3d. The significance of names predicated of heterogeneous things: the analogical as intermediate between the univocal and the equivocal

8 ARISTOTLE: Interpretation, CH 3 [16b19-26] 25d-26a / Topics, BK I, CH 15 149d-152a passim / Sophistical Refutations, CH 7 [169a22-25] 232d / Physics, BK I, CH 2 [185a20]-CH 3 [187a10] 260a-262a; BK VII, CH 4 [248b7-249a24] 331b-332b / Metaphysics, BK I, CH 9 [992b18-24] 511a; BK III, CH 3 [998b22-27] 517c; BK IV, CH 2 [1003b23-34] 522d; BK V, CH 6-7 536a-538b; CH 9 538c-539a; BK VII, CH 1 550b,d-551a; BK X, CH 1 [I052b1-15] 578d-579a; CH 2 580b-d; BK XI, CH 2 [I060a36-b10] 588c; BK XII, CH 4-5 599d-601a

9 ARISTOTLE: Ethics, BK I, CH 6 [1096a17-29] 341b-c

19 AQUINAS: Summa Theologica, PART I, Q 3, A 4, REP 1 16d-17c; A 6, REP 1 18c-19a; Q 4, A 3, ANS 22b-23b; Q 13, AA 5-6 66b-68c; A 10 72c-73c; Q 29, A 4, REP 4 165c-167a

20 AQUINAS: Summa Theologica, PART I-II, Q 61, A 1, REP 1 54d-55c

35 LOCKE: Human Understanding, BK II, CH XIII, SECT 18 152a-c

42 KANT: Pure Reason, 181b-182b

8 ARISTOTLE: *Interpretation*, CH 3 [16^{b}19-26] 25d-26a / *Topics*, BK I, CH 15 149d-152a passim / *Sophistical Refutations*, CH 7 [169^{a}22-25] 232d / *Physics*, BK I, CH 2 [185^{a}20]-CH 3 [187^{a}10] 260a-262a; BK VII, CH 4 [248^{b}7-249^{a}24] 331b-332b / *Metaphysics*, BK I, CH 9 [992^{b}18-24] 511a; BK III, CH 3 [998^{b}22-27] 517c; BK IV, CH 2 [1003^{b}23-34] 522d; BK V, CH 6-7 536a-538b; CH 9 538c-539a; BK VII, CH 1 550b,d-551a; BK X, CH 1 [I052^{b}1-15] 578d-579a; CH 2 580b-d; BK XI, CH 2 [I060^{a}36-^{b}1O] 588c; BK XII, CH 4-5 599d-601a

Interpretation, CH 3 [16^{b}19-26] 25d-26a

Verbs in and by themselves are substantival and have significance, for he who uses such expressions arrests the hearer's mind, and fixes his attention; but they do not, as they stand, express any judgement, either positive or negative. For neither are 'to be' and 'not to be' and the participle 'being' significant of any fact, unless something is added; for they do not themselves indicate anything, but imply a copulation, of which we cannot form a conception apart from the things coupled.

Topics, BK I, CH 15 149d-152a passim

106^{a} On the formation, then, of propositions, the above remarks are enough. As regards the number of senses a term bears, we must not only treat of those terms which bear different senses, but we must also try to render their definitions; e. g. we must not merely say that justice and courage are called 'good' in one sense, and that what conduces to vigour and what conduces to health are called so in another, but also that the former are so called because of a certain intrinsic quality they themselves have, the latter because they are productive of a certain result and not because of any intrinsic quality in themselves. Similarly also in other cases.

Whether a term bears a number of specific meanings or one only, may be considered by the following means. First, look and see if its contrary bears a number of meanings, whether the discrepancy between them be one of kind or one of manes. For in some cases a difference is at once displayed even in the names; e. g. the contrary of 'sharp' in the case of a mote is 'flat', while in the case of a solid edge it is 'dull'. Clearly, then, the contrary of 'sharp' bears several meanings, and if so, so also does 'sharp'; for corresponding to each of the former terns the meaning of its contrary will be different. For 'sharp' will not be the same when contrary to 'dull' and to 'flat', though 'sharp' is the contrary of each. Again *βαρύ* ('flat', 'heavy') in the case of a note has 'sharp' as its contrary, but in the case of a solid mass 'light', so that *βαρύ* is used with a number of meanings, inasmuch as its

contrary also is so used. Likewise, also, ‘fine’ as applied to a picture has ‘ugly’ as its contrary, but, as applied to a house, ‘ramshackle’; so that ‘fine’ is an ambiguous term.

In some cases there is no discrepancy of any sort in the names used, but a difference of kind between the meanings is at once obvious: e. g. in the case of ‘clear’ and ‘obscure’: for sound is called ‘clear’ and ‘obscure’, just as ‘colour’ is too. As regards the names, then, there is no discrepancy, but the difference in kind between the meanings is at once obvious: for colour is not called ‘clear’ in a like sense to sound. This is plain also through sensation: for of things that are the same in kind we have the same sensation, whereas we do not judge clearness by the same sensation in the case of sound and of colour, but in the latter case we judge by sight, in the former by hearing. Likewise also with ‘sharp’ and ‘dull’ in regard to flavours and solid edges: here in the latter case we judge by touch, but in the former by taste. For here again there is no discrepancy in the names used, in the case either of the original terms or of their contraries: for the contrary also of sharp in either sense is ‘dull’.

Moreover, see if one sense of a term has a contrary, while another has absolutely none; e. g. the pleasure of drinking has a contrary in the pain of thirst, whereas the pleasure of seeing that the diagonal is incommensurate with **106**[b] the side has none, so that ‘pleasure’ is used in more than one sense. To ‘love’ also, used of the frame of mind, has to ‘hate’ as its contrary, while as used of the physical activity (kissing) it has none: clearly, therefore, to ‘love’ is an ambiguous term. Further, see in regard to their intermediates, if some meanings and their contraries have an intermediate, while others have none, or if both have one but not the same one, as e. g. ‘clear’ and ‘obscure’ in the case of colours have ‘grey’ as an intermediate, whereas in the case of sound they have none, or, if they have, it is ‘harsh’, as some people say that a harsh sound is intermediate. ‘Clear’, then, is an ambiguous term, and likewise also ‘obscure’. See, moreover, if some of them have more than one intermediate, while others have but one, as is the case with ‘clear’ and ‘obscure’, for in the case of colours there are numbers of intermediates, whereas in regard to sound there is but one, viz. ‘harsh’.

Again, in the case of the contradictory opposite, look and see if it bears more than one meaning. For if this bears more than one meaning, then the opposite of it also will be used in more than one meaning; e. g. ‘to fail to see’ is a phrase with more than one meaning, viz. (1) to fail to possess the power of sight, (2) to fail to put that power to active use. But if this has more than one meaning, it follows necessarily that ‘to see’ also has more than one meaning: for there will be an opposite to each sense of ‘to fail to see’; e. g. the opposite of ‘not to possess the power of sight’ is to possess it, while of ‘not to put the power of sight to active use’, the opposite is to put it to active use.

Moreover, examine the case of terms that denote the privation or presence of a certain state: for if the one term bears more than one meaning, then so will the remaining term: e. g. if ‘to have sense’ be used with more than one meaning, as applied to the soul and to the body, then ‘to be wanting in sense’ too will be used with more than one meaning, as applied to the soul and to the body. that the opposition between the terms now in question depends upon the privation or presence of a certain state is clear, since animals naturally possess each kind of ‘sense’, both as applied to the soul and as applied to the body.
Moreover, examine the inflected forms. For if ‘justly’ has more than one meaning, then ‘just’, also, will be used with more than one meaning; for there will be a meaning of 'just' corresponding to each of the meanings of 'justly'; e.g. if the word 'justly' be used of judging according to one's own opinion, and also of judging as one ought, then 'just' also will be used in like manner. In the same way also, if 'healthy' has more than one meaning, then 'healthily' also will be used with more than one meaning: e.g. if 'healthy' describes both what produces health and what preserves health and what betokens health, then 'healthily' also will be used to mean 'in such a way as to produce' or 'preserve' or 'betoken' health. Likewise also in other cases, whenever the original term bears more than one meaning, 107[a] the inflexion also that is formed from it will be used with more than one meaning, and vice versa.
Look also at the classes of the predicates signified by the term, and see if they are the same in all cases. For if they are not the same, then clearly the term is ambiguous: e.g. ‘good’ in the case of food means ‘productive of pleasure’, and in the case of medicine ‘productive of health’, whereas as applied to the soul it means to be of a certain quality, e.g. temperate or courageous or just: and likewise also, as applied to ‘man’. Sometimes it signifies what happens at a certain time, as (e.g.) the good that happens at the right time: for what happens at the right time is called good. Often it signifies what is of certain quantity, e.g. as applied to the proper amount: for the proper amount too is called good. So then the term ‘good’ is ambiguous. In the same way also ‘clear’, as applied to a body, signifies a colour, but in regard to a note it denotes what is ‘easy to hear’. ‘Sharp’, too, is in a closely similar case: for the same term does not bear the same meaning in all its applications: for a sharp note is a swift note, as the mathematical theorists of harmony tell us, whereas a sharp (acute) angle is one that is less than a right angle, while a sharp dagger is one containing a sharp angle (point).
Look also at the genera of the objects denoted by the same term, and see if they are different without being subaltern, as (e.g.) ‘donkey’, which denotes both the animal and the engine. For the definition of them that corresponds to the name is different: for the one will be declared to be an

animal of a certain kind, and the other to be an engine of a certain kind. If, however, the genera be subaltern, there is no necessity for the definitions to be different. Thus (e.g.) 'animal' is the genus of 'raven', and so is 'bird'. Whenever therefore we say that the raven is a bird, we also say that it is a certain kind of animal, so that both the genera are predicated of it. Likewise also whenever we call the raven a 'flying biped animal', we declare it to be a bird: in this way, then, as well, both the genera are predicated of raven, and also their definition. But in the case of genera that are not subaltern this does not happen, for whenever we call a thing an 'engine', we do not call it an animal, nor vice versa.

Look also and see not only if the genera of the term before you are different without being subaltern, but also in the case of its contrary: for if its contrary bears several senses, clearly the term before you does so as well.

It is useful also to look at the definition that arises from the use of the term in combination, e.g. of a 'clear (*lit*. white) body' of a 'clear note'. For then if what is peculiar in each case be abstracted, the same expression ought to remain over. This does not happen in the case of **107**[b] ambiguous terms, e.g. in the cases just mentioned. For the former will be 'body possessing such and such a colour', while the latter will be 'a note easy to hear'. Abstract, then, 'a body' and 'a note', and the remainder in each case is not the same. It should, however, have been had the meaning of 'clear' in each case been synonymous.

Often in the actual definitions as well ambiguity creeps in unawares, and for this reason the definitions also should be examined. If (e.g.) any one describes what betokens and what produces health as 'related commensurably to health', we must not desist but go on to examine in what sense he has used the term 'commensurably' in each case, e.g. if in the latter case it means that 'it is of the right amount to produce health', whereas in the former it means that 'it is such as to betoken what kind of state prevails'.

