

Unit II. Human Nature

Chapter I. Human Nature in General

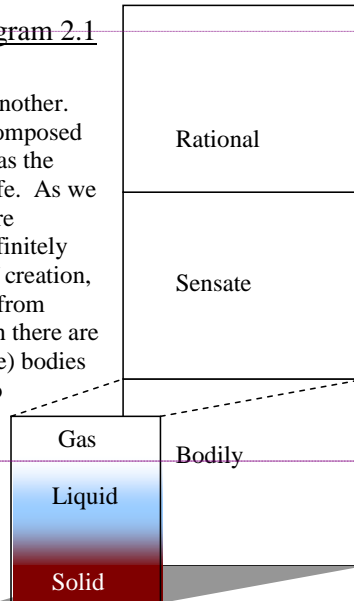
1. The Three Levels of Human Nature

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

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

The middle layer is related to the bodily layer, except that the middle layer limits itself to only what is electrical. On the middle level, creation is sensate. The sensate realm is one dominated by light and electricity (which are really two different forms of the same kind of thing). In the sensate realm bodies are not built up, but rather imagery and stimuli are built up. Imagery can be broad (as in a panorama), or narrow in its horizontal dimension, and simple (i.e. 2-Dimensional) or deep (3D) in its vertical dimension. On its intellectual side, the sensate realm deals with the images of things in the bodily realm; on its willful side, the sensate realm deals with the attractions to matter in the bodily realm. For instance, an animal may experience an impulse of sensate Instinct because a particular bodily chemical (usually a hormone) is interacting in an electrical manner with a bodily protein receptor on the surface of one of its cells. Just as the physical realm has a division between solid, liquid, and gas, so the sensate realm has a division between exterior and interior. Exteriorly, senses (mainly Sight) are looking out into the world and seeing there objects which reflect light in various ways. Interiorly, the Sensate realm processes this data in the realm of thought, namely, in the brain. This processing occurs in relative darkness or haziness, and here image-connections are much more fleeting and temporary. Whereas plant life was proper to the bodily level, the kind of life proper to the sensate level is animal life. The exterior senses then participate mostly in the lower physical realm, whereas the interior senses concern themselves more with the activities of the rational realm, which we will now study.

Diagram 2.1



The three layers of bodily creation reflect the three layers of Being in general.

The Sensate Level:

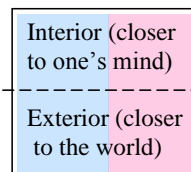


Diagram 2.2

Comment [D1]: Here we're talking about the three layers of Being. However, since Being itself is summed up in humanity (Col. 1:16-17,20), they are more precisely the three levels of Human Nature.

Comment [D2]: If desired, ask the students, "Why did God create three realms (solid, liquid, and gas) like this?" Ans: Because He wanted the three parts of the physical world to symbolize the three parts of the universe: physical, sensate, and rational. Thus clouds are like the realm of reason, water is like the realm of electricity, and solids are like the physical realm. Ps. 103:24 states "In wisdom you have made all things."

Comment [D3]: All life has water in its cells and so, to this extent, all bodily life—even human life—is 'in water.'

Comment [D4]: They both are mediated by the electro-magnetic force. Thus light is called "electro-magnetic radiation."

Comment [D5]: We will eventually draw the flows of Intellect and Will (cf. Diagram 1.4 of Unit I) as transcending through all three layers. Then each level will have a definite intellectual side (the blue left half) and willful side (the pink right half). The blue left half will deal with Sight/Sensation and Imagination; the pink right half will deal with Action and Instinct.

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

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

The Rational Level:

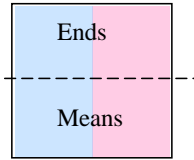


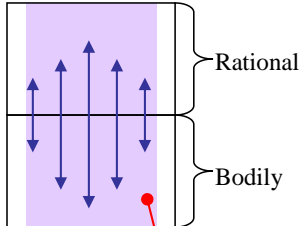
Diagram 2.3

Comment [D6]: Principles are intellectual, ends willful.

Overlapping

In one sense, the middle (Sensate) layer extends into and through the other two layers. After all, practically everything in the physical realm can be sensately intuited and responded to. Thus we can say that the objects in the sensate realm are identically those that are in the bodily and rational realms. The only difference is how they function (in a physical way, or in an electrical/visual way, or in a conceptual way). The reason for this

Diagram 2.4



The sensate realm overlaps with, or penetrates into the rational and bodily realms.

will become clearer in Section 2.2.3, when we see the material-formal relationships of how the sensate relates to the other two realms.

However in another sense, the middle layer is distinct from those other two layers. That which occurs in the bodily layer, though seen in the lower half of the sensate layer, yet occurs in a different mode in each case. In the bodily realm, it occurs as what it is—itsself (3D). In the lower half of the Sensate realm it occurs in representation or abbreviation as imagery (2D) or a sensation (0D). Likewise that which occurs in the Rational layer, though identical to what happens in the spiritual half of the sensate layer (in Imagination and Instinct), yet occurs in a different mode (or way) in

Comment [D7]: Animals, who do not comprehend higher rational purposes in themselves, still operate according to those rational purposes, and even comprehend them to a limited extent by means of Instinct. For example, just as humans will various actions in order to survive, so also rabbits shriek *to survive*; and just as humans will to stand up for their rights, or for a certain principle, so also birds chirp to define and/or *defend* their territory.

each place. In the rational layer we say that it occurs *simply* (e.g. as a concept); whereas in the upper half of the sensate layer it occurs acted out in time *in a certain way* (e.g. as represented by a particular audible or visual nerve stimulus).

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

Proper Vocabulary Use:

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

Comment [D8]: Something that is zero-dimensional is experienced not upon a surface (2D), nor along a line (1D), but at a single point.

Questions:

1. In what ways is the ____ level like the ____ level?
 - a. solid . . . bodily **Ans: This should be obvious: The solid level is already the bodily level! The solid level is just the *most* bodily part of the bodily level. Thus it isn't so much that the solid is like the bodily, as that the entire bodily is like the solid. For instance, even liquids and gasses are composed of atoms, which are like tiny solid bodies bouncing and flying around.**
 - b. liquid . . . sensate **Ans: Liquids constantly move around, just as animal life is mobile. Also, a key part of water is its electrical polarity, which gives it acidity and alkalinity, ability to dissolve other polar substances, as well as its electrical conductivity. Similarly the animal layer is electrical and uses nerves.**
 - c. gaseous . . . rational **Ans: Gases are ethereal, just as Reason and Will are ethereal and spiritual. Rationality can penetrate into anything and even ascend to the heights of Heaven, just as gasses shoot around erratically and naturally rise.**
2. Humans' (and Animals') brains are equivalent to what in the physical realm? **Ans: Clouds.**
3. Why do you think the three layers of bodily creation reflect the three layers of Being in general? **Ans: There can be no direct connection/causality between the two because there is no way for gasses which are bodily/material to cause or even influence the realm of rational beings such as spirits and angels. Thus we are left with the possibilities that the two are similar either by fluke/chance, or that God has arranged our bodily creation in this way intentionally to teach or model for us something about the existence of all beings in general.**
4. Research: What is the connection between electricity and light? **Ans: If an electron is high in energy and loses some of that energy, then in the process it 'blows off' a light-particle (a "photon"). Thus we see that light is the excess energy that has been thrown off by electrons, and is now flying around the universe. It is the way that one electron emits an Act, in order to influence another electron, somewhere far away.**
5. Looking forward: Between light and electrons, which do you think is intellectual, and which is willful? Explain. **Ans: Of the two, light is intellectual and in act, while electrons (which are rotating) are willful and in potency.**
6. Can a thing exist simultaneously in more than one realm? How? **Ans: Yes. It can exist as what it is in the bodily realm, but as an image in the sensate realm, or as a concept in the rational realm.**
7. Think: Do you think that the rational realm influences the bodily realm directly? Why or why not? **Ans: No; only through the sensate**

Comment [D9]: N.b. We don't say that animals *are* liquid, and that gasses *are* identically rational (as if there is gas floating around somewhere in your brain), but that the liquids are *like* animals, and gasses are *like* spirits.

Comment [D10]: Ask the students whether this surprises them, or whether they find it interesting in some way. (After all, the brain looks like a kind of cloud!)

Comment [D11]: This is the caption of Diagram 2.1.

Comment [D12]: This opinion is corroborated by the symbolism of the first chapter of Genesis and all throughout the Bible (in which stars represent angels and later saints, animals represent nations, the sun represents Christ, and the Moon the Blessed Virgin Mary, etc.). This will be covered more in vol. II on Theology.

Comment [D13]: Conversely, you might say that when a photon hits an electron, it causes the electron to jump in energy, and thus shoot off (known as the photoelectric effect).

Comment [D14]: This Act is like a word, or message.

Comment [D15]: Thus the two sensate faculties that deal with Light (Sight and Imagination) are intellectual (and on the blue intellectual side in Diagram 5.2, though not in certain other diagrams, the reason for which will be covered later); and the two sensate faculties which do not, but just use electrical stimuli (Instinct and Action) are willful.

realm. Without the sensate realm, the bodily realm would be just darkness and thus unknowable. Alternative answer: Yes, the rational can influence the bodily, but it must occur by faith, not by sight, and this usually occurs through angels and God, not through humans (who are weak in faith, and seem to need sight).

Comment [D16]: The “Light of Faith,” is a light in its own right, and so it can operate in the absence of natural Light/Sight.

2. Life

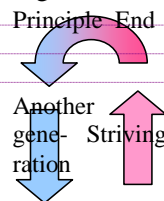
Having considered the three levels of human nature, we should take a moment to consider what Life is in each of those levels. Life is not something that is just Act (like a stone, light-beam, or word are acts in each of the three realms); no, Life is unique in that Life has a principle of Potency—or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

Perhaps the most distinctive characteristic of Life is that it is something whose end is to propagate according to its principle: In other words, where other things are merely principles and do not

enter into the willful order, except insofar as they can be co-opted and used for various ends, Life is an end-in-itself. Because Life’s end is to propagate itself, it then ‘makes the turn’ from willful rising back into intellectual falling that constitutes the ‘sending forth’ of each new generation.

