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AMO UT SCIAM: THE FUNCTION OF LOVE IN THE PROCESS OF KNOWLEDGE IN THE LIGHT OF ST. BONAVENTURE'S PHILOSOPHY

(An offshoot of the Augustinian Spirituality on the Primacy of Love)

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Abstract

This study aimed at probing the function of love in the process of knowledge in the light of St. Bonaventure's philosophy. To achieve this aim, the researcher have focused the study to the following questions: (a) What is the concept of love according to St. Bonaventure? (b) What is the process of knowledge? This study will use the qualitative-historical method. This study is qualitative because it deals with the non-numerical data in the form of philosophical texts. Also, it is historical in the sense of Schleiermacher and Dilthey's ideographical history which does not so much focused on ideas in themselves but also on the life experience that led to formulation of the idea. The results showed, on the one hand, that love refers to which seeks its genuineness to God. A man-to-God relationship. In the *Itinerarium mentis in Deum*, love is when a man has reached the contemplation with God. To love is to be united with the First and Supreme Principle through contemplation. Knowledge, on the other hand, knowledge is a judgment, therefore, is an action which causes the sensible species, received in a sensible way through the senses, to enter the intellectual faculty by a process of purification and abstraction. Hence, love is the unitive factor of knowledge that it cognates, and knowledge is the cognitive factor of love that it unites.

Keywords: Function of Love; Process of Knowledge; St. Bonaventure's Philosophy;

1. INTRODUCTION

In the works of St. Bonaventure, philosophy has always been a handmaid of theology. There should be a primacy of faith to that of reason (*credo ut intelligam*). And it is also corollary on the relation of love and knowledge – that love should be the first in order to know.

On one of the historical movements in the life of St. Bonaventure (1221-1274) is the intellectual movement when he began his new life in Paris during the thirteenth century.¹ Intellectual movement is the 'discovery' or the 'return' of Aristotle in the West which took the later years of St. Bonaventure.² Originally, Greek Christian thinkers of that time relied their philosophical endeavours more of the teachings of the Church (as long as it is true). In fact, St. Augustine was the most influential philosopher and theologian during that time. As Christopher Cullen says, "St. Augustine authorized Christians to take from the philosophers whatever they found true and to make it their own."³ The *De Doctrina Christiana* of St. Augustine (354-430) was considered as the proximate foundation and most influential teachings since twelfth century. Alexander of Hales, a professor of St. Bonaventure in the University of Paris, taught this Christian Doctrine to St. Bonaventure and this made a great influence to that of St. Bonaventure's philosophy.

However, after some times, this toleration began anew when the translations of the works of Aristotle has worn the whole time of the thirteenth century. Many Christians have followed Aristotelian teachings rather than of Christ. Consequently, there were groups of intellectuals which have been established and eventually resulted great issues in the life of the Church in whole Middle Ages. One of these are the Averroists.⁴ In this sense, the relation of philosophy and theology have been also affected. Philosophy has been seen as independent to theology. From the words Etienne Gilson, "St. Bonaventure thought of the problem of the possibility of philosophy separate from theology, did not arise: and all the philosophy he was ever to teach was from its first moment integrated in his theological synthesis."⁵

Love is always on the frontier of knowledge. It was manifested on the teachings of the Church since time immemorial. The philosophy of St. Bonaventure echoes the voices of the past especially of St. Augustine (*Credo ut Intelligam*). One must first believe in order to understand.

The problem of pure rationalistic approach of some thinkers ahead of St. Bonaventure was already enlightened since St. Bonaventure have fought it with his conferences and disputations. But as time passed by, when the modern period came which dominates the current issues of contemporary world, people are now on the other side of the coin of such philosophy and as if there is a 'return' of such rationalism. Love is now understood behind knowledge. Too much rationality reigns over man again.

¹Christopher M. Cullen, *Bonaventure* (New York: Oxford University Press, 2006), 3. St. Bonaventure's 'new life' here pertains to his philosophical and theological study on Paris. He was originally from Bagnoregio, Italy.

²Ibid. For Cullen, he used the term 'discovery' because Aristotle's work was literally discovered when the time it was translated by some thinkers like Boethius. However, for Battista Mondin, he used the term 'return' because according to previous study of the researcher, Aristotle's work was taken by the Muslim thinkers (Averroes, Ibn Gabirol and the likes) who were from the Middle East. See Battista Mondin, *A History of Mediaeval Philosophy* (Bangalore: Theological Publications, 2010), 360. But whether it was a return or a discovery or both, this event brought a great impact on the life of St. Bonaventure especially on the later years of his life.

³Ibid, 4.

