

# *Thomas Aquinas: Soul and Intellect*

## Detailed Syllabus

COURSE DESCRIPTION & REQUIREMENTS		FORMAL MU COURSE DESCRIPTION	
FORMAL UP COURSE DESCRIPTION		FORMAL KUL COURSE DESCRIPTION	
DETAILED SYLLABUS	VIDEO LECTURES	OPTIONAL ADDITIONAL LITERATURE	
COURSE TEXTS	CLASS NOTES	SOME SUGGESTED PAPER TOPICS	
BIBLIOGRAPHICAL RESOURCES		SPECIAL ISSUES OR QUESTIONS	
SUPPLEMENTARY TRANSLATIONS: LIBER DE CAUSIS			
SUPPLEMENTARY TRANSLATIONS: ALBERT DE HOMINE			
SUPPLEMENTARY TRANSLATIONS: AQUINAS IN 1 SENT. D. 8, Q.5, A.2			
SUPPLEMENTARY TRANSLATIONS: AQUINAS IN 2 SENT. D. 3, Q.1. A.6			
SUPPLEMENTARY TRANSLATIONS: AQUINAS IN 3 SENT. D. 5, Q.3, A.2, RESP.			
SUP. TR.: AQUINAS, ON THE UNION OF THE INCARNATE WORD. ARTICLE 5			
DATING WORKS OF AQUINAS			



Phil 6640 Thomas Aquinas: Soul and Intellect (Fall 2012)  
Detailed Syllabus

### Office Hours

Prof. Taylor: Coughlin Hall 238, Tuesdays 9:15 am - 1 pm Milwaukee & Mexico City = 16h15-20h Leuven time and by appointment. *International small group discussion on Google+ hangouts Tuesdays 12-1 = 19h-20h for up to 9 participants.*

Appointments website: [http://academic.mu.edu/taylorr/Theory\\_of\\_Ethics/Appointments.html](http://academic.mu.edu/taylorr/Theory_of_Ethics/Appointments.html)

Marquette students please note:

ARES Reserves access code: mistertea

TURNITIN.COM Class ID 5419804, Enrollment password: mistertea

Prof. Robiglio, KUL: TBA

Prof. López-Farjeat: Universidad Panamericana, Facultad de Filosofía y Ciencias Sociales,  
Chancellor, 1<sup>st</sup> floor. Mondays 9:15 am – 1 pm Milwaukee & Mexico City = 16h15-20h  
Leuven time. Please ask for an appointment: [llopez@up.edu.mx](mailto:llopez@up.edu.mx)  
For students in Mexico, Tuesdays 12:30-2:00; Fridays 9:00-11:00.

Outline of teamwork responsibilities:  
Course syllabus: 14 weeks (13 meetings)

Purple: course instructors

Blue: graduate students

Green: graduate students

Red: graduate students

Abbreviations:

SEP = *Stanford Encyclopedia of Philosophy*

CCAP = *The Cambridge Companion to Arabic Philosophy*, Cambridge: Cambridge University Press, P. Adamson and R.C. Taylor, eds.

CAP = *Classical Arabic Philosophy: an Anthology of Sources*, J. McGinnis & D. B. Reisman, tr, (Indianapolis: Hackett, 2007)

EMP = *Encyclopedia of Medieval Philosophy 500 -1500*, H. Lagerlund, ed. (Dordrecht, Heidelberg, London, New York: Springer, 2011) Available in the Reference area at the MU library.

OHMP = *Oxford Handbook of Medieval Philosophy*, J. Marenbon, ed. (Oxford: Oxford University Press, 2012)

MU Ares = Marquette University Ares Reserve for MU students only. Access password: mistertea. [Click Here](#).

Past Masters Database = Marquette University subscription to *Past Masters* available to MU students through Marqcat.

For classes 2 and 3, Profs. Robiglio and López-Farjeat will model the presentations and on-line discussions leadership.

**All Students Note Regarding D2L On-Line Discussions:**

The required on-line discussions begin on Thursdays immediately following our class. Discussions will be guided by Profs. López-Farjeat and Robiglio for #2 6 Sept. and #3 13 Sept. After that we will have student teams take up this responsibility.

