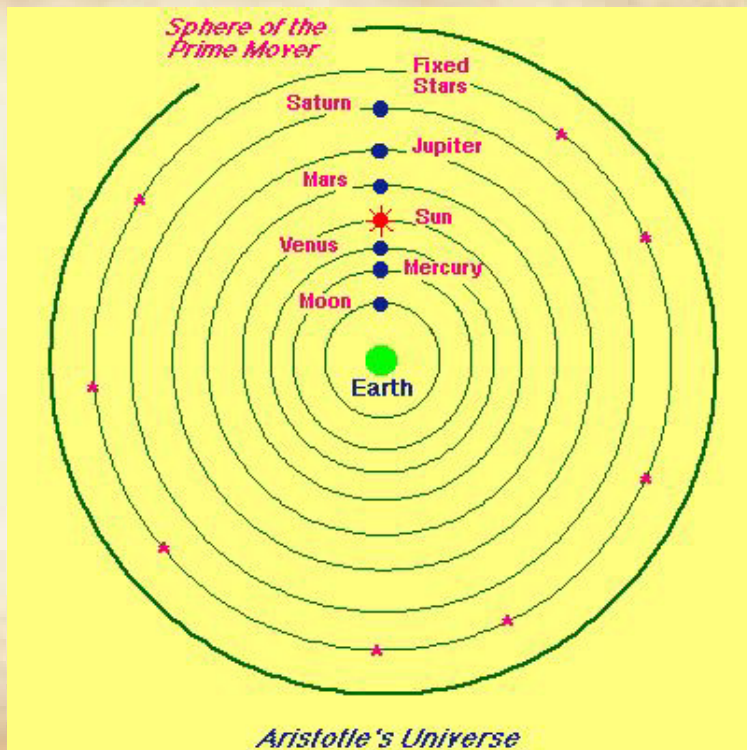


Philosophy 302

Mediaeval Philosophy

Lecture 2



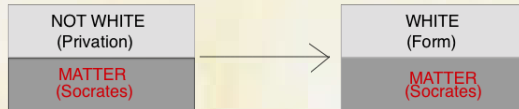
An investigation into the **PRINCIPLES** and **CAUSES** of what is ultimately
REAL

SUBSTANCE

Socrates



Aristotle's Theory of Things
Persistence In A Changing World

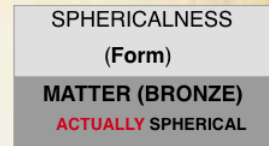
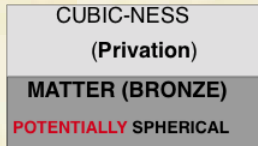


ACCIDENTAL CHANGE



SUBSTANTIAL CHANGE
(GENERATION)

Varieties Of Change



BRONZE CUBE

BRONZE SPHERE

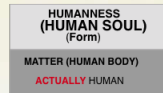
ACCIDENTAL CHANGE



FROM POTENTIALITY TO ACTUALITY

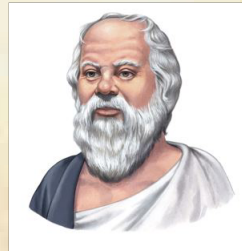


MIXTURE OF ELEMENTS



HUMAN BEING

SUBSTANTIAL CHANGE



FROM POTENTIALITY TO ACTUALITY

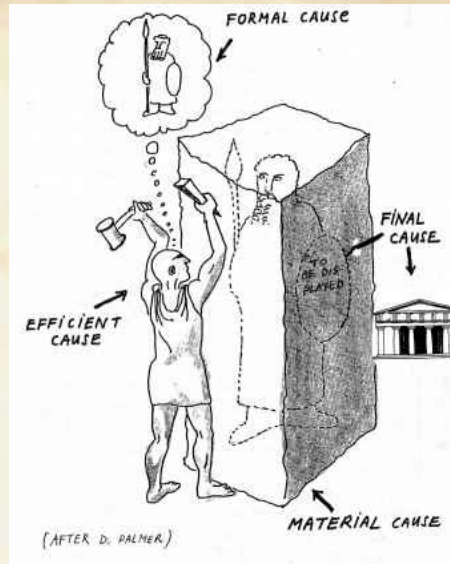
ARISTOTLE'S FOUR KINDS OF CAUSE, OR EXPLANATION

FROM WHAT = MATERIAL CAUSE

INTO WHAT = FORMAL CAUSE

BY WHAT = MOVING CAUSE

WITH WHAT GOAL = FINAL CAUSE



Metaphysics 12 (Lambda)

Chapter 1.

KINDS OF SUBSTANCE

(A) **SENSIBLE SUBSTANCE** (Studied by natural science = physics)

(i) **ETERNAL:** Do not come into being or cease to exist
Change only in place. The planets and stars

(ii) **PERISHABLE:** Come into being cease to exist and
change in other ways. Plants, animals etc

(B) **IMMUTABLE SUBSTANCES:** Do not change in any way.
Studied by another science (theology / metaphysics?)

Chapter 2

KINDS OF CHANGE:

(1) Change in **ESSENCE**, or **NATURE** = **SUBSTANTIAL CHANGE**
= **GENERATION** and **CORRUPTION**.

(e.g. reproduction of human being / death of human being)

(2) Change in quality = **ALTERATION**

(e.g. Socrates getting a suntan or falling in love)

(3) Change in quantity = **GROWTH** and **DIMINUTION**

(e.g. Socrates gets taller or thinner)

(4) Change in place = **MOVEMENT (LOCOMOTION)**

(e.g. Socrates walks ; the planets change their position)

Change is from the

POTENTIAL

(MATTER LACKING FORM)

to the

ACTUAL

(MATTER + FORM)

Something actual comes to be from what has the potential to be it

Chapter 3

Matter does not come in to being.