⁴"It is precisely this latter group of radical Aristotelians, followers of the strict reading of Aristotle by the Arab philosopher Averroes (1126 – 1198)." Ibid. Some of the things that Averroes insist is that "there is genuine causation in the created cosmos: natural causes produce their own effects and are not mere triggers for the exercise of the divine omnipotence." Anthony Kenny, *Mediaeval Philosophy: A New History of Western Philosophy Volume II* (Oxford: Clarendon Press, 2005), 48. He also reduced the role of natural causation. For him, there is no dichotomy of essence and existence on all beings. In other words, given the fact that there is no distinction between the essence and existence of God, it also follows that man, and other creatures' existence is his essence. In this sense, Averroes was so much cling himself to his belief that natural causes alone is the cause of its effects. Hence, God's work is not recognized, and just an illusion.

⁵Etienne Gilson, *The Philosophy of Bonaventure*, trans. Dom Illtyd Trethowan and Frank Sheed (New York: St. Anthony Guild Press, 1965), 9.

In the Encyclical Letter by the late Supreme Pontiff and now St. John Paul II, it says, the “modern philosophy clearly has a great merit of focusing attention upon man.”⁶ The attention is now the capacity of man to know, as if he or she would know everything without God. In this sense, no wonder why there are so many people desire to know truths of metaphysics while relying only on the physical intervention of things. Thomas Hobbes, one of the modern philosopher, have tried to claim that man is a nasty, bad, and live to survive. As stated, “He attempted to develop a comprehensive view of man from the mechanistic and materialistic base.”⁷ Man acts as robots. On one hand, If Hobbes is correct, this is to say that man’s capacity for God is insufficient. He is as if only a material being. In fact, how can be a material being have an access to something transcendent who is God? Though he is able to think, to reason out, and navigate, still, he is only limited in material things. On the other hand, this implicates that man’s interiority is just an illusion. The world sees no longer the spiritual dimension of every human being. But is it true? St. Bonaventure in his *Itinerarium mentis in Deum*, “we are not able to be raised above ourselves unless by means of a superior virtue raising us.”⁸ This is to say that man’s effort on attaining wisdom by merely relying himself on knowledge is insufficient. Man needs an aid which is superior to him – God. As Zachary Hayes would say, “The deepest meaning of all intellectual effort is to be found in the deepening of our sense of the mystery that is God, and increasing our love for God.”⁹

Now, in every ascent of the Soul into God, one is required to know himself because that is one of the process. He needs to pass the stage of seeing himself as an *Imago Dei*. Besides, under the light of the Divine Illumination, the love of man to God is being led and become more evident and concrete. St. Bonaventure would tell, “We are given light to discern the steps of the soul’s ascent to God. For we are so created that the material universe itself is a ladder by which we may ascend to God.”¹⁰

In this sense, the *epitome* of this research says that, the interiority of man can be considered as the ladder to ascend to God through knowing one’s self and from this point, he could eventually love God who is the creator of him. “Every good gifts and every perfect gifts is from above, coming down from the God of lights.”¹¹ And since man came from God, he would also turn back to God (*exitus et reditus*).

In order to arrive at the consideration of the First Principle, which is the most spiritual being and eternal and above us, we must pass through vestiges which are corporeal and temporal and outside us. ... Next, we must enter into our mind, which is the image of God, an image which is everlasting, spiritual, and within us. ... Finally, looking to the First Principle, we must go beyond to what is eternal, most spiritual and above us.¹²

Now, with the context aforementioned, the researcher wants to shed light on the following questions which he takes into consideration in this study. (a) What is the concept of love according to St. Bonaventure? (b) What is the process of knowledge? How does love function in the process of knowledge in the light of St. Bonaventure philosophy?

⁶John Paul II, *Fides et Ratio* (September 14, 1998), 5.

⁷Steven M. Cahn, ed., *Classics of Western Philosophy: Introduction to Thomas Hobbes* (U.S.A: Hackett Publishing Company Inc., 1995), 473-4.

⁸Bonaventure, *Journey of the Mind to God*, trans. Philotheus Boehner (U.S.A: Hackett Publishing Company, 1993), 4. “Sed supra nos levari non possumus nisi per virtutem superiorem nos elevantem.”

⁹Introduction of Zachary Hayes to Bonaventure, “On the Reduction of the Arts to Theology.” in the *Works of Saint Bonaventure*, trans. F. Edward Coughlin, O.F.M. (New York: Franciscan Institute of St. Bonaventure University, 1996), 8.

¹⁰Bonaventure, *Journey of the Mind to God*, 5. “In hac oratione orando illuminatur ad cognoscendum divinae ascensionis gradus. Cum enim secundum statum conditionis nostrae ipsa rerum universitas sit scala ad ascendendum in Deum;...”

¹¹Bonaventure, *On the Reduction*, 37. “Omne datum optimum et omne donum petfectum desursum est, deseendens a Patre luminum...”

¹²Bonaventure, *Journey of the Mind to God*, 6.

