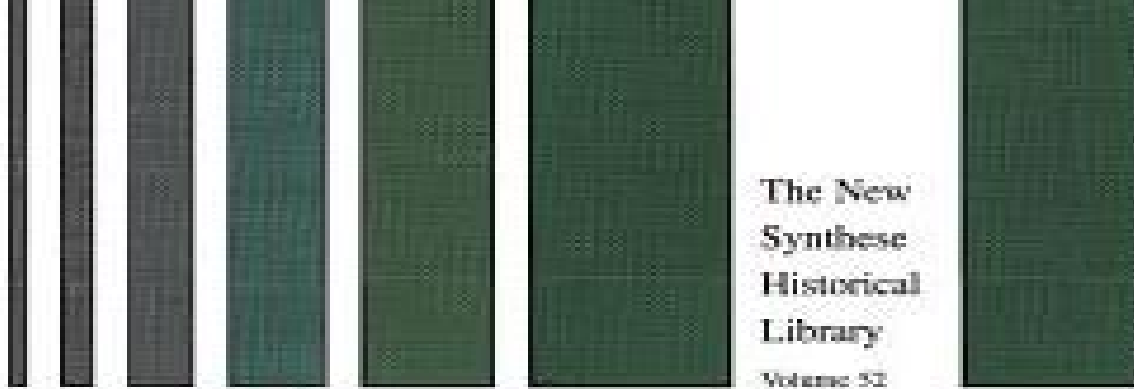




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The Structure of Being in Aristotle's *Metaphysics*

by

Jiyuan Yu



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Structure Of Being In Aristotles Metaphysics

Roger T. Ames



Structure Of Being In Aristotles Metaphysics:

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A Companion to Ancient Philosophy Mary Louise Gill,Pierre Pellegrin,2009-01-07 A Companion to Ancient Philosophy provides a comprehensive and current overview of the history of ancient Greek and Roman philosophy from its origins until late antiquity Comprises an extensive collection of original essays featuring contributions from both rising stars and senior scholars of ancient philosophy Integrates analytic and continental traditions Explores the development of various disciplines such as mathematics logic grammar physics and medicine in relation to ancient philosophy Includes an

illuminating introduction bibliography chronology maps and an index *On the Elements of Ontology* D. W. Mertz, 2016-02-22 Central to Elements is an essay of the attributional union properties and relations have with their subjects a topic historically left metaphorical The work critiques eight Aristotelian assumptions concerning attribute dependence and inherence per se subjects substances attributes as agent organizers and unity by a shared one Groups of these assumptions are seen to yield contradiction vicious regress or other problems This analysis joined with insights from an essay of ubiquitous structure motivate ten theses explicating attribution and its primary ontic status The theses detail attributes proper as individuated instances structure as instance generated facts and their two forms of composition the conditioning role and universal nature of instances component intensions the primacy of attribute instances for generating all forms of composition and complex entities and identity and indiscernibility criteria for the latter Principal is the insight that attribution is intension determined combinatorial agency It is its systematizing implications that provide solutions to classic problems e g Composition Individuation and Universals and in net generate a comprehensive one category structuralist ontology **Living Chinese Philosophy** Roger T. Ames, 2024-10-01 In Living Chinese Philosophy Roger T Ames uses comparative cultural hermeneutics as a method for contrasting classical Greek ontology the science of being in itself with classical Chinese zoetology the art of living which is made explicit in the Yijing or Book of Changes Parmenides Plato and Aristotle give us a substance ontology grounded in being qua being or being per se to on he on that guarantees a permanent and unchanging subject as the substratum for the human experience This substratum or essence includes its purpose for being telos and defines the what it means to be a thing of this kind eidos of any particular thing thus setting a closed exclusive boundary and the strict identity necessary for a particular thing to be this and not that In the Book of Changes we find a vocabulary that makes explicit cosmological assumptions that are a stark alternative to this substance ontology It also provides the interpretive context for the canonical texts by locating them within a holistic organic and ecological worldview To provide a meaningful contrast with this fundamental assumption of on or being we might borrow the Greek notion of zoe or life and create the neologism zoe tology as the art of living shengshenglun This cosmology begins from living sheng itself as the motive force behind change and gives us a world of boundless becomings not things that are but events that are happening a contrast between an ontological conception of human beings and a process conception of what the author calls human becomings *The Routledge Handbook of Metaphysical Grounding* Michael Raven, 2020-05-04 Some of philosophy's biggest questions both historically and today are in virtue of questions In virtue of what is an action right or wrong In virtue of what am I the same person my mother bore In virtue of what is an artwork beautiful Philosophers attempt to answer many of these types of in virtue of questions but philosophers are also increasingly focusing on what an in virtue of question is in the first place Many assume at least as a working hypothesis that in virtue of questions involve a distinctively metaphysical kind of determinative explanation called ground This Handbook surveys the state of the art on ground as well as its

