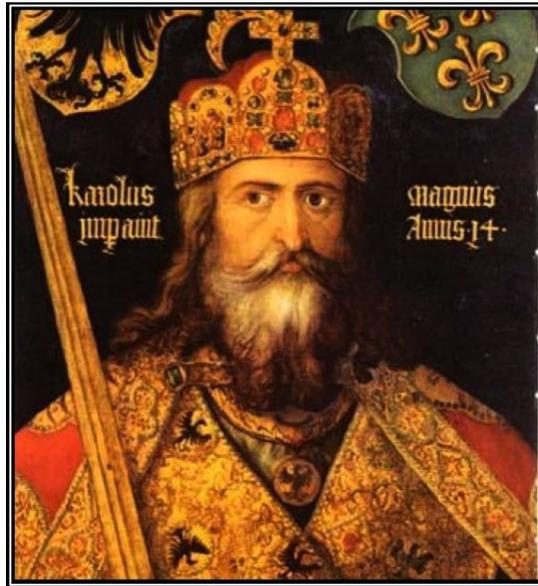


Medieval thoughts (2011/04/19)



Charlemagne (742 –814)

Johannes Scotus Eriugena (c. 815 - 877), successor of Alcuin of York as head of the Palace School of Charlemagne.

De Divisione Naturae: Liber I, 12.

12. M. Praedictarum itaque divisionum Naturae, prima Differentia nobis visa est, in eam quae creat et non creatur. Nec immerito; quia talis Naturae species de Deo solo recte praedicatur, qui solus omnium creans "Αναρχος, hoc est, sine principio intelligitur, quia principalis causa omnium quae ex ipso et per ipsum facta sunt, solus est; ac per hoc et omnium quae ex se sunt, finis est. Ipsum enim omnia appetunt. Est igitur Principium, Medium et Finis.

(<http://www.google.com/search?tbm=bks&tbo=1&q=de+divisione+naturae&btnG=Search+Books>)

Saint Anselm of Canterbury (1033–1109) an Italian philosopher, theologian, and church official who is famous as the originator of the ontological argument for the existence of God.