2. METHODOLOGY

DESCRIPTION OF THE METHOD

This study will use the qualitative-historical method. This study is qualitative because it deals with the non-numerical data in the form of philosophical texts. Also, it is historical in the sense of Schleiermacher and Dilthey's ideographical history which does not so much focused on ideas in themselves but also on the life experience that led to formulation of the idea.¹³

However, this study will be limited on the English translation of St. Bonaventure's work since the researcher considers his inability of understanding Latin language perfectly and without flaws. However, the translation is authoritative because the texts provides proper notes coming from the original texts which will be indicated on citations. Nonetheless, on some points, the researcher will have verifications through comparison to see the credibility of English translations as part of his discussions.

GATHERING OF TEXTUAL DATA

The gathering of the data for this research will be conducted in selected libraries and archives such as Immaculate Conception Library, San Carlos Seminary Library, Rizal Library of Ateneo de Manila University, Miguel de Benavides Library of the University of Santo Tomas, Philippine Dominican Center of Institutional Studies, and St. Augustine Library of the Recoletos School of Theology, and Our Lady of Angels Seminary Library. A documentary structure guide, both textual and verbal, will be the instrument used in collecting data.

3. RESULTS

A. THE AUGUSTINIAN INFLUENCE ON ST. BONAVENTURE'S CONCEPT OF LOVE

St. Bonaventure, though many had influenced him, was considered as highly influenced by St. Augustine in the sense that St. Augustine's philosophical endeavours were the ones used by his teacher Alexander of Hales as means to shape his mind. Ilija Delio says, "the relation between master and student was an important one, for St. Bonaventure received from Alexander the substance of the tradition that would shape his own synthesis – *especially the currents from St. Augustine*, the Pseudo-Dionysius and the Victorines."¹⁴ In other words, St. Bonaventure has a debt to his teacher since he was being formed through these noble philosophers especially St. Augustine during that time. But how was St. Bonaventure influenced by St. Augustine?

The researcher believes that to answer the question is to first see how St. Bonaventure treats love. Love here does not pertain to something romantic which happens just on the level of man to man relationship. Rather, it refers to love which seeks its genuineness to God. In other words, it is man to God relationship. In the *Itinerarium mentis in Deum*, love is when a man has reached the contemplation with God. As St. Bonaventure says,

After our mind has beheld God outside itself through his vestiges and in his vestiges, within itself, through his image and in his image, and above itself through the similitude of the Divine Light shining above us and the Light itself, insofar as this is possible in our state as wayfarers and through the exercise of our mind, when finally in the sixth stage our mind reaches that point where it contemplates in the First and Supreme Principle.¹⁵

In other words, for St. Bonaventure, to love is to be united with the First and Supreme Principle through contemplation. Given that, what now is the notion of love according to St. Augustine in order to understand it more clearly?

¹³Emmanuel Batoon, *A Guide to Thesis Writing in Philosophy Part I: Proposal Writing*, (Manila: REJN Publishing, 2005) 61-2.

¹⁴Delio, 22.

¹⁵St. Bonaventure, *The Soul's Journey into God*, 110-1. "postquam mens nostra contuita est Deum extra se per vestigia et in vestigiis, intra se per imaginem et in imagine, supra se per divinae lucis similitudinem super nos relucentem et in ipsa luce, secundum quod possibile est secundum statum viae et exercitium mentis nostrae; cum tantum in sexto gradu ad hoc pervenerit, ut speculetur in principio primo et summo et mediatore Dei et hominum, Iesu Christo."

Love (*Ordo Caritatis*) is basically the fulfilment of one's interiority. Love is already there, it is already actual. Once man has experienced it, it is so precious to him because it is the one that fulfils his thirst for God. St. Augustine says, "So what all that has been said amount to, while we have been dealing with things, is that *the fulfilment and the end of the law* and of all the divine scriptures *is love*."¹⁶ It is a given fact that humans are busy of so many things in the world, especially on material things and pleasures that tempt in order for man to turn his back to God. But the main reason behind these things is that, 'man is thirsty of happiness.' For St. Augustine, as stated above, it is love which can only fulfill the emptiness on man's interiority and the very end of any laws and even the scriptures. Hence, in relation to St. Bonaventure's, there is a need to be united with the Divine through the creation simply because man is restless until his soul rests in communion with God.

However, in St. Bonaventure's notion of love, to love God is not easy. It cannot be attained very quickly because man has to undergo and pass the six steps which St. Bonaventure calls the "Six Steps of Illumination" which also symbolize the Six Wings of Seraph.¹⁷ First is *The Consideration of God through His Vestiges in the Universe*. Second is *The Consideration of God in His Vestiges in the Sense World*. Third is *The Consideration of the Image of God in the Natural Powers*. Fourth is *The Consideration of God and His Gifts of Grace*. Fifth is *The Consideration of the Divine Unity as Being*. And lastly, *The Consideration of The Most Blessed Trinity as Good*. Hence, if one wishes to attain contemplation with God, one must pass and consider these process. Given that, though it is not easy to undergo, the thing that matters most for St. Bonaventure is that man is capable of God especially to love.

