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(1a. 84-89)

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The *Summa Theologiae* ranks among the greatest documents of the Christian Church, and is a landmark of medieval western thought. It provides the framework for Catholic studies in systematic theology and for a classical Christian philosophy, and is regularly consulted by scholars of all faiths and none, across a range of academic disciplines. This paperback reissue of the classic Latin/English edition first published by the English Dominicans in the 1960s and 1970s, in the wake of the Second Vatican Council, has been undertaken in response to regular requests from readers and librarians around the world for the entire series of 61 volumes to be made available again. The original text is unchanged, except for the correction of a small number of typographical errors.

The original aim of this edition was not narrowly ecclesiastical. It sought to make this treasure of the Christian intellectual heritage available to theologians and philosophers of all backgrounds, including those who, without claiming to be believers themselves, appreciate a religious integrity which embodies hardbitten rationalism and who recognise in Thomas Aquinas a master of that perennial philosophy which forms the bedrock of European civilisation. Because of this the editors worked under specific instructions to bear in mind not only the professional theologian, but also the general reader with an interest in the 'reason' in Christianity. The parallel English and Latin texts can be used successfully by anybody with a basic knowledge of Latin, while the presence of the Latin text has allowed the translators a degree of freedom in adapting their English version for modern readers. Each volume contains a glossary of technical terms and is designed to be complete in itself to serve for private study or as a course text.

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SUMMA
THEOLOGIAE

Latin text and English translation,
Introductions, Notes, Appendices
and Glossaries



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HIS HOLINESS POPE PAUL VI

WAS PLEASED to grant an audience, on 13 December 1963,
to a group, representing the Dominican Editors and the
combined Publishers of the new translation of the *Summa
Theologiae* of St Thomas, led by His Eminence Michael
Cardinal Browne, of the Order of Preachers, and the Most
Reverend Father Aniceto Fernandez, Master General of the
same Order.

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AT THIS AUDIENCE

THE HOLY FATHER made a cordial allocution in which he first welcomed the representatives of a project in which he found particular interest. He went on to laud the perennial value of St Thomas's doctrine as embodying universal truths in so cogent a fashion. This doctrine, he said, is a treasure belonging not only to the Dominican Order but to the whole Church, and indeed to the whole world; it is not merely medieval but valid for all times, not least of all for our own.

His Holiness therefore commended the enterprise of Dominicans from English-speaking Provinces of the Order and of their friends; they were undertaking a difficult task, less because the thought of St Thomas is complicated or his language subtle, than because the clarity of his thought and exactness of language is so difficult to translate. Yet the successful outcome of their efforts would undoubtedly contribute to the religious and cultural well-being of the English-speaking world.

What gave him great satisfaction was the notable evidence of interest in the spread of divine truth on the part of the eminent laymen concerned, members of different communions yet united in a common venture.

For these reasons the Holy Father wished it all success, and warmly encouraged and blessed all those engaged. He was happy to receive the first volume presented to him as a gesture of homage, and promised that he would follow with interest the progress of the work and look forward to the regular appearance of all the subsequent volumes.

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GENERAL PREFACE

BY OFFICIAL APPOINTMENT THE SUMMA PROVIDES THE FRAMEWORK for Catholic studies in systematic theology and for a classical Christian philosophy. Yet the work, which is more than a text-book for professional training, is also the witness of developing tradition and the source of living science about divine things. For faith seeks understanding in the contemplation of God's Logos, his wisdom and saving providence, running through the whole universe.

The purpose, then, of this edition is not narrowly clerical, but to share with all Christians a treasury which is part of their common heritage. Moreover, it consults the interests of many who would not claim to be believers, and yet appreciate the integrity which takes religion into hard thinking.

Accordingly the editors have kept in mind the needs of the general reader who can respond to the reasons in Christianity, as well as of technical theologians and philosophers.

Putting the Latin text alongside the English is part of the purpose. The reader with a smattering of Latin can be reassured when the translator, in order to be clear and readable, renders the thought of St Thomas into the freedom of another idiom without circumlocution or paraphrase.

There are two more reasons for the inclusion of the Latin text. First, to help the editors themselves, for the author's thought is too lissom to be uniformly and flatly transliterated; it rings with analogies, and its precision cannot be reduced to a table of terms. A rigid consistency has not been imposed on the editors of the different volumes among themselves; the original is given, and the student can judge for himself.

