IDS-RNI0396 | NAN-RDG000348

Nanopublication — Aristotle's formal cause grips the 'form precedes making' claim — and his own account of nous names the point where that grip gives out

by Arnaud Quercy

The line runs between production and cognition inside hylomorphism itself: Aristotle's formal cause confirms 'form precedes the making' wherever a maker shapes inert matter, and the source itself flags the point — nous — where the same model cannot hold without reversal. Separately, the entire apparatus the source runs on (matter/form, bronze/statue, wax/shape) is exactly what P3a's current reading declares does not reach the given/instituted distinction ('NOT matter/form... the inert-substrate objection is granted and does not reach it'). The source is therefore also a test of whether that fencing was doing real work — and it was: this is the strongest possible matter/form material the framework could meet, and it still had to be declared out of bounds rather than absorbed or refuted.

WHAT THE SOURCE SAYS [1]

The entry reconstructs Aristotle's hylomorphism: soul is to body as the shape of a statue is to its bronze, and all explanation of generated things invokes four causes — material, formal, efficient, final. The formal cause is 'the structure which the matter realizes and in terms of which the matter comes to be something determinate' (the Hermes-shape, in the sculptor's example, decided before the bronze is cast). Perception and thought are both analyzed as a receiving faculty becoming isomorphic with an object's form — S perceives/thinks O when S's capacity, suited to receive O's form, is acted on and made like it. But when Aristotle turns to mind (nous) specifically, he is driven to hold that mind is 'none of the things existing in actuality before thinking' — it must be sheer unconstrained receptive capacity, unlike a sense organ or a lump of bronze, which are something actual before being enformed. He registers this as a strain on his own hylomorphic model of change.

WHERE THE LENS GRIPS

P1's current formulation — 'form' as principle of order, the relation of parts to the whole, never figure; what precedes execution is a direction — lands almost verbatim on Aristotle's own definition of formal cause, and on his stock example: the sculptor holds the Hermes-structure (a relation of parts, not yet an image in bronze) before the casting. 'The form precedes the making' is, read this way, simply Aristotle's efficient-plus-formal-cause account of artifact production, restated.

WHERE IT BREAKS

Within the same source, Aristotle extends the hylomorphic model to nous and is forced to deny the very thing P1 asserts: the receiving mind must have NO actual form before the act of thinking, on pain of being unable to receive any object at all — a plasticity he treats as idiosyncratic and admits strains his own framework of change. If 'creation' in P1 is read broadly enough to include the act of understanding itself (not only artifact-production), the source names, in its own voice, the exact point where 'form precedes' inverts into 'no form precedes, or nothing could be received.' This slips IF one reads P1's 'creation' as covering cognitive/receptive acts generally; it holds cleanly if one reads P1 as confined to poietic production (idea → execution), where Aristotle's nous difficulty is simply off-topic. The source does not resolve which reading P1 intends — that ambiguity is the actual edge, not a manufactured one.

PROPOSITIONAL GRID [2]

Read this grid. “Not evaluated” does **not** mean the source has nothing to say about that proposition. It means **the reading did not instruct it**. That is not a result, and it counts in no denominator. A silence, by contrast, is a finding: the reading touched the proposition without concluding, or noted its absence itself.

Evaluated

proposition		audit status	relational verdict
P1	Primordial Idea	**audited**	pressure-against
P3a	Double Structure of the Invariant	**audited**	pressure-against

What was instructed. These propositions have been judged and carry a current statement: it is **that** statement the reading tested, not the founding one.

- **P1** — judged in Note 04 · current statement : 'form' means PRINCIPLE OF ORDER (the relation of parts to the whole), never figure, outline or image — under the figurative reading the statement is false; what precedes execution is a DIRECTION, not a figure
- **P3a** — judged in Note 05 · current statement : say GIVEN invariant and INSTITUTED invariant, never 'physical' and 'intentional' — the axis is MODE OF EXISTENCE, read as regime of access: the given is what a sensor measures on the surface WITHOUT the codex; the instituted is the rule that elects relations in that surface and that only the disclosed codex deciphers

Not evaluated (35) — P2, P3, P4, P5, P6, P7, P8, P9, P10, P11, P12, P13, P14, P14a, P14b, P15, P16, P16a, P17, P18, P18a, P19, P19a, P20, P21, P22, P23, P24, P25, P26, P27, P28, P29, P30, P31

Overall verdict: Bounded — taxonomy of the August 2026 pass, predating the move to relational verdicts. Kept as metadata: the gap between the two forms is data, not residue. This reading's judgement is in the grid above.

Reading of 2026-11-10 · model claude-sonnet-5 · source 86,342 chars · 1 attempt(s)

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REFERENCES

[1] Aristotle's Psychology (Revised Entry). Stanford Encyclopedia of Philosophy, 2026-11-10. https://plato.stanford.edu/entries/aristotle-psychology/

[2] Quercy, A. (2026). The 31 Propositions of Ideamorphism. https://ideamorphism.org/en/publications/2026/03/the-31-propositions-of-ideamorphism.html

EPISTEMIC PROFILE

Claim type	boundary reading
Voice	third person analysis
Epistemic status	bounded grip
Methodology	Boundary-finding lens applied to one source, model claude-sonnet-5, 1 attempt(s), traceability check passed.

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