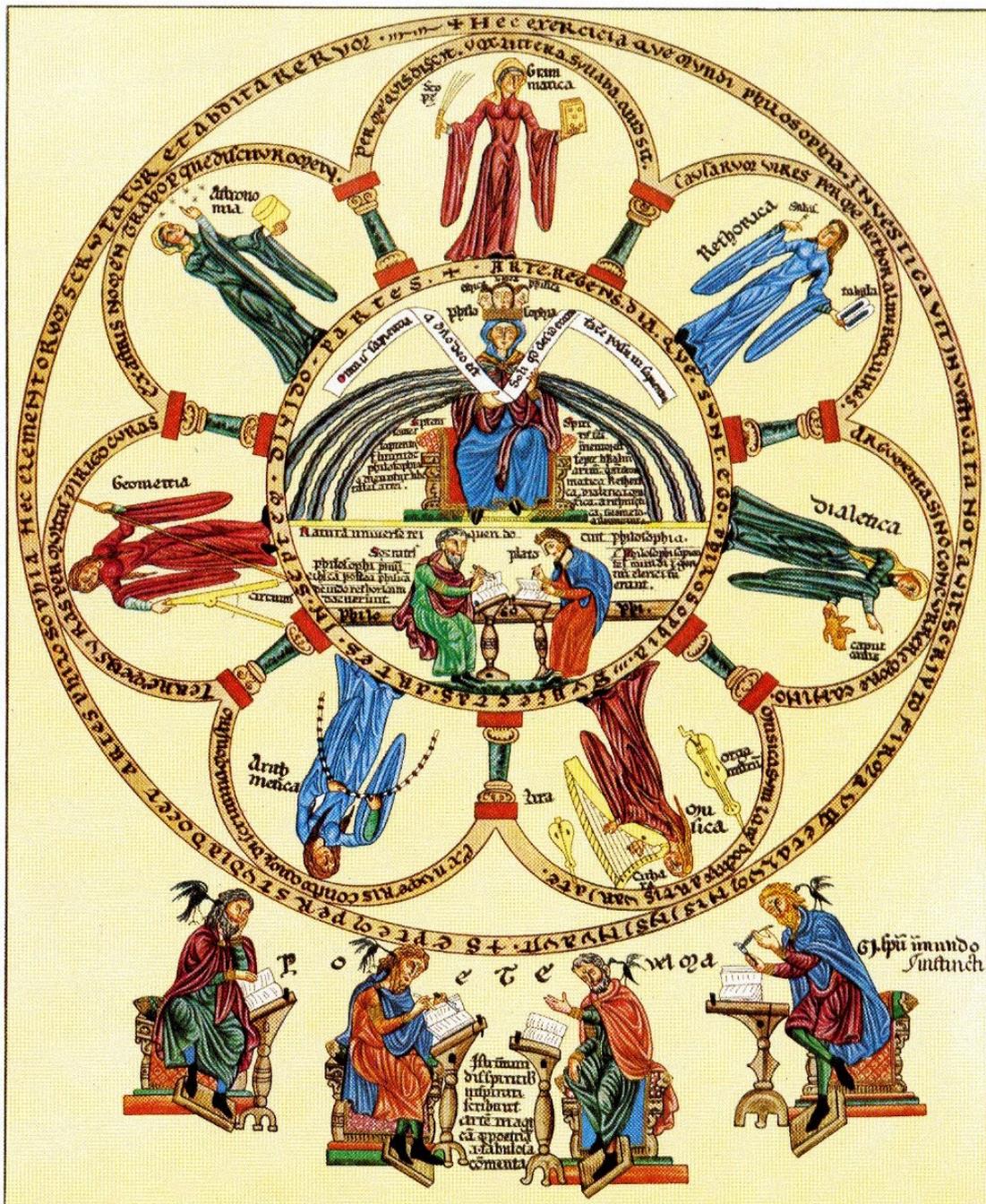
Proslogion: Prooemium

Fateor, Domine, et gratias ago, quia creasti in me hanc "imaginem tuam" [Gen 1,27], ut tui memor te cogitem, te amem. Sed sic est abolita attritione vitiorum, sic offuscata fumo peccatorum, ut non possit facere, ad quod facta est, nisi tu renoves et reformes eam. Non tento, Domine, penetrare altitudinem tuam, quia nullatenus comparo illi intellectum meum; sed desidero aliquatenus intelligere veritatem tuam, quam credit et amat cor meum. Neque enim **quaero intelligere ut credam**, sed **credo ut intelligam**. Nam et hoc credo: quia "nisi credidero, non intelligam" [Is 7,9].

(<http://www.thelatinlibrary.com/anselmproslogion.html>)

Proslogion: 2

Ergo Domine, qui das fidei intellectum, da mihi, ut, quantum scis expedire, intelligam, quia es sicut credimus, et hoc es quod credimus. Et **quidem credimus te esse aliquid quo nihil maius cogitari possit**. An ergo non est aliqua talis natura, quia "dixit insipiens in corde suo: non est Deus" [Ps 13,1; 52,1]?



Hortus deliciarum: compiled by Herrad of Landsberg (c. 1130 –1195)

http://www.esec-josefa-obidos.rcts.pt/herrad/hortus_deliciarum.htm

- *philosophia dividitur in tres partes
que sunt ethica logica phisica
- *Philosophi primum ethicam postea phisicam
deinde rethoricam docuerunt
- *Septem fontes sapientie fluunt de philosophia
que dicuntur liberales artes.
- *Spiritus Sanctus inventor est Septem liberalium artium que sunt Grammatica
Rethorica Dialectica Musica Arithmetica Geometria Astronomia
- *Omnis sapientia a domino deo est
soli quod desiderunt facere possunt sapientes
- *Philosophi : Socrates et Plato