connections and applications to other topics The central issues of ground are discussed in 37 chapters all written exclusively for this volume by a wide range of leading experts The chapters are organized into the following sections I History II Explanation and Determination III Logic and Structure IV Connections V Applications Introductions at the start of each section provide an overview of the section s contents and a list of Related Topics at the end of each chapter points readers to other germane areas throughout the volume The resulting volume is accessible enough for advanced students and informative enough for researchers It is essential reading for anyone hoping to get clearer on what the biggest questions of philosophy are really asking

The Paradoxical Structure of Existence Frederick D. Wilhelmsen, 2015-06-30 For metaphysicians who have imbibed the sober and inebriating teachings of Thomas Aquinas existence is an act the act which makes all things actually to be As the act of existence makes things to be essence makes them to be what they are Essence and the act of existence in other words are really distinct yet together they compose each of the things that are Such an understanding involves a number of paradoxes and Frederick D Wilhelmsen s articulation of them reveals his philosophical genius These paradoxes include the fact that the act of existence does not exist that it can be thought but not conceived by the mind and that truths about God can be known while He himself remains absolutely unknown Wilhelmsen argues the notion that the Christian faith and philosophical reason harmonize while remaining completely distinct from each other Writing in a captivating style Wilhelmsen begins with a discussion of the development strengths and limitations of the ancient Greek philosophical accounts of being Following that he develops such key topics as the problem of existence St Thomas Aquinas understanding of being critical analyses of Hegel s and Heidegger s doctrines of being existence as towards God and a metaphysical approach to the human person The final two chapters develop the sense in which metaphysical thinking is and is not shaped by historical and social factors

Aristotle on the Nature of Analogy Eric Schumacher, 2018-10-15 Focusing primarily on Aristotle s Physics Alpha an attempt is made to establish the structure and significance of the Aristotelian analogy Traditionally the concept of analogy in Aristotle has been treated along two lines of interpretation In this book these are referred to as the mathematical interpretation and the correlative interpretation The mathematical approach claims that the Aristotelian analogy only accounts for proportional comparisons between usually four things On the other hand the correlative interpretation describes the Aristotelian analogy as something that unites the multiple uses of a single term the many uses of healthy for example This book will argue that both of these interpretations overlook the nature of the Aristotelian analogy The structure of analogy can be taken from Aristotle s discussion of the three principles of natural becoming in his Physics Alpha In Physics Alpha Aristotle claims that these three principles are 1 the being in its addressable form logos 2 the course of becoming of that addressable being steresis 3 the substance that remains the same throughout the change hypokeimenon Although the first principle logos accounts for addressability the other two do not The second and third principles are inseparable from logos but always remain hidden from addressability ana logos This book will argue that

these principles reveal a structure of analogy that discloses an inherent mobility of logos which enables it to reflect the intuitive and ever changing principles of becoming As such the relationship between Logos and intuition nous can be reimagined

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