



UNIVERSITY of  
HAWAII  
PRESS

---

Review: Recent Publications from the Russian Academy of Sciences

Reviewed Work(s): *Vostochnaya filosofiya: Vvodni kurs (Introduction to the Oriental Philosophies: A Short Account with Sources)* by M. T. Stepaniants; *Perviy filosofii Indii (The First Philosophers of India)* by V. K. Shokhin; *F. I. Sherbatskoy i yego komparativistskaya filosofiya (Th. Stecherbatsky and His Comparative Philosophy)* by V. K. Shokhin; *Buddiyskaya filosofiya v srednevekovoy Yaponii (Buddhist Philosophy in Medieval Japan)* by Yu. Kozlovsky; *Srednevekovaya arabskaya filosofiya: Problemi i resheniya (Medieval Arabic Philosophy: Problems and Solutions)* by Eugeniya Frolova; *Velikiy Sheikh Sufizma: Opyt paradigmatal'nogo analiza filosofii Ibn Arabi (The Great Shaykh of Sufism: A Sample of Paradigmatic Analysis of Ibn 'Arabi's Philosophy)* by A. V. Smirnov; *Uspokoyeniye razuma (Peace of Mind [Rahat al-'aql])* by Hamid al-Din al-Kirmani and A. Smirnov

Review by: Marietta Stepaniants

Source: *Philosophy East and West*, Vol. 50, No. 1 (Jan., 2000), pp. 160-168

Published by: University of Hawai'i Press

Stable URL: <http://www.jstor.org/stable/1400083>

Accessed: 04-09-2017 06:00 UTC

---

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at

<http://www.jstor.org/terms>

University of Hawai'i Press is collaborating with JSTOR to digitize, preserve and extend access to *Philosophy East and West*



JSTOR

stantial work that deserves to be studied by serious Western and Asian managers, social scientists, and philosophers. Its uniqueness is in its being comparative and reflexive at a fundamental level.

*Recent Publications from the Russian Academy of Sciences*

Reviewed by **Marietta Stepaniants** Centre for Oriental Philosophy Studies, Institute of Philosophy, Russian Academy of Sciences

*Vostochnaya filosofiya: Vvodni kurs* (Introduction to the Oriental philosophies: A short account with sources). By M. T. Stepaniants. Moscow: Vostochnaya Literatura, 1997. Pp. 503.

*Perviy filosofii Indii* (The first philosophers of India). By V. K. Shokhin. Moscow: Ladomir, 1997. Pp. 302.

*F. I. Sherbatskoy i yego komparativistskaya filosofiya* (Th. Stcherbatsky and his comparative philosophy). By V. K. Shokhin. Moscow: Institute of Philosophy Press, 1998. Pp. 248.

*Buddiyskaya filosofiya v srednevekovoy Yaponii* (Buddhist philosophy in medieval Japan). Edited by Yu. Kozlovsky. Moscow: Yanus-K, 1998. Pp. 393.

*Srednevekovaya arabskaya filosofiya: Problemi i resheniya* (Medieval Arabic philosophy: Problems and solutions). Edited by Eugenia Frolova. Moscow: Vostochnaya Literatura, 1998. Pp. 527.

*Velikiy Sheikh Sufizma: Opyt paradigmatal'nogo analiza filosofii Ibn Arabi* (The Great Shaykh of Sufism: A sample of paradigmatic analysis of Ibn 'Arabī's philosophy). By A. V. Smirnov. Moscow, 1993. Pp. 327.

*Uspokoyeniye razuma* (Peace of mind [*Rahat al-'aql*]). By Hamid al-Din al-Kirmani. Vvedeniye, perevod, kommentarii A. Smirnov (translation, introduction, and commentaries by A. Smirnov). Moscow: Ladomir, 1995. Pp. 510.

The Centre for Oriental Philosophy Studies (e-mail: mstepani@iphras.irex.ru; orient@iph.ras.ru; <http://www.iph.ras.ru/~orient>), which is affiliated with the Institute of Philosophy of the Russian Academy of Sciences, is the only research and educational institution of its kind in Russia and the member states of the former USSR. Some twenty scholars work at the Centre, all with Ph.D. degrees, specializing in the fields of Chinese, Japanese, Vietnamese, Indian, Arabic, and Muslim studies. Activities of the Centre include: the translation of and commentary on classical texts; the study of the history of philosophical and religious thought; research on modern trends in philosophy and religion; comparative studies; teaching courses in the history of Oriental philosophies for undergraduate and postgraduate students at the State University for Humanities and other universities; and the introduction of uni-

versity-level courses in Oriental philosophies through the compiling and publishing of textbooks. Some of the publications of the Centre have been translated and published abroad.

