
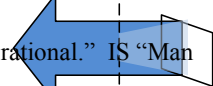
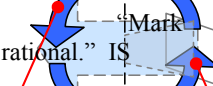

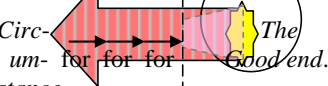
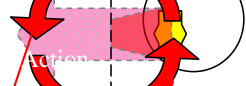


Chapter IV. The 1st Act of the Will: Love

1. Introduction to the Three Acts of the Will

The three acts of the Will parallel in reverse those of the Intellect (recall Section 3.5.1):

<p><u>The 1st Act of the Intellect:</u> <u>Apprehension</u></p>  <p>To understand a concept.</p>	<p><u>The 2nd Act of the Intellect:</u> <u>Judgment</u></p>  <p>To predicate something of some concept.</p>	<p><u>The 3rd Act of the Intellect:</u> <u>Reasoning</u></p>  <p>To deduce new truths regarding that concept. and induce</p>
<p><u>The 1st Act of the Will:</u> <u>Love</u></p>  <p>To love the Good.</p>	<p><u>The 2nd Act of the Will:</u> <u>Wanting</u></p>  <p>To want things in lower, particular circumstances that are useful for that good end.</p>	<p><u>The 3rd Act of the Will:</u> <u>Doing</u></p>  <p>To act in those lower circumstances so as to effect the good in a spiritual way.</p>

*Note: Vertical is →

Diagram 4.24

The 1st Act of the Intellect: Apprehension: to understand a concept.

The 2nd Act of the Intellect: Judgment: to predicate something you know of a concept that you understand.

The 3rd Act of the Intellect: Reasoning: to deduce something as an instance of that concept that you know, or to induce new aspects / facts about it.

The 1st Act of the Will: to love the Good.

The 2nd Act of the Will: to want something, because you love it in some way.

The 3rd Act of the Will: to do some act, because it leads to or is a part of what you want, because you love it in some way.

The three kinds of willing are arranged so that Wanting includes and presupposes Loving; and Doing includes and presupposes Wanting. Also, the two orders are arranged so that any act of the Will is tacitly equivalent to the corresponding act of the Intellect. Thus Love necessarily involves Understanding: If you didn't understand it before, you will certainly understand it now, at least in some mysterious way. Likewise, Wanting is equivalent to predicating: Even if you don't say to yourself what you want, yet the fact that you want it, formulates it in your mind, just as if it were an audible predicate. Lastly, Acting, is equivalent to (Practical) Reasoning: If you didn't know that something could be reasoned to or proven, the fact that someone does it, proves it.

Comment [A1]: Even though it is really a downward-directed force, like the Intellect—cf. Diagram 4.24—the Will is often perceived as outcome-oriented (as if your soul were 'heading up toward' the higher good value, to the right in the various boxes of Diagram 4.24). It is perceived as outcome-oriented because even the two later acts of the Will, though downward tending, nevertheless depend on Love which heads upward (attracted by Final Causality). Thus even though we Will and Act to the left in that diagram (vertically downward), yet there is always an element of Love and Spirit within us which is inclining to the right (vertically upward). It is also perceived as outcome-oriented because the Acts that it triggers—down in the physical realm—actually make real progress toward accomplishing that valued end. Thus, one by one, our actions, as they are translated from their physical execution into their spiritual results (or significance), make tangible progress (to the right in the diagram) toward accomplishing that spiritual end.

Comment [A2]: Point out to the students the difference between an Action (physical) and an Act (spiritual); note labels in the diagram.

The difference between these two is the difference between the physical/sensate and rational layers. Because of the infusement of the rational down into the physical and sensate layers, any action we rationally perform is caused by an analogous rational act. Thus an Action has a spiritual component, which is an Act (e.g. Love itself is an Act, but not an Action).

Comment [A3]: If your action has nothing of the end in it, then it is performed in the physical realm, is a means, and leads to what you want. If your action has something of the end in it, then it is performed in the spiritual realm, is an intermediate end, and is part of what you want.

Comment [A4]: They are "tacit" because Will, though beginning in the real, extends out into the hypothetical (cf. diagrams 4.5 and 4.8). It is this hypothetical and not-yet real character that forces it to be tacit.

Comment [A5]: Thus it is said that "Love has a logic all its own."

Comment [A6]: Acting occurs in the physical realm, by reflection of the propositions of the Practical Intellect into the physical mindset. The propositions of the Practical Intellect are: "If I ___, then I would ___" (upward-directed; equivalent to an A-proposition); "...I can ___" (downward; equivalent to an I-proposition); "...I cannot ___" (horizontal; equivalent to an E-proposition); and "...I wouldn't ___" (slanting; equivalent to an O-proposition). In this reflection, any outcome which one "would" (or wouldn't) will in the Practical Reason, requires an action that "should" (or shouldn't) be done in the physical realm. Also, anything that one "could" (or cannot) will in the spiritual realm, expresses itself as an action that "may" (or may not) be done in the physical realm.

Comment [A7]: Thus the saints witness to the otherwise unfathomable aspects of the truth, by their extraordinary actions.

Questions:

1. T/F. Just as Understanding is a complex act arising from the ground up, so Love is a complex act proceeding from the top down.
Ans: True.
2. List all the things that _____ ipso facto includes or equals.
 - a. Love **Ans: Apprehension (Understanding).**
 - b. Wanting **Ans: Love and an act of Judgment (predicating); indirectly and by means of either of these two, it also involves Understanding.**
 - c. Doing **Ans: Wanting and an act of Reasoning; indirectly, it also includes the whole rest of Diagram 4.24: See the answer to (b) for all that Wanting includes, and Reasoning indirectly includes Judgments and Apprehension.**
3. Think: How do you know that when you _____ something, you _____ it?
 - a. love . . . understand . . . **Ans: By self-evidence experience! If you didn't understand how one part of it was suitable to another part of it, you wouldn't see it as good, and then you wouldn't love it. Anyone who loves something, understands its goodness, that is, its *integritas* and/or *proportio*.**
 - b. want . . . predicate about . . . **Ans: The circumstance of what, and where, and how it (the wanted thing) is like the qualitative predicate in a statement. Conversely, you, as well as any absolutely necessary and unsacrificable circumstances exist correspond to the subject in the sentence.**
 - c. act out . . . demonstrate reasoning about . . . **Ans: Actions 'flesh out' some plan, just as reasoning 'fleshes out' the combining of certain rational principles. Alternatively, you could cite the example of the saints, whose faith-filled actions show us what to believe.**
4. Discuss: Is rationality just in what people think, or also in what they do? **Ans: Rationality is also in what people do (as demonstrated by the similarity between the top and bottom halves of Diagram 4.24). Will is just the potent 'circulating around' some word, which exists as Act caused within it. Thus there is indeed a 'hidden logic' in peoples' actions, and just as the 19 (or 16) valid syllogisms enable the extension of Reason in various new directions (fleshing it out), so man's faculties enable Action in various new directions, fleshing out his Will.**

Comment [A8]: This is because whereas you can change predicates in the sentence without changing the understanding of the subject, you can't change the subject without changing the understanding of the predicate(s). Thus the subject is as-it-were necessary, but the predicate(s) changeable.

Comment [A9]: Thus we should praise people for insightful and wise actions, even if they can't verbally express what they are doing in philosophical terms.

2. Love.

The Term “Love”

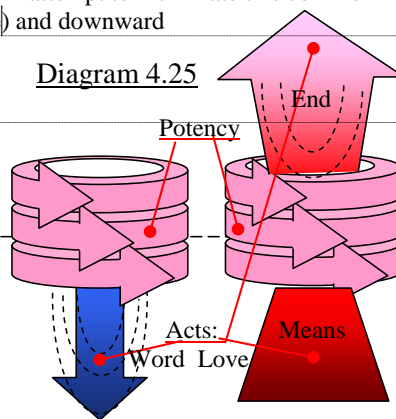
The term “Love” is a slightly ambiguous term. Traditionally, there were many kinds of love: in Greek, *eros*, *philia*, and *agape*; and in Latin *amor* and *caritas*. Both of these languages demonstrate marked difference between what Pp. Benedict XVI calls “downward love” and “upward love,” in his encyclical *Deus Caritas Est*.⁷¹ “Descending love” refers to what is baser, and more self-serving, whereas “ascending love” refers to love that is sublimer, unselfish, and thus more God-and-neighbor-oriented.

Obviously, these two kinds of loves must be related.⁷² It must be the same fundamental act taking place either in the physical or spiritual mindset that causes the difference in kinds of love. In this section we will attempt to illuminate this common nature of Love, as well as its upward (charitable) and downward (desirous) forms.

Love as Charity

To love is to give your heart to another, that is, to place the focus (cf. Diagram 4.17) of your attention and energy upon or into another. Now in love, it isn’t enough to just be aware of the other thing’s goodness, as when somebody says “I like that song.” After all, we can nevertheless love those who are very evil and bad, but still in need of our love.⁷³ No, to love you must deliberately give your heart to another, regardless of what that entails, and thus not count the cost (Prov. 23:26). Metaphysically, you do this by applying your circulating potency—the energy of your soul—to that thing.⁷⁴ This energy can be physical, sensate, and/or rational and, when rational, its application is the purest essence of Love. As

Diagram 4.25



Love is *like* the production of a word, except that when a word is produced, it is already determined in its content, whereas love is *not* determined. Rather, true Love is potency or openness to the higher, so that the higher may choose what one shall become.

Comment [A10]: What goes up must come down. Thus when you cast good things upward toward God, they naturally rain down on other people as blessings, even if you don’t intend it. This is the principle of the spiritual life that it is difficult if not impossible to love God as He is found in one’s neighbor, without first loving him intentionally and directly, in prayer.

Comment [A11]: Point out to the students in Diagram 4.25 how ae Word is ‘bottom-heavy,’ whereas Love is ‘top-light.’ In Intellect, you say “You are my brother.” [Place the “You” inside the pink area, and “brother” down at the bottom of the blue.] Love goes the opposite way: “Gardening is a good: I love it.” [Place “I” in the pink area, and “Gardening” up at the top of the red.] Or, to will a means, you would say, “The garden hose may do the job: I want it.” [Place “The garden hose” down at the bottom of the red, and “do the job” in the pink.] We see from this, that the form which is intellectual tends downward, whereas the form that is willful—regardless of whether it is willed as a means or an end—always tends upward.

Here the means is drawn as wide at its base, to symbolize how many means are available; however, often only one of these available means is used, and therefore, alternatively, one might represent the means as thin at its base (cf. left side of Diagram 4.26).

Comment [A12]: Charitable love can be of two kinds: Rational, or emotional (sensate), or both. When it is upward directed, it is had for God. When it is downward directed (bent into the physical mindset), it is had for a weak or needy neighbor (or child).

Comment [A13]: However the truest essence of love would be to love in whatever way the person has need, even by means of all three (physical, sensate, and rational), at once.

⁷¹ Benedict XVI, *Deus Caritas Est*, 7. Due to paganism’s classical perversion and twisting of the two kinds of love, Pp. Benedict follows this historical precedent, and switches these two kinds of love, calling “ascending love” “*eros*,” and “descending love” “*agape*.” Although it cannot be denied that *agape* has a descending motherly- component (as charity toward children or toward the needy), yet in its most authentic form, it is a childlike, dutiful, and self-purifying love of the sublime (God, one’s superior, or some other entity, such as one’s country). Conversely, although *eros* does have an upward, alluring, and self-stimulating component, yet it is more naturally a downward indulgence in pleasure; and when unrestrained by Temperance, it is often a full-blown “fall or degradation of man” as noted in *Deus Caritas Est*, 4.

⁷² Benedict XVI, *Deus Caritas Est*, 8; Aquinas, *Summa*, II-II.23.5.c.

⁷³ Cf. Aquinas, *Summa*, II-II.23.1.ad3.

⁷⁴ Ex me. Cf. however Aquinas, *Summa*, II-II.24.5.ad1, ad3 where he speaks of love as increasing not through addition, but through greater intensity, which is a natural characteristic of circulating potency. Cf. also *Summa*, I-II.27.3.c.

you apply your energy and activity to that thing, your energy unites with the other's energy, and either encourages it along in its own circulation or, if it finds a problem or deficiency, enters into it and tries to heal it.⁷⁵ This then is fundamentally what Love is: It is the application or addition of more *goodness* to something, so that it may be heartened and itself love more, as well. Thus in love, you are actively doing *work*. It isn't work that is stretched out in linear form and has some obvious goal—such as pulling a load up a hill—but a kind of circular work in which one 'works something over.' We have a special word for this manner of constantly bestowing goodness: *affection* (from Lat. *agere* + *ad*, "doing for/toward" another). In order to bestow such affection, it is of course necessary to have a constant, working Understanding of just what the beloved needs at every step of the way, and this need for Understanding shows the similarity between willful loving and its intellectual counterpart, Understanding (cf. left side of

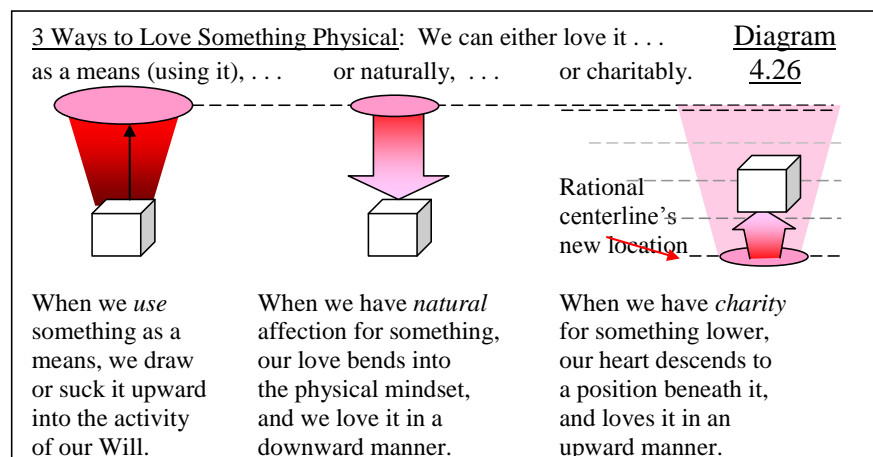
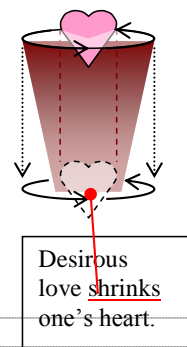


Diagram 4.24). Even when the beloved is complete in every way, and there is nothing that the beloved needs, you can always bestow extra blessings upon the thing, to continue to make it *more* good. Thus the fundamental act of Love is like a dynamic and constant application of a word of either healing or blessing.

Love as Desire

Akin to, but fundamentally different from Charity for something lower, is love-as-Desire. Love-as-Desire is distinguished by the fact that, one is not using one's upper potencies—emotions and Reason, cf. Diagram 2.26—but rather one's lower potencies—sensuality and physical bodily processes. In Desire, one does not seek to increase the beloved's potency, but rather to consume (or use) it for the potency that it already has, even to the point of destroying its

Diagram 4.27



Comment [A14]: Here the deficiency or problem becomes the new 'heart' of one's attention. When Love is not just charitable, but divine and upward-directed, then this 'entering into it,' forms the main part of the activity, and involves spontaneously 'rising [up in] to the occasion.' Here the deficiency is not somebody else's lower wound in need of healing, but a hypothetical reality that needs to be filled and made real—by somebody—and so, for the glory of God and the good of everybody, you yourself step into it, and become that higher thing. Thus divine love is a determination or willingness to grow into being something better than what was before.

