

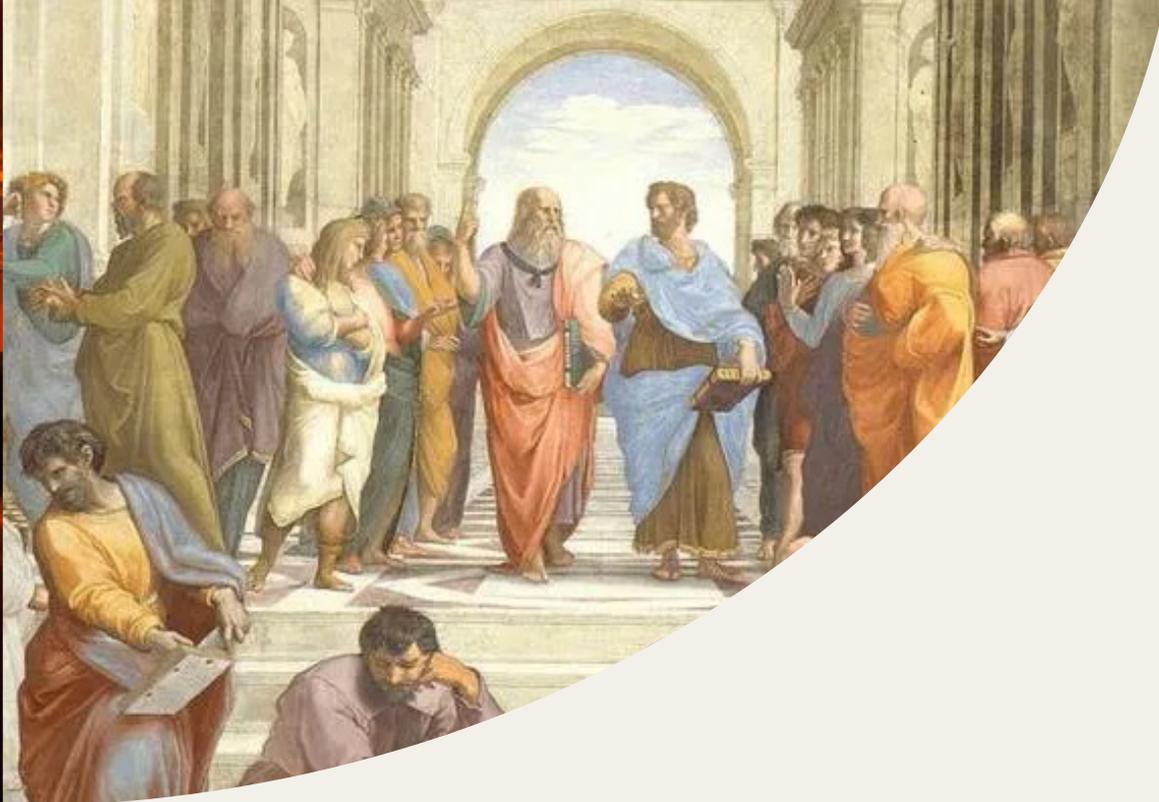


Luonnon kirja Bonaventuran ajattelussa

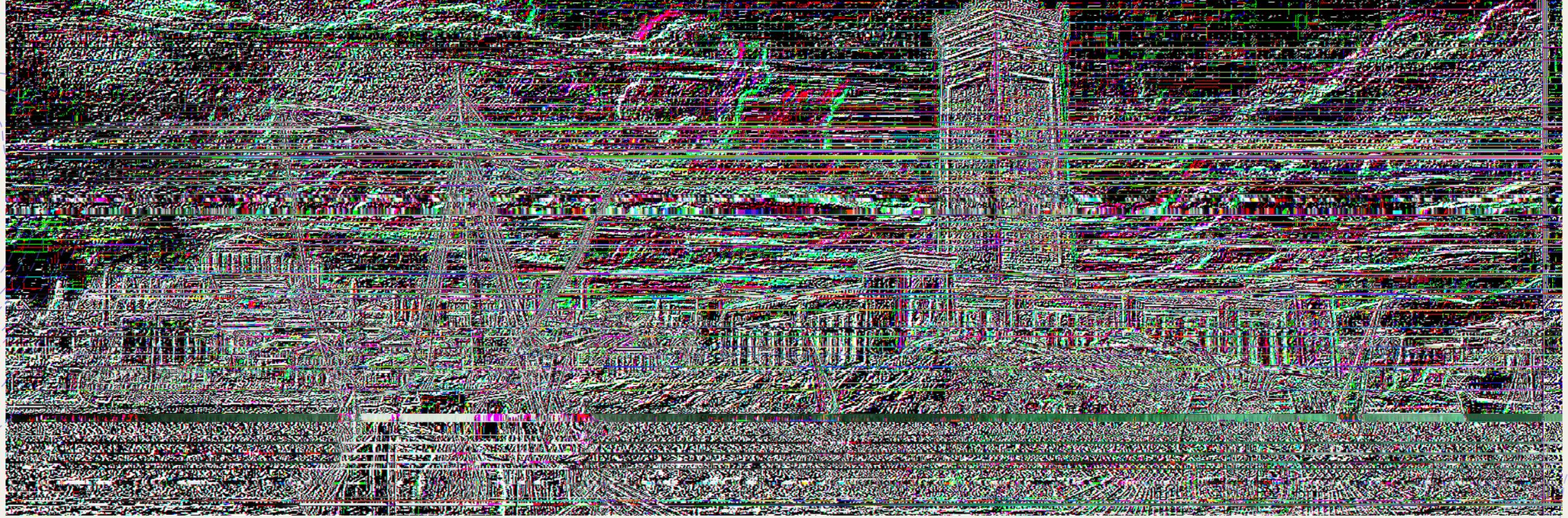
Oskari Juurikkala

Åbo Akademi





Taustaa



Alexandria



Suuret vaikuttajat



Keskiaika

Johannes Scottus Eriugena

(n. 815-877)



1100-luvun renesanssi



Fransiskaanit



Itinerarium mentis ad Deum

+Kuusi "nousua"
(*illuminationum
suspensiones*)

- + 2 x näkyvä maailma ("ulos")
- + 2 x sielu ("sisään")
- + 2 x Jumala ("ylös")

+Kirja: ensimmäinen
askel/nousu

+ "Voima, viisaus ja hyvyys"

+ Luotujen 7 ominaisuutta
(*septiformis conditio
creaturarum*)

+ → Järjestys (*ordo*)

Itinerarium, 1.14

+ Finally, when we consider order in reference to duration, position, and influence, that is, from the standpoint of prior and posterior, superior and inferior, more noble and more ignoble, it clearly points, first of all, in the book of creation (*in libro creaturae*), the primacy, sublimity and dignity of the First Principle, and thus the infinity of his power; secondly, in the book of Scriptures (*in libro Scripturae*), the order of divine laws, commands and judgments, and thus the immensity of his wisdom; and lastly, in the body of the Church (*in corpore Ecclesiae*), the order of the divine Sacraments, benefices and rewards, and thus the immensity of his goodness. So it is that order leads us to that which is first and highest, more powerful, most wise, and best.