*Vostochnaya filosofiya: Vvodni kurs* (Introduction to the Oriental philosophies: A Short Account with Sources), by M. T. Stepaniants, is the *first* Russian-language textbook introducing the principal non-Western philosophical traditions. Recently published under the title *Vostochnaya filosofia* (The Oriental philosophies), this book attempts a novel approach to the study of non-Western philosophical traditions. First of all, the notion of the Orient in Russia is broader than in the West; hence, in the ranking of Oriental philosophies, the Muslim tradition is put alongside the Chinese and the Indian. (The inclusion of Islamic philosophy and its interpretation might in fact be one of the strongest aspects of the book).

Second, the main purpose of the book is to demonstrate the great variety of views held by many cultures, and it thus seeks to avoid the simplicity of a stereotyped vision. Therefore it is deemed more appropriate to present a collection of discrete expositions and commentaries on these cultures rather than to impose on readers any basic thesis or unifying argument. (It is quite possible that this approach represents a reaction to the rigid dogmatism of the manuals and textbooks on philosophy that were used in the former USSR.) Hence, readers are given much greater freedom to engage in their own reflections and draw their own conclusions.

Third, in contrast to similar textbooks published outside Russia, not only does each text contain a preface but there is an expanded general Introduction of 157 pages to help readers acquire an overall grasp of the information obtained from reading the selected texts.

Fourth, instead of a strictly chronological presentation of the main schools and figures, the philosophies of China, India, and Islam are introduced through a discussion of specific topics: the genesis of these philosophical traditions (chapter 1); their understanding of the origin of and order in the universe (chapter 2); their general concepts of being and nonbeing (chapter 3); their notions of human nature (chapter 4); and their perceptions of human cognitive ability (chapter 5). The book concludes with a chapter on the encounter of the East with the West, focusing on the transformation of traditional societies and their philosophical responses to modernity.

*Pervye filosofi Indii* (The first philosophers of India), by V. K. Shokhin—a textbook—is the first attempt to present a history of Indian philosophy as the history of individual creativity. Shokhin opposes the general view that Indian philosophy is the anonymous product of schools, trends, and traditions. Basing his discussion on the canonical texts of the Theravādins (the Pāli Tīpitaka) and the Shvetambars (the Jaina canon), Shokhin tries to reconstruct both the philosophical biographies and the doctrines of more than twenty crucial figures on the philosophical scene during the so-called Shramanic period, the period of the first great revaluation or the first intel-

lectual revolution in India, dating from the sixth to the fifth centuries B.C.. The whole Shramanic philosophical enterprise is crowned by the person of the Buddha, whose teaching is understandable only against the background of the activities of his immediate predecessors and contemporary rivals. While investigating this initial epoch of Indian philosophy, Shokhin stresses that this philosophy, despite the fact that it was only in its early stages of development, nonetheless represents real philosophizing that used authentic dialectical and analytical methods (which were not involved in the ancient speculations of the Vedas, the Brahmanas, and even the Upanishads).

There is an interesting paradox: this earliest, but very real, Indian philosophical activity was in some sense quite close to Western philosophy of the modern period. Early Indian philosophers coped theoretically with the problems of whether the world is eternal or non-eternal, infinite or finite, and whether there is only natural causation or also causation rooted in free will, which led, according to Kant, to the antinomies of pure reason. And it was after the Buddha, who questioned both the theoretical and practical relevancy of these problems, that Indian philosophy became less "European" in its problematic bias and more specifically Indian.

This book concludes with a comparative analysis of the achievements of the first Greek and Indian philosophers, and an appendix that includes translations from several crucial Pāli sources (the *Brahmajāla-sutta*, the *Samannaphala-sutta*, and the *Potthapada-sutta*) followed by one excerpt from the famous medical compendium *Caraka-saṃhitā*. The author addresses students of philosophy and all who are interested in the culture of ancient India.

