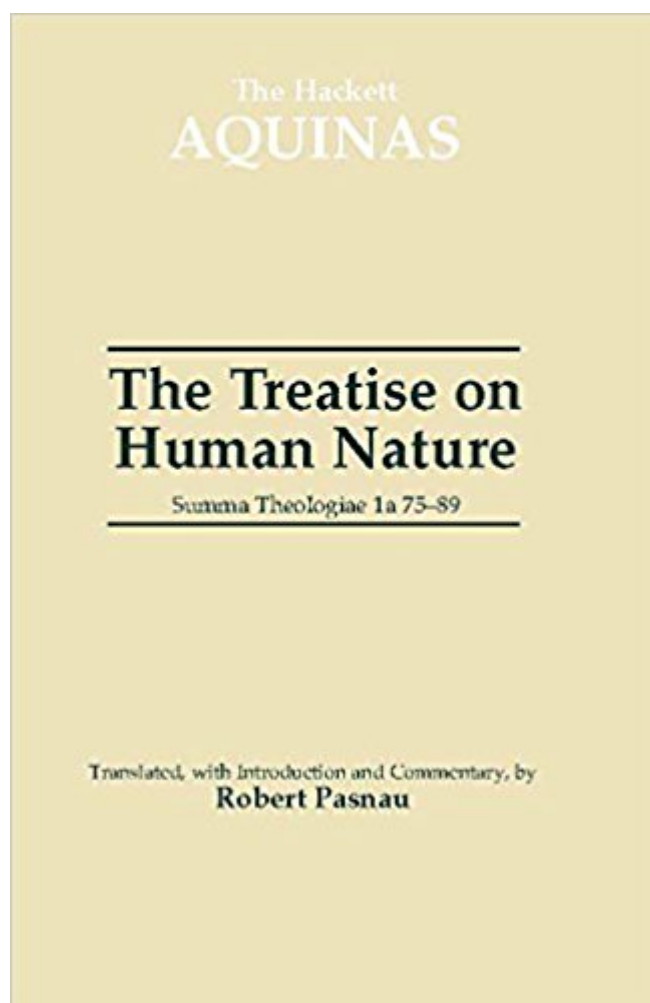


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Treatise On Human Nature: Summa Theologiae 1A 75-89 (The Hackett Aquinas Project)



Synopsis

This series offers central philosophical treatises of Aquinas in new, state-of-the-art translations distinguished by their accuracy and use of clear and nontechnical modern vocabulary. Annotation and commentary accessible to undergraduates make the series an ideal vehicle for the study of Aquinas by readers approaching him from a variety of backgrounds and interests.

Book Information

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Customer Reviews

Pasnau's fine translation renders Aquinas' Latin into contemporary English prose that avoids, as much as possible, scholastic as well as contemporary jargon. The translation is precise, but technical only when it has to be, and should give readers a very good sense for what Aquinas was trying to accomplish. The commentary will be exceptionally useful to readers at all levels. Those unfamiliar with Aquinas will find helpful introductions and guides, while even scholars will find useful hints and convincing corrections of time-honored mistakes. --Jeffrey Hause, Creighton University

This very readable and accurate translation of the so-called Treatise on Human Nature strikes the right balance between literal rendition of Aquinas' Latin and naturalness of English expression, and thus will be of use both to new students of Aquinas and to those familiar with the original Latin. The commentary on the text should make the translation especially suitable for use in courses on Aquinas' philosophy of human nature and theory of knowledge. --Deborah Black, University of Toronto

Robert Pasnau is Professor of Philosophy, University of Colorado, Boulder.

This is my third approach to Aquinas's "Philosophy-of-Mind. First I read his book "On the Soul"; then I researched Aristotle's "On the Soul"; and now this "systematic approach". I would have to say that what I like about this approach is that Aquinas is even more determined to be systematic. This shows up especially in his discussion of sentient and intellectual "powers" or "capacities". These get their best treatment here. The structure breaks down into the following stages of development: THOMAS AQUINAS's FULL STRUCTURE OF "PHILOSOPHY-OF-MIND" from "SUMMA THEOLOGIAE" 1. SENTIENT SOUL : abstracts "psychical-phantasms" 2. SENTIENT POWERS: common sense, imagination, estimative, recollection 3. INTELLECTIVE SOUL: raises "intelligible-species" to "existential-signification" 4. INTELLECTIVE POWERS: memory, intelligence, practical-will 5. DOKOUNTA-THRESHOLD: communal dialogue to acquire "structure" 6. PROPRIUM: "relevant-mark-of-universality" acquired for refinement 7. APPETITE: intellectual, sentient, "volition-to-act" 8. INCLINATION OF WILL: "eboulethe" inclination after deliberation 9. FREE DECISION TO ACT: as "boulesisis"; act of grace & "suneidesis" 10. ACT-OF-EXISTENCE: with returning feedback to intellectual-soul. I strongly recommend this volume to all serious students of theology and philosophy. 5 stars

Fantastic - still valuable even in Neuroscience era

This is an excellent version of this particular part of the Summa. Pasnau renders a new translation of this section that is much easier to read than older versions, and yet is also true to the Latin. The translation alone makes the book worthwhile, but the real value comes from the extensive commentary Pasnau offers after the translation. Each article has an introductory paragraph that neatly summarizes what Aquinas claims. Technical vocabulary (and there's a lot of in this section) is

explained. Explanations of Aquinas' key arguments are offered and done so in a generous way -- that is, Pasnau admits when certain arguments might not make sense, so he attempts to explain what Aquinas is attempting to do in a way that may make Aquinas' point better than Aquinas did. Much of this part of the Summa relies upon Aquinas' reading of Aristotle's De Anima, so Pasnau's intimacy with that text is especially helpful; Pasnau did the interpretation of Aquinas' Commentary on De Anima, so Pasnau is familiar with both Aristotle's arguments and Aquinas' understanding of them. A final bonus is that Pasnau offers up some other translations in the appendix of Thomas' writings on the themes in the book that appear elsewhere in Thomas' work. If you are a Aquinas neophyte and you are working in this area, this book is a must have. And even if you are an expert, you will find this to be a useful text.

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