Moreover, see if the terms cannot be compared as 'more or less' or as 'in like manner', as is the case (e.g.) with a 'clear' (*lit*. white) sound and a 'clear' garment, and a 'sharp' flavour and a 'sharp' note. For neither are these things said to be clear or sharp 'in a like degree', nor yet is the one said to be clearer or sharper than the other. 'Clear', then, and 'sharp' are ambiguous. For synonyms are always comparable; for they will always be used either in like manner, or else in a greater degree in one case.

Now since of genera that are different without being subaltern the differentiae also are different in kind, e.g. those of 'animal' and 'knowledge' (for the differentiae of these are different), look and see if the meanings comprised under the same term are differentiae of genera that are different without being subaltern, as e.g. 'sharp' is of a 'note' and a 'solid'. For being

‘sharp’ differentiates note from note, and likewise also one solid from another. ‘Sharp’, then, is an ambiguous term: for it forms differentiae of genera that are different without being subaltern.
Again, see if the actual meanings included under the same term themselves have different differentiae, e.g. ‘colour’ in bodies and ‘colour’ in tunes: for the differentiae of ‘colour’ in bodies are ‘sight-piercing’ and ‘sight-compressing’, whereas ‘colour’ in melodies has not the same differentiae. Colour, then, is an ambiguous term; for things that are the same have the same differentiae.
Moreover, since the species is never the differentia of anything, look and see if one of the meanings included under the same term be a species and another a differentia, as (e.g.) clear’ (*lit*. white) as applied to a body is a species of colour, whereas in the case of a note it is a differentia; for one note is differentiated from another by being ‘clear’.

Sophistical Refutations, CH 7 [169^{a}22-25] 232d
The deception comes about in the case of arguments that depend on ambiguity of words and of phrases because we are unable to divide the ambiguous term (for some terms it is not easy to divide, e.g. ‘unity’, ‘being’, and ‘sameness’), while in those that depend on combination and division, it is because we suppose that it makes no difference whether the phrase be combined or divided, as is indeed the case with most phrases.

Physics, BK I, CH 2 [185^{a}20]-CH 3 [187^{a}10] 260a-262a
The most pertinent question with which to begin will be this: In what sense is it asserted that all things *are* one? For ‘is’ is used in many senses. Do they mean that all things ‘are’ *substance* or *quantities* or *qualities*? And, further, are all things *one* substance—one man, one horse, or one soul—or quality and that one and the same—white or hot or something of the kind? These are all very different doctrines and all impossible to maintain.
For if *both* substance and quantity and quality are, then, whether these exist independently of each other or not, Being will be many.
If on the other hand it is asserted that all things are quality or quantity, then, whether substance exists or not, an absurdity results, if indeed the impossible can properly be called absurd. For none of the others can exist independently: substance alone is independent: for everything is predicated of substance as subject. Now Melissus says that Being is infinite. It is then a quantity. For the infinite is in the category of quantity, whereas substance or quality or affection cannot be infinite except through a concomitant attribute, that is, if at **185**^{b} the same time they are also quantities. For to define the infinite you must use quantity in your formula, but not substance or quality. If then Being is both substance and quantity, it is two,

not one: if only substance, it is not infinite and has no magnitude; for to have that it will have to be a quantity.
Again, 'one' itself, no less than 'being', is used in many senses, so we must consider in what sense the word is used when it is said that the All is one. Now we say that (*a*) the continuous is one or that (*b*) the indivisible is one, or (*c*) things are said to be 'one', when their essence is one and the same, as 'liquor' and 'drink'.
If (*a*) their One is one in the sense of continuous, it is many, for the continuous is divisible *ad infinitum*.
There is, indeed, a difficulty about part and whole, perhaps not relevant to the present argument, yet deserving consideration on its own account—namely, whether the part and the whole are one or more than one, and how they can be one or many, and, if they are more than one, in what sense they are more than one. (Similarly with the parts of wholes which are not continuous.) Further, if each of the two parts is indivisibly one with the whole, the difficulty arises that they will be indivisibly one with each other also.
But to proceed: If (*b*) their One is one as indivisible, nothing will have quantity or quality, and so the one will not be infinite, as Melissus says—nor, indeed, limited, as Parmenides says, for though the limit is indivisible, the limited is not.
But if (*c*) all things are one in the sense of having the same definition, like 'raiment' and 'dress', then it turns out that they are maintaining the Heraclitean doctrine, for it will be the same thing 'to be good' and 'to be bad', and 'to be good' and 'to be not good', and so the same thing will be 'good' and 'not good', and man and horse; in fact, their view will be, not that all things are one, but that they are nothing; and that 'to be of such-and-such a quality' is the same as 'to be of such-and-such a size'.
Even the more recent of the ancient thinkers were in a pother lest the same thing should turn out in their hands both one and many. So some, like Lycophron, were led to omit 'is', others to change the mode of expression and say 'the man has been whitened' instead of 'is white', and 'walks' instead of 'is walking', for fear that if they added the word 'is' they should be making the one to *be* many—as if 'one' and 'being' were always used in one and the same sense. What 'is' may be many either in definition (for example 'to be white' is one thing, 'to be musical' another, yet the same thing be both, so the one is many) or by division, as the whole and its parts. On this **186**[a] point, indeed, they were already getting into difficulties and admitted that the one was many—as if there was any difficulty about the same thing being both one and many, provided that these are not opposites; for 'one' may mean either 'potentially one' or 'actually one'.

If, then, we approach the thesis in this way it seems impossible for all things to be one. Further, the arguments they use to prove their position are not difficult to expose. For both of them reason contentiously—I mean both Melissus and Parmenides. [Their premisses are false and their conclusions do not follow. Or rather the argument of Melissus is gross and palpable and offers no difficulty at all: admit one ridiculous proposition and the rest follows—a simple enough proceeding.]

The fallacy of Melissus is obvious. For he supposes that the assumption 'what has come into being always has a beginning' justifies the assumption 'what has not come into being has no beginning'. Then this also is absurd, that in every case there should be a beginning of the *thing*—not of the time and not only in the case of coming to be in the full sense but also in the case of coming to have a quality—as if change never took place suddenly. Again, does it follow that Being, if one, is motionless? Why should it not move, the whole of it within itself, as parts of it do which are unities, e.g. this water? Again, why is qualitative change impossible? But, further, Being cannot be one in form, though it may be in what it is made of. (Even some of the physicists hold it to be one in the latter way, though not in the former.) Man obviously differs from horse in form, and contraries from each other.

The same kind of argument holds good against Parmenides also, besides any that may apply specially to his view: the answer to him being that *'this* is not true' and *'that* does not follow'. His assumption that one is used in a single sense only is false, because it is used in several. His conclusion does not follow, because if we take only white things, and if 'white' has a single meaning, none the less what is white will be many and not one. For what is white will not be one either in the sense that it is continuous or in the sense that it must be defined in only one way. 'Whiteness' will be different from 'what has whiteness'. Nor does this mean that there is anything that can exist separately, over and above what is white. For 'whiteness' and 'that which is white' differ in definition, not in the sense that they are things which can exist apart from each other. But Parmenides had not come in sight of this distinction.

It is necessary for him, then, to assume not only that 'being' has the same meaning, of whatever it is predicated, but further that it means (1) what *just is* and (2) what is *just one*.

It must be so, for (1) an attribute is predicated of some subject, so that the subject to which 'being' is attributed will not be, as it is something different from 'being'. **186**[b] Something, therefore, which is not will be. Hence 'substance' will not be a predicate of anything else. For the subject cannot be a *being*, unless 'being' means several things, in such a way that each *is* something. But *ex hypothesi* 'being' means only one thing.

If, then, ‘substance’ is not attributed to anything, but other things are attributed to it, how does ‘substance’ mean what is rather than what is not? For suppose that ‘substance’ is also ‘white’. Since the definition of the latter is different (for being cannot even be attributed to white, as nothing is which is not ‘substance’), it follows that ‘white’ is not-being—and that not in the sense of a particular not-being, but in the sense that it is not at all. Hence ‘substance’ is not; for it is true to say that it is white, which we found to mean not-being. If to avoid this we say that even ‘white’ means substance, it follows that ‘being’ has more than one meaning.

In particular, then, Being will not have magnitude, if it is substance. For each of the two parts must *be* in a different sense.

(2) Substance is plainly divisible into other substances, if we consider the mere nature of a definition. For instance, if ‘man’ is a substance, ‘animal’ and ‘biped’ must also be substances. For if not substances, they must be attributes—and if attributes, attributes either of (*a*) man or of (*b*) some other subject. But neither is possible.

(*a*) An attribute is either that which may or may not belong to the subject or that in whose definition the subject of which it is an attribute is involved. Thus ‘sitting’ is an example of a separable attribute, while ‘snubness’ contains the definition of ‘nose’, to which we attribute snubness. Further, the definition of the whole is not contained in the definitions of the contents or elements of the definitory formula; that of ‘man’ for instance in ‘biped’, or that of ‘white man’ in ‘white’. If then this is so, and if ‘biped’ is supposed to be an attribute of ‘man’, it must be either separable, so that ‘man’ might possibly not be ‘biped’, or the definition of ‘man’ must come into the definition of ‘biped’—which is impossible, as the converse is the case.

(*b*) If, on the other hand, we suppose that ‘biped’ and ‘animal’ are attributes not of man but of something else, and are not each of them a substance, then ‘man’ too will be an attribute of something else. But we must assume that substance is *not* the attribute of anything, and that the subject of which both ‘biped’ and ‘animal’ and each separately are predicated is the subject also of the complex ‘biped animal’.

Are we then to say that the All is composed of indivisible substances? Some thinkers **187**[a] did, in point of fact, give way to both arguments. To the argument that all things are one if being means one thing, they conceded that not-being is; to that from bisection, they yielded by positing atomic magnitudes. But obviously it is not true that if being means one thing, and cannot at the same time mean the contradictory of this, there will be nothing which is not, for even if what is not cannot *be* without qualification, there is no reason why it should not be a particular not-being. To say that all things will be one, if there is nothing besides Being itself, is absurd. For who understands ‘being itself’ to be anything but a particular substance?

But if this is so, there is nothing to prevent there being many beings, as has been said.
It is, then, clearly impossible for Being to be one in this sense.