*F. I. Stcherbatskoy i yego komparativistskaya filosofiya* (Th. Stcherbatsky and his comparative philosophy), by V. K. Shokhin, deals with the cross-cultural philosophical studies of the great Russian Orientalist Th. Stcherbatsky (1866–1942) against the background of European comparative philosophy (up to the threshold of the twentieth century). Stcherbatsky's native "intellectual milieu" has also been taken into account, beginning with the St. Petersburg school of Professor A. Vvedensky and other Russian Kantians. Strict chronological order has been chosen for the exposition of Stcherbatsky's Eastern-Western philosophical studies, beginning with his first philosophical article "Logic in Ancient India" (1902) and concluding with his last commentaries on some Buddhist texts after the publication of his magnum opus *Buddhist Logic* (1932). Among Stcherbatsky's epoch-making findings are the systematic parallels between the Buddhist-Idealism of Dignāga and Kantian criticism—for example, the stress on a "genetic breach" between sensation and understanding, the differentiation between the world of concepts and the world of things as they are, and the striking affinities between the two systems of categories (cf. also significant similarities between the philosophy of universal flux in Buddhism and the same in Henri Bergson). At the same time, some of Stcherbatsky's parallels are subjected to critical examination. The project concludes with a study of the continuation of Stcherbatsky's cross-cultural philosophy in Russia from the early 1960s to the present.

*Buddiyskaya filosofiya v srednevekovoy Yaponii* (Buddhist philosophy in medieval Japan), edited by Yu. Kozlovsky, is the first attempt in Russian to treat the medieval Buddhist philosophy of Japan. The first part of the book describes the specific features of the formation and development of this philosophy, including the stages in the process of the Japanization of Buddhism. The contributing authors analyze the principal teachings of Japanese Buddhism, including Amidaism, Nichirenism, and Zen. They consider Shinto-Buddhist syncretism to be a characteristic feature of Japanese religion, elaborating the problem of the interconnectedness between the Buddhist system, creative activity, and the Japanese aesthetic outlook.

The second part of the book consists of Russian translations of the Japanese texts of such thinkers as Kūkai (*Mikkyō kengyō*), Dōgen (*Shōbōgenzō*), Nichiren (*Kanjin honzonsho*), and Shinran (*Yuishinsho mon'i*).

*Srednevekovaya arabskaya filosofiya: Problemi i resheniya* (Medieval Arabic philosophy: Problems and solutions), edited by Eugeny Frolova, includes contributions by a number of Moscow Arabists and Islamicists who have been working in this field for the last several decades. The chapter on "Historiography of Medieval Arabic Philosophy" addresses the question of whether this tradition was only commenting on Greek sources, or whether it can claim an independent place in the history of world philosophy. Major works in the field by Western as well as Russian scholars are analyzed.

The chapter titled "What Do We Mean by Medieval Arabic Philosophy?" elaborates the notion of a philosophical tradition developed by classical Arabic civilization as constituted by five schools of thought: Kalām, *falsafa*, Ismā'ilism, Ishrāqism, and Sufism. It does so by tracing the way these schools developed doctrines concerning the two major philosophical problems of truth and causality. The continuity of philosophical investigation in these five schools is stressed, and a much richer picture is presented of Arabic philosophy—in terms of thinkers and trends of thought that should perhaps be regarded as philosophical, as well as in terms of the scope of philosophical solutions offered for these two eternal philosophical questions—than the commonly held view of philosophy as presented by *falsafa*.

The chapter on "Wujudīyya as Pantheism" discusses fundamental concepts of the *wujudīyya* doctrine (for example, the unity of being, as well as the concept of "new creation" [*khalq jadid*], by which is meant the constant renewal of being in every single moment of time, and that there is not a single act of creation from nothing); the self-manifestation of God in created beings; the Perfect Human Being (*al-insan al-kamil*) as the "All-encompassing Logos"; and noumenal essences. The author of this chapter claims that *wujudīyya* asserts the predetermination of the created world, which embodies the primordial Divine will developed in space and time.

Al-Kindī, al-Fārābī, Ibn Sīnā, and Ibn Rushd elaborated a sophisticated doctrine of 'aql (reason, nous), which is treated in the chapter called "The Nology of Oriental Peripatetics." These thinkers held different points of view on the topic of reason, and this diversity made it possible to add substantially to the Greek notions of reason that were assimilated and developed by the Arabs.