+Arte regens divina que sunt ego philosophia subjectas artes in septem divido partes.
 *Philosophi sapientes mundi et gentium clerici fuerunt.
 +Hec exercicia que mundi philosophia investigavit investigata notavit scripto firmavit et alumnis insinuavit. Septem per studia docet artes philosophia hec elementorum scrutatur et abdita rerum.
 *Grammatica; scope. – Per me quis discit vox littera syllaba quid sit.
 *Rethorica; stilus; tabula. – Causarum vires per me rethor alme requires.
 *Dialectica; caput canis. – Argumenta sino concurrere more canino.
 *Musica; lira; cithara, organistrum. – Musica sum late doctrix artis variate.
 *Arithmetica. – Ex numeris consto quorum discrimina monstro.
 *Geometria; circulus. – Terre mensuras per multas dirigo curas.
 *Astronomia. – Ex astris nomen traho per que discitur omen.
 *Poete vel magi; spiritu immundo instincti. Isti immundis spiritibus inspirati scribunt artem magicam et poetriam id est fabulosa commenta

11th century: rediscovery of Greek thought from Arabic translations and Muslim contributions such as Avicenna's *On the soul*.



Starting from 12th century, universities developed in the large cities of Europe.

the Franciscans

Bonaventura (1221-1274) a traditionalist who defended the theology of Augustine and the philosophy of Plato (429–347 B.C.E.).

the Dominicans

Albertus Magnus (1206-1280) and Thomas Aquinas (1225-1274), who defended the philosophy of Aristotle (384 BC – 322 BC).

Medieval problems

compatibility of the divine attributes

The problem of evil.

The problem of free will.

The problem of universals

Nominalism

Individuation

mental representation

natural law

ancilla theologiae: Petrus Damiani (1006 -1072)

ratio, the use of logic, dialectic and analysis to discover the truth



Thomas Aquinas(1225-1274)

(http://it.wikipedia.org/wiki/File:Thomas_Aquinas_by_Fra_Bartolommeo.jpg)

Summa Theologica,

First Part, Article 1. Whether, besides philosophy, any further doctrine is required?

Objection 1: It seems that, besides philosophical science, we have no need of any further knowledge. For man **should not seek to know what is above reason**: "Seek not the things that are too high for thee" (Ecclus. 3:22). But whatever is not above reason is fully treated of in philosophical science. Therefore any other knowledge besides philosophical science is superfluous.

Objection 2: Further, **knowledge** can be concerned only with being, for nothing can be known, save **what is true**; and **all that is**, is true. But **everything that is, is treated of in philosophical science**---even God Himself; so that there is a part of philosophy called theology, or the divine science, as Aristotle has proved (Metaph. vi). Therefore, besides philosophical science, there is no need of any further knowledge.

On the contrary, It is written (2 Tim. 3:16): "All Scripture, inspired of God is profitable to teach, to reprove, to correct, to instruct in justice." Now **Scripture, inspired of God, is no part of philosophical science**, which has been built up by human reason. Therefore it is useful **that besides philosophical science, there should be other knowledge**, i.e. inspired of God.

I answer that, It was necessary for man's salvation that there should be a knowledge revealed by God besides philosophical science built up by human reason. Firstly, indeed, because man is directed to God, as to an end that surpasses the grasp of his reason: "The eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for Thee" (Is. 66:4). But the end must first be known by men who are to direct their thoughts and actions to the end. Hence it was necessary for the salvation of man that certain truths which exceed human reason should be made known to him by **divine revelation**. Even as regards those truths about God which human reason could have discovered, it was necessary that man should be taught by a divine revelation; because the truth about God such as reason could discover, would only be known by a few, and that after a long time, and with the admixture of many errors. Whereas man's whole salvation, which is in God, depends upon the knowledge of this truth. Therefore, in order that the salvation of men might be brought about more fitly and more surely, it was necessary that they should be taught divine truths by divine revelation. **It was therefore necessary that besides philosophical science built up by reason, there should be a sacred science learned through revelation.**

Reply to Objection 1: Although those things which are beyond man's knowledge may not be sought for by man through his reason, nevertheless, once they are revealed by God, they must be accepted by

faith. Hence the sacred text continues, "For many things are shown to thee above the understanding of man" (Ecclus. 3:25). And in this, the sacred science consists.

