

If you understand } you don't know
if you don't understand }

Metaphysics and Understanding

Usually, metaphysics + truth
truth more important than understanding
but understanding not to be neglected - else truth
means less than, & finally nothing → indifference
neglect

1. You should study metaphysics. But what would I learn? What do metaphysicians understand?

Understanding = act of intelligence = insight = knowing the cause, the essence

Not a matter of dreary classification, as in botany, but of explanation, as in maths, phys, chem, biol, depth psychology, economics, history

Ti' ~~metaph~~ Di' Ti'

Not a matter of predicaments, categories: quid quantum quale ad quid actio passio
But a matter of causes: end agent matter form; and primarily of intrinsic, constitutive causes. Have to have things constituted before ask about end agent; primum est esse.

2. Object of metaphysics is ens qua ens, to ov 'nq ov, being as being

But being is either ens per participationem or ens per essentiam

To know the essence of ens per participationem is to know phys chem biol &c., for no finite being has the essence of being, but only the essence of this or that species

To grasp the essence of the ens per essentiam is the beatific vision.

Metaphysicians do not understand any particular species or genus of being, and they do not yet enjoy the beatific vision; therefore, they understand nothing.

3. You must distinguish: understanding properly and analogously
Metaphysicians do not grasp essence of God or of any particular genus of beings
But they have an analogous understanding of all beings: essence A is to existence A, as essence B is to existence B.

4. That does not seem very much. Well, it is not whole story; just an indication; we must consider the full analogy.

Met Theta 5; De Pot q1 a 1
eye is to sight as palate is to taste as ear is to hearing
sight is to seeing as taste to tasting as faculty of hearing is to act of hearing

potency : form : act -- first potency to first act; second potency to second act
form = first act = second potency, eg sight, taste, faculty of hearing

holds in substantial as well as accidental: esse se habet ad ens in actu sicut intelligere ad intellectum in actu

angels: form and existence, distinct
God: form and existence, identical.

5. Very interesting. Does that just happen to be so, or is there a reason for it? Do we accept it on authority of Aquinas Aristotle, or can we ourselves understand why that must be? If the former, plaster-casts; to test further applications and developments, we have to appeal to texts; at mercy of historians. If the latter, we can operate on our own; 'science' is acquired habit when teacher no longer needed.

What is the root of the metaphysical analogy?

Roots, causes, reasons are of two kinds:
 causa essendi: the moon has phases because it is a sphere; if a flat disc, no phases
 causa cognoscendi: the moon is a sphere because it has phases

Prius quoad nos; prius quoad se. We have to begin from priora quoad nos.

6. The causa cognoscendi, the ratio prior quoad nos, of the metaphysical analogy is the structure of our knowing.

potency : form :: data ~~xxx~~ : insight
 form : act :: insight : affirmation

Because we know proportionate being by experience, understanding, and judgement, proportionate being has to be a compound of potency, form, act.

Because we understand the same data both qua individual and qua of a kind, forms are substantial and accidental; *hanc esse potentiam et actus.*

By experience we know individual matter, conditiones materiae; by insight we know essence and laws; by affirmation we know existence, events.

~~7. Relation of sciences to metaphysics.~~

~~Sciences have insight into entia per participationem
 Metaphysics knows that there are insights to be had; it knows the structure of all the sciences and the structure of all proportionate beings
 Every science, in the limit of full explanation of all its phenomena, is a set of theories verified in an indefinite number of instances: theory = form; verification = act; instances = potency.~~

8. Relation of this notion of metaphysics to Aristotle.

- a) squares with Ar psychology: eye sight seeing; possibilis, species, intelligere
- b) adds Thomist 'esse' in substantial order
- c) conflicts with Ar physics: forms are sensibilia propria; cold heat cooling heating
- d) demands explanation: not quid quantum quale; but end agent matter form.
- e) squares with Ar immaterial being: extrapolate not from concept (Plato) but from insight. In his quae sunt sine materia, idem est intelligens et intellectum
~~Aq. God is ipsum intelligere; angel understands self by its own essence~~

7. Explanatory Genera.

- a) Insight : sense :: sense : organic :: organic : chemical :: chemical : subatomic
- b) conception (Higher viewpoints = generalized to Euclidean geometry; arith : algebra)
criterion: regularities in lower not accounted for by laws schemes probab of lower

8. Ens et bonum convertuntur. Structure of being is structure of good.

Good : objects of desire: bonum est quod omnia appetunt

good of order : external (family technology economy polity)
internal (sense subordinated to reason, reason to God)

value: object of possible rational choice
realization of objective external good of order
realization of the subject: ego voluntate libera eligo; make self

9. Division of philosophies, ethical positions, cultures, civilizations.

- a) philosophies
experiential: materialism sensism phenomenism pragmatism positivism modernism
insight: Kantian, absolute idealisms, relativism, essentialism, Platonism
judgement: abstract: rationalism deductivism
concrete: realism
- b) ethical positions
experiential: self-centred, pleasure and pain, eudaemonism
insight: schemes, utopias, ideals, *constructive criticism, reductionism, emancipation*
judgement: negative, laws (Thou shalt not), finis legis cognitio peccati
positive: realize external and internal good of order
- c) cultures, civilizations (P. A. Sorokin: Social and Cultural Dynamics)
experiential: sensate
insight : idealistic
judgement : ideational

