

Unit V. Original Sin

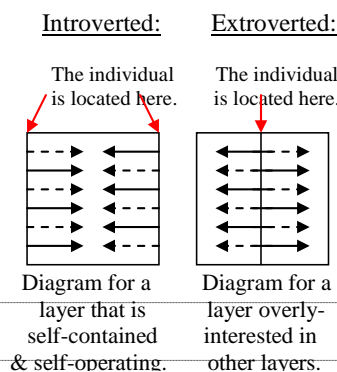
Chapter I. Our Origins

Philosophy is properly a non-theological work. However when we study partially-theological matters using the tools and methods of philosophy—most especially natural reason (the formal object ‘*quo*’)—we are still doing philosophy, even though our conclusions may corroborate theological conclusions. After all, if human nature is currently found in a condition that is theologically affected (i.e. fallen and flawed), it is surely within the realm of philosophy to consider in what this fallen-ness consists, and then to admit of possible explanations, even theological ones. In this unit we will study human nature’s current condition, note its inconsistencies, and extrapolate from this to what it was probably once like. In doing this we are not using theological tools simply because we notice a corroborating and highly relevant verse of scripture, here or there. Rather these verses are given solely to illuminate and confirm our understanding, but are not essential elements in the argument.

1. Original Human Nature

At the end of the last two units, we individually enumerated all the intellectual and willful faculties of human nature and the universe (cf. diagrams 3.75 and 4.41). If we were to put together what we know, and combine all these faculties into a single understanding or diagram of human nature, it would appear identical to Diagram 5.19, several pages below.

However we must admit that there is something a little unnatural about the layout there described. In both of those units, there was noted an inconsistency or oddity within the sensate layer: The seemingly intellectual faculties are in the willful order, and the seemingly willful ones are in the intellectual order. Thus the sensate layer is largely reversed from what we would expect, based on the patterns of the other two levels. Now science tells us to look for symmetries in nature and, when we discover an asymmetry, to suspect at least one (and maybe more) significant causes responsible for producing such an asymmetric result. Consequently, it would be logical to suspect that man should’ve been—and perhaps *was*—created not as he now exists, but rather in a different way, in which the sensate layer was doubly flipped (cf. Diagram 5.3) from its current configuration and thus arranged with its intellectual and willful faculties in their proper places, like the other layers. Arranged in this way, the sensate layer would be ‘introverted’, rather than ‘extroverted,’ and would appear like Diagram 5.2 below:



Comment [A1]: This is ‘Faith working with Reason’ [emphasis mine], not Reason thrown out and replaced by Faith.

Comment [A2]: Have the students look at Diagram 5.19 several pages below, and see if they can find any inconsistencies or oddities. [Ans: The ad/ex-intra/extra patterns are irregular; the colors themselves (purple and esp. gray) are irregular; and even the directions of the arrows are the reverse of what we would expect.]

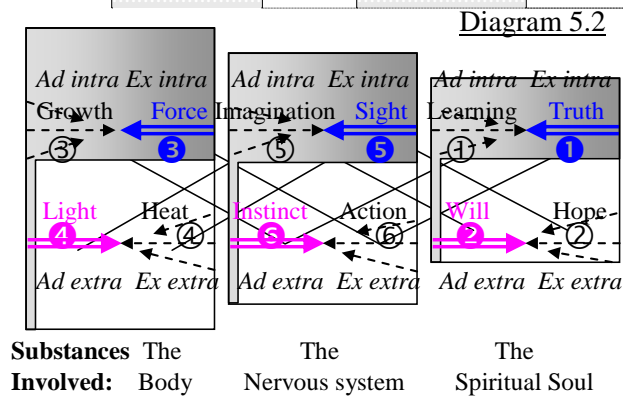
Comment [A3]: Notice how in Diagram 5.2, the sensate layer’s arrows all point inward, whereas in Diagram 5.19 there is a dividing center-line, and so they all point outward.

Comment [A4]: If students have trouble understanding what it means to say that an animal would be “located” at two different points on the left half of Diagram 5.1, tell them the following:

Normally, an individual’s Sight and Instinct would proceed from an internal perspective (à la the rightmost diagram). However when an individual is a member of a community, then it isn’t as if just his eyes alone are watching, but that all the eyes of his pack/herd are watching from behind him as well, so that his ‘back is covered.’ If you’re back is covered, then it is as if you are actually ‘further back’ (i.e. more protected and less exposed and out in the open) than you really are. To represent this, we draw the arrow for Sight as ‘backed up’ from the centerline, so that it is now instead emerging from the rightmost sideline.

Likewise, if your Instinct is part of the instinct of a whole pack/herd, then it isn’t just as if your own nostrils and hormones are ‘on alert’ for changing situations; no, it’s as if everybody in all parts of the forest are on alert. Thus if food lands far away, then those who are nearer to it and can sense it more closely will instinctively go for it, and so you will be able to go for it as well, because your Instinct to go where they go will be ‘on alert’ and working with and through theirs, rather than just through yourself. Thus a whole flock of birds may spontaneously ‘take off,’ even when only one of them senses danger. Thus it’s almost as if the whole pack or herd or ant colony has a life of its own, a common set of Instinct or inclination, that because it is common, is also able to arise from a much deeper level and cover more bases and do more jobs (e.g. one crow guards the rookery while others eat) than what an individual by itself would be able to respond to.

Human Nature as Originally Created:



* Note: Vertical is -->

In this diagram, we see that in every layer there would've been four fundamental faculties or principles. Two intellectual faculties would've occurred within the substance in that layer (body/nervous system/spiritual soul), and two surrounding and circulating willful faculties would've mediated external interactions with other creatures, also at that level.

Of the two willful faculties in each layer one would always be a kind of Being, and the other would be a kind of Becoming, dependent upon it; likewise, among the two intellectual faculties in each layer, one would be a kind of Being and the other would be a kind of Becoming, dependent upon it. In every case, a faculty of Being makes possible the opposing faculty of Becoming, since repeated and constant *Being* provides *material* for Becoming to work with, and also provides a *formal* framework or scaffold upon which Becoming is able to occur and mount upward (or downward).

With the sensate layer now rearranged in this way, we must ask ourselves how life would've been different in this more-natural configuration. We will consider this in the coming sections.

Questions:

1. Circle the correct answer: Man's current sensate nature is (introverted / extroverted), but once was (introverted / extroverted). **Ans: Extroverted . . . introverted.**
2. Note the three main differences in the new more natural configuration shown at the right of Diagram 5.3. **Ans: No divider line down the center; arrows point in (introverted), rather than out (extroverted); dotted black arrows converge, rather than diverging.**
3. Recall from previous sections of the book how Being enables

Kinds of Being:

- | | |
|-----------------------------------|-------------------------------|
| ① Truth / Predication / Knowledge | ④ Light / particle excitation |
| ② Will/Love | ⑤ Sight |
| ③ Force | ⑥ Instinct / Skill |

Kinds of Becoming:

- | | |
|----------------------------|-----------------|
| ① Learning / Understanding | ④ Heat / Energy |
| ② Hope | ⑤ Imaginat. |
| ③ Growth | ⑥ Action |

Comment [A5]: Emphasize to the students that these groups of opposed lines (one solid and representing Being, and the other dotted and representing Becoming), do not meet and stop, but pass through and intermix with one another. We only draw the starts of them as shown here, to keep the Diagram neat and uncluttered, and to shown from where they arise, be it from the "lower" (from the left in the diagram) or from the "higher" (from the right in the diagram).

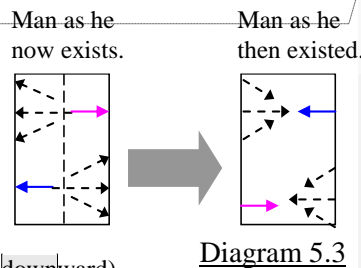
Comment [A6]: The way that the gray areas—representing substance—are drawn here as comprising the intellectual part and spawning the willful part (note thin gray area at the start of each pink Will-arrow), is here meant to suggest or remind the students of the fact that substance itself grows primarily in the manner of an intellectual entity (►), however, it does function in the willful order inasmuch as Will or inclination emerges from it, and spurs it to grow in some way (à la diagrams 4.5 and 4.14).

Comment [A7]: Being and Becoming don't have quite the same meanings in the willful order, as they do in the intellectual order. In the intellectual order, Becoming is Becoming-in-time. In the willful order, Becoming is not so much Becoming-in-time, as a Becoming in abstract eternity, that is, in a hypothetical situation. For instance, Hope isn't so much about ideas changing *in time*, as it is about ideas that are unchanging in time, but still nevertheless possible to be or not to be, to have been or not to have been. This possibility is like a kind of Becoming in another hypothetical reality, another set of possible outcomes, not—or not yet—this present real situation. In this hypothetical reality, you are still led from one part of it to another, by causal connections (i.e. what would probably or necessarily lead to what), for Truth and laws and essential natures are still present, but it is all merely possible, not real. In time, you could follow these paths of consideration one by one, but from the perspective of eternity, they are just all understood simultaneously, like a big flow-chart, or some grand and complex possible outcome. We see evidence of this at the physical level. For instance, *in time*, Heat is the rapid dance of a particle around its nucleus; but this dance is better described *in eternity*, by the mathematically-abstract equations of electron orbital diagrams, which compute the probability-density of where it is likely to occur, in general, that is, in eternity, not at any particular moment in time. Thus Becoming in the willful order is like a combined Being-and-Becoming, Being because it is in an eternal 'now,' but Becoming because it was still nevertheless subject to contingency when it happened.

Comment [A8]: See Diagram 4.14; and superimpose Diagram 5.6 upon Diagram 5.5, several pages below.

Comment [A9]: In the willful order, the Becoming mounts down, e.g. in diagrams 4.41 and 4.43.

Comment [A10]: We will give an explanation of what each one of these means, in the sections below.



Becoming: How does _____ enable _____ to occur?

- a. Force . . . Growth Ans: Constant and sustained Force enables Growth. For instance, to lift a block to the top of a skyscraper, there must be a force from the very top of where the block is going to go, all the way down to its initial resting spot, before, during, and after the lift. During the lift, this force is present in the crane resting beside the skyscraper; after the lift, the force is present in the skyscraper and now also in the block itself which has now been added to the skyscraper's substance. Similarly, for a cell to grow in one direction, to increase its substance, there must be an internal force within it: The force of the actin and tubulin microfibers of the cell's cytoskeleton. Thus it is the permanent presence of a Force in one direction that enables Growth in the opposite direction.
- b. Light . . . Heat Ans: As the electron is dancing around its atom, its path is determined by the electromagnetic forces exerted on it. These forces are mediated by virtual photons that briefly 'pop' into existence, and back out of existence (because they don't have enough energy to sustain and propagate themselves in an outward direction). Thus it is the abiding presence of Light that enables Heat buildup.
- c. Sight . . . Imagination
Ans: The switching of the sensate layer into the opposite mindset, makes it difficult to see how a Being faculty is always present inside of a Becoming faculty. Indeed it may seem that each sensate Being faculty more *triggers* its corresponding becoming faculty (by a connection of efficient causality), than that it is *inside* of it (by a connection of formal causality): Sight *triggers* Imagination, and Instinct *triggers* Action. However Being faculties are still indeed present inside of Becoming faculties. Sight is inside of Imagination because when you Imagine, the Sight of what you are imagining is still there present, albeit in a darkened and often confused way.
- d. Instinct . . . Action
Ans: Instinct is inside of Action because as you act, your nerves continue to fire, thereby showing that Instinct doesn't precede Action in time, but is present simultaneously with it. Also, the T-tubules (which are really extensions of nerve cells) enter into the very muscles themselves, showing that the two faculties are intertwined.
- e. Truth . . . Learning/Understanding
Possible Answers (I-IV): (I) Learning grows as epistematic knowledge: First you learn a 'small part' of a system, then

Comment [A11]: It is generally theorized that Heat buildup enables Light, and not the other way around: As the Heat builds up to a higher and higher level (analogous to building a skyscraper), at some point, the whole system 'topples over,' and emits a light particle (photon), as its falling-action. However, I would like to suggest that it is in fact the other way around, and that light enables every instance of heat. Why? Because Becoming (i.e. heat) presupposes Being (light). What light then am I talking about? Not the coordinated and organized light that we see, but the infinitesimally small and brief shinnings of light in between two sub-atomic particles that momentarily pop into and out of existence inside the atom. This kind of light is suggested by Feynman diagrams (e.g. Diagram 4.45 of the electromagnetic force (where the light particle mediates the force). Since electron clouds spread out throughout the whole universe (obviously interacting with other electron clouds along the way), it is suggested that the intermingling influences of these electron clouds hides not just heat, but practically infinite numbers of brief photon exchanges. In fact, everywhere that heat occurs (Heat understood as the forceful alteration in an electron's path, by the influence of another electron somewhere else in the universe), that is, everywhere that there is an exchange of forces between two electrons, there must be a virtual photon mediating every heat exchange. The number of these occurrences is [# of electrons in the universe]², since heat is exchanged between every electron and every other electron.

you learn another different part of the system, and so on, until you understand all its parts. Then you start making connections and tying 'small parts' together in your mind so that you start understanding entire 'big parts' of the system, and how they function. Eventually you tie together all the big parts, and understand the whole system. Thus Learning is the mounting up or assembling of the parts of a system. (II) In regard to knowing parts, to understand any single part of a system you have to understand *what it does* and/or *what it is*. Both of these require Truth, either that it be shown to you, or at least that it be told to you. (III) In regard to coming-to-know or grasp parts, in order to learn such a truth, it often helps to practice it or recite it over-and-over until you 'have it.' This repetition is equivalent to re-experiencing that truth over-and-over, so even here at the smallest level, we also see that Truth causes Learning. (IV) By initially believing it—at least in a temporary or contingent way to grant it a 'hearing'—you first come to learn it. How can you believe truths that have not been preached to you (cf. Rom. 10:14)? Thus Truth must precede believing, which must precede Learning.

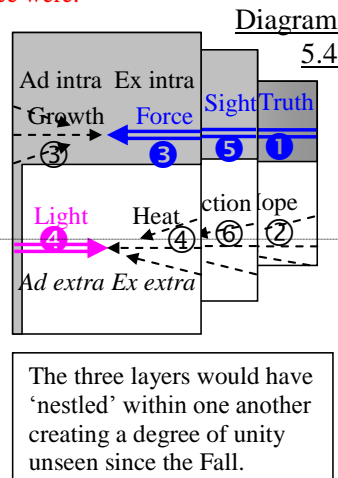
Comment [A12]: Belief is an act of the Will.

f. Will . . . Hope

Willing enables Hope because when you will, you will for some end or result, and you will it only generally. Hope then is your connection from this general end-result to the specific real situation in which you are standing. As the situation develops and you get closer to your goal, Hope also changes and you now hope from your end to your new position and situation, rather to the old position and situation where you once were.

2. Nestling and Integrity

One effect of placing the sensate layer into conformity with the other two is that whereby higher layers would nestle inside of lower ones. Nestling is whereby one layer perfectly fits inside of another. Just as a molecule is much stronger when the parts of it line up and fit together 3-dimensionally (e.g. a diamond) than it is when they fit together only 2-dimensionally (e.g. graphite), so also human nature would've been much stronger in a nestled state. In particular, human nature would've manifested an Integrity that is not

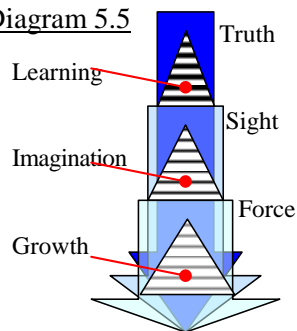


Comment [A13]: This term is invented by this author, from the cups or plastic eggs that 'nestle' inside of one another. Even since the fall, a certain amount of nestling still occurs, which is why we say that our body itself IS rational, rather than just being 'connected to' a rational mind. However, because of the opposing impulses within man (which occur since the Fall), there is now a certain opposition within it, so that man is at war with himself.

currently seen.¹ Today humans are a hodgepodge or mess of incidentally connected faculties, some stronger than and overpowering others, and consequently they have erratic actions, dominated more by freedom, spontaneity, impulse, conflict, and occasional meaninglessness than by rational direction. However if man's faculties were as they were created, they would've cooperated with one another, and been integrated into a complete system, that would've made life pleasing and delightful.² In this integrated state, faculties of one layer would work *through* faculties of another layer, so that the cohesive force of Intellect or Will in the creature would be much less interrupted, much more free-flowing, and thus stronger and more forceful, than it is today.

What would this Integrity entail? Primarily, there would've been a much greater glory in Adam and his activities. There are different words that we can use to describe the various relationship in nestling: "implicitly contain," "radiate," "infuse," "penetrate into," etc, but all of these enable doubling or tripling up of two or more faculties in a single act. Generally prior

Diagram 5.5



note more precisely how this would occur:

In terms of Being in the intellectual order, prior faculties of Being (though not Becoming) would've *infused* (see Diagram 5.5) later faculties by a relationship of *formal causality*: Consequently, Truth (in Adam's mind) would've infused into Adam's Sight (as well as imaginative foresight), and Sight would've infused into all of Adam's forceful actions. Moving down to the Being in the willful order (Diagram 5.6), Adam's Will would've caused Instinct, and his Instinct would've caused Light, by relationships of *efficient causality*. Thus Adam's Instinct would've radiated not

Glory is a double-matching-up of two or more faculties, so that a stronger faculty is implicitly hidden within/behind one weaker faculty). It is thus also an extra effulgence of light upon light. When we say "Glory to God," we are acknowledging that the light that inspired our action was not just our own (rational) light, but was first God's light (grace and truth).