From the view point of the composition of man, man is capable of loving because he is composed of body and soul. But this should not be understood as easy as that. For St. Bonaventure, since he was influenced by St. Augustine who speaks of man as souled body which means that man is more of a soul than the body, man is conceived to be a spiritual being. In other words, St. Bonaventure sees man as a rational soul as he says, "the body is disposed to receive the noblest form, the rational soul."¹⁸ Now, to understand the soul, is to first understand the body. But to understand the body is not to delimit its significant role to the rational soul.

The body has a great role to the universe because without the body, there would be no harmony at all. In the *Breviloquium*, it says, "the heavenly bodies influence the production of those things that are generated from the elements. Through their harmonizing influence on the contrary qualities, but far removed from an equal balance, they produce minerals,... through a conciliation that truly achieves equal balance, they produce the human body."¹⁹ This means that, in the first place, the heavenly bodies in the universe influence not only the elements in the world but almost all creatures especially the human body because it is the one which can *truly* achieve harmony and balance in the universe. The human body is the one that *acts* depending on whatever the rational soul intends. In other words, without the body, there can be a possible harmony but it is insufficient.

Nevertheless, the rational soul, on the other hand, is the one that leads all sensible corporeal nature to its fulfilment. St. Bonaventure says, "Through a rational soul – which is form having existence, life, feeling and intelligence – every nature may be led back, as if in an intelligible circle, to its beginning, in

¹⁶Saint Augustine, "De Doctrina Christiana, Book I, 39." in *The Works of Saint Augustine: A Translation for the 21st Century*, trans. Edmund Hill (New York: New City Press, 1996), 123.

¹⁷Bonaventure, *The Soul's Journey into God*, 54. "Nam per senas alas illas recte intelligi possunt sex illuminationum suspensiones, quibus anima quasi quibusdam gradibus vel itineribus disponitur, ut transeat ad pacem per exstaticos excessus sapientiae christianae." In the translation of Ewert Cousins, the six wings or the six levels of illumination refers the symbol of the "Six Wings of the Seraph." But in the original text, there is no 'Seraph' therein.

¹⁸Bonaventure, "Breviloquium." trans. Dominic Monti, O.F.M. in *Bonaventure Texts in Translation Series*, ed. Robert Karris, O.F.M. (New York: Franciscan Institute Publication, 2005), 70.

¹⁹Ibid.

which it is perfected and beatified.”²⁰ He adds, “The human soul strives to its end through free will, by virtue of this freedom it excels every power of corporeal beings.”²¹ In this sense, the rational soul has the capacity to lead corporeal realities because of its freedom. Subsequently, the rational soul moves the body not towards something else but definitely towards the end because the rational soul is the form which is the principle of perfection just as St. Thomas Aquinas conceived it.

With this, the human body (as influenced by the heavenly bodies in the universe) and the human soul are both important for St. Bonaventure. On one hand, in the level of giving harmony in the universe, the human body is necessary because it is the one which acts. On the other hand, in the level of leading corporeal bodies to their perfection, the rational soul man is also needed. Hence, the two must interplay with each other for they are both necessary. This idea may explain why man is capable of loving God. Man can love God because in the first place he is composed of body and soul unlike any other creature which is definitely different from him. The human soul is not like the soul of plants for it pertains only to vegetative beings and sentient beings. Rather, it is rational. In this sense, one may see the relation of the body and soul. The soul is conceived here as the thinking factor and the body is the acting factor. If one is absent, the other one would find it difficult to show its role. Hence, by the mere fact that man is composed of body and soul, it tells that he is capable of loving God in action and mind. In other words, to love is to be human. Given that idea, there is a deeper reason why man is capable of God. And that is because of his being an *Imago Dei*.

B. THE ARISTOTELIAN INFLUENCE ON ST. BONAVENTURE’S CONCEPT OF KNOWLEDGE

Now, to deepen the argument on man’s capacity to know God (at a certain level), the researcher is hereby laying his argument. Though man cannot know without God, he still has the capacity to know because he is capable of thinking – as The Philosopher defines it, ‘man is a rational being’. To establish this point is to first see the influence of Aristotle on St. Bonaventure especially on his notion of man.

Many scholars know for a fact that Aristotle defines man in a scientific way since during the time of Aristotle, to be a scientist is to be a philosopher. Aristotle’s notion of man refers to his discussion on the soul. In his book (*De Anima*) *On the Soul*, he says, “Two characteristic marks have above all others been recognized as distinguishing that which has soul in it from that which has not: movement and sensation.”²² In other words, there are two characteristics of the soul namely - movement and sensation. On the one hand, this means that anything that is an agent of movement is the soul that is why it is also called as the principle of life. In this sense, life pertains to movement. As stated, “Life, that is, may mean thinking or perception or local movement and rest, or movement in the sense of nutrition, decay, and growth.”²³ The soul which is the principle of life also means perception. From this point of view, the researcher can claim that it is the power of the soul which pertains to the ability of man to think and perceive. Hence, man is capable of thinking simply because of the fact that he has a soul.