On-line discussions are required for classes ##2-9, 11, 12, 14.

=> Each student must make at least one post to the on-line discussions by midnight Saturday and must make at least two responses to comments on other posts by midnight on Sunday. Impress us with your questions, comments and responses.

1) 30 August: introduction to course and technology

Course introduction by Prof. Taylor with Profs. Robiglio and López-Farjeat

Before class, students are to view the videos with an introduction to Aquinas on the soul and to the parameters of the course on videos (1a) & (1b). These are available via D2L.

Preview: On the understanding that students have viewed Videos 1a and 1b before class, we will introduce ourselves and have each student introduce him or herself to the entire group. Then



we will briefly speak of the content of the course, of the technology we will use, and of our desire to have a great deal of interaction with students and also between students, particularly where this crosses international boundaries. Assignments for first course meeting:

(i) view online videos 1a (course content) and 1b (using online resources & tools)

video #1a: Introduction to the Course Content. Click [HERE](#).\*

video #1b: Introduction to the Syllabus and the MU D2L system. Click <https://streaming.mu.edu/Watch/Ag85Ltd4>.\*

(ii) SEP: Ch. Shields, "Aristotle's Psychology"; take note of the 2010 Supplement on 'The Active Mind of De anima iii 5'.

(iii) SEP: D. Hasse, "Influence of Arabic and Islamic Philosophy on the Latin West."

Suggested reading:

C. Burnett (2005), "Arabic into Latin: the reception of Arabic philosophy into Western Europe" CCAP, 370–404. (MU Ares)

For more suggested readings, see the Optional Additional Literature page on the course website.

**SPECIAL ASSIGNMENT:** Before the next class meeting on 6 September, each student is required to submit to Prof. Taylor via email a description of his/her philosophical interests and motivation. These will be shared with the entire class via D2L. Word limit: 200 only. Since our whole class will be ca. 30 students and many of us will be separated by thousands of miles, this will be a good way for us start to know one another.

Readings assigned for next class: see below.

2) 6 September: Greek background; Early Arabic translations and thought

Preview: The focus of this class is on the nature of the human intellect. For Alexander can come to have intellectual understanding thanks to the separate Productive (Agent) Intellect which is God, but the soul and its power of intellect is perishable. Alexander also set out an explicit doctrine of abstraction of intelligibles, a doctrine NOT explicit in Aristotle. For Themistius the human intellect requires the abstractive power and guidance of the separate Productive (Agent) Intellect which is NOT God to achieve intellectual understanding. In the Arabic Plotinus texts the human soul and intellect are imperishable and seek a return and fulfillment in transcendent intellect. In the *Liber de causis* the soul is regarded as rational and proven to be immaterial by its ability to revert upon itself. Al-Kindi speaks of intellect in a very Aristotelian fashion but sets forth a very Platonic doctrine of soul and knowledge.

(i) View videos (2) Some thinkers of the Greek Tradition: Alexander of Aphrodisias, Themistius, et alii; and Greek into Arabic, including the *Plotiniana Arabica*, *Liber de causis*, and the 'Circle of al-Kindi:

video #2: Greek Background; Early Arabic Translations and Thought. Click [HERE](#).\*

CORRECTION TO VIDEO #2: On the video I WRONGLY wrote, "Aristotle at De Anima 2.5, 417b7, writes that intellect may be a different kind of soul . . . ."

THE CORRECT REFERENCE IS: De Anima 2.2, 413b25-27.

Readings:

(ii) Alexander of Aphrodisias, *Supplement to 'On the Soul'*, Sharples tr. 24-44, Cornell Press, 2004;



- (iii) Themistius *On Aristotle's On the Soul*, tr. Todd tr. 117-134, Cornell U Press, 1996
- (iv) Selection from the *Plotiniana Arabica: Plotini Opera* II, G. Lewis, tr. (Paris & Bruxelles 1959), 219-231.
- (v) Selections from the Arabic *Liber de causis*: ch. 3; 6; 14: [Click Here](#).
- (vi) al-Kindi, *On the Intellect*, in *Classical Arabic Philosophy: an Anthology of Sources* (Indianapolis 2007), 16-18.