Comment [A15]: Recall that Goodness is the suitability of the higher to the lower. Thus Love is the application of such higher—and suitable—things to the (lower) object of our affection.

Comment [A16]: Recall that in physics, work and energy have the same units (e.g. kg x m²/s²), and are thus really two alternate forms of the same thing: One is in Potency, and the other in Act.

Comment [A17]: Apprehension is a kind of simple, and non-complex Understanding.

Comment [A18]: Surprisingly, it was recently found that there are taste buds in one's stomach. This shows how in a real sense, one is desirously 'loving' the food that one is absorbing. This is also why carnivorous animals have no malice—no inbuilt principle of evil—as they hunt. Rather, they *love* their prey (desirously, in a physical way), with deep hormonal and salivary cravings; in fact, they just love it so much that they are willing to immediately slash into it with their sharp teeth!

Comment [A19]: One is truly *using* the food, if one is rationally conscious that one is eating *for* a higher purpose (e.g. to have energy at the office). One is only consuming it, if one is only subconsciously (in the mouth) or unconsciously (in the body) loving and absorbing it, the way animals and plants do.

⁷⁵ This is the famous "amor benevolentiae" [benevolent love]. Aquinas, *Summa*, II-II.23.1.c.

identity and absorbing it into oneself.⁷⁶ In desirous love, one loves not because of rational care and concern for God and neighbor, but simply because something pleasing is *there*. Thus desirous love is more circumstantial than deliberate.

Moreover, whereas Charity occurs outside of oneself and one's comfort-zone—i.e. externally—desirous love occurs largely inside of oneself and one's comfort-zone—i.e. internally. Because desirous love is internal, it often *stirs* one in a very deep way.⁷⁸ Also since Desire shrinks one's heart

(see Diagram 4.27), it often is concerned with only a *part* of the other; however, since Charity expands one's heart, Charity is often concerned for *all* of the other, *and more*, in addition.⁷⁹ Consequently, desirous love is not true rational love (the meeting of minds) where the thing is loved for itself, but rather a kind of physical enjoyment⁸⁰ (the meeting of bodies), where the thing is enjoyed for its accidental qualities. We see then that desirous love is thoroughly physical (even when it occurs in the spiritual mindset, as in marriage), whereas charitable love is thoroughly spiritual (even when it occurs in the physical mindset, as charity for the weak and the young).

The Common Nature of Love

Consequently, desirous and charitable love are similar kinds of activities. In both kinds of love, you unite your potency to the beloved, so that your heart—the center of your potency comes to *rest* in the other.⁸¹ Thus in both kinds of love the focus of your world shifts, so that you lose total concern for yourself:⁸²

How does this happen? When you make a direct connection of your soul—your form—to something else, there is a formal union.⁸³ Now the forms are not always in exactly the same mode—after all married people love their spouse as their complement, not their equal—however, there is still something of each in the other, so that one thinks of the other as an alter-ego of oneself.⁸⁴ It is this formal connection which provides the 'glue' of the relationship, while the other unlike elements can then sort things out in a kind of play, competition,

One important form of desirous love is concupiscence. Concupiscence is the tendency of the soul to seek *with* (con-) its bodily desires, and to temporarily forget about its rational considerations.⁷⁷ It stems from the wounded-ness of sin, and pre-disposes man to run-away lusts and obsessions. It occurs when one has no more physical need, but nevertheless still *feels* as if one needs more, thereby overshooting the rule of right Reason.

Comment [A20]: One common way to convert oneself—or somebody else—out of a mindset of desirous love, and into a mindset of Charity, is to snap them into reality. Getting them to consciously *talk to* the beloved, rather than just fantasize *about* him/her, can be very healthy.

Comment [A21]: This “stirring” is the potency or power within your own being, moving in union with the being of that thing. Moreover since the loved thing is lower than you, it isn't just a stirring within your being, but a stirring within your *lower* being, as a direct formal connection is made between the two.

Comment [A22]: This is one of the mysteries of marriage, that the man has desirous love for his wife, but the woman charitable love for her husband. Thus, as Fulton Sheen once pointed out, the man will love only a part of his woman, whereas the woman will love the whole man.

Comment [A23]: Charity is often concerned for God as well, or for some part of God's concerns, such as the respect for Justice (in not over-doing it), the needs of others, etc.

Comment [A24]: Marriage occurs in the spiritual mindset, because the bodies of the spouses are *symbols* of a higher supernatural reality: The love of Christ for his church.

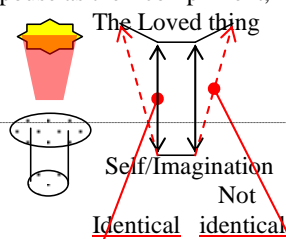


Diagram 4.28

Comment [A25]: The physical analogy to the horizontal Love of friendship (form-to-form, not form-to-matter which is desirous love) is cold-welding. If two very similar pieces of metal become perfectly aligned along some face at which they are adjoining, then they will instantly fuse (as the electrons in the orbital cloud of the one suddenly start traveling around the atoms in the other, so that the two metal-orbitals suddenly coalesce into one), and you will never ever get them apart, because from then on they will really be one-and-the-same piece of metal (at the molecular level). This is the physical equivalent of Love, where one's form has come to be 'one' with an identical form.

⁷⁶ Cf. Aquinas, *Summa*, II-II.23.1.c.

⁷⁷ Aquinas, *Summa*, I-II.30.1.c; I-II.17.7.ad1.

⁷⁸ Aquinas, *Summa*, I-II.28.2.c.

⁷⁹ Cf. Aquinas, *Summa*, II-II.23.1.ad2.

⁸⁰ Aquinas, *Summa*, I-II.11.1.c.

⁸¹ Aquinas, *Summa*, I-II.28.1.c.

⁸² Aquinas, *Summa*, I-II.28.1.ad2.

⁸³ Aquinas, *Summa*, I-II.28.1.c. This formal union may be of form to form (as in friendship), or of form to matter (as in concupiscence); regarding the latter, see Aquinas' use of the parallel terms “potency” and “act” in I-II.27.3.c.

⁸⁴ Ibid.

rivalry, or even battle. Indeed, this disproportion can cause a variety of social situations, including brusquely *using* the other person (when the part of them that attracts you is lower than yourself), drawing *out* the other person (when you are higher than them and trying to get them to grow into something else), drawing *in* the other person (when you are somehow lower than them, and trying to get them to step *down* to your level), or faithfully *serving* the other person (when they are equal to or greater than you).

As human beings, the first thing we learn to love is our parents and siblings, because we recognize some of ourselves in them.⁸⁵ This kind of natural love expands later in life into love of one's spouse. There are other kinds of loves, based on a similarity not of body, but of soul, or spirit, or virtue, or even vice.

Questions:

1. In terms of Act and Potency, what is Love? **Ans: Love is the uniting of potency to potency.**
2. Look up and classify the Greek and Latin kinds of love mentioned at the start of this chapter as either upward or downward. **Ans: Eros ("erotic") is downward; caritas ("Charity") and agape are upward; philia ("friendship") is largely horizontal, but is more upward than downward. Amor can be either, but is more usually downward.**
3. How are the following examples of Love?
 - a. The inflammation-response of the body around a wound. **Ans: The surrounding tissue is contributing identical form—heat and nutrients—to that wounded.**
 - b. Gravity. **Ans: Matter attracts other like matter.**
 - c. Magnetism. **Ans: The spin of one charge isn't identical to, but an upside-down compliment of the other's.**
4. Circle the correct answer: If you are loving in the physical mindset, you tend to (get excited / come to peace). If you are loving in the spiritual mindset, you tend to (get excited / come to peace). Why do you think this is? **Ans: Get excited . . . come to peace. This is because in the physical mindset, something is beyond you in a time-and-space way, and so you must chase after it to keep it in your sights. In the spiritual mindset, you are already in the love (its form is surrounding you), and so it puts you at peace.**
5. Circle the correct answer: The difference between Love and Desire is that (. . . Love is of what is higher, but Desire of what is lower. / . . . Love increases the beloved's potency, whereas Desire removes or decreases the beloved's potency.) **Ans: The latter.**
6. Which is harder and why: Desire or Charity? **Ans: Charity because it is work and it expands your heart (cf. Diagram 4.27).**
7. In loving, are you seeking to acquire more matter or more form? **Ans: Because it is form (and not matter) that comprises the termini and linkage of willing, it then becomes true that in willing you seek to acquire (not more matter, but) more form.**

Comment [A26]: Aristotle remarks throughout the *Nicomachean Ethics* that there are three kinds of friendship: Friendship based on enjoyment and pleasure, friendship based on utility, and friendship based on [common love of] the Good. Obviously the first of these is downward, the second horizontal (see section 4.2.4 on a thing's use), and the last upward. Horizontal Love is known as *philia* (cf. Lat. and Gk. terms at the start of this section), and is a kind of empathy or camaraderie toward those with whom one is in a similar predicament. If Charity increases the beloved's potency, and desire shrinks it, *philia* prides itself on having multiple individuals sharing exactly the same potency. Thus those who wish to grow in *philia*, perform activities in perfect unison such as lock-step processions, group-chants, and other activities which make one feel oneself part of a bigger group.

Comment [A27]: It is often surprising just how *similar* spouses look. It is probably this mate-choice of one's own look-alike which is responsible for fueling the pace of genetic evolution as certain otherwise recessive genes are accentuated and expressed, and then reproduced in a variety of children, some of whom may have other genes that are auspiciously helpful to survival (by gene-to-gene cooperation), and which enable the parents' formerly recessive genes to then attain dominancy, in the context of the new child.

Comment [A28]: i.e. either to give potency to another, or to get potency from the other: The first occurs by sending one's potency out from oneself (Charity), the second by absorbing the other's potency into oneself (Desire).

Comment [A29]: *Philia* would be equivalent to the central portion of Diagram 4.26, except that *philia* would be directed more horizontally (towards an equal), rather than straight down (towards a child). Indeed, *philia* is to a certain extent a mix of natural love (angling down), and charitable love (angling up).

Comment [A30]: Thus when you hunger, you are seeking to acquire more being (form), not just more material substance. The only reason you eat matter (food) is because it contains form (energy) within it. It is the form you desire, not the matter.

Indeed, form is the only way we can return to God, so the desire to unite with more and more forms (and to have an involved/vibrant life) is much stronger and more fundamental than the desire to just expand in size and acquire more matter.

⁸⁵ Aquinas, *Summa*, II-II.26.9.ad2.

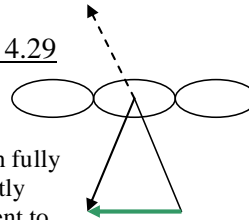
8. Which is truly love: To be concerned about an evil person's problem, or to contemplate something beautiful and enjoyable. Explain why. **Ans: True love is to love what is hard, because that is what is outside of the realm of most ordinary things, unique and unusual, and thus actually the highest (in the mystery of God's plan and providence). Thus when you love what is hard and foreign to you, you actually elevate yourself more than when you love something you already understand.**
9. Think: Can Desire be had for something in the spiritual realm, or Charity for something in the physical realm? If so, give examples of each. **Ans: Most certainly! Charity for oneself is a form of Charity in the physical realm. Also, seeking to control people and events is a form of Desire in the spiritual realm.**
10. Think: Why does upward-inclined love-as-Charity sometimes unintentionally slip into downward-inclined love-as-Desire? What can one do to prevent such an occurrence? **Ans: Charity often transforms into Desire because the similarities between oneself and another may not be limited to just spiritual or virtuous similarities, but may happen to be bodily as well. One can prevent this slippage by being rigorously honest and self-controlled and consciously trying not to seek after pleasure, nor to indulge it even a little bit, but instead to keep rigorously true to course. The virtues of Chastity and Justice will help one in this.**

3. Freedom within Love

The human Will is free because although an identical end can suggest or strongly draw our love in one direction, nothing can fully satisfy *all* of our form, so as to infallibly and surely and permanently attract us.⁸⁶ God alone could do this, because God alone can present to us the whole spectrum of possible goods. However, God does not do this because God wishes to permit us to determine for ourselves what shall be in our heart, and thus what end(s) we shall each have. Thus God permits us to determine and shape our own spirits along the way. Now God may put us in circumstances that will test us and force us to choose between ends and to put one end above another, to make clear to ourselves and to others which is actually more important to us; however, God will never presents us with a situation that fully satisfies or fully dissatisfies our Will.

Because the Will does not have to 'fall into,' any attractive good,⁸⁷ it is free instead to 'bounce off' and, without having to turn to evil, to turn instead to another good, especially one that is incidentally related to the initially proposed good. For instance, if I am attracted to the idea of putting on a play, I may discard one play (e.g. the tragedy

Diagram 4.29



Comment [A31]: After all, God has many infinite qualities (e.g. Mercy, Justice, Holiness), any one of which could be an end for us finite creatures. Thus even though we are each heading toward God, there is still great variety in the ends we can pick. However, if we pick an end which is truly in God, but which nobody else knows about, we must test and prove ("... that you may prove what is the Will of God"—Rom. 12:2, Eph. 5:10) whether it is consistent with God's nature. Thus much of life is coming to learn or discover Who—i.e. what qualities—God is (cf. 1 Jn. 2:4).

Comment [A32]: It may help to think of the Will as a helium-filled balloon. As long as the balloon is bumping up under something (some relative evil) it will keep from rising. However, if the balloon encounters nothing above it, it will be unable to stop itself from rising upward into its proper environment or end (the upper atmosphere, rather than the lower atmosphere). The proper end of the Will is God alone (Who is infinite ascension). Only here, will the Will come to rest.

Alternatively, you could liken the situation to a black-hole into which you are falling. Here there is nothing that you can do to stop yourself from falling into it. This conveys the idea of the helplessness of "falling in love." Of course, in this life, nothing fully attracts the Will, and so in this world human beings can always prevent themselves from falling in love.

Comment [A33]: This is how you avoid temptation: Don't take it head-on, and try to dramatically 'swear it off,' but turn instead to something else that is legitimate. God will always provide you with an 'out.'

⁸⁶ Aquinas, *Summa*, I-II.10.2.c, ad1. I.82.2.ad2.

⁸⁷ Cf. Aquinas, *Summa*, I-II.94.2.c.

MacBeth) because of some unsuitability (e.g. too dark and sinister) and pass to another that is similar to it (e.g. the tragedy *Hamlet*), and that has many of the advantages of the first one, but lacks whatever I found objectionable in the first. As I perform this process I am sifting out objections (i.e. bad circumstances), and instead staying continuously concentrated—by Love—on the majority of the good qualities and criteria that attract me. It is the source of these things' goodness, shining through the various instances (some objectionable and some okay) that I am really seeking after, and it is these that my final choice must have, indiscriminate of which one I may, at that moment, actually be considering. Thus Love is patient, and if one's goals are good, it will probably be given to one to eventually realize them, in a future time and place and situation that is acceptable. This bouncing off and re-constituting creates a temporary horizontal movement (cf. the green arrow in Diagram 4.29), while one continues one's upward progress toward one's goals. Thus by bouncing off and refusing to be 'taken' by something, the Will is free to bide its time and choose whatever it really prefers.