Comment [A14]: Aristotle wrote that actions must be directed to one end "...lest our actions should be in vain." (*Nichomachean Ethics*, 1094a18-22).

Comment [A15]: A syn. for "implicitly contain" would be "bespeak."

Comment [A16]: This is very similar to the relationship between matter and form, whereby form informs (or infuses) matter. The word infuse comes from the Lat. *infundere* "to pour into."

Comment [A17]: Pointing to Diagram 5.5 at left, show how Force *implicitly contains* Sight, and Sight implicitly contains Truth.

Comment [A18]: In Diagram 5.5, the three faculties of Becoming are colored with horizontal (flat) stripes to symbolize the 'stacking up' of things known, seen, or forced, i.e. the 'stacking up' of *matter* (cf. diagrams 3.7-8). It is this stacking up that is represented by the dotted lines in diagrams 5.2, et al.

Comment [A19]: Thus Adam wouldn't have done any forceful actions except those he could *see* and keep track of. Thus none of his actions would happen by mere chance, or clumsiness, etc.

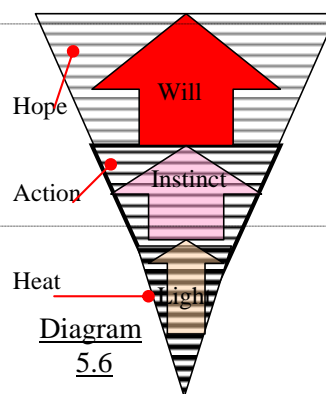


Diagram 5.6

¹ Aquinas, *Summa*, II-II.164.1.ad4; I.95.1.c.

² Aquinas, *Summa*, II-II.164.1.c; I.95.2.c., ad1, ad3.

just Instinct, but also Light (this would be the most visible expression of his glory),³ and Adam's Will would've radiated Will, Instinct—both his own and other animals' as well—and Light together. This radiance would've made his body shine with a visible glory. Such radiance also perhaps explains why plants might've brought forth their fruit to him.⁴

Among the intellectual faculties of Becoming, Growth would've occasioned Imagination, and Imagination would've been occasion for Learning by relationships of *material causality*; thus contemplation would've been a major part of Adam's activity.⁵ Conversely, Learning would've been a special kind of Imagination, and Imagination a special kind of Growth. Lastly, in the Willful order, Hope would've occasioned Action and Action would've occasioned Heat (to produce Light), by relationships of *final causality*. Conversely, Heat would've been a special kind of Action, and Action a special kind of Hope.

We see then that the unicity of all three layers would've enabled a kind of perfect 'nestling' of higher layers *within* (or *behind*) lower layers, so that any creature which contained all three layers would've been gloriously and powerfully united as a single being: This unicity is known as Integrity. Integrity is properly a sensate gift because it occurs by the rearranging of the sensate layer. When the Sensate Layer is in its proper configuration, it lines up with the other two layers, making the whole being 'hold together' with a solidness and rigidity that is truly formidable. Adam and Eve had perfect bodily-sensate-rational integrity (the middle one holding together the other two), and consequently there was no outside influence that could take their bodies by surprise:⁶ they were consequently also immortal. So long as they conserved the Integrity of their rational layer, no evil could enter into their senses or bodies. In order to protect the Integrity and Immortality of the lower layers, God had given them a special additional gift: Infused knowledge, at the top (rational) layer.⁷ Thus Integrity, Immortality and Infused knowledge were the three Preternatural Gifts that God had bestowed upon mankind.

Proper Vocabulary use: Preternatural (from Lat. *praeter* "besides"/ "in addition to") refer to things that are not essentially part of one's nature, but 'in addition to' one's nature.

Questions:

- Which of the three Preternatural Gifts was given to . . .
 - man's rational layer? **Ans: Infused knowledge.**
 - man's sensate layer? **Ans: Integrity.**
 - man's physical layer? **Ans: Immortality.**
- Place the following in order, using the connection "is prior to." Note whether it is an order of Being or Becoming, and what form of causality is there active.

³ Anne Catherine Emmerich, *Life of Christ*, vol. I, 7-8. Cf. Aquinas, *Summa*, I.94.4.c.¶2.

⁴ Gen. 3:17.

⁵ Anne Catherine Emmerich, *Life of Christ*, vol. I, 11.

⁶ Aquinas, *Summa*, II-II.165.1.c; on their immortality, cf. 164.1.c, ad4, I.97.2.c, ad4, I.97.1.c.

⁷ Anne Catherine Emmerich, *Life of Christ*, vol. I, 7. Aquinas, *Summa*, I.94.3.c, ad1.

Comment [A20]: We see this light today in the radiance of the saints, often described as a halo or effulgence.

Comment [A21]: Efficient causality can be likened to a row of dominos, inasmuch as they are separate from each other, but each causes the next. Thus Adam's Will would've been like the first domino that could cause Instinct (in himself and/or other creatures); and Adam's Instinct would've been the next domino that would've triggered Light, the last domino.

Comment [A22]: Adam's Instinctive-ness could've directly triggered other animals' Instincts, causing them to do what he wanted. Thus the other animals were helpers to Adam and Eve in the Garden (Emmerich, *Life of Christ*, 5, 14; cf. Gen. 2.20). This will be covered more in the next Section 5.1.3.

Comment [A23]: It is debatable what sort of Light this would be. It would probably be a very powerful, concentrated Light (since it was under the control of Adam's Will), and so it would probably have the ability to effect growth in plants (note how Growth is immediately next to Light in Diagram 5.2), especially the Growth of fruit-production.

Comment [A24]: In Diagram 5.2, things in the lower right quadrants (at each level) act by Final causality, things in the lower left quadrants by efficient causality, things in the upper left quadrants by material causality, and things in the upper right ...

Comment [A25]: In other words Imagination wouldn't be willful and sporadic (as it is today), but would systematically and dependably grow according to how things really were. For this reason ...

Comment [A26]: This connection is demonstrated by God the Father's statement "Let there be light" (Gen. 1:3). Recall that Hope (the theological virtue connected to God the Father) is in the realm of the Hypothetical, and this is expressed ...

Comment [A27]: To say that the higher would've occasioned the lower by final causality means that all Heat would've been for the sake of Action, and all Action would've been for the sake of Hope. To say that Heat and Action would've been ...

Comment [A28]: This solidness re-occurs today when we act on *faith*, rather than acting according to our perception of the circumstances of the outside world. Those who act on faith have a certain necessary quality of firm resolution about them, ...

Comment [A29]: How could man have been immortal? Since Sight and Imagination were substantial (rather than willful), they would've had the ability to come to a complete halt and achieve *stasis*, in the contemplation of some good sight, ...

Comment [A30]: To give students an understanding of what it would've been like to have a single rational plan for all occurrence in life (even sensate or bodily), refer them to those who have striven most to unite themselves as unified beings ...

Comment [A31]: Preternatural (from the Lat. *praeter* "besides/next to") are things which are not essential to man's nature, but which could be consistent with his nature, and thus can be thought of as 'added on' to it, by way of addition (rather than ...

- a. Force, Sight, Truth. Ans: In the order of Being, Truth is prior to Sight, which is prior to Force. The prior here infuses into the lower by a relationship of Formal Causality.
- b. Growth, Imagination, Learning. Ans: In the order of Becoming, Growth is prior to Imagination, which is prior to Learning. The prior here occasions the consequent by relationships of Material Causality.
- c. Instinct, Light, Will. Ans: In the order of Being, Will would cause and be prior to Instinct, which would cause and be prior to Light, by relationships of Efficient Causality.
- d. Action, Heat, Hope. Ans: In the order of Becoming, Hope (i.e. from the perspective of God's provident intentions for the universe) is prior to and occasions Action (act of creating), which is prior to and occasions Heat (the Big Bang), by relationships of Final Causality.

3. Sum up what you have learned: What type(s) of causality cause from the right (in Diagram 5.2), and which kind(s) of causality cause from the left? Ans: Material causality causes from the left; all others cause from the right. Thus the willful order—both Being and Becoming—is caused entirely from the right, but in the intellectual order Becoming is caused from the left, whereas Being is caused from the Right. Thus the order of evolution (what became / came to be / arose first) has no bearing upon the order of Being (what is first).
4. How does the order of Being relate to the order of Becoming? Using the order of Intellect (not the order of Will, since that is by comparison to Intellect) discuss how the prior in Being (the first intellectual Being faculty in Question 2) compares to the prior in Becoming (the first intellectual Becoming faculty in Question 2). Ans: In the intellectual order, *Being* and *Becoming* are opposed to one another, and we see this in how their arrows in each section always point at, or against, each other. Thus the prior in *Becoming* is not the same as the prior in *Being*. To take Intellect as an example, the prior in Becoming is growth (evolutionarily prior), which is coming from the left, whereas the prior in Being is Truth, which is coming from the right (existentially prior). Thus that which is prior in Becoming comes from a different direction from that which is prior in Being.
5. Circle the correct answer, and then explain why: Original human nature was like (diamond/graphite), but modern human nature is like (diamond/graphite). Ans: Diamond . . . graphite. Originally, the three layers of human nature *nestled* inside one another enabling higher faculties to work directly through lower ones.

Comment [A32]: From the answers to (a) through (d), we can conclude that within the Willful order, priority in Being and Becoming both come from the right (in Diagram 5.2), but in the Intellectual order they come from different directions. This is because Becoming is so much of the nature of Will (as circulating), that in the Willful order Becoming actually *causes* Being. This might come as a surprise, but this is possible because the becoming there described isn't Becoming-in-time, but becoming in *eternity* or in *possibility* (cf. first Comment after Diagram 5.2 in Section 1, above). Conversely, in the more familiar intellectual order, Being holds the pride of place, and Becoming merely occurs as an incidental result of it. Thus in the willful order, faculties of Becoming (e.g. Hope) are in a sense more important than even the Being faculties (e.g. Will/Love); this is consistent with a Trinitarian understanding of the Universe, where faculties of willful Becoming (e.g. Hope) would be associated with God the Father, and faculties of willful Being (e.g. Love) would be associated with God the Holy Spirit. It is fitting that what is associated with God the Father (the 1st person of the Blessed Trinity) should be prior to what is associated with God the Holy Spirit (the 3rd person of the Blessed Trinity), and this is ultimately the reason for why Becoming precedes and causes Being in the willful order.

Comment [A33]: The order of Being (what is first) is what is described in the 6 Days of Creation, in Ch. 1 of Genesis.

Comment [A34]: The chronological order of evolution (what incidentally became/came-to-be/arose first) has no bearing upon the order of Being (what objectively *is* first) described in Chapter 1 of Genesis.

Comment [A35]: In our current state, we have a desire to return to this simplicity and purity in which everything is meaningful and symbolic of that which is greater. However the presence of evil in the world interferes with this, and causes us to have to take a humbler, defensive stance.

3. Human Life before the Fall

What then would human life have been like before the Fall? We must study the individual natures of each faculty in this prelapsarian position.

First of all, we must explain how the faculties would function differently in an introverted configuration, rather than an extroverted one (cf. Diagram 5.1). In introverted positions, each faculty would be ‘backed up’ to and emerging from—not to the center-line, but—the very edge of the sensate level, so that each faculty would be firing *by nature* (caused by stimuli proceeding from other levels), rather than *by choice*. Looking at Sight in this situation, man would’ve still been able to see into the lower physical world (since the blue Sight arrow doesn’t really stop where drawn in Diagram 5.2, but proceeds through Imagination into the physical layer, cf. Diagram 5.5), but his Sight would’ve been better and more refined so that he would’ve also been able to see all of himself, including all of his own sensate mental processes: In other words man’s own sensate activities and reaction patterns would’ve seemed completely transparent, understandable, and thus normal.⁸ Since Imagination was internal to Sight, man would’ve only been able to begin an act of Imagination from images that he had once before already seen. Thus Imagination would conform to reality, and those who hadn’t yet seen something (e.g. some evil sin or some new invention) would’ve been completely unable to imagine it, even if they should intellectually know what it was, by infused knowledge. Likewise, man’s Action could still influence the outside physical world, but it would first be directed more immanently into himself, so as firstly to control his own internal sensate activity, and then only secondarily to influence the outside world. Thus man would’ve had a much greater refinement and control over his own activity: He would act on the outside world only *through himself*, and never spontaneously or erratically; rather he would have perfect control over himself, including all those instinctive impulses which were within himself.⁹ Moreover, rather than being ‘on alert’ for evil events in the intellectual order, Instinct would’ve smoothly and supplely been formed by man’s own willful Actions, so that whatever he did would’ve been delightfully and pleasurably recorded as a reaction-pattern (or habit) in his brain-and-spinal-cord’s memory. Thus Instinct—including animal instincts—would’ve been much more refined and trustful, and would’ve been habituated by a single action, rather than by laborious repetition.

We can sum up these conclusions by saying that in his original state, man would’ve been like a spectator sitting in a stadium or at a control panel (cf. left half of Diagram 5.1), fully in control of all that would transpire inside of the sensate level. Conversely, we today feel like we are ‘all by ourselves’ *within* the world and we are instead gazing out into outside events, like children pressing against the glass of storefront windows on either side of the street (i.e. to see into the physical or spiritual levels, cf. right half of Diagram 5.1), yet unconcerned about what is happening in the middle of the street, behind them (in the sensate level). This predicament of outward-oriented-ness is evidence of a certain ‘expulsion’ from full sensate life, that is, from full

Proper Vocabulary Use: ‘prelapsarian’ means “before the fall” (from Lat. *pre* “before” + *lapsum* “fall/slip”).

Comment [A36]: By comparison, our current Imagination is not internal at all to Sight—see right part of Diagram 5.8—but external to it. Thus, unless we have photographic memory, we only clearly see the center or focus of what we are imagining, not the whole image.

Comment [A37]: This is perhaps what it means to say that man had “no knowledge of evil” (cf. Gen. 2:9, 3:5, 3:7).

Comment [A38]: Man would have much greater control because his actions would be expressions of Will, and thus inherently goal-directed, rather than of Intellect. Today, actions are expressions of Intellect and so each action is what it is, whether or not it is successful in accomplishing something.

Comment [A39]: The converse—that Instinct itself might arbitrarily control Actions—wouldn’t have happened, because all control flows from right to left, and so here Action precedes Instinct, rather than Instinct Action (as it is today). Thus man would not have been constrained by instinctive force of Habit, but would’ve had even greater freedom in his Actions, than he has today.

Comment [A40]: In our world, we have to laboriously repeat actions in order to perfect a natural virtue (a correct reaction-pattern). The reason for this is that to effectively store an instinctive action, one must switch into the physical or spiritual mindsets (i.e. must be in a state where Action and Instinct are overlapping), and even then there is imperfect communication between the two, so that a single action does not create a habit. Back then, a single action would’ve created a habit.

⁸ Anne Catherine Emmerich, *Life of Christ*, vol. I, 15-16. Cf. Aquinas, *Summa*, I.87.3.c., I; I.94.4.c.¶2.

⁹ Aquinas, *Summa*, I.95.1.c.

and vibrant partaking of all that goes on in the sensate level.¹⁰ Consequently, rather than being in control of our sensate world, we are ‘pushed about’ like an object that is at the mercy of outside forces, or like a ship blown about by the winds.¹¹

Second, we can consider how other layers would influence the sensate layer. In the prelapsarian state, Will would’ve efficiently caused—not Sensation and Sensuality, as it does today—but Instinct (the sensate faculty in the lower-left quadrant of Diagram 5.2, cf. Diagram 5.6). Thus, man’s entire sensate level, with all its instinctive reaction patterns (reflexes) and emotional mood-swings, would’ve been entirely under his willful control to be consented to, approved of, and fomented, or censured, adjusted, and altered, howsoever he should rationally choose.¹² Since man would’ve been the only creature with a higher immaterial Will, his Will and Instinct might also have had a certain primacy in efficiently initiating other animals’ instincts, as well. After all, man would do things, just seemingly ‘out of the blue,’ for reasons which he alone could rationally comprehend; and animals, though not understanding where this rational stimulus had come from, would nevertheless be compelled to respond to, react, and cooperate with it in sensate ways. Thus other animals’ instincts might also be manifestations of man’s own willful inclinations.¹³ Consequently the whole physical world would be directed and under the complete direction of human Wills, at the highest level of creation. Additionally, Sight—formally infused by Truth—would’ve controlled and guarded all imaginings—even animal imaginings—so that no one would be able to imagine things that were untrue. As long as no (rational) evil or lies had yet occurred or been seen, there would’ve been no evil whatsoever to imagine—not even for animals to imagine (e.g. starvation or getting preyed upon). Consequently as long as something had not yet occurred or been expressed in physical terms with physical objects, there would’ve been no basis (by material causality) for it to be imagined or understood at higher levels.¹⁴ Consequently there would’ve been no fear or beastly viciousness. Additionally, Hope would’ve influenced—not Imagination—but Action, so that all of man’s actions would’ve been necessarily and perfectly ordered to his intended end, and no actions would’ve be erratic, accidental, undeliberate or unpremeditated. Consequently, we see that each of the sensate faculties would be aligned to the higher rational one to which it was by nature most similar, and would consequently be under its direct rational and despotic control; not as happens today, persuaded by a regal or political control, through the inertia of other sensate faculties which are dissimilar to the higher rational ones, and thus somewhat unsuitable for perfectly expressing one’s higher rational intentions.¹⁵

Lastly, there would’ve been no need to perform this radical conversion of switching between physical and spiritual mindsets: Instead, everything would’ve been completely representative of what it actually was, and so everything would be simple, ‘up front,’ available, and integrated, rather than as it is today where certain things are—*legitimately or not*—withdrawn and cloaked in darkness. Thus there would’ve been no

¹⁰ Anne Catherine Emmerich, *Life of Christ*, vol. I, 16. Cf. Gen. 3:23-24.