Form does not come into being.

What comes into being is a composite of matter and form.

Example:

A bronze sphere comes into being

How does this happen?

General Answer: Some thing is changed by something into something

**MATTER (lacking a particular form) is changed by the IMMEDIATE
MOVER into matter having that FORM)**

Kinds of Generation:

(1) By ART, or SKILL

- eg a carpenter brings a chair into being

(2) By NATURE

- eg humans are brought into being by humans

(3) By LUCK, or GOOD FORTUNE

- eg. going to a market and meeting someone you wanted to meet but did not expect to see there

(4) By SPOTANEITY, OR CHANCE

- eg. digging in the ground to plant seeds and finding treasure buried there.

Aristotle is most interested in (2) NATURAL GENERATION

He thinks that it may be explained by analogy with (1) - Generation by skill

The FORM of a natural thing (a substance) is its NATURE

The great problem:

CAN THE FORM OF A NATURAL THING EXIST WITHOUT MATTER.

Chapter 4

Some examples of the causes of things being what they are

| | | | |
|-----------------|---------|-------|-------------------|
| <i>Example:</i> | 1 | 2 | 3 |
| Matter: | surface | air | bronze |
| Privation: | black | dark | irregular shape |
| Form: | white | light | shape of Achilles |

To account for change we have to appeal also to a MOVING CAUSE:

| | | | |
|-----------------|-------------|--------------|-----------------|
| <i>Example:</i> | 1 | 2 | 3 |
| Matter: | body | bricks | menstrual blood |
| Privation: | disease | disorder | inanimation |
| Moving Cause: | medical art | building art | male (semen) |
| Form: | health | house | living human |

Chapter 5 Substances are INDEPENDENT

E.g. Individual humans don't depend for their existence on the existence of other individual humans

Everything else depends for its existence on the existence of substances

So species and genera of substance and all accidents depend for their existence on the existence of individual substances

POTENTIALITY and ACTUALITY

We speak of the same thing existing potentially and actually

Flesh exists potentially in the matter from which it is made and actually as that matter with form

The full story is more complicated

An individual human being consists of (1) MATTER + FORM

with a particular individual PROXIMATE (= NEAREST)
moving cause = its father

and a REMOTE moving cause = the sun and its motion

Chapter 6

There must be a **PRIME MOVER** - an **ETERNAL, IMMUTABLE,**
SUBSTANCE

Aristotle's argument:

If all substances are destructable, all things are destructable

It is impossible that movement should come to be or cease to be - it must always have existed

Time cannot come to be or cease to be since there could not be a before or after if time did not exist

Time is either the same thing as movement or a feature of movement

There is no continuous movement except circular change of place

How does the argument go:

Suppose all things come into being and are destructable

If so, at some time nothing existed and nothing will exist

So there was and will be no motion

So there was and will be no time

This is impossible

So there must be eternal motion

(SINCE THE UNIVERSE IS FINITE) only circular motion is eternal

So there must be substances which change only by their eternal circular motion

Suppose immutable substances were capable of moving things but
did not necessarily moving them

If so there might be no motion

But it is necessary that there is motion

So Plato's Forms alone will not do as the ultimate causes of motion

So there must be a substance actually causing all movement with no potentiality
not to cause movement

There must be a principle, or principles, which is/are PURELY ACTUAL

But wherever there is matter there is POTENTIALITY

So these substances must be without matter

Without matter there is no change

So they must be eternal

Irregular motion is ultimately accounted for by regularity of the circular motion

Chapter 7.

The nature and operation of the PRIME MOVER

Aristotle has PROVED that there must be eternal circular motion
He claims that this is clear too by OBSERVATION

On the prime mover:

There is, then, something which is always moved with an unceasing motion, which is motion in a circle; and this is plain not in theory only but also in fact. Therefore the first heaven must be eternal. There is therefore also something which moves it. **AND SINCE THAT WHICH MOVES AND IS MOVED IS INTERMEDIATE, THERE IS A MOVER WHICH MOVES WITHOUT BEING MOVED, BEING ETERNAL, SUBSTANCE, AND ACTUALITY. AND THE OBJECT OF DESIRE AND THE OBJECT OF THOUGHT** move in this way; they move without being moved.

How the Prime Mover Moves:

That (which is ultimately) *for-the-sake-of-which* is that which ultimately moves, it is immutable and produces motion by being loved

The prime mover produces the motions of the heavens

‘The prime mover thus exists of necessity; and in so far as it is necessary it is GOOD’

The prime mover is an eternal and immutable substance, separate from sensible things and simple. It produces motion eternally

The prime mover is alive - it lives the best form of life.

The best form of life is thinking.

The best form of thinking is thinking about the best kind of thing.

Thinking is better than anything else.

So the best kind of thing to think about is thinking.

So the life of the prime mover is to think about thinking

On the prime mover:

...there is a substance which is eternal and unmovable and separate from sensible things.
...this substance cannot have any magnitude, but is without parts and indivisible (for it produces movement through infinite time, but nothing finite has infinite power; and, while every magnitude is either infinite or finite, it cannot, for the above reason, have finite magnitude, and it cannot have infinite magnitude because there is no infinite magnitude at all).
...it is impassive and unalterable; for all the other changes are posterior to change of place.

Chapter 9.

Divine Reason:

What does divine thought think - i.e. what is the highest form of thought?

Answer: Thought which contemplates the highest form of being

So the highest form of thought eternally thinks itself

This is possible because the object of thought is a form without matter

Chapter 10.

Goodness in the universe

Problem: Is good something distinct from the whole or is it present in the ordering of the whole?

Answer - probably present in both ways - as in an army good lies both in the leader and in the army, but more so in the leader