Comment [A34]: The good qualities attract my love. Recall that Love was a kind of 'bonding' (to that which is identical to you) and then 'spreading out' (into its other good characteristics). Here we bond to the attractive elements in one thing, but we are free to refuse to bond to whatever we find unattractive. Thus, instead of spreading out into the rest of the thing, we are free to 'hold to' the fact that something is unattractive and turn away from it. In doing this, we do not have to suggest that the thing is in itself evil (i.e. a lack of integrity), but only that it is circumstantially evil (i.e. a lack of proportion to us).

Questions:

1. Discuss: How does Love operate while someone is in the process of choosing? Is Love lost by refusing to choose something? **Ans:** While someone is in the process of choosing, they are 'bonded' to what is identical to them and often 'spreading out' into what is not identical to them (cf. Diagram 4.28 above). Just because a person refuses to spread out into the other elements of a thing, doesn't mean that they need to cease to be bonded to the good qualities that are attracting them. After all, the next choice has many of those good qualities as well, and so one keeps one's heart on those good qualities, independent of which choice is presenting itself. One is loving as much of the good as presents itself, no matter what the context. Thus love is not lost, just because you choose to concentrate on an unsuitability, and wait for something better.
2. Do animals have this patience associated with love of the higher source? **Ans:** No. An animal is all 'on the go,' unless you train it otherwise. Thus an animal is either definitively inclined toward something, or not inclined. An animal cannot perform a distinction of Reason (cf. Diagram 3.40) the way a human can, to enable it to discern and sift out bad circumstances from a generally good Act.

Comment [A35]: A substantial connection is maintained to the attractive value/end, through whichever of the objects you are considering.

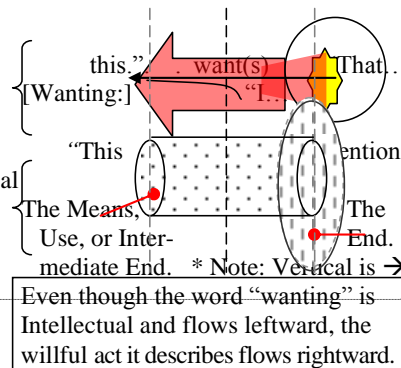
Comment [A36]: However, certain animals which are more instinctively reticent and distrustful (e.g. cats) can seem to be patient, even though they are really just being careful and picky.

Chapter V. The Will's 2nd Act: To Want

1. To Want

Diagram 4.30

Whereas Love is a direct formal connection (involving the circulating forms in one's Will), where the thing is always loved as an end in itself (either intermediate or final), Wanting is an indirect operation, involving radically *different* things (with no formal connection), in which one thing is wanted as a means, i.e. entirely *for* the other, and not for itself.⁸⁸ We see then, that in wanting, a thing loses its identity as an end, and is actually wanted from across the center-line of the rational realm (cf. diagrams 2.3, 4.13). To 'want' means to 'lack' something. Just as you lack a piece of food, and thus 'want it,' so you lack a determinate situation in which your loved end(s) may be attained and enjoyed. The solution is provided by the Practical Intellect. The Practical Intellect—working through the Hypothetical—illuminates what lower option(s) *could* or *should* or *might* conduce to your desired end. Some of these lower options are already in a form suitable to the final end, and these you love directly as an indeterminate end (part of the final end). However, other lower things, in no way occur in the final state-of-affairs, but still have some necessary role to play in its accomplishment, and these you merely 'want' as mere means, nevertheless ordering their formal *uses* (Cf. diagrams 4.30, 4.34, 4.39) to some intermediate (and final) end.

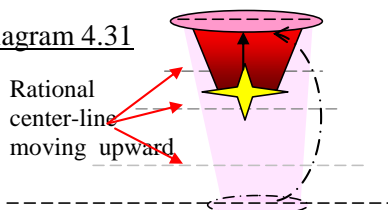


Comment [A37]: Here we see the similarity between the 2nd Act of the Will—wanting—and the 2nd Act of the Intellect—the Judgment. In both the termini—whether subject and predicate, or means and end—are formally *unlike* one another. Conversely, in the two 1st Acts (Apprehension/Understanding and Love), the two termini are formally identical in some respect.

Kinds of Wanting

Wanting is different from loving, because in wanting, you want something good, not for itself, but for some particular further end or purpose, which is in need of it. For example, I can want medicine to cure me, without loving its taste and side-effects. One can want an object or one can want an activity or one can want a certain outcome—an intermediate end—leading to greater outcomes. In other words, one can want any end (cf. Diagram 4.12). One can want for oneself . . . or for somebody else . . . or for some noble and higher purpose. Thus Wanting doesn't have to be personally

Diagram 4.31



When something is wanted that is higher than oneself, one's heart leaves its normal location below the thing, and places itself above the thing wanted. Thus the thing wanted is always wanted in a downward manner, i.e. selfishly (*for oneself*).

Comment [A38]: You want the means materially (i.e. not concerned for what form it is in), but you want its use formally, because its use (saddled as it is on the dividing line between the spiritual and physical realms) plays an authentic role in the final end. For instance, I want the baseball bat only materially (and hence I drop it immediately after I've used it); however its rigidity and flex in permitting me to hit a line drive right back to where it came from (its use), I want formally.

Comment [A39]: The Practical Intellect orders the lower to the higher.

Comment [A40]: Good spiritual outcomes should be loved as intermediate ends; however, one can be so blinded by interest in other ends, that one merely 'wants' these intermediate ends, instead of truly loving them. For example, a student should be thankful for and love his/her education, since it is eternally valuable in itself (inasmuch as it has improved his/her mind, which is a permanent good); however, the student could be so obsessed with what it leads to (getting a job), that he/she might treat it as a mere means, and merely want it, rather than loving it.

⁸⁸ Aquinas, *Summa*, I-II.8.3.c. Cf. end of I-II.8.2.c.

invested and concerned, the way Love does.

However, despite the fact that the thing wanted can be located in any of the three realms, wanting is fundamentally always a downward-directed activity.⁸⁹ The thing wanted is always wanted *for* something higher, which includes oneself. Wanting is therefore very similar to desirous love (from Section 1).

Comment [A41]: Love is “selfish” inasmuch as you apply your own self to it, and thus take personal interest in the thing loved. By contrast, in wanting, you often don’t care much, or at all, about the thing wanted; you just want to *use* it (and then perhaps discard it).

Comment [A42]: The relationship of ‘for-ness’ is always upward directed (cf. Diagram 4.3).

Comment [A43]: The only difference between the two, is that wanting occurs by a spiritual faculty (Reason, or Imagination), whereas desirous love occurs thru a physical faculty (Sensate Action or Bodily Growth).

Questions:

1. To what kind of love is wanting similar? **Ans: Desirous love.**
2. Does wanting occur in the Hypothetical or in the Real? Careful! **Ans: Usually in the Hypothetical, but sometimes in both. If the thing wanted is a use or intermediate end, it is all hypothetical. However, if the thing wanted is a particular means (e.g. my left shoe!), then it can be in the Real as well. Then wanting has its top in the Hypothetical and its base in the Real.**
3. In what direction is wanting? **Ans: Wanting is essentially downward.**
4. Is wanting a deliberate process, or can you ‘want at first sight?’
Why? Ans: It involves two separate acts of love, one of myself or my end, and the other of the opportune means; consequently it is a deliberate process, not something spontaneous.
5. Decide if the thing wanted is a means, use, or intermediate end:
 - a. Food. **Ans: Means.**
 - b. . . . that a particular article be printed. **Ans: Intermediate end.**
 - c. . . . to run and play and have fun. **Ans: Either an end (phrased “to run”), if I want to make a pastime of it, or a use (phrased “running”), if I want to do it just here and now.**
 - d. . . . that the Mets should win. **Ans: Intermediate end.**
 - e. . . . that my students should act respectful. **Ans: Use.**
 - f. A carburetor. **Ans: Means.**
 - g. Iron Ore. **Ans: Means.**
 - h. Iron. **Ans: Means.**
 - i. Iron as a component of steel. **Ans: Use.**
 - j. . . . to catch the base-runner. **Ans: Intermediate end.**

Comment [A44]: The traditional saying is ‘Love at first sight.’

2. The Parts of Wanting

Because the human Will is not satisfied in this world, it is in the state of being a “way-farer,” seeking and en route to a good that is cannot here finally attain.⁹⁰ Consequently the Will tries to construct and work for goods that—in its own mind—most resemble, approximate, or lead to its final end.

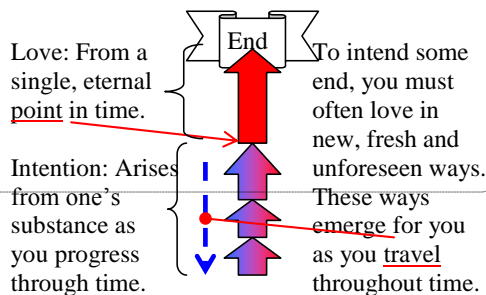


Diagram 4.32

Comment [A45]: i.e. the Common Good (cf. Section 4.3.2), seen as a universal happiness amidst all good things.

⁸⁹ Cf. Aquinas, *Summa*, I-II.8.3.ad3.

⁹⁰ Aquinas, *Summa*, I-II.3.2.ad4.

Step 1: To Love / Will

Step 2: To Intend the end.

Step 3: To be Counseled

g to intend the end by
our Practical
may lead to the
primarily
and their uses.
the

Diagram
4.33

LOVE

Consent

Choice

Counsel

Intention

Comment [A52]: In all this, the Practical Intellect peers as far into the future as it possibly can, to try to accurately estimate whether a particular means will turn out well or badly. St. Thomas Aquinas writes that “It is necessary that the inquiry of counsel be resolutory, beginning namely from that which is intended in the future, all the way until it is arrived at what presently is to be done” (I-II.14.5.c.).

⁹⁵ Aquinas, *Summa*, I-II.14.3.c.

accomplish each possibility. For example, if I am adding onto my house, counsel will tell me what all the possibilities are (e.g. a built-from-scratch addition, or a prefab mobile-unit, or a tent-enclosed patio, etc.), as well as what means are available to accomplish each (e.g. a flatbed-and-crane company, or a lumber-and-cinderblock company, or a home-supply store), and the relative characteristics (i.e. price/longevity/ etc.) of each of these means. Lest counsel should go on forever, it usually limits itself to discussing just those possibilities that would satisfy one's stated intentions.⁹⁶

Step 4: Consent

Having been informed of all the possibilities, one then consents to as many of them as are acceptable, conducive to the end (The ones not consented-to, just fade away from one's concern.) and, of course, not conducive to the end's contradictory.⁹⁷ Thus I may refuse consent to the idea of building it from scratch because although it appears attractive in certain respects, I just don't have enough construction 'know-how' to think that I can do it. By contrast, I may consent to the prefab and tent ideas because those both seem to fulfill my stated goals. The act of consenting is represented by the word "fiat," Latin for "[Let it be[come]!]"

Step 5: Choice

If two or more possibilities still remain, one lastly chooses one of them as being simply 'better' than the other(s), for some reason.⁹⁸ Thus we really ultimately consent to only one possibility and intend that one.

Even though you don't know it, whenever you want something you subconsciously go through all of these four steps.⁹⁹ Of course, if after you consent, there is only one choice left, you still choose that, but it's not a separate act of the Will; it just gets merged into and included with Consent.¹⁰⁰ This brings us to an interesting fact: Except for Counsel (which is intellectual), the other four components of willing all overlap and partially intermix with each other in certain respects. This means that they are often hard to distinguish from one another. For example, part of Intending may be hard to distinguish from consenting.¹⁰¹ Likewise, the acts of consenting and choosing are practically identical to one another except that Choice involves the element of preferring one thing to another. Consequently, we must say that these four acts are formally distinct, though at times materially identical. If we were to diagram these acts, we would notice that they take a familiar shape (cf. Diagram 4.33): In their own willful way they match the four predicables and four propositions (and their four higher-order operators) in the intellectual order, and the four virtues in the willful order. Thus we can draw the following conclusions:

⁹⁶ Aquinas, *Summa*, I-II.14.6.c; cf. I-II.14.3.c.

⁹⁷ Aquinas, *Summa*, I-II.15.3.ad3.

⁹⁸ Aquinas, *Summa*, I-II.15.2.c.

⁹⁹ Aquinas, *Summa*, I-II.15.3.c.

¹⁰⁰ Aquinas, *Summa*, I-II.15.3.ad3.

¹⁰¹ As a further example, St. Gregory of Nyssa remarks that choice is a combination of willing with being counseled. Thus even counsel mixes in with some of the others, in a way. Aquinas, *Summa*, I-II.13.1.c.

Comment [A53]: You might say to the students "Another way to say 'Let it be,' is 'May it be.' How do you know from this that Consent is in the willful realm?" [Ans: Because the word "may"/"might" is located in the lower-left quadrant (i.e. physical and willful) of Diagram 4.8.]

Comment [A54]: A fundamental question that the students may have about this Diagram 4.33 is the question "Why?" Why is it that these four steps of wanting, which are in the willful order, mirror and match the four Propositions and the four Predicables, which are in the intellectual order (cf. the "Short Summary" box below)? The answer is that it is because they are really dealing with the same thing, just in a different way. The situation that they are both encountering is the simplest, most typical situation in the structure of knowledge, that is when one genus or general quality is splitting into two species or specific qualities. In this typical characteristic situation, if you are concerned just to know the things themselves, that is, how they relate to one another, and how they overlap or not with one another, then you will be dealing with the four Predicables and the four Propositions (which are as-it-were the four formulae that describe how each of those predicables function), because these are intellectual, and Intellect is concerned to know the nature of things in themselves. However, if you are considering and concerned how to choose one of them, for purposes in willing and acting, then you will be dealing with the four steps of wanting, which are willful and concerned with which of them should be most valued in this situation as 'useful,' or not valued. We see then that in both, we are encountering the same objective situation, only in one we are doing it in the intellectual order (for intellectual purposes—to enter into the things themselves), and in the other we are doing it in the willful order (for willful purposes—to make use of those things for some higher, loved purpose).

Comment [A55]: Certainly not the part of intending that is equivalent to upward Love, but perhaps the part of intending that is delving downward into more and more specific possibilities.

Comment [A56]: We can distinguish them by a distinction of reason, but often not by a real distinction (cf. Diagram 3.40).

Comment [A57]: Cf. diagrams 3.42, 3.46, and 2.43, as well as the first table in Section 3.7.5.

Short Summary:

A thing *willed/loved* stands to oneself as a **property** (all A [me] is [shall be] B [it]); the proper virtue for willing is Prudence.

A thing *consented* to stands to oneself as an **accident** (some A [of me] is [likes] B); the proper virtue for consenting is Justice.

A part *intended* stands to the end intended as a species to a **genus** (some of A [species] is not B [genus]); the proper virtue for intending is Temperance.

A possibility *chosen* stands to other possibilities as distinct and **defined** as different from them (no A [possibility 1] is B [possibility 2]); the proper virtue for choosing is Fortitude.

We conclude then that an act of wanting has essentially the same structure as an act of total knowledge of some genus (cf. middle section of Diagram 4.24).