Next, to help those whose native tongue is not English or whose duty it is to study theology in Latin, of whom many are called to teach and preach through the medium of the most widespread language of the world, now becoming the second language of the Church.

The Latin is a sound working text, selected, paragraphed, and punctuated by the responsible editor. Important variations, in manuscripts and such major printed editions as the Piana and Leonine, are indicated. The English corresponds paragraph by paragraph and almost always sentence by sentence. Each of the sixty volumes, so far as is possible, will be complete in itself, to serve as a text for a special course or for private study.

THOMAS GILBY O.P.

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EDITORIAL NOTES

TEXT AND TRANSLATION

THERE IS as yet no critical edition of the *Prima Pars* of the *Summa*, and the Latin text here presented is, for the most part, that of the Leonine Edition. It has been modified only slightly, here and there, with an eye to general intelligibility for the student. The only other edition that has been consulted is the Piana of the revised Ottawa printing (1953)—textual variations shown in the footnotes refer to this version. They are, it may be noted parenthetically, of practically no importance: the Ottawa version and the Leonine are simply variations on the Piana Edition of 1570, and the lack of significant differences shows it.

As with the text, so with the translation the student has been kept principally in mind. In the view of the present editor all English versions of the treatise on human knowledge presently available are stilted in the extreme. Often the student might as well be reading the Latin text. Hence every effort has been made to produce a smooth translation; that the effort has not everywhere succeeded is witness to the difficulty the translator faces in attempting to render the concise Latin into readable English.

The references for parallel readings in St Thomas, traditionally given at the beginning of each article in most printed editions, have been pared down to include only those that would make a genuine contribution to the reader's knowledge, either as background or as elaboration of the doctrine contained in each article. Scriptural readings also have been considered: St Thomas's Latin version has been respected, but for the English the Jerusalem Bible translation has been preferred whenever it was fitting. Where the divergence between the Latin and the Jerusalem Bible is too great, the old Douay version, which often closely parallels the Latin, has been substituted.

FOOTNOTES

Those signified by a superior number are the references given by St Thomas, with the exception of no. 1, to each article which refers to parallel texts in his writings. Those signified alphabetically are editorial references and explanatory remarks.

In this volume the Notes are fuller than in many of the others, so the reader is recommended to make good use of the Index of Matters.

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REFERENCES

Biblical references are to the Vulgate; English translations from the Jerusalem Bible or the Douay. Patristic references are to Migne (PG, Greek Fathers; PL, Latin Fathers). Abbreviations to St Thomas's works are as follows:

Summa Theologiae, without title. Part, question, article, reply; e.g. Ia. 3, 2 ad 3. 1a2æ. 17, 6. 2a2æ. 180, 10. 3a, 35, 8.

Summa Contra Gentiles, CG. Book, chapter; e.g. CG I, 28.

Scriptum in IV Libros Sententiarum, Sent. Book, distinction, question, article, solution or *quæstiuncula*, reply; e.g. III Sent. 25, 2, 3, ii ad 3.

Compendium Theologiae, *Compend. Theol.*

Commentaries of Scripture (*lecturæ, expositiones*): Job, *In Job*; Psalms, *In Psal.*; Isaiah, *In Isa.*; Jeremiah, *In Jerem.*; Lamentations, *In Thren.*; St Matthew, *In Matt.*; St John, *In Joan.*; Epistles of St Paul, e.g. *In Rom.* Chapter, verse, *lectio* as required.

Philosophical commentaries: On the *Liber de Causis*, *In De causis*. Aristotle: *Peri Hermeneias*, *In Periherm.*; Posterior Analytics, *In Poster.*; Physics, *In Physic.*; *De Cælo et Mundo*, *In De Cæl.*; *De Generatione et Corruptione*, *In De gen.*; *Meteorologica*, *In Meteor.*; *De Anima*, *In De anima*; *De Sensu et Sensato*, *In De sensu*; *De Memoria et Reminiscentia*, *In De memor.*; Metaphysics, *In Meta.*; Nicomachean Ethics, *In Ethic.*; Politics, *In Pol.* Book, chapter, *lectio* as required, also for Expositions on Boëthius, *Liber de Hebdomadibus* and *Liber de Trinitate*, *In De hebd.* and *In De Trin.*, and on Dionysius, *De Divinis Nominibus*, *In De div. nom.* References to Aristotle give the Bekker annotation.

