

24.200: Ancient Philosophy
Prof. Sally Haslanger

TEXT ANALYSIS PRESENTATION

Assigned Text
for
Wednesday, November 3, 2004

There is something, then that is always being moved in a ceaseless motion, and this motion is circular (this is clear not only from argument but also from what actually happens); and so the first heaven is everlasting. Hence there is also something that initiates motion. And since whatever both is moved and initiates motion is an intermediary, there is something that initiates motion without being moved, something that is everlasting and a substance and actuality.

This is how an object of understanding or desire initiates motion: it initiates motion without being moved. The primary objects of desire and of understanding are the same. For what appears fine is the object of appetite, and what is fine is the primary object of wish; and we desire something because it seems <fine>, rather than its seeming <fine> because we desire it--for understanding is the principle.

Aristotle, *Metaphysics XII* (1072a23-30)