

The Metaphysics of Creation in the *Daodejing*

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Abstract. This paper offers an original interpretation of the *Daodejing* 道德經 as containing a distinctive account of creation. In my reading, the *Daodejing* envisions the creation of the cosmos by Dao (1) as a movement from the absence of phenomenal forms to phenomenal forms and (2) as a movement from nothingness to existence. I interpret creation as a unique metaphysical operation that explains how (1) and (2) are possible. The paper is organized into two sections. First, I introduce the distinctions between the lack and presence of phenomenal forms (§1.1) and between nothingness and existence (§1.2), using them to map the distinction between Dao and the created world. Then, I propose my account of the *Daodejing*'s metaphysics of creation (§2.1) and elaborate on its connection with the previously drawn distinctions while answering a potential objection (§2.2). I conclude with some considerations about the connections between the *Daodejing*'s view of creation and its soteriology.

Many religious traditions share a commitment to some ultimate reality of spiritual significance: a personal God for Abrahamic religions, Brahman in Hinduism, and Suchness in some forms of Buddhism.¹ In this paper, I understand the term “creation” minimally: a metaphysics of creation is any theory that explains how ultimate reality is responsible for the existence of the cosmos. Of course, different traditions develop different versions of such a theory. For example, the doctrine of *creatio ex nihilo* adopted by personalistic theists differs from that of creation as emanation. According to the former, an omnipotent personal God creates the cosmos by bringing it into existence out of sheer nothing (Copan and Craig 2004: ch. 4; Swinburne 2004: 49–50). According to the latter, the cosmos flows out of divine reality (Oakes 1992; see also Longenecker 2022).

Scholarly language to talk about creation is far from being fixed. Lloyd Gerson (1993), asking whether the doctrine advocated by Plotinus—commonly described as a theory of emanation (Armstrong 1937)—is, in fact, a theory of creation at all, seems to be using “creation” as a synonym for “*creatio ex nihilo*” (see also Zimmerman 2013). Moreover, the very notion of *creatio ex nihilo* has been conceived in a variety of ways (see Burrell et al. 2010; esp. Fateorchi 2010), and to complicate things further, some people take the doctrines of *creatio ex nihilo* and emanation to be compatible (e.g., Soars 2021). What matters for us is that there are different options when it comes

¹ For a general treatment of the concept of ultimate reality, see Scheffenberg (2016) and Diller (2021). For references to treatments of God, Brahman, and Suchness as ultimate reality, see Leflow (2012), Gupta (2020), and Zappulli (2023).

Metaphysics Of Creation

Eduard von Hartmann



Metaphysics Of Creation:

The Metaphysics of Creation Norman Kretzmann, 1999-06-17 About Aquinas St Thomas Aquinas lived from 1224 5 to 1274 mostly in his native Italy but for a time in France He was the greatest of the medieval philosopher theologians and one of the most important of all Western thinkers His most famous books are the two summaries of his teachings the Summa contra gentiles and the Summa theologiae About this book Norman Kretzmann expounds and criticizes Aquinas s natural theology of creation which is natural or philosophical in virtue of Aquinas s having developed it without depending on the data of Scripture The Metaphysics of Creation is a continuation of the project Kretzmann began in The Metaphysics of Theism moving the focus from the first to the second book of Aquinas s Summa contra gentiles Here we find Aquinas building upon his account of the existence and nature of God arguing that the existence of things other than God must be explained by divine creation out of nothing He develops arguments to identify God s motivation for creating to defend the possibility of a beginningless created universe and to explain the origin of species He then focuses exclusively on creatures with intellects with the result that more than half of his natural theology of creation constitutes a philosophy of mind Kretzmann gives a masterful guide through all these arguments As before he not only expounds Aquinas s natural theology but advocates it as the best historical instance available to us *Aquinas and the Metaphysics of Creation* Gaven Kerr OP, 2019-07-01 In this book Gaven Kerr expands on the brief treatment of creation offered in his 2015 volume Aquinas s Way to God The Proof in De Ente et Essentia Aquinas does not offer one cohesive treatment on the issue of creation Kerr synthesizes discussions from across his works in order to present a unified Thomistic metaphysics of creation The Metaphysics of Creation , 1999 Norman Kretzmann expounds and criticises Aquinas theology of creation which is natural or philosophical in that Aquinas developed it without depending on the data of Scripture **Matter as an Image of the Good** Rachel M. Coleman, 2025-07-03 The question of matter has been a quiet but enduring question in our desire to know being and therefore to know ourselves since we began to ask questions about the nature of being at all Indeed in the Timaeus Plato writes that matter is only graspable by some bastard reasoning The use of this evocative adjective is not meant simply to indicate that matter is bad or the source of all evil but rather indicates matter s middleness not exactly being itself but also not nonbeing simpliciter Thus thinking about matter cannot happen in the usual way Ferdinand Ulrich is not a usual thinker and this book seeks to illuminate Ulrich s radical way of thinking being and thinking being as gift which is to say it seeks to explain Ulrich s metaphysics of creation It does so in light of Ulrich s understanding of matter which has a central place in his work and indeed is for Ulrich the test case for whether any metaphysics is sufficiently radical *Creation and Metaphysics* Herve J. Thibault, 2013-12-19 During the last twenty five years or so studies in Thomistic existentialism have repeatedly indicated that the notion of creation played a decisive role in St Thomas Aquinas view of existence as an existential act or actus es senti The importance for metaphysics of this view of existence as act war rants an investigation of

