

## Leibniz Key Claims

In *all* true statements, the “predicate” is contained in the “subject.”

(Just like in: *A bachelor (i.e., unmarried male adult) is male.*)

For every individual thing, there is some true statement about the relation between it and every other individual thing.

(For example, *My left toe weighs less than the left rear tire of the limousine JFK was riding in when he was assassinated by Lee Harvey Oswald.*)

So, the “inner nature” of every individual thing is an “expression” of the entire universe, past, present, and future.

So, changes in any individual thing are “reflected” in changes in every other thing.--If *I* change, it will be true of *you* that I have changed.

(Every individual created substance exercises physical action and passion on all the others.)

But no individual thing causes change in any other individual thing, since all the changes a thing goes through follows from its own inner nature.

(No created substance exercises metaphysical action or influence on anything else.)

Even though nothing ever causes anything else to change, it looks that way because God designed the world so that the changes in things fit together that way.

(This is known as “Pre-Established Harmony,” or the “Theory of Divine Concomitance.”)

Since no (created) thing causes anything else to change (it just looks that way), there is no problem explaining how mind and matter causally interact: they don’t.

A “simple substance” is basic thing, like an atom, that complex things are composed of. To say that it is “simple” means that it is itself composed of anything “simpler.” (This is the classical definition of an “atom.”)

Leibniz calls these simple substances “monads.”

Monads have no size or shape because they have no parts, i.e., because they are simple.

Monads are distinguished from one another not by size or shape, but by differences in their “perceptions” and “appetitions.” (Loosely speaking, an appetite is a desire.)

So, monads are mental entities. Their “perceptions” are the ways in which their inner nature are an “expression” of the rest of the universe. (Remember, each individual thing contains in its inner nature its relation to everything else.) Their “appetitions” are the ways in which, by their own inner nature, they change over time.

Leibniz makes many other claims about monads.

Changing gears:

Since everything must have a sufficient reason (i.e., a full and complete explanation), there must be a reason why there is something rather than nothing. So this reason, if it full and complete, cannot be due to the nature of being that itself lacks a full and complete explanation. So, a sufficient reason for there being something rather than nothing can only be found in the nature of a being that exists necessarily, and so needs to explanation outside of itself. This is what we call God.

Since God is supremely perfect, we know he created the universe with the best possible design.

Contingency and Necessity

Freewill