

# Metaphysics II

# Transcendentals

Part 1

Unity and Truth



# Prima Pars Primae: UNITY

We will cover:

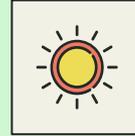


## Transcendental notion of Unity

Undividedness of being, being and unity are coextensive

## Types and Degrees of Unity

Substantial, accidental and relational



## Notion of multiplicity

## Concepts derived from unity and multiplicity

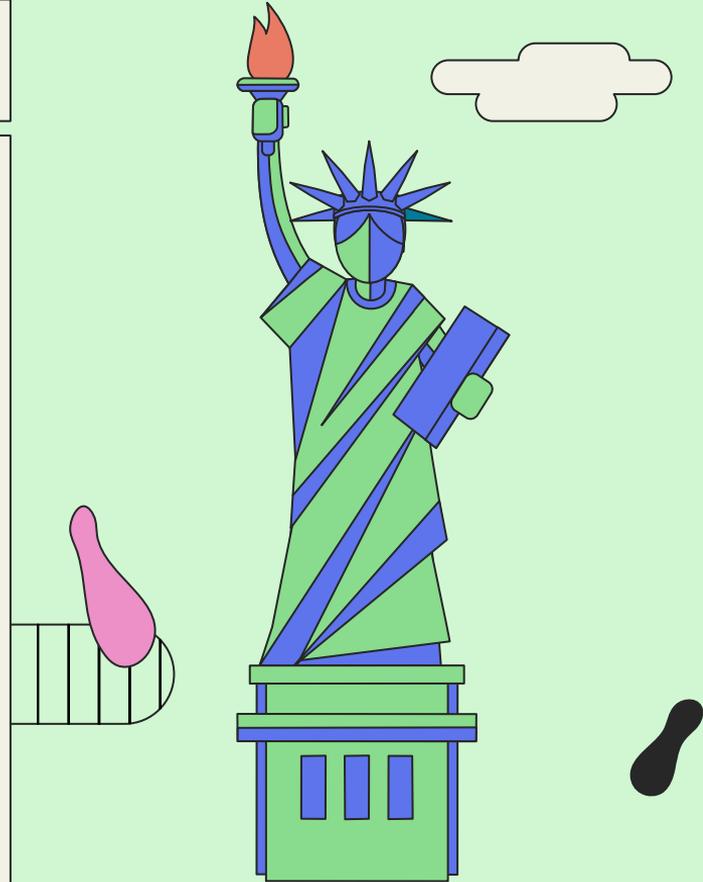
Identity, equality, similarity, difference, diversity and distinction

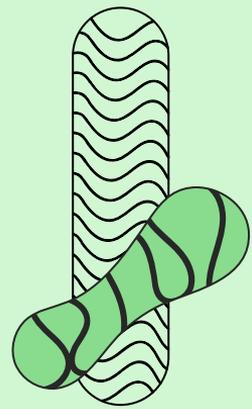
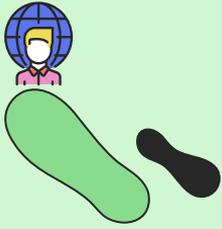




# Notion of Transcendental Unity

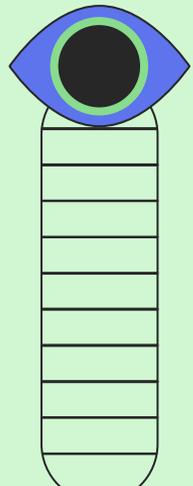
- What is, is one and undivided (at least in some aspect)
- Different degrees of unity or oneness: unity of a cell, unity of a mammal, unity of a family, societal unity etc
- In saying something is, we are saying it has a unity or oneness; Being (esse) is undivided. Whenever we encounter Being, we encounter unity.
- We can conclude then that :
  - a. a being has oneness/ unum by virtue of its esse
  - b. unity is co-extensive with the act of being
- Thus- less limitation of potency = greater participation in Esse = More Unity





**Where there is less composition, there is more participation in the act of being.**

BUT What about God?  
= **Subsistent Unity** – there is no composition in the Godhead



# Types and Degrees of Unity

## UNITY OF SIMPLICITY: GOD ALONE

### Types of Unity in Creatures

<b>1. Substantial Unity</b> (Composition)	<b>2. Accidental Unity</b> (Composition)	<b>3. Relational Unity</b> (not composition)
i. <u>Spiritual Creatures</u> <b>Essence + Esse</b> - The form of angels is one and undivided: hence it is not actually or potentially divisible	- Refers to the union of accidents with substance, and indirectly with one another via the substance	- basically an aggregate of individuals (e.g. nation, family)
ii. <u>Material Creatures</u> <b>Ens = Essence (Matter + Form) + Esse</b> - accident of quantity means that they are divisible and corruptible	- less unity than that of substantial unity because the being of the subject does not depend on its union with the accident	- also called unity of order based on the accident of relation  - form of this aggregate is the very relationship that exists among the parts