Suggested readings:

SEP: Cristina D'Ancona, "Greek Sources in Arabic and Islamic Philosophy."

For more suggested readings, see the Optional Additional Literature page on the course website.

=> NOTE: For this week [Prof. López-Farjeat](#) will demonstration regular class procedures by doing the following:

- (1) Leading online discussions from Thursday 30 August to midnight Monday 3 September;
- (2) By noon Wednesday posting on D2L for all students a three-page single spaced summary based on the readings and video;
- (3) At Thursday class presenting a summary of the key notions in the readings and key questions raised in the online discussion in no more than 7 min. to initiate our international discussion.

Readings assigned for next class: see below.

NOTE: Future videos may be broken into parts such as 3a, 3b, etc.

3) 13 September: al-Farabi

Preview: Some of the works of al-Farabi were available at the time of Aquinas, among them his *De intellectu* or *Treatise on the Intellect*. But it is not evident that Aquinas used this as much as he used doctrines from it he saw discussed in Averroes's *Long Commentary on the De Anima*. Al-Farabi held that the human soul in the development of its intellectual powers can come to be transformed into a pure intellect and rise to the level of the Agent Intellect (but not to the level of God). Here we will also see that al-Farabi's doctrine of abstraction of intelligibles influence Averroes importantly. Later we will see that Aquinas's doctrine of abstraction was substantially taken from his teacher Albert's interpretation of Averroes's teaching on abstraction as well as Aquinas's own study of Averroes.

(i) view *al-Farabi* video (3)

video 3a: al-Farabi, 1 of 2. [Click HERE](#).\*

video 3b: al-Farabi, 2 of 2. [Click HERE](#).\*

NOTE: In video 3a I mistakenly write and say "the part is greater than the whole" when, of course, I should have said "the whole is greater than the part." This is a mistake I will correct in a later version of this video. (RCT)

(ii) Readings:

(ii) CAP, al-Farabi, *On the Intellect*, 68-78;

(iii) *Al-Farabi on the Perfect State*, R. Walzer, tr. Oxford Clarendon Press; New York: Oxford University Press, 1985. Pp. 164-175; 196-227 (Arabic-English facing page translation).

Suggested readings:



Taylor, Richard C., "Abstraction in al-Fārābī," *Proceedings of the American Catholic Philosophical Association* 80 (2006) pp. 151-168.

For more suggested readings, see the Optional Additional Literature page on the course website.

=> NOTE: For this week Prof. Robiglio will demonstrate regular class procedures by doing the following:

- (1) Leading online discussions from Thursday 6 September to midnight Monday 10 September;
- (2) By noon Wednesday posting on D2L for all students a three-page single spaced summary based on the readings and video;
- (3) At Thursday class presenting a summary of the key notions in the readings and key questions raised in the online discussion in no more than 7 min. to initiate our international discussion.

Readings assigned for next class: see below.

- 4) 20 September: Avicenna. **student team #1** : Guidance of online discussion; three-page summary with a fourth page summarizing key issues in the D2L discussions up to midnight Monday posted on D2L by Wednesday noon; 7 min. presentation at the start of class. Preview: Avicenna drew much from al-Farabi but his theory of human soul intellect is very distinctively under the influence of the late Greek tradition at Alexandria and other sources. For Avicenna the human being is first and foremost an imperishable rational soul using a body. Further, while he speaks of abstraction, intellectual knowledge of intelligibles comes about by a conjoining with or by the receiving of an emanation from the Agent Intellect where the intelligibles in act primarily exist. Abstractive consideration of sensory experiences only prepares the rational soul for conjoining with or receiving emanation from the Agent Intellect. That is, the content of intellectual understanding is not derived from the world but from the connection with the Agent Intellect. Aquinas took much from Avicenna but remolded it to fit his own understanding of soul and intellect.

