

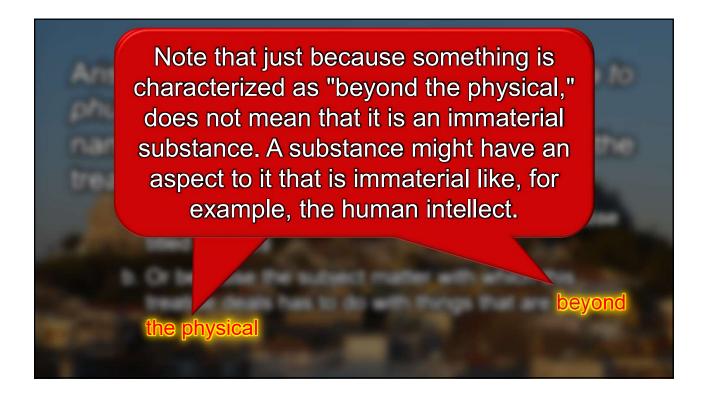
The term 'metaphysics' comes from the Greek words:

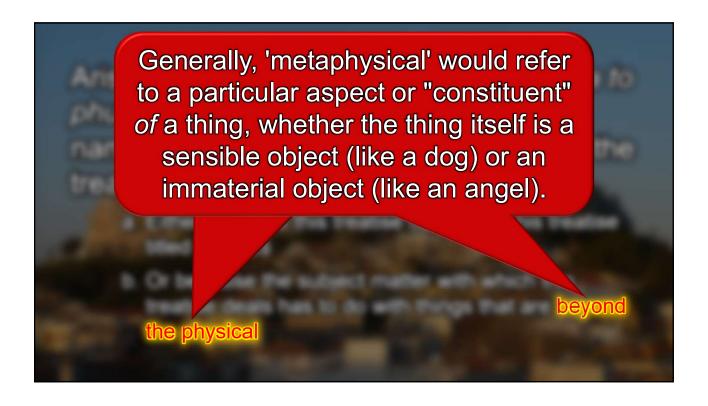
meta (μετά): beyond, after
phusis (φύσις): origin, the course of nature
(i.e., the physical world), kind,
nature

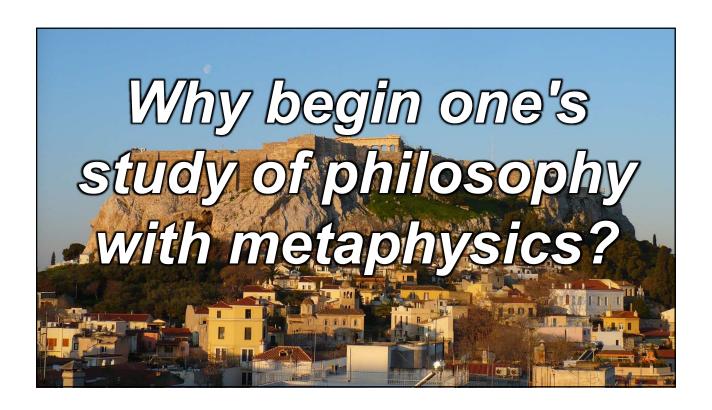
It means "after the physics" or "beyond the physical."

Aristotle's work *Metaphysics* (lit., *ta meta to phusika* (τὰ μετὰ τὰ φυσικά)) gave the name to the subject matter contained in the treatise:

- a. Either because this treatise came after his treatise titled *Physics*
- b. Or because the subject matter with which this treatise deals has to do with things that are beyond the physical

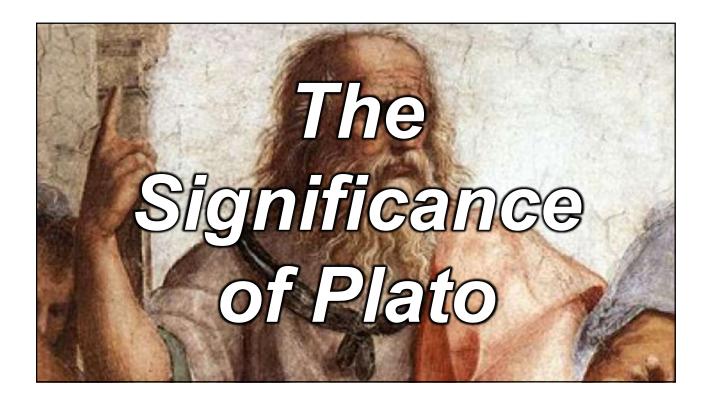






Historical reason: the first philosophers dealt with metaphysical issues

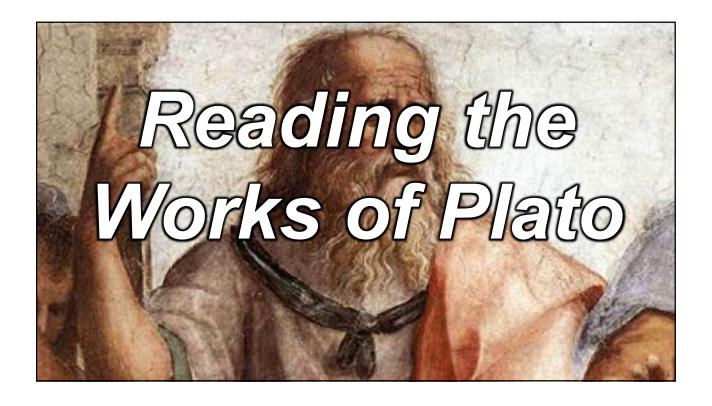
Philosophical reason: according to some, issues of reality (being) are more fundamental than issues of knowing





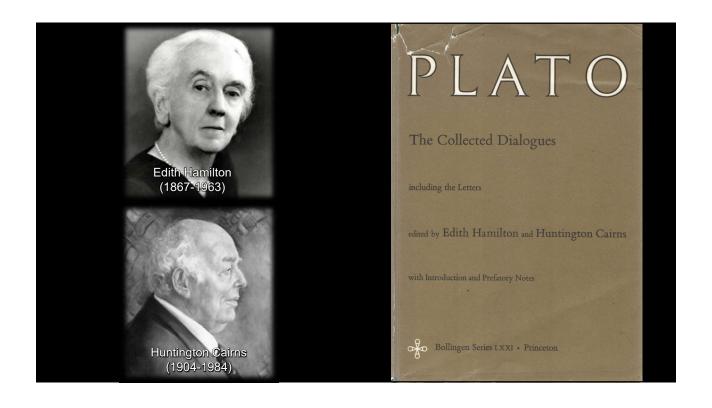
Plato is significant and stands out first among philosophers in the flow of Western philosophical thought because in him we have the first full-fledged philosophical system.





