

Your name: \_\_\_\_\_

### Metaphysics Exercise 5

Hum. 11600 Sections 01 and 02.

1. In the first full paragraph on p. 84, Descartes considers a view according to which we know particular bodies “distinctly”—that is, clearly grasp what they are—with our senses. Based on our reading, which of the following is correct?
  - a. Porphyry would disagree with this view, because he thinks only substantial qualities, not ordinary sensible qualities, can be essential.
  - b. Porphyry would agree with this view, because he thinks we can sense the essential characteristics of bodies—for example, the heat in fire.
  - c. Thomas Aquinas would disagree with this view, because he thinks we never sense the essential characteristics of bodies.
  - d. Descartes himself would disagree with this view, because he thinks we can never know whether there are any bodies at all, let alone what their essential characteristics are.
  - e. (b) and (c).
  - f. (b), (c) and (d).
2. On pp. 84–5, Descartes presents an argument for a different view about the above issue. Which of the following correctly describes the conclusion of that argument?
  - a. We cannot really know what the wax really is; we can only use sensible characteristics to stand in for its true essential characteristics.
  - b. We can know what the wax is, because we perceive (with our intellect) that it is a body (a three-dimensional extended substance), and we perceive (with our senses) that it is particular kind (species) of body. (Thus we perceive its true genus with the intellect and its true differentia with our senses.)
  - c. We can know what the wax is, because we perceive (with our intellect) both that it is a body (a three-dimensional extended substance) and that it is a particular kind (species) of body—namely, the kind that appears to us to have certain sensible characteristics. (Thus we perceive both its true genus and its true differentia with our intellect.)
  - d. We can know what the wax is, because we perceive (with our intellect) that it is a body (a three-dimensional extended substance), and that is all

there is to know about what it is (its only essential characteristic).

e. None of the above.

3. According to the new view, what mistake was the Meditator making when he held the old view?

a. He falsely thought that the wax existed, when in fact only he exists.

b. He knew what the wax is (because he perceived it with his intellect), but he confused that correct knowledge with other, irrelevant things.

c. He knew what the wax is (because he knew its sensible qualities), but he falsely thought that that knowledge came through the senses.

d. He did not know what the wax is; he falsely thought it was composed of sensible qualities.

e. He did not know what the wax is; he falsely thought it was essentially three-dimensional extended quantity.

4. In part 2, section 9 of the *Principles of Philosophy* (pp. 192–3 in your text), Descartes writes: “Others may disagree, but . . . [w]hen they make a distinction between substance and extension or quantity, either they do not understand anything by ‘substance,’ or else they simply have a confused idea of incorporeal substance, which they falsely attach to corporeal substance; and they relegate the true idea of corporeal substance to the category of extension, which, however, they term an accident.” Which of the following is correct:

a. This passage from the *Principles* shows that Descartes ultimately accepts the new view about the wax which emerges at the end of the *Second Meditation*, and therefore disagrees with John Philoponus.

b. This passage from the *Principles* shows that Descartes ultimately accepts the new view about the wax which emerges at the end of the *Second Meditation*, and therefore disagrees with Thomas Aquinas.

c. This passage from the *Principles* shows that Descartes ultimately rejects the new view about the wax which emerges at the end of the *Second Meditation*, and instead agrees with Plotinus.

d. This passage from the *Principles* shows that Descartes ultimately rejects the new view about the wax which emerges at the end of the *Second Meditation*, and instead agrees with John Philoponus.

e. This passage from the *Principles* shows that Descartes ultimately rejects the new view about the wax which emerges at the end of the *Second Meditation*, and instead agrees with Thomas Aquinas.