An attempt to resolve the unresolvable question of how it is possible to know the unknowable God presents another facet of the problem of knowledge and cognition. The chapter titled “To Cognize the Uncognizable (al-Ghazālī on the Rational Cognition of the Transcendental)” discusses another quest for the way out of the theoretical deadlock and demonstrates that rational cognition is a blind alley for those who strive to achieve this goal. Another interesting approach to the topic of cognition is found in the chapter on “The Mirror in Arabic Speculative Thought,” where it is treated through the concept of a mirror, which was so popular among medieval religious thinkers and *falāsifah*, who strove to comprehend the secret of the relationship between God and the created world and God and human beings; as well as the secret of consciousness.

The ontological and epistemological aspects of monism present themselves in the way the Arab philosophers understood the relation between unity and multiplicity—general, specific, and individual. They were stressing the priority of unity and generality, thus diminishing the role of the individual. Ontologically this view is presented as the structure of being, in which the One (God) is the absolute principle, which, producing out of itself essences and substances and digressing from one to another, generates the multiplicity of things. In the realm of epistemology, this principle presents itself as the domination of speculative knowledge and deductive logic while paying less attention to the individual and to induction. This worldview expressed itself in widely held concepts of society, where the importance of the individual gave way to the overwhelming significance of the general. Nonetheless, Arabic medieval thought presents us with a very instructive experience of understanding the individual and individuation (see the chapter on “Individual Being—Longed for, but Never Reached”).

The chapter on “Understanding Justice in the Context of Classical Islamic Thought: Some Points of Contrast with Western Theories” is an attempt to analyze the notion of justice (*‘adāla*) within the interrelated set of relevant ideas that constituted the ground for its appearance and shaped the perspectives for its functioning in classical Arabic thought. This chapter treats the characteristic features of the classical Arabic notion of justice as the natural, and in a sense even logically inevitable, consequence of understanding the nature of what is truth and true, of the qualities of time and space, and the peculiarities of the notions of “law” and “lawful” following from these philosophical assumptions. This set of ideas, functioning as a complex entity, presupposes the treatment of the concept of justice not as an aspiration to achieve maximum benefits and guarantee their equal distribution among the members of society (however this equality might be understood), but rather as an actual state of society immanent in its ontological foundation and being true unless it is violated. For justice to be established, from this point of view, it has to be restored, not achieved anew.

In the Appendix the reader will find, by Russian philosophers—Arabists T. Ibrahim, A. Smirnov, and A. Ignatenko—a translation of and commentary on *Istihsan al-khawd fi ‘ilm al-kalām* (The favor of pursuing the science of *kalām*) by Abu al-Hasan al-Ash‘arī; an excerpt from the last part of *Al-Futuhat al-Makkiyya* (Revelations of

Mecca) by Ibn 'Arabī (the so-called *wasaya*, precepts to Sufi initiates); and *Kitab al-arba' in martaba* (The book of forty degrees) by 'Abd al-Karim al-Jili.

"The Lexicon of Medieval Arabic Philosophy" is a compilation by A. Smirnov that comprises around sixteen hundred Arabic words and their derivatives. It gives their Russian translation, denotes logical relations between them, and marks them as pertaining basically to this or that philosophical school (or all of them). The lexicon includes concepts used by the five major trends of medieval Arabic philosophy, as discussed in the chapter "What Do We Mean by Medieval Arabic Philosophy."

*Velikiy Sheikh Sufizma: Opyt paradigmal'nogo analiza filosofii Ibn Arabi* (The Great Shaykh of Sufism: A sample of paradigmatic analysis of Ibn 'Arabī's philosophy), by A. V. Smirnov, is an attempt to present Ibn 'Arabī's ideas in the form of an integral philosophical system. It also contains the first full Russian translation of Ibn 'Arabī's *Fusus al-Hikam* (Bezels of wisdom). Scholars acquainted with the texts of the Great Shaykh would agree that such a task is far from easy. Neither *Fusus al-Hikam* nor *al-Futuhāt al-Makkiya* (Revelations of Mecca), the two major philosophical works of the Great Shaykh, though differing in style, offer a logical structure or a systematic presentation as far as his philosophical ideas are concerned. Moreover, too many an issue is discussed in different contexts, and various (sometimes even contradictory) solutions are offered. There needs to be an integral conception of Ibn 'Arabī's philosophy if one wants to understand adequately each of his theses (while such an idea does follow from an adequate understanding of all his philosophical views). The first step toward comprehending the Great Shaykh's philosophy would be to break this hermeneutic circle.