(i) Avicenna video (4)

video 4a: Ibn Sīnā / Avicenna, 1 of 2. Click [HERE](#).\*

video 4b: Ibn Sīnā / Avicenna, 2 of 2. Click [HERE](#).\*

Readings:

(ii) Avicenna, *On the Soul*, selections, CAP, pp. 175-209

Suggested readings:

D. L. Black, "Soul and Intellect in Arabic Philosophy, CCAP, 308-326.

For more suggested readings, see the Optional Additional Literature page on the course website.

Readings assigned for next class: see below.

- 5) 27 September: Averroes **student team #2** : Guidance of online discussion; three-page summary with a fourth page summarizing key issues in the D2L discussions up to midnight Monday posted on D2L by Wednesday noon; 7 min. presentation at the start of class.

Preview: Averroes held at least three or perhaps even four distinct doctrines on the nature of



Preview: Averroes held at least three or perhaps even four distinct accounts on the nature of human intellect. But Aquinas was only familiar with his mature position in the *Long Commentary on the De Anima*. There he held that the human soul is, as Aristotle says in *De Anima* 2, the first actuality of a naturally organized body. And when Aristotle raises the question of whether intellect is a different sort of soul, Averroes seizes upon this view. So the human soul is perishable entity that shares in rationality through connection with two separate intellects, the Material (i.e., receptive) Intellect and the Agent Intellect which are eternal. Averroes posed the most difficult challenges to the teachings of Aquinas. Aquinas refuted Averroes's teaching on separate intellect repeatedly but he also repeatedly found himself grappling with Averroes's interpretation of Aristotle's teachings. While clearly novel in the tradition, Averroes's interpretation is perhaps closer to what we find in Aristotle himself than is the interpretation of Aquinas.

(i) *Averroes video* (5)

**video 5a: Ibn Rushd / Averroes, 1 of 2. Click [HERE](#).\***

**video 5b: Ibn Rushd / Averroes, 2 of 2. Click [HERE](#).**

Readings:

(ii) *Averroes (Ibn Rushd) of Cordoba. Long Commentary on the De Anima of Aristotle*, Richard C. Taylor, trans. & intro., Therese-Anne Druart, subeditor. (New Haven: Yale University Press, 2009) pp. 303-334.

Suggested readings:

R. C. Taylor, "Averroes on the Ontology of the human Soul," *Muslim World* 102 (2012) 580-596.

For more suggested readings, see the Optional Additional Literature page on the course website.

Readings assigned for next class: see below.

6) 4 October: Aquinas and his teacher, Albert. **[student team # 3 : Guidance of online discussion; three-page summary with a fourth page summarizing key issues in the D2L discussions up to midnight Monday posted on D2L by Wednesday noon; 7 min. presentation at the start of class.](#)**

Preview: While Aquinas studied for years with Albert at Paris and then at Cologne, it has often been difficult to determine what teachings of Aquinas are to be traced substantially to the influence of Albert. Recent investigations have revealed that the basic epistemology of Aquinas deployed in his early *Commentary on the Sentences* and retained by him for his career (though with modifications) is in fact spelled out by Albert in his *De homine* written ca. 1245, just before Aquinas began his studies with Albert. Albert's epistemology in the *De homine* is explicitly derived from his study of Avicenna and Averroes whom he cites repeatedly. However, Albert's epistemology is also founded on his systematic and explicit misinterpretation of Averroes's doctrine on human intellectual understanding.

(i) First and Second Averroism and Albert in the *De homine*.

**video 6a: First and Second Averroism. 1 of 2 Click [HERE](#).\***

**video 6b: Albert the Great in his *De homine*. 2 of 2. Click [HERE](#).\***

**Two typographical errors occur in video 6a. On the page discussing "Ambiguous doctrinal expressions." The Arabic following *ṣurah la-nā* should be صورة . The Greek in the last line about Aristotle, DA 3.5 should be ἐν τῇ ψυχῇ. Corrections to the videos will be made at a later date.**

Readings:



Readings:

- (ii) Selected English translations from Albert's *De homine* are found in the article in (iii);
- (iii) R. C. Taylor, "The Key Roles of Avicenna and Averroes in the Development of the Natural Epistemology of Albertus Magnus in his *De homine*," at [http://academic.mu.edu/taylorr/Research\\_&\\_Teaching/Draft\\_\\_Aquinas\\_%26\\_Albert\\_Hannover\\_Feb\\_2012.html](http://academic.mu.edu/taylorr/Research_&_Teaching/Draft__Aquinas_%26_Albert_Hannover_Feb_2012.html)

For more suggested readings, see the Optional Additional Literature page on the course website.

