

Unit II. Human Nature

Chapter I. Human Nature in General

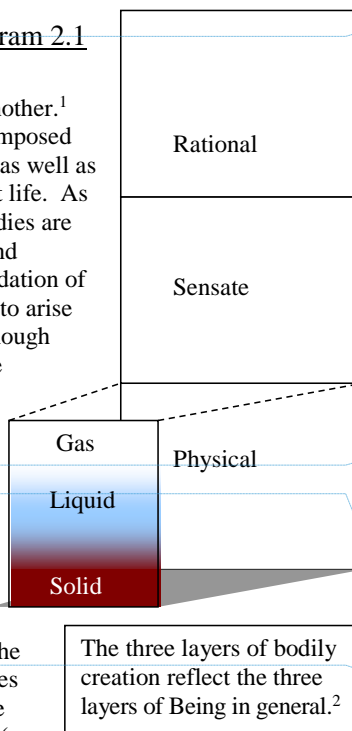
1. The Three Levels of Human Nature

Human Nature is composed of three distinct levels or degrees of Being which overlap one-another.¹

On the basest, most obvious level, creation is composed of physical bodies: Rocks, water droplets, gas particles, as well as the kind of life that is present in this level, namely, plant life. As we look at this creation we note that certain physical bodies are more complex, and others more simple. The simpler (and infinitely more numerous) ones tend to exist as the foundation of creation, and larger complexities of matter and life tend to arise from various combinations of those simple bodies. Although there are exceptions to the rule, in general heavier (more massive) physical bodies sink to the bottom of creation, and lighter physical bodies rise to the top. This creates a distinction between solid, liquid, and gas, with life tending to occur in the liquid area, in between the two reservoirs of solid and gas.

The middle layer is related to the physical layer, except that the middle layer limits itself to only what is electrical. In the middle level, creation is sensate. The sensate realm is one dominated by light and electricity (which are really two different forms of the same kind of thing). In the sensate realm, physical bodies are not built up, but rather imagery and sense-stimuli are built up. Sense stimuli can be broad and 2-dimensional (as in a panorama image); or it can be attractive or repulsive, to or from a single point, either in the physical world or in the mind, i.e. 1-dimensional. On its intellectual side, the sensate realm deals with the images of things in the physical realm; on its willful side, the sensate realm deals with passions and actions. For instance, an animal may experience an impulse of sensate Instinct because a particular bodily chemical (usually a hormone) is interacting in an

Diagram 2.1



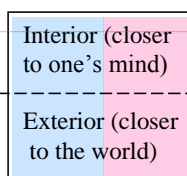
Commented [A1]: Here we're talking about the three layers of Being. However, since Being itself is summed up in humanity (Col. 1:16-17,20), they are more precisely the three levels of Human Nature.

Commented [A2]: If desired, ask the students, "Why did God create three realms (solid, liquid, and gas) like this?" Ans: Because He wanted the three parts of the physical world to symbolize the three parts of the universe: physical, sensate, and rational. Thus clouds are like the realm of reason, water is like the realm of electricity, and solids are like the physical realm. Ps. 103:24 states "In wisdom you have made all things." Perhaps have students draw slanting lines to connect the "Gas" and "Rational" layers, the "Liquid" and "Sensate" layers, and the "Solid" and "Bodily" layers.

Commented [A3]: All life has water in its cells and so, to this extent, all bodily life—even human life—is 'in water.'

Commented [A4]: They both are mediated by the electro-magnetic force. Thus light is called "electro-magnetic radiation."

The Sensate Level:



Commented [A5]: We will eventually draw the flows of Intellect and Will (cf. Diagram 1.4 of Unit I) as transcending through all three layers. Then each level will have a definite intellectual side (the blue left half) and willful side (the pink right half). The blue left half will deal with Sight/Sensation and Imagination; the pink right half will deal with Action and Instinct.

Diagram 2.2

¹ Plato, *Republic*, (434c-435b, 439d-e, 580d-e); Aristotle, *De Partibus Animalium*, I:1 (641b1-9); *Ethica Nichomachea*, I:13 (1102a33-1103a3); II:1-2 (1102a13-1103a18); *De Anima* (414a28-b30). Cf. Gen 1:3-13. The formal presentation of this idea in this systematic way is my own, but it has deep—albeit oblique—roots in the Bible, in Aristotle, in the classical Ptolemaic model of the Universe (in which earth is below water, which is below air, which is below fire) used throughout the Middle Ages, and even in modern philosophy (e.g. Kant's *Critique of Pure Reason* distinguishes the top two layers).

² The analogy of each of the 3 physical layers (solid/liquid/gas) to one of the 3 metaphysical layers (physical/sensate/rational) comes from the symbolism of Gen. 1:3-13, where everything in days 1 and 4 of creation symbolically represents rational creatures (e.g. stars represent angels), everything in days 2 and 5 of creation represent sensate creatures, and everything in days 3 and 6 represent physical creatures.

electrical manner with a bodily protein-receptor on the surface of one of its cells. Just as the physical realm has a division between solid, liquid, and gas, so the sensate realm has a division between exterior and interior. Exteriorly, senses (mainly Sight) are looking out into the world and seeing there objects which reflect light in various ways. Interiorly, the Sensate realm processes this data in the realm of thought, namely, in the brain. This processing occurs in relative darkness or haziness, and here image-connections are much more fleeting and temporary. Whereas plant life was proper to the physical level, the kind of life proper to the sensate level is animal life. The exterior senses then participate mostly in the lower physical realm, whereas the interior senses concern themselves more with the activities of the rational realm, which we will now study.

On the highest level, creation is rational. All creation is made and functions according to determinate formulas that can be known and at times manipulated.³ Just as there was a division in the lower two levels, so the rational level has a division between lower concepts and activities that are used as *means*, and higher concepts and activities that are *principles and ends*.⁴ The kind of life proper to the rational level is human life (although angels and other non-bodily spirits exist here as well), with its rational soul that is able to know and love things not just in a sensate or bodily way, but according to the very formulas by which they were created.

We see then that each level of creation is repeatedly divided in two ways—half intellectual and half willful, half lower and dominated by matter, and half higher and dominated by form—making four quadrants.

The Rational Level:

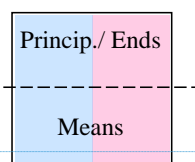


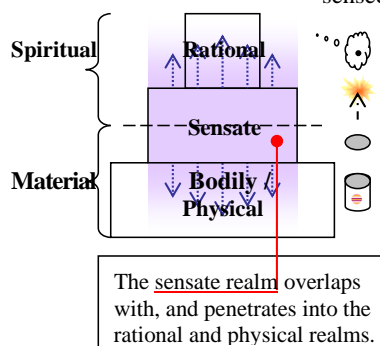
Diagram 2.3

Commented [A6]: Principles and ends are identical; principles are intellectual, ends willful. Cf. Diagram 2.5, Aristotle, *Ethica Nichomachea.*, VII:8 (1151a16).

Overlapping

In one sense, the middle (Sensate) layer is split and extends into and through the other two layers.⁵ Thus in another sense there are only two levels: spiritual and material.

Diagram 2.4



After all, practically everything in the material realm can be sensed; and many things in the spiritual realm can be

sensately intuited and responded to. Thus we can say that the objects in the sensate realm are identically those that are in the bodily and rational realms. The only difference is how they are perceived and function (in a physical way, or in an electrical/visual way, or in a purely conceptual way). The reason for this will become clearer in Section 2.2.3, when we see the material-formal relationships of how the sensate relates to the other two realms.

However in another sense, the middle layer is distinct from those other two layers, and so there are three layers. That which occurs in the bodily layer,

Commented [A7]: Animals, who do not comprehend higher rational ideas or purposes in themselves, nevertheless still operate according to those rational purposes, and even comprehend them to a limited extent by means of Instinct. For example, just as humans rationally will various actions in order to survive, so also rabbits shriek in order to survive; and just as humans rationally will to stand up for their rights and defend a principle, so also birds chirp to define and/or defend their territory.

³ Aristotle, *De Partibus Animalium*, I:1 (641b13-23).

⁴ Cf. Aquinas, *Summa*, I-II.8.2.c; I-II.9.3.c. Aristotle, *Ethica Nichomachea*, VII:8 (1151a16).

⁵ The distinction of all things into only two realms, one material and one in the mind occurs all throughout modern philosophy, from Descartes onward.

though simultaneously seen in the lower half of the sensate layer, yet occurs in a different mode in each place. In the bodily realm, it occurs as what it is—a 3D body. In the material half of the Sensate realm it occurs in foreshortened representation as 2D imagery or sound (its sensible species). In the spirited half of the sensate realm, it occurs as a spiritual value (its intelligible species), either good or bad, and directly attracting or repelling the perceiver, that is, in a straight line (1D). In the Rational layer, it occurs as just the value in itself (its concept), now totally dissociated from any past sensate form or manifestation of it (0D). In the rational layer then we say that it occurs *simply*, whereas in the other layers it occurs acted out in time and/or space *in a certain way*.

We see then that the sensate layer, though it exists in itself subjectively as the nervous system, yet it penetrates objectively out into and mixes with the other two layers, receiving from and influencing those layers in modes that are similar and related to the ways that things there really exist.

Proper Vocabulary Use:

The Lat. for “simply” is *simpliciter*. The Latin for “in a certain way” is *secundum (ali)quid*. These terms occur frequently in philosophy.

Questions:

1. In what ways is the ____ level like the ____ level?
 - a. solid . . . bodily **Ans: This should be obvious: The solid level is already the bodily level! The solid level is just the *most* bodily part of the bodily level. Thus it isn’t so much that the solid is like the bodily, as that the entire bodily is like the solid. For instance, even liquids and gasses are composed of atoms, which are like tiny solid bodies bouncing and flying around.**
 - b. liquid . . . sensate **Ans: Liquids constantly move around, just as animal life is mobile. Also, a key part of water is its electrical polarity, which gives it acidity and alkalinity, ability to dissolve other polar substances, as well as its electrical conductivity. Similarly the animal layer is electrical and uses nerves.**
 - c. gaseous . . . rational **Ans: Gases are ethereal, just as Reason and Will are ethereal and spiritual. Rationality can penetrate into anything and even ascend to the heights of Heaven, just as gasses shoot around erratically and naturally rise.**
2. Humans’ minds are analogous to what in the physical realm? **Ans: Gaseous clouds.**
3. Why do you think the three layers of bodily creation reflect the three layers of Being in general? **Ans: There can be no direct connection/causality between the two because there is no way for gasses which are bodily/material to cause or even influence the realm of rational beings such as spirits and angels. Thus we are left with the possibilities that the two are similar either by fluke/chance, or that God has arranged our bodily creation in this way intentionally to teach or model for us something about the existence of all beings in general.**

Commented [A8]: Something that is zero-dimensional is experienced not upon a surface (2D), nor along a line (1D), but at a single point.

Commented [A9]: The idea of our sense penetrating out into the other realms is based on the belief that when you have 2 or 3 modes of the same object, one the physical itself, another its sensate appearance or impression on you, and the third, the abstract rational idea of it, the 3 are all one in form. The form in the physical thing is at one with the form in your Sight (eyes) and Imagination (brain), which is at one with the form in your Understanding. Admittedly, these forms may be somewhat distorted, changed, reprocessed or narrowed down as they appear in the higher realms, but they are still the same form as the thing itself. After all, the thing itself directly *caused* this form to appear in you, so the two forms must be, at least in some respect, the same.

This unity and identification of forms is the solution to the problem of Modern Philosophy (starting with Descartes), which outrightly denied that the physical things out in the outside world, and the impression we have of them, were the same thing at all, nor even similar. Descartes constantly doubted whether his senses were completely deceiving him, as did nearly all philosophers until at least the time of Kant, and even into the 20th Century.

Commented [A10]: Indeed the similarity is so close (between the image of something and the thing itself), that we can be confident that our eyes are not deceiving us, and they are indeed essentially the same thing.

Commented [A11]: N.b. We don’t say that animals *are* liquid, and that gasses *are* identically rational (as if there is gas floating around somewhere in your brain), but that the liquids *are like* animals, and gasses *are like* spirits.

Commented [A12]: Ask the students whether this surprises them, or whether they find it interesting in some way. (After all, the brain looks like a kind of cloud!)

Commented [A13]: This is the caption of Diagram 2.1.

Commented [A14]: This opinion is corroborated by the symbolism of the first chapter of Genesis and all throughout the Bible (in which stars represent angels and later saints, animals represent nations, the sun represents Christ, and the Moon the Blessed Virgin Mary, etc.). This will be covered more in vol. II on Theology.

4. Research: What is the connection between electricity and light? **Ans:** If an electron is high in energy and loses some of that energy, then in the process it ‘blows off’ a light-particle (a “photon”). Thus we see that light is the excess energy that has been thrown off by electrons, and is now flying around the universe. It is the way that one electron emits an Act, in order to influence another electron, somewhere far away.
5. Looking forward: Between light and electrons, which do you think is intellectual, and which is willful? Explain. **Ans:** Of the two, light is intellectual and in act, while electrons (which are rotating) are willful and in potency.
6. Can a thing exist simultaneously in more than one realm? How? **Ans:** Yes. It can exist as what it is in the bodily realm, but as an image in the sensate realm, or as a concept in the rational realm.
7. Think: Do you think that the rational realm influences the bodily realm directly? Why or why not? **Ans:** No; only through the sensate realm. Without the sensate realm, the bodily realm would be just darkness and thus unknowable. Alternative answer: Yes, the rational can influence the bodily, but it must occur by faith, not by sight, and this usually occurs through angels and God, not through humans (who are weak in faith, and seem to need sight).

Commented [A15]: Conversely, you might say that when a photon hits an electron, it causes the electron to jump in energy, and thus shoot off (known as the photoelectric effect).

Commented [A16]: This Act is like a word, or message.

Commented [A17]: Thus the two sensate faculties that deal with Light (Sight and Imagination) are intellectual (and on the blue intellectual side in Diagram 5.2, though not in certain other diagrams, the reason for which will be covered later); and the two sensate faculties which do not, but just use electrical stimuli (Instinct and Action) are willful.

Commented [A18]: The “Light of Faith,” is a light in its own right, and so it can operate in the absence of natural Light/Sight.

2. Life

Having considered the three levels of human nature, we should take a moment to consider what Life is in each of those levels. Life is not something that is just Act (like a stone, light-beam, or word are acts in each of the three realms); no, Life is unique in that Life has a principle of Potency—or Will—within itself, that is, as part of its substance. For life, its Act is subordinate to its Potency.⁶ Thus life is able to spontaneously grow up and evolve and propagate its own Act, by the power of its potency.⁷ Life is then a kind of potency or circulation that feeds itself.⁸

Perhaps the most distinctive characteristic of Life is that it is something whose end is to reproduce—to propagate according to its principle.⁹ In other words, where other things are merely principles and do not enter into the willful order, except insofar as they can be co-opted

Plant Life is the first to operate as a full end-in-itself. Animal life is an end in itself, but also comprehends uses (i.e. partial ends). Human life does all of the above, but is the first to totally suspend itself and its interests and treat things as mere means (i.e. not an end at all). (We will learn more about these three terms—end, use, & means—in section 4.2.2-4.)

Commented [A19]: Using Diagram 2.5, point out to the students that ends (in the order of Will) are identical to Principles (in the order of Intellect). See. Aristotle, *Ethica Nicomachea*, VII:8 (1151a16), Aquinas, *Summa*, I-II.57.4.c.

Commented [A20]: A stone has some potency (the circulation of its electrons), but that potency/circulation belongs to the electrons, not to the stone (unless it is a magnet, in which case it belongs to both). The stone itself is pure act without potency. Alternatively, you could think of the stone as an accumulation or accretion of lots of little acts—electrons—each of which has potency, but which together have no potency. However, a living thing has circulation all throughout it, either as blood, or as (electrical) sub-consciousness, or as (rational) consciousness.

Commented [A21]: In the diagrams below, Act is the blue downward arrow; Potency/Power is the red upward arrow.

Commented [A22]: The image of life in the Bible is the “fountain of water” (Jn. 4:14, cf. Jer. 2:13, Rev. 8:10, Gen. 2:10-14). You might ask what makes the fountain shoot upward. The answer is that its willful potency/power is overcoming its act (to fall downward to its proper level).

⁶ Cf. Aristotle, *De Partibus Animalium*, I:1 (641a28-31).

⁷ Aristotle, *De Partibus Animalium*, I:1 (641b39-41).

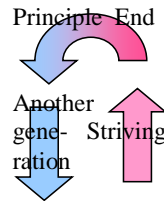
⁸ Cf. Aristotle, *De Anima* II:1 (412a14-15, 412b16-17), II:2 (413a23-b2).

⁹ Aristotle, *De Anima*, II:4 (415a23-b2); cf. Aristotle, *De Partibus Animalium*, I:1 (641b24-31).

and used *for* various ends, Life is an end-in-itself. Because Life's end is to propagate itself, it then 'makes the turn' from willful rising back into intellectual falling that constitutes the 'sending forth' of each new generation (cf. Diagram 2.5).¹⁰

Thus whereas other acts (e.g. rocks, photons, and words) constitute just a single act at a discreet moment in time and eternity, Life has an added element of potency surrounding or interpenetrating its act. It has power to perform actions, and potency to grow, develop and evolve. This means that life distinguishes itself from other non-living things, by having a much greater reservoir of circulating potency.

Diagram 2.5



A Vegetable Soul:
DNA Reproduction

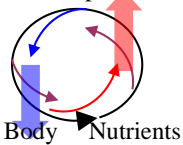
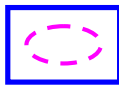


Diagram 2.6

Plant life

Plants have potency to grow upward and in size (i.e. to accumulate), and power to perform acts of nutrient absorption and transport, as well as turning on and off during periods of light or darkness.¹¹

If we look at a plant, we see that



Plant life is distinguished from other kinds of life by having form (*Potency*—life) within its own matter (*Act*—cell walls).

the mystery of its power and potency does not have to do with the mechanisms of matter (as in the case of a geared machine), but with the conjunction of forms, that is with various chemicals, each unique in its characteristics. For example, in a plant, the ability to expand and perform cellular locomotion occurs by the assembling or disassembling of microtubules on-site in the cell near where it wants to go. So if a plant wants to move in one direction it may produce enzymes which cause the rapid assembly of such microtubules in that direction; but if it wants to move away from that direction, it will produce chemicals and enzymes to break down its structure in that region. Thus it is the interaction of forms—unique chemicals—which produces growth and movement, not matter-on-matter forces and pressure.

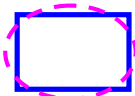
Diagram 2.7

Animal life

Diagram 2.9

Animals have power of locomotion, meaning that they can move not just liquids (as plants can), but solid

Animal life is distinguished by having form (*Potency*—life) in and amongst its matter (*Act*—cellular membrane).



matter, that is, their own Acts (i.e. themselves). Of

solid things, animals can move primarily their own appendages, (including solid skin and

A Sensate Soul:
Nature Spirit

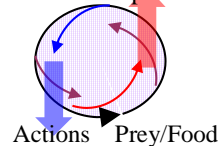


Diagram 2.8

¹⁰ Aristotle, *De Anima*, II:4 (415a23-b2).

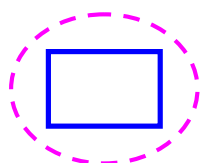
¹¹ Aristotle, *De Anima*, II:2 (413a25-30).

bones), but also other secondary objects (e.g. straw for a nest, or dirt). Animals can do this primarily because they have greater power than plants do. Animal locomotion also differs from plant locomotion in that animal locomotion does not continuously destroy and rebuild structure, but merely passes two structural elements past one another. Thus animal motion displays usefulness (as when you are merely using the structure), rather than just purposefulness (when the structure itself is part of the goal).

Rational Life

Beyond plant and animal life, rational life is the ability of a being to generate words for itself and deliberate. Unlike plant and animal life, whose proper medium is water (as physical or electrical), rational life's proper medium is the being given to it by God. What does this

Diagram 2.11



Rational life is distinguished by having form (*Potency*—its life) beyond matter (*Act*—its body).

mean? It means that a rational soul's life does not have to be limited or inhibited by the state or predicament of its body.

Whereas animal Being is only partially¹² spiritual—and thus animals are at the mercy of whatever their body encounters—yet rational being is fully spiritual.¹³ Consequently, rational souls subsist in a fully spiritual way, being able to concentrate continuously on an idea without taking the mind off of it, and not needing to constantly take in new data thru the senses. Consequently, rational life has the ability—by circling around¹⁴—to cultivate a brand-new, 'solid' Act in the spiritual realm (something new—a new word or idea), and is therefore disposed to rule over all things without being subverted or overthrown by preceding or interruption outside events. Consequently rational life is disposed to operating in and through all other beings, controlling them and loving them for just the divine-like principles they represent, and nothing more. Since rational life will be the principle study of Units III and IV, we will omit a broader explanation until then. Rather in this Unit, we will focus more on Sensate life, without which human nature cannot fully be understood.

Questions:

1. What is/are the key characteristic(s) of Life? **Ans: It has a principle of Potency, and regards itself and other things as Ends (the latter answer here is the more important of the two).**
2. How do you know that all life must come from rational life? **Ans:**

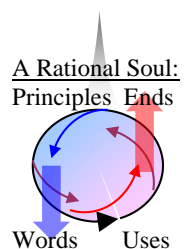


Diagram 2.10

Commented [A23]: For instance, the muscle or the flagellum, each involve the sliding of microtubules past one another (rather than the building of the microtubules in some direction).

Commented [A24]: Cf. Diagram 2.3. We use means, but we purpose towards ends. So animal life is the first to fully make use of *means* in order to accomplish its ends. We will see more about the difference between use and purpose in Unit IV on the Will.

Commented [A25]: By circling (see pink dotted line) around the essence of the idea (i.e. the blue box in Diagram 2.11), the soul somehow generates it and makes it real, as real as if that word were an inherent part of its own, God-given nature. Thus humans are self-creative.

Note: Technically, the blue box in Diagram 2.11, refers to the being given to it by God, but it could also refer—under different circumstances—to the being of a new idea that it itself has generated. Thus the human generates many 'beings'/'essences' for itself (imagine many blue boxes side-by-side, and some inside of or overlapping others), not just the one with which it was born.

Commented [A26]: Viruses are an example of something which do not have Potency (i.e. no circulating metabolism), but do function as an end-unto-themselves. Thus, depending upon whether you include just 'end-unto-itself-ness' in the definition of Life, or also "Potency," viruses respectively will or won't be considered 'living.'

Commented [A27]: We say that one of God's characteristics is that He is *living*. Thus here we're not ruling out life coming from God.

¹² Cf. Aristotle, *Ethica Nicomachea*, I:13 (1102b14,31).

¹³ Aristotle clearly says that the mind involves no matter. Aristotle, *De Anima*, II:1 (413a4-7), III:4 (429a18-29, 429b4, 430a3), III:5 (430a18-25).

¹⁴ Regarding vertical circulation, Aquinas writes that "The acts of Reason and Will can be brought to bear upon one another, such that reason reasons about willing, and the Will wills to reason." *Summa*, I-II.17.1.c.

Because the distinctive characteristic of Life is Potency, and only rational life has potency that exceeds its act; thus only rational life could be the source of Potency.

3. What enables rational beings to rule? **Ans: The source of their circulation is entirely outside the material and sensate realms, and thus they do not need to depend upon those realms to effect results in them. They can freely effect sensate and physical effects simply because they choose to.**
4. Which level of Being has its form . . .
 - a. exceeding its matter? **Ans: Rational (human).**
 - b. equal to its matter? **Ans: Sensate (animal).**
 - c. inside of its matter? **Ans: Vegetable (Plant).**
5. T/F: The levels of life are determined by how they regard means. **Ans: F. "... by how they regard ends."**
6. How do the three levels of life differently regard ends? **Ans: Plant life operates as an end-unto-itself. Animal life operates as an end-unto-itself, and also actively *uses* or employs outside things in the course of its activities. Human life operates as an end-unto-itself, and also uses things, but can entirely disassociate itself from something and treat it as a *mere means* (i.e. something that is definitively *not* the end).**

Commented [A28]: Several synonyms

3. The Lower Layers of Human Nature

Having distinguished the three layers of the soul, we can now begin to study how they enter into and interact with one another.

Because all immaterial activity of the soul (in its top rational layer) is not limited by material things, it is no contradiction to say that the immaterial soul enters into and is directly concerned with and involved in the life of its body (the two lower levels in Diagram 2.1 above), and other bodies.¹⁵ However, this always occurs *through* the sensate level. How does this happen? Whenever our nervous system senses or thinks something, the immaterial soul is there present—in the nervous system—to analyze it, not in a sensate way, but according to its own rational manner of activity.

In fact, the only way that Reason can come to know concrete things about the world is through the sensations that pass through the senses and ripple up and down the nerves and spinal cord, and into the brain.¹⁶ Through these experiences, Reason can enter in and *know* what it is that it is dealing with. Without Reason, the whole being would be blown about by the winds of sense stimuli, like an animal; but without those nerves, the person's mind would have no connection to its body or to the outside world.

Did you know? The first and—for many centuries—greatest works on the soul were Plato's *Republic* and Aristotle's *De Anima*.

For us humans, under normal circumstances "All knowledge comes 'through the senses.'" Only infused (supernaturally given) knowledge might not.

Commented [A29]: One way to visualize the soul's ability to enter into its body is through the ancients' concept of *rarity*: The soul is rarest, being immaterial; the senses are pretty rare, since they can receive electro-magnetic light waves into them; and the body is hardly rare at all, but is opaque (except when you hold your hand up to a flashlight and see light passing through it). In this way, that which is rarer, can pass into that which is less rare.

Ask the students: Can your mind pass into the interior of a piece of wood? [Ans: Yes, you can imagine or at least know what is in there]. What is needed for this to happen? [Ans: a word/message that tells you what is typically inside of pieces of wood] Can your mind pass into your own body? Why? [Ans: Yes, because your body is constantly giving you messages about it.]

Commented [A30]: What is it that connects the soul to *this* body rather than to another body? Ans: It is a word that God the Father speaks to the body; this word constitutes the rational level of the soul, but by being spoken to *this* body, it causes it to unite to that body's sensate soul.

