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1273)



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Lectura super Matthaeum (Commentary on Matthew: c.1269–1270)



## SUMMA THEOLOGIAE



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## Question 23: How the Passions Differ from One Another

Next we have to consider the differences the passions have from one another. And on this topic there are four questions:

(1) Are the passions that exist in the concupiscible power diverse from the ones that exist in the irascible power? (2) Is the contrariety among the passions of the irascible power based on the contrariety between the good and the bad? (3) Is there any passion that does not have a contrary? (4) Are there any passions within the same power that differ in species and are not contrary to one another?

### Article 1

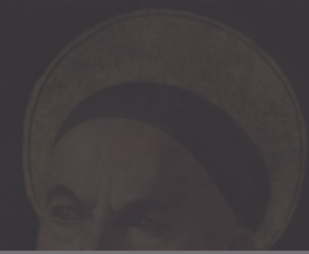
Do the same passions exist in the irascible and concupiscible powers? It seems that the same passions exist in the irascible and concupiscible powers:

Objection 1: In Ethics 2 the Philosopher says that the passions of the soul are “the ones that joy (gaudium) and sadness (tristitia) follow upon.” But joy and sadness exist in the concupiscible power.

Therefore, all the passions exist in the concupiscible power. Therefore, the passions that exist in the irascible power are not different from the ones that exist in the concupiscible power.

Objection 2: Jerome’s Gloss on Matthew 13:33 (“The kingdom of heaven is like leaven .....” ) says, “In the power of reason we have prudence, in the irascible power we have hatred for the vices, and in the concupiscible power we have desire for

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Q. 26 – Of the Passions of the Soul in Particular: And First, of Love



Q. 27 – Of the Cause of Love



Q. 28 – Of the Effects of Love



Q. 29 – Of Hatred



Q. 30 – Of Concupiscence



Q. 31 – Of Delight in Itself



Q. 32 – Of the Cause of Pleasure

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## Question 23: How the Passions Differ from One Another

Next we have to consider the differences the passions have from one another. And on this topic there are four questions:

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### Article 1

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Objection 2: Jerome’s Gloss on Matthew 13:33 (“The kingdom of heaven is like leaven .....

”) says, “In the power of reason we have prudence, in the irascible power we have hatred for the vices, and in the concupiscible power we have desire for the virtues.” But as Topics 2 says, hatred (odium) exists in the concupiscible power, as does love (amor), which it is its contrary. Therefore, the same passions exist in the concupiscible and irascible powers. Objection 3: Passions, as well as actions, differ in species from one another according to their objects. But the objects of the passions of the irascible power are the same as the objects of the passions of the concupiscible power. Therefore, the same passions belong to the irascible and concupiscible powers. But contrary to this: The acts of diverse powers, e.g., seeing and hearing, are



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## How Passions Differ from One Another

What are the passions have from one another.

Ans:

The concupiscible power diverse from the

irascible power of the irascible power based on the

good?

Have a contrary?

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Are the irascible and concupiscible

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## Questio 23

Deinde considerandum est de passionum differentia ad invicem.

Et circa hoc quaeruntur quatuor.

Primo, utrum passiones quae sunt in concupiscibili, sint diversae ab his quae sunt in irascibili.

Secundo, utrum contrarietas passionum irascibili sit secundum contrarietatem boni et mali.

Tertio, utrum sit aliqua passio non habens contrarium.

Quarto, utrum sint aliquae passiones differentes specie, in eadem potentia, non contrariae ad invicem.

### Article 1

Ad primum sic proceditur.

Videtur quod passiones eadem sint in irascibili et in concupiscibili.

Dicit enim philosophus, in II Ethic., quod passiones animae sunt quas sequitur gaudium et tristitia.

Sed gaudium et tristitia sunt in concupiscibili.

Ergo omnes passiones sunt in concupiscibili.

Non ergo sunt aliae in irascibili, et aliae in concupiscibili.

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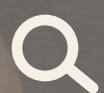
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