¹¹ Cf. Luke 22:31f.

¹² Aquinas, *Summa*, I.95.2.c, ad3.

¹³ Anne Catherine Emmerich, *Life of Christ*, vol. I, 11, 14. Aquinas, *Summa*, I.96.1.c, ad4.

¹⁴ Anne Catherine Emmerich, *Life of Christ*, vol. I, 13. Today this happens only in domesticated animals, as Aquinas comments in *Summa*, I.96.1.ad4.

¹⁵ Aquinas, *Summa*, I-II.9.2.ad3. Cf. I.81.3.ad2. In Catholic theology, it is commonly said that after the fall from grace, “the intellect is darkened, and the will weakened.” Denz. 199, 793; CCC 37-38, 405, 418.

Comment [A41]: Ask the students: Why don’t you think we can fully partake anymore, of all that goes on in the sensate level? [Ans: Because our own fallen (1) lack of virtue and (2) incomplete knowledge inevitably sets things awry in some way, and then Sin and Evil makes going through it positively painful, and so we often shy away and fear to fully “cast out into the deep” (Lk. 5:4), so as to fully and uninhibitedly experience life. Only through Christ and his cross, is the re-partaking of life, in this full and vibrant way, finally once again possible (Jn. 14:6, cf. 10:10).]

Comment [A42]: When a thing is pushed about within its world, the circumstances are such that one cannot see all the possibilities nor all chains of causes as one could if one were at the edge, and so one sometimes gets into a situation where one is *suffocated*: One’s Being-arrow (cf. Diagram 5.2) has only objects of one particular kind in front of it—in this case, *bad* objects—and they crowd out all other alternatives from view. In this situation one will be forced to either *see* and suffer through that kind of thing, or to *instinctively react* to it in some way (Sensation and Instinct are the two kinds of Being at the sensate level). Thus evil has a way of trapping us and forcing us to encounter it. For this reason we pray “Lead us not into temptation.”

Comment [A43]: Since Adam had all the nature of what was in the garden—and then more—and since the lower levels were perfectly in alignment with higher levels, in a very real sense, the entire garden was inside of Adam (or you could say, inside of Adam’s control). Thus God instructed Adam to “keep” or “guard” (Gk. *phulassein*, in Gen. 2:15) the Garden. Since the Garden was inside of Adam,

Comment [A44]: Growth, Imagination, and Understanding are all in the top-left quadrants of Diagram 5.2, and so they all operate by material causality, which is proper to the top-left (Recall Section 5.1.2, esp. the comment about plants “bringing forth” food to Adam). They are material both for more of themselves, and material for higher-level faculties (e.g. growth is material for imagination).

Comment [A45]: Note the line connecting these two faculties in Diagram 5.19. Today, Hope is the final cause for Sight, which causes our eyes to wander about hopefully looking for what may be useful or beneficial to them. This searching of the senses is known as *sensuality* and is related to *concupiscence*, cf. first comment under “Desire” in Section 2.3.2.

Comment [A46]: You could say that entropy (increasing disorder, and the spreading out/shrinking of the universe) would not be a factor in paradise.

Comment [A47]: Theological connection: Moreover since this higher calling (one’s hope) was not just a natural one, but a graced and supernatural one, all of man’s actions would’ve then become graced as well, and transpired in a graced and supernatural way. Consequently then, man’s instinct would soon have been empatterned and trained into operating by the grace of this higher calling. This ‘grace-ifying’ of the sensate layer is today what w

need to close one's eyes in order to imagine, as if the real world or some particular external event were an inopportune obstruction to one's thinking; rather the real world and the present moment would be completely good, most conducive, and relevant, and nothing would be circumstantially 'bad,' and so the real world would be precisely what it was *most opportune* to concentrate on, in order to trigger one's imaginings. Thus there would be complete freedom and fearlessness to imagine with one's eyes wide open, seeing, accepting, and integrating the present occasion for what it was into one's imagination. Imagination could even be a kind of *indicative* communication whereby whenever one's imaginings would become *apparent* to another, the other would instantly know them, as well.¹⁶ Consequently we can see that the world would've been similar, but significantly different than the arrangement in which we now find ourselves.

Comment [A48]: It is always better to be thinking about reality, rather than to live in fantasies.

Comment [A49]: In grammar, the Indicative mood is used for stating what is factually the case. It is distinguished from the Imperative mood (used for ordering and giving commands), and the Subjunctive mood (used for expressing contingencies and suggestions).

Comment [A50]: Thus before the invention of language, Adam and Eve would've communicated by imaginings, understanding each other by the *openness* of one another's sensate minds to one another, rather than by audible words (cf. Schmoger, *Life of Anne Catherine Emmerich*, vol. 1, 69, 12, 27). The same sort of communication could happen between humans and animals (cf. Schmoger, *Life of Anne Catherine Emmerich*, vol. 1, 48) except that in human-to-human communication there would be an added element of indirect, rational Understanding (note how Imagination 'nestles' in Understanding in diagrams 5.2 and 5.4) of what it was that the other was imagining, rather than just direct face-to-face Imagination.

Questions:

1. Would there have been any need to restrain one's Instinct? Why or why not? **Ans: No. First of all, one would've had complete control over these instincts at a very deep level; second of all, all instinctive inclinations would've been good.**
2. What would be the consequences of 'backing up' into an introverted configuration for . . .
 - a. Sight/Sensation? **Ans: Sensation would directly sense man's own sensate level, so that man would not only indirectly see the thing he was looking at (way down in the physical level), but also simultaneously see himself as he was acting toward it, or thinking about it, etc.**
 - b. Imagination? **Ans: Imagination would conform to reality (rather than being today whatever we choose it to be), and so those who hadn't seen something would be unable to imagine it.**
 - c. Action? **Ans: Man's would act first of all on himself, forming his own Instincts however he desired, and with great control and finesse; only secondarily would he act—through himself—upon other outside objects.**
 - d. Instinct? **Ans: Rather than being 'on alert' for unexpected intellectual events, Instinct would be relaxed and fully under the control of Will. Also, Instinct would be supplely and cooperatively habituated by a single deliberate (willed) action, rather than by laborious repetition.**
3. T/F: Truth would've formally caused Imagination, so that man would've been completely unable to imagine things that were not true. **Ans: True.**
4. Explain why or how Adam's actions would've been (1) instinctive and (2) motivated by willful love. **Ans: Because these are the two faculties that lie on either side (to the right and left) of Action. Thus Action would've been motivated by Hope and elicited by Will and/or Instinct.**

Comment [A51]: Point to these in Diagram 5.2.

¹⁶ Schmoger, *Life of Anne Catherine Emmerich*, vol. I, 69, 198, 592-593.

4. Memory and the Knowledge of Good and Evil

Another aspect of life before the Fall is that Adam had no “knowledge of good and evil.”¹⁷ This situation would’ve been occasioned by Imagination and Sight staying purely intellectual (i.e. not becoming, nor even slightly mixing with the willful order), and Action and Instinct staying purely willful. Separating the faculties in this way, Adam would’ve imagined nothing except what was relevant to the factually-and-intellectually-real situation. The only new and creative things that he might possibly imagine would be those which he had learned about from God (i.e. by Infused Knowledge). However these would be few; most of his imaginings would arise from the present situation and would progress according to real functional uses, already known in the present world (e.g. filling real needs in the present situation). Thus his imaginings would be largely functional (i.e. intellectual), not creative (i.e. not willful).

The Knowledge of Good and Evil: In order to fully know Good and Evil we must (1) creatively imagine some action and (2) then experience its effects.¹⁸ In knowing the substance of what we have created, we are then able to abstract this intellectual component away from the act, and be left with merely the act’s goodness or evilness. Thus you can only fully know the good or evilness of something when you think it up, all by yourself. In order to accomplish this, we must be able to make an action, not by selecting it from a pre-made list of possibilities but by constructing it organically within our own Imagination. Only in this way—when it comes entirely from us, and when we can study it at the source of its origin (in ourselves)—can we keep track of *all* of its aspects and dimensions. In order then to know evil, one must be able to imagine an action, carry it out, and then experience its effects. For instance if you spit or throw burning coals into the wind, and it comes back and hits you in the face, you are unavoidably forced to conclude that doing such a thing is bad, that it was a *bad act*. Thus knowing Good or Evil requires that one have a creative, willful Imagination.

What does it mean *to know Good* (or Evil)? Today, we sensately ‘know’ good and evil in the passionate emotions that circulate throughout our nervous and especially endocrine systems. Today, Imagination is primarily of willful values and feelings (emotions), rather than of dry, mechanistic, factual truths. Our Imagination takes on a certain color (or incentive) if it is good, and an opposite color or haze (a dis-incentive), if it is bad. In producing emotions, one gets an immediate emotional ‘kick’ out of pleasing thoughts, and ‘a drag’ or boredom out of displeasing ones: Here, it is just as if one had experienced a *physical* pain or pleasure, but it is an *interiorly-contemplated one*. Now in order for the output of Adam’s Imagination to be emotional, Adam’s Imagination would have to be motivated at the higher rational level by Will, rather than by Learning, and this would be a big part of how the Fall would transpire (to be covered in the next chapter). Then once Adam had fallen into sin and these emotional imaginings had begun to be produced, Adam would from then on instinctively recognize them as forecasting something Good or Evil, based upon his experience of where they had come from, and what had produced them the first time. Using the Natural Law in his own heart, he would

Comment [A52]: Of course, whenever he would sensately *act* in some way, that action would be an internal event within his nervous system, and so he could then sense and know about it. However this knowledge would be consequent on the factually real action (i.e. of what he had already done in the past), not antecedent of what more he might willfully do (i.e. in the future). Consequently, this wouldn’t be a subjective mixing of the two orders, but just one order objectively regarding the other.

Comment [A53]: Thus all invention would be through Infused knowledge. Of course he could always imagine what Sight was presently seeing, or had previously seen, although this would not have anything to do with invention and creativity for the future.

Comment [A54]: Imagination was nestled in Learning (see diagrams 5.4 and 5.5).

Comment [A55]: The knowledge of good is when you see yourself before, during, and after the production of some good idea. When you see things in this way, such that the good could’ve come from nowhere but from yourself (and/or God), you’ve essentially ‘boxed it in’ so that you can hold that experience in front of yourself and study it, and remember it over and over. People often get a rush of self-admiration when they themselves ‘come up with’ some good idea/imagination, un-prodded and uncaused by anyone or anything else. However, Adam would not have experienced such rushes of self-satisfaction, and he would not have paused to study and remember his past good actions. For Adam, the good would’ve been completely natural to do, so he wouldn’t have remembered it as “good;” he would’ve just remembered it as a successful and enjoyable action (like any other action).

Comment [A56]: The evil couldn’t have come from the end (since you know why you threw it into the wind, and must have had some seemingly-legitimate purpose.), and it couldn’t have come from the circumstances (since you yourself initiated it and thus selected the circumstances), and so it must lie in the act itself (in the Moral Object). Another way to think of it follows:

First, you think about how you intended the action to go, and then how it really went; comparing the two, you abstract the intention from the reality (taking away all the elements that came from you), and you are left with the reality that it is bad (or had Badness in it).

Comment [A57]: i.e. contemplated in the spiritual mindset, rather than physical mindset (in which we experience physical pleasure).

Comment [A58]: Will centers on what is subjectively good and attractive as its object; Learning centers on what is objectively the case or not, as its object. Thus if Will should settle on something attractive and control Imagination as well, then Imagination would in turn set about imagining the same thing.

¹⁷ Gen. 2:9, 3:5, 3:7.

¹⁸ Ex me. This section’s analyses of the Knowledge of Good and Evil are my own.

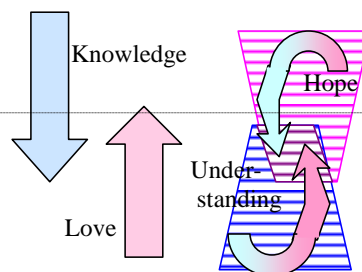
also recognize them as Good or Evil, depending upon how much his Instinct would ‘open up’ to them or close and recede from them. Before the Fall, Adam would still have had emotions, but these emotions would’ve been consequent upon action, not antecedent to it.¹⁹ Thus Adam’s emotions wouldn’t have poured immediately into action—as they do today—but would’ve instead been simply a curious phenomenon or side-effect produced by the experiences of what he was doing. Eventually, he might recognize various feelings as associated with more or less goodness, but the nestling and strong rooting of his sensate nature inside his higher rational nature wouldn’t have let these emotions become so great as to change his Will (about what was to be done).

The Knowledge of Good and Evil consists in the fact that you imagine not what *is* (the Real), but what *would be* good (or bad). Thus the Knowledge of Good and Evil involves the Hypothetical. You do this by no longer loving things as they are, but wishing a hypothetical reality to come about. Moreover, within this hypothetical reality (known by the Intellect), you plan (or *intend*) things in such a way that the higher outcome will be suitable (if it is to be ‘good’) or unsuitable (if it is to be ‘bad’) to some lower part or participant of that outcome. Thus Knowledge of Good and Evil consists not just in how much one willfully loves or hates something as ‘suitable’ or ‘not suitable’ to oneself; nor just in foreseeing the parts of a proposed action; but in *understanding* the proposed action in terms of how it will—or won’t—satisfy the *hopes* of those who participate in it (cf. Diagram 5.7).

On a rational level then, the Knowledge of Good and Evil would’ve required understanding of various persons’ hopes, but on the sensate level it would’ve required Imagination and Action (since these were their sensate expressions). Later—as a result of the Fall—Sight and especially Instinct would be able to recognize good/evil situations by themselves; but at least in the initial understanding of evil as ‘evil’ and good as ‘good,’ there would’ve been required *understood hypothetical imaginations*. We will next study just how this transpired.

Quick Summary: The Knowledge of Good and Evil would then be the ability of Adam to ‘force’ a given hypothetical effect or situation in his Imagination, by means of his Will (rather than by Learning about how things really were). Adam would’ve had no Knowledge of Good and Evil because he wouldn’t have had a willful Imagination. Consequently, all of his actions would’ve been instinctively spontaneous, and willfully adopted; none of his actions would’ve been imaginatively planned, premeditated, or ‘created by himself.’ As long as his Imagination remained in the intellectual order, no direct Will-to-Imagination connection would’ve then been forged.

Diagram 5.7



Knowledge of Good and Evil involves not just Knowledge, nor Love, but Understanding of how a situation will or won’t satisfy the Hopes of those who participate in it.

Comment [A59]: Consequently you can tell how well or badly a person thinks of you by how open their Instinct is to interaction with you.

Comment [A60]: See comment on ‘mixing’ at the start of this section.

Comment [A61]: Theological Connection: Thus the commission of sin, involves the creation by us (and thence permanent existence) of a new reality. Consequently, sinning eternally offends God the Father (who has ultimate control over what shall come to be real, and what shall remain hypothetical, and to whom the Theological Virtue of Hope is especially connected), and not just God the Son, or God the Holy Spirit.

Comment [A62]: Recall from the Box at the end of Section 4.1.2 and Diagram 4.21 that Goodness (or Evilness) is the suitability (or unsuitability) of the higher to the lower; whereas Truth (or Falsity) is the unsuitability of the lower to the higher.

Comment [A63]: Recall from Diagram 3.67 and the surrounding discussion that intuition of some new rational principle depends upon successful Action.