Thus whereas other acts (e.g. rocks, photons, and words) constitute just a single act at a discreet moment in time and eternity, Life has an added element of Potency surrounding or interpenetrating its Act. It has power to perform actions, and potency to grow, develop and evolve. This means that with its Act, Life has a reservoir of circulating Potency. Put off

Diagram 2.5



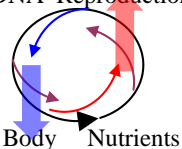
Comment [D17]: A stone has some potency (the circulation of its electrons), but that potency/circulation belongs to the electrons, not to the stone (unless it is a magnet, in which case it belongs to both). The stone itself is pure act without potency. Alternatively, you could think of the stone as an accumulation or accretion of lots of little acts—electrons—each of which has potency, but which together have no potency.

Comment [D18]: Act is the blue arrow in the diagrams below; Power is the upward red arrow.

Comment [D19]: The image of life in the Bible is the “fountain of water” (Jn. 4:14, cf. Jer. 2:13, Rev. 8:10, Gen. 2:10-14). You might ask what makes the fountain shoot upward. The answer is that its willful potency/power is overcoming its act (to fall downward to its proper level).

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

A Vegetable Soul: DNA Reproduction



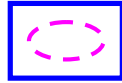
Plant life

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

Diagram 2.6

If we look at a plant, we see that the mystery of its power and potency does not have to do with the mechanisms of matter (as in the case of a geared machine), but with the conjunction of forms, that is with various chemicals, each unique in its characteristics. For example, in a plant, the ability to

expand and perform cellular locomotion occurs by the assembling or disassembling of microtubules on site. So if a plant wants to move in one direction it may produce enzymes which cause the rapid assembly of such microtubules; but if it wants to move away from that direction, it may produce chemicals and enzymes that break them down.



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

Diagram 2.7

Animal life

Animals have power of locomotion, meaning that they can move not just liquids (as plants can), but solid matter, that is, their own Acts (i.e. themselves). Of solid things, animals can move primarily their own appendages, (including solid skin and bones), but also other secondary objects (e.g. straw for a nest, or dirt). Animals can do this primarily because they have greater power than plants do.

A Sensate Soul:
Spirit Victory/hunting

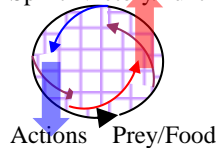
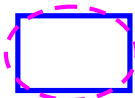


Diagram 2.8

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



Animal locomotion also differs from plant locomotion in that animal locomotion does not continuously destroy and rebuild structure, but merely passes two

Diagram 2.9

structural elements past one another. Thus animal motion displays usefulness (as when you are merely using the structure), rather than just purposefulness (when the structure itself is part of the goal).

Comment [D20]: For instance, the muscle or the flagellum, each involve the sliding of microtubules past one another (rather than the building of the microtubules in some direction).

Comment [D21]: Cf. Diagram 2.3. We use means, but we purpose towards ends. So animal life is the first to fully make use of *means* in order to accomplish its ends. We will see more about the difference between use and purpose in Unit IV on the Will.

Rational Life

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

A Rational Soul:
Principles Ends

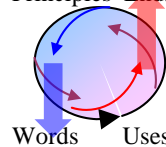
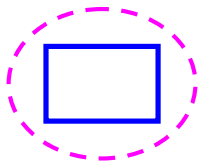


Diagram 2.10

Diagram 2.11



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

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

Whereas animal Being is only partially spiritual—and thus animals are at the mercy of whatever their body encounters— yet rational being is fully spiritual. Consequently, rational souls subsist in a fully spiritual way, being able to concentrate continuously on an idea without taking the mind off of it, and not needing to constantly take in data thru the senses. Consequently, rational life has the ability—by circling around it—to cultivate a brand-new, 'solid' Act in the spiritual realm (something new—a new word or idea), and is therefore disposed to rule over all things without being subverted or overthrown by the

Comment [D22]: By circling (see pink dotted line) around the essence of the idea (i.e. the blue box in Diagram 2.11), the soul somehow generates it and makes it real, as real as if that word were an inherent part of its own, God-given nature. Thus humans are self-creative.

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

flow of outside events. Consequently rational life is disposed to operating in and through all other beings controlling them and loving them for the divine-like principles they represent. Since rational life will be the principle study of Units III and IV, we will omit a broader explanation until then. Rather in this Unit, we will focus more on Sensate life, without which human nature cannot fully be understood.

Questions:

1. What is/are the key characteristic(s) of Life? **Ans: It has a principle of Potency, and regards itself and other things as Ends (the latter answer here is the more important of the two).**
2. How do you know that all life must come from rational life? **Ans: Because the distinctive characteristic of Life is Potency, and only rational life has potency that exceeds its act; thus only rational life could be the source of Potency.**
3. What enables rational beings to rule? **Ans: The source of their circulation is entirely outside the material and sensate realms, and thus they do not need to depend upon those realms to effect results in them. They can freely effect sensate and physical effects simply because they choose to.**
4. Which level of Being has its form . . .
 - a. exceeding its matter? **Ans: Rational (human).**
 - b. equal to its matter? **Ans: Sensate (animal).**
 - c. inside of its matter? **Ans: Vegetable (Plant).**
5. T/F: The levels of life are determined by how they regard means. **Ans: F. “. . . by how they regard ends.”**
6. How do the three levels of life differently regard ends? **Ans: Plant life operates as an end-unto-itself. Animal life operates as an end-unto-itself, and also actively uses or employs outside things in the course of its activities. Human life operates as an end-unto-itself, and also uses things, but can entirely disassociate itself from something and treat it as a mere means (i.e. something that is definitively not the end).**

Comment [D23]: Viruses are an example of something which do not have Potency (i.e. no circulating metabolism), but do function as an end-unto-themselves. Thus, depending upon whether you include just ‘end-unto-itself-ness’ in the definition of Life, or also ‘Potency,’ viruses respectively will or won’t be considered ‘living.’

Comment [D24]: We say that one of God’s characteristics is that He is *living*. Thus here we’re not ruling out life coming from God.

Comment [D25]: Several synonyms

Comment [HAC26]: One way to visualize the soul’s ability to enter into its body is through the ancients’ concept of *rarity*: The soul is rarest, being immaterial; the senses are pretty rare, since they can receive electro-magnetic light waves into them; and the body is hardly rare at all, but is opaque (except when you hold your hand up to a flashlight and see light passing through it). In this way, that which is rarer, can pass into that which is less rare.

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

Comment [HAC27]: What is it that connects the soul to *this* body rather than to another body? Ans: It is a word that God the Father speaks to the body; this word constitutes the rational level of the soul, but by being spoken to *this* body, it causes it to unite to that body’s sensate soul.

Comment [D28]: Now admittedly, the immaterial soul is also in other vegetable body systems, which is why things like relics—a hair or a bone or blood—become supernaturally valuable, but it is not nearly so evident to us, as the soul’s presence in nervous-system activities. Indeed, it may be that the soul is *directly* present in the nervous system and, through the nervous system, *indirectly* present in the others.

3. The Lower Layers of Human Nature

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

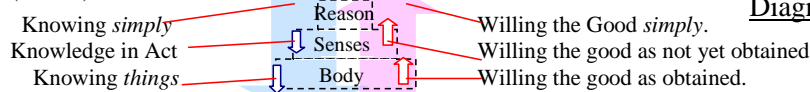
Because all immaterial activity of the soul (in its top rational layer) is not limited by material things, it is no contradiction to say that the immaterial soul enters into and is directly concerned with and involved in the life of its body (the two lower levels in Diagram 2.1 above), and other bodies.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

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

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

Thus when one part of the body is pained, not just the body but often the mind, also, is pained; when one part is blessed, the whole body—and often mind, too—is blessed. We do not say that the man has three souls (although we could, since he exhibits three levels of life), but more properly that he has one soul, which is the **form** of all of him, as a **complete human individual**: A better model is to say that each lower level **participates in the activity of the higher level**. This means that the highest level (the rational soul) is the form of the entire body.

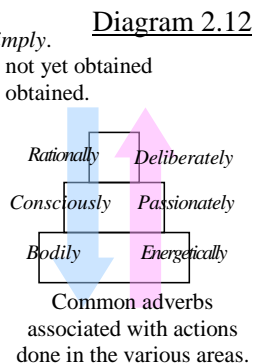
It is the form of the material body, giving the body **shape**, life (metabolism), and **human dignity**; in fact, because the body belongs to the rational soul, the body itself can perform actions that participate in a rational way in the **rational processions** of knowledge and love (see Diagram 2.12). Thus, if one's sensate level participates in the flow of Will (pink), it moves (known as the Motor Nervous System) its muscles towards, or away from something; if one's sensate level participates in the flow of Intellect (blue) it receives and takes note of—not just raw sensory data—but a complete rational *fact*, through its five senses (known as the Sensory Nervous System). If one's bodily level participates in the flow of Will it inclines its elements either towards or away from food or wastes (nutrition); and if one's bodily level participates in the flow of Intellect it *grows* (in size).



However, in all of these cases, it is the one human being performing them according to the commands of his/her rational soul. Thus we say that the whole person is rational, and not just his/her top layer: Thus, *this* arm belongs to *this* body, which belongs to *this* mind, which makes it the arm of, for example—the mayor, who can use it with extraordinarily official dignity to do rational things. Thus the church teaches that “the rational soul is *per se* and essentially the form of the

For us humans, under normal circumstances “All knowledge comes ‘through the senses.’” Only infused (supernaturally given) knowledge might not.

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



Comment [D29]: One is reminded of the condition of the blind and deaf. Lacking a particular sense, their thinking is usually either somewhat impaired, or is trapped in silence/darkness with no outlet (as in the case of Helen Keller).