Readings assigned for next class: see below.

7) 11 October: Aquinas's earliest philosophical treatments of soul and intellect in the *Commentary on the Sentences*; **student team #4 : Guidance of online discussion; three-page summary with a fourth page summarizing key issues in the D2L discussions up to midnight Monday posted on D2L by Wednesday noon; 7 min. presentation at the start of class.**

Preview: Aquinas's first engagement with the Arabic tradition on soul and intellect and his first statements of his own views come in his *Commentary on the Sentences* of Peter Lombard. In this massive work Aquinas follows the Latin tradition (itself influenced by Avicenna, the *Liber de causis*, Augustine and others) in holding that the soul is a *hoc aliquid* or determinate particular entity in its own right. But if that is so, why does it need the body? Is its connection with the body essential or accidental? It is enough to say it is in its essence 'unitable' with the body? In this work he also spells out his doctrine of abstractive intellectual understanding by humans each of whom has one personal intellect but two powers of intellect. Interestingly enough, in the 4th book of this work Aquinas indicates that he draws from Averroes and Alexander of Aphrodisias the key model for his own doctrine of ultimate human beatitude in seeing God face-to-face.

(i) *Aquinas in the Commentary on the Sentences* video (7).

video 7a : Aquinas on the soul in the *Commentary on the Sentences*. Click [HERE](#).\*

video 7b : Aquinas on the intellect in the *Commentary on the Sentences*. Click [HERE](#).\*

Readings:

(ii) Aquinas, *In 2 Sent.* d. 17, q. 2, a. 1, "Whether there is one soul or intellect for all human beings," available at [http://academic.mu.edu/taylorr/Aquinas\\_and\\_the\\_Arabs\\_Project\\_Translations/39\\_\\_In\\_2\\_Sent.\\_D.\\_17,\\_Q.2,\\_A.1.html](http://academic.mu.edu/taylorr/Aquinas_and_the_Arabs_Project_Translations/39__In_2_Sent._D._17,_Q.2,_A.1.html)

(iii) R. C. Taylor, "Aquinas and the Arabs: Aquinas's First Critical Encounter with the

Doctrines of Avicenna and Averroes on the Intellect, *In 2 Sent.* d. 17, q. 2, a. 1," at [http://academic.mu.edu/taylorr/Research\\_&\\_Teaching/Papers\\_7\\_\\_Aquinas\\_and\\_the\\_Arabs\\_\\_Aquinas's\\_First\\_Critical\\_Encounter.html](http://academic.mu.edu/taylorr/Research_&_Teaching/Papers_7__Aquinas_and_the_Arabs__Aquinas's_First_Critical_Encounter.html)

(iv) Also available is Aquinas, *In 1 Sent.* d. 8, q. 5, a. 2, "Whether the soul is simple."

Suggested reading:

Start studying B. Carlos Bazán, "Thomas Aquinas's *Summa contra gentiles* & Averroes's *Great*

*Commentary on De Anima*," *The Muslim, Christian, and Jewish Heritage: Philosophical and*

*Theological Perspectives in the Abrahamic Traditions*, Richard C. Taylor & Irfan Omar, eds.

(Marquette University Press, Milwaukee, 2012), 111-171.

For more suggested readings, see the Optional Additional Literature page on the course website.

**Additional readings available: Aquinas has important accounts of soul in the following**



articles of his *Commentary on the Sentences*:

In 1 Sent., D. 8, Q. 5, A. 2; In 2 Sent., D. 3, Q. 1, A. 6; & In 3 Sent., D. 5, Q. 3, A. 2. Translations of portions of these texts are provided on other pages of this website under the heading, "Supplementary Translations." Also see the 2011 article by Bazán, "The Creation of the Soul According to Thomas Aquinas," indicated on the Optional Additional Literature page. Latin texts of Aquinas's *Commentary on the Sentences* are available [HERE](#).