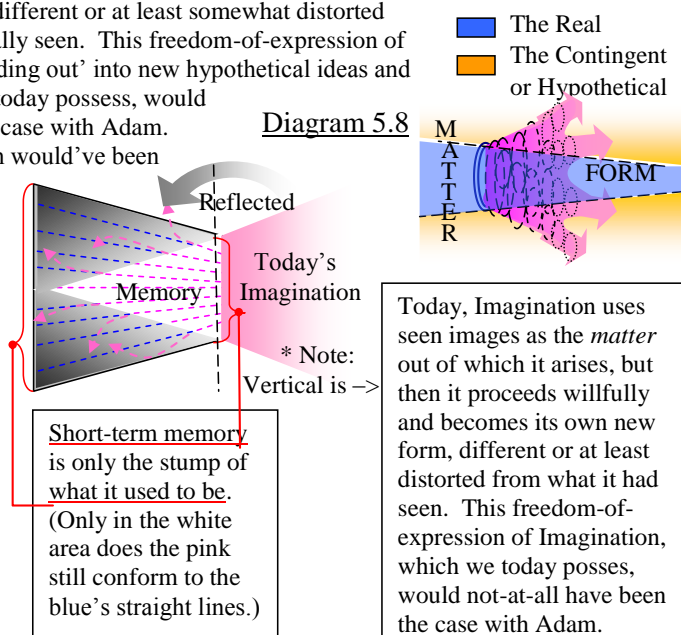
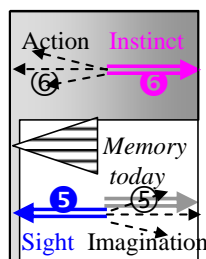
Comment [A64]: Adam was tangibly shown and thus imagined (in a real way) something about his own hopes.

¹⁹ Aquinas, *Summa*, I.95.2.

Memory

What does it mean to have a willful Imagination? Today, Imagination uses seen images as the *matter* out of which it arises, but then it proceeds willfully and transforms into its own new form, different or at least somewhat distorted from what it had originally seen. This freedom-of-expression of Imagination, this ‘spreading out’ into new hypothetical ideas and possibilities, which we today possess, would not-at-all have been the case with Adam.

From things seen, Adam would’ve been able to recall and replay various connected images, and these images would’ve had to have been *formally* identical (i.e. continuously



Today, Imagination uses seen images as the *matter* out of which it arises, but then it proceeds willfully and becomes its own new form, different or at least distorted from what it had seen. This freedom-of-expression of Imagination, which we today possess, would not-at-all have been the case with Adam.

conforming) to the Real. Thus Imagination in this state would’ve been better described as *memory*. Memory is the closed loop that occurs as one recycles over and over through imagining something seen, and then ‘re-seeing’ it—or some part of it—over and over again, within the context of one’s Imagination. Thus memory requires two faculties: A Being-faculty to pass through it in a downward direction, and a Becoming-faculty to reconstruct it in an upward direction. If this recycling occurs on the rational level, then it occurs as episteme, and long-term memory. However, if it occurs on the sensate level, then it occurs as Sight/Imagination and short-term memory. Of the two, we are here most interested in short-term memory.

We still possess some short-term memory, but it is substantially decreased and darkened,²⁰ and is quickly lost because the Imagination—instead of conforming to the paths of what Sight has intellectually seen—now ‘runs away’ and goes astray into its own interests, replacing our memories with newer imagery. Thus our short-term memories gradually fade away as they get crowded out by the static and interference of other images. Our formerly true-to-life, comprehensive, and imaginative short-term memory is now vague and incomplete and is quickly eroded away by distractive willful (i.e. not true-to-life) activity.²¹ With the sensate memory darkened in this way, the rational memory

Comment [A65]: Note blue dotted-lines in the middle part of Diagram 5.8.

²⁰ Cf. CCC 37, 2071.

²¹ CCC 37.

(and Intellect) is correspondingly darkened as well. Consequently our brain, which was once a powerful, honed memory-muscle, is now slackened and weakened by generations of taking the ‘easy road’ of willfully and emotionally gratifying Imagination, rather than rigorously storing and remembering all that Sight had seen.

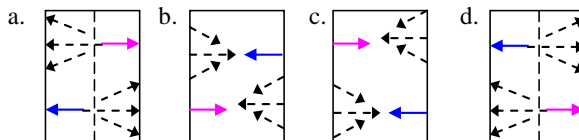
Today animals still possess an intellectual and real Imagination as Adam once did, rather than a contingent and willful one as we do. Thus their Imaginations do not willfully run away into the realm of the Hypothetical (unless we show them something hypothetical, and make it real). Consequently animals only *respond* to real events; they don’t *initiate* or ‘think up’ new ideas. This intellectual-faithfulness is why animals can be reliably trained into repetitive action without constantly ‘veering off’ course for new, willful reasons, as humans might. After all, animals have no immaterial Will, and thus there could be nothing that would lead them on to random imaginings. However, animals can still stare and *wonder* and *marvel*—and this is why many are so tame to humans—but this is an ‘entering into’ the Real, rather than a ‘veering off course’ from it.

Comment [A66]: Trained animals will indeed veer off course if there is a positive, overwhelming distraction (e.g. another barking dog, or food) but—in the absence of such an event—a trained animal typically won’t veer off course because its Instinct has been specially trained to fear the consequences.

Comment [A67]: As an animal is executing its training, it only imagines what is or has been real (i.e. only the course(s) it has already traveled).

Questions:

1. Would Adam be able to invent things (e.g. ‘good’ solutions to problems)? **Ans: He would be able to see a need, and then see a piece of matter and imagine transforming it according to a rational truth (e.g. hammering it flat). Thus he would think and invent in very ‘mechanistic’ ways, not in profit-thinking ways. His thinking would not be emotional, but functional (in terms of “What *can* I do with what,” not “what *would I like* to do with it?”)**
2. What would Adam’s Practical Intellect be like? **Ans: It would be intensely effective and functional, having no interference from passions, and no fear of evils. If he wished to accomplish something, he would pick the most effective way, without another thought.**
3. Identify which diagram(s) represent a situation involving knowledge of Good and Evil. **Ans: A&C., because Intellect is in the willful order.**



4. What are some ways that you can replicate Adam’s lack of Knowledge of Good and Evil? **Ans: Abstain from imagining your good deeds; abstain from planning your future deeds. Rather, live moment to moment on trust and love.**
5. What is necessary for knowing evil? **Ans: A willful Imagination. Alternate answer: Understanding of Hope. Alternate Answer: Abstraction of the loved or not-loved effects or nature of a deed from the intellectual element of what it is.**
6. A horse knows enough to keep on a path, even without direction. Explain why this is the case. **Ans: Its Imagination is intellectual, not willful. Hence it only remembers what was previously and**

Comment [A68]: However, although doing this may bring a great sense of peace, it may not always be practical to do. As parents and adults, we may be called instead to foresee oncoming evils (Indeed, based on our knowledge of Good and Evil!) and take commensurate measures to resist them, rather than letting everything come to a head in front of us and then having to suffer through it.

Comment [A69]: This is not the best answer, because you can perform an action over and over experiencing its detrimental or useless effects, without coming to the point of deciding that it is evil. Evil can only be known as ‘evil,’ by a prior intention of the will that it *should* be evil.

- factually the case (the paths it once travelled); it doesn't imagine what might be down such-and-such a path that it has not travelled.
7. When you imagine, do you imagine primarily 'good' and 'bad' things, or 'true' and 'untrue' things? Why is this? **Ans: We imagine as 'Good' and 'Bad,' because we have knowledge of Good and Evil.**
8. In what does _____ memory consist?
- long-term **Ans: The 're-knowing' over and over of what one understands, i.e. episteme. Conversely, one could say that it is rather 'the understanding of what one knows,' that is memory. Indeed, this would be the better answer because the 'recycling through' over-and-over seems to have more to do with *committal* to memory; whereas it is the understanding of the known thing's inner connections (between its various parts) that seems to have more to do with why it becomes *permanent* in the Intellect.**
 - short-term **Ans: The 're-seeing' over-and-over of what one imagines. Of course since Imagination is now willful, it could simply be described as the re-imagining over and over of what one has seen, with the proviso that this is "memory," only insofar as these imaginations conform to the Real (i.e. what one actually did see).**
9. Theorize: What can you do to commit something to . . .
- short-term memory. **Ans: Review, or recite it over and over until the *imagination* of it 'sticks' in your consciousness.**
 - long-term memory. **Ans: Reconsider it over and over, paying special attention to its parts and how they connect or relate to one another, until the *understanding* of it becomes a part of your Intellect.**

Comment [A70]: Thus by going through it over-and-over in an at-first accidental way, somehow the cycle reverses and it becomes substantial and permanent. This is true of short-term memory in part (b), as well.

Comment [A71]: Otherwise, it isn't memory at all, but mistaken Imagination, or Fantasy.

Comment [A72]: It has been said that one must typically learn a thing four times (committing it to short-term memory) before it 'sticks' permanently (in long-term memory).

Chapter II. Original Sin

1. Rational Elements of the Sin

As said earlier, the most significant part of Adam's sin was that he *imagined evil*. Now since Adam's Imagination could normally operate only in the presence of what Sight had seen, and since everything in the garden that God had created was good, it is clear that normally Adam's Imagination would only have been able to imagine really-existing, good things. But Adam somehow departed the truth of reality. How did he do it? By looking at the possible motive forces to the right of Imagination (in Diagram 5.2), it is clear that there is only one faculty that could've been responsible for 'leading on' or motivating his Imagination to do this: It was *brute, raw, deliberate Will*, for only Adam's immaterial Will would've been able to pass beyond the garden and creation and right out of the realm of goodness and of the predetermined cycles of needs and solutions that God had planned for it, and instead seek out *hypothetical Being in itself*, the Being presented

Comment [A73]: Emmerich, *Life of Christ*, 13. As St. Anne Catherine Emmerich describes it, it is almost as if he were watching a television screen or a little movie inside of the forbidden fruit.

Comment [A74]: It could've only been by Will, because Will is the only faculty (except for Learning, which was the purely intellectual component of Adam's sensate imaginings) that is prior to Imagination (i.e. to the right of it) and pointing in the same direction as Imagination (right-ward).

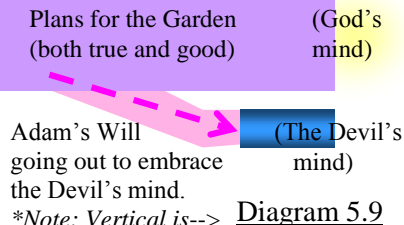
Comment [A75]: "... if you *should* eat, you will not die..." Emphasis mine, paraphrased from Gen. 3:4, and 3:1.

to it by Satan: the Being of a *sin*. Thus we have to begin our study of Original Sin at the top layer of human nature: the realm of rational Intellect and Will.

What caused Adam and Eve to will to commit a sin? First of all, they believed the Devil's lie. The Devil had presented them with a ready-made—though false—rationale for acting against and outside of God's command (i.e. that they would become "*equal* to God," cf. Gen. 3:5). Thus as Adam and Eve willed to eat of the tree, they were willing something motivated by themselves, justified by supposed (though really false) truths of their own Intellect (or rather, of the Devil's), and not at all from God. However Adam shouldn't have been—and wasn't²²—fooled. Adam should have known that God is so good and so powerful (esp. in creating him), that anyone who would contradict God must surely be wrong; and that to presume God could be 'evil' would be spiritual suicide since, by that line of reasoning, then he himself—as God's creature—would have to be evil as well. Thus Adam and Eve's choice to hearken to the Devil's line of thinking had to have been motivated substantially by their own willful desires and choices, by something that they wanted (*equality with God* on Eve's part and *unanimity with his wife* on Adam's part) and not by any 'honest' mistake.

This was Adam's real sin then, not to eat of the tree, so much as to will something that was 'of himself' and 'against' God's mind and express commands: *disobedience*.²⁶ However, as so often happens, it isn't our own rational turning away from God that ultimately 'trips us up'—even though this is really *worse* since, as rational creatures, our whole Good is to live according to Reason, serving God. Rather, it is often the

physical effects of our choice, the evil consequences that it has on the real world, which ultimately compels us to admit that, by our actions, evil has been made present. Thus the result of Adam's abstract, bad Will-choice was a course of action that unavoidably altered his very Being: In real, tangible terms, He ate the apple, and so in real, tangible terms, he experienced its lawless effects—for himself and for all of humanity. Ironically, this is often the very thing—the *consequences*—that God had been most hoping to



Comment [A76]: Recall that what motivated Adam to eat of the tree was the Devil's (false) word that God was wrong, and that Adam and Eve would become "like God," if they should eat of the tree.

Comment [A77]: As opposed to Eve's sin, which may have been wish for self-deification.

Comment [A78]: Why does God permit great epidemics and wars? Because they are 'proof' to the rulers of this world that at least some of their decisions—in particular, the decision(s) that led to or made possible the war or epidemic—must have been evil.

Comment [A79]: This is a great mystery: That God commands us to do things that actually turn out to have been good for us. God (who is the end and ultimate Goodness), could command us to do things that are completely mindless, and arbitrary. Indeed, in a certain sense He does this to the angels when He asks them 'to serve,' not for their own betterment but for the betterment of other creatures. But ironically, we often find that what God commanded us to do, was in fact 'best' for us. This gives us strong evidence that God—from all eternity—intended to put humanity (not angels) at the center of His attention; this itself would indicate that God—from all eternity—intended to become man (the Incarnation) and lift man to the heights of His creation.

²² I. Tim. 2:14.

²³ Emmerich, *Life of Christ*, 14.

²⁴ Aquinas, *Summa*, II-II.163.4.c, ad3.

²⁵ Cf. Tob. 6:17ff, esp. the Lat. Vulgate ed.

²⁶ Aquinas calls it "pride," or "arrogance." *Summa*, II-II.163.1, cf. II-II.162.7.

preserve us from. Why? Because God knows that to ‘make up’ for something, the physical expiation of it will have to be worse and even more taxing than the evil caused by the sin. Thus although it is the rational choice to do evil that is more sinful, it is the physical consequences that are more extensive.

Questions:

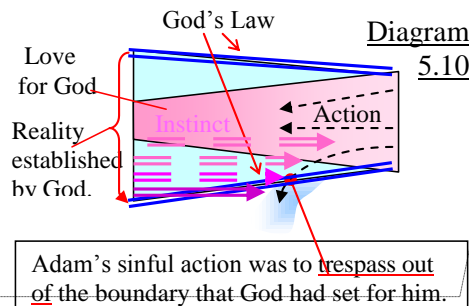
1. Which faculty was most at fault in Adam’s sin? **Ans: Adam’s Will.**
2. How do we know that sin “was not completed?” **Ans: Because mankind didn’t immediately fall into everlasting separation from God, but was in fact given the chance to try—with God’s help and under God’s guidance—to redeem itself. If sin had been completed, then there would’ve been no point in trying to purify mankind, because the sin would’ve been unforgivable.**
3. [Think] What does it mean ‘to complete sin?’ **Ans: To make a complete loop about it, so that its hoped-for, but only hypothetical existence becomes fully real. In other words, for the pre-Understanding (of what it is going to be) and then the Knowledge (of actually doing it) to make a complete upward and downward, double pass-through (cf. Diagram 5.7), so that there is nothing not-yet-understood. Alternatively, for Love and Consent to make a similar double pass-through (cf. Diagram 4.33). In morality we say that sin is completed when there is full knowledge (of its evilness) and deliberate consent (to its existence).**

2. Sensate Elements of the Sin

What then were the elements of Original Sin, at the sensate level?

When Adam committed Original Sin, the first thing he did that was wrong was that he *prepared* to act in a way that God had told him not to. This preparation occurred by means of Instinct, as Adam willfully invested credence in the Devil’s lie. In believing and responding to the Devil’s lie, Instinct removed itself out of the realm of the love of God (pink area in Diagram 5.10) and displaced itself out into the realm of uncertainty (though not yet sin—see diagram).²⁷ Thus it was really Instinct—the sensate level’s purest inclination toward Goodness that first initiated the move toward evil.²⁸

Soon after the Instinct’s loss of love, Adam performed an Action that was directly sinful: He ate the fruit. In so doing, not just his mind but now his body (operating according to that mind) *trespassed* out of the realm of Intellect that God had set up for him, and that was bordered or “hedged in” by God’s Law/command. The result was that Adam’s action—his sin—became a new intellectual reality (note the blue color around



Comment [A80]: This is not to say that man can save himself, by himself (Pelagianism). Rather it is to say that God can redeem and save man, if man will cooperate with Him. Inasmuch as cooperation involves two agents, man can also be said, in a certain sense, to “redeem himself,” although in this he isn’t working by himself, but is rather working *through God*—or rather, God is working *through him*.

Comment [A81]: At first, accept as much of an answer as students can come up with. Then transitioning into a class discussion, try to bring them to the full understanding of the answer. Eventually expect them to give a rather detailed answer, noting significant elements (e.g. the need for both Intellect and Will, descent and ascent, looping, and the concepts ‘hypothetical’ versus ‘real’).

Comment [A82]: Note in Diagram 4.33 how love and consent make a complete loop, love embracing it and rising upward, and consent then flowing back through it, and making it real, descending downward.

Comment [A83]: Note here how there is one (descending) intellectual element—knowledge—and one (ascending) willful element—evilness. The combination of descending Intellect and ascending Will forms the loop that makes it real.

Comment [A84]: Again, note here how there is one (descending) intellectual element—existence—and one (ascending) willful element—consent. The combination of descending Intellect and ascending Will forms the loop that makes it real.