Plato wrote in "dialogues" written in the style of interaction between the various speakers (called interlocutors).

His earlier dialogues have Socrates as the main interlocutor.

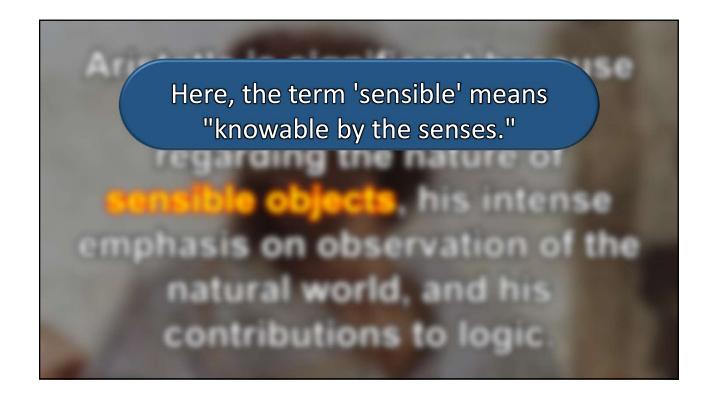


One of Plato's concerns was trying to find the essence of things.

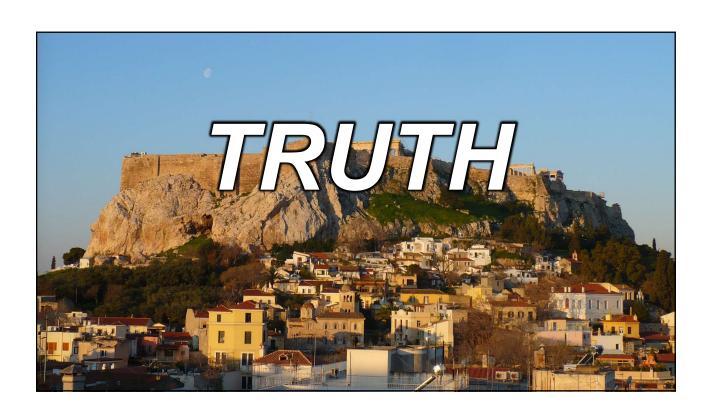
Very soon we will explore Plato's understanding of "essences," known as his doctrine or theory of Forms.

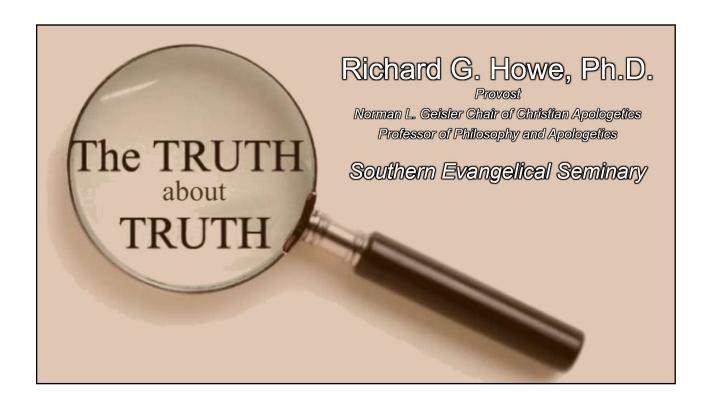


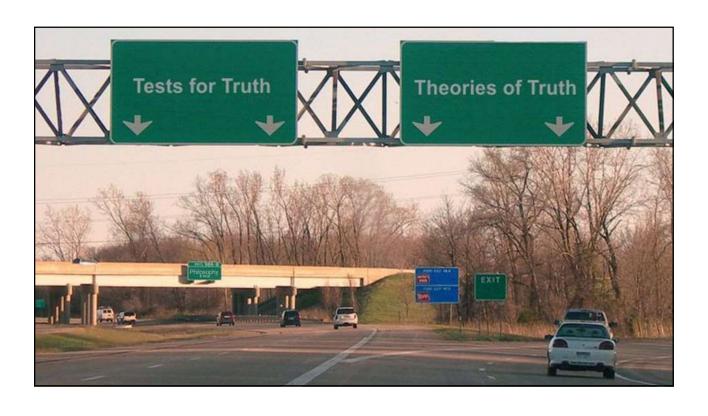
Aristotle is significant because of his reaction to Plato regarding the nature of sensible objects, his intense emphasis on observation of the natural world, and his contributions to logic.



Here, the term 'sensible' means
"knowable by the senses."
In the context of philosophical
discussions (either formal or
informal) I am trying to condition
myself to use the term 'sensible'
instead of 'physical'.







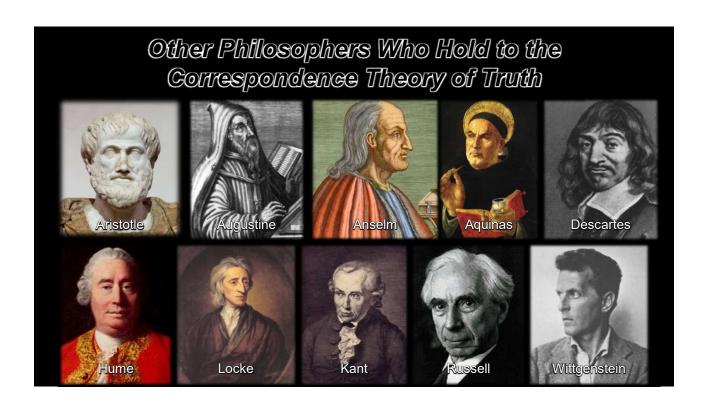




Truth is correspondence to reality. ➤ This says that a statement is true in as much as it corresponds to reality. ➤ Thus, the statement 'It is raining.'