Physics, BK VII, CH 4 [248^{b}7-249^{a}24] 331b-332b
But may we say that things are always commensurable if the same terms are applied to them without equivocation? e.g. a pen, a wine, and the highest note in a scale are not commensurable: we cannot say whether any one of them is sharper than any other: and why is this? they are incommensurable because it is only equivocally that the same term ‘sharp’ is applied to them: whereas the highest note in a scale is commensurable with the leading-note, because the term ‘sharp’ has the same meaning as applied to both. Can it be, then, that the term ‘quick’ has not the same meaning as applied to straight motion and to circular motion respectively? If so, far less will it have the same meaning as applied to alteration and to locomotion.
Or shall we in the first place deny that things are always commensurable if the same terms are applied to them without equivocation? For the term ‘much’ has the same meaning whether applied to water or to air, yet water and air are not commensurable in respect of it: or, if this illustration is not considered satisfactory, ‘double’ at any rate would seem to have the same meaning as applied to each (denoting in each case the proportion of two to one), yet water and air are not commensurable in respect of it. But here again may we not take up the same position and say that the term ‘much’ is equivocal? In fact there are some terms of which even the definitions are equivocal; e.g. if ‘much’ were defined as ‘so much and more’, ‘so much’ would mean something different in different cases: ‘equal’ is similarly equivocal; and ‘one’ again is perhaps inevitably an equivocal term; and if ‘one’ is equivocal, so is ‘two’. Otherwise why is it that some things are commensurable while others are not, if the nature of the attribute in the two cases is really one and the same?
Can it be that the incommensurability of two things in respect of any attribute is due to a difference in that which is primarily capable of carrying the attribute? Thus horse and dog are so commensurable that we may say which is the whiter, since that which primarily contains the whiteness is the same in both, viz. the surface: and similarly they are commensurable in respect of size. But water and speech are not commensurable in respect of clearness, since that which primarily contains the attribute is different in the two cases. It would seem, however, that we must reject this solution, since clearly we could thus make all equivocal attributes univocal and say merely that that which contains each of them is different in **249**^{a} different cases: thus ‘equality’, ‘sweetness’, and ‘whiteness’ will severally always be the same, though that which contains them is different in different cases.

Moreover, it is not any casual thing that is capable of carrying any attribute: each single attribute can be carried primarily only by one single thing.
Must we then say that, if two things are to be commensurable in respect of any attribute, not only must the attribute in question be applicable to both without equivocation, but there must also be no specific differences either in the attribute itself or in that which contains the attribute—that these, I mean, must not be divisible in the way in which colour is divided into kinds? Thus in this respect one thing will not be commensurable with another, i.e. we cannot say that one is more coloured than the other where only colour in general and not any particular colour is meant; but they are commensurable in respect of whiteness.
Similarly in the case of motion: two things are of the same velocity if they occupy an equal time in accomplishing a certain equal amount of motion. Suppose, then, that in a certain time an alteration is undergone by one half of a body's length and a locomotion is accomplished the other half: can be say that in this case the alteration is equal to the locomotion and of the same velocity? That would be absurd, and the reason is that there are different species of motion. And if in consequence of this we must say that two things are of equal velocity if they accomplish locomotion over an equal distance in an equal time, we have to admit the equality of a straight line and a circumference. What, then, is the reason of this? Is it that locomotion is a genus or that line is a genus? (We may leave the time out of account, since that is one and the same.) If the lines are specifically different, the locomotions also differ specifically from one another: for locomotion is specifically differentiated according to the specific differentiation of that over which it takes place. (It is also similarly differentiated, it would seem, accordingly as the instrument of the locomotion is different: thus if feet are the instrument, it is walking, if wings it is flying; but perhaps we should rather say that this is not so, and that in this case the differences in the locomotion are merely differences of posture in that which is in motion.) We may say, therefore, that things are of equal velocity if in an equal time they traverse the same magnitude: and when I call it 'the same' I mean that it contains no specific difference and therefore no difference in the motion that takes place over it. So we have now to consider how motion is differentiated: and this discussion serves to show that the genus is not a unity but contains a plurality latent in it and distinct from it, and that in the case of equivocal terms sometimes the different senses in which they are used are far removed from one another, while sometimes there is a certain likeness between them, and sometimes again they are nearly related either generically or analogically, with the result that they seem not to be equivocal though they really are.

Metaphysics, BK I, CH 9 [992^{b}18-24] 511a

In general, if we search for the elements of existing things without distinguishing the many senses in which things are said to exist, we cannot find them, especially if the search for the elements of which things are made is conducted in this manner. For it is surely impossible to discover what 'acting' or 'being acted on', or 'the straight', is made of, but if elements can be discovered at all, it is only the elements of substances; therefore either to seek the elements of all existing things or to think one has them is incorrect.

Metaphysics, BK III, CH 3 [998^{b}22-27] 517c

But it is not possible that either unity or being should be a single genus of things; for the differentiae of any genus must each of them both have being and be one, but it is not possible for the genus taken apart from its species (any more than for the species of the genus) to be predicated of its proper differentiae; so that if unity or being is a genus, no differentia will either have being or be one. But if unity and being are not genera, neither will they be principles, if the genera are the principles.

Metaphysics, BK IV, CH 2 [1003^{b}23-34] 522d

If, now, being and unity are the same and are one thing in the sense that they are implied in one another as principle and cause are, not in the sense that they are explained by the same definition (though it makes no difference even if we suppose them to be like that—in fact this would even strengthen our case); for 'one man' and 'man' are the same thing, and so are 'existent man' and 'man'. and the doubling of the words in 'one man and one *existent* man' does not express anything different (it is clear that the two things are not separated either in coming to be or in ceasing to be); and similarly '*one* existent man' adds nothing to 'existent man', and that it is obvious that the addition in these cases means the same thing, and unity is nothing apart from being; and if, the substance of each thing is one in no merely accidental way, and similarly is from its very nature something that *is:*—all this being so, there must be exactly as many species of being as of unity.

Metaphysics, BK V, CH 6-7 536a-538b

'One' means (1) that which is one by accident, (2) that which is one by its own nature. (1) Instances of the accidentally one are 'Coriscus and what is musical', and 'musical Coriscus' (for it is the same thing to say 'Coriscus and what is musical', and 'musical Coriscus'), and 'what is musical and what is just', and 'musical Coriscus and just Coriscus'. For all of these are called one

by virtue of an accident, ‘what is just and what is musical’ because they are accidents of one substance, ‘what is musical and Coriscus’ because the one is an accident of the other; and similarly in a sense ‘musical Coriscus’ is one with ‘Coriscus’ because one of the parts of the phrase is an accident of the other, i.e. ‘musical’ is an accident of Coriscus; and ‘musical Coriscus’ is one with ‘just Coriscus’ because one part of each is an accident of one and the same subject. The case is similar if the accident is predicated of a genus or of any universal name, e.g. if one says that man is the same as ‘musical man’; for this is either because ‘musical’ is an accident of man, which is one substance, or because both are accidents of some individual, e.g. Coriscus. Both, however, do not belong to him in the same way, but one presumably as genus and included in his substance, the other as a state or affection of the substance.

The things, then, that are called one in virtue of an accident, are called so in this way. (2) Of things that are called one in virtue of their own nature some (*a*) are so called because **1016**[a] they are continuous, e.g. a bundle is made one by a band, and pieces of wood are made one by glue; and a line, even if it is bent, is called one if it is continuous, as each part of the body is, e.g. the leg or the arm. Of these themselves, the continuous by nature are more one than the continuous by art. A thing is called continuous which has by its own nature one movement and cannot have any other; and the movement is one when it is indivisible, and it is indivisible in respect of time. Those things are continuous by their own nature which are one not merely by contact; for if you put pieces of wood touching one another, you will not say these are one piece of wood or one body or one continuum of any other sort. Things, then, that are continuous in any way called one, even if they admit of being bent, and still more those which cannot be bent; e.g. the shin or the thigh is more one than the leg, because the movement of the leg need not be one. And the straight line is more one than the bent; but that which is bent and has an angle we call both one and not one, because its movement may be either simultaneous or not simultaneous; but that of the straight line is always simultaneous, and no part of it which has magnitude rests while another moves, as in the bent line.

(*b*) (i) Things are called one in another sense because their substratum does not differ in kind; it does not differ in the case of things whose kind is indivisible to sense. The substratum meant is either the nearest to, or the farthest from, the final state. For, one the one hand, wine is said to be one and water is said to be one, *qua* indivisible in kind; and, on the other hand, *all* juices, e.g. oil and wine, are said to be one, and so are all things that can be melted, because the ultimate substratum of all is the same; for all of these are water or air.

(ii) Those things also are called one whose genus is one though distinguished by opposite differentiae—these too are all called one because

the genus which underlies the differentiae is one (e.g. horse, man, and dog form a unity, because all are animals), and indeed in a way similar to that in which the matter is one. These are sometimes called one in this way, but sometimes it is the higher genus that is said to be the same (if they are *infimae species* of their genus)—the genus above the proximate genera; e.g. the isosceles and the equilateral are one and the same *figure* because both are triangles; but they are not the same triangles.

(c) Two things are called one, when the definition which states the essence of one is indivisible from another definition which shows us the other (though *in itself* every definition is divisible). Thus even that which has increased or is diminishing is one, because its definition is one, as, in the case of **1016**[b] plane figures, is the definition of their form. In general those things the thought of whose essence is indivisible, and cannot separate them either in time or in place or in definition, are most of all one, and of these especially those which are substances. For in general those things that do not admit of division are called one in so far as they do not admit of it; e.g. if two things are indistinguishable *qua* man, they are one kind of man; if *qua* animal, one kind of animal; if *qua* magnitude, one kind of magnitude.—Now most things are called one because they either do or have or suffer or are related to something else that is one, but the things that are primarily called one are those whose substance is one,—and one either in continuity or in form or in definition; for we count as more than one either things that are not continuous, or those whose form is not one, or those whose definition is not one.

While in a sense we call anything one if it is a quantity and continuous, in a sense we do not unless it is a whole, i.e. unless it has unity of form; e.g. if we saw the parts of a shoe put together anyhow we should not call them one all the same (unless because of their continuity); we do this only if they are put together so as to be a shoe and to have already a certain single form. This is why the circle is of all lines most truly one, because it is whole and complete.

(3) The *essence* of what is one is to be some kind of beginning of number; for the first measure is the beginning, since that by which we first know each class is the first measure of the class; the one, then, is the beginning of the knowable regarding each class. But the one is not the same in all classes. For here it is a quarter-tone, and there it is the vowel or the consonant; and there is another unit of weight and another of movement. But everywhere the one is indivisible either in quantity or in kind. Now that which is indivisible in quantity is called a unit if it is not divisible in any dimension and is without position, a point if it is not divisible in any dimension and has position, a line if it is divisible in one dimension, a plane if in two, a body if divisible in quantity in all—i.e. in three—dimensions. And, reversing the order, that which is divisible in two dimensions is a plane, that

which is divisible in one a line, that which is in no way divisible in quantity is a point or a unit,—that which has not position a unit, that which has position a point.
Again, some things are one in number, others in species, others in genus, others by analogy; in number those whose matter is one, in species those whose definition is one, in genus those to which the same figure of predication applies, by analogy those which are related as a third thing is to a fourth. The latter kinds of unity are always found when the former are; e.g. things that are one in number are also one in species, while things that are one in species are not all one in number; **1017**[a] but things that are one in species are all one in genus, while things that are so in genus are not all one in species but are all one by analogy; while things that are one by analogy are not all one in genus.
Evidently 'many' will have meanings opposite to those of 'one'; some things are many because they are not continuous, others because their matter—either the proximate matter or the ultimate—is divisible in kind, others because the definitions which state their essence are more than one.