Comment [A85]: Instinct is a kind of love, or attraction. Adam’s Instinct would’ve been not only very strong but all-engaging of his entire being, precisely because he was constantly loving God (with his Will). The moment he stopped loving God, Instinct would’ve lost much of its power and motivation, and become afflicted by a kind of spiritual malaise. No longer would it spontaneously and generously respond to carrying out and perfecting his acts of Sin, the way it had once responded to carrying out his acts of Love. Indeed, now it would even fear God, and respond with trepidation to those who might administer God’s punishment.

Comment [A86]: When we believe something, we instinctively train and focus on it and ‘get ready’ to direct our actions according to it.

Comment [A87]: Instinct is not yet in sin because it is still arising from within the blue area. After all, we always give a certain contingent credence to whatever anybody says. However, notice how Instinct matches Action’s motion: Both proceed in a downward direction. Instinct does not (...)

Comment [A88]: The realm of Intellect that God has created for us is known as “Justification.”

Comment [A89]: Cf. Mk. 12:1.

Comment [A90]: Once you sin, there is nothing left but the *fact* of the sin. There is certainly no love in the sin, or if there is love in the sin it is destined to grow cold because its ultimate object is something other than God.

²⁷ Aquinas, *Summa*, II-II.162.7.ad2. Cf. Anne Catherine Emmerich, *Life of Christ*, vol. I, 13-14.

²⁸ Aquinas, *Summa*, II-II.163.1.c.

the trespassing action-arrow in Diagram 5.10), different from the world that God had prepared for him. This meant that Adam's action was becoming a reality 'other' than the Being of God's creation: It was becoming a new reality, all by itself. Now this reality could not be one of Love and Will (since it had been caused by lack of love for God), and so it had to be one of Intellect (i.e. just the bare reality, the objective fact, or record that he had sinned). In committing this sin then, both Adam's Actions and his Instinct became inherently intellectual, rather than willful.

However this was not all; there was something else to the sin: the circumstances. The circumstances are what is involved in committing a sin. In this particular case there was a very great circumstance that made Adam's sin have immense and long-lasting consequences: One of the circumstances of his sin was *which* fruit it involved eating: the fruit of the Knowledge of Good and Evil. This particular circumstance carried immense consequences, for it would effect a permanent change in Adam's own nature from which he himself would never be able to 'go back' and undo.²⁹ Worse, it would eternally affect all of humanity after him, as well! We must now examine this important circumstance in Adam's sin, and see how it affected human nature.

The main circumstance of the sin was what eating the fruit entailed. Because of nestling, as Adam ate the fruit, and grew from the fruit's substance, he would've simultaneously imagined and learned what was within it, as well.³⁰ Consequently, as Adam willfully imagined, his Imagination—in accord with his Will's prior decision to choose evil—trespassed out of the bounds of true Intellect (right thinking) in which the world had been founded (since it had been constructed in God the Son, who is the Eternal Word—Col. 1:15-17), and instead switched into a mode that is proper to the Will (see Diagram 5.11). This was only fitting: Since Will was the only thing then leading him on to sin, it was right that his Imagination should become thoroughly willful or Will-like in its nature. Consequently, at that moment Adam's Imaginings were not of something primarily intellectual and true (its normal nature), determined by Sight and Truth, but rather of something concocted by Will, and by whatever believed 'truths' the Will might incline toward. Thus in that sinful moment, human Imagination became fundamentally willful.

As Adam gazed deeply into the apple, He saw things in a whole new way. Normally, he would've seen the contents for what they were and then turned to other more pressing matters; however, this time as he looked at the fruit, he found—or was directly instructed³¹—that he could superimpose something else on it, something that it wasn't, and imagine it as if it were that thing.³² In particular, he found that he could imagine the taste that he *would like* it to be. He imagined it again, and this time saw the

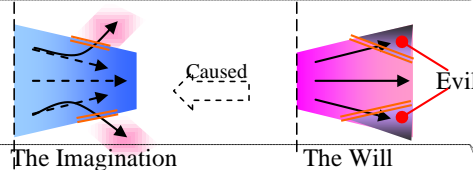


Diagram 5.11 * Note: Vertical is -->

Comment [A91]: When we do good deeds, the deeds are "prepared" for us by God (Eph. 2:10). This would've been the case in the Garden of Eden, as well.

Comment [A92]: God did not create evil or sin (cf. 1 Jn. 1:5), and so Adam (with the Devil) must have been *creating* his own action, creating it by means of his Will.

Comment [A93]: The circumstances are normally the least important part of an action, only slightly increasing or decreasing its goodness or evilness. However, in this situation, there was one very great circumstance that made the action immensely consequential: All of the rest of human nature was implicated in Adam's act.

Comment [A94]: Ask the students what the left set of double orange lines are in the diagram above. [Ans: It is God's law (the Natural Law), built into our very natures, cf. Diagram 5.10. Alternatively, you could say that it represents God's command to Adam and Eve, not to eat of the tree.] Ask the students whether part of this diagram is essentially the same as any other diagram that they've seen. [Ans: Yes! "The Will" part of the diagram is basically identical to Diagram 5.9 on the previous page.]

Comment [A95]: In that moment, Will came 'into its own,' and became distinct from the intellectual truths that God had been presenting to it.

Comment [A96]: Point out the pink highlight in Diagram 5.11 (where Imagination is departing intellectual reality to go instead toward willful hypothetical reality), and also how the normally converging Imagination arrows—converging so as to stay within the blue flow of Intellect—are now starting to widen, and diverge instead.

Comment [A97]: This word is in quotes because many truths that the Will selects for itself are really false lies.

²⁹ Objectively, Adam's sin was not as bad as other sins; but circumstantially (i.e. in what it entailed—the future spread of evil throughout the whole world), it was the worst sin ever. Aquinas, *Summa*, II-II.163.3.c.

³⁰ Anne Catherine Emmerich describes the fruit like a little movie screen that they imbibed visually, rather than (if at all) physically. *Life of Christ*, vol. I, 13-14.

³¹ Ibid.

³² Ex me. This idea of original sin as first causing creative/willful imagination is my own idea, and not at all found in Aquinas, nor in Anne Catherine Emmerich.

contents with a certain extra rosy-ness. His Imagination—now willful and starting to potently circulate around hypothetical values—got one step ahead of his senses, and he found himself anticipating what he would like it to taste like and then taking extra pleasure or displeasure when it equaled or didn't equal his expectations. What was happening was that Adam was now *doing* something: He was emotionally whetting his own appetite—setting his own goals, circling around a mystery-outcome that he would like to see realized, and then taking emotional pleasure or displeasure as his expectations were or weren't fulfilled in the Real. No longer was his sensate nature tied to the real world . . . Now, something else was interposing: his overpowering *passions*. He could now pre-imagine his own 'reality' and wistfully enjoy that. In making his own reality, he soon took to deciding for himself what he considered 'good' and also what he considered 'not good.' In so doing, Adam became "like God, knowing good and evil" (Gen. 3:5).

The ability to know Good and Evil was then primarily an ability to have Will precede Intellect, or rather to generate Intellect erratically, hypothetically, and without regard for reality.³³ When a willful faculty (e.g. Imagination) begins to precede its matching intellectual faculty (e.g. Sight), the willful faculty must still have some Act of Intellect upon which to grow and mount up. Now in this situation, one cannot will based on what one solidly *knows*, for this kind of action hasn't been performed yet, and so it isn't yet real; instead, one wills based on a kind of rough and sketchy understanding (or estimation) of at least what it *would* entail. As one acts then, one's action must necessarily occur with a certain degree of uncertainty. Only subsequently can one later experience the effects and 'know' the action as either 'good' or 'bad.' The judgment of goodness is here then partly subjective, for who is to say what is truly good, or truly bad, except one who knows the final outcome (and what was needed for it). Certainly, one has the Natural Law within one's heart to know what is always and everywhere *bad* (i.e. intrinsic evils, e.g. lying or stealing), and one has a pretty good idea of what is *good* (by the Golden Rule), but one doesn't always have an idea of what is *better*, and certainly not of what is *best*. To make these kinds of calculations, one must know what things are *for*, and this cannot be known unless one has made up one's mind about what one's goals will be. Thus for the first time Adam made up his own mind about what Goodness would entail. His willful emotions were giving him the ability to generate this so-called goodness (or evilness), and his actions were giving him the ability to create unintended truths. In that moment, Adam's eyes "were opened,"³⁴ (Gen. 3.7), and as he *abstracted* and thought about the apple's goodness, he suddenly had another thought: He remembered the action that he himself had committed, without any encouragement from God—indeed against God's very commands; and, abstracting the value from that act, he suddenly knew the *evil* of what he had done.

Comment [A98]: This is the Knowledge of Good and Evil. It occurs primarily on the sensate level.

Comment [A99]: His potent and willful Imagination was now circulating around something—e.g. extraordinary sweetness—and then either being filled by the act of something really and intellectually sweet, or being knocked and jostled out of its reverie by something in fact not-sweet. If it is what you expect, then its act passes right into your potent circulation (like a basketball falling through a basket); but if it isn't what you expect, then its act either grinds upon you, as it passes through you (like a bad after-taste) or totally sideswipes your potent Imagination and knocks it off its rocker, like a top or gyroscope that is out of balance; in this latter case, its own act knocks the act of your Hope completely out of reality as completely unfounded and not-at-all to be satisfied, or at least not here and now.

Comment [A100]: Formerly passions had been tied to and subordinate to the Real. Now, they were overpowering the Real with the Hypothetical. In letting his passions over-power the Real, Adam had taken upon himself some of the role that is properly played by God the Father (Who alone knows and fully controls future hypothetical outcomes).

Note: Just because we are passionate doesn't mean that we've broken the 1st Commandment and made a 'god' out of ourselves. It does however mean, that we need to re-submit our passions back to God, and let them serve Him and His reality, rather than trying to fight against it. We can do this by prayer, letting God know how passionate we are, and praying that He will bring about our hopes, if it is His Will, but simultaneously willing to accept whatever result He may give us. After all, if God permits us to acquire a strong passion about something good, it is probable that He has some purpose for doing so, and that our hopes will largely come to fulfillment, though not perhaps exactly in the way we had envisioned. However, God may instead will to give us something very unexpected and un hoped for; however, even in this we should be confident that God has a special purpose for doing so, even if we cannot presently understand it.

Comment [A101]: After all, since the Will is acting first, you don't "know" it at the moment you produce it; you only "know" it upon reflection, when you consider it in hindsight and experience its effects afterwards, from the results it produced (cf. Matt. 7:16—"You will know them by their fruits.").

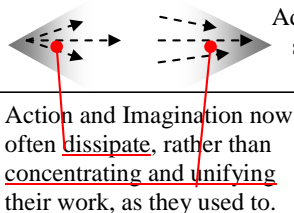
Comment [A102]: *Abstraction* occurs when you hold the thing(s) seen by Sight and/or Imagination very still so that higher and finer truths (i.e. truth from high up in the levels of the thing's essence), which are not so subject to change and flux, may permeate your awareness, without being overwhelmed by the much louder and brighter data of physical events.

³³ Consequently, original sin primarily infects the Will, more than the other potencies, including intellect. Aquinas, *Summa*, I-II.83.3.c, ad3.

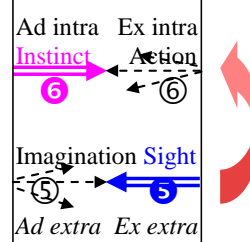
³⁴ Gen. 3:7. Cf. Aquinas, *Summa*, II-II.164.2.ad9.

Thus occurred a horizontal flip in human nature. Imagination (and accompanying Sight) became willful and Action (and accompanying Instinct) became intellectual. Consequently, Imagination would now diverge and dissipate, rather than converging and unifying its work, as it used to. Action would also dissipate by becoming non-goal-directed and thus often running out of energy before it had yet accomplished its end. Thus Imagination became hazy and generalized, and Action became unmotivated and often vain. Moreover the Being faculties were influenced as well. As Adam realized what he had done, he suddenly lost his profound trust in God.³⁵ Instead of inclining toward goodness, he suddenly found himself having inhibitions about what badness might come against him.³⁶ Thus his Instinct came to a halt, and instead put itself on the defensive. Instead of being a continuous loving assent

Diagram 5.13



The Horizontal Flip:



* Note: Vertical is --->

Imagination became fundamentally willful and Action intellectual.

Diagram 5.12

toward goodness, Instinct became a wary, 'on edge' harbinger of approaching evil, as well as a fault-finder and note-taker of other trifling inconsistencies and ironies, in the meantime. In this state, Adam's and Eve's glory—the light that had been emitted by the Integrity of their Instinct solidly combined with their Wills—soon disappeared, and they became suddenly aware of the inconsistent fact of their own nakedness. Having briefly remedied this, but now deprived of the powerful force that had once animated their entire existence, they would've slowly begun to move about in a new way concupiscently looking for things that they might hypothetically consider 'good.' Thus Sight and Sensation were set to work helping to serve the desires of hypothetical Will, as well. In so doing, they perhaps would've seen each other in new, less flattering ways and, torn by the opposite emotions of both anger and yet attraction, would've begun to entertain the first cruel and manipulative thoughts about one another.³⁷

Quick Summary:

Because of Original Sin, the Instinct—on command of the Will—had, in a way 'swallowed a bite' of badness. This badness was a seemingly good love for something that actually turned out to be bad.³⁸ In swallowing this badness, the Instinct triggered an Action, which enabled an Imagination of something Adam should not have seen (nor known): the knowledge of how to 'think up' Good and Evil.

Questions:

1. In sinning what was Adam's . . .
 - a. Action? Ans: To eat the apple.

³⁵ Cf. Denz. 180-181, 199, II Cor. 1:18-20.

³⁶ That the passions of the soul which relate to evil and badness (i.e. Hatred, Repulsion, and Sadness) wouldn't have been felt at all before man sinned, see Aquinas, *Summa*, I.95.2.c.

³⁷ Cf. CCC 400.

³⁸ Aquinas, *Summa*, II-II.163.1.c.

Comment [A103]: Note however, that in Diagram 5.12 it is drawn vertically (since the whole diagram is not pointing straight up, but turned 90 degrees on its side).

Comment [A104]: After all, how can you trust someone whom you have contradicted and hurt, over top of all of their mercy, generosity, and kindness?

Comment [A105]: Perhaps this is what causes man to die, namely, that the Instinct is jumbled up, and so now radiation—instead of cohesively illuminating him—instead occurs randomly, going in the wrong directions, and causes DNA cell/destruction in the body. Perhaps without this man would've 'fallen asleep' (by kinetochore shortening), but it wouldn't have involved the destruction of any cells; in this state, the body would not decay, as happens in the case of saints whose bodies remain incorrupt.

Comment [A106]: Concupiscence is when you are overly attracted to something.

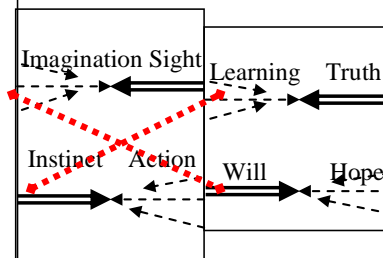
Comment [A107]: ... Or—in Adam's case—domineering (cf. Gen. 3:16)

- b. Instinct? Ans: To incline toward the supposedly good value of eating the apple, which the Devil had proposed to him.
- c. Sight? Ans: To look toward (and thus indirectly to have knowledge of) the images within the fruit.
- d. Imagination? Ans: To learn how to apply one's Will to the Imagination so as to imagine willfully, hypothetically, and creatively. This is the main element of Original Sin. Adam would've been perfectly comfortable imagining the wonderfully good things about the garden, that were all true. The transfer of Imagination from intellectualness to willfulness was the one thing that would not naturally occur unless one had specifically set one's heart to do it.

Comment [A108]: Emmerich, *Life of Christ*, 13.

2. In what sense did Adam's Action and Instinct become intellectual?
Ans: Inasmuch as he was no longer in the love of God but, by acting outside of it, was now manufacturing a new (formerly hypothetical but now real) intellectual reality.
3. In what sense did Adam's Sight and Imagination become willful?
Ans: Inasmuch as they were no longer dealing with things of reality, but now dealing with willful creations of his own mind.
4. For each of the four faculties in Question 1, describe briefly what change was effected in it: Ans: Instinct became 'on edge' (for intellectual evils); Imagination became willful but divergent, hazy, and only general. Sensation became concupiscent and desirous. Action lost much motivation and direction, and began to dissipate, often failing to accomplish its ends.

5. Draw the two straight lines to represent the connections of causality that caused Adam's nature to 'flip.' Ans: Instinctive belief in the devil's lie (Instinct-Learning connection), and Willful choice to Imagine the contents of the apple (Will-Imagination connection).



6. Think: If you want to avoid introducing evil into a situation, what is the surest way to avoid doing that? Ans: You restrict your Imagination to just those things that you are already comfortable with and sure of, i.e. intellectual things—things you already know.
7. T/F: We can know the final end, and therefore we can always determine what is best. Ans: False. Only God can know the final end, and so only God can determine what is best.
8. In what does passion consist? Ans: Imagination willfully circling around something envisioned. In humans' cases, this something isn't just something real, but can be something hypothetical, also.