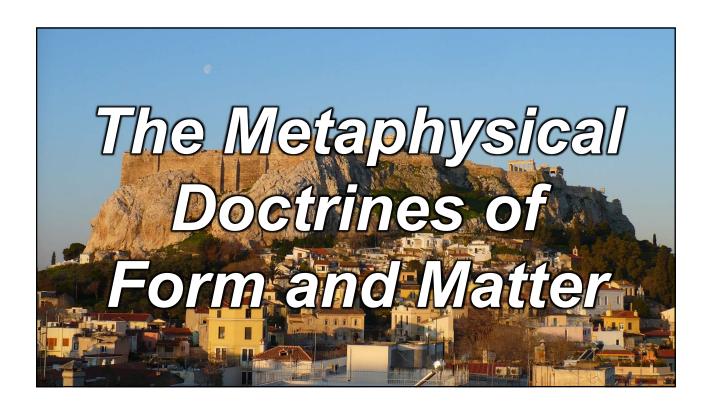




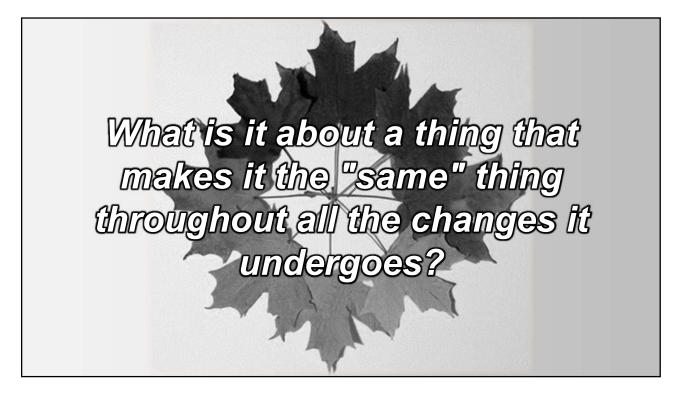
Truth is when a proposition corresponds to reality.

But there are a number of ways that a proposition can correspond to reality.

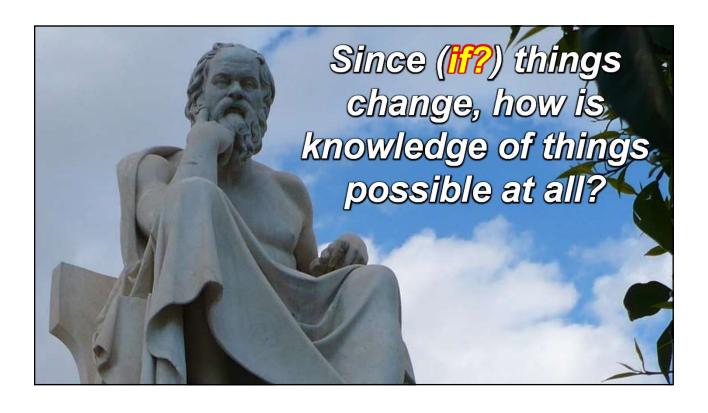


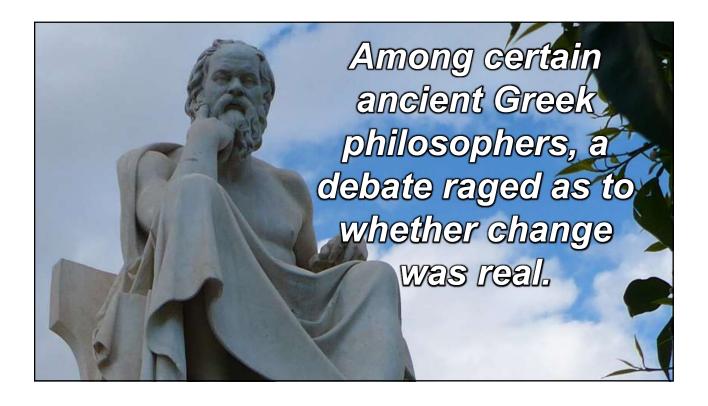


In Greek thought the metaphysical doctrines of Form and Matter arose out of several compelling questions.





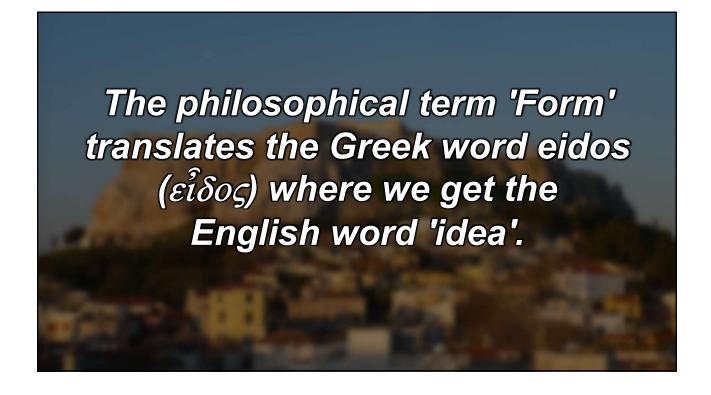




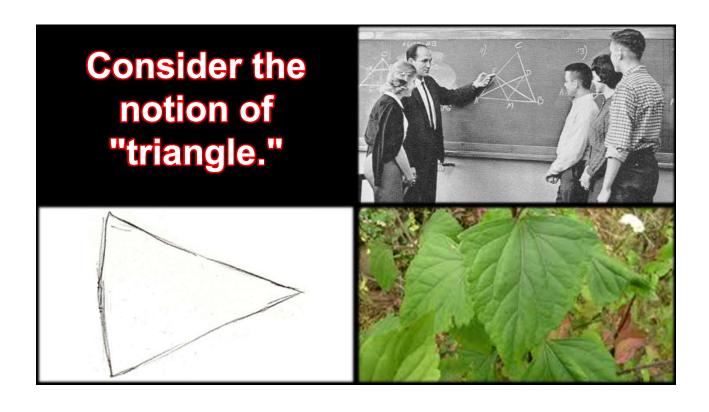


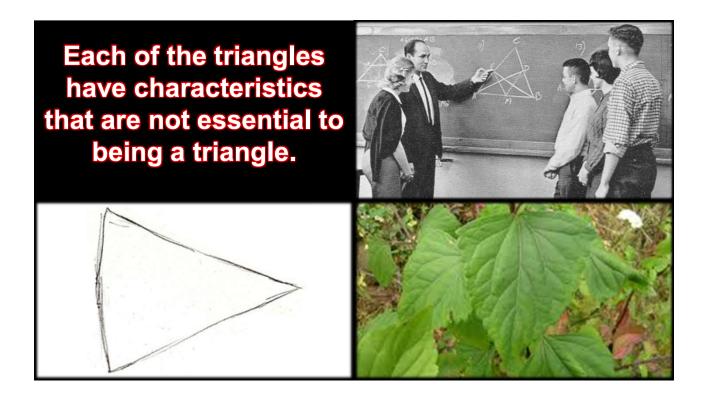
Plato sought to give a single, coherent metaphysical model to account for both permanence and change.