7

Things are said to 'be' (1) in an accidental sense, (2) by their own nature.
(1) In an accidental sense, e.g. we say 'the righteous doer is musical', and 'the man is musical', and 'the musician is a man', just as we say 'the musician builds', because the builder happens to be musical or the musician to be a builder; for here 'one thing is another' means 'one is an accident of another'. So in the cases we have mentioned; for when we say 'the man is musical' and 'the musician is a man', or 'he who is pale is musical' or 'the musician is pale', the last two mean that both attributes are accidents of the same thing; the first that the attribute is an accident of that which *is;* while 'the musical is a man' means that 'musical' is an accident of a man. (In this sense, too, the not-pale is said to *be*, because that of which it is an accident *is*.) Thus when one thing is said in an accidental sense to be another, this is either because both belong to the same thing, and this *is*, or because that to which the attribute belongs *is*, or because the subject which has as an attribute that of which it is itself predicated, itself *is*.
(2) The kinds of essential being are precisely those that are indicated by the figures of predication; for the senses of 'being' are just as many as these figures. Since, then, some predicates indicate what the subject is, others its quality, others quantity, others relation, others activity or passivity, others its 'where', others its 'when', 'being' has a meaning answering to each of these. For there is no difference between 'the man is recovering' and 'the man recovers', nor between 'the man is walking' or 'cutting' and 'the man walks' or 'cuts'; and similarly in all other cases.

(3) Again, ‘being’ and ‘is’ mean that a statement is true, ‘not being’ that it is not true but false,—and this alike in the case of affirmation and of negation; e.g. ‘Socrates *is* musical’ means that this is true, or ‘Socrates *is* not-pale’ means that this is true; but ‘the diagonal of the square *is not* commensurate with the side’ means that it is false to say it is.
(4) Again, ‘being’ and ‘that which is’ mean that some of the things we have **1017**[b] mentioned ‘are’ potentially, others in complete reality. For we say both of that which sees potentially and of that which sees actually, that it is ‘seeing’, and both of that which can actualize its knowledge and of that which is actualizing it, that it knows, and both of that to which rest is already present and of that which can rest, that it rests. And similarly in the case of substances; we say the Hermes is in the stone, and the half of the line is in the line, and we say of that which is not yet ripe that it is corn. *When* a thing is potential and when it is not yet potential must be explained elsewhere.[1]

Metaphysics, BK V, CH 9 538c-539a

9

‘The same’ means (1) that which is the same in an accidental sense, e.g. ‘the pale’ and ‘the musical’ are the same because they are accidents of the same thing, and ‘a man’ and ‘musical’ because the one is an accident of the other; and ‘the musical’ is ‘a man’ because it is an accident of the man. (The complex entity is the same as either of the simple ones and each of these is the same as it; for both ‘the man’ and ‘the musical’ are said to be the same as ‘the musical man’, and this the same as they.) This is why all of these statements are made not universally; for it is not true to say that *every* man is the same as ‘the musical’ (for universal attributes belong to things in virtue of their own nature, but accidents do not belong to them in virtue of their own nature); **1018**[a] but of the individuals the statements are made without qualification. For ‘Socrates’ and ‘musical Socrates’ are thought to be the same; but ‘Socrates’ is not predicable of more than one subject, and therefore we do not say ‘every Socrates’ as we say ‘every man’. Some things are said to be the same in this sense, others (2) are the same by their own nature, in as many senses as that which is one by its own nature is so; for both the things whose matter is one either in kind or in number, and those whose essence is one, are said to be the same. Clearly, therefore, sameness is a unity of the being either of more than one thing or of one thing when it is treated as more than one, i.e. when we say a thing is the same as itself; for we treat it as two.

[1] IX. 7.

Things are called ‘other’ if either their kinds or their matters or the definitions of their essence are more than one; and in general ‘other’ has meanings opposite to those of ‘the same’.
‘Different’ is applied (1) to those things which though other are the same in some respect, only not in number but either in species or in genus or by analogy; (2) to those whose genus is other, and to contraries, and to all things that have their otherness in their essence.
Those things are called ‘like’ which have the same attributes in every respect, and those which have more attributes the same than different, and those whose quality is one; and that which shares with another thing the greater number or the more important of the attributes (each of them one of two contraries) in respect of which things are capable of altering, is like that other thing. The senses of ‘unlike’ are opposite to those of ‘like’.

Metaphysics, BK VII, CH 1 550b,d-551a

1

There are several senses in which a thing may be said to ‘be’, as we pointed out previously in our book on the various senses of words;[2] for in one sense the ‘being’ meant is ‘what a thing is’ or a ‘this’, and in another sense it means a quality or quantity or one of the other things that are predicated as these are. While ‘being’ has all these senses, obviously that which ‘is’ primarily is the ‘what’, which indicates the substance of the thing. For when we say of what quality a thing is, we say that it is good or bad, not that it is three cubits long or that it is a man; but when we say *what* it is, we do not say ‘white’ or ‘hot’ or ‘three cubits long’, but ‘a man’ or ‘a god’. And all other things are said to be because they are, some of them, quantities of that which *is* in this primary sense, others qualities of it, others affections of it, and others some other determination of it. And so one might even raise the question whether the words ‘to walk’, ‘to be healthy’, ‘to sit’ imply that each of these things is existent, and similarly in any other case of this sort; for none of them is either self-subsistent or capable of being separated from substance, but rather, if anything, it is that which walks or sits or is healthy that is an existent thing. Now these are seen to be more real because there is something definite which underlies them (i.e. the substance or individual), which is implied in such a predicate; for we never use the word ‘good’ or ‘sitting’ without implying this. Clearly then it is in virtue of this category that each of the others also *is*. Therefore that which is primarily, i.e. not in a qualified sense but without qualification, must be substance.
Now there are several senses in which a thing is said to be first; yet substance is first in every sense—(1) in definition, (2) in order of knowledge, (3) in time. For (3) of the other categories none can exist independently, but

[2] Cf. v. 7.

only substance. And (1) in definition also this is first; for in the definition of each term the definition of its substance must be present. And (2) we think we know each thing most fully, when we know what it is, e.g. what man is or what fire is, rather than when we know its **1028**[b] quality, its quantity, or its place; since we know each of these predicates also, only when we know *what* the quantity or the quality *is.*
And indeed the question which was raised of old and is raised now and always, and is always the subject of doubt, viz. what being is, is just the question, what is substance? For it is this that some assert to be one, others more than one, and that some assert to be limited in number, others unlimited. And so we also must consider chiefly and primarily and almost exclusively what that is which *is* in *this* sense.

Metaphysics, BK X, CH 1 [I052[b]1-15] 578d-579a
But it must be observed that the questions, what sort of things are said to be one, and what it is to be one and what is the definition of it, should not be assumed to be the same. 'One' has all these meanings, and each of the things to which one of these kinds of unity belongs will be one; but 'to be one' will sometimes mean being one of these things, and sometimes being something else which is even nearer to the meaning of the *word* 'one' while these other things approximate to its *application.* This is also true of 'element' or 'cause', if one had both to specify the things of which it is predicable and to render the definition of the word. For in a sense fire is an element (and doubtless also 'the indefinite' or something else of the sort is by its own nature the element), but in a sense it is not; for it is not the same thing to be fire and to be an element, but while as a particular thing with a nature of its own fire is an element, the name 'element' means that it has this attribute, that there is something which is made of it as a primary constituent.

Metaphysics, BK X, CH 2 580b-d

2

With regard to the substance and nature of the one we must ask in which of two ways it exists. This is the very question that we reviewed [3] in our discussion of problems, viz. what the one is and how we must conceive of it, whether we must take the one itself as being a substance (as both the Pythagoreans say in earlier and Plato in later times), or there is, rather, an underlying nature and the one should be described more intelligibly and more in the manner of the physical philosophers, of whom one says the one is love, another says it is air, and another the indefinite.

[3] III. 1001[a]4-[b]25.

If, then, no universal can be a substance, as has been said[4] in our discussion of substance and being, and if being itself cannot be a substance in the sense of a one apart from the many (for it is common to the many), but is only a predicate, clearly unity also cannot be a substance; for being and unity are the most universal of all predicates. Therefore, on the one hand, genera are not certain entities and substances separable from other things; and on the other hand the one cannot be a genus, for the same reasons for which being and substance cannot be genera.
Further, the position must be similar in all the kinds of unity. Now 'unity' has just as many meanings as 'being'; so that since in the sphere of qualities the one is something definite—some particular kind of thing—and similarly in the sphere of quantities, clearly we must in every category ask what the one is, as we must ask what the existent is, since it is not enough to say that its nature is just to be one or existent. But in colours the one is a colour, e.g. white, and then the other colours are observed to be produced out of this and black, and black is the privation of white, as darkness of light. Therefore if all existent things were colours, existent things would have been a number, indeed, but of what? Clearly of colours; and the 'one' would have been a particular 'one', i.e. white. And similarly if all existing things were tunes, they would have been a number, but a number of quarter-tones, and their essence would not have been number; and the one would have been something whose substance was not to be one but to be the quarter-tone. **1054**[a] And similarly if all existent things had been articulate sounds, they would have been a number of letters, and the one would have been a vowel. And if all existent things were rectilinear figures, they would have been a number of figures, and the one would have been the triangle. And the same argument applies to all other classes.
Since, therefore, while there are numbers and a one both in affections and in qualities and in quantities and in movement, in all cases the number is a number of particular things and the one is one something, and its substance is not just to be one, the same must be true of substances also; for it is true of all cases alike.
That the one, then, in every class is a definite thing, and in no case is its nature just this, unity, is evident; but as in colours the one-itself which we must seek is one colour, so too in substance the one-itself is one substance. That in a sense unity means the same as being is clear from the facts that its meanings correspond to the categories one to one, and it is not comprised within any category (e.g. it is comprised neither in 'what a thing is' nor in quality, but is related to them just as being is); that in 'one man' nothing more is predicated than in 'man' (just as being is nothing

[4] VII. 13.

apart from substance or quality or quantity); and that to be one is just to be a particular thing.

Metaphysics, BK XI, CH 2 [1060^{a}36-^{b}10] 588c

If on the other hand we are to set up what are thought to be the most unchangeable principles, being and unity, firstly, if each of these does not indicate a 'this' or substance, how will **1060**^{b} they be separable and independent? Yet we expect the eternal and primary principles to be so. But if each of them does signify a 'this' or substance, all things that are are substances; for being is predicated of all things (and unity also of some); but that all things that are are substance is false. Further, how can they be right who say that the first principle is unity and this is substance, and generate number as the first product from unity and from matter, and assert that number is substance?