Commented [A31]: Now admittedly, the immaterial soul is also in other vegetable body systems, which is why things like relics—a hair or a bone or blood—become supernaturally valuable, but it is not nearly so evident to us, as the soul's presence in nervous-system activities. Indeed, it may be that the soul is *directly* present in the nervous system and, through the nervous system, *indirectly* present in the others.

Commented [A32]: One is reminded of the condition of the blind and deaf. Lacking a particular sense, their thinking is usually either somewhat impaired, or is trapped in silence/darkness with no outlet (as in the case of Helen Keller).

¹⁵ Aristotle, *De Anima*, III:8 (432a6-7); *Post. Analytics*, I:18 (81a38); Aquinas, *Summa*, I-II.17.7-9.

¹⁶ Cf. Aquinas, *Summa*, I-II.17.8-9; cf. I.84.1.c.

Thus when one part of the body is pained, not just the body but often the mind, also, is pained; when one part is blessed, the whole body—and often mind, too—is blessed. We do not say that the man has three souls (although we could, since he exhibits three levels of life), but more properly that he has one soul, which is the form of all of him, as a complete human individual.¹⁷ A better model is to say that each lower level *participates in the activity of the higher level*. This means that the highest level (the rational soul) is the form of the entire body.¹⁸ It is the form of the material body, giving the body shape, life (metabolism), and human dignity; in fact, because the body belongs to the rational soul, the body itself can perform actions that participate in a rational way in the rational processions of knowledge and love (see Diagram 2.12). Thus, if one's sensate level participates in the flow of Will (pink), it moves (known as the Motor Nervous System) its muscles towards, or away from something; if one's sensate level participates in the flow of Intellect (blue) it receives and takes note of—not just raw sensory data—but a complete rational *fact*, through its five senses (known as the Sensory Nervous System). If one's bodily level

In general, the soul is the *form* of the person's *material body*. In this world Form and matter are the two logical constituents of being. We even say that plants and animals have forms (either a vegetable form or a sensate form, though not a rational form), and that these forms are their souls, varying in degrees of complexity. We even say that rocks have forms (although not souls), not because they are themselves rational, but because their natures are rationally knowable by us.

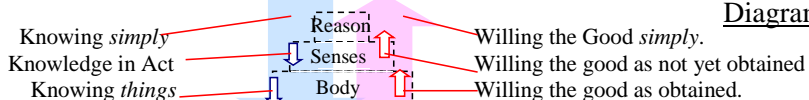
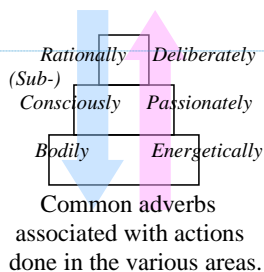


Diagram 2.12

participates in the flow of Will it inclines its elements either towards or away from food or wastes (nutrition); and if one's bodily level participates in the flow of Intellect it *grows* (in size). However, in all of these cases, it is the one human being performing them according to the commands and values of his/her rational soul.¹⁹ Thus we say that the whole person is rational, and not just his/her top layer: Thus, *this* arm belongs to *this* body, which belongs to *this* mind, which makes it the arm of, for example—the mayor, who can use it with extraordinarily official dignity to do rational things. Thus the church teaches that “the rational soul is *per se* and essentially the form of the [whole] body”²⁰

Questions:

1. If the human (rational) soul is united to its body, where precisely is it united to the body? **Ans: Within the nervous system.**

¹⁷ Aquinas, *Summa*, I.76.1.3.4.c.

¹⁸ Aristotle, *De Anima*, II:4 (415b11-14).

¹⁹ Aristotle, *De Anima*, II:4 (415b8-11ff); III:10 (433a13-21).

²⁰ Council of Vienne (1312 A.D.), CCC 365.

Commented [A33]: Matter and Form are the two components of worldly existence. Matter refers to that principle in man which obeys the physical laws of matter (entropy, enthalpy, three dimensions, four fundamental forces, etc.). Form refers to that principle in man which is logical, contains information, and—entering into matter—makes it recognizable as *this* or *that*. Creatures are composed of both matter and form: a material body, and a soul which gives it shape and life (N.b. Life, though dynamic, is considered a quality that is part of its form). In human beings, souls are also rational (purely spiritual) which means that it is not material at all, but can be separated and exist as a pure form. This in fact occurs at death, and it makes the soul then equivalent to a pure spirit (e.g. an angel which is all form and no body). Thus Soul is the form of the body and, if rational, it is separable and can exist by itself for eternity as a pure spirit.

Commented [A34]: A sign of this unity is that the various organ-systems are not separated out, but inter-woven into one another. Thus, the nervous system extends throughout the entire body. If it were separated out from other organ systems, then the proverbial “psycho-somatic man” (a being composed only of nerves) would be a real thing. However, such an individual cannot exist—since he needs bones, blood, etc.—and thus we say that he is one soul, which is the form of all of him, at once.

Commented [A35]: Tell the students: “Let’s see if this principle holds true in the case of animals: Does an animal’s body participate in the activity of its sensate level?” [Ans: Yes! This is why an animal’s activities of nourishment, waste-removal, and reproduction are under the command (or at least direction) of its senses, and it can perform these activities, when, and in a manner that its senses deem most advantageous.] The same principle is applicable when you add on the rational level: The body is under the command of the senses, and the senses are under the command (or at least direction) of the person’s Reason.

Commented [A36]: e.g. If you rationally choose to diet, you can make yourself become a different shape.

Commented [A37]: This is why we clothe ourselves, and respect other peoples’ bodies, even when we don’t have to (e.g. if the person is comatose, or in jail).

Commented [A38]: We will study these in detail in Units III and IV.

2. Why do you think it is so difficult to convince people that there is another form within their nervous system which is not part of their nervous system (i.e. *different in kind* from it)? **Ans: Because during life, the two overlap in such a manner, that you can almost never see the rational soul distinct from, and by itself outside of the nervous system.**
3. What is the rational soul, in just its top layer (i.e. what are its two elements and what can they do)? **Ans: Intellect (to know) and Will (to will).**
4. Where must the rational soul (top layer) get all its data from? **Ans: Sensory stimuli of the Body.**
5. Think of a Will-act that also engages/uses/passes through . . .
 a. one's sensate level. **Ans: Hormonal triggerings. Hunger pains.**
 b. one's bodily level. **Ans: Pumping nutrients through the body; healing of the body after a wound (both involve a kind of bodily 'love' for itself).**
6. Is it possible that a word could be merely visual—a light-wave—and not rational? Or does every light-wave carry a rational word / message with it? **Ans: Every light-wave carries some sort of data, and so every light-wave—indeed everything!—in the universe has something 'to say' for itself. At the very least, each thing says something about what its essential nature is. Light and other sense-stimuli can also 'say' things about what the accidental circumstances were at the place/object from which they were emitted. Thus Reason and words permeate the universe in its entirety, both essentially and accidentally.**
 Alternate answer: Even light itself had to be spoken into existence (cf. Gen. 1:3) and created, and so every light-wave carries some word.
7. Is it possible for an object *not* to emit rational knowledge (as when you put it in a dark room, and it fails to reflect light)? **Ans: No. God knows everything that exists. So things emit rational knowledge, at least to Him.**
8. Fill in the blanks: Every _____ word is _____, but not every _____ word is _____.
 a. using the words "rational" and "physical." **Ans: PRRP**
 b. using the words "rational" and "sensable." **Ans: SRRS**
 c. using the words "sensable" and "physical." **Ans: PSSP**
9. Theorize: Why do people get upset over circumstantial things like one another's appearances? *Hint: Which layer is widest in Diagram 2.12, and what are the implications of that?* **Answer: Since the Fall (to be covered in Unit V), the flesh is now in a certain sense broader than one's spirit, and consequently the flesh and senses often clash with with other peoples' senses and flesh. Thus people dislike others because others remind them of what is new and**

Commented [A39]: In the light of evolution, the prevailing opinion today seems to be that the human soul is just a super-powerful nervous system, i.e. that it is nothing more than fast and effective brain processes, and that animals differ from humans only *in degree*—i.e. in the level of advancement and complexity of the brain—not *in kind*.

However if the human soul were just a super-effective brain, it would (1) be unable to separate itself from its feelings and (2) would die with the brain and would not be eternal. Here we hold—as taught by the church (cf. CCC 365)—that every human soul is eternal and is infused directly by God, and thus is not a result of the processes that arise from natural conception. In other words, "it did not arise from the potency of the matter."

Commented [A40]: Cf. Diagram 3.40 on mental distinctions.

Commented [A41]: Beware: This verse actually speaks not about physical light, but divine light, "the true light which was coming into the world" (Jn. 1:9). However, we can still learn from it by its analogy to natural light.

Commented [A42]: The students might want to know what a "physical word" or "sensable word" would be. A sensible word would be any sense-message/sense-stimuli. For instance, a dog may bark; or a light may shine. Both of these are (in a loose sense) considered 'words.' In essence, any concrete phenomenon is a 'word' of sorts. In the same way in regard to physical words, any physical being or activity is a 'word' of sorts. A rock is a word: It speaks about the qualities of the one who made it (Cf. Rom. 1.18). A punch in the shoulder that moves you back from your place is a 'word'. Thus anything that holds its shape in a determinate way can be considered a 'word.'

Commented [A43]: Sensable and sensate should be considered as synonyms.

Commented [A44]: It is said that the three causes of sin are (1) the world, (2) *the flesh*, and (3) the devil. Here we consider the flesh.

Commented [A45]: This is why we have things like pollution, waste, unintended haphazard and even rude actions, and in general entropy. All of these are characteristics of what is merely *natural* (as opposed to what is *preternatural* or *supernatural*).

Commented [A46]: Imagine the lower level of one person's human nature bumping into—or overlapping, eclipsing, and crowding out—the lower level of another person's human nature.

strange, or displeasing to oneself—either what one has wrongly done, or wrongly wants, or dislikes but can't help—etc.

10. Analyze the uniquely different ways in which a _____ learns:

- a. child – In what they bodily experience (pain, well-fed ness, exhaustion—mostly passive things)
- b. adolescent – In what he/she sensately *does* (sports, activities, sports, art and trades, music, etc.)
- c. grown adult – By merely comprehending the spoken word (reading blueprints, explanations, analyzing data, etc.)

11. The Problem of Knowledge: As a child grows, does the soul essentially grow with it or, as the form of the body, is the soul ever the same, from birth until death, and only changing accidentally? *Hint*: Think about what you wrote in answer to Question 10. *Ans*: The latter. The child has the same ability to know right from birth until death, but it has to wait for its body and life-experiences to 'catch up.' As the child experiences more and more things and notes recurrent patterns in life, and develops better faculties (e.g. better linguistic skills), the child's speed and power of reasoning will become faster *in degree*, but it is always the same *in kind*. Thus the soul doesn't essentially change, but only accidentally, by the current situation of its attached body.

12. Do women know/learn/think in different ways than men? Why or why not, and if so, how? *Ans*: The top rational layer of men's and woman's souls are immaterial, and thus identical. Their only differences are bodily and sensate differences. Sensately, men have more *drive* and are more *active*—which means that men like to do things themselves, and focus on what the most important "point"/goal of everything is. By contrast, women are more even-keeled and *passive*, which means they can tolerate longer lectures, with details chronologically enumerated, one-by-one, rather than feeling like they have to quickly categorize data hierarchically and focus on just the most important things. Also, women like to experience *subjectively* (e.g. "how did I *feel* about it, when I experienced it"), whereas men rather get caught up in *objective* pursuits (facts/oddities/abstract and arcane discussions, etc.). Bodily, men usually have a slightly higher energy-level and reflexes, which disposes them more to analytics and raw, *quantitative* 'number crunching,' whereas women have more of an eye and instinctive feeling for *qualitative* differences.

Commented [A47]: Thus we say that adults possess reason *in itself*. Children and adolescents (whose brains are not fully developed) only participate in reason. They usually do not have the stamina to 'think through' a line of reasoning from start to finish without visual aids, and assisting or leading questions.

Commented [A48]: The Problem of Knowledge is the perennial question: "How do we come to know things?"

Commented [A49]: Consequently men's learning is often more emotional and exaggerated, whereas women's is more dispassionate.

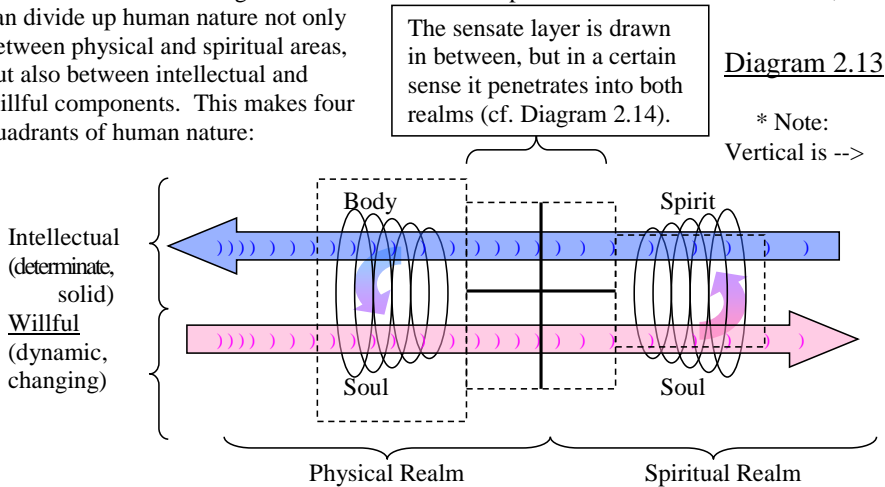
Commented [A50]: Part of this is that men are more inclined to like to talk, whereas women like to listen.

Commented [A51]: If women do categorizing things, they usually do it according to their own subjective assessment of it (i.e. what is most relevant to them, or how they think about it), whereas men are more concerned to categorize it perfectly according to its essential formulae, that is, how it objectively *is*, in itself.

Commented [A52]: This means that women internalize and personally get involved in what they're studying, whereas men prefer to consider it abstractly, from a distance.

4. The Four Quadrants of Human Nature

Since human beings have been created in the processions of Intellect and Will, we can divide up human nature not only between physical and spiritual areas, but also between intellectual and willful components. This makes four quadrants of human nature:



When we divide up human nature in this way then, we find that Spirit and Body are intellectual components, and Soul—which is the subject of potency—is the willful component.

Why do we divide human nature in this way? When we say that a creature is created in the procession of Intellect, we mean that its creator creates it by *knowing* it, or *speaking it forth*. However, when you know or say something, what you know is already determinate, already settled: It is *not changing*.²¹ By contrast, when you will something, your will-act often is in a state of rapid flux, wanting now one thing, and now something slightly different. So Will is often more determined by shifting circumstances (down low), whereas Intellect is more settled, and even-keeled, pre-determined by stable truths (from on high). We say then that Body and Spirit are intellectual, because we know that they are settled, *solid*, and stable in their being; likewise, we say that Soul is willful, because we know that it is in a state of flux and circulation. Thus knowing each of their characteristics forces us to put them in their respective quadrants.

In each of these realms there is both matter and two kinds of form, intellectual form (“ ”) and willful form (“ ”). The two are related by both concerning the same thing, but differ in the end for which they are used.²² Intellectual form focuses on the entirety of a *real* being, with all its individual characteristics, and is given by its creator *who is above*. Conversely, willful form, considers a hypothetical being or product to be made or—lacking a perfect idea of how things shall turn out—at least a hypothetical situation that bodes favorably to being used toward one or several potential higher outcomes (cf. Diagram 4.5). For example, money and food have a very strong (or ‘*potent*’) willful form, but practically no intellectual form. Thus intellectual form

Commented [A53]: Intellectual things are things that you can *know*. Since Spirit and Body are real, permanent, substantial things, you can see them (at least Body), and consequently *know* them. Thus the intellectual order contains those things that are real, hold their shape, and can be objects of our study. By contrast, the order of Will contains dynamic change, flows of potency and energy, intangible values, etc.

Commented [A54]: For a better understanding of why the soul has two areas, refer the students back to Diagram 1.20-1.24. In circulating, the soul can venture out and extend into either realm—bodily or spiritual.

Commented [A55]: This idea is as old as Plato, who taught that we can only know what is unchanging. If it is changing, you can’t know it (*Republic*, 508d, 534a)

Commented [A56]: Almost like solid objects in the spiritual realm.

Commented [A57]: i.e., responsible for having created/generated the being, and thus knowing about *all* of its characteristics. For a visual aid, refer to Diagram 1.10.

²¹ Things that are changing cannot be known; we can only know permanent natures. Plato, *Republic*, 508d, 534a. Cf. the deeper reason for this in Parmenides, *The Way of Truth*, 8:41.

²² Aristotle, *De Anima*, III:10 (433a14-16); Aquinas, *Summa*, I.79.11, esp. ad2.

concerns the substance of the being, whereas willful form concerns accidental relationships that connect it to higher things that it might potentially be used for. Intellectual form is known by the Intellect, whereas willful form is known by a special part of the Intellect that regards willful things, namely, the Practical Intellect (to be studied in Section 4.1.2). Thus Intellect and Will use the same forms, except that Intellect is as-it-were using the top of the form—its transcendental of Being—in regard to things below it, whereas willful form is using the bottom of the form—its transcendental of Unity—in regard to things above it. Thus intellectually-known form has to do with what is internal to a being (inside the being's substance), whereas willed form has to do with what is comparatively *external* and accidental to the thing's substance, namely what possible connections it has to other things.

Thus the soul includes both intellectual and willful components, and is both bodily and spiritual.

Questions:

1. Which part of human nature is . . .
 - a. willful and physical? Ans: The Soul.
 - b. intellectual and physical? Ans: The Body.
 - c. willful and spiritual? Ans: The Soul.
 - d. intellectual and spiritual? Ans: The Spirit.
2. Explain: Why do we classify Body and Spirit as intellectual, but Soul as willful? Ans: Body and Spirit are intellectual because they are stable and do not change (as Being rather than Becoming); they may grow organically, adding on new growth and developments, but only what is organically connected to what they already are; they never (or at least rarely) lose or leave off what they already are. On the other hand, Soul is constantly changing doing now one thing, now another. Thus soul is not stable, but in a constant state of Becoming. Since we noted that stability is a characteristic of Intellect, but change a characteristic of Will, we therefore classify Body and Spirit as intellectual, but Soul as willful.
3. Does this surprise you, that Spirit is intellectual, and not willful? Why would you think that it might be willful? Ans: You might think that Spirit would be willful, because you tend to will to do what it is in your spirit to do. However, Spirit is in fact intellectual, as seen by the fact that it is results-oriented, meaning that it is pre-determined by one from above. It only appears to flow from the bottom upward, because its results-oriented-ness causes it to trigger an action all at once (i.e. smoothly and in totality). The fact that Spirit is intellectual, tells us that Spirit is given or taught by one who is above, ultimately either God—if it is a spirit of goodness—or Satan—if it is a spirit of evil.
4. What is the difference between form as used by Will and form as used by Intellect? Ans: Intellect knows the form substantially, as what it is and what it contains; whereas Will knows the form via the Practical Intellect in regard to what its use or end is, that is, what it

Commented [A58]: Cf. Gray area in Diagram 5.2, which represents substance. There you can see that intellectual form enters *into* its substance, whereas willful form emerges *from* its substance (note the thin strip of gray area along the left side of the willful realms).

Commented [A59]: In I.79.11.c, Aquinas does not say that Practical Intellect is concerned with higher things, but rather with lower things, namely "action." However, as will become clear in Section 4.7.1 (esp. Diagram 4.35), to the doer, these two are mentally the same thing.

Commented [A60]: For instance, one genus becomes divided into six separate species, and each of those species gets divided into even more sub-species, etc.

Commented [A61]: One who has a spirit to do something, does it completely and perfectly.

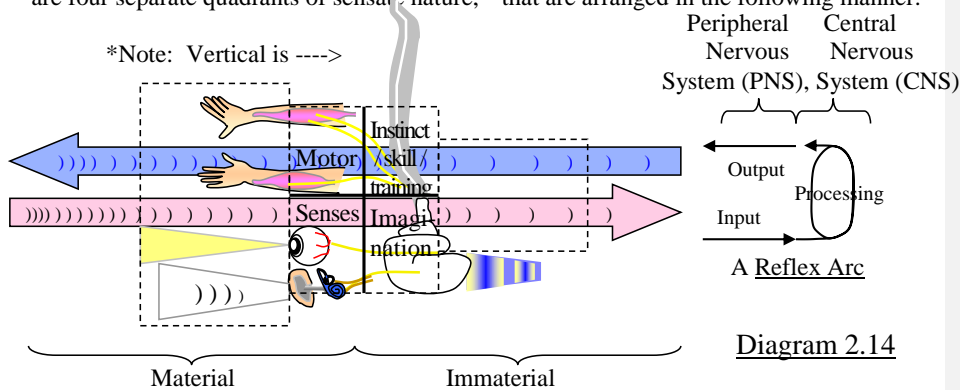
Commented [A62]: These terms will be studied in more detail in Unit IV.

is *for*. Thus Intellect considers from the top of the form downward (into what it contains), whereas Will considers from the top of the form upward (i.e. into other things essentially unrelated or only accidentally/hypothetically related to it).

Chapter II. Senses

1. The Four Quadrants of the Nervous System

We have seen that in two places – God’s creation and the human soul – Reason enters into and works upon matter. We will now study just how Reason does this in animal nature, that is, through the 2nd layer of human nature, the senses. We must specify here that “the senses” refers not just to the five senses of human nature (taste, touch, etc.), but to *any* action mediated by electrical nerve-impulses: any nervous-system activity. Thus, sense-induced-movement (the Motor Nervous system) in the muscles, and Imagination and sense-based memory in the brain, are all sensate, as well. In fact, there are four separate quadrants of sensate nature,²³ that are arranged in the following manner:



The sensate level of human nature works by means of electrical impulses that travel up and down the long wiry cells known as *neurons*. Neurons join end-to-end to other neurons creating a grand information-transfer-and-processing network. Through this network, humans and animals receive sensory inputs from senses, process the data in the brain, and signal motor output commands that cause the appropriate muscles to contract accordingly. This input—processing—output order is called a reflex arc.²⁴

Commented [A63]: The term “the senses” is sometimes used to refer to the entire sensate level, not just the lower-left quadrant that receives data.

Commented [A64]: Ask the students: “Do animals possess Imagination? How do you know?” Ans: Yes, because it can be seen when they are dreaming.

Commented [A65]: Point out to the students how each one of the four sensate faculties plays a specific role in the reflex arc: The Senses receive data; the Imagination processes the data (including deciding how to respond to it); the Instinct (and memory) takes note of and stores a record of anything that is passing on toward the muscles, and the Muscle/motor neurons enact, the response.

²³ Aquinas, *Summa*, I.78.4.c. Aquinas lists the senses, imagination, and estimative sense (Instinct), but omits the 4th sense faculty—motor function—and instead supplies *memory*.

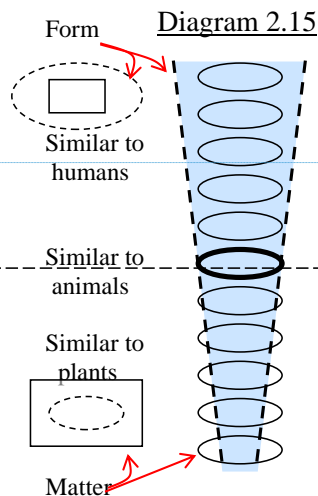
²⁴ Raven and Johnson, *Biology*, 1066.

Animals' sensate levels are a mix of the material and spiritual. The organs in which they function are certainly material; however the electrical pulses and imagery which pass through them are certainly spiritual. Within the two halves of the sensate level (left and right halves respectively, in Diagram 2.14), it is merely a question of which predominates. In the Senses and Motor faculties, the material predominates, surrounding the spiritual; in the Imagination and Instinct, it is the spiritual which predominates, engulfing and suffusing the material (cf. Diagram 2.15). Of course, this doesn't mean that the spiritual extends beyond the material in a locational sense, as if part of one's soul were 'floating in space' right beside the body. Rather, what it means is that the forms in these spiritual faculties extend *beyond any one part* of the body; thus they fill the whole brain (as seen on an MRI), or extend into the rest of the body as well. These forms may pass through and *need* material nerve cells in which to occur—just as thousands of phone conversations going on at once may need a single phone-line over which to send signals—but they are themselves something different and ontologically broader (or deeper) than what goes into the physical-makeup of those nerves: The functioning of a single nerve cell cannot account for and could not have predicted the development and functioning of the whole organism. Thus although animal spirits do not reach the vanishing point where matter totally disappears—i.e. the border between the sensate and rational levels (cf. Diagram 2.21)—yet their sense-impulses do become greatly macroscopic in comparison to the cells and organs that support them. Thus animals are matter-assisted spiritual beings.

We will next study each of the four sensate faculties, in greater detail.

Questions:

1. What does MRI stand for? Why can an MRI 'see' brain thought-patterns? **Ans: Magnetic Resonance Imaging. An MRI can see electrical brain-waves because magnetism is a characteristic of anything electrical.**
2. Classify the four faculties of sensate nature as occurring in either the CNS or PNS. **Ans: PNS: Senses and Motor function. CNS: Instinct and Imagination.**
3. In _____, is the spiritual element exceeding the physical, or the physical exceeding the spiritual?
 - a. the eye **Ans: The physical (the eyeball) is exceeding the spiritual (light-beams passing into the eye-ball).**
 - b. the spinal chord **Ans: Spiritual effects are slightly exceeding the physical, as seen by the fact that the nerves overlap along their whole length, and sensations can jump from one nerve-fiber to the next.**



Commented [A66]: Although one's spirit doesn't often penetrate out through one's eyes, one's spirit nearly always accompanies the Imagination. For instance, as a person thinks through a logical decision-making process, they often assign rational value to self-articulated mumbblings, and then proceed to manipulate just those self-articulated mumbblings to figure the expected outcome, rather than fully imagining every single step leading up to that outcome. For example, they might mumble: "If I go there, then *that* will happen; but if I don't go there then I'll have to go here instead, etc." Here, the person is not visualizing anything but is just manipulating possibilities the way one manipulates terms in an algebraic problem. Alternatively, the person could take pains to fully imagine each possible avenue of action. The fact that the person can figure out the outcome by means of either way—rationality-accompanied-to-sounds or brute imagination indicates that the two are similar kinds of processes. Thus the Imagination is much more spiritual than material.