Comment [A109]: Persons with Tourette's Syndrome are unable to restrict themselves in this way, and their Imagination runs uncontrollably over to what it is afraid of thinking about. If it is displeasing or impossible to 'restrict' one's own Imagination, one should recall that it is not a sin to accidentally imagine things, and should instead try to take it lightly, in order to 'get past it' and focus instead on what really matters in life (i.e. real intellectual things).

Comment [A110]: This should be cause to prevent one from over-idealism or reveling in some real or hoped-for success in this world, as if it is the 'end-all be-all' of our existence (Utopianism). The final end can't be realized in this world. However, we can use prayer and faith-filled action to respectively try to learn (cf. I Jn. 2:4) or "test"/"prove" (Rom. 12:2) what is the Will of God, at least in regard to ourselves.

Chapter III. After-Effects

1. Shame and Mistakes

After Adam committed Original Sin, certain effects or results then began to take place. These effects were natural, and the measures taken to correct them artificial, but because these measures became a practical necessity for the functioning of life, they can also be considered natural outcomes of the human predicament. These two effects were *shame and indignity* (and the consequent need for *clothing*³⁹) and *confusion and mistakes* (and the consequent need for *training*).

The first outcome of Adam's sin was *shame (or indignity)*. Before, Instinct (rightward-heading in the willful order) had been the most 'willful' of all four Sense faculties. However, now that the switch had happened, Imagination (also rightward-tending) would fill that spot which Instinct had once held. Thus of all the faculties, Imagination—and not Instinct—would now be most inclined to act in unison with Will. Consequently, whenever the Will would act, Imagination would now be *more* willful than Sight, and so Imagination would be 'outstripping' Sight, imagining things even before Sight could've even had any *chance* of seeing them. This would mean that Imagination would be completely 'free' to imagine whatever it wanted, independent of any outside sights or realities. Thus during willful activity, Imagination would now 'outstrip' all the other faculties, including Sight.

Since Imagination and Sight were now 'free' from intellectual truth, and Imagination now dominating Sight, it would now be possible for Adam to imagine potential dignities or indignities, no matter what the objectively seen situation was. As Adam gazed at the strange new concepts he was imagining (potential dignities and indignities), "his eyes [Sight] were opened" (Gen. 3:7), and he saw that he was naked. *Objectively*, his nakedness was due to the light of glory which had previously clothed him, having departed him. From the very first moment that his Instinct had left the realm of the love of God and become intellectual, instead, his body no longer shone with rays of blinding light. However, it was worse than this: *Subjectively*, he could now see himself, not just from the factual perspective, according to the truth by which he existed, but rather from a perspective of hypothetical possibility, according to what he *could do* with himself.⁴⁰ In other words, his Sight—instead of being purely intellectual—was now given over to willful imaginings. Now he could gaze on his own substance from a hypothetical perspective, and 'picture' himself in whatever form his Imagination might put himself (or others), rather than in what form he factually *was*. Of course, some

Lower Sense	Higher Rational
Analogate:	Analogate:
Indignity/shame	is a <i>sensate</i> form of... EVIL.
Mistake/confusion	is a <i>sensate</i> form of... ERROR.

Comment [A111]: The only difference between the words "shame" and "indignity" is that "shame" is more subjective (a feeling) where as "indignity" is more objective (*Dignity* is the state of what some object objectively deserves, and so *indignity* is a failure to receive what one objectively deserves).

Comment [A112]: Instinct would no longer be the most inclined to act in unison with Will because now that there were evil intellectual realities 'floating around in the world,' Instinct might accidentally, encounter one of these, rather than something good. Consequently Instinct would be much slower, and more reticent in its 'drives,' lest it accidentally encounter, or incur something evil.

Comment [A113]: Imagination is rightward-tending (à la Will), whereas Sight is leftward-tending (à la Intellect).

That "his eyes were opened" is just a fancy way of saying that his faculty of (hypothetical) Imagination was now outstripping (objective) Sight. Thus Imagination could go wherever it wanted, independent of the factual truth of seen reality. Thus the eyes were not *physically* opened, but rather opened to *concupiscence*, so as to wander about sensuously or sentimentally, looking at things 'just out of curiosity' for what possibilities they might offer.

Comment [A114]: Note that before the Fall, the elements of man's sense layer that were substantial (gray area in diagram 5.2) now became willful; and those that had been willful now became substantial.

³⁹ Cf. Aquinas, *Summa*, II-II.164.2.ad8.

⁴⁰ Cf. Aquinas, *Summa*, II-II.164.2.ad9.

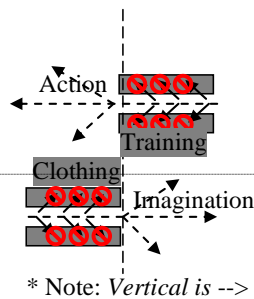
Imaginings could be much more undignified or more comical than others—and if intentionally willed, some might even be evil. Thus this new out-of-control-ness would've horrified our first parents, and caused them to immediately clothe themselves with leaves, in an effort to prevent such imaginations about those parts of themselves that were most 'given' to undignified representations.

This leads us to how Adam and Eve would remedy the situation. As God cast Adam and Eve out of the garden, God made for them "skins" (Gen. 3:21). Though it may be unclear exactly what this signifies (some think it may refer to putting or encasing man and woman in material, animal-like flesh), it is clear that God was furthering and encouraging the original inclination that Adam and Eve had had toward clothing themselves. Thus the combined self-clothing with leaves and clothing by God with skins can be taken as an attempt to introduce a certain measure of darkness or 'hiddenness' (or 'veiling') into the lower physical-half of the sensate realm, so that Imagination might not fantasize as easily *about the bowels* of human nature. Since Imagination was no longer permitted here, Sight would then be the only faculty that might occasionally be permitted to enter into such personal matters. Thus clothing would've been a good partial 'fix' to the situation because it would restore an intellectual faculty (Sight) to a certain level of dominance in the bottom-left quadrant of the sensate realm (Cf. Diagram 5.14). This would've there deterred many evil imaginings.

The second outcome of Adam's sin was disorder (Error or Mistakes). Since Action and Instinct were now 'free' from Will, and instead intellectual, Action (which has an intellectual component) would now be

primary over Instinct. Consequently, actions would no longer be executed with infallible, instinctive perfection and precision. Rather, from the very first moment of Adam's sin, it would've suddenly been possible for all kinds of random, accidental, unintended, clumsy, and even weird actions or quirks to start to flow into God's creation.

To remedy this situation, humans would've rapidly learned the concept of self-restraint, training, and carefulness. The goal here would be to deliberately limit and train



The limitations on Imagination and Action would cause them to shift instead to adjoining realms.

Diagram 5.14

Proper Vocabulary Usage: Both Indignity and Mistake can be characterized as a 'spreading-out' from the path rather than a 'holding to course' so as to gain the target or goal. Thus Imagination and Action—instead of being objectively true and good (by being yoked to Being faculties)—have now become subjective (since the Being faculties are yoked to them), and thus given to either truth *or falsity*, and either goodness *or evil*. Since these actions are subjective in their origin (in their dispositions toward falsity or evil) yet cause real, objective effects upon other individuals and things, they have to be given objective names: The objective terms error and indignity best convey these realities, suffered by other individuals. However, the subjective terms mistake and shame best describe the subjective mental states of the subjects in which they occur.

Comment [A115]: e.g. imagining yourself stealing something. A picture is evil if it is tied to (and thus caused by) an intellectual value that is evil.

Comment [A116]: St. Anne Catherine Emmerich said that before the Fall, flesh was as an internal tool; whereas after the Fall, it was as an external enclosing of our being (Emmerich, *Life of Christ*, 16-17.). Elsewhere (Schmoger, *Life of Anne Catherine Emmerich*, vol. I, 366-367), she says that God gave us our skins "as a protection," as if the form of our soul would be too exposed to other humans ideas and vices and sins, were it not for the barriers that our body makes to separate us from others.

Comment [A117]: Tell the students that this veiling was to deprive Imagination of suggestive visual material (fuel or fodder, Lat. *fomes peccati* "the tinder of sin") from which it might otherwise begin a run-away process of fantasizing (cf. crossed-out areas in lower-left corner of Diagram 5.14). Normally imagination emerges from sights seen, as from a source. Consequently Imagination would henceforth exercise its creative and diverging functions only in the lower-right quadrant of Diagram 5.14, that is only within the darkness of the mind's eye (i.e. often with the physical eyes closed). At least in the lower-left quadrant of Diagram 5.14, Imagination might still exist to some extent, but it would there be confined or 'boxed in' to only those topics that were non-suggestive, and from which there would be no danger of Imagination's creative function getting out of hand. Thus in the lower-left quadrant of visible sights, Imagination would be effectively smothered from its creative role, and thus largely confined only to what Sight was in fact really seeing. Consequently, Imagination would be effectively removed from its dominant place in the lower-left quadrant and there replaced by only Sight, and would instead move into the right half of the diagram (the spirited area), because this would be the only area—under most circumstances—where Imagination will still be 'in play.' Sight, for its part, would therefore now be the major faculty in the lower left quadrant, but even Sight would be restrained by veiling to only those images which weren't suggestive sources of Imagination. Ask the students: Why is it important to shield or turn away your eyes and not look at certain sights?

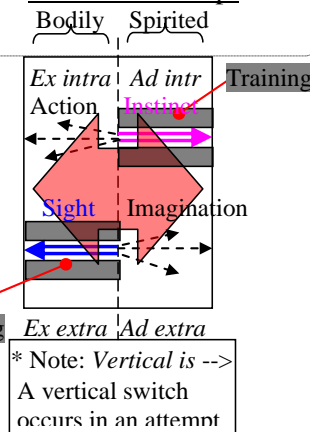
Comment [A118]: Action has an intellectual component, because it is leftward tending (cf. Diagrams 5.2 and 5.19), just as Intellect is leftward-tending.

Comment [A119]: Imagine the mirror-image of Diagram 5.17 below, and in pink colors rather than blue. There, the pink arrow traveling rightward would be Instinct; it would be under the control of Action (the dotted black arrows) which, with the rest of Intellect, would travel to the left.

actions, rather than allowing them to just arise spontaneously, according to erratic impulse. By forbidding such ‘spirited’ actions (from the upper-right quadrant of diagrams 5.14 and 5.15), and only allowing those actions which could be physically seen and thus carefully monitored, and controlled (i.e. in the upper-left quadrant), Adam and Eve would’ve effectively removed Action from occurring in the top-right quadrant and instead left only Instinct (a faculty of Being—rather than Becoming—and thus capable of staying conformed to the intellectual truth of reality) as there dominant. Instinct-without-Action would here be manifested as a certain ‘quiet regard’ and respect for the laws and commands of higher intellectual truth: i.e. *Piety*. Thus children would always be taught to ‘reign in’ and restrain their sensate natures about what they might not be fully aware, by instead replacing it with a certain instinctive awe and respect for the superior mind of those above. This would occasion a partial fix into human nature because it would significantly reduce the number of mistakes (i.e. erroneous actions) that might occur.

Thus we see that elements of both shame and chaotic confusion would’ve started to proceed from Adam’s sensate nature, and in order to contain these problems, two societal conventions would’ve been introduced: clothing and training. These artificial restrictions on Imagination and Action in the lower-left and upper-right quadrants would’ve caused Action and Imagination to instead flourish in those realms in which they were still permitted (i.e. top-left and lower-right). Consequently, Sight and Instinct would often be the only faculties functioning in the vacated quadrants, and so they would there make their most dominant appearance. Consequently, there would occur a vertical ‘flip’ in human nature (cf. Diagram 5.15), so that now each sensate faculty would lie catty-cornered from its original location.

The Vertical Flip:



Comment [A120]: Young children naturally incline to do things by erratic impulse. This would’ve been perfectly fine and effective before the Fall, when Actions were fully Instinctive and thus purely willful; however now that Action is just intellectual (and not fully willful), it produces results other than what the child intended.

Comment [A121]: This can be taken as a justification for spanking: To train the child’s Instinct to just respect, rather than to proceed into initiating retaliatory actions (especially actions that could be damaging or destructive to oneself or others).

Comment [A122]: Just as the yellowing of the leaf is not caused by the introduction of yellow xanthophyll molecules, but rather by the departure of the more dominant green chlorophyll molecules, so that the xanthophylls can then be seen.

Comment [A123]: Emphasize to the students: The horizontal flip was an objective flip in human nature itself (by the loss of preternatural graces). The vertical flip is not a change in nature itself, but rather a practical adaptation (i.e. so that communal life can go on). Consequently the vertical flip is more artificial, and according to conventions, than natural.

Comment [A124]: It is essential that the students understand this, and why it occurs (i.e. first a horizontal flip owing to the committal of the sin, and then a vertical flip occasioned by God, as well as by themselves, in order to contain and limit the destructive effects of their sin).

Questions:

1. Diagram where each of the sensate faculties came from, and where they went to. **Ans:** [Sight should go from top-right to lower-left; Instinct from lower-left to top-right; Imagination from top-left to lower-right; and Action from lower-right to top-left.]
2. What role do customs play in enabling life to go on? **Ans:** Customs enable life because they ‘cut down’ on a lot of the distracting confusion that would otherwise occur in human spirited actions.
3. What are some other words for “custom?” **Ans:** Manners, conventions, even etiquette.
4. What role does clothing play in enabling life to go on? **Ans:** It removes the dangers of wild and undesired imaginings just popping up in mens’ consciousnesses, as a result of willfully (i.e. creatively) considering unseemly subjects.
5. Think: What does time have to do with Becoming? Why does time

for all practical purposes begin at the moment of Adam's first sin?

Ans: Time first became important in human life at the moment of Adam's sin, because only then is Adam's Becoming 'coming into its own' and outstripping his Being.

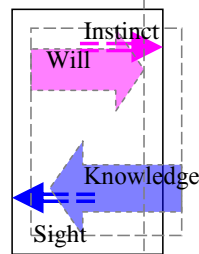
6. Does shame occur in what is real, or in what is hypothetical? How would you metaphysically describe shame? **Ans:** In what is hypothetical. Shame is a sensate form of evil, so inasmuch as evil is the unsuitability of the higher to the lower, shame is where the higher, imagined, hypothetical situation is unsuitable to the dignity of the thing being imagined about. Thus shame proceeds from what is real, to what is hypothetical.

2. Acclimation and Readjustment

The societal conventions of clothing and training account for why the Becoming faculties (Imagination and Action) should vertically flip, but it doesn't fully account for why the Being faculties (Instinct and Sight) should vertically flip. To explain this we need to consider what happens when one is faced with many mistakes and indignities. Faculties of Becoming were now preceding and controlling faculties of Being (cf. Diagram 5.17 below), and so as man's Becoming faculties committed more and more trespasses (an indignity or a mistake), man's Being faculties (Sight and Instinct) would've respectively been forced to see it, or deal with it. However this could soon become burdensome, because if one is reacting to every little mistake and fully exposing every single indignity to Sight, then life cannot go on, and one may consume oneself with worry.

Rather than put up with this constant indignity in the Imagination, it is then natural for Sight to avoid such Imaginings—to cast a blind eye upon them—so that it might not have to be constantly gazing upon such unpleasant evilness. Likewise rather than ceaselessly respond to the many, many little instances of incorrectness in the world, it is natural for the Instinct to 'throw up its hands' and just focus on the large and general problems, not all the little physical irregularities and annoyances.

Thus occurs a kind of 'flip' or transfer in which Sight ceases to regularly introspect, and instead just concerns itself with the ordinary outside world, leaving the Imagination to generate images by itself in comparative darkness. This tunnel vision in regard to things Imagined causes Sight to—for all practical purposes—depart the spirited half and delve deeply into the physical half (cf. diagrams 5.15, 5.16). The same kind of transfer occurs for Instinct. Instead of worrying about all the trifling irregularities in



* Note: Vertical is -->

Normally, because of nestling, Sight is filled with its rational analog, Knowledge; and Instinct is filled with its rational analog Will. However the movement of Instinct into the spiritual and of Sight into the physical would 'free up' knowledge from having to think about the Spiritual, and Will from having to deal with the Physical.

Diagram 5.16

Comment [A125]: The presence of such things as "Hubble Expansion" and the cooling of the universe suggests to us that even the physical universe's properties and characteristics are under the influence of Adam's fall (i.e. they are slipping away with time—Rev. 21:1, cf. I Jn. 2:17, I Cor. 7:31). This is not to say that Adam fell precisely 15 billion years ago, right before the Big Bang; but it is to say that with Adam's sin, somehow God put us into a dimension in which the universe was falling; without the Fall, this dimension or aspect of the universe would've been unnecessary and irrelevant: It would be subject to Adam's eternal goodness and eternal truth, rather than having Adam and human nature subject to it. Also, when Creation is redeemed (Rom. 8:21, I Jn. 2:17, Lk. 21:33) it is fitting to expect that time will again become irrelevant.

Comment [A126]: Now admittedly, not much of an explanation is needed here, because if Sight is at the top of the sensate realm and looking downward, then it can see through the entire vertical height of the realm, and so it was as-it-were everywhere to begin with. Thus it isn't so much that it ontologically flips or moves into the physical half of the realm, but rather that that is the only place where it is left by itself, once Imagination evacuates the physical half and transfers into the spiritual. Thus in the spiritual half Sight is so hidden inside of Imagination, that only in the physical half does it really stand out by itself.

