

# METAPHYSICS



\*\*\*\*\*



**UNIVERSITY OF IBADAN  
DIRECTORATE OF AFFILIATED INSTITUTIONS  
BIGARD MEMORIAL SEMINARY, ENUGU**

BMS11B13009 Candidate's Number (write very clearly)

LEVEL 3 Level of Study

ARTS Faculty/College

PHILOSOPHY Department/Course

METAPHYSICS Title of Paper

29 - January 2024 Date

Examination (insert official title)  
of the Examination for which you  
have entered, as it appears at  
the head of the question paper

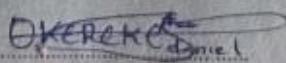
**DIRECTIONS TO CANDIDATES**

1. Write on both sides of the pages (except in Mathematics)
2. Begin each answer on a fresh page
3. Write the number of each question at the top of each page.
4. All rough work must be crossed through, and enclosed within this cover.
5. If supplementary books are used, they must be fastened a; together at the end of this book and inside the cover. Answers must not be written on the supplementary books unless all the leaves in this book have already been used.
6. In your own interest you should enter in the space provided below, the numbers of the questions which you have attempted (with sub-sections where necessary).
7. In no circumstances must answer books used or unused, be removed from the Examination Room by a Candidate.
8. Candidates are warned that importance is attached by the examination to accuracy and clearness of expression.
9. Please note that there is severe penalty for cheating at any examination.

**NUMBERS OF THE ANSWERS**  
in the order in which they have been written.

3, 1 and 2

All students of the University of Ibadan are expected to show academic integrity at all times.  
Understanding this, I solemnly declare that I shall not be involved in any malpractice including  
soliciting, giving, receiving or using unauthorised aid in this examination.



\* Signature of student

For Examiner's  
Use Only

Question No.	Mark
3	18
1	17
2	17
	52
CA	22
Total...	749

Elaborate on the transcendental properties of Being.

### OUTLINE

1.0 - INTRODUCTION

2.0 - THE THREE TRANSCENDENTAL PROPERTIES OF BEING

3.0 - EVALUATION

4.0 - CONCLUSION

### 1.0 - INTRODUCTION

Transcendentals are "notes" of beings either in itself or its necessary relationship. The term Transcendentals is used for attributes which flows immediately and necessarily from the nature of being and is found in the manifestation of all beings.

Without these Transcendental ideas it would be difficult, if not impossible to formulate any understanding of the transcendental order of Being. Hence the three salient Transcendental properties of being to be discussed are One (Unity), Truth, and Good.

It is generally accepted that One (Unity) is the characteristic of being in itself. True so the characteristics of being in relation to Knowledge and Good is the characteristics of being in relation to the self.

By application it is argued that anything there is or there exists in so far as it has being is One (Unity).

Question 3

good and true. Other transcendental attributes all form a Unity because they do not add anything to the real nature of being. Specifically:

## 2.0 - THE THREE TRANSCENDENTAL PROPERTIES OF BEING.

The three salient transcendental properties of being are One (Unity), True, and Goodness (Good). Hence we will discuss them individually.

### One (Unity).

This is the primary transcendental property of being. It is an attribute of being that tells us how being is One, (undivided in itself) and permanent. Being is essentially Undivided, Indivisible and One. Being is a Unity. In so far as it is a being. If a being is essentially or becomes divided, it loses its existence as a being and becomes several being. Therefore being is ontologically One.

Unity is the foundation of other transcendental attributes. The degree and kind of unity determines the degree and kind of truth, goodness and beauty etc.

Unity is not really distinct from being, rather it is conceptually distinct.

The fact that Unity is a transcendental property of being does not make Multiplicity or the severality of a being to be an illusion. Multiplicity or Quantitas which can be a numerical quantity is also a category of being. Hence by extension of these notions

## Question 3

that true is formally in the intellect and not in the thing that is sought for. But if true is in the intellect in line as Kant argued it would be difficult to know the real nature of a being by another intellect investigating it. But if the intellect investigates the being of something, the (true) truth of the being cannot be in the intellect investigating it; but rather in the being itself. Hence in search of the truth of something the intellect gives it a cognitive being.

A proposition is true if it conforms with true judgement. A judgement is said to be true when it is in conformity of or giving the real nature of the being its judges or sought. For instance; the judgement that it is dark is true when it is really dark.

