

## *Summa Theologica, I, q. 78, a.1 The Powers of the Soul Considered Generally*

There are five genera of powers of the soul, as above numbered. Of these, three are called souls, and four are called modes of living. The reason of this diversity lies in the various souls being distinguished accordingly as the operation of the soul transcends the operation of the corporeal nature in various ways; for the whole corporeal nature is subject to the soul, and is related to it as its matter and instrument. There exists, therefore, an operation of the soul which so far exceeds the corporeal nature that it is not even performed by any corporeal organ; and such is the operation of the "rational soul." Below this, there is another operation of the soul, which is indeed performed through a corporeal organ, but not through a corporeal quality, and this is the operation of the "sensitive soul"; for though hot and cold, wet and dry, and other such corporeal qualities are required for the work of the senses, yet they are not required in such a way that the operation of the senses takes place by virtue of such qualities; but only for the proper disposition of the organ. The lowest of the operations of the soul is that which is performed by a corporeal organ, and by virtue of a corporeal quality. Yet this transcends the operation of the corporeal nature; because the movements of bodies are caused by an extrinsic principle, while these operations are from an intrinsic principle; for this is common to all the operations of the soul; since every animate thing, in some way, moves itself. Such is the operation of the "vegetative soul"; for digestion, and what follows, is caused instrumentally by the action of heat, as the Philosopher says (*De Anima* ii, 4).

Now the powers of the soul are distinguished generically by their objects. For the higher a power is, the more universal is the object to which it extends, as we have said above (I:77:3 ad 4). But the object of the soul's operation may be considered in a triple order. For in the soul there is a power the object of which is only the body that is united to that soul; the powers of this genus are called "vegetative" for the vegetative power acts only on the body to which the soul is united. There is another genus in the powers of the soul, which genus regards a more universal object—namely, every sensible body, not only the body to which the soul is united. And there is yet another genus in the powers of the soul, which genus regards a still more universal object—namely, not only the sensible body, but all being in universal. Wherefore it is evident that the latter two genera of the soul's powers have an operation in regard not merely to that which is united to them, but also to something extrinsic. Now, since whatever operates must in some way be united to the object about which it operates, it follows of necessity that this something extrinsic, which is the object of the soul's operation, must be related to the soul in a twofold manner.

First, in as much as this something extrinsic has a natural aptitude to be united to the soul, and to be by its likeness in the soul. In this way there are two kinds of powers —namely, the "sensitive" in regard to the less common object—the sensible body; and the "intellectual," in regard to the most common object—universal being. . . .

The modes of living are distinguished according to the degrees of living things. There are some living things in which there exists only vegetative power, as the plants. There are others in which with the vegetative there exists also the sensitive, but not the locomotive power; such as immovable animals, as shellfish. There are others which besides this have locomotive powers, as perfect animals, which require many things for their life, and consequently movement to seek necessities of life from a distance. And there are some living things which with these, have intellectual power—namely, men. But the appetitive power does not constitute a degree of living things; because wherever there is sense there is also appetite (*De Anima* ii, 3).

### *Summa Theologica*, I, q. 78, a.3 *The Exterior Senses*

. . . The reason of the number and distinction of the exterior senses must therefore be ascribed to that which belongs to the senses properly and "per se" [intrinsically]. Now, sense is a passive power, and is naturally immuted by the exterior sensible. Wherefore the exterior cause of such immutation [change] is what is *per se* perceived by the sense, and according to the diversity of that exterior cause are the sensitive powers diversified.

Now, immutation is of two kinds, one natural, the other spiritual. Natural immutation takes place by the form of the immuter being received according to its natural existence, into the thing immuted, as heat is received into the thing heated. Whereas spiritual immutation takes place by the form of the immuter being received, according to a spiritual mode of existence, into the thing immuted, as the form of color is received into the pupil which does not thereby become colored. . .

But in some senses we find spiritual immutation only, as in "sight" while in others we find not only spiritual but also a natural immutation; either on the part of the object only, or likewise on the part of the organ. On the part of the object we find natural immutation, as to place, in sound which is the object of "hearing"; for sound is caused by percussion and commotion of air: and we find natural immutation by alteration, in odor which is the object of "smelling"; for in order to exhale an odor, a body must be in a measure affected by heat. On the part of an organ, natural immutation takes place in "touch" and "taste"; for the hand that touches something hot becomes hot, while the tongue is moistened by the humidity of the flavored morsel. But the organs of smelling and hearing are not affected in their respective operations by any natural immutation unless indirectly.

### *Summa Theologica*, I, q. 78, a.4 *The Interior Senses*

. . . Now, we must observe that as to sensible forms there is no difference between man and other animals; for they are similarly immuted by the extrinsic sensible. But there is a difference as to the above intentions: for other animals perceive these intentions only by some natural instinct, while man perceives them by means of coalition of ideas. Therefore the power by which in other animals is called the natural estimative, in man is called the "cogitative," which by some sort of collation discovers these intentions. Wherefore it is also called the "particular reason," to which medical men assign a certain particular organ, namely, the middle part of the head: for it compares individual intentions, just as the intellectual reason compares universal intentions. As to the memorative power, man has not only memory, as other animals have in the sudden recollection of the past; but also "reminiscence" by syllogistically, as it were, seeking for a recollection of the past by the application of individual intentions. Avicenna, however, assigns between the estimative and the imaginative, a fifth power, which combines and divides imaginary forms: as when from the imaginary form of gold, and imaginary form of a mountain, we compose the one form of a golden mountain, which we have never seen. But this operation is not to be found in animals other than man, in whom the imaginative power suffices thereto. To man also does Averroes attribute this action in his book *De sensu et sensibilibus* (viii). So there is no need to assign more than four interior powers of the sensitive part—namely, the common sense [consciousness], the imagination, and the estimative [instinct] and memorative powers.