Here is a hint at what is to come: "In the third book of his *Commentary on the Sentences* Thomas reaches, within a strictly theological context but through purely philosophical arguments, the conclusion that the human soul by itself, i.e. without the body, is not a person (Thomas Aquinas 1956, 52-53: In 3 Sent., d. 5, q. 3, a. 2). This thesis starts the evolution of his conception of the human soul and throws into crisis everything that he had said about the substantial nature of the soul." Bazán 2012, p.121. "It is in his confrontation with Averroes that Thomas realizes that the conception of the soul as a complete intellectual substance is fundamentally flawed and leads to an inconsistent view of human nature." Bazán 2012, 163-164.

Readings assigned for next class: see below.

- 8) 18 October: **Confrontation with the Arabic Tradition: *Summa contra gentiles*.** (The union of soul and body; the critique of the philosophers on intellectual understanding and the further development of the doctrine of intellect.) **student team #5 : Guidance of online discussion; three-page summary with a fourth page summarizing key issues in the D2L discussions up to midnight Monday posted on D2L by Wednesday noon; 7 min. presentation at the start of class.**

Preview: The *Summa contra gentiles* contains Aquinas's most powerful and sustained lengthy attack on the theories of intellect he found in the Arabic tradition and its interpretation of Greek thought. Nevertheless, thanks to extant drafts of his work, we know that Aquinas struggled in his interpretation of his sources and in how best to deal with them in this work. What is particularly important here is the development of the notion that the soul when separated from the body is not a person. (That notion is indicated at In 3 Sent. d. 5, q. 3, a.2.) This follows the thought of Boethius (*Persona est rationalis naturae individua substantia*: "a person is an individual substance of a rational nature" in *De persona et duabus naturis*, ch. 2) but, as Bazán has noted, causes great difficulties of coherence in Aquinas's doctrine of the unity of the human being.

- (i) Aquinas, *Summa contra gentiles* on video (8)

Video 8a click [HERE](#)\*; Video 8b click [HERE](#).\*

Readings:

- (ii) The video lecture will be based on my study of *Summa contra gentiles* (SCG), 2.47-81.

**Available to MU students via the Past Masters database.**

Alternate text available at [josephkenny.joyeurs.com/CDtexts/ContraGentiles2.htm](http://josephkenny.joyeurs.com/CDtexts/ContraGentiles2.htm).

The specific texts for required reading are: SCG 2.50-52; 56; 59; 68-70; 75-78 (though you might enjoy reading 2.47-81, but that is not required).

Suggested reading: Continue studying Bazán 2012.

For more suggested readings, see the Optional Additional Literature page on the course website.



Readings assigned for next class: see below.

- 9) 25 October: *Disputed Questions on the Soul*, questions 1-2; **student team #6** : Guidance of online discussion; three-page summary with a fourth page summarizing key issues in the D2L discussions up to midnight Monday posted on D2L by Wednesday noon; 7 min. presentation at the start of class.

Preview: Aquinas's *Disputed Questions on the Soul* is his major critical study on the nature of the soul. Question 1 is on whether the soul is a *hoc aliquid* (determinate particular entity and substance) in its own right or it is a form in some way. It is a lengthy and careful treatment in which he distinguishes the meanings of *hoc aliquid* and asserts that the soul is a *hoc aliquid* which can exist on its own separate from the body but also that in that state the soul does not possess in itself its complete nature. Question 2 takes up the issue of the separation of the soul in greater depth and claims to be following Aristotle.

(i) Aquinas, *Quaestiones disputatae De anima*, qq. 1-2.

Video 9a on Q. 1 click [HERE\\*](#); Video 9b on Q. 2 click [HERE\\*](#).

Readings:

- (ii) St Thomas Aquinas, O.P., *Questions on the Soul*, J. H. Robb, tr. (Milwaukee: Marquette University Press, 1984) 42-64. **Available to MU students via the Past Masters database.**

Alternate text at <http://josephkenny.joyeurs.com/CDtexts/QDdeAnima.htm>.