The being of a thing is the true nature of that being. Hence the intelligibility of a being is what makes being a transcendental property.

### Goodness (Good) -

In his Nicomachean ethics Aristotle believe that good is that which everything strives at or goes after. The species of good is relation to the appetite.

Good is an object of the appetite and a transcendental property of being because it passes in species of certain level of perfection.

Being is desirable as the object of the appetite. Hence it is good, therefore anything that is desirable is good. Everything that exists in so far that it has being is desirable and is good. Being is perfection as the

If a being becomes several or multiplied, it become non-existence as it loses its intrinsic Transcendental property which is Unity, One and Indivisibility.

Parmenides described being as One, Unchangeable and Permanent. The Stranger in Plato's Sophist quoted fully these two names "being and One". Plotinus in his Enneads spoke about being in Plato's Permanides as One.

In the Modern Era it was Spinoza who made an emphatic connection between being and One in his doctrine of "Infinite Substance" or God as the Only Infinite Substance. Hegel followed the step of Spinoza's infinite substance by restoring One to the logic of being instead falling into the empty Transcendental of Kant. Berkeley in his doctrine of Monism "Moralists" described being as One, Unity and Cause of all existence.

### Truth -

Truth is generally understood as the Conformity of being with the Intelligible. Truth is an attribute of being that simply tells that being is intelligible. It has a connection with the mind, judgement and knowledge. In its normal endeavor, the intellect strives to attain truth. This truth is arrived at when the intellect conforms itself with the actual knowledge of the being it searches for. It does not add nothing to the real nature of being, rather it expresses being in a clear and simpler concept. In some instances, it is argued

Object of the will, it is desirable. The desire adds nothing to the nature of the being because it is in the very nature of every being to be desire.

Creations (finite beings) are good and desirable in relation to the will of the Substantial Being (God) who created them and secondarily appetible to other creatures than desire them.

Therefore anything in existence is desirable in so far as it is a being.

### 3.0 - Evaluation

To illustrate evaluate the claim that One (Unity),

Unity and Goodness are transcendental properties so to consider the arguments put forward to justify the view.

These called properties are essential for the beingness of any existence. They are found in the manifestation of being. If a being becomes divided it loses its existence as being. Likewise its intelligibility as a true existence.

Hence they are necessary for a being to be what it is and to exist efficiently.

### 4.0 - Conclusion

One (Unity) is the characteristic of being in itself, it does not divide or become a several parts to be a being.

The intelligibility of being is what makes truth a transcendental property of being. Hence when being loses its truth value, it becomes non-existence and inconsistent to the logical existence of being. Being is desirable therefore it is good. Hence these attributes are necessary for the existence of being.

## NUMBER ONE.

### OUTLINE.

- 1.0. Introduction
- 2.0. Ontological Categories.
  - \* 2.1. Particulars and Universals.
  - 2.2. Principles and Transcendentals.
  - 2.3. Finiteness and Analogies.
- 3.0. Criticism.

### INTRODUCTION.

The term Ontology is from two Greek words οὐσία meaning being and λόγος meaning science. Ontology is the branch of philosophy (metaphysics) that studies being, becoming, existence and reality. Simply put it is the study of being. Common ontological properties include substance, properties, relation, state of affairs and events. In addition there is also a question of whether ontological dependence of entities in which it is asked whether entities of a category exist only on the fundamental level or not and how they relate to each other.

In the study of ontology, there are ontological categories and these would be explained as follows.

### ONTOLOGICAL CATEGORIES.

The ontological categories which are used in the study of ontology are:-

1. Particulars and Universals
2. Principles and Transcendentals
3. Finiteness and Analogies.

exist. Nominalists deny the existence of universals. William of Ockham rejected realism and settled with nominalism.

### MODERATE REALISM.

Moderate realism is another response developed by Peter Abelard which argues the universal is a word or concept that represent things but they are not real things. Thomas Aquinas later agreed with Peter Abelard but he added that the universals are real things only as perceived by the divine mind.

## PRINCIPLES AND TRANSCENDENTIAL

Understanding synthetic a priori judgement depends on our knowledge of being obtained from experience, but it does not result only through experience even though it is through experience that it becomes conscious knowledge.

We know that we possess this knowledge of being through our knowledge of the notes of being.