On the other hand, the soul is also a sensation. The Philosopher says, “Sensation, depends, as we have said, on a process of movement or affection from without, for it is held to be some sort of change of quality.”²⁴ Thus, the soul as the principle of movement is closely related to the soul as the principle of sensation. In this sense, the soul is dependent on the movement of the affection. But what is in the affection which the soul is dependent on? Aristotle answers, “The term “object of the sense” covers three kinds of objects, two kinds of which are, in our language, directly perceptible, while the remaining one is

²⁰ Bonaventure, “Breviloquium.” trans. Dominic Monti, O.F.M. in *Bonaventure Texts in Translation Series*, ed. Robert Karris, O.F.M. (New York: Franciscan Institute Publication, 2005), 70-1.

²¹ Ibid.

²² Aristotle, *De Anima*, 403b book I chapter 2., trans. J.A. Smith, in *The Images of Human: The Philosophy of Human Person in a Religious Context*, eds. Hunter Brown, Dennis L. Hudecki, Leonard A. Kennedy, and John J. Snyder (Illinois: Loyola Press, 1995), 56.

²³ Aristotle, “De Anima,” 59.

²⁴ Ibid., 60.

only incidentally perceptible.”²⁵ Thus, according to this statement, anything that is perceptible is the object of affection. The soul is dependent on the movement of affection, which is the object of affection, which in turn is something that is perceptible, something that can be perceived, or something that is sensible. Therefore, Aristotle says, “the soul is in a way all existing things; for existing things are either sensible or thinkable, and knowledge is in a way what is knowable, and sensation is in a way what is sensible.”²⁶ The soul is all existing things because in all things that moves, in all things that have life, there the soul is. These existing things are sensible which pertains to anything that is sensible. Besides, these are also thinkable, which pertains to anything that is knowable. In this sense, on the researcher’s claim on Aristotle’s influence on St. Bonaventure, is hereby affirmed. Man is indeed capable of thinking which leads him to know.

As what one may see on St. Bonaventure’s *The Soul’s Journey into God*, he says, “our mind has three principal perceptual orientation. (*aspectus*). The first is toward exterior material objects, and is the basis for its being designated as animal (*animalitas*) or sensual (*sensualitas*).”²⁷ Here, St. Bonaventure does not really deny the fact that man, like what Aristotle claims, is sensible and capable of knowing. Our mind sees the exterior corporals which pertain to anything that is sensible, visible, and knowable (e.g. plants, animals, place, and even his fellowmen). Consequently, the journey of the soul does not start with something transcendental very quickly. Rather, the starting point of the journey is – considering the vestiges of God in the universe.

Now, as has already been stated, the capability of man to think is insufficient for St. Bonaventure. Though the researcher has established the influence of Aristotle on St. Bonaventure, however, this must not be understood in an absolute sense because St. Bonaventure is still on the safeguard on the tendency of man to rationalism.²⁸ In this sense, Aristotle is “best seen not as a self-sufficient form of human knowledge but as a stage in the larger pattern of the spiritual journey of humanity into God.”²⁹ For this reason, St. Bonaventure believes that there is something beyond these things, man has to transcend himself to God because he has to be perfected and purified.

4. DISCUSSION

C. THE RELATION OF KNOWLEDGE AND LOVE

Knowledge and love are basically related to one another because if one is not present with the other, they will not be able achieve their ultimate goal or end. Moses Aaron Angeles, in his article *St. Bonaventure on God and Philosophy* claims that, “The knowledge of God is incomplete unless it is also founded on admiration and authentic love.”³⁰ In this sense, knowledge must lead one to love and love must lead one to know in order to achieve contemplation of God.

C.1. KNOWLEDGE AS THE COGNITIVE FACTOR OF LOVE

Now, knowledge here is set to be the cognitive factor of love. But how does it become like that? The researcher believes that to answer the question is to know first how St. Bonaventure conceives knowledge. Sometimes, knowledge connotes as perception. For instance, one may say that he or she

²⁵Ibid., 61.

²⁶Aristotle, “De Anima,” 67.

²⁷Bonaventure, *The Soul’s Journey into God*, 61. “Secundum hunc triplicem progressum mens nostra tres habet aspectus principales. Unus est ad corporalia exteriora, secundum quem vocatur animalitas seu sensualitas: alius intra se et in se, secundum quem dicitur spiritus; tertius supra se, secundum quem dicitur mens.”

²⁸Rationalism is what St. Bonaventure was fighting into simply because he believes that any scientific knowledge which Aristotle promotes during his time is insufficient to man’s search for the ultimate cause of things. There was a crucial controversy among intellectuals during the time of St. Bonaventure because it was also the time of rational knowledge and religious revelation. Please see for further readings. Hayes, *Bonaventure: Mystical Writings*, 21.

