

## **Unit IV. Will**

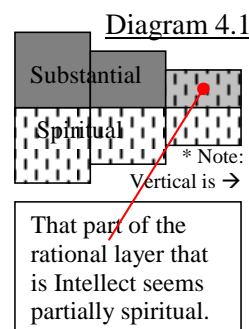
# Chapter I. Introduction to the Will

What is the Will? Many people are not even aware that they have one. Perhaps they've heard about it as some scary Hegelian force that has the potential to cause great selfishness, craving, violence, and upheaval. Even if Will doesn't have to be so characterized, yet Will is present in all things, and it will be our object of study in this unit. We will come to understand the Will, what its parts are, and the major ways in which it operates. In dealing more with action (a mainly willful concept) rather than existence (a mainly intellectual concept), this unit will touch upon the field of Morality (Ethics) and how to decide what is permissible, forbidden, or preferable.

## 1. The Will as Spiritual

The Will is difficult to study because it is spiritual. Why and how is it spiritual? Whereas Intellect is controlled by the one generating it, and occurs in his/her own, chosen, comfortable time and manner (and thus appears 'substantial' and 'safe' to him), Will is often caused by something else, something beyond one's own control. Thus the realm of Will is largely spiritual, in contrast to the realm of Intellect (which is largely substantial). Spirit (i.e. Will) is described by St. Teresa of Avila as "like a bullet from a gun."<sup>1</sup> It *instantaneously* shoots to its goal, makes contact with, and is controlled by the power of what it loves. Since it is controlled and determined not primarily by itself and its own circumstances, but by the circumstance of something absent and far away, Spirit becomes unpredictable, and even strange. Consequently it is difficult to 'hold down', study, and come to understand.

In particular, the top (rational) layer of human nature is particularly hard to understand because it appears totally spiritual—even in its intellectual part (see Diagram 4.1). In reality, rational Intellect is indeed substantial (inasmuch as episteme is a substantial structure within the mind), but all maneuvering there just seems spiritual because there is no higher realm by which to control and 'get a handle' on it. Normally we control the physical by means of sensate imaginings, and we control the sensate by means of rational decisions; but how do we control the rational? Will itself must control it, but this Will is internal within the rational level, and so it is like trying to control something from inside of itself. Needless to say any such control becomes clumsy and a little blind-sided, since one is immersed in the situation rather than getting a full view from an outside perspective. Indeed, any time that a level is controlled by something within its own level it appears a little bit 'spiritual.' Why? Because it is then turning out—not according to a good, higher level's direction and guidance—but according to the logical unfolding of its own intellectual nature. This unfolding appears spiritual because you then must subjectively experience every single 'bump' and 'role' in the ride (since there is nothing higher to grasp onto).<sup>2</sup> Thus



**Comment [A1]:** This is a mystery that is rooted in the 3<sup>rd</sup> Person of the Blessed Trinity. God the Holy Spirit plays the Fundamental role of Will and Love in the Holy Trinity, and so it is natural that there should be an element of Will in all things (inasmuch as all things are reflections of God). Inasmuch as all beings are incomplete reflections of one Almighty Being, all things then seek to return and reunite to God (St. Augustine's famous concept of *reditus*).

**Comment [A2]:** St. Theresa of Avila, *The Interior Castle*, 200. Admittedly, Spirit (and the entire spiritual level) of course has both intellectual and willful components, since both rational Intellect and Will are fully spiritual. However, we are here taking the liberty of attributing the quote to Will, since the quote is obviously describing something purposeful and goal-directed (i.e. Willful).

**Comment [A3]:** "You do not know whence it comes or where it goes" (Jn. 3:8)

**Comment [A4]:** "How do you catch a cloud and pin it down? How do you pin a wave upon the sand?" --From the song "How do you solve a problem like Maria" in the famous Rogers and Hammerstein musical, *The Sound of Music*. However, just because Spirit is constantly changing and hard to study, doesn't mean that it is unknowable (as Plato thought). Rather, to know it, you have to become, and at least briefly experience, what it is like to *be* that spirit. Thus "the spiritual man [knows and] judges all things" (1 Cor. 2:15).

**Comment [A5]:** One would wish to grasp onto something higher in order to 'rise above' it, summarize it, give it meaning and, if necessary, direct it. Not being higher, it is difficult to do these things.

<sup>1</sup> Theresa of Avila, *The Interior Castle*, trans. Mirabai Starr (Riverhead Books, New York: 2003), 200.

<sup>2</sup> Aquinas, *Summa*, I.82.4.ad1.

for instance, yoking your senses to an animal's sensate chargings *feels* spiritual; likewise, submitting your physical boat to the rolling of the physical waves *feels* spiritual. Thus any time you are attempting to control or manage a layer from within the very same layer you suffer the intricacies of its spirit, and the same is true of the rational layer. This is why the rational layer is perceived as a layer totally spiritual.

Does Will then exist? Is it really present at all in our substantial world? Indeed it is, but it takes a little bit of explanation. We tend to only see the shadow or effects of Will in intellectual processes of Becoming, which Will on that level helps to cause. These intellectual processes have as-it-were a willful component within them which is necessary for them to occur. Thus we only see Growth (we don't see the surrounding Energy that enables it); we only see Imagination (we don't see the brain's muscle's Action that enables it); and we only see Learning (we don't see the Hope that leads it). However Will is indeed present, for how could there be Learning, unless there was something to Learn, and this something must be loved by the Will in the process of learning it. Likewise, how could there be Imagination unless there was some goal of the Imaginer, some image that tantalizes and fascinates him? This fascination is inherently instinctive and thus Instinct is an essential ingredient in all Imagination to help direct it. Lastly, how could there be Growth unless plants' electrons were constantly being elevated to higher energy levels by Light-driven photosynthesis, in order to fuel this growth? This elevation of an electron to a higher energy-level, is a concentration and growth in energy, and so is inherently willful (in a physical way). We see then that in every instance, the Will that drives intellectual Becoming is hidden, but present.

**Comment [A6]:** (as that layer is in the process of developing out into its logical consequences).

**Comment [A7]:** i.e. the top-left faculty in each layer (see Diagrams 5.2 and 5.19): Growth, Action/Imagination, and Learning. These are opposed to intellectual processes of Being (Force, Sight/Instinct, and Knowledge) in the top-right quadrants, and they are driven or 'fueled' by a willful process of Being (Light-stimulation, Instinct, and Will) in the lower-left quadrants.

**Comment [A8]:** This is why we represent these upper-left faculties as—not blue, but—purple (a mix of blue Intellect and pink Will).

**Comment [A9]:** It seems (from MRIs) that the brain may control its thoughts by constricting blood vessels within the brain so as to direct more blood-flow to certain parts of the brain, rather than others.

**Comment [A10]:** When a lot of energy is concentrated in one place, it combines with energy already present, causing upward motion to a higher *potency*, or energy-state. This higher energy-state is necessary for all Growth. In plants and crystals it occurs on a very tiny microscopic level. In the plant chlorophyll this concentration occurs around the central Magnesium atom; the energy here concentrated then gets transferred to the joining of a phosphate to ADP, creating ATP (high energy), which can then be used to break any single bond in the cell, allowing it to re-bond with something bigger, instead. Since lots of bonds must be repeatedly broken and reformed in growth, lots of ATP is needed, and thus lots of Light. In crystals this concentration of energy boils away water, breaking its weak hydrogen bonds to any salts that were present, and enabling those salts that were dissolved in it to now re-bond with one another, instead. This bonding of salt-to-salt causes the salt crystal to grow. Here the water molecule is one of the most spontaneous things to bond with because it is small enough to fit in nooks and crannies, and so it simply gets in the way of larger, higher-energy, more permanent bonds. In the boiling away of water, water goes to a higher energy state (gaseous), and by consequence salt is then able to form lasting, more permanent bonds with other salts, and thereby reach a higher energy level as well.

#### Questions:

1. Circle the correct answer: Whereas Intellect is (substantial/spiritual); Will is (substantial/spiritual). **Ans: substantial . . . spiritual.**
2. Explain why Intellect feels substantial. **Ans: It occurs under the complete control of the one who generates it.**
3. Explain why Will feels spiritual. **Ans: Because it is caused or elicited by the occurrence of a circumstance outside of itself.**
4. Explain why the entire rational layer feels spiritual. **Ans: Because there is no higher level by which to direct and control it.**
5. How do you know that Will exists? **Ans: You can see its effects upon intellectual processes of becoming (Growth, Imagination, Learning), which could not occur, or at least could not be directed in the purposeful way they are, without a willful component.**

## 2. The Origins of Will in the Practical Intellect

Where then does Will come from? What are its origins? The possibilities for Will are found in the Practical Intellect and the realm of the Hypothetical.<sup>3</sup> By the

<sup>3</sup> Cf. Aristotle, *Topica*, I:18 (108b8-18); *Analytica Priora*, I:23 (40b25). Cf. Aquinas, *Summa*, I.79.11. The practical and hypothetical nature of the Will is seen in the definition of the object of hope: The bonum

Practical Intellect, we know things in regard to what they are *for*.<sup>4</sup> I can know that an arm is for swinging, a hammer is for driving nails, and a nail is for holding two pieces of wood together. We see then that there is a certain ordering of one tool to another, as well as an ordering of the goals which they accomplish.

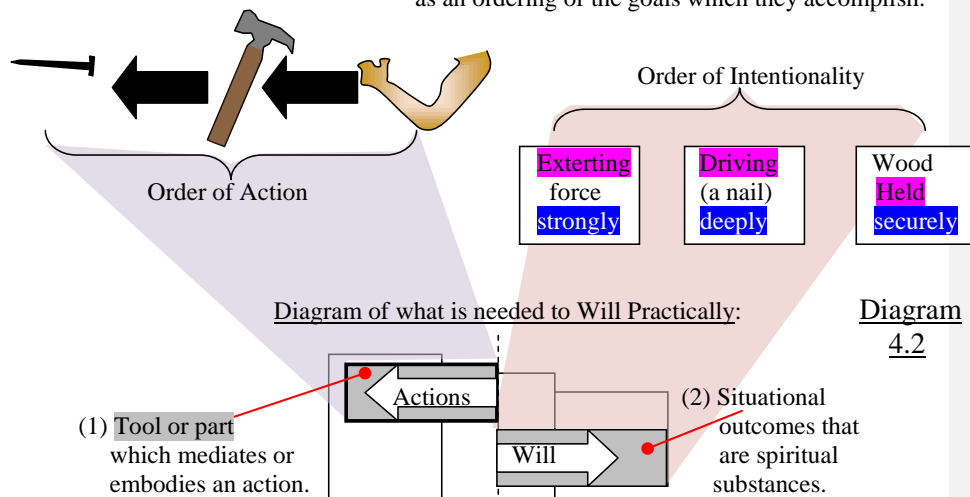


Diagram 4.2

In the diagram above, the order of action is the mirror image of the order of intentionality.<sup>5</sup> First the arm swings . . . to exert force; then the hammer is pushed . . . to drive the nail deeply; lastly the nail is pushed . . . to hold the wood together.

If a person is fully rational about doing this job, he will be acutely aware of the purposes of each step. He will think to himself, "Ok, I'm going to need to swing hard, in order to drive it deeply, so that it will hold together" (traveling left-to-right in the order of intentionality). However, if it is an inexperienced child who is just learning to do this job, he may not be so purposeful, but may instead have to learn each step of the way, separately. Thus for a while he

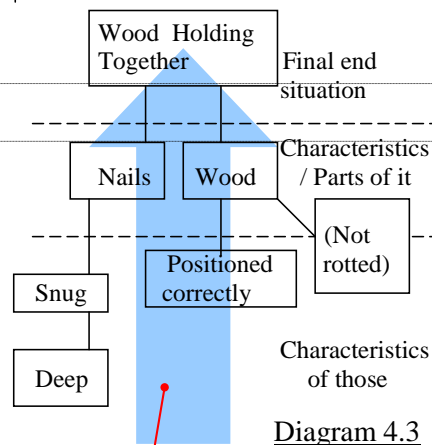


Diagram 4.3

**Comment [A11]:** That which is planned first in the order of intentionality (i.e. the final end, farthest to the right in Diagram 4.2) is executed last in the order of action (i.e. farthest to the left). This is why we draw the two orders as going in different directions.

**Comment [A12]:** As you go over this, have the students link up the various steps on the left to their corresponding goal on the right. Thus, first the insides link, then the middles link, and lastly the outsides link.

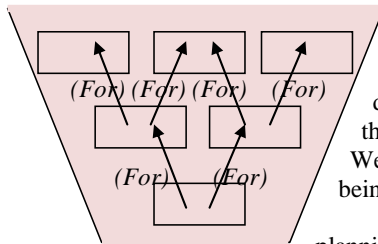
When the Practical Intellect knows or visualizes the final end, it does it through its many characteristics.

arduum possibile, or "the good which is difficult, but possible." Here "possible" is a kind of hypotheticalness (cf. Section 4), and "bonum arduum" connotes practicality.

<sup>4</sup> Aristotle, *De Anima*, III:10 (433a14-15); III:9 (432b27); St. Thomas Aquinas describes it as "for what work / job [Lat. *ad opus*] they are for." *Summa*, I.79.11.c.

<sup>5</sup> Aristotle, *Metaphysica*, VII:7 (1032b6-22). Aquinas, *Summa*, I-II.1.4.c.

may practice swinging the hammer at nails; eventually, growing tired of just slowly playfully tapping, he may decide to swing harder, and finally learn to *drive* the nail; but it takes a long time because he was not aware of his purposes. Alternatively, if it is an adult



learning to swing the hammer, he will consciously review what he did, plan out his purposes (right to left in the order of intentionality, or top to bottom in diagrams 4.3 and 4.4), and arrive much more quickly at the standard of hammering required of a professional. We see then that effectively performing a job involves being constantly aware of the purposes of each step.

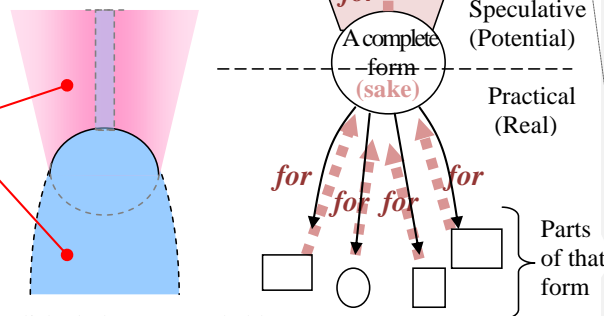
We might ask ourselves why one has to do all this planning. The answer is that a person has a concept of *for-ness* attached to each of the things that he knows, a concept of each thing's potential purposes and uses, and so he is checking at every step of the planning process to see what lower tools might be available to aid in each task. We will next consider applying such tools to some goal.

#### For-ness and Final Causality

The concept of *for-ness*<sup>6</sup> is an integral part of knowing 'what' a thing is. A form—a 'what'—isn't just determined by its own characteristics, its formal parts, and the matter which makes it up. No, fully knowing and *understanding* a thing also involves knowing what it is *for*. In addition, a full knowledge of what a thing is *for*, also includes a precise knowledge of just where the limits of its abilities lie, that is, to what situations its potency is applicable, and to what it is not applicable, what it is able to do, and what it is not able to do. Knowing these things before a job starts will vastly improve one's speed and efficiency in applying that tool or principle.