# Multiplicity: the opposite of unity



- Things are multiple inasmuch as they are divided from one another
- When there is division (this is not that), then we have multiplicity.
  - (n.b. *division is used here as a noun, not a verb- the fact of disunity, not the act of dividing an entity into parts*)
- any lack of unity = some degree of multiplicity
  - (even angels: act of being + essence= two principles which form one being)
- a thing can be one under one aspect and multiple under another.
  - *Eg substance (one) and accidents (multiple).*



# How do we come to know multiplicity?

*This is a realistic, logical order, not necessarily chronological!*

**Apprehension of Being** – e.g. *you see the dog*

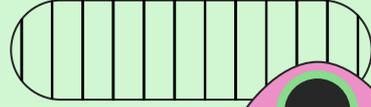
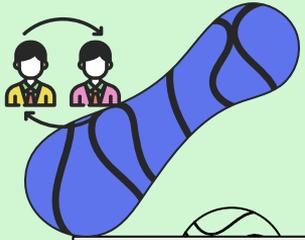
**Apprehension of non-being** – that is, what we affirm about things in one respect, we have to deny in another respect. E.g. *This dog is red not black*

**Recognition of Division** – e.g. *this dog is not that dog*

**Recognition of Unity** – e.g. *this dog must have a unity that sets it apart from the other*

**Recognition of Multiplicity** – negation of identity amongst many individuals. Multiplicity is constituted by many beings E.g. – *these dogs are separate beings.*





**THUS, MULTIPLICITY DEPENDS LOGICALLY ON THE NOTION OF UNITY, NOT THE OTHER WAY AROUND**

*"For even though things which are divided are many, they do not have the formal note of a many until the fact of being one is attributed to each of the particular things concerned." STA*

*(Side note- Multiplicity could actually be considered a transcendental for all created reality)*





## Notions we can derive from Unity

### **IDENTITY: unity in substance**

- strictly speaking, something can only be identical to itself. However, we often use the term to denote a common essence.

### **EQUALITY: unity of the accident quantity**

- this book and that dumbbell are equal weight

### **SIMILARITY: unity regarding the possession of a quality**

- Tom and Jim both have bad humour

## Notions that are opposed to Unity

### **DIVERSITY: multitude of essences and natures**

- there are horses, human, dog, rocks and trees

### **DIFFERENCE: a type of diversity**

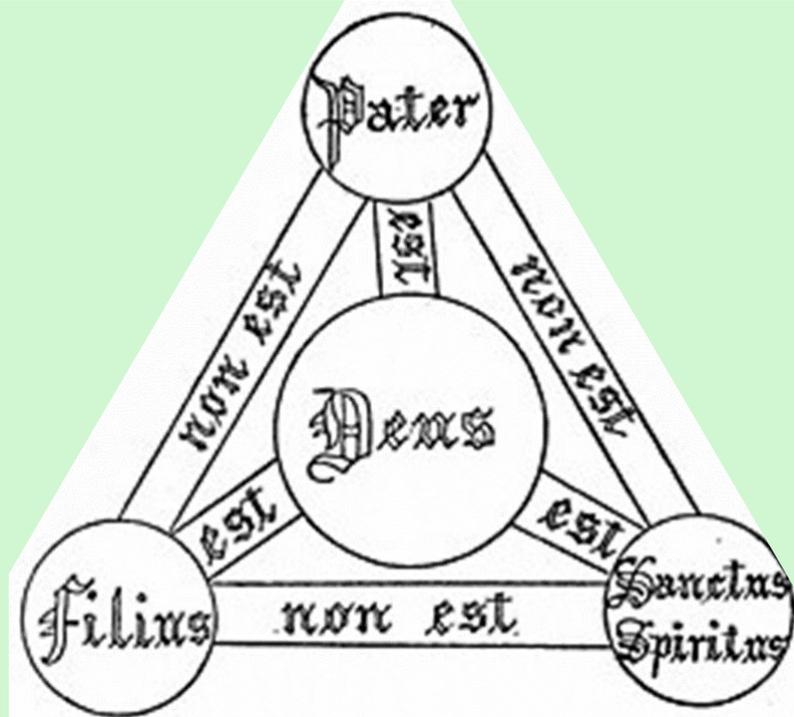
- diverse in one sense, identity in another
- Border Collies and Labs are different species of the canine genus

### **DISTINCTION: negation of identity**

- can refer to almost anything
- does not mean separation. Can still imply a level of composition

# How would we apply these notions to God who is 3 Persons in One God?

Is it a diversity, difference or distinction of persons?



