

# ASTEROIDS



What, Form, Where...

# Form Essence

**D. G. Leahy**



## **Form Essence:**

Form, Matter, Substance Kathrin Koslicki, 2018-08-22 In *Form Matter Substance* Kathrin Koslicki develops a contemporary defense of the Aristotelian doctrine of hylomorphism. According to this approach, objects are compounds of matter and form. Matter and form are not exhausted by the body, cells, organs, tissue, and the like that compose it. Koslicki argues that a hylomorphic analysis of concrete particular objects is well equipped to compete with alternative approaches when measured against a wide range of criteria of success. However, a plausible application of the doctrine of hylomorphism to the special case of concrete particular objects hinges on how hylomorphists conceive of the matter composing a concrete particular object, its form, and the hylomorphic relations which hold between a matter-form compound, its matter, and its form. Koslicki offers detailed answers to these questions surrounding a hylomorphic approach to the metaphysics of concrete particular objects. As a result, matter-form compounds emerge as occupying the privileged ontological status traditionally associated with substances due to their high degree of unity.

**The Dialectic of Essence** Allan Silverman, 2009-02-09 *The Dialectic of Essence* offers a systematic new account of Plato's metaphysics. Allan Silverman argues that the best way to make sense of the metaphysics as a whole is to examine carefully what Plato says about *ousia* (essence) from the *Meno* through the middle period dialogues, the *Phaedo* and the *Republic*, and into several late dialogues, including the *Parmenides*, the *Sophist*, the *Philebus*, and the *Timaeus*. This book focuses on three fundamental facets of the metaphysics: the theory of Forms, the nature of particulars, and Plato's understanding of the nature of metaphysical inquiry. Silverman seeks to show how Plato conceives of Being as a unique way in which an essence is related to a Form. Conversely, partaking (having) is the way in which a material particular is related to its properties. Particulars thus, in an important sense, lack essence. Additionally, the author closely analyzes Plato's idea that the relation between Forms and particulars is mediated by form-copies. Even when some late dialogues provide a richer account of particulars, Silverman maintains that particulars are still denied essence. Indeed, with the *Timaeus*'s introduction of the receptacle, there are no particulars of the traditional variety. This book cogently demonstrates that when we understand that Plato's concern with essence lies at the root of his metaphysics, we are better equipped to find our way through the labyrinth of his dialogues and to better appreciate how they form a coherent theory.

*Novitas Mundi* D. G. Leahy, 1994-07-01 *The Prolegomena* sets out the fundamental perception of the history of being now operative in consciousness. The center of the book is comprised of a two-part Reflection on the History of Being. Part I is an examination of the impact made on the shape of scientific philosophy by the fact of Christian faith. Aristotle, the *sacra doctrina* of Thomas Aquinas, and their relationship with the modern thinkers Descartes, Kant, Hegel, and Kierkegaard are examined in this section. In Part II, the history of the conception of time becomes the measure of a prospective analysis of the limits essential to the modern enterprise. Augustine, Leibniz, Husserl, and Heidegger become the major figures here, and there is a specific delineation of the relationship of the phenomenologists to Kierkegaard and Hegel.

*How Things Are* J. Bogen, J.E. McGuire, 2012-12-06 One of the earliest and most influential treatises on the subject of this volume is Aristotle's *Categories*. Aristotle's title is a form of the Greek verb for speaking against or submitting an accusation in a legal proceeding. By the time of Aristotle it also meant to signify or to predicate. Surprisingly the predicates Aristotle talks about include not only bits of language but also such nonlinguistic items as the color white in a body and the knowledge of grammar in a man's soul. *Categories* I ii. Equally surprising are such details as Aristotle's use of the terms homonymy and synonymy in connection with things talked about rather than words used to talk about them. Judging from the evidence in the *Organon*, the *Metaphysics* and elsewhere Aristotle was both aware of and able to mark the distinction between using and mentioning words and so we must conclude that in the *Categories* he was not greatly concerned with it. For our purposes however it is best to treat the term predication as if it were ambiguous and introduce some jargon to disambiguate it. Code Modrak and other authors of the essays which follow use the terms linguistic predication and metaphysical predication for this.

**Priority in Aristotle's Metaphysics** Michail M. Peramatzis, 2011-08-11 The idea that some parts of reality are fundamental and others derivative was an important one in Aristotle's philosophical system and is now again of great current interest in philosophy. Michail Peramatzis presents a new account of priority relations in Aristotle's metaphysics and draws out their continuing philosophical significance.

*Splendor of the True* Frithjof Schuon, 2013-05-01 A new anthology of the work of Frithjof Schuon that includes philosophical writings along with a selection of his poems, artworks and unpublished writings from his personal papers.