The concept of *for-ness* can also be called *purpose*, because *for-ness* has to do with final causality. Final causality can be not just a single end, but a whole string of ends, one leading to another. **Diagram 4.5**

Intellectual form refers to the entirety of a being, including what it is and what it contains. Willful form (known by the Practical Intellect) refers to the accidental connections of what higher thing(s) it is *for*.



When I know a goal to be accomplished, there are probably natural steps leading to its accomplishment (which could be called lesser, intermediate

**Comment [A13]:** In Diagram 4.3, the blue arrow represents the Practical Intellect. The Practical Intellect is necessary to consider a potential situation, and then think of what all its characteristics would be. As you gaze on the potential situation, your Intellect becomes aware of these characteristics through repeated processes of understanding (e.g. nails as part of the wood holding together) and then out-right verbalizing or thinking ("But for that I need nails"). See diagrams 3.6 and 3.11 for how Understanding is an upward/rightward process, of Becoming, and thinking a downward process of Being.

The only difference between the Practical Intellect and normal Intellect is that the Practical Intellect starts out with a hypothetical (not yet real), potential situation, whereas the normal intellect starts out with *what is*: a real situation. Thus if the situation is presently existing, one knows it with just the Understanding of his/her Intellect. However, if it is not yet existing, but just planned for, he/she knows it with Practical Intellect.

**Comment [A14]:** Having a concept of *for-ness* attached to each thing is part of fully knowing *what* each thing is. A form (a 'what') is not just determined by what it itself is (including what its matter and circumstances are), but rather is also determined by what *other things* it potentially leads to, that is, what its purpose(s) is, as intended by its maker.

**Comment [A15]:** Inasmuch as one of a thing's causes is its final cause. Aristotle, *Metaphysica*, V:2 (1013a33).

**Comment [A16]:** This is especially important in construction. One will break one's tools or even injure oneself unless one first learns what each tool's specifications are, that is, what maximum loads it is rated to take, what materials or fuels it will accept, and what jobs it is absolutely forbidden to be used for.

**Comment [A17]:** Algorithms are mental principles that are applied—like tools—to calculating and thus accomplishing mental tasks.

**Comment [A18]:** Point out to the students that diagram 4.5 matches up with the bottom of the pink diagram above (Diagram 4.4). Thus a single tool or form can be used for (applied to) a wide variety of purposes.

**Comment [A19]:** Animals can understand the lower half of Diagram 4.5: They can understand how parts are for the sake of themselves. However animals cannot understand the part of the diagram above the dashed line because this area is totally spiritual: They cannot visualize something being 'for' a totally immaterial purpose, because they cannot comprehend such purposes.

**Comment [A20]:** See the multiple steps in Diagram 4.38 several pages below (or in Diagram 4.4 on the preceding page).

<sup>6</sup> Cf. Aquinas, *Summa*, I-II.12.4.ad3. For-ness can also be called a "sake." Cf. Aristotle, *Ethica Nicomachea*, I:2 (1094a18).

“goals”), and even if I may call the goal the “*final* end,” once it is accomplished, there are probably further things (more steps) beyond it, that it will enable me to do, and which are indeed subconsciously motivating me, although I don’t always admit or realize it. Thus final causality—and the question of one’s ultimate motives—is a world of largely hidden influences, any one or several of which may be partially or even fully motivating an action performed here in the present.<sup>7</sup> All we can say is that the ultimate goal of every rational agent is to obtain *happiness*, which is complete and pleasing rest in and with the source of its goodness (the form of ‘the Good’).<sup>8</sup> Thus the concept of for-ness that motivates the Practical Intellect to dive into the sea of hypothetical possibilities is really just an element in final causality. We will next consider this realm of the Hypothetical.

**Comment [A21]:** For instance, it seems perfectly honorable to want to gain money. However if we knew what some of the things people are going to spend their money on were, we might feel absolutely sick about paying them even what they have rightfully earned.

#### Short Summary:

Whereas Intellect is caused by connections of formal causality, Will is caused by connections of final causality. In Intellect the higher causes the lower *formally*. In Will, the higher causes the lower *finally*. Thus Intellect is caused by connections of “Is,” whereas Will is caused by connections of “for.”

Normally, Intellect is good (or rather, true) if the *lower* is *suitable to* (we might say “true of”) *the higher*. However, Will is good if the *higher* is *suitable to the lower* so that the lower can grow up into and unite with the higher.<sup>9</sup> The italicized words constitute the key difference between the transcendentals of Truth and Goodness, and so Intellect and Will are correct, when they conform themselves to the paths of these objectively correct transcendentals, which flow through the inner being of all things.

**Comment [A22]:** . . . or some other purposeful phrase, such as “so that,” “in order to,” “lest [so that not],” etc.

**Comment [A23]:** This gives us the Correspondence Theory of Truth. For instance, if “All boys are muddy,” this sentence is good (true) only if the lower predicate “muddy” truly applies—or *corresponds*—to the higher subject “all boys.”

#### Questions:

1. In Diagram 4.2, draw lines to connect each tool to the purpose it serves or enables. **Ans: The two inside elements, the two outside elements, and the two middle elements, should each respectively be connected.**
2. Identify which order (Action or Intentionality) is being described:
  - a. A hand turns a steering wheel too far, causing a car to crash into a telephone pole. **Ans: The order of Action.**
  - b. A person thinks to himself, “I don’t want to steer too far, lest I have an accident.” **Ans: The order of intentionality.**
  - c. A gazelle conceives and gives birth to a fawn, just as its parents did to it. **Ans: The order of Action.**
  - d. A lion gazes hungrily at a gazelle eating grass. **Ans: The order of intentionality.**
3. Practical Intellect occurs in what order? **Ans: The order of final causality (a.k.a. the order of intentionality).**
4. How would you characterize the planning process that goes into performing an action? Which step do you plan first? **Ans: The planning process is goal- or end-oriented. You always plan the final step first, and the first step last.**

<sup>7</sup> Aquinas, *Summa*, I-II.12.3.c.

<sup>8</sup> Aristotle, *Ethica Nicomachea*, I:7 (1097b15-22).

<sup>9</sup> Ex me. This idea of Truth and Goodness is my own. However, cf. Aquinas, *Summa*, I.16.1.c; I-II.1.4.ad1; and Aquinas’ third and fourth considerations at the start of I.39.8.c.



5. Does Practical Intellect work hypothetically (speculatively), practically, or both? **Ans: Both, though mainly in the hypothetical. The only times it penetrates into the practical is to get and apply some tool to accomplishing a particular step in the order of final causality.**
6. Fill in the blank in this philosophical axiom: “Every \_\_\_\_\_ acts for the sake of some end.” **Ans: “Agent.”**
7. Discuss: Noting the word “sake” in Diagram 4.5 above, what kinds of sakes or ‘for-ness’ do you think animals understand? **Ans: An animal may understand the sake of itself or of its pack (and thus it may sacrifice itself), but it won’t understand the sake of some foreign object (e.g. when one of that object’s parts are missing) or of some abstract purpose. The only purposes of for-ness that animals understand are ones that are directly ordered to themselves or their pack. Animals may also exhibit existential for-ness when they are trained, although they do not appear to consciously understand it. Thus although animals have the power to understand Being in themselves (or in their senses), only humans have the power to understand Being in itself.**

**Comment [A24]:** This is a fundamental principle of philosophy stretching back to the schoolmen and, before that, to Plato and Aristotle.

**Comment [A25]:** Another way you can think about this is the question “What kinds of for-ness does an animal understand?” In the Intellectual/existential order, an animal understands both the existential ‘for-ness,’ of its own body-parts and possessions (such as food) which is why it mourns when it loses one of them. These are things for itself. An animal may also understand that it itself is for its master (though this is debatable) or for performing some role in its pack. However an animal cannot understand the practical for-ness of some other external object. It may play with the object or imitate humans using it, but it will not understand the concept of a higher, immaterial, spiritual, “sake” (i.e. some abstract purpose).

**Comment [A26]:** Because they have Instinct, animals can also understand final causality in regard to what they’ve seen or done. Thus a dog may know that the paper is for its master. However here it isn’t as if the dog *knows* that the paper is *for* its master, but just that the dog itself ‘is’ for (or feels that it should go to) its master, and is proving it by executing the correct paper-fetching routine. Thus dogs don’t need a concept of for-ness because Instinct can substitute for it (at least, in certain limited tasks fully within the sensate realm). The Instinct sets a goal, and Imagination and Action (if they have been well-trained) subsequently obey and carry it out. This ‘carrying it out’ substitutes for knowing what the thing itself is ‘for.’

**Comment [A27]:** When the Practical Intellect successfully commands the production of a word, the word itself then becomes identical to just Knowledge, within the Intellect (cf. diagrams 3.11, 3.75).

**Comment [A28]:** The Practical Intellect, by Intuition, foresees rational values in imagined physical actions. Thus, when the Action occurs, it has not just the physical value of ‘rapidly moving my arm,’ but the consciously rational value of ‘punching.’

**Comment [A29]:** What you do ‘bespeaks’ what mind you are about.

**Comment [A30]:** The predicate “good” is a normal predicate, so it goes at the bottom of an act of judgment (cf. bottom of Diagram 3.35). However the predicate “good” is also a unique predicate which connotes attractiveness to the Will. Therefore it also has something of the idea of an *end*. Indeed, the prepositional phrase “for you” reinforces this connotation of goal-ness, end-ness, and final causality all the more. Thus we see that the use of this predicate “good” by the Practical Intellect is already making the turn from intellectual falling t...

**Comment [A31]:** Ask the students: “Where would the self be located at in Diagram 4.6? At the dashed line?” [Ans: No. The self would be located in the pink area where it says “for me.” After all we are subordinating running to ourselves. Thus there is another dashed center-line there (not shown).] Interesting note: I could also dedicate myself to running, in an eternal sense. In this case, I would...

### 3. Freedom to Command Action

#### *Commands*

We have seen that the Practical Intellect considers things under the aspect of what they are *for*. However, because the Practical Intellect understands what things are for, the Practical Intellect also gives commands.<sup>10</sup> After all, every command is immediately for some purpose. In commanding, the Practical Intellect commands words that are to be produced by the mind on the rational level (e.g. “Go!” “Do \_\_\_!”), and then also actions that are to proceed from the body on the sensate level. In the latter case, the actions are themselves a word (in a way) and so we can summarize the two by simply saying that the Practical Intellect, like all Intellect, commands the production of words.

#### *Free Judgment, Free Will, and Free Action*

The Practical Intellect has freedom of judgment.<sup>11</sup> Free judgment comes from the fact that a person has the ability to say any predicate they like about a given subject that is on their mind. I can think “Cars are \_\_\_\_\_” or “Laziness is \_\_\_\_\_,” and I can fill the blank with anything I like. Similarly I can think any command I like with regard to myself: “Right now Running would be *good for you*, so self, now *you run!*” The blanks have here been filled with predicates, but in each case I could’ve thought the direct opposite of what I *chose* to think.<sup>12</sup> “Right now running would be *very bad*, so now *self*,

<sup>10</sup> Aquinas, *Summa*, I-II.16.5.c.; cf. I.97.11.ad1.

<sup>11</sup> Aquinas, *Summa*, I-II.17.1.ad2.

<sup>12</sup> Aristotle, *Metaphysica*, IX:2 (1046b5). Cf. Aquinas, *Summa*, I.82.1.ob2.

*don't run!*" If the (Practical<sup>13</sup>) Intellect is free to predicate anything whatsoever as "good" (or "better" or "best") for the self, then it can control what the Will is attracted to.<sup>14</sup> We see then that free intellectual judgment often leads to and causes Free Will, and consequently Freedom of Action: We might think from this that it is better to speak of "Free Judgment" rather than "Free Will." However, this is not totally the case. Why not? Because Free Will sometimes causes Free Judgment, and sometimes truthful (and Free) judgment causes Free Will. Intellect causes Will and Will causes Intellect, and so the two are reciprocal, but each in a different way.<sup>15</sup> Intellect causes Will by final causality, furnishing an end ("Good for me") for the Will to shoot for; Will causes Intellect by Efficient Causality, causing it to be able to think ("IS") in the first place. Which precedes which in the order of time depends upon whether the Intellect truly apprehends, intuitively, and understands the thing to be best—in which case Intellect, operating in the real, precedes Will—or whether Intellect is artificially forced by the Will to call it "best," even though the Intellect doesn't truly apprehend and recognize it to be so—in which case Will, operating in the hypothetical, precedes Intellect.



Diagram 4.6

**Comment [A32]:** It doesn't have to be an explicit predication, either; it can be just a silent predication, in the mind.

**Comment [A33]:** Another way that the Intellect can present a goal to the Will and direct it more to the point of what it wants is by, instead of calling something "good," rather calling it something "to be done." This is the purpose and function of the gerundive in Latin (Lat. verbs ending in *-ndum*, translated "to be \_\_\_ed.").

**Comment [A34]:** This is the real essence of true Freedom: Not freedom to think whatever you want hypothetically, but freedom to think what is True.

**Comment [A35]:** Will and Intellect can then seem to merge into one another, so that the dividing line between them is somewhat hazy. If one is seeking to discern the difference between any given act of the mind as being an instance of Intellect, or an instance of Will, we can say the following: The main difference between the two is that if something is discrete, determinate, and specific, then it is a product of judgment, and the act was an intellectual one. However, if something is intuitive, general, and being sought after, then it is an object of Will, and the act is a willful one.

One can imagine the situation thus: It is Intellect whenever it is a direct, downward act, whereas it is Will whenever it is a circling and searching, heading upward. Thus Aquinas speaks of "the way of judgment" and "the way of investigation" (*Summa*, I.79.9.c.). Here the Way of Investigation is a searching (or "flying") through the clouds of concepts that are available, and this willful seeking occurs by way of Intuition (cf. Section 3.8.1&3). Here the intuition (where one concept is apprehended after another, without stopping to render a determinate intellectual judgment about any of them) is directly powered by Will, and if any desirable concept is eventually found, the Will circles repeatedly around it, and in so doing causes the Intellect to acknowledge or "assent" to it (*Summa*, I-II.17.6.c.; regarding causation by circling, cf. first comment in Section 1.6.1), thereby furnishing the Intellect with a new subject of thought or possible judgment. In getting it to acknowledge the thing's existence, the Will has thereby caused the Intellect to perform an act of Apprehension, which is the first act of the Intellect from which all further acts of the Intellect will come. Thus by circling around something, the Will *causes* an Act of Intellect; conversely, by producing a judgment of a thing's supposed "good-ness for me," the Intellect proposes it to the Will as an end to be loved and sought after, and thereby *causes* an act of Will. In all things, the Intellect acts straight up-and-down and vertically, whereas the Will circles and spirals around it (Cf. diagrams 1.49 and 4.25).

**Comment [A36]:** If possible, develop a conversation about what sorts of things are worthy to dedicate one's life to. Try to direct the conversation towards helping them recognize that even humble and unglamorous things (e.g. just earning money) are worthy to dedicate one's life to, if they are for a higher spiritual purpose (e.g. Love). Conclude with a Bible verse to the effect that we are all servants (e.g. Rom. 6:16-18, 8:12-15, Gal. 4:1-7, 1 Cor. 7:22, Rev. 7:9,13-15, Matt. 6:24, 4:10).

