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CASTEIGT, Julie. *Connaissance et vérité chez Maître Eckhart: Seul le juste connaît la justice*. Études de philosophie médiévale, vol. 91. Paris: Vrin, 2006. 480 pp. Paper, €55.00—Knowledge of the truth, for Eckhart, involves more than the correspondence (*adaequatio*) of thing and intellect. Aquinas's correspondence theory of truth has an important limitation: it accounts for the truth of judgments without guaranteeing that the judgments were made on the basis of "interior knowledge." In fact, as Eckhart remarks, even a blind person can say true things about colors ("exterior knowledge"). Interior knowledge, for Eckhart, is not simply knowing true statements, but *being in the truth*. This is the background to the main argument of this important study, which consists in showing that knowledge of truth, as discussed in Eckhart's Latin work (written for a scholarly audience), coincides with the birth of God in the soul, a major theme of the sermons he gave in the vernacular. As it is argued, the theory of truth is the philosophical formulation of the theological theme of the birth of God. This has an important hermeneutical implication with regard to Eckhart's writings as a whole: Eckhart's Latin work and his German work are thus found to be intimately united.

Being in the truth, which allows for knowledge of truth, establishes a special relationship between knower and known, a relationship that Eckhart understands as a begetting (*generatio*), where knower and the

known become one in act (*unum in actu*). The knowing person is still distinct from the known object, but "knowing" and "being known" are correlatives and therefore are inseparably one. The epistemological relationship between knower and known is paired with an ontological one: knowledge as begetting not only affects the content of one's knowledge, but transforms one's very being so as to make one into a son of God. Eckhart thus extends to human knowledge the possibility of experiencing what medieval theology taught about the Trinitarian relations: the Son is generated by the Father; he is in fact the Father's own hypostasized self-knowledge.

Casteigt's study is divided into five chapters. The first examines Eckhart's account of the limitations of the correspondence theory of truth, according to which the knower might still be "outside" the known. Since for Eckhart knowledge of truth implies interior rather than exterior knowledge, it affects the relation between the very being of the known and the knower. In order to know, one needs to be ontologically assimilated to the content of knowledge, in the same way as the Holy Spirit, the teacher of the truth, is ontologically one with the Father and the Son from whom he proceeds. Thus the general condition of knowledge, for Eckhart, is knowledge in the principle from which one receives one's being. Accordingly knowledge consists in the begetting of the knower by the known.

This theme is further developed in chapter two. Eckhart uses a phrase from the Gospel, "The Son alone knows the Father," as well as an axiom inspired by the classical doctrine of the connection of virtues, "Only the just knows justice," to develop his thesis that knowledge requires being in the known and that the knower is constituted by the act of knowledge.

Chapter three analyzes Eckhart's understanding of the relationship between knower and known as *unum in actu*. Eckhart bases his teaching upon Aristotle's *De anima*. Knowledge requires total receptivity (in Eckhart's terms, "nudity" and "passivity"), for precisely qua passive, the knower can achieve actual unity with the known, the active principle of knowledge. The unity of knower and known due to their knowing relation is greater than their separation qua natural beings. Thus human beings who know God have a greater actual unity with him due to their relation of knowledge, in comparison with the separation between them and God qua creature and creator. Human accomplishment consists in this filial relation to God, which follows upon one's being generated by the knowledge of God.

Chapter four explores the causal foundation of knowledge. In accordance with the distinction between univocal and analogical causality, Eckhart distinguishes between the univocal and the analogical relation between knower and known. What distinguishes the two is whether the knower is in the known (interior knowledge) or not (exterior knowledge). Eckhart's example for the univocal relation is the knowledge that the just person has of justice.

In light of his teaching on knowledge as being-generated, what is the essence of truth, according to Eckhart? This question is investigated in chapter five. Only because the truth itself is generated by being, and because the truth manifests itself to intellectual natures, is it the case that

true knowledge consists in the generation of the knower by the known. Casteigt summarizes the gist of Eckhart's teaching: "Knowing in truth is hence to know as a son who knows and manifests through and in his own being-generated the principle which generates him" (p. 399).

This perceptive and carefully researched study is likely to have a lasting impact on scholarship on Meister Eckhart.—Tobias Hoffmann, *The Catholic University of America*.