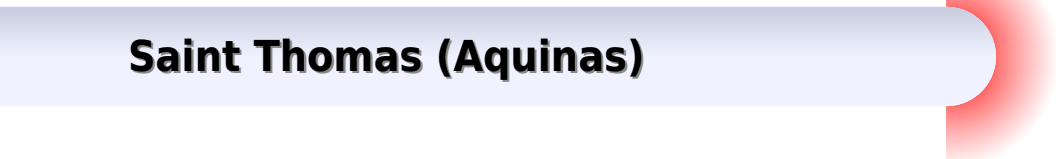




Natural Thing

Saint Thomas (Aquinas)



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Dividing Reality Eli Hirsch, 1997 The central question in this book is why it seems reasonable for the words of our language to divide up the world in ordinary ways rather than other imaginable ways Hirsch calls this the division problem His book aims to bring this problem into sharp focus to distinguish it from various related problems and to consider the best prospects for solving it In exploring various possible responses to the division problem Hirsch examines series of division principles which purport to express rational constraints on how our words ought to classify and individuate The ensuing discussion deals with a wide range of metaphysical and epistemological topics including projectibility and similarity alternative analyses of natural properties and things the inscrutability of reference and the relevance of such pragmatic notions as salience and economy The final chapters of the book develop what Hirsch contends is the most promising response to the division problem a theory in which constraints on classification and individuation are seen to derive from the necessary structure of fine grained propositions and the necessary dependence of some concepts on others

Medieval Metaphysics of Artefacts, 1250-1500 Kamil Majcherek, 2025-02-13 Are artefacts that is human made objects distinct from the natural things that they are made out of For example is a chair a thing distinct from the pieces of wood used in making it This question is intensely debated in contemporary metaphysics but it is little known that there was an equally heated and sophisticated debate concerning this issue in the late Middle Ages This book provides the first comprehensive reconstruction analysis and evaluation of this discussion looking at both the most famous figures such as William of Ockham as well as dozens of previously unstudied texts available in manuscript form only

The Soul John Patrick Rowan, 2008-11-18 Psychology that ignores the soul is indeed an odd sort of psychology But such it is in many colleges today On the basis of thoroughgoing materialism it has to be nothing more than the physiology of the nervous system Hence a sound philosophical study of the soul is timely Where are we to find an exposition and proof of the basic truths on which the structure of psychology must be erected They are in St Thomas DE ANIMA This opusculum discusses twenty one questions about the soul among which are the following Whether the angel and the human soul differ specifically Whether the soul is in the whole body and in each part of it Whether the soul is identical with its powers Whether the soul existing apart from the body can suffer punishment by corporeal fire Doctor Rowan s translation though a faithful rendition of the original is in clear readable English The value of this version is greatly enhanced by copious footnotes of two kinds exact citations of authors e g Aristotle St Augustine to whom St Thomas refers explanations of terms and views that otherwise might be obscure to modern readers The translator has also provided a comprehensive index

Aristotle's Physics and Its Medieval Varieties Helen S. Lang, 1992-08-17 This book considers the concepts that lay at the heart of natural philosophy and physics from the time of Aristotle until the fourteenth century The first part presents Aristotelian ideas and the second part presents the interpretation of these ideas by Philoponus Albertus Magnus Thomas Aquinas John Buridan and Duns Scotus Across the eight

chapters the problems and texts from Aristotle that set the stage for European natural philosophy as it was practiced from the thirteenth to the seventeenth centuries are considered first as they appear in Aristotle and then as they are reconsidered in the context of later interests The study concludes with an anticipation of Newton and the sense in which Aristotle's physics had been transformed

The Cambridge Translations of Medieval Philosophical Texts: Volume 3, Mind and Knowledge Robert Pasnau, 2002-03-18 This volume contains English translations of texts on mind and knowledge at the centre of medieval philosophy

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

Religion, Truth, and Social Transformation Lambert Zuidervaar, 2016-03-29 A lucid introduction to a living philosophical tradition and a creative contribution to change oriented scholarship

The Power of God Saint Thomas (Aquinas), 2012-07-26 On Power De Potentia is one of Aquinas's Disputed Questions a systematic series of discussions of specific theological topics It is a text which anyone with a serious interest in Aquinas's thinking will need to read There is however no English translation of the De Potentia currently in print Fr Richard Regan has produced this abridgement which passes over some of the full text while retaining what seems most important when it comes to following the flow of Aquinas's thought

Die Metaphysik und das Gute Wouter Goris, 1999 Die verschiedenen Aufsätze die in diesem Band aus Anlass des 60. Geburtstages von Jan A. Aertsen gesammelt sind widmen sich der Spannung zwischen der Metaphysik und dem Guten. Lässt sich eine Metaphysik denken die vom Begriff des Guten ausgeht? Diese Spannung durchläuft die Philosophie in Antike und Mittelalter wie ein roter Faden und hat nicht selten zu Weiterentwicklung oder Neuorientierung Anlass gegeben. Die verschiedenen Aufsätze behandeln den Anspruch von Ethik und Metaphysik. Erste Philosophie zu sein. Carlos Steel die Idee einer praktischen Metaphysik. Theo Kobusch die Metaphysik des Guten bei Gilbert von Poitiers. Scott MacDonald den Begriff des Guten bei Thomas von Aquin. Rudi te Velde die Stellung des Guten und das Metaphysikverständnis Bonaventuras. Andreas Speer das Gute als Ersterkanntes bei Berthold von Moosburg. Wouter Goris. Zusammen lesen sie sich als eine Deutung von der Möglichkeit und der Qualität der Synthese von Platonismus und Aristotelismus wie sie in der mittelalterlichen Transzendentalienlehre erstrebt wird

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