the relation between creation and actus essendi for St Thomas is the only one in the history of philosophy to have considered existence as an act of being This study will be limited to the early works of St Thomas By the time of the Summa Contra Gentiles he had reached the key positions of his metaphysics And the first fifty three chapters of the Summa Contra Gentiles were written in Paris before June 1259 the rest was completed in Italy before 1265 The project was therefore conceived by St Thomas during the first period of his career How the notion of creation enabled him to transform the Aristotelian metaphysics of essence into a metaphysics of esse can be seen from three sections of the Summa Contra Gentiles Although primarily a theological treatise the Contra Gentiles nevertheless accomplishes a radical metaphysical transformation of Aristotelianism by shifting the whole perspective from esse in actu per formam to actus essendi Seen from the perspective of existential act as the absolute perfection metaphysics is raised to a strictly transcendental plane of consideration

Creation and Metaphysics Herve J. Thibault, 2014-09-01 **Metaphysics** Adrian Pabst, 2012-05-04 This book does nothing less than to set new standards in combining philosophical with political theology Pabst's argument about rationality has the potential to change debates in philosophy politics and religion from the foreword This comprehensive and detailed study of individuation reveals the theological nature of metaphysics Adrian Pabst argues that ancient and modern conceptions of being or individual substance fail to account for the ontological relations that bind beings to each other and to God their source On the basis of a genealogical account of rival theories of creation and individuation from Plato to postmodernism Pabst proposes that the Christian Neo Platonic fusion of biblical revelation with Greco Roman philosophy fulfills and surpasses all other ontologies and conceptions of individuality **A Metaphysics of Creation for the Information Age** Liran Shia Gordon, 2022-05-23 The metaphysical and theological writings of John Duns Scotus 1265-1308 one of the most intriguing albeit if now forgotten philosophers of the late Middle Ages were seminal in the emergence of modernity A Metaphysics of Creation for the Information Age A Dialogue with Duns Scotus uses the prism of the concept of Creation as the leitmotif to assemble and interpret Scotus's system of thought in a unified manner In doing so Liran Shia Gordon reframes Scotus's metaphysics such that it confronts the challenges posed by information technology and its impact on our lives thought and actions Surprisingly although there has been great interest in the emergence and dissemination of information technology through the popular media there has not yet been a genuine and vigorous philosophical consideration of the multiple ways information technology alters the basic categories by which we perceive and understand reality Juxtaposing medieval philosophy and information technology offers an unconventional horizon to frame the foundational changes carried by the information revolution and reassess the relevancy of medieval philosophy Poet of Heaven & Earth Larry Rinehart, 2017-02-22 This book challenges the claim of the modern sciences to explain the degree of order observed in nature It argues that a traditional metaphysical perspective is required for the explanation of this order and derives such a perspective from the book of Genesis Finally it connects the metaphysics with biochemistry and offers a model of terrestrial

