

SIMPLICIUS

On Aristotle's *Physics 3*

Translated by
J. O. Umson

Simplicius No 3 On Aristotle Physics

William W. Fortenbaugh



Simplicius No 3 On Aristotle Physics:

Simplicius: On Aristotle Physics 3 Simplicius,,Peter Lautner,2014-04-10 Aristotle s Physics Book 3 covers two subjects the definition of change and the finitude of the universe Change enters into the very definition of nature as an internal source of change Change receives two definitions in chapters 1 and 2 as involving the actualisation of the potential or of the changeable Alexander of Aphrodisias is reported as thinking that the second version is designed to show that Book 3 like Book 5 means to disqualify change in relations from being genuine change Aristotle s successor Theophrastus we are told and Simplicius himself prefer to admit relational change Chapter 3 introduces a general causal principle that the activity of the agent causing change is in the patient undergoing change and that the causing and undergoing are to be counted as only one activity however different in definition Simplicius points out that this paves the way for Aristotle s God who moves the heavens while admitting no motion in himself It is also the basis of Aristotle s doctrine central to Neoplatonism that intellect is one with the objects it contemplates In defending Aristotle s claim that the universe is spatially finite Simplicius has to meet Archytas question What happens at the edge He replies that given Aristotle s definition of place there is nothing rather than an empty place beyond the furthest stars and one cannot stretch one s hand into nothing nor be prevented by nothing But why is Aristotle s beginningless universe not temporally infinite Simplicius answers that the past years no longer exist so one never has an infinite collection

On Aristotle's "Physics Three" ,2002 Aristotle s Physics Book 3 covers two subjects the definition of change and the finitude of the universe Change enters into the very definition of nature as an internal source of change Change receives two definitions in chapters 1 and 2 as involving the actualisation of the potential or of the changeable Alexander of Aphrodisias is reported as thinking that the second version is designed to show that Book 3 like Book 5 means to disqualify change in relations from being genuine change Aristotle s successor Theophrastus we are told and Simplicius himself prefer to admit relational change Chapter 3 introduces a general causal principle that the activity of the agent causing change is in the patient undergoing change and that the causing and undergoing are to be counted as only one activity however different in definition Simplicius points out that this paves the way for Aristotle s God who moves the heavens while admitting no motion in himself It is also the basis of Aristotle s doctrine central to Neoplatonism that intellect is one with the objects it contemplates In defending Aristotle s claim that the universe is spatially finite Simplicius has to meet Archytas question What happens at the edge He replies that given Aristotle s definition of place there is nothing rather than an empty place beyond the furthest stars and one cannot stretch one s hand into nothing nor be prevented by nothing But why is Aristotle s beginningless universe not temporally infinite Simplicius answers that the past years no longer exist so one never has an infinite collection Bloomsbury Publishing

Estudos pré-socráticos na América Latina Alexandre Costa,Miriam Campolina Diniz Peixoto,2024-07-03 O trabalho de reconstitui o da hist ria da filosofia na Antiguidade se confunde com aquele da investiga o sobre os processos de transmiss o de recep o e de discuss o dos textos E no caso dos Pr