10. Dynamics of Being and the Good.

- a) Nature: emergent probability
b) Man

Human good is flow of objects of desire, cooperations
from institutions and habits
within personal relations

- a) progress, sequence of higher syntheses
situation, insight, counsel, consent, action, new situation, new insight
- b) decline, sequence of lower syntheses (xtendom, reformation rationalism liberalism totalit
irrational dissent, absurd action, absurd situation, Realpolitik, social realism
irrelevance of intelligence and reasonableness to human life
- c) restoration: in Xt crucified and risen; acceptance of suffering; transfiguration of situa
diligentibus Deum omnia cooperantur in bonum

11. The Underlying Notion of Being and of Metaphysics.

- a) Just a name, Henry of Ghent
- b) An univocal, residual abstraction (= not nothing); Scotus, Hegel
- c) An essence : work out its properties: Parmenides; one immutable full Platonic form that mixes with other forms
- d) An amalgous concept: minimal understanding (essence : existence) specialty for natural, positive theologians completely universal and completely concrete includes everything under every aspect maximum use of the analogy

Origin of this notion

- a) not by abstracting essence from phantasm: not of ens per participationem nor of ens per essentiam
- b) not by prescinding from essence, intelligence: intellect is faculty of essence if prescind from essence, then non-intellectual, merely verbal
- c) objects: agent (color to sight) terminal (image to imagination) final (imagined to imagination) objects of intellect: agent : quidditas seu natura in materia corporali existens terminal: first operation, definition second operation, true final: ens, (verum est medium in quo ens cognoscitur)
- d) theories of origin, frame-work in which different origins conceived
 - a' Kant: a priori = absolutely independent of experience (judgements, concepts) a posteriori = not absolutely independent
 - b' Aquinas: natural, acquired, infused knowledge; knowledge of being is natural habitus principiorum is natural
 - c' Intentio entis: inquiry, critical reflection (unlimited = omnia = ens) Conceptio entis: transition from (form & individ matter) to ens quo, ens quod Cognitio entis: affirmation true of
 - d' No knowing and no conceiving ~~is~~ absolutely independent of experience Potency to inquire, understand, conceive, reflect, grasp unconditioned, judge is from nature, ie from God: participatio creata lucis increatae

Stages of Metaphysics

Heuristic structure $\left\{ \begin{array}{l} \text{based on desire to know} \\ \text{specific content is evolved in time} \end{array} \right.$

latent: notion of being used, but no explicit advertence
 probelematic: concern for ultimates, for unity, for relations of science sought
 explicit: formulation of the latent notion
 as unification of present knowledge (science, common sense, phil, theol)
 as open unification (sciences have insights; metaphys relates sciences, criticiz
 as opening not only on further knowledge but also beyond proportionate being

How does one know that "being is correlative to intelligence" & "being as what really is"
Comparison with Aristotle *By your discovery that you use your intelligence whenever you think about or know "what really is"*

seeks understanding: from quid quantum quale to end agent matter form
 agrees with psychology against physics: eye sight seeing; vs cold heat heating
 adds Thomist esse in substantial order
 proceeds from insight not concept to immaterial being: in his quae sunt sine materia, id est

What does int. understand? Being qua being

int particular classes of beings - phys. char. feel. ...

int being as abstract residue - what's left when all specific, generic features are removed

∴ because that does not exist = nothing

∴ because understanding grasps essence, & that is not essence

int the essence of an intra per se = holistic vision

int that he does not understand at all

Understanding
 ↗ an essence : a specific department of science
 ↘ an analogy : considers an eye to other departments
 figures as: x_1, x_2, x_3
 but beings are not merely essence
 analogy of being $\frac{x_1}{y_1} \quad \frac{x_2}{y_2} \quad \frac{x_3}{y_3}$

What is the base when the analogy is constructed?

understand understanding
 ↗ human : proportionate being
 ↘ divine : being

understanding = $\frac{\text{form}}{\text{potential}}$; $\frac{\text{judgment}}{\text{conception}} = \frac{2^{\text{nd}} \text{ act}}{\text{essence = potential} \rightarrow \text{form}}$

understanding | units / relat | central concepts | terms, potentials, acts
 higher viewpoints | intelligence = sense = biology = chemistry
 metaphysical analysis of cognition

condition of real H.V. | when regularities on lower level are accounted for by laws + possible reasons, of l. l.

metaphysical analysis of epistemological process

Two distinct aspects of being

① Being essence

≡ Being: id quod est

esse: per quod est - esse non habet esse

organically organized by actual and = id quod est III, 17

↓ esse of actual being (Sicut, in P., I^o) matter of form = id quod est

↓ incarnation: esse idemque est deus et homo

↓ intention of being → concept

involves or potential essence implies possibility of existence

esse = essence + actuality of existence

= thought existent

② Substance & accident

guided by predicaments: intrinsic

I understood by my intelligence quod quod

is the 'I' that understands just the substance

being that speaks " "

or is it the whole comprised of substantial / accidental

guided by epistemological analysis

abstract form ≡ id quod - principle of unity in whole

in dele quo individual

concrete forms ≡ id quod

in dele quo of a forma - relations → to esse esse