### - Principle of non-contradiction.

In the principle of non-contradiction (which also includes the principle of excluded middle and that of identity) we show our understanding of the truth that being excludes non-being. So a thing (being) cannot be in so far as it is. This proposition cannot arrive from experience because experience does not give absolute negativity so it is a priori.

Since the judgement of a priori knowledge is the starting point of further knowledge they are called principles. Then the notes which are properties of being are called

## PARTICULARS AND UNIVERSALS

Universals are contrasted with particulars. For instance a yellow orange is a particular which has a universal yellowness that can be found in other oranges or other fruits like mango.

Also socrates is a human refer to socrates as a particular and the universal human or humanness which is found in Plato and other humans. Particular however exists at a particular location in a given time while universals exist at various locations in a given time.

During the Medieval period, a controversy arose about universals and particulars. Boethius for instance reacted to the philosophical problem of his time which is whether universals exist only in the mind or outside the mind (in individual things). Some of the responses to this problem include:-

### REALISM.

Boethius advocated realism which argues that universals exists both in individual thing and in the mind.

### EXAGGERATED REALISM.

Some scholars such as Odo of Tournai and Guillaume de Champeaux proposed exaggerated realism, which is the universals exists only in individual things.

### NOMINALISM

Criticism of exaggerated realism lead to the development of nominalism. Nominalist such as Roscellinus argue that universals do not exist, that only individuals

non being.

Hence, any attempt made to clearly and neatly Categories those number of beings always fails! The only classification as that of Aristotle, Substances and Accidents Even this classification has <sup>been</sup> met with criticism and rejection in the history of philosophy.

### CRITICISM ON ONTOLOGY

Ontology makes use of universals but the human intellect which studies it uses the individual. The singular cannot be exhausted by the universal. The more ontology makes uses the universal, the easier it is for the human intellect to comprehend but it becomes aloof to the special character of the individual and concrete historical properties. The main focus of ontology today should be on the individual and the concrete without wavering.

### CONCLUSION

Ontological categories are essentially on the study of ontology and as such it is important that one has a good grasp of these categories; particulars and universals, principles and transcendental and finiteness and analogies.

## ONTOLOGICAL CATEGORIES

### OUTLINE

1.0 - INTRODUCTION

2.0 - THE SALIENT ONTOLOGICAL CATEGORIES OF BEING

3.0 - Evaluation

4.0 - Conclusion

### 1.0 - INTRODUCTION

Etymologically, Ontology is drawn from the Greek words "Onos" meaning "Being or Lathe is" and Logia meaning Study.

Ontology is the branch of philosophy; specifically metaphysics that studies being, becoming, existence and reality. Famous Ontological categories are Substance, properties, relations, state of affairs and events.

Having defined Ontology, it is crucial to make a definition of Category distinctly though it does not have an agreed definition. However before that, Aristotle held that the Ontological categories common in all being is being qua being. Aquinas proposed ens qua ens. The elements provided causality or what all beings have in common.

George Berkeley held that esse est percipi. Hence without an agreed definition of categories, Categories is characterised as fundamental Ontological concepts of being such as Universal and Particular, Generality and Specificity, Possibility and Necessity. It is important to note that the moral of Ontological categories

because it has based its existence and become of several features.  
 Truth is the attribute of a being because it is intelligible.  
 It is generally agreed or understood as the Conformity of  
 Being with the intellect.  
 Goodness is the attribute of a being because it is desirable  
 as an object of the appetite. Therefore being is perfection  
 hence it is desirable. Hence these Ontological properties of  
 being are necessary for the formulation of Ontological  
 understanding of being as without them (One, true, good) a  
 being would not be.

### INFINITENESS AND ANALOGY -

Based on the positive non-limitations of being as  
 (One, truth, and goodness), being is related to (finite)  
 non-beings.

Being is related to non-being because they do not have  
 parts of being, they possess being only "analogously".  
 Though arbitrarily, the analogous possession of being and  
 finite relationship of beings to being is an ontological  
 property of being.

### 3-D - Evaluation

Universals and particularities, Principles and Transcendence,  
 finitude and Analogy are Ontological properties and they  
 have their separate limitations and weaknesses.

Universals and particularities help us to know the several  
 complexities in the Universe. Principles and Transcendence  
 helps to know or explains the abstract nature of being.

does not. These does not come from experience because Hence it is a priori judgement / proposition.

