

*On the*  
**HEAVENS**



**Aristotle**

# On Aristotles On The Heavens 21 9

**Simplicius**



## **On Aristotles On The Heavens 21 9:**

**Simplicius: On Aristotle On the Heavens 2.1-9** Simplicius,2014-04-22 Aristotle believed that the outermost stars are carried round us on a transparent sphere There are directions in the universe and a preferred direction of rotation The sun moon and planets are carried on different revolving spheres The spheres and celestial bodies are composed of an everlasting fifth element which has none of the ordinary contrary properties like heat and cold which could destroy it but only the facility for uniform rotation But this creates problems as to how the heavenly bodies create light and in the case of the sun heat The value of Simplicius commentary on On the Heavens 2 1 9 lies both in its preservation of the lost comments of Alexander and in Simplicius controversy with him The two of them discuss not only the problem mentioned but also whether soul and nature move the spheres as two distinct forces or as one Alexander appears to have simplified Aristotle s system of 55 spheres down to seven and some hints may be gleaned as to whether simplifying further he thinks there are seven ultimate movers or only one *Simplicius: On Aristotle On the Heavens 1.3-4* Simplicius,2014-04-22 This is the first English translation of Simplicius responses to Philoponus Against Aristotle on the Eternity of the World The commentary is published in two volumes Ian Mueller s previous book in the series Simplicius On Aristotle On the Heavens 1 2 3 and this book on 1 3 4 Philoponus the Christian had argued that Aristotle s arguments do not succeed For all they show to the contrary Christianity may be right that the heavens were brought into existence by the only divine being and one moment in time and will cease to exist at some future moment Simplicius upholds the pagan view that the heavens are eternal and divine and argues that their eternity is shown by their astronomical movements coupled with certain principles of Aristotle The English translation in this volume is accompanied by a detailed introduction extensive commentary notes and a bibliography

**Simplicius: On Aristotle On the Heavens 1.5-9** Simplicius,2014-04-22 Aristotle argues in On the Heavens 1 5 7 that there can be no infinitely large body and in 1 8 9 that there cannot be more than one physical world As a corollary in 1 9 he infers that there is no place vacuum or time beyond the outermost stars As one argument in favour of a single world he argues that his four elements earth air fire and water have only one natural destination apiece Moreover they accelerate as they approach it and acceleration cannot be unlimited However the Neoplatonist Simplicius who wrote the commentary in the sixth century AD here translated into English tells us that this whole world view was to be rejected by Strato the third head of Aristotle s school At the same time he tells us the different theories of acceleration in Greek philosophy *On Aristotle on the Heavens 2.1-9* Simplicius,2004

No Marketing Blurbs **On Aristotle's "On the Heavens 2.1-9"** Simplicius,Aristotle,2004 Aristotle believed that the outermost stars are carried around us on a transparent sphere In the Aristotelian view there are directions in the universe and a preferred direction of rotation The sun moon and planets are carried on different revolving spheres The spheres and celestial bodies are composed of an everlasting fifth element which can be destroyed by none of the ordinary contrary properties like heat and cold It is able only to rotate in a uniform manner This creates problems as to how the heavenly

bodies create light and in the case of the sun heat The main value of Simplicius commentary to On the Heavens 2 1 9 arises from its preservation of the lost comments of Alexander and of the controversy between Alexander and Simplicius The two of them discuss not only the problem mentioned but also whether soul and nature move the spheres as two distinct forces or as one Alexander appears to have simplified Aristotle's system of fifty five spheres down to seven and some hints may be gleaned as to whether simplifying further he thinks there are seven ultimate movers or only one BOOK JACKET

**Simplicius: On Aristotle On the Heavens 1.1-4** Simplicius, 2014-04-10 In chapter 1 of On the Heavens Aristotle defines body and then notoriously ruptures dynamics by introducing a fifth element beyond Plato's four to explain the rotation of the heavens which like nearly all Greeks Aristotle took to be real not apparent Even a member of his school Xenarchus we are told rejected his fifth element The Neoplatonist Simplicius seeks to harmonise Plato and Aristotle Plato he says thought that the heavens were composed of all four elements but with the purest kind of fire namely light predominating That Plato would not mind this being called a fifth element is shown by his associating with the heavens the fifth of the five convex regular solids recognised by geometry Simplicius follows Aristotle's view that one of the lower elements fire also rotates as shown by the behaviour of comets But such motion though natural for the fifth elements is super natural for fire Simplicius reveals that the Aristotelian Alexander of Aphrodisias recognised the need to supplement Aristotle and account for the annual approach and retreat of planets by means of Ptolemy's epicycles or eccentrics Aristotle's philosopher god is turned by Simplicius following his teacher Ammonius into a creator god like Plato's But the creation is beginningless as shown by the argument that if you try to imagine a time when it began you cannot answer the question Why not sooner In explaining the creation Simplicius follows the Neoplatonist expansion of Aristotle's four causes to six The final result gives us a cosmology very considerably removed from Aristotle's **On Aristotle's "On the Heavens 1.5-9"** Simplicius (de

