

Unit V. Conclusions

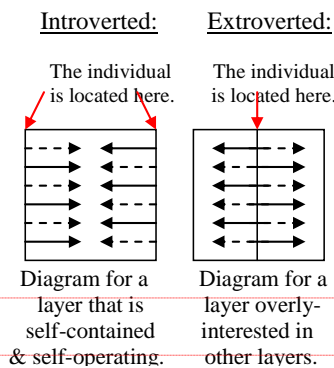
Chapter I. Our Origins

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

1. Original Human Nature

At the end of the last two units, we individually enumerated all the intellectual and willful faculties of human nature and the universe (cf. diagrams 3.70 and 4.40). If we were to put together what we know, and combine all these faculties into a single understanding or diagram of human nature, it would appear identical to Diagram 5.19, several pages below.

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



Comment [D1]: This is ‘Faith working with Reason’ [emphasis mine], not Reason thrown out and replaced by Faith.

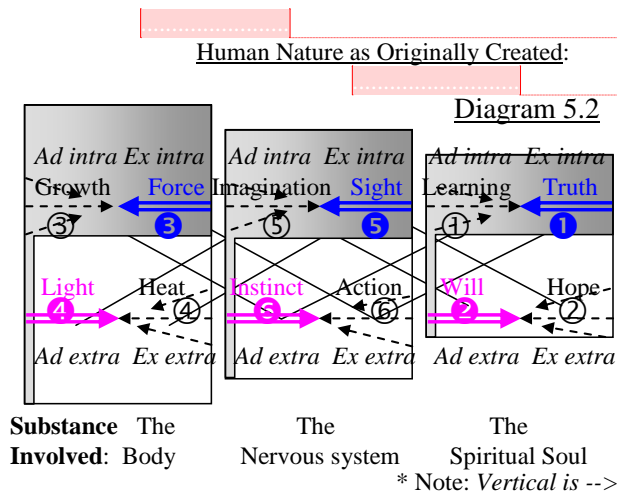
Comment [D2]: Have the students look at Diagram 5.19 several pages below, and see if they can find any inconsistencies or oddities. [Ans: The ad/ex-intra/extra patterns are irregular; the colors themselves (purple and esp. gray) are irregular; and even the directions of the arrows are the reverse of what we would expect.]

Comment [D3]: Notice how in Diagram 5.2, the sensate layer’s arrows all point inward, whereas in Diagram 5.19 there is a dividing center-line, and so they all point outward.

Comment [D4]: If students have trouble understanding what it means to say that an animal would be “located” at two different points on the left half of Diagram 5.1, tell them the following:

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

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



Kinds of Being:

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

Kinds of Becoming:

- ① Learning / Understanding
- ② Hope
- ③ Growth
- ④ Heat / Energy
- ⑤ Imagination
- ⑥ Action

Comment [D5]: Emphasize to the students that these groups of opposed lines (one solid and representing Being, and the other dotted and representing Becoming), do not meet and stop, but pass through and intermix with one another. We only draw the starts of them as shown here, to keep the Diagram neat and uncluttered, and to show from where they arise, be it from the "lower" (from the left in the diagram) or from the "higher" (from the right in the diagram).

Comment [D6]: The way that the gray areas—representing substance—are drawn here as comprising the intellectual part and spawning the willful part (note thin gray area at the start of each pink Will-arrow), is here meant to suggest or remind the students of the fact that substance itself grows primarily in the manner of an intellectual entity (►), however, it does function in the willful order inasmuch as Will or inclination emerges from it, and spurs it to grow in some way (à la diagrams 4.5 and 4.14).

Comment [D7]: Being and Becoming don't have quite the same meanings in the willful order, as they do in the intellectual order. In the intellectual order, Becoming is Becoming-in-time. In the willful order, Becoming is not so much Becoming-in-time, as a Becoming in abstract eternity, that is, in a hypothetical situation. For instance, Hope isn't so much about ideas changing *in time*, as it is about ideas that are unchanging in time, but still nevertheless possible to be or not to be, to have been or not to have been. This possibility is like a kind of Becoming in another hypothetical reality, another set of possible outcomes, not—or not yet—this present real situation. In this hypothetical reality, you are still led from one part of it to another, by causal connections (i.e. what would probably or necessarily lead to what), for Truth and laws and essential natures are still present, but it is all merely possible, not real. In time, you could follow these paths of consideration one by one, but from the perspective of eternity, they are just all understood simultaneously, like a big flow-chart, or some grand and complex possible outcome. We see evidence of this at the physical level. For instance, *in time*, Heat is the rapid dance of a particle around its nucleus; but this dance is better described *in eternity*, by the mathematically-abstract equations of electron orbital diagrams, which compute the probability-density of where it is likely to occur, in general, that is, in eternity, not at any particular moment in time. Thus Becoming in the willful order is like a combined Being-and-Becoming, Being because it is in an eternal 'now,' but Becoming because it was still nevertheless subject to contingency when it happened.

