
APPENDICES

<u>A</u>	HANDOUTS
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Techniques for Doing Philosophy:

1. *Visualize.* It is important to visualize all of a thing's possible outcomes, both in terms of how it would be expressed in a diagram, and also how it would be experienced in real life. A key part of visualizing is visualizing graphs, and knowing not just the graph, but what realities they represent at each step in graph's transformation. Thus you should be able to visualize both the graph, and the changing reality which it signifies. Maybe a particular possibility has an in-built problem or self-contradiction, but it won't become apparent to you unless you fully visualize that possibility and mentally 'put' yourself in that hypothetical situation. Thus when it comes to hypothesizing, if you visualize all the possibilities it will often become apparent to you which of the ways are impossible and, by consequence, which way 'it has to be.'
2. *Don't over-eat.* Too many calories in the brain impairs thinking. Interestingly, different nutritional states are conducive to different kinds of thinking. If you want to react instinctively and spontaneously to people (e.g. if you are at a party and need to improvise small-talk) eat as little as possible so that a bare minimum of sugar is flowing through your brain. This will enable you to think creatively. Likewise if you want to visualize and mentally 'go over' some fine or difficult matter, again don't eat sugar, because this will help your body to quiet down and 'hold still' while your mind stays focused for a long period of time on the task-at-hand. However, if you are trying to memorize a long list of facts eat something fatty, because memories are stored in fat. Of course, never overeat fat, because that will simply incapacitate you, or put you to sleep.
3. *Understand principles.* A principle is something that comes into play everywhere, and is not confined to one or several concrete instances in which it occurs. A principle has value in-and-of-itself, even if no such instances of it should ever occur. Why? Because a principle exists primarily in the realm of *ideas*, not in the realm of *matter*. Thus when you encounter a principle (e.g. matter or form or essence or potency, etc.), appreciate it for what it is, but try not to confine it to a particular example or a particular set of objects that you have encountered in the physical world (e.g. don't identify matter with Newtonian physical matter). After all, there may be other instances of that principle that you have not yet encountered, or that do not even exist yet!
4. *Think things through, all the way.* Take your time and think through the principles and problems. Don't try to rush it. Wait until you've examined an idea from every angle before proceeding to put it into your cache of usable tools. If you don't like something, try to be able to say exactly why/what you don't like about it. You may in fact be correct, but your position cannot be effectively assessed unless you are able to coherently state some positive alternative to that position.

Techniques for Doing Phenomenology/Visualizations

1. Visualize honestly. Visualize something in both ways that it could possibly be, both the way that you suspect and, also the way(s), which you expect to be wrong. If you find a contradiction or inconsistency in one way, so that it doesn't 'hold up,' then discard it.
2. Liken and analogize. If you can't find a contradiction in one of the ways, suspect those ways that most seem to recur at other levels. Often a thing will have a 'type' or likeness of itself at an entirely different level, or in a completely different field, which you may not have thought of (e.g. seeing reminiscences of Biology in Economics). Remember that the world is fundamentally founded on rationality, patterns, and wisdom. Follow your hankerings and suspicions, but be prudent, only supposing those things that seem realistic and feasible, not utterly fanciful.
3. Tend generally. Choose a view because it would represent as many individuals or groups as possible (i.e. in all of human nature, generalized). This means that in your searching and describing, you must try to be standard, official, and average, rather than original, unique, and different.
4. Don't belabor explanations. Most answers to things are simple; if you need a confused, complex explanation, it probably isn't right, or isn't as direct and concise as it could be. Instead, try to re-order it, so that it flows easily and smoothly. Re-work it, re-arrange, or re-orient it, but try to always aim at exactly what is essential—no more, and no less—because this will be the *best* answer you could give. Anything beyond this isn't just unnecessary; it is distracting!
5. Pursue perfection. Many times when you are trying to describe or simulate something that has two (or more) degrees of symmetry, it may be possible to place it backward, or upside-down, or both backward-and upside down, etc., and all of these may seem a little correct. Exhaustively seek the one that is most correct, most essential, or most natural in its orientation, that is, the one that explains all the others, and then more, as well. Don't be satisfied with partial or 'close' explanations. Getting just the right answer now, will permanently 'put' this tool into your tool-chest and enable you to be much more confident in the future, when you return to this matter.

Phenomenology is a way of using our Imagination to visualize and model hypothetical situations, or as a technique for gathering introspective data about oneself. In phenomenology we rehearse a pattern of visualizations to see which way(s) makes sense. Phenomenology is the equivalent of experiments in the physical realm.

The Five Proofs for God's Existence

St. Thomas Aquinas famously offered “5 Ways” (*Summa Theologiae*, I, q. 2, a. 3) to prove God's existence. Of these five ways, one is essential, and four are existential.

The essential way to prove God's existence relies on a consideration of absolutely simple perfections. Absolutely simple perfections are those that imply no admixture of imperfection. The perfection of Celtic-ness has imperfection in it because it is a mixture of multiple, disparate qualities. If one person is the strongest caber-tosser, for example, then they can't be the best Celtic dancer. Thus Celtic-ness is a mixture of things, and there can be no ultimate perfection of Celtic-ness. However, there can indeed be simple perfections of truthfulness, or holiness, or justness, etc. None of these imply any imperfection mixed in with them. Since these simple perfections involve no imperfection, they each go to an extreme, and thus we can conclude that they must be found in the divine nature: God is infinitely truthful, infinitely holy, and infinitely just. This is the essential proof for God's existence.

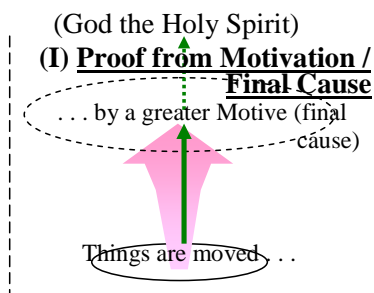
Although the above essential argument proves that there is an ultimate to each simple perfection (and thus that divinity exists), yet it doesn't necessarily prove that all those perfections are united in the same individual being. Although it can be reasoned that they must be united in the same Being – after all He who is maximally holy wouldn't be unjust or untruthful (Boethius offered the most famous such argument for this in his *Consolation of Philosophy*, 524 A.D.) – yet historically, many people assumed that they were *not* united in the same being, and thus polytheism occurred. Consequently, the essential argument doesn't really prove that God exists, as the God that we know, but only that divinity must somehow exist. Man has a natural ‘religious sense’ about him (Rom. 1:18), because he is aware of the necessity for this perfection, in contrast to his own imperfections. Since the essential argument doesn't get at a personal, individual God, but only to some divine force, we move on instead to the existential arguments for God's existence.

Aquinas' arguments I., II., III., and V. are existential because they rely upon direct causality to give evidence of God's existence. As we shall see below these four arguments are divided up among the four quadrants of existence/human nature (intellectual and spiritual, intellectual and physical, willful and spiritual, willful and physical) and—although only a Christian could know this—they separately conclude to one of the 3 divine person, or to the 1 divine nature in God (3 persons + 1 nature = 4 total arguments). Knowing how these arguments separately prove the existence of a different person in the Trinity (or the nature as a whole) can help us better understand how each of these Divine Persons directly influences our lives. Thus Aquinas' four existential arguments for God's existence are probably exhaustive; these are likely the

	Intellec.	Willful
Spir.:	II. (Father as eff. cause)	I. (H.S. as final cause)
Phys.:	V. (Son as formal)	III. (Div.Nat. as material)

Comment [A1]: In the diagram, it may be noticed that each of the causes and divine persons are actually *out of place*. More precisely, the efficient cause (God the Father) should be in the top right corner as creator of our natures, the final cause (God the Holy Spirit) should be in the bottom right corner as final cause of our actions, the material cause (the complete, united divine nature) should be in the bottom left corner as matter out of which God exists, and the formal cause (God the Son) should be in the top left corner as the eternal image of the Father. Thus they are all exactly one clockwise displacement out of place. The short explanation we can give for this is that in using beings in each of the 4 quadrants to prove the existence of something at the extreme edge of that quadrant, we travel the loop in diagrams 2.5 and 2.10 in reverse, and thereby arrive one quarter turn in reverse, at the correct quadrant. We see this reverse rotation in the dotted green arrows in the final diagram at the end of this handout. Thus we use material elements in the lower left quadrant to prove the existence of a formally necessary being in the upper left quadrant. However, even if we do this, there still is the problem that the efficient and final causes, as designated by the proper places of each of the divine persons, are in different locations from those locations designated in this book. Normally in this book—except for Diagram 1.7 and Unit IV—we have placed the final cause in the top right quadrant and the efficient cause in the lower right quadrant. The reason we did this was two-fold: One reason was so that we might think of the final cause as the final cause of our spiritual being, and the efficient cause as the efficient cause of our physical action. However, they really should be reversed. We should be considering them as the final cause of *our action* (i.e. in the physical realm), and the efficient cause of *our being* (i.e. in the spiritual realm). Only in this way will we be exhaustive in using all 4 causes in a complete, integrated system, which is consistent with our understanding of the Holy Trinity, and in which are four are causes of the same things. However if we do this, and place the final cause down in the physical realm, then we are forced to show the motion of Will as downward-tending (i.e. toward its final cause), just like the Intellect (i.e. in exitus), rather than upward tending (i.e. in *reditus*). This would be consistent with our understanding of the Holy Trinity, in which the Holy Spirit (who represents Will) proceeds forth *from* the Father (and Son)—i.e. downward—not back *to* the Father—i.e. upward. It would also be consistent with our understanding of wanting as needing something lower as its final cause. In this book, we have instead placed the final cause up above, and the efficient cause below, in order to give the message that we ought to perform our actions, not just to do physical things according to our nature (i.e. eat, sleep, drink, and die) but to spiritually better ourselves and return back to God. It may be advisable to simply point out to the students that the causes are a quarter turn out of place from their proper positions, and let them think for themselves about why this is the case.

only four existential arguments that there *can be* for God's existence. One will notice, however in the above diagram that



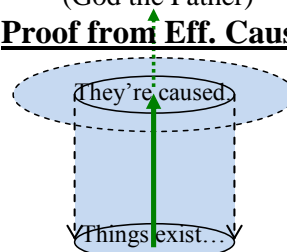
The first proof for God's existence is the proof from motivation. Motivation is the pull exercised by some end that attracts you. Many wrongly think that this proof is a proof from *movement*, but it only *indirectly* having-to-do with movement, inasmuch as movement is also initiated by motivation (e.g. gravity motivating you, causes you to move downward). Fundamentally, however, the proof begins from a consideration of motivation. Aquinas argues that "nothing is mo[ti]v[at]ed . . . if there is not a

being in act." Then by *modus tollens*, since things are moved, we can conclude that there must somewhere be a being in act, motivating us. Now the thing in act, motivating us, must itself be motivated, and since you can't keep going on forever, finding higher and higher sources of motivation, there must be an ultimate being, motivating all things. This being is God (the Holy Spirit).

The second argument for God's existence is the proof from efficient causality. We see in nature that certain things are effected (or caused) by others, whose being is present simultaneously with it. The brain directly effects the hand's action, the ideas in a blueprint directly effect the construction of a highway, a government directly effect laws, and a light directly effects images on a screen. This direct causality, such that there is no becoming in between the cause and the effect, is known as a per se series. A per se series doesn't have to have just one link; it can have many links (e.g. a CEO's ideas percolate down through the whole company structure and influence the way business is done), but a per se series must always have a first, because nothing is able to simultaneously cause itself (This is affectionately known as "pulling oneself up by one's bootstraps.").

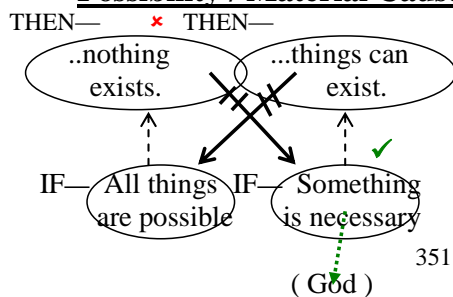
(God the Father)

(II) Proof from Eff. Cause



Aquinas' argument is that things exist; therefore, they are caused in some higher thing.

(III) Proof from Necessity and Possibility / Material Cause



Thus Aquinas' argument is that if a thing exists, and yet doesn't have the source of its existence within itself, then it must be caused by another, who in turn must be caused by another, and so on, until we come to the first efficient cause, who is God (the Father).

The third argument for God's existence is the proof from possibility and necessity. Aquinas' argument is

that if all things are possible, and if nothing is necessary, then sooner or later everything would cease to be; in which case, nothing would exist ever after that (nor now). Thus the fact that things exist here and now, is proof that at least some being necessarily has to be, and this is the being of God (the Divine Nature).