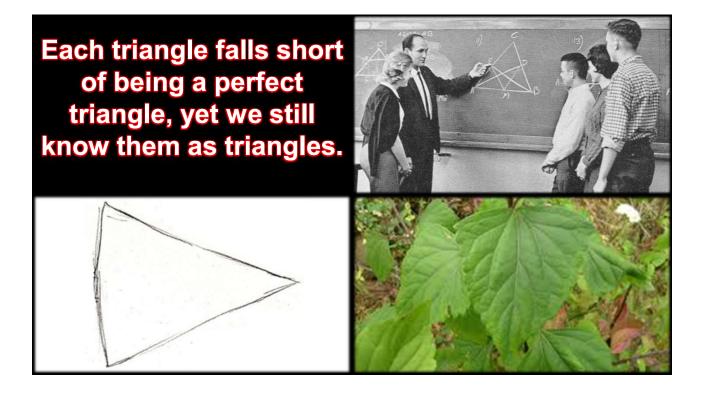


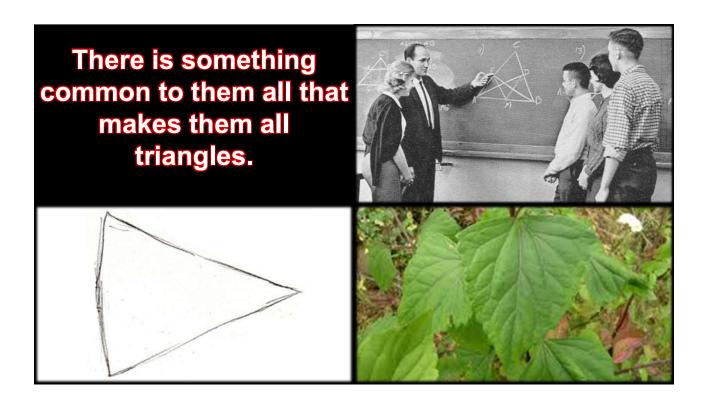


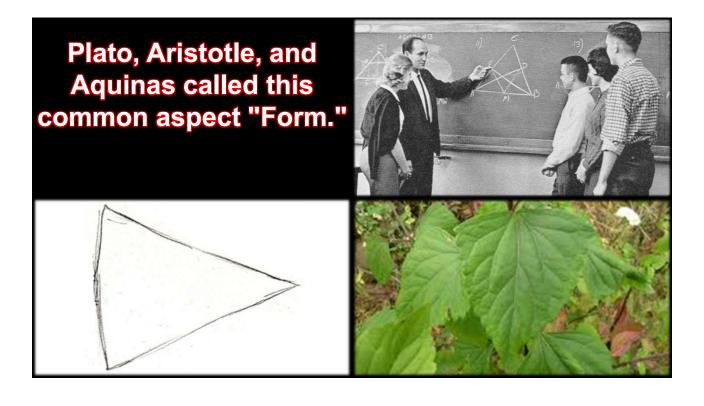
Our contemporary usage of the term 'idea' is different than its usage by the ancient Greek philosophers.