#### Questions:

1. Of the two functions of the Practical Intellect, which occurs in the intellectual order, and which occurs in the willful order? **Ans:** Considering what things are for occurs in the willful order. Commanding the production of words occurs in the intellectual order.
2. What is true freedom (as opposed to just normal freedom)? **Ans:** The ability to love what is truly good, not just hypothetically good.
3. Does Free Judgement cause Free Will, or vice versa? Explain. **Ans:** Free Judgment causes Free Will if the judgment is seen to be true. Free Will causes Free Judgement if the judgement is simply opined—by force of Will—to be true.
4. Think: What is the difference between serving something versus letting it serve you? How does Freedom of Judgment play a role in determining what you value more? **Ans:** If you serve something, then you are (valued) lower than it; if it serves you, then you are higher than it. Freedom of Judgment to call something "bad," "good," "better," or "best for me" permits you to determine your own hierarchy of values, and to subordinate your own spiritual soul to a higher spiritual principle, or to subordinate other spiritual principle to you.
5. Look up and restate St. Thomas Aquinas' explanation for why we have free will in *Summa*.I.82.2.ad2 and I-II.10.2.c, ad1. What is his

<sup>13</sup> Aquinas, *Summa*, I.79.11.ad1.

<sup>14</sup> Aquinas, *Summa*, I-II.17.5.c.

<sup>15</sup> Aquinas, *Summa*, I-II.17.1.c; I.82.4.c; I-II.83.3.ad3.



point? Ans: That no created good or end necessarily moves (draws) the Will toward it; however the ultimate end, for which the Will was designed by its maker, would indeed necessarily attract the Will, if that end (i.e God) were ever present to it. (Cf. Aquinas, *Summa*, I-II.3.2.ad1).

#### 4. The Realms of the Hypothetical

The Practical Intellect often considers things in what is known as the Realm of the Hypothetical.<sup>16</sup> The Hypothetical is a realm that is not real, but theoretical. It describes what *could*, or has the potential, to happen. The hypothetical has both intellectual and willful components. It is like a different—but possible—reality surrounding the real reality. Just as Potency surrounds and circulates around Act (cf. Diagram 1.49), so the Hypothetical surrounds the Real (cf. Diagram 4.7), with different possibilities of what could or could've happened—including what *did* happen, since that is of course possible, too. Since it includes both what *can*, but also what *does* happen, it is then more extensive than the Real, but extensive in a hazy and probabilistic sense.

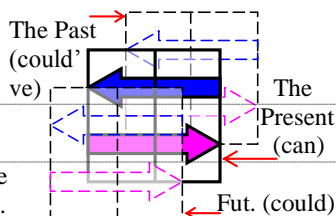
Consequently it is considered as a hazy realm surrounding and overlapping real Intellect and Will.

The hypothetical is expressed in grammar by the Subjunctive mood, and is often translated by the introductory words “If...” or “Suppose that...” and the coloring words “should,” “might,” etc.

The Hypothetical uses the future-words “should,” (also ‘ought’/ ‘owe’) ‘would,’ ‘could,’ and ‘might,’ and past-tense words such as ‘should’ve,’ ‘could’ve,’ etc., and phrases such as ‘If I were you . . .’ The unifying theme among all of these words is possibility, and the idea of what *can* or *could* happen. Within the Hypothetical, some words—‘should’ and ‘ought,’ and ‘could’—are more characteristically intellectual. Other words— notably ‘might’ and ‘would’—are more characteristically willful. However, the most proper words of the Hypothetical realm are those that express pure possibility—‘can,’ ‘may,’ ‘shall,’ and ‘will.’ These four words are simultaneously both

<sup>16</sup> Ex me. The idea of this realm is my own. However it is based in talk of “[modes of] contingency,” in verses such as *Summa*. I.86.3.c, I.22.4.ad3, and esp. I.82.2.c, as well as the similarity between hypothetical (Diagram 3.63 (3)) and real syllogisms (esp. Barbara) as parallel to one another. Cf. Aristotle, *Analytica Priora*, I:29 (45b20).

Diagram 4.7

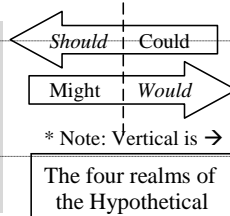


The 3 tenses of the Hypothetical. The present tense of the Hypothetical, is also the Real.

**Comment [A37]:** Just as the primary act of the Intellect is the 2<sup>nd</sup> act—the judgment—so the primary act of the Will is the 2<sup>nd</sup> act—to want. We know that willing occurs in the realm of the Hypothetical because when you say you want something, you often follow it with the word “should:” “I want that I *should* run.”

**Comment [A38]:** The realm of the Hypothetical is like a hazy cloud that extends beyond the Real in all directions.

Diagram 4.8



**Comment [A39]:** Analogy to Physics: In the same way, an electron orbital is a probabilistic cloud that indicates where the electron is more or less likely to be found at any given moment. The electron itself is real, but its surrounding cloud is only contingent, hypothetical, and probable. To explain the electron cloud, cf. the Heisenberg Uncertainty Principle.

**Comment [A40]:** Analogy to Theology: Just as the realm of Intellect is the Realm of God the Son and Divine Faith, and the realm of the Will, the realm of God the Holy Spirit and Divine Charity, so the realm of the Hypothetical is the realm of God the Father, and Supernatural Hope. It is the place where what may/might (have) come to be is planned and formulated.

**Comment [A41]:** “If I were you . . .” describes a situation that *could’ve been*. Thus it would be located within the ‘could-quadrant’ of Diagram 4.8.

**Comment [A42]:** When you ‘owe’ something to someone, you are obligated—by justice—to render It to them: ‘You *should* do it. Just as Justice was a downward intellectual process in a willful background (cf. Diagram 2.47), so should and ought are intellectual.

**Comment [A43]:** “Might’s” base-word “May” is more clearly willful: The question, “May I?” signifies “Is your will going to prevent me?”

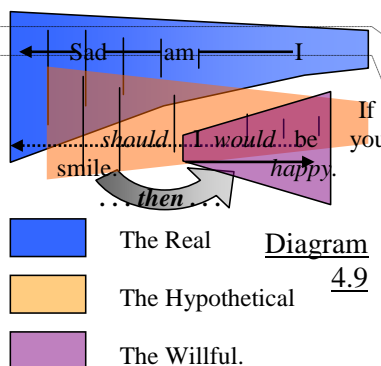


Diagram 4.9

hypothetical (inasmuch as they suggest circulation and potency) and real (inasmuch as they describe a really-happening, tangible situation).

Just as A-statements rise vertically, so the connection between the various parts of the Hypothetical and/or Real is often expressed with a higher-order 'If-then' conditional statement, also rising vertically (rightward in these diagrams), and using up to two forms of 'should,' 'would,' 'could,' or 'might' to specify the Hypothetical, or nothing-at-all to specify the Real. "If I should row hard [hypothetical], then the boat would go faster [hypothetical]." "You should run [hypothetical], if he comes at you [real]." The connection can also be expressed with an indirect statement, descending vertically: "He hopes [real] that the light might turn on [hypothetical]." In these complex statements, it is nearly always the case that what is willful is consequent to what is intellectual: "If you run, then he will follow [real]." Again, "If you *should* run then he *would* follow [Hypothetical]." Here are all the most common relationships:

1. You know that you should . . .
2. He thinks that they might . . .
3. If you should, then he could . . .
4. If you should, then he would . . .
5. If you should, then they might . . .
6. If you would, then he could . . .
7. Would [I wish/will] that he might . . . !
8. Maybe it will not ....

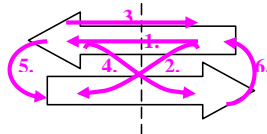


Diagram  
4.10

We see from this that there is an inherent ordering in what can trigger what: Will generally emerges out of Intellect, *only* when some key circumstance occurring in the Intellectual, triggers someone's Will-act.

#### Questions:

1. From what four base-words do we get the four future-words of the Hypothetical? Label one of these base-words as well as one of the future-words in the appropriate places within Diagram 4.7. **Ans: 'Can,' 'shall,' 'may,' and 'will.'**
2. What are the four hypothetical past-tense forms of these words? Label one of these in the appropriate place in Diagram 4.7. **Ans: 'Could've,' 'should've,' 'would've,' and 'might've.'**
3. Which tense of the hypothetical is also in a certain manner real. In other words, where do the Real and the Hypothetical connect? **Ans: In the present. If you 'can' do something, that is both hypothetical because it is potential, and real because it is a really-existent characteristic or quality of the present situation, here and now.**
4. Describe the realm of the Hypothetical. Is it broader or narrower than the realm of the Real? Is it solid or hazy? **Ans: The Hypothetical is broader than the Real, but only hazily and in a probabilistic distribution: As things are less and less probable they fade away into nothingness. In each probable situation, however, only one thing—the real thing—is what occurs. Thus the amount of actual Being in the probable and the Real is identically equal.**

**Comment [A44]:** In a rational manner, they circulate around a future visualized situation, often supplied by the Imagination. Since the Imagination is sensate, they are in a sensate environment; however they themselves are uniquely rational, and thus are penetrating into the sensate realm and applying rational concepts to these visualized sensate phantasms: the concepts of 'should-ness,' 'might-ness,' etc. Animals do effectively the same sorts of imagined hypothetical visualizations, but animals have no such rational words for it.

**Comment [A45]:** i.e. that there is a real possibility (or disposition to opposites) that the situation could really go one way, or could really go the other.

**Comment [A46]:** When an If... then conditional statement does not use the word should (e.g. "If the mountain blows then we'll all die") is more intellectual than willful because it describes merely a logically sure chain of events (i.e. flowing right to left down the blue), which (like dominoes) is merely ramifying out into all its consequences; since it is all sure what will happen, it is really all one big event (at least from the point-of-view of metaphysics). However, will deals with what is unconnected, other, external and does not yet actively belong to oneself. The word "should" conveys this uncertainty.

**Comment [A47]:** This last usage is obsolete, for good reason: It is really, just an interjection, not a statement of causality, because if it were a statement of causality, it would be better to begin it from the intellectual product of the will-act (The real, factual wish, "I am wishing that . . ."), than directly from the will-act itself ("Would that . . .!").

**Comment [A48]:** Statements that begin in "would" or "might" are often negative and questions rather than positive and assertive: "Might it not...?" "Wouldn't you . . .?"

**Comment [A49]:** Except in Instance 6.

**Comment [A50]:** Probably 'can,' would be the best word to label, since its quadrant within the middle square is most visible and accessible.

**Comment [A51]:** After all, the present situation is really different from this, when you instead *cannot* do something.

**Comment [A52]:** Point out to the students how the pink fades away in Diagram 4.5, the farther and farther it gets away from the flow of Intellect at its center. Cf. also the discussion around Diagram 1.49, where it is stated that horizontal potency fades away rapidly, but vertical potency does not.

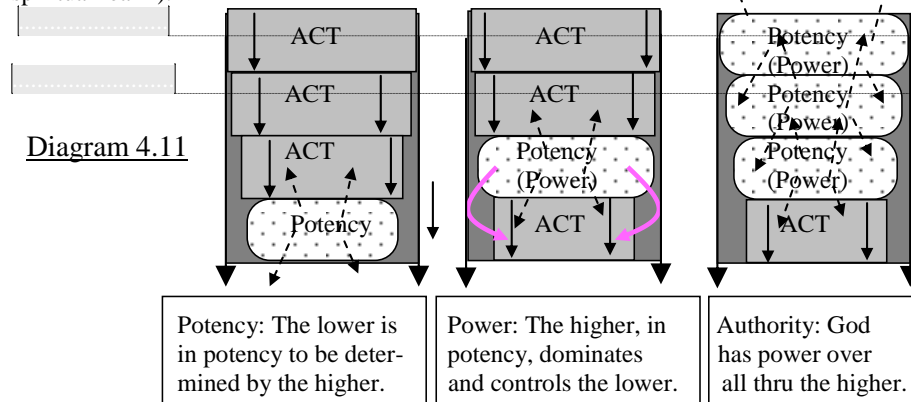
## Chapter II. Components of the Will

### 1. Potency and Power



Potency is simply not yet being determined to something. In an arm, potency is all the chemical energy stored up in blood-sugar, and this chemical energy can be used to determine the arm to move in one direction or another (e.g. by the use of the front or back muscle-groups). Until it is determined in one of these directions, it is mere potency/power; as it is used though, it is “reduced into Act,” and it is from then on determined and committed, since it is no longer available to be used in the opposite direction. Thus we can visualize potency as *mystery*: In what direction and how is it going to be used? Nobody knows until it happens.

Just because Potency is somewhat mysterious and uncertain doesn’t mean that it is disorderly and chaotic. The chemical energy in one’s arm does have a certain amount of order, and so it is partially determined as to how it is to exist; it just isn’t *fully* determined: It can be used in one of two or several ways (known as degrees of freedom), determined by the characteristics of the act—the arm—in which it exists, but not in an infinite number of ways. Thus potency is not independent of and totally opposed to Act, but is rather a quality either within Act (in the physical realm), or surrounding Act (in the spiritual realm).



**Comment [A53]:** If the higher is “in act,” it could be considered to be *serving* the lower because it is faithfully conveying being down to the lower (i.e. according to what it received from above). If the higher is “in potency,” it could be considered to be *ruling over* the lower because although it is conveying being down to the lower, it is also deciding what being that shall be, and thus what action(s) the lower shall perform.

**Comment [A54]:** Tell the students that Authority is called “Authority” because the author is the one who is at the *very top* of the chain-of-command. So in the diagram, the author would be whatever is on the highest level. This is the meaning of authority. Then ask the students: “If a low-down officer is abusing his power, is he acting with authority?” [Ans: No; he is presumably not acting as his superiors would want him to act, and so although he does what he does, he doesn’t do it with their authority, but rather by some other authority—his own, the world’s, or the Devil’s.]

This leads us to the topic of power. Power is a special kind of potency. Power is that kind of potency which is higher (“on high”). Because of the primacy and downward flow of Intellect, when something is on a higher level than something else, it dominates over it, regardless of whether or not any Will is involved.<sup>17</sup> If that higher level is Potency, and not Act, it appears as *power*.

Power is often described as a “whirling,”<sup>18</sup> with the ‘whirling’ signifying that it is active, but with a circular direction to show that it has not been ‘committed’ to any determinate course, and so is still in potency. Indeed this model can be applied to all types of Potency, not just Power. Potency is as-it-were a circulation, in which something

**Comment [A55]:** Whatever the higher is determined to, the things underneath of it will be determined to, as well. Thus the higher dominates over the lower, both in intellectual situations (when the higher is unilaterally determining the lower, without any debate or protests), and in willful situations when the lower is willing something higher, or when the higher itself is doing the willing and is as-yet undetermined.

<sup>17</sup> Aristotle, *Metaphysica*, V:11 (1018b22-25).

<sup>18</sup> Ez. 1:16.

is staying active and near to its possessor as other events transpire, so that it *can* be used—should he so choose—but doesn’t *have* to be used right now. Indeed, Power often remains powerful only as long as it is not used.

### Structures of Power

In the political and mechanical fields, power is the ability *to make someone / something act*. Since action involves energy, Power presupposes energy and, more particularly, *potential energy* (rather than kinetic energy). Power then involves not action, so much as *ability* to act. In the political realm, power can be thought of as an ‘overhanging’ or even threatening word that publicizes the fact of one’s *ability* to act. Here, the potentate speaks a word so that his subjects will *do* as he says, in the hope that he will not have to come and ‘*do*’ it for them (i.e. punish or whip them into line). Thus higher power can elicit the committal of lower power or potency into Act, even without itself entering into Act.