Commented [A67]: In these faculties, rather than having the spiritual part—the nerve impulse—travel down a long thin neuron (as happens in the arms and legs), here the neurons are all linked together in such a way that brain-waves can travel through the brain from practically any direction, for every neuron is linked to every neuron around it, and sometimes others far away. Thus a single thought, shown on an MRI, proves to be involving thousands if not millions of brain cells all at once.

Commented [A68]: The emergence of a soul/brain wave-pattern inside of a neuron network is an *epiphenomenon* (arising from, but different in kind from it) of that network.

To help the students understand how a form can exceed the matter in which it exists, have the students think of an ocean or a telephone wire. In both of these examples, multiple waves pass simultaneously through one another and through the ocean/telephone wire's watery or metallic structure. Since you can pour a practically infinite number of waves into the same spot of ocean or through the same length of telephone wire, it is clear that the waves are here greater than the matter through which they pass. After all, which is greater and more important: A little piece of metal or 5000 conversations? A cubic mile of water, or an unexpected rogue-wave on a calm day that sinks a ship. Now admittedly, these examples don't illustrate form extending beyond its matter *in location*; to see that, one would have to consider something in the spiritual or sub-microscopic realms. E.g. an electron orbital is actually a probability-field in which the electron is likely to occur, and so the electron's form (the orbital) in a certain manner extends beyond its matter (the particle itself) out into the entire universe. In the same way, magnetic fields exerted at a distance from a bar-magnet, or around a moving charge (in a wire) are in a certain manner form extending beyond a thing's matter.

Commented [A69]: A moving electric charge causes a circulating magnetic field around it.

- c. the brain **Ans:** The spiritual is exceeding.
- d. the arms **Ans:** Here the physical (the hands) is exceeding the spiritual (nerve stimuli passing through them.).
4. In what way does the spiritual element in an animal's Being extend beyond the material? **Ans:** It doesn't extend beyond locationally (horizontally), but ontologically (from Gk. "ontos" for "a being") and in terms of greater complexity (i.e. vertically): Its Being and nature requires much more explanation than what the individual material parts are able to provide.
5. How would a human/rational soul be different from what is represented in the top of Diagram 2.15? **Ans:** In a human's case, the Matter (the flat oval) would totally disappear, as it reaches the vanishing point (cf. Diagram 2.21).
6. Research: What are some other senses that humans do not possess (or do not possess very well)? Does this overturn the above model? **Ans:** Bees possess magnetic sensation of magnetic North; plants sense light, which we do a little in our pituitary gland. Animals also have more-refined degrees of our five senses. Thus, dogs may smell certain chemicals or feel certain vibrations that enables them to tell when a person is soon going to have a seizure. The only one of these senses that is different in kind is that of the bees. This doesn't overturn the model, because the key characteristic of the sensate quadrant is that the organs should be *receptive* of willful-like stimuli.

Commented [A70]: This can be represented, if instead of drawing the form as widening as you go up, you instead draw the matter as contracting. At some point, the matter would become just a dot, a singularity, and this is where the human/rational layer of the soul would begin. Thus Diagram 2.15 would fit entirely in the sensate/animal layer, and not in the other two layers.

Commented [A71]: i.e. things that are self-propagating, or moving along under their own energy.

2. The Four Sensate Faculties

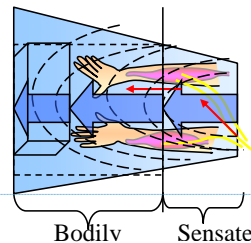
*Motor Function / Action*²⁵

Diagram 2.16

Motor Function enables one to express one's Intellect or Instinct out in the surrounding physical world. The motor nervous system is the *outgoing* (nerve impulses travel from brain down to muscles—see red arrows) part of the nervous system that is concerned with muscle movements.²⁶ It receives its nerve impulses either from the brain through the spinal cord, or directly from the spinal cord, in certain rare cases (reflex reactions). Because its activity is performed in a concrete, physical way, muscle movements are fundamentally an aspect of intellectuality—not willfulness—although they are often paired with and caused by Will (as will become clear in a later section).

The muscle movements one performs take whatever form one gives to them. Thus muscle movements are an inherently formal—not material—action and faculty. They themselves express *being*—one's own being.

Muscle movements can also move bodies in the physical realm: First of all, they can move one's own body, and then secondarily they can move inanimate bodies.



Commented [A72]: It is called "motor" because "motor" means "mover" in Latin.

²⁵ Aristotle, *De Anima*, III:9.

²⁶ Raven and Johnson, *Biology*, 1057, 1066

Senses

The 5 external senses are receptacles that receive willful sensations arising from the physical realm, either from within one's body or from outside of it. Although these sensations are themselves formal entities (e.g. a light-ray has both wave and particle, electric and magnetic forms), the way the senses receive (or view) them is material (note the flat white ovals in Diagram 2.17).

Of the five most famous senses, the eyes receive visible light; the ears sound vibrations; the nose and mouth chemical essences; and the skin heat, pressure, vibration, and pain. There are many other sensory inputs deep within the body to measure things like muscle stretch, blood pressure, etc., as well; and animals have various sensing abilities that humans lack (e.g. directional sense of magnetism).²⁷

Three of our senses receive material data *subjectively* from the bodily, liquid, and gaseous realms: These are touch, taste, and smell, respectively.²⁸ Of these, touch is unique, because touch perceives data both internally and externally.²⁹ The other two senses receive data *objectively* and are properly and fully *sensate*. One of these is adopted to actively intuiting (i.e. going out to 'seek out') purely *sensate* data far away in a particular place, while the other sense is adopted to passively receiving purely *sensate* data from any direction: These are Sight and Hearing, respectively. Thus the five senses between themselves effectively monitor the physical realm both near one's body, and far away.

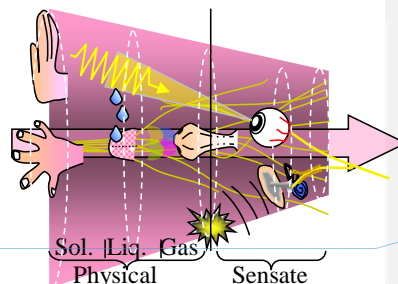


Diagram 2.17

Commented [A73]: Sensing is a material faculty, first because it is receptive (i.e. not proactive and formal); and second it is material because the things we view are not the formal elements themselves (i.e. the electro-magnetic wave/particle light rays), but the material objects that emitted those formal waves. Thus we see not light itself, but a mirror-image or a stone *through* light.

Commented [A74]: Although light can carry evidence of intellectual data, light is fundamentally willful—not intellectual. We see this in where light comes from: It is emitted as a resonance of an electron, radiated off when the electron drops an energy level (i.e. gives up energy in the form of light). Since energy in general is a willful quantity, light as a form of this is also willful as well. We also see evidence of light's willfulness in the fact that it travels to its goal at the fastest possible speed: effectively instantaneously ("instantaneous" since there can be nothing faster than light).

Commented [A75]: Sound vibrations are primarily willful because they are the end-result of a chain reaction of molecular air compressions emitted at the sounding instrument. We also see their willfulness in the fact that they strike and vibrate the eardrum and ear-hairs.

Commented [A76]: A chemical essence is primarily willful (though on a very small atomic scale), because although the molecule from which it comes is a concrete intellectual entity, the essence itself (which is composed of inter-molecular polar forces) exerts a willful force on the protein receptors of the cell to which it binds.

Commented [A77]: Since touch is also the most primal of senses, it is likely that sensation and the nervous system probably evolved as an internal monitoring system, and only later was adapted to 'feeling' outside objects.

Commented [A78]: They don't necessarily travel in circles; they can travel in any number of directions.

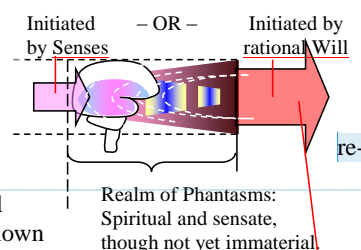
Commented [A79]: The *deliberate* creation of phantasms may be a characteristic of human alone, initiated by one's purely rational (top layer), and immaterial Will. Animals have phantasms, but they occur by nature (instinctively) or by chance, rather than willfully.

Imagination³⁰

Diagram 2.18

Imagination is the human faculty by which nerve sensations and memories received into the brain through the senses, continue on their courses, circulating continuously around the brain,³¹ and combining or separating out their forms as the willful decisions of the person direct. The sensations are known as *phantasms*, and can represent anything from a visual image, to a smell, to a composite experience (e.g. of one's best friend) containing lots of sensations and stored throughout multiple areas of the brain.

Imagination can arise either spontaneously from one's Senses or *deliberately* by one's own Will (by the triggering of a past memory). Once it arises, it may even



²⁷ Raven and Johnson, *Biology*, 1079.

²⁸ Ex me. This distinction between subjective and objective senses is my own.

²⁹ The most basic of the 5 senses is touch, as Aristotle points out in *De Anima*, II:3 (413b4-7, 414b2-3, 415a4-5).

³⁰ Imagination is discussed in Aristotle, *De Anima*, III:3(427b15-429a9).

³¹ Raven and Johnson, *Biology*, 1063, 1065.

occasionally return back into the incoming senses' nerve channels thereby producing vivid photographic memories.³²

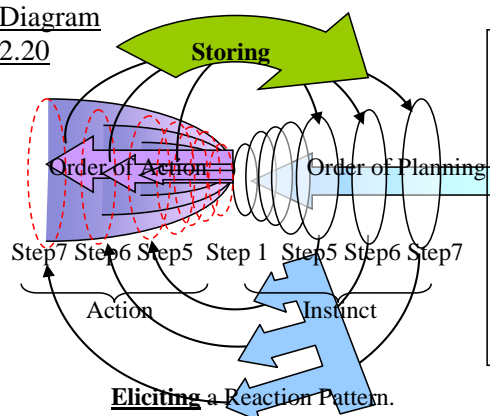
Imagination is a formal and proactive faculty. It is the biological correlative to sensation, at times even using the same nerve pathways as sensation, though somehow in reverse. Although most Imagination occurs with the eyes closed, yet when one's eyes are open, Sensation and Imagination can even seem to use the same nerve pathway simultaneously. When this happens, one can distinguish the two of them as being one's awareness (Sensation) verses one's attention (Imagination). The major difference here is that Sensation is receptive of material images, whereas Imagination is proactive and generative of forms—either the form one is looking at or the form 'in the mind's eye.' Thus Imagination is ontologically superior to and 'overriding of' Sensation.

Instinct and Skill: the Estimative Sense

Instinct commands action. When a person senses certain expected combinations of stimuli, the person spontaneously falls into a reaction pattern, a certain active response to the situation.

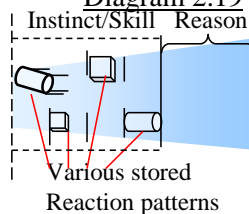
How do we develop Instinct? If a person rehearses a certain muscular action over and over, it often becomes ingrained in their psyche so that they can later perform it regularly, easily, spontaneously, and even instinctively. Once its steps have been stored in a clear and intuitive order in their subconscious, it becomes known as a reaction pattern.³³ A person can then elicit or call upon such reaction patterns simply by performing the very first step in the process, and letting the rest follow spontaneously.

Diagram 2.20



Rehearsing an action more and more times stores it farther and farther back (to the right) in one's sub-consciousness. Then when a person wills to act according to this training, the pattern of the act is transferred in abstract (dotted red lines) into their consciousness so that as they act, their nerves spontaneously conform them to the patterns along the way.

Diagram 2.19



Forming a skill is like pushing a package high up on a shelf; or 'way back' in one's psyche. One can then call on that reaction pattern simply by pulling the shelf out from under it and letting what follows 'fall where it may.'

Commented [A80]: It is debatable whether the focal-point of one's attention (on some attractive object) when one's eyes are open, is a true function of Imagination, or just a function of having two separate eyes that must concentrate at a particular point, in order to work together.

Commented [A81]: Instinct is what develops by comparison to Action. Skill is what is poured in by Reason. However, despite this difference of origin, the two are essentially the same thing.

Commented [A82]: As one performs each step in the action (the red oval), the instinctively expected and/or pre-imagined feel, sight, or even taste of that action (the corresponding black oval) is what assures one that one is still executing the intended reaction pattern correctly, and thus keeps one boldly moving forward in its prosecution.

Make sure that the students know that the black ovals in Diagram 2.20 are only drawn as 2D ovals, to show how they reflect and mirror the red 2D ovals in the material realm. However, in real life they are not 2D, but are 1D, being varying sensate values (i.e. intelligible species, or phantasms). Thus it might be better to represent them as smaller and smaller ovals (Cf. Diagram 2.21); or even as points, and not ovals (Cf. Diagram 2.4).

³² Aristotle, *De Anima*, III:3 (429a4).

³³ Raven and Johnstone, *Biological*, 1211 refers to it as a "fixed action pattern."

Physiologically, reaction patterns are probably stored in the motor nerves, and in particular in the connections between those nerves as they pass down the spinal column. One spontaneously forms these connections as one perfects the mechanics and ‘feel’ of a pattern.³⁴ In fact, the particular neuron-to-neuron connections that mediate reaction patterns are often rooted in the spinal cord so that they can be enacted quickly—often by reflex—without any brain processing.³⁵ They may also be stored in certain bodily chemicals, such as fats or hormones controlled by the endocrine system.³⁶

Instinct is the closest that animals come to rationality.³⁷ Animals lack reason, and so an animal cannot deliberately develop a skill. However, nearly all animals do in fact develop skills and are born with some amount of instinctive knowledge inherent in their nature. The fact that they develop these skills is obviously a result of Instinct, rather than rational planning. This Instinct may be the product of *nature* (DNA), *nurture* (parental examples), or both. Since of the four faculties, Instinct is the closest to purely immaterial Reason, Instinct is also the closest that animals come to *faith* (as we shall see later). In fact, an animal’s learning to instinctively trust a person is very similar to humans’ learning to believe and trust God. It is through Instinct that a sensate animal is able to receive and respond correctly to rational words and values. After all, an animal cannot comprehend Reason in itself; and so it is only through Instinct that an animal is brought into conformity with the human rational order—though not in a conscious and rational way, at least in an obedient and bodily way. We see then that Instinct is especially important (both in animals and in humans) in promulgating the rational order down to lower levels.

Questions:

1. What is the proper organ of . . .
 - a. Imagination? **Ans: The brain (maybe some of the sensory neuron pathways, as well, e.g. the optic nerve).**
 - b. Sensation? **Ans: Sensory nerves/neurons.**
 - c. Instinct? **Ans: Primarily the spinal cord, but also the brain are the main storage areas for instinctive reaction-patterns.**
 - d. Action? **Ans: Motor nerves/neurons.**
2. Which of the four faculties are formal/active in their manner of functioning, and which are material/receptive in their manner of functioning? **Ans: Imagination and Action are formal; Sensation and Instinct are material.**
3. Biologically, what is a phantasm made of? **Ans: Patterned electrical impulses.**
4. What are some times that you see phantasms without any visual images? **Ans: Doing geometry; dreaming, planning a recipe.**

³⁴ Ex me. That neuron-to-neuron synapse connections may be forged in the spinal chord or outer ganglia is my own idea, but it is based on the known fact that they are forged between neurons in the brain, during child development.

³⁵ Raven and Johnson, *Biology*, 1066.

³⁶ Cf. Raven and Johnson, *Biology*, 1054, 1099.

³⁷ Raven and Johnson, *Biology*, 1214, 1226.

Commented [A83]: Indeed, since Instinct is ordered to helping one conform oneself to the command and dictates of one who is above (either God or a parent or a coach, or a superior), the violation of a person’s instinctive inclination is a great breach of faith, and can be psychologically traumatic, if not damaging.

Commented [A84]: As will be made clear in Section 4, animals and humans develop Instinct by comparison to bodily actions of whose form Instinct is the materially inverse mirror-image. As the animal recalls certain occurrences (e.g. pains or rewards) that followed various bodily actions, it naturally tends instead to the most advantageous or least-painful course. In fact, as will be made clear in Chapter 3 (on the passions), most Instinct is caused by fear of natural evils, which aren’t so much sensed with the faculty of Sensation, as recognized by the Instinct.

Commented [A85]: Instinct is material, not because it senses anything low and physical, but rather because it senses things higher and rational (e.g. danger, nearness to a goal, correct ways to do things, etc.). Just as a sensate image enters the eyes, so a rational word or situation enters the Instinct. One might think that Instinct is active, because it triggers action, but that is a function of Motor Action, not Instinct. In itself, Instinct just recognizes varying situations.

Commented [A86]: i.e. without Sensation (with one’s eyes closed).

5. Describe how the five senses essentially differ from one another. **Ans:** Touch, taste, and smell respectively monitor the solid, liquid, and gaseous realms, subjectively (i.e. right around oneself). Sight and Hearing monitor things objectively (i.e. far away). Between Sight and Hearing, Sight is active (because your eyes can actively search around and find what they are looking for) and hearing is passive (When you hear things, you can't help what direction the sound comes from, and so all sounds reach you, regardless of direction).
6. Does Imagination normally occur with the eyes closed or eyes open? **Ans:** With the eyes closed.
7. If your eyes are open, how would you distinguish Sensation from Imagination? **Ans:** Sensation is passive, and includes all that you're seeing (peripheral vision included), whereas Imagination is active and includes only the thing you're concentrated upon (tunnel vision).
8. Is the Imagination a formal or material (receptive) faculty? **Ans:** Definitely formal. It creates forms!
9. Where do we get our instincts from? **Ans:** From nature or nurture, of which the latter includes deliberate training.
10. Think: What are some pieces of evidence that certain instinctive things are stored in the spinal cord? **Ans:** Two possible answers: Reflexes—reactions are incoming-stimuli that 'jump across' to become outgoing responses without taking the time to reach the brain for processing; that is, they 'jump across' somewhere within the spinal cord. Also the fact that chickens continue to live and move even after beheading illustrates the same ability.
11. When one is training to learn a reaction-pattern, which step does one generally need to practice the most? **Ans:** The last step—i.e. the one that is most removed and foreign to one's natural inclinations. The goal here is to cement the habit of it 'as far back' as possible in one's psyche.
12. How does Instinct benefit the rational order? **Ans:** Instinct enables lower individuals to be *trained* to obey higher directives.
13. In Diagram 2.19, which reaction-patterns/ovals are stored deeper, or further back in the psyche? **Ans:** The ones further to the right.
14. Apply: If planning something (e.g. a recipe), is it better to just memorize it, or to make token movements to imagine yourself acting it out? What is the advantage of the one you pick? **Ans:** It is always better to act it out and make it a 'real-time' active memory, rather than just a cognitive one. This is because, when you are memorizing, it is just the end-result of a receptive process. However when you act it out it is in its natural active format. The latter is better because it is better to store the data in the way in which it will actually be used, rather than in a way in which it will first have to be translated or re-processed, before it can be used.

Commented [A87]: Thus when your eyes are open, Sensation is your awareness, but Imagination your attention.

Commented [A88]: Thus if you spend a day training a dog to not cross the street, but spend a month training it to chase rabbits, the chasing-response will be further back (to the right in diagrams 2.19 & 2.20) and deeper in its psyche, than the instinct to stop at the street curb. Thus the dog may in fact run out into the street, in the heat of a chase, because the reaction pattern that is more deeply engrained into its mind is over-powering the other one. Similarly, the fight-or-flight response is an issue of one instinctive response being deeper than another.

Commented [A89]: In other words, it is better to have a feeling for what to do, then to constantly be thinking "What did I see on that instruction sheet?"

3. The Origins of Sensate Nature

If we examine each of the sensate faculties, we will notice that the interior senses seem to exist by reference to the exterior ones. In particular, Imagination seems to have evolved or developed out of Sight, and Instinct seems to have evolved as a refinement of Action. In other words, the direction of evolution proceeds toward the right (-->):

Knowing the sources of Imagination and Instinct gives us a better understanding of them. In itself, Imagination is a formal construct of material sight (formally followed by the eyes); likewise Instinct is a stored, material, concise compendium of a drawn-out formal action. When we respectively call these faculties a “construct” or “compendium,” we mean by this that the faculty-in-question re-compiles the data, and thus stores it in a mode different from the way in which it was originally experienced. For instance, in the case of Imagination, it isn’t as if the entire sight itself is stored in the brain, but just the key details or the ‘reference tags’ from which the sight can be recalled and re-enacted to consciousness, in its entirety. Form is therefore stored there in a compressed or abbreviated mode in these tags. Consequently when we imagine things, we often don’t imagine them as well as we saw the original sight, but our imagination (and its components) merely ‘stands for’ the original sight, in its rough essential components. Likewise, when we have an instinct, our instinct is often so spontaneous, that it takes us by surprise and causes us to do what we did not expect to do: We are surprised by our own power, or agility, etc. Thus Instinct is as-it-were a permanent response or attitude towards all such situations, wherever they might occur, and not just this particular one.

Animals are different from humans, because animals acquire these imaginations or instincts naturally: They arise as epiphenomena out of properly performed acts or clearly seen sights. Indeed, animals cannot help but acquire these spiritual aspects of their nature (i.e. there’s no such thing as an animal with its Instinct ‘wiped clean’ and starting over ‘from scratch’). Humans are however different from animals, in that humans have complete control over these material aspects in the sensate realm. Indeed humans can cause them to come to be or even manipulate them at will. The reason for this is that humans have a higher faculty of Reason. Reason operates by principles which are as-it-were not material ‘circles’, but ‘points’ (or ‘singularities’) in which matter becomes so *small* (acc. to the narrowing model of diagrams 1.14 and 1.15), or so *perpetual* (acc. to the expanding modeling of Diagram 2.15) that it effectively turns back into a form. This complete transformation of a material phantasm back into a formal principle is the essence of the agent intellect and signification, to be studied in Unit III.

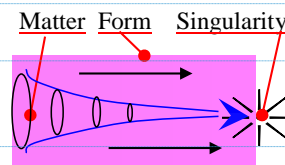


Diagram 2.21

Questions:

1. See Diagram 2.20. Are Instinct (blue) and Action (purple) material or formal faculties? **Ans: Instinct is material (receptive); action is formal (proactive).**
2. List all the interior and exterior sense faculties. **Ans: The interior senses are Imagination and Instinct; the exterior senses are**

Commented [A90]: Thus in the spirited (rightward in Diagram 2.14) half of the sensate realm, matter (the tag) is smaller than form (the actual sight or action), as indicated by the top half of Diagram 2.15.

Commented [A91]: Thus humans as-it-were ‘have a handle’ (i.e. Will) on their Imaginations, whereas animals don’t.

Commented [A92]: e.g. training oneself or deliberately imagining ‘on purpose.’

Commented [A93]: This is an astronomical or physics term that refers to a black hole or to a single point-particle (e.g. an electron) where something—either gravity or the forces of electrical repulsion—has gone to an extreme.

Commented [A94]: cf. Comment 73 in Unit I.

Commented [A95]: St. Thomas Aquinas also lists the Common Sense and the Memorative power as internal senses; so accept these too, if listed. The Common Sense was a general term for the whole faculty of Sensation (i.e. all 5 external senses processed, in common), taken internally at the moment it crosses the divider line to be processed in the spiritual realm (in the Imagination, in the Brain). Thus Aquinas was as-it-were including, among the internal faculties, the inputs of Sensation, at the moment they became internal.

the 5 commonly known senses (smell/taste/touch/hearing/sight), plus the motor faculty.

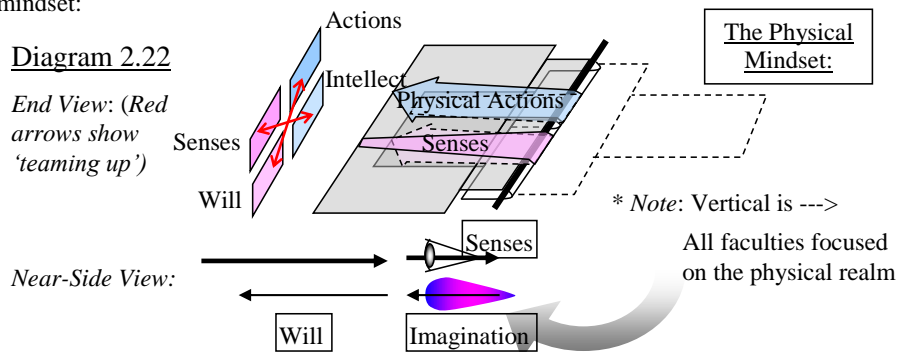
3. Where did _____ likely evolve from?
 - a. Instinct **Ans: Refinement of motor-nerve-driven actions.**
 - b. Imagination **Ans: Sight.**
4. Is it possible that the human soul—with its agent-intellect-driven ability to transform material, sensate imagery back into true forms (ideas, concepts)—could have evolved by natural means? **Ans: No. True forms (such as are the angels), could not possibly arise out of material images, but must precede matter. Thus if humans can transform material imagery back into true forms (concepts, ideas), it is only because their own soul must itself somehow precede matter. Thus the human soul is held to be infused by God (CCC, 366).**

4. The Spiritual and Physical Mindsets

Having distinguished the four quadrants of sensate nature, it is now logical to study how they combine with one another. For man does not let the rest of his nature sit idly by while he exercises one faculty. On the contrary, he often uses multiple faculties at once! When a person is engaging his/her sensate level, there are two fundamental mindsets he/she can have: *physical* or *spiritual*.³⁸ First we will study the physical mindset:

Diagram 2.22

End View: (Red arrows show 'teaming up')



A physical frame-of-mind involves placing the whole physical realm above the spiritual, and using one's spiritual Intellect and Will only to assist or 'under-gird' the sensing and performing of ordinary bodily actions. Here Imagination and Instinct largely disappear because they are hidden by the bright light of the senses and the force of overt, visible action. Moreover, in the (formerly top) rational level, Intellect teams up with the Senses so that physical reality is not only seen but *known*; likewise Will teams up with Action so that what is performed is not only initiated but *willed* (i.e. for some higher purpose). Because Intellect and Will are here at the service of one's lower physical nature, they do not generally *lead* in one's decision-making, nor function continuously, but rather only

³⁸ Aquinas, *Summa*, III.9.4.ad2; cf. I-II.73.5.c.