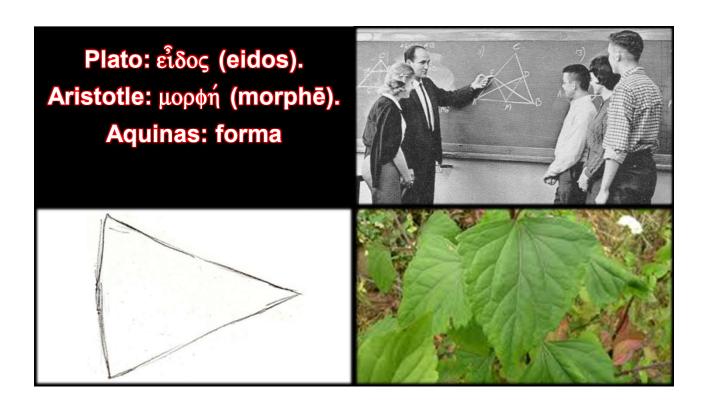


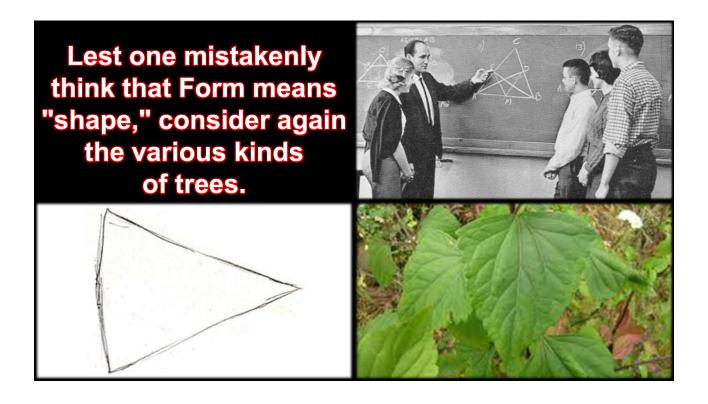






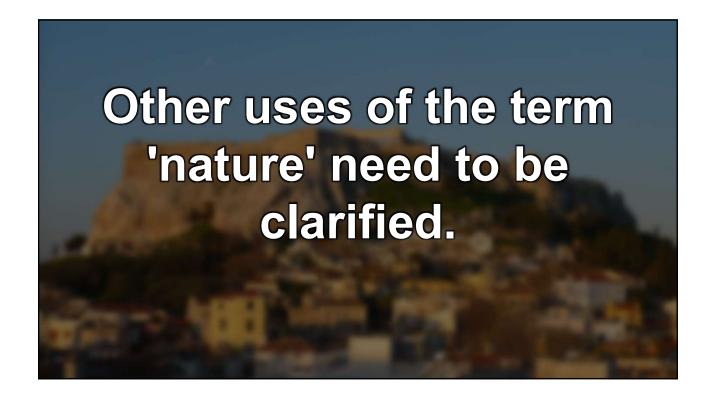


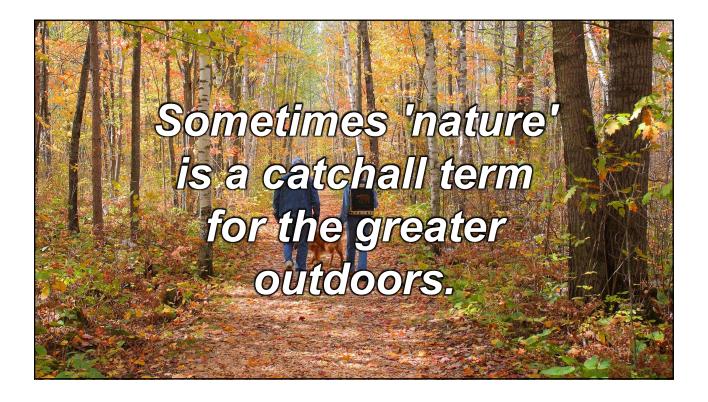


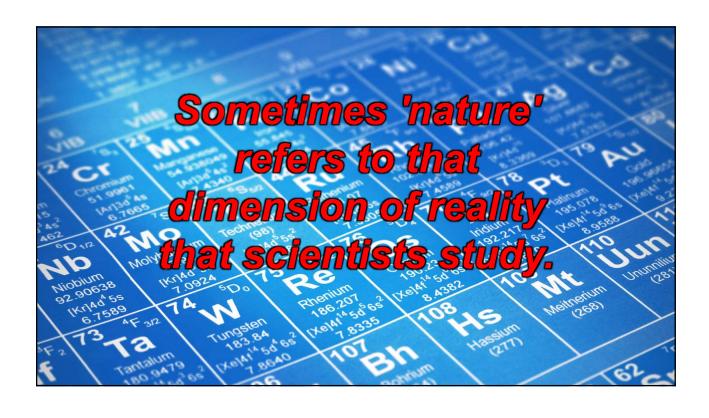


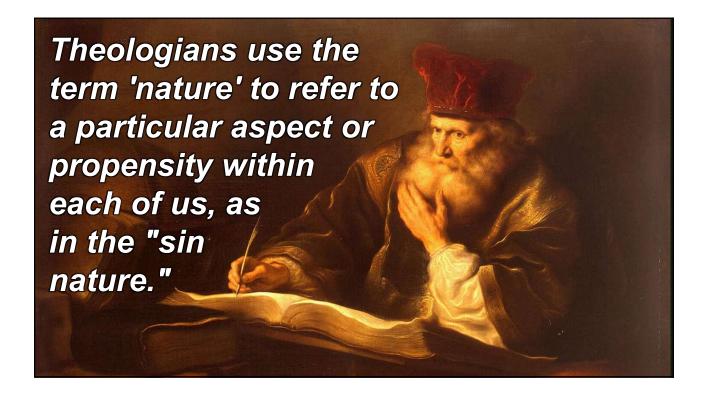


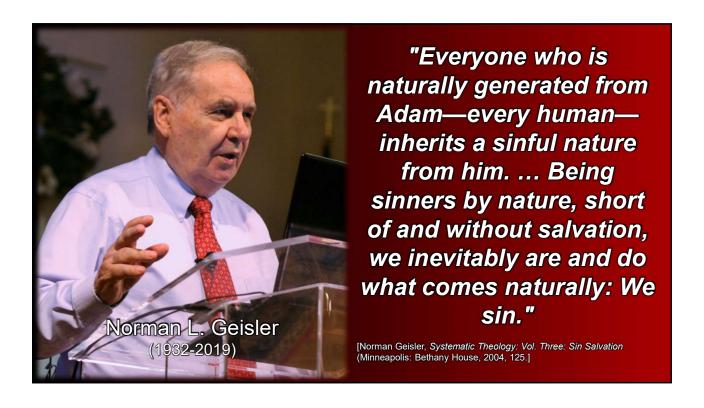
In certain philosophical contexts, a Form is sometimes called a nature.