This means that powers can be organized into a large structure. A structure of power maintains itself in existence, not by acting, but by having each of its members maintain themselves in existence, so that they and their subordinates are ready to act, as directed. Now when several acts line up they form a chain reaction. Such a chain reaction passes down a chain of command, when and where higher powers ordain.<sup>19</sup> However the structure of power itself is of an entirely different nature. Although a structure of power does admittedly exist in Act—inasmuch as each power must maintain its place in the structure ‘standing over’ lower powers, and submitting to higher powers—yet most of its being is taken up not in acting, but merely in maintaining its own existence, i.e. in potency. As potency, a structure of power takes on its own unique nature, and is commonly referred to as a Dominion (or Kingdom).<sup>20</sup>

Since power contains an implicit warning (i.e. the threat that one will act), power is equivalent to the realm of what one hypothetically *would* do (see purple and yellow area in Diagram 4.9). It is as-it-were permanently subsisting Will, not necessarily seeking to accomplish any particular end (although powers do seek this), but rather just to be present and control subordinates, in the event that it should need to act. Just as the realm of the Hypothetical is a combination of both the intellectual and willful, so a power is then both *in act* and *in potency*.

### Questions:

1. Which is indeterminate: Potency or Act? **Ans: Potency**
2. Circle the best answer in the following sentence: “Power is power when it (*will never be used* / *is always being used* / *can be used*).” Are the other two choices wrong? **Ans: “...can be used;” the other two choices are not wrong, but they are not as essential to power, as the last choice. Thus they are not the best answer.**
3. Can power seem whimsical? If so, when does this happen? Is whimsical power good? What word(s) do we often use to describe whimsical power? **Ans: Yes, it can. It appears whimsical when the**

**Comment [A56]:** This may surprise a person. How can power be power, if it is never used? However, this is indeed the case, as confirmed by many examples from reality. For example, a small, mobile army can control a large area, not by being everywhere at once, but simply by being able to exert its power anywhere that a threat should arise. It is the threat of punishment, that keeps all the lower entities ‘on good behavior.’ Likewise, in a race “slow and steady wins the race.” If one goes out too fast, one quickly wears out, and finishes with a much slower time than if one had run the whole race at a much more constant speed, using one’s natural body-structure instead of raw energy to carry oneself through most of each step. Energy is much more efficiently spent performing circulatory functions such as pumping blood and inflating lungs rather than pushing off the ground as hard as one can for the first 100 yards. The physical principle here is that only a little energy needs to be spent to keep a circulating system running. Thus a marble with a certain amount of potential energy at a certain height will get much more distance out of itself by rolling around and around a circular ramp as it descends, than it will by simply dropping straight down through mid-air.

<sup>19</sup> Cf. Aristotle,

<sup>20</sup> Ex me. Cf. Matt. 12:25.

one in power is not subservient (underneath of) something higher, and thus is not working for any higher purpose. No, whimsical power is not good. It is often called “tyranny.”

4. What are some examples of power which could be considered a whirling? Ans: The whirling of electrons, the whirling of a plan in the mind of a ruler or of a bureaucracy before it actually gets released, the circulation of blood around the body, the circling of water and nutrients around a cell, the circulation of money in an economy, etc.
5. How strong does an army have to be, in order to be able to control a region? Ans: It must have just enough to slightly outmatch any challengers. As long as it can do this, no one challenger will challenge it. This is why small armies have historically controlled large areas.

## 2. Ends

An end is a goal, or purpose, or destination. It can be either an object of growth (to grow into something), or an object of action (a target or recipient of the action), or an act(ivity) itself (e.g. the end of man is *to love*.<sup>21</sup>).<sup>22</sup> The first of these applies to spiritual beings, is a more enduring and substantial end, and will be more of what we mean by “an end.” The second applies to physical beings (e.g. a ball thrown at some target), and the third to sensate beings.

An end is motivating. To *motivate* is to move by attraction, or pulling. An end moves you because of something in your heart that attracts you to its goodness. When you finally obtain it, you cease to be motivated *towards* it, and instead simply rest in it and take pleasure in it.<sup>23</sup>

### Intermediate and Ultimate

The end consists in the ultimate good that overrides all others (e.g. the good of the whole nation), but it also involves all the lower components that are united in that good (e.g. the good of the bakers, the good of the army, and the good of each individual person).<sup>24</sup> These ends that are parts of a greater end are called intermediate ends.<sup>25</sup> An Intermediate end is an end that is good and desirable in itself, but is simply not as final as the ultimate end.<sup>26</sup>

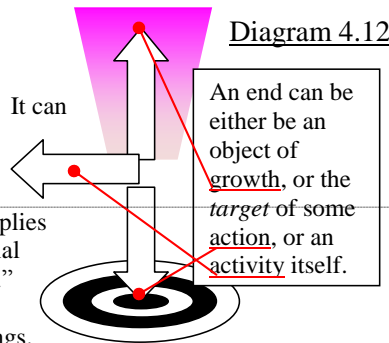


Diagram 4.12

**Comment [A57]:** An act is done once, and usually instantaneously; an activity is an act that is ongoing (i.e. horizontally).

When one is so shooting toward one's end, that one can no longer go any faster, but is using up all of one's potential, one comes to a state of rest, as if one actually already possessed the end. For instance if a spaceship shoots toward a distant galaxy, while it is hurdling through the universe, it feels like it is in a state of rest. Moreover, if one of the spacemen looks out the window, he sees the galaxy as if it were 'right there,' as if he could just touch it. This is why an activity itself can be an end. When the limitations of our own being inhibit us from immediately attaining the end, we can still obtain that end imperfectly simply by tending toward it. In so doing we will truly 'have it' and can even enjoy it (or take joy in the fact that we are heading toward it), but at this stage we have and enjoy it only imperfectly (cf. I-II.11.4.c).

**Comment [A58]:** To truly attain an end, one must often necessarily obtain lesser parts of it that are displeasing. E.g. the end of raising a family may involve the end of earning a hard living.

<sup>21</sup> Aquinas, *Summa*, I-II.1.8.c..

<sup>22</sup> Aristotle, *Ethica Nicomachea*, I:1.4. On the difference between activity *toward an end* (horizontal in Diagram 4.12) versus growth into, realization of, and ultimate attainment of *the end itself*, (vertically up in Diagram 4.12) cf. Aquinas, *Summa*, I-II.1.6.c.

<sup>23</sup> Aquinas, *Summa*, I-II.11.4.c.

<sup>24</sup> Aristotle, *Ethica Nicomachea*, I:2 (1094a28-b10)cf. I:10 (1101a14-20). On the end being good, cf.

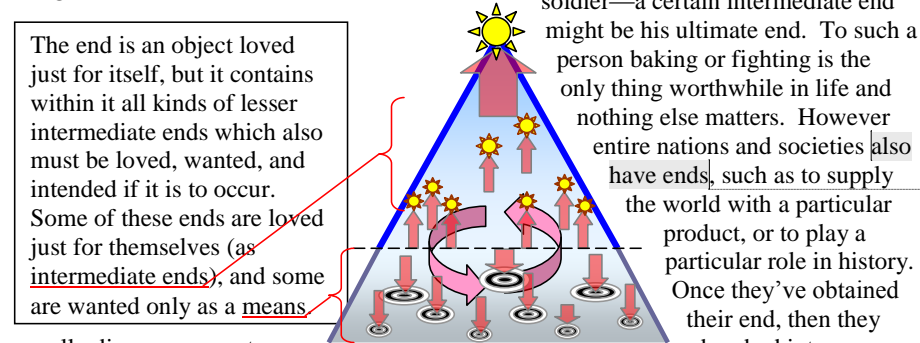
Aquinas, *Summa*, I.5.4., I-II.1.3.c., I-II.1.6.c.

<sup>25</sup> Aquinas, *Summa*, I-II.1.3.ad3.

<sup>26</sup> Aristotle, *Ethica Nicomachea*, I:7 (1097a30-35).



We can speak of an ultimate end for a single person or for an entire society, or even for the whole universe. To a single person—e.g. a baker or soldier—a certain intermediate end might be his ultimate end. To such a person baking or fighting is the only thing worthwhile in life and nothing else matters. However entire nations and societies also have ends, such as to supply the world with a particular product, or to play a particular role in history. Once they've obtained their end, then they absorbed into



usually disappear or get something greater or adapt to playing a different role. However even this end is nothing compared to the redemption of the whole universe as intended by God throughout salvation history.<sup>27</sup> Thus we can also speak of an ultimate end for the whole universe (as intended by God, its creator).<sup>28</sup> We see then that one end may be relatively intermediate in relation to another greater end.

### Fulfilling an End

We might ask ourselves why potentates have power to legislate, command, ban, and otherwise enforce actions. The answer is that a potentate has custody over certain ends which are good and valued by many people, and so he/she has the ability to elicit or motivate action on behalf of many people who would benefit from that end's preservation, and thus support him in his role. When a potentate speaks, he/she doesn't just speak or act in his own name, but for all those who value that end. Thus a police officer arrests a public drunk not in his own name, but in the name of all those who don't want public drunks wandering the streets. Other ends that leaders have custody over are such things as civil justice, authority, patriotism and camaraderie, civil services, etc. We see then that a potentate in a certain manner 'stands for' that principle (e.g. public order) in his own person, and has responsibility for preserving it.<sup>30</sup>

This issue is part and parcel of a larger one, namely, the question of how we fulfill an end, that is, how we 'step into' and 'realize' some desired role. To fulfill an end, we must grow into it. To do this several things are required: First, to fulfill an end, we must

**Comment [A59]:** This is why institutions and nations have Guardian Angels.

**Comment [A60]:** Diagram 4.13 is drawn as it is, with a dividing line between the two layers, to suggest that one ought to regard means as consisting principally of physical things, and ends as consisting principally of spiritual things. However, many people are not fully conscious of this contrast between the physical (to pass away) and the spiritual (to endure), and so for many people, there is no such dividing line, or it is blurred. For such people, many good physical things are loved as ends (e.g. cute or nostalgic trinkets, food, etc.), while many good spiritual things are regarded as mere means (e.g. not valuing education, except as a means to get a job). Since the diagram is showing only good things (physical or spiritual) the diagram is NOT meant to suggest that the physical is any way bad or evil (Dualism, or Manicheanism).

**Comment [A61]:** People tend to become the ends that they choose for themselves. Thus what work one does is inherently dignifying or—if it is holy—even sanctifying; however if it is dishonest, it is degrading.

<sup>27</sup> Aquinas, *Summa*, I-II.1.7.c, I-II.3.8.c.

<sup>28</sup> Aristotle, *Metaphysica*, XII:10 (1075a12-24).

<sup>29</sup> Aquinas, *Summa*, I-II.8.2.c; I-II.9.3.c. Aristotle, *Ethica Nicomachea*, VII:8 (1151a16).

<sup>30</sup> This idea is as old as Plato, who established "guardians," who were responsible for the public morality. Plato, *Republic*, VI (484c).



have some power or potency that is even higher than the end. All power is given from above,<sup>31</sup> and so only by having the favor or support of something greater than our end, and which also possesses the ability to grant us our end, will we have a fair hope of obtaining it.

Second, to fulfill our end, we must willfully cause certain things to come to be that are appropriate intermediate ends, that is, components of the final end. Now just what actions we should take in what situations can be tricky or even beyond our

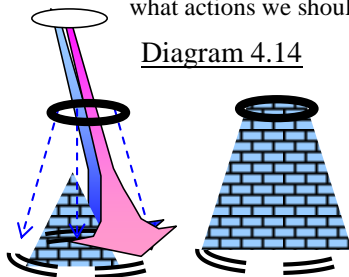


Diagram 4.14

power to know. This means that we must perform our actions carefully, according to the directions of that higher power. Even when we think we know and can see clearly what the next step would be, we must often maintain at least a very thin connection of mindfulness to that directing power.<sup>32</sup> After all, lower elements must often be built and put into place before higher ones (see Diagram 4.14), and we may have forgotten a certain necessary step. Also, if an obstacle is encountered, we may then have recourse to the higher power to help us decide what to do or to give us a little extra assistance (e.g. by using a backhoe instead of just a shovel). Thus by obediently operating at the direction of the higher power, we do much to assuring our own ultimate success.

When one fulfills an end, he rarely just 'steps into' the proper role or mold (although this does occasionally happen, as in the case of children who are born into a high rank). Rather it is usually that through long work and hard effort one gradually grows into the form of being someone who just 'does' that sort of thing. When somebody recognizes that one possesses the experience and ability to take control over higher matters, then and only then does one usually 'get the promotion' and officially step into the higher role. Thus the formality of coming-to-be something, is usually preceded by long hours of hard-work, labor, and preparation.

#### Questions:

1. What is the ultimate end of the whole universe called? **Ans: The Common Good.**
2. What are some examples of things that come to rest in their ends? **Ans: A balloon rising until it reaches a certain height in the atmosphere. A lion resting after it has caught its dinner.**
3. Decide what kind of end each of the following are (*Hint: Use Diagram 4.12 to help you*):
  - a. Play and recreation.<sup>33</sup> **Ans: An act[ivity].**
  - b. An open parking space to be 'slipped into.' **Ans: Obj. of action.**
  - c. To be president. **Ans: An object of growth.**
  - d. Something consumed. **Ans: An object of action, e.g. Food.**
  - e. Something assumed, so as to be fulfilled. **Ans: Ob. of growth**
  - f. Something resumed. **Ans: An Activity.**
4. How should you act, being aware that your own end is probably

**Comment [A62]:** Indeed, those who fulfill high goals in life are more often obey-ers, than dreamers.

**Comment [A63]:** In political races, each candidate builds an enormous pyramid of support (called a "power base") underneath him, trying to show that he has the skills to martial the support necessary to lead the country. Usually the one who shows that he can do this best, is the one who gets elected.

**Comment [A64]:** Animals (and humans) like to play, not for any other reason, but simply for itself.

**Comment [A65]:** This distinction between what is consumed versus what is perfected so as to be fulfilled, is from Augustine, City of God, XIX:1. Cf. Aquinas, *Summa*, I-II.1.5.c.

<sup>31</sup> Jn. 19:11.

<sup>32</sup> Aquinas, *Summa*, II-II.49.7-8.

<sup>33</sup> Aquinas, *Summa*, I-II.1.6.ad1.

subordinate to some greater end(s)? **Ans:** You should not begrudge or be jealous of others when they benefit from your work or charity. You should have a certain measure of piety, realizing that all things—even you yourself—are *for* some greater purpose. You should realize that everything pertains ultimately to God who is in charge of the greatest ends administered throughout the course of Salvation history. You should not be sad if things take a turn for the worse (After all, there are greater ends at stake!), and should be confident that your own end and interests will ultimately be included in the final state of affairs, even if you ‘lose out’ here and now. Also, if you do happen to be successful you will not be over-elated or prideful, thinking that you’re now the center of the universe.

