

Time in Epicurus, Lucretius, and Aristotle

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I further reflect that, if *Time* is not to be seen as a preconception as Philodemus suggests, but occupies a unique role in being neither a *first body*, nor a *compound body*, nor a *quality of a body*, then it seems to suggest that (anticipating the modern intuitions of Einstein), *time* must therefore be equivalent to the only thing in Epicurus' system that is neither a *first body*, nor a *compound body*, nor a *quality of a body*: what remains seems to be *Void*.