Comment [D8]: See Diagram 4.14; and superimpose Diagram 5.6 upon Diagram 5.5, several pages below.

Comment [D9]: In the willful order, the Becoming mounts down, e.g. in diagrams 4.40 and 4.42.

Comment [D10]: We will give an explanation of what each one of these means, in the sections below.

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

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

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

Questions:

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

Man as he now exists. Man as he then existed.

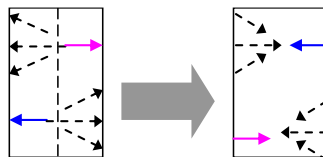


Diagram 5.3

3. Recall from previous sections of the book how Being enables

Becoming: How does _____ enable _____ to occur?

a. Force . . . Growth **Ans: Constant and sustained Force enables Growth.** For instance, to lift a block to the top of a skyscraper, there must be a force from the very top of where the block is going to go, all the way down to its initial resting spot, before, during, and after the lift. During the lift, this force is present in the crane resting beside the skyscraper; after the lift, the force is present in the skyscraper and now also in the block itself which has now been added to the skyscraper's substance. Similarly, for a cell to grow in one direction, to increase its substance, there must be an internal force within it: The force of the actin and tubulin microfibers of the cell's cytoskeleton. Thus it is the permanent presence of a Force in one direction that enables Growth in the opposite direction.

b. Light . . . Heat **Ans: As the electron is dancing around its atom, its path is determined by the electromagnetic forces exerted on it. These forces are mediated by virtual photons that briefly 'pop' into existence, and back out of existence (because they don't have enough energy to sustain and propagate themselves in an outward direction). Thus it is the abiding presence of Light that enables Heat buildup.**

c. Sight . . . Imagination

Ans: The switching of the sensate layer into the opposite mindset, makes it difficult to see how a Being faculty is always present inside of a Becoming faculty. Indeed it may seem that each sensate Being faculty more *triggers* its corresponding becoming faculty (by a connection of efficient causality), than that it is *inside* of it (by a connection of formal causality): Sight *triggers* Imagination, and Instinct *triggers* Action. However Being faculties are still indeed present inside of Becoming faculties. Sight is inside of Imagination because when you Imagine, the Sight of what you are imagining is still there present, albeit in a darkened and often confused way.

d. Instinct . . . Action

Ans: Instinct is inside of Action because as you act, your nerves continue to fire, thereby showing that Instinct doesn't precede Action in time, but is present simultaneously with it. Also, the T-tubules (which are really extensions of nerve cells) enter into the very muscles themselves, showing that the two faculties are intertwined.

e. Truth . . . Learning/Understanding

Possible Answers (I-IV): (I) Learning grows as epistemic knowledge: First you learn a 'small part' of a system, then

Comment [D11]: It is generally theorized that Heat buildup enables Light, and not the other way around: As the Heat builds up to a higher and higher level (analogous to building a skyscraper), at some point, the whole system 'topples over,' and emits a light particle (photon), as its falling-action. However, I would like to suggest that it is in fact the other way around, and that light enables every instance of heat. What light am I talking about? Not the coordinated and organized light that we see, but the infinitesimally small and brief shinnings of light in between two sub-atomic particles that momentarily pop into and out of existence inside the atom. This kind of light is suggested by Feynman diagrams (e.g. Diagram 4.44) of the electromagnetic force (where the light particle mediates the force). Since electron clouds spread out throughout the whole universe (obviously interacting with other electron clouds along the way), it is suggested that the intermingling influences of these electron clouds hides not just heat, but practically infinite numbers of brief photon exchanges. In fact, everywhere that heat occurs (Heat understood as the forceful alteration in an electron's path, by the influence of another electron somewhere else in the universe), that is, everywhere that there is an exchange of forces between two electrons, there must be a virtual photon mediating every heat exchange. The number of these occurrences is $[\# \text{ of electrons in the universe}]^2$, since heat is exchanged between every electron and every other electron.