# Secunda Pars Primae: Truth

We will cover:



## What is Truth - "Quid est veritas?"

Ontological truth and intellectual/logical truth



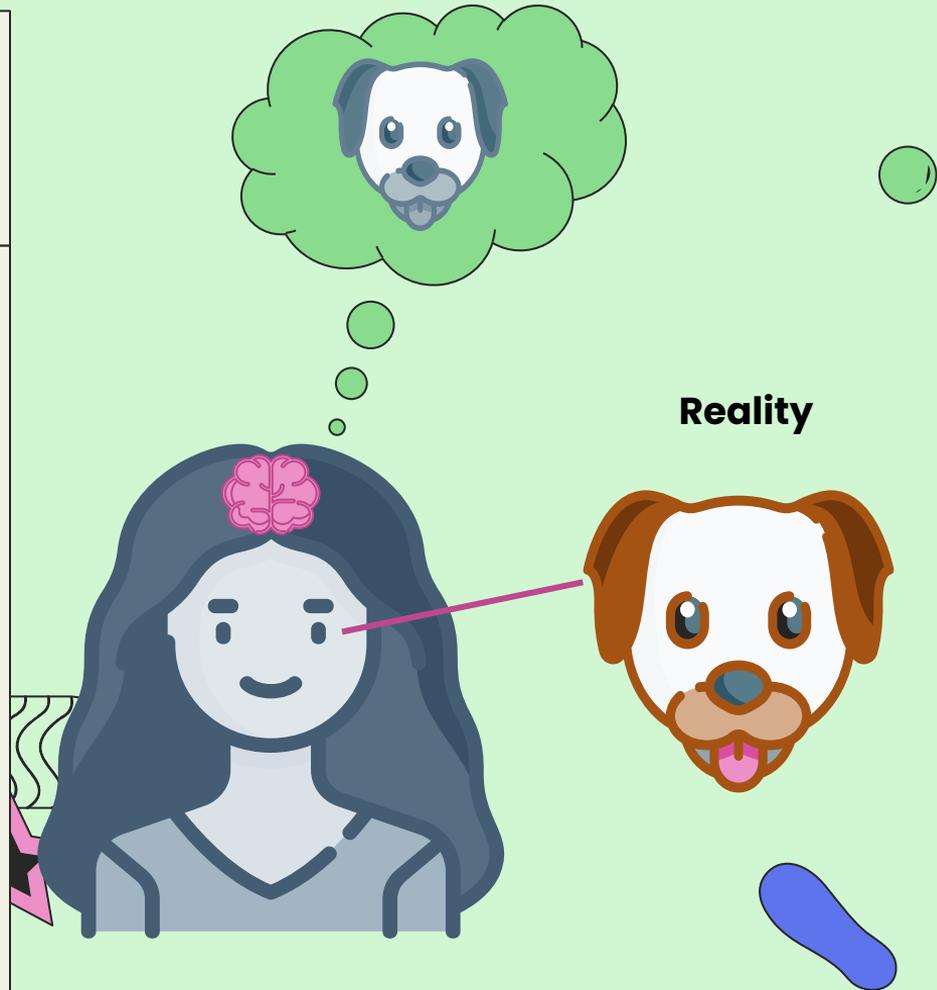
## The intelligibility of Being/Esse

The act of being as the source of all intelligibility and acts of knowledge



## Remember this? **Adaequatio rei et intellectus**

- To have the truth, is to have the mind be in accordance with reality – literally, ***“the adequation of the things and the intellect”***
- Truth is a perfection of the intellectual potency, of the knowing subject
- Intellect does not “become” physically the thing known, but it becomes it intentionally; the essence of the reality is grasped
- Falsehood is thus a reality of the mind, not beings themselves