Suggested Readings:

Robb, introduction, pp. 13-41, in St Thomas Aquinas, O.P., *Questions on the Soul*, J. H. Robb, tr. (Milwaukee: Marquette University Press, 1984)

For more suggested readings, see the Optional Additional Literature page on the course website.

Readings assigned for next class: see below.

### **(10) There will be NO CLASS 1 Nov. 2012.**

To make for the missed class, students are assigned to read Thomas Aquinas, *Quaestiones de spiritualibus creaturis / On spiritual creatures* for this week. NOTE: Only questions 1-4, 9-11, are required reading. Available to **MU students via the Past Masters database.**

Also available at <http://josephkenny.joyeurs.com/CDtexts/QDdeSpirCreat.htm>.

Preview: This week students will have the opportunity to read a complete work of Aquinas written in Italy around the time of his composition of the first part of the *Summa theologiae*. This will constitute an overview of his conception of spiritual creatures. Only questions 1-4, 9-11, are required reading.

Readings assigned for next class: see below.

- (11) 8 November: *Disputed Questions on the Soul*, qq. 3-5. **student team #7**: Guidance of online discussion; three-page summary with a fourth page summarizing key issues in the D2L discussions up to midnight Monday posted on D2L by Wednesday noon; 7 min. presentation at the start of class.

Preview: In this set of three Questions Aquinas deals with the nature of knowledge and the epistemological powers of the human soul in coming to have intellectual understanding. He



grapples with Averroes's view of the unique and shared character of the possible (Material) intellect attacking what he sees as separation of a power that must belong to each and every soul individually. He then goes on to raise the question of the nature of the agent intellect which the Arabic tradition and the Greek tradition viewed as a separate entity. Finally, in Question 5 deals with the issue of whether there can be only one agent intellect or whether it must belong individually to every human being.

(i) Aquinas *Quaestiones disputatae De anima*, qq. 3-5

For video 10a click [HERE\\*](#); and for video 10b click [HERE\\*](#).

Readings:

(ii) St Thomas Aquinas, O.P., *Questions on the Soul*, Q. 3-5, J. H. Robb, tr. (Milwaukee: Marquette University Press, 1984), 65-90. **Available to MU students via the Past Masters database.**

Alternate text available at <http://josephkenny.joyeurs.com/CDtexts/QDdeAnima.htm>.

(iii) Be sure you have read by this time all three articles by Bazán, including Bernardo Carlos Bazán, "On Angels and Human Beings: Did Thomas Succeed in Demonstrating the Existence of Angels?," *Archives d'histoire doctrinale et littéraire du moyen age* 77 (2010) 47-85.

For more suggested readings, see the Optional Additional Literature page on the course website.

Readings assigned for next class: see below.

(12) 15 November **student team #8: Guidance of online discussion; three-page summary with a fourth page summarizing key issues in the D2L discussions up to midnight Monday posted on D2L by Wednesday noon; 7 min. presentation at the start of class.**

Preview: The account of the human soul and intellect in the *Summa theologiae*, prima pars, QQ.

75-89 constitute Aquinas's mature philosophy of human nature which is very familiar to students of Aquinas. We will concentrate our consideration of his texts on the issue of the relation of soul and body (Q. 76, a.1-2) and his conception of intellectual abstraction in the formation of intelligibles and human intellectual knowing (q. 85, a.1-2). In these he expands and elucidates conceptions formed in the Disputed Questions on the Soul and other works.

(i) Aquinas *Summa theologiae*. For video 11a click [HERE\\*](#); for video 11b click [HERE\\*](#).

(ii) Readings:

(ii) *Summa theologiae*, prima pars, q. 76, a.1 & 2; q. 85, a. 1 & 2. **Available to MU students via the Past Masters database.**

We suggest students use the translation of Prof. Fred Freddoso available in printed edition.

But the texts also available at <http://josephkenny.joyeurs.com/CDtexts/summa/FP/FP076.html#FPQ76OUTP1>

and

<http://josephkenny.joyeurs.com/CDtexts/summa/FP/FP085.html#FPQ85OUTP1>.

