

Thomas Aquinas, *Summa Theologiae*

Prima Pars

Question 75. Man who is composed of a spiritual and a corporeal substance: and in the first place, concerning what belongs to the essence of the soul

1. Is the soul a body?
2. Is the human soul a subsistence?
3. Are the souls of brute animals subsistent?
4. Is the soul man, or is man composed of soul and body?
5. Is the soul composed of matter and form?
6. Is the soul incorruptible?
7. Is the soul of the same species as an angel?

Article 1. Whether the soul is a body?

Objection 1. It would seem that the soul is a body. For the soul is the moving principle of the body. Nor does it move unless moved.

First, because seemingly nothing can move unless it is itself moved, since nothing gives what it has not; for instance, what is not hot does not give heat. Secondly, because if there be anything that moves and is not moved, it must be the cause of eternal, unchanging movement, as we find proved Phys. viii, 6; and this does not appear to be the case in the movement of an animal, which is caused by the soul. Therefore the soul is a mover moved. But every mover moved is a body. Therefore the soul is a body.

Objection 2. Further, all knowledge is caused by means of a likeness. But there can be no likeness of a body to an incorporeal thing. If, therefore, the soul were not a body, it could not have knowledge of corporeal things.

Objection 3. Further, between the mover and the moved there must be contact. But contact is only between bodies. Since, therefore, the soul moves the body, it seems that the soul must be a body.

On the contrary, Augustine says (De Trin. vi, 6) that the soul ‘is simple in comparison with the body, inasmuch as it does not occupy space by its bulk.’

I answer that, To seek the nature of the soul, we must premise that the soul is defined as the first principle of life of those things which live: for we call

living things ‘animate,’ [i.e. having a soul], and those things which have no life, ‘inanimate.’ Now life is shown principally by two actions, knowledge and movement. The philosophers of old, not being able to rise above their imagination, supposed that the principle of these actions was something corporeal: for they asserted that only bodies were real things; and that what is not corporeal is nothing: hence they maintained that the soul is something corporeal. This opinion can be proved to be false in many ways; but we shall make use of only one proof, based on universal and certain principles, which shows clearly that the soul is not a body.

It is manifest that not every principle of vital action is a soul, for then the eye would be a soul, as it is a principle of vision; and the same might be applied to the other instruments of the soul: but it is the ‘first’ principle of life, which we call the soul. Now, though a body may be a principle of life, or to be a living thing, as the heart is a principle of life in an animal, yet nothing corporeal can be the first principle of life. For it is clear that to be a principle of life, or to be a living thing, does not belong to a body as such; since, if that were the case, every body would be a living thing, or a principle of life. Therefore a body is competent to be a living thing or even a principle of life, as ‘such’ a body. Now that it is actually such a body, it owes to some principle which is called its act. Therefore the soul, which is the first principle of life, is not a body, but the act of a body; thus heat, which is the principle of calefaction, is not a body, but an act of a body.

Reply to Objection 1. As everything which is in motion must be moved by something else, a process which cannot be prolonged indefinitely, we must allow that not every mover is moved. For, since to be moved is to pass from potentiality to actuality, the mover gives what it has to the thing moved, inasmuch as it causes it to be in act. But, as is shown in Phys. viii, 6, there is a mover which is altogether immovable, and not moved either essentially, or accidentally; and such a mover can cause an invariable movement. There is, however, another kind of mover, which, though not moved essentially, is moved accidentally; and for this reason it does not cause an invariable movement; such a mover, is the soul. There is, again, another mover, which is moved essentially--namely, the body. And because the philosophers of old believed that nothing existed but bodies, they maintained that every mover is moved; and that the soul is moved directly, and is a body.

Reply to Objection 2. The likeness of a thing known is not of necessity actually in the nature of the knower; but given a thing which knows potentially, and afterwards knows actually, the likeness of the thing known must be in the nature of the knower, not actually, but only potentially; thus color is not actually in the pupil of the eye, but only potentially. Hence it is

necessary, not that the likeness of corporeal things should be actually in the nature of the soul, but that there be a potentiality in the soul for such a likeness. But the ancient philosophers omitted to distinguish between actuality and potentiality; and so they held that the soul must be a body in order to have knowledge of a body; and that it must be composed of the principles of which all bodies are formed in order to know all bodies.

Reply to Objection 3. There are two kinds of contact; of ‘quantity,’ and of ‘power.’ By the former a body can be touched only by a body; by the latter a body can be touched by an incorporeal thing, which moves that body.

Article 2. Whether the human soul is something subsistent?

Objection 1. It would seem that the human soul is not something subsistent. For that which subsists is said to be ‘this particular thing.’ Now ‘this particular thing’ is said not of the soul, but of that which is composed of soul and body. Therefore the soul is not something subsistent.

Objection 2. Further, everything subsistent operates. But the soul does not operate; for, as the Philosopher says (De Anima i, 4), ‘to say that the soul feels or understands is like saying that the soul weaves or builds.’ Therefore the soul is not subsistent.