Metaphysics, BK XII, CH 4-5 599d-601a

4

The causes and the principles of different things are in a sense different, but in a sense, if one speaks universally and analogically, they are the same for all. For one might raise the question whether the principles and elements are different or the same for substances and for relative terms, and similarly in the case of each of the categories. But it would be paradoxical if they were the same for all. For then from the same elements will proceed relative **1070**^{b} terms and substances. What then will this common element be? For (1) (*a*) there is nothing common to and distinct from substance and the other categories, viz. those which are predicated; but an element is prior to the things of which it is an element. But again (*b*) substance is not an element in relative terms, nor is any of these an element in substance. Further, (2) how can all things have the same elements? For none of the elements can be the same as that which is composed of elements, e.g. *b* or *a* cannot be the same as *ba*. (None, therefore, of the intelligibles, e.g. being or unity, is an element; for these are predicable of each of the compounds as well.) None of the elements, then, will be either a substance or a relative term; but it must be one or other. All things, then, have not the same elements.

Or, as we are wont to put it, in a sense they have and in a sense they have not; e.g. perhaps the elements of perceptible bodies are, as *form*, the hot, and in another sense the cold, which is the *privation*; and, as *matter*, that which directly and of itself potentially has these attributes; and substances comprise both these and the things composed of these, of which these are the principles, or any unity which is produced out of the hot and the cold, e.g. flesh or bone; for the product must be different from the elements. These things then have the same elements and principles (though

specifically different things have specifically different elements); but *all* things have not the same elements in this sense, but only analogically; i.e. one might say that there are three principles—the form, the privation, and the matter. But each of these is different for each class; e.g. in colour they are white, black, and surface, and in day and night they are light, darkness, and air.

Since not only the elements present in a thing are causes, but also something external, i.e. the moving cause, clearly while 'principle' and 'element' are different both are causes, and 'principle' is divided into these two kinds; and that which acts as producing movement or rest is a principle and a substance. Therefore analogically there are three elements, and four causes and principles; but the elements are different in different things, and the proximate moving cause is different for different things. Health, disease, body; the moving cause is the medical art. Form, disorder of a particular kind, bricks; the moving cause is the building art. And since the moving cause in the case of natural things is—for man, for instance, man, and in the products of thought the form or its contrary, there will be in a sense three causes, while in a sense there are four. For the medical art is in some sense health, and the building art is the form of the house, and man begets man; further, besides these there is that which as first of all things moves all things.

5

Some things can exist apart and some cannot, **1071**[a] and it is the former that are substances. And therefore all things have the same causes, because, without substances, modifications and movements do not exist. Further, these causes will probably be soul and body, or reason and desire and body.

And in yet another way, analogically identical things are principles, i.e. actuality and potency; but these also are not only different for different things but also apply in different ways to them. For in some cases the same thing exists at one time actually and at another potentially, e.g. wine or flesh or man does so. (And these too fall under the above-named causes. For the form exists actually, if it can exist apart, and so does the complex of form and matter, and the privation, e.g. darkness or disease; but the matter exists potentially; for this is that which can become qualified either by the form or by the privation.) But the distinction of actuality and potentiality applies in another way to cases where the matter of cause and of effect is not the same, in some of which cases the form is not the same but different; e.g. the cause of man is (1) the elements in man (viz. fire and earth as matter, and the peculiar form), and further (2) something else outside, i.e. the father, and (3) besides these the sun and its oblique course, which are neither matter nor form nor privation of man nor of the same species with him, but moving causes.

Further, one must observe that some causes can be expressed in universal terms, and some cannot. The proximate principles of all things are the 'this' which is proximate in actuality, and another which is proximate in potentiality. The universal causes, then, of which we spoke do not *exist*. For it is the individual that is the originative principle of the individuals. For while man is the originative principle of man universally, there *is* no universal man, but Peleus is the originative principle of Achilles, and your father of you, and this particular *b* of this particular *ba*, though *b* in general is the originative principle of *ba* taken without qualification.
Further, if the causes of substances are the causes of all things, yet different things have different causes and elements, as was said[5]; the causes of things that are not in the same class, e.g. of colours and sounds, of substances and quantities, are different except in an analogical sense; and those of things in the same species are different, not in species, but in the sense that the causes of different individuals are different, your matter and form and moving cause being different from mine, while in their universal definition they are the same. And if we inquire what are the principles or elements of substances and relations and qualities—whether they are the same or different—clearly when the names of the causes are used in several senses the causes of each are the same, but when the senses are distinguishd the causes are not the same but different, except that in the following senses the causes of all are the same. They are (1) the same or analogous in this sense, that matter, form, privation, and the moving cause are common to all things; and (2) the causes of substances may be treated as causes of all things in this sense, that when substances are removed all things are removed; further, (3) that which is first in respect of complete reality is the cause of all things. But in another sense there are different first causes, viz. all the contraries which are neither generic nor ambiguous terms; and, further, the matters of different **1071**[b] things are different. We have stated, then, what are the principles of sensible things and how many they are, and in what sense they are the same and in what sense different.

9 ARISTOTLE: *Ethics*, BK I, CH 6 [1096[a]17-29] 341b-c

The men who introduced this doctrine did not posit Ideas of classes within which they recognized priority and posteriority (which is the reason why they did not maintain the existence of an Idea embracing all numbers); but the term 'good' is used both in the category of substance and in that of quality and in that of relation, and that which is *per se*, i.e. substance, is prior in nature to the relative (for the latter is like an offshoot and accident of being); so that there could not be a common Idea set over all these

[5] In 1070[b]17.

goods. Further, since 'good' has as many senses as 'being' (for it is predicated both in the category of substance, as of God and of reason, and in quality, i.e. of the virtues, and in quantity, i.e. of that which is moderate, and in relation, i.e. of the useful, and in time, i.e. of the right opportunity, and in place, i.e. of the right locality and the like), clearly it cannot be something universally present in all cases and single; for then it could not have been predicated in all the categories but in one only.

19 AQUINAS: *Summa Theologica*, PART I, Q 3, A 4, REP 1 16d-17c; A 6, REP 1 18c-19a; Q 4, A 3, ANS 22b-23b; Q 13, AA 5-6 66b-68c; A 10 72c-73c; Q 29, A 4, REP 4 165c-167a

Summa Theologica, PART I, Q 3, A 4, REP 1 16d-17c

Article 4. *Whether Essence and Being Are the Same in God?*

We proceed thus to the Fourth Article: It seems that essence and being (esse) are not the same in God.

Objection 1. For if this is so, then the divine being has nothing added to it. Now being to which no addition is made is being in general which is predicated of all things. Therefore it follows that God is being in general, predicable of everything. But this is false: *For men gave the incommunicable name to stones and wood* (Wisd. 14. 21). Therefore God's being is not His essence.

Obj. 2. Further, we can know *whether* God exists as said above (Q. II, A. 2), but we cannot know *what* He is. Therefore God's being is not the same as His essence—that is, as His quiddity or nature.

On the contrary, Hilary says (*Trin.* vii):[6] "In God existence is not an accidental quality, but subsisting truth." Therefore what subsists in God is His own being.

I answer that, God is not only His own essence, as shown in the preceding article, but also His own being. This may be shown in several ways. First, whatever a thing has besides its essence must be caused either by the principles of that essence (like an accident properly consequent upon the species—as the faculty of laughing is proper to a man—and caused by the essential principles of the species), or by some exterior agent,—as heat is caused in water by fire. Therefore, if the being itself of a thing differs from its essence, the being of that thing must be caused either by some exterior agent or by its essential principles. Now it is impossible for a thing's being to be caused by its essential principles, for nothing can be the sufficient cause of its own being, if its being is caused. Therefore that thing whose being differs from its essence must have its being caused by another. But this cannot be said of God, because we call God the first efficient cause.

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[6] PL 10, 208.

Therefore it is impossible that in God His being should differ from His essence.
Secondly, being is the actuality of every form or nature; for goodness or humanity are spoken of as actual only because they are spoken of as being. Therefore being must be compared to essence, if the latter is distinct from the former, as act to potency. Therefore, since in God there is no potentiality, as shown above (A. 1), it follows that in Him essence does not differ from His being. Therefore His essence is His being.
Thirdly, because just as that which has fire but is not itself fire is on fire by participation, so that which has being but is not being, is a being by participation. But God is His own essence, as shown above (A. 3); if, therefore, He is not His own being He will be not essential, but participated being. He will not therefore be the first being—which is absurd. Therefore God is His own being, and not merely His own essence.
Reply Obj. 1. A thing that has nothing added to it can be understood in two ways. Either its notion precludes any addition; thus, for example, it is of the notion of an irrational animal to be without reason. Or we may understand a thing to have nothing added to it because its notion does not require that anything should be added to it; thus animal in general is without reason, because it is not of the notion of animal in general to have reason; but neither is it to lack reason. And so the divine being has nothing added to it in the first sense but, being in general has nothing added to it in the second sense.
Reply Obj. 2. "To be" can mean either of two things. It may mean the act of being, or it may mean the composition of a proposition effected by the mind in joining a predicate to a subject. Taking "to be" in the first sense, we cannot understand God's being nor His essence, but only in the second sense. We know that this proposition which we form about God when we say "God is," is true; and this we know from His effects (Q. II, A. 2).

Summa Theologica, PART I, Q 3, A 6, REP 1 18c-19a

Article 6. *Whether in God There Are Any Accidents?*

We proceed thus to the Sixth Article: It seems that there are accidents in God.
Objection 1. For substance cannot be an accident, as Aristotle says.[7] Therefore that which is an accident in one, cannot, in another, be a substance. Thus it is proved that heat cannot be the substantial form of fire, because it is an accident in other things. But wisdom, virtue, and the like, which are accidents in us, are attributed to God. Therefore in God there are accidents.

[7] *Physics*, 1, 3 (186^b4).

Obj. 2. Further, in every genus there is one first. But there are many genera of accidents. If, therefore, the first members of these genera are not in God, there will be many first beings other than God—which is unfitting.
On the contrary, Every accident is in a subject. But God cannot be a subject, for "a simple form cannot be a subject," as Boethius says (*De Trinit.*).[8] Therefore in God there cannot be any accident.
I answer that, From all we have said, it is clear there can be no accident in God. First, because a subject is compared to its accidents as potency to act; for a subject is in some way in act by its accidents. But there can be no potency in God, as was shown (Q. II, A. 3). Secondly, because God is His existence; and as Boëthius says (*De Hebdom.*),[9] although every essence may have something superadded to it, this cannot apply to absolute being; thus what is hot can have something outside of heat added to it, as whiteness, although heat itself can have nothing else that heat. Thirdly, because what is essential is prior to what is accidental. Hence as God is absolute primal being, there can be nothing accidental in Him. Neither can He have any essential accidents (as the capability of laughing is an essential accident of man), because such accidents are caused by the principles of the subject. Now there can be nothing caused in God, since He is the first cause. Hence it follows that there is no accident in God.
Reply Obj. 1. Virtue and wisdom are not said of God and of us univocally. Hence it does not follow that there are accidents in God as there are in us.
Reply Obj. 2. Since substance is prior to its accidents, the principles of accidents are reducible to the principles of the substance as to that which is prior. God, however, is not first as if contained in the genus of substance, but He is first in respect to all being, outside of every genus.