+ Ordo autem secundum rationem durationis et influentiae, scilicet per prius et posterius, superius et inferius, nobilius et ignobilius, in libro creaturae insinuat manifeste primi principii primitatem, sublimitatem et dignitatem quantum ad infinitatem potentiae; ordo vero divinarum legum, praeceptorum et iudiciorum in libro Scripturae immensitatem sapientiae; ordo autem divinorum Sacramentorum, beneficiorum et retributionum in corpore Ecclesiae immensitatem bonitatis, ita quod ipse ordo nos in primum et summum, potentissimum, sapientissimum et optimum evidentissime manuducit.

Toinen "nousu" (*Itinerarium 2*)

+ "Every creature is by its very nature some kind of image and likeness of the eternal Wisdom."
(*Omnis enim creatura ex natura est illius aeternae sapientiae quaedam effigies et similitudo*)

+ "All creatures in this visible world lead the spirit of the contemplative and wise man to the eternal God. For creatures are shadows, echoes and pictures (*umbrae, resonantiae et picturae*) of that first, most powerful, most wise and most perfect Principle, of that eternal Source, Light, Fullness, of that efficient, exemplary and ordering Art. They are the vestiges, images and displays (*vestigia, simulacra et spectacula*) presented to us for the contuition of God (*ad contuendum Deum*), and the divinely given signs wherein we can see God. These creatures are exemplars, or rather illustrations offered to souls as yet untrained and immersed in the senses, so that through these sensible things that they see they may be transported to the intelligible which they do not see, as through signs to that which is signified."

