' it follows that the sun revolves in this determinate manner; and since the sun revolves thus, the seasons in consequence come-to-be in a cycle, i.e. return upon themselves; and since they

Moebius' Ring, or Curl. Like Apollo, the Archer, Moutsopoulos, Philosopher on Time, never forms a full circle, like Aristotle's Most Divine *Noesis Noeseos* does, but we form with our Wisdom, or Prudence, with any oblong-segment-thought, a "Re-flec-tion", no greater than a semicircle, like Rainbows, or Turning Doors mounted into Socket-Joints, *et similia*. This is how we as philosophers imitate Aristotle's God-Head!

The "Philosopher of *Kairicity*", Moutsopoulos, imitates God's essential attribute as Creator as long as he creates his own Soul, *artistically* philosophizing conceptual bridges among arts, lores, religions, technologies, and sciences, harmonizing every possible and actual opposite (of course, without taking out their individual differences), for the sake of mankind's whole happiness: well-being, health, serenity, magnanimity, without ruling out, at the same time, safeguarding our natural and social environments and, by the way, our whole planet Earth.