Questions:

1. Redraw Diagram 4.33 above, showing where the following overlap (i.e. where they are formally identical), and give an example of, or describe this identity.
 - a. Consent and Choice **Ans: If you extend the Consent-arrow further down, it becomes identical to the downward-tending Choice-arrows.**
 - b. Intention and Will **Ans: As you intend the end itself, you are really loving it. You also often love things that are most proximate to the end.**
 - c. Intention and Consent **Ans: As you delve into lower and lower and more specific possibilities in which to realize your end, if you keep aware of the criteria needed, and avoid those which wouldn't satisfy the end, then you are at that moment simultaneously also consenting to them.**
 - d. Intention and Choice **Ans: As you intend a more and more specific situation in which to realize your end, if there is only one possibility that would satisfy the needed criteria, then by intending it, you are simultaneously choosing it.**
2. An intention is either fully hypothetical (if not acted on), or partly hypothetical and partly real. Where does the real part of it occur? **Ans: In the real things or circumstances that you choose to make use of, at the bottom.**
3. Is Counsel primarily a form of Love, Consent, Intention, or Choice? **Ans: Counsel is a form of Consent. It is the Consent given by outside considerations and circumstances.**
4. Where does Counsel come from? **Ans: Either from the Practical Intellect or from somebody else's advice.**
5. Discuss: Psychologically, what happens if you completely omit one of the four aspects of willing? Consider each one separately. **Ans: If you omit Love/Will, nothing happens. If you omit Intention, you**

act mindlessly (like an animal). If you omit Consent, it is as if your hands are tied, and you can find no satisfactory possibility. If you omit Choice, you are ‘hung up’ with indecision.

6. Do the four steps of wanting take a long time? Ans: Sometimes, but not always: If there is only one choice (or if you don’t take the time to be counseled about others), then there is only one intention, and since Will was pre-existing, consent to it can happen immediately.

3. Happiness

When asked why you want something, the final answer is always “To be happy!”¹⁰² Happiness connects wanting and loving: We want things ultimately for the sake of being happy. What then is happiness? Happiness is the state of possessing (and being in) the loved end.¹⁰³ Happiness comes to fruition when what our heart had been set upon is no longer hypothetical, but now real, so that “life is self-sufficient, . . . desirable, and lacking in nothing; [and] complete.”¹⁰⁴ Someone is then happy and truly *loves* their own life when all their potential is being used,¹⁰⁵ that is, when they are healthy, productive, and everything is going well. Of such a person, we say that they are ‘thriving.’ If someone truly loves to run, then they will be happy as long as they are running. Thus happiness occurs when things that were wanted as an intermediate end at last arrive at the state of being the loved, desired final end.

Happiness is an accidental relationship of *having*, in which you now intellectually ‘have’ all that you willfully desired.¹⁰⁶ In this situation, all the components of your end-situation give or bespeak a certain *credit* back to you, reflecting well on you for what you have done or become. You then enter into a permanent active relationship that supplies and refills you with limitless, eternal pleasure. This *credit*—or *pleasure* (since they’re the same thing)—that all these things give back to you, as being ordered to and *for* you, now fills you with an immense amount of goodness, or *blessedness*. What is blessedness? Blessedness is a spiritual kind of happiness in which it is not so much that you possess the wanted higher end, but that the wanted, higher end now possesses you.¹⁰⁷ Thus instead of receiving a certain (incoming) credit from it, you instead perform a kind of (outgoing) activity entering into it and participating in it.¹⁰⁸ Thus true spiritual blessedness is more an activity than a passive state-of-being. Thus a planet is ‘blessed’ as long as it circles its sun. It is not too close, nor too far away, and it permanently possesses and is possessed by the sun, accessing the sun’s light to the maximum extent that it is able, and participating in its gravity as far as its nature allows. In the same way, humans will be blessed when they reach their final end, and to the extent that they can absorb it and participate in it.¹⁰⁹

Comment [A58]: As a demonstration, ask your students about something indiscriminate that they are doing: “Why are you doing that?” No matter what they say (assuming they give an honest, true answer), keep asking them “...and why do you want to do that?” Keep asking them until they give the answer “Because I want to be happy.” Then point out to them that there’s no answer to the question “Why do you want to be happy?” Rather, happiness *is* the answer.

Comment [A59]: Recall from the answer to Question 1 in Section 1 of this chapter that in wanting, the base of wanting is real, and the top hypothetical. As we gradually bring about our wanted final end, we work towards it by accomplishing little intermediate ends that are part of it. As we do this, we build up the real until it reaches the top, and then, as-it-were putting the final brick or capstone in place, we attain and possess our final end, not *hypothetically*, but now in *real terms*. Thus the Real grows, throughout time.

Comment [A60]: Recall from Section 4.3.4 on Beauty how instead of consuming the good thing (as you would if it were physical), yet if it is spiritual, you instead enter into it, and participate *in it*, instead.

¹⁰² Aquinas, *Summa*, I-II.1.8.sed contra. Aristotle, *Ethica Nicomachea*, I:7 (1097a23-b1)

¹⁰³ Aquinas, *Summa*, I-II.5.c.

¹⁰⁴ Aristotle, *Ethica Nicomachea*, I:7 (1097b8, 15, a18)

¹⁰⁵ Aquinas, *Summa*, I-II.3.2, esp. ad3. Aristotle, *Ethica Nicomachea*, X:7 (1176b2-5, 1177b18f)

¹⁰⁶ Aquinas, *Summa*, I-II.3.1.c.; I-II.3.2.ad2.

¹⁰⁷ Cf. Aquinas, *Summa*, I-II.2.8.c, I Cor. 13:12.

¹⁰⁸ Aquinas, *Summa*, I-II.3.2.c.

¹⁰⁹ Aquinas, *Summa*, I-II.1.5.c.

Questions:

1. The final cause of all wanting is *what*? **Ans: Happiness.**
2. What happens to the Hypothetical as we attain happiness? **Ans: It gets swallowed up and replaced by the Real which, instead of being possible, is now permanent and necessary.**
3. What do you receive from the components of your happiness? **Ans: Credit or pleasure.**
4. Think: Can there be happiness without spiritual blessedness? **Ans: No. We are spiritual beings, and so all happiness must include the Spiritual (i.e. blessedness). Without this, happiness is incomplete.**
5. Discuss: What is the final end of human beings? **Ans: The human rational soul has the potential to be satisfied by all good things. Thus no particular thing satisfies it. Consequently the final end of human beings must be something in which we lovingly possess all good things, and are simultaneously aware that we are doing so. Since some good things are activities, and others are physical things, it is likely that this blessedness will include these, as well.**
6. What do you think determines how much a creature will be able to . . .
 - a. actively participate in the final end? **Ans: How much of its nature it still retains.**
 - b. passively absorb or contemplate the final end? **Ans: By how great a part it has to play in that end.**

Comment [A61]: Thus, those who are seeking their happiness purely in physical things (e.g. money) or activities (e.g. a profession or a sport), won't attain ultimate blessedness.

Comment [A62]: This is a formal consideration, and in the example above, it would be equivalent to the weight of the planet, that is, how much of the sun's gravity it uses up and interacts with.

Comment [A63]: If some faculty or part of its nature was not ordered to the final end, and was lost along the way, it will obviously not be able to use this in participating in the final end.

Comment [A64]: This is a material consideration, and in the example above, it would be equivalent to the diameter of the planet, and thus its ability to absorb the sun's rays.

Comment [A65]: Recall that 1st Act referred to a thing's 'being,' and thus when it was *real, par excellence*.

Comment [A66]: Imagine Diagram 4.30 reflected around the imaginary center line, so that its mirror image is now seen.

Comment [A67]: Point out to the students the difference between an Action (physical) and an Act (spiritual); note labels in the diagram.

The difference between these two is the difference between the physical and sensate layers: An *action* is as it occurs in the physical realm; an *act* is how it is intended and initiated within the sensate (and/or rational) environment of the doer's motor-nervous system (and/or Will). Thus the action is objectively how it occurred; the act is subjectively what the person visualized and signaled their muscles to do with nerve-impulses. This distinction is important for assessing the morality of *acts*—which are culpable—as opposed to actions which might have occurred by accident, or at least might not have transpired in physical terms just exactly as one was rationally and sensately intending to act. Consequently in morality class, we speak of and judge the "acts of man" *per se*, not "actions of man" (Aquinas, *Summa*, I-II.1.1.c.). If you didn't intend (an act) to kill someone, then you aren't culpable [except perhaps if negligence can be proved], even if your action accidentally resulted in their death; but if you did try to kill someone, then you are culpable, whether or not your action was successful in accomplishing the act. Thus Actions are only good or bad secondarily, that is, insofar as they conform to and successfully 'carry out' the intentions of the acts that caused them. Cf. CCC 1749; Aquinas, *Summa*, I-II.18.2.ad3, next-to-last sentence.

Comment [A68]: In Section 3 below, the "type" of act that it is will be found to be essentially its Moral Object.

Chapter VI. The Will's 3rd Act: To Do

1. Acting

To perform actions is the third Act of the Will. When one *does* something according to one's Want or Intention so as to make what was hypothetical start to become real, that is Act(ion).

When wanting is reflected into the physical mindset, the final end (e.g. some food) is actually lower than the intermediate end (e.g. the tool, animal, or plant through which one will get to the food). Thus in a 3-D and material sense, one must perform physical changes on the surrounding material world in order to *get to* one's end. These physical changes are called *actions*: We perform—not spiritual Will-acts, but—physical actions to seek after our desired ends in the physical realm.

Acting is both intellectual and willful. It is intellectual because it occurs in the real, visible (and thus intellectually knowable) realm, and because the idea or principle of the act (as this type and no other) comes in the form of a word from the mind.

It is also intellectual because it occurs as direct-and-straight 'Act' (of the nature of Intellect), rather than as vague and circulating Potency (of the nature of Will). However, actions are also willful as well, since they occur on command of the Will, and accomplish willfully intended ends. Thus we draw action as purple (a combination of blue Intellect and pink/red Will).

Acting is different from wanting, because whereas in wanting, we refer an intermediate end (or a means' use) to the final end, but want it only in a purely spiritual way (unable of ourselves to bring about that end), in acting we have the opportunity to now directly effect progress toward the end, in real, tangible ways. We do this by causing events of a physical nature to occur within the physical realm, and it is the reflection of these events back up into the spiritual realm which constitutes new realities—new facts and accomplishments—and thus progress toward our spiritual goals.

Proper Vocabulary Use:

-*finis operantis* means "the [intermediate] end/goal of the doer."
-*finis operis* means "end/goal of the deed," i.e. its use.¹¹⁰

Comment [A69]: For example, when you put out your hand, you do it in a straight line.

Comment [A70]: Make sure that the students know that "effect" means to cause to come to pass, or to cause to be. If I "effect the means," it means that I am making the means occur in reality (rather than just in my mind).

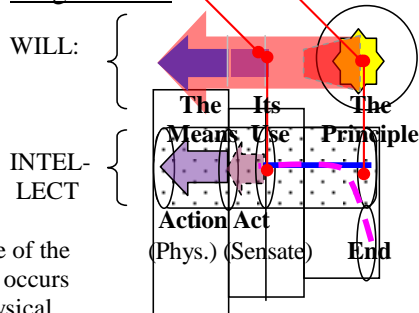
Comment [A71]: Reflect the purple arrows in Diagram 4.34 around the center line to some particular point on the blue line in the right half of that diagram. This is as-it-were the spiritual 'upshot' or 'significance' or 'import' of that physical Action.

Dilemmas in Acting

In *doing*, the person performs physical actions to make the spiritual principle of the work have an effect and come to be. However, a problem can arise here: A person may focus so intently on their work (the means) that they momentarily 'lose track of' the ultimate end(s) that it is for.¹¹¹ They may even forget about the principle of the action, and unconsciously become sloppy. This occurs because the person is instead focusing in the physical mindset on the physical progress and object of the work (the tip of the purple arrow in Diagram 4.34) rather than on its ultimate spiritual purpose (the source of that arrow). Thus it is necessary to both work (physically) and also be aware (spiritually) of what each action's purpose is. This can be done either by switching constantly between the physical and spiritual mindsets ('recollecting' oneself after each 'burst' of hard work), or by simply working purely in the spiritual mindset, so that one can see one's principles and ends *through* one's very actions. The problem here described is one of habit: One has slipped into the habit of just doing, and has forgotten to think about it. Habit is a momentary lapse, but in general it is true that one cannot act in any meaningful way, without first deciding *what* to do. In later sections we will learn that even though habit may briefly interrupt one's awareness, yet the general awareness of *what* one is doing is ever-present as the moral object of one's act and thus gives one's physical action moral (i.e. spiritual) value.

Another dilemma is just how to perform complex acts. Since there may be several means that must be resorted to, to bring about some desired end, one single action may not always be enough to effect the end. Sometimes several actions, with some

Diagram 4.34



Comment [A72]: In other words, you cannot act—unless you are sleepwalking—without switching into the spiritual mindset, *at least once*.

¹¹⁰ Aquinas, *Summa*, I-II.18.2.

¹¹¹ "...so that our desire would be empty and vain." Aristotle, *Ethica Nicomachea*, I:2 (1094a21).

ordered to later ones, are necessary to bring about the end.¹¹² Using one's Practical Intellect, a job can usually be broken

up into distinct steps. Each step is usually different in kind from the other steps (e.g. first you separate the milk fat, then you pasteurize it, and lastly you bottle it). As you fulfill each step, you also get closer and closer to accomplishing your final end.

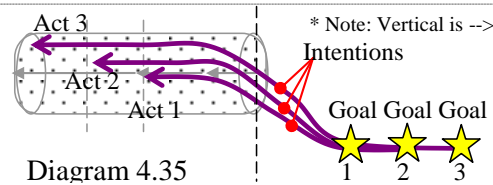


Diagram 4.35

Usually, you also get more and more physically detailed (i.e. lower) with each progressive step (cf. Diagram 4.35) getting closer and closer to the atomic level. However, this is not always the case, and just as bricks aren't always built up just in a vertical column, (cf. Diagram 3.7), but often have some side by side, so also many actions are often performed horizontally side-by-side, with neither of them higher or lower in its level of being. Just how you go about breaking down the job into separate steps, should be determined by your prudence: You could either try to do all three steps all at once (i.e. bottle-by-bottle), or you could break it up into distinct steps, and do all of the separation at once, and then all of the pasteurization, and lastly all of the bottling. When you separate out steps in this second way, how high/far-to-the-right in the spiritual realm you pick for your intermediate end, determines how big of an action you will be performing in the physical realm. Will you try to do the whole job all at once, in one massive and complex job, or will you break it up into simple steps?

Comment [A73]: Your Practical Intellect thinks: "Bottling . . . wants . . . pasteurization . . . which wants . . . separation." If your Practical Intellect were to think something else, then your end-product would turn out to be different (e.g. you might think "Bottling . . . wants . . . bacterization . . . which wants . . . separation," and then you'd end up with bottled yogurt). This is often a very important part of planning that many people don't notice. The ability to recognize all the feasible means that would be conducive to an end, and then to decide which ones are best because of the natural 'breaks' or 'separations' that they involve, is what separates a good manager from a mediocre one.

Comment [A74]: For instance, first you grade and level the ground with a bulldozer, then you shovel out a trench in it, and lastly you pound in stakes. Thus we often represent the various steps as getting closer and closer to the atomic level, just as (in the reverse spiritual realm), each step is also getting closer and closer to the final end.