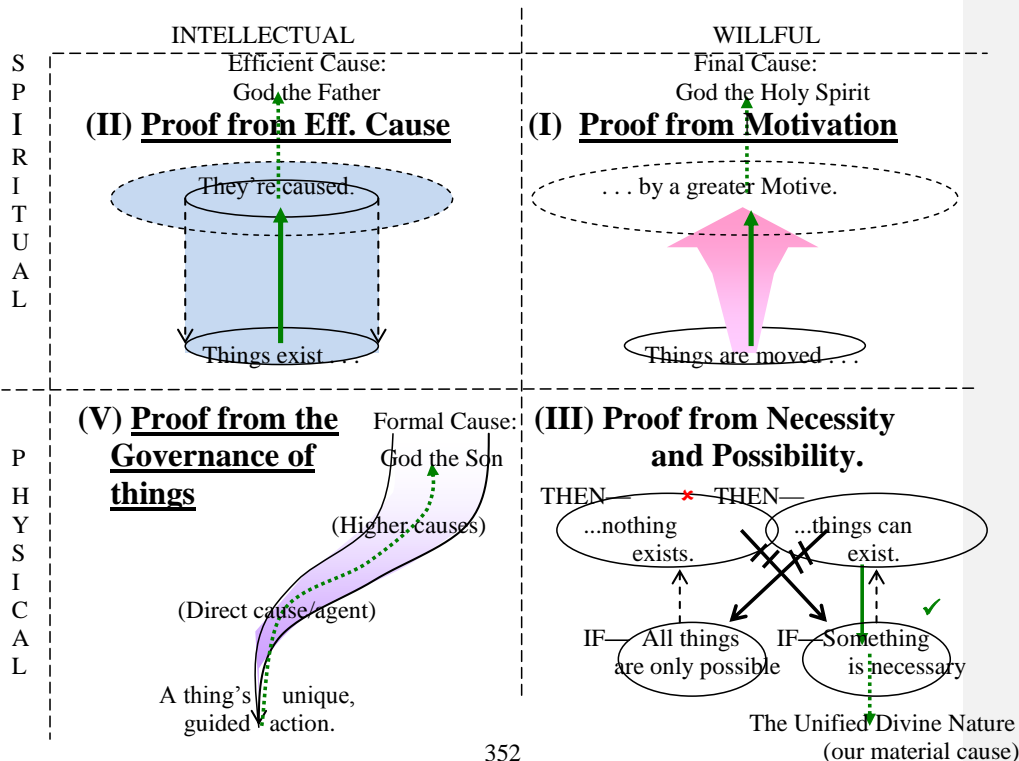
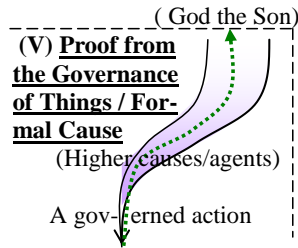
The fifth argument for God's existence is the proof from the governance of things. Many things in the world are inanimate, and lack thinking powers, yet act in regular,

dependable ways that prove not just random or average, but good (good for the whole universe, and for man). If things tend toward doing what is good—and not just once, or several times, but regularly—then it must be intended by a

higher, conscious power. This higher power, by whose nature all things—even inanimate ones—tend toward what is good, is God (the Son), in whom the universe was created (Col. 1:16-17).

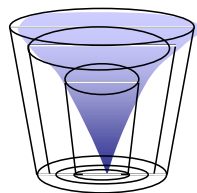
Thus we see that there are 4 existential proofs for God's existence. We will see better in Unit II how these proofs fit perfectly into the 4-quadrant model of the universe:

The idea of intention is that from all the possible actions that could happen, only one particular course of action—which is especially pleasing, in contrast to the others—is chosen to be enacted.



Recall from Diagram 1.6 that Matter is generally represented in a horizontal manner (as a flat circle or Venn diagram), whereas Form is represented in a vertical manner (usually as an arc or semi-circle showing infusion of something higher into things lower). Recall also from Section 1.2.1 (and esp. Diagram 1.10) how within an essence, there are two standard relationships: A relationship of ‘being essential to,’ (a.k.a. essentially belonging) and a relationship of having.

Essential belonging (the black arrows accompanied by the words “is essential to” in Diagram 1.10 and 1.27) is an inherently formal relationship. When one thing ‘is essential to’ or ‘essentially belongs to’ another (so that the other ‘has’ it), there is ‘no



A formal
Progression

rhyme nor reason’ to it: it just does. For instance, if animal-ness belongs to worms, and birds, and hyenas, and whales, and so on,

then there is no end to what could follow from the concept *animal*. The situation is *open-ended*. Indeed, there could be an infinite number of kinds of animals! The only way that the concept *animal*

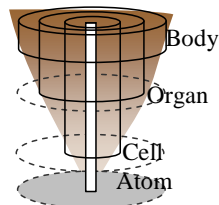
can be united to the concept *bird* is through a formal progression, when you see it happen ‘for real.’ For instance a computer might virtually transform one person’s face into another’s, or an artist might add more and more detailed characteristics to his drawing without ever erasing anything. In a formal progression, there is no law that indicates how the situation has to evolve (except that nothing can be erased or removed—the Law of Logical Consistency): It merely happens and evolves *that* way because it does, and the proof is that you see it actually happen, and thus know that it was possible. When a formal progression occurs, the only thing that essentially matters is the current situation, because anything to come in the future must grow or evolve out of what already is. For example, the ink shooting out of the artist’s pen is directly connected to the trail of ink that has already been laid down: He cannot erase it or undo it. If the old ink were suddenly to disappear, the artist’s current actions would appear to an arriving observer as completely meaningless, as weird detailed squiggles with no pre-existing context in which to place them. The same thing happens in the creation of an essence. As God makes an

We should note in formal progressions that the evolution is *smooth*: It doesn’t evolve in discrete jumps or steps, but occurs gradually.

essence to be, first He knows it as something general (thingness), then as something more specific (animal-ness), then as something more specific yet (primateness), and

Examples of formal progressions:

- Fractals and the Mandelbrot set.
- Virtual reality and special effects.
- Life and evolution.
- Calculus integrals (the final +c term could be absolutely anything).



A formal
progression
in matter.

Comment [A2]: Sing for your students the song “The toe bone’s connected to the heel bone; the heel bone’s connected to the foot bone; the foot bone’s connected to the leg bone; the leg bone’s connected to the knee bone; the knee bone’s connected to the thigh bone; the thigh bone’s connected to the back bone; the back bone’s connected to the neck bone; the neck bone’s connected to the head bone.”

Then ask the students “Why is your hand connected to your body?” Permit them to mull it over a little bit, and then tell them that by the end of this handout, we will have an answer.

Comment [A3]: (As often happens in virtual effects, when one face transforms or ‘morphs’ into another.)

Comment [A4]: In other words, you know that it satisfied the Law of Logical Consistency.

so on. We see then that as Form is coming to be (in a formal progression) it becomes progressively more detailed (or more determinate), and attains new forms that can be known in new ways as they are qualified more and more.

By contrast, matter operates by containing (as described in Section 1.4.1). Containing is a kind of *having* (recall Diagram 1.30) in which what is contained is smaller than oneself. One of the things contained by matter is its form. For instance the 3D area occupied by my hand has the form of my hand inside of it. Thus there is form in the material realm, only the form is found inside of matter. Because there is form in the material realm, form can and does still operate by formal progressions. Thus we see the same phenomenon happen as happened in the formal realm, except that it is inverted. The being of the atom (which contains the form of thing-ness) is formally connected and merges into the being of the cell (which contains primarily the form of living-ness), which is formally connected and merges into the being of the heart (which contains primarily the form of animal-ness), which is formally connected and merged into the being of the hand (which contains the principle of primateness), which is formally connect and merged into the being of the whole body. Thus there is a smooth transition from one to the other—not as smooth as happens in the formal realm, since there is a distinction in size between the atom and the cell, but certainly smooth enough to maintain a substantial unity among the whole being.

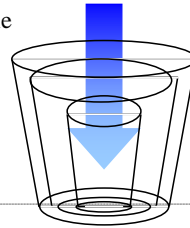
Comment [A5]: Having can be of something essential or of something accidental (E.g. in the formal realm, I have greenness; it is outside of me, yet pertains to me. Or, in the material realm I have a car: It is outside of me, but pertains to me.).

Comment [A6]: The heart is formally merged into the being of the hand by the blood vessels that enter into the hand. You cannot say however that the hand is formally merged into the being of the heart.

The Material Realm as Mirror-Image of the Formal Realm

Knowing what Matter and Form are, and how they relate to one another, we can now diagram Matter and Form in the following manner. In the order of Intellect, Form passes first through the realm of essences, making real first the 'matter' of broad universal ideas, and then making 'real' the matter of more and more qualified or particular ideas (as part of those broad universal ideas), as it goes. It ultimately arrives at the *infimae species* (sing. *infima species*), and the *hypostases* of individuals, making all the higher genera real in these. From these 'most specific' ideas, Form can then secondarily infuse into the material realm, making specific things real in that realm too. As Form does this, it enters into and '(in)fuses' into a certain piece of matter, and thereby causes that matter to contain and express the *infima species*—the form—of what it is. Each concrete object then (as matter + form) exists *as (qua)* that thing, containing and manifesting its form (or 'species') in a particular place and time.

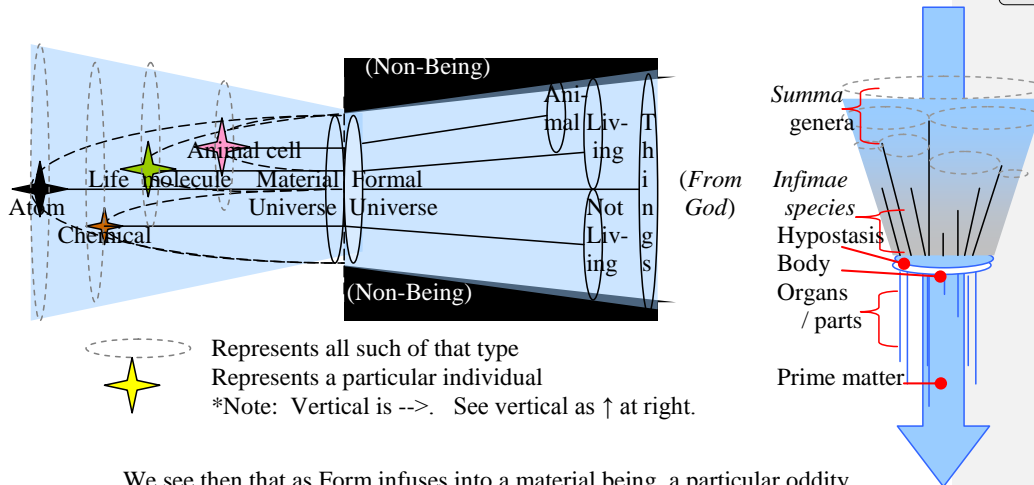
Secondarily, Form can then continue to infuse down into all the *parts* of that object. For instance, into the part that is the heart, the form (soul) of a raccoon may continue to infuse. When it does this, it doesn't infuse with the entire form of raccoonness, but only with the determination of animal-ness (i.e. one of its higher genera, cf. Diagram 1.29). After all, we don't say that this blood-pumping, beating thing is a raccoon, but just that it is a moving, living, thing. Thus, as the species infuses into these lower parts, it becomes again more general. Consequently, Form infuses into them as well, though not simply but *secundum quid* ("in a certain way").



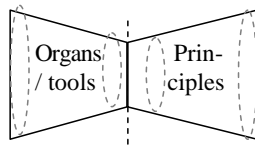
Comment [A7]: *Infima species* means "Least/lowest species;" *summa genera* means "Highest genres." These two are at opposite extremes (lowest and highest, respectively), of the realm of forms.

Comment [A8]: *Species* (sing. or pl.) is Lat. for "form(s)" or "appearance(s)."

Comment [A9]: The hypostasis infuses into the entire body simply.



We see then that as Form infuses into a material being, a particular oddity happens: Certain parts of the being tend to match up with certain higher determinations in the form. For instance, in an animal the *hand* corresponds to the *primate* principle (or



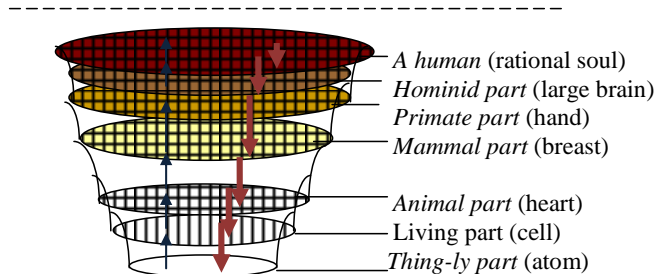
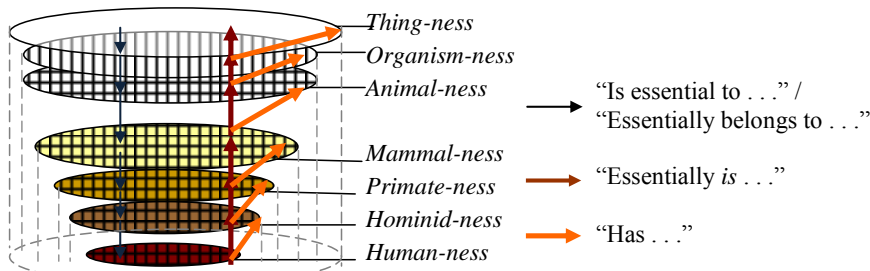
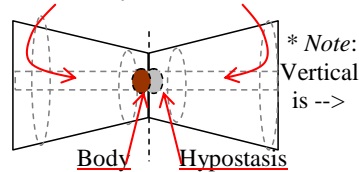
genus); the *heart* corresponds to the *animal* principle (or genus), and the *atom* corresponds to the *thing-ly* principle, and so on, as shown in the diagram at the bottom of this page. Consequently we must conclude that *the material realm is the mirror image* of the formal realm. The two realms just differ

in the manner or mode of propagation in each one. In the formal realm, more specific forms proceed from more general ones by a smooth, formal progression (e.g. the primate is a specific kind of animal), whereas in the material realm there are no such formal progressions (the hand is not a specific kind of a heart), but rather more specific

principles simply contain more general higher principles (e.g. the hand 'contains' the cell, and the hand 'contains' the heart inasmuch as it contains the heart's blood vessels). This means that in the material realm form as-it-were goes 'back up' the path from which it came. It is a great mystery of this world that form should act in this way.

The diagram above, at left, represents the entirety of the universe: all things that have ever been created. If it were to represent just a single individual, it would look like that shown above, at right: Here we are considering not the entire sea of molecules, but only those that are within the person's body; and we regard not all Form, but only the parts of those forms that are directly 'in line' with the thing's hypostasis.

Individual's Body Individual's essence



* Note diagram not drawn to scale.

Comment [A10]: In the top half of the diagram below, emphasize to the students that the circles represents *classes* of things, not individuals (since individuals don't overlap). If we were to represent individuals, we'd have to draw lots of tiny little dots inside of those circles, since individuals in a Venn diagram are always represented as dots.