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

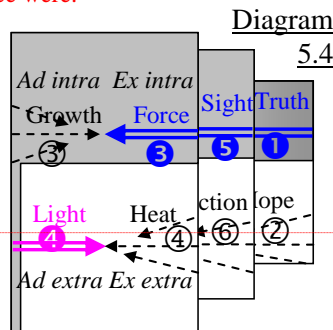
Comment [D12]: Belief is an act of the Will.

f. Will . . . Hope

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

2. Nestling and Integrity

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



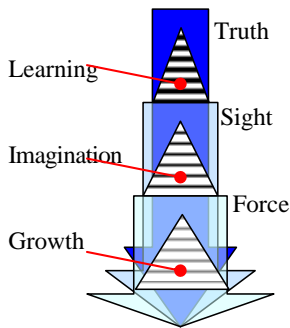
The three layers would have 'nestled' within one another creating a degree of unity unseen since the Fall.

Comment [D13]: This term is invented by this author, from the cups or plastic eggs that 'nestle' inside of one another. Even since the fall, a certain amount of nestling still occurs, which is why we say that our body itself IS rational, rather than just being 'connected to' a rational mind. However, because of the opposing impulses within man (which occur since the Fall), there is now a certain opposition within it, so that man is at war with himself.

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

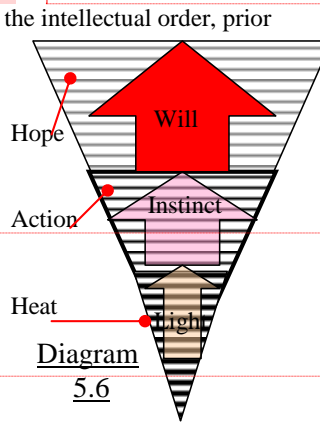
Glory is a double-matching-up of two or more faculties, so that a stronger faculty is implicitly hidden within/behind one weaker faculty). It is thus also an extra effulgence of light upon light. When we say "Glory to God," we are acknowledging that the light that inspired our action was not just our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

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



single act. Generally **prior faculties infuse later ones**, and so later ones **implicitly contain** and are a special kind of prior ones, just manifesting them in lower, more physical ways. Because the faculties would now infuse one another, each of these faculties would've had a certain extra glory because of those accompanying it: Higher faculties would have a dignity for being expressed in lower faculties, and lower faculties would have an extra radiance and mystery because of the higher faculties manifestly shining and working through them. Let us note more precisely how this would occur:

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



Comment [D14]: Aristotle wrote that actions must be directed to one end "...lest our actions should be in vain." (*Nicomachean Ethics*, 1094a18-22).

Comment [D15]: A syn. for "implicitly contain" would be "bespeak."

Comment [D16]: This is very similar to the relationship between matter and form, whereby form informs (or infuses) matter. The word infuse comes from the Lat. *infundere* "to pour into."

Comment [D17]: Pointing to Diagram 5.5 at left, show how Force *implicitly contains* Sight, and Sight implicitly contains Truth.

Comment [D18]: In Diagram 5.5, the three faculties of Becoming are colored with horizontal (flat) stripes to symbolize the 'stacking up' of things known, seen, or forced, i.e. the 'stacking up' of *matter* (cf. diagrams 3.7-8). It is this stacking up that is represented by the dotted lines in diagrams 5.2, et al.

Comment [D19]: Thus Adam wouldn't have done any actions except those he could *see* and keep track of. Thus none of his actions would happen by mere chance, or clumsiness, etc.

Comment [D20]: We see this light today in the radiance of the saints, often described as a halo or effulgence.

Comment [D21]: In other words, Light was "infusing" Instinct (everything was open and nothing hidden), and Instinct was infusing Will (thus anything willed would be spontaneously acted upon).

Comment [D22]: Adam's Instinctive-ness could've directly triggered other animals' Instincts, causing them to do what he wanted. Thus the other animals were helpers to Adam and Eve in the Garden (Emmerich, *Life of Christ*, 5, 14; cf. Gen. 2.20). This will be covered more in the next Section 5.1.3.

as well—and Light together. This radiance would've made his body shine with a visible glory. Such radiance also perhaps explains why plants might've brought forth their fruit to him (Emmerich, *Life of Christ*, 7-8, 27, cf. Gen. 3:17).