Comment [A127]: (either Action or Imagination).

Comment [A128]: (Instinct or Sight, respectively)

Comment [A129]: The presence of Sight in Imagination can be compared to Light permeating and bathing in light every nook and cranny of the products of one's Imagination. However, when a person shies away from what they're imagining, and chooses not to look at it from every angle, then there is much more sensate 'darkness.'

presently occurring actions, Instinct would ‘pass them over’, and instead concern itself solely with futurables (how to act in the future). This would cause Instinct to—for all practical purposes—depart the physical and move more into the spirited half of the sensate realm. Thus the switches of Sight leftward in Diagram 5.16 toward the physical realm, and Instinct rightward toward the spiritual realm would complete the last half of the vertical ‘flip’ in human nature.

It should be noted that this last ‘flip’ in human nature, is not one of nature but of preference. It isn’t that Sight is no longer at all in the spiritual realm (because then you wouldn’t be able to ‘see’ your Imaginings at all), nor that Instinct is no longer at all in the physical realm (for then you wouldn’t be able to ‘fire’ your muscles). Rather it is that Sight feels more comfortable in the physical world, looking at physical things, and so spends the majority of its time there. Likewise, Instinct is more comfortable concerning itself with just the most flagrant insults and dangers that might come in principle, rather than micromanaging all the minor pinpricks and irritants that are constantly going on in the here-and-now.⁴¹ Thus Sight and Instinct continue to extend through the entire vertical height of the Sensate realm (just as knowledge and Will do, cf. Diagram 5.16), but just tend toward those halves for which they are more naturally suited.

Questions:

1. What are the four parts of the vertical flip in human nature, and which are artificially forced or imposed, and which freely occur?
Ans: Clothing and Training cause Imagination and Action (Becoming-faculties) to be forced to flip, whereas Sight and Instinct (Being-faculties) flip naturally.
2. Circle the correct answer: The shift of Sight toward the physical and Instinct toward the spirited is (total / in general). **Ans: In general.**
3. Why might sin cause a person to focus more on the physical world?
Ans: If you sin with your Will, then your Imagination (i.e. your conscience) may be constantly thinking about it. Rather than do this, it is natural for people to flip into the physical mindset, and thereby try to put the sin ‘out of their mind.’
4. Why might misinformation cause a person to focus more on the spiritual world? **Ans: Misunderstanding about truths or errors in instructions causes physical things to break down and not function correctly. If things aren’t working out in front of you, then you naturally retreat into what still works, which is the spiritual. Indeed, by retreating into the spiritual, you might even have a bright idea about how to solve the problem.**
5. Based on your answer to Question 2, would you characterize the condition of Original Sin in which we find ourselves as an ontological disconnect (dysfunction) or as merely a state of convenient laziness? **Ans: Convenient laziness.**

Comment [A130]: This is known in biology as “Habituation,” because animals do it too: A baby bird will grow accustomed to certain shadows repeatedly passing over the nest, and not recoil in terror at every single one (cf. Raven & Johnson, *Biology*, 1213-1214.).

Comment [A131]: Recall that a faculty of Becoming needs a faculty of Being inside of it. Thus Sight looks as it were right through Imagination, illuminating it like a stained glass window, and any time that you are imagining, there is at least a little bit of the faculty of Sight (though it is dark, faint, and hazy) there present inside of it. Likewise, any time your muscle is contracting in Action, there is a little bit of a nerve impulse—a little bit of Instinct—inside of it.

Comment [A132]: It is suggested here that Christ’s human nature was so perfect and so finely attuned to the real world, that he suffered even minor annoyances with much greater instinctive awareness than other human beings do. Consequently the suffering in his passion was also much greater. St. Anne Catherine Emmerich writes that Christ suffered all his passion from his birth until his death, “when it was accomplished exteriorly.” (Schmoger, *Life of Anne Catherine Emmerich*, vol. 2, 47-48.). Now these lifelong sufferings, may alternatively have been due to the accompanying presence of his Divine nature, whereby his Divine omniscient knowledge would’ve eternally known what was coming, and eternally suffered the fact of every sin (not only the future ones of his passion, but also present ones as well) as an eternal and infinite offense against his Divinity. Thus, it seems that although the fact of his divinity would have increased his sufferings and sorrow in a total sense, the perfection of his humanity would’ve multiplied its poignancy, and physical pain.

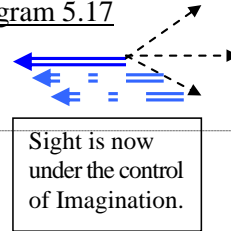
Comment [A133]: Sight was originally an intellectual, not willful faculty. Thus it is more naturally suited for objects that ‘hold their shape’ (Even today, following fast-moving or changing objects is hard on the eyes). Such unchanging objects occur more in the physical realm, and so Sight’s tendency toward the lower physical half is really a wishfulness to be back in the Intellectual order. Likewise, Instinct was originally a willful faculty circulating at high speed around and toward desired objects, but it now has trouble dealing with stubborn, unresponsive intellectual evils. However, in the spiritual half, the changes are more ethereal, and so Instinct is there less likely to get ‘hung up’ on some unavoidable offensive thing, and more likely to be able to rapidly sift through and consider a wide range of values, as it was originally accustomed to do. Thus Instinct’s tendency toward the upper ...

Comment [A134]: Theological Connection: Calvinism said that Original Sin was the loss of an essential part of human nature, so that human nature wasn’t just fallen, but permanently corrupted (with Sin), and thus in itself irredeemable. We see from this section however, that much of the changes effected by Original Sin (i.e. societal conventions in Section 1 and conveniences mentioned here in Section 2) don’t necessarily have to be that way (*de jure*), but just happen to be that way (*de facto*). Thus human nature is still redeemable.

⁴¹ Biologists call this “habituation,” namely, “a decrease in response to a repeated stimulus that has no positive or negative consequences....” Raven and Johnson, *Biology*, 4th ed. 1213.

3. Fallen Human Nature

Diagram 5.17



In general, human nature is now fallen because, in the sensate realm, faculties of Becoming run ‘unchecked,’ prior to, and thus dominating over faculties of Being. [This might seem an unruly situation (Becoming shouldn’t precede Being!), but it is only possible because Being at a higher level—rational Intellect and Will—has permitted it and caused it.

Why should Becoming run unchecked like this? There are two reasons. First, it occurs because in committing sin, we have thrown a disconnect or ‘monkey-wrench’ into what formerly was the most solid and seamless connection in human nature: the infusement of Rational Being faculties (Knowledge and Will) directly into Sensate Being faculties (Sight and Instinct). However because we’ve sinned at the rational level, this connection is no longer seamlessly made all the time, but only some of the time. Indeed, most of the time Sight and Instinct positively fear and flee (see previous section) what is unpleasant to them, rather than doing what they must in order to keep man ‘true to principle.’

Secondly, this situation is caused by imprecision in the Becoming-faculties. When a person commits a sin, that is, when they willfully choose something evil, then its evilness comes back and surrounds, envelopes and enters into them (cf. discussion around Diagram 4.22). When it enters into and surrounds them, it often causes a certain mental darkness in and around them. Why does this happen? Because normally our decisions are made according to the process of right reasoning: We know exactly *when* and *where* and *how* to do something because a variety of higher truths combine and—through the virtues of Prudence and Justice—interact to produce for us the best, most perfect suggestion as to how to go about doing it. However, when we embrace some value or goal that is evil, then we are ‘thrust off’ from this scaffolding of logical reasoning processes and are left as-it-were ‘floating in mid-air’ without any anchor or measure to determine what is right or wrong, better or worse. Having called what is wrong, “right,” anything can be considered ‘right’ and, incidentally, everything will be considered a little bit ‘wrong’: Hence there enshrouds us a mental haze in which all our values lose their edge, their color, their worthwhileness. This mental haze is primarily intellectual, but it soon leads sensate Becoming-faculties to take advantage of the situation. With the loss of respect for boundaries and laws up at the rational level, sensate Becoming-faculties (Action and Imagination) feel free to run amok howsoever they like, considering the problem from all the directions and means possible, even those that would normally be considerate “illegitimate” or “unethical.” Thus man becomes sly, calculating, and utilitarian, willing to do anything to attain his ends.

We see then that the renunciation of the Being faculties from their proper controlling role, and the simultaneous freeing-up of the Becoming faculties, enables a ‘loose situation’ at the sensate level in which man is particularly given to ‘overshooting’ and committing violations and trespasses. This is the state of fallen human nature (A.k.a. Original Sin) into which we are born.

This unleashing of Becoming at the sensate layer enables the dominance of the passions, known as Concupiscence. Passions are motions of the sensate appetite (in our

Comment [A135]: Since the Fall consists only in *Becoming outstripping Being*, human nature has not become totally vitiated and evil, as Calvinism teaches. Rather, human nature is merely weakened and darkened, but no essential pieces of it are missing (as if, in the Fall, elements of Being had totally disappeared), and so it has the potential to ‘be put back—not *together*, but—*into order*.’ This ‘putting back into order’ occurs only by the grace that is found in Jesus Christ, the new Adam.

Comment [A136]: The opposite of going for all these false goods, is the *bonum honestum* (the honest good), which has no tinge of evil in it, but is consistent with reason, is proper, and so is not hidden, but is open to the light for all to see. Aquinas, *Summa*, II-II.141.2.ad3, 145.4.c.

case, of Imagination and Instinct). Before the Fall, they would've been fully integrated parts (or processes) within man's triple-hierarchical nature. This means that they would've been instinctive and natural, and moved only toward what is good, or right, and done so only within reason.⁴² After the Fall, since there is now evil in the world, Instinct not only approaches the good, but now also flees from evil. Since Instinct is the most instantaneous and automatic of the faculties, the flight from evil often occurs spontaneously, and without one's control (as a reflex reaction). After the Fall, Imagination also inclines toward what is good, but often does it in a wrong or excessive way: Now under the control of Will, Imagination pushes harder than it should, and often tramples over boundaries, rules, and laws, in the process.⁴³ Thus—in the case of Imagination—we are now drawn toward the good, without a Being-faculty to guide us; and—in the case of Instinct—we are pushed away from evil, this time by a Being-faculty, but by a Being-faculty, under outside, often evil control. Consequently, our nature is as-it-were 'unhinged,' and 'flapping about' (cf. Diagram 5.18), wherever the winds of changing external stimuli may blow us. This condition of human nature is known as concupiscence.

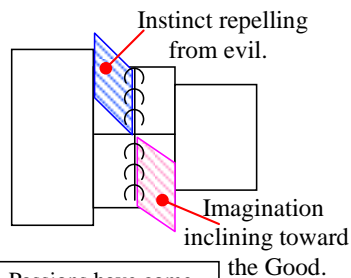


Diagram
5.18

Thus when it comes to sensate activity, occasionally the surrounding world of sights and sounds and sensations may exercise an equal or even overwhelmingly greater influence upon a person's sensate activity than that person's own higher Reason: This then causes there to be the third element in human morality: Circumstances (from Lat. *stare* "to stand" + *circum* "around"). Circumstances (recall Section 4.6.3) can exercise a heavy weight for or against a given course of action (thus influencing its moral value), and they are able to do this only because of the disconnects made in human nature by the Fall.

However circumstances don't merely divert the sensate layer from its proper functioning; they also undermine the rational, and this is the second major effect of Original Sin: In particular, they weaken the Will and darken the Intellect.⁴⁴ Since nearly all intellectual knowledge comes through the senses (recall Section 2.1.3), when something cannot be properly sensed, the Intellect likewise is left with a blank spot, a lack of knowledge, or a contradiction, a fallacy. Indeed, how can one learn things, if one's sensed data is false or incomplete? How can one hope and will things, if one is suffering repeated indignities, and more inclined *away*, than *toward*? Thus the weakening of the sensate faculties in turn significantly weakens the Will, and darkens the Intellect.

The third and final major effect of the Fall would be in relation to man's lower physical nature. Because of the rearranging and mistakes that occur at the sensate level, there is no longer a direct connection between Reason and the body. As long as this

Comment [A137]: Imagination would've moved toward what is right, and Instinct toward what is good.

Comment [A138]: Except when the Instinct is deliberately *trained* to not flee from something.

Comment [A139]: Recall from Section 4.2.5 that Passion and Fear are reducers of Voluntariness.

Comment [A140]: A sensation is within Reason only if one approaches it with an existential attitude of hoping to sense what is actually there to be sensed, and not trying to indulge in it and sense *more* than is natural. However, since over-indulging can occasionally 'fill one up' and give one a great feeling of satisfaction and gratitude for a long time afterward, it is occasionally permissible to over-indulge, if one has need of this extra enjoyment and also gives thanks for it, afterwards. After all, whatever is truly given thanks for, is okay (1 Tim. 4:3-4). In this way then, even concupiscence itself can be made use of and incorporated into God's plans and purposes. However, in the long run a person will probably be happier if they make a habit of not trying to get all that they can from lower goods, but instead seeking to make use of them only as much as is necessary so as to enable them to seek higher goods (1 Cor. 12:31, cf. Lk. 12:31).

Comment [A141]: Thus the Devil now has as-it-were an 'entry-point' into human nature, through which he can influence our world: By means of the Instinct, and its natural Repulsion, he can cause us to do what he wants us to do, simply by scaring or disgusting us, or otherwise repelling us away from what we know is right. Thus the Devil will constantly probe and test a person, to see where his/her weaknesses are, scouting it out like an opposing general, and then making his attack right in the way in which the defenses are weakest. Through really great aversions (e.g. of an entire nation or people, against another people), the devil can even stir up wars and other societal sins, which is why he was known as the ruler of this world (at least until the coming of Christ).

Comment [A142]: Moreover, occasionally Action itself (which controls Instinct) would be bad; in these situations Instinct would develop an aversion to becoming empatterned in this way. Why? Because Instinct is at heart an inclination toward *what is good*, and it cannot bring itself to repeatedly effect what is bad. Likewise, ...

Comment [A143]: Becoming (i.e. circumstances) can sometimes exercise a greater influence on what is Becoming (i.e. fallen sensate nature) than Being (i.e. mind) can.

Comment [A144]: Part of the circumstances of an act are what surrounding sensate events are going on, and how passionately these affect you. Passions can reduce moral culpability. However they increase culpability if they are intentionally stirred up.

Comment [A145]: The Will and the Intellect use Sight and Instinct to acquire their matter from which to work with. However if Sight and Instinct are already wounded, then Intellect and Will will be correspondingly lacking the appropriate data to work with, and so they will be weaker, as well. The senses are like a foundation that has been laid ...

⁴² Aquinas, *Summa*, I.95.2.c.

⁴³ Aquinas calls this unnatural (i.e. beyond the rule of reason) kind of concupiscence "cupidity." *Summa*, I-II.30.3.c; cf. 4.c.

⁴⁴ CCC 37, 2071, 405, 418, 1960, Denz. 181, 186, 199, 793.

direct connection was present, man and all creation with him would've been exempted from death. However, once sin and evil and other such irrational things entered the world, creation became subject to vanity (pointlessness), and for this there is no logical solution, expect for it to eventually grow tired, wear out, and pass away.⁴⁵ Thus the diversion of creation from its high calling would've caused it to slowly run away and break down in the process of natural entropy. Thus bodies now eventually wear out and, reaching a critical moment, lose the life within them, and die. Thus death—the separation of soul from body—is the third major effect of the Fall.

We see then that because becoming is dominant in the Sensate level, while Being still dominates the other two levels, there is continual conflict within man between his permanent nature (the physical and rational levels) and his transient nature (the sensate level). This conflict weakens the higher level and ultimately overthrows the lower level.

Other Higher-Order Effects

Another effect of the horizontal and vertical flips was that Adam would no longer be in communion with the physical world. Henceforth—as long as he was setting his course of action according to Becoming, while the rest of the world was setting its courses of action according to the much stronger inclinations of Being—Adam would be a weakling, an inconstant and vacillating uncertainty (cf. Ps. 78, esp. v. 39) in a world that was still firmly founded on physical laws of Being and certainty. This weakness would make Adam different from the world, and make him feel that the world was 'harsh,' and 'closing and filling in,' around and behind him. Now Adam would be plunged into the midst of the physical world rather than controlling it from an outside perch (cf. Diagram 5.1). This is what would constitute the Fall, at least in cosmological terms.

However, if physical objects were unaffected by Adam's Fall, at least the sensate (animal) world would be greatly affected. As stated in previous sections, the Fall has—for all practical purposes—created a dividing line down the center of the sensate layer, so that the four faculties in that Sensate layer are all extroverted, dealing with circumstances of the other two levels, rather than introverted and acting according to their intended natures. Originally, introverted-ness would've manifested itself in a common feeling of unity and camaraderie among all the animals of creation, so that all would feel themselves as part of a broader sensate community, a broader plan, in which there was order, direction, and harmony from higher members, and so things would work 'by clockwork.' Originally, each animal would depend upon other animals for awareness and responses, and so would so-to-say 'get the big picture' of an entire area, even though it was only a single individual. Today animals (along with fallen humans) instead feel themselves as 'looking out' from the limited perspective of an individual, each one fighting for itself and fending off the onslaughts of evil that come against it. Thus animals would've once felt themselves not as mere individuals fighting for their own survival, but more as impersonal members in a broader organization of life-forces (their whole species and, beyond that, their whole community).