The Preternatural

God gives us potencies so that we may live in a way that is appropriate to our nature. However the way of living that is most appropriate to our nature often involves more than just ourselves; it also involves interaction with other individuals. Accordingly, God has given us potencies (capacities and powers) that are usable not just in relation to ourselves, but toward others as well. When we use our potencies to support an activity that engages them in a communal way, to do things beyond what our limited nature was directly designed for, such activities are called *preternatural*.

Proper Vocabulary Usage:

Preternatural things are also known as “epiphenomena” (pl. of epiphenomenon), because they are phenomena that arise ‘upon’ (from Gk. επι- “upon,” or “on top of”) what is natural.

Things (either potencies or habits) are called preternatural (from Lat. *praeter* “besides” or “in addition to”) because although they are not essential and absolutely necessary to our nature, yet they are not inconsistent with it: They *can* be used and developed and learned, but don’t have to. For instance, we can use our normal faculties of Sight and Imagination, to learn sign-language. The ability to read sign-language is a preternatural capacity. We can use our normal faculty of voice-projection to speak Armenian; here, the ability to speak Armenian is a preternatural power. Thus all potencies depend upon—at their base level—what is natural, but when they are used in higher ways, they can develop into a preternatural potency built upon the natural one.

Where do preternatural potencies come from? They come from an outside principle, usually someone who teaches us. This person trains us in a certain habit and then, once we perfect this habit, we have that preternatural potency. Thus most things preternatural come from the outside-inward (i.e. it is partially *situational*), not from the inside-outward. Only rarely does one invent some activity, and create a preternatural

Examples of Natural and Preternatural powers and/or habits:

	<u>Natural</u>	<u>Preternatural</u>
Vegetable	Sucking, pumping, rearranging	Nutrient cycles, symbioses
Animal	Mobility, sensation, data processing	Training.
Rational	Knowledge and will	Language, custom.

potency, oneself.

Because preternatural potencies and habits come from an outside principle, they can infuse into and permeate an entire society. The potency, in a way, belongs to the whole community or population that exists there in that way. Thus when we diagram preternatural potencies, we might draw it as existing higher, almost at the level of a species or genus, and not necessarily at the level of the individual hypostases, although individuals can invent and develop preternatural potencies or habits, as well (e.g. one’s own special way to cook dinner or to build a house). Thus a preternatural potency involves an individual growing up into being a mature and well-trained member of his/her community. Preternatural habits are what sustain large societies, cultures, customs and traditions. These things are known as epiphenomena.

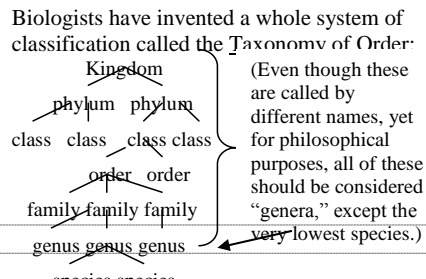
Comment [A11]: The ability to use one’s voice is what is natural; the ability to speak a language is preternatural.

Comment [A12]: Preternatural potencies then are at least partly *situational*; they depend upon the circumstances, the particular country, and era in which a person lives.

The Four Predicables Continued

Genus

The extending / expansion of one essence out upon many things makes up a genus. The word *genus* (pl. “genera”) comes from the Lat. word “kind,” as when you ask “What *kind* of thing is it?” By mixing with other forms into which it has been extended, parts of a genus can take on different appearances, and these are called species (pl. species)

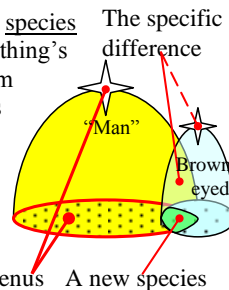


Comment [A13]: i.e. different from one another, though not from the genus, in which they are still included.

Comment [A14]: Compare the diagram at right to Diagram 3.3 of the Tree of Porphyry. Ask the students: “How are these two diagrams alike or different?” [Ans: They’re identical!]

Species

In biology, a species is a grouping of organisms that can interbreed (or mix) with one another. However, in philosophy a species is any distinct particular form. The Latin word *species* means a thing’s “form” or “appearance,” as when you ask “what appearance/form does it take on?” The reason it is called this is because whereas genera do not directly appear to us (we have to discern them by a process of reasoning and abstraction), species do directly appear to us. It is easy to tell the difference between a loon and a mallard (two species), because you can easily *see* their different markings. It is much harder to tell the difference between two genera, for instance wildfowl and The genus songbirds (because you have to see all the similarities among the members of each class and then propose or posit a principle (a specific difference, see next section) by which to know one class as different from the other.



Everything has a form—even invisible things, whose forms are purely *knowable*. In fact invisible things have a stronger and more distinctive form than anything else, and so philosophy is more concerned with them—since they are eternal and unchanging—than with the transitory and changing forms that we see visibly through our eyes. The forms of things that are not physical but spiritual are known as intelligible species. The main difference between sensible (visible) species and intelligible species is that sensible species come from the physical realm, and so sensible species can contain many individuals: We can see many dogs at once, because the light from all of them is shining into our eyes. By contrast, intelligible species can only be known singly, *in kind*, because the light from the single concept of ‘dog-ness’ is shining into our Instinct or Intellect. Thus there is no difference between the concept ‘dog’ as known in my own dog, and the concept ‘dog’ as represented in the star-constellation *Canis major*: In both, ‘dog’ is understood as referring to a kind of short, four-footed animal that has a certain wolf-ish

Comment [A15]: The Instinct (possessed by animals) recognizes intelligible species *in a certain way*, that is how they function and act. The Intellect (possessed only by humans) recognizes intelligible species *simply*, in themselves.

Comment [A16]: Hence, St. Thomas says that “each angel exhausts his species” (cf. Diagram 1.19). Thus no two angels are of the same kind. There can only be one of each kind of form because if there were more than one they’d be indistinguishable from one another. Remember that intelligible species are pure forms without matter. Now such species can share in one another (and then they’d be part of a genus), but they are each individually united within their own single form. By contrast, among material beings a single form can be reproduced many times over since they have a different principle of distinction/individuation at work: not just Form, but now *Matter*.

Comment [A17]: Sometimes the specific difference is called a *modification*, because the genus just by itself is thought of as rather 'ordinary,' whereas the specific difference comes along secondarily, and receiving that base, ordinary kind of being, also adds something additional to it, thereby modifying it. Thus in the order of existence the genus is prior and simpler, and the specific difference is secondary and additional.

Animal

Vertebrate Animal

Swimming Vertebrate Animal

Bonv. swimming, vertebrate Animal

Each new species involves more predicates than the preceding genus.

Comment [A18]: Of course no specific difference can combine with and belong to a genus to which it is directly contradictory, or which is indisposed to receive it.

Comment [A19]: Here we mean a natural evil, not a moral evil (i.e. not a sin).

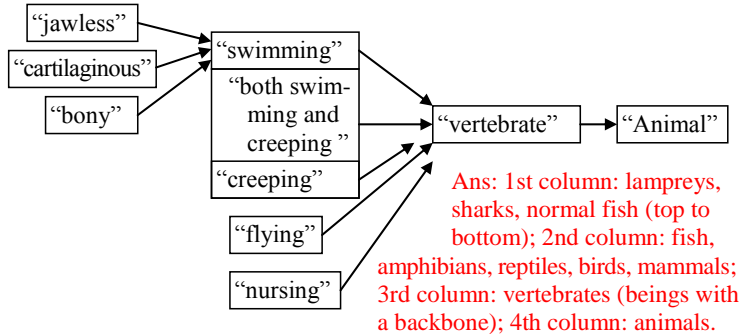
Comment [A20]: We see this in biology, that a bad genetic mutation can cause the offspring to be unviable (unable to live) or sterile (unable to reproduce). For example, a mule is the offspring of a horse and of a donkey, but it cannot reproduce.

Comment [A21]: Conversely, the second being is only opposed to the first *by a distinction of reason*, not by a real distinction.

Comment [A22]: Thus in organizing specific differences, you do not need a nice, neat, ordered step-by-step paradigm where every time a genus differentiates, it splits into exactly two species; nor do the genera at a particular level need to split just because some other genus at that level is splitting. Rather splits occur naturally and haphazardly in nature, and are not ideal. We try to organize them systematically in the taxonomy of order (using the seven specifications—kingdom, phylum, class, order, family, genus, and species), but it isn't always a clean and neat classification (e.g. sometimes you must introduce "subspecies," or "subclasses," etc.).

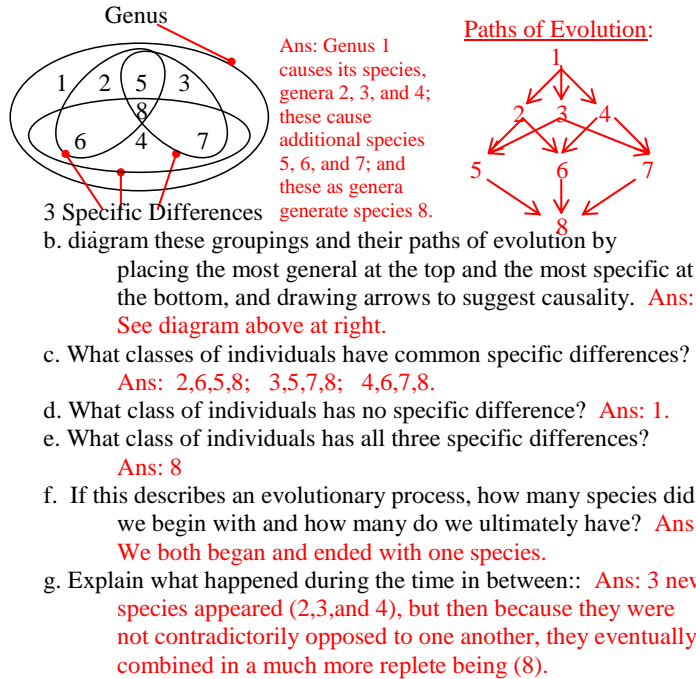
Questions:

1. See if you can indicate what class of animals each of these specific differences indicates:



2. Based upon the following Venn-diagram of kinds of beings possessing common specific differences . . .

- a. explain what probably caused what: Ans: See writing below.



3. With regard to genus, if you say "some men are not green," what is the genus and what is the species? Ans: The genus is men, the species is green men.

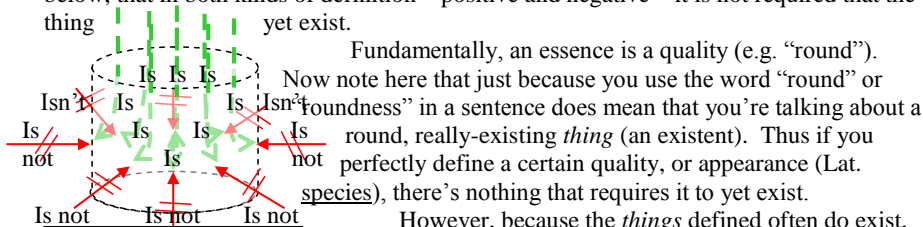
Comment [A23]: Tell students that this diagram represents the end-on bottom of a diagram, as at the bottom of diagrams 3.40A and B.

Comment [A24]: It doesn't matter that this is an unlikely species. All that matters is that green is a division or class of men by some method of sorting, that is. In other words, however you choose to sort and divide up the genus into various species is logically permissible.

Definition

Aristotle calls all of the four predicables “definitives” (*Top.* I.5.102a9) because they each say something distinctive or definitive about the being in question. However, just because you predicate something distinctive of something (e.g. “blue!”) doesn’t distinguish it from other similar things (also “blue”). Thus there is a greater and more proper sense of definition which is to delimit or separate off something from everything which is not that thing.

There is a key distinction in philosophy between Essence and Existence. Essences are the forms of possible Being, into which God can pour existence and make it real (cf. Diagram 1.8). Thus essences do not necessarily yet exist. They may exist—in a real thing—but they do not have to. In definition then, we fundamentally define just *essences*—i.e. things that are not necessarily existing—not *existents* (i.e. things already existing). Thus for instance, you could perfectly define the idea (or essence) of “hephalump-ness” to an infinitely precise degree, even though no hephalumps anywhere exist. We will see below, that in both kinds of definition—positive and negative—it is not required that the thing yet exist.



In definition we try to seek out the *extremity* of what something is. There are two ways to define an essence: One may **negatively** state what it ‘is not’ (ex extra), or one may **positively** suggest the quality of what it ‘is’ or would be (ex intra).

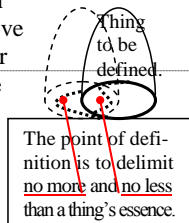
Fundamentally, an essence is a quality (e.g. “round”).

Now note here that just because you use the word “round” or “roundness” in a sentence does mean that you’re talking about a round, really-existing *thing* (an existent). Thus if you perfectly define a certain quality, or appearance (Lat. *species*), there’s nothing that requires it to yet exist.

However, because the *things* defined often do exist, the most natural way to define them is to *limit* or cordon them off *from* other things that exist. In doing this we refer to them negatively, by saying that something else “Is not” them. Thus the most natural way to define (esp. when dealing with real existents) is *negatively*, to tell *what it is not*. Here we say that something else—which usually is existing—is not them. However, even here it isn’t required that the thing defined exist, because just because that other thing exists—and isn’t them—doesn’t mean that they exist. After all neither I, nor you, nor any of us here are five-footed monkeys; however, just because we aren’t, doesn’t mean that any five-footed monkeys exist. However, what something

or some quality ‘is not,’ extends itself to *everything else* in the whole universe, and it would take an infinitely long time to list all these things. Thus there is a need for a much more practical manner of definition.

Because we cannot define everything by the infinite number of things that it is not, a more practical way to define a species is to define it *positively*, by its genus + specific difference. When we do this, the genus is usually taken as existing (since we speak of it as a noun), but the specific difference is still only a quality, and so although the genus must exist, the species doesn’t have to. For instance, in the genus of flamingos,



Comment [A25]: Predicating “man is bipedal” says something distinctive about man, but it doesn’t delimit his essence from all other essences (since storks are bipedal as well).