Commented [A96]: If the human soul arises out of matter, then by the same token, angels would arise out of matter. It would be as if the entire spiritual realm with all its sublime beings were 'coded for' and produced by the chance combinations of sub-atomic particles! Moreover angels and other forms would constantly be being produced as new epiphenomena would arise. Obviously this contradicts divine revelation and logical reasoning.

Commented [A97]: It is essential to this chapter that the students grow proficient at visualizing the differences between these two mindsets, so that they can easily switch from one to another in their minds, recalling where the faculties lie in each situation. Ask question such as "Where are the senses in the physical mindset?" [Ans: "on top, at the lower left"]. . . Where are they in the spiritual mindset? [Ans: underneath, at the lower-right]" "What (or from what direction) is the sense sensing in the physical mindset?" [Ans: toward lower things]. . . What about in the spiritual mindset?" [Ans: It is sensing things that carry higher rational truths, i.e. symbols] You may even want to schedule a quiz on the two mindsets, where students must draw from memory both mindsets including, where all three levels are, where all four sensate faculties are, where both rational faculties are, and what direction the Being (red or blue arrows) flows both above or below the fold in each mindset (2 beings x 2 mindsets x 2 priorities [on top or underneath] = 8 flows of being).

Commented [A98]: (or superimposing)

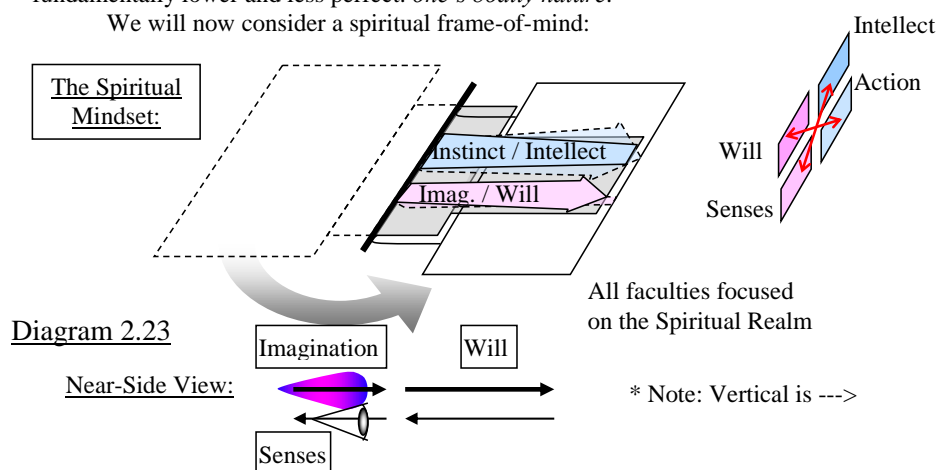
Commented [A99]: Point out to the students how the spiritual realm is folded underneath of the physical realm in Diagram 2.22.

Commented [A100]: Teaming Up: Intellect (the rightward-moving tail of the blue arrow which is hidden underneath Action) and Senses (the right-ward moving tail of the pink arrow on top) are now both pointed in the same direction. This means that they can function 'in tandem.' Have the students imagine both such arrows pulling toward the right simultaneously, like two oxen plowing side-by-side. As a thing's light-born visual image enters the senses (pink arrow)—letting the person know what it looks like—simultaneously with this its intellectual concept enters the Intellect (blue arrow)—making the person aware of what it is.

Commented [A101]: Again (see comment above), have the students imagine both arrows moving side-by-side, simultaneously, in the same direction: Will (the head of the pink arrow heading left, underneath) and Action (the head of the leftward-heading blue arrow on top). As a person wills some immaterial end/goal, they perform concrete actions that directly conduce to that end. Of course the willing is here relatively intermittent in comparison to the acting which is continuous, and so a person may occasionally perform action which are not inherently goal-directed but just idly ineffective. However most of their actions are deliberately goal-directed (e.g. to make some money or to get something for dinner.)

‘fill in’ as needed, such as when the person comes to a fork in the road, and must make a conscious decision; or as when a person faces a new sight and takes conscious mental note of it. In general then, Intellect and Will are here being used to serve that which is fundamentally lower and less perfect: *one’s bodily nature*.

We will now consider a spiritual frame-of-mind:



A spiritual frame-of-mind involves putting the spiritual above the physical and staying focused on one’s spiritual faculties (Intellect & Instinct/Skill; Will and Imagination), despite what obstacles physical nature may place in one’s way. Here, one’s Instinct—or skill—has already been informed or trained by Reason, and so any deliberate actions that one performs according to that training or knowledge are—par excellence!—*rational*. The body and its activity have now been elevated to the level of Intellect and Will, and so we see that it is in this mindset that the body does rational things (as it is moved by Action). For gauging the surrounding environment as one acts, the Instinct is here more important than the Senses (hidden underneath), which are comparatively ‘turned off’ or ‘put to sleep’ so that one can focus instead on the willful imaginings that plan one’s actions.

There is also the same ‘teaming up,’ as before, but this time the spiritual faculties lead over the physical ones: The Senses ‘team up’ with—and are infused by—(Instinct and) Intellect, so that symbols and signals can be recognized as containing rational truths deeper than their bare appearances. Action teams up with the (Imagination and) Will, so that what is willed can be expressed in a real way. In this way then, one’s spiritual nature accomplishes its goals in its own way, only making use of physical nature, as needed.

Of the two states of mind, they both can affect concrete reality. In both states of mind, visible actions can be performed that push or affect the lower layer of bodily natures. The difference between the two mindsets is the question of how this acting occurs. In the physical mindset, the acting is largely determined by changing *circumstances*, and Intellect and Will are entirely absent or only vaguely or sporadically involved. In the spiritual mindset, Instinct and rational calculation are the main motive force, whereas the acting (motor faculty) is caused by deliberately and rationally chosen

Commented [A102]: When informed by Reason, Instinct becomes no longer Instinct, but skill or training (Note the alternate word used in the diagram).

Commented [A103]: One’s skill/training isn’t just “informed” by Reason, but owes its *entire existence* to Reason! If someone hadn’t taken time to rationally train the person, they would have no such skill or training, but mere Instinct—and even Instinct comes from the hidden rationality created into one’s nature by God. Thus no matter what one has here—be it raw Instinct, or trained skill—it is just a bodily depository holding what has been placed there by higher Reason (either one’s own, or that of one’s maker or trainer).

Commented [A104]: This is the realm of professional expertise: Having trained his Instinct, the professional performs actions not continuously, but only occasionally, and in the proper order as indicated by Reason.

Commented [A105]: “Real” here means “in the intellectual order.”

ends, and so the actions themselves become what is now sporadic and selective. This time, all such pushing occurs only on command of Reason, and so any such activity spiritually guided is actually much more effective at accomplishing its goals. Other differences between the mindsets are differences of direction and of object. We see in the diagrams above, that physical actions tend to push or incline *downward* whereas spiritual actions tend to push/build *upward*. This indicates that a little work in a spiritual mindset is usually worth more than all of the mindless bumbling that occurs when we are in the physical mindset. Also, in the physical mindset, we concentrate upon physical objects and the external physical world, *as* exactly what they are, namely, physical things. In the spiritual mindset, we are concentrated not so much on physical things, *per se*, as on spiritual values and accomplishments, and so any physical things that we concentrate on are not looked at *as* physical things, but rather as incidental elements being used in a larger spiritual labor (cf. I Cor. 7:31). Thus our true object in the spiritual mindset is to do something spiritual, whereas our true object in the physical mindset is a physical *thing*, made out of matter. Thus the physical mindset impacts (into) matter, whereas the spiritual mindset *lifts it up* to higher states of consciousness.

In volume II, we will see that the Bible refers to these two mindsets as “the Spirit” and “the Flesh.”

Questions:

1. Which mindset is one in which . . .
 - a. a construction worker receives a seemingly impossible set of instructions and figures out a way to perform the job by devising a new tool to fit the tight space. **Ans: The spiritual mindset; he is working by Instinct and Reason.**
 - b. a family foregoes table conversation for a little while and just focuses on eating, because of their great exhaustion and hunger. **Ans: The physical mindset.**
 - c. a person is actively praying. **Ans: The spiritual mindset**
 - d. a person is actively pretending. **Ans: The spiritual mindset.**
 - e. a person is watching television. **Ans: The physical mindset.**
 - f. a person is following orders in a chain of command. **Ans: spirit.**
 - g. a person is distraught by tiredness or clutter. **Ans: phys.**
2. T/F: The spiritual mindset is never seen because it is spiritual. **Ans: False; both mindsets manifest actions.**
3. When certain faculties fold under other ones are they entirely absent or just relatively hidden and acting through the others? **Ans: Just relatively hidden.**
4. When Sensation teams up with Intellect in the spiritual mindset, how do you see the world? **Ans: You see normal objects as being signs of higher rational events, fact, or truths.**
5. How does Action team up with Will . . .
 - a. in the physical mindset? **Ans: Actions go on haphazardly and rather automatically (“on automatic”), and Will only ‘helps out’ and ‘fills in,’ as needed (e.g. when a conscious decision must be made).**

Commented [A106]: When you are consciously seeking an end, you spend more time thinking about how to attain or ensure the end, and comparatively little time in acting.

Commented [A107]: i.e. diagrams 2.13-2.19. Note: In Diagram 2.19, the proper action of the Instinct is to store (the green arrow), which inclines upward. To react (the blue arrow inclining downward) is not the most characteristic act of the Instinct, *per se*, but is more proper to Action.

Commented [A108]: Analogy: Just as you can see farther from the top of a hill; and just as an army can control more from a mountaintop fortress, so also a little upward growth can give one abilities and skills that can remove the need to perform lots of brute-force action. Seeing more of the situation, one who is higher (in understanding, or technology, or political power, etc.) can be more selective about when and where he chooses to apply physical pressure, often commanding some other agent or tool to do the work, instead of himself.

Times when upward growth isn't worth more, would be when respect for Reason has broken down or become irrelevant to the point where brute physical and instinctive activity is called for: For instance, when spanking a child, or fighting a war, or demolishing a house. In these situations, one's attitude should be just to 'roll up one's sleeves,' 'get messy,' and 'get the job done.'

Commented [A109]: Seeing signs is a large part of having faith, which occurs only in the spiritual mindset.

b. in the spiritual mindset? **Ans: Will initiates and leads, and Actions become what is intermittent, because they are now being performed not mindlessly and haphazardly, but in a radically deliberate and intentional way: rationally, carefully, consciously, and by calculation.**

6. Do you think humans are more often in the physical mindset, or in the spiritual mindset? **Ans: Ease and laziness means that humans are probably more often in the physical mindset.**

7. Consider: Why is it “not convenient” (Mt. 19:10) to be married and also pastor a church? **Ans: Because one would have to be adept at switching back and forth between the two mindsets (I Cor. 7:32-34), worrying first about physical matters, and then about spiritual.**

8. How would you describe when a person switches from the physical to the spiritual mindset? (Mark all that apply:)

☒ They change what they’re thinking about / their purposes.

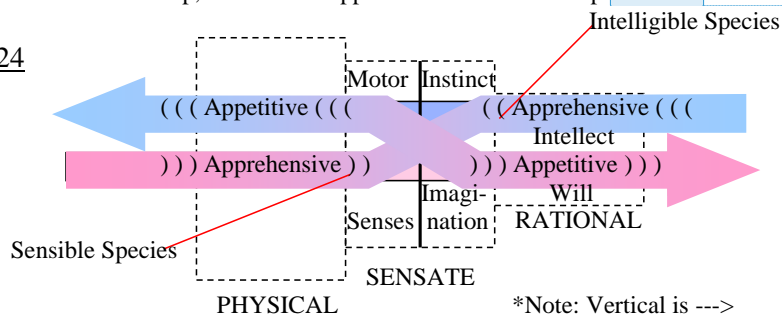
☒ They close their eyes

☒ They switch from being a patient to being an agent.

5. Apprehensive and Appetitive Areas

The above “teaming up” shown in diagrams 2.22 and 2.23 is better understood when we classify two further areas of sensate nature: The *apprehensive* and the *appetitive*.³⁹ We see in the diagram below that when human nature is folded, the two apprehensive faculties team up, and the two appetitive faculties team up:

Diagram 2.24



As we can see in the diagram, the teaming up does not stop in the sensate realm but extends even into the rational and physical realms, as well. Thus physical things that are apprehended or desired can be known or loved; and vice versa, spiritual things that are known or loved can express themselves in symbolic or active effects. The key is that—because of folding—both ends of the arrow can and often do occur simultaneously.

³⁹ This distinction appears all throughout the *Summa* (e.g. I-II.22.2), and comes from Aristotle, *De Anima*, III:10 (433a9). Cf. Aquinas, *Summa*, I.80.1.c, ob2.

Commented [A110]: Here, the word “species” is the same word as “appearance.” You can think of a thing as having a sensible appearance, and an intellectual (knowable) appearance (cf. the two halves of Diagram 2.25).

Commented [A111]: Of course, they don’t have to occur at once. A person can be abstemious and discreet and just think, or just love (without using any sensate imagery); or they can be covetous (desire without loving) or positivistic/experimental (just sensing without drawing any rational conclusions). However, in general, one must deliberately *abstract* to keep these physical, sensate, and spiritual levels separate, and so we pass over it since it is not the rule, but the exception. In general people can’t help mixing a little imagery into their thoughts, or mixing a few thoughts/ideas into their surrounding outside world.

Apprehension

Apprehension is the 1st act of the Intellect in Epistemology (Unit III). It leads later to acts of Judgment and Reasoning (the 2nd and 3rd acts of the Intellect) by which one respectively constructs and ties this knowledge into a hierarchical framework of truths in the Intellect. However apprehension itself just concerns how a person comes to get, or receive, or be *informed* of some truth. In fact there are two ways that one can apprehend: intellectual apprehension of concepts, facts, and ideas (the kind of apprehension just described), and sensate apprehension of sensible forms or imagery. We often refer to these two classes of forms as intelligible species and sensible species.⁴⁰ Thus one can receive truth either as a sensible species through the Senses, or as an intelligible species through the Intellect and/or Instinct.

When a person seeks to know, they open their senses to its incoming sensible data (known as the sensible species).⁴¹ Their senses receive this data as a material appearance (e.g. in an eye it is *flat* and 2-D, or in any of the other senses it is 0-D). At this point—switching into a spiritual mindset—their Imagination can take that material appearance directly and formally operate on it and alter it, *forming* it into whatever shape one chooses, although this doesn't usually yield much insight into its hidden structure. Alternatively—back in the physical mindset—the person can physically *act* upon the object to make it respond in some way that will yield some further insight into its structure (its inner form), and then—switching back into the spiritual mindset—the Imagination will now have not just one image, but a whole series of images to begin from. This will, of course, to a certain degree reveal its true form a little better. However, since a thing's form may consist of many forms that are completely un-sensable, and only knowable (e.g. the forms that pass along a computer chip or the underlying strategies in a chess game), it is best to use one's Imagination to distort the forms that one has seen so as to cleanly separate them all out from one another (known as abstraction).⁴² As soon as one's Imagination fully separates out a form in this way, its intelligible species then naturally “falls”⁴³ back down into the Instinct, so that one instinctively grasps its essence, at least insofar as that essence is sensate (i.e. its essence limited to its physical extent, nature, actions, physical power, sensate inclinations, etc.).⁴⁴ Now animals of course can only grasp what has come in to

The Three Acts of the Intellect:
Apprehension: [to understand:] “Man.”
Judgment: “Man is _____.”
Reasoning: “Man is rational” –AND–
“Rational beings are risible”
THEREFORE . . . “Man is risible.”

Diagram 2.25



The four things that are apprehended are (1) bodies, (2) sensible species, (3) intelligible species, and (4) words

Commented [A112]: cf. flat white dashed circles, in Diagram 2.17. The senses are here functioning as *matter* in the process, receiving the image, as *form*.

Commented [A113]: Exception: Touch, taste, and smell are normally experienced at a single point in one's body, and are consequently zero-dimensional. However, if the thing is touched and felt at multiple points throughout one's body, then the experience of it can be up to three-dimensional. For instance, you can figure out what has been placed into your hand, just 'by feel' (i.e. even with your eyes closed).

Commented [A114]: This is still understanding its form in a material (not properly formal) way. It is the manner of understanding learned in Calculus, as well as what is seen in image progressions on TV, or in a string of billboards going down the highway.

Commented [A115]: However, it will still only give insight into its *outer, external* form; it won't make you understand the whole form, through and through.

Commented [A116]: Abstraction is from Lat. *ab* “from” + *trahere* “to pull.” So in abstraction, we *pull* things—or components of something—*apart* from one another.

Commented [A117]: Thus wolves can grasp the (truly intellectual) essence of their harmonized howlings, because these howlings are at no point without accompanying sensate value; and crows can grasp numbers up to 16, not by intellectual prowess (e.g. carrying the 10 to the next column, etc.), but merely by sensate Instinct. In the crow's case, perhaps the crow has 16 parts (or loci) of its body to each of which it is accustomed to associate an outside object (which is why these areas can be stimulated in acupuncture); or perhaps each of the crow's eyes has 8 areas of the sky that it is accustomed to look at. In both these supposed cases the animal is receiving what is in fact an intelligible species, but is processing it in a sensate way.

Commented [A118]: Grasping is certainly in the realm of Instinct (cf. Diagram 3.30). It is the equivalent of an actual physical grasp in the material realm, only reflected across into the spiritual realm by Imagination. The realm of Instinct is between the realms of Action and Imagination, and so it is like a combined marriage of the two.

⁴⁰ Aquinas, *Summa*, I.85.2.c.

⁴¹ Aristotle, *De Anima*, II:4 (415b24); II:5 (416b34-35).

⁴² Aquinas, *Summa*, I.85.1.ad1.

⁴³ Aquinas, *Summa*, I.5.2.c, I.12.1.ob3. Aquinas uses this word “falls” of being which is entering the Intellect, but we use it here of being which is entering the Instinct, as well.

⁴⁴ Aquinas, *Summa*, I.84.7.c; I.78.4.c.

them by sensate channels and leads to sensate consequences; thus this is all that animals can do. However, humans have an extra ability to grasp and apprehend an intelligible species, because a human has a true, fully spiritual Intellect.⁴⁵ Thus a human can grasp any intelligible species, not just those that have sensate expression; and even when a human grasps these species, he/she also grasps them in their own natures—as *what* they really are—not just in their sensate consequences. Humans can do this because the human Intellect has an ability to produce words, which in the final analysis are *identically what we mean by an intelligible species*. Consequently, the human intellect is able to understand an intelligible species through and through, and any intelligible species entering into a human’s Instinct, first (or rather simultaneously) passes through the human’s Intellect. We will study the Intellect more in Unit III, but for now it is sufficient to note that there are two separate faculties—one sensate, and one rational—that receive intelligible species.

Appetite

Appetite is that which causes one to seek out or move toward something. Animals have at least two appetites: an Intellectual (Aquinas calls it “Natural”) appetite which is a physical inclination of their bodies for **lower things** that can bolster them up (e.g. food); and a willful appetite which is a spiritual inclination of their sensate wills for **higher things**.⁴⁶ In the sensate realm, these two appetites express themselves as the faculties of Motor function and Imagination, respectively (cf. Diagram 2.24). As with the two kinds of apprehension, the two kinds of appetite can exist in either one of the two mindsets. This means that there are essentially four sensate ways that one can desire.

However, in the case of humans, Imagination and Motor function can be supplemented by **rational Will**. This means, that humans have four slightly different ways of seeking.⁴⁷ We will now consider the four human appetites, which are slight variations on the four sensate ones.

First, in the physical mindset one can have a purely physical appetite for lower nutrients and other pleasurable experiences (such as to reproduce) just as animals and plants do. These desired things are subconsciously presented to us as ‘good’ for our bodies by the Instinct. This kind of appetite is known as concupiscible **sensuality**.⁴⁸ Second, this can be assisted or strengthened by (sub-)conscious willful activity. Normally the Will (in humans) and Imagination (in animals) desire higher things. But if the Will and/or Imagination is bent down into the physical mindset, then they may desire these lower things as well, along with—and next to—one’s bodily desires. God has permitted this because sometimes the Will needs to pursue lower things not as an end, but as a (practical) means to an end, so that the successful attainment of these lower things may ‘free one up’ to then pursue higher ends, later. Thus sometimes one can seek out

Motions of the sensate appetite are *passions*, which we will study in Chapter 3.

Commented [A119]: We will cover how a human rationally ‘grasps’ the nature of something in Section 3.5.2 on **apprehension**.

Commented [A120]: Consequently animals can obey verbal commands. They don’t respond to the word, as we humans respond to it—i.e. understanding its English denotation—but they respond to the sensate pattern of sounds, as well as various other aspects of it such as its tone, its level of urgency, who spoke it, etc.

Commented [A121]: In Diagram 2.24, the flow of intelligible species passes from right to left, passing in order first through the Intellect and then into the Instinct. Thus it would seem that the Intellect knows something even *before* the Instinct is alerted. However, this is not really the case because the entire rational level is actually rooted in the timeless eternity of the ‘now,’ and not in the ongoing flow of time. Thus anything entering the Instinct is known by the Intellect *simultaneously*, or *a fortiori* (or as-it-were retroactively), but not temporally beforehand.

Commented [A122]: Appetite is from Lat. *ad* “toward” + *petere* “to seek.”

Commented [A123]: i.e., food, drink, warmth, etc. Actually, man has a double appetite toward these: One is an appetite by his senses, which seeks sensory pleasure in these things and is known as concupiscence. The other is an appetite by his bodies, which is merely a physical inclination toward and ability to use these things, and which makes him able to absorb nutrients and to manage his body’s internal environment (known as homeostasis / warm-blooded-ness). Incidentally, the difference between these two can be seen in the appetite for oxygen. We have no strong concupiscent appetite for oxygen, but we certainly have a bodily appetite and need for it.

Commented [A124]: e.g. fun, camaraderie, dominance, etc. In the case of humans, who have Wills (to be covered in the next paragraph), “higher things” might refer to glory, fame, honor, various virtues, etc.

Commented [A125]: Here the word “rational” is just meant to indicate what level it is in (cf. Diagram 2.24, and the box at the very beginning of Unit III).

Commented [A126]: In humans, it is conscious; in animals it is sub-conscious.

Commented [A127]: Indeed, all practical activity is for the sake of speculative activities such as leisure, rest, contemplation, meditation, study, fellowship and prayer.

The idea of ‘freeing one up’ is the principle of Maszlo’s hierarchy. However the principle of Maszlo’s hierarchy—that people can only attain higher levels after having secured lower levels—only holds true in the physical mindset in regard to securing physical needs. In the spiritual mindset, a man can often—at least temporarily—attain higher levels without worrying about lower levels.

⁴⁵ Cf. Aquinas, *Summa*, I.81.3.c where Aquinas talks of the “cogitative force” or “reason about particular things” in humans as replacing animals’ Instinct.

⁴⁶ Aquinas, *Summa*, I.80.1.c.

⁴⁷ Cf. Aquinas, *Summa*, I.80.2.c., ad2.

⁴⁸ Aquinas, *Summa*, I.81.1.sed contra; John Paul II, *Love and Responsibility* (Ignatius Press, Fort Collins, CO: 1993), 101-109.

lower things not only with the force of natural inclination, but also with the much stronger and deliberate force of Will, as well. This second kind of appetite, where spirit is bent down to the service of the physical, is known as irascible sensuality.⁴⁹

Third, one can have a pure spiritual appetite for higher things. In itself this appetite does not need to have any admixture of physical purposes or goals. By itself it is proof that man has a natural inclination toward God. Even though it may receive data from the senses (through abstraction), yet in itself it is fully spiritual, and if one is careful to avoid desiring physical things just for themselves (the second way), it can remain spiritual. This kind of appetite for higher things is called sentiment.⁵⁰ However, it is often better—more glorious for God and more beneficial for one’s neighbor—to involve physical things in the spiritual mindset. Thus fourth and lastly, it is possible that the natural appetites for lower things (i.e. the first way) can be bent up into the spiritual mindset and serve and accompany the spiritual Will. In this situation, certain desires and their consequent actions can be used to pursue spiritual truths: One can ‘thirst’ for the living God (Ps. 42:2). One can also do works that express the activity of one’s spiritual Will in concrete physical and visible terms. This is also the realm of patriotism, ‘higher calling,’ and faithful service. However it is important that when one is doing these things, one shouldn’t let one’s bodily appetites outrun or replace one’s spiritual appetites. If one were to let one’s physical appetite get out of control in this way, one could do more damage than the good that one is trying to accomplish.

Insofar as one is willing to sanctify one’s bodily processes in service to what is higher, one’s bodily processes can become revelatory or symbolic and even meritorious of what one is dealing with in one’s Will. It is important to note however, that since the body is “sold under sin” (Rom. 7:14) and inclined toward a downward death, any such upward action requires much sacrifice.

In conclusion then, there are four kinds each of appetite and apprehension (2 faculties x 2 mindsets), and we see that these faculties often involve the other two layers of human nature—physical and rational—in their activities.

Questions:

1. Fill in the blank: Apprehension is the 1st _____. **Ans: Act of the Intellect.**
2. What are the two ways/things that animals can apprehend? **Ans: Animal nature can apprehend sensory data through the senses (as a sensible species), or it can apprehend situations / facts through the Instinct (as an intelligible species).**
3. Which faculty do you think an animal is using when it apprehends a word-command from its master? **Ans: Instinct.**
4. Can humans apprehend in a way different from animals? **Ans: Yes, instead of using the Instinct, a human can apprehend an intelligible species as well through his/her Intellect.**
5. Can animals apprehend rational truths? **Ans: Yes, they can apprehend at least some intelligible species in an instinctive manner; however, they cannot then reason with those truths.**

⁴⁹ Aquinas, *Summa*, I.81.2.c.

⁵⁰ John Paul II, *Love and Responsibility* (Ignatius Press, Fort Collins, CO: 1993), 109-114.

Commented [A128]: It is a fact of life, that one cannot just *will*, but must will what one *knows*. So, when the Will is involved in action, first one must think about what to do—involving the Intellect—and then one must Will to do it. The word “deliberately” expresses this overlapping or double-involvement of both Intellect and Will. If an action is *deliberate*, it means that you (1) thought about it, and (2) chose to do it.