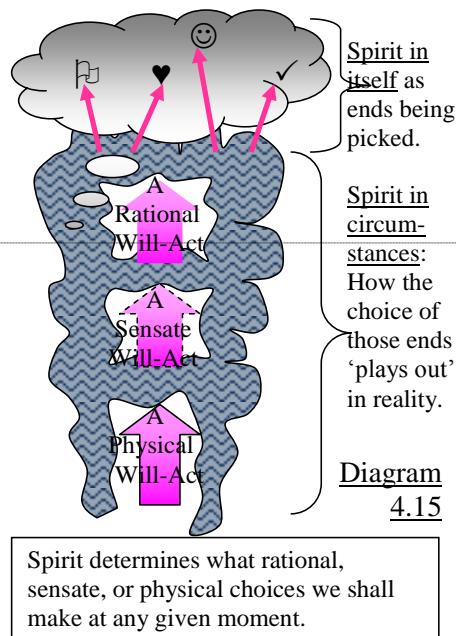
5. What are some ends that are relatively higher than other things. **Ans:** Education, and all speculative contemplation are high. Leisure is higher than work. Universal and esp. divine virtues which include many others—such as Justice, Truth, and Love—are higher than lesser virtues such as well-spokenness. Also, supernatural and religious ends are higher than natural and secular ones.
6. What are some wise things to do, when trying to accomplish some end? **Ans:** Operate with the assistance of a higher power, and perform actions in the right order, as directed by that power.

### 3. One’s Spirit

We human beings are limited individuals. We cannot obtain all goods (at least, not in this life), and so we must fulfill just one or a few ends that particularly attract us. This doesn’t mean that we don’t intend the Common Good of all people (Cf. Diagram 4.19), but it means that we intend it only indirectly, through our own limited contribution or part that we play in it.

That which particularly most attracts you determines what is in your spirit. One’s spirit is a complex, dynamic, and self-inter-penetrating reality unique to each individual and determined by the number, order, and kinds of ends that he/she intends for himself/herself.<sup>34</sup> The spirit is composed of all that he/she loves and tends toward.

<sup>34</sup> CCC 367.



**Comment [A66]:** We will study the Common Good in Section 4.3.2.

Besides the ends that we pick, spirit is also indirectly how those ends play out in any particular situation. What one ‘would do’ in a given circumstance, is an integral part of one’s spirit (since it flows naturally from our choice of ends).<sup>35</sup> It is this ‘playing out’ in real deeds and actions that accounts for the common understanding of spirit as being something spontaneous, violent, dynamic, and sudden. Thus spirit is really an intellectual thing—a mere ordering of hypothetical ends—even though it appears very dynamic and willful in how the choice of those ends plays out in real, complex, and changing situations.

Since spirit is also what one *would* do, the spirit is also composed of many ends that one doesn’t realize one has. For instance, when one is met by opposition or difficulty, how one responds to this unforeseen situation also determines what it is in one’s spirit to do. Is it in one’s spirit to bear hardships patiently (an end of tolerance and cooperation with others), and suffer for one’s cause, or does one aggressively seek to push others out of the way (an end of solipsism and rudeness)? As the Golden Rule and Kant’s famous Categorical Imperative both suggest, what you would like to see happen on a universal scale, should determine what actions you yourself are willing to perform in your own case.

### *Spiritual Weakness*

Theoretically, the set of ends that we intend for ourselves should infallibly pre-determine how our actions would ‘play out’ in any given situation. However, because we are bodily creatures, subject to the contingencies and uncertainties of this physical world, we often do not will our ends as permanently and with as much determination and resolve as we think we do. Consequently, we often find that what we thought was our willed ultimate end, really isn’t, and something else is, instead. For instance, I may think of myself as a selfless and principled individual, that my end is to serve others and be just; but when difficulties arise, I may forego this end and seek others instead—e.g. self-preservation or even self-indulgence. Thus when two ends directly conflict, and one of them must be foregone or even completely sacrificed, it is then that we learn which it is that we really love *more*. Thus there is a certain ordering in the ends we pick, with some ends being more important to us than others.

Only God really knows what every single being would do in every single possible situation. Consequently God is known as the “Lord of Spirits.”<sup>36</sup> There is then a positive need to *pray* and enlist God’s help so that we may not be prematurely tested before we are strong enough to overcome the temptation. The spirit of evil is very cunning, and will test us with things beyond our strength or preparation, if given a chance. Thus it is important to commit one’s spirit to God, in the hope that God may protect it and deliver it from those situations where one would likely fall.

### *Self-Determination*

Not only humans, but animals have spirits as well, within their bodies. The spirit of a dog is quite different from that of a cat: The dog will love to run up to its master

**Comment [A67]:** What one really does choose to do in the situation that actually occurs, also is determined by one’s spirit, since this is also what one “would do” (as proved by the fact that one really is now doing it!).

**Comment [A68]:** As an intellectual thing, it might better be called “one’s nature” (cf. diagrams 1.24, 2.8).

**Comment [A69]:** When two ends *in-directly* conflict, it says nothing about which we value more. For instance, I may value serving others more than serving myself, but here and now at this particular moment it may be more useful for me to serve myself food rather than to serve others. This is not a conflict of values in themselves, in eternity, but just a conflict of values in this particular time and place. However if I am constantly serving only myself, and never serving others, then that may say something about what my true values really are (i.e. in eternity).

**Comment [A70]:** Many times we don’t fully know what our own hierarchy of ends really is. We may think that we value one thing above others, but when reality strikes and we discover how weak we are, we may find that we actually value ourselves more than our stated goals.  
If desired, present the idea of Maslow’s Hierarchy, and ask the students what they think about it.

<sup>35</sup> Aquinas, *Summa*, I-II.1.6.c.

<sup>36</sup> *Book of Enoch*, Ch.37ff

with great enthusiasm, whereas the cat will display marks of affection that are more subtle and controlled. Animals' ends are not freely picked by themselves, but are given them by God, as inherent tendencies of their bodies.

By contrast, humans can pick their own ends for themselves. Although their bodies do tend toward certain things (e.g. food, drink, relaxation, etc.), the human mind is not limited as the body is, and so the human mind can rule over its body and senses, and freely select ends both for itself and for them. Thus some ends we pick for ourselves, whereas other ends are put into our physical nature, by God.

God has put into our spirit to desire all goods but we, by our Intellect, must 'figure out' what good is contained in what other good and not trespass over and trample upon one good in our rush to obtain another. For example, being merciful is an integral part of being a leader. If we refuse to ever be merciful, then we automatically exclude the higher good of true leadership. This is the dynamic and testing of our world: Will we restrain ourselves from over-indulging in lower goods, and seek instead higher goods, and will we restrain our rush to higher goods (which include those lower goods) so that the lower goods don't get trampled upon. Thus all goods must be had in the right order: the lower for the sake of the higher, and the higher not without the lower.

Questions:

1. Why do you think St. Theresa of Avila describes spirit as "a bullet from a gun"? **Ans: It goes directly and instantaneously to the target of what it loves.**
2. How does one typically intend the Common Good? **Ans: Indirectly, through one's own limited contribution to it.**
3. What is it that directly most determines your spirit? **Ans: Your spirit is most determined by the number, order, and kinds of ends that you intend for yourself.**
4. What is it that also indirectly determines your spirit? **Ans: How you respond and what you are willing to consent to, in various unforeseen situations.**
5. What are some examples of ends that are built into our physical nature? **Ans: To eat, drink, sleep, talk, laugh, run, love, etc.**
6. What is the spirit of . . .
  - a. a piece of lead? **Ans: To sink ('seeking out' a lower location).**
  - b. a crow? **Ans: To caw, fly about, and scavenge or hunt for food.**
  - c. a fireman? **Ans: Many things, but esp. to put out fires.**
  - d. a celebrity? **Ans: To look good and do glamorous things.**
  - e. a responsible parent? **Ans: To raise responsible children.**
7. How would you describe a spirited person? **Ans: Their spirit mixes in between physical, sensate, and rational levels (cf. Diagram 4.15). They are often constantly 'on the go,' and when they perform actions it is often a dynamic combination of physical, sensate, and rational impulses, all at once.**

#### 4. Means

We have seen above that some ends lead to other ends. We might be tempted to think from this that these ends are not ends at all, but just means to a higher end. Thus we must have some way to distinguish between intermediate ends and true means. The difference between an intermediate end and a means is that an intermediate end has something of the final state of affairs, some form that exists identically in it, as well as in the final state of affairs (i.e. the ultimate end). This identity means that the end exists *simply* as itself whether here and now, or in the future. By contrast, a true means has nothing of the final state of affairs. A true means (such as money or an airplane trip) gets merely used up and then discarded. By contrast, a good example of an intermediate end is education. Education is ordered to even higher ends, but education has value in itself, as well, because it betters the soul. Any education that you receive now will become part of your character, and be with you for ever and ever. Consequently, education will endure in a way that money or a pitchfork, for example, will not. We say that education is “an end in itself.” Another example of an intermediate end might be a special birthday-party you put on for your child. The party will pass away, as well as all the troubles and hassles associated with it, but the good memories of it will remain forever. Thus even though some of the party will pass away, some of it will remain and so the whole has everlasting value. Consequently a party (and indeed anything of love) is an end in itself, as well.

By contrast a means is something that has no value, beyond the present temporary functional purpose that it plays here and now. Money is a means; most tools are means; since it will ultimately pass away, every single physical object in this world is a means, including our own bodies. Whereas an end is something that we *intend*, a means is something that we *use*. A means’s use is whatever horizontal abstract job it performs (e.g. an axe’s use is *to chop*). Thus a use, is as-it-were a physical thing’s shadow or projection upon the spiritual realm (see horizontal arrow in Diagram 4.12; cf. Diagram 4.2), where it exists no longer as a physical thing but as a partly-physical and partly-spiritual operation (e.g. not scissors, but the useful operation of “cutting”).

Whereas an end is the goal of willful activity that is trained or focused upward, a means is (the object of) activity that is inclined downward. A means enables you to make progress toward some high end, but thru a particular action that is limited, here-and-now, and downward-directed. It is as-it-were a conduit, through which high goals and intentions can be channeled or applied *in a certain way*. For instance a baseball bat is a means for translating rotational kinetic energy into a lesser amount of linear kinetic energy, all for hitting a home run, and ultimately for winning. We see then that means are ordered to uses, and uses are ordered to ends, so that all activity is ultimately for some upward-directed spiritual purpose.

Proper Vocab Use:  
Latin for “in a certain way” is *secundum quid*.  
Latin for “simply” is *simpliciter*.

#### Questions:

1. Do means exist *secundum quid* or *simpliciter*? Do ends exist *secundum quid* or *simpliciter*? **Ans: Means are *secundum quid*, but ends *simpliciter*.**
2. Decide whether the following are an intermediate end, or a means:

**Comment [A71]:** Alternatively, you could see the party as a means to the love, and thus the party would have no value, but the love within it would be simply good, and so the love alone would be the end.

**Comment [A72]:** Technically, “cutting” would be a horizontal use, whereas “to cut” (something which you go “to”) would be a vertically-upward-encountered end (or principle). However, grammatically the two are often interchanged with one another.

**Comment [A73]:** The process of intending (which applies to ends), is an upward process (see diagrams 4.32, 4.33), whereby one lower thing is ordered to a higher so that, through the lower, the higher is indirectly intended.

**Comment [A74]:** Demonstrate in Diagram 4.12 how in ends (point to the upward arrow, since this is the best example of what we mean by an end) you simply grow *into* being something. Now the end here isn’t changing into and thus showing itself to be *for* something else; no, the end simply is what it is. Thus the end’s distinctiveness from other ends exists in itself, in its own formula (*simpliciter*—“simply” as what it is), not in the external consideration of just how one goes about accomplishing it (*secundum quid*—“in a certain way”). Contrast this with the downward and sideways arrows (since these are in the physical realm and are thus means, even though in the diagram they are considered as ends), which are constantly changing into something else, that is, in a state of Becoming. Arrows like this are distinctive from other such arrows not by what they *are*, but by what path and speed and means (hopping/radiating/speaking/etc.) they take, that is, just *how* they go about it. These arrows (representing means to something else) exist *secundum quid*, that is, *in a certain way*.

- a. Something having nothing of the final state of affairs. Ans: M.
- b. Something having something of the final state of affairs. Ans: IE
- c. Something loved and wanted. Ans: An intermediate end.
- d. Something wanted, but not loved. Ans: A means.
- e. Something good that is spiritual. Ans: (Usually) an Int. End
- f. Something good that is physical. Ans: (Usually) a means.

**Comment [A75]:** Cf. comment underneath of Diagram 4.15.

- 3. Is a human being a means or an end? Ans: A human being is always an end in him/herself. When a human being is treated as a mere means (as in slavery), his/her dignity gets trampled upon. At times a human being may be treated as a means if he/she also gets something out of it at the same time (e.g. payment); but this is a bargaining / trading process whereby his/her temporary means-status is traded for some other end-status. Thus any time a person gets 'used,' they must get something out of it, so that it must be 'for them,' in at least some small way.
- 4. How ought one to treat one's body, if it is just a tool? Ans: Try to make it as good a tool as you can make it. Don't overeat (and burden it down), don't destroy it with drugs or alcohol, or even things like smoking. Get good exercise to keep it well-tuned.
- 5. Can a means be an end? Ans: Yes. Since everything physical is a means, the horizontal and descending arrows in Diagram 4.12 represent things that are in one sense ends (as ends/objects of action or as actions themselves), but are more truly means.

**Comment [A76]:** For instance, recreation is a physical activity which is a means—inasmuch as you stop it once you've had enough so that you can go back to work—but is also an end—inasmuch as you love it and it becomes part of your character and permanent identity. Or a bull's eye is an end of the physical action of shooting an arrow, but since it will one day pass away, it is really just a means to recreation, which is part of your end of developing the skill and identity of being an archer.

**Comment [A77]:** Technically, the "Voluntary" (from Lat. *voluntarius*, "willful") is more a property of the Will, than a part or component of it.

## 5. The Voluntary

When you will something, although what you will is determined inside of you, yet there are also two external elements that help determine your act:<sup>37</sup> One is your motive (or end), and the other the occasion. Your motive is what pulls you on as a final cause, i.e. what attracts you.<sup>38</sup> A motive can be some goal in life, or some physical object, or it can be some intended action (e.g. "to make it to the hospital on time"), objectified in your mind as a concrete thing, or goal. The occasion, (Lat. "to fall against") is the special circumstance, action, or event that triggers, sparks, or propels you into action. The occasion also includes any means available. Of the two, the motive is usually *hypothetical*—or envisioned—and the occasion is usually *real*.

However, even though these external elements may determine the 'where's,' 'how's,' and 'why's' of your action, you always determine the 'what.' You always determine *what* you do—to will to do X or *not to will* to do X. No matter what that X



Diagram 4.16

**Comment [A78]:** In short, a motive can be any one of the 3 ends represented in Diagram 4.12. "Motive" and "the end" and "the good of the action" are all synonyms.

<sup>37</sup> Aquinas, *Summa*, I-II.6.1.ad1; I-II.7.1.c.

<sup>38</sup> Cf. Aquinas, *Summa*, I-II.26.2.c.;



is—whether it be an action, a thought, a deliberate omission, or a word—you always have complete internal control to will it, or not to will it. Why? Because fundamentally what you choose to do is determined by a word produced by your own Practical Intellect. It may not be a word that you consciously say to yourself in English, or Spanish, etc., but you still ‘say’ it in terms of real and significant actions. In order to know what is internal and fully within your control, we must consider the question of what is (or isn’t) voluntary.