Socráticos isso se traduz no exame crítico dos testemunhos e comentários gerados no contexto da discussão de suas teses e dos fragmentos de obras originalmente elaboradas nos duzentos anos da primeira idade da filosofia grega e citados ao longo de pelo menos um milênio por diversas gerações de autores antigos que se debruçaram sobre o seu pensamento. Estas são as nossas principais fontes para o estudo deste período da história do pensamento antigo, graças a esses autores dispomos de um material literário responsável por consolidar um rico e complexo fenômeno de recepção que permitiu historicamente a efetiva constituição de um legado dessas obras perdidas em sua original integridade. Nesse processo de transmissão pelo menos duas perspectivas se distinguem e se complementam: aquela da historiografia filosófica e aquela da doxografia. Diante delas uma habilidade se delineia e se impõe ao estudioso dos primeiros tempos da filosofia: preciso saber ler os textos. Isso pressupõe, entre outras coisas, que se dê a devida atenção ao contexto em que cada fragmento de pensamento foi transmitido quando isso possível e discussão suscitada pelas teses nele expostas: intertextualidade de cada uma das fontes de que dispomos para abordar um determinado pensador e suas ideias. Além de um cuidadoso manuseio das ferramentas da paleografia e da filologia. Uma obra em particular foi responsável no início do século XX por atrair a atenção dos estudiosos para esse período da Filosofia Antiga: *Tratado dos Fragmentos dos Vorsokratiker* de Hermann Diels, coletânea posteriormente revista e incrementada com as contribuições de Walther Kranz. A coletânea por eles estabelecida se tornou uma primeira referência para os estudos que se seguiram sobre um ou outro autor sobre uma ou outra tradição do que se convencionou denominar de filosofia pré-socrática. Com efeito, para além do terreno das traduções e do estabelecimento de texto das coletâneas dos Pré-Socráticos, o âmbito dos estudos consagrados aos primeiros pensadores da tradição filosófica vem assistindo nos últimos anos a um crescimento significativo do número de pesquisadores, estudantes e professores que passaram a se interessar e se ocupar de maneira mais direta e duradora do pensamento filosófico desse período da Antiguidade Grega que se inicia na transição do século VII para o VI a.C. e se estende até o século V a.C. Em toda a América Latina, dissertações e teses, artigos, livros e capítulos de livros vêm sendo dedicados aos principais representantes deste período, abordando uma grande variedade de temas e problemas e adotando diferentes perspectivas metodológicas, contribuindo para fomentar uma comunidade de estudiosos voltados a este campo de estudo e pesquisa que vem se consolidando nos últimos anos e se encontra em franco movimento de expansão. Os textos são apresentados na língua original e traduzidos para o inglês. *The Reception of John Philoponus* [Natural Philosophy] Emmanuele Vimercati, 2024-11-14. In some of his most famous works John Philoponus c. 490-570 CE confronts numerous aspects of Aristotle's philosophy and science. Yet the influence of these reinterpretations and critiques remains under-examined. This volume fills this gap by uncovering the considerable impact of Philoponus' natural philosophy in both the medieval and Renaissance periods. Divided into three parts, the first part of the volume introduces central concepts in Philoponus' philosophy. Highlighting the areas of crossover as well as of disagreement with Aristotle, chapters dedicate specific attention to Philoponus' theories of place, matter and vacuum, his ideas of motion, his discussion of the heavens and

the fifth element and his anthropology This is followed in parts two and three by a focus on Philoponus reception in the Middle Ages and the Renaissance respectively Shedding light on the scientific ideas circulating in these periods international experts explore a range of topics from the renewal of Aristotelianism in the Arab world through the medieval Byzantine and Latin traditions to Philoponus appearance in the early works of Galileo Engaging with a number of Philoponus key tracts The Reception of John Philoponus Natural Philosophy is both a much needed study of Philoponus influence and a revealing analysis of how Aristotelian science was received adapted critiqued and mediated throughout the Middle Ages and the Renaissance

Eudemus of Rhodes William W. Fortenbaugh, 2018-01-31 Eudemus of Rhodes was a pupil of Aristotle in the second half of the fourth century BCE When Aristotle died having chosen Theophrastus as his successor Eudemus returned to Rhodes where it appears he founded his own school His contributions to logic were significant he took issue with Aristotle concerning the status of the existential is and together with Theophrastus he made important contributions to hypothetical syllogistic and modal logic He wrote at length on physics largely following Aristotle and took an interest in animal behavior His histories of geometry arithmetic and astronomy were of great importance and are responsible for much of what we know of these subjects in earlier times Volume 11 in the series Rutgers Studies in Classical Humanities is different in that it is composed entirely of articles that discuss Eudemus from a variety of viewpoints Sixteen scholars representing seven nations have contributed essays to the volume A special essay by Dimitri Gutas brings together for the first time the Arabic material relating to Eudemus Other contributors and essays are Hans B Gottschalk Eudemus and the Peripatos Tiziano Dorandi Quale aspetto controverso della biografia di Eudemo di Rodi William W Fortenbaugh Eudemus Work On Expression Pamela M Huby Did Aristotle Reply to Eudemus and Theophrastus on Some Logical Issues Robert Sharples Eudemus Physics Change Place and Time Han Baltussen Wehrli s Edition of Eudemus of Rhodes The Physical Fragments from Simplicius Commentary on Aristotle s Physics Sylvia Berryman Sumphues and Suneches Continuity and Coherence in Early Peripatetic Texts Istvbn Bodnrb Eudemus Unmoved Movers Fragments 121 123b Wehrli Deborah K W Modrak Phantasia Thought and Science in Eudemus Stephen White Eudemus the Naturalist J orgen Mejer Eudemus and the History of Science Leonid Zhmud Eudemus History of Mathematics Alan C Bowen Eudemus History of Early Greek Astronomy Two Hypotheses Dmitri Panchenko Eudemus Fr 145 Wehrli and the Ancient Theories of Lunar Light and Gbbor Betegh On Eudemus Fr 150 Wehrli Eudemus of Rhodes marks a substantial progress in our knowledge of Eudemus For it enlarges the scope of the information available on this author highlights the need of and paves the way to a new critical edition of the Greek fragments of his works and provides a clearer view of his life thought sources and influence In all these respects it represents a necessary complement to Wehrli s edition of Eudemus fragments Amos Bertolacci The Classical Bulletin Istvbn Bodnrb is a member of the philosophy department at the Eotvos University in Budapest where he teaches and does research on ancient philosophy He has been a junior fellow at the Center for Hellenic Studies and most recently has been an Alexander von Humboldt Stipendiat in Berlin