Comment [A26]: The fact that in definition we define things that are not necessarily existing will be very important, when we cover the Existential Fallacy in Section 3.6.4, as well as the 4th Figure of the Syllogism.

Comment [A27]: ... so that you would know exactly what a hephalump was, if you ever saw one. (E.g. “A pink, honey-eating monster with sewn skin, and the ability to transform in shape.”)

Comment [A28]: Hence, as stated above, definition comes from an E-statement: “No ___ is ___.” No amphibians are fish, no reptiles are fish, no birds are fish, and no mammals are fish (The five classes of vertebrates).

Comment [A29]: Nothing ever follows from a negative statement.

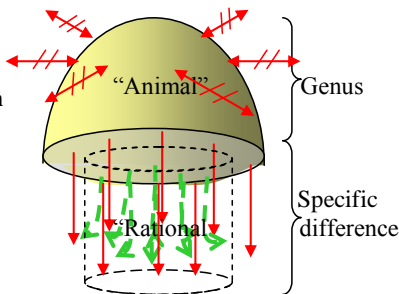
Comment [A30]: Not only are the above four classes of vertebrates not fish (in Question 1 of previous section), but... No buckets are fish, no sledge hammer are fish, and no democracies are fish, either (This rapidly becomes a *reductio ad absurdum*).

Comment [A31]: E.g. in the definition “Man is a rational animal,” “a . . . animal” is the genus,” and since we speak of it as “a . . . animal,” it is taken for granted that it is something really existing.

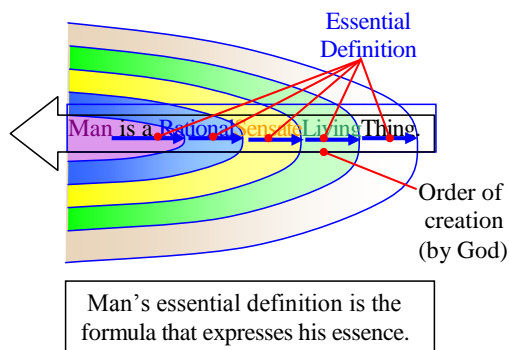
we could speak of a species of “three-footed-flamingo,” but there may not be any individuals in that species. The point of this is that when we positively define, even though we are entering from the inside of it (ex intra)—thinking about what it positively would be, rather than what it is not—yet we are still going to mentally indicate only its essence, not necessarily any real existing thing. Things may fall into that essence subsequently, but in defining we’re still fingering only the ‘mental space’ in which stuff might exist.

To positively define then, we take a genus, and we indicate an even more specific form within that genus. In so doing, we signify/define exactly what part of that genus we’re talking about. It is here taken for granted that we are not referring to anything *else* in the genus (note red arrows in diagram at right), which doesn’t have that specific form, nor anything outside of that genus (since we’ve already stated it to be in this genus). Thus the genus here performs the negative role of limiting other things out, *shielding* us from everything else in the universe which it is not.

Of course, to fully define and understand something, one needs to make reference to the genus’ genus, as well, for this is part of the definition, too. After all, if one doesn’t understand what an animal is, one certainly won’t be able to distinguish a moth from non-animals. But this extra genus also needs to be defined and so we need an even higher genus, and so on. Thus a complete definition of an essence requires mention of all the essential genera right up to the very essence of *thingness*. Once we have attained this, we cannot delve any further into the definition, because insofar as a thing is a ‘what,’ it is the most basic solution to the original question (“What is it?”). Thus when we arrive at thing-ness, we have fully defined *what it is*.



When defining positively, we name a thing’s genus + specific difference. Here the genus is really existent, but the specific difference is just a further quality, and thus not necessarily yet existent.



In defining, we should seek to use the lowest genus, and the widest specific difference:

Now in regard to the lowest genus, we cannot use something even *lower* than the lowest genus, because that would be the species itself, and one can never use something in its own definition. Why not? Because the terms by which we define (genus / specific difference) should be *better known than* the new term (the species) being defined. Thus we should seek to

use not the species itself, but a higher, and better-known genus. Nor should one use a much, much higher genus, because that is imprecise, and can introduce an element of ambiguity. Defining an airplane as a “winged flying *thing*” (rather than what it should

Comment [A32]: One will notice, that the diagram shows two genera intermediate between “rational” and “thing.” However, if a person understands that “sensitive” implicitly includes or suggests “living” then we could have used just one intermediate genus. The pattern can go the other way as well; there can really be an infinite number of intermediate genera if one wants to be that exhaustive in explicating the definition.

Comment [A33]: If you don’t know what an “L-bar is,” how will somebody telling you that it is “a green L-bar” get you any closer to understanding about it?

be defined as: “a winged flying *machine*”) introduces ambiguity because there may be other such things included in that high-genus (e.g. birds, which are also “winged flying *things*”), which would’ve been ruled out if you had picked a lower genus. Thus we say that the genus picked should be *immediate*, that is, as low as possible, with no intervening genera in between it and the species.

In regard to the species, the species should be as wide as possible, so as to fully include all of, but only the species intended. To do this one should try to hone in on the single quality or specific difference which is most essential to the species, and no other quality. For instance, defining man as a “house-building animal,” is not what is most essential to him, because ants and many other animals build houses, too. Here you have ‘overshot’ and used a specific difference which is wider and more general than what you should’ve. Nor should you use a quality which is too specific, e.g. defining man as a “gun-shooting animal,” because some men don’t shoot guns, and so the quality is obviously not what is most essential to him. Lastly, if you cannot find a most essential quality, although you can combine two qualities artificially (e.g. defining a “hate-crime” as being the murder of any one of six often-targeted groups), it isn’t good to do so, because it is subject to the charge that that is not *primarily* what the thing is. (e.g. that there’s nothing special about these six groups, and that hate-crimes are really known in a different way, e.g. by the *way* in which the murder occurred).

We see then that the terms by which one defines should be *true, better known than, immediate*, and *primarily* what the thing is (Aristotle, *Post. Analy.* 71b21).

Questions:

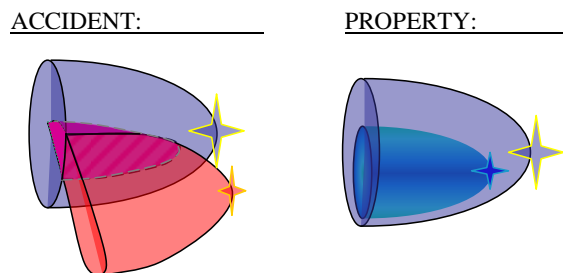
1. What’s wrong with the following definitions?
 - a. “A cricket is a green animal.” Ans: Not the immediate genus.
 - b. “Man is a right-or-left-handed, rational animal.” Ans: Not primarily what he is. Primarily, he is just a rational animal. Also you could say that the specific difference is too specific (some are both right and left handed)
 - c. “A button is something to be pushed.” Ans: Genus too general. So is a plunger, and a cart.
 - d. “The United States is the country of the state of Virginia.” Ans: True, but not primarily what it is.
2. Which form of definition defines from the inside, and which from the outside? Ans: Negative definition from the outside, positive definition from the inside.
3. Do we list a thing’s entire essential definition every time we define it? Ans: No it is sufficient to just list the genus, and leave all the higher genera as assumed or implicit within that term.
4. Circle the correct answer: When positively defining, the separation from everything else *outside* the genus is (explicit / implicit), but the separation from other species *inside* that genus is (explicit /implicit). Ans: explicit . . . implicit.

Accidents and Properties

Accidents and properties occur when one essence enters into another, but in a temporary, and non-essential way. An accident is something that arises exterior to the essence in question, whereas a property arises, in a certain manner, from within one of the essence's higher genera.

Accidents can enter in *incompletely* (as the green is incompletely in the leaf, since green is also elsewhere in the world), or fully, but *temporarily* (as the Kingship of England belongs entirely to one person at a time, but does not remain with that person forever).

A property is an accident that applies all the time. Properties apply all the time usually because they come from a higher genus in one's essence (cf. Diagram 3.43). In fact a property is often the specific difference of a much higher genus. For instance, a stork is mobile (i.e. a property not of storks, nor even of birds or vertebrates, but of *all* animals). Thus the property of mobility flows into storks—and all other animals—from the higher essence of animal-ness. Because they apply all the time, they are in fact *essential*, but they are just treated as accidental, because they apply *primarily* to the higher genus itself and not to this particular species.



Accidents come from the I-proposition “Some ____ is ____,” while properties come from the A-proposition “All ____ is ____.” Inasmuch as an I-propositions can always be deduced (by the Square of Opposition, cf. Diagram 3.36) this indicates to us that every property is also indirectly an accident.

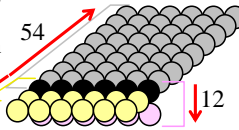
Questions:

1. T/F: Every property is an accident. **Ans: True.**
2. Classify as an accident or a property:
 - a. The green occurring in a leaf. **Ans: Accident.**
 - b. The flying-nature of a sparrow. **Ans: Property.**
 - c. The fact of having a brother. **Ans: Property.**
 - d. The fact of being married. **Ans: An accident.**
3. Is a specific difference a property? **Ans: Yes! Most certainly.**

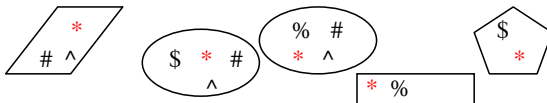
Common Material Concepts

Handout (3 pages)

Greatest Common Factor (GCF): 6 is the GCF of 12, 18 and 54 (6 contains each of their qualities of *evenness*), so 2 is like their material constituent. Viewed materially, Divisibleness by 6 is a context in which all of them can (and do) occur. Here the red arrows show why this is material viewing: It is as if the viewer is inside of the 6 and only from that internal perspective can see the 12, 18, and 54.



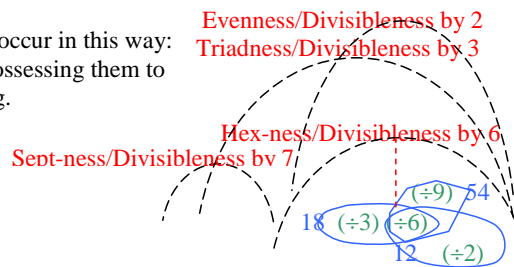
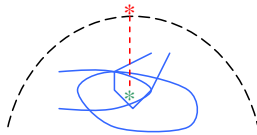
Specific Difference: A species' Specific Difference (*) is the broadest common attribute(s) that occurs throughout all members of that species. For the human species, it is the combination of being both animal and rational. Thus human beings are called "rational animals."



The specific difference is that which makes all members be something else.

Body: The body is the receptacle in and through which all human forms (vegetable, and/or sensate, and/or rational) are expressed.

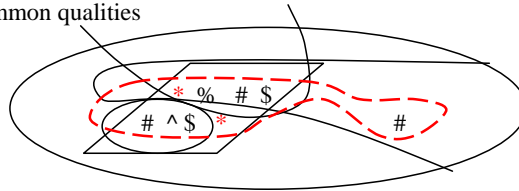
Viewed schematically, material concepts occur in this way: They are a characteristic which signals entities possessing them to fall under the corresponding formal word/heading.



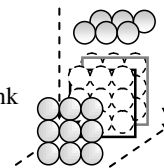
Common Formal concepts

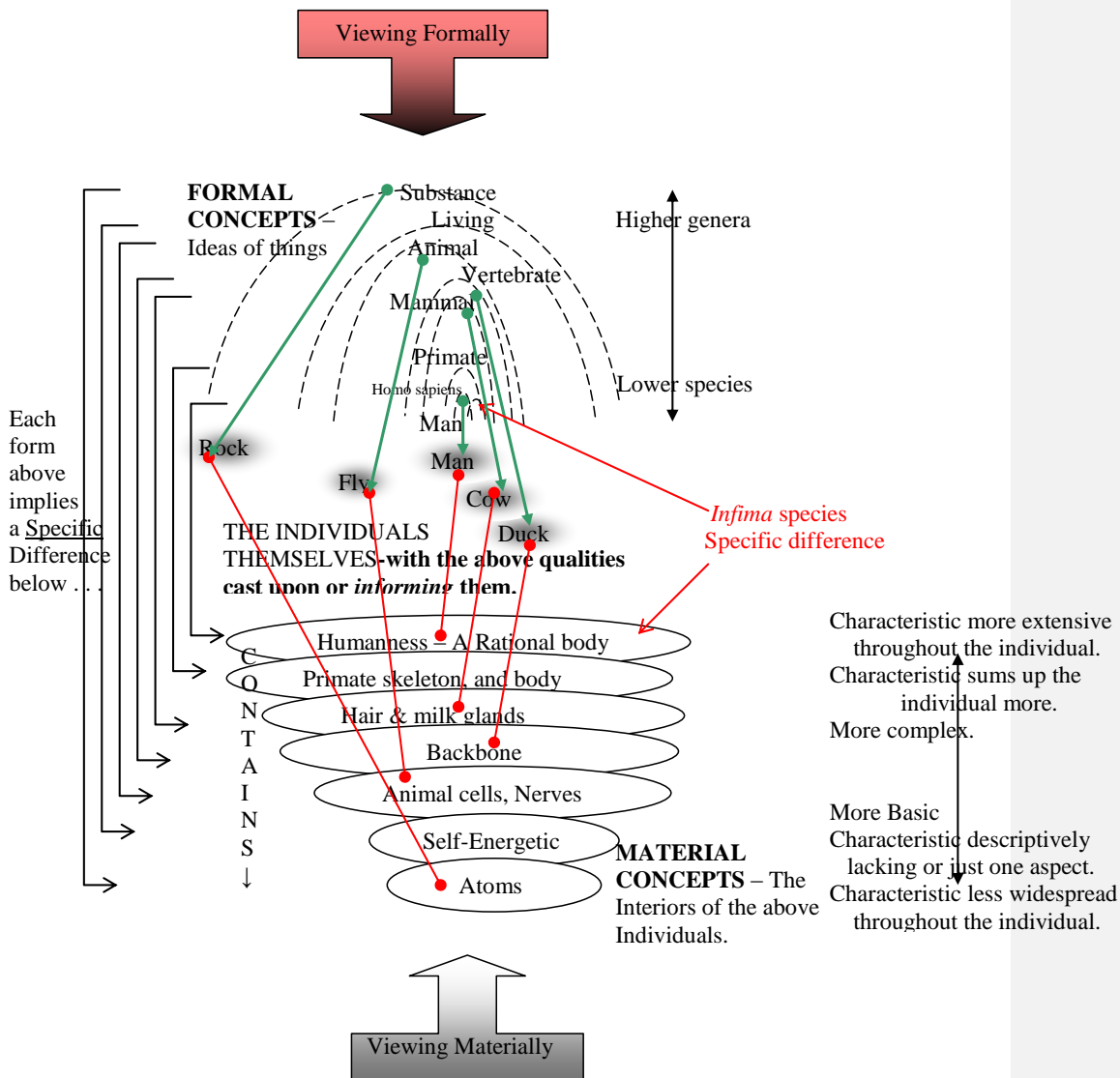
Least Common Multiple (LCM): The Least common multiple of 6 and 9 is 18, so 18-ness is like where the values of 6-ness and 9-ness first combine (If you have groups of 18 you can certainly have groups of 6, and you certainly can have groups of 9.) We think of 6 and 9 as being aspects or views of the form of 18. This is *formal viewing* because the external forms—6 and 9—can project or 'speak' themselves into the 18, thereby creating or generating it to be. This is how angels create material creatures.

