Medieval Philosophy
Blackwell Readings in the History of Philosophy

Series Editors: Fritz Allhoff and Anand Jayprakash Vaidya

The volumes in this series provide concise and representative selections of key texts from the history of philosophy. Expertly edited and introduced by established scholars, each volume represents a particular philosophical era, replete with important selections of the most influential work in metaphysics, epistemology, moral and political philosophy, and the philosophy of science and religion.

1. Ancient Philosophy: Essential Readings with Commentary
   Edited by Nicholas Smith with Fritz Allhoff and Anand Jayprakash Vaidya

2. Medieval Philosophy: Essential Readings with Commentary
   Edited by Gyula Klima with Fritz Allhoff and Anand Jayprakash Vaidya

3. Early Modern Philosophy: Essential Readings with Commentary
   Edited by A. P. Martinich with Fritz Allhoff and Anand Jayprakash Vaidya

4. Late Modern Philosophy: Essential Readings with Commentary
   Edited by Elizabeth S. Radcliffe and Richard McCarty with Fritz Allhoff and Anand Jayprakash Vaidya
Medieval Philosophy

Essential Readings with Commentary

Edited by
Gyula Klima
with Fritz Allhoff and Anand Jayprakash Vaidya
Contents

Note: For full details of original Sources, please refer to the Acknowledgments or each chapter opening page.

Text Sources and Credits viii
Acknowledgments xiii

General Introduction 1

PART I LOGIC AND EPISTEMOLOGY 27
Introduction 27

Philosophy, Theology, Logic, and the Sciences 31
1 Augustine on Ancient Philosophy 31
2 Dialectica Monacensis (anonymous, twelfth century) on the Division of Science 43
3 Thomas Aquinas on the Nature and Scope of Sacred Doctrine 45

The Problem of Universals 59
4 Boethius Against Real Universals 59
5 John of Salisbury on the Controversy over Universals 63
6 The Summa Lamberti on the Properties of Terms 66
7 William Ockham on Universals 71
8 John Buridan on the Predicables 79

Illumination vs. Abstraction, and Scientific Knowledge 83
9 Augustine on Divine Ideas and Illumination 83
10 Thomas Aquinas on Illumination vs. Abstraction 87
11 Thomas Aquinas on our Knowledge of the First Principles of Demonstration 98
12 Henry of Ghent on Divine Illumination 103
13 Duns Scotus on Divine Illumination 110

v
## CONTENTS

<table>
<thead>
<tr>
<th>PART I KNOWLEDGE AND SKEPTICISM</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>14 Augustine on the Certainty of Self-Knowledge</td>
<td>117</td>
</tr>
<tr>
<td>15 Thomas Aquinas on whether the Intellect Can Be False</td>
<td>120</td>
</tr>
<tr>
<td>16 Henry of Ghent on whether a Human Being Can Know Anything</td>
<td>123</td>
</tr>
<tr>
<td>17 Nicholas of Autrecourt on Skepticism about Substance and Causality</td>
<td>134</td>
</tr>
<tr>
<td>18 John Buridan on Scientific Knowledge</td>
<td>143</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PART II PHILOSOPHY OF NATURE, PHILOSOPHY OF THE SOUL, METAPHYSICS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>151 Introduction</td>
<td>151</td>
</tr>
<tr>
<td>19 Thomas Aquinas on the Principles of Nature</td>
<td>157</td>
</tr>
<tr>
<td>20 Thomas Aquinas on the Mixture of Elements</td>
<td>168</td>
</tr>
<tr>
<td>21 Giles of Rome on the Errors of the Philosophers</td>
<td>171</td>
</tr>
<tr>
<td>22 Selections from the Condemnation of 1277</td>
<td>180</td>
</tr>
<tr>
<td>23 John Buridan and the Theory of Impetus</td>
<td>190</td>
</tr>
<tr>
<td>24 Augustine on the Soul</td>
<td>195</td>
</tr>
<tr>
<td>25 Averroës on the Immateriality of the Intellect</td>
<td>198</td>
</tr>
<tr>
<td>26 Siger of Brabant on the Intellective Soul</td>
<td>203</td>
</tr>
<tr>
<td>27 Thomas Aquinas on the Nature and Powers of the Human Soul</td>
<td>207</td>
</tr>
<tr>
<td>28 John Buridan on the Immateriality of the Soul</td>
<td>219</td>
</tr>
<tr>
<td>29 Avicenna on Common Nature</td>
<td>225</td>
</tr>
<tr>
<td>30 Thomas Aquinas on Being and Essence</td>
<td>227</td>
</tr>
<tr>
<td>31 John Buridan on Essence and Existence</td>
<td>250</td>
</tr>
<tr>
<td>32 Augustine on Divine Immutability</td>
<td>255</td>
</tr>
<tr>
<td>33 Anselm of Canterbury on God’s Existence</td>
<td>259</td>
</tr>
<tr>
<td>34 Thomas Aquinas on God’s Existence and Simplicity</td>
<td>266</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PART III PRACTICAL PHILOSOPHY</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>303 Introduction</td>
<td>303</td>
</tr>
<tr>
<td>35 Augustine on Evil as the Privation of Goodness</td>
<td>309</td>
</tr>
<tr>
<td>36 Augustine on the Origin of Moral Evil</td>
<td>311</td>
</tr>
<tr>
<td>37 Boethius on Being and Goodness</td>
<td>318</td>
</tr>
<tr>
<td>38 Thomas Aquinas on the Convertibility of Being and Goodness</td>
<td>322</td>
</tr>
<tr>
<td>39 Augustine on the “Divided Will”</td>
<td>325</td>
</tr>
<tr>
<td>40 Boethius on Divine Providence and the Freedom of the Will</td>
<td>331</td>
</tr>
<tr>
<td>41 Anselm of Canterbury on Free Will</td>
<td>337</td>
</tr>
<tr>
<td>42 Henry of Ghent on the Primacy of the Will</td>
<td>349</td>
</tr>
</tbody>
</table>
Virtues and Happiness
43 Boethius on the Supreme Good 353
44 Thomas Aquinas on Happiness 358