Questions:

1. How does one act so as to keep mindful of the ultimate goal? **Ans: By either switching back-and-forth between the physical and spiritual mindsets, or by working entirely within the spiritual mindset.**
2. What are some acts that one could perform without being aware of the purpose for why one is doing it? **Ans: Sleepwalking, breathing, shivering, pumping blood, etc.**
3. Are we wrong to judge a person for their actions? Why or why not? **Ans: No. To perform any willfully-intended action (i.e. not just breathing or shivering) you must be aware of its ends and purposes, and these ends are spiritual, and thus have moral value. The action is essentially one with these ends, and brings them about. If you knowingly bring about what is bad, then you are bad; if you knowingly bring about what is good, then you are good.**
4. Why do we have assembly-lines? **Ans: Because it is more effective for each person or machine to do only one of the steps of the action, rather than trying to have the knowledge and skill to do them all.**
5. What are two ways that the steps in a complex act might be related to one another? **Ans: Either one leading to another (like bricks stacked up in a column), or several side by side, though also supporting higher ones (like bricks built up in a pyramid).**

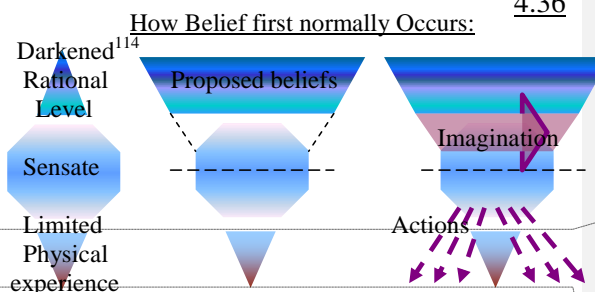
¹¹² Aquinas, *Summa*, I-II.8.3.ad3.

2. How Acting Occurs

The higher potencies work through the lower potencies.¹¹³ In our current fallen state (cf. Diagram 5.19), Will normally occurs in Imagination, directing it by efficient causality; Hope (bent into the physical mindset) normally occurs in Sight and Hearing, directing them by final causality; Knowledge (bent into the physical mindset) normally works through Muscle Contraction (recall Section 3.8.3, and Diagram 3.68 on how we gain absolutely certain knowledge), recognizing truths in it by formal causality; and Understanding normally works through Instinct, recognizing the higher reasons behind things as instances of material causality. Thus we see that for human beings the higher rational potencies are already in the lower sensate ones (cf. Diagram 3.21, Section 5.1.2).¹¹⁵

This being the case, the higher potencies aren't able to command the lower ones by a purely despotic power (of master to slave), but rather must conciliate them by a political or regal power (of father to children, or of the authentic real thing to its lower derivatives).¹¹⁷ Consequently, in this life, the human being is as-it-were invested more in the sensate level, than in any other level. As we shall discover in Unit V, this is a result of the Fall, in which man became as-it-were enslaved to the senses, and it is overcome and reversed only in certain individuals by acts of overwhelming faith.

There are then two ways that sensate acting can be caused: It can either be caused by the impressions of and reactions to physical objects at the physical level—and in this way, the acting is a kind of passion (since things have



Normally, when one operates, the sensate is the most robust and significant level, and any rational principles are uncovered only by inductive resolution,¹¹⁶ and are thus fewer and dimmer the higher one goes. Thus when one considers a sublime religious creed for possible belief, there is a disconnect, a moment of disbelief, between what is proposed and how much of it one can actually see. To believe, the Will (with help of Imagination) deliberately commands those same instinctive responses which would be given if those beliefs were clearly seen. As one acts according to this instinct, one gains intuitive experience of what is happening so that the beliefs themselves can at last be understood.¹¹⁸

Diagram 4.36

Comment [A75]: In Understanding, you superimpose, one flat, material Venn diagram upon another higher or lower one (Cf. Diagram 3.49). This is different than knowledge, in which there is only one flat-material thing—the subject—and something formal and qualitative emerges—the predicate—out of it (Cf. diagrams 3.31, 3.35).

Comment [A76]: This is why in societies which acknowledge and take steps to restrain man's fallen nature, leaders, who act on rationality, must be content to be suspect, and so must conciliate the sensate powers of public emotion through democratic processes, rather than by direct, autocratic rule. Conversely, societies which either do not acknowledge man's fallen-ness (such as socialism, or a tyranny), or instead are modeled upon man's redeemed-ness (such as the society of the church, or the society of a local, fully-confessional state) usually follow instead purely top-down, directly-rational, and autocratic styles of government. It was Plato's *Republic*, which first likened the situation inside of a state, to the situation inside of a man. Plato, *Republic*, 434d-435a, 544d-545c.

Comment [A77]: The sensate is a lower derivative of the rational.

Comment [A78]: Another way you could think of it, is that the human being's 'control room' or 'command center' (as far as making moment-to-moment decisions is concerned) is first and foremost in his/her sensate faculties, not in his/her rational ones.

Comment [A79]: This could be either by supernatural faith in the revealed word of God, or just by natural faith in the firmly-believed lessons of one's parents and teachers. In either case, it is knowledge (rational) that one is willing to act on (sensate), thereby reversing the causality so that rational now commands sensate, not vice versa.

¹¹³ Aquinas, *Summa*, I-II.17.4.c.¶2.

¹¹⁴ That the intellect is darkened since the Fall, see Section 5.1.4, CCC 37, 2071.

¹¹⁵ A person, in the course of acting, draws a conclusion about what to do from a dual from two premises, two considerations: one of a rational and universal principle (always and everywhere), and the other of a sensate and particular fact (here and now). Cf. Aquinas, *Summa*, II-II.49.2.ad1. The fact that the person, in deciding, silently merges or combines these two considerations together into one another, is evidence that their rational level is—at least briefly—inside of the upper half of their sensate level.

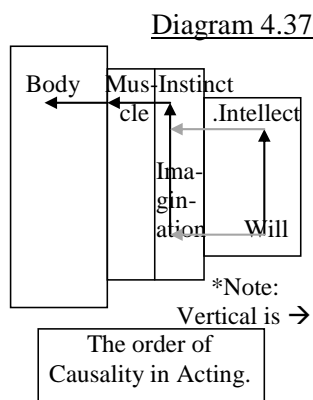
¹¹⁶ Aquinas, *Summa*, I-II.14.5.c.

¹¹⁷ Aquinas, *Summa*, I-II.17.7.c, last sentence. Aristotle, *Politica*, I:5 (1254b5).

¹¹⁸ Augustine famously said "Believe, that you may understand." Augustine, "A Sermon to Catechumens on the Creed," 4, retrieved Sept. 2011 from <http://www.newadvent.org/father/1307.htm>.

been received)—or it can occur based on principles firmly and tenaciously believed at the rational level—and in this way action is a true Act, a true expression of one's own being, rather than something else's. It is our purpose here to uncover how acting occurs in the latter, spiritual way.

The Will, as circulating potency, deliberately produces one of the possible words (known by the Intellect) as rational act within it (cf. top half of Diagram 1.50). This rational word, as an intelligible species, is also recognized by the Instinct (by material causality), as material for a possible formal response. Inasmuch as the rational is inside of the sensate, the sensate is here in control of the rational, and so normally the Instinct would choose to not make much of it, and see it just as a curious quality to be noted and ignored (as not directly relevant to survival). However, by force of Will, acting in the Imagination, one formally makes more of it than one needs to, 'making a mountain out of a mole-hill,' and 'blowing it up' in imaginative importance into an intelligible species (a quality) much greater than the natural intelligible species, that the Instinct originally responded to (cf. right side of Diagram 4.36). At this point, one usually doesn't have full understanding of the rational principle based upon which one is acting, but nevertheless still has seen enough of it to have a hankering that this is worthy of belief, and ought to be acted upon. Consequently they respond to it exactly as they imagine they should act, thereby substituting—based on faith—what one opines or believes to be the correct manner of acting, in the light of that principle. In focusing more intently (and deliberately) on this new more important intelligible species, the Instinct develops a much stronger reaction to it, and learns to automatically respond to it (instead of dismissing it) by producing actions and reaction-patterns, as directed by the consideration of this grander belief-system. It is while acting on such a principle, that one gains real tangible experience of it—if it is real—and thereby comes to understand it truly in itself,



rather than just through Imagination. Thus the direction of causality is as shown in Diagram 4.37, and it occurs by means of the Will marshalling—by its political power—two separate paths of causality, one through the Imagination, and the other through the Intellect, so as to overcome its position of weakness in regard to the sensate level.

Subsequently, the nerve-impulse then crosses the center-line, and immediately triggers a muscle to respond. The muscle has pre-existing circulating potency within it (i.e. chemical energy, in high-energy phosphates, within ATP), and the entrance of this nerve impulse into the muscle enables (or 'occasions') the application of this circulation to fueling muscle contraction.¹¹⁹ As long as (1) energy and (2) nerve impulses are still present, the

muscle continues to dump its energy into contraction. Thus rotational energy is converted into linear sensate work. As the muscle contracts, it then pulls the rest of the physical body with it. Thus linear sensate Act is converted into linear physical Action. We see then that the sensate Imagination and Instinct mediate the translation of Will into concrete, bodily action.

Comment [A80]: These two modes of acting might be analogized or even equated to the Flesh and the Spirit, respectively (Cf. Gal. 5:17ff, Rom. 8:1-13).

Comment [A81]: It is very hard to go throughout life acting on principle, and not letting one's beliefs get watered down by sensate and physical difficulties, obstacles, and sufferings. Interesting fact: John the Baptist supposedly made an act of faith in Jesus Christ, even from his mother's womb. Thus John the Baptist, more than any other person, was least ruled over by his flesh. Cf. Luke 1:44, 7:28.

Comment [A82]: Equivalent to the conditional statement "If you would, then he could . . ." (cf. Diagram 4.9).

Comment [A83]: This reaction pattern is a unique response or hormonally-controlled emotion to this kind of an event, but it can just be a sense of dutifulness: "Oh, time for that job." Brain hormones (e.g. dopamine) are what most control this, but if the action concerns some other part of the body that needs to be 'revved up,' it will involve those hormones as well (e.g. adrenaline, near the kidneys).

Comment [A84]: Recall that Imagination is upward inclined, whereas Truth and Action are downward inclined. Thus Action breeds Truth, in a way that Imagination does not.

Comment [A85]: It 'releases' the muscle (removing the obstructive chemical Thrombin) so that it can spring into action.

Comment [A86]: Note the difference between Act and Action in Diagram 4.34.

¹¹⁹ Raven and Johnson, *Biology*, 974-975.

Questions:

1. Match: _____ works in the sensate layer by means of _____.
 - a. Intellect/Understanding
 - b. Knowledge
 - c. Will
 - d. Hope
 - i. Formal causality.
 - ii. Efficient causality.
 - iii. Final causality.
 - iv. Material causality.

Ans: a.iv; b.i.; c.ii.; d.iii.
2. How does man's rational level rule over his sensate level? **Ans: By a political or regal power, not a despotic power.**
3. Where is the connection of the spiritual soul to man's physical nature? **Ans: Inside the sensate level, mainly in the brain. However, it is remotely possible that by faith (in the spiritual mindset) someone could directly cause their body to act in a certain way, bypassing the sensate level.**
4. Choose the best answer: How do the steps in physically acting relate to the steps in spiritually willing?
 - a. They mirror them exactly.
 - b. They often loosely resemble mirror-images of one another.
 - c. They do not mirror them at all.

Ans: B.
5. Where does the command to act pass from the spiritual realm into the physical realm? **Ans: In the motor nerve cell, traveling from the brain to the muscle(s).**
6. Is an action an expression of Act or Potency? Why? **Ans: Act (however, it is powered and directed by Potency), because it travels in a straight line, rather than circulating, and its effects last in a permanent way. These are characteristics of Act, whereas potency is circulating, ethereal, and constantly changing.**
7. What does it mean to be an adult . . .
 - a. naturally? **Ans: Naturally, one is an adult if one acts based on principle, rather than on feelings, as children act.**
 - b. supernaturally? **Ans: Supernaturally, one is an adult (Cf. Eph. 4:13) if one doesn't just believe, but acts on one's beliefs, even though one doesn't fully understand what one is doing, but instead is as-it-were "walking in darkness." (Jn. 11:9-10, 8:12). Eventually, however, one will come to understand, and then will truly be an adult in their faith.**

Comment [A87]: i.e. where Will triggers Imagination and Intellect is one with Instinct in (Diagram 4.37).

Comment [A88]: For instance, certain martyrs (e.g. St. Denis, St. Aphrodisius), are reputed to have been beheaded, and then carried their head a certain distance or performed some similar action—as they had prophesied—before finally dying. If it is the case that the Will can directly trigger the body, it is probably a result of willful consent happening while the body is in the spiritual mindset.

Comment [A89]: Since the physical is folded up into the rational at this point (cf. Diagram 2.23), it could conceivably bypass the sensate.

3. The Parts of a Moral Act

Having considered willing and acting in its philosophical nature, we will now consider it for its particularly moral aspect. Since acting includes wanting and wanting includes loving, we can judge the morality of our Will by our actions. However, one's Will doesn't always get acted upon, and thus there are slightly separate criteria for judging the morality of each of the

By "moral act" we mean an act having to do with morality, or having moral value (either good, bad, or neutral). All willed, voluntary acts are moral acts.

Comment [A90]: We will see below that there are three elements to a moral act: The end, the moral object, and the circumstances. You determine the moral value of your love, solely by the moral value of the end for which you are loving. You determine the moral value of your Wanting, both by the moral value of your end, and by the moral value of your moral object (i.e. what intermediate end it is that you want—or what it is that you want to do). You determine the moral value of your Action, by the moral values of all three elements: Your end, your moral object, and your circumstances.

three acts of the Will. However in lower acts of the Will (e.g. wanting), the criteria for the higher ones (e.g. loving) are of course included.

What is a moral act? A moral act is one that occurs at the Will's direction. A moral act is an act that occurs inside the Will's flow of power (i.e. inside the red arrow in Diagram 4.34 above). When an act occurs in and through Will in this way, we say that it is voluntary.¹²⁰ Acts like blinking, pumping blood, breathing, and even such things as chewing (at least when it is done 'on automatic'), and mindlessly steering down the super-highway are *in-voluntary*. By contrast, anything that you do deliberately (i.e. loving, or wanting, or consciously *doing*) is voluntary.¹²¹

Knowing what the voluntary is, and what the three acts of the Will are, we can now consider what the elements of morality are. In morality, we give special names to the two external and one internal aspects of willing: The end is still called "the end." The Act itself—or what the Action's use is—is called "the moral object." Lastly, instead of considering a single means we consider all of the accidental means involved, and group these under the title, the "circumstances." Thus moral object, end, and circumstances are the three parts of a moral act. The end is *loved*, the Moral Object is *wanted* and consented to, and the action is *done* in a determinate set of circumstances.

The End

As we already know, the end (a.k.a. "goal" or "purpose" for acting) is some thing, activity, result or outcome that you hope to attain or bring about. Every act has an end because "every agent acts for some end."¹²² Thus any willed action or any piece of a willed action always has some ultimate goal that it is aimed at accomplishing.¹²³

Conversely, that end causes or motivates one's action as its *final cause*. As a final cause, it causes every part of the action, from the very first step to the very last step, for all of it is directed toward accomplishing that end. We see then that an end is a

reason for why you are acting in the way you are, and that this end determines or 'colors' all aspects of the action(s) that lead to it.

People often 'become' what they are working toward. Mathematicians often unconsciously become one way (efficient and calculating), salesmen another way (extroverted and animated), secretaries and lawyers tend a third way (meticulous and litigious), and money-managers another way (ceaselessly driven/industrious). Of course there are many exceptions to this rule, including why you have the job at all (for what further end), what other virtues/vices you may possess, and external events beyond your control. However, in general it is true that work—if good—can be dignifying or even sanctifying (CCC 2427); but if bad or dishonest, it can be spiritually degrading.