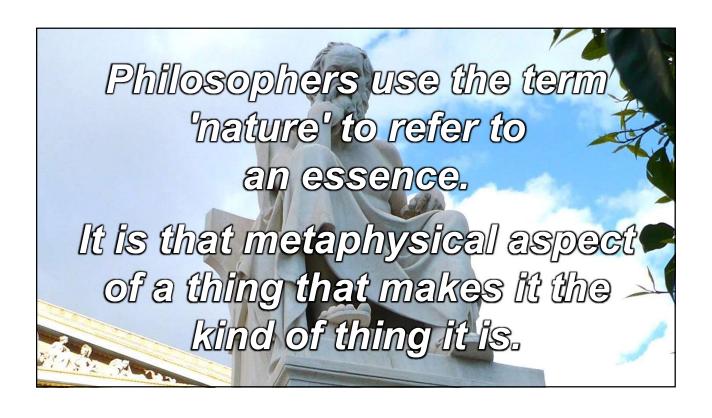


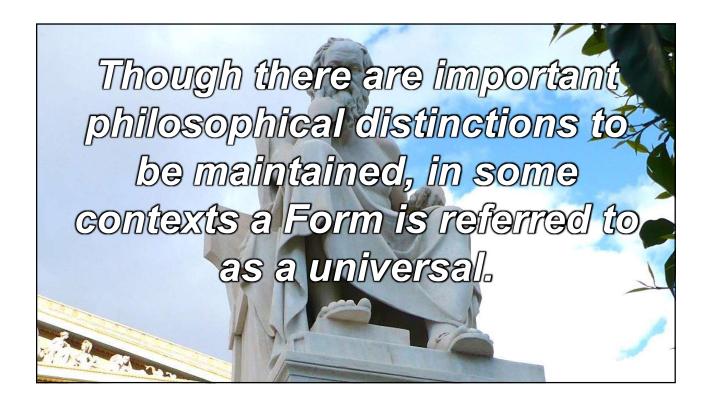


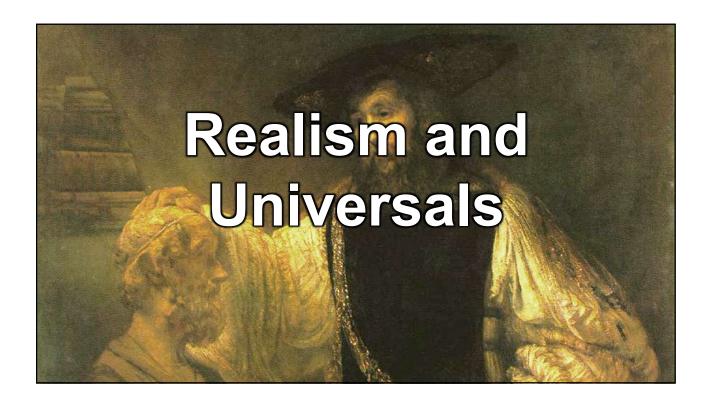


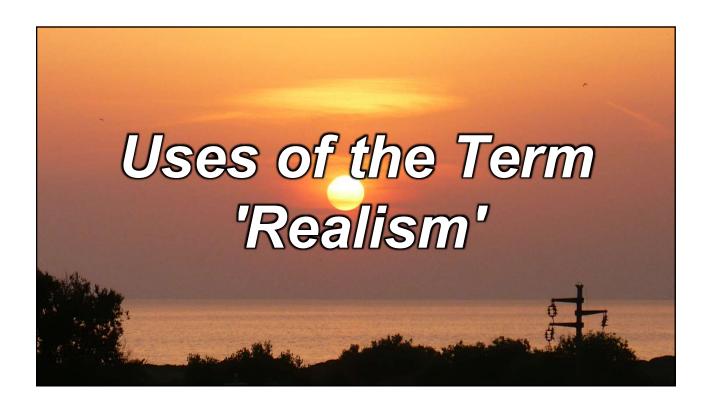


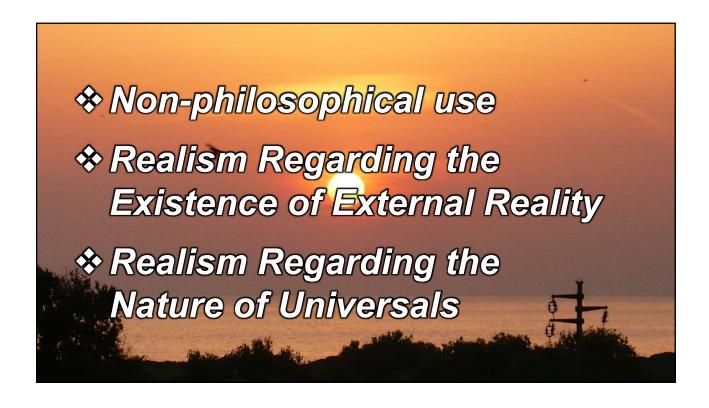


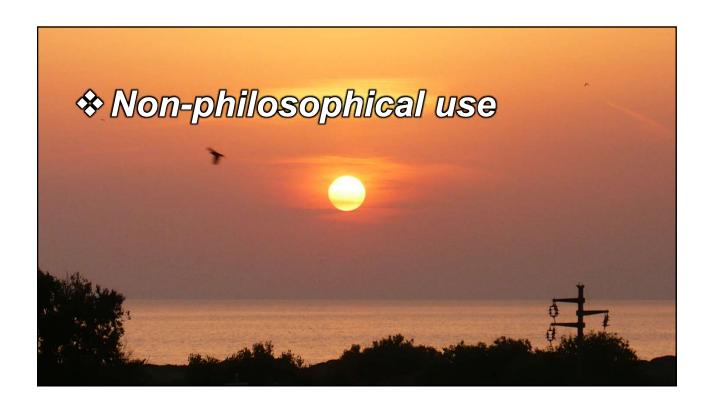




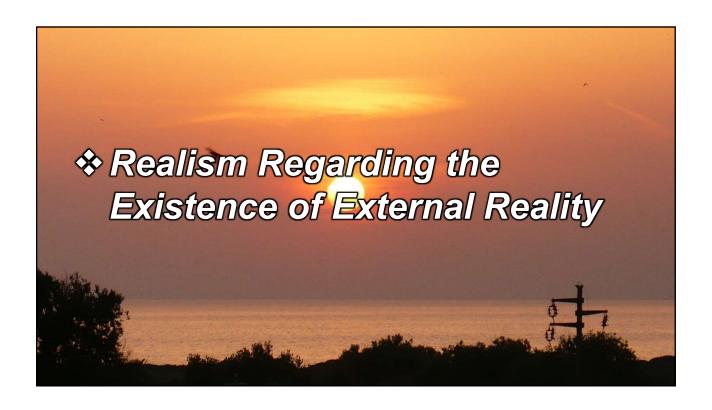








A realist in the non-philosophical sense of the term is one who approaches an issue with common sense, usually devoid of sentimentality and naiveté.

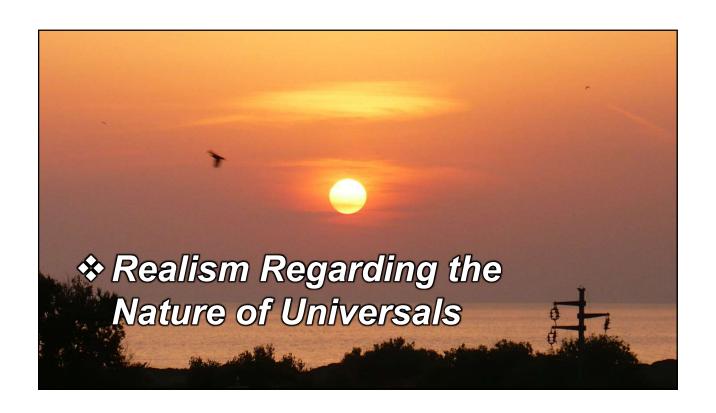


Here realism maintains that there is a material reality external to us as knowers and that this material external reality exists whether we are perceiving it or not.