Commented [A129]: The difference between concupiscible and irascible passions (to be covered in Ch. 3) lies here in the two different kinds of appetite.

Commented [A130]: As evidence of this, consider those noble pagans who desired higher spiritual things, and found that their desires were not only fed and increased but affirmed and rewarded in ways that exceeded those of physical desires: For example, Plato (in the *Republic*), Buddhism, Stoicism, etc.

Commented [A131]: Theoretically, animals also could have this spiritual inclination toward God (e.g. Num. 22:23) in this way, and they in fact naturally express love of God in their love of humans, through whom God’s Reason most shines in this world. However, because humans are not God, and actually often sinful, animals shy away from humans rather than manifesting a true and pure inclination toward what is higher. However, if a person is without sin for a long period of time, then sin’s effects gradually disappear from their sensate activity, so that animals are then more willing to approach them and trust them.

Commented [A132]: In ordinary daily life, in order to maintain a purely spiritual purpose, one must often abstract those physical things or sights which are essential and beneficial to one’s Will (i.e. what one actually *needs* to accomplish one’s purposes), from all the dross (e.g. glitz, distractions, evil influences, mixed motives, etc.), which is not.

Commented [A133]: For example, the 4th Crusade, if it had any good willful intentions to begin with, nevertheless got ‘carried away’ with itself and sacked Constantinople which was an entirely un-justifiable and un-Christian action. In the same way, we often let our own lower nature and desires get in the way, or ‘take over,’ and then we end up serving ourselves rather than higher causes.

Commented [A134]: It is sort of like a rocket that must constantly jettison fuel in order to keep ascending.

Commented [A135]: When a human apprehends through Intellect, (s)he doesn’t just apprehend situations (i.e. ordered to determining what now to do next), but apprehends things in themselves (i.e. ordered just to knowing *things*, in a permanent abstract way). Humans can hold abstracted things permanently in their consciousness, because—unlike animals—the human soul is fully immaterial, and thus it is able to ‘circle around’ what isn’t physically there. Thus humans can fantasize, whereas animals can only think about what is physically present in some way (e.g. really present in itself, or present in their hormonal/chemical memory, etc.)

6. Think: Which of the five senses are specially given to apprehending . . .
 a. bodies (*Hint*: esp. one's own body)? **Ans: Touch, taste, & smell.**
 b. sensible species? **Ans: Hearing and sight.**
7. What is an intelligible species, not as apprehended, but in itself?
Ans: A word.
8. In which mindset does the practical willing of means occur? In which mindset does the speculative willing of ends occur? Is it possible to will both of these simultaneously? **Ans: The physical mindset is concerned with means and practical activity; the spiritual mindset is concerned with ends and speculative activity. No, it is not usually possible to will both means and ends simultaneously (Don't try to do it!), because one would have to be in both mindsets at once, and one's Will would then have to point in separate directions.**
9. Think: Do you have to first abstract in order to recognize an intelligible species? **Ans: No. Any time you look at something, both its sensible species and its intelligible species enter into your consciousness. When an animal looks at a predator, it doesn't go through a process of abstracting, but just recognizes and senses danger. We humans abstract in order to keep things straight and separated in our minds, but animals do not, or at least not intentionally.**
10. What are the four ways to desire (i.e. the four kinds of appetite)?
Ans: (1) Doing an action because it feels good (motor function in the physical mindset). (2) Doing an action instinctively because it needs to be done (motor function in the spiritual mindset). (3) Focusing on the most attractive part of what one is seeing (Imagination in the physical mindset). (4) Imagining—with one's eyes closed—what one is going to do (Imagination in the spiritual mindset). Alternate answer: In the case of humans, Will can replace Instinct, and thus can itself directly cause Imagination in the spiritual mindset (4 above), or motor function in the spiritual mindset (2 above).

Commented [A136]: Speculative means "not for any practical purpose, but just for itself." A synonym might be "theoretical," because when you theorize, you're not seeking to *do* anything, but just to *know*.

Commented [A137]: However it is definitely possible (esp. in the physical mindset) to indirectly will an end *through* a means, so that one can accomplish that end, later. However, here the willing of the end is relatively dimmed and indirect. Conversely (in the spiritual mindset) one cannot will a means through an end, because here the means just becomes the end.

Commented [A138]: An animal might abstract accidentally, by focusing so much on the danger or prey that it simply loses track of surrounding realities (as in tunnel vision).

Commented [A139]: The student must deduce this answer, by himself, guided by what is said in the first paragraph of the section on "Appetite."

Chapter III. Passions

1. The Passions

When a wave hits a ship, the whole ship shudders. Why? Because the form of the wave and the form of the ship interfere with one another. This is the essence of a passion. In a passion two forms intersect and interact with one another, creating either positive interference (akin to gratification) or negative interference (akin to unsettling). The two waves that do this are (1) the form of one's Soul, specifically brain-waves, and

Commented [A140]: These interferences are also known as "bodily resonances" (cf. Diagram 2.31). Similarly when a bow strokes a violin string, the string shudders and vibrates and buzzes; here the form/energy of the bow stroke (loud or soft) is entering into the form of the string under tension. The two forms resolve with one another in a unique way, producing an audible sound. Here it is as if a passion has entered into the string.

(2) the form of the outside sensed object, as received through an apprehensive faculty—Sensation and/or Instinct.

There are two kinds of passions: One is a passion proper, and the other is an emotion. Passions proper are passive, and occur mostly in the physical mindset, responding to negative things, whereas emotions are active, and occur mostly in the spiritual mindset, responding to positive and desirable things. An emotion is a fundamental attitude toward some particular value or situation, recognized either by Intellect or by Instinct.⁵¹ However the two are essentially identical and the same object can cause both a passion and an emotion depending upon whether it is seen as a thing or just thought of as an abstract concept. However emotions extend well beyond the sensate passions inasmuch as emotions can result from intellectual states, as well. Thus emotions can be characteristically animal (caused just by Instinct), or characteristically human (caused by knowledge, as well). Another name for emotion is sentimentality; and another name for a passion proper is sensuality (recall Section 2.2.5).

We might think that passions are all passive, especially since the word “passion” means “to suffer.” However, when we include emotions in with “passions,” then passions can be either toward something perceived as good or away from something perceived as bad. Really then, *all* movements of the sensate level (even positive, active ones) are still passions not because at this moment they are passive, but because somewhere along the line they resulted from the passive reception of an outside species. Thus both the passions proper and emotions are classified as passions, even though one is passive, and the other active.

Passions can be in union with or contrary to Reason. If they are in union with Reason they are objectively good; if they are contrary to Reason they are objectively bad (either sins or effects of sin). By “Reason,” we mean here objective, *higher* Reason, because sometimes a person has two conflicting thoughts fighting against each other. For instance, a person might think “I know I should save my appetite for dinner [higher Reason], but I really want that piece of candy [lower Reason].” Here, the passion that is agreeing with the *lower* Reason is not objectively good, but objectively bad.

There are traditionally six concupiscible passions, four irascible passions, and two self-propagating passions. Before we begin, let us note some general principles:

Love is the ultimate passion because it most alters the form of the lover. A person who loves *becomes* the thing they love.⁵² The thing they love is already a form, and so it needs no more processing for the soul—also a form—to be united to it. Thus when a person loves, the form of their soul takes the shape of the form of that which they love.

Happiness (or well-being) is the primary passion of the body because in happiness the form of the body combines with the form of some other external or internal objects. However it is a very weak passion, because the fact of the combining of the body with the good thing is never experienced in itself; it is only reported of by the senses, mainly *touch*.

Desire is the primary passion of the senses. The two passions of Desire and Repulsion (see red box in Diagram 2.26) are the two original passions because they are most immediately triggered by the senses. All other passions are passions by means of the ways they interact with Desire and Repulsion.

Commented [A141]: Sensation senses good things; Instinct notes bad things or irregularities. Thus these two faculties generate the passions of Desire and Repulsion, respectively (to be covered in Diagram 2.26 below).

Commented [A142]: The exception is Hatred, which occurs in the spiritual mindset.

Commented [A143]: The exception is Happiness, which occurs in the physical mindset.

Commented [A144]: For instance getting ‘caught up’ in a speech or a movie is an emotion (not a passion), because it results from rational (not sensate) activity. However, such a rational emotion can include sensate passions, for instance if one is instinctively getting caught up in it, as well. This happens for instance, in songs or poetry, where you get caught up both in the words (Intellectually) and in the sound / tone / beat / melody etc. (Instinctively).

Commented [A145]: Interesting fact: These three classes of passions are respectively the sensate equivalent to Intellect (Faith), Will (Love), and the realm of the Hypothetical (Hope) at the rational level.

Commented [A146]: Indeed, desire in a certain manner spawns all the concupiscible passions, whereas a situation of repulsion spawns all the irascible passions. Thus desire is called in Latin “concupiscentia”(repulsion is often called “fuga,” flight, or nothing at all, cf. I-II.30.2.ad3). Cf. the full list of opposed passions in Aquinas, *Summa*, I-II.25.3.c; 23.1.c.

Commented [A147]: Note that these two passions are surrounded by a red box in Diagram 2.26.

⁵¹ John Paul II, *Love and Responsibility* (Ignatius Press, Fort Collins, CO: 1993), 102-103.

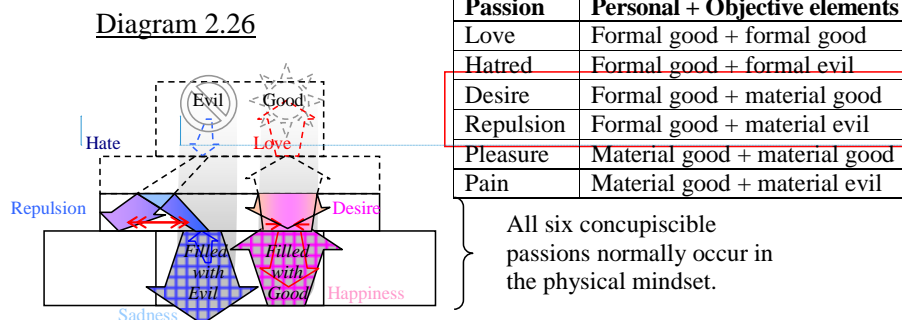
⁵² Aquinas, *Summa*, I-II.28.1.c; cf. Aquinas’ use of the word “immutatio” in I-II.26.2.c.

Questions:

- Without original sin would we still have passions? **Ans: Yes, because they are essential parts of human (and in particular, sensate), nature. However, they might be much more limited and controlled than they are today, as we suffer from excessive and unreasonable passion (known as concupiscence, to be covered below).**
- Which passion is . . .
 - strongest? **Ans: Love**
 - weakest? **Ans: Happiness (or Sadness)**
 - the original passion? **Ans: Desire (and repulsion).**
- Explain the statement that “Love is transforming.” **Ans: When a person loves, they become the form of the thing they love. Now if you love your dog, it doesn’t mean that you become a dog, but that you become the good qualities of the dog that you are loving (spontaneous, faithful, extroverted, etc.).**
- Fill in the blank: A _____ is active, mostly in the spiritual mindset, and mostly about good things. A _____ is passive, mostly in the physical mindset, and mostly about bad things. **Ans: An emotion. . . . A passion proper.**
- Apply: Suppose that your mom has told you and your friends, not to play a particular song or to look at a particular magazine, but one of your friends starts doing it, and winking at you. Is this a good or bad passion, and why or why not. **Ans: No, it is a bad passion, because it is contrary to (higher) Reason, namely, the reasoning of one’s parents, and the reasoning of oneself that one ought to obey one’s parents.**

2. The Six Concupiscible Passions

Because there are three ways that data can enter into the sensate level (through the subjective senses, objective senses, or Instinct), and two possible responses to it (toward it as good, or away from it as bad), there are six concupiscible passions:



Commented [A148]: In the chart in Diagram 2.26, the left half of the second column represents one’s own nature—either body or soul—and the right half of that column represents what one is passionate about (one’s object). Note that the left half is always good because human nature is created good by God.

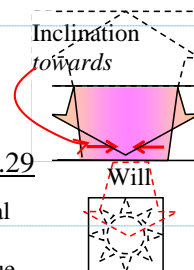
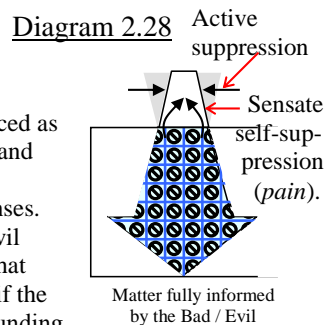
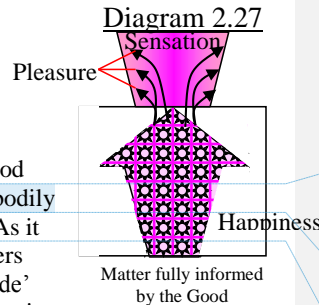
Commented [A149]: Note: Even though Diagram 2.26 represents the six concupiscible passions as scattered throughout all three levels, yet this is really just where they *seem* to be experienced. In reality, they are all located within the sensate level. For instance Happiness (seeming to be experienced at the bodily level) is only a passion insofar as it is experienced as pleasure (crossing into the sensate level, cf. Diagram 2.27). Likewise, the Love we are here talking about isn’t the rational love of humans, but an analogous animal version of it, operating not by Will (as in humans), but by Imagination and Instinct (the two most spirited of the sensate faculties, cf. Diagram 2.14); thus we draw it at the rational level (because it is bordering upon and trying to punch into that level), but it is really something sensate.

Commented [A150]: Note that Love and Hatred also occur inversely down below in the physical layer (note their faint mirror-imaged outlines down in the happiness and sadness arrows), as a result of the physical mindset. Likewise Happiness and Sadness could occur up in the spiritual layer (in the spiritual mindset) as blessedness and reprobate-ness / condemned-ness.

Happiness is a passion insofar as it is experienced as *pleasure*. When one senses (by internal touch) that one's body is good, this causes pleasure, which is an enlargement or widening of the sensitive appetite.⁵³ When the form of the Good has entered into and infused one's matter—one's body—this bodily goodness can then be sensed by the internal senses of touch. As it is sensed by these senses, the form of the bodily goodness enters into one's senses, and this reception of an outside form ('outside' since the body is outside relative to the senses) is properly a passion. Conversely, if the form of goodness has infused not one's own body, but the matter of the surrounding situation and surrounding bodies, then this is properly happiness (not pleasure), and this is less of a passion, and more of a state of Being of those things in relation to oneself; however it can still be considered a passion insofar as the objective senses take pleasure in sensing the images of these outside things. When Happiness is had over spiritual things in the spiritual mindset, it is called *Blessedness*.⁵⁴

Sadness is also a passion insofar as it is experienced as *pain*.⁵⁵ When the form of some evil has penetrated into and infused one's matter—one's body or the surrounding situation—then this evil can also be perceived by the senses. As the form of this evil is received into the senses, the evil militates against the goodness in the senses, displacing that goodness. This is experienced as pain—either physical if the evil is in one's body or psychological if it is in the surrounding situation. Since the body is good in its nature, it has no inclination to promote and propagate this pain, and so instead of widening as in pleasure, it now shrinks back or recoils in an effort to turn off and thus remove the evil from its nature.⁵⁶

Desire is the sensate seeking after the good as it has been sensately apprehended. Desire begins in the Senses' apprehension of the Good in some *thing* and then folds back upon itself⁵⁷—by means of the Imagination—to focus on and seek that good. When the incoming sensible species here combines or matches up with the Imagination's identical visualization, it produces an extra rosy-ness or *claritas* (Lat. for "brightness") in one's sub-consciousness. This *claritas* or extra value



Commented [A151]: When we receive a form into our soul (our formal principle), that form is in addition to the forms already present in our soul (some of which may even *constitute* our soul). As this form is received into our soul it is stored in the soul as an *experience* or *memory*.

Commented [A152]: This is properly Happiness. You could also define Happiness as when one's matter (bottom level) attains up to the form of the Good (represented by the sun, at the top level).

Commented [A153]: Really, it is not just bodily goodness/well-being (which is had all the time that one is moderately healthy), but a combination of two goodnesses—one's own goodness combined with the goodness of the outside thing that is causing pleasure. This outside thing can be a physical object (such as food), or a situation (such as the presence of one's friends). The two goodnesses combine—form with form—and the one, single combined goodness entering into one's senses is what can properly be called a passion.

Commented [A154]: Referring to Diagram 2.27 at right, the difference between Happiness and pleasure is this: Happiness can be thought of as when the outside or other-ly good (i.e. not my own good) is *around, over-extending, filling, and penetrating* my own good (the good of my body); conversely, pleasure is when the outside good is *in* my own good (in the good of my body).

Commented [A155]: Even though the evil may be a formal evil (a *dis-proportio*) in reality, when it enters the senses, it gets sensed as a material image or appearance, and so it causes a material evil (lack of *integritas*) in the senses. This lack of integrity is what causes the sense to retreat, wince, and reconstitute itself in a much narrower position: It confines itself to just what it has by its own existence, and not what the image gives to it. In short, the sense transfers itself from a Will-promoting kind of faculty to being an intellectual kind of faculty, a mere existent.

Commented [A156]: Desire does not necessarily involve motion of the body, but always involves motion of the Imagination.

⁵³ Aquinas, *Summa*, I-II.33.1.

⁵⁴ Aquinas, *Summa*, I-II.4, esp.1.c; cf. also I-II.31.3.c and 35.2.c where interior blessedness is called "gaudium," or joy.

⁵⁵ Aquinas, *Summa*, I-II.35.2.c.

⁵⁶ Cf. Aquinas' alternative explanation in *Summa*, I-II.37.2.ob2, ad2.

⁵⁷ In Aquinas's words, it is a "A motion in the animal appetite, following upon [consequens] apprehension of the senses" (See *Summa*, I-II.31.1.c, where he is actually talking about pleasure, or *delectatio*; cf. 30.3.c, where he extends it to desire, or "*cupiditas*").

causes a motive inclination of the senses (desire) *towards* the thing that it imagines to be good. In human beings the force of desire can also be supplemented by the deliberate force of Will.

Repulsion is the inclination away from an evil. When an evil is sensed or instinctively known, it doesn't incite attraction, the way the good does. Rather, one instinctively inclines away from the evil, toward that which, by contrast, appears *good*—'good' insofar as it lacks the evil—either oneself (reclusion) or something else (flight). Whereas desire occurred more by Sensation and Imagination, repulsion occurs more by **Instinct and Action**; after all, whereas sensed objects can easily attract one, they don't usually *offend* one; rather, it is things or characteristics *inside* those objects that one usually finds offensive. Thus repulsion has more to do with Intellect and Instinct, than acts of deliberate Will and/or appetite.

Consequently we draw it in the Intellectual order (even though it is borderline intellectual and willful).

Love is a direct inclination or consonance

of one's Being—the form of one's soul—to the Good, either as it exists in itself, or in oneself, or in the surrounding situation. In the first of these, Love is not a passion, but just a deliberate motion of the immaterial Will toward God, whereas passions always involve a *sensate* action. When love is involved in the physical situation, it is called a passion because it precedes, resonates with, and causes desire, especially to act towards the good in some way.⁵⁸ We will study Love more in Unit IV.

Hatred is a rapid disinclination or departure or discordance from or against the evil form(s) in one thing so that the forms in oneself—and others—may retain their goodnesses and not incur the evil.⁵⁹ If Goodness is a proportionate-ness to oneself (as will be found in Unit IV), then Evil is a radical dis-proportion. Hatred, is then an intellectual attitude by which one attempts 'to contrast the contrast,' and thereby fold the evil back upon itself, rather than letting it infuse into one's or others' natures. Hatred then is an act of war, whereby we try to keep something from propagating itself (first into

Bodily resonances

Diagram 2.31

The passions also cause resonances, or physical changes in the body:

When the Imagination trains upon something good, it invests more good (or more concentration) in it than there actually is in the thing. From where does it draw this extra goodness? It *borrow*s it from the goodness of one's body—thereby making the body feel comparatively evil because it is in *lack* of the thing that it wants.

For the moment it then tries extra hard to attain its object, so as to gain both the object's good, as well as to *regain* its own good. This is called 'setting one's heart upon something,' and it often causes bodily changes.

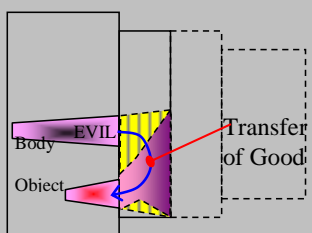


Diagram 2.32

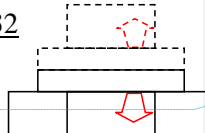
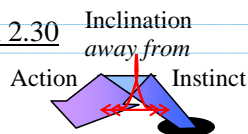


Diagram 2.30



Commented [A157]: Notice how the arrow becomes less blue (infused with or acknowledging of the evil) and more purple (*active* and tending toward the good).

Commented [A158]: Hence the Lat. for repulsion is "*fuga*," or flight. See. Aquinas, *Summa*, I-II.25.3.c.

Commented [A159]: For instance, one often instinctively recognizes that something bad is present, and recoils away—"Eww!"—without ever having really seen it. Even when it involves sight, the actual shrinking away is more a result of Instinct and Action, then of Sight and Imagination. This is why most repulsion in the animal kingdom occurs by training from parents to offspring: The young sense the fear or growling in their parent, and likewise run away from it. Human parents should do the same thing to develop a sense of repulsion to evil in their children.

Commented [A160]: Only when there is a severe lack of integritas in something might one find its matter *ugly*.

Commented [A161]: Repulsion is willful insofar as one has an habitual inclination to the goodness *instead* (usually within oneself). Having this habitual inclination is part of Will, and thus even repulsion is partly willful (and partly intellectual).

Commented [A162]: In fact it *is* the will!

Commented [A163]: Remind the students of the general trend/rule of preeminence that anything *sensate* is indirectly also rational, and anything physical is indirectly also *sensate* (and rational, as well): Thus lower levels implicitly involve higher levels. More precisely then, when love '*folds down*' and '*crosses into*' the physical mindset, then it becomes a true passion, because in entering into the physical it has implicitly involved itself in the *sensate*. We can see this in our own experience, that whenever you love some physical object (in the physical mindset), it always involves your nervous system.

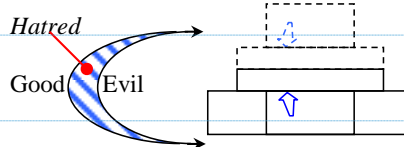
Commented [A164]: Recall that any movement of the *sensate* level is a passion, even acting. In acting, one is—at least a little bit—*desiring* one's own action (If you didn't desire it, you wouldn't do it), and thus acting is a form of desire.

⁵⁸ Aquinas, *Summa*, I-II.25.2.c.

⁵⁹ Cf. Aquinas, *Summa*, I-II.29.1.c.

one's own soul, but also into other things). In hatred, we set our entire Being against something and—by love—swear ourselves off of it, and to never ever come near it. This intellectual blessing upon and dedication of all those good things that are not that evil, that they might keep their purity instead, is the essence of Hatred. Thus in hatred, we try to banish something from our world. Hatred is a passion because it is a result of the discord between one's own form and the evil's offending form.

Diagram 2.33



Commented [A165]: You intellectually dedicate yourself to avoiding the evil forever and ever. This intellectual dedication of oneself to what one already is, is really an act of love.

Commented [A166]: Sometimes a person may actually incur the evil, and still hate what they themselves do (cf. Rom. 7:15). Here the hatred, is a blessing upon the virtues and desires in oneself (including the desire to be rid of the evil) that are still un-infected by the evil. If the evil were ever to totally take possession of your intellect/will (as happens in mortal sin), you would not hate it.

Questions:

1. What is it when the form of the Good enters into one's matter? **Ans: Happiness.**
2. What is it when this Goodness is sensed by the senses? **Ans: Pleasure.**
3. What is it when the form of Evil enters into one's matter? **Ans: Sadness**
4. What is it when this Evilness is sensed by the Senses, or Instinct? **Ans: Pain (physical or psychological, respectively).**
5. What is *claritas*? **Ans: It is the brightness that results from two forms perfectly overlapping one another.**
6. In Diagram 2.29 of Desire, label the two parts "Sensation" and "Imagination." **Ans: [The tail underneath would be Sensation; the arrowhead on top would be Imagination.]**
7. How is Repulsion different from Desire? **Ans: Desire uses Sensation and Imagination; Repulsion uses Instinct and Action.**
8. Describe: What is the essence of Hatred? **Ans: Hatred is the will to keep something separate from other good things, and then to banish it from the mind.**
9. Debate: Is Love really a passion? Why or why not? **Ans: If Love is perfect it isn't a passion, but a perfect concordance of one form with an identical thing. However, insofar as Love is imperfect it is a passion, because one desires to be more fully united with the loved thing, and this desire is experienced as passion.**
10. Think: Can animals love? **Ans: Animals cannot truly love, in a fully spiritual sense. However they can love sensately, insofar as they can make direct physical contact with things and be diffusive of their goodness upon it, in a bodily way [equivalent to the reflection of Love/Imagination into the physical mindset].**
11. Research: Read paragraphs 3-7 of Pp. Benedict XVI's encyclical *Deus Caritas Est* and name the two kinds of Love. Which seeks to 'use' for enjoyment, and which is the truer, purer, love? Label these in Diagram 2.32. **Ans: "Eros" is downward-inclined (the downward arrow drawn in the physical mindset) and seeks to use for one's enjoyment; "agape" is upward-inclined love (the dotted up-arrow in the spiritual mindset), and this is a purer love.**
12. Fill in the chart with the six concupiscible passions:

Commented [A167]: We will learn more about love and using in Unit IV.