Breviloquium, 2.5.2

- + “This can be explained in the following way. The First Principle reveals itself to our minds through the Scriptures and through creatures. In the book of creation it manifests itself as the effective Principle, and in the book of Scripture as the restorative Principle. Now, the restorative Principle cannot be known unless the effective Principle is also known. Thus it follows that Holy Scripture, even though it is concerned mainly with the works of restoration, must necessarily also deal with the works of creation, insofar as they lead to the knowledge of the first effective and recreating Principle.”
- + Ratio autem ad intelligentiam praedictorum haec est: quia, cum primum principium reddat se nobis cognoscibile et per Scripturam et per creaturam, per librum creaturae se manifestat ut principium effectivum, per librum Scripturae ut principium reparativum; et quia principium reparativum non potest cognosci, nisi cognoscatur et effectivum: ideo sacra Scriptura, licet principaliter agat de operibus reparationis, agere nihilominus debet de opere conditionis, in quantum tamen ducit in cognitionem primi principii efficientis et reficientis.

Breviloquium, 2.11.2

+ “The First Principle made this sensible world in order to make itself known, so that the world might serve as a footprint and a mirror (*tamquam per speculum et vestigium*) to lead humankind to love and praise God, its Maker. Accordingly, God composed two books: one written within (*scriptus intus*), which is the Eternal Art and Wisdom of God; the other written without (*scriptus foris*), which is the perceptible world.”

+ Primum Principium fecit mundum istum sensibilem ad declarandum Se ipsum, videlicet ad hoc, quod per illum tamquam per speculum et vestigium reduceretur homo in Deum artificiem amandum et laudandum. Et secundum hoc duplex est liber, uno scilicet scriptus intus, qui est aeterna Dei ars et sapientia; et alius scriptus foris, mundus scilicet sensibilis.

Breviloquium, 2.12.1

+ “From all we have said, we may gather that the created world is a kind of book reflecting, representing and describing its Maker, the Trinity, at three different levels of expression: as a vestige, as an image, and as a likeness (*per modum vestigii, imaginis et similitudinis*). The aspect of vestige (‘footprint’) is found in every creature; the aspect of image, only in intelligent creatures or rational spirits; the aspect of likeness, only in those spirits that are God-conformed. Through these successive levels, comparable to steps, the human intellect is designed to ascend gradually to the supreme Principle, which is God.”

+ Ex praedictis autem colligi potest, quod creatura mundi est quasi quidam liber, in quo relucet, repraesentatur et legitur Trinitas fabricatrix secundum triplicem gradum expressionis, scilicet per modum vestigii, imaginis et similitudinis; ita quod ratio vestigii reperitur in omnibus creaturis, ratio imaginis in solis intellectualibus seu spiritibus rationalibus, ratio similitudinis in solis deiformibus; ex quibus quasi per quosdam scalares gradus intellectus humanus natus est gradatim ascendere in summum principium, quod est Deus.

Synti, armo ja luonnon kirja

+ "in the state of innocence, when the image was not yet spoiled but rendered God-like through grace, the book of creation sufficed to enable human beings to perceive the light of divine Wisdom. They were then so wise that when they saw all things in themselves, they also perceived them in their proper genus and with reference to God's creating Art" (2.12.4)

+ "... human beings were endowed with a triple eye, as explained by Hugh of St. Victor: the eye of flesh, the eye of reason, and the eye of contemplation; the eye of flesh, to see the world and what it contains; the eye of reason, to see the soul and what it contains; and the eye of contemplation, to see God and those things that are within God. [...] But the eye of contemplation does not function perfectly except through glory, which human beings have lost through sin, although they may recover this through grace and faith and the understanding of the Scriptures. By these means, the human soul is cleansed, enlightened and perfected for the contemplation of heavenly things." (2.12.5)

Collationes in hexaemeron, 12.14

- + The entire world is a shadow, a path, and a vestige, as well as a book written on the outside. For in every creature there is a refulgence of the divine exemplar, although mixed with darkness, whereby it is like an opacity mixed with light. — Similarly, it is a path leading to the exemplar. As you can observe, the ray of light that enters through the window obtains a different colour according to the diverse colours of the diverse parts; thus the divine ray of light shines differently in each creature and in their various properties [...]. Likewise, the world is a vestige of the wisdom of God. Whereby the creature is nothing but a certain image of the wisdom of God and a kind of carven image. And from all these the world is like a book written on the outside.
- + Quantum ad primum totus mundus est umbra, via, vestigium et est liber scriptus forinsecus. In qualibet enim creatura est refulgentia divini exemplaris, sed cum tenebra permixta; unde est sicut quaedam opacitas admixta lumini. Item est via ducens in exemplar. Sicut tu vides, quod radius intrans per fenestram diversimode coloratur secundum colores diversos diversarum partium; sic radius divinus in singulis creaturis diversimode et in diversis proprietatibus refulget [...]. Item, est vestigium sapientiae Dei. Unde creatura non est nisi sicut quoddam simulacrum sapientiae Dei et quoddam sculptile. Et ex his omnibus est quidam liber scriptus foris.

Lopuksi

