In Question V of his *Commentary on Boethius’ de Trinitate*, Aquinas famously recasts Boethius’ division of the philosophical sciences according to their material objects in terms of his own division of these sciences based upon their formal objects as *scibiles*. It has not been noticed, however, that Aquinas lays the foundation for this division of the physical sciences, mathematics, and metaphysics in Question IV’s analysis of the causes of division, diversity, and plurality. Question IV grounds Question V’s division of the sciences in the very being of the objects of these sciences. Such objects are known by the double abstraction and judgment of separation as inseparable, separable, or separate from matter and motion precisely because, as Question IV has already shown, this is the way that they actually exist. Thomas avoids any division of the sciences in terms of their material objects because that would divide the objects according to their essences rather than by their mode of existence. Thus despite their multiplicity and diverse essences, human beings, brute animals, plants, as well as inanimate simples and composites become objects of one or another physical science because they are inseparable from matter in their very existence. The first article of Question IV distinguishes between the causes of division of the primary simples and that of the posterior composites. The primary simples are immaterial beings and the properties of being which transcend matter; these will become the objects studied in Question V’s metaphysics or (philosophical) theology. The posterior composites which are caused by the diversity of primary simples are examined in articles two through four. The different kinds of plurality and diversity which characterize composite physical beings are shown to be rooted in matter and the accidents of dimensive quantity, position, and place. This analysis lays the foundations for Question V’s division of the physical sciences and mathematics. The Question’s four articles thus bring out the basis in being for the division of the sciences which Question V examines in terms of the mind’s knowable objects.