### Principle of Causality & The cause

Principle of Causality - The most important a priori judgement after the principle of Non-contradiction (excluded middle and Identity) is the Principle of causality. Which states that a being or a thing in so far as it is in existence is caused to be. Here it refers to an efficient cause. God is the efficient cause of finite beings, since being cannot produce a cause if it does not possess.

This causality justifies the phrase "Non-sat que non habet". Therefore any thing that is in existence is the cause of an effect which brought the beingness of that thing. Analogically, a Carpenter is the efficient cause of a furniture like bed/chair.

### Finiteness and/ or motion

#### Transcendentals -

Transcendentals are "notes" of being either in itself or has necessary relationship. As in Ontological category, it is an attribute that flows immediately and necessary from the nature of being and is found in the manifestation of every being in existence. Transcendentals are One(unity), Truth, and Goodness.

It is generally accepted that One(unity) is the characteristic of a being in itself. It is an attribute which tells us that a being is One, Undivided, Permanent and never duplicates. If a being loses its beingness it is

- \* Other scholars proposed exaggerated realism which held that Universals are real things. Despite the name proponents of this school of thought see Gao of ~~tower~~ or guillotine.
- \* Others suggested Nominalism; which emphasizes that Only individual things, ~~exist~~, Universals do not refer to anything. Hence the rejected Universals are held that ~~to~~ class does not. ~~Philosophy is R~~
- \* Another suggestion was Platonic realism; which advocated that Universals are quantities which are ~~not~~ represented by individual things. Despite these ingenious propositions to solve the Controversies, Universals and Proofs are important Ontological Categories of being because they tell us about the various complexities in human existence and the Universe. They point at the diverse nature of things.

### Principles and Transcendentals - No 3/0

We pass the knowledge of things through our knowledge of the Transcendental nature of being. Extentively in further Chirpantan; we have two transcendental principles; they are (The Principles)

1. Principle of non-contradiction
2. Principle of Causality.

Principle of Non-contradiction - In the principle of non-contradiction (which includes the principle of excluded middle and the principle of identity) we express our knowledge of that fact that nothing remains or excludes non-being. Hence it is possible for something not to be in so far as it

is that of Syllogistic a priori judgments; and the possibility of a category is determined whether a proposition (true) is possible for an unlimited field of events.

### 2.0 - THE SALIENT ONTOLOGICAL CATEGORIES

The Salient Ontological Categories to be discussed here are, Universal and Particular, Principles and Transcendental, Fiction and Analogy.

#### Universals and Particulars -

Universals are always contrasted with particular. For instance A Yellow Orange is a particular (Orange) which has an universal yellowness that could be found in other oranges or fruits like mangoes, pawpaws, pineapples etc.

Socrates is a human; refers to a specific particular Socrates (an individual); and the universal humanness aspect of it; is that which other individuals like Plato, Kant, Aristotle possess.

Particulars exist at a place at a given / specific location while Universals exists at several places at a given location.

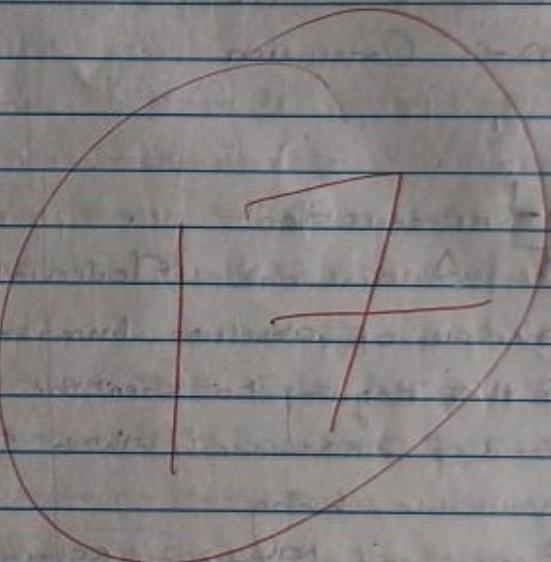
Controversies emerged in the Medieval era about Universals and Particulars; and Boethius responded extensively to the problem of whether Universals exists in the mind or outside the human body.

#### Boethius's response and Other Suggestions

Boethius suggested tertium non fit which hold that both (The Universals and Particulars) are individual things, and in the mind, (it) they exists in the mind.