Reply to Objection 2: Sciences are differentiated according to the various means through which knowledge is obtained. For the astronomer and the physicist both may prove the same conclusion: that the earth, for instance, is round: the astronomer by means of mathematics (i.e. abstracting from matter), but the physicist by means of matter itself. Hence there is no reason why those things which may be learned from philosophical science, so far as they can be known by natural reason, may not also be taught us by another science so far as they fall within revelation. Hence theology included in sacred doctrine differs in kind from that theology which is part of philosophy.

Questiones Disputatae de Veritate

Question Fourteen: Faith, ARTICLE III: Is faith a virtue?

REPLY

Everybody agrees that faith is a virtue. For a proof of this we should note that virtue by its very name means the completion of an active power. Now, there are two kinds of active powers, one whose action terminates in something performed outside the agent, as the action of the power of building terminates in the edifice; and the other, whose action does not terminate outside of the agent, but remains within him' as sight remains within one who sees, as the Philosopher says. In these two kinds of powers completion is taken in different senses. Since acts of the first type of power are not in the maker, but in what is made, as the Philosopher says, the completion of the power is to be considered in reference to that which is done. Thus, the power of one who carries burdens is said to consist in this, that he carries a very heavy burden, as is evident from Heaven and Earth; and the power of one who builds consists in this, that he makes a very good house. However, since the act of the other type of power remains in the agent and not in anything produced, the completion of that type of power is conceived according to its mode of acting, namely, that it act well and fittingly. And it is because of this that its act is called good. And so it is that in this type of power we call virtue that which makes the work good.

But the philosopher considers one thing as final good and the theologian another. For **the philosopher considers as final good that which has a proportion to the human powers and exists in the act of man himself**. Thus, he says that happiness is an activity. Therefore, according to the philosopher, a good act, whose principle is called a virtue, is said to be good without qualification in so far as it is in conformity with the potency as that which perfects it. Consequently, when the philosopher finds any habit which elicits such an act, he calls it a virtue, whether it be in the intellective part, as science, understanding of principles, and intellectual virtues of this sort, whose acts are the good of the power itself, namely, to consider the true; or whether it be in the affective part, as temperance, bravery, and the other moral virtues.

But **the theologian considers as the final good that which is beyond the capacity of nature, namely, everlasting life**, as has been said. Thus, he does not consider the good in human acts without qualification, because he puts the end not in the acts themselves, but in the disposition to that good which he makes the end. He says that only that act is completely good which has a proximate relation to the final good, that is, an act which merits eternal life. He says that every such act is an act of virtue, and every habit properly eliciting such an act he calls a virtue.

However, an act can be called meritorious only if it lies within the power of the agent. For it is necessary for one who merits to present something. Nor can he present something unless it is in some way his own, that is, from himself. Now, an act lies within our power, in so far as it belongs to our will, whether as elicited by the will, as to love and to wish, or as commanded by the will, as to walk and to talk. Hence, with reference to any such act, we can posit as a virtue that which elicits perfect acts of this type.

As has been said above, there is assent in belief only by reason of the command of the will. Therefore, it depends on the will according to its very nature. It is for this reason that to believe can be meritorious, and that faith, which is the habit eliciting the act of believing, is a virtue for the theologian.



http://en.wikipedia.org/wiki/Siger_of_Brabant

Dante Alighieri (1265-1321): *Comedia Divina*
Circle of Thomas Aquinas in *Paradiso*, Canto X.