²⁹Hayes, *Bonaventure: Mystical Writings*, 48.

³⁰Angeles, 21.

possesses knowledge if he or has been able to perceive its object of knowledge. Concretely, knowledge is when one has seen, touched, smelled, and tasted a ballpen. However, this might lead one to the danger of relativism as well as the danger of limiting the knowledge because if knowledge is just on the level of perception, how about those which are beyond man's perception? How about those things that are perceived by the knower which others do not? How about the existence of God, angels, soul, and love? All these are perceivable and yet beyond the perception of man.

St. Bonaventure, in *Itinerarium mentis in Deum*, particularly on the second chapter which refers to the contemplation of God through the sensible worlds, explains his conception of knowledge as a progression of three hierarchical operations. It starts with *apprehension*. Then, it is followed by knowledge as *pleasure*, and lastly by knowledge as *judgment*.

In the first process, St. Bonaventure does not deny the fact that "there are five senses in man which are like five doors through which knowledge of all things which are in the sense world enters his soul."³¹ In the entrance of man into the contemplation of the Divine through the vestiges in the sense world, these five senses are the means of man in order for him to be able to make such apprehension. St. Bonaventure calls this five senses as *five doors* through which knowledge of all things which are in the sense world enters his soul. In these *five doors*, St. Bonaventure made a detailed presentation on how these doors work in human apprehension:

For through sight enter the sublime and luminous heavenly bodies and other colored objects; through touch, solid and terrestrial bodies; through three intermediate senses, intermediate objects; through taste, liquid, through hearing, sounds; and through smell, vapors which have something of humid nature, something of air, and something fiery or hot, as is deceived in the smoke from incense.³²

Now, in every apprehension of man, objects that are being apprehended are those objects which are outside or the exterior senses. These exterior objects are not apprehended through their substance but through their likeness which primarily pertains to the external characteristics of things. Example, things' beauty, sight, sweetness, smell, hearing, wholesomeness, touch.³³ All these characteristics, nonetheless, dwell in the idea of appropriation which leads to a deeper conception of knowledge by St. Bonaventure.

Knowledge as pleasure is understood here as suitable objects for apprehension. In the first idea, St. Bonaventure have discussed the fact that man uses his sense in order to apprehension external things. But now, in this second level of process, here lies man's apprehension of suitable objects. This means that when the object of knowledge is suitable for the apprehension, then it is called appropriation or pleasure. As stated above, knowledge is pleasure if the object known possesses beauty, sight, sweetness, smell, hearing, wholesomeness, and touch. Now, if it is pleasurable, then, it is called enjoyment. If it is enjoyable, then, it is called proportion. Proportionality, for St. Bonaventure, is the proportionality between the object known and the one whom the objects imitate – God. "And thus, through pleasure, exterior objects enter into the soul by their likeness."³⁴

After apprehension and pleasure, knowledge as judgment comes. In judgment, according to St. Bonaventure:

We determine not only whether something is white or black, because this pertains to a particular sense, not only whether it is wholesome or harmful, because this pertains to an interior sense, but we

³¹Bonaventure, *The Soul's Journey into God*, 70. "Homo igitur, qui dicitur minor mundus, habet quinque sensus quasi quinque portas, per quas intrat cognitio omnium, quae sunt in mundo sensibili, in animam ipius."

³²Ibid. "Nam per visum intrant corpora sublimia et luminosa et cetera colorata, per tactum vero corpora solida et terrestria, per tres vero sensus intermedios intrant intermedia, ut per gustum aquea, per auditum aërea, per odoratum vaporabilia, quae aliquid habent de natura humida, aliquid de aërea, aliquid de ignea seu calida, sicut patet in fumo ex aromatibus resolutio."

³³Ibid., 71.

³⁴Bonaventure, *The Soul's Journey into God*, 70. "Et sic totus iste mundus introire habet in animam humanam per portas sensuum."

judge also and give a reason of the pleasurable. In this judgment, we inquire into the reason of the pleasure which is experienced in the sense from the object.³⁵

In this sense, St. Bonaventure does not deny the fact that man does not only depend on the validity or the genuineness of objects in themselves. Rather, St. Bonaventure affirms the fact that man uses reason in order for him to be able to find the *proportion of harmony* because for him, a thing is reasonable when it has *proportion of harmony*. As stated, “We ask the reason why a thing is beautiful or pleasant or wholesome, and we find that the reason lies in the proportion of harmony.”³⁶ Now, knowledge as “judgment, therefore, is an action which causes the sensible species, received in a sensible way through the senses, to enter the intellective faculty by a process of purification and abstraction.”³⁷ This means that in the process of knowledge, man knows an object or a thing not only in the sense that man is the one knowing it alone, but rather, these sensible species enter into the intellective faculty of man because of judgment. Judgment, indeed, is an action which lifts up the reason behind things.