The realm of the voluntary (from Lat. *voluntas*, “Will”) concerns all those things which you yourself willfully consent to do. Things may be fully voluntary, only partially voluntary, or not voluntary at all. Generally moralists recognize five modifiers (or reducers) of voluntariness.<sup>39</sup> Some reduce voluntariness only partially, and some remove it entirely:

The five modifiers of voluntariness	Reduces/Removes voluntariness
Force/Violence (by an outside agent)	Removes
Passions (either for or against the action)	Reduces
Habit	Reduces or removes
Fear (The effect on the mind, not the mere passion)	Reduces
Ignorance (unless it is intentional)	Removes

#### Questions:

1. What are the three determiners of an action and which are internal (within your power), and which are external? **Ans: The motive and occasion are external; and the act itself is internal. Alternative answer: The ‘where’s’/‘when’s’/‘why’s’ are external, and the ‘what’ is internal.**
2. Determine whether each of the following are voluntary, and which of the five modifiers is there present.
  - a. When someone handcuffs you, puts you into a car and drives you to where you don’t want to go. **Ans: Not voluntary; force.**
  - b. Actions you perform while you are ‘carried away’ with anger, joy or sadness. **Ans: Only partially voluntary; passion.**
  - c. A sleepwalker who habitually eats in the middle of the night. **Ans: Only partially voluntary, or not voluntary at all; habit.**
  - d. A terrified soldier who abandons his post. **Ans: Partially voluntary; fear.**
  - e. A teacher who turns a blind eye to cheating. **Ans: Voluntary; none.**
  - f. An immigrant who accidentally J-walks. **Ans: Not voluntary; ignorance.**
  - g. A pacifist who is sent into the front lines, being told to pick up a gun and shoot, and that he’ll be shot if he tries to do otherwise. **Ans: Not voluntary; force.**

<sup>39</sup> Aquinas, *Summa*, I-II.6.5.c [Violence]; I-II.6.7.ad3, I-II.9.2.c, I-II.10.3.c [Passion]; I.83.1.ad5 [Habit]; I-II.6.6.c [Fear]; I-II.6.8.c [Ignorance].

**Comment [A79]:** Even when a devil takes control of a person’s body by demonic possession, and controls their external movements, yet the devil cannot internally force a person to want or to will something. *Autonomy of the Will* is absolute.

**Comment [A80]:** It is in your power (cf. top half of Diagram 1.50) to produce the effect (the downward arrow) or not to produce the effect (the downward arrow). Thus whatever kind of action that downward arrow is, comes from you (in the Will’s order of efficient causality) and is you (in the Intellect’s order of formal causality)—i.e. it demonstrates what kind of a person you are, spiritually.

**Comment [A81]:** We will see in the table at the start of the next chapter, that Will and Intellect parallel one another in such a manner that wanting (in the Will) necessarily involves predicating (in the Intellect).

**Comment [A82]:** Everything has a natural symbolism. Your actions signify what your mind’s (if it was a habit) or Will’s (if it was deliberate) intention was at that moment. Thus the action—even though it is a physical thing—is just as much a ‘word’ coming from you, as if you had first shouted at the top of your lungs “I am going to \_\_\_\_\_,” with the blank filled with whatever the ‘use’ of your action might be (e.g. to deceive, to lie, to sacrifice, to overlook, to neglect, etc.).

**Comment [A83]:** As when someone uses their own physical force to force you to do something. Because violence is physical, violence is rare in our day-and-age, occurring only in such situations as *rape*. Mere psychological coercion or commanding doesn’t count as violence. Violence removes voluntariness, so long as you resisted to the full extent that you were realistically capable. If you only weakly and half-heartedly resisted, then it only partially reduces your voluntariness.

**Comment [A84]:** As when the habit becomes so strong and so regular that one does it automatically and without thought, rather than deliberately.

**Comment [A85]:** That is, a phobia, when one’s fear interferes with thinking (Lat. *metus*). Many times the Instinctive repulsion away from some displeasing topic will be so sudden and total (at the sensate level), that one won’t be able to imagine about it (at the sensate level) or think about it (at the rational level). This is known as ‘blocking it out,’ or ‘having a mental block,’ and it is really a kind of Ignorance.

**Comment [A86]:** As when you force yourself not to learn something, so that you might avoid knowing it, or when you fail to learn it through negligence. Intentional ignorance is also called “vincible” (Lat. “conquerable”), and unintentional ignorance is called “invincible.”

**Comment [A87]:** This is debatable. It certainly seems voluntary to pull the trigger in any given instance. It is the opinion of this author that it isn’t voluntary to do what you are told to do, if it is under threat of death. Thus it would seem that one who ‘walks the plank’ or jumps from a burning skyscraper is not guilty of suicide. On the other hand, one is sometimes called to sacrifice even on ...

# Chapter III. Objects of the Will

## 1. The Transcendental of Goodness

### *The Will and Goodness*

We will something because we believe it to be good.<sup>40</sup> It may or may not be truly good (for this requires objectivity which we do not always possess), but when we will it, it at least appears good under that aspect and at that moment in which we are willing it. Of course, later we may change our mind about its supposed goodness, but at least when we are acting toward it, it appears good, because we wouldn't act at all, if it didn't. Thus there is a certain amount of subjectivity in the assessment of goodness by one person versus another, and even within the same person at different times.

How do we know that something is good? God has given us a law written on our hearts (the Natural Law<sup>41</sup>) that indicates to us whether something is good or bad. Our heart itself is good (since it has been created by a good God), and so we gauge the goodness of something else by the goodness that we find present in our heart, as we consider it. If our heart would *love* it and could *rest* in it, then we consider it good. But if it unsettles us in some way, then we 'sense' or suspect that despite its goodness in other ways, there may also be something evil or bad (or bad *for me*) about it.

We can also believe something to be good in other ways: Preternaturally, we can know something is good if someone else *tells* us that it is good. Supernaturally, we can receive a divine revelation that something is good and therefore *believe* it to be good, independent of the data of the senses, or what other people may be saying about it. Primarily, however we consider something to be good based on the Natural Law found within our heart. In the next subsection we will consider the ways in which something can be found to be good or bad.

### *Goodness and Badness*

Something can be good in two ways: In itself (i.e. formally)—and this is known as *Integritas*—and in its effect / what situation it produces or contributes to (i.e. materially)—and this is known as *Proportio*.<sup>43</sup> *Integritas* is a property of the substance in itself, *Proportio* a property of the substance's parts in relation to one another.

Goal/end and goodness are really just two aspects of the same thing, one an intellectual aspect and the other a willful aspect: In evidence of this, consider that an end is always good and something good is always an end.



Your heart is as-it-were the *focus* of the circulating potency that goes on in you, be it in your body, or even in your mind.<sup>42</sup>

Diagram 4.17

**Comment [A88]:** Here we don't mean "object" as in a physical "thing," but object as in a "purpose," "goal," or "intent."

**Comment [A89]:** One way people often change their minds, is when they *repent* of something. To "repent" means in Latin "to think again."

**Comment [A90]:** That is, when we have it as an end (or "object").

**Comment [A91]:** Recall from sections 2.1.1 and 2.1.3 that because of overlapping and the infusing of the rational level down into the lower levels, our heart is not just the center of our bodily circulation, nor just the center of our sensate activity, but also the center of circulation of our rational/spiritual Will, as well. Thus it is whatever we rationally "set our heart on," whether it be internal—within our power—or external and beyond us.

**Comment [A92]:** God Himself has given us our needs, desires, and inclinations, and so these are fundamentally good, even if used occasionally in bad ways.

**Comment [A93]:** When you rest in something, first you mentally become that thing, and then there occurs to you all the intellectual consequences that will ramify out from it (In Diagram 4.17, picture something within the heart, and then imagine a blue arrow or a blue conic section (V), representing its consequences, descending straight downward from it; as this descends down, one's potency will also spiral down around it, considering it, as it goes, as in Diagram 4.18.). Thus to truly rest in something, it must not only be superficially good, but also good in all its consequences.

**Comment [A94]:** *Integritas* is mainly vertical; *proportio* is mainly horizontal.

<sup>40</sup> Aquinas says that "just as being is the first thing that falls into the apprehension [of the speculative Intellect] simply, so the good is the first thing that falls into the apprehension of the Practical Intellect." *Summa*.I-II.94.2.c.

<sup>41</sup> Aquinas, *Summa*, I-II.94.5.ad1, 94.6.c.

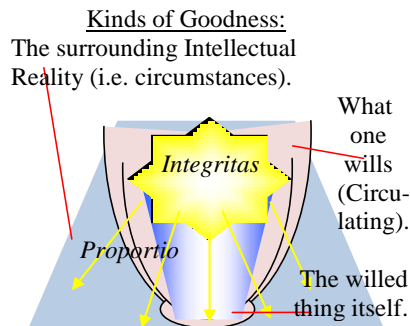
<sup>42</sup> Cf. O'Donnell, Timothy, *Heart of the Redeemer* (Ignatius, San Francisco: 1992), 25; Aquinas, *Summa*, I-II.17.9.ob2; 19.8.ad1; 24.3.c; 48.2.sed contra.

<sup>43</sup> Ex me. My two-part theory of Goodness derives from the three-part classical theory of Beauty (cf. Section 4.3.4.) which includes a third component, namely, *claritas*, or "splendor."

Something is of good *Integritas* if there is a smooth transition (with many intermediaries) from its simplest elements to its most complex ones.<sup>44</sup> With more intermediate forms, a thing is more potent to resist degradation from outside objects and/or agents. When there are strong connections from a thing's parts to its simplest (and strongest) elements, then the thing is a solid, permanent substance. When a plan or other spiritual principle is of good *integritas*, we say that it is *thorough*. However, not all beings are designed to be 'tough.' Thus, for all practical purposes, any given being can alternatively be considered to have integrity if it has all the requisite parts of its nature (e.g. if it isn't missing an important arm or doesn't have some other gaping hole).<sup>45</sup>

Something is of good *Proportio* if each of its parts fit well with one another, i.e. if each is 'fitting.' Since there can be many aspects to a complex situation, it can be very difficult for something to be fitting in every way (e.g. to please both groups in an argument). However, one should not lose hope of making each thing 'fit.' Just as words flow from the speaker's mind in the intellectual order, so material goodness flows from formal goodness in the willful order. Consequently, prudent planning and direction from above should assure that each form arises at the proper time, place, and manner so as to effectively play its role without interfering with anything else. Any time, then, that a material *Disproportio* occurs, it can usually be attributed to one or more formal evils or errors occurring at a higher level.<sup>46</sup> For example if the door was not held open for me while I was carrying a big, bulky box (a material evil), it may be because someone else lacked a sense of courtesy (i.e. a formal evil) in their spirit. Thus any time a material *Disproportio* occurs in the situation, it can be seen as 'flowing' from a formal lack of *Integritas* (incapacity or deficiency, or lack) within some agent or higher cause. Being aware of this can help one better go about removing evils and accepting what cannot be removed. Aesthetically, *proportio* occurs when each of the qualities or forms in a beautiful thing's appearance relate fittingly to the other surrounding qualities, and to the greater whole(s).<sup>47</sup>

Thus something must first be considered good or bad in itself (formally), but then it may secondarily and to a lesser extent also be considered better, or not-so-good, worse, or not-so-bad according to how it played out in the circumstances of the surrounding situation (i.e. when, where, and how it took place). Since both *Integritas* and *Proportio* deal with suitability of one thing to others, we see that there is a general pattern of higher things being suitable to lower things, both inside of and outside of a thing's



**Comment [A95]:** For instance, the 200-step Great Pyramid at Giza would be of greater *integritas* (and would resist erosion better) than the step-pyramid of Djoser which has only 6 steps. With more steps, there is a smoother transition from base to peak.

**Comment [A96]:** This transition can occur either physically (from smaller and simpler to larger and more complex), or spiritually (from more general to more specific).

**Comment [A97]:** Nothing is of such great *integritas* to be able to resist the Word of God, which is "sharper than a two-edged sword, cutting between bone and marrow" (Heb. 4:12).

**Comment [A98]:** For instance, if one starves to death, it is usually because someone didn't do their job. If someone feels neglected at a party, it is owing to the incapacities or rudeness or ignorance of each one of the members present.

**Comment [A99]:** For example, if they sinned even just once, then there is a much more serious problem in their soul, and this is what fundamentally needs to be dealt with, not just the individual displeasing occurrence. It is a human problem, not a situational problem. This is also why punishment and/or correction must be administered after even one offense.

**Comment [A100]:** This will be a key element in moral reasoning: Good/bad circumstances only *slightly* modify the goodness or badness of an act; most of an act's good/badness is determined by the act itself.

**Comment [A101]:** Integrity is suitability of the higher to the lower which is fully inside of a thing's substance; Proportio is suitability of the higher to a lower thing which is outside of its immediate substance, but still as-it-were under or within its sphere of influence. Thus Integrity is substantial; Proportio is accidental.

<sup>44</sup> Cf. Aquinas, *Summa*, I-II.18.1.c, where Aquinas speaks of the good as, "the fullness of essence, i.e. if nothing is deficient or lacking from what is owed to [or called for in] its essence."

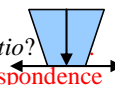
<sup>45</sup> Hugh Bredin and Liberato Santoro-Brienza, *Philosophies of Art and Beauty*, (Edinburgh University Press, Edinburgh: 2000), 64.

<sup>46</sup> Aquinas, *Summa*, I.49.1.ad3.

<sup>47</sup> Ibid.

substance. This general inclination toward suitability toward the lower signals the presence of the Transcendental of Goodness passing through and pervading all things.<sup>48</sup>

Questions:

1. What is the object of all willing? **Ans: The Good.**
2. Using the idea of subjectivity, explain how it is possible for people to sin, and will what is in fact bad: **Ans: When someone wills what is bad, even though it appears bad to them (even objectively bad), yet from at least one aspect (i.e. the aspect in which they are assenting to it) it must appear subjectively good to them. Thus for instance, if someone steals, that person knows that it would be objectively bad if everybody were to start stealing and looting from one another; however, the possibility of gaining the desired object makes them feel so good, that they tell themselves that it is (in some way or for some reason) something 'good' for them to do.**
3. What is one way that you could know *for sure* that someone likes something? **Ans: If they should perform an action that has that activity or thing as its end/object, then you would know that they like it. E.g. If they are staring at it, or admiring it, or indulging in it, or working for its accomplishment—even for a moment—then even if you dislike it in some other way, yet there is at least something about its appearance (e.g. its bright or attractive color) that you are attracted to, and so it must have seemed 'good' to you in some way (even if it is was just a superficial 'goodness' of appearance). In short, you wouldn't have looked at it, or done it, if it weren't *good* in some respect.**
4. Based on Diagram 4.17 and what you know about the heart, describe in your own words what the Natural Law is. **Ans: The natural Law tells you to do good, and not evil. Thus the Natural Law is the natural, *right*, just, honorable, and virtuous way to 'spiral' about something hypothetical. To spiral about it in an unnatural way (going way out of one's course because of some stumbling block or difficulty associated with it) would be to violate the natural law. Thus the natural law is like an inner sense about what is right.**
5. Match: (Material / Formal) evil yields (true / circumstantial) badness. **Ans: Material—circumstantial, Formal—true (i.e. sin).**
6. In the sketch at right, which arrow fundamentally represents *Integritas*, and which fundamentally represents *Proportio*?  **The vertical arrow is *integritas* (i.e. formal)—i.e. correspondence of lower things to higher things, as being firmly rooted in them. The horizontal arrow represents *proportio* (i.e. material).**
7. Match Will's two aspects to Belief's two aspects (Recall Section 3.1.2). Are they similar? **Ans: *Integritas* ≈ intellectual trustworthiness; *Proportio* ≈ Intellectual knowledgeableness. Yes, they're similar! When you believe someone, you posit *Integritas* (trustworthiness)**

**Comment [A102]:** What is described here is more a "Natural Sense" (about hypothetical actions, or actions of others) rather than "Natural Law" (about actions of oneself). Thus it is a law for you, that 'thou shalt not' think up or do something bad, and because it is a law for you—in your own heart—you feel the force of it when it is being violated. However Natural sense and Natural law are closely related, inasmuch as one's ability to consider the goodness of others' acts (esp. towards oneself, through the Golden Rule), enables one to consider the goodness of one's own acts.