## 4.0 - CONCLUSION

In the field of becoming, existence and reality, Ontological Categories gives more profound insights and explanations about the real nature of being.



Has God a real relation with the world or a relation of reason? Explain.

## Outline

1.O - INTRODUCTION

2.O - Absolute Immutability

3.O - Real relation

4.O - Causal relation

5.O - Conclusion

### 1.O - Introduction

The Ancient and Medieval thinkers expanded the principle of absolute immutability of God in the urge of their enquiring to know the origin of these temporal world of existence; when they eventually traced to an immutable being.

Ancient and Medieval scholars like Aristotle and Aquinas proposed that God has no real relationship with the world but a relationship only based on reason due his infinite goodness. These views because their focus was more on a substance. These views about lingered until some

Contemporary thinker like Alfred North Whitehead and his disciple Charles Hartshorne proposed that God is depolar; has two nature, His Consequent nature and eternal / unchanging nature. Hence it is by these duality that God influenced nature and vice-versa. Others supported their view like William Morris Clark argued that God has a real relation with the world in his intentional field of consciousness.

#### 4.0 - Creational relation -

By Creational relation, that is, the relation that flows from God at existence and contains after existence, that have a real relationship with world.

Hence by that relation in which Communicates himself to his creatures he wills that other things to exist and to will for something to exist is to intentionally create it and directly. Hence God has a real relationship with the world by willing it to come into existence and intentionally creating. Intentionally and willingly are the two distinct formulation here. According to Matthew Grant, God in creating finite things (beings) will them directly, therefore by creating directly means that he intentionally knows his creation and his creation is related to him vice versa.

Hence God knows himself and his creation.

Kretzmann hold that Omnipotence implies knowing or the knowledge of God to created things explicitly. So to know explicitly implies a real relation because God created directly and knows his creation.

Therefore God has a very relation relationship with the world is a personal relationship and it is grounded in his creational protection which is the foundation of his relations with the world.

#### 5.0 - Conclusion

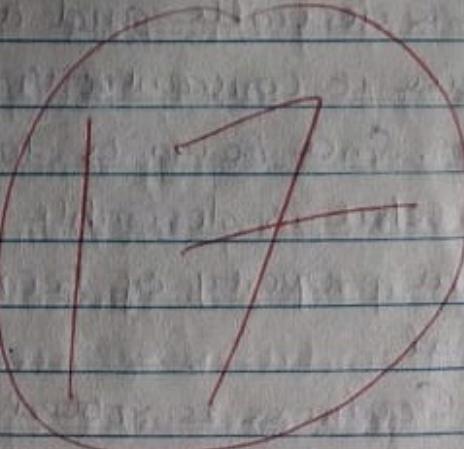
Possibility of creating intentionally and directly by an omnipotent being implies a relationship with the God who creates and the contingent creation. Hence for me I will posit that God has a real relation with the world and is found

is perfection, hence it is desirable. Being is good in relation to the appetite. But the appetite adds nothing to the being because it is in the nature of being to be desired. All creatures are primarily observable in relation to consistent being God who created them. They are only secondarily appetitive to other things that desire them.

Unlike truth, good is contained in the thing that is desired and not the appetite that desires it. Baruch Spinoza says that to ~~say~~ say that being is good is to recognize the necessity of being who is by nature good.

### CONCLUSION.

The transcendental properties of being explain that in application anything that is considered to be being is One, truth and good. It is important to also note that unity is the characteristic of being itself, while truth is the characteristic being in relation to the intellect, and good is a characteristic of being in relation to the will. These transcendental hence helps us to understand the nature of being.



### 3.0 - Real relation

As these arguments lingered on the relationship of God with the world. Some contemporary thinkers like the process scholars such as Alfred Whitehead and his disciple proposed a different view on God's relationship with the world.

Some German Idealists like Hegel, Schelling and Fichte argued that God is an absolute spirit who is identical with the world and changes with the universe of created things. Hence Whitehead described God and finite things as "Substance in the process of becoming (though God is a pure substance)", thus proposing real relationship.