Comment [MRL30]: Matter and Form are the two components of worldly existence. **Matter** refers to that principle in man which obeys the physical laws of matter (entropy, enthalpy, three dimensions, four fundamental forces, etc.). **Form** refers to that principle in man which is logical, contains information, and—entering into matter—makes it recognizable as *this* or *that*. Creatures are composed of both matter and form: a material body, and a soul which gives it shape and life (N.b. Life, though dynamic, is considered a quality that is part of its form). In human beings, souls are also rational (purely spiritual) which means that it is not material at all, but can be separated and exist as a pure form. This in fact occurs at death, and it makes the soul then equivalent to a pure spirit (e.g. an angel which is all form and no body). Thus Soul is the form of the body and, if rational, it is separable and can exist by itself for eternity as a pure spirit.

Comment [MRL31]: A sign of this unity is that the various organ-systems are not separated out, but inter-woven into one another. Thus, the nervous system extends throughout the entire body. If it were separated out from other organ systems, then the proverbial “psycho-somatic man” (a being composed only of nerves) would be a real thing. However, such an individual cannot exist—since he needs bones, blood, etc.—and thus we say that he is one soul, which is the form of all of him, at once.

Comment [D32]: Tell the students: “Let’s see if this principle holds true in the case of animals: Does an animal’s body participate in the activity of its sensate level?” [Ans: Yes! This is why an animal’s activities of nourishment, waste-removal, and reproduction are under the command (or at least direction) of its senses, and it can perform these activities, when, and in a manner that its senses deem most advantageous.] The same principle is applicable when you add on the rational level: The body is under the command of the senses, and the senses are under the command (or at least direction) of the person’s Reason.

Comment [D33]: e.g. If you rationally choose to diet, you can make yourself become a different shape.

Comment [D34]: This is why we clothe ourselves, and respect other peoples’ bodies, even when we don’t have to (e.g. if the person is comatose, or in jail).

Comment [D35]: We will study these in detail in Units III and IV.

[whole] body” (Council of Vienne, CCC 365).

Comment [D36]: For (optional) further reading: CCC 325-349.

Questions:

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

Comment [D37]: In the light of evolution, the prevailing opinion today seems to be that the human soul is just a super-powerful nervous system, i.e. that it is nothing more than fast and effective brain processes, and that animals differ from humans only *in degree*—i.e. in the level of advancement and complexity of the brain—not *in kind*. However if the human soul were just a super-effective brain, it would (1) be unable to separate itself from its feelings and (2) would die with the brain and would not be eternal. Here we hold—as taught by the church (cf. CCC 365)—that every human soul is eternal and is infused directly by God, and thus is not a result of the processes that arise from natural conception. In other words, “it did not arise from the potency of the matter.”

Comment [D38]: Cf. Diagram 3.39 on mental distinctions.

Comment [D39]: Beware: This verse actually speaks not about physical light, but divine light, “the true light which was coming into the world” (Jn. 1:9). However, we can still learn from it by its analogy to natural light.

Comment [D40]: The students might want to know what a “physical word” or “sensible word” would be. A sensible word would be any sense-message/sense-stimuli. For instance, a dog may bark; or a light may shine. Both of these are (in a loose sense) considered ‘words.’ In essence, any concrete phenomenon is a ‘word’ of sorts. In the same way in regard to physical words, any physical being or activity is a ‘word’ of sorts. A rock is a word: It speaks about the qualities of the one who made it (Cf. Rom. 1.18). A punch in the shoulder that moves you back from your place is a ‘word’. Thus anything that holds its shape in a determinate way can be considered a ‘word.’

Comment [D41]: Sensible and sensate should be considered as synonyms.

(to be covered in Unit V), **the flesh** is now in a certain sense broader than one's spirit, and consequently the flesh and senses often **clash** with with other peoples' senses and flesh. Thus people dislike others because others remind them of what is new and strange, or displeasing to oneself—either what one has wrongly done, or wrongly wants, or dislikes but can't help—etc.

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

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

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

Comment [D42]: It is said that the three causes of sin are (1) the world, (2) *the flesh*, and (3) the devil. Here we consider the flesh.

Comment [D43]: This is why we have things like pollution, waste, unintended haphazard and even rude actions, and in general entropy. All of these are characteristics of what is merely *natural* (as opposed to what is *preternatural* or *supernatural*).

Comment [D44]: Imagine the lower level of one person's human nature bumping into—or overlapping, eclipsing, and crowding out—the lower level of another person's human nature.

Comment [D45]: Thus we say that adults possess reason *in itself*. Children and adolescents (whose brains are not fully developed) only participate in reason. They usually do not have the stamina to 'think through' a line of reasoning from start to finish without visual aids, and assisting or leading questions.

Comment [D46]: The Problem of Knowledge is the perennial question: "How do we come to know things?"

Comment [D47]: Consequently men's learning is often more emotional and exaggerated, whereas women's is more dispassionate.

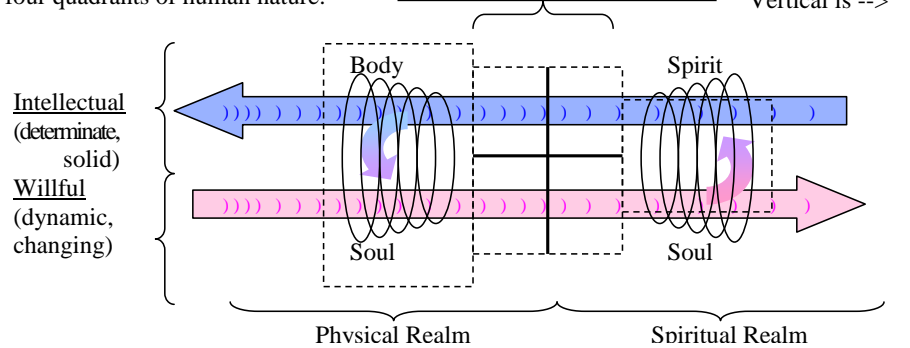
Comment [D48]: Part of this is that men are more inclined to like to talk, whereas women like to listen.

Comment [D49]: If women do categorizing things, they usually do it according to their own subjective assessment of it (i.e. what is most relevant to them, or how they think about it), whereas men are more concerned to categorize it perfectly according to its essential formulae, that is, how it objectively *is*, in itself.

Comment [D50]: This means that women internalize and personally get involved in what they're studying, whereas men prefer to consider it abstractly, from a distance.

4. The Four Quadrants of Human Nature

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



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

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

In each of these realms there is both matter and two kinds of form, intellectual form (“”) and willful form (“”). The two are related by both concerning the same being, but different in how they are used. Intellectual form focuses on the entirety of a being, with all its individual characteristics, and is given by its creator **who is above**. Conversely, willful form, considers the being in regard to what higher unities it may be used *for* or *toward* (cf. Diagram 4.5). For example, money and food have a very strong (or ‘*potent*’) willful form, but practically no intellectual form. Thus intellectual form concerns **the substance of the being, whereas** willful form concerns accidental relationships that connect it to higher things that it might potentially be used *for*. Intellectual form is known by the Intellect, whereas willful form is known by a special part of the Intellect that regards willful things, namely, the Practical Intellect (to be studied in Section 4.1.2). Thus Intellect and Will use the same forms, except that

Comment [D51]: For a better understanding of why the soul has two areas, refer the students back to Diagram 1.20-1.24. In circulating, the soul can venture out and extend into either realm—bodily or spiritual.

Comment [D52]: This idea is as old as Plato, who taught that we can only know what is unchanging. If it is changing, you can’t know it (*Republic*, 508d, 534a)

Comment [D53]: Almost like solid objects in the spiritual realm.

Comment [D54]: i.e., responsible for having created/generated the being, and thus knowing about *all* of its characteristics. For a visual aid, refer to Diagram 1.10.

Comment [D55]: Cf. Gray area in Diagram 5.2, which represents substance. There you can see that intellectual form enters *into* its substance, whereas willful form emerges *from* its substance (note the thin strip of gray area along the left side of the willful realms).

Intellect is as-it-were using the top of the form—its transcendental of Being—in regard to things below it, whereas willful form is using the bottom of the form—its transcendental of Unity—in regard to things above it. Thus intellectually-known form has to do with what is internal to a being (inside the being’s substance), whereas willed form has to do with what is comparatively *external* and accidental to the thing’s substance, namely what difference it makes in the willer’s life.

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

Questions:

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

Comment [D56]: For instance, one genus becomes divided into six separate species, and each of those species gets divided into even more sub-species, etc.

Comment [D57]: One who has a spirit to do something, does it completely and perfectly.

Comment [D58]: These terms will be studied in more detail in Unit IV.

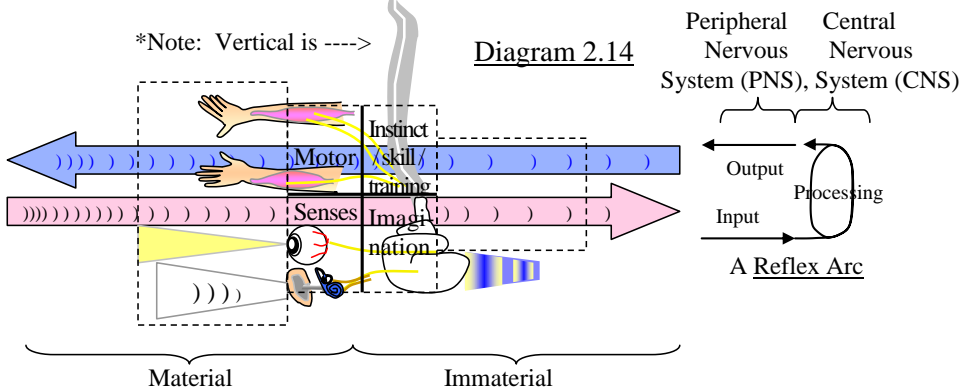
Chapter II. Senses

1. The Four Quadrants of the Nervous System

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

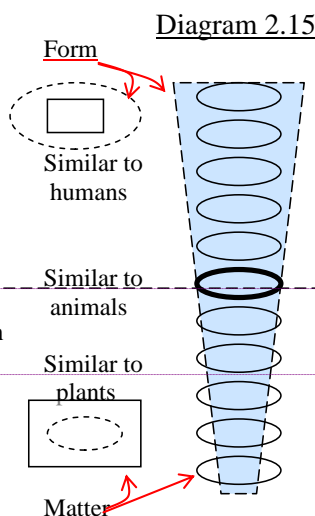
Comment [D59]: The term “the senses” is sometimes used to refer to the entire sensate level, not just the lower-left quadrant that receives data.