Among the intellectual faculties of **Becoming**, Growth would've occasioned Imagination, and Imagination would've been occasion for Learning by relationships of *material causality*; thus contemplation would've been a major part of Adam's activity (Emmerich, *Life of Christ*, 11). Conversely, Learning would've been a special kind of Imagination, and Imagination a special kind of Growth. Lastly, in the Willful order, Hope would've occasioned Action and Action would've occasioned Heat (to produce Light), by relationships of *final causality*. Conversely, Heat would've been a special kind of Action, and Action a special kind of Hope.

We see then that the unicity of all three layers would've enabled a kind of perfect 'nestling' of higher layers *within* (or *behind*) lower layers, so that any creature which contained all three layers would've been gloriously and powerfully united as a single being: This unicity is known as **Integrity**. Integrity is properly a sensate gift because it occurs by the rearranging of the sensate layer. When the Sensate Layer is in its proper configuration, it lines up with the other two layers, making the whole being 'hold

together' with a **solidness and rigidity that is truly formidable**.

Adam and Eve had perfect bodily-sensate-rational integrity (the middle one holding together the

other two), and consequently there was no outside influence that could take their bodies by surprise: they were consequently also **immortal**. So long as they conserved the Integrity of their rational layer, no evil could enter into their senses or bodies. In order to protect the Integrity and Immortality of the lower layers, God had given them a special additional gift: **Infused knowledge**, at the top (rational) layer. Thus Integrity, Immortality and Infused knowledge were the three **Preternatural Gifts** that God had bestowed upon mankind.

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

Questions:

1. Which of the three Preternatural Gifts was given to . . .
 - a. man's rational layer? **Ans: Infused knowledge.**
 - b. man's sensate layer? **Ans: Integrity.**
 - c. man's physical layer? **Ans: Immortality.**
2. Place the following in order, using the connection "is prior to." Note whether it is an order of Being or Becoming, and what form of causality is there active.
 - a. Force, Sight, Truth. **Ans: In the order of Being, Truth is prior to Sight, which is prior to Force. The prior here infuses into the lower by a relationship of Formal Causality.**
 - b. Growth, Imagination, Learning. **Ans: In the order of Becoming, Growth is prior to Imagination, which is prior to Learning. The prior here occasions the consequent by relationships of Material Causality.**
 - c. Instinct, Light, Will. **Ans: In the order of Being, Will would**

Comment [D23]: It is debatable what sort of Light this would be. It would probably be a very powerful, concentrated Light (since it was under the control of Adam's Will), and so it would probably have the ability to effect growth in plants (note how Growth is immediately next to Light in Diagram 5.2), especially the Growth of fruit-production.

Comment [D24]: In other words Imagination wouldn't be willful and sporadic (as it is today), but would systematically and dependably grow according to how things really were. For this reason, we say that man's Intellect "is darkened" (Rom. 1:21, cf. CCC 405, 418).

Comment [D25]: This connection is demonstrated by God the Father's statement "Let there be light" (Gen. 1:3). Recall that Hope (the theological virtue connected to God the Father) is in the realm of the Hypothetical, and this is expressed by the word "Let" (equivalent to "may," cf. Diagram 4.7).

Comment [D26]: To say that Heat and Action would've been a special kind of Hope means that all actions would've been cause for Hope, and thus all actions would've been occasions for grace: God's grace would've been working through every single occurrence in the garden, down to the action of the very least of creatures. Moreover, since heat—a specific kind of action—is all throughout the universe, this means that there would've been a kind of 'hope for the universe,' unlike our present universe which is hopelessly made subject to meaninglessness (Rom. 8:20-22). Thus rational/spiritual Hope (for the universe, cf. previous comment) would've been in a certain sense . . .

Comment [D27]: This solidness re-occurs today when we act on *faith*, rather than acting according to our perception of the circumstances of the outside world. Those who act on faith have a certain necessary quality of firm resolution about them, which repels and overcomes all attacks and subterfuges.

Comment [D28]: How could man have been immortal? Since Sight and Imagination were substantial (rather than willful), they would've had the ability to come to a complete halt and achieve *stasis*, in the contemplation of some good sight, whose image would've been as-it-were 'trapped' between their opposing thrusts. In so doing, man's body would've also come to a halt as well and . . .