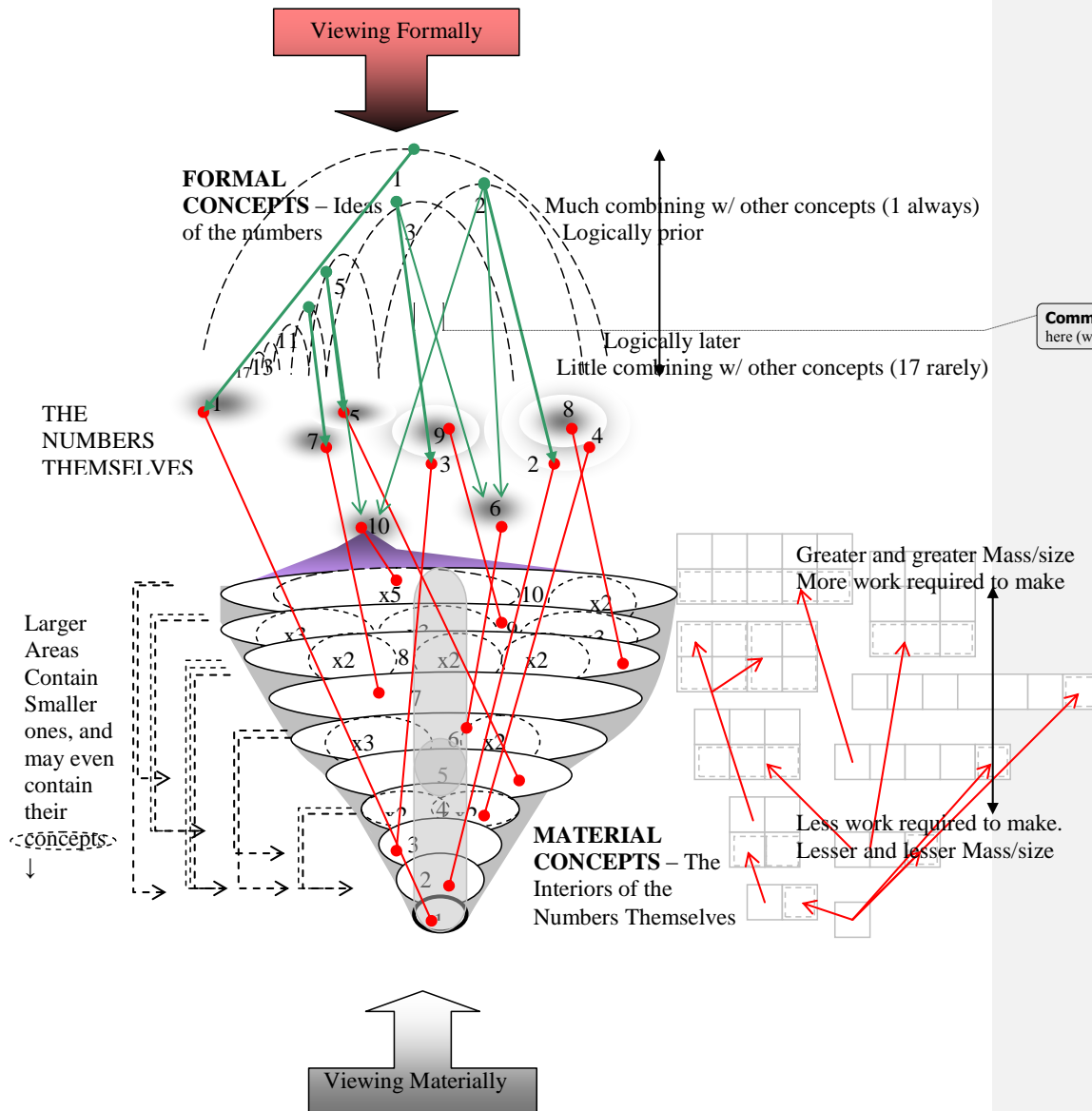
Infima Species: The infima species is the lowest, most limited, most efficient way that you can express, summarize, and account for the common qualities of a group of individuals. Human-ness is the infima species of Slavic-ness and Bantu-ness. However, speaking in this way, one may implicitly include other individuals that one didn't realize one was including: e.g. Chinese.

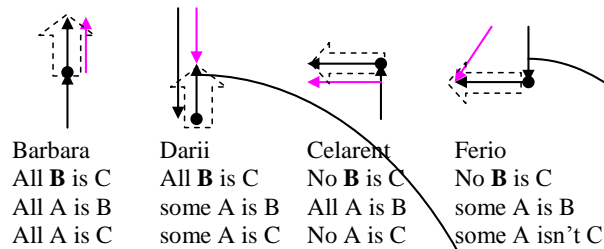
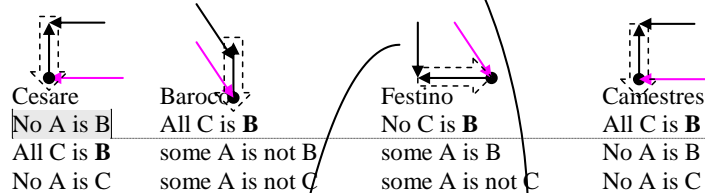
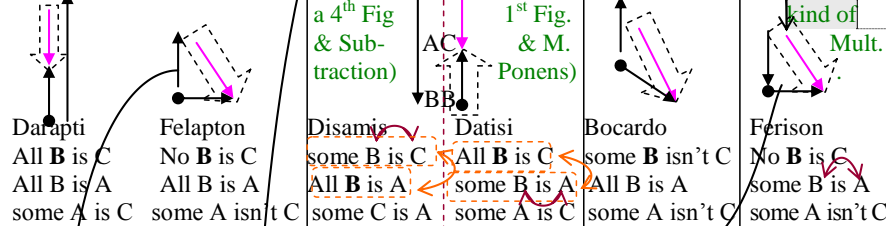
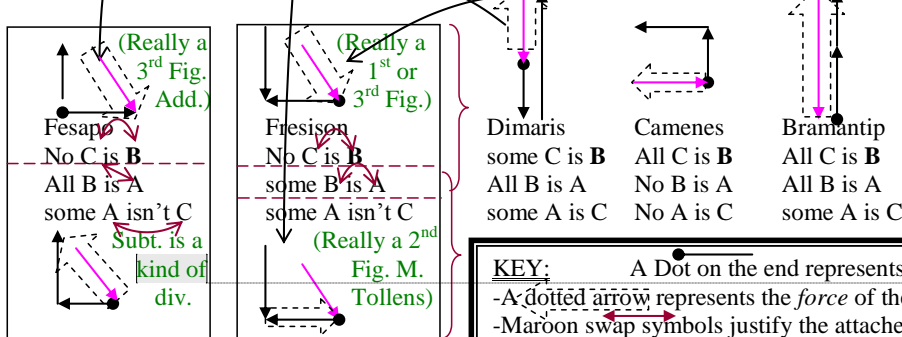
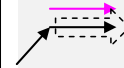
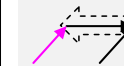


Soul: The soul is the form that expresses / includes all the forms that the body takes on. Sometimes the body acts rational; sometimes the body acts like an animal; sometimes the body act like a vegetable (while sleeping). The soul includes all of these activities.





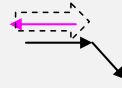


The 1st Figure:The 2nd Figure:The 3rd Figure:The 4th FigureGeneric model
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Comment [A35]: Note that in this mood, the A and C are reversed from what they should be. Thus the two premises are reversed (Major on the bottom, minor on the top), from what it should be, and the conclusion is converted from what it should be. This is done only to preserve the A—C order in the conclusion (i.e. since we had said earlier—in Section 3.7.1—that the major term—C—always forms the predicate of the conclusion). Thus a published, professional version of this sheet would have the As and Cs reversed.

Comment [A36]: Instead of doing 4x3, you can do 4+4+4.

Addition
(Direct
inference)Subtraction
(revision /
rethinking)

KEY: A Dot on the end represents the *hinge*
-A dotted arrow represents the *force* of the syllogism
-Maroon swap symbols justify the attached diagram
-Orange swap symbols show reversible correlatives.
-The convention here, according to that indicated by Diagram 3.41 is that A propositions point upward, I propositions down, E sideways, and O angled down.

Comment [A37]: For instance, if you divide and divide and divide, you end up with essentially nothing. Thus one of the ways you can subtract is by dividing something up into infinitely tiny pieces.

Handout

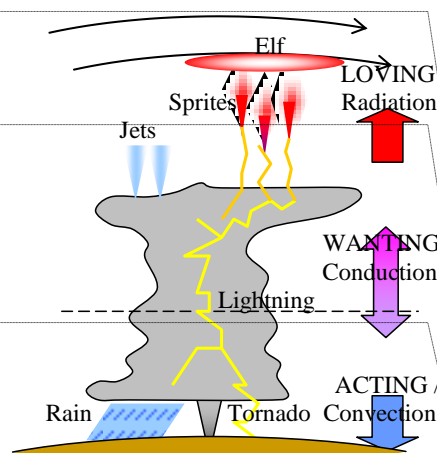
Physical Analogies to the Three Acts of the Will

It is perhaps helpful to think of the three acts of the Will as analogous to the three ways that heat or charge can be transferred. Heat and charges are both instances of circulating potency. In heat, it is circulation of a whole molecule; in charge it is circulation of an electron around its atom.

Traditionally, heat is transferred in one of three ways: Radiation, Convection, or Conduction. In radiation, electrons 'blow off' excess energy as photons, and these electromagnetic waves travel as light-beams (or Radio Waves, Infra-red waves, X-Rays, or Gamma Rays), to some other electron, which receives the photon and grows in energy. Radiation is like Love, because in both there is a direct formal connection between the beloved and the lover, or between the emitter and the receiver. In conduction, potency, or energy is transferred by being passed along some preexisting Act—e.g. an electrical wire, or a superhighway, or a step-leader, etc. Here the potency or energy-transfer occurs

not inside of but along the surface of, and as its act (Cf. Diagram 4.46). Conduction is like wanting, because the receiver and emitter do not need to have any formal connection or even remote similarity to one another. Rather, the Act which connects them enables the transfer—either a wire or cosmic ray, in the case of electricity, or an act of the practical intellect, ordering one to the other, in the case of wanting. Lastly, in convection, potency stays inside of its act (Cf. bottom of Diagram 1.50), and the act itself gets transferred and moved, carrying the potency inside of it. Convection is like Doing, because, in doing, the form of one's intent (like a little message reminding oneself what goal the action is for) stays inside of one's action as it proceeds to completion; thus the action carries its abstract value inside of it. We see then, that the three acts of the Will have fundamental correlates in the natural world of energy.

However, this is not all. We can also correlate the three acts of the Will to the charge-transfer which occurs, for example, in a thunderstorm. In this case, it is particularly helpful because the thunderstorm itself represents as-it-were, the soul, and we can see how the soul acts, by analogy to where and in what direction the various acts of charge-transfer occur. Love, is like the radiation of charge up into space, which occurs as Jets, Sprites and Elves. Jets, sprites, and elves become visible when molecules high in the earth's atmosphere are struck by this radiating charge and therefore glow red, purple, or blue. This radiation stops when the charge hits the Van Allen Belts, which represent earth's magnetic field and are, as-it-were the 'final cause' of the acts of radiation. Wanting is like the conduction of charge along a single path, in a lightning bolt. Such a lightning bolt can connect two parts of the cloud—signifying one intermediate end being



Comment [A38]: Emphasize to the students that drawing analogies help us better understand both sides of the analogy, both the physical side, and the willful side.

Comment [A39]: I would offer an unconformed theory: In a thunderstorm, sprites, jets, and elves, occurring up above the cloud are an instance of radiation of charge—like Love—radiating that charge up into the earth's Van Allen belts; lightning strikes are like wanting, and are an instance of conduction of charge, conducting huge amounts of charge along the track of a cosmic ray; and tornados are an instance of convection of charge, restoring the ground/cloud charge imbalance (the electric field caused by falling raindrops) by the actual movement of air. The rain itself, constantly recharging the electric field (as lightning and tornados discharge it), is like the pre-existing material structure, that provides resistance force down to the earth, against which an Action can occur (Like the boom, or tower extending down to earth and against which the crane's pulley or elevator may pull). Note that just as Action cannot occur without a preceding act of wanting, so tornados often form where a lightning strike has just occurred, and they often have large amounts of lightning inside of them. Note also, that just as an act of wanting cannot occur without a preceding act of love, so also a lightning strike doesn't usually occur, except where an unseen cosmic ray—such as a gamma ray from a distant star—has punctured and temporarily broken down...

