

B. Divorce of Metaphysics from Psychology

A. Science

A₂ Fact

D. St Thomas text .. Interpretation of St Thomas

C Naive realism: comparison or analogy of naive realism of ^{visual perception}

if Cyclical [Platonism
Outlookism]
Materialism

Acia: [intellect = formal understanding as faculty
intelliger = .. as act
scientia = .. as habit

Relation to Met. [α simultaneous - ascent
β as method - non formal

Immateriality & Knowledge

- 1 Rejection of Empedocles: terra terra cognoscitur
- 2 Affirmation of opposites: [papilla in p[er]thoria
int. talis rosa
- 3 Affirmation of assimilation: non h[ab]et sed species

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- 1 Rejection of Democritus: idola et reflexiones
 - 2 Affirmation of actus & conjunction
p. non ^{int. ex.} veritate knowledge on int. pers.
 - 3 Application of theory of actus [actus unitatis et sententia
TO WZO TO VOOR KI TO VOOR PFOV

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- 1 Rejection of Heraclitean Flux
 - 2 Rejection of Plato
objective not separate but in things
subjective not conjunction but primarily identity ^{intelligit}
 - 3 New type of substantiation: in his present sine materia idem intelligens etc

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- 1 Connection of Aristotle: dist | God
angels
 - 2 introd. "esse intentionale" [senses
angels
"verbum" in man

Immateriality

Chart II 55 #11

Chart I, 59 #3

A 1) Empedocles - terra horā cognoscitur

Ar. was not proportion of combination: $\bar{\omega}$, then some not merely four elements but also $\bar{\omega}$ - flesh

2) non loqui sed specie lyridis

i.e. ratio of combination - $\delta\epsilon\iota\omicron\upsilon\tau\omicron\upsilon$ $\epsilon\iota\upsilon\delta\epsilon\iota$ - Met II, 17

3) reception at matter of the thing - but there is matter in the organ

{ material reception - hand is heated - animus agens agit sibi simile
{ merely spiritual - eye, ear, nose

i.e. substantial, i.e. copulative

Identity in Act

1) Extension (?) of Physics

2) Applications - consciousness, Sceptical Problem, Corruption of form

3) Right to identity via species -

{ problems of $\bar{\omega}$
terminology } organ
terminology } $\bar{\omega}$ ag ca ca
analog } substantial formulae

Intellect

$\sigma\alpha\pi\tau\epsilon\iota$ $\epsilon\iota\upsilon\delta\epsilon\iota$ - $\sigma\alpha\pi$

1) illumination of phantasm - Actus of Phantasm

cannot receive :: illumination materialized

cannot act :: material cannot act - spiritual

Resp. illumination = actus de phantasm as in knowledge

Species intelligibilis

1) in relation to object: similitudo

II - II 173 2 c

a) in re medio organo sensu phant. int. impressa expressa

b) necessity of assimilation → idea pativa
→ idea pativa

c) prior assimilation of phant. to act

d) impossibility of species in beat. vis.

e) role of ^{phantasia}phantasia - intellectus in potentia, in actu

determinant - specie light

2) in relation to subject

activation, perpetua

parallel to habit

~~material~~ instrumental
not merely instrument but also object
acts as object in consciousness

includes light

principium quo

habit composed of species Artesiana
early habit

knows a quantum

3) in relation to operation

forma, principium primum

immaterial, intentional, actus recipiendi

immaterial, abstract, ∴ knowing abstract

4) in itself

general: εἶδος - Met. 1014^a & meanings in Aristotle

special: immutability: Empedocles

unchangeable in forma De Ve 10

εἶδος ἀβλητὸν - εἶδος ἴδιον

Species intellecta

1. latus distinctus species: principium
volumen: terminus

Question of late terminology

2. Problem of subt

3. late survivals of species intellecta: discussion of Averroes, Ench.

4. species as form of thing + so distinct.

Ar de Au

I 85 / 5m; I 86 / ; 100, 11, 2, 1m

Object of Intellect

1. Propr, Commun, Formale quod quid
 - Quidquid est: commun
 - ens: propr

"Quid quid est" object

 - so that quid est Deus, charitas, unknowable naturally
 - so that contingent not object (Deus) imperfectly (commun)
 - so that water known not only by propr & form
 - so that "ens intelligibile" separate
 - so that intelligibile not divid, forma, natura, quidditas

What is quid est? Essence of thing - not the definition of thing etc

What is necessity of necessary conversion to phantom? not reflexive

Quidditas, quod quid est, and phantom

vs quidditas rei materialis + necessary conversion

2. Is quiddity or ens primum cognitum
 Quiddity is not vs - volumen needed to know vs, primum cognitum
 Quiddity is not separate - volumen needed to know vs separate
 Volumen is id quo id quod id in quo
 Knowledge of singular
 Infallibility - no conversion of truth of radical

J. H. Agnew 241-259 269-73
162-273

Phyllanthus I-II, 50, 4, 2m

Unimultilobus 199-303

Int pro. para prot-his ce zinn int.
sicut involucrium in forma 1800.