*Schelling's Theory of Symbolic Language* Daniel Whistler, 2013-03-28 This study reconstructs F.W.J. Schelling's philosophy of language based on a detailed reading of 73 of Schelling's lectures on the Philosophy of Art. Daniel Whistler argues that the concept of the symbol present in this lecture course and elsewhere in Schelling's writings of the period provides the key for a non-referential conception of language where what matters is the intensity at which identity is produced. Such a reconstruction leads Whistler to a detailed analysis of Schelling's system of identity, his grand project of the years 1801 to 1805 which has been continually neglected by contemporary scholarship. In particular Whistler recovers the concepts of quantitative differentiation and construction as central to Schelling's project of the period. This reconstruction also leads to an original reading of the origins of the concept of the symbol in German thought: there is not one romantic symbol but a whole plethora of experiments in theorising symbolism taking place at the turn of the nineteenth century. At stake then is Schelling as a philosopher of language, Schelling as a systematiser of identity and Schelling as a theorist of the symbol.

**Thomas Aquinas on Bodily Identity** Antonia Fitzpatrick, 2017-10-20 This is a study of the union of matter and the soul in the human being in the thought of the Dominican Thomas Aquinas. At first glance this issue might appear arcane but it was at the centre of polemic with heresy in the thirteenth century and at the centre of the development of medieval thought more broadly. The book argues that theological issues especially the need for an identical body to be resurrected at the end of time but also considerations about Christ's crucifixion and saints' relics were

central to Aquinas's account of how human beings are constituted. The book explores in particular how theological questions and concerns shaped Aquinas's thought on individuality and personal and bodily identity over time, his embryology and understanding of heredity, his work on nutrition and bodily growth, and his fundamental conception of matter itself. It demonstrates up close how Aquinas used his peripatetic sources, Aristotle and especially Averroes, to frame and further his own thinking in these areas. The book also indicates how Aquinas's thought on bodily identity became pivotal to university debates and relations between the rival mendicant orders in the late thirteenth and early fourteenth centuries, and that quarrels surrounding these issues persisted into the fifteenth century. Not only is this a study of the interface between theology, biology, and physics in Aquinas's mind, it also fundamentally revises the view of Aquinas that is generally accepted. Aquinas is famous for holding that the one and only substantial or nature-determining form in a human being is the soul, and most scholars have therefore thought that he located the identity of the individual in their soul. This book restores the body through a thorough and critical examination of the range of Aquinas's works.

*God's Gift, World's Deception* Christos Retoulas, 2022-04. Situating former Harvard neurosurgeon Dr. Eben Alexander's Near-Death Experience within the ontological landscape of Romanity or the Byzantine-Ottoman Continuum of Roman Ecumenicity, namely Judaism, Christianity, and Islam, *God's Gift, World's Deception* is a unique exploration of this unique NDE, attesting to its vital and organic ties to those experiences of the New Testament Fathers of the Byzantine Apostolic Catholic Orthodox Church, the unity of all beings, existents, which came to them via theosis. The book claims that Dr. Alexander's experience is indeed a continuation and completion of the theophanic visions of the Old Testament Prophets and is linked to the imaginal divine becomings of the Koranic Ottoman *vahdet-i vücud tasavvuf* Masters, the unity of Being, Sufism, in both Sunni and Alevi traditions, but also highlights the distorting effects of the interpretive resources available in the predominantly neo-Gnostic, cratic West, religious and secular, as well as its Globalist agenda, creating an unfit backdrop for an exegetical attempt at the Proof of Heaven Experience. Ultimately, *God's Gift, World's Deception* reconfirms the engendered existence of the Divine human Ecumene as a historically spiritual, somatic reflection of the Divine Realm, and above all, it shows the Theanthropic Lord Jesus Christ as the True Om, the Real Hakikat, Muhammediyye, and the Eternal Tao.

**Participation and Substantiality in Thomas Aquinas** Velde, 2021-12-06. *Participation and Substantiality in Thomas Aquinas* presents a comprehensive and penetrating account of Aquinas's metaphysics of creation. Its main focus is the concept of participation of being. On the basis of a detailed textual analysis, a philosophical interpretation is offered of the main concepts and arguments which underlie Thomas's theocentric understanding of reality. The central unifying theme of the book is the apparent tension between the notion of participation, central to the Platonic tradition, and that of substance, central to the Aristotelian tradition. The author argues that Aquinas is quite successful in bringing together, in his metaphysics, on the one hand, the substantiality of finite beings, and on the other hand, their total dependency upon the divine being, by way of participation. The author defends his interpretation in a critical

discussion of the views on participation brought forward by well known Aquinas scholars such as Geiger and Fabro

**Hegel and the Analytic Tradition** Angelica Nuzzo, 2009-11-19 Offering one of the first initiatives of reconciliation between the analytic and continental philosophical traditions this important collection of original essays offers a new perspective on Hegel's philosophy within the context of some of the themes central to current discussion Placing Hegel at the intersection between continental and analytic philosophy the book presents an indispensable guide to the most current contemporary debates and to an emerging topic within Hegel studies Analytic philosophy has long been held to consider Hegel its *black dog* Yet in fact Hegel and analytic philosophy converge on some crucial issues which suggests that although analytic philosophy initially declared its anti Hegelianism it is in fact nourished of Hegelian themes and defended through Hegelian concepts The essays in this volume address this apparent paradox offering analytic readings of Hegel Hegelian readings of the analytic tradition historical explorations of Hegel's confrontation with Kant and of the analytic tradition's debt to Hegel and new interpretations of Hegelian texts

