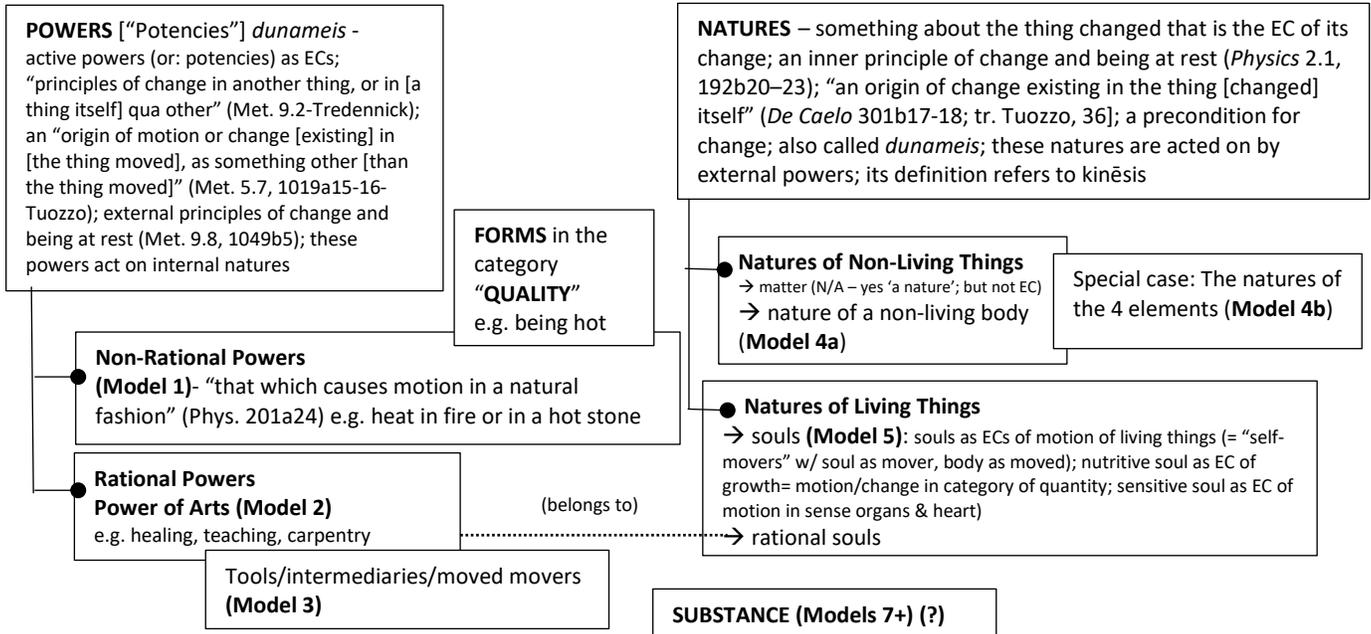


1. Efficient Cause (EC) in Aristotle is said in many ways:

7+ Aristotelian EC (Overlapping) Models Divided into Powers, Forms, Natures, Substances:



Model 1: When change comes about "naturally" from outside
 Ex. Fire or hot stone heats glass of water.
 • Note: In this ex. the real EC is the form (being hot).
 • So: Heat (and most properly the form of heat in the quality 'being hot') is EC in the case of a hot stone heating the cool water.
 • Can only have one result (heat only produces heat- Met. 9.2)

Model 2: *technai/ poiētikai epistēmai/arts (productive sciences)*
 Ex. The art of healing (teaching) in the example of Socrates' healing (or teaching) a sick (or ignorant) patient (or student); the art of carpentry in Socrates' building a shed from a pile of wood • Note: Can have opposing results (art of healing can produce sickness or health; Met. 9.2) (this is because of the motions of the soul) • When doctor heals you, its the art (not the doctor) that is the most proper EC

Model 3: Intermediaries as "moved movers"- not ECs most properly...
 Ex. Doctor uses wine to administer a cure to the body of the patient. (EC is the art of healing; Intermediaries [sometimes also called EC, but not most properly so]: Doctor's body, Doctor's hands, wine, patient's body).

Models 4a-4b: When change comes about "naturally" from inside

Model 5: When change comes about "psychically" from inside
 Ex. 1: Nutritive soul (via intermediaries of bread, body, etc.) grows body; see too role of soul as EC in embryology;
 Ex. 2: Sensitive soul (via intermediaries of sense organs, heart)
 Ex. 3: Socrates' soul in the example of his pushing a stick pushing a stone.

Model 7+
 Examples of Substance as EC? (or perhaps these examples all reduce to examples of other models?)