biogenesis Christ the Logos of Creation: An Essay in Analogical Metaphysics John R. Betz, 2023-09-28 The Prologue of the Gospel of John identifies Jesus Christ as the eternal Word or Logos of the Father who became flesh for the salvation of the world Yet the world that Christ saves is his world from the beginning for he is also the Logos of creation the one through whom all things were made John 1 3 This divinely revealed claim has profound implications not only for theology but also for metaphysics whose relation to Christian doctrine was undermined over the course of the twentieth century such that the Christian faith has become an increasingly private affair rather than a credible account of reality and an invitation to participate more fully in it With Christ the Logos of Creation John Betz seeks to recover a Christ centered analogical metaphysics and to establish the indispensability of such metaphysics for Christian theology and the Christian vision of reality In Part I he dispels the fog of confusion about analogical metaphysics and addresses the ecumenical issues posed by Karl Barth's famous rejection of the *analogia entis* Part II demonstrates how analogical metaphysics helps to explain Christian doctrine and sheds new light on the interrelationship between individual doctrines including Trinitarian theology Christology and soteriology and theological anthropology In Part III Betz explores how this analogical perspective can aid in resolving a number of theological disputes including the metaphysical relationship between nature and grace and the issue of divine humility Finally Part IV outlines further directions toward a fully Christological metaphysics that is proportionate both to the challenges of modern theology and the reality of our life in Christ the Logos The Metaphysics of Evolution Thomas Whittaker, 1928 Anselm's "Proslogion" Argument Floyd Edwin Wike, 1980 A Philosophical System of Theistic Idealism James Lindsay, 1917 **Talking About God And Talking About Creation** Rahim Acar, 2005 This study compares Avicenna's and Thomas Aquinas' conceptions of God theological language the nature of creative action and the beginning of the universe It emphasizes the connection between their positions regarding theological language and their discussions of creation A History of Mediaeval Jewish Philosophy Isaac Husik, 1916 **The Oxford Handbook of Process Philosophy and Organization Studies** Jenny Helin, Tor Hernes, Daniel Hjorth, Robin Holt, 2014-05-15 Process approaches to organization studies focus on flow activities and evolution understanding organizations and organizing as processes in the making They stand in contrast to positivist approaches that see organizations and phenomena as fixed static and measurable Process approaches draw on a range of ideas and philosophies The Handbook examines 34 philosophers and social theorists both those commonly linked to process thinking such as Whitehead Bergson and James and those that are not as often addressed from a process perspective such as Dilthey and Tarde Each chapter addresses the background and context of this thinker their work with a focus on the processual elements and the potential contribution to organization and management research For students and scholars in the field of Organization Studies this book is an entry point into the work of philosophical thinkers and social theorists for whom the world is far from being a solid place Library Classification and Numbering System Henry William Parker, 1926 **Thomas Aquinas in Translation** Saint Thomas (Aquinas), 2011 This volume includes

a new English translation of Question 3 in which Thomas takes up questions and ideas about divine and human freedom whether or not the world is created the problem of evil the efficacy of creatures and the status of the developing human embryo It offers a comprehensive treatment of creation and the metaphysics and anthropology Thomas employs in considering the general creation of the universe and the particular creation of each human being Susan C Selner Wright s translation of the critical Leonine edition is intended to make Thomas contribution to the current discussion more accessible It constitutes a focused but extended example of Thomas at the height of his intellectual powers Throughout the text Selner Wright directs the reader to Thomas own sources related texts elsewhere in Thomas corpus and secondary sources Philosophical notes give background for particular claims or arguments and trace important philosophical principles at work throughout the text **Nova Et Vetera** ,2006 **Philosophy of the Unconscious: Metaphysics of the unconscious**

Eduard von Hartmann,1893 V 1 The class of books to which the Philosophy of the Unconscious belongs is all but unrepresented in our literature but the absence of similar home productions can no longer be held to imply either an inability to comprehend their scope or an indifference to their results To what shall we attribute the welcome accorded of late to certain reproductions and elucidations of the master works of modern Transcendentalism if not to the awakening of a long repressed desire to re examine the foundations of a spiritual fabric for whose stability an instinctive confidence alone made answer To many two attitudes of mind have become insupportable that of total unconcern about fundamental truth and that of unthinking acquiescence in the admission of merely juxtaposed and uncommunicating spheres of positive knowledge and impenetrable nescience PsycINFO Database Record c 2011 APA all rights reserved

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