at the Max Plank Institut for Wissenschaftsgeschichte and at the Freie Universitot William W Fortenbaugh is professor of classics at Rutgers University In addition to editing several books in this series he has written Aristotle on Emotion and Quellen zur Ethik Theophrastus New is his edition of Theophrastus s treatise On Sweat Philosophic Classics Forrest E. Baird,2016-06-16 First published in 1961 Forrest E Baird s revision of Philosophic Classics continues the tradition of providing generations of students with high quality course material Using the complete works or where appropriate complete sections of works this anthology allows philosophers to speak directly to students Esteemed for providing the best available translations Philosophic Classics Ancient Philosophy features complete works or complete sections of the most important works by the major thinkers as well as shorter samples from transitional thinkers *Ancient Greek Cosmogony* Andrew Gregory,2008-01-03 Ancient Greek Cosmogony is the first detailed comprehensive account of ancient Greek theories of the origins of the world It covers the period from 800 BC to 600 AD beginning with myths concerning the creation of the world the cosmogonies of all the major Greek and Roman thinkers and the debate between Greek philosophical cosmogony and early Christian views It argues that Greeks formulated many of the perennial problems of philosophical cosmogony and produced philosophically and scientifically interesting answers The atomists argued that our world was one among many worlds and came about by chance Plato argued that it is unique and the product of design Empedocles and the Stoics in quite different ways argued that there was an unending cycle whereby the world is generated destroyed and generated again Aristotle on the other hand argued that there was no such thing as cosmogony and the world has always existed Reactions to and developments of these ideas are traced through Hellenistic philosophy and the debates in early Christianity on whether God created the world from nothing or from some pre existing chaos The book examines issues of the origins of life and the elements for the ancient Greeks and how the cosmos will come to an end It argues that there were several interesting debates between Greek philosophers on the fundamental principles of cosmogony and that these debates were influential on the development of Greek philosophy and science **Simplicius: On Aristotle Physics 1.1-2** ,2022-04-07 With this translation all 12 volumes of translation of Simplicius commentary on Aristotle s Physics have been published full list below In Physics 1 1 2 Aristotle raises the question of the number and character of the first principles of nature and feels the need to oppose the challenge of the paradoxical Eleatic philosophers who had denied that there could be more than one unchanging thing This volume part of the groundbreaking Ancient Commentators on Aristotle series translates into English for the first time Simplicius commentary on this selected text and includes a brief introduction extensive explanatory notes indexes and a bibliography Previous published volumes translating Simplicius commentary on Aristotle s Physics can all be found in Bloomsbury s series On Aristotle Physics 1 3 4 tr P Huby and C C W Taylor 2011 On Aristotle Physics 1 5 9 tr H Baltussen M Atkinson M Share and I Mueller 2012 On Aristotle Physics 2 tr B Fleet 1997 On Aristotle Physics 3 tr J O Urmson with P Lautner 2001 On Aristotle Physics 4 1 5 and 10 14 tr J O Urmson 1992 On Aristotle on the Void tr J O Urmson