Comment [A40]: After all, when light shines on you, you get hot.

Comment [A41]: Form is either a form of Potency or a form of Act. In this case, it isn't just a formal connection of Act-to-Act (because you can't really have two acts in the same place without them really being the same thing), but rather of the lover's Potency the beloved's Potency, or of the lover's Potency-to the beloved's Act. Thus the formal...

Comment [A42]: Traveling in lots of microscopic half-circles (Recall that potency is circulation), creates a macroscopic straight line (Recall that Act is in a straight line), cf. Diagram 4.46.

Comment [A43]: This formal distinction or difference between the one and the other is represented by the center-line in the diagram, which conduction crosses.

Comment [A44]: Because in convection potency stays inside of its act, convection must occur in the lower half, or physical realm; it cannot occur in the spiritual realm. The other two acts (conduction and radiation) can occur in either of the two realms (spiritual or physical), since conduction is distinguished by being able to cross from one realm...

Comment [A45]: The thunderstorm has huge flows of dynamic recirculating air-currents, just as the soul is a principle of dynamic potency.

Comment [A46]: Ask the students: If it is the "final" cause, then which is causing which? Are the Van Allen belts causing the thunderstorm, or is the thunderstorm causing the Van Allen belts? [Ans: The Van Allen belts / earth's magnetic field is causing the thunderstorm.]

ordered (by the practical intellect) to a more final end—or the cloud to a sprite or jet—signifying an intermediate end being ordered to the final end—or the cloud to the ground—signifying the ordering of a means to an intermediate end. Just as in metaphysics, an Act of Wanting cannot occur without an Act of practical intellect preceding it, so an upwardly-discharging lightning bolt cannot occur without a downward step-leader first charting the course that the lightning bolt is going to take. In many cases, this step-leader follows the course of a cosmic ray (usually a gamma-ray), coming from a distant star, and penetrating into and breaking up the atmosphere in a particular area. The broken-down atmosphere is then particularly dynamic and unstable, enabling the step-leader, like an invisible wire, to find a path through it, and enable the subsequent lightning bolt. This cosmic ray, as radiation, then like a preceding act of love, which enables the subsequent act of wanting to occur. Lastly, doing is like the convection of charge which occurs through rain, or through the air, in a tornado. In rain, huge amounts of charge in the cloud are ‘caught’ by falling water-droplets, and are dumped into the earth, creating a massive charge-imbalance, or *electric field*, between the cloud and the ground. This electric field must be discharged through lightning bolts, or through a tornado. Notice that just as the rain drop carries one of the two charges—positive or negative—inside of it, leaving the other opposite charge up in the cloud, and thereby constructing an invisible connection—the electric field—between the two attractive charges, so also doing, though proceeding to completion in the physical mindset, is always conscious of the use, the intermediate end, left behind in the spiritual realm, which the action is ultimately *for*.

Lastly, when a tornado descends from the cloud to the ground, it is like a sustained action. Here there is not just a single Will-act all at once—boom! or pop!—but rather a sustained action—the exterior and rotating shape of the tornado—containing within it enormous amounts of circulating potency—its violent internal vortices. In the same way, when you move your arm, your arm has a solid, exterior form to it—its Act; however, it contains within it large amounts of internal, dynamic potency—its chemical energy. Tornadoes differ from rain, in that rain carries charge down in water, whereas tornadoes carry charge back up in air (or dust).

Willful Act	Natural Analogy	Instance in a thunderstorm	Its Object
Love	Radiation	Gradual discharge	An end
Wanting	Conduction	Lightning	A use
Doing	Convection	Rain (down) / Tornado (up)	A means

A39: down the atmosphere, creating as-it-were a track or virtual ‘wire’ along which the lightning strike can discharge. Note also that the locations generally match the locations in this unit’s schema (cf. lower right box of Diagram 4.24, also 4.30 and 4.34). The cloud is as-it-were on the center-line; the earth is at the bottom; and the Van Allen belts are at the top. Thus love/radiation extends upward above the center-line (as sprites, jets, and elves), except when it is bent downward (into the physical mindset) in the form of a cosmic ray. Wanting/intention/conduction crosses the center-line (cf. the intentions in Diagram 4.35), as cloud-to-cloud or cloud-to-ground lightning. Lastly, Action/convection stays well below the center-line, as a tornado discharging the cloud from the ground.

A41: connection is one more of potencies than of acts. In Love, the lover’s form circulates *in* (if what is loved is potency) or *around* (if what is loved is act—Cf. Diagram 4.17) the apprehended form of the beloved.

A44: realm into the other, and radiation is distinguished by being purely spiritual, and thus is often able to penetrate right on through matter, just as if it were purely spiritual (e.g. as in an X-ray).

Comment [A47]: Indeed, the forking structure of a lightning strike is virtually identical to Diagram 4.3: A single step-leader which separates out, extending toward multiple targets on the ground, is like a tree of possibilities (“_____ is for _____”) envisioned by the Practical Intellect about how some particular action or intermediate end could be “for” and lead to some final ends. Then when one of the leaders reaches the ground, and the massive reverse-charge travels back up from the ground to the cloud, it is like multiple individuals representing the end [in the ground] agreeing and saying “Yes, [for this final end] we WANT that [charge down there in the cloud].” Here the strength of their WANT is equivalent to the strength of the massive discharge.

Comment [A48]: Recall from the start of Chapter 4, of Unit IV, that any act of wanting presupposes an act of love (Just as any act of doing presupposes an act of wanting).

Comment [A49]: This is why, you often hear huge amounts of rain, just after a lightning bolt. The electric field between the earth and the cloud had become so great, that it was somewhat resisting the fall of rain to the earth; then when the lightning bolt discharged it, the rain was then less repelled by the earth, and so a few seconds of pounding rain quickly follow a lightning bolt, because what had been suspended in the air is now free to fall. However the causality goes the other way: The rain (in storing up a huge electric field) causes the lightning, not the lightning the rain.

Comment [A50]: Just as rain falls downward, so doing is in the physical mindset. Just as the electric field attracts the charge in the earth back upward to those remaining behind in the cloud, so the intentions of the Practical Intellect occur in the spiritual mindset, connecting the action to the higher use (the intermediate end) which it is ‘for.’

Comment [A51]: The action is also for a final end, too, of which one is also conscious, which is why a single bad action can condemn the soul to an ultimate end of eternal separation from God.

Comment [A52]: Recall from Diagram 1.50 that potency/circulation occurs outside Act in the spiritual realm, but inside Act in the physical realm.

Comment [A53]: A tornado has an internal descending vortex, and an external ascending vortex. The ascending vortex occurs first, and as it becomes larger, creates a vacuum in its center, and is then able to ‘suck’ some of the cloud down its center. You can clearly see the cloud, since it has a white or gray color, as condensed water droplets; however you often cannot see the outer ascending vortex, unless it picks up enough dust to be visible. This is why once you see a tornado (the inner, descending vortex of condensed cloud starting to be sucked downward by vacuum pressure), it is already causing destruction (a dust cloud) on the ground.

B

Glossary:

Absolutely simple perfections – Perfections which are found in God because they are not composed of multiple or accidental considerations. Opp. to mixed perfections (q.v.).

Abstract – To mentally separate something from some or nearly all of the forms within it, often leaving oneself with just (1) the fact of its bare existence or (2) what is *essential* to (necessary for) that bare existence. Something then that is fully abstracted, is a mere concept (q.v.) up on the top, rational level.

Accident – A form or quality that can be other than it is without effecting the kind of being; incidental; peripheral. It is secondary to substance (q.v.).

Accidental Change – Peripheral change in Being that doesn't fundamentally affect the kind of substance that it is.

Act – An Act is a procession of Being that proceeds or evolves in a straight line (usually from above toward what is below) until its logical conclusion. Opp. to potency (q.v.). An Act in the material realm is a physical object; an Act in the spiritual realm is an idea, concept, or spirit. These two existential meanings of act (1st Acts) are opposed to the sensate level's Becoming kind of Act (2nd Act), which is properly an action (q.v.).

There are two kinds of Act: 1st Act and 2nd Act. 1st Act is the first act that any being does, namely, existing. Thus 1st Act is nothing more than one's *Being*, and is given by God. 2nd Acts are then those things that proceed secondarily from one's Being as Actions (q.v.). These secondary acts flow from the creature's own Will.

Action – One of the four sensate faculties, it proceeds in time to effect some real change in the physical world. An action can be called a (2nd) Act (q.v.) when it is considered abstractly, in its spiritual aspect. Also, actions often produce (1st) Acts that is, new beings in the bodily and/or spiritual realms.

Acquired virtues (A.k.a. Natural Virtues) – Virtues that are learned by repeatedly performing the action rightly. As time goes on, they make acting easy and pleasurable. Opp. to infused virtues (q.v.).

Ad intra – Lat. for "Towards the inside." *Ad intra* actions are developments which occur within one's Being. In God, there are only two *ad intra* Acts: God's own self-knowledge—which forms the person of God the Son, the Word—and God's own self-love—which forms the person of God the Holy Spirit.

Ad extra – Lat. for "Towards the outside." *Ad extra* actions are developments which occur outside of one's Being (i.e. to other beings). God's *Ad extra* acts are those by which He creates (and perhaps responds to) creatures.

Agent Intellect – The reputed human faculty, posited by Aristotle, which would generate or cause ideas (concepts) to be created from the sensible species of seen images.

Analogical – Signifying two things similar and related, but not identically the same. Opp. to univocal and equivocal (q.v.).

Anger – The self-propagating passion which results from incurring a hated evil. Opp. to joy.

Antecedent – That which precedes. In an If-then statement, it is that which comes after the "If." Opp. to consequent.

A posteriori – Knowledge which results from or is consequent upon knowledge of the evidence. It is

Comment [A54]: For instance an action of doing carpentry can result in a new 'act,' that is, a new stably existing table.

Comment [A55]: It is possible—especially in light of the 2nd Commandment—that God only relates to creatures in ways which are creative of their be(com)ing. In other words, God will not respond to a creature twice in the same way. Under this theory, for God to respond to a creature twice in a seemingly similar way, there would have to be some at least slight alteration in the creature's being so that the 2nd situation would in fact be different from the first, and thus the creature could still be said to be 'growing' through both experiences.

roughly equivalent to induction (q.v.) and is used in conceiving interior concepts of outside, physically sensible objects or situations. Cf. right half of Diagram 3.5. Opp. to A priori.

Apprehension – The 1st of the three Acts of the Intellect in which a concept is recognized and ‘grasped’ as being present in something. A spontaneous kind of ‘grabbing’ in which the potency of the soul encloses around some outside Act.

A priori – Knowledge which precedes any knowledge of the evidence. It comes either from someone else speaking a word to you (without or before any experience has been had of it), or when the mind ‘figures it out’ for itself through the process of deduction (q.v.), in which case the conclusion of the deductive syllogism is equivalent to such a word. Thus a priori knowledge comes from words (cf. left half of Diagram 3.5). Opp. to *A posteriori*.

Audacity – The irascible passion which results from performing one’s actions despite the awareness of a threatening evil.

Axiom – A fact that is self-evident and ‘worthy’ to be believed. It is usually self-evident because it is based on one of the four Transcendentals.

Beauty – The knowability of the Good. Its three aspects are *Integritas*, *Proportio*, and *Claritas*. Cf. Goodness.

Becoming – The process of successively being different things in an attempt to participate more fully in the perfect being who is all things (God). Opp. to Being (q.v.).

Being – One of the four Transcendentals, it is that which is real, instantaneous, and unchanging.

Believing – A kind of learning in which you antecedently grant assent to what the speaker is going to say on the basis of his/her reputation, i.e. their (1) knowability and (2) trustworthiness.

Blessedness – Happiness (q.v.) in the spiritual mindset; the state in which one possess a final end that is spiritually greater (higher) than oneself.

Body – An Act in the material realm.

Boldness – The integral part of Fortitude by which one approaches a difficulty or danger, in the first place. Cf. magnificence.

Capacity – A potency for *receiving* some kind of action. Opp. to power (q.v.).

Categorization – A special kind of predication according to what is most of the essence of a thing: it always involves two substances (a species/individual and a genus). A kind of abstraction in which one places some concept into one of the broader genera to which it wholly belongs.

Cause – Something whose Being goes *into*, modifies, creates, or motivates something else’s Being. There are four fundamental causes: Material, Formal, Efficient, and Final, respectively (q.v.).

Chaos – The effect of things combining and interacting by accident, rather than by nature; disorder.

Charity – Upward-inclined Love which stretches and broadens one’s heart.

Circumstances – The who, what, where, and when of an Action, equivalent to the action’s Material Cause.

Common Good – Within a society, it is the Good or flourishing of each individual thing, and of each of the major groupings of those things. In human terms, all those who are rational fully participate in and thus should benefit from the Common Good.

Complex – Containing two or more distinct simple forms within it.

Concept – (From Lat. concipere, “to conceive”) An organic accumulation of ideas in regard to a thing, while preserving that thing’s unity of substance. An immanent rational word. Since all Being is knowable, there are concepts for everything. In fact the concept is like the pure Being of the thing, independent of all its physical manifestations.

Concept is practically a synonym for essence (q.v.); the only difference between the two

is that the word “essence” focuses more on mental Being *as having been created by and in God the Word*, whereas the word “concept” focuses on mental Being *as being known here and now by us*.

