

Contents

Dedication	5
Introduction	13
<i>The Universe of Creatures</i>	31
From the First Part of the First Principal Part (Ia-Iae)	31
Preface	31
Chapter One: That this knowledge is the second part of the first teaching on God in the mode of wisdom for two reasons, and on the intention of the author.	31
Chapter Two: It is established by arguments that the author of the universe is one, and the error of the Manichees is simultaneously destroyed by metaphysical reasons.	33
Chapter Three: The roots of the error of the Manichees are extirpated by metaphysical arguments.	34
Chapter Four: The error of the Manichees is destroyed in another way if being is said equivocally of the two principles which they assert.	37
Chapter Five: The destruction of the error of the Manichees, if the evil of the prince of darkness is said to be to kill.	40
Chapter Six: The error of the Manichees is here further destroyed through common arguments that are easy to understand.	42
Chapter Seven: The destruction of the error of the Manichees, if they hold that the principle of evil is bodily and its kingdoms are dark with bodily obscurity.	48
Chapter Eight: The arguments or roots are produced which seem to have led the Manichees into error.	52
Chapter Nine: The destruction of the first root upon which the arguments of the Manichees rest most of all.	54
Chapter Ten: The destruction of the second root of this error.	57
Chapter Eleven: The second treatise: It is shown that all things are a unity, and that there is only one universe, and that the world is one, and in what way.	60
Chapter Twelve: The opinion of certain philosophers concerning the unity of the world is presented.	61

Chapter Thirteen: Other opinions concerning the plurality of worlds and concerning the vacuum are stated and destroyed.	62
Chapter Fourteen: It is impossible that there be a vacuum or empty space between the two worlds which they maintain.	63
Chapter Fifteen: The questions of these misguided people are resolved.	63
Chapter Sixteen: He responds to another question on this point.	63
Chapter Seventeen: The third treatise: How the universe proceeded from the First, and what sort of things are created or made in some other way by him, and how some have erred about this.	64
Chapter Eighteen: That the previous comparisons do not solve the question posed. .	66
Chapter Nineteen: Whether the universe proceeded from the First, as an artifact from an artisan, and how it proceeded through a word.	68
Chapter Twenty: That 'word' is said in three meanings.	69
Chapter Twenty-One: Whether through the eternal word things were made freely and from eternity.	71
Chapter Twenty-Two: Whether all things were created through the word at once.	79
Chapter Twenty-Three: Whether the creator could create better things than he did create.	79
Chapter Twenty-Four: The error of Aristotle and other philosophers who follow him concerning the creation of the first intelligence and the heavenly bodies and elements.	82
Chapter Twenty-Five: How according to the philosopher a multitude proceeded from the first intelligence.	83
Chapter Twenty-Six: The destruction of the previous error of Aristotle and of others.	84
Chapter Twenty-Seven: On the three causes which seem to have led Aristotle and others into this aforementioned error.	96
Chapter Twenty-Eight: On the origin of the heavens.	97
Chapter Twenty-Nine: On the generation of the heavens and of the elements: Whether they entered into being at once and suddenly or by succession and generation. ..	98
Chapter Thirty: That the creator alone gives being to created things, and from this the fourth conclusion is confirmed.	99

From the Second Part of the First Principal Part (IIa-Iae) 101

Preface: 101

Chapter One: Concerning eternity, and against those who make time a part of eternity. 101

Chapter Two: On the eternal, the perpetual, and the temporal. 109

Chapter Three: How all things are at once and present in eternity. 112

Chapter Four: The relation of eternity and time, and on each of these. 113

Chapter Five: What sort of eternity there is according to Aristotle. 115

Chapter Six: Some difficulties from Scripture regarding eternity are explained. 115

Chapter Seven: The meaning of age, generation, family, lifetime, era, the ancient day, and of the eternal years of the Lord which do not fail. 117

Chapter Eight: Whether the world is eternal, and concerning the error of Aristotle and Avicenna. 117

Chapter Nine: He resolves the arguments of Avicenna. 122

Chapter Ten: Some difficulties are resolved. 127

Chapter Eleven: He proves the beginning of the world through histories and arguments. 132

From the First Part of the Second Principal Part (Ia-IIae) 139

Preface 139

Chapter One: That according to the opinion of the ancients there are three parts of the spiritual universe, and the aim of the treatise. 140

Chapter Two: That Aristotle and others who posit the intelligences must necessarily hold that they are perfect with the perfection of the sciences and natural virtues. 141

Chapter Three: The reasons which lead Aristotle and others to posit the nine intelligences, namely, the nine movements, and the destruction of their position. 143

Chapter Four: The destruction of the errors of Aristotle and the others who posit souls that move the heavens because they love the higher intelligences and aim to become like them. 146