Summa Theologica, PART I, Q 4, A 3, ANS 22b-23b

Article 3. *Whether Any Creature Can Be Like God?*
We proceed thus to the Third Article: It seems that no creature can be like God.
Objection 1. For it is written (Ps. 85. 8): *There is none among the gods like unto Thee, O Lord.* But of all creatures the most excellent are those which are called by participation gods. Therefore still less can other creatures be said to be like to God.
Obj. 2. Further, likeness is a kind of comparison. But there can be no comparison between things in a different genus. Therefore neither can there be any likeness. Thus we do not say that sweetness is like whiteness. But no creature is in the same genus as God, since God is in no genus, as shown above (Q. III, A. 5). Therefore no creature is like God.

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[8] Chap. 2 (PL 64, 1250).
[9] PL 64, 1311.

Obj. 3. Further, we speak of those things as like which agree in form. But nothing can agree with God in form; for, save in God alone, essence and being itself differ. Therefore no creature can be like to God.
Obj. 4. Further, among like things there is mutual likeness; for like is similar to like. If therefore any creature is like God, God will be like some creature, which is against what is said by Isaias: *To whom have you likened God?* (40. 18).
On the contrary, It is written: *Let us make man to our image and likeness* (Gen. 1. 26), and: *When He shall appear we shall be like to Him* (I John 3. 2).
I answer that, Since likeness is based upon agreement or communication in form, it varies according to the many modes of communication in form. Some things are said to be like which communicate in the same form according to the same notion, and according to the same measure, and these are said to be not merely like, but equal in their likeness; as two things equally white are said to be alike in whiteness. And this is the most perfect likeness. In another way, we speak of things as alike which communicate in form according to the same notion, though not according to the same measure, but according to more or less, as something less white is said to be like another thing more white. And this is imperfect likeness. In an third way some things are said to be alike which communicate in the same form, but not according to the same aspect, as we see in non-univocal agents. For since every agent reproduces itself so far as it is an agent, and everything acts according to the manner of its form, the effect must in some way resemble the form of the agent. If therefore the agent is contained in the same species as its effect, there will be a likeness in form between that which makes and that which is made, according to the same aspect of the species; as man reproduces man. If however the agent and its effect are not contained in the same species, there will be a likeness, but not according to the aspect of the same species; as things generated by the sun's power may be in some sort spoken of as like the sun, not as though they received the form of the sun in its specific likeness, but in its generic likeness.
Therefore if there is an agent not contained in any genus, its effects will still more distantly reproduce the form of the agent, not, that is, so as to participate in the likeness of the agent's form according to the same specific or generic aspect, but only according to some sort of analogy; as being is common to all. In this way the things that are from God, so far as they are beings, are like God as the first and universal principle of all being.
Reply Obj. 1. As Dionysius says (*Div. Nom.* ix),[10] when Holy Writ declares that nothing is like God, "it does not mean to deny all likeness to Him. For, the same things can be like and unlike to God: like, according as they imitate

[10] Sect. 7 (PG 3, 916).

Him, as far as He, Who is not perfectly imitable, can be imitated; unlike according as they fall short of their cause," not merely in intensity and lessening, as that which is less white falls short of that which is more white, but because they are not in agreement, specifically or generically.
Reply Obj. 2. God is not related to creatures as though belonging to a different genus, but as that which is outside genus, and as the principle of all genera.
Reply Obj. 3. Likeness of creatures to God is not affirmed on account of agreement on form according to the aspect of the same genus of species, but solely according to analogy, according as namely, God is being by essence, while other things are beings by participation.
Reply Obj. 4. Although it may be admitted that creatures are in some sort like God, it must in no way be admitted that God is like creatures; because, as Dionysius says (*Div. Nom.* ix):[11] "A mutual likeness may be found between things of the same order, but not between a cause and that which is caused." For, we say that a statue is like a man, but not conversely; so also a creature can be spoken of as in some sort like God, but not that God is like a creature.

Summa Theologica, PART I, Q 13, AA 5-6 66b-68c

Article 5. *Whether What Is Said of God and of Creatures Is Univocally Predicated of Them?*

We proceed thus to the Fifth Article: It seems that what is said of God and creatures is said of them univocally.
Objection 1. For every equivocal term is reduced to the univocal, as many are reduced to one; for if the name dog be said equivocally of the barking dog, and of the dogfish, it must be said of some univocally — namely, of all barking dogs; otherwise we proceed to infinity. Now there are some univocal agents which agree with their effects in name and definition, as man generates man; and there are some agents which are equivocal, as the sun which causes heat, although the sun is hot only in an equivocal sense. Therefore it seems that the first agent to which all other agents are reduced is an univocal agent; and thus what is said of God and creatures is predicated univocally.
Obj. 2. Further, there is no likeness among equivocal things. Therefore as creatures have a certain likeness to God, according to the word of Genesis (1. 26), *Let us make man to our image and likeness,* it seems that something can be said of God and creatures univocally.
Obj. 3. Further, "measure is homogeneous" with the thing measured as is said in the *Metaphysics*.[12] But God is the first measure of all beings, as it

[11] Sect. 6 (PG 3, 913).
[12] Aristotle, X, I (1053^{a}24).

says in the same place. Therefore God is homogeneous with creatures, and thus a word may be applied univocally to God and to creatures.
On the contrary, Whatever is predicated of various things under the same name but not in the same meaning is predicated equivocally. But no name belongs to God in the same meaning that it belongs to creatures; for instance, wisdom in creatures is a quality, but not in God. Now a different genus changes a nature, since the genus is part of the definition; and the same applies to other things. Therefore whatever is said of God and of creatures is predicated equivocally.
2. *Further*, God is more distant from creatures than any creatures are from each other. But the distance of some creatures makes any univocal predication of them impossible, as in the case of those things which are not in the same genus. Therefore much less can anything be predicated univocally of God and creatures. And so only equivocal predication can be applied to them.
I answer that, Univocal predication is impossible between God and creatures. The reason of this is that every effect which is not an adequate result of the power of the efficient cause receives the likeness of the agent not in its full degree, but in a measure that falls short, so that what is divided and multiplied in the effects resides in the agent simply, and in the same manner; as for example the sun by the exercise of its one power produces manifold and various forms in all inferior things. In the same way, as said in the preceding article, all perfections of things which exist in creatures divided and multiplied pre-exist in God unitedly. Thus, when any term expressing perfection is applied to a creature, it signifies that perfection distinct in idea from other perfections; as, for instance, by this term wise applied to a man, we signify some perfection distinct from a man's essence, and distinct from his power and being, and from all similar things; whereas when we apply it to God, we do not mean to signify anything distinct from His essence, or power, or being. Thus also this term wise applied to man in some degree circumscribes and comprehends the thing signified; but this is not the case when it is applied to God, but it leaves the thing signified as incomprehended, and as exceeding the signification of the name. Hence it is evident that this term wise is not applied in the same aspect to God and to man. The same rule applies to other terms. Hence no name is predicated univocally of God and of creatures.
Neither, on the other hand, are names applied to God and creatures in a purely equivocal sense, as some have said.[13] Because if that were so, it follows that from creatures nothing could be known or demonstrated about God at all, for the reasoning would always fall into the fallacy of

[13] Maimonides, *Guide*, I, 59 (FR 84); Averroes, *In Meta.,* XII, comm. 51 (VIII, 337B).

equivocation. Such a view is as much against philosophy which proves many things about God as it is against what the Apostle says: *The invisible things of God are clearly seen being understood by the things that are made* (Rom. 1. 20).

Therefore it must be said that these names are said of God and creatures according to analogy, that is, according to proportion. Now names are thus used in two ways: either according as many things are proportionate to one, as for example healthy is predicated of medicine and urine in so far as each has an order and proportion to the health of the animal, of which the latter is the sign and the former the cause, or according as one thing is proportionate to another; thus healthy is said of medicine and animal, since medicine is the cause of health in the animal. And in this way some things are said of God and creatures analogically, and not in a purely equivocal nor in a purely univocal sense. For we can name God only from creatures (A. 1). Thus whatever is said of God and creatures, is said according to the relation of a creature to God as its principle and cause, wherein all perfections of things pre-exist excellently.

Now this mode of community is a mean between pure equivocation and simple univocation. For in those things which are spoken of analogically neither is there one notion, as there is in univocal things, nor totally diverse notions as in equivocal things; but a term which is thus used in a multiple sense signifies different proportions to some one thing; thus healthy applied to urine signifies the sign of animal health, and applied to medicine signifies the cause of the same health.

Reply Obj. 1. Although in predication the equivocal must be reduced to the univocal, still in actions the non-univocal agent must precede the univocal agent. For the non-univocal agent is the universal cause of the whole species, as for instance the sun is the cause of the generation of all men. But the univocal agent is not the universal efficient cause of the whole species (otherwise it would be the cause of itself, since it is contained in the species), but is a particular cause of this individual which it places under the species by way of participation. Therefore the universal cause of the whole species is not an univocal agent, and the universal cause comes before the particular cause. But this universal agent while it is not univocal, nevertheless is not altogether equivocal, otherwise it could not produce its own likeness; but it can be called an analogical agent, just as in predications all univocal terms are reduced to one first non-univocal analogical term, which is being.

Reply Obj. 2. The likeness of the creature to God is imperfect, for it does not represent one and the same generic thing (Q. IV, A. 3).

Reply Obj. 3. God is not the measure proportioned to things measured; hence it is not necessary that God and creatures should be in the same genus.

The arguments adduced *in the contrary,* prove indeed that these names are not predicated univocally of God and creatures, yet they do not prove that they are predicated equivocally.

Article 6. *Whether Names Are Predicated Primarily of Creatures Rather Than of God?*

We proceed thus to the Sixth Article: It seems that names are predicated primarily of creatures rather than of God.

Objection 1. For we name anything accordingly as we know it, since names, as the Philosopher says,[14] are signs of ideas. But we know creatures before we know God. Therefore the names imposed by us are predicated primarily of creatures rather than of God.

Obj. 2. Further, Dionysius says (*Div. Nom.* i)[15] that we name God from creatures. But names transferred from creatures to God are said primarily of creatures rather than of God, as lion, stone, and the like. Therefore all names applied to God and creatures are applied primarily to creatures rather than to God.

Obj. 3. Further, all names applied in common to God and creatures, "are applied to God as the cause of all things," as Dionysius says (*De Myst. Theol.*).[16] But what is said of anything through its cause is applied to it secondarily; for "healthy" is primarily said of animal rather than of medicine, which is the cause of health. therefore these names are said primarily of creatures rather than of God.

On the contrary, It is written, *I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and earth is named* (Eph. 3. 14, 15); and the same applies to the other names applied to God and creatures. Therefore these names are applied primarily to God rather than to creatures.