Now, knowledge is a cognitive factor of love since knowledge uses reason which does not take man away from his goal but the otherwise. As St. Bonaventure says, “Through this impression, it leads to its source, namely object to be known.”³⁸ This means that through knowledge, love would not only be seen as something that is only being apprehended, as well as something pleasurable, but it judges in order to see the reasons of things towards its source or goal. In this sense, knowledge makes love knowledgeable of what it should and should not go. Hence, knowledge leads love to see the ‘proportion of harmony’ which indicates whether the object is reasonable or not.

C.2. LOVE AS THE UNITIVE FACTOR OF KNOWLEDGE

The notion of love, however, was implicitly discussed by St. Bonaventure in the *Itinerarium mentis in Deum* and in *The Triple Way*. In *Itinerarium mentis in Deum*, love is conceived as the necessary means in order to attain contemplation of the Divine. According to St. Bonaventure, specifically on the prologue:

First, I invite the reader to the groans of prayer through Christ crucified, through whose blood we are cleansed from the filth of vice – so that he no believe that reading is sufficient without unction...knowledge without love...Therefore, man of God, first exercise yourself in remorse of conscience before you raise your eyes to the rays of Wisdom reflected in its mirrors, lest perhaps from gazing upon these rays you fall into darkness.³⁹

³⁵Ibid. “qua non solum diiudicatur, utrum hoc sit album, vel nigrum, quia hoc pertinet ad sensum particularem; non solum, utrum sit salubre, vel nocivum, quia hoc pertinet ad sensum interiore; verum etiam, quia diiudicatur et ratio redditur, quare hoc delectat; et in hoc actu inquiritur de ratione delectationis, quae in sensu percipitur ab obiecto.”

³⁵Ibid. “...cum quaeritur ratio pulcri, suavis et salubris: et invenitur quod haec est proportio aequalitatis..

³⁷To understand more clearly the ‘*proportion of harmony*’, St. Bonaventure states as follows, “The basis of harmony is the same in the large and small objects; neither is it increased by size nor does it change or pass away as things pass away, nor is it altered by motion. It abstracts, therefore, from place, time, motion, and consequently is unchangeable, unlimited, endless and is completely spiritual.” Bonaventure, *The Soul’s Journey into God*, 72. “Ratio autem aequalitatis est eadem in magnis et parvis nec extenditur dimensionibus nec succedit seu transit cum transeuntibus nec motibus alteratur. Abstrahit igitur a loco, tempore et motu, ac per hoc est incommutabilis, incircumscriptibilis et omnino spiritualis.”

³⁸Bonaventure, *The Soul’s Journey into God*, 72. “...per illam impressionem in suum principium, scilicet in obiectum cognoscendum,”

³⁹Ibid., 55-6. “Igitur ad gemitum orationis per Christum crucifixum, per cuius sanguinem purgamur a sordibus vitiorum, primum quidem lectorem invito, ne forte credat quod sibi sufficiat lectio sine unctione,.. scientia sine caritate... Exerce igitur te, homo Dei, prius ad stimulum conscientiae remordentem, antequam oculos eleves ad radios sapientiae in eius speculis relucentes, ne forte ex ipsa radiorum speculatione

In this sense, St. Bonaventure has a right assumption that man, due to his fall and the fact that he is a created being, is really incapable to attain God through his own rationalistic effort. That is why, man has to love, pray, be cleansed and purified in order for him to be able to be in communion with God. And that is also the reason why it was noted by St. Bonaventure in the prologue or in the beginning because man, unless he has this intellectual humility, can never be in the journey with God and tends to fall to the pit of darkness.

However, in *The Triple Way*, St. Bonaventure has laid down three hierarchical approaches on how man would be able to attain Wisdom. These three are called the *Purgative, Illuminative, and Perfective Union*. For St. Bonaventure, “Purgation leads us to peace, illumination to truth, and perfective union to love.”⁴⁰ In the *Itinerarium mentis in Deum*, it also says, “we are led by the hierarchical operations, that is, the purifying, illumining, and perfecting of human souls; and by the hierarchical revelations of the Sacred Scriptures.”⁴¹

First, in the *purgative way*, one is able to attain peace because St. Bonaventure preempts that after man has been able to win over his concupiscence and other illnesses due to sinful human nature, he would be cleansed and purified once again. In doing this, man has to first scrutinize his conscience and remember all his sins. According to St. Bonaventure, “This is how man should exercise himself in the use of the sting of conscience: he should first AROUSE it, then SHARPEN it, and, finally, DIRECT it. He must arouse it through remembrance of sin, sharpen it by considering human condition, and set it in the right direction by meditating on what is good.”⁴² After this, the soul is expected to see himself as negligent, as so much close to his concupiscence, and having malice.