Cilicia), 2004 **Simplicius: On Aristotle On the Heavens 1.10-12** Simplicius, 2014-04-22 In the three chapters of On the Heavens dealt with in this volume Aristotle argues that the universe is ungenerated and indestructible In Simplicius commentary translated here we see a battle royal between the Neoplatonist Simplicius and the Aristotelian Alexander whose lost commentary on Aristotle's On the Heavens Simplicius partly preserves Simplicius rival the Christian Philoponus had conducted a parallel battle in his Against Proclus but had taken the side of Alexander against Proclus and other Platonists arguing that Plato's Timaeus gives a beginning to the universe Simplicius takes the Platonist side denying that Plato intended a beginning The origin to which Plato refers is according to Simplicius not a temporal origin but the divine cause that produces the world without beginning **Simplicius: On Aristotle On the Heavens 2.10-14** Simplicius, 2014-04-22 Aristotle believed that the outermost stars are carried round us on a transparent sphere There are directions in the universe and a preferred direction of rotation The sun moon and planets are carried on different revolving spheres The spheres and celestial bodies are composed of an everlasting fifth element which has none of the ordinary contrary properties like heat and cold

which could destroy it but only the facility for uniform rotation But this creates problems as to how the heavenly bodies create light and in the case of the sun heat The topics covered in this part of Simplicius commentary are the speeds and distances of the stars that the stars are spherical why the sun and moon have fewer motions than the other five planets why the sphere of the fixed stars contains so many stars whereas the other heavenly spheres contain no more than one Simplicius has a long excursus on planetary theory in his commentary on this chapter discussion of people's views on the position motion or rest shape and size of the earth that the earth is a relatively small sphere at rest in the centre of the cosmos

**Simplicius: On Aristotle Physics 1-8**, 2022-04-07 Supporting the twelve volumes of translation of Simplicius great commentary on Aristotle's Physics all published by Bloomsbury in the Ancient Commentators on Aristotle series between 1992 and 2021 this volume presents a general introduction to the commentary It covers the philosophical aims of Simplicius commentaries on the Physics and the related text On the Heaven Simplicius methods and his use of earlier sources and key themes and comparison with Philoponus commentary on the same text Simplicius treats the Physics as a universal study of the principles of all natural things underlying the account of the cosmos in On the Heaven In both treatises he responds at every stage to the now lost Peripatetic commentaries of Alexander of Aphrodisias which set Aristotle in opposition to Plato and to earlier thinkers such as Parmenides Empedocles and Anaxagoras On each passage Simplicius after going through Alexander's commentary raises difficulties for the text of Aristotle as interpreted by Alexander Then after making observations about details of the text and often going back to a direct reading of the older philosophers for whom he is now often our main source as he is for Alexander's commentary he proposes his own solution to the difficulties introduced with a modest perhaps which reads Aristotle as in harmony with Plato and earlier thinkers

**Simplicius: On Aristotle Physics 8.1-5** István Bodnár, Michael Chase, Michael Share, 2014-04-22 In this commentary on Aristotle Physics book eight chapters one to five the sixth century philosopher Simplicius quotes and explains important fragments of the Presocratic philosophers provides the fragments of his Christian opponent Philoponus Against Aristotle On the Eternity of the World and makes extensive use of the lost commentary of Aristotle's leading defender Alexander of Aphrodisias This volume contains an English translation of Simplicius important commentary as well as a detailed introduction explanatory notes and a bibliography

**Simplicius: On Aristotle On the Heavens 1.2-3** Simplicius, 2014-04-22 One of the arguments in Aristotle's On the Heavens propounds that the world neither came to be nor will perish This volume contains the pagan Neoplatonist Simplicius of Cilicia's commentary on the first part of this important work The commentary is notable and unusual because Simplicius includes in his discussion lengthy representations of the Christian John Philoponus criticisms of Aristotle along with his own frequently sarcastic responses This is the first complete translation into a modern language of Simplicius commentary and is accompanied by a detailed introduction extensive explanatory notes and a bibliography

*Alexander of Aphrodisias: On Aristotle Metaphysics 1* E.W. Dooley, 2014-04-10 Alexander of Aphrodisias was the greatest exponent of

Aristotelianism after Aristotle and his commentary on Metaphysics 1 5 is the most substantial commentary on the Metaphysics to have survived from antiquity The commentary on book 1 has the further interest that over half of it is devoted to Aristotle's discussion of Plato Aristotle's battery of objections to the theory of Ideas is spelled out with fragmentary quotations and paraphrases from four of Aristotle's lost works and we are given an extended account of Plato's unwritten doctrines according to which the Ideas are numbers namely the One and Indefinite Dyad The deliberations for and against the theory of Ideas recorded by Alexander are more detailed than anything in Plato's dialogues and tell us more than any other source how they were conceived in Plato's most developed theory