This notion of realism is contrasted with Idealism. Idealism (George Berkeley) maintains that there is no external material reality.

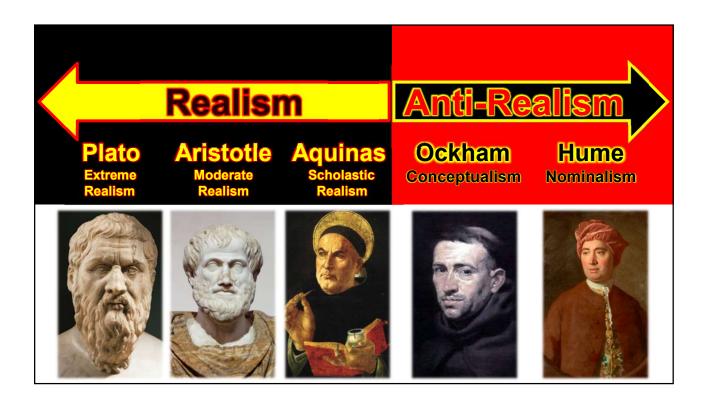
Any view of knowing that maintains that there is a reality external to us as knowers is a form of realism.

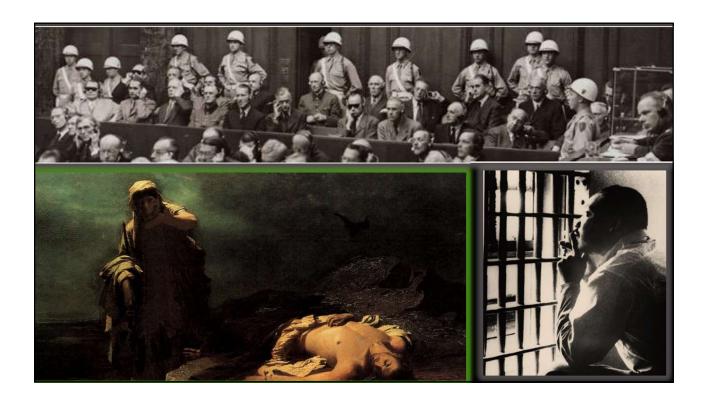
Thus, John Locke is a realist even though Locke's view on how we know external reality is quite different from Plato's, Aristotle's and Aquinas's views.

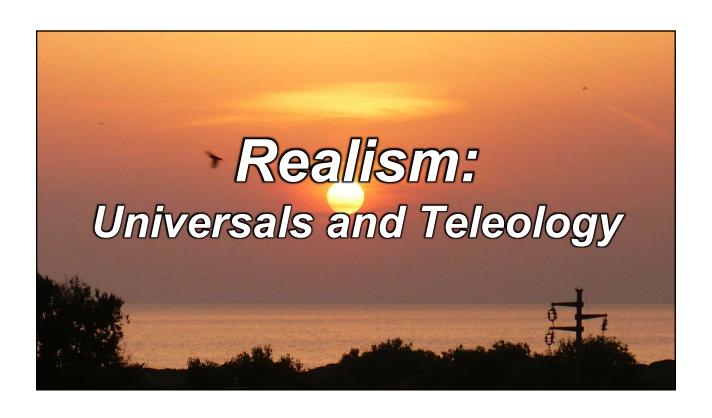


Here realism maintains that universals (e.g., human-ness) are real entities that have existence apart from particulars. (Plato)

This notion of realism is contrasted with anti-realism like conceptualism (William of Ockham) or nominalism (David Hume).



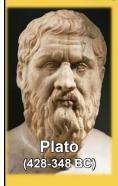




REALISM: UNIVERSALS

Realism regarding universals holds that universals are real and irreducible to particulars

Extreme Realism



Universals are the only things that are fully real. Particulars are merely "shadows" of their exemplars.

REALISM: TELEOLOGY

Realism regarding teleology (Teleological Realism) holds that teleology is a real and irreducible feature of the natural world.

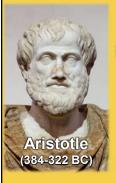
Platonic Teleological Realism

Teleology is irreducible but is entirely derived from an outside (extrinsic) source, as, for example, a divine mind like Plato's demiurge.

REALISM: UNIVERSALS

Realism regarding universals holds that universals are real and irreducible to particulars

Moderate Realism



Universals are real but only exist (as universals) in intellects. They come to exist in the intellect by way of abstraction from something metaphysically real in the particulars (i.e., the Form). Thus, the Form "tree" exists as a universal in the intellect of the knower and as a particular in the tree. The Form is individuated by its Matter.

REALISM: TELEOLOGY

Realism regarding teleology (Teleological Realism) holds that teleology is a real and irreducible teature of the natural world.

Artstotelian Teleological Realism

Teleology is intrinsic to (immanent within) natural substances and does not derive from any divine source. This is not in confiliat with Aristotle's Unmoved Mover is the teles toward which all motion is directed, it is not the cause of the existence of the natural substances with their teleologies, in as much as the Unmoved Mover (or Movers) is not at all an efficient cause of the universe.

REALISM: UNIVERSALS

Realism regarding universals holds that universals are real and irreducible to particulars

Scholastic Realism



Scholastic Realism is the same as Moderate Realism in that the universals can come to exist in the intellects of humans (by abstraction).

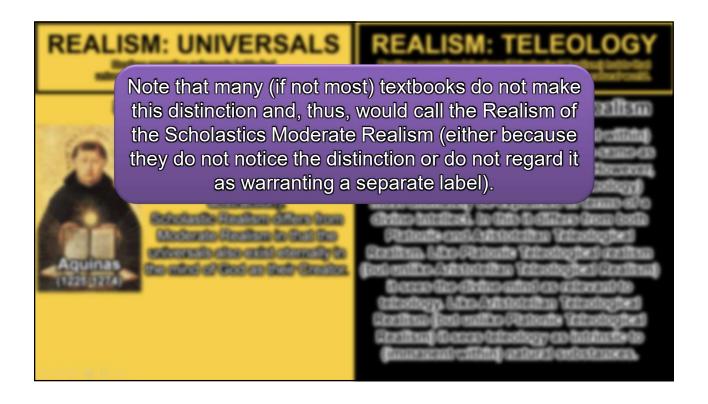
Scholastic Realism differs from Moderate Realism in that the universals also exist eternally in the mind of God as their Creator.