Thomas Aquinas, Christian theologian and philosopher
Albert of Cologne, Albert the Great, teacher of Thomas
Gratian, compiler of canon law
Peter Lombard, a theologian
Solomon, the biblical king
Dionysius the Areopagite, a biblical convert
Paulus Orosius, a Christian historian
Boethius, author of *Consolation of Philosophy*
Isidore of Seville, author of an encyclopedic work
Bede, author of the *Ecclesiastical History of England*
Richard of St. Victor, a 12th-century mystic
Siger of Brabant, a controversial Averroëist

This, whence to me returneth thy regard,
The light is of a spirit unto whom
In his grave meditations death seemed slow.
It is the light eternal of **Sigier**,
Who, reading lectures in the Street of Straw,
Did syllogize **invidious verities**." (Longfellow translation)
這一位——你的視線從他那裡回到我身上
——是這樣一個精靈的光芒：
他曾為嚴重的思慮所苦，竟覺得自己遲遲不得死亡：
這便是**西基耶**裡的永恆之光，
他曾在草料街開課授講，
推論引起**嫉恨的真理主張**。”（黃文捷译）

Siger of Brabant (c. 1240 – 1280s)

Questions on the **Liber de causis**

Question 27: [Whether the Intellect is Multiplied by the Multiplication of Human Beings or Whether it is One in All](#)

Next the question of the multiplication of souls is raised, namely, the question of whether the [intellect](#) is multiplied by the multiplication of human beings or whether there is one intellect for all human beings. And it seems that there is [one intellect for all humans](#). An [immaterial form](#) is not multiplied amongst things diverse [in number](#) but agreeing [in species](#), because the difference in number is a difference through [matter](#). But the intellect is an immaterial form, since it is [in potency to all material forms](#), understanding them in potency before understanding them in act, as is said in De anima III. Therefore [the intellect is not multiplied through things diverse in number but agreeing in species](#).

Solution. The Commentator, as is clear from Bk. 3 of his De anima, thought that the intellect is one in number for all human beings, and he was led to conclude this because of the fact that those things which differ in number differ in this way because their being is received into diverse matters, which differ quantitatively. But he believed that the intellect is separate (abstractus) in its being and a form subsisting in its being through itself. And therefore it seemed to him that the intellect cannot have its being numbered by matter, since its being is not through matter, nor is it materially individuated. The [Commentator](#) also posited that the understanding of Socrates and the understanding of Plato insofar as they [understand](#) the same nature at the same time, such as the nature of a stone, is not a distinct understanding according to the subject of the understanding itself, nor is it diverse according to the intelligible form itself absolutely, but he posited that the understanding of Socrates and Plato inasmuch as they understand the same nature simultaneously is [diverse according to the diversity of intelligible species](#), not absolutely, but relatively; for understanding, insofar as it is by an intelligible form [which comes] from the [phantasm](#) which is in Socrates, is the understanding of Socrates and common to the intellect and the body of Socrates, since it cannot occur without a [corporeal phantasm](#) belonging to Socrates himself; but understanding inasmuch as it [comes] from an intelligible species caused by Plato's phantasms, is Plato's understanding, and common to Plato's intellect and his body; but to understand from Socrates' phantasm is not to understand from Plato's phantasms; and therefore Socrates understanding a stone is not the same as Plato understanding a stone. For [Averroes](#) did not posit that the body shares in understanding in such a way that it is its [subject](#), nor does the intellect need the body as a corporeal subject for understanding, but more as an [object](#), to which the intellect is naturally united. For he says that understanding is common in the sense that it does not occur without a phantasm. And therefore he says that Socrates shares in an understanding in which Plato does not share, and that by which he understands he does not understand inasmuch as the intellect understands from the phantasms of Socrates. And in this way he wished to avoid [the consequence that] [when Socrates knows something Plato must also know it](#), since it is not necessary that the intellect which understands according as it is in this body and not without the images of this body, should understand in another body from the phantasms of this same body.

But this position is [heretical in our faith, and it is also irrational](#), as is clear in this way. For since the intellect exists as the form of the body, as Aristotle intends generally of the soul, it is clear enough how the intellect must be numbered and multiplied by the multiplication of human bodies; and however anyone posits this [to occur], it is clear that the intellect cannot be one in number for all human beings. And this can be argued as follows: Every form united to matter by such a union that, being one existent, it is not able to be united to diverse matters, must necessarily be multiplied when its matter is multiplied, since whatever is united to its matter and under this unity cannot do this. But the intellect is united to the human body in this way, so that existing under a unity it cannot be united to many humans or to many human bodies. Therefore it is necessary for it to be multiplied by the multiplication of human bodies to which it is united, and that multiplication of it will be into intellects differing in number and agreeing in species, since it is accompanied by a union to matter. Therefore the intellect must be numbered and multiplied. The proof of the minor is: the intellect is united to the body in such a way that the intellect does not understand without a phantasm, in such a way that its operation shares with the body. But the intellect cannot understand many things simultaneously, but rather it turns from one intelligible to another according as it wishes to understand diverse things. For as Algazel says, for the intellect to understand many things in actuality simultaneously would be like the same matter being shaped simultaneously into actually different shapes, such as the shape of a triangle and the shape of a quadrangle. Hence just as matter which is numerically one is receptive of many forms, and perfectible