- Concupiscence – The overshooting of emotions/passions beyond the rule of reason.
- Consciousness – The circulation that occurs around some central identity or “I-pole.”
- Consequent – That which ‘comes after,’ or follows. In an If-then statement, it is the part that comes after the ‘then.’ Opp. to antecedent.
- Containment – The act of matter in the material realm. Matter can contain form or lesser forms.
- Contradictories – Terms that are simple denials of one another (usually by the appellation of the prefix “non-” to one of them). Two contradictories exhaust (encompass) between themselves the whole realm of Being.
- Contraries – Terms that are most opposite within the same genus. This is a lesser kind of opposition than contradiction (q.v.).
- Copula – The word that copulates or ‘joins’ the subject to the predicate: It will be either positive (e.g. “is”) or negative (“is not”).
- Death – The permanent separation of soul from body.
- Deduction – The process by which one comes to the knowledge of universal truths through the combination (often in a syllogism) of already-known universal truths.
- Definition – A delimiting or distinguishing of some essence as somehow different from others. Definitions can be positive (genus + specific difference) or negative (“*not _____*”).
- Degrees of Freedom – Ways (or directions) in which something can act or be used, as determined by the situation in which it exists. In the physical realm, the Acts in which we exist are material things, and so there are three common degrees of freedom, equivalent to our three dimensions.
- Desire – (1) Downward-inclined Love which shrinks and narrows one’s heart (spiritual desire). (2) The passion which arises in the sensate layer from the objective horizontal apprehension (i.e. by Sight or Hearing) of an absent and not-yet-possessioned good. Opp. to repulsion (q.v.).
- Despair – The irascible passion which results from trying to envision a good end, but being overcome by the Sight of the contrary reality, in which it appears that this end cannot be obtained. Opp. to hope.
- Discursive – Passing one-by-one, from one thing to another.
- Distributed – Applying to all of some class.
- Divine Conservation – The Act by which God holds a creature in existence and continues to make it *to be*.
- Divine Ideas (A.k.a. “exemplar forms”) – The forms within God, which are a necessary part of His Being, and through which, as exemplars, he knows the essences of all possible creaturely forms.
- Efficient cause – That which causes a thing to be or to be in Act.
- Elicit – To call upon, or invite some action to occur.
- Emotion – A passion that is active in character (and outward-flowing), rather than passive (and just inward-flowing).
- Empirical science – The modern idea of “science,” as anything that can be proven by experimental and repeatable methods. Empirical science centers around *the scientific method*, which is an inductive way of establishing some truth, by means of repeatable experimentation. See also empiricism.

Empiricism – The view that reality is primarily material, and that it cannot be known except by the experiment, induction, and the amassing of knowledge. It was developed by Francis Bacon, and held by Descartes, the state-of-nature philosophers Locke and Hobbes, Hume, and other Englishmen, before it developed into Positivism (q.v.).

End – The goal or purpose of something, equivalent to its Final cause (q.v.). Cf. intermediate end and final end.

Ensoulement – (A.k.a. “animation” from Lat. *anima*, “soul”) The ‘breathing in’ of the rational soul into a human being.

Entropy – The measure of the amount of disorder in a particular part of the universe.

Epiphenomenon – Some unique and distinct effect that arises out of usually two or more lower things. It is not equal to the sum total or individuality of any of those lower things.

Episteme (A.k.a. “scientific knowledge”) – The simultaneous knowledge and understanding possessed by a true doctor, or “teacher.” In epistematic knowledge, one knows everything there is to know in a science, and can also answer any question about it, because one understands all the hidden reasons behind everything (i.e. all the ‘whys:’ what *other fact(s)* each fact ‘hangs from,’ is ‘founded upon,’ and can be inferred from).

Epistemology – The study of how we come to know things.

Equivocal – Signifying two things unrelated; a common word used in two entirely different senses. Opp. to analogical and univocal (q.v.).

Error – When the lower is not suitable to, or does not correspond to the higher from which it came. Opp. to truth (q.v.). In terms of logic, error is something that can be truthfully contradicted.

Essence – A logical ordering and combining of forms to suggest something new and distinctive. Normally, all of these forms are necessary or substantial forms, not accidental forms. Thus something that is called *essential* to something if it is a critical or necessary part of that thing’s substance. Essence is practically a synonym for nature(q.v.), and concept (q.v.), but is opp to existence, which fills it (cf. Diagram 1.11).

Evil – The non-correspondence or unsuitability of the higher to the lower.

Existence – the Being (q.v.) of something; a thing’s 1st Act.

Existential Fallacy – The fallacy that essence should necessarily imply existence. On the contrary, just because some essence has been exhaustively defined and described, doesn’t mean that it exists yet.

Experiential knowledge – Knowledge by being present or by doing the relevant task.

Faculty – A power or “facility” within a person’s soul that enables them to act in a certain way.

Fear – The irascible passion which results from trying to act, but being so aware of a threatening evil, that one’s ability to act is removed or hindered.

Final Cause – The goal, end, or purpose of something. It answers the question “why?”

Final End – An end which is sought just for itself, and not for anything else. The final end of a society is The Common Good (q.v.).

First Act – The Act of existing: *to be*.

First Principles – The highest, most general truths in some field of study, from which all other knowledge and truth in that field derives.

The Flesh – The human being (all 3 levels) considered only in those Acts which he/she does in the physical mindset (q.v.). That which transpires according to one’s

bodily nature. Opp. to The Spirit (q.v.).

Force (A.k.a. external “violence”) – One of the five mitigators of moral culpability (cf. also ignorance, passion, habit, and fear). It is when an outside agent causes one to act either without or against one’s Will, thereby lessening or more commonly completely *removing* one’s moral responsibility.

Formal cause – The form or appearance of a thing that makes it be what it is; the thing itself.

Form – Something of Being that is distinct in some way. Opp. to matter (q.v.). If it has parts, its parts will be vertically related to one another (i.e. one containing another, in a vertical fashion).

Fortitude – The fourth cardinal virtue by which one bears great difficulties, dangers, and especially the greatest danger of all, *death*.

Genus – A higher, broader, more universal class containing one or several lower and more particular species (q.v.).

Glory – A matching up of two or more faculties so that a lower faculty hides a higher one, implicit within it. Glory is seen in the higher bursting out through the lower, and in the lower acting with the power and authority of the higher.

Goodness – The suitability of something higher to something lower (usually its parts). Its two aspects are *Integritas* (within the thing) and *Proportio* (in relation to other things). Opp. to evil (q.v.).

Habit – A disposition to act in a regular, dependable way.

Happiness – The passion which arises from the apprehension of Goodness at the physical level, either in one’s body (as pleasure) or in the surrounding situation. Complete and pleasing rest in the obtained Good; it is the ultimate goal and motive for an agent’s rational activity. Cf. blessedness.

Hatred – The passion which arises from the instinctive apprehension of some apparently bad intelligible species, by which circulates around it, ‘working it over’ and formulating words of evil upon it (i.e. cursing or denouncement). Opp. to love.

Higher Reason – The part of one’s Intellect which is in a settled state of Being, and whose truths one believes to be ‘sure.’ It is the part of one’s Intellect that one is willing to dedicate oneself to, ‘take a stand for,’ and act upon. Opp. to lower reason (q.v.).

Honorability – The integral part of Temperance, by which one learns to habitually *love* only those pleasures and actions which are legitimate. Cf. modesty.

Hope – The irascible passion which results from envisioning a good goal, despite the Sight of the present unsatisfying reality in which it has not yet been obtained. Opp. to despair.

Humility – The virtue by which man respects the fact that he is low in creation, and needs the assistance of higher beings.

Hypostasis – The final determination in a thing’s essence that sums up, ties together, and unifies the entire essence, terminating it, and making it subsist.

Hypothesis – An educated guess as to a possible reason for some fact or groups of facts.

Ideal – Having to do with ideas. Opp. to real (q.v.).

Immanent (*Ad intra*, q.v.) – Lat. for “staying inside of oneself.” Opp. to transient (q.v.).

Immortality – Exemption from death, it is one of the three Preternatural Gifts (q.v.).

Indignity (A.k.a. shame) – The sensate analog of evil (q.v.).

Induction – The process by which one arrives at the knowledge of a universal truth by

sampling individuals or groups of individuals. Opp. to deduction (q.v.).

Inference (from Lat. *in* “into” + “ferre” to bring or bear) – A situation where by the consideration of one truth we are ‘born into’ the consideration of another truth.

Infima Species – The lowest, most specific grouping possible.

Infused Knowledge – knowledge that is poured into the soul ‘all at once,’ without one having to take the time to learn it.

Infused Virtues – Virtues that are received all at once, by the grace of a higher power. They are lost by any directly contrary act, e.g. by a mortal sin. Opp. to Natural Virtues (q.v.).

Injustice – The fallen state caused by Original Sin, in which one performs actions that are meaningless, vain, and tending toward death.

Integrity – The perfect and harmonious uniting of all three levels of man’s nature so that higher levels and faculties work through lower ones. It is one of the three Preternatural Gifts (q.v.).

Intellect – The faculty by which one rationally *knows*.

Intellectual (Syn. for “intelligible”) – Having to do with the human faculty of the Intellect (q.v.). More generally, it means anything arising in the order of Intellect (i.e. from the top down).

Intelligible species – The part of a phantasm known by the Intellect (and, to a lesser extent, by the Instinct).

Intermediate end – An end which is truly an end in its own right (and thus desirable in itself), but which can also be *for* something else, as well. Opp. to final/ultimate ends.

Intuition (a.k.a. Gk. νοῦς, or “mind”) – The apprehension of the inner, essential nature of something; it makes possible subsequent scientific knowledge (episteme, q.v.).

Investigation – See study.

Joy – The self-propagating passion which results from attaining a loved end. Opp. to anger.

Judgment – The 2nd of the three Acts of the Intellect, in which one thing is predicated of another in a sentence involving a subject, copula, and predicate.

Justice – The second cardinal virtue by which one renders to each his due, based on a comparison of what is called for in this situation (i.e. what the recipient has rightfully coming), as well as what one is able to offer.

Law of Logical Consistency – The statement that any subsequent (or lower) forms in an essence cannot contradict, but must be logically consistent with prior (or higher) forms in that essence.

Liberal Art – A skill befitting a freeman, that is one perfecting the soul or spirit, and thus desirable in itself, rather than for practical gain. An art or science which surveys broadly, rather than being specific and technical.

Life – A special category of substance which has an element of Potency (circulation) rather than just Act. Life circulates because it is not just intellectual (downward), but also willful (upward). Since life is in a state of potency, it is constantly becoming, rather than just being.

Long-term memory – Memory stored as a rational understanding within the Intellect. Cf. short-term memory.

Love – (1) The first of the three Acts of the Will, by which the Will circulates around and ‘works over’ some object of affection, formulating blessings of goodness upon it. (2) The sensate passion which arises from the Instinctive apprehension of some good intelligible species.

Opp. to hatred (q.v.).

Lower Reason – The part of one’s Intellect bordering upon the sensate realm (and thus involving the brain), which is in a state of Becoming and thus constantly churning out new statements (of feeling, emotion, opinion, etc.). Opp. to higher reason (q.v.).

Magnificence – The integral part of Fortitude by which one *continues* approaching the difficulty or danger. Cf. boldness.

Matter – Something that receives form. Something common, or horizontal.

Material cause – The matter, or circumstances in which a form occurs.

Material – Made of or containing matter.

Material realm – The bottom one-and-a-half levels of creation, in which matter occurs.

Means – Something that has no lasting value beyond the present use that it plays.
More generally, a means can be considered to be anything low which is for the sake of something higher.

Memory – The recycling, reviewing, or ‘re-passing through’ of some formal structure in the mind (i.e. of a sensate phantasm in the Brain or of a rational understanding in the Intellect). Cf. short-term memory and long-term memory.

Mental Distinction (A.k.a. a “distinction of reason”) – A distinction between two logical parts of some idea (e.g. between a genus and its species), in which you can distinguish one from the other, but cannot truthfully say that one “is not” the other. Opp. to a real distinction.

Mistake – The sensate analog of error.

Mixed Perfection – A perfection that implies some amount of imperfection, and thus is not found in God, but only in creatures (E.g. the perfection of being humble or ‘the best reasoner;’ God doesn’t reason, but already knows all things at once; and God isn’t humble because humility is a virtue only of creatures, whereas God is not a creature.) Opp. to absolutely simple perfections (q.v.).

Modesty – The integral part of Temperance by which one flees or shrinks back from indulgences contrary to Reason. Cf. honorability.

Moods – Determinate species of one of the figures of the syllogism.

Moral Act – An act which occurs under the Will’s direction, that is, it is *voluntary*.

Moral Object (Lat. *finis operis*) – The spiritual use or immediate purpose of some physical action. It is *what* you are intending to do, and is thus equivalent to the Act itself.

Name – A distinctive, sensible set of sounds or symbols that is associated with some object and as-it-were ‘rests’ upon it, ‘coloring’ it in some way.

Natural Law – The law written on our hearts by God, by which we know what is right and wrong.
The first command of the Natural Law is “Do good and depart from [doing] evil.”

Natural Virtue (A.k.a. acquired virtue) – A virtue acquired by hard work, repetition, and practice.
Opp. to infused virtue (q.v.).

Nature – A thing’s essence, regarded as the source of its actions; a *way* of acting (e.g. human nature is to laugh).

Nestling – The situation in which one layer of Being / human nature fits perfect inside of another layer.
Cf. integrity.

Nominalism – The philosophy common during the 14th-16th century which held that all concepts and natures and universals we speak of are not spiritual substances—i.e. holding their shapes—but just malleable words. It was held by William of Ockham, Martin Luther, and others, and developed into Positivism.

Opus – The work (or job) to be accomplished.

Order of Action – The order in which you accomplish a work: First you do immediate steps or parts of the jobs; these enable you to do more-and-more far-reaching steps; eventually you are able to accomplish your goal. Opp. To the order of intentionality (q.v.).