Passion	Horizontal / Vertical	Toward/Away from	Level involved
1. Happiness	Vertical	Toward	Physical
2. Sadness	Vertical	Away	Physical
3. Desire	Horizontal	Toward	Sensate
4. Repulsion	Horizontal	Away	Sensate
5. Love	Vertical	Toward	Rational
6. Hatred	Vertical	Away	Rational

3. The Four Irascible Passions⁶⁰

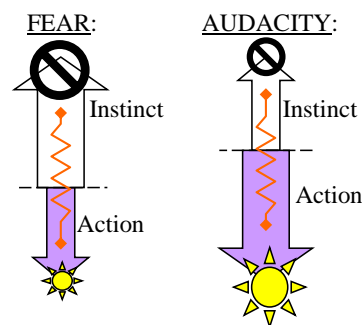
The four irascible passions arise when the sense appetite has a passion in regard to an obstacle (Lat. *arduum*) in the world, and then attempts to overcome one's passions with spirited Action (or Imagination). In irascible passions two faculties are directly opposed to one another, and like two trains pulling in opposite directions, they cause a certain characteristic resonance or passion within the soul.⁶¹ Depending upon which has the upper hand, the passion can be described as either Hope, Despair, Fear, or Audacity. The two faculties pull against each other because they always exist in opposite mindsets: Either Sight (in the physical mindset) will be opposed to Imagination (in the Spiritual mindset), or Action (in the Physical mindset) will be opposed to Instinct (in the Spiritual mindset). Also, they pull against one another because there is always a good end and a bad circumstance, or a bad end and a good circumstance. Thus one's desire to attain (or not attain) the end is balanced by one's awareness of the opposing circumstance.

For instance, a dog may wish to catch a groundhog, but may be aware that there is dirt blocking him from getting to the groundhog. The dog will then—in a flurry of excitement—audaciously try to overcome the obstacle and go right through the dirt (this may take a large amount of digging) in order to get to the groundhog. Here the dog's action (seeking the good) overcomes its instinctive awareness that there is something preventing it from getting to the good. Thus the passion involved in the dog at the moment of deciding to dig is that of Audacity.

Alternatively, one may be instinctively aware of an approaching evil end, and this awareness may paralyze or decrease one's ability to act.⁶² This passion is known as Fear,

If concupiscent passions concern action in regard to some end, irascible passions concern indirect action of an entirely separate use for a *different* end. We will study the term "use" more in Unit IV.

Diagram 2.34



⁶⁰ The traditional description of irascible passions is found in Aquinas, *Summa*, I.81.2.c.

⁶¹ Ex me. This explanation of irascible passions opposing forces in tension and pulling in opposite directions is my own insight.

⁶² Aquinas, *Summa*, I-II.45.4.c.

Commented [A168]: Here the evil end would be 'not getting to the groundhog;' and the good circumstance would be 'having the ability to dig.' Audacity is different from Repulsion in that in Repulsion you 'go with the flow' and simply remove yourself from the situation, whereas in Audacity, you directly challenge the evil, and work in spite of its presence. Thus in concupiscent passions, you are merely reacting to goods or evils, whereas in irascible passions, you are directly confronting them.

Commented [A169]: In Aquinas' words the Fear causes you to recoil from outer events into your inner self (i.e. above the line in Diagram 2.34). Aquinas, *Summa*, I-II.44.1.ad1.

and here the instinctive awareness of the approaching evil outweighs the determination to act and try to seek the Good (i.e. to fight back, or escape). We see then that in Fear and Audacity, Action and Instinct are opposed, and the precise passion depends upon which is overcoming which.

In Hope and Despair, one can see that one doesn't possess some desired end, but one nevertheless concentrates on imagining that outcome, anyways. In Hope, the Imagination of the future goodness outweighs the Sight of the present (depressing) reality that the Good is absent. By contrast, in Despair, the factual Sight of what is bad (that the Good is departing or becoming impossible to obtain) outweighs the hypothetical imagination that one might still obtain it.

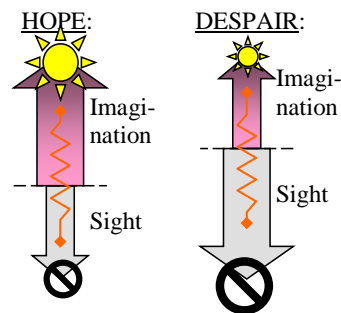


Diagram 2.35

The irascible passions are designed to cause (or in the case of Hope, prevent) Action. Because they each arise from the dual apprehension of both an end and a circumstance, it is natural to want to use one against the other. Consequently irascible passions motivate or spur animals to proactively and purposefully *do things*.

Commented [A170]: However, irascible passions are nowhere near as strong—nor as constant—as rational, deliberate *Will*.

Questions:

1. T/F: In irascible passions one rapidly switches back and forth between the spiritual and physical mindsets. **Ans: True.**
2. Which irascible passion is it when . . .
 - a. An actor overcomes his fear of stage-fright. **Ans: Audacity.**
 - b. A deer staring at headlights. **Ans: Fear.**
 - c. A dog waiting for its master to take it for a walk. **Ans: Hope.**
 - d. A bird seeing its meal gobbled down by another bird. **Ans: Despair.**
3. What is the obstacle in . . .
 - a. Fear and Audacity? **Ans: The evil that is perceived by Instinct.**
 - b. Hope and Despair? **Ans: The lack of good, perceived by Sight.**
4. Match: **Ans: a.i.β; b.ii.α.**

a. Concupiscent passions	i. Merely responding to goods/evils	α. Proactive
b. Irascible passions	ii. Working in spite of goods / evils	β. Passive
5. Explain: How do irascible passions promote properly animal activities?
Ans: Irascible passions enable animals to manage two simultaneous and differently-directed impetuses or inclinations. This enables animals to use means to obtain their ends (unlike plants which only seek ends), because by switching back and forth between the physical and spiritual mindsets, the animal is able to use one unrelated thing to obtain/not incur a separate, distinct end.

4. The Two Self-propagating Passions

There are also two self-propagating passions: Joy and Anger. Joy and Anger are both consequent upon obtaining the desired good or incurring the feared evil.⁶³ Once the good or evil is had, one then begins performing actions from and as a result of that end-state of goodness or evilness.

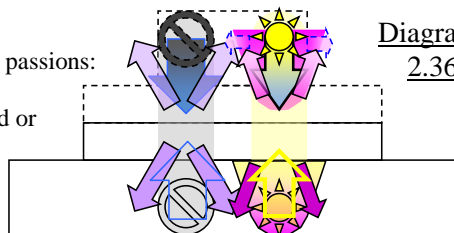
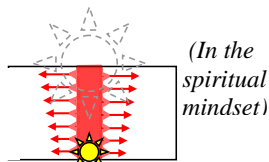


Diagram 2.36



The Good is inherently diffusive of itself.^{???}

Diagram 2.37

with attaining the good or not incurring the evil, Joy or Anger come to pass *after* and because it has been attained / incurred.⁶⁵

(In the spiritual mindset)

Both Good and Evil are inherently diffusive of themselves. Thus when they are fully acquired, they naturally trigger actions that communicate, or pass themselves on to others. Thus Joy and Anger are both manifestations of a true spiritual state of being: Joy promotes Goodness itself to others; Anger inflicts Evil itself upon others. Also, whereas Hope and the other irascible passions all deal

It is the interference between Action and Sensation that constitutes Joy, or Anger.

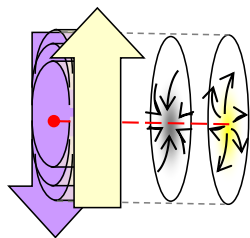


Diagram 2.38

Inasmuch as evil is a privation, a lack of some required good, anger is of its nature ontologically sucking inward, whereas joy is of its nature continually over-flowing outward.

Of course, an animal cannot *know* that it has obtained goodness/evilness in itself, the way we can. The most an animal can do is apprehend (by Sensation or Instinct) its internal state, and then perform actions or imaginings that 'pass on' that goodness, or evilness. Thus the give-and-take (of actions or sensations) in regard to that state of goodness is what is characteristic of a state of Joy. Likewise the give-and-take of one's action in regard to a state of badness is what is characteristic of Anger.

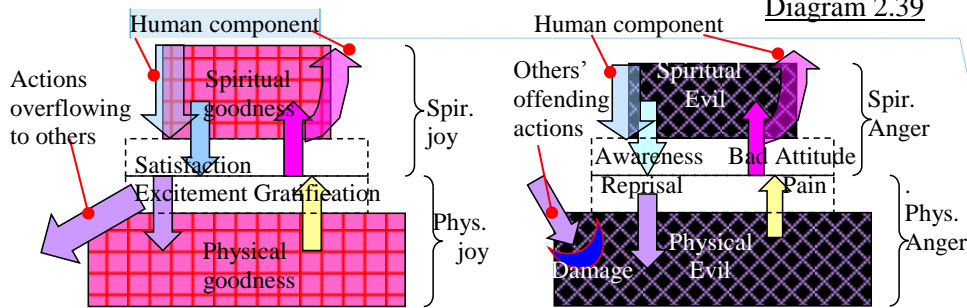


Diagram 2.39

⁶³ Aquinas, *Summa*, I-II.25.3.c.

⁶⁴ Aquinas, *Summa*, I-II.1.4.ob1.

⁶⁵ Aquinas, *Summa*, I-II.25.3.c.

Commented [A171]: In Lat., "bonum diffusivum sui." The good is inherently diffusive of itself, see Diagram 2.37. Even after you've attained as much of the good as you can possibly hold and love in your body/situation, for it to stay good it has to continue expanding in some way. Thus the Will overflows into others, both in manifestations of extreme happiness, and in actions of generosity that 'spread around' one's goodness to others. Side-thought: In a way, this is like "Trickle-down economics."

Commented [A172]: Just like a virus that, when its DNA is fully acquired, triggers the production of other identical viruses to be released and spread to others.

Commented [A173]: Item for reflection: Point out to the students how evil is sucking inward, whereas good is expanding outward. Ask them to think of ways in which they can overcome evil with good, esp. in particularly evil and en-angering situations. What forces or powers must you use to change the direction of flow? [Ans: Pure determined will power; taking time to see and deliberately focus upon the surrounding good things in the situation, rather than the evils; 'crowding out' the evil with good things until it can finally be overcome; subordinating the evil to some higher purpose in the light of which it is good or useful; in the most dire situations, making a direct sacrifice, or offering, or release of the evil situation up to God, in union with the all-meritorious and supremely good sacrifice of Christ, on calvary.]

Commented [A174]: Thus the animal gets angry or joyful the way we do, but just not in a rationally-conscious way.

Commented [A175]: Using Diagram 2.38 show how the outgoing purple arrow is the "give," and the incoming yellow arrow is the "take." The 'give' in joy is the good deeds and acts of affection (e.g. smiles) that you extend to those around you. The 'take' in joy is your continued awareness of that surrounding state of goodness, and well-being which makes you happy.

Commented [A176]: The 'give' in anger, is the punishment and angry actions that you mete out to those around you. The 'take' in anger is your continued awareness of the offending evil.

Commented [A177]: Really, the two human components of Intellect and Will extend all the way down through the diagram into the sensate and physical levels as well. We just draw them here to keep the diagram uncluttered, and because this rational level is their proper environment, to which they return when they are not entering into the lower levels.

The passion of physical joy consists in performing actions that directly benefit one's own internal (bodily) goodness. For instance, in eating, as one eats, one's state of bodily goodness (nutrition) increases. This immediately causes one to perform even more actions toward the food, and so one eats more (or faster), until it is all gone. Thus there are three elements in joy: There is one's state of goodness, there is one's Actions/Imagination feeding that state of goodness, and there is one's apprehension benefiting from that state of goodness. We see then that there is a positive feedback loop, which causes a person to become rapidly animated, to the full extent of their energy, or of the matter about which they are excited. Now goodness is diffusive of itself. So when the goodness eventually becomes great enough, one's joyful actions soon 'spill over' toward others, and one's joy increases their goodness as well.

Commented [A178]: Thus the symbol of Joy is an overflowing cup (Ps. 23:5).

Conversely, the passion of physical anger occurs because one is conscious of a state of evil within oneself. This evil pains oneself and consequently one performs reactive actions—usually violent or forceful—to try to remove or destroy the evil. However, the violence of these actions may do even more damage to oneself or to others, and cause oneself an even greater sense of pain, thereby making oneself even more angry about the whole situation. Thus too in anger there is a positive feedback loop. Eventually the anger may 'spill over' to others and cause one to physically or psychologically injure others, as well.

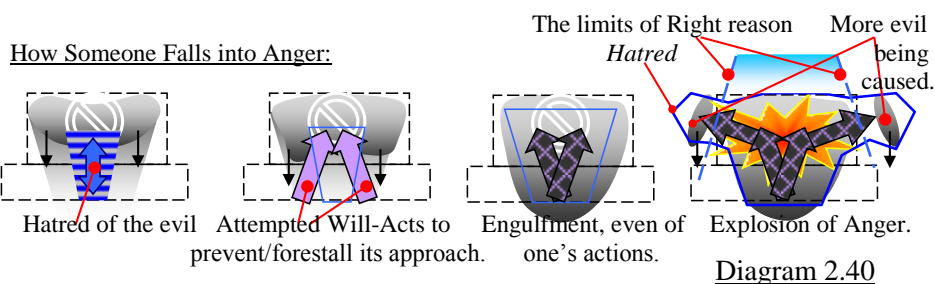
Commented [A179]: Anger is also often described in the Bible as a cup or vial, which gets "poured out" (Rev. 16:1).

In spiritual joy, one is instinctively conscious of some spiritual good, in which one is participating, and this spiritually satisfies the person. Consequently, the person will imagine and meditate on their own state of goodness. Such meditation produces even greater euphoria, and thereby increases one's satisfaction. Thus in spiritual joy, there is a positive feedback loop as well. The end result of spiritual joy is that it overflows into willed-prayers and other good deeds for others, and this engages a level of rationality that animals lack. Thus spiritual joy leads rapidly to spiritual blessedness.

Commented [A180]: Alternative activity: Tell the students about a famous song (and album) released in 1966 by the Medical Mission Sisters entitled "Joy is Like the Rain," by Sr. Miriam Therese Winters, MMS. Ask the students to explain what the composer means by this: In what sense is joy like rain? [Ans: The good is diffusive of itself, so when it is finally and ultimately obtained it 'rains' down upon others, benefiting them, as well.]

In spiritual anger, one is instinctively conscious of some spiritual evil or injustice, and the awareness of this gives one a vindictive attitude, or maybe just resentment. This resentment then feeds one's Imagination about the bad thing, causing one to imagine even worse things, and making one even more resentful than one needs to be.⁶⁶ Thus spiritual anger causes a positive feedback loop in which one rapidly becomes 'on guard' and militant against the principle of the evil that one has sensed. Although spiritual anger doesn't always overflow into external, violent action, yet it does cultivate a climate of bitterness within the individual.

Commented [A181]: If the individual is an animal (e.g. defending its food), it may express its spiritual resentment and negative attitude in growling.



⁶⁶ Aquinas, *Summa*, I-II.46.5.ad3.

Human Anger/Joy differs from animal anger/joy in that the humans experience it rationally, as well. For instance, when an animal is angry it has a sensate resentment and negative attitude about the offending evil, but when a human is spiritually angry, the resentment is accompanied by rational thoughts. First, along with resenting the offending evil, the person names it: “That’s fraud!” Second, along with having a stereotypical sensate attitude toward it, one *speaks* one’s values about it: “That’s bad!” These thoughts also accompany human physical joy (“Pecan Pie . . . Mmmmm.”) or human physical anger (“Ouch! . . . Take that [punch, punch]!”) or human spiritual joy (“This is what I made . . . Isn’t it great?”). We see then that the human forms of these passions have a greater depth and personalism because of the person’s rationality.

We might ask ourselves why Joy and Anger exist, that is, why they evolved. The answer is that they exist to augment action, that is, not just to act to begin with (the irascible passions do this), but to act more and more, until the good is fully experienced and communicated, or until the evil is fully dealt with and removed.⁶⁷ Joy and anger then permit animals and humans to make permanent and lasting changes in their world. The circular feedback loop caused by joy and anger closes off other outside influences, and therefore goes to an extreme with whatever is happening inside. Thus Joy and Anger greatly influence one’s final character, as well as one’s ultimate destiny: Will one be a principle of evil in the world (receiving evil and passing it on to others) or will one be a principle of goodness? Animals cannot choose, but humans can.

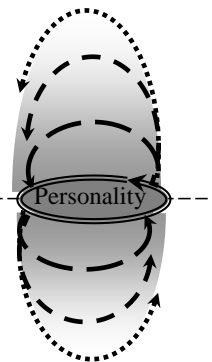


Diagram 2.41

Commented [A182]: This is why Anger is also one of the Seven Deadly Sins. Like all deadly sins, it grows and grows and can surpass all bounds, totally tearing apart one’s life.

Commented [A183]: Like a whirlpool, which speeds up, the closer you get to the center.

Questions:

1. What kind of joy/anger (spiritual or physical) is it when . . .
 - a. an animal works itself into a rage over being chained up?
Ans: Spiritual anger (if it is pained by the collar, it may also be physical anger).
 - b. an animal runs around like it did in its youth? **Ans: Spiritual joy.**
 - c. a wounded lion fights back with increased intensity?
Ans: Physical anger.
 - d. a pack of wolves howl at the moon? **Ans: Spiritual joy.**
 - e. a dog barks exuberantly, at the words “Let’s go for a walk”?
Ans: Spiritual joy.
 - f. a deer charges at a predator approaching its fawn? **Ans: Spiritual anger.**
 - g. a picked-up groundhog, bites its holder? **Ans: Spiritual anger, but also physical anger, if it was physically pained.**
 - h. a dog growls in defense of its bone? **Ans: Spiritual anger.**
 - i. an animal that is eating its dinner, eats faster? **Ans: Physical joy.**
 - j. a parent cries over his/her newborn child? **Ans: Spiritual joy.**

Commented [A184]: The difference between physical and spiritual joy is that in physical joy, the goodness is inside of you, and thus physically gratifying to you; in spiritual joy, you are inside of the goodness, and thus it is instinctively gratifying to you.

Commented [A185]: They are listening to each other, and hearing each other at the same pitch is physically stimulating and self-gratifying. However it is clear that it is spiritual joy because the sense involved is hearing—not one of the internal senses taste, touch, or smell—and so the gratification is instinctive, rather than physical. The two external senses are specially given to working with Instinct.

Commented [A186]: Inasmuch as external sensation (by hearing or sight) of an oncoming evil precedes internal sensation of it (by taste, touch, or smell), one should first presume that something is spiritual and only secondarily that it may also be physical.

⁶⁷ Ex me. This idea is my own, but it is rooted in Aquinas’ teaching that anger seeks vengeance, revenge, cf. *Summa*, I-II.46.2.sed contra1. Revenge is a kind of demand for rational acknowledgement that something should have been different than it was, cf. I-II.47.2,4.c.

- k. a flock of geese fly along, honking at one another. **Ans: Spiritual joy.**
2. What kind of human joy/anger is described by each of the following:
- "We won! Hooray!" **Ans: Spiritual joy.**
 - "Oh no, it's *those* people again! Why do they always have to show up, when things are just getting good?" **Ans: Spiritual anger.**
 - [Boom, crash, etc.] "Ouch! What's that thing doing in the way? [Kicking it] Serves it right!" **Ans: Physical anger.**
 - Married couples slowly dancing together: **Ans: Physical joy.**
 - "Rage, rage against the dying of the light." --Dylan Thomas, *Do not Go Gentle into that Good Night*. **Ans: Spiritual anger, since it is from loss of light, rather than from physical pain.**
 - "For tho' from out our bourne of Time and Place, The flood may bear me far, I hope to see my Pilot face to face When I have crossed the bar." --Alfred Lloyd Tennyson, *Crossing the Bar*. **Ans: Spiritual joy.**
3. Explain: What is the biological purpose of anger/joy? **Ans: Joy and Anger exist in animals, so as to accelerate or spur repeated action in regard to some matter. The subject's soul as it were circles around the object of its anger/joy, and thereby remains focused on it, until it is gone or thoroughly dealt with.**
4. How is human anger/joy different from animal anger/joy? **Ans: Human anger is rational as well. A human recognizes and names the cause of what is making him angry/joyful, as well as his/her value about it ("That's bad!") whereas an animal just senses or instinctively recognizes evil/danger.**
5. Think: Describe how someone falls into anger. **Ans: Once someone has deeply internalized an evil, they become very sad. It is also natural for them to hate the evil either rationally, or by Instinct-led-Action (cf. Prov. 6:16-19). If one becomes so sad that the evil encompasses one's entire being—as perceived by Instinct or Reason—that is, when one can see no 'out' from it, then unless one has extraordinary and sacrificial faith, the natural inclination is instead to try to 'break through' or 'lash out' against the evil. Why does this happen? It happens in justified anger because some aspect of the evil has already contaminated or infected one's mind—enough to convince it of what is to come—and so now one is responding in like manner to try to prevent the rest of the evil. It also happens in unjust anger that the evil sometimes fully infects one's mind, so that one's own being becomes evil and begins to attack truly good things. When the Bible tells us not to return evil for evil, it is thinking of this kind of unjust, and irrational anger.**

Commented [A187]: Dancing is the quintessential example of physical joy, because it is sensual, but also active, and thus feeding of that sensuality.

Commented [A188]: "The dying of the light" refers to death, which the poet is urging his dying father not to submit to, but rather to fight against.

Commented [A189]: "My Pilot" refers to God.

Commented [A190]: Tell the students that it may help for them to refer to Diagram 2.40.

Commented [A191]: This should never happen to someone who has Faith and the comforting of the Holy Spirit (II Cor. 2:3).

Commented [A192]: Evil does not really encompass one's entire being. After all, one's body itself is good, and so any day that one wakes up is 'a good day.' What really happens is that evil infects one's being, not the external apparent evil but another deeper evil—e.g. an evil of unfaith, or an evil of pride, or an evil of ingratitude. The external evils are just the tactics that the Devil uses to put us into a situation where the true spiritual evils can arise or increase in us.

Commented [A193]: This happens, for instance, in war when one side is so devastated, that its citizens lose all sense of well-being and justice and begin pillaging and looting other nations, and even their own nation. It also happens in social situations, that one who is mistreated as a child will often mistreat others as an adult.

Chapter IV. Virtues

1. Kinds of Virtues

Virtue comes from the Lat. *virtus*, which means “strength, power, excellence or the quality of being manly (Lat. *vir* is “man”).” If someone has a virtue, then they are acting like the ideal human, at least in that way.⁶⁸ Indeed a virtue is a way of acting well.⁶⁹ There are many virtues—indeed as many as the kinds of difficult situations that are encountered in life. Of course, no one has all the virtues (for then they would act perfectly every time), but some have some virtues and others have others. In addition, many of the virtues that we firmly have, are often dormant, and are only ‘in use’ when the situation calls for it. Consequently the word “virtue” has developed a secondary meaning: It means a power or potency of acting.⁷⁰ If the situation should call for it, then the person would certainly respond in that virtuous way. This second meaning of the word “virtue”—dealing with hypothetical ‘should/would’ situations that could *potentially* happen—has expanded to refer to absolutely anything potential, including things that are not really there, but have the potency to be there. For instance if I am looking at something through “virtual reality,” what I am seeing is not real, but it is *as if* it were real. Or if I am appealing “in virtue of” my property-holder status, we’d have to admit that I am not my property, making its appeal (property can’t talk) in court, but it is *as if* I were my property: Indeed, I am using the virtue, or *power*, of my property. Thus there are two meanings of virtue, one a *way of acting*, and the other the *power* that enables or would enable that acting. In this chapter we will focus more on the first meaning, considering now the two classes of virtues:

A natural virtue is a kind of habit, in which one habitually acts well. Of course, if one habitually acts badly, then it is known as a vice. Since it is a habit, then in order to develop such a habit, we must practice at it. This is how natural virtues (and vices) are acquired: by repetition.⁷¹ When a person performs an action over and over (either by Will, or by chance), and does it so often that they fall into an instinctive pattern of doing it, then they have developed a virtue (or vice). Once acquired, the virtue (or vice) makes acting in that way easy and pleasurable (or easy and painful).⁷² It is pleasurable because one knows that what one is doing is good (or bad) and thus takes satisfaction (or dissatisfaction) in one’s own activity. It is easy because one has the habit or disposition to do it in just that way, as a reaction-pattern engrained into the Instinct. Thus a virtue is stored as a reaction-pattern within the Instinct (cf. Diagram 2.19). Natural virtues, are acquired by repetition, and only lost by disuse or by developing a contrary habit. For instance, we might lose a virtue if we instead develop a habit of acting in some *other* way. Thus if one has the virtue of telling the truth, a single lie won’t totally destroy that virtue within the person; however if the person gives in to lying two or three or many more times, then at some point they will have lost the virtue of telling the truth, and will

Commented [A194]: Spend a moment telling the students how passions cause us to do things we didn’t intend to do and which are more often bad (against Reason), than good. Virtues—on the basis of what we rationally know to be right—help us to counteract this. Virtues are like Reason resisting, and even taking back dominion over lower sensate nature.

Commented [A195]: Tell the students to review Diagram 1.54 in Section 1.6.2. Since virtues are habits (as we shall soon find out), each of the “habits” in that diagram represents a virtue (or vice).

Commented [A196]: Cf. sections 1.6.1-2 and Section 4.2.1 on the differences between power and potency. The main difference is that power is power to perform an action (a 2nd act), whereas potency is potency to become (a 1st Act).

Commented [A197]: The words “should” and “would” constitute the realm of the Hypothetical, which will be studied more in Section 4.1.3.

Commented [A198]: The second meaning has already been covered in Section 1.6.1 on the potency of uncreated essences.

Commented [A199]: Recall that Habit is in the category of Quality (cf. Section. 1.5.5 on the 10 Categories).

⁶⁸ Aristotle, *Ethica Nicomachea*, I:9 (1099b14-18); I:13 (1102a13-15).

⁶⁹ Aristotle, *Ethica Nicomachea*, II:6 (1106a15-23); II:1 (1103a16-17, b1-2,21-22,30); II:3 (1104b28-29).

⁷⁰ Aristotle, *Ethica Nicomachea*, III:5 (1113b3-13ff), cf. Aquinas, *Summa*, I-II.56.2.

⁷¹ Aristotle, *Ethica Nicomachea*, II:1 (1103a32-33).

⁷² Aristotle, *Ethica Nicomachea*, II:2 (1104a33-b3); cf. II:3 (1104b8-13), IV:1 (1120a27-28, 1121a3-4).

have instead acquired a vice of lying. Thus virtues and vices replace one another.