Comment [D60]: Ask the students: “Do animals possess Imagination? How do you know?”
Ans: Yes, because it can be seen when they are dreaming.



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

Animals’ sensate levels are a mix of the material and spiritual. The organs in which they function are certainly material; however the electrical pulses and imagery which pass through them are certainly spiritual. Within the two halves of the sensate level (left and right halves respectively, in Diagram 2.14), it is merely a question of which predominates. In the Senses and Motor faculties, the material predominates, surrounding



Comment [D61]: Point out to the students how each one of the four sensate faculties plays a specific role in the reflex arc: The Senses receive data; the Imagination processes the data (including deciding how to respond to it); the Instinct (and memory) takes note of and stores a record of anything that is passing on toward the muscles, and the Muscle/motor neurons enact, the response.

Comment [D62]: Although one’s spirit doesn’t often penetrate out through one’s eyes, one’s spirit nearly always accompanies the Imagination. For instance, as a person thinks through a logical decision-making process, they often assign rational value to self-articulated mumbblings, and then proceed to manipulate just those self-articulated mumbblings to figure the expected outcome, rather than fully imagining every single step leading up to that outcome. For example, they might mumble: “If I go there, then *that* will happen; but if I don’t go there then I’ll have to go here instead, etc.” Here, the person is not visualizing anything but is just manipulating possibilities the way one manipulates terms in an algebraic problem. Alternatively, the person could take pains to fully imagine each possible avenue of action. The fact that the person can figure out the outcome by means of either way—rationality-accompanied-to-sounds or brute imagination indicates that the two are similar kinds of processes. Thus the Imagination is much more spiritual than material.

the spiritual. In the Imagination and Instinct, it is the spiritual which predominates, engulfing and suffusing the material. Of course, this doesn't mean that the spiritual extends beyond the material in a locational sense, as if part of one's soul were 'floating in space' right beside the body. Rather, what it means is that the forms in these spiritual faculties extend *beyond any one part* of the body; thus they fill the whole brain (as seen on an MRI), or extend into the rest of the body as well. These forms may pass through and *need* material nerve cells in which to occur—just as children need a gym in which to play—but they are themselves something different and ontologically broader (or deeper) than what goes into the physical-makeup of those nerves: The functioning of a single nerve cell cannot account for and could not have predicted the development and functioning of the whole organism. Thus although animal spirits do not reach the vanishing point where matter totally disappears—i.e. the border between the sensate and rational levels (cf. Diagram 2.21)—yet their sense-impulses do become greatly macroscopic in comparison to the cells and organs through which they are passing. Thus animals are matter-assisted spiritual beings.

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

Questions:

1. What does MRI stand for? Why can an MRI 'see' brain thought-patterns? **Ans: Magnetic Resonance Imaging. An MRI can see electrical brain-waves because magnetism is a characteristic of anything electrical.**
2. Classify the four faculties of sensate nature as occurring in either the CNS or PNS. **Ans: PNS: Senses and Motor function. CNS: Instinct and Imagination.**
3. In _____, is the spiritual element exceeding the physical, or the physical exceeding the spiritual?
 - a. the eye **Ans: The physical (the eyeball) is exceeding the spiritual (light-beams passing into the eye-ball).**
 - b. the spinal chord **Ans: Spiritual effects are slightly exceeding the physical, as seen by the fact that the nerves overlap along their whole length, and sensations can jump from one nerve-fiber to the next.**
 - c. the brain **Ans: The spiritual is exceeding.**
 - d. the arms **Ans: Here the physical (the hands) is exceeding the spiritual (nerve stimuli passing through them.).**
4. In what way does the spiritual element in an animal's Being extend beyond the material? **Ans: It doesn't extend beyond locationally (horizontally), but ontologically (from Gk. "ontos" for "a being") and in terms of greater complexity (i.e. vertically): Its Being and nature requires much more explanation than what the individual material parts are able to provide.**
5. How would a human/rational soul be different from what is represented in the top of Diagram 2.15? **Ans: In a human's case, the Matter (the flat oval) would totally disappear, as it reaches the vanishing point (cf. Diagram 2.21).**

Comment [D63]: In these faculties, rather than having the spiritual part—the nerve impulse—travel down a long thin neuron (as happens in the arms and legs), here the neurons are all linked together in such a way that brain-waves can travel through the brain from practically any direction, for every neuron is linked to every neuron around it, and sometimes others far away. Thus a single thought, shown on an MRI, proves to be involving thousands if not millions of brain cells all at once.

Comment [D64]: The emergence of a soul/brain wave-pattern inside of a neuron network is an *epiphenomenon* (arising from, but different in kind from it) of that network.

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

Comment [D65]: A moving electric charge causes a circulating magnetic field around it.

Comment [D66]: This can be represented, if instead of drawing the form as widening as you go up, you instead draw the matter as contracting. At some point, the matter would become just a dot, a singularity, and this is where the human/rational layer of the soul would begin. Thus Diagram 2.15 would fit entirely in the sensate/animal layer, and not in the other two layers.

6. Research: What are some other senses that humans do not possess (or do not possess very well)? Does this overturn the above model?

Ans: Bees possess magnetic sensation of magnetic North; plants sense light, which we do a little in our pituitary gland. Animals also have more-refined degrees of our five senses. Thus, dogs may smell certain chemicals or feel certain vibrations that enables them to tell when a person is soon going to have a seizure. The only one of these senses that is different in kind is that of the bees. This doesn't overturn the model, because the key characteristic of the sensate quadrant is that the organs should be *receptive of willful-like stimuli*.

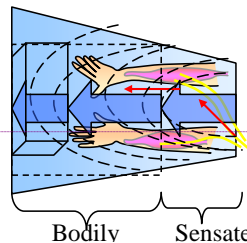
Comment [D67]: i.e. things that are self-propagating, or moving along under their own energy.

2. The Four Sensate Faculties

Motor Function / Action

Diagram 2.16

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



Comment [D68]: It is called "motor" because "motor" means "mover" in Latin.

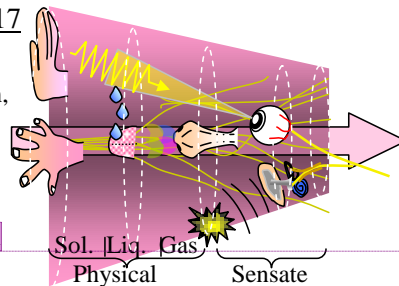
The muscle movements one performs take whatever form one gives to them. Thus muscle movements are an inherently formal—not material—action and faculty. They themselves express *being*—one's own being.

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

Senses

Diagram 2.17

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



Comment [D69]: Sensing is a material faculty, first because it is receptive (i.e. not proactive and formal); and second it is material because the things we view are not the formal elements themselves (i.e. the electro-magnetic wave/particle light rays), but the material objects that emitted those formal waves. Thus we see not light itself, but a mirror-image or a stone *through* light.

Comment [D70]: Although light can carry evidence of intellectual data, light is fundamentally willful—not intellectual. We see this in where light comes from: It is emitted as a resonance of an electron, radiated off when the electron drops an energy level (i.e. gives up energy in the form of light). Since energy in general is a willful quantity, light as a form of this is also willful as well. We also see evidence of light's willfulness in the fact that it travels to its goal at the fastest possible speed: effectively instantaneously ("instantaneous" since there can be nothing faster than light).

Comment [D71]: Sound vibrations are primarily willful because they are the end-result of a chain reaction of molecular air compressions emitted at the sounding instrument. We also see their willfulness in the fact that they strike and vibrate the eardrum and ear-hairs.

Comment [D72]: A chemical essence is primarily willful (though on a very small atomic scale), because although the molecule from which it comes is a concrete intellectual entity, the essence itself (which is composed of inter-molecular polar forces) exerts a willful force on the protein receptors of the cell to which it binds.

Of the five most famous senses, the eyes receive visible light; the ears sound vibrations; the nose and mouth chemical essences; and the skin heat, pressure, vibration, and pain. There are many other sensory inputs

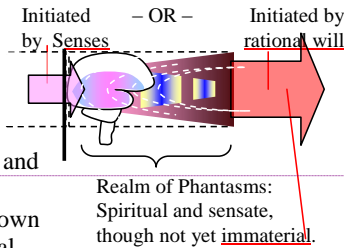
deep within the body to measure things like muscle stretch, blood pressure, etc., as well; and animals have various sensing abilities that humans lack (e.g. directional sense of magnetism).

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

Imagination

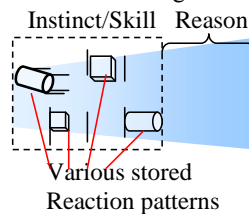
Diagram 2.18

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



Imagination can arise either spontaneously from one's Senses or deliberately by one's own Will (by the triggering of a past memory). Once it arises, it may even occasionally return back into the incoming senses' nerve channels thereby producing vivid photographic memories.

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



Instinct and Skill: the Estimative Sense

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

Diagram 2.19

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

Comment [D73]: Since touch is also the most primal of senses, it is likely that sensation and the nervous system probably evolved as an internal monitoring system, and only later was adapted to 'feeling' outside objects.

Comment [D74]: They don't necessarily travel in circles; they can travel in any number of directions.

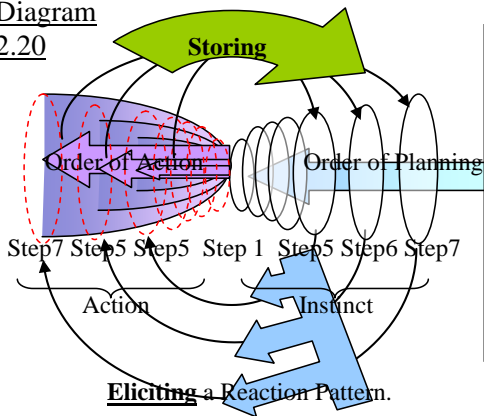
Comment [D75]: The *deliberate* creation of phantasms may be a characteristic of human alone, initiated by one's purely rational (top layer), and immaterial Will. Animals have phantasms, but they occur by nature (instinctively) or by chance, rather than willfully.