Suggested Readings:

R. Pasnau, *Thomas Aquinas on Human Nature*, (Cambridge: CU Press, 2002), Part I; and Part III, sections 9-10.

For more suggested readings, see Optional Additional Literature.

Readings assigned for next class: see below.

(12) 22 November Aquinas, *Summa theologiae*, Prima Pars, Q. 85, a. 1-2.



(13) 22 November Aquinas *Sententia libri De anima*.

**NOTE: There will be no live class meeting 22 November 2012 due to the U.S.**

**Thanksgiving holiday.**

Preview: Aquinas had formed his understanding of Aristotle's underdetermined and incomplete account of soul and intellect through his study of the Arabic tradition and also through his own reflection on the nature of the human being. In the latter he was clearly influenced by his fundamental religious beliefs in the immortal nature of the human soul and the promise of resurrection of the body together with reunification of the soul with the body in the afterlife. But here we see Aquinas dealing directly with the text of Aristotle on the nature of the intellect after having settled his own mind on the issue. Does he read his view into Aristotle or is it already there in Aristotle?

(i) Aquinas *Sententia libri De anima*. For video 12a click [HERE\\*](#); for video 12b click [HERE\\*](#).

Readings:

(ii) Aquinas, *Commentary on Aristotle's De Anima*, III, lectiones 7-10 = commentary on De anima 3.4-3.5. Thomas Aquinas. *A Commentary on Aristotle's De Anima*, P. Pasnau, tr. (New Haven: Yale U Press, 1999), pp. 341-370.  
Leonine Latin text, pp. 201-228.

Alternate text: <http://josephkenny.joyeurs.com/CDtexts/DeAnima.htm>.

For more suggested readings, see the Optional Additional Literature page on the course website.

Readings assigned for next class: see below.

(14) 29 November **student team # 9: Guidance of online discussion; three-page summary with a fourth page summarizing key issues in the D2L discussions up to midnight Monday posted on D2L by Wednesday noon; 7 min. presentation at the start of class. The focus of the class discussion is** Aquinas, *Commentary on Aristotle's De Anima*, III, lectiones 7-10.

15) 6 December **student team # 10: Guidance of online discussion; three-page summary with a fourth page summarizing key issues in the D2L discussions up to midnight Monday posted on D2L by Wednesday noon; 7 min. presentation at the start of class.**

Preview: Aquinas returned to Paris in 1268 for a second regency and it is almost certain that one of his intended tasks was to deal with what seems to have been a rise of Averroism and Averroist teachings in the Arts faculty. On the Unity of the Intellect Against the Averroists is a sustained attack on interpretations Aquinas thought dangerous and wrong. But Aquinas himself makes several questionable claims here, among them that the true doctrine of Themistius supports precisely what Aquinas holds (surely false). This is his last substantial treatment of human soul and intellect.

(i) Aquinas, *De unitate intellectus contra averroistas*. For video 13a click [HERE\\*](#); for video 13b click [HERE\\*](#).

Readings:

(ii) Aquinas, *On the Unity of the Intellect against the Averroists*, tr. B. H. Zedler. **Available to MU students via the Past Masters database.**

Alternate text available at <http://josephkenny.joyeurs.com/CDtexts/DeUnitateIntellectus.htm>

Suggested Reading:

Deborah L. Black, "Models of the Mind: Metaphysical Presuppositions of the Averroist and



Thomistic Accounts of Intellection,” *Documenti e studi sulla tradizione filosofica medievale* 15 (2004) 319–52.

For more suggested readings, see the Optional Additional Literature page on the course website.

**NOTE: For KUL students there will be 1-2 more classes in December to discuss material from Classes 2, 3, 4 which took place before the beginning of the KUL semester. Details forthcoming at a later date.**

All texts are available in English translation with many available on the Web. Students are welcome to study the texts in Latin, Arabic, Spanish, French, Dutch, German, or any other language, but classroom discussions will all be in English. Each instructor will take responsibility for placing relevant texts on reserve for student use on their own campuses.



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