THIRD ESSAY: IS GOD A MATHEMATICIAN? THE MEANING OF METABOLISM.

SECTION I – IV: Preparatory to question, "is God a pure mathematician?" In other words, what does the idea of mathematical nature mean in the modern context? (74)

- Section I: the proposition (God is a pure mathematician), its meaning and its truth
- Section II: which "mathematical" nature? – the order of intelligibility
- Section III: the metaphysical conditions required for the new science; on the soul
- Section IV: Descartes' paradox

SECTION V – X – AN APPROACH TO THE PROBLEM AT HAND

- Section V: the divine mathematician's (physicist's) object-view of the "organism"
- Section VI: the ontological vs. the merely phenomenological concept of the individual (organism)
- Section VII: (internal) identity of the living form and the phenomenological starting point of bodily being
- Section VIII: the dialectical structure of all life – 4 observations
- Section IX: attempt at a dualistic recasting of original proposition – the teleological structure of the living form
- Section X: our phenomenological starting point: living bodily being

FOURTH ESSAY. TO MOVE AND TO FEEL: ON THE ANIMAL SOUL

- Section I: main characteristics of animal evolution – the evolution of freedom
- Section II: the phenomenon of animality: sentience, motility, and emotion
- Section III: organism-environment relation: plant and animal
- Section IV: the locus of the freedom and risk of animal life
- Section V: Increased mediacy – enhanced selfhood (which includes a corresponding increase of precariousness)

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1 Title should read (in my opinion): "To Move, to Feel, and to Desire: On the Animal Soul." This is confirmed by Jonas, himself. "The cybernetical model reduces animal nature to the two terms of sentience and motility, while in fact it is constituted by the triad of perception, motility, and emotion." (126)