The reason that sin would affect animals as well, and not just humans is that the well-functioning of the sensate level depended upon Adam's rule and direction.

⁴⁵ Rom. 8:20. Cf. The Book of Ecclesiastes, esp. 1:2.

Comment [A146]: This is what was meant by telling man to "defend" the garden (Gen 2:15). By preventing evil and irrational things from entering creation, man would've exempted all the other animals from death, as well.

Comment [A147]: However, it has historically been seen that holy people who enter into a transported state of divine contemplation and ecstasy, reach a kind of quiet rest and meditative sleep, in which they briefly become exempt from even having to maintain bodily life-processes such as breathing, and eating.

Comment [A148]: Those who have strong faith and do not vacillate rule over the world (cf. Rev. 2:27).

Comment [A149]: Animals still feel this unity: When african antelopes eye a nearby tiger, they are aware that the tiger ultimately has the ability to take one of them, if he so chooses, but they feel a certain kinship with him because the same senses and nerves that are in them are also in the tiger, and so there is nothing to fear that is unknown: They know that if the tiger springs into action, they will spring into action too, and the two will be as-it-were one in responding to the tiger's choice. This is cause for concern and wariness, but not for fear: It's almost as if the sensate world has a 'claim' on their own sensate being, so that the whole sensate realm is one being, rather than many.

By contrast animals do fear (though sometimes love) humans, because humans do things completely unexpected, which transcend the animal's ability to predict, comprehend, or respond.

Comment [A150]: Just as all angels (or physical objects) belong to a broader spiritual (or physical) community, in which they directly impacting other angels (or physical objects).

Originally, Adam had ruled over the animals of the sensate world, by means of his higher Will in combination with the direct causative relationships of Being between his and other animals' Instincts. However, with the 'throwing out of kilter' of these connections of Being, Adam would be unable to influence those animals, as he once had. Now animals would be unsettled by his erratic actions, and positively fear and flee him. Thus the overthrowing of man as the pinnacle of sensate creation would set the rest of it out of order, as well. Consequently, because of the Fall, animal life has ever since gone awry, so that animals now depend upon their defensive and offensive mechanisms, and prey upon one another.

Questions:

1. What do Being-faculties fail to do that enables the state of Original Sin?

Ans: They fail to remain true to principle. Sight fails to look at what is unpleasant, and Instinct—in the face of suffering—looses motivation and fails to hold firmly on track toward the Good.

2. What rational event 'unleashes' the Becoming-faculties? **Ans:** Sinning.

Action follows Being, and so the abolition or disregard of boundaries and laws up at the higher rational level, means that the projection or infusement of those boundaries (by nestling down into lower levels will also be disrespected. Thus the cloud of vagueness and haze created by sinning clouds not just the rational level but the spiritual half of the sensate layer, as well.

3. Use the concept of "nestling" to describe what passions would've been like *before* the Fall. **Ans:** Because of nestling, passions would've been better integrated and tied-into human nature before the Fall; they would've been part of rational flows of Becoming and Being (esp. Learning and Will), and thus had much more meaning.

4. How do passions exist now? **Ans:** Unhinged, 'flapping about,' and controlled by circumstances, rather than by nature.

5. What is concupiscence? **Ans:** The dominance of the passions over what is good or right to occur.

6. Fill in the blanks: Before the Fall, Imagination inclines toward what is _____, and Instinct toward what is _____. After the Fall, Instinct inclines away from what is _____, and Imagination inclines in a way that is at times _____. **Ans:** right; good; evil; wrong.

7. What are the effects of Original Sin . . .

a. at the rational level? **Ans:** Will is weakened, Intellect darkened.

b. at the sensate level? **Ans:** Concupiscence.

. at the physical level? **Ans:** Bodily death.

8. Would the Fall affect _____? If so, how?

a. sensate animals? **Ans:** Yes, animal creation would've been thrown out of order, causing animals to have to fight for their own survival (e.g. by preying upon one another).

b. physical objects? **Ans:** Probably not at all.

Comment [A151]: Remind the students that the Fall occurs in a different dimension from Time as we know it. Thus fossils have shown that right from the start (in geologic time, 5-6 billion years ago) animals preyed off of one another. However in Paradise—not some determinate place and time, but some other dimension entirely—they would not have done so. In fact Anne Catherine Emmerich states that the animals there present were different from those of our own world (Emmerich, *Life of Christ*, 11).

Comment [A152]: We can see that things like teeth and claws are a natural effect of evolution. Thus, in a certain sense there were predator-prey symbiotic relationships right from the beginning of life. However the Garden of Eden was an elevation of man and creation to the *supernatural*—above what is natural to them—and so here animals would've had no need for these natural defenses; or, if they were used at all, they would've been used for constructive purposes.

Comment [A153]: Imagination would be controlled by Learning, and Instinct would be controlled by Will.

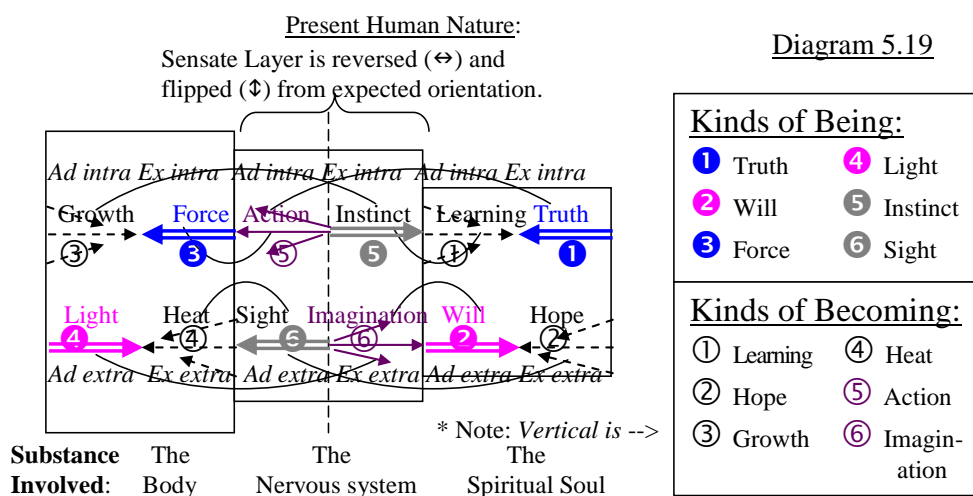
4. Conclusion: The Present Situation

Adam had now made himself into his own little god: Rather than serving higher Truth, he was now completely free to imagine however he willed, and to act according to it, whether that Imagination and Action were good (i.e. within the pre-established flows of Intellect and Will), or evil (i.e. against God's plans and laws). As a result of this, all of human nature is now also able to think of such things and not just choose, but even premeditate evil.

However the trade-off for this is that man now is dominated and pulled about by his passions, becoming the servant of his world, rather than its ruler.⁴⁶ Consequently he suffers the side-effects of mistakes and indignities, and has lost his former glory and luster. We can sum up man's condition with the following diagram:

Comment [A154]: Recall that the angels were asked to serve God, and that the cry of Satan's fall was "I will not serve!" (Jer. 2:20).

Comment [A155]: Those who lust after some physical thing as if it were a higher end (e.g. food or pleasure or money) automatically its servant. Take away this idol from them, and they will immediately serve any means that will enable them to get it back. A large part of the world's economy runs upon people serving things for the lusts and desires that they have: drugs, entertainment and the fast life, political power, etc.



Note: Of the six kinds of Becoming, three are internal ("Ad intra") to the substance involved (①, ⑤, and ③), and three are external ("Ex extra") to the substance involved (④, ⑥, and ②). The ones that are internal are those that are now intellectual and the ones that are external are those that are now willful. The same can be said for the faculties of Being, except that these travel in the opposite (Ad/Ex) directions.

We see here that there is a mixing of the sensate layer. No longer are these faculties clearly intellectual (blue) or willful (pink), but now man's sensate activity is a mixture—a whirling mess—of both at once. Man has become a fighter against reality, trying to change or bend intellectual Truth with his Will, and consequently failing to correctly understand things with his Intellect. Having muddled his own waters, he struggles to reunite himself with the eternal truths that his reason tells him to be still governing the

⁴⁶ Emmerich, *Life of Christ*, vol. I, 16f.

world. Indeed, man's good is to live according to Reason,⁴⁷ and when this is obtained, it makes life meaningful rather than vain. However in his present fallen state, it is hard to 'figure out' how to live according to Reason, and he is weak, and so he often fails to measure up to what he knows to be right. This is cause for great humility on the part of man, for having often failed to do what he knows to be right, he must willingly accept the punishments and consequences that befall him. We will study in the next volume the means by which man is freed from this situation of injustice, for it is a supernatural solution, rather than a natural one.

Comment [A156]: What is unjust is that the sensate layer is not corresponding to what the rational layer calls for.

Questions:

1. T/F: The faculties of Becoming that were originally intellectual are all 'toward the inside' ("Ad intra"). **Ans: False. It is not those that are intellectual in origin that are toward the center, but those that have ended up intellectual (i.e. since the Fall) which are now toward the center.**
2. What can you deduce from your answer to Question 1? **Ans: Action was once effected spontaneously from the outside (*Ex extra*), i.e. by Will, but is now directed toward the interior of the body (*Ad intra*)—i.e. into the muscles and then flesh, and caused by Instinct from which ("*Ex extra*") its action-stimulus comes. Likewise Imagination would've once been *Ad intra* (toward the center) but is now *Ex extra* (i.e. effected directly by Will and/or Instinct)**
3. What do the curving lines represent in Diagram 5.19? To answer, decide by what type of causality each relationship occurs:
—*First the Rational-to-Sensate connections*—
a. Truth infuses Action. **Ans: Formal causality.**
b. Learning occurs in the context of Instinct. **Ans: Mat. causality.**
c. Will drives/powers Imagination. **Ans: Efficient causality.**
d. Hope directs Sight. **Ans: Final causality.**
—*Now the Sensate-to-Physical connections*—
a. Action effects Force. **Ans: Efficient causality.**
b. Instinct directs Growth. **Ans: Final causality.**
c. Sight occurs in the context of Heat. **Ans: Material causality**
d. Imagination infuses into Light. **Ans: Formal causality.**
4. Match: Normally (at least still in the physical and rational layers) _____ describes a _____ cause and is located in the _____.

a. ad intra	i. final.	α. Top-left quadrant.
b. ex intra	ii. efficient.	β. Top-right quadrant.
c. ad extra	iii. formal.	γ. Bottom-left quad.
d. ex extra.	iv. material.	δ. Bottom-right quad.
5. What can you conclude from your answers to Question 4, and the 2nd half of Question 3, about how the sensate level causes physical events? **Ans: The sensate is still causing physical events as if the**

Comment [A157]: In humans it is effected by Will and Instinct (Will being prior); in animals it is effected just by Instinct.

⁴⁷ Cf. Aquinas, *Summa*, II-II.47.6.c.

horizontal flip (i.e. sin) had never occurred. It does however show that the vertical flip (the response to sin) has occurred. Thus human nature is not as irredeemably wounded as we might think: It is operating based on the effects of sin (the vertical flip), but not sin itself (the horizontal flip).

Comment [A158]: From the answers to Question 4, we can conclude that normally what is in the top-left quadrant would be a material cause, what is in the top-right quadrant would be a formal cause, what is in the bottom-left quadrant would be an efficient cause, and what is in the bottom-right quadrant would be a final cause. However in the sensate layer, we see that the top- and bottom-relationships are flipped from what they normally would be (e.g. Action, as an efficient cause, should be in the *bottom-left* quadrant, but is in fact in the *top-left* quadrant.)

Teachers' Comments (continued):

A24: right quadrants by formal causality. Just as Hope acts by final causality to elicit things at lower levels, so Action—then located within the lower right quadrant—would've also acted by final causality (instead of material causality, as it is today—Cf. Diagram 5.19) to elicit physical events—such as heat and the subsequent growth of plants—at the next-lower physical level (cf. Diagram 5.2).

A25: reason, we say that man's Intellect "is darkened" (Rom. 1:21, cf. CCC 405, 418).

A26: expressed by the word "Let" (equivalent to "may," cf. Diagram 4.7).

A27: been for the sake of Hope. To say that Heat and Action would've been a special kind of Hope means that all actions would've been cause for Hope, and thus all actions would've been occasions for grace: God's grace would've been working through every single occurrence in the garden, down to the action of the very least of creatures.

Moreover, since heat—a specific kind of action—is all throughout the universe, this means that there would've been a kind of 'hope for the [salvation of the whole] universe,' unlike our present universe which is hopelessly made subject to meaninglessness (Rom. 8:20-22). Thus rational/spiritual Hope (for the universe, cf. previous comment) would've been in a certain sense tied to its physical Heat and functioning. This is unlike the present universe, in which evil is present, and where God's grace is not natural at all, but *purely supernatural*, so that there is no direct connection between Heat and Hope.

A28: which repels and overcomes all attacks and subterfuges.

A29: whose image would've been as-it-were 'trapped' between their opposing thrusts. In so doing, man's body would've also come to a halt as well and would've ceased to age; only his mind would continue in quiet, over-awed contemplation. It has occasionally occurred that those saints who achieve perfect contemplation cease to breathe for long periods of time, and this is the most likely explanation for how those who performed 40-day fasts (Moses and Christ) in the Bible could have possibly survived without eating or drinking for that length of time.

Today, in our fallen state, the nervous system, both in its brain as well in its periphery, requires constant activity and recharging to keep going. Thus willful activity (Instinct and Action) has now become substantial to the nervous system, so that when this willful activity breaks down, the whole layer collapses and man dies. Thus it is clear how God could have predicted with certainty that "in the day Adam should eat of it, he would die" (Gen. 2:17, 3:3): By choosing to imagine evil, Adam was making continuous activity substantial to himself, rather than substance. We see this today in how evil-doers are constantly 'on the move' to avoid their thoughts catching up with them. Only in rest is there eternal life.

A30: beings: monks. Read to them the Prayer on the Breastplate of St. Patrick. Point out to them the *confidence* with which it instills the person.

A31: than mixing). Thus knowing a language is a preternatural skill or gift (depending on how it is obtained). In general, nearly all learned habits (including skills, virtues and vices) are preternatural. Preternatural is as-it-were a 'middle ground' in between the natural and the supernatural.

A42: Incidentally, it is also interesting to note that before our Blessed Mother could be immaculately born, the female Jewish line had to be pruned down in its human nature to such a degree that there would not be any instinctive reaction to a completely evil situation. We often respond instinctively to evil because there is an element of the same kind of evil within us. The Jewish line had to be pruned down, so that there would be no such evil within it (Only in this way would one have absolutely no natural relish for evil and thus be able to refuse to 'drink in' an evilly-comical or vengeful situation in front of it). Rather, instead of instinctively returning evil for evil, our Blessed Mother had to instinctively just *do nothing*, but just to suffer the fact of its presence in front of her. Only in this way would she prevent herself from performing an evil action, in response.

A43: Adam could've done this simply by guarding himself, first. It makes sense that the garden should be ontologically inside of Adam, because if it were outside of Adam, then other spiritual influences—angels and demons—would be able to continuously intellectually influence its creatures. However if it were inside of Adam, then Adam would have a realistic 'shot' at successfully defending it. Of course, a bad spiritual influence could still enter into the garden, by entering into Adam first (or Eve!—Cf. Aquinas, *Summa*, II-II.165.2.c), but Adam would not know it as intentionally 'evil,' but simply as 'dysfunctional,' and it would then be up to Adam to set the garden back aright, accordingly to how it should rightfully function, by grace. Once Adam had set it back aright, once, Adam's own Instinct would then assure that in the future things would be done the right way, rather than the wrong way. On the garden's interiority, inside of Adam, see Emmerich, *Life of Christ*, 15-16.

A47: we mean when we call Mary "Full of grace" (or in Gk. *kecharitomene*, "gracified one.").

A87: not here sin though, because whereas Action is transgressing across God's law, Instinct has not yet left its rooting in the blue area. Thus Instinct is only venturing out into what seems unclear and unsure: the realm of unfaith (equivalent to the realm of secular-ness which pervades our whole world). However, Action is the first thing to really *sin*.

A133: spiritual half, is really a wish to be back in the willful order, circulating at high speed around that which is 'best' to head for.

A142: occasionally Imagination itself (which controls Sight) would be indignified, and so in these situations Sight would develop an aversion to it and 'block out' or 'gloss over' the imagery. At other times something would appear unusually good, in fact, better than it really was; in these situations Instinct would become overly obsessed with the thing, and Sight would become overly infatuated with it.

This phrase 'flap about' is meant to indicate how (see diagram), a passion is nailed down only at its source. How strongly and on what it then dwells on (i.e. its object) is completely uncontrolled and left open to uncertainty.

A145: poorly, and is shifting, and so the house of Reason above it is breaking apart.