Comment [D29]: To give students an understanding of what it would've been like to have a single rational plan for all occurrence in life (even sensate or bodily), refer them to those who have striven most to unite themselves as unified beings: monks. Read to them the Prayer on the Breastplate of St. Patrick. Point out to them the *confidence* with which it instills the person.

Comment [D30]: Preternatural (from the Lat. *praeter* "besides/next to") are things which are not essential to man's nature, but which could be consistent with his nature, and thus can be thought of as 'added on' to it, by way of addition (rather than mixing). Thus knowing a language is a preternatural skill or gift (depending on how it is obtained). In general, nearly all learned habits . . .

cause and be prior to Instinct, which would cause and be prior to Light, by relationships of Efficient Causality.

d. Action, Heat, Hope. Ans: In the order of Becoming, Hope (i.e. from the perspective of God's provident intentions for the universe) is prior to and occasions Action (act of creating), which is prior to and occasions Heat (the Big Bang), by relationships of Final Causality.

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

Comment [L31]: From the answers to (c) and (d), we can conclude that within the Willful order, priority in Being and Becoming both come from the right (in Diagram 5.2), but in the Intellectual order they come from different directions. This is because Becoming is so much of the nature of Will (as circulating), that in the Willful order Becoming actually causes Being. This might come as a surprise, but this is possible because the becoming there described isn't Becoming-in-time, but becoming in eternity or in possibility (cf. first Comment after Diagram 5.2 in Section 1, above). Conversely, in the more familiar intellectual order, Being holds the pride of place, and Becoming merely occurs as an incidental result of it. Thus in the willful order, faculties of Becoming (e.g. Hope) are in a sense more important than even the Being faculties (e.g. Will/Love); this is consistent with a Trinitarian understanding of the Universe, where faculties of willful Becoming (e.g. Hope) would be associated with God the Father, and faculties of willful Being (e.g. Love) would be associated with God the Holy Spirit. It is fitting that what is associated with God the Father (the 1st person of the Blessed Trinity) should be prior to what is associated with God the Holy Spirit (the 3rd person of the Blessed Trinity), and this is ultimately the reason for why Becoming precedes and causes Being in the willful order.

Comment [D32]: The order of Being (what is first) is what is described in the 6 Days of Creation, in Ch. 1 of Genesis.

Comment [D33]: The chronological order of evolution (what incidentally became/came-to-be/arose first) has no bearing upon the order of Being (what objectively is first) described in Chapter 1 of Genesis.

Comment [D34]: In our current state, we have a desire to return to this simplicity and purity in which everything is meaningful and symbolic of that which is greater. However the presence of evil in the world interferes with this, and causes us to have to take a humbler, defensive stance.

3. Human Life before the Fall

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

First of all, we must explain how the faculties would function differently in an introverted configuration, rather than an extroverted one (cf. Diagram 5.1). In introverted positions, each faculty would be 'backed up' to and emerging from—not to the center-line, but—the very edge of the sensate level, so that each faculty would be firing by

Proper Vocabulary Use: 'prelapsarian' means "before the fall" (from Lat. *pre* "before" + *lapsum* "fall/slip").

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

We can sum up these conclusions by saying that in that original situation man would've been like a spectator sitting in a stadium or at a control panel (cf. left half of Diagram 5.1), fully in control of all that would transpire inside of the sensate level. Conversely, we today feel like we are 'all by ourselves' *within* the world and we are instead gazing out into outside events, like children pressing against the glass of storefront windows on either side of the street (i.e. to see into the physical or spiritual levels, cf. right half of Diagram 5.1), yet unconcerned about what is happening in the middle of the street, behind them (in the sensate level). This predicament of outward-oriented-ness is evidence of a certain 'expulsion' from full sensate life (Emmerich, *Life of Christ*, 16; cf. Gen. 3:23-24), that is, from **full and vibrant partaking of all that goes on in the sensate level**. Consequently, rather than being in control of our sensate world, we are rather **'pushed about'** in it like an object that is at the mercy of outside forces, or like a ship that is blown about by the winds.

Second, we can consider how other layers would influence the sensate layer. In the prelapsarian state, Will would've efficiently caused—not Imagination—but Action (the faculty immediately to the left of it in Diagram 5.2, cf. Diagram 5.6). Since man would've been the only creature with a higher immaterial Will, his actions would've had a certain primacy in initiating other beings' responses. Thus man might do things just seemingly 'out of the blue,' for reasons which only he knew, and which other animals would be entirely unable to predict. Consequently both human and animal Action would've all been elicited **primarily by nature—rational nature—and only secondarily, if at all, by lower physical circumstances**. Thus the whole physical world would be directed

Comment [D35]: By comparison, our current Imagination is not internal at all to Sight—see right part of Diagram 5.8—but external to it. Thus, unless we have photographic memory, we only clearly see the center or focus of what we are imagining, not the whole image.