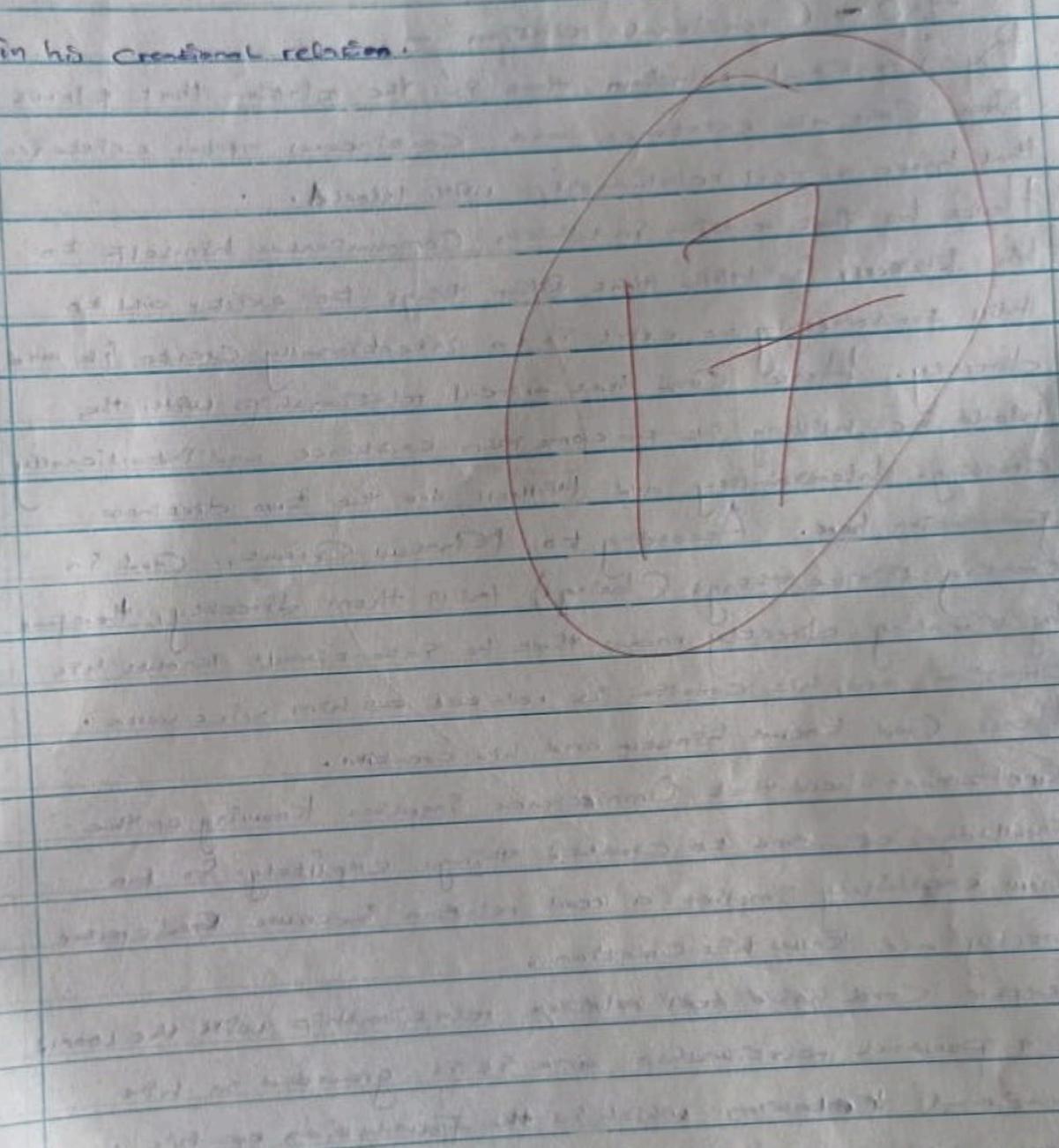
The famous Leibnizian Charles Hartshorne proposed that God is bipolar (has two natures). In his absolute nature known as Sympathy, God never changes and relates with the universe of created things.

Michael J. Oakeshott argued that God's absolute immutability and his relation is found in his nature. According to him, we called God Syntethic not because he suffers with finite things, but because he associates himself with the suffering of finite things and with condition that improves the situation.

Other contemporary thinkers like Mario Clarke and Julian Giordano rejects Aristoteles / Aquinas' absolute immutability because it is too rigid according to them.

Hence for Mario Clarke, God has a real relationship in his occasional field of consciousness.