Comment [A91]: Recall the difference between Action and Act from Diagram 4.34: An Action is the outward physical manifestation; an Act is the inward sensate or rational Activity that goes on in the mind/nerves, and that constitutes the Action's conceptual content: e.g. not the physical Action "bang-bang-bang," but the Act—or *idea* of "hammering."

Comment [A92]: Reasons for doing something should always be thought of as intellectually higher than the doer, and his act. They are rational principles or facts above us that cause us to act here and now at this present lower level.

¹²⁰ Aquinas, *Summa*, I-II.1.1.c.

¹²¹ Aquinas, *Summa*, I-II.1.1.ob3, ad3.

¹²² Aquinas, *Summa*, I-II.1.2.c.

¹²³ Aquinas, *Summa*, I-II.1.6.c.

Because of the hierarchical nature of Will, one end often leads to and is included in another (cf. Diagram 4.38).¹²⁴ Thus a man will wake himself up early . . . because he wants to go to work . . . so that he can make some money . . . because he wants to pay off his house . . . so that his wife will admire him more. We see then that for any given act, several ends can be considered, some more immediate, and others more ‘down the road,’ and removed. Generally, it doesn’t matter which end you name for your action (whether it be an immediate one, or a long-term one), so long as you recognize that all of these ends are ordered to one another, and determine the content of our action.

When assessing morality, since any end ‘colors’ everything that leads to it, all your intended ends must be good, or the action is bad. If some of your intended ends are good (e.g. to get healthy), and some of your intended ends are bad (e.g. to go take revenge on the one who hit you), the action is still evil, for you may not intend an evil end: You may not do good, so that evil may come from it; and you may not do evil, so that good may come from it. Good and evil do not mix.

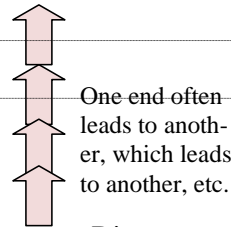


Diagram
4.38

Comment [A93]: Which end you pick will determine how much you consider to be your ‘action.’ If the end you pick is an immediate one (e.g. to fix a corner), then the action ordered to it will be correspondingly limited (e.g. breaking a brick and laying it in); however, if the end you pick is a far-removed one (e.g. to complete the whole wall), then the action considered will be quite complex and involved one (e.g. a whole day’s labor). However, for purposes of assessing morality, moral objects should be divided into individual, discrete actions (cf. last sentence in the first paragraph under “The Moral Object;” see also the discussion of how it doesn’t matter how you ‘break up’ an Act around Diagram 4.35).

Comment [A94]: Sometimes the order is quite complex—see diagrams 4.3 and 4.4.

Comment [A95]: Thus you must separate or ‘weed out’ any evil ends from your heart, resolving in your heart not to do actions that would lead solely to them. For instance, if you’re not intending to look at pornography, then what are you doing in that adult-materials shop over there? Settling one’s heart beforehand is a big part of avoiding temptation.

If desired, mention the following: However it is permissible to do an action if it leads to two further ends (i.e. two bricks side-by-side in Diagram 3.8), one of which is good and the other of which is bad. Here, however, you must not will the evil end, but merely tolerate it. Moreover you must have a sufficiently weighty reason to perform the action, so there is an added calculation of proportionality, which you must make. For instance, if I am in an out-of-control streetcar, and I can either steer it to kill a crowd of 5 including my mother, or toward a crowd of 10 whom I do not know, I may steer it toward the 10, not because I am willing to kill them, but because I am willing *not to kill* my mother. However, if it were 1 vs. 100, the proportionality might be different. This is known as the *Principle of the Double Effect (PDE)*. The PDE is based on the fact that “the Will is able to be brought into the end, without this that it should be born into those [unrelated means, formally distinct from it] which are to the end” (Aquinas, *Summa*, I-II.8.3.c; cf. ad2).

Comment [A96]: This last statement is often summarized by the statement “The end does not justify the means.” Note: This common saying would more accurately be stated, “The [supposedly good] final end doesn’t justify the [evil] intermediate end” (which is formally part of it); however, if the end results from an evil means (which was in no way intended by oneself, but was just already there), then that evil means’ continued existence may or may not be tolerable, subject to a judgment of proportionality (see previous comment about the PDE). In such a case, one may seek the end which comes from this means, not willing the means itself, but just the end that comes from it. In this way, God brings good . . .

Comment [A97]: This is why we represent the moral object as a flat circle (cf. diagrams 4.39 and 4.34, and discussion of *use* in Section 4.2.4): It has reference both to what is above and to what is below. It is like the projection or flat image of each onto the opposing realm.

Comment [A98]: . . . sort of like the “Lowest Common Denominator” in Math.

The Moral Object

A moral object is something that you want and consent to. Of the three parts of a moral act, the moral object is the only one that is internal, that is, fully within your power to determine or change, as you so choose. The moral object is in one respect a *means*: It is a means to accomplishing the ends described in the previous section. However, in another respect the moral object is an *end*: It is the end of the physical action that you are undertaking. In this respect it is called a use, as in the question “For what use is this tool/action?”¹²⁶ The answer “To _____,” or “_____ing!” is its moral object. Because it is an end—and ends are more significant than means—the moral object is called the “*finis operis*,” (Lat. “the end of the work”) that is, what the act immediately¹²⁷ accomplishes in itself, independent of all future intentions. Thus a moral object is as-it-were the lowest intermediate end possible in the current situation.

Since wanting always involves an implicit act of Hypothetical Intellect within it (connecting the lower means to

The “moral object” is what the action is directed to. It is often taken to be identical with the kind¹²⁵ of action, for example: *Stealing*. It is distinct from the physical object which is what receives the action, or to where the action goes. One way to think of the moral object is just as *the act itself*.

Since a use is both a means and an end, the moral objects we consent to are intermediate—but nevertheless true—ends for us for all eternity, part of our final end. However the moral object is also treated as a *means* in relation to more-final ends.

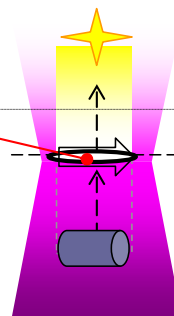


Diagram 4.39

¹²⁴ Aquinas, *Summa*, I-II.1.3.ad3.

¹²⁵ Aquinas, *Summa*, I-II.18.2.c.

¹²⁶ Aquinas, *Summa*, I-II.16.1.c.

¹²⁷ i.e. the “finem proximum” [nearest end]. Aquinas, *Summa*, I-II.1.3.c.

the higher end), and since this act of Hypothetical Intellect always involves an understanding of the thing wanted (i.e. “This” in Diagram 4.30), one cannot consciously do an act, without already being aware of its moral object. If one is unaware of any moral object, it means that the act occurred accidentally, as a mere fluke or unintended side-effect. Now admittedly, one might be only *habitually* aware of the moral object (e.g. driving down the highway and only barely paying attention to keeping the car from drifting off the road), but one is always in-part aware of *why* one is doing it.

When assessing the value of a moral object, we should be guided by the Natural Law in our heart, and by our understanding—as taught by our elders—of what is good and right to do (or bad to do). A moral object can then be good, neutral, or evil. For example, comforting someone is good, jogging is neutral, and lying is bad. Even if one intends a good end, one still may not perform some or even one moral object that is bad: *The end doesn’t justify the means*.¹²⁸ Thus when one is planning one’s actions, one should set one’s heart to consider only moral objects that are good. If the only means available is a moral object that is bad (e.g. bad-mouthing or slandering someone), then one should forget about trying to accomplish that end.

The Circumstances

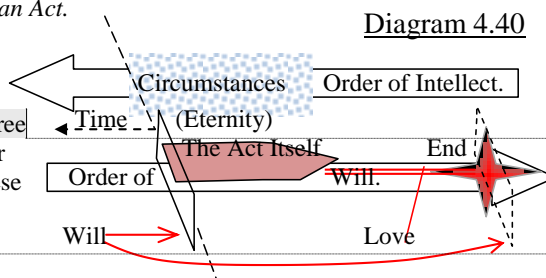
The circumstances of an act is the surrounding intellectual situation in which the act occurs. The circumstances can include who is present, what sorts of people they are, who the doer is, what he represents (e.g. a bishop’s sin is worse than an ordinary Christian’s), any societal conventions or expectations, where and when the act is to take place, how it is accomplished, etc. All of these are relatively peripheral considerations, and don’t determine the morality of the act nearly so much as the end and Moral Object do. Rather, the circumstances only slightly modify the act’s moral value, either making it slightly better or slightly worse.¹²⁹ Bad circumstances do not generally make a good act sinful, unless they are significant enough to alter the nature of the act, or to make one guilty of uncharity. However, poor choice of circumstances can often render a good action ineffective and useless. Thus we see that circumstances are only a secondary consideration (after the end and the moral object) for determining an act’s moral value.

Determining the Morality of an Act.

We see then, that there are three parts of a Moral Act, and that in order for the act to be good, all three of these parts must be either good, or at least neutral.¹³⁰ If even one of these parts is bad, the act itself is rendered bad.

Questions:

Diagram 4.40



Comment [A99]: Cf. first paragraph under “Dilemmas in Wanting,” Section 4.7.1.

Comment [A100]: For Christians, this is the 10 Commandments. The 10 Commandments specify what is considered to be “serious matter” in the commission of a sin. If one deliberately and knowing violates one of the 10 Commandments, it is taken to be a *mortal sin*, for that is an end that one has chosen, which is inconsistent with what God’s holiness demands.

Comment [A101]: Emphasize to the students that the moral object is sometimes thought of as “the means.” There may be other lower means, but it is helpful to think of the moral object as the means, at least in this arrangement.

Comment [A102]: One may never directly will evil. For a sufficiently weighty reason, one may will to *permit* or *tolerate* the evil that someone else does, but one may never do evil, oneself.

Comment [A103]: See Question 9 below.

Comment [A104]: Alternate Opinion: Some would argue, however, that bad circumstances do not make an act sinful.

Comment [A105]: There is a Lat. saying: “Bonum ex integra causa; malum ex quocumque defectu.” “[The act is rendered . . .] Good by an integral [and good] cause, but evil by any defect, whatsoever.”

¹²⁸ Cf. Aquinas, *Summa*, I-II.8.3.ad2.

¹²⁹ Cf. Aquinas, *Summa*, I-II.18.3.ad3, where the circumstances are being which is accidental to the act.

¹³⁰ Aquinas, *Summa*, I-II.18.4.ad3.

1. T/F: To have an evil end is to love evil. **Ans: True.**
2. Explain: Is it wrong to *want* to do evil, even if you never do it? **Ans: Yes! To want to do evil, implies that you love it. Just as a moral object (which comes from wanting) can be evil, so also the wanting by itself is evil. This is why two of the commandments instruct us “You shall not covet [i.e. want]. . .”**
3. Recall: What is the final end for everyone? **Ans: Possible Answers: The Common Good; happiness.**
4. In what respect do ends determine an act? **Ans: They ‘color’ the act with their moral value. Also, indirectly they determine what means (moral objects and/or circumstances) one must use in order to accomplish it, since one only has available for use those means that would successfully lead to the end.**
5. Match the following: The _____ is the action’s _____ and is _____.

a. end	i. material cause	α. wanted
b. moral object	ii. formal cause	β. loved
c. circumstances	iii. final cause	γ. done

Ans: a.iii,β. / b.ii,α. / c.i.γ.
6. If someone thinks of you as ‘bullying’ them, but you are thinking of it as just innocently ‘playing’ with them, which are you really doing, morally? **Ans: Playing, unless you recognize your playing as being something malicious. You’re not guilty of sin, if you don’t know that what you’re doing is wrong; however, you may still be responsible for ‘making up’ for it.**
7. Do animals perform moral objects? **Ans: Yes, they recognize goodness and badness, and thus we pet them, praise them, train them, punish them, and even put them to death for what they do.**
8. Even if you don’t have a special word for a bad action, are you still guilty of it? Why or why not? **Ans: Yes. As long as you have recognized its inherent goodness or badness, then that is enough of an understanding to be responsible for it.**
9. Suppose that you’re in a store, and your friend pockets something. When asked what he’s doing, he replies “I’m just *taking* this thing.” Explain why this is that not the moral object. **Ans: Even if he artificially abstracts or ‘compartmentalizes’ one part of the action from another, he is still acutely aware that the two go together. In particular, there is another circumstance here that he is not acknowledging, namely, that *this thing belongs to another*.**
10. In the same situation above, what if the answer had been “I’m feeding my mother.” Why would this not have been the moral object? **Ans: The moral object must be the immediate end, not a removed, or final end.**
11. To what extent do the circumstances determine an act’s moral value? **Ans: Only slightly; they can make an act more or less good/bad, but they cannot make a good act bad, nor a bad act good.**
12. Describe a situation with each of the following values, and then

Comment [A106]: You cannot be *truly* happy in your heart, knowing that you consented to something evil. This is why an evil end can never be approved of.

Comment [A107]: The physical manifestation of the action both affects and becomes part of the circumstances.

Comment [A108]: Indeed, certain people seem to be mentally incapable of recognizing the concept of property and ownership. They are *not guilty* of stealing, but they will still have to make restitution, and give back whatever they took.

determine whether the act is good, evil, or neutral

a. End—good M.O.—bad Circ.—Good

Ans: Robin Hood, expertly stealing, to feed the poor; evil.

b. End—bad M.O.—good Circ.—Good

Ans: A businessman, successful in his job, funding abortions; evil.

c. End good M.O.—evil Circ—Good

Ans: A utilitarian, causing “necessary mayhem and destruction” for an supposedly glorious purpose; evil.

d. End—good M.O.—neither Circ.—good

Ans: An ordinary person doing ordinary things, but with great charity in his/her heart; good.

e. End—good M.O.—neither Circ.—bad

Ans: A well-intensioned, but incompetent person; slightly good.

f. End—neither M.O.—neither Circ.—good

Ans: A person doing an ordinary thing well; neither.

g. End—neither M.O.—neither Circ.—neither

Ans: A sleeper sleeping; neither.

Chapter VII. The Willful Faculties

Having studied Will and its three Acts, we are now prepared to study the occurrences of Will in human nature and in the universe. We shall do this by dividing them into the respective faculties in which they occur. There are six willful faculties and, as occurred with the intellectual faculties, they are reversed at the sensate level. At the sensate level, Action and Instinct are in themselves inherently willful, but they receive and produce effects within the intellectual order. We will discover why the sensate level has been flipped in this way in Unit V.

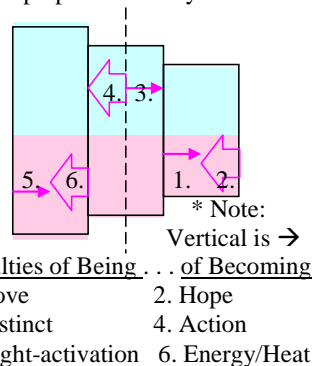


Diagram 4.41

1. Rational Will

Will

We have already studied largely how the Will functions, so only a cursory review is needed here. Will is circulating potency around some intellectual Act. Receiving ideas from the (Practical) Intellect, the rational Will merely recognizes them for their intellectual value, and approves and assumes them in the here-and-now, or disapproves of them, either for the moment (because the circumstances are bad), or in general (because the value in itself is bad). If the value is lower than oneself, then the Will loves it (though in an upward manner), and triggers any action(s) that may be necessary to assist or cause it to come about. If the value is higher than oneself—and beyond one's own

Comment [A109]: In Diagram 4.42, the Practical Intellect would be the blue arrow which is inside of the pink arrow.