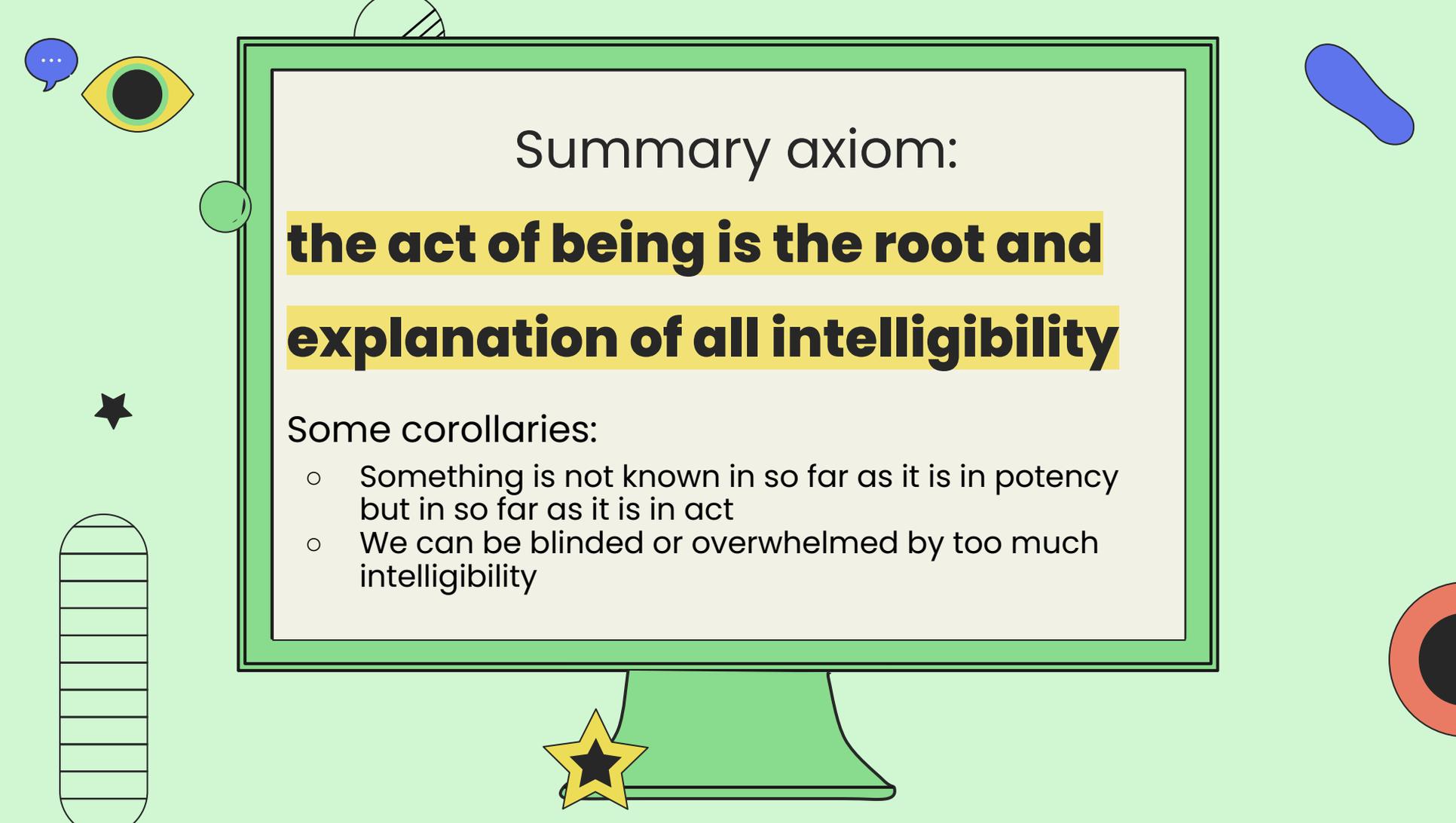
# Transcendental Truth of Being: the foundation for intellectual truth

- Being is true insofar as it is intelligible
  - But what does intelligible mean? It refers to the **knowability** of being; being can be the object of an act of understanding.
  - The ontological truthfulness of Being is the foundation of truth in our mind
  - Not only that, the act of being of the intellect is also the foundation for intellectual truth.
    - I.E. You can't know anything if you are not already constituted as a subject capable of knowledge. Beings that can know (angels, humans) participate more in esse than beings that cannot know.
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# How is it that *Esse* is the foundation for both knowability and knowing?

- In knowing something, the intellect is **conformed** to the reality
  - Conformity is obviously not physical- it is more like a mirror image
  - We say the conformity is **intentional** and is an accident of the mind
    - **in** (*within, inside*) + **tendere** (*to draw out, extend, stretch*)
    - Literally, the apprehended reality is possessed within the knowing subject
    - The intellectual knowledge is an accident of the known reality- Through this accident it participates in the act of being of the thing known.
  - We (*intentionally*) become what we know
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Summary axiom:

**the act of being is the root and  
explanation of all intelligibility**

Some corollaries:

- Something is not known in so far as it is in potency but in so far as it is in act
- We can be blinded or overwhelmed by too much intelligibility

# So is Transcendental Truth in the mind or beings?

- As a transcendental, truth is in all that is. It is the foundation for truth in the mind
- However, we (and the culture we live in) tend to give pre-eminence to the knowing mind
- Interesting point though: the conformity of a thing with the idea in God's mind **is its ultimate (ontological) truth**
  - Something /Someone is truer when it is as God intended it to be