Comment [D36]: This is perhaps what it means to say that man had "no knowledge of evil" (cf. Gen. 2:9, 3:5, 3:7).

Comment [D37]: Man would have much greater control because his actions would be expressions of Will, and thus inherently goal-directed, rather than of Intellect. Today, actions are expressions of Intellect and so each action is what it is, whether or not it is successful in accomplishing something.

Comment [D38]: The converse—that Instinct itself might arbitrarily control Actions—wouldn't have happened, because all control flows from right to left, and so here Action precedes Instinct, rather than Instinct Action (as it is today). Thus man would not have been constrained by instinctive force of Habit, but would've had even greater freedom in his Actions, than he has today.

Comment [D39]: In our world, we have to laboriously repeat actions in order to perfect a natural virtue (a correct reaction-pattern). The reason for this is that to effectively store an instinctive action, one must switch into the physical or spiritual mindsets (i.e. must be in a state where Action and Instinct are overlapping), and even then there is imperfect communication between the two, so that a single action does not create a habit. Back then, a single action would've created a habit.

Comment [D40]: Ask the students: Why don't you think we can fully partake anymore, of all that goes on in the sensate level? [Ans: Because our own fallen (1) lack of virtue and (2) incomplete knowledge inevitably sets things awry in some way, and then Sin and Evil makes going through it positively painful, and so we often shy away and fear to fully "cast out into the deep" (Lk. 5:4), so as to fully and uninhibitedly experience life. Only through Christ and his cross, is the re-partaking of life, in this full and vibrant way, finally once again possible (Jn. 14:6, cf. 10:10).]

Comment [D41]: When a thing is pushed about within its world, the circumstances are such that one cannot see all the possibilities nor all chains of causes as one could if one were at the edge, and so one sometimes gets into a situation where one is *suffocated*: One's Being-arrow (cf. Diagram 5.2) has only objects of one particular kind in front of it—in this case, *bad* objects—and they crowd out all other alternatives from view. In this situation one will be forced to either *see* and suffer through that kind of thing, or to *instinctively react* to it in some way (Sensation and Instinct are the two kinds of Being ...)

Comment [D42]: Since Adam had all the nature of what was in the garden—and then more—and since the lower levels were perfectly in alignment with higher levels, in a very real sense, the entire garden was inside of Adam (or you could say, inside of Adam's control). Thus God instructed Adam to "keep" or "guard" (Gk. phulassein, in Gen. 2:15) the Garden. Since the Garden was inside of Adam, ...

and under the complete control of human Wills, at the highest level of creation. Additionally, Sight—formally infused by Truth—would’ve controlled and guarded all imaginings—even animal imaginings—so that no one would be able to imagine things that were untrue. As long as no (rational) evil or lies had yet occurred or been seen, there would’ve been no evil whatsoever to imagine—not even for animals to imagine (e.g. starvation or getting preyed upon). Consequently there would’ve been no fear or beastly viciousness. Additionally, Hope would’ve influenced—not Sight—but Instinct, so that the habitual inclinations one instinctively developed would’ve always been *for* (by final causality) one’s ‘higher calling’ (i.e. what one *hoped* to become).

Lastly, there would’ve been no need to perform this radical conversion of switching between physical and spiritual mindsets: Instead, everything would’ve been completely representative of what it actually was, and so everything would be simple, ‘up front,’ available, and integrated, rather than as it is today where certain things are—*legitimately or not*—withdrawn and cloaked in darkness. Thus there would’ve been no need to close one’s eyes in order to imagine, as if the real world or some particular external event were an inopportune obstruction to one’s thinking; rather the real world and the present moment would be completely good, most conducive, and relevant, and nothing would be circumstantially ‘bad,’ and so the real world would be precisely what it was *most opportune to concentrate on*, in order to trigger one’s imaginings. Thus there would be complete freedom and fearlessness to imagine with one’s eyes wide open, seeing, accepting, and integrating the present occasion for what it was into one’s Imagination. Imagination could even be a kind of indicative communication whereby whenever one’s imaginings would become apparent to another, the other would instantly know them, as well. Consequently we can see that the world would’ve been similar, but significantly different than the arrangement in which we now find ourselves.