Comment [D76]: It is debatable whether the focal-point of one's attention (on some attractive object) when one's eyes are open, is a true function of Imagination, or just a function of having two separate eyes that must concentrate at a particular point, in order to work together.

Comment [D77]: Instinct is what develops by comparison to Action. Skill is what is poured in by Reason. However, despite this difference of origin, the two are essentially the same thing.

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

Diagram 2.20



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

Comment [D78]: Make sure the students know that these flat ovals in Diagram 2.20 are not just broad outlines, but that there would be varying images, feelings, or sounds (i.e. *phantasms*) filling all of these ovals—even the dotted red, abstract ones. As one performs an action/step, the correct feel, sight, or even taste of is what assures one that one is still 'on the right track' and thus keeps one boldly moving forward in its prosecution.

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

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

Comment [D79]: Indeed, since Instinct is ordered to helping one conform oneself to the command and dictates of one who is above (either God or a parent or a coach, or a superior), the violation of a person's instinctive inclination is a great breach of faith, and can be psychologically traumatic, if not damaging.

Comment [D80]: As will be made clear in Section 4, animals and humans develop Instinct by comparison to bodily actions of whose form Instinct is the materially inverse mirror-image. As the animal recalls certain occurrences (e.g. pains or rewards) that followed various bodily actions, it naturally tends instead to the most advantageous or least-painful course. In fact, as will be made clear in Chapter 3 (on the passions), most Instinct is caused by fear of natural evils, which aren't so much sensed with the faculty of Sensation, as recognized by the Instinct.

Questions:

1. What is the proper organ of . . .
 - a. Imagination? **Ans: The brain (maybe some of the sensory neuron pathways, as well, e.g. the optic nerve).**
 - b. Sensation? **Ans: Sensory nerves/neurons.**
 - c. Instinct? **Ans: Primarily the spinal cord, but also the brain are the main storage areas for instinctive reaction-patterns.**
 - d. Action? **Ans: Motor nerves/neurons.**
2. Which of the four faculties are formal/active in their manner of functioning, and which are material/receptive in their manner of functioning? **Ans: Imagination and Action are formal; Sensation and Instinct are material.**
3. Biologically, what is a phantasm made of? **Ans: Patterned electrical impulses.**
4. What are some times that you see phantasms without any visual images? **Ans: Doing geometry; dreaming, planning a recipe.**
5. Describe how the five senses essentially differ from one another. **Ans: Touch, taste, and smell respectively monitor the solid, liquid, and gaseous realms, subjectively (i.e. right around oneself). Sight and Hearing monitor things objectively (i.e. far away). Between Sight and Hearing, Sight is active (because your eyes can actively search around and find what they are looking for) and hearing is passive (When you hear things, you can't help what direction the sound comes from, and so all sounds reach you, regardless of direction).**
6. Does Imagination normally occur with the eyes closed or eyes open? **Ans: With the eyes closed.**
7. If your eyes are open, how would you distinguish Sensation from Imagination? **Ans: Sensation is passive, and includes all that you're seeing (peripheral vision included), whereas Imagination is active and includes only the thing you're concentrated upon (tunnel vision).**
8. Is the Imagination a formal or material (receptive) faculty? **Ans: Definitely formal. It creates forms!**
9. Where do we get our instincts from? **Ans: From nature or nurture, of which the latter includes deliberate training.**
10. Think: What are some pieces of evidence that certain instinctive things are stored in the spinal cord? **Ans: Two possible answers: Reflexes-reactions are incoming-stimuli that 'jump across' to become outgoing responses without taking the time to reach the brain for processing; that is, they 'jump across' somewhere within the spinal cord. Also the fact that chickens continue to live and move even after beheading illustrates the same ability.**
11. When one is training to learn a reaction-pattern, which step does one generally need to practice the most? **Ans: The last step—i.e. the one that is most removed and foreign to one's natural inclinations. The goal here is to cement the habit of it 'as far back' as possible**

Comment [D81]: Instinct is material, not because it senses anything low and physical, but rather because it senses things higher and rational (e.g. danger, nearness to a goal, correct ways to do things, etc.). Just as a sensible image enters the eyes, so a rational word or situation enters the Instinct. One might think that Instinct is active, because it triggers action, but that is a function of Motor Action, not Instinct. In itself, Instinct just recognizes varying situations.

Comment [D82]: i.e. without Sensation (with one's eyes closed).

Comment [D83]: Thus when your eyes are open, Sensation is your awareness, but Imagination your attention.

in one's psyche.

12. How does Instinct benefit the rational order? **Ans: Instinct enables lower individuals to be trained to obey higher directives.**
13. In Diagram 2.19, which reaction-patterns/ovals are stored deeper, or further back in the psyche? **Ans: The ones further to the right.**
14. Apply: If planning something (e.g. a recipe), is it better to just memorize it, or to make token movements to imagine yourself acting it out? What is the advantage of the one you pick? **Ans: It is always better to act it out and make it a 'real-time' active memory, rather than just a cognitive one. This is because, when you are memorizing, it is just the end-result of a receptive process. However when you act it out it is in its natural active format. The latter is better because it is better to store the data in the way in which it will actually be used, rather than in a way in which it will first have to be translated or re-processed, before it can be used.**

Comment [D84]: Thus if you spend a day training a dog to not cross the street, but spend a month training it to chase rabbits, the chasing-response will be further back (to the right in diagrams 2.19 & 2.20) and deeper in its psyche, than the instinct to stop at the street curb. Thus the dog may in fact run out into the street, in the heat of a chase, because the reaction pattern that is more deeply engrained into its mind is over-powering the other one. Similarly, the fight-or-flight response is an issue of one instinctive response being deeper than another.

Comment [D85]: In other words, it is better to have a feeling for what to do, then to constantly be thinking "What did I see on that instruction sheet?"

3. The Origins of Sensate Nature

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

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

Animals are different from humans, because animals acquire these imaginations or instincts naturally: They arise as epiphenomena out of properly performed acts or clearly seen sights. Indeed, animals cannot help but acquire these spiritual aspects of their nature (i.e. there's no such thing as an animal with its Instinct 'wiped clean' and starting over 'from scratch'). Humans are however different from animals, in that humans have complete control over these material aspects in the sensate realm. Indeed humans can cause them to come to be or even manipulate them at will. The reason for

Comment [D86]: Thus in the spirited (rightward in Diagram 2.14) half of the sensate realm matter (the tag) is smaller than form (the actual sight or action), as indicated by the top half of Diagram 2.15.

Comment [D87]: Thus humans as-it-were 'have a handle' (i.e. Will) on their Imaginations, whereas animals don't.

Comment [D88]: e.g. training oneself or deliberately imagining 'on purpose.'

this is that humans have a higher faculty of Reason. Reason operates by principles which are as-it-were not material ‘circles’, but ‘points’ (or ‘singularities’) in which matter becomes so *small* (acc. to the narrowing model of diagrams 1.13 and 1.14), or so *perpetual* (acc. to the expanding modeling of Diagram 2.15) that it effectively turns back into a form. This complete transformation of a material phantasm back into a formal principle is the essence of the agent intellect and signification, to be studied in Unit III.

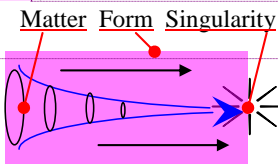


Diagram 2.21

Comment [D89]: This is an astronomical or physics term that refers to a black hole or to a single point-particle (e.g. an electron) where something—either gravity or the forces of electrical repulsion—has gone to an extreme.

Comment [D90]: cf. Comment 73 in Unit I.

Questions:

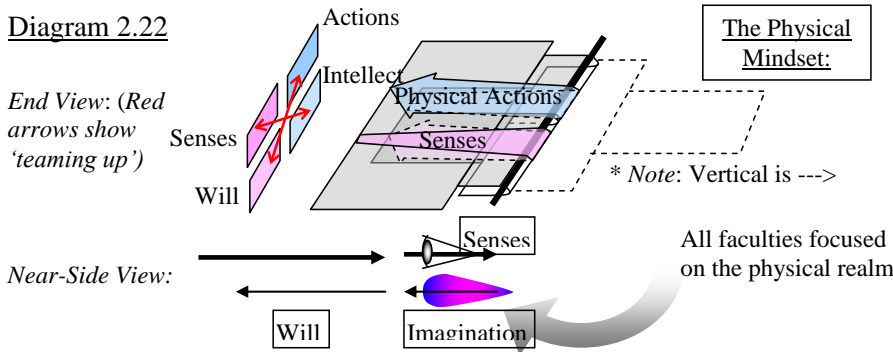
1. See Diagram 2.20. Are Instinct (blue) and Action (purple) material or formal faculties? **Ans: Instinct is material (receptive); action is formal (proactive).**
2. Where did _____ likely evolve from?
 - a. Instinct **Ans: Refinement of motor-nerve-driven actions.**
 - b. Imagination **Ans: Sight.**
3. Is it possible that the human soul—with its agent-intellect-driven ability to transform material, sensate imagery back into true forms (ideas, concepts)—could have evolved by natural means? **Ans: No. True forms (such as are the angels), could not possibly arise out of material images, but must precede matter. Thus if humans can transform material imagery back into true forms (concepts, ideas), it is only because their own soul itself precedes matter. Consequently the human soul must be held to be infused by God (CCC, 366).**

Comment [D91]: If the human soul arises out of matter, then by the same token, angels would arise out of matter. It would be as if the entire spiritual realm with all its sublime beings were ‘coded for’ and produced by the chance combinations of sub-atomic particles! Moreover angels and other forms would constantly be being produced as new epiphenomena would arise. Obviously this contradicts divine revelation and logical reasoning.