Quæstiones quodlibetales (de quolibet), *Quodl.*

Main titles are given in full for other works, including the 10 series of *Quæstiones Disputatæ*.

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INTRODUCTION

WHAT St Thomas offers to the reader in his treatise on human knowledge is a succinct and precise summary of the Aristotelian *via media* between Platonism and pre-Socratic sensism. With the latter he deals only very briefly and in a way that is obviously intended as a definitive refutation. Thus most of his attention is focused on a defence of intellectualism that will avoid the extremes of Plato himself, as presented by Aristotle, of Augustine and his medieval followers, or the Neo-Platonic Aristoteleanism of Avicenna and Averroes.

In this defence scepticism nowhere appears as a primary problem. The experience of knowing, and indeed of intellectual knowledge, is simply assumed. The purpose of the treatise is analytical, an analysis of the data of cognitive experience in Aristotelean terms of potentiality and actuality, substance and accident.

There is, moreover, a further, culturally-determined purpose, that of defending genuinely natural knowledge from absorption into some supposed higher mode of knowing. The key doctrine throughout is thus the *abstractive* mode of human intellectual knowledge. But again the defence of abstraction amounts to a simple assumption, namely of the Aristotelean teaching on the body–soul relation. If body and soul are not separate beings but an interrelated composite unity, then the intellectual soul can have no activity that does not involve a bodily contribution. The object of human intellectual knowledge must have the universality and necessity appropriate to intellectual knowledge in general, but it must be a universality grounded in particulars, in the singular existents of our changing physical world. Abstraction seems to St Thomas the only logical mode of attaining such an object—universalized aspects of particular beings are perceived by the intellect, but only in and through sense images (Q. 84, art. 7 is crucial here). He thus concludes simply: abstraction must therefore exist.

It is similarly taken for granted—as an assumption based on the Aristotelean distinction between sciences of the real and the rational—that abstract knowledge rests, not on abstract entities, but on the real world.

The accusation has been made more than once that in all this there is nothing truly original in St Thomas. It may be granted that he made the so-called ‘agent intellect’ a part of man, but the concession will be made grudgingly, and it will be added that in doing so he was very likely departing from the true meaning of Aristotle. In a sense this is true—nearly every element in his treatise on human knowledge can be found already present in some other author. Furthermore, a check of his earlier works

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will show that there is remarkably little advance on individual points of doctrine; this might possibly suggest that much of his cognitive psychology actually comes from his teacher, St Albert the Great.

Yet there is a sense in which he shows the profoundest originality here. In fact the accusations of lack of originality end up disproving themselves. For if it is true that there is little in his cognitive psychology not found in other authors, it is none the less equally true that not one of these authors—even including Aristotle himself—displays an equal degree of mastery in organization and articulation. (Appendix 3 will spell out one instance in some detail.) It may be said, in fact, that this is what hides the originality: subsequent authors take it so much for granted that sometimes they do not notice the lack of tightness in works before his time.

It is safe to say that, in his treatise on human knowledge, St Thomas offers for the first time in the history of cognitional thinking a genuinely comprehensive, internally coherent, realistic theory of knowledge. (Appendix 6 considers his place in the history of theories of knowledge, and Appendix 7 takes up his alleged ‘naive realism’.) This is not to disparage the greatness of Plato’s *Theaetetus*, for instance, or Aristotle’s *De Anima*. Nor is it to deny St Thomas’s organization may be too neat, as some have said. But it is to recognize the genuine originality displayed in fitting the scattered insights or incomplete treatises into a coherent synthesis.

The place of the present treatise in the total theological synthesis of the *Summa* will be noticed in Appendix 5; the outline of this volume in relation to other volumes in the series is given in note *c* to St Thomas’s introduction to his treatise. Additional Appendices, other than those already mentioned, are devoted to his technical terminology on species and images (Appendix 1), to the knowledge of essences (Appendix 2), to the second act of the mind (Appendix 3), and to the kinds of reasoning processes he recognized (Appendix 4).