Ens - primus conceptus - primum agnoscendum mat - primum agnoscendum formati

I 87 1 c + 2m

I 5 2

II 50 4 2m

I 11, 2, 4m
I 13 cll

50 6 c

I-II 55 4 1m

De Vr 5 8 a b c

9f 2 c

Mol 16 12 2m, 4m

1 d 8 9 1 a 3 c

19 9 5 a 1 2m 8m

24 9 1 a 3 2m

20 9 1 a 1 ad 1m

De Vr 10 11 10m
21 1 c

21 4 4m

De Vr 9 7 6m

→ Quod 8 a 4 - primum et
naturalis utraque conceptio
in presentia mat.

→ De Vr int

Mat 1 lect 2 # 46

4 lect 6 # 605

10 lect 4 med
11 lect 5 prima

De Vr 1 lect 6

Post Anal 1 lect 5 # 7

Mat

Species 1 d 19 5 a 1 c

Ens - first identified
included in all agnoscendum
naturally
first conceived
ultimate in resolution

De Vr 3, 9, 11m conceptus species unilobis
De Vr 15 representans
De Vr 15 ad 8m 18m
I 11 2 1m
II 2 4 5m
I 2 3 1 c
II 5 7 3 38
I 1 5m
I c

Species

A. in relation to object

similitudo in n, eudis, organo, sensu; phant., ut impresso, expresso
necessity of assimilation in knowledge
prois assimilation of potency to act
impossibility of genus in lat. vis.

B. in relation to subject

activation, ^{potentia}
parallel to habit $\left\{ \begin{array}{l} \text{includes "light"} \\ \text{principium quo} \\ \text{habit beyond of species - cf Avicenna - only habit} \\ \text{sensu a per se} \end{array} \right.$

C. in relation to operation

principium formale, forma
∴ in material ∴ knowing - of intentional
∴ immaterial, abstract ∴ knowing universal.

Species

1. Early species - no distinction from Verbum - with "in quo"
2. no analysis of "intelligere"
3. genus in Aristotle
4. revived in later discussions of Avicenna

Read passage
163
De Ver 10911
I, 2, 2 ?

2 I 85 1 Sm; I, 86, 1, c De d. An; III 11, 2, 1m

3 Quidditas rei materialis = I 84 ff
β synthesis of double object $\left\{ \begin{array}{l} \text{quid} \\ \text{phantom} \end{array} \right.$
γ. intelligibile in actu

F Species Verbum

- 1. Ens univocabile first known; Ens formale - first conceived
- 2. unapt to know "as"
- 3. " " "separate"
- 4. relation to singular
- 5. verbum as "quid" or "in quo"
- 6. intelligibility

Object of Intellect - quidditas rei materialis

- add discussion of ansae separate
- add intelligibile in actu
intellectum in actu → I, 15, 2

Species

Aristotle

sentences

quo regard

→ Avicenna
→ Scotus

→ intellectum - res intellecta

→ determination, composition, actualization, immateriality, abstraction, universal

Deo. C VIII
Quod III, 1
Triplem mod. 4d 49
Verbum

"this essence" direct
essence direct. virt.
"this essence" direct
indirect

Intellect

Deo C VIII

Quod III, 1; 4d 49 Triplem modum

Verbum

Species, early: 1 species intellecta, concepta
2 Avicenna
3 Early position - species intelligibiles
a is verbum
b determinatio in quo

Species, formal definition & habit

→ determination, composition, actualization by operation, immateriality, abstraction, universal

Quidditas rei materialis

Universale Singulare

→ Singulare
Universal
Object of insight
Abstraction

Immateriability

- 1) vs Emped. of I 50 2 ad - Not the thing itself in the knower
- 2) intelligible necessary - material contingent
intelligible universal - material particular
- 3) in his own sense his materia idem intelligens et intellectum
problem of object in God: intelligibile per se intelligente

Intellect

Intellect knows other angels, not by receiving essence of other angel, but by species.

• whom kind

• will etc

Identity

- 1) of Immateriability 3
- 2) identity of substance in act in esse in act
- 3) solution to intellect

Association

- 1) of Intellect 3
- 2) species a nobis in cognoscere.
species a cognoscere → in se
→ in cognoscere
- 3) quo cognoscitur

Emped I 50 2 2m; I 75 1 2m; I 75 2