In his contractual relation:



55

29 JAN 2024



**UNIVERSITY OF IBADAN  
DIRECTORATE OF AFFILIATED INSTITUTIONS  
BIGARD MEMORIAL SEMINARY, ENUGU**

BMS/IB/8019

Candidate's Number (write very clearly)

BOD

Level of Study

ARTS

Faculty/College

PHILOSOPHY

Department/Course

METAPHYSICS

Title of Paper

29 - 01 - 2024

Date

Examination (insert official title)  
of the Examination for which you  
have entered, as it appears at  
the head of the question paper

**DIRECTIONS TO CANDIDATES**

1. Write on both sides of the pages (except in Mathematics)
2. Begin each answer on a fresh page
3. Write the number of each question at the top of each page.
4. All rough work must be crossed through, and enclosed within this cover.
5. If supplementary books are used, they must be fastened a; together at the end of this book and inside the cover. Answers must not be written on the supplementary books unless all the leaves in this book have already been used.
6. In your own interest you should enter in the space provided below, the numbers of the questions which you have attempted (with sub-sections where necessary).
7. In no circumstances must answer books used or unused, be removed from the Examination Room by a Candidate.
8. Candidates are warned that importance is attached by the examination to accuracy and clearness of expression.
9. Please note that there is severe penalty for cheating at any examination.

**NUMBERS OF THE ANSWERS**

in the order in which they have been written.

3, 5, 1

All students of the University of Ibadan are expected to show academic integrity at all times.  
Understanding this, I solemnly declare that I shall not be involved in any malpractice including  
soliciting, giving, receiving or using unauthorised aid in this examination.

Signature of student

For Examiner's  
Use Only

Question No.	Mark
3	17
5	17
1	18
	52
CA	21

Total... 73

## NUMBER FIVE.

## OUTLINE

- 1.0 INTRODUCTION
- 2.0. IDEA OF NECESSITY
- 3.0 INTERNAL NECESSITY
- 4.0 EXTERNAL NECESSITY
- 5.0 CONCLUSION

## INTRODUCTION.

There is a controversy of whether human actions are free or determined. Aquinas who argued that the human will is free also believed in the notion of necessity which has manifestation of determinism. Hence it is pertinent to understand this notion of necessity and how it does not vitiate human free will.

## IDEA OF NECESSITY.

Aquinas in explaining his idea of necessity made use of Aristotle's four causes which he divided into two. They are

1. Two internal causes (necessity) Material and formal causes
2. Two external causes (necessity) efficient and final causes.

## INTERNAL NECESSITY.

The internal necessity refers to natural necessity. For instance in corporeal things the principle of matter and form are the natural cause of things. That a tree

goods and does is a natural necessity. But since the will is not material, it does not have necessity that corresponds with this kind of cause. But since the will is the nature of the principle of action it has a natural necessity that follows from its nature which is inclined to the universal goodness. The will of necessity follows upon the reason because to will anything, that thing must first be known.

Since the will is a power distinct from the intellect, the will of necessity has a distinct object; universal good as opposed to universal truth.

#### EXTERNAL NECESSITY.

In the order of efficient causality, a thing necessarily by an exterior agent which is opposed to its natural inclination. Aquinas used example of a stone that is lifted upwards, this stone tends to move downwards because of what it is. To lift it upwards is opposed to its natural inclination. The will however is moved by an exterior agent which is how it was created. So this exterior agent does not oppose its inclination since it is the cause of its nature. The necessity called Coercion is repugnant to the will.

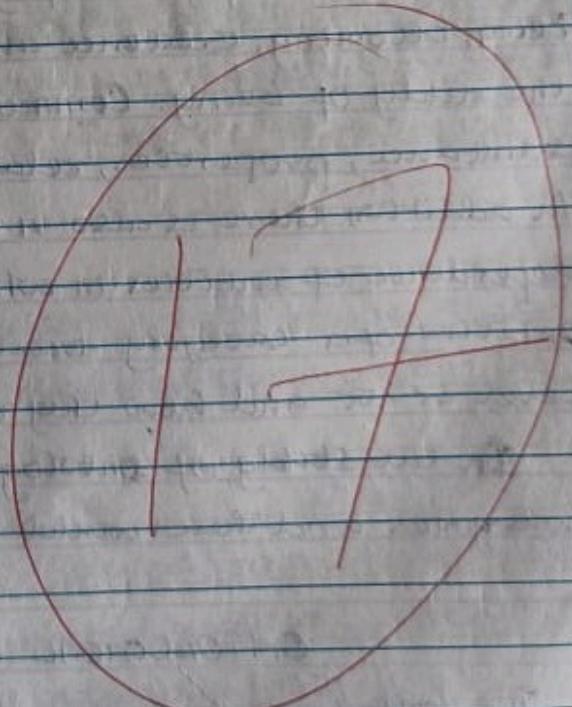
While there is no necessity on the order of efficient causality, this is not so on the order of final causality. Since the will <sup>has</sup> is the appetite, it tends to something. The end of the will, which is universal goodness is given to it by its nature. Coercion