**A Worldview of Everything** Brian Cronin, 2022-11-30 Philosophy has sometimes been described as the discipline in which you can never be wrong as the reserve of absentminded professors aloof academics and purveyors of obscure ideas or interesting opinions Quite the contrary Philosophy answers the hard questions Does everything happen by chance Is there anything more than matter in the universe Are humans in the same class as animals Is there a God Can we know the correct answer to these questions The answers to these questions matter We are all philosophers even though we are not aware of the fact We each have a set of ultimate priorities and principles answers to these questions a big picture that determines our everyday thoughts decisions and actions In this book Brian Cronin uses the ideas of Bernard Lonergan's *Insight: A Study of Human Understanding* to argue methodically towards a correct critical comprehensive worldview an answer to those big questions which is the precise task of first philosophy This book is an accessible and readable presentation of Lonergan's metaphysics a somewhat neglected topic Science and philosophy are complementary Scientists answer the concrete detailed questions about everything around us the parts Philosophy integrates all these into a correct worldview of the whole of everything

**Aesthetic Genesis** Jeff Mitscherling, 2009-12-15 In *Aesthetic Genesis* the author argues for a reversal of the most fundamental tenet of phenomenology namely that all consciousness is intentional that is directed toward an object Mitscherling suggests as a new Copernican hypothesis that intentionality i.e. directionality gives rise to consciousness This book describes not only the origin or genesis of human cognition in sensation but also the genesis of sensation from intentional structures belonging to nature itself A phenomenological examination of our experience leads to the conclusion that the two sorts of being generally recognized by contemporary science and philosophy that is material being and ideal being prove ontologically inadequate to account for this experience Mitscherling rehabilitates the pre modern concepts of intentional being and formal causality and employs them in the construction of a comprehensive phenomenological analysis of embodiment aesthetic experience the

interpretation of texts moral behavior and cognition in general      The Medieval Reception of Book Zeta of Aristotle's Metaphysics (2 Vol. Set) Gabriele Galluzzo, 2012-11-09 Focusing on the medieval reception of Book Zeta of Aristotle's Metaphysics Volume One of this work offers an unprecedented and philosophically oriented study of medieval ontology against the background of the current metaphysical debate on the nature of material objects Volume Two makes available to scholars one of the culminating points in the medieval reception of Aristotle's metaphysical thought by presenting the first critical edition of Book VII of Paul of Venice's Commentary on Aristotle's Metaphysics 1420-1424      **Metaphysical Themes in Thomas Aquinas** John F. Wippel, 1995 In this volume John Wippel has collected a number of his essays dealing with Aquinas's metaphysical thought The volume begins with a presentation and critical evaluation of certain twentieth century attempts to describe the philosophical thought of Thomas Aquinas as a Christian philosophy      **Unfinished Man and the Imagination** Ray L. Hart, 2001-01-01 Unfinished Man and the Imagination is a ground breaking foundational work in theological anthropology that was first published in 1968 Ray Hart is a highly original thinker who using theological and philosophical categories in imaginative ways provides a theological account of human being that may serve as the basis for an ontology of revelation      **Being and God** Maurice R. Holloway, George Klubertanz, 2023-07-24 The subject of this book is metaphysics Aristotle called it first philosophy by this term he and St Thomas Aquinas mean the full philosophical treatment of being and its Cause of Being and God Metaphysics begins with the beings of experience Its preliminary concern is with the beings of direct experience not with concepts not with emotions or guesses no matter how noble not with some logical preconditions of experience often dignified with the impressive term a priori conditions In the beings of experience and there only we find what being is and by an inductive analysis we come to know its intrinsic and extrinsic principles as well as its common attributes But metaphysics in its full sense is more than an immanent metaphysics as some recent philosophers would wish it to be the principles the metaphysician finds in the beings of experience lead him beyond experience

**Avicenna on the Ontology of Pure Quiddity** Damien Janos, 2020-05-05 This study focuses on the metaphysics of the great Arabic philosopher Avicenna or Ibn Sina d 1037 C E More specifically it delves into Avicenna's theory of quiddity or essence a topic which seized the attention of thinkers both during the medieval and modern periods Building on recent contributions in Avicennian studies this book proposes a new and comprehensive interpretation of Avicenna's theory of the pure quiddity also known as the quiddity in itself and of its ontology The study provides a careful philological analysis of key passages gleaned from the primary sources in Arabic and a close philosophical contextualization of Avicenna's doctrines in light of the legacy of ancient Greek philosophy in Islam and the early development of Arabic philosophy falsafah and theology kalām The study pays particular attention to how Avicenna's theory of quiddity relates to the ancient Greek philosophical discussion about the universals or common things and Mu'tazilite ontology Its main thesis is that Avicenna articulated a sophisticated doctrine of the ontology of essence in light of Greek and Bahshamite sources which decisively shaped

subsequent intellectual history in Islam and the Latin West      **The Great Conversation** NORMAN. MORROW MELCHERT  
(DAVID.),David Morrow,2023-03-31      **Towards Zero Conflict** Amyn Dahya,2003-09



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