through them, but nonetheless it is not simultaneously and actually perfected through diverse and opposite [forms], such as through the form of air and fire, so too a single existent intellect perfectible through diverse intelligible species is not actually and simultaneously perfected through diverse intelligible species, by considering many and diverse [species] simultaneously and actually. But now it happens in diverse human beings that the sensitive powers which serve the intellect consider, remember, and imagine diverse things, from which it also happens that diverse human beings understand diverse things simultaneously, so that while one person understands one thing another person understands another. For the intellect always understands with respect to what is from itself, and there is no defect on the part of the things by which the inferior powers serve it. Therefore since one existent cannot share in diverse human beings, it is clear that [the intellect] shares in human bodies with the sort of sharing which one thing existing in many cannot share.

* * *

The **Liber de Causis** (or *Liber Aristotelis de Expositione Bonitatis Purae*; Book of Causes) is a Latin translation of an Arabic work that is derived from the "Elements of Theology" of Proclus (*fifth century CE*). The author of the Arabic work is unknown; some scholars consider it the *twelfth-century* composition of David the Jew (Abraham ibn Daud or Avendeath) at Toledo, while others believe it an eighth- or ninth-century product of a school of Neoplatonism in the Near East, possibly stemming from a still earlier Syriac source.

At least one Latin translation appeared before 1187, probably the product of the Toledan translator, Gerard of Cremona. The work then came to be ascribed variously to David, al-Fārābī, or Aristotle. By 1255 the Parisian Faculty of Arts, considering it a work of Aristotle, included it in the curriculum. Among the many doctrines contained in the 211 chapters, or Propositions, of Proclus's "Elements of Theology," the following should be noted. Proclus uses the term theology to mean Neoplatonic metaphysics. The latter describes the necessary procession of the world, or being, from its ultimate origins. The most important of these originative principles are: first, the gods; second, the pure spirits, or Intelligences; third, souls. **The supreme god, or the One, is not describable as "being," yet it is the universal cause of every being.** Before producing Intelligences, the One effects a pair of opposite principles, Limit and Infinity, and then a series of subordinate gods, or "henads," which have the causal function of Plato's Forms. The immediate effect of each principle, whether the latter be a god, a spirit, or a soul, is an attribute that is both similar to, and yet more specific than, its source. The particularity of the effect is due to its recipient. Consequently, it is difficult for the reader to see how the One can produce all things without the cooperation of its subordinates.

The thirty-two propositions of the *Liber de Causis* summarize this material with the following changes: (1) the multitude of deities (Limit, Infinity, and henads) is eliminated and divinity is reserved to the One alone; (2) the first cause is described as "being" and its causality as "creation." These changes suggest that the Neoplatonic author was either Jewish, Islamic, or Christian. Nevertheless, because the causes of Proclus act solely from the necessity of their natures and are mutually interdependent, it is questionable whether the *Liber de Causis* actually presents a monotheistic theory of free creation. After reading William of Moerbeke's Latin translation of the "Elements of Theology" (*Elementatio Theologica*, 1268), St. Thomas Aquinas noticed for the first time that the *Liber de Causis* was not a work of Aristotle, but a modification of Proclus. Unfortunately, this discovery had to be made again during the Renaissance.

The doctrines in the *Liber de Causis* influenced many thinkers, among them: William of Auvergne, Roger Bacon, Albert the Great, John Duns Scotus, and Meister Eckhart.