Thus, the primary task was to get an idea of an overall scheme underlying Ibn 'Arabī's philosophic enterprise. Once this was accomplished, one could read his texts anew and fill in the specific details, thus testing and correcting the primary logical scheme, and the adjusted scheme would, in its turn, make it possible to reach a higher level of understanding of the texts. To make use of such a procedure one would have to assume, first, that there is such an overall logical scheme in Ibn 'Arabī's philosophy and, second, that one can obtain it not just from his texts; both assumptions were, of course, only hypotheses to be tested. The second one could stand true only if the phenomenon called "medieval Arabic philosophy" proved to be homogeneous, this homogeneity being based on the assumption that the logic of building up a philosophical system common to all medieval Arabic philosophers prevails over heterogeneous influences.

The analysis of the major schools of medieval Arabic philosophy (Kalām, Peripatetism, and Ismā'īlism) verifies the homogeneity hypothesis. The discovered common logical basis of these schools is formulated as a set of fundamental problems that any philosopher of that time had to pose in order to proceed with the philosophic explanation of the Universe. The differences between the above-mentioned schools boil down to initially different solutions of these basic problems. Moreover, the development of medieval Arabic philosophical thought proves to be logically consistent: each new attempt undertaken to solve these basic problems (and thus

constituting a new major trend) is aimed at overcoming the contradictions of the previous one. Within the framework of this understanding of the process of the historical development of philosophy the concept of paradigm is relevant, though in this case its sense is rather different from what was initially meant by Thomas Kuhn.

Thus the book arrives at the conclusion that a study of the historical development of philosophical thought can be undertaken with the help of the paradigmatic method. This method is described and the results of its application are summarized in the first chapter, "The Historical Development of Arabic Philosophical Thought in the Ninth–Twelfth Centuries."

The paradigmatic study of medieval Arabic philosophy provides a necessary clue to deciphering the philosophical texts of Ibn 'Arabī. Many a scholar has noted that his philosophy appears to be far from homogeneous. Perhaps the metaphor of a multi-measured space is relevant for describing this peculiarity of the Great Shaykh's thought: reading his texts, one gets the impression of invisible barriers that stand in the way of linking different problems together, as if these barriers cannot be overcome by mere logical reasoning; sometimes two or three different solutions of the problem discussed are given in the same context without any explicit explanation of such a diversity. This fact is usually either ignored or declared to be the result of the author's inner contradictions, or it is declared impossible to incorporate the mystical experience within the narrow framework of philosophical discourse—and so forth.

All such explanations have one common feature: they proceed from the presumption that it would be "unnatural" for one philosophical system to consist of parallel (in a sense, even incompatible) levels of thought and so strive to eliminate this fact one way or another. But quite the opposite should be done to understand Ibn 'Arabī's philosophy: this *diversity* of levels of thought should be made the fundamental principle of explanation.

This approach proceeds from the assumption (shared by Ibn 'Arabī) that there are three kinds of cognition that exhaust all possible relations between its subject and object: they are, first, independent of each other; second, partially merged together; and third, indistinguishable from one another. Different levels of Ibn 'Arabī's thought are represented by the philosophical knowledge that results from these three kinds of cognition, and a notion of philosopheme is adopted to denote each of these levels.

Thus, the overall system of Ibn 'Arabī is described as consisting of three philosophemes, each one giving a systematic philosophical explanation of the Universe adequate for what is required by the paradigm of medieval Arabic philosophy. These three kinds of cognition (rational, intuitive, and mystical) and philosophemes corresponding to them are described in the second chapter, "Ibn 'Arabī's Philosophy: The Analysis."