<sup>48</sup> Cf. box and contained footnote at end of Section 4.1.2.

within their substance, and *Proportio* (knowledgability) in their material situation (i.e. in relation to what they claim to know).

8. Debate: If something is formally evil (i.e. of no *Integritas*), can it be materially good (having proportion)? **Ans: Yes! God regularly brings circumstantial good from substantial evil, not by intending the evil, but by making use of it when it presents itself. However, it is generally more true that (at least in the short-term) formal evils more directly produce material evils. However, since “good fruit cannot come from a bad tree” (Matt. 7:18), one never gets substantial goodness from substantial evil.**

**Comment [A103]:** For instance, someone’s sin (formal evil) causes someone else’s pain (material evil).

**Comment [A104]:** In other words, good *Integritas* (goodness in its substance) never includes something of bad *Integritas* (evilness in its substance). If this were the case, then Satan’s kingdom would be *part of* God’s kingdom.

## 2. The Goal of the Rational Will: The Common Good

Spiritual creatures are unique among others, because they alone can live in community with one another, seeking not just their own good, but a *Common Good* (Lat. “bonum commune”).<sup>49</sup> For example, a dog may seek not just its own good, but the good of the pack. Or a soldier may seek not just his own good, but the good of his unit. The dog does this, because anything benefiting the pack indirectly benefits itself, and thus increases its own chances of surviving and successfully reproducing. However, whereas the dog just seeks to have its bodily needs met (eating, cleaning, playing), a human has a need not just within his body, but within his mind. The human seeks a level of completeness with other human minds and truths, not just with their activities or bodies. Indeed, the human mind is so indeterminate, so unlimited, that absolutely anything and everything could be of value to it. Consequently, a human’s desires are limitless.

The object of human rational desires is the Common Good, which includes *all lower goods*.<sup>50</sup> It is the concern for all things that exist, both in themselves, and in relation to one another. The Common Good is the good of the whole community (in this case, the whole universe!), functioning correctly both in its totality, and throughout all of its parts. It is the correct functioning and fulfillment of every single member, and of every association or grouping of members. This community does not

The Common Good is the good that is consequent upon complete and total knowledge of all things (cf. Gen. 1:31).

have to restrict itself to just a city or country, or even humankind, but extends itself to all beings, including the physical realm, the realm of spirits, and even to God Himself. Everything has been created, and so everything has a purpose, intended by its creator. When each of these things is fulfilling its proper role, and when man is playing his proper proprietary role

The Common Good is a general good, but it implicitly includes the correct functioning of every major group in the society, and of every member within the society.

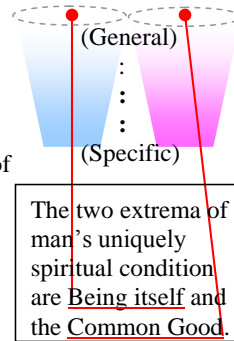


Diagram 4.19

**Comment [A105]:** E.g. a club, a complex machine, a trade league or symbiotic relationship, an ecosystem, etc.

**Comment [A106]:** Ask the students whether they actually believe that “everything has a purpose.” [Ans: Yes, even children who are born for a few seconds and die have a purpose.]

Diagram 4.20

<sup>49</sup> Aristotle, *Politica*, II:6 (1278b39); Aquinas, *Summa*, I-II.10.1.c.

<sup>50</sup> Aquinas, *Summa*, I-II.10.1.ad3.



(cf. Gen. 1:26) over them, a state of goodness is attained, which is comparatively far better than the goodness of any single part.

Classically, the Common Good referred to the good of the Greek society, or city-state, and since this was the greatest end then known, it was expected that one would worship and sacrifice<sup>51</sup> one's life for the city-state (i.e. the community of one's friends). However, with the coming of Christianity, and a much further-reaching and universal awareness, the Common Good came to refer not to the community of the city-state, so much as to the community of the Church, living and dead, and through that, to all creation (cf. Col. 1:15-20). Consequently, the human being in this life is inclined toward it only vaguely and generally. Everything has a little bit of the Common Good—the final state of affairs—but nothing has all of it. No individual good thing so satisfies the human being that the human is unable to find some sort of deficiency in it.<sup>52</sup> Consequently, the human being is free to 'not be grabbed' by any attractive image or envisioned outcome. Rather, the good toward which he is destined far exceeds anything that his Sight or even his Imagination can propose to him (I Cor. 2:9).<sup>53</sup> He can certainly know about this good in an abstract way, but that is not direct experience of it. Consequently nothing in this world fully satisfies the human Will.

**Comment [A107]:** That which is good from one perspective can always be considered bad or unsatisfactory from another.

**Comment [A108]:** Ask the students what happens when you get exactly what you've been desiring, and you get to keep or do it as much as you want. [Ans: It soon becomes old, and its attractiveness 'wears off.']

#### Questions:

1. How do you know that a human's desires are limitless? **Ans: You experience it! The moment you want and then get one thing, you soon want something else. Even rich people are ceaselessly striving for new and better accomplishments, novelties, purchases, enjoyments, etc.**
2. Which ought one to love more: One's own good or the common good? **Ans: All other things being equal, one should love the common good more than one's own private good, and thus it is considered extremely noble to sacrifice one's own good for the common good.**
3. Think: Who or what are partial partakers of the Common Good, who fully share in it and thus has a say (or vote) in administering it, and who has custody or 'charge' over all of it? **Ans: All things—even inanimate ones—participate in it at a low level. Only rational beings which, though a part of the whole nevertheless have the whole inside of themselves (in a rational manner), and which can responsibly order the lower goods to the higher, should have an authentic share (or vote) in determining and administering it. However since various persons may have a greater or lesser understanding of this complexity, typically only the ruler of the society has concern for—and thus custody over—all of it.**
4. Explain why the Common Good should be concerned not just about good things, but about how good things relate to one another. **Ans: It's not enough just to have all good things, but each thing must be in its rightful place. If foolish men rule, and wise men are down-**

**Comment [A109]:** One proof that inanimate things participate in it, is that those inanimate products and resources (e.g. food) are economically referred to as "goods."

**Comment [A110]:** Cf. Aquinas, *Summa*, I-II.1.2.ad2.

<sup>51</sup> Cf. Aquinas, *Summa*, II-II.26.3.c.

<sup>52</sup> Aquinas, *Summa*, I-II.10.2.c, ad1; I.82.2.ad2.

<sup>53</sup> Aquinas, *Summa*, I-II.3.1.ad1; I-II.3.8.



trodden and scorned, then that is not a good situation, and the country may suffer. Rather, each thing and person should be in its rightful place, so that it can produce the best effect possible for the whole society.

**Comment [A111]:** Indeed, if foolish men rule, we will likely see evidence of it in how the society is run: There may be widespread embezzlement, corruption, misuse of resources, etc.

5. According to the Christian understanding, when will the Common Good be fully realized? Is it realized at all before then? **Ans:** Since this world is fallen, ultimately the common good will only be realized at the end of the world. However, we do have foretastes of the Common Good in such things as Sanctifying Grace, Holy Communion (with God and with one another), Prayer, etc.

### 3. Sin

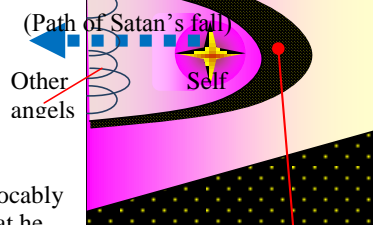
#### Diagram 4.21

Because the Common Good is never fully experienced in this life,<sup>54</sup> it is very easy to get misled into willing some final end that is false and unsatisfying, or even destructive.

Sin is badness in willing.<sup>56</sup> It is not just making a mistake, but directly willing that what one knows to be evil should occur and come to be. If goodness is the suitability of the higher to the lower (recall box at end of Section 4.1.2), then evilness is the *un*-suitability of the higher to the lower. When the higher is unsuitable to the lower in this way, then it is then 'an evil' for the lower. Sin is then the willful, deliberate production of such an evil situation in something that was previously good.

It is said that the devil's first sin was a sin of Pride.<sup>57</sup> When God revealed his plan to the devil, and asked him to serve in it in a good way, the devil, instead of serving, loved his own goodness more than the potential goodness of what God was proposing to him, and so willed a disconnect (or *disproportio*) in the situation.<sup>58</sup> Rather than obediently cooperating in helping to carry out God's plan, the devil refused to serve, and focused on his own goodness and ideas, instead. In so doing, the devil separated his own goodness from the goodness of God's plan and created a situation in which there was nothing binding him to God's standard. No longer bound up into the source of goodness, he permanently and irrevocably fell out of goodness. As he fell, the evil separation that he

Just as Error is a deviation, disconnect, or non-correspondence in the truth of what is said, so Sin (willing evil) is a deviation, disconnect, or non-correspondence in the goodness (integrity) of what is willed.<sup>55</sup>



#### Diagram 4.22

The Devil willed a separation or disconnect within the goodness of God's plan.

<sup>54</sup> Aquinas, *Summa*, I-II.3.8.

<sup>55</sup> Aquinas, *Summa*, I.17.3.c.

<sup>56</sup> Aquinas, *Summa*, I-II.74.1.c, ad 1.

<sup>57</sup> Aquinas, *Summa*, I-II.84.2; I.64.2.ob3, sed contra.

<sup>58</sup> Aquinas suggests that after pride, the next sin was envy of men. Aquinas, *Summa*, I.63.2.c. Milton suggests that envy itself was the cause of the devil's pride. Cf. Milton, *Paradise Lost & Paradise Regained*, (Signet Classics, New York: 1968), V:600-608, 656-665.

had willed between himself and God, suffused and permeated into him and thus thoroughly vitiated his nature.<sup>59</sup> The same happens to us whenever we mortally sin, and ‘tear’ the fabric of God’s peace.<sup>59</sup>

To sin (and to will, in general) requires not just Act but Potency and Power.<sup>60</sup> Thus we can speak of “the power of sin [or evil],” that sin produces a potent, self-reproducing situation that can draw or suck things into and under its structure (Luke 11:20-22). Thus as he fell, the Devil took the good light and Being which God had entrusted to him and instead used it to propose seemingly good (really bad) ways to the other angels in which they could help him and love themselves (instead of God’s plan), and in so doing have a part in his plan.<sup>61</sup> Some of the angels (esp. Michael) had an integral enough nature, and a strong enough love of God that they refused to fall; but others (especially angels under Satan) were more swayed by the attractive presentation of the Devil’s plan than by God’s plan, and fell as well, using the devil’s act of rebellion and his promised rewards as a stimulus of their own.<sup>62</sup>

As a result of the Fall, the evilness which Satan had willed came to cast a shadow upon both his own consciousness, and the consciousness of all the other angels underneath of him, who had followed him. Thus Satan’s whole kingdom immediately came to be permeated by awareness of evil. As other angels began pointing out Satan’s faults, he would’ve been left with no rational ground on which to stand and thus the concentration of power which he represented and which was controlling all the angels underneath of him would’ve fallen out of the other angels’ presence. Thus Satan and his entire kingdom would’ve fallen from Heaven.

#### Questions:

1. Complete: \_\_\_\_\_ is to \_\_\_\_\_ in the willful order as Error is to Truth in the intellectual order. **Ans: Sin is to Goodness . . .**
2. Is sin an end or a means? **Ans: It is an end. It can be a means too, but then it is also an end, as well.**
3. What is sin’s relationship to the Common Good? **Ans: It is a tear, *disproportio*, or disconnect in the Common Good.**
4. What is sin? **Ans: Sin is willing evil. It is the deliberate and knowing decision to will a dis-suitability (i.e. a *disproportio* or *dis-integritas*) in the being of something that was previously good.**
5. Does sin start as a *disproportio* and develop into a *dis-integritas*, or does it start as a *dis-integritas* and develop into a *disproportio*?  
Hint: Think about how it occurred in Satan’s case. **Ans: Sin occurs in the spritual—not physical—realm, and it there occurs first as a *dis-integritas* in the substance of a Will-act, corrupting that Will-act (either in part, or in whole). However, since this evil element is inconsistent with the goodness of the over-arching plan, it rapidly creates many *disproportios* (“tearings”) in relation to other parts**

**Comment [A112]:** This is why devils are in fact extremely miserable. Exception: When we sin, our nature is not thoroughly vitiated immediately, because we do not experience all the logical outcomes of our sin instantaneously, the way angels do. Rather, our thinking is discursive, and so we only become aware of things slowly, and consequently many of our natural virtues remain for a while (perhaps even until death), after a mortal sin. Cf. Aquinas, *Summa*, I.64.2.c.

**Comment [A113]:** What is this power of sin? It is the fact that when we sin, we become one with the principle of that sin, and becoming mentally trapped in it, must serve it, including all its injustices, just as we would serve anything that we truly believe in. Since potency (and power) is a circulation, it is then like getting caught in a deadly whirlpool, or in a whitewater rapid. Indeed, one’s sin—proceeding downward from oneself as an evil word—is then what causes one to fall.

**Comment [A114]:** The devil’s name “Lucifer” in Latin means “light-bearer.”

**Comment [A115]:** We see in this that the Devil is very clever, in that he was able to convince other angels to fall with him. In fact, his Intellect far surpasses our own intelligence, and he will surely destroy us if we bring him into our own lives. Consequently, just as one army never communicates with its enemy, so one should never bargain, nor have any communication with the demons.

**Comment [A116]:** It seems that certain angels underneath of Satan in the angelic hierarchy would have been under Satan’s power and fallen directly because of his sin. Thus we speak of a third of the angels falling out of the sky (Rev. 12:4).

**Comment [A117]:** This is what we mean when we say that an accusation or complaint is “groundless.”

**Comment [A119]:** The Devil and all God’s angels were originally participating in God’s Will-act (the carrying-out of God’s plan).

**Comment [A118]:** If it comes from the originator of the Will-act, himself, then it corrupts his Will-act entirely; however if it comes from a participant in that Will-act, it corrupts it only in part.

<sup>59</sup> Aquinas, *Summa*, I.64.2.c, quoting St. John Damascene’s *De Fide Orthodoxa*, II:4.

<sup>60</sup> Aquinas, *Summa*, I-II.71.5.ad2.

<sup>61</sup> Aquinas, *Summa*, I.63.1.ad4.

<sup>62</sup> Rev. 12:4, 7. Cf. Aquinas, *Summa*, I.63.8.c.

of the plan. However, these *disproportions* are more circumstantial and effects of the sin, than the sin itself.