Besides natural virtues there are also infused virtues. Infused virtues are acquired all at once, without repetition, and usually by grace.⁷³ For instance if a person has a sudden and inexplicable change of heart, and suddenly becomes kind, courteous, and caring, it is likely (though not certain) that they probably received some sort of grace, which enabled them to make that change. This grace is an assistance that is infused into them all at once by a power above them.

The Kinds of Virtues

Diagram 2.42

There are many special and distinct kinds of virtues. However all these virtues can be generally categorized under four broad headings or categories of virtues, of which they are specific expressions. St. Thomas Aquinas lists these broad classes of virtue by making a double distinction: Some virtues are speculative, and some are operative; some are intellectual and some are willful.⁷⁴ In the Intellect, the speculative virtues are wisdom, knowledge and understanding, and the operative virtue is art, which is the proper way of doing something.⁷⁵ In the Will, what would be the speculative virtues, are actually necessarily practical, because the Will of its nature concerns action; consequently, they are instead called moral virtues (from Lat. *mos* for “custom”), for it is in the spiritual part of the Will that we make up our minds about what customs or character we believe in, and are going to live by. These virtues all fall under the heading of justice,⁷⁶ which is a spiritual thing, but concerns preparing or formulating one’s actions. By contrast the part of the Will that does not concern generating actions is instead concerned with managing one’s passions, and so we here call it “passionate” since it concentrates on effectively managing the passions that flow from one’s body.⁷⁷ These virtues fall under the headings of temperance and fortitude.⁷⁸ We see then that the virtues in these broad classes are tending to cluster under certain Cardinal virtues that often dominate much or all of the class.⁷⁹ In the next section we’ll each Cardinal Virtue, of which there are four.

The 4 Classes of Virtues:

Speculative	Speculative Practical (Moral)
Operative (Productive)	Operative Entitative (Passionate)

Questions:

1. What are the two meanings of the word “virtue?” **Ans: Either a particular way of acting, or the special power that enables that way of acting.**
2. Answer the following in regard to the two classes of virtue:

⁷³ Aquinas, *Summa*, I-II.55.4.c.

⁷⁴ Aquinas, *Summa*, I-II.57.1.ad1., 56.3.c; cf. Aristotle, *Ethica Nicomachea*, I:13 (1103a3-6); VI:3 (1139b16).

⁷⁵ Aristotle, *Ethica Nicomachea*, VI:3 (1140a10, cf. “productive” in 1139b1), cf. Aquinas, *Summa*, I-II.57.3.

⁷⁶ Aquinas, *Summa*, I-II.60.3.c.

⁷⁷ This appellation “passionate” is my own, but it is based upon Aquinas, *Summa*, I-II.59.4.c.

⁷⁸ Aquinas, *Summa*, I-II.60.2.c.

⁷⁹ Aquinas, *Summa*, I-II.61.3,2,4.c; 2.ad3.

Commented [A200]: For instance, maybe their parents reconciled, or maybe God put them in a situation which made evident some profound lesson which they had been lacking. Indeed the worst sicknesses can be hidden graces.

Commented [A201]: *Summa*, I-II. 57.2-3,5; 60.2-3, *et passim*.

Commented [A202]: Literally, it is “right reason [in regard] of things to be done” (“ratio recta aliorum operum faciendorum,” *Summa*, I-II.57.3.c).

Commented [A203]: “Moral” should here be regarded as a synonym for “willful” or “voluntary.”

Commented [A204]: Alternatively, the Lat. *mos* comes from the Gk. *ethos* (ἦθος), from which we get the word “ethical.”

Commented [A205]: Thus there is a strong connection between the top-right area, and the bottom-left area: Justice in the Will directs action (and art) in tangible actions expressed in the physical, intellectual realm. Perhaps, tell the students to draw a heavy dark line connecting these two quadrants.

Commented [A206]: Justice is spiritual because you make up your mind to be just in the isolation of your own mind, not in the context of the outside world (which is why prayer, and interior devotions, are so important). So how just you are, is how much you choose to be; you are not forced into it by any outside, physical occurrence.

Commented [A207]: As will be seen in the next section, Justice is “to render to each what he/she deserves,” and since you cannot give to each what he deserves unless you first decide what each deserves, Justice concerns weighing various claims and rights to decide what sort of action is called for in any given situation. Thus the word “just” often refers to a speculative state-of-Being (e.g. “Christ’s death makes sinners just”). However, this state-of-being must necessarily be expressed in outside Action (as the epistle of James insists). Thus Justice as a spiritual/theoretical state-of-Being presume that it is also put into practice, in *Action*. Just Action is then most of the nature of Justice when, not content to remain in the spiritual, it crosses the center-line into the physical realm, to render to each his due (cf. Diagram 2.43).

Commented [A208]: Ask the students, “Based on what you learned in the previous chapter on passions, what sorts of passions are controlled by and belong to the realm of Temperance, and what sorts of passions are controlled by and belong to the realm of Fortitude?” [Ans: Concupiscible passions are controlled by Temperance; irascible passions are controlled by Fortitude. Cf. Aquinas, *Summa*, 60.4.c., 61.2.c.].

Commented [A209]: “Cardinal” means “chief” or “primary.”

Commented [A210]: However, the four cardinal virtues do not correspond perfectly to the four quadrants in diagram 2.42 above, but only roughly (cf. Diagram 2.43, below). For instance, Fortitude touches on the lower-left quadrant (since it regards external real, intellectually-known things that one is trying to avoid), but also on the lower-right quadrant (since it at the other end of the repulsion, it also regards oneself, whom one is trying to defend). We see then that even though each of the four areas is accidentally touched on by one of the cardinal virtues, yet the cardinal virtues themselves (except for maybe prudence) are more properly moral and willful, than intellectual. Cf. discussions for the reasons for the term “cardinal” in *Summa*, I-II.61.4.c.

- a. What are the two classes of virtue? **Ans: Natural and Infused.**
 - b. How are they each acquired? **Ans: By repetition (Natural) or all at once (Infused).**
 - c. How are they each lost? **Ans: By repetition (Natural) or by a single contrary act (Infused).**
3. Is the following an acquired or infused virtue?
- a. Money. **Ans: Money is not actually a virtue, but it is like an infused virtue. It is acquired all at once from above (by the one who pays you), and it gives you power to cause work to happen.**
 - b. Good breeding. **Ans: Even though this arises naturally (And not by grace), good breeding is an infused virtue. You get it all at once, at birth.**
 - c. The gift of faith / the ability to believe. **Ans: The gift of faith is certainly an infused virtue.**
 - d. The sacramental grace of Matrimony, enabling one to live harmoniously (with one's spouse) in a married state. **Ans: Infused virtue.**
 - e. The gift of tongues. **Ans: An infused virtue.**
4. Explain: What is the relationship between virtues and actions? **Ans: Virtues are like repeated actions, or like a form in the realm of the eternal, which has been repeated so many times in action that it has become part of one's eternal character.**
5. Why are the virtues in the lower-right quadrant of Diagram 2.42 called "passionate?" **Ans: Because they have to do with managing one's passions.**
6. Place the following virtues in one of the four areas in Diagram 2.42.
- a. Prudence. **Ans: Top-left**
 - b. Justice. **Ans: Top-right**
 - c. Temperance and Fortitude. **Ans: Bottom-right**
 - d. Art **Ans: Bottom left.**
 - e. Understanding, Knowledge, and Wisdom. **Ans: Top-left.**
7. Think: Do virtues involve passions, or is it virtuous to be completely dispassionate? Defend your answer. **Ans: Passions are essentially actions in which—instead of you acting—someone or something else does the action *for you*. Since passions are just a certain kind of actions, then inasmuch as virtues are defined as habits of repeatedly acting, virtues can also be habits of repeatedly suffering, or 'feeling' about something in some way. It is just the same, except instead of you being active, you are now passive. Thus there is virtue in how well you control, cultivate, and use your passions, not in just being dispassionate, as the Stoics thought. Indeed, as St. Thomas says (I-II.59.5.c) all virtues—involve some passion, that is, either a little happiness about one's virtue or a little sadness about one's vice.**

Commented [A211]: The three Theological Virtues (Faith, Hope, and Charity) are infused into the soul by the Holy Spirit, and are some of the best examples of Infused Virtues.

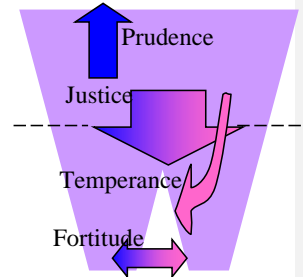
Commented [A212]: The virtue itself is in the realm of the eternal, and this is why it enables you to perform the same action over and over. After all, perpetual repetitions (if you could physically do that) would add up to an eternity. However, it isn't as if the virtue is eternal in Act, but rather eternal in potency. Thus the virtue would be located in the willful half of the spiritual layer, not in the intellectual half. This is precisely what St. Thomas, says, that except for the several intellectual virtues (wisdom, knowledge, understanding, and art), the rest are moral virtues and meaning, by this word "moral," that they are "in the Will." (*Summa*, I-II.56.6)

Commented [A213]: There's a saying: "Sow a thought, reap a desire; sow a desire, reap an action; sow an action, reap a habit; sow a habit reap a character; sow a character, reap a destiny." —From Samuel Smiles, *Life in Labor*, 1887. *I am indebted to Fr. Anthony Mastroeni for teaching me this maxim, in one of his Moral Theology class lectures.

Commented [A214]: This is why Heaven is pleasurable and Hell is painful: We cannot help 'feeling' a certain way about what we do as either good or bad. Thus those who go to Hell are destined not just to rationally admit that they did wrong, but also to suffer for it. Indeed, since our rightly-deserved pleasures or sufferings on this earth are just a vague foretaste ("as in a glass darkly," 1 Cor. 13:12) of the beatific joy of Heaven, or the psychological and physical pain of Purgatory/Hell, the pleasure and pain there experienced will be immensely more intense.

2. The Four Cardinal Virtues

Diagram 2.43



We will see in the next unit that the four Cardinal Virtues relate to the four propositions, and to the four predicables. The four Cardinal Virtues are Prudence, Justice, Temperance, and Fortitude. Prudence perfects the Intellect, enabling it to judge rightly what is to be done; Justice perfects the Will, disposing it to render to each person his due; Temperance perfects the concupiscible appetite (involving the six concupiscible passions) to desire better things; and Fortitude perfects the irascible appetite (involving the four irascible passions) away from or in spite of unpleasant things.⁸⁰ We see then that two of the Cardinal

Generally, the four Cardinal Virtues are considered Natural Virtues. However, it is indeed possible to receive super-natural cardinal virtues, as well. In this case, the supernatural virtues ‘assist’ or ‘build upon’ the natural virtues in accordance with the axiom that *Grace builds upon Nature*.

Virtues are mainly spiritual, and two of them act in regard to the physical world, enabling one to control one’s passions and appetites.

The four Cardinal Virtues are “cardinal” because although they jointly include all other natural virtues (e.g. liberality and magnanimity are part of Justice),⁸¹ yet they do not fully include each other, and so one must make a separate effort to perform each one. For instance, Fortitude presupposes Temperance,⁸² but one must make a separate effort to have

Fortitude, because merely being temperate (in regard to good things) doesn’t give one the force or impetus to then go and bear the onslaughts of evil.⁸³ Likewise Temperance (not overdoing it) presupposes Justice (doing the right thing, in the first place), but merely being just in a vertical sense doesn’t necessarily cause one to be temperate in a horizontal sense. Lastly Justice (doing the right thing) presupposes Prudence (deciding what is right to do),⁸⁴ but merely knowing what to do doesn’t give one the resolve to actually do it. Thus each of the four Cardinal Virtues are conceptually different from one another, and are as-it-were a different venue or way in which virtue must be exercised.

If we want to know why there are four and only four Cardinal Virtues, the answer is that it has to do with (1) either dealing with ends in a spiritual context or dealing with means in a physical context; and (2) either ascending or descending. Fortitude would be like Prudence, except that it is in a material context, and thus cannot horizontally traverse from one idea to the next the way the mind can, and thus Fortitude must simply defend the self (ad intra) rather than passing the self from one concept into the next (ad extra). Temperance would be like Justice, except that Temperance is also stuck in the material realm (where things overlap with multiplicity and confusion) and thus Temperance must make an extra effort to confine itself to only what is just. Thus the four cardinal virtues

⁸⁰ Aquinas, *Summa*, I-II.61.2.c. For the specific formulation of this sentence, I am grateful to my doctrine professor, Mr. Raymond O’Herron, for permitting me to take it from the notes of his Theology 102 class.

⁸¹ Aquinas, *Summa*, I-II.61.2.ad3, cf. 60.5.c.

⁸² Aquinas, *Summa*, II-II.141.3.ad1.

⁸³ Aquinas perhaps disagrees with this, cf. *Summa*, I-II.61.4.ad1.

⁸⁴ Cf. Aquinas, *Summa*, II-II.141.1.ad2, where he shows that Temperance presupposes Prudence.

arise from the unique characteristics of the human soul's situation.⁸⁵

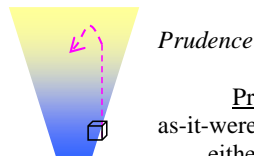


Diagram 2.44

Prudence is right Reason about things to be done.⁸⁶ Prudence is as-it-were a light that forecasts what various agents may do that may either assist or interfere with one's attainment of the end. Now the end in things-to-be-done, is the work or job (*opus*) to be accomplished.⁸⁷ Therefore prudence is as-it-were 'looking forward' with one's eyes and ears open about what may happen.⁸⁸ If it is foreseen that a person may cut off one's route of escape, then Prudence may dictate that one do something *now*, to prevent that outcome. If it is foreseen that someone will only be present at a certain time, then Prudence may dictate that one schedule one's day so as to be available when that person is present. If one doesn't want to be called upon in an assembly, Prudence may dictate that one sit in the back, so as to minimize one's chances. Thus Prudence is the reflection of one's sight and hearing into the spiritual mindset. However it isn't just a *sensate* reflection of one's Sight and Hearing (which would be Imagination) but a *rational* foresight into the future. It is based upon a solid, rational understanding of how things tend to go. Imagination may be a part of Prudence, but Prudence itself is the rational component that causes this imagination.

Knowing these things, Prudence can better prescribe how to go about accomplishing the end. The second major function of Prudence is then to order various things to that end.⁸⁹ There may be many ways to accomplish an action, but Prudence will prescribe that those be used which are most appropriate.

St. Thomas lists eight integral parts of Prudence.⁹⁰ These are:

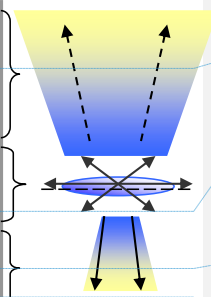
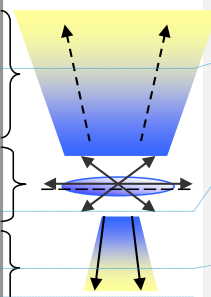
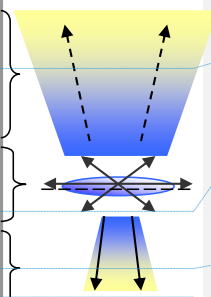
(1) memory, (of the past)	Having to do with <i>speculative knowledge</i> about possible outcomes (ends).	
(2) understanding, (of natures present/contingent/necessary)		
(3) reasoning, (to enable you to forecast the future)		
(4) docility (in being passively taught),	Having to do with being counseled about new things	
(5) intuition (in actively discovering),		
(6) providence (or foresight),	Having to do with putting it into practice in real, practical <i>circumstances</i> .	
(7) circumspection (or awareness), &		
(8) caution.		

Diagram 2.46

⁸⁵ This is effectively what is stated in Aquinas, *Summa*, I-II.60.5.c.

⁸⁶ Aquinas, *Summa*, I-II.57.4.c; 57.5.ad1.

⁸⁷ Aquinas, *Summa*, I-II.47.3.c; 47.1.ad3.

⁸⁸ Aquinas, *Summa*, II-II.47.2.c., quoting St. Isidore, *Etymologiae*, Book. X, letter "P."

⁸⁹ Aquinas, *Summa*, II-II.47.1.ad3; 47.2.c.

⁹⁰ Aquinas, *Summa*, II-II.48.1.c.

Commented [A215]: From the Lat. word *opus* we get the word "operative," which should be considered a synonym for "active," in contrast to "passive."

Commented [A216]: i.e. in the spiritual mindset. The 'looking forward' can involve Imagination (see Diagram 2.45), or it can be a rational looking forward involving mere Understanding.

Commented [A217]: Cf. the location of Prudence in Diagram 2.45 here, to the location of understanding in Diagram 3.11.

Commented [A218]: You can be prudent without fully imagining, simply by thinking "The boss would be angry..." Here, if there is any imagining of the boss getting angry, it is extremely brief, and is used only as a token or place-holder for the rational thought 'getting angry.' You don't have to imagine a full-blown event of the boss getting angry, but just a momentary image—or phantasm—that *represents* his anger. Thus Reason can operate through single still-frame images, and doesn't need to use the whole filmstrip.

Commented [A219]: This is understanding, as in understanding of the principles of various natures (as to how they operate), universal axioms, etc.

Commented [A220]: Intuition involves accurate conjecture (or theorizing/hypothesizing) about what may be. St. Thomas—citing a section of Aristotle (*Post. Analytics* 89b10)—says that a big part of Intuition is skillful adroitness in seeing the inner (essential) cause of something. In Unit III, this "inner cause" will be known to be the middle term.

Commented [A221]: Providence helps you to order something non-applicable to the end, even though it may in itself be ordered to something else. For instance, a city-council member might try to spend public money on a new pool, even though he is aware that many citizens will never use it to go swimming. *Foreseeing* that these people might not be pleased by spending their money in this way, he would take steps to drum up support for it, so as to show these people how they might benefit from it *indirectly* (e.g. keeping the youths off the street).

Commented [A222]: Circumspection helps you to be aware of the circumstances of what is going on or just whom you are dealing with.

Commented [A223]: Caution helps you to avoid impediments.

Prudence itself is exercised in three steps. In the process of being prudent, first we seek *to find out* and *be counseled* (parts 4 & 5) about various means or new ways of doing things, as well as what would be disadvantageous. Second we make *judgments* about the things we've found out (steps 1-3). Then lastly, we 'command' (or '*prescribe*') something to be put into act.⁹¹ As we do this, we keep mindful of the surrounding circumstances (exercising parts 6-8). Since it is the last, and ultimate of the three steps, commanding (or *prescribing*) is then the principle act of prudence.⁹²

In Unit IV, we will become aware of the three parts of a moral act, as being the ends, the act itself, and the circumstances. We can see here that the three steps of being prudent roughly correspond to these three parts of an act.

Questions:

1. Describe: What is Prudence like? **Ans: It is a rational 'looking forward' into the future—much akin to Imagination—so as to best estimate how to accomplish one's ends/goals.**
2. What are the eight integral parts of Prudence, what are the three steps of Prudence, and which parts belong to which steps? **Ans: See list at left. Steps 4-5 have to do with the first step of Prudence, which is *to be counseled*. Steps 1-3 have to do with the second step of Prudence, which is *judgment*. Steps 6-8 have to do with the 3rd step of Prudence which is *to prescribe*.**
3. Decide whether the following have to do with (1) ends/principles, (2) acts themselves to be done, or (3) circumstances.
 - a. Intuition **Ans: Acts themselves**
 - b. Caution **Ans: Circumstances.**
 - c. Memory **Ans: Principles**
 - d. Docility **Ans: Acts themselves.**
 - e. Reasoning **Ans: Ends and Principles.**
 - f. Providence **Ans: Circumstances.**
4. Decide to which integral part of Prudence each of the following most apply:
 - a. Laboratory investigation and improvisation. **Ans: Intuition.**
 - b. Computers performing rapid calculations. **Ans: Reasoning.**
 - c. Suspicion of evil, uncertain, or false lines-of-thinking. **Ans: Caution.**
 - d. Acting, choreography, and interior-design. **Ans: Circumspection.**
 - e. Advocacy and lobbying for a cause. **Ans: Providence.**
 - f. Trustfulness and open-mindedness. **Ans: Docility.**
 - g. Libraries and archives. **Ans: Memory.**
 - h. The expertise of professionals. **Ans: Understanding.**
5. What is the principle act of Prudence? **Ans: To command / prescribe.**
6. What animals display prudence? How do they show it? **Ans: Squirrels,**

Commented [A224]: Being counseled is a sensate activity (performed not in the mind, but in classrooms and lecture halls) that involves actively spreading out or "broadening one's horizons" into new areas of knowledge. Being counseled can involve listening to new concepts presented by a teacher (passive docility), or conjecturing and experimenting by oneself in the laboratory (or in the theatre of one's own mind).

Commented [A225]: To prescribe (as a doctor prescribes medicine) is what it would be as expressed in the spiritual mindset. To command (as when an officer commands one of his soldiers) is what it would be, as expressed in the physical mindset.

Tell the students to imagine the lower part of Diagram 2.46 reflected up into the spiritual realm. Then they will understand why Prudence is drawn entirely in the spiritual realm (as in Diagram 2.45).

⁹¹ Aquinas, *Summa*, II-II.47.7-8.

⁹² Aquinas, *Summa*, II-II.47.8.

for understanding that winter is coming, and thus storing away nuts; cats, for their caution; birds (esp. in formation in flight), for their circumspection; apes, for their docility and intuition; salmon and turtles, for the memory of their birthplace; insects, for their reasoning based on the positioning of the sun, light patterns, smells, etc. Indeed, Life itself couldn't exist without Prudence.

7. How might a military commander be prudent? Ans: By protecting his supply lines; by distrusting certain neutral groups; by attacking key points rather than unimportant ones; by not unnecessarily wasting his troops.

Commented [A226]: Of course, the squirrel doesn't have Prudence in itself (a rational thing), but an analogous animal sort of prudence that is caused by the reflection of its animal and physical spirit (or Instinct) up into the spiritual realm. Inasmuch as Instinct is close to Intellect (see Diagram 2.19), and often accomplishes similar acts of recognition as Intellect, then the squirrel is—in an animal way—immensely prudent.

Commented [A227]: On a macroscopic level, Animals will die and fail to reproduce, if they make mistakes; and so it is vitally important that they make good, prudent decisions. Extrapolated to a microscopic or cosmic scale, there is a certain wisdom that the creator has put into all creation, without which Life and the Universe itself might not have been produced, to begin with.

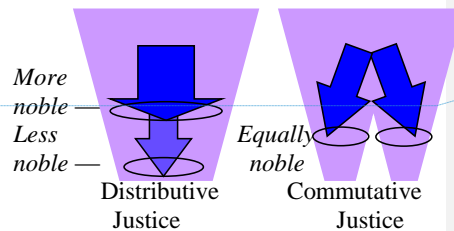
Diagram 2.47

Justice

Justice is to render to each what is rightfully his.⁹³ There are two kinds of justice: commutative and distributive. Commutative justice is concerned with seeing to it that equals receive equal parts. Distributive justice is concerned with seeing that unequals receive what is proportionate to each of their natures.⁹⁴

Justice is founded on right (Lat. *ius*). If it is “right” to do something to someone, then there could be no cause that you should have to prevent it. Therefore it would be appropriate to let the natural course of events unfold and render to them what they have coming.⁹⁵ In Diagram 2.47 here, we represent right as a downward intellectual (blue) arrow in a willful (pink/purple) setting, because in right, you do something planned by God—and therefore unfolding in a natural intellectual way—to someone, and this thing that you do to them is especially good for them: It is something that they have a right to, and they thus desire by their very nature. Consequently right is an intellectual unfolding or ‘coming about’ within a context of goodness. The virtue by which you appropriately administer right to individuals, keeping what you do (the intellectual, blue component) in accord with what is called for (the good willful component) is the essence of justice.

Aquinas remarks that there are two kinds of rights. A right can occur between one private individual in relation to another, or between a private individual and some public service. The former concerns a private good; the latter a common good (to be studied in Unit IV). Both of these are called positive right, because the calculation of what each deserves is often determined and protected by positive law (i.e. human laws, such as contract law, or public appropriations, or verbal agreements, etc.).⁹⁶ But even when law is absent, individuals still have natural rights, based on their God-given



Commented [A228]: Justice is to render to each thing what it rightfully deserves, or ‘has coming’ (e.g. justice in fully oiling all the moving parts of a machine, without skipping or ‘short-changing’ any part). In terms of being just in respecting one’s associates and their legitimate differences of opinion, there is the saying “. . . to each his own [views/preferences/tastes etc.].”

Commented [A229]: Right (and Justice when it properly delivers rights) is represented with a downward arrow to indicate that one is rendering goods to those who deserve them. Now the one who receives from you is always lower than you (in that respect), and so we therefore use a downward arrow.

Commented [A230]: Even wrong-doers have good natures (as created by God), and thus desire to get what they rightfully have coming to them: punishment and atonement.

Commented [A231]: Positive law (from Lat. *ponere* “to place”) is law that has been “deposited” or “placed” on a population and its law-books by a law-giver.

⁹³ Plato, *Republic*, 331e; cf. Aquinas, *Summa*, II-II.58.1.11.

⁹⁴ Aquinas, *Summa*, II-II.61.1.

⁹⁵ Aquinas, *Summa*, II-II.57.1.c.

⁹⁶ Aquinas, *Summa*, II-II.57.2.sed contra; 58.5.c.

natures.⁹⁷ For instance, humans have a right to dignity, food and water (if it is available), clothing, to defend themselves, etc. Parents have a right to educate children. Governments have the right to impose just taxes for the services they render. No amount of financial profit can ever justify abrogating any of these rights. As long as the goods in question are available, we mustn't prevent them from flowing to those who seek them, although we may charge a fair price if we are helping to play a role in their delivery.

Now right of course involves some measure or consideration of equality, that is, a calculation of what is 'equal' or 'commensurate' to the recipient(s) who benefit from it.⁹⁸ If two individuals are present, and they both have an equal right to some good, then obviously the just thing is to give to equals, equal parts, and this is commutative justice. However if one surpasses another in some relevant quality, then it may be just to give that one even more, and this is distributive justice.⁹⁹ Knowing how to effectively administer rights, both distributively and commutatively in varying and unexpected situations, is the heart of Justice.