Coercion or force is an external necessity. For instance

throwing someone into a room that one does not want to be in. This is opposed to the will. Coercion or force cannot move the will since it inclines (forces) the will to something it does not want to be inclined to.

### CONCLUSION.

The idea of necessity is an essential study required in the study of freewill and determinism. Just like Aquinas tried to understand how this notion of necessity does not vitiate the idea of human free will, it is therefore necessary that it should be explained and studied clearly to understand if humans really have freewill.



## NUMBER THREE

## OUTLINE

1. INTRODUCTION

2. O. ONE (UNITY)

3. O. TRUTH

4. O. GOOD.

5. O. CONCLUSION

## INTRODUCTION

The transcendental properties of being are Unity (one), truth and Good. The name transcendental refers to the attributes that flow necessarily and immediately from the nature of being and which are found in all manifestations of being. Without these transcendentals it would be difficult, if not impossible to formulate any understanding of the transcendental order of beings.

## UNITY

This is the most important attribute of being. It is an attribute which tells us that being is one, undivided in itself and distinct from another. Being is essentially one and undivided. Being is so far as it is being is one. If being becomes divided it loses its existence as being and becomes several beings. Being is ontologically one. Unity is the closest property of being, but being transcends all unity. Hence unity is the foundation of all the other attributes of being. The degree and kind of unity would determine the

degree and of truth, goodness and beauty. Unity is not really distinct from Being but only coherently distinct.

The fact that Unity is a transcendental property of Being does not make multiplicity an illusion. This is because multiplicity and quantity which is also numerical quantity and multiplicity is a category of Being.

Parmenides has defined being as One, undivided, unchangeable and continuous. The ~~stranger~~ in Plato's sophist queried why there are two names; being and one. Plotinus in his enneads spoke about being in Plato's parmenides. In the modern period, it was Baruch Spinoza who made emphatic effort to distinguish <sup>and</sup> being from ~~one~~ one in his doctrine of infinite substance or God as the only infinite substance which is also nature. "Deus sive natura". Hegel following the doctrine of infinite substance of Spinoza restored one to the Logic of Being without falling into empty ~~transcendentality~~ ~~transcendentalism~~ as proposed by Kant.

## TRUTH.

Truth is the attribute of being that tells us that being is intelligible. It refers to the conformity of being to the intellect. It is closely related to the mind, judgment and knowledge. In its normal endeavor the intellect strives to attain truth. This truth is arrived at when the intellect is in conformity with the knowledge of the being. But the intellect does not

add anything new but presents it in a new and clearer way.

Since truth is what the intellect attains, it is something sometimes argued that the truth of a thing is in the intellect. But if the truth of a thing is in the intellect in line with what Kant argued, it would be difficult to know the nature of a being by another intellect investigating it. If the intellect must investigate the truth of being, the truth cannot be in the intellect investigating it but in the being. In attaining truth the intellect gives it a cognitive meaning.

A proposition is true if it expresses true judgement. A judgment is true if it is in conformity with the reality it searches. A proposition that "it is dark" is true if it is actually dark. Since Being is the cause of true judgement, being is true. Based on the intelligibility of being as truth, truth is a transcendental property of being.

### GOOD.

Aristotle in his Nichomachean ethics said that good is what everything aims at or goes after - epeasthai. We speak of good good in relation to the appetite. Good is desirable and it is an object of the appetite because it contains within itself certain level of perfection. Since being is desirable as object of the appetite and what is desirable is good, Goodness is a transcendental property of being. Being in so far as it exists is good.

Goodness is rooted in the nature of being. Being