6. Think: What or Why is there a “power” of sin? Ans: The “power of Sin” is the power in the Will of the one sinning. It is the strength by which that person’s Will pulls toward the center of what is in their heart. It is then like a vortex in which something can get caught (cf. Diagram 4.17).
7. How did Sin come about? Ans: The devil refused to serve in God’s plan, and consequently fell out of goodness, into darkness and evil.
8. Research Satan’s fall in Milton’s *Paradise Lost*. What parts of it do you like, and what parts of it do you dislike? Note any insights it may give you about the nature of Sin.

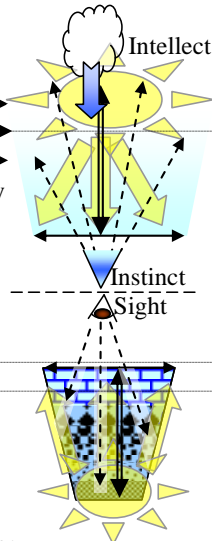
#### 4. Beauty

What is beauty? *Beauty* is classically defined as “the know-ability of the Good.”<sup>63</sup> By the general term “know-ability” is here meant either know-ability or see-ability.<sup>64</sup> As we shall see below, the three aspects or parts of Beauty are *Integritas*, *Claritas*, and *Proportio*. If Goodness is also *Integritas*, and *Proportio* (recall Section 4.3.1), then we see that it is the *Claritas* that primarily conveys the Sight, Knowledge, or Intuitive understanding of the goodness, while the goodness itself is contained in the *Integritas* and *Proportio*.<sup>65</sup> Thus when you see something that is (1) good and that (2) intellectually captures your attention or ‘strikes your soul’ in some way, you declare it beautiful.

When we apprehend beauty, the beautiful thing shines its image or form into our awareness, but it does so in a revealing way such that we can see through it, into its interior. Thus instead of “know-ability,” a better term might be “transparency.” As we intuit into its interior, we are able to see the relationships and *Proportio* of its parts, as well as its inner *Integritas*. The thing’s *Integritas* and *Proportio* can of course be grasped in other ways—by the Intellect, or by physically touching it—but these don’t make us aware of it as *beautiful*, but only as *good*. Rather, as St. Thomas Aquinas says, only the two objective senses—Sight and Hearing—are able to apprehend Beauty as

Diagram 4.23

*Integritas*, *Claritas*, & *Proportio* function slightly differently in the spiritual and physical realms.



**Comment [A120]:** The Greek words to see (ὁράω, pronounced “or-ah-oh”) and to know (οἶδα, pronounced “oy-dah”) are the same. Οἶδα is simply the past tense of ὁράω, so that “I know” (οἶδα) could alternatively be translated “I have seen.”

**Comment [A121]:** Recall from Section 1 of this chapter (and Diagram 4.15) that Goodness consists in *Integritas* and *Proportio*.

**Comment [A122]:** Ask the students: “What do you do, what sort of reaction do you normally have when something captures your attention on a lower level than what it is?” Ans: You stare. This is the essence of marveling, as when someone says that something was ‘beautiful or wonderful or awesome to behold.’

**Comment [A123]:** If Sight and Hearing are in the physical mindset, then Instinct assists them to help them apprehend the beauty; if they are in the spiritual mindset, then they instead serve as tools of the Instinct, enabling the Instinct to ‘key’ into something with much more heightened alertness. Thus the two mindsets are very similar, and differing only in which faculty is taking the lead.

Indeed, it is really the Instinct itself, not Sensation, which is the main recognizer of beauty, for the Instinct is especially disposed to look into a thing’s interior—even through darkness—and blindly seek or ‘feel out’ (like a radar or sonar-sensing device) the resonances of the forms within it. Thus Instinct, is especially disposed to sense its *Claritas* (cf. in Diagram 4.23 how *Claritas* involves one’s awareness penetrating right through the thing’s interior).

The Instinct does this easily, because the way Instinct works is that it associates two or several different sensing loci within the body, and when all of these are jointly triggered, it stores or recalls this pattern in some special hormone or other brain chemical (giving one a unique ‘feeling’ about something). Then when one part of the beautiful object is obscured from view, the Instinct is still able to keep track of it, by other means, from other sensing locations. Thus although Sight and Hearing technically first apprehend beauty (e.g. even just a solid red circle, or a single musical note is beautiful), Instinct recognizes it as beautiful in a much more complex way, and compensates for its ordinary or ugly parts.

<sup>63</sup> Aquinas, *Summa*, I.5.4.ad1.

<sup>64</sup> Aquinas, *Summa*, I.67.1.c.

<sup>65</sup> Admittedly, Aquinas disagrees with this in his *Commentary on the Divine Names*, IV:5. Aquinas there holds that anything which is good already has *Claritas*, and hence Beauty and Good are “the same, differing only [by a distinction] in reason” (*Summa*, I-II.27.1.ad3; I.5.4.ad1.). This opinion was rejected in Section 4.3.1 because *Claritas* has to do with something being seen or heard, whereas many good things are consumed (for their goodness) without being seen or heard.

Beauty,<sup>66</sup> and this is because to see it *as* beautiful, our Intellect must intuit into its interior, and take delight in traveling and vicariously experiencing the paths of its Goodness. The Intellect can only do this when the other senses are quieted, and this is why Beauty is best contemplated from a distance. Only when we *know how* it is being Good (cf. diagrams 3.72, 3.73), do we see it as beautiful.

There are two kinds of beauty: physical beauty and spiritual beauty.<sup>67</sup> Physical beauty occurs when we look at a material object as beautiful. Because it is material, it is generally difficult to look into its interior (unless it is as thin as a flower petal), and therefore we have to instead use our Instinct (in the physical mindset) to see its exterior as a sign of its interior. This is why people who wish to be beautiful cultivate a very clean and neat exterior image. In the spiritual realm, beauty is not beauty of a physical object, but beauty of a soul, or plan, or melody, or some other spiritual principle. Spiritual beauty is more integral, pure, and perpetual than physical beauty. Indeed, spiritual beauty is a general criteria for all Willing: Everything you will, appeared to you beautiful in some way. Thus in this way beauty is an object of the Will.

Beauty's three aspects are *Integritas*, *Claritas*, and *Proportio*.<sup>68</sup> These three elements are found in all beauty, whether physical or spiritual. However they appear slightly differently in cases of physical versus spiritual beauty. In the physical realm, *Claritas* is a brightness, that is, the force with which something stimulates your senses. In the spiritual realm, *Claritas* is the "self-revelation or self-transparency of inner truth," that is, the ease with which the divine light penetrates through a person's soul or glorified body.<sup>69</sup> These two are inherently similar, which is why those who excel in holiness are often said to shine with a supernatural radiance that is often depicted as a halo. *Proportio* also functions slightly differently in the two realms. In the physical realm, *proportio* is the shapely comparison of one material part to another (in 2D or 3D space), and to the whole creature. In the spiritual realm, *proportio* is the comparison of one whole species—or appearance—to another (in 1D space, that is, in the order of time). For instance, music is a rapid shifting of appearances as a song progresses through its phrases and sections. The proportion of all of these to one another in creating a unified work constitutes the spiritual *proportio* of the piece. Likewise, if someone performs an act of charity, it is beautiful if there is proportion between the different forms of virtue manifested in the act—the form of directness, the form of mercy, the form of self-effacement and humility, etc.

Beauty is something that we *appreciate* and take delight in. There is a fundamental choice that everyone must make between contemplating physical beauty, and consuming it for its goodness.<sup>70</sup> However, if the beauty is a spiritual—not physical—beauty, then it cannot be consumed, and can only be experienced and participated in, as an end. Thus a woman hears a beautiful melody and is subconsciously drawn to want to mentally 'put herself into it', dance with it, and thus fully partake of its

**Comment [A124]:** First we intuit all the grades of form that make it up (from complex to simpler and simpler insider of it). Then, reversing direction, we are able to know it as what it is (Cf. diagrams 3.1 and 3.11 that knowledge in the spiritual mindset is downward directed). Here, your intellectual line-of-sight (or rather knowledge) is accompanying or traveling through its essence (downward in the spiritual mindset, or upward in the physical mindset); however its essence is here also especially *good* (or else you wouldn't consider it beautiful), and so your knowledge is also simultaneously traversing the willful line-of-application of goodness of its higher (in the spiritual mindset) and simpler forms to its lower and more complex components. Mentally becoming that thing, we then experience its essence, not just as an essence, but as something *good*.

**Comment [A125]:** Someone may object, "Don't two lovers—whose senses are not at all quiet—experience each other as 'beautiful'?" To this, the answer is that insofar as they are serving one another, they may find beauty in their actions; however, insofar as they are consuming one another, though they find each other 'good,' they do not find each other 'beautiful.' Consumption is subjective, contemplation of beauty is objective, and the two ...

**Comment [A126]:** However, the Instinct is very adept at using various means to intuit deep into a thing, even if Sight is for the moment blocked, and there excluded. The Instinct does this by using various different modes of sensation in coordinati ...

**Comment [A127]:** The plan (the higher element) is known to be good in what it will do *for you* (the direct lower element), and perhaps for somebody else as well (the indirect lower element), if it is effectively carried out and they benefit from ...

**Comment [A128]:** Recall that the processing of sound occurs in the spiritual realm (really, the spiritual half of the sensate realm), i.e. above the center-line in diagrams 3.18 and 3.20.

**Comment [A129]:** The more interior and meditative a person becomes, the more this intellectual beauty comes to outshine even physical beauties.

**Comment [A130]:** For instance, something with bright colors would have great *Claritas*.

**Comment [A131]:** The spiritual one comes from God down through the being's form, into the contemplator; the physical one seems to come just from the outside surface of matter, but in reality is passing through that matter as well, since as the ...

**Comment [A132]:** Time is 1-dimensional because it travels in one direction only.

**Comment [A133]:** One way to be chaste, is to never permit your physical senses to get 'caught up' in the emotion of objectively experiencing beauty. For example, if someone of the opposite sex appears beautiful to you, you scrupulously do not permit ...

**Comment [A134]:** Technically, this is an instance of physical beauty to outside observers. However, inasmuch as the woman uses her Instinct to overcome what she is sensing and even unite with the beauty (its melody and rhythm), it is in her ow ...

<sup>66</sup> Aquinas, *Summa*, I-II.27.1.ad3.

<sup>67</sup> Aquinas, *Summa*, II-II.145.2.ad3.

<sup>68</sup> Aquinas, *Summa*, I.39.8.c.¶3; II-II.145.2.c.

<sup>69</sup> Bredin and Santoro-Brienza, *Philosophies of Art and Beauty*, 64-65. Cf. Aquinas, *Summa*, II-II.180.2.ad.3.

<sup>70</sup> Cf. Aquinas, *Summa*, I.5.4.ad1.

existence. Thus the logical end of beauty is pleasure and enjoyment in it, or perhaps—if it is physical—consumption of it.

Questions:

1. Define beauty. **Ans: Beauty is the knowability or transparency of the good. It is the message or revelation of goodness that something gives to us.**
2. Are the faculties which first recognize beauty . . .
  - a. primarily appetitive or apprehensive? **Ans: Apprehensive. Engagement of the appetitive faculties only happens insofar as one seeks to consume or enter into it.**
  - b. subjective or objective? **Ans: Objective (Sight and Hearing).**
3. Which of the three aspects of beauty is represented by . . .
  - a. the distinctive smell of a rose. **Ans: *Integritas*.**
  - b. the deepness of colors experienced in the tropics. **Ans: *Claritas*.**
  - c. the harmony of sound in a musical chord. **Ans: *Proportio*.**
  - d. the dimensions of a Greek temple. **Ans: *Proportio*.**
  - e. the shapeliness of the human body. **Ans: *Proportio*.**
  - f. the sheen on a car's finish. **Ans: *Claritas*.**
  - g. the virtue displayed by a hardened monk or soldier. **Ans: *Integ*.**
  - h. the purity of a saint. **Ans: *Claritas*.**
4. Of the three aspects of beauty, which . . .
  - a. most expresses Oneness? **Ans: *Proportio*.**
  - b. most expresses Goodness? **Ans: *Integritas*.**
  - c. most expresses Truth? **Ans: *Claritas*.**
5. What is the logical purpose of beauty? **Ans: (1) To cause you to mentally delight in and appreciate it and (2) to put your own Being into it, consuming it—if physical—or entering into it—if spiritual.**
6. In which realm does . . .
  - a. *Proportio* exist between parts? **Ans: Physical.**
  - b. *Proportio* exist between whole species/forms? **Ans: Spiritual.**
  - c. *Claritas* seem to shine from the thing externally? **Ans: Physical.**
  - d. *Claritas* seem to shine through the thing internally? **Ans: Spir.**
7. List an example of physical beauty, and one of spiritual beauty.  
For each, write a paragraph explaining how you experience or go about discovering its beauty, and what faculties are involved at each step of the way. **Ans: Answers may vary.**
8. Which of the three aspects of beauty is equivalent to transparency? **Ans: *Claritas*.**
9. Use what you know: Explain the deeper metaphysical reason(s) for why physical beauty is consumed, but spiritual beauty is only experienced. **Ans: This is because form is inside matter in the physical realm, but outside and surrounding matter in the spiritual realm. Consequently the form can be consumed in the physical (by consuming the matter, with the form inside of it), but cannot be consumed spiritually.**

**Comment [A135]:** Beauty is fundamentally known by Sight and Hearing, not Smell, which could seem to pose a problem for this example. However, we should think very carefully about what precisely is involved in a rose's smell. The distinctive cocktail of chemicals that makes up the unique smell of a rose, has more to do with the thing's *Integritas*—the reaction of some chemicals with others—that is, its goodness and self-complimentary-ness as designed by God, than with its beauty. A dog would recognize the same smell as we do, but wouldn't know it as beautiful. Rather, the dog would simply recognize the smell as *pungent*, and this is because the dog has different instincts than we do, associating it with something other than what we would associate it with. Thus the beauty of a rose is experienced an instance of beauty—not just Goodness—because, considered in the spiritual mindset, it over-stimulates our Instinct, and causes us to associate it with other beautiful things, namely its visual color, and shape, and other related ethereal imaginations and thoughts (such as what beautiful thing we would do with this rose) that we instinctively associate to the smell. However, if we were to rigorously restrain these hypothetical associations, or to wear it as perfume, thereby letting our Instinctive reaction to it die-down with time, then the smell ultimately would have more to do with goodness, than with beauty.

**Comment [A136]:** It was St. Thomas Aquinas's idea that beauty is “. . . the synthesis of the other three transcendentals (Unity, Truth and Goodness).” From Hugh Bredin and Liberato Santoro-Brienza, *Philosophies of Art and Beauty*, 62.

**Comment [A137]:** Either to absorb it into your own body, or to spiritually put yourself in its presence. In either case, it is your own Being that is entering into it. If the Beauty is hypothetically envisioned, then the putting of your own Being into it (e.g. spiritually willing it to come about) can make it real. Ask the students: Does this surprise you, that Beauty is sometimes non-existent (only hypothetically foreseen), and that you must give Being to it?

**Comment [A138]:** Tell the students not to use any examples which are alluring or sexually suggestive.

**Comment [A139]:** In the spiritual realm, the form and its potency surrounds any act(s) present, and so the best you can do in the spiritual realm is to enter into the beauty as an Act inside of its dynamic potency (cf. Diagram 1.50); but you cannot consume it. Rather, if any consumption is to occur, it must consume you.