Chapter Five: The destruction of the preceding error by other proofs. 150

- Chapter Six: That the souls of the heavens do not seek or love the intelligences as ends, since the creator alone ought to be sought and loved on his own account. 152
- Chapter Seven: That the souls of the heavens do not intend that the heaven be renewed or that the renovation be continued infinitely. 154
- Chapter Eight: That every intellect exists on account of the intellect of the creator alone, and that he is a mirror of the whole intelligible universe. 154
- Chapter Nine: The destruction of the error of Algazeli and other philosophers concerning their claim that from the first principle there comes only one first creature, which is the first intelligence. 156
- Chapter Ten: The destruction of the error of Aristotle and Alfarabi and the others who maintained that all separated souls are one and become one and are unified by the separation from their bodies. 159
- Chapter Eleven: He continues to oppose the previous error on account of the difficulties which follow from it. 162
- Chapter Twelve: Concerning the 'where' or place of the first intelligence and of the others according to the view of Aristotle. 165
- Chapter Thirteen: The destruction of the error of certain philosophers concerning the location of the intelligences. 165
- Chapter Fourteen: An inquiry concerning the agent intelligence which they claimed was the lowest in nobility and rank. And the reason that forced Aristotle and his followers to maintain this intelligence. 167
- Chapter Fifteen: How the stripping and laying bare of things by the intellect is understood. 169
- Chapter Sixteen: The error of Aristotle and others concerning the agent intelligence is further destroyed, and it is asked whether something flows out from it over our intellective power. 170
- Chapter Seventeen: What is the conception of the archetypal world according to the doctrine of the Christians and that in the agent intelligence there is a plenitude of exemplary forms according to Aristotle. 173
- Chapter Eighteen: Why Aristotle did not assert many agent intelligences, and it is asked why according to him many intelligences cannot be caused by one intelligence. 174
- Chapter Nineteen: That the multitude or diversity of our souls cannot be created by the agent intelligence. 176

Chapter Twenty: That when human souls are separated from their bodies, they do not return to the agent intelligence so that they receive from it perfection in their higher world. 178

Chapter Twenty-One: That the felicity of our souls does not come from their conjunction or union with the agent intelligence, and why this lowest intelligence did not beget another intelligence. 179

Chapter Twenty-Two: It is shown by further proofs that there is no return of our souls to that intelligence we have been speaking about. 182

Chapter Twenty-Three: That though the agent intelligence, on their view, created souls, it does not cast them away from itself to tie them to or shove them into bodies. 183

Chapter Twenty-Four: How, according to them, there can be a multitude of intelligences. 185

Chapter Twenty-Five: It is asked how they claim that one intelligence creates another, and it is shown that creation is only done by the power of the omnipotent creator. 187

Chapter Twenty-Six: On the above point, namely, that the power to create is not present in the intelligences. 188

Chapter Twenty-Seven: The destruction of the errors of the previously mentioned philosophers on the statement they make that the intelligences create through the intellect. 189

Chapter Twenty-Eight: That in the intelligences there is no possibility, and that only in God is there the power productive of them, and that they can create nothing by understanding the creator or something apart from themselves. 191

Chapter Twenty-Nine: That the agent intelligence does not cause our souls by understanding, nor does the first intelligence cause the second or anything else. ... 195

Chapter Thirty: That the first intelligence did not proceed from the creator by a natural procession, nor did the second so proceed from the first. 196

Chapter Thirty-One: In how many ways and meanings the name creation is used. . 198

Chapter Thirty-Two: A report of the marvelous powers of certain animals and its application. 199

Chapter Thirty-Three: The resolution of the contradiction between Plato and Aristotle concerning the archetypal world and that the names which denote excellence belong properly and truly to God alone, but equivocally and under some condition to creatures. 199

Chapter Thirty-Four: The destruction of the error of Plato who maintained that the denominations of things of this world are not made through the truth, but only through likeness.	202
Chapter Thirty-Five: The destruction of Plato over the fact that he claimed that the truth of particular things is in the archetypal world.	204
Chapter Thirty-Six: Another destruction of the error of Plato where it is taught that the ideal entity and that of things in our world differ essentially and that they are not said of the same thing and that names of these things of our world are true and essential and truly name things which truly exist and that they are transferred to the creator or to spiritual substances through a likeness, not properly.	207
Chapter Thirty-Seven: That certain nominations which according to the most exact truth belong to the creator, but are shared with creatures and are truly shared, but according to the meaning by which the names are suited to them.	208
Chapter Thirty-Eight: Whether the archetypal world is the creator himself or something other than the creator according to Plato and concerning the absurdities resulting from his position.	210
Chapter Thirty-Nine: Another explanation of the contradiction which existed between Plato and Aristotle in which it is explained that the wisdom of the creator is the archetypal world.	211
Chapter Forty: That in every intelligence there is a fullness or multiformity of ideas or exemplars.	212
Chapter Forty-One: Whether from above the light of knowledge is shed upon our souls by the agent intelligence, and whether this irradiation or illumination is produced by every other spiritual substance.	214
Bibliography	215
Subject Index	221
Name Index	231