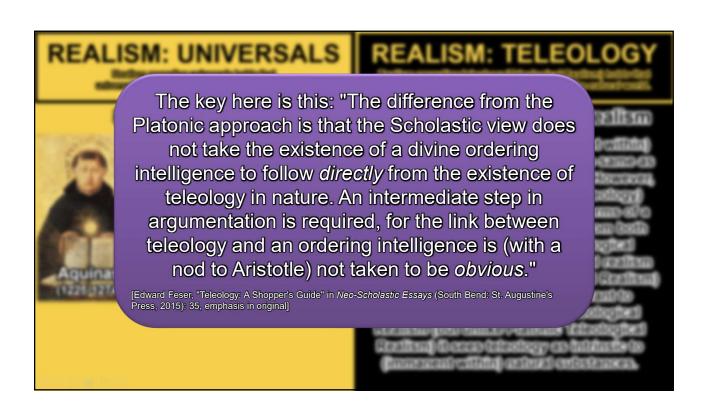
REALISM: TELEOLOGY

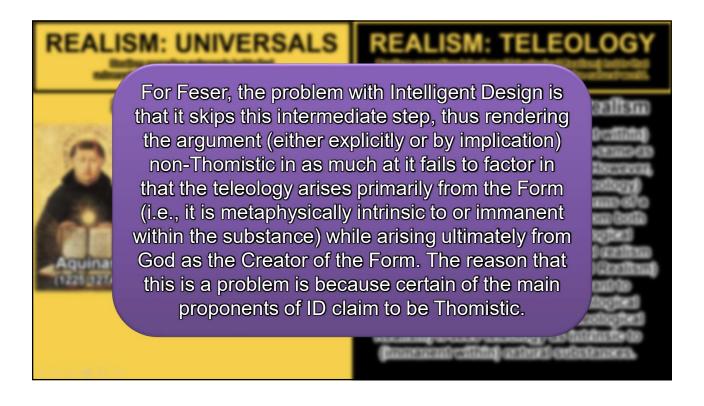
Realism regarding teleology (Teleological Realism) holds that teleology is a real and irreducible feature of the natural world.

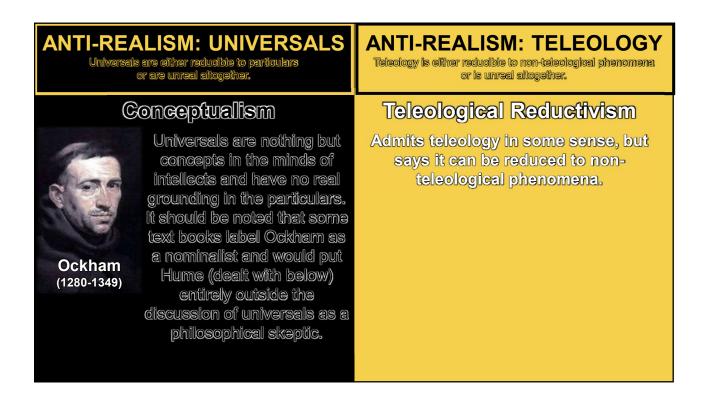
Scholastic Teleological Realism

Teleology is intrinsic to (immanent within) natural substances. In this is it the same as Aristotelian Teleological Realism. However, the existence of final causes (teleology) must ultimately be explained in terms of a divine intellect. In this it differs from both Platonic and Aristotelian Teleological Realism. Like Platonic Teleological realism (but unlike Aristotelian Teleological Realism) it sees the divine mind as relevant to teleology. Like Aristotelian Teleological Realism (but unlike Platonic Teleological Realism) it sees the divine mind as relevant to teleology. Like Aristotelian Teleological Realism) it sees teleology as intrinsic to (immanent within) natural substances.









ANTI-REALISM: UNIVERSALS

iniversals are either reducible to particulars or are unreal altogether.

Nominalism

There is no reality to universals. Instead, what are referred to as universals are only names or labels given to certain things or properties.

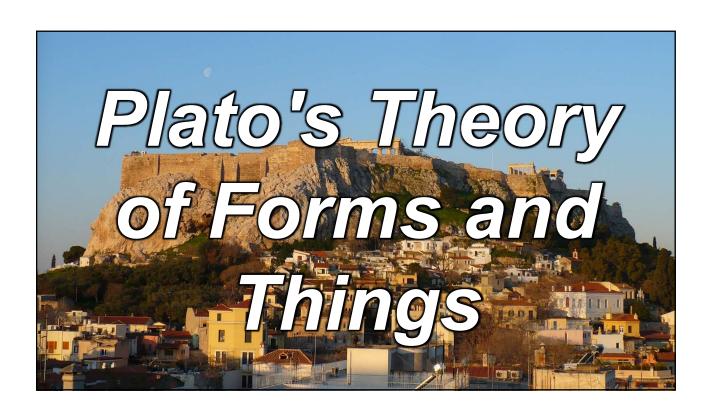
(1711-1776)

ANTI-REALISM: TELEOLOGY

Teleology is either reducible to non-teleological phenomena or is unreal altogether.

Teleological Eliminativism

Denies teleology altogether.



Plato's Theory of Forms and Things

a transcendent world of eternal and absolute beings [or things], corresponding to every kind of thing that there is, and causing in particular things their essential natures.

[Ed. L. Miller and Jon Jensen, Questions that Matter: An Invitation to Philosophy, 5th ed. (New York: McGraw-Hill, 2004), 78]

FORMS in the world of BEING

objective transcendent eternal intelligible archetypal perfect

THINGS in the world of BECOMING

spatio-temporal changeable sensible copied imperfect

Characteristics of the Forms

≈ objective **≪**

They exist "out there" as objects, independently of our minds or wills.

Though they exist "out there," they do not exist in space and time; they lie above or beyond space and time

Characteristics of the Forms

≈ eternal **≪**

As transcendent realities they are not subject to time and therefore not subject to motion or change.

intelligible ≪

As transcendent realities they cannot be grasped by the senses but only by the intellect.

Characteristics of the Forms

They are the models for every kind of thing that does or could exist.

→ perfect ≪

They include absolutely and perfectly all the features of the things of which they are models.

The Relationship of the Forms to Particular Things