4. The Spiritual and Physical Mindsets

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

Diagram 2.22

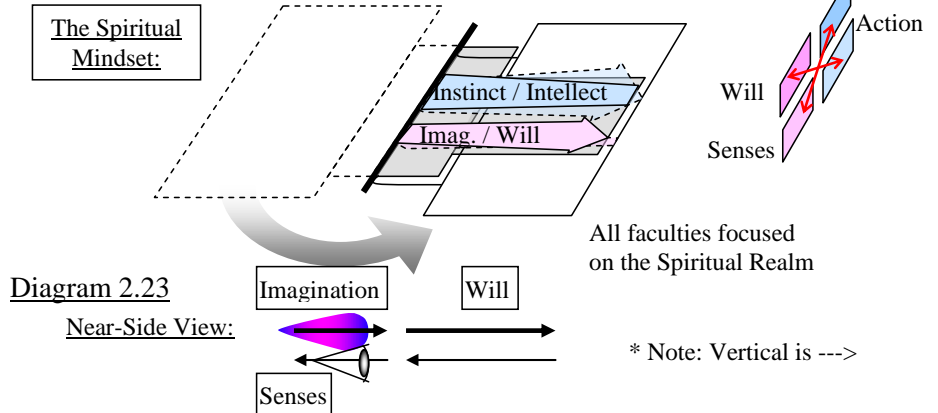


Comment [D92]: It is essential to this chapter that the students grow proficient at visualizing the differences between these two mindsets, so that they can easily switch from one to another in their minds, recalling where the faculties lie in each situation. Ask question such as “Where are the senses in the physical mindset? [Ans: “on top, at the lower left”]. . . Where are they in the spiritual mindset? [Ans: underneath, at the lower-right]” “What (or from what direction) is the sense sensing in the physical mindset? [Ans: toward lower things]. . . What about in the spiritual mindset?” [Ans: It is sensing things that carry higher rational truths, i.e. symbols] You may even want to schedule a quiz on the two mindsets, where students must draw from memory both mindsets including, where all three levels are, where all four sensate faculties are, and what direction the Being (red or blue arrows) flows both above or below the fold in each mindset (2 beings x 2 mindsets x 2 priorities [on top or underneath] = 8 flows of being).

Comment [D93]: If desired, give the students the handout entitled “The Physical Body in the Various Mindsets,” in the Appendix. However, beware that it contains sexually implicit and potentially suggestive material within it (i.e. if one should superimpose the middle diagram upon the rightmost diagram).

A physical frame-of-mind involves placing the whole physical realm **above** the spiritual, and using one's spiritual Intellect and Will only to assist or 'under-gird' the sensing and performing of ordinary bodily actions. Here Imagination and Instinct largely disappear because they are hidden by the bright light of the senses and the force of overt, visible action. Moreover, in the (formerly top) rational level, Intellect **teams up** with the Senses so that physical reality is not only seen but *known*; likewise Will **teams up** with Action so that what is performed is not only initiated but *willed* (i.e. for some higher purpose). Because Intellect and Will are here at the service of one's lower physical nature, they do not generally *lead* in one's decision-making, nor function continuously, but rather only 'fill in' as needed, such as when the person comes to a critical fork in the road, and must make a conscious decision; or as when a person faces a new sight and takes conscious mental note of it. In general then, Intellect and Will are here being used to serve that which is fundamentally lower and less perfect: *one's bodily nature*.

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



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

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

Comment [D94]: Point out to the students how the spiritual realm is folded underneath of the physical realm in Diagram 2.22.

Comment [D95]: Teaming Up: Intellect (the rightward-moving tail of the blue arrow which is hidden underneath Action) and Senses (the rightward moving tail of the pink arrow on top) are now both pointed in the same direction. This means that they can function 'in tandem.' Have the students imagine both such arrows pulling toward the right simultaneously, like two oxen plowing side-by-side. As a thing's light-born visual image enters the senses (pink arrow)—letting the person know what it looks like—simultaneously with this its intellectual concept enters the Intellect (blue arrow)—making the person aware of what it is.

Comment [D96]: Again (see comment above), have the students imagine both arrows moving side-by-side, simultaneously, in the same direction: Will (the head of the pink arrow heading left, underneath) and Action (the head of the leftward-heading blue arrow on top). As a person wills some immaterial end/goal, they perform concrete actions that directly conduce to that end. Of course the willing is here relatively intermittent in comparison to the acting which is continuous, and so a person may occasionally perform action which are not inherently goal-directed but just idly ineffective. However most of their actions are deliberately goal-directed (e.g. to make some money or to get something for dinner.)

Comment [D97]: When informed by Reason, Instinct becomes no longer Instinct, but skill or training (Note the alternate word used in the diagram).

Comment [D98]: One's skill/training isn't just "informed" by Reason, but owes its *entire existence* to Reason! If someone hadn't taken time to rationally train the person, they would have no such skill or training, but mere Instinct—and even Instinct comes from the hidden rationality created into one's nature by God. Thus no matter what one has here—be it raw Instinct, or trained skill—it is just a bodily depository holding what has been placed there by higher Reason (either one's own, or that of one's maker or trainer).

Comment [D99]: This is the realm of professional expertise: Having trained his Instinct, the professional performs actions not continuously, but only occasionally, and in the proper order as indicated by Reason.

Comment [D100]: "Real" here means "in the intellectual order."

nature accomplishes its goals in its own way, only making use of physical nature, as needed.

Of the two states of mind, they both can affect concrete reality. In both states of mind, visible actions can be performed that push or affect the layer of bodily natures. The difference between the two is the question of how this acting occurs. In the physical mindset, the acting is largely determined by changing *circumstances*, and Intellect and Will are entirely absent or only vaguely or sporadically involved. In the Spiritual mindset, Instinct and rational calculation are the main motive force, and the acting is caused by deliberately and rationally chosen ends, and so the actions themselves become what is now sporadic and *selective*. This time, all such pushing occurs only on command of Reason, and so any such activity is actually much more effective at accomplishing its goals. We see in the diagrams above, that physical actions tend to push or incline downward whereas spiritual actions tend to push/build upward. This indicates that a little work in a spiritual mindset is usually worth more than all of the mindless bumbling that occurs when we are in the physical mindset. The physical mindset can impact into matter, but the spiritual mindset can *lift it up* to higher states of consciousness.

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

Questions:

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

Comment [D101]: When you are consciously seeking an end, you spend more time thinking about how to attain or ensure the end, and comparatively little time in acting.

Comment [D102]: i.e. diagrams 2.13-2.19. Note: In Diagram 2.19, the proper action of the Instinct is to store (the green arrow), which inclines upward. To react (the blue arrow inclining downward) is not the most characteristic act of the Instinct, *per se*, but is more proper to Action.

Comment [D103]: Analogy: Just as you can see farther from the top of a hill; and just as an army can control more from a mountaintop fortress, so also a little upward growth can give one abilities and skills that can remove the need to perform lots of brute-force action. Seeing more of the situation, one who is higher (in understanding, or technology, or political power, etc.) can be more selective about when and where he chooses to apply physical pressure, often commanding some other agent or tool to do the work, instead of himself. Times when upward growth isn't worth more, would be when respect for Reason has broken down or become irrelevant to the point where brute physical and instinctive activity is called for: For instance, when spanking a child, or fighting a war, or demolishing a house. In these situations, one's attitude should be just to 'roll up one's sleeves,' 'get messy,' and 'get the job done.'

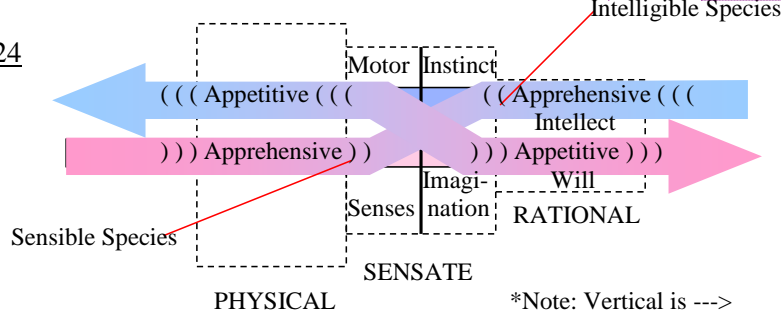
Comment [D104]: Seeing signs is a large part of having faith, which occurs only in the spiritual mindset.

- b. in the spiritual mindset? **Ans: Will initiates and leads, and Actions become what is intermittent, because they are now being performed not mindlessly and haphazardly, but in a radically deliberate and intentional way: rationally, carefully, consciously, and by calculation.**
6. Do you think humans are more often in the physical mindset, or in the spiritual mindset? **Ans: Ease and laziness means that humans are probably more often in the physical mindset.**
7. Consider: Why is it “not convenient” (Mt. 19:10) to be married and also pastor a church? **Ans: Because one would have to be adept at switching back and forth between the two mindsets (I Cor. 7:32-34), worrying first about physical matters, and then about spiritual.**
8. How would you describe when a person switches from the physical to the spiritual mindset? (Mark all that apply:)
- They change what they’re thinking about / their purposes.
 - They close their eyes
 - They switch from being a patient to being an agent.

5. Apprehensive and Appetitive Areas

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

Diagram 2.24



Comment [D105]: Here, the word “species” is the same word as “appearance.” You can think of a thing as having a sensible appearance, and an intellectual (knowable) appearance (cf. the two halves of Diagram 2.25).

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

Comment [D106]: Of course, they don’t have to occur at once. A person can be abstemious and discreet and just think, or just love (without using any sensate imagery); or they can be covetous (desire without loving) or positivistic/experimental (just sensing without drawing any rational conclusions). However, in general, one must deliberately *abstract* to keep these physical, sensate, and spiritual levels separate, and so we pass over it since it is not the rule, but the exception. In general people can’t help mixing a little imagery into their thoughts, or mixing a few thoughts/ideas into their surrounding outside world.

Apprehension

Apprehension is the 1st act of the Intellect in Epistemology (Unit III). It leads later to acts of Judgment and Reasoning (the 2nd and 3rd acts of the Intellect) by which

one respectively constructs and ties this knowledge into a hierarchical framework of truths in the Intellect. However apprehension itself just concerns how a person comes to get, or receive, or be *informed* of some truth. In fact there are two ways that one can apprehend: intellectual apprehension of concepts, facts, and ideas (the kind of apprehension just described), and sensate apprehension of sensible forms or imagery. We often refer to these two classes of forms as intelligible species and sensible species. Thus one can receive truth either as a sensible species through the Senses, or as an intelligible species through the Intellect and/or Instinct.