The two integral parts of Justice are (1) to decline from evil, and (2) to do good. To decline from evil means to *not consent* to it. If one's conscience is troubled about doing something, it is always permissible to take the safer route, and do nothing (unless one has a pre-agreed obligation to act). If one fails to decline from evil, it is a sin of transgression.¹⁰⁰ Conversely, to do good means to do what is *owed* to others. If you *should* do something—by some obligation—and yet you fail to do this, then it is an injustice, and a sin of omission. Of course, there are many situations in which one could do good to others, but it is not owed to them, or at least not by you. In these situations, failing to do it is not a sin, since one isn't obligated to do *all* the good that one could do. Here it is hoped that one is instead saving one's resources or energy for someone or something else good, in the future. However, to positively waste goodness when one could easily and without burden have done more, is a sin of uncharity, although it is generally less offensive to others than a sin of omission or a sin of transgression.¹⁰¹

Questions:

1. Between natural right and positive right, which is accidental and which is essential? **Ans: Natural right is essential to your nature; positive right is accidental to you because it is largely based upon the situation (and country) in which you find yourself. However, inasmuch as positive laws should reflect and uphold natural law (CCC 1901), positive laws can be incidentally essential to you (e.g. as when a country has positive laws about natural rights, such as marriage, or freedom of speech).**
2. What kind of justice is . . .
 - a. horizontal and according to arithmetic proportionality?
Ans: Commutative justice

⁹⁷ Aquinas, *Summa*, II-II.57.2.

⁹⁸ Aquinas, *Summa*, II-II.57.2.

⁹⁹ Aristotle respectively calls these "arithmetical" and "geometric" apportionment. *Ethica Nicomachea*, V:4 (1132a2); V:3 (1131b13).

¹⁰⁰ Aquinas, *Summa*, II-II.79.2.

¹⁰¹ Aquinas, *Summa*, II-II.79.3.

Commented [A232]: In a certain sense, people even have a right to such things as a smile, a hand-shake, professional and courteous treatment, etc.

Commented [A233]: Because suppliers often intend to first pay other suppliers (e.g. suppliers of electricity, health insurance, etc.), and then to also make profits so as to expand their infrastructure, and provide their service to others, what is "fair" can often be quite large and involve a consideration of the future (which is why value on the stock market is determined by expectations of what a company will be able to provide in the future). The upper limit to fairness would be that which exceeds the Common Good (to be covered in Unit IV). As a supplier, you are obligated to keep the best interests of your clientele at heart, and it is never justified to charge exorbitant profits just because you can (e.g. if you have a monopoly). Thus a consideration of the Common Good (i.e. "what is called for by the best interests of everybody in this situation") is an integral part of determining a just price. It includes questions of how much is available, who wants it (i.e. how many people), what for (is it a 'need' or a 'want,' and if it is a 'want,' is it going to be dissipated in luxuries or directed back to further progress), and what extra value you may charge for your service in order to expand it to even more people.

Commented [A234]: Emphasize this over and over to the students: Unless you previously agreed to something, it is always, always, always permissible to do nothing. Many times a person will try to manipulate you and convince you that if you do nothing, then you will in fact be doing something, and that you will be responsible for a greater disaster (e.g. "If you don't sign this confession, I'll kill you and all your family, and you'll be responsible for your own death, and their deaths as well!"). The right response to this, is "Nothing follows from a negative (cf. Rule 2 in Section 3.7.2): Yes, you may kill my parents, but then you were the one responsible for their deaths, not I."

Commented [A235]: In Diagram 2.47, a sin of uncharity would be visualized as further (purple) expansion upward, yet failing to have any effect (blue) come from it.

Commented [A236]: Socialism and Totalitarianism historically held that all rights are granted, not by God, but only by the state. If that were the case, then Governments would make and create people, and people would love only governmental things, and only do governmentally legislated-actions. However, just by breathing people love and do many more things in their cells, than could possibly be valued and approved of or disvalued and censured of by written laws; and even the big things about which there are laws, they do whether or not a government is in place; and so clearly man's rights are endowed by God.

Commented [A237]: i.e. advancing in an arithmetic sequence (by addition): 10, 12, 14, 16, 18, etc.

b. vertical and according to geometric proportionality? **Ans:**
Distributive justice.

Commented [A238]: i.e. advancing in a geometric sequence (by multiplication): 4, 12, 36, 108, etc.

3. What are the two different kinds of situations in which a *positive right* may arise? **Ans:** In a relationship between two private individuals, or in a relationship between an individual and some public service.
4. Explain: The word “right” is used as both a noun and an adjective. How are these two meanings related? **Ans:** A “right” (noun) possessed by an underling lower person is some good thing that they’re entitled to. It is then “right” (adjective) for the person or society that has custody of that good to administer it to the lower person. These two rights are one-in-the-same, merely considered from two opposite points of view: the active point-of-view of the administrator (in which it is considered as an adjective—the good quality in his administering actions), or the passive point of view of the recipient (in which the good quality of it is taken for granted, and the service is instead itself considered as an objectified noun—not an action, but some *thing* deserved).
5. What are some natural rights . . .
- a. of an employer? **Ans:** To fire bad workers, to require health screenings, to possess insurance, etc.
 - b. of an employee? **Ans:** To a safe workplace, to organize and bargain (within reason), to a just wage, to quit and take one’s services elsewhere, to equal treatment with other workers, etc.
 - c. of a parent? **Ans:** To educate one’s children, to protect one’s children from bad influences, to know a child’s whereabouts, to a child’s respect, love, and good-will, etc.
 - d. of a person? **Ans:** To dignity, to food, to water, to basic medical treatment, to be heard, to live, to migrate, to possess property.
6. Pick one right from each of the groups above, and discuss why it is natural. **Ans:** To fire and screen—because they have a job to accomplish and this requires productive workers. To possess insurance—because, though liable, they cannot be completely in control of what their employees may do. To a safe workplace—because they have a life outside of the company. To bargain—because they are rational. To quit—because the company doesn’t own them. To equal treatment—because of the dignity of their work. To educate—because they have wider and unique experiences that the child lacks. To protect—because they have freely invested time and love in their child. To know—because they are responsible for the child, both financially and morally (for the child’s soul). To a child’s respect and love—because the child wouldn’t exist without them, and there is nothing that the child can give to repay this debt, except gratitude. To dignity—because they have a sense of identity and because they are formed in the image

of God. To food and water and life—because they have a metabolism. To migrate—because they have legs. To property—because they have hands.

7. What are some positive rights in your society? Ans: To vote, to drink alcohol or smoke if you are over a certain age, to sue, to receive a building permit, etc.
8. Think: What are some positive rights in your society that may not necessarily be justified? Ans: The “right to privacy,” the “right to remain silent,” the infamous “right to choose” to have an abortion (not truly a right at all), even the right to vote.
9. When might it be imperative to not do nothing, but actually do something? Ans: When you have a prior agreement or responsibility to do it (an obligation). E.g. if you are a parent, it is your responsibility to pull the child’s hand away from the hot stove, and doing nothing could be disastrous. Or, if you agreed to do some chore, then it is just to do it. In religion, we are indebted to pay our gratitude and worship to God (e.g. by attending church on the Sabbath); failing to do so would be unjust, because it is owed to God, by God’s own request.

Commented [A239]: This is the traditional distinction between “right,” and “license.” Rights are always to do something good (as an adjective, cf. Question 4); license is to do something either good, or bad.

Commented [A240]: One has a right to be heard, and the right to vote may be viewed as part of this, in which case there would be a right to vote, at least in issues which are a matter of mere public preference. However, in other situations this right may be limited: It may be limited to just those who have a stake in the outcome (e.g. property-holders), or those who are educated (and won’t be ‘duped’ or misled). Often a governing body such as a Senate is determined not on the basis of numerical representation, but on the representation of varying interests and factions. This prevents tyranny of the majority (in which the minority is forced to go along, despite their legitimate differences). Thus voting is not an absolute right, but a circumstantial right. In some governments in which there is unity of opinion (e.g. monarchy) the government may be generally recognized as legitimate, and voting may never occur.

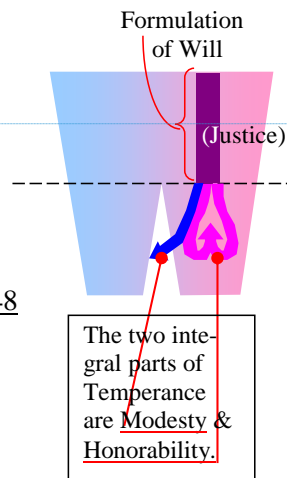
Commented [A241]: Point out to the students how Temperance in Diagram 2.43 has the same shape as Desire in Diagram 2.26. In both there is both a horizontal and a vertical component. The vertical component arises from the fact that the thing desired is objectively less than oneself, and intended to be used for oneself. The horizontal component arises from the fact, that in Desire we often have to go somewhere—and chase after—the good, in order to get it. Thus Temperance and Desire are both locational (horizontal), and existential (vertical). Cf. similar comment comparing Fortitude and Repulsion at the start of the next section.

Temperance

Temperance has to do with the restraint of one’s sensate and bodily appetites, principally appetites for touch, be they for food or drink, or for sexual pleasure.¹⁰² Indirectly, Temperance can also apply to other pleasures, inasmuch as those other pleasures foment this feel-able bodily pleasure. For instance, if a person is taking pleasure in listening to music, it is probably pleasurable largely because it is causing his/her own body to rhythmically move and respond in time with the music. Certainly the person may also take a certain rational delight in the artistry of the music, but much of the pleasure is sensual. Thus there can indirectly be Temperance over listening to music, inasmuch as the music moves and stimulates your body.¹⁰³ However, over purely rational pleasures such as charmingness, elegance, satisfaction, or pride—or over the rational component of some mixed pleasure—there is not Temperance, but mere willful restraint.¹⁰⁴

Temperance restrains not only one’s appetite for goods, but also one’s sadness over evils.¹⁰⁵ This is because crying and bemoaning one’s predicament is somewhat satisfying, and is actually experienced as a kind of perverse enjoyment. Thus temperance restrains even these

Diagram 2.48



Commented [A242]: This is why Temperance is at least partly in the lower half of Diagram 2.48.

¹⁰² Aquinas, *Summa*, II-II.141.5.c.

¹⁰³ Ibid.

¹⁰⁴ Cf. Aquinas, *Summa*, 141.4.ad3, ad4.

¹⁰⁵ Aquinas, *Summa*, 141.3.c.

enjoyments, as well, even though they are about objectively bad things.¹⁰⁶ Thus Temperance restrains all of the concupiscible passions: Happiness, Sadness, Desire, and Repulsion—whenever these appetites trespass beyond what is prescribed by right Reason.

The rule of Temperance then excludes that which is opposed to right Reason. Indeed, the entire good of man is to live in accord with right Reason,¹⁰⁷ even if it should mean death.¹⁰⁸ No matter how attractive a pleasure may seem, if it is opposed to right Reason, then it is illegitimate, and should be declined.

Consequently then, even though Temperance deals with material things in the material realm, yet it begins in the spiritual realm where right Reason holds sway.¹⁰⁹ We draw half of Temperance as passing through the upper half of Diagram 2.48 (and there being identical to Justice), because this part of Temperance is concerned with willing what to approve or disapprove of. Temperance then infuses into the lower physical half of the diagram because that is where actual, real, tangible goods are encountered. If such goods are in accord with Reason, Temperance makes use of them as honorable; if they are contrary to Reason, then Temperance refrains from them out of modesty. It is then only down in the physical realm where there is the need to use some goods but not others, that Temperance plays its proper role of restraint. Thus Temperance restrains the Will from making use of only some of those goods that it might otherwise enjoy.

The two integral parts of temperance are Modesty (Lat. *verecundia*) and Honorability (Lat. *honestas*).¹¹⁰ Modesty enables one to regard certain indulgences as contrary to right Reason and Temperance, and thus to flee or shrink back from them. Honorability enables one to actively *love* being Temperate by approving of and holding firmly to only those enjoyments that are legitimate. Of the two, Modesty is a kind of fear of getting caught or of looking shameful, a fear of criticism or disrespect.¹¹¹ Being negative then, modesty is the less important of the two, especially since it cannot always be foreseen just what lusty attractions one may encounter, whereas Temperance itself is a dependable habit. Honorability is then more important, because it is more identical to the *habit* of being Temperate.

Questions:

1. Which part of Temperance concerns . . .
 - a. tangible deeds? **Ans: The part below the line (be they deeds of modesty, or deeds of honorability).**
 - b. a principle of acting? **Ans: The formulation of Will above the line.**
 - c. illegitimate pleasures? **Ans: Modesty.**
 - d. legitimate pleasures? **Ans: Honorability.**
2. What is the rule or measure in Temperance? **Ans: That which is in accord with right Reason.**

¹⁰⁶ Aquinas, *Summa*, II-II.141.3.c.

¹⁰⁷ Aquinas, *Summa*, I-II.55.4ad2; II-II.141.1.6.c; I-II.64.2.c.

¹⁰⁸ Aquinas, *Summa*, II-II.141.4.c.

¹⁰⁹ Aquinas, *Summa*, II-II.55.4.caput “videtur.”

¹¹⁰ Aquinas, *Summa*, II-II.143.1.c.

¹¹¹ Aquinas, *Summa*, II-II.144.2.c.

Commented [A243]: This willing is determined by Reason (not shown in Diagram 2.48). The Will is formulated according to what the Intellect speaks to itself. Thus the actual order is that (1) Reason/Intellect which (2) causes Will, which (3) prescribes Temperance.

Commented [A244]: We will see in Unit III that the formula for Temperance is functionally equivalent to an O-proposition: “Some will/desire is not to be consented to,” is like “some A is not B.”

Commented [A245]: Simple regard is an intellectual activity, hence this arrow is blue in the diagram.

Commented [A246]: Theoretically, a person could get by without modesty if they had a great enough sense of honorability that they wouldn’t even be attracted by dishonorable things. Thus Honorability is more identical to the virtue of Temperance, whereas Modesty is more accidental to it, and occurring only when dishonorable attractions are encountered.

Commented [A247]: A person who is honorable knows what categories of allurements they would disapprove of, and develops a habit of noting warning signs, so that they can avoid them at first sight. However a person who is just modest, hasn’t yet developed this spirit of honorability, and will often be taken by surprise and momentarily look at the things that they wouldn’t, although they often feel sorry for it, later.

3. Suppose someone truly believes that they “need” another cigarette. Are they being intemperate? Why or why not? **Ans: Yes, because although their belief is in accord with their own subjective reasoning, yet it is not in accord with objective “right Reason.” Right Reason, would say that although they’re going to feel horrible, they actually don’t need the cigarette: Although they’ll be in pain, they won’t die without cigarettes. However, in certain particular circumstances, objective right Reason might admit that you do need the cigarette *this time*, for a particular purpose, for instance, if you absolutely need to sleep well tonight in order to give a big talk tomorrow.**
4. What are the two integral parts of Temperance, and which is greater? **Ans: To abstain from illegitimate pleasures (Modesty) and to firmly hold to only legitimate pleasures (Honorability). Honorability is more habitual and thus more of the essence of Temperance.**
5. Does Temperance have to do with managing depression? Why or why not? **Ans: Yes. Temperance moderates not only one’s enjoyment of goods, but also one’s sadness over evils. Of course, one may not be able to help feeling sad about the matter again in the future, but when this happens, one will be able to soon ‘move on’ from it, and not become stuck in it.**
6. **Research:** Pick one of the potential parts of Temperance (see II-II. 143.c), and describe what it moderates, and give an example.

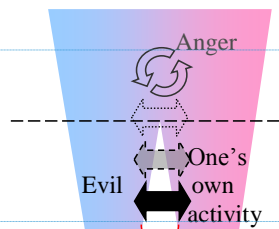
Fortitude

Just as an attraction can dissuade someone from acting according to Reason—and for this, the virtue of Temperance is needed—so also a difficulty can dissuade someone from acting according to Reason, and for this, Fortitude is needed. Fortitude enables one to bravely bear difficulties, great dangers, and especially the greatest danger of all, (possible or certain) *death*. Those who bear the fear of death are brave *simply*; those who bear lesser evils are brave *in a certain way*.¹¹²

In particular, Fortitude concerns bearing the passions of Fear and Despair. When we encounter something evil, we often fear it. The principle act of Fortitude is to sustain this fear; he who does this is easily able to be audacious, as well.¹¹³

How does one sustain evils? In Fortitude, one divorces one’s own interest from the event of the danger, and therefore is able to continue carrying out one’s task,

Diagram 2.49



Fortitude separates oneself from the evil, but then rises above it, absorbing it into one’s own activity and healing the wound that separates oneself from it.

Commented [A248]: Perhaps the teacher should just assign various ones to various students. In the article, there are listed 3 broad categories of virtues, and 8 specific virtues within those categories. Within the category of Continence there is continence, humility, and meekness (or clemency); within the category of Modesty there is good order, decency (or respectability), and austerity; and within the category of Moderation there is frugality and simplicity.

Commented [A249]: Point out to the students, how Fortitude in Diagram 2.43 and Repulsion in Diagram 2.26 both have the same shape. In each, there is only a horizontal regard or departure from something else as to be kept separate from oneself. Since the two do not meet, it doesn’t matter which is metaphysically ‘higher’ or ‘lower.’ Thus unlike Temperance and Desire which have both horizontal and vertical components (cf. Comment at the start of the previous section) Fortitude and Repulsion have only a horizontal component. For Further Study: When one of the two things being separated is spiritual (or viewed in the spiritual mindset, as an end), and the other is physical (or viewed in the physical mindset, as a circumstance), then the irascible passions can arise, and so Fortitude can be especially connected to (and work with) the irascible passions of Audacity and Hope. Here we have taken the flat horizontal arrow in Diagram 2.43, and stretched one end of it up into the spiritual realm. When Fortitude is straddling the center-line in this way, one end linked to spiritual inclination of Hope, the other end linked to the physical inclination of Audacity (cf. Diagram 2.34), it becomes identical to one of the diagonals in what will become known as the XOR statement (cf. Diagram 3.59). Conversely, the other diagonal would link the spiritual inclination of Fear and the physical inclination of Despair (Cf. Diagram 2.35). Thus of the two diagonals in an XOR statement, one is overwhelmingly good, and the other overwhelmingly bad.

Commented [A250]: These two are the two bad irascible passions (from Lat. *ira* “anger”). Fortitude enables one to sustain these irascible passions because Fortitude specially uses Anger (see below in this section) to *conquer* them. Inasmuch as Anger and Joy are superior to the four irascible passions (Fear, Audacity, Hope, and Despair), one can use these greater ones to overcome those that are lesser. By means of Anger, one forcibly ‘bolts’ the two halves of the separation together (cf. the “wound” in Diagram 2.49). When this happens, the feelings of Happiness (well-being) and Sadness as-it-were mix and average out to some mean, and consequently the irascible passion in question is deprived of its energy-source, and subsides. Indeed, nothing is as strong as an unchecked irascible passion (which can grow to the point of pathological excess). However by means of Anger, it can be juxtaposed with another foreign passion, and thus snuffed out.

Commented [A251]: We will see in Unit III that the formulation of Fortitude is equivalent to an E-proposition (a universal denial). “That bad event is no concern of mine” would be an instance of “No A is B.”

¹¹² Aquinas, *Summa*, II-II.123.4.ad1.

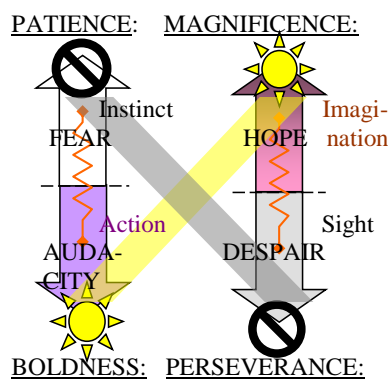
¹¹³ Aquinas, *Summa*, II-II.123.6.ad1.

unaffected by the presence of the evil. In order to effectively do this, and suppress one's passion of fear, one must often mentally resolve how to regard the danger. One might consider the worst-case scenario, and remind oneself that it isn't that bad; or—though not condoning it—one might think thoroughly about the danger in order to become familiar with it and at peace with its presence (instead of reacting to it); or, one might think thoroughly about oneself and what is good within oneself, and resolve to just stay concentrated on that, no matter what may occur externally.

Now all of the above are mere limitations on the danger. There is a second and grander step of Fortitude which follows this, in which one not only separates oneself from the danger, but also slightly approaches it and goes on with one's acts in a care-free, wanton way, despising the danger's very existence. In order to do this, one often must use a little bit of anger—not excessive anger, but anger in accord with Reason.¹¹⁴ This higher level of Fortitude is not just a restraint of physical passions, but a spiritual foray against the very principle of the evil ensconced within one's Instinct. In so doing, one uproots it from its throne of fear and instead places it at the service of oneself by actively enlisting its presence in the cycle of one's own activities. In so doing one fully internalizes it, heals the wound of separation between oneself and the evil, and permanently snuffs out the passion of fear from one's Instinct. Thus the anger that Fortitude uses is not uncontrolled anger, but a certain

'rough-ness' in dealing with the situation.

The integral parts of Fortitude are divided between the two acts of *approaching* and *sustaining*. In approaching, there is involved Boldness and Magnificence.¹¹⁵ Boldness enables one to first approach the evil. Magnificence enables one to keep at it, and not run away. In regard to sustaining the sadness of the evil, there is involved Patience and Perseverance. By means of Patience, one resists being momentarily overcome with Fear or Sadness. By means of Perseverance, one resists becoming so fatigued over time as to eventually give up. Thus the two parts involved in approaching the evil are equivalent to the two good irascible passions: Boldness is Audacity (cf. Diagram 2.34), and Magnificence is when a permanent, lasting Hope is added in, as well (cf. Diagram 2.35). Conversely the two parts involved in sustaining, involve overcoming the two bad irascible passions: Patience involves quieting one's Fear, and Perseverance involves this as well as additionally avoiding Despair. We see then that each of the integral parts of Fortitude match up with one of the four irascible passions.



Commented [A252]: Recall that one's passion of fear is on the Intellectual side of things (cf. Diagram 2.34).

Commented [A253]: These three possibilities are respectively equivalent to the three modes of the E proposition (cf. "Functional Explanation" box in Section 3.6.3). The first one of these possibilities is equivalent to "A is not B," the second to "All A is non-B [emphasis upon the "All evil (A)," with the negative resting upon oneself (B)]," and the third to "No A is B [emphasis upon oneself (B), with the negative resting upon the evil (A).]"

Commented [A254]: Cf. Col. 1:20, Rom. 5:10.

Commented [A255]: i.e. removes the upward arrow (Instinct) in the upper-left quadrant of Diagram 2.34, so that the lower left arrow (Action) may proceed unmolested.

Commented [A256]: Indeed, the two are synonyms!

Questions:

1. What are the two steps or acts involved in Fortitude? **Ans: First one**

¹¹⁴ Aquinas, *Summa*, II-II.123.10.ad3.

¹¹⁵ Aquinas, *Summa*, II-II.128.1.c. Following Cicero, Aquinas uses the term "*fiduciam*" for boldness, which means 'trust;' however, Aquinas' description of this virtue clearly has more to do with "boldness" (as it is named here), than with trust.

must *sustain* the evil; then one must despise it and through anger *approach* it, as if it doesn't even exist (or at least, not as something to be feared).

2. Explain: Is Fortitude present in fear of dying from sickness? **Ans: Yes, although Fortitude normally concerns boldly and hopefully acting despite one's Fear, yet Fortitude also concerns resisting Fear or Despair (i.e. even when one is not active, but merely passive).**
3. When one is being brave, are they cheerful, or are they just not-sad? **Ans: Not sad (II-II.123.7.c).**
4. What are the four integral parts of Fortitude, and which are momentary and which are long-lasting? **Ans: Magnificence and Perseverance are long-lasting; Boldness and Patience are momentary.**
5. Think: Why can Fortitude overcome the irascible passions of Fear and Despair? **Ans: Because it uses Anger, which—as well as Joy—is greater than the four irascible passions.**
6. Match each integral parts of Fortitude to the irascible passion which it moderates. What is the relationship between these and those? **Ans: Boldness moderates and makes constant one's Audacity, as one is approaching. Magnificence moderates and makes constant one's Hope as one is approaching, so that one doesn't decrease in greatness of mind, nor give up one's confession (Heb. 10:35, 4:14). Patience enables one to quiet one's Fear, and Perseverance enables one to continue to do this, for long periods of time, without Despair. We see then that the parts of fortitude enable one to manage the irascible passions, both those that are consistent with Reason (though perhaps too powerful or inconstant), and those that are contrary to Reason.**
7. Explain: Can anger ever be justified? How? **Ans: Yes it can, when it is in accord with Reason, that is, when it is about something legitimate (its quality), and when it doesn't become so great as to run out of control (its quantity). Anger enables one to detach oneself from one's feelings, and forcibly change the situation according to a new line of thinking.**
8. Think: Which irascible passions do approaching and sustaining most have to do with cultivating? **Ans: Audacity and Hope, respectively (because they resist Fear and Despair, respectively).**
9. Think: To excel in Fortitude, how should you manage your irascible passions? **Ans: Regarding the good irascible passions, you should seek to be strong and constant in Audacity and Hope. You should also be familiar with and have respect for your own negative irascible passions: You should have a feeling for your own fears, and learn how to quiet and manage them, and you should have a humble and honest knowledge of the points at which you are likely to fall into Despair (so that you will be able to take steps to avoid them). Thus, a person strong in Fortitude has a four-square job at hand (cf. diagrams 2.50, 3.59).**

Commented [A257]: The apex of Fortitude is seen in war (Aquinas, *Summa*, II-II.123.5), where a person seeks to effectively accomplish military objectives, irregardless of what may happen to them (e.g. death).

Commented [A258]: To avoid Despair, one may have to reward oneself every so often with enjoyments, rewards, reassurances that renew the fire of one's love and commitment to keep fighting.

Teachers' Comments (continued):

A210: regards oneself, whom one is trying to defend). We see then that even though each of the four areas is accidentally touched on by one of the cardinal virtues, yet the cardinal virtues themselves (except for maybe prudence) are more properly moral and willful, than intellectual. Cf. discussions for the reasons for the term “cardinal” in *Summa*, I-II.61.4.c.