Questions:

1. Would there have been any need to restrain one’s Instinct? Why or why not? **Ans: No. First of all, one would’ve had complete control over these instincts at a very deep level; second of all, all instinctive inclinations would’ve been good.**
2. What would be the consequences of ‘backing up’ into an introverted configuration for . . .
 - a. Sight/Sensation? **Ans: Sensation would directly sense man’s own sensate level, so that man would not only indirectly see the thing he was looking at (way down in the physical level), but also simultaneously see himself as he was acting toward it, or thinking about it, etc.**
 - b. Imagination? **Ans: Imagination would conform to reality (rather than being today whatever we choose it to be), and so those who hadn’t seen something would be unable to imagine it.**
 - c. Action? **Ans: Man’s would act first of all on himself, forming his own Instincts however he desired, and with great control and finesse; only secondarily would he act—through himself—upon other outside objects.**
 - d. Instinct? **Ans: Rather than being ‘on alert’ for unwanted**

Comment [D43]: Today, Hope is the final cause for Sight, which causes our eyes to wander about hopefully looking for what may be useful or beneficial to them. This searching of the senses is known as *sensuality* and is related to *concupiscence*. cf. first comment under “Desire” in Section 2.3.2.

Comment [D44]: Theological connection: Moreover since this higher calling was not just a natural one, but a graced and supernatural one, all of man’s Instinctive inclinations would’ve then become graced as well, and transpired in a graced and supernatural way. This ‘grace-ifying’ of the sensate layer is today what we mean when we call Mary “Full of grace” (or in Gk. *kecharitome*, “gracified one.”).

Comment [D45]: It is always better to be thinking about reality, rather than to live in fantasies.

Comment [D46]: In grammar, the Indicative mood is used for stating what is factually the case. It is distinguished from the Imperative mood (used for ordering and giving commands), and the Subjunctive mood (used for expressing contingencies and suggestions).

Comment [D47]: Thus before the invention of language, Adam and Eve would’ve communicated by imaginings, understanding each other by the *openness* of one another’s sensate minds to one another, rather than by audible words (cf. Schmoger, *Life of Anne Catherine Emmerich*, vol. 1, 69, 12, 27). The same sort of communication could happen between humans and animals (cf. Schmoger, *Life of Anne Catherine Emmerich*, vol. 1, 48) except that in human-to-human communication there would be an added element of indirect, rational Understanding (note how Imagination ‘nestles’ in Understanding in diagrams 5.2 and 5.4) of what it was that the other was imagining, rather than just direct face-to-face Imagination.

intellectual events, Instinct would be relaxed and fully under the control of Action. Also, Instinct would be supplied and cooperatively habituated by a single action, rather than by laborious repetition.

3. T/F: Truth would've formally caused Imagination, so that man would've been completely unable to imagine things that were not true. **Ans: True.**
4. Explain why or how Adam's actions would've been (1) instinctive and (2) motivated by willful love. **Ans: Because these are the two faculties that lie on either side (to the right and left) of Action. Thus Action would've been motivated by Love and occasioned by Instinct.**

4. Memory and the Knowledge of Good and Evil

Another aspect of life before the Fall is that Adam had no "knowledge of good and evil" (Gen. 2:9, 3:5, 3:7). This situation would've been occasioned by Imagination and Sight staying purely intellectual (i.e. not becoming, nor even slightly mixing with the willful order), and Action and Instinct staying purely willful. Separating the faculties in this way, Adam would've imagined nothing except what was relevant to the factually-and-intellectually-real situation. The only new and creative things that he might possibly imagine would be those which he had learned about from God (i.e. by Infused Knowledge). However these would be few; most of his imaginings would arise from the present situation and would progress according to real functional uses, already known in the present world (e.g. filling real needs in the present situation). Thus his imaginings would be largely functional (i.e. intellectual), not creative (i.e. not willful).

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

Comment [D48]: Point to these in Diagram 5.2.

Comment [D49]: Of course, whenever he would sensately *act* in some way, that action would be an internal event within his nervous system, and so he could then sense and know about it. However this knowledge would be consequent on the factually real action (i.e. of what he had already done in the past), not antecedent of what more he might willfully do (i.e. in the future). Consequently, this wouldn't be a subjective mixing of the two orders, but just one order objectively regarding the other.