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

When a person seeks to know, they open their senses to its incoming sensible data (known as the sensible species). Their senses receive this data as a material appearance (e.g. in an eye it is *flat* and 2-D, or in any of the other senses it is 0-D). At this point—switching into a spiritual mindset—their Imagination can take that material appearance directly and formally operate on it and alter it, *forming* it to whatever shape one chooses, although this doesn’t usually yield much insight into its hidden forms. Alternatively—back in the physical mindset—the person can physically *act* upon the object to make it respond in some way that will yield some further insight into its form, and then—switching back into the spiritual mindset—the Imagination will now have not just one image, but a whole series of images to begin from. This will, of course, to a certain degree reveal its true form a little better. However, since a thing’s form may consist of many forms that are completely un-sensate, and only knowable (e.g. the forms that pass along a computer chip or the underlying strategies in a chess game), it is best to use one’s Imagination to distort the forms that one has seen so as to cleanly separate them all out from one another (known as abstraction). As soon

Diagram 2.25



as one’s Imagination fully separates out a form in this way, its intelligible species then naturally falls back down into the Instinct, so that one instinctively grasps its essence, at least insofar as that essence is sensate (i.e. its essence limited to its physical extent, nature, actions, physical power, sensate inclinations, etc.). Now animals of course can only grasp what has come in to them by sensate channels and leads to sensate consequences; thus this is all that animals can do. However, humans have an extra ability to grasp and apprehend an intelligible species, because a human has a true, fully spiritual Intellect. Thus a human can grasp any intelligible species, not just those that have sensate expression; and even when a human grasps these species, he/she also grasps them in their own natures—as *what they really are*—not just in their sensate consequences. Humans can do this because the human Intellect has an ability to produce words, which in the final analysis are identically what we mean by an intelligible species. Consequently, the human intellect is able to understand an intelligible species through and through, and any intelligible species entering into a human’s Instinct, first (or rather simultaneously) passes through the human’s Intellect. We will study the Intellect more in Unit III, but for now it is

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

Comment [D107]: cf. flat white dashed circles, in Diagram 2.17. The senses are here functioning as *matter* in the process, receiving the image, as *form*.

Comment [D108]: Exception: Touch, taste, and smell are normally experienced at a single point in one’s body, and are consequently zero-dimensional. However, if the thing is touched and felt at multiple points throughout one’s body, then the experience of it can be up to three-dimensional. For instance, you can figure out what has been placed into your hand, just by feel (i.e. even with your eyes closed).

Comment [D109]: This is still understanding its form in a material (not properly formal) way. It is the manner of understanding learned in Calculus, as well as what is seen in image progressions on TV, or in a string of billboards going down the highway.

Comment [D110]: However, it will still only give insight into its *outer, external* form; it won’t make you understand the whole form, through and through.

Comment [D111]: Abstraction is from Lat. *ab* “from” + *trahere* “to pull.” So in abstraction, we *pull* things—or components of something—*apart* from one another.

Comment [D112]: Thus wolves can grasp the (truly intellectual) essence of their harmonized howlings, because these howlings are at no point without accompanying sensate value; and crows can grasp numbers up to 16, not by intellectual prowess (e.g. carrying the 10 to the next column, etc.), but merely by sensate Instinct. In the crow’s case, perhaps the crow has 16 parts of its body to each of which it is accustomed to associate an outside object (which is why these areas can be stimulated in acupuncture); or perhaps each of the crow’s eyes has 8 areas of the sky that it is accustomed to look at. In both these cases the animal is receiving what is in fact an intelligible species, but is processing it in a sensate way.

Comment [D113]: Grasping is certainly in the realm of Instinct (cf. Diagram 3.29). It is the equivalent of an actual physical grasp in the material realm, only reflected across into the spiritual realm by Imagination. The realm of Instinct is between the realms of Action and Imagination, and so it is like a combined marriage of the two.

Comment [D114]: We will cover how a human rationally ‘grasps’ the nature of something in Section 3.5.2 on apprehension.

Comment [D115]: Consequently animals can obey verbal commands. They don’t respond to the word, as we humans respond to it—i.e. understanding its English denotation—but they respond to the sensate pattern of sounds, as well as various other aspects of it such as its tone, its level of urgency, who spoke it, etc.

Comment [D116]: In Diagram 2.24, the flow of intelligible species passes from right to left, passing in order first through the Intellect and then into the Instinct. Thus it would seem that the Intellect knows something even *before* the Instinct is alerted. However, this is not really the case because the entire rational level is actually rooted in the timeless eternity of the ‘now,’ and not in the ongoing flow...

sufficient to note that there are two separate faculties—one sensate, and one rational—that receive intelligible species.

Appetite

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

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

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

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

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

Comment [D117]: Appetite is from Lat. *ad* "toward" + *petere* "to seek."

Comment [D118]: i.e., food, drink, warmth, etc. Actually, man has a double appetite toward these: One is an appetite by his senses, which seeks sensory pleasure in these things and is known as concupiscence. The other is an appetite by his bodies, which is merely a physical inclination toward and ability to use these things, and which makes him able to absorb nutrients and to manage his body's internal environment (known as homeostasis / warm-blooded-ness). Incidentally, the difference between these two can be seen in the appetite for oxygen. We have no strong concupiscent appetite for oxygen, but we certainly have a bodily appetite and need for it.

Comment [D119]: e.g. fun, camaraderie, dominance, etc. In the case of humans, who have Wills (to be covered in the next paragraph), "higher things" might refer to glory, fame, honor, various virtues, etc.

Comment [D120]: Here the word "rational" is just meant to indicate what level it is in (cf. Diagram 2.24, and the box at the very beginning of Unit III).

Comment [D121]: In humans, it is conscious; in animals it is sub-conscious.

Comment [D122]: Indeed, all practical activity is for the sake of speculative activities such as leisure, rest, contemplation, meditation, study, fellowship and prayer.

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

Comment [D123]: It is a fact of life, that one cannot just will, but must will what one knows. So, when the Will is involved in action, first one must think about what to do—involving the Intellect—and then one must Will to do it. The word "deliberately" expresses this overlapping or double-involvement (...)

Comment [D124]: As evidence of this, consider those noble pagans who desired higher spiritual things, and found that their desires were not only fed and increased but affirmed and rewarded in ways that exceeded those of physical desires: For (...)

Comment [D125]: Theoretically, animals also could have this spiritual inclination toward God (e.g. Num. 22:23) in this way, and they in fact naturally express love of God in their love of humans, through whom God's Reason most shines in this world. (...)

Comment [D126]: In ordinary daily life, in order to maintain a purely spiritual purpose, one must often abstract those physical things or sights which are essential and beneficial to one's Will (i.e. what one actually needs to accomplish one's (...)

Comment [D127]: For example, the 4th Crusade, if it had any good willful intentions to begin with, nevertheless got 'carried away' with itself and sacked Constantinople which was an entirely un-justifiable and un-Christian action. In (...)

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

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

Questions:

1. Fill in the blank: Apprehension is the 1st _____. **Ans: Act of the Intellect.**
2. What are the two ways/things that animals can apprehend? **Ans: Animal nature can apprehend sensory data through the senses (as a sensible species), or it can apprehend situations / facts through the Instinct (as an intelligible species).**
3. Which faculty do you think an animal is using when it apprehends a word-command from its master? **Ans: Instinct.**
4. Can humans apprehend in a way different from animals? **Ans: Yes, instead of using the Instinct, a human can apprehend an intelligible species as well through his/her Intellect.**
5. Can animals apprehend rational truths? **Ans: Yes, they can apprehend at least some intelligible species in an instinctive manner; however, they cannot then *reason* with those truths.**
6. Think: Which of the five senses are specially given to apprehending . . .
 a. bodies (*Hint: esp. one's own body*)? **Ans: Touch, taste, & smell.**
 b. sensible species? **Ans: Hearing and sight.**
7. What is an intelligible species, not as apprehended, but in itself? **Ans: A word.**
8. In which mindset does the practical willing of means occur? In which mindset does the speculative willing of ends occur? Is it possible to will both of these simultaneously? **Ans: The physical mindset is concerned with means and practical activity; the spiritual mindset is concerned with ends and speculative activity. No, it is not usually possible to will both means and ends simultaneously (Don't try to do it!), because one would have to be in both mindsets at once, and one's Will would then have to point in separate directions.**
9. Think: Do you have to first abstract in order to recognize an intelligible species? **Ans: No. Any time you look at something, both its sensible species and its intelligible species enter into your consciousness. When an animal looks at a predator, it doesn't go through a process of abstracting, but just recognizes and senses danger. We humans abstract in order to keep things straight and separated in our minds, but animals do not, or at least not intentionally.**

Comment [D128]: It is sort of like a rocket that must constantly jettison fuel in order to keep ascending.

Comment [D129]: When a human apprehends through Intellect, (s)he doesn't just apprehend situations (i.e. ordered to determining what now to do next), but apprehends things in themselves (i.e. ordered just to knowing *things*, in a permanent abstract way). Humans can hold abstracted things permanently in their consciousness, because—unlike animals—the human soul is fully immaterial, and thus it is able to "circle around" what isn't physically there. Thus humans can fantasize, whereas animals can only think about what is physically present in some way (e.g. really present in itself, or present in their hormonal/chemical memory, etc.)

Comment [D130]: Speculative means "not for any practical purpose, but just for itself." A synonym might be "theoretical," because when you theorize, you're not seeking to *do* anything, but just to *know*.

Comment [D131]: However it is definitely possible (esp. in the physical mindset) to indirectly will an end *through* a means, so that one can accomplish that end, later. However, here the willing of the end is relatively dimmed and indirect. Conversely (in the spiritual mindset) one cannot will a means through an end, because here the means just becomes the end.

Comment [D132]: An animal might abstract accidentally, by focusing so much on the danger or prey that it simply loses track of surrounding realities (as in tunnel vision).