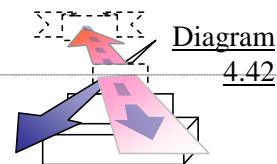
capacity to effect—the Will again loves it, but now commits and unites its own potency to the potency of that value, and merely serves it insofar as it is able.

Really, Will is here identical to Love. The other two acts of the Will occur with the assistance of Intellect, but Will in itself is a kind of circulation that merely ‘works over’ something, whether it be an intellectual value in the abstract, or an intellectual value here and now in some particular—even physical—context. Thus the Will is disposed to pour out its Love in any realm, even though in all realms such love remains spiritual.

Hope

One may love and want an end, but how does one bring it about? Many times the ability to bring about an end is outside of our power. We may love it, but our ability to effect it in real circumstances is often limited. In these situations, we must depend upon a higher power to cause things to transpire, as we would like: either God, or chance, or some more powerful person(s), or simply a promising situation that looks like it has the potential to produce our desired outcome.¹³¹ That by which our Will intends these things is Hope. Hope is the Becoming faculty of the Will at the rational level (cf. Diagram 4.41).

Hope occurs through the realm of the Hypothetical.¹³² When I am aware of what *could* or *should* happen (cf. Diagram 4.7), then I am using Hope. How does this hoping occur? Let us consider a real situation: Suppose that I am (at A) wishing that there were ducks in the stream (B), and seeing that what I wish is possible and good (or at least not bad), it is logical to expect that such an event might really come to pass. Consequently, I might set up a motion-detector-camera to ‘watch out’ for the event, and then I would just wait until some ducks actually came along and landed in the stream, and thus my willed end would have finally materialized. We see from this that Hope is willing what has not yet come to pass, and for it to come to pass, it must come to pass in an intellectual way (i.e. outside of the Will). In particular, it is in a practically intellectual way. Because Hope respects the final end, the highest good, and other things secondarily insofar as they do or don’t lead to that good,¹³³ Hope is really the source and basis for the



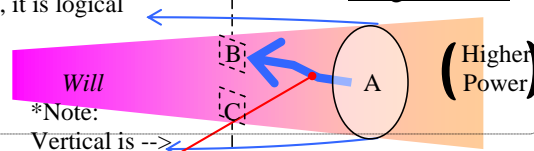
When a person perceives some *thing* as good, the person often ‘buys into’ its message of goodness, and values it for itself.

Comment [A110]: What is this ‘dumping’ of potency into potency? At base level, it is an invitation to the beloved value to be potent in, and act through you, using your potency as if it were its own.

Comment [A111]: It could also be identical to wanting and/or doing, but since these include and presuppose one or more acts of love (recall Section 4.4.1), we keep things simple here by only focusing on Will as love.

Comment [A112]: A person may not know quite what it is that they want, but they may have a good estimation about where and from what/whom it is most likely to occur and what would lead to it. Accordingly then, they can will a situation indistinctly, which is imperfect, but leading to the outcome they wish, and then wait for their willed end to fully materialize, and come to pass.

Diagram 4.43



By Hope, even though I may not be able to will my desired end in real circumstances (B), yet I can will a promising situation (A) which could produce or evolve (in an intellectual manner) into my desired end (B). The knowledge that it *could* so come about is Hope.

Comment [A113]: Here, setting up the motion detector represents the fact of patiently enduring and continuing to will it for a long length of time. In reality, we don’t set up cameras for everything we’re hoping for; rather, we just ‘watch out’ for the appointed time.

Comment [A114]: Hope waits for what is contingent: One thinks “My friend would / might / may come over on Saturday,” and so one performs actions that leave open Saturday, in case the friend should come. Thus Hope waits for the hypothetical [indicated by the controlling words “should” / “would” / “might”] to come to pass.

¹³¹ Aquinas, *Summa*, II-II.17.1.c; II-II.17.4.c.

¹³² The object of Hope is the “good which is difficult, but possible” [bonum arduum possibile] (Aquinas, *Summa*, I-II.40.7.c; *ibid.*). Insofar as it is possible, it is in the realm of the hypothetical, cf. Section 4.1.4.

¹³³ Aquinas, *Summa*, II-II.17.4..

whole Practical Intellect. It is a leftward-tending process which is partly intellectual (inasmuch as one knows that it could happen), and partly willful (inasmuch as one *wants it*). Recall that the Practical Intellect is the source of the Will (inasmuch as one cannot will something, unless one first knows it), and thus Hope is fittingly placed higher in the order of causality (cf. Diagram 4.41) than the Will. In this respect, Hope concerns the future, destiny, vocation, and our higher calling as to what we are called to become by our creator who is the source and cultivator of our existence.¹³⁴ By means of Hope then, we hypothetically intend events to transpire in a particular way.

Hope is a process of Becoming. In Hope, the intellectual facts of the evolving situation (i.e. whether one's Hope is still possible) continually 'infuse' or 'seep' into one's consciousness (blue arrows in diagram), letting one know whether or not one's hope is (still) realizable. As long as good incidental facts are continuing to seep into one's comprehension, then one still has Hope, and it is often as if there is an imaginary framework or track along which one hopes things to go, or evolve. However if a contrary or opposing fact seeps into one's awareness, then it is as if there is a blockage or a missing piece in what would lead to the end, and so one loses Hope (Despair). We see from this that the state of one's hope is constantly changing. Hope is then as-it-were the intellectual *waiting* for one's willed end to transpire down to lower levels, either under one's own power or under a higher agent's power. Without Hope then, we cannot continue to will to fulfill an end for any significant length of time.

While one is waiting for one's hoped-for-end to materialize at this lower level, the spiritual dimension of one's Hope (in the spiritual mindset) is then occupied in invoking the higher power to continue to cause (or permit) one's desired situation to occur. In this dimension, Hope is identical with the realm of the Hypothetical. Here one is looking up into an empty sky in which things are uncertain and in which anything could happen; one's soul then enters into this sky and tries to perform acts of prayer, invocation, or even sacrifice to try to sway the higher power's choice. However, one must always be aware that things may not go as one chooses, and must be prepared to accept whatever God's Will is, as 'ultimately best.'

It is absolutely essential that one here believe and trust the higher power to be good. Only with this trust will one have the courage to accept it when the higher power chooses to do otherwise.

Questions:

1. For whom are our Wills designed? How do you know? **Ans: Our Will are designed for God, for only He can satisfy them. We know this because we detect in ourselves longing to be satisfied with things infinite and eternal. In short, we have the capacity for the eternal, and so it is fitting that the eternal should one day possess us.**
2. In what way does the Will love a physical thing: in a physical way, or in a spiritual way? **Ans: The Will itself is spiritual, and so it loves spiritually, regardless of whether the thing is physical.**
3. How does the Will respond to something . . .
 - a. less than oneself? **Ans: It performs action upon it to bring it about, or better its condition.**

Comment [A115]: Because it is higher than the Will, and thus of things which are beyond our Will's power, and thus largely out of our control, Hope is very primeval.

Comment [A116]: Just as Faith particularly respects God the Son, the Word, who is believed in; and just as Charity is had by the indwelling presence of the Holy Spirit in the soul (Rom. 5:5, CCC 735); so Hope particularly respects God the Father, who alone knows the future (Matt. 24:36) and thus has control over our future. The particular attitude of supernatural Hope is expressed in the petitions of the Our Father.

Comment [A117]: Thus Hope has an intellectual component (i.e. it travels leftward with Intellect—see diagrams 4.41 and 4.43).

Comment [A118]: This is as-it-were a *slow* or even *permanent* process (as when we are aware of some permanent fact—e.g. that the bridgehead we are trying to capture is still in place), which is why it is drawn as Becoming, and not Being.

Comment [A119]: If desired, point out to the students that there is a difference between "Hope[fulness]" as a faculty, and "[my] hope" as an object. When I say, "It is my hope that you would grow up to be a fine young man," I am speaking of hope as an object, because it refers to a specific situation or outcome that I am thinking about. When I say "Hope is opposed to Despair," I am speaking of the general, abstract passion, or faculty of Hope. In the same way, one can distinguish between the faculty of Will[fulness], and one's will. Cf. Aquinas, *Summa*, I-II.8.2.c.¶1-2.

Comment [A120]: Qualification: It isn't imaginary, but rather hypothetical. To physically visualize a 'framework or track' in front of you of how you'd like things to go, it must be imagined in the physical mindset. However one's rational hope is often not visualized, but simply known: It is known that things must go a certain way for one's willed end to be realized. Thus Hope is as-it-were the *waiting* for one's willed end to transpire down to lower levels (either under one's own power, or under a higher agent's power).

Comment [A121]: The state of one's Hope may be increasing (toward fulfillment), staying constant, or decreasing (towards despair).

Comment [A122]: The Will loves the spiritual *aspect* of a thing, regardless of whether it is physical.

¹³⁴ Jn. 15:1-2.

- b. greater than oneself? **Ans: It commits and unites its own potency to the potency of that value, and thereby serves it in some particular circumstance.**
4. Which sensate faculty does Hope often work with? **Ans: Sight.**
Alternate answer: Imagination, inasmuch as Hope as to do with memory, and memory is recalled by the imagination.
5. In whom does one hope? **Ans: A higher power.**
6. Why might Hope cause you to pray? **Ans: Because you have to gain the higher power's favor, and communicate to it what you hope is.**
7. Circle the correct answer: "(Means/Ends) are more essential to ____."
What can you conclude from this?
- a. willing **Ans: Ends . . . ends. We conclude from this that willing**
- b. hope. **is like hoping, except that Willing occurs through your own power, whereas you Hope in another's power.**

Comment [A123]: Cf. Diagram 2.35.

Comment [A124]: We always Love/Will in real, tangible ways, i.e. something that is not just willed and valuable, but intellectual, too. However, we hope something which is not yet intellectual and real, but only hypothetical. In an animal's case, the animal imagines it (in the spiritual mindset), and then waits to see it in the physical mindset. In a human's case, the human foreknows it as potential/possible in the spiritual mindset, and then waits to see it in the physical mindset, also taking special note of rational aspects that may somehow relate to it, e.g. means, components, prerequisites, impediments, etc.

2. The Two Types of Sensate Willing: Instinct and Action

All faculties at the sensate level have something of willfulness within them, but the two most properly willful faculties at the sensate level are Instinct and Action. Instinct and Action are clearly willful because of their involvement in practical endeavors: By means of them, we act, and without them, our Will would be purely spiritual, like that of an angel. However, Instinct and Action exist in the intellectual order. After all, they could not receive data about higher intellectual facts and situations, nor produce really visible and knowable effects unless they had some intellectual connection. It is by being partly-intellectual and partly-willful that they enable man's Will to 'cross over' and influence real events in that intellectual order.

Instinct

Of the two faculties, Instinct is primary, and interior, recognizing the fact of various good or bad intellectual situations, and communicating this on to the appropriate muscle groups, so that a response can be made.¹³⁵ How do we—and all animals—recognize intellectual facts? Fundamentally, it is a kind of memory. The memories of certain smells, or colors, sudden movements, or memorable situations may be stored in various places throughout our body—principally in neurochemicals residing in fat, within the brain. If we have a traumatic or poignant experience early in life, involving some or a few of these qualities, then the brain may 'prime' itself to be ready to encounter them again, in the future. It does this by constructing highway-like nerve-connections to those parts of the brain which are regularly used where the appropriate tastes or smells are stored.¹³⁶ Ever after that, if these qualities are even minutely encountered again (thru Sensation or Imagination)—and especially in combination with one another—these neurochemicals will immediately trigger a sudden outgoing nerve response along the

Comment [A125]: Instinct is different from Sensation, in that whereas Sensation senses a physical *thing*, Instinct becomes alerted to those pieces or parts of things, which are threatening/stimulating/inspiring/etc. Thus Instinct is responding to qualities, whereas Sensation is responding to things (i.e. quantities).

Incidentally, because Instinct responds to qualities (rather than things), it is particularly susceptible to be trained. The predicate of a sentence is often a quality. Consequently the predicate-end of an intellectual statement is especially designed to be 'picked up on' by Instinct, and so we place these two faculties side-by-side (cf. diagrams 2.19, 2.14, 2.23), indicating the ease with which Intellect influences Instinct. This proximity is why we can train animals (as well as ourselves): The animals listen not for the syntax and grammar in our statement, but for the determinate predicate at the end, that instinctively signals them to act in a certain way. E.g.: "Let's go for a walk!" "Fetch the paper!" "Oh, you're a good dog."

Comment [A126]: Being on alert not just for one quality, but for a certain combination of qualities is a key part of Instinct. It is like an antenna that is listening for a determinate combination of signals. Cf. Question 4, below.

¹³⁵ Raven and Johnson, *Biology*, 1215.

¹³⁶ Cf. Raven and Johnson, *Biology*, 1203.

nerve-highway that has been there constructed.¹³⁷ If the other ends of these nerves are connected to muscles or endocrine glands, or some other body-part, then those body-parts will be activated to produce the appropriate response. Neurochemicals can be stored in many other areas as well—not just in the brain. The body has many kinds of memory—endocrine memory, immune-system memory, DNA memory, etc.¹³⁸ These also play a role in responding to determinate external events.

In humans, the Instinct can be specially trained to play an important role in intellectual events. When a certain sentence is audibly spoken, the Instinct is the first thing that picks up on certain predicates and pitches within it. It is then the Instinct that provides the determine points of reference from which the Imagination is then able to willfully ‘connect the dots’ in proper grammatical order, and thereby re-construct a comprehended situation within the mind. Here the Instinct is not triggering bodily muscles to react, but rather further brain activity so that a given intelligible species can be further considered, before an activity is chosen. We see then that Instinct can be trained not only to produce reflex events, but also to trigger deliberate thought and consideration of some matter.

In itself, Instinct is inherently willful because, like a circling radar beam or an antenna, it is constantly ‘on alert’ for a whole host of various qualities or words.¹³⁹ It is also willful because the responses it produces are directed toward action, and are a major part of one’s survival mechanism (i.e. the *will* to live). We see then that even though Instinct plays a major role in data-processing, it is in itself a willful faculty.

Action

After Instinct has been triggered, it often produces an Act(ion). An act is the unique pattern of nerve-responses (e.g. fibrillation of the heart), and an action is its physical consequences (in muscle contraction and bodily movement). Likewise, if it is not translated into outward events, a particular thought in the mind is an act (for which we must be sorry, if it is sinful), but not an action. Acts (when they are sensate) travel through *motor neurons*, which connect parts of the brain and spinal cord (i.e. the organs of Instinct) to muscles.¹⁴⁰ Physiologically, a determinate act is then the unique motor nerve-response that occurs; philosophically, that same act has some additional rational and moral content-value: rowing, or speaking, or slandering, etc. These two are of course inherently connected, but one is considered merely animally—as what an animal’s nervous system does—and the other rationally—as what a conscious human does.

Questions:

1. What is the ‘antenna’ in Instinct? **Ans: It is the nerve connection between certain neurochemical-stored memories in various parts of the brain which, if all of them are triggered in combination with one another, will produce the appropriate reaction-pattern.**
2. Is Instinct more ‘on call’ for what is good, or for what is bad? **Ans: For**

¹³⁷ Raven and Johnson, *Biology*, 1064.