Concerning *negligence*, a man must be careful to recall whether he has failed to guard his heart, make good use of his time, or act with the right purpose. These points require the greatest attention so that the heart may be safe, time well spent and a proper goal pursued in every deed... Now, as to *concupiscence*, a man must ask himself whether there is alive in him any uncontrollable desire, born of the senses, or of curiosity, or of worldly vanity; for these are the roots of all evil... Concerning *malice*, a man must know whether there are lives or ever lived in him in anger, envy, or acrimony, that make a soul evil... Thus, by means of a threefold search of memory, the sting of conscience shall be aroused and the soul taste the bitterness of remorse.⁴³

After having been able to pass this first stage, the result must be a clean conscience which brings man to be joyful and glad. As St. Bonaventure says, “From this, in turn, proceeds an inner joy that makes our spirit ready to rise aloft. And so, this first way originates in the sting of conscience, and terminates in a disposition of spiritual joy; it is pursued in pain but consummated by love.”⁴⁴

Secondly, in the *Illuminative way*, “Here a man must learn to use the beam of intelligence in this manner: first, he must hold it aloft to reveal the guilt remitted; then he must broaden its scope to include the favors he has received; lastly, he must turn it back to display the promised rewards.”⁴⁵ In this sense, man has to use himself in his meditation the beam of intelligence in order for him to see the guilt feeling due to his sins. And as he remembers this, this will eventually broaden if he would consider the favors or the graces which he has received and under this condition is to see also the fact that all things are rewarded.

Lastly, in the *Perfective Way*, St. Bonaventure conceives it as the highest way to really love God and attain wisdom. To act in this way are the following, first is the concentrated, then, fed, and then raised aloft. Concerning the first, man is no longer concentrated on the love of creatures but rather on the love which is only for God. “This we absolutely do: for there is no advantage in such love; if there were any, it

in graviorem incidas foveam tenebrarum.”

⁴⁰Bonaventure, *The Triple Way or Love Enkindled*, 63.

⁴¹Bonaventure, *The Soul's Journey into God*, 92.

⁴²Bonaventure, *The Soul's Journey into God*, 64.

⁴³Bonaventure, *The Triple Way or Love Enkindled*, 64-6.

⁴⁴Ibid., 68.

⁴⁵Ibid.

would not be substantial; and if it were substantial, it still would not be sufficient. Therefore, all love of creatures, without reservations must be rooted out of our hearts.”⁴⁶ Secondly, St. Bonaventure says that man’s heart should be fed toward the Spouse. And in doing this, “we consider love in reference to ourselves, to those in heaven, and in the Spouse Himself.”⁴⁷ Consequently, man would realize that through the love of the Spouse, whatever is lacking in him is given to him as well as all abundance of all goodness and also the supremely desirable presence of the Spouse. Lastly, this is where man would go beyond all these. He would raise above what is perceptible, imaginable and conceivable. It is the moment wherein man would really realize his “Beloved cannot be perceived through senses...imagination... and intellect... yet *He is all delight*.”⁴⁸

Hence, with all these three hierarchical ways in approaching or loving the Divine, these lead the intellectual power of man to really unite himself with God. *In this sense, love becomes the unitive factor of knowledge because it unites everything along the process. In other words, if love would be cleansed, illumined and perfected in God, would eventually attain its end.*

5. SUMMARY AND CONCLUSION

Having known the function of love in the process of knowledge in the light of exemplarism, this thesis concludes that the relation of knowledge and love lies on the very fact that man is a creature of God and so he can know and love God.

Thus, this research highlights the issue between philosophy and theology as appeared during the life of St. Bonaventure. Through this thesis, it gives solution to the problem of anthropocentrism in today’s situations. To the problem stated by St. John Paul II during his papacy, this thesis can be applied so that the modern man would not find himself as the focus human achievements. Meaning to say, any philosophical endeavours that man can do in his life must have a deep connection with God. Otherwise, man would fall into darkness. In this sense, philosophy must lead him to theology. Accordingly, philosophy is subordinated with theology. It must be a handmaid. However, it is necessary to theology because philosophy helps man to arrive at certainty. Because of man’s imperfection, he cannot easily understand transcendental things. Consequently, he must be lifted up. His man-ness should be perfected so that may have an access to perfection.

In like manner, this also concludes that it can be a firm foundation why man cannot know without God. In the first place, it is a given fact that man is a created being. Because of this, man tends to refuse God and becomes selfish. In the salvation history, man becomes wounded or infected when he deliberately refused God. Philosophically speaking, his mind becomes clouded and his concupiscence can easily be result to evil deeds. As a result, his capability to know becomes limited and leads to error. However, the existence of humankind does not end up with this darkness and chaos. Man’s triumph over ignorance and sin becomes possible. This happens when man really surrender himself to God and participate with His Light. This Light is the Divine Illumination. The Divine Illumination implies that God never abandons his creatures. God loves his people. In this sense, man can only know with the help of God. Hence, to love and know God becomes possible.

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