**The Oxford Handbook of Science and Medicine in the Classical World** Paul Keyser, with John Scarborough, 2018-06-26 With a focus on science in the ancient societies of Greece and Rome including glimpses into Egypt Mesopotamia India and China The Oxford Handbook of Science and Medicine in the Classical World offers an in depth synthesis of science and medicine circa 650 BCE to 650 CE The Handbook comprises five sections each with a specific focus on ancient science and medicine The second section covers the early Greek era up through Plato and the mid fourth century bce The third section covers the long Hellenistic era from Aristotle through the end of the Roman Republic acknowledging that the political shift does not mark a sharp intellectual break The fourth section covers the Roman era from the late Republic through the transition to Late Antiquity The final section covers the era of Late Antiquity including the early Byzantine centuries The Handbook provides through each of its approximately four dozen essays a synthesis and synopsis of the concepts and models of the various ancient natural sciences covering the early Greek era through the fall of the Roman Republic including essays that explore topics such as music theory ancient philosophers astrology and alchemy The Oxford Handbook of Science and Medicine in the Classical World guides the reader to further exploration of the concepts and models of the ancient sciences how they evolved and changed over time and how they relate to one another and to their antecedents There are a total of four dozen or so topical essays in the five sections each of which takes as its focus the primary texts explaining what is now known as well as indicating what future generations of scholars may come to know Contributors suggest the ranges of scholarly disagreements and have been free to advocate their own positions Readers are led into further literature both primary and secondary through the comprehensive and extensive bibliographies provided with each chapter

**Syrianus: On Aristotle Metaphysics 3-4** Syrianus, 2014-04-22 Syrianus originally from Alexandria moved to Athens and became the head of the Academy there after the death of Plutarch of Athens This discussion of Aristotle's Metaphysics 3 4 shows how metaphysics as a philosophical science was conceived by the Neoplatonic philosopher of Late Antiquity The questions raised by Aristotle in Metaphysics 3 regarding the scope of metaphysics are answered by Syrianus who also criticises the alternative answers explored by Aristotle In presenting Metaphysics 4 Syrianus explains in what sense metaphysics deals with being as being and how this includes the essential attributes of being unity multiplicity sameness difference etc showing also that it comes within the

scope of metaphysics to deal with the primary axioms of scientific thought in particular the Principle of Non Contradiction for which Syrianus provides arguments additional to those developed by Aristotle Syrianus thus reveals how Aristotelian metaphysics was formalized and transformed by a philosophy which found its deepest roots in Pythagoras and Plato

**Philoponus: On Aristotle Meteorology 1.4-9, 12** Philoponus, 2014-04-22 Of Philoponus commentary on the Meteorology only that on chapters 1 9 and 12 of the first book has been preserved It is translated in this series in two volumes the first covering chapters 1 3 the second this volume chapters 4 9 and 12 The subjects discussed here include the nature of fiery and light phenomena in the sky the formation of comets the Milky Way the properties of moist exhalation and the formation of hail Philoponus pays special attention to the distinction between the apparent and the real among the sky phenomena he criticises Aristotle's theory of the Milky Way as sublunary and argues for its origin in the heavenly realm gives a detailed exposition of Aristotelian theory of antiperistasis mutual replacement of the hot and the cold as the mechanism of condensation and related processes As in the first volume Philoponus demonstrates scholarly erudition and familiarity with methods and results of post Aristotelian Greek science Despite the fragmented state of the work and the genre of commentary the reader will find the elements of a coherent picture of the cosmos based on a radical re thinking of Aristotelian meteorology and physics

**Philoponus: On Aristotle Physics 5-8 with Simplicius: On Aristotle on the Void** J.O. Urmson, Paul Lettinck, 2014-04-22 Paul Lettinck has restored a lost text of Philoponus by translating it for the first time from Arabic only limited fragments have survived in the original Greek The text recovered from annotations in an Arabic translation of Aristotle is an abridging paraphrase of Philoponus commentary on Physics Books 5 7 with two final comments on Book 8 The Simplicius text which consists of his comments on Aristotle's treatment of the void in chapters 6 9 of Book 4 of the Physics comes from Simplicius huge commentary on Book 4 Simplicius comments on Aristotle's treatment of place and time have been translated by J O Urmson in two earlier volumes of this series

**Philoponus: On Aristotle Physics 4.6-9**, 2014-04-22 Philoponus has been identified as the founder in dynamics of the theory of impetus an inner force impressed from without which in its later recurrence has been hailed as a scientific revolution His commentary is translated here without the previously translated excursus the Corollary on Void also available in this series Philoponus rejects Aristotle's attack on the very idea of void and of the possibility of motion in it even though he thinks that void never occurs in fact Philoponus argument was later to be praised by Galileo This volume contains the first English translation of Philoponus commentary as well as a detailed introduction extensive explanatory notes and a bibliography

*On Aristotle on the Heavens 1.5-9* Simplicius (of Cilicia.), 2004 No Marketing Blurbs

**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

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