Order of Intentionality – The order in which you intend or plan your action: First you intend the ultimate end, then intermediate ends, and lastly you plan immediate means that are appropriate to your current circumstances. Opp. to the order of action (q.v.).

Part – Some distinct form contained within a body. The material counterpart to a principle (q.v.) in the spiritual realm.

Particular – A term which refers to only part of a class: “Some ____ (s).” Opp. to a universal (q.v.).

Passion – A movement of the sensitive appetite, consequent upon apprehending something. Cf. emotion.

Patience – The integral part of Fortitude by which one resists being momentarily overcome with sadness and despair. Cf. perseverance.

Per accidens – Accidentally; through incidental, outside interactions and relationships. Opp to *per se* (q.v.).

Per se – Essentially; through it self by what it itself contains, and not through anything else. Opp. to *per accidens* (q.v.).

Perseverance – The integral part of Fortitude by which one resists becoming so fatigued over time as to eventually ‘give up.’ Cf. patience.

Person – (from Gk. “hypostasis” or “subsistence”) – A being who’s act of existence is in potency (i.e. circulating, and circulating around some central identity or “I-pole”) and who consequently has the free use of Will and Intellect. Compare to the classical definition: “An individual substance of a rational nature” (–Boethius).

Phantasm – An electrical sensory image received by the senses, stored in the memory or generated by the imagination. Phantasms can be images, smells, tastes, sounds, feelings, or a complex combination of these. The two parts of a phantasm are the explicit sensible species (q.v.) and the implicit intelligible species (q.v.).

Physical Mindset – The situation which occurs when one’s entire spiritual mind and reasoning skills are concentrated on something in the bodily realm (i.e. the lower one-and-a-half layers).

Platonic Forms – The highest, sublimest, broadest forms which seem to infuse everything else (e.g. Love itself, Truth itself, Justice itself, and Peace itself), considered as they naturally exist, in the spiritual realm.

Positivism – A modern philosophy or characteristic attitude in which it is routinely denied that something is a fact unless it can be shown to be provable through sense-experimentation. Thus positivism is an attempt to reduce all truth to reproducible evidence occurring within the physical realm. Positivism is the successor to Empiricism, was held by Hume and J.S. Mill, and was the principle line-of-thought used in developing the rigors of the scientific method. See also induction and Empirical science.

Postulate – A kind of axiom which is not general, but specific to a particular situation. It is something which is (from Lat.) “demanded” or required for logical argument to be able to begin.

Potency – Opp. to act (q.v.). The state of not yet being committed to one or another particular way of Being, but rather circulating ‘as is.’ It is thus incidentally also the ability to *be* in some new, additional, or different way. It can extend all the way from total potency—the ability to even ‘be’ at all (the state of things not yet existing)—to relative potency—a mixture of Potency and Act (q.v.), which is the ability to be *more* (i.e. something new or different).

Comment [A56]: As a principle used in developing the scientific method, there is nothing wrong with positivism; however, as a general philosophy of existence or life, often used to deny the existence of spiritual realities, it is greatly deficient.

Only God is a total, complete, and perfect Act, and so only He has no Potency at all.

Power – Potency which is ‘on high’ relative to some lower effect that it can produce.

Practical – Useful in the here-and-now; valuable for the sake of action. Opp. to speculative (q.v.).

Predication – The stating of some predicate about some subject. See judgment.

Premise – A proposed judgment from which other truths will soon be inferred.

Preternatural gifts – The three gifts that were given to Adam in the garden of Eden: Integrity, Immortality, and Infused Knowledge. See Handout in this Appendix titled “The Preternatural.”

Prime Matter – The lowest and simplest grade or degree of matter. It is that which cannot be further subdivided. Atoms, sub-atomic particles, quarks, the universe’s permeating electromagnetic field, could each be considered prime matter. Prime Matter could even be considered to be the purely ideal forms studied in Geometry.

Principle – A distinct form in the spiritual realm, usually arising by the addition of a new determination to a pre-existing essence. It is the source or cause of some lower effect, and it may express itself in a specific part (q.v.) in the material realm.

Property – An accident or quality that, though not essential to something, is nevertheless present in it always.

Propter Quid demonstration (Lat. for “on account of what [higher reason]”) – Demonstration both *that* and *why* something has to be the case. Opp. to Quia demonstration.

Prudence – The first cardinal virtue which involves rightly reasoning about things-to-be-done *now*, in regard to the contingencies and uncertainties of the future.

Qualifier – The copula in logic, which qualifies a statement as either a positive affirmation or a negative denial.

Quantifier – The word(s) in logic that tell how many/much of the subject there is: “All (of),” “Some (of),” and “None (of)” are the three most common quantifiers.

Quia demonstration (Lat. for “that”) – Demonstration *that* something is the case. Opp. to propter quid demonstration.

Ratio (Lat. for “a reason”) – A final cause or explanation for some Act. It answers the question “Why did you do that?”

Rational – Making sense; logical. Only certain creatures are said to truly be rational: humans, angels, and God. Material objects, plants and animals *obey* reason, inasmuch as the earth was created according to the models of God’s divine reason, but they are not themselves rational.

Reaction Pattern – A regular, specific, and instinctive response to a certain type of situation. It is similar to a habit, except that it occurs entirely on the sensate (rather than rational) level.

Real – Having to do with external material things; ‘thing-ly,’ existing. Opp. to ideal (q.v.).

Real distinction – A distinction between two entirely separate things, neither of which is the other. Opp. to mental distinction.

Reason – The fully spiritual faculty, by which one comprehends essences (or concepts), and then combines or separates them from other compatible essences.

Reasoning – The 3rd of the three Acts of the Intellect, in which from two known truths a 3rd truth is deduced. Reasoning is most poignantly illustrated in the sylogism.

Referent – The thing or concept to which a word refers.

Reflex arc – The process by which an inward-coming sensation is received and processed, and then generates an outward-going response or reaction pattern.

Relative Good – Something wanted *for the sake of* something else.

Repulsion – The passion which arises in the sensate layer from the apprehension of something evil which is horizontally separate from oneself.

Sadness – The passion which arises from the apprehension of evilness at the physical level, either from within one's body (as pain) or from the surrounding situation.

Second Act – Act(ion)s occurring not simply (as the act *to be*), but in a certain way (*secundum quid*).

Sensible Species – The part of a phantasm received through the senses.

Set – A genus founded on accidental similarities between its members.

Short-term memory – Memory stored as a sensate phantasm within the Brain. Cf. long-term memory.

Signification – The process by which physical signs or sounds willfully suggest higher rational concepts.

Simple – Something that is pure throughout its form; not mixed. Opp. to complex (q.v.).

Sin – The deliberate willing of a spiritual evil, i.e. the unjust creation of an unsuitability or *disproportio* toward lower things that are within one's power, and that were formerly good.

Soul – A form that contains Potency (circulation) and consequently can infuse into a living body or spirit.

Specific Difference – The essential quality in a species that defines it differently from other species of that genus.

Speculative – Existing as an idea unto itself, and not just for the sake of action; eternal. Opp. to practical (q.v.).

Spirit – The human being considered only in those Acts which he/she does in the spiritual mindset (q.v.); any (1st) Act in the spiritual realm (e.g. an angel). Opp to the flesh (Act in the material realm) and soul (Potency circulating throughout both realms).

Spiritual – Not made of matter; immaterial. Also anything in the material realm that is being trained, adopted, or used by it (e.g. a flashing light could be called spiritual).

Spiritual mindset – The situation which occurs when one regards the entire physical realm (i.e. the lower one-and-a-half layers) in a spiritual way.

Spiritual realm – The top one-and-a-half levels of creation, i.e. the rational realm and spirited half of the sensate realm.

Standard Form – The most typical way in which something is usually represented.

Study (A.k.a. “investigation”) – The process by which one mentally becomes and ‘puts’ oneself in the place of each element in a system, so as to experience just how it functions, and to what other things it is connected.

Subsist – The act of an hypostasis (q.v.), by which it holds together and endures.

Substance – A being that is uniform and materially united and different in kind from other substances. It can be a simple form (a spiritual substance), or a simple form in matter (a natural substance), or a complex form that bears epiphenomenally (q.v.) unique traits (a composed substance, or compound).

Substantial Change – The entrance or departure of some substantial form into a given piece of matter. In the former case it is *generation*; in the latter case *corruption*.

Substantial Form – The form in a thing that isn't accidental to it, but essential to it and

thus identical to its Being.

Syllogism – (from Gk. *syl* - “together” + *logoi* “words”) The tool/operation commonly used in logical reasoning by which two premises are written as adding together to produce a third new statement (i.e. the conclusion).

Temperance – The third cardinal virtue by which one restrains one’s appetite for pleasure or activity to only that which is honorable and in accord with Reason.

Term – A word that signifies some concept.

Theorem/theory (A.k.a. demonstration, or proof) – A proof or inference that can clearly be ‘seen’ to be true because it flows from higher truths. From Gk., “a looking.”

Thesis – A theory that is being actively proposed as an adequate explanation for a fact or group of facts. A thesis is more firm or ‘established’ than an hypothesis.

Transcendental – A quality that transcends through all beings regardless of their worth, position, or state. There are four transcendentals: Being, Oneness, Truth, and Goodness.

Transient (*Ad extra*, q.v.) – Going to something outside of oneself. Opp. to immanent (q.v.).

Tree of Porphyry – The diverging flow chart (cf. Diagram 3.3) that represents how general ideas split off into more specific ones.

Truth – The property of words by which the lower (a conclusion or predicate) correctly corresponds or ‘is suitable to’ the higher (a premise or subject), from which it came. Opp. to error (q.v.). Since all beings have some measure of Truth in them in relation to their creator, Truth is also one of the four transcendentals.

Undistributed – Applying to only some of the class.

Universal – A term that refers to the entirety of a class: “All ____ (s) . . .” Opp. to a particular (q.v.).

Univocal – Spoken in exactly the same way, and thus signifying the same thing. Opp. to analogical and equivocal (q.v.).

Use – The act(ivity) which a physical means performs, and which is the immediate spiritual end or purpose for its existence.

Value – A form considered in the willful order, for its Potency to effect or motivate action.

Vice – A way of acting badly; a habit that is bad. Opp. to virtue.

Virtue – A way of acting well; a habit that is good. Opp. to vice.

Voluntary – Either directly willed, or at least indirectly willed by being willfully consented to.

Will – The faculty by which one loves, wants, and/or acts *for* some final goal or purpose.

Willful – Having to do with the faculty of the Will (q.v.).

Word – An emanation of rational being coming from at least the rational layer (and possibly sensate and physical layers simultaneously) of one’s soul, containing some message/data; it may be immanent (a concept, q.v.) or transient (a message).

The greatest word is God the Son, who is produced by God the Father, and bespeaks everything that is in the Father, and from whose substance the world was created. He is spoken immanently (and thus eternally) within the Being of God.

C

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D

Abbreviations:

A.D. = "Anno Domini" ("in the year of our Lord").	Lat. = Latin
A.k.a. = "Also known as"	LG = <i>Lumen Gentium</i> (by Vatican Council II)
á la = "... in the manner of ..."	MD = " <i>Mediator Dei</i> " (by Pp. Pius XII).
Ans = "Answer"	Opp. = "Opposed to ..."
b = the second part of a scriptural verse (e.g. as in "Rom 13:11b-12.")	OT = "Old Testament"
B.C. = "Before Christ."	passim = "here and there."
Bk. = "Book"	pl. = "plural"
c = signifies the third part of a scripture verse; or signifies "corpus" (the "body" of the article) in a citation to the <i>Summa</i> .	PL = Patrologia Latina series
CCC = <i>Catechism of the Catholic Church</i>	Pp. = Pope
Ch. = "Chapter"	q.v. = "quod vide" ("... which, see."): Look up <i>that thing</i> instead.
c.f. = "confer" ("compare").	sing. = "singular"
Denz. = Denzinger, Henry. <i>The Source of Catholic Dogma</i> .	<i>Summa</i> = <i>Summa Theologiae</i> . Citations from the <i>Summa</i> are cited by Part, Question, Article, and section (e.g. I-II.32.4.c stands for "Prima secundae, Question 32, article 4, in the corpus of the article). Also, instead of "c" (for "corpus") "Ob" (an "Objection") or "Ad" (a response "to" an objection) may be used.
esp. = "especially"	syn. = synonym
ex me = "from me" (from my mind)	v. = verse; vv. = verses
ibid. = ibidem, "the same"	vol. = volume
i.e. = "id est" "that is," or "in other words..."	vs. = "versus"
ipso facto = "... by that very deed ..."	
Gk. = Greek	
Heb. = Hebrew	
JPII = John Paul II	

Standard Methods of Citation:

This textbook – In this book, references to a section are made by Unit, chapter, and section. Thus "3.4.7" refers to "Unit III, chapter IV, section 7."

Bible – Also, books of the Bible are cited by their standard abbreviations. Cf. any Bible Table-of-contents.

Aristotle and Plato—Citations to ancient Greek literature follow the Bekker numbers.

Thus "412a9," refers to "page 412, left side ["b" would be the right side], line 9. "

Aquinas—References to the *Summa Theologiae* are cited by Part, Question, Article, and Paragraph (objection, corpus, or response). Thus I-II.6.4.ad1 would mean 'The Prima Secundae Part; Question 6; article 4; the response to the first objection.'

Note that the 4 parts of the *Summa Theologiae* are the Prima Pars (I), Prima Secundae (I-II), Secunda Secundae (II-II), and Tertia Pars (III).

References to the *De Ente et Essentia* ("On Being and Essence") are cited by Chapter and paragraph number.

E

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Paranthetical notes:

The number preceding the parenthesis is the page number.

Within the parenthesis:

A - - - - - stands for a Teachers' Comment
(available only in the Annotated Teachers' Edition).

D - - - - - stands for "Diagram."

N - - - - - stands for "[Foot]note."

Q - - - - - stands for "Question."

Boldface - - - is reserved for complete sections on a particular topic.

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