The three philosophemes are not just mechanically joined together to make up an overall philosophical system for Ibn 'Arabī. Their synthesis is organic, and, as such, it demands a special element not incorporated by synthesized subsystems (i.e., philosophemes) but links them into an integral system. The synthesizing element in the Great Shaykh's philosophy is the concept of "new creation." Within the frame-



work of the integral system the philosophemes gain a content somewhat richer than that disclosed by analytical investigation. The structure and content of Ibn 'Arabī's integral philosophical system are treated in the third chapter, "Ibn 'Arabī's Philosophy: The Synthesis." Among the problems investigated are the atomic structure of time, the relation between the temporal and the eternal, and the implications of these concepts for Ibn 'Arabī's understanding of causality.

In the Conclusion an attempt is made at testing the prognostic force of the paradigmatic method. The actual history of philosophical thought has far from exhausted all the possibilities of constructing philosophical knowledge that are opened on each of its stages. The paradigmatic method proves to be effective in disclosing these lines of development, which, though not actually realized, were nevertheless prepared by the preceding history of thought. The possibilities for the further development of Arabic philosophy based on Ibn 'Arabī's ideas are analyzed in this book.

In the Appendix the reader will find the full Russian translation of *Fusus al-Hikam*, the work written in the last years of the Great Shaykh's life; here are presented all of his major philosophical ideas, the commentary on it, and a glossary of Ibn 'Arabī's philosophical terms.

*Uspokoyeniye razuma* (Peace of mind [*Rahat al-'aql*]), by Hamid al-Din al-Kirmanī, translated with introduction and commentary by A. Smirnov, is the first translation of the major Ismā'īlī philosophical text *Rahat al-'aql* (Peace of mind) into a European language. Hamid al-Din al-Kirmanī (tenth to eleventh centuries A.D.) was the most prominent Ismā'īlī thinker of his time. Not much is known about the life of this man, whom Mustafa Ghalib, the publisher of the Arabic text of *Rahat al-'aql*, called "Shaykh al-falāsifah al- Ismā'īliyya" (The Shaykh of Ismā'īlī philosophers). This lack of information is due mostly to the spirit of secrecy that has certainly been one of the most characteristic features of the Ismā'īlī community for many centuries. Yet we know that it was al-Kirmanī who was summoned to Cairo in A.D. 1017 to strike down the heresy of al-Darazī, who was claiming that Imam al-Hakim was a manifestation of God. Al-Kirmanī was a high-ranking Ismā'īlī *dai'i* (homilist, missionary) and *hujjat al-'Iraqayn* (the *hujja* of Iraq and Persia). He wrote a number of treatises that deal with the important issues of Ismā'īlī doctrine. Yet *Rahat al-'aql* is unparalleled in the way it presents the full scope of Ismā'īlī philosophy.

This book consists of seven chapters. The first introduces the reader to the importance of learning the Ismā'īlī wisdom and warns against all other ideologies and systems of thought. The second treats the unknowable Divine essence and describes the way to construct a meaningful proposition about God that does not imply His "being" (*wujud*) but refers to the "fixedness" (*thubut*) of His "He-ness" (*huwiyya*). The third and fourth chapters deal with the concept of the created First Intellect, its attributes, emanation, first matter, and form. The fifth presents the doctrine of the first mover, the ten celestial spheres, the celestial bodies, and their influence on the earthly life. The sixth treats the theory of the four elements and their qualities, as well as the three classes of being that emerge out of their intermixture. The seventh

chapter is the most voluminous, taking up almost half the book. It elaborates the Ismā'īli philosophy of history, the doctrine of the seven hypercycles, and its soteriology.

Though much in al-Kirmani's philosophical teachings can be traced back to Aristotelian, Neoplatonic, and Pythagorean influences, they cannot be reduced to these evident borrowings. Al-Kirmani is a highly systematic thinker, and all these elements are fused into an integral system resulting from a rather original synthesis of Greek philosophical doctrines and Islamic theoretical reasoning about God's essence, the role of the human being in history, and the ways of salvation. In al-Kirmani's philosophy, it is humankind that accomplishes the creation of the universe, through its collective history and its striving toward ethical perfection: at the end of time the souls of the just and righteous make up a unified perfect form, which is absolutely identical to the most perfect and most happy First Intellect, thus creating 'the second extreme' of the universe, of which the First Intellect is 'the first extreme'.

The translation is accompanied by a short study, a commentary, and a dictionary of philosophical terms.