1. Socrates is EC in different ways/senses in the examples of:
 - Socrates' hand pushing a stick pushing a stone [=model 5?]
 - Socrates' healing (or teaching) a sick (or ignorant) patient (or student) [=model 2; the real EC is the art]

2. EC Grid

T=Tuozzo 2014
P=Pessin

	Is the cause radically distinct from the effect? [T24b] → “unmoved mover” [T28] / P: transcendent qua cause vis a vis the change/motion in the thing changed/moved	Contact	Reciprocal change (e.g. Loss)/ Change 1 [or: “unmoved mover”?]	Only becomes an EC via Desire+ Actualization in the cause / Change 2	Once some conditions are met: Possible disconnect between EC and [change in] effect?	Mode of conveyance / transition to act or arrives as act? Automatic? With activation of an agent?
Mechanistic billiard ball model of EC	No (see next 2 columns)	Yes	Yes	N/A	No (mechanism works)	
Model 1- non-rational power (e.g. something hot turns something else hot)	Yes	Yes (simplest “natural” case of EC requires contact between x having a form and y having the potential to have it; x touches y...]	Yes and No (T 31) (yes in the course of things [qua also getting acted on], but not per se- GC on “a separate hot”- chōriston thermon)	No (heat of hot thing need not be actualized to serve as EC that heats water; its already actualized)	No (heat heats on contact)	Arrives as act: when heat heats the heat conveyed to recipient is as actualized heat
Model 2- rational power of arts	Yes	No (T33- Artist.: healing art is origin, but only bread (intermediary) touches (and is last/ proximate to the effect/motion-in-the-effect)	No	Yes; Craftsman is not always active wrt to her art; she only becomes so when she desires to use it (T39m)	No (even though it relies greatly on conditions since: 1. Arist. on motions of soul→ rational powers can yield opposites; 2. craftsman’s activity is via intermediaries and might not result in the change in the effect)	Transition to act: when teacher teaches (a) knowledge conveyed to student is only as potential, but (b) can be actualized by student <i>automatically</i> w/ no agent
Model 3- intermediary	Yes	Yes (T33- see above point on role of bread)	--	--	--	
Model 4b- natures of 4 elements	[Note: unique kind of potency that actualizes without any agent; unlike EC of powers and unlike EC of rational natures]					Transition to act: water→air = it gets a potency to be ‘up’ that’s actualized by <i>locomotion</i> w/ no agent
Model 5- soul (qua nature- i.e. as the nature of something, i.e. as an internal principle of change)	Yes	[looking at nutritive and sensitive: ‘soul in body’ as ‘motion in body’] [on rational soul’s ‘for the sake of’, see Final Cause]	No [the soul is not changed [T37]- soul is not moved v. atomists, Plato] [T36b]; but souls is moved ‘incidentally/ accidentally’ by the bodies they move (T45)	No (e.g. nutritive soul is nothing but the motions of body, and sensitive soul is nth but certain perceptual motion in the sense organs and heart)	No (soul’s activity is always immediately the motion of body) (unlike model 2 where conditions abound) (T38b)	
Separate intellects	*	*	No- and not even accidentally as in case of soul above	*	*	
God in Aristotle	*	*	*	*	*	
God in Maimonides?	Yes (matches general spirit of even ‘horizontal EC’); & shares ‘uniqueness’ as w 4b	No (matches no of model 2)	No (matches no of model 2, 5)	No (matches no of model 1, not no of model 5)	[?] (relate to no of model 1? Yes of model 2? Does <i>not</i> fit with no of model 5)	

- **Contact:** Being EC requires physical contact
- **Reciprocal Change (Change 1):** Even though it’s the cause, it is itself affected/diminished by being the EC (e.g. the cause loses something as when a hot stone heats cool water and itself cools down)
- **Desire+Actualization (Change 2):** Being EC and actualizing x in an effect involves coming to have a desire of some sort related to x and (as such) coming to actualize (in itself) something that was not yet actualized (in itself) [e.g. When Socrates as teacher actualizes the knowledge/skill of music in his student (i.e. when Socrates conveys to this student the art-of-music), Socrates first “becomes active” in his own musical knowledge
→ i.e. arts are “dispositions to activity of a certain sort; their possessors become active with respect to them when they desire to use them” (Tuozzo 2014, 34); Aristotle in this regard notes that in order to teach, the teacher must not merely possess the knowledge in question, but must make active use of it in the process of teaching (Tuozzo 2014, 35)
- **[Condition]:** Requires a certain condition in the effect (e.g. teaching only can take place if the student has the proper long- and short-term preparedness to be learning)