I answer that, In all names which are said of many in an analogical sense, they must all be said with reference to one thing, and therefore this one thing must be placed in the definition of them all. And since "the nature expressed by the name is the definition," as the Philosopher says,[17] such a name must be said primarily of that which is put in the definition of such other things, and secondarily to these others according to the order in which they approach more or less to that first. Thus, for instance, healthy applied to animals comes into the definition of healthy applied to medicine, which is called healthy as being the cause of health in the animal, and also into the definition of healthy which is applied to urine, which is called healthy in so far as it is the sign of the animal's health.

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[14] *Interpretation,* I (16^{a}3).
[15] Sect. 6 (PG 3, 596).
[16] 1, 2 (PG 3, 1000).
[17] *Metaphysics,* IV, 7(1012^{a}23).

Thus, all names which are said metaphorically of God, are said of creatures primarily rather than of God, because when said of God they mean only likenesses to such creatures. For as smiling said of a field means only that the field in the beauty of its flowering is like to the beauty of the human smile according to the likeness of proportion, so the name of lion said of God means only that God manifests strength in His works, as a lion in his. Thus it is clear that as they are said of God the signification of names can be defined only from what is said of creatures.

But to other names not said of God in a metaphorical sense, the same rule would apply if they were spoken of God as the cause only, as some have supposed.[18] For when it is said, "God is good," it would then only mean, "God is the cause of the creature's goodness"; thus the term good applied to God would included in its meaning the creature's goodness. Hence good would apply primarily to creatures rather than God. But as was shown above (A. 2), these names are applied to God not as the cause only, but also essentially. For the words, "God is good," or "wise," signify not only that He is the cause of wisdom or goodness, but that these pre-exist in Him in a more excellent way. Hence as regards the things which the name signifies, these names are applied primarily to God rather than to creatures, because these perfections flow from God to creatures; but as regards the imposition of the names, they are primarily applied by us to creatures, which we know first. Hence they have a mode of signification which belongs to creatures, as said above (A. 3).

Reply Obj. 1. This objection refers to the imposition of the name.

Reply Obj. 2. The same rule does not apply to metaphorical and to other names, as said above.

Reply Obj. 3. This objection would be valid if these names were said of God only as cause, and not also essentially, for instance as healthy is applied to medicine.

Summa Theologica, PART I, Q 13, A 10 72c-73c

Article 10. *Whether This Name God Is Applied to God Univocally, by Nature, by Participation, and According to Opinion?*

We proceed thus to the Tenth Article: It seems that this name God is applied to God univocally by nature, by participation, and according to opinion.

Objection 1. For where a diverse signification exists, there is no contradiction of affirmation and negation; for equivocation prevents contradiction. But a Catholic who says: “An idol is not God,” contradicts a pagan who says: “An idol is God.” Therefore God in both senses is spoken of univocally.

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[18] Alan of Lille, *Theol. Reg.,* REG. 21, 26 (PL 210, 631, 633).

Obj. 2. Further, as an idol is God in opinion, and not in truth, so the enjoyment of carnal pleasures is called happiness in opinion, and not in truth. But this name happiness is applied univocally to this supposed happiness, and also to true happiness. Therefore also this name God is applied univocally to the true God, and to God also in opinion.
Obj. 3. Further, names are called univocal because they contain one idea. Now when a Catholic says: "There is one God," he understands by the name God an omnipotent being, and one venerated above all; while the heathen understands the same when he says: "An idol is God." Therefore this name God is applied univocally to both.
On the contrary, That which is in the intellect is the likeness of what is in the thing as is said in *Interpretation.*[19] But the word animal applied to a true animal and to a picture of one is equivocal. Therefore this name God applied to the true God and to God in opinion is applied equivocally.
Further, No one can signify what he does not know. But the heathen does not know the divine nature. So when he says an idol is God, he does not signify the true Deity. On the other hand, a Catholic signifies the true Deity when he says that there is one God. Therefore this name God is not applied univocally, but equivocally to the true God, and to God according to opinion.
I answer that, This name God in the three above significations is taken neither univocally nor equivocally, but analogically. This is apparent from this reason. Univocal terms mean absolutely the same thing, but equivocal terms absolutely different things; but in analogical terms a word taken in one signification must be placed in the definition of the same word taken in other senses; as, for instance, being which is applied to substance is placed in the definition of being as applied to accident; and healthy applied to animal is placed in the definition of healthy as applied to urine and medicine. For urine is the sign of health in the animal, and medicine is the cause of health.
The same applies to the question at issue. For this name God, as signifying the true God, includes the idea of God when it is used to denote God in opinion, or participation. For when we name anyone god by participation, we understand by the name of god some likeness of the true God. Likewise, when we call an idol god, by this name god we understand and signify something which men think is God; thus it is manifest that the name has different meanings, but that one of them is comprised in the other significations. Hence it is manifestly said analogically.
Reply Obj. 1. The multiplication of names does not depend on the predication of the name, but on the signification: for this name man, of whomsoever it is predicated, whether truly or falsely, is predicated in one sense. But it would be multiplied if by the name man we meant to signify

[19] Aristotle, I (16^{a}5).

different things; for instance, if one meant to signify by this name man what man really is, and another meant to signify by the same name a stone, or something else. Hence it is evident that a Catholic saying that an idol is not God contradicts the pagan asserting that it is God; because each of them uses this name God to signify the true God. For when the pagan says an idol is God, he does not use this name as meaning God in opinion, for he would then speak the truth, as also Catholics sometimes use the name in the sense, as in the Psalm, *All the gods of the Gentiles are demons* (Ps. 95:5).

The same remark applies to the *second and third Objections*. For those reasons proceed from the different predication of the name, and not from its various significations.

Reply Obj. 4. The term animal applied to a true and a pictured animal is not purely equivocal; for the Philosopher[20] takes equivocal names in a large sense, including analogous names; because also being, which is predicated analogically, is sometimes said to be predicated equivocally of different predicaments.

Reply Obj. 5. Neither a Catholic nor a pagan knows the very nature of God as it is in itself, but each one knows it according to some idea of causality, or excellence, or remotion (Q XII, A 12). So the Gentile can take this name God in the same way when he says an idol is God as the Catholic does in saying an idol is not God. But if anyone should be quite ignorant of God altogether, he could not even name Him, unless, perhaps, as we use names the meaning of which we know not.

Summa Theologica, PART I, Q 29, A 4, REP 4 165c-167a

Article 4. *Whether This Word "Person" Signifies Relation?*

We proceed thus to the Fourth Article: It would seem that this word person, as applied to God, does not signify relation, but substance.

Objection 1. For Augustine says (*De Trin,* vii, 6):[21] "When we speak of the person of the Father, we mean nothing else but the substance, for person is said in regard to Himself, and not in regard to the Son."

Obj. 2. Further, the interrogation "What?" refers to the essence. But, as Augustine says:[22] When we say there are three who bear witness in heaven, the Father, the Word, and the Holy Ghost, and it is asked, Three what? the answer is, Three persons. Therefore person signifies essence.

Obj. 3. According to the Philosopher[23] the meaning of a word is its definition. But the definition of person is this: "The individual substance of

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[20] *Categories,* I (1ª1).
[21] PL 42, 943.
[22] *De Trin.,* VII, 4 (PL 42, 940).
[23] *Metaphysics,* IV, 7 (1012ª23).

the rational nature," as above stated (A. 1). Therefore person signifies substance.

Obj. 4. Further, person in men and angels does not signify relation, but something absolute. Therefore, if in God it signified relation, it would bear an equivocal meaning in God, in man, and in angels.

On the contrary, Boëthius says (*De Trin.*)[24] that "every word that refers to the persons signifies relation." But no word belongs to person more strictly than the very word person itself. Therefore this word person signifies relation.

I answer that, A difficulty arises concerning the meaning of this word person in God[25] from the fact that it is predicated plurally of the Three in contrast to the nature of the names belonging to the essence; nor does it in itself refer to another, as do the words which express relation.

Hence some[26] have thought that this word person of itself expresses absolutely the divine essence, as this name God and this word Wise, but that to meet heretical attack, it was ordained by conciliar decree that it was to be taken in a relative sense, and especially in the plural, or with the addition of a distinguishing adjective; as when we say, "Three persons," or, "one is the person of the Father, another of the Son," etc. Used, however, in the singular, it may be either absolute or relative. But this does not seem to be a satisfactory explanation; for, if this word person by force of its own signification expresses the divine essence only, it follows that since we speak of three persons, so far from the heretics being silenced, they had still more reason to argue. Seeing this, others[27] maintained that this word person in God signifies both the essence and the relation. Some of these said[28] that it signifies directly the essence, and relation indirectly, forasmuch as *person* means as it were *by itself one (per se una*); and unity belongs to the essence. And what is *by itself* implies relation indirectly; for the Father is understood to exist *by Himself,* as by relation distinct from the Son. Others, however, said,[29] on the contrary, that it signifies relation directly, and essence indirectly, because in the definition of "person" the term nature is mentioned indirectly; and these come nearer to the truth.

To determine the question, we must consider that something may be included in the meaning of a less common term which is not included in the more common term; as rational is included in the meaning of man, and not in the meaning of animal. So that it is one thing to ask the meaning of the word animal, and another to ask its meaning when the animal in question is a man. Also, it is one thing to ask the meaning of this word person in general, and another to ask the meaning of person as applied to

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[24] Chap. 6 (PL 64, 1254).
[25] Cf. Richard Fishacre, *In Sent.,* I, d. 25, in Bergeron, EHLD II, p. 149.
[26] Augustine, *De Trin.,* VII, 5 (PL 42, 943); *Summa Sent.,* (anon.), tr. I, chap. 9 (PL 176, 56).
[27] Peter Lombard, *Sent.,* I, d. 25, chap. 2 (QR 1, 159).
[28] Simon of Tournai, *Sent.,* in Schmaus, RTAM (1932) p. 62.
[29] William of Auxerre, *Summa Aurea,* Pt. I, tr. 6, chap. 3 (fol. IIa).

God. For person in general signifies the individual substance of a rational nature as we have said (A. 1). The individual is what in itself is undivided, but is distinct from others. Therefore person in any nature signifies what is distinct in that nature; thus in human nature it signifies this flesh, these bones, and this soul, which are the individuating principles of a man, and which though not belonging to the meaning of person, nevertheless do belong to the meaning of a human person.

Now distinction in God is only by relation of origin, as stated above (Q. XXVIII, A. 3), while relation in God is not as an accident in a subject, but is the divine essence itself, and so it is subsistent, for the divine essence subsists. Therefore, as the Godhead is God, so the divine paternity is God the Father, Who is a divine person. Therefore a divine person signifies a relation as subsisting.

And this is to signify relation by way of substance, and such a relation is a hypostasis subsisting in the divine nature, although that which subsists in the divine nature is the divine nature itself. Thus it is true to say that the name person signifies relation directly, and the essence indirectly; not, however, the relation as such, but as expressed by way of a hypostasis. So likewise it signifies directly the essence, and indirectly the relation, since the essence is the same as the hypostasis; but in God the hypostasis is expressed as distinct by the relation, and thus relation, as such, enters into the notion of the person indirectly.