Comment [D50]: Thus all invention would be through Infused knowledge. Of course he could always imagine what Sight was presently seeing, or had previously seen, although this would not have anything to do with invention and creativity for the future.

Comment [D51]: Imagination was nestled in Learning (see diagrams 5.4 and 5.5).

Comment [D52]: The knowledge of good is when you see yourself before, during, and after the production of some good idea. When you see things in this way, such that the good could've come from nowhere but from yourself (and/or God), you've essentially 'boxed it in' so that you can hold that experience in front of yourself and study it, and remember it over and over. People often get a rush of self-admiration when they themselves 'come up with' some good idea/imagination, un-prodded and uncaused by anyone or anything else. However, Adam would not have experienced such rushes of self-satisfaction, and he would not have paused to study and remember his past good actions. For Adam, the good would've been completely natural to do, so he wouldn't have remembered it as "good;" he would've just remembered it as a successful and enjoyable action (like any other action).

Comment [D53]: The evil couldn't have come from the end (since you know why you threw it into the wind, and must have had some seemingly-legitimate purpose.), and it couldn't have come from the circumstances (since you yourself initiated it and then selected the circumstances), and so it must lie in the act itself (in the Moral Object). Another way to think of it follows:

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

What does it mean *to know Good* (or Evil)? Today, we sensately ‘know’ good and evil in the passionate emotions that circulate throughout our nervous and especially endocrine systems. Today, Imagination is primarily of willful values and feelings (emotions), rather than of dry, mechanistic, factual truths. Our Imagination takes on a certain color (or incentive) if it is good, and an opposite color or haze (a dis-incentive), if it is bad. In producing emotions, one gets an immediate emotional ‘kick’ out of pleasing thoughts, and ‘a drag’ or boredom out of displeasing ones: Here, it is just as if one had experienced a *physical* pain or pleasure, but it is an **interiorly-contemplated one**. In order for the output of Adam’s Imagination to be emotional, Adam’s Imagination would have to be motivated at the higher rational level **by Will**, rather than by Learning, and this would be a big part of how the Fall would transpire (to be covered in the next chapter). Then once Adam had fallen into sin and these emotional imaginings had begun to be produced, Adam would from then on instinctively recognize them as forecasting something Good or Evil, based upon his experience of where they had come from, and what had produced them the first time. Using the Natural Law in his own heart, he would also recognize them as Good or Evil, depending upon **how much his Instinct would ‘open up’ to them or close and recede from them**. Before the Fall, Adam would still have had emotions, but these emotions would’ve been **consequent upon action**, not antecedent to it. Thus Adam’s emotions wouldn’t have poured immediately into action—as they do today—but would’ve instead been simply a curious phenomenon or side-effect produced by the experiences of what he was doing. Eventually, he might recognize various feelings as associated with more or less goodness, but the nestling and strong rooting of his sensate nature inside his higher rational nature wouldn’t have let these emotions become so great as to change his Will (about what was to be done).

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

On a rational level then, the Knowledge of Good and Evil would’ve required understanding of Hopes, but on the sensate level it would’ve required Imagination and Action (since these were their sensate expressions). Later—as a result of the Fall—Sight

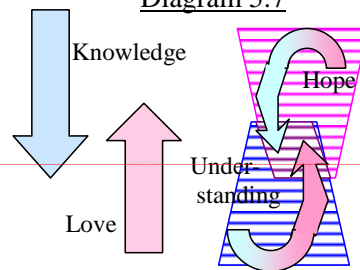
Comment [D54]: i.e. contemplated in the spiritual mindset, rather than physical mindset (in which we experience physical pleasure).

Comment [D55]: Will centers on what is subjectively good and attractive as its object; Learning centers on what is objectively the case or not, as its object. Thus if Will should settle on something attractive and control Imagination as well, then Imagination would in turn set about imagining the same thing.

Comment [D56]: Consequently you can tell how well or badly a person thinks of you by how open their Instinct is to interaction with you.

Comment [D57]: See comment on ‘mixing’ at the start of this section.

Diagram 5.7



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

Comment [D58]: Theological Connection: Thus the commission of sin, involves the creation by us (and thence permanent existence) of a new reality. Consequently, sinning eternally offends God the Father (who has ultimate control over what shall come to be real, and what shall remain hypothetical, and to whom the Theological Virtue of Hope is especially connected), and not just God the Son, or God the Holy Spirit.