10. What are the four ways to desire (i.e. the four kinds of appetite)?

Ans: (1) Doing an action because it feels good (motor function in the physical mindset). (2) Doing an action instinctively because it needs to be done (motor function in the spiritual mindset). (3) Focusing on the most attractive part of what one is seeing (Imagination in the physical mindset). (4) Imagining—with one's eyes closed—what one is going to do (Imagination in the spiritual mindset). Alternate answer: In the case of humans, Will can replace Instinct, and thus can itself directly cause Imagination in the spiritual mindset (4 above), or motor function in the spiritual mindset (2 above).

Comment [D133]: The student must deduce this answer, by himself, guided by what is said in the first paragraph of the section on "Appetite."

Chapter III. Passions

1. The Passions

When a wave hits a ship, the whole ship shudders. Why? Because the form of the wave and the form of the ship interfere with one another. This is the essence of a passion. In a passion two forms intersect and interact with one another, creating either positive interference (akin to gratification) or negative interference (akin to unsettling). The two waves that do this are (1) the form of one's Soul, specifically brain-waves, and (2) the form of the outside sensed object, as received through an apprehensive faculty—Sensation and/or Instinct.

Comment [D134]: These interferences are also known as "bodily resonances" (cf. Diagram 2.31). Similarly when a bow strokes a violin string, the string shudders and vibrates and buzzes; here the form/energy of the bow stroke (loud or soft) is entering into the form of the string under tension. The two forms resolve with one another in a unique way, producing an audible sound. Here it is as if a passion has entered into the string.

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

Comment [D135]: Sensation senses good things; Instinct notes bad things or irregularities. Thus these two faculties generate the passions of Desire and Repulsion, respectively (to be covered in Diagram 2.26 below).

Comment [D136]: The exception is Hatred, which occurs in the spiritual mindset.

Comment [D137]: The exception is Happiness, which occurs in the physical mindset.

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

Comment [D138]: For instance getting 'caught up' in a speech or a movie is an emotion (not a passion), because it results from rational (not sensate) activity. However, such a rational emotion can include sensate passions, for instance if one is instinctively getting caught up in it, as well. This happens for instance, in songs or poetry, where you get caught up both in the words (Intellectually) and in the sound / tone / beat / melody etc. (Instinctively).

Passions can be in union with or contrary to Reason. If they are in union with Reason they are objectively good; if they are contrary to Reason they are objectively bad

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

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

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

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

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

Comment [D139]: Interesting fact: These three classes of passions are respectively the sensate equivalent to Intellect (Faith), Will (Love), and the realm of the Hypothetical (Hope) at the rational level.

Comment [D140]: Note that these two passions are surrounded by a red box in Diagram 2.26.

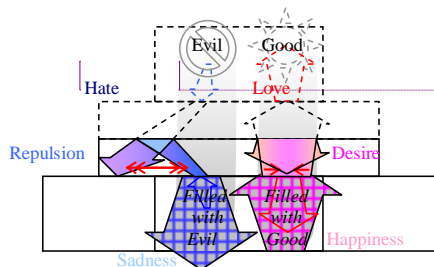
Questions:

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

2. The Six Concupiscible Passions

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

Diagram 2.26



Passion	Personal + Objective elements
Love	Formal good + formal good
Hatred	Formal good + formal evil
Desire	Formal good + material good
Repulsion	Formal good + material evil
Pleasure	Material good + material good
Pain	Material good + material evil

All six concupiscible passions normally occur in the physical mindset.

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

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

Diagram 2.27

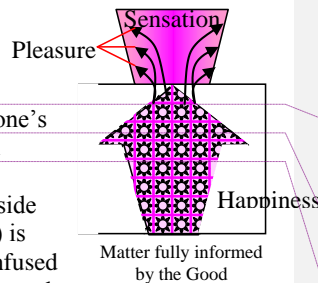
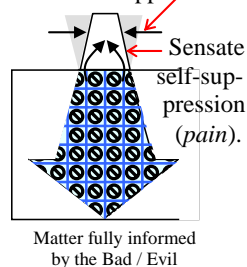


Diagram 2.28 Active suppression



Comment [D141]: Note: Even though Diagram 2.26 represents the six concupiscible passions as scattered throughout all three levels, yet this is really just where they *seem* to be experienced. In reality, they are all located within the sensate level. For instance Happiness (seeming to be experienced at the bodily level) is only a passion insofar as it is experienced as pleasure (crossing into the sensate level, cf. Diagram 2.27). Likewise, the Love we are here talking about isn't the rational love of humans, but an analogous animal version of it, operating not by Will (as in humans), but by Imagination and Instinct (the two most spirited of the sensate faculties, cf. Diagram 2.14); thus we draw it at the rational level (because it is bordering upon and trying to punch into that level), but it is really something sensate.

Comment [D142]: In this chart the first column represents one's own nature—either body or soul—and the second column represents what one is passionate about (one's object). Note that the first column is always good because human nature is created good by God.

Comment [D143]: Note that Love and Hatred also occur inversely down below in the physical layer (note their faint mirror-imaged outlines down in the happiness and sadness arrows), as a result of the physical mindset. Likewise Happiness and Sadness could occur up in the spiritual layer (in the spiritual mindset) as blessedness and reprobate-ness / condemned-ness.

Comment [D144]: When we receive a form into our soul (our formal principle), that form is in addition to the forms already present in our soul (some of which may even *constitute* our soul). As this form is received into our soul it is stored in the soul as an *experience or memory*.

Comment [D145]: This is properly Happiness. You could also define Happiness as when one's matter (bottom level) attains up to the form of the Good (represented by the sun, at the top level).

Comment [D146]: Really, it is not just bodily goodness/well-being (which is had all the time that one is moderately healthy), but a combination of two goodnesses—one's own goodness combined with the goodness of the outside thing that is causing pleasure. This outside thing can be a physical object (such as food), or a situation (such as the presence of one's friends). The two goodnesses combine—fo...

Comment [D147]: Referring to Diagram 2.27 at right, the difference between Happiness and pleasure is this: Happiness can be thought of as when the outside or other-ly good (i.e. not my own good) is *around, over-extending, filling, and penetrating* my own good (the good of my body); conversely, pleasure is when the outside good is *in* my own good (in the good of my body).

Comment [D148]: Even though the evil may be a formal evil (a *dis-proportio*) in reality, when it enters the senses, it gets sensed as a material image or appearance, and so it causes a material evil (lack of *integritas*) in the senses. This lack of integrity is what causes the sense to retreat, wince, and reconstitute itself in a much narrower position: It confines itself to just what it has by its own ...

Desire is the sensate seeking after the good as it has been sensately apprehended. Desire begins in the Senses' apprehension of the Good in some *thing* and then folds back upon itself—by means of the Imagination—to focus on and seek that good. When the incoming sensible species here combines or matches up with the Imagination's identical visualization, it produces an extra rosy-ness or *claritas* (Lat. for "brightness") in one's sub-consciousness. This *claritas* or extra value causes a motive inclination of the senses (desire) *towards* the thing that it imagines to be good. In human beings the force of desire can also be supplemented by the deliberate force of Will.

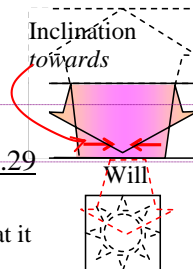
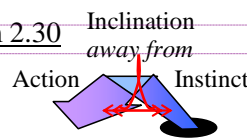


Diagram 2.29

Comment [D149]: If the thing desired is of a sexual and bodily nature, the incoming motion is known as 'sensuality' (Karol Wojtyła, *Love and Responsibility*, 148) and the outgoing motion is known as 'concupiscence.' If this desire were performed in the spiritual mindset, and in response to the whole person as a spiritual being or in response to the spirit of femininity or masculinity, then the incoming motion would now be 'sentiment' and the outgoing motion would be 'affection' (Karol Wojtyła, *Love and Responsibility*, 110-111). Thus sensuality and sentiment are correlative to each other depending upon whether one is in the physical or spiritual mindset.

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

Diagram 2.30



Comment [D150]: Desire does not necessarily involve motion of the body, but always involves motion of the Imagination.

Comment [D151]: Notice how the arrow becomes less blue (infused with or acknowledging of the evil) and more purple (*active* and tending toward the good).

Comment [D152]: For instance, one often instinctively recognizes that something bad is present, and recoils away—"Eww!"—without ever having really seen it. Even when it involves sight, the actual shrinking away is more a result of Instinct and Action, then of Sight and Imagination. This is why most repulsion in the animal kingdom occurs by training from parents to offspring: The young sense the fear or growling in their parent, and likewise run away from it. Human parents should do the same thing to develop a sense of repulsion to evil in their children.

Comment [D153]: Only when there is a severe lack of integritas in something might one find its matter *ugly*.

Comment [D154]: Repulsion is willful insofar as one has an habitual inclination to the goodness *instead* (usually in oneself. Having this habitual inclination is part of Will, and thus even repulsion is partly willful (and partly Intellectual).

Comment [D155]: In fact it *is* the will!

Comment [D156]: Remind the students of the general trend/rule of preeminence that anything Sensate is indirectly also rational, and anything physical is indirectly also sensate (and rational, as well): Thus lower levels implicitly involve higher levels. More precisely then, when love *folds down* and *crosses into* the Physical mindset, then it becomes a true passion, because in entering into the physical it has implicitly involved itself in the sensate. We can see this in our own experience, that whenever you love some physical object (in the physical mindset), it always involves your nervous system.

Comment [D157]: Recall that any movement of the sensate level is a passion, even acting. In acting, one is—at least a little bit—desiring one's own action (If you didn't desire it, you wouldn't do it), and thus acting is a form of desire.

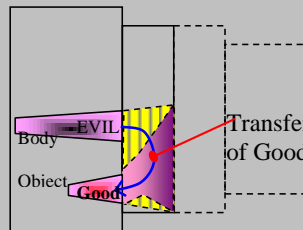
Consequently we draw it in the Intellectual order (even though it is borderline intellectual and willful).

Bodily resonances

Diagram 2.31

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

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



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

Diagram 2.32