Thus we can say that this signification of the word person was not clearly perceived before it was attacked by heretics. Hence, this word person was used just as any other absolute term. But afterwards it was applied to express relation, as it lent itself to that signification, so that this word person means relation not only by use and custom, according to the first opinion, but also by force of its own signification.

Reply Obj. 1. This word person is said in respect to itself, not to another, since it signifies relation not as such, but by way of a substance — which is a hypostasis. In that sense Augustine says that it signifies the essence, since in God essence is the same as the hypostasis, because in God what He is, and that by which He is are the same.

Reply Obj. 2. The term “what” refers sometimes to the nature expressed by the definition, as when we ask, What is man? and we answer, A mortal rational animal. Sometimes it refer to the suppositum, as when we ask, What swims in the sea? and answer, A fish. So to those who ask, Three what? we answer, Three persons.

Reply Obj. 3. In God the individual — that is, distinct and incommunicable substance — includes the idea of relation, as above explained.

Reply Obj. 4. The different sense of the less common term does not produce equivocation in the more common. Although a horse and an ass have their own proper definitions, nevertheless they agree univocally in

animal, because the common definition of animal applies to both. So it does not follow that although relation is contained in the signification of divine person but not in that of an angelic or of a human person, that the word person is used in an equivocal sense. Though neither is it applied univocally, since nothing can be said univocally of God and creatures (Q XIII, A. 5).

20 AQUINAS: *Summa Theologica*, PART I-II, Q 61, A 1, REP 1 54d-55c

Article 1. *Whether the Moral Virtues Should Be Called Cardinal or Principal Virtues?*

We proceed thus to the First Article: It would seem that moral virtues should not be called cardinal or principal virtues.

Objection 1. For "the opposite members of a division are by nature together,"[30] so that one is not principal rather than another. Now all the virtues are opposite members of the division of the genus virtue. Therefore none of them should be called principal.

Obj. 2. Further, the end is principal as compared to the means. But the theological virtues are about the end, while the moral virtues are about the means. Therefore the theological virtues, rather than the moral virtues, should be called principal or cardinal.

Obj. 3. Further, that which is essentially so is principal in comparison with that which is so by participation. But the intellectual virtues belong to that which is essentially rational, while the moral virtues belong to that which is rational by participation, as stated above (Q. LVI, A. 6, Reply 2; LVIII, A. 3). Therefore the intellectual virtues are principal, rather than the moral virtues.

On the contrary, Ambrose in explaining the words, *Blessed are the poor in spirit* (Luke 6. 20) says:[31] "We know that there are four cardinal virtues, namely, temperance, justice, prudence, and fortitude." But these are moral virtues. Therefore the moral virtues are cardinal virtues.

I answer that, When we speak of virtue absolutely, we are understood to speak of human virtue. Now human virtue, as stated above (Q. LVI, A. 3), answers to the perfect notion of virtue when it requires rectitude of the appetite; for such virtue not only confers the power of doing well, but also causes the exercise of the good deed. On the other hand, the name virtue, according to the imperfect notion of virtue, is applied to one that does not require rectitude of the appetite, because it merely confers the power of doing well without causing the use of the good deed. Now it is evident that

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[30] Aristotle, *Categories*, 13 (14^b33).
[31] Bk. v (PL 15, 1738).

the perfect is principal as compared to the imperfect, and so those virtues which imply rectitude of the appetite are called principal virtues. Such are the moral virtues, and prudence alone, of the intellectual virtues, for it is also something of a moral virtue, according to its matter, as was shown above (Q. LVII, A. 4). Consequently, those virtues which are called principal or cardinal are fittingly placed among the moral virtues.

Reply Obj. 1. When a univocal genus is divided into its species, the members of the division are on a par in the point of the generic idea; although considered in their nature as things, one species may surpass another in rank and perfection, as man in respect of other animals. But when we divide an analogous term, which is applied to several things, but to one before it is applied to another, nothing hinders one from ranking before another, even in the point of the common notion, as the notion of being is applied to substance principally in relation to accident. Such is the division of virtue into the various kinds of virtue, since the good of reason is not found in the same way in all things.

Reply Obj. 2. The theological virtues are above man, as stated above (Q. LVIII, A. 3, Reply 3). Hence they should properly be called not human, but super-human or godlike virtues.

Reply Obj. 3. Although the intellectual virtues, except in prudence, rank before the moral virtues in point of their subject, they do not rank before them as virtues; for a virtue, as such, regards good, which is the object of the appetite.

35 LOCKE: *Human Understanding*, BK II, CH XIII, SECT 18 152a-c

18. *Different meanings of substance.* I endeavour as much as I can to deliver myself from those fallacies which we are apt to put upon ourselves, by taking words for things. It helps not our ignorance to feign a knowledge where we have none, by making a noise with sounds, without clear and distinct significations. Names made at pleasure, neither alter the nature of things, nor make us understand them, but as they are signs of and stand for determined ideas. And I desire those who lay so much stress on the sound of these two syllables, *substance*, to consider whether applying it, as they do, to the infinite, incomprehensible God, to finite spirits, and to body, it be in the same sense; and whether it stands for the same idea, when each of those three so different beings are called substances. If so, whether it will thence follow—that God, spirits, and body, agreeing in the same common nature of substance, differ not any otherwise than in a bare different *modification* of that substance; as a tree and a pebble, being in the same sense body, and agreeing in the common nature of body, differ only in a bare modification of that common matter, which will be a very

harsh doctrine.[32] If they say, that they apply it to God, finite spirit, and matter, in three different significations and that it stands for one idea when God is said to be a substance; for another when the soul is called substance; and for a third when body is called so;—if the name substance stands for three several distinct ideas, they would do well to make known those distinct ideas, or at least to give three distinct names to them, to prevent in so important a notion the confusion and errors that will naturally follow from the promiscuous use of so doubtful a term; which is so far from being suspected to have three distinct, that in ordinary use it has scarce one clear distinct signification. And if they can thus make three distinct ideas of substance, what hinders why another may not make a fourth?

42 KANT: *Pure Reason*, 181b-182b

I should have a reasonable hope of putting an end for ever to this sophistical mode of argumentation, by a strict definition of the conception of existence, did not my own experience teach me that the illusion arising from our confounding a logical with a real predicate (a predicate which aids in the determination of a thing) resists almost all the endeavours of explanation and illustration. A *logical predicate* may be what you please, even the subject may be predicated of itself; for logic pays no regard to the content of a judgement. But the determination of a conception is a predicate, which adds to and enlarges the conception. It must not, therefore, be contained in the conception.

Being is evidently not a real predicate, that is, a conception of something which is added to the conception of some other thing. It is merely the positing of a thing, or of certain determinations in it. Logically, it is merely the copula of a judgement. The proposition, *God is omnipotent*, contains two conceptions, which have a certain object or content; the word *is*, is no additional predicate—it merely indicates the relation of the predicate to the subject. Now, if I take the subject (God) with all its predicates (omnipotence being one), any say: *God is*, or, *There is a God*, I add no new predicate to the conception of God, I merely posit or affirm the existence of the subject with all its predicates—I posit the *object* in relation to my *conception.* The content of both is the same; and there is no addition made to the conception, which expresses merely the possibility of the object, by my cogitating the object—in the expression, it *is*—as absolutely given or existing. Thus the real contains no more than the possible. A hundred real dollars contain no more than a hundred possible dollars. For, as the latter indicate the conception, and the former the object, on the supposition that the content of the former was greater than that of the latter, my

[32] Cf. Spinoza, *Ethics,* Prop. xiv.

conception would not be an expression of the whole object, and would consequently be in an inadequate conception of it. But in reckoning my wealth there may be said to be more in a hundred real dollars than in a hundred possible dollars—that is, in the mere conception of them. For the real object—the dollars—is not analytically contained in my conception, but forms a synthetical addition to my conception (which is merely a determination of my mental state), although this objective reality—this existence—apart from my conceptions, does not in the least degree increase the aforesaid hundred dollars.

By whatever and by whatever number of predicates—even to the complete determination of it—I may cogitate a thing, I do not in the least augment the object of my conception by the addition of the statement: *This thing exists.* Otherwise, not exactly the same, but something more than what was cogitated in my conception, would exist, and I could not affirm that the exact object of my conception had real existence. If I cogitate a thing as containing all modes of reality except one, the mode of reality which is absent is not added to the conception of the thing by the affirmation that the thing exists; on the contrary, the thing exists—if it exist at all—with the same defect as that cogitated in its conception; otherwise not that which was cogitated, but something different, exists. Now, if I cogitate a being as the highest reality, without defect or imperfection, the question still remains—whether this being exists or not? For, although no element is wanting in the possible real content of my conception, there is a defect in its relation to my mental state, that is, I am ignorant whether the cognition of the object indicated by the conception is possible *a posteriori.* And here the cause of the present difficulty becomes apparent. If the question regarded an object of sense merely, it would be impossible for me to confound the conception with the existence of a thing. For the conception merely enables me to cogitate an object as according with the general conditions of experience; while the existence of the object permits me to cogitate it as contained in the sphere of actual experience. At the same time, this connection with the world of experience does not in the least augment the conception, although a possible perception has been added to the experience of the mind. But if we cogitate existence by the pure category alone, it is not to be wondered at, that we should find ourselves unable to present any criterion sufficient to distinguish it from mere possibility.

Whatever be the content of our conception of an object, it is necessary to go beyond it, if we wish to predicate existence of the object. In the case of sensuous objects, this is attained by their connection according to empirical laws with some one of my perceptions; but there is no means of cognizing the existence of objects of pure thought, because it must be cognized completely *a priori.* But all our knowledge of existence (be it immediately by

perception, or by inferences connecting some object with a perception) belongs entirely to the sphere of experience—which is in perfect unity with itself; and although an existence out of this sphere cannot be absolutely declared to be impossible, it is a hypothesis the truth of which we have no means of ascertaining.

The notion of a Supreme Being is in many respects a highly useful idea; but for the very reason that it is an idea, it is incapable of enlarging our cognition with regard to the existence of things. It is not even sufficient to instruct us as to the possibility of a being which we do not know to exist. The analytical criterion of possibility, which consists in the absence of contradiction in propositions, cannot be denied it. But the connection of real properties in a thing is a synthesis of the possibility of which an *a priori* judgement cannot be formed, because these realities are not presented to us specifically; and even if this were to happen, a judgement would still be impossible, because the criterion of the possibility of synthetical cognitions must be sought for in the world of experience, to which the object of an idea cannot belong. And thus the celebrated Leibnitz has utterly failed in his attempt to establish upon *a priori* grounds the possibility of this sublime ideal being.

The celebrated ontological or Cartesian argument for the existence of a Supreme Being is therefore insufficient; and we may as well hope to increase our stock of knowledge by the aid of mere ideas, as the merchant to augment his wealth by the addition of noughts to his cash-account.