¹³⁸ Raven and Johnson, *Biology*, 1131.

¹³⁹ Raven and Johnson, *Biology*, 1064.

¹⁴⁰ Raven and Johnson, *Biology*, 1066.

Comment [A127]: If the response involves not a single event, but a whole cascade of events, then it is known as a “reaction-pattern” (represented by the objects in Diagram 2.19).

Comment [A128]: For example, think about how you respond to the words ‘fire,’ or ‘died,’ if you overhear them in a passing conversation: It sends a sudden bolt of pain/fear/worry through your heart.

Comment [A129]: Fibrillation of the heart is a unique case in which you have an act (repeated nerve signals—in fact, *too many*—going over and over to the heart) but no action (no coherent muscular response).

Comment [A130]: They are connected inasmuch as you could tell what a person is doing, just by seeing which motor nerves are firing. For example, if someone is cocking the head, using the eyes to focus far off in the distance, and pulling with the trigger-finger, you might guess that the person is performing the act of shooting.

Comment [A131]: This is not the ‘nerve highway’ spoken of earlier, which was a kind of vertical path for crossing into the physical realm, and producing an active motor responses. Rather, this is a horizontal link between various parts of the brain (e.g. between where particular colors and sounds and smells are stored). Here, the whole antenna will then trigger a particular motor response, and then the particular ‘highway’ used will not be just a single motor neuron, but a whole group of neurons (a ganglion) connected to the whole antenna.

what is bad. This is part of one's survival mechanism.

3. Is Instinct appetitive or apprehensive? Ans: **Purely apprehensive.**
4. Does Instinct respond to qualities or to things? Ans: **To qualities.**
5. To what extent can Instinct be said to 'comprehend' intellectual events?
In other words, to what extent is Instinct equal to (or not equal to) the Intellect's Understanding? Generalize your answer into a statement about the 'rationality' of animals. Ans: **Even if the Instinct cannot comprehend an intellectual situation as what it is, yet the Instinct nevertheless produces a response that is appropriate to the situation, and thus for all practical purposes, has comprehended it. Thus animals respond to our commands not in a way that is as rational as we might like, but in a way which is good enough for them.**
6. Can we be convicted of our acts even if they don't lead to actions?
Ans: **Yes! To willfully think bad thoughts, is inherently sinful. Sin (what we mean by an evil moral object) occurs principally in the Will (as Love), secondarily in Acts (of wanting), and only ultimately in physical Actions. We see from this that an Act is already sinful or meritorious, whether or not actions flow from it.**

Comment [A132]: Even though it does produce determinate active responses, these occur as a matter of fact—sometimes automatically, and beyond one's control—not at all as something willed deliberately and intentionally. Rather, deliberation and willful intentionality transpires first through the Imagination.

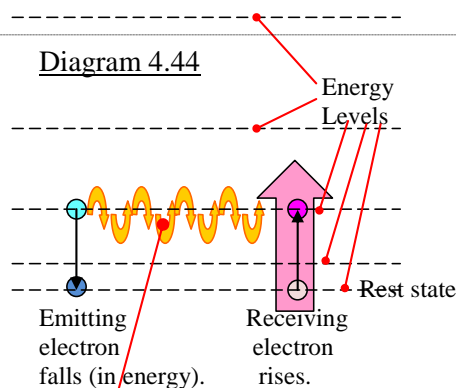
3. Will on the Physical Level

On the physical level, the two willful faculties are Light and Heat (or Energy). Light occurs as Being, and Heat as Becoming.

Light as a Willful Faculty

Light is an inherently willful occurrence because in the emission of light, an emitting electron transfers *potency* (energy) to something else—a receiving electron. As this potency gets transferred across space it travels in a sine-wave (see orange wiggle in Diagram 4.44), which is essentially still an arc or circle, only now directional rather than returning to its point-of-origin. The fact that light continues to have this circulating potency, even as it travels across the universe, makes it fundamentally willful.

How does light occur? The receiving electron has less potency, and is vibrating only at the same wavelength and frequency as the emitter's final rest-state. As it receives the light-ray (or photon), it combines its potency with the photon's potency, and in so doing grows significantly in energy: We say that it 'jumps up' to the higher energy level



Comment [A133]: If desired, give the students the Handout (in Appendix) "Physical Analogies to the Three Acts of the Will." This handout is highly recommended, as it will greatly increase their grasp of Will in both physics and metaphysics.

Comment [A134]: Perform a demonstration for the students: Take a circle and cut it in half. Then displace the lower half, sliding it sideways toward the right, so that its *left* endpoint now matches up with the top-half's *right* endpoint. You should now have an "S," that has been turned 90-degrees counter-clockwise: (~) This is a sine-wave. We see here that a sine wave is essentially the same as a circle; it's just that instead of having first a rightward-vector, and then a leftward-vector, and then a rightward-vector, and then a leftward-vector (as it circles around and around), it now has only rightward-vectors. Thus the sine-wave is something that is still 'circling' but doing it "directionally," that is heading toward the right, rather than staying in one place as it circles.

that the emitting electron had originally been at. Now the frequency of its circling is much faster, and the wavelength correspondingly shorter. Thus light is the horizontal transfer of energy from one part of the universe to another. In particular, it causes the occurrence of Heat (i.e. an elevation in energy) at some other location in the universe.

By another way of looking at it, the emission of a photon could be considered an intellectual event because—despite its

sub-microscopic circling—it generally travels in a straight line across the universe and thus it is an act that cannot be

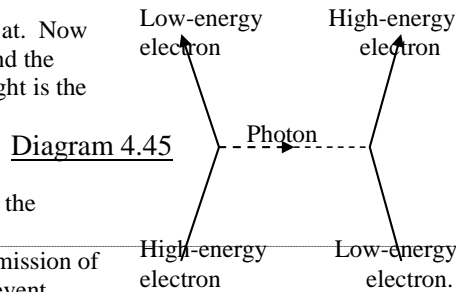
undone. Consequently the emission of light could also be regarded not just as a willful change in the universe, but as a downward-inclined Force (the electro-magnetic force), that is, something intellectual. After all, in the physical realm all willing and potency occurs inside of intellectual acts (cf. Diagram 1.50). Thus Light is both an intellectual force, but also and more fundamentally a transfer of willful potency. As a willful occurrence, it enables the entrance of energy into the universe.

A photon is essentially subsistent circulating potency, or energy. When this potency is received by another electron, the electron traps the photon inside of it and itself becomes higher in energy. When an electron is high-energy, it dances about its atom at a much faster and more dynamic rate, and causes the whole atom—and sometimes molecule—to jiggle. For instance, when chlorophyll molecules trap light, they transfer their energy to higher energy electrons which then transfer their energy to a phosphate group in ATP. We see then that the overloading of a tiny electron in energy, causes the more macroscopic particles, of which it is a part, to become higher-energy, as well. The net effect of all this is a general increase in *heat*, to be considered in the next section. Since there are other forces besides the electro-magnetic force (see chart), these can also be a kind of ‘light’ and mediate the transfer of energy as well.

Heat

Heat is the constant circulation and jiggling motion of particles—molecules, atoms, and electrons—around one another. As things heat up, the particles move faster; as they cool down, they move slower. When lots of heat concentrates upon one electron, it can cause the electron to ‘blow off’ this energy and emit a photon of light. Consequently, when things heat up, they soon start to glow.

You may have noticed in the other sections that any time you have a Becoming faculty, there is necessarily a Being faculty inside of it, around which it is to grow. This same thing happens in Heat. When an electron is circling around its atom, it is all the time exerting electro-magnetic forces on other charged parts of the atom (i.e. protons and



Force	Particles that Mediate it
Strong	Gluon, π particle
Electro-[magnetic]-Weak	Photon, Z_0 , W^+ , W^- particles
Gravitational	Graviton?
Pauli Exclusion Principle	[All Matter/Protons]

Comment [A135]: Diagram 4.45 is known as a Feynman diagram after Richard Feynman who developed it. This diagram shows how a photon ‘mediates’ the Electro-magnetic force. At the bottom, we begin with a high-energy electron (maybe the one on the left in Diagram 4.44), and a low-energy electron (maybe the one on the right in Diagram 4.44). The high-energy electron emits a photon to the low-energy electron, in the process becoming itself low-energy, and making the low-energy one now high-energy.

Comment [A136]: It is perhaps this slight downward effect that constitutes the passage of time. Thus the universe can be regarded as a huge, flat disk of matter, that is slowly advancing or developing in a downwardly-directed intellectual way. Of course, this is in regard to only the physical realm; downward movement in the spiritual realm has no bearing on the passage of time.

Comment [A137]: Recall from Diagram 3.75 that Force is the intellectual faculty of Being at the physical level.

Comment [A138]: Cf. Gen. 1:3. It is probable that the Big Bang was the throwing of Light (not photons but much stronger particles that included light and lots of other particles as well) into the universe.

Comment [A139]: The Being faculty is like an internal framework or scaffold upon which the Becoming faculty depends.

other electrons). These forces are conveyed by photons, which always *mediate* (see Diagram 4.45) the Electro-magnetic force. These photons passing—not outwardly away from the atom, but—inwardly within the atom don't have enough energy to exist outside of it so as to propagate themselves (as a light-ray), but they 'borrow' enough energy to temporarily exist inside of it. Thus virtual photons are constantly popping into existence (as they borrow enough energy) and back out of existence (as they repay that energy), inside of the atom.¹⁴¹ Thus heat always depends upon a kind of contingent or temporary light as Act at the center of its potent circulation.

Heat can be transferred in three ways: radiation, conduction, and convection. Radiation is equivalent to Light (as described in the previous section). Conduction and convection occur through matter. Conduction occurs when the circulating potency of one object directly interacts with the circulating potency of the next object, enabling large amounts of energy to as-it-were skip along the surface of all of them, never really belonging to any one. Convection occurs when matter itself moves (i.e. the act/atom at the center of this circulation) and, picking up energy at one points where it is plentiful, drops it off someplace else where it is less abundant. This spreading out of energy-propelled matter causes the entropy and gradual cooling of the universe.



Conduction occurs by the direct transfer of energy from potency to circulating potency.

Comment [A140]: To "mediate" means to convey information, or to be a 'go-between.' In this case, the photon is a 'go-between' between the emitting and receiving electrons, as the one exerts an electro-magnetic force upon the other.

Questions:

1. How does Light exist inside of atoms? **Ans: Inside of atoms, Light exists temporarily as photons that mediate the electro-magnetic forces between charged particles. These photons don't have enough energy to sustain themselves and so continually pop into and back out of existence.**
2. What are the three ways that heat can be transferred, and which require matter? **Ans: Radiation doesn't require matter, but Conduction and Convection do.**
3. What fundamentally is Heat, and how does it become a macroscopic phenomenon? **Ans: Fundamentally, heat is the jiggling and circling of electrons (a.k.a. "Brownian motion"). The more an electron jiggles, the more its atom, and molecule, and material object will indirectly jiggle as well. Thus heat becomes a macroscopic phenomenon when large enough quantities of electrons are jiggling so as to enable heat to be felt throughout the entire object.**
4. Is energy ever lost from the cycle of energy? How? **Ans: Yes, by the spreading out of the universe, energy is dissipated, and eventually there will not be enough concentration of energy to emit any light at all, although this will not be for a very long time in the future (if ever).**
5. What would be the physical realm's analogate to the first principle? **Ans: The Big Bang, because that is the maximum energy**

¹⁴¹ Paul Davies, *Superforce*, 105, 201.

concentration that ever occurred, and from which all light beams derive.

6. Think: Why must Light precede Heat in the order of Being (i.e. in the Big Bang)? Ans: Because energy by itself is more fundamental than energy in matter. Alternate answer: Light is willful energy (circulation) inside of its intellectual Act (a straight light-ray or photon). Heat is as-it-were excess and overflowing willful energy around the outside of its intellectual act. However in the physical realm willful potency normally exists *inside* of its intellectual act, not outside of it (cf. Diagram 1.50). Thus in the physical realm, Light is more fundamental, than Heat.
7. Research project: Research the two component parts of a light-wave, and describe the unique manner in which they circulate about one another. Ans: The two parts are the electric wave, and the magnetic wave. These two parts both oscillate in sine-waves, but they oscillate in different dimensions (i.e. perpendicular to one another). This enables them to inter-penetrate one another, each one passing through the other's 'arch.'

Comment [A141]: This is a question of the ilk 'Which came first: The chicken or the egg?'

Comment [A142]: The purpose of this question is to make the students realize in what sense light is circulating potency. If you choose to omit this question, it is recommended, that you show the students a picture of a light-ray, so that they can see for themselves.

Teachers' Comments (continued):

A30: to willful rising (cf. diagrams 1.5, 2.10). Consequently, whenever anything is "for me," we draw it as higher than the self (cf. Diagram 4.6). Such an upward-tending judgment must be equivalent to an A-proposition ("All of it is good for me," or rather "It is good for me *absolutely*"), because A-propositions are the only ones that tend upward (Cf. Diagram 3.42).

A31: would be subordinating myself to running, and I would be its slave/servant. Thus there is a hierarchy of values in the soul (to be covered in Section 4.2.3, cf. also Diagram 4.13), which is often rapidly changing (esp. in young or inconstant people), but can also be relatively stable (when someone finally makes up their mind).

A87: one's own body for what is right, and if one is aware of this possibility—this obligation—and yet refuses to do it, then the refusal is certainly voluntary, as well as any cooperation with evil orders to the contrary.

A125: two naturally interfere with one another. However, their Intellects may abstractly find the joint-situation beautiful—especially if there is no embarrassedness, nor consciousness of evil in what they are doing, but rather satisfaction in the hope of a child; but this is not a physical beauty, but rather a spiritual beauty, because the goodness present involves serving God and community. Thus, even here their Intellect is to a certain extent separate from the situation of what they are doing, and thus maintaining its objectivity.

A126: coordination (e.g. feel, resistance, resonances, smell, suggestive words or actions, etc.), to get a 'total experience,' of the object of beauty, not just the Sight of it.

A127: from it, too. This is goodness in the spiritual mindset (known with the Intellect). Ask the students: What if you're selflessly doing good to another person . . . is that ultimately doing good for you? [Ans: Yes, it will; we firmly believe that all good done to others will come back and ultimately be good for you (Eccles. 11:1), and that in the Goodness of God's plan, no good deed is ever lost.] However, it may take *faith* to be able to believe this.

Down in the physical mindset where it is expressed in tangible actions, the plan appears beautiful in a different way because then you can see your own good transpiring before your very eyes.

A131: matter reflects light into your eyes, the electron(s) doing this are really elevating from the very lowest possible energy levels (i.e. the base of diagram 4.21) up to a very high energy level that exceeds the level of the other electrons in the observed thing. It is this jumping up to higher energy-levels—both in the observed thing and more or less simultaneously in the rods and cones of your own eye—that is responsible for *claritas*.

A133: yourself to experience any physical signs of it (e.g. no rapid heart beat). This may take restraint, and training oneself to only contemplate those beautiful parts of the other which are 'safe' and not liable to cause bodily reaction. However if one is an habitually intemperate person, it may be safer yet, to simply avert one's eyes.

A134: own spiritual mindset. Thus, she herself, since she is dancing willfully, instinctively, and actively, and turning off her own senses, is experiencing the music as spiritual beauty.

A96: good from evil. However in the latter case (when the occasion of the means is too egregious and terrible for one to opportunely make use it in good conscience) then the maxim would be better stated, "The end doesn't justify the disproportionate means."