Divine Law, Natural Law, Positive Law
45 Thomas Aquinas on Natural Law and Positive Law 361
46 John Duns Scotus on Natural Law and Divine Law 375

Suggestions for Further Reading 382
Index 388
Text Sources and Credits

The editor and publisher gratefully acknowledge the permission granted to reproduce the copyright material in this book:


Chapter 10: Thomas Aquinas, ST 1, q. 84, a. 5 (pp. 29–33), q. 85, aa. 1–2 (pp. 49–63) and q. 86. a. 1 (pp. 91–93) from Summa Theologiae, vol. 12 (New York: Blackfriars-McGraw Hill, 1968).


Chapter 24: Augustine, passages 4, 6, 8–10 (pp. 383–385) from A Survey of Mediaeval Philosophy, ed. and trans. Paul Vincent Spade. © 1985 by Paul Vincent Spade. Reprinted by permission of Paul Vincent Spade. This chapter comprises several short selections from various works; the sources for which are indicated in the text.


Chapter 27: Thomas Aquinas, ST 1, q. 75, aa. 1–2 (pp. 4–13) and q. 76, aa. 1–2 (pp. 38–59) from *Summa Theologiae*, vol. 11 (New York: Blackfriars-McGraw Hill, 1968).


Chapter 29: Avicenna, passages 1–5 (pp. 461–462) from *A Survey of Mediaeval Philosophy*, ed. and trans. P. V. Spade. © 1985 by Paul Vincent Spade. Reprinted by permission of Paul Vincent Spade. This chapter comprises several short selections from various works, the sources for which are indicated in the text.


Every effort has been made to trace copyright holders and to obtain their permission for the use of copyright material. The publisher apologizes for any errors or omissions in the above list and would be grateful if notified of any corrections that should be incorporated in future reprints or editions of this book.
I owe thanks first of all to my first reader, my son, Greg. Being a student at Fordham University at the time when I compiled the selections, revised the translations, added the footnotes and wrote the introductory essays, he was part of my target audience, so his comments on the content and clarity of presentation, as well as his careful reading of the entire text (catching numerous typos and other infelicities in the process) have been invaluable. I also owe thanks for the same reason to many of my students, who read and gave me feedback on the essays and my translation of Aquinas’s *On Being and Essence* in the spring semester of 2006.

Apart from the preliminary feedback I have received from my intended audience, this volume has greatly benefited from the professional advice of the series editors, from the reports of the readers invited by the publisher, and from the comments of my friend and colleague at Fordham, Giorgio Pini.

The timely completion of this project was made possible by a generous grant from the Earhart Foundation and two course reductions granted by Fordham University.

But none of the above would have been enough without the loving assistance of my wife, Judit.

G. K.
New York
March 31, 2006