1994 Physics 4 6 9 published with Philoponus On Aristotle Physics 5 8 tr P Lettinck On Aristotle Physics 5 tr J O Urmson
1997 On Aristotle Physics 6 tr D Konstan 1989 On Aristotle Physics 7 tr C Hagen 1994 On Aristotle Physics 8 1 5 tr I Bodnar
M Chase and M Share 2012 On Aristotle Physics 8 6 10 tr R McKirahan 2001 **On Aristotle's "Physics 3"** Simplicius (of Cilicia.), 2002 Chapter 3 introduces a general causal principle that the activity of the agent causing change is in the patient undergoing change and that the causing and undergoing are to be counted as only one activity however different in definition Simplicius points out that this paves the way for Aristotle's God who moves the heavens while admitting no motion in himself It is also the basis of Aristotle's doctrine central to Neoplatonism that intellect is one with the objects it contemplates In defending Aristotle's claim that the universe is spatially finite Simplicius has to meet Archytas question What happens at the edge He replies that given Aristotle's definition of place there is nothing beyond the furthest stars and one cannot stretch one's hand into nothing nor be prevented by nothing BOOK JACKET *Studies in Presocratic Philosophy: The beginnings of philosophy* Reginald E. Allen, David J. Furley, 1970 **Aristotle's Physics** Aristoteles, 1882 Studies on Early Arabic Philosophy Peter Adamson, 2023-04-21 Philosophy in the Islamic world from the 9th to 11th centuries was characterized by an engagement with Greek philosophical works in Arabic translation This volume collects papers on both the Greek philosophers in their new Arabic guise and on reactions to the translation movement in the period leading up to Avicenna In a first section Adamson provides general studies of the formative period of philosophy in the Islamic world discussing the Arabic reception of Aristotle and of his commentators He also argues that this formative period was characterized not just by the use of Hellenic materials but also by a productive exchange of ideas between Greek inspired philosophy falsafa and Islamic theology kalām A second section considers the underappreciated philosophical impact of Galen using Arabic sources to understand Galen himself and exploring the thought of the doctor and philosopher al-Rāzī who drew on Galen as a chief inspiration A third section looks at al-Fārābī and the so called Baghdad school of the 10th century examining their reaction to Aristotle's Metaphysics his epistemology and his famous deterministic sea battle argument A final group of papers is devoted to Avicenna's philosophy which marks the beginning of a new era of philosophy in the Islamic world **Theophrastus of Eresus: Sources for His Life, Writings, Thought and Influence** Dimitri Gutas, Robert W. Sharples, 1998 Aristotle's Physics, Book VII Aristoteles, 1882 *Philoponus and the Rejection of Aristotelian Science* Richard Sorabji, 2010 A substantially revised and supplemented edition of the collected volume originally published by Duckworth in 1987 A *History of Greek Philosophy from the Earliest Period to the Time of Socrates* Eduard Zeller, 1881 *The Passionate Intellect* Lewis Ayres, 2023-06-09 Ian Kidd of the University of St Andrews Scotland has long been known as a world class scholar of ancient philosophy and of Posidonius in particular Through his long struggle with the fragments of Posidonius Kidd has done more than any other scholar of ancient philosophy to dispel the myth of Pan Posidonianism He has presented a clearer picture of the Posidonius to whom we may have access The Passionate Intellect is both a Festschrift offered to Professor Kidd

and an important collection of essays on the transformation of classical traditions The bulk of this volume is built around the theme of Kidd s own inaugural lecture at St Andrews The Passionate Intellect Many of the contributions follow this theme through by examining how individual people and texts influenced the direction of various traditions The chapters cover the whole of the classical and late antique periods including the main genres of classical literature and history and the gradual emergence of Christian literature and themes in late antiquity Many of the papers naturally concentrate on ancient philosophy and its legacy Others deal with ancient literary theory history poetry and drama Most of the papers deal with their subjects at some length and are significant contributions in their own right The contributors to this collection include key figures hi contemporary classical scholarship including C Carey London C J Classen Gottingen J Dillon Dublin K J Dover St Andrews W W Fortenbaugh Rutgers H M Hine St Andrews J Mansfeld Utrecht R Janko and R Sharples London and J S Richardson Edinburgh This book will be invaluable to philosophers classicists and cultural historians *Early Greek Philosophy* John Burnet,1892 Greek and Roman Philosophy 100 BC-200 AD R. W. Sharples,Richard Sorabji,University of London. Institute of Classical Studies,2007 Aristotle's Cosmology Leo Elders,1966

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