

## Thomas Aquinas

### The Unmoved Mover

- 1 Everything that is moved is moved by another
- 2 Some things are obviously in motion (are moved) and are therefore moved by something else
- 3 What moves something else is either moved or not moved
- 4 If what moves something else is not moved, then there is an unmoved mover, which is what God is supposed to be
- 5 If what moves something else is also moved, it is moved by another mover
- 6 There cannot be an infinite number of things moving other things while themselves being moved by other things
- 7 So we must posit “some prime unmoved mover”
  - Things *change* position, place, quality, and quantity
  - All of these would be considered *motus*
    - Something in process of changing from one place / quality / quantity / position to another
  - Motus depends on something first being actually thus and so while able to become different
  - The motus is something that moves from its previous state to where it has arrived
    - Example: from being non-suntanned to becoming suntanned
  - Motion is something that has to be accounted for
    - A first cause / Mover
  - Motion is not accounted for when there is an endless (infinite) series of movers
  - People are capable of moving themselves
    - But are not capable of being their own cause
    - Everything material is contingent
  - Univocal cause – the cause that is just like its effect
    - A tree producing another tree via seeds
    - A human being producing another human being
  - Equivocal cause – a cause that produces an effect without direct resemblance / totally different
    - A human producing a car
  - Everything that is moved is “potency” (something that can be)
    - Motion is the act of something that is potent
  - God is pure actuality (something that is)
    - He has no potency
  - That which potentially exists does not actually exist
    - It cannot account for any actualizing of potentiality
  - The nonexistence of X means X does not exist in the thing

- The thing cannot account for coming into X by itself
- What a thing does not have is not something that can account for change that it undergoes
  - Meaning – nothing moves itself or causes itself to come into existence
- Nothing moves itself since it does not have within itself the wherewithal to bring about in itself what it does not have to start
- There cannot be an infinite number of things moving other things while themselves being moved by other things
- If movers and things moved went on infinitely,
  - There would be no first mover
  - None of the others would be able to be moved
  - There would be nothing that was ever moved
- Therefore – there must be an unmoved mover
  - He must be infinite / eternal / unchangeable
- God never came into existence (eternal)
  - Therefore –
    - He does not need a cause
    - He never has and can never be moved
    - He is the source of movement altogether