Objection 3. Further, if the soul were subsistent, it would have some operation apart from the body. But it has no operation apart from the body, not even that of understanding: for the act of understanding does not take place without a phantasm, which cannot exist apart from the body. Therefore the human soul is not something subsistent.

On the contrary, Augustine says (De Trin. x, 7): ‘Who understands that the nature of the soul is that of a substance and not that of a body, will see that those who maintain the corporeal nature of the soul, are led astray through associating with the soul those things without which they are unable to think of any nature--i.e. imaginary pictures of corporeal things.’ Therefore the nature of the human intellect is not only incorporeal, but it is also a substance, that is, something subsistent.

I answer that, It must necessarily be allowed that the principle of intellectual operation which we call the soul, is a principle both incorporeal and subsistent. For it is clear that by means of the intellect man can have knowledge of all corporeal things. Now whatever knows certain things cannot have any of them in its own nature; because that which is in it naturally would impede the knowledge of anything else. Thus we observe that a sick man’s tongue being vitiated by a feverish and bitter humor, is insensible to anything sweet, and everything seems bitter to it. Therefore, if the intellectual principle contained the nature of a body it would be unable to

know all bodies. Now every body has its own determinate nature. Therefore it is impossible for the intellectual principle to be a body. It is likewise impossible for it to understand by means of a bodily organ; since the determinate nature of that organ would impede knowledge of all bodies; as when a certain determinate color is not only in the pupil of the eye, but also in a glass vase, the liquid in the vase seems to be of that same color.

Therefore the intellectual principle which we call the mind or the intellect has an operation ‘per se’ apart from the body. Now only that which subsists can have an operation ‘per se.’ For nothing can operate but what is actual: for which reason we do not say that heat imparts heat, but that what is hot gives heat. We must conclude, therefore, that the human soul, which is called the intellect or the mind, is something incorporeal and subsistent.

Reply to Objection 1. ‘This particular thing’ can be taken in two senses.

Firstly, for anything subsistent; secondly, for that which subsists, and is complete in a specific nature. The former sense excludes the inherence of an accident or of a material form; the latter excludes also the imperfection of the part, so that a hand can be called ‘this particular thing’ in the first sense, but not in the second. Therefore, as the human soul is a part of human nature, it can indeed be called ‘this particular thing,’ in the first sense, as being something subsistent; but not in the second, for in this sense, what is composed of body and soul is said to be ‘this particular thing.’

Reply to Objection 2. Aristotle wrote those words as expressing not his own opinion, but the opinion of those who said that to understand is to be moved, as is clear from the context. Or we may reply that to operate ‘per se’ belongs to what exists ‘per se.’ But for a thing to exist ‘per se,’ it suffices sometimes that it be not inherent, as an accident or a material form; even though it be part of something. Nevertheless, that is rightly said to subsist ‘per se,’ which is neither inherent in the above sense, nor part of anything else. In this sense, the eye or the hand cannot be said to subsist ‘per se’; nor can it for that reason be said to operate ‘per se.’ Hence the operation of the parts is through each part attributed to the whole. For we say that man sees with the eye, and feels with the hand, and not in the same sense as when we say that what is hot gives heat by its heat; for heat, strictly speaking, does not give heat. We may therefore say that the soul understands, as the eye sees; but it is more correct to say that man understands through the soul.

Reply to Objection 3. The body is necessary for the action of the intellect, not as its origin of action, but on the part of the object; for the phantasm is to the intellect what color is to the sight. Neither does such a dependence on the body prove the intellect to be non-subsistent; otherwise it would follow that

an animal is non-subsistent, since it requires external objects of the senses in order to perform its act of perception.

Article 3. Whether the souls of brute animals are subsistent?

Objection 1. It would seem that the souls of brute animals are subsistent. For man is of the same ‘genus’ as other animals; and, as we have just shown (2), the soul of man is subsistent. Therefore the souls of other animals are subsistent.

Objection 2. Further, the relation of the sensitive faculty to sensible objects is like the relation of the intellectual faculty to intelligible objects. But the intellect, apart from the body, apprehends intelligible objects. Therefore the sensitive faculty, apart from the body, perceives sensible objects. Therefore, since the souls of brute animals are sensitive, it follows that they are subsistent; just as the human intellectual soul is subsistent.

Objection 3. Further, the soul of brute animals moves the body. But the body is not a mover, but is moved. Therefore the soul of brute animals has an operation apart from the body.

On the contrary, Is what is written in the book De Eccl. Dogm. xvi, xvii: ‘Man alone we believe to have a subsistent soul: whereas the souls of animals are not subsistent.’

I answer that, The ancient philosophers made no distinction between sense and intellect, and referred both a corporeal principle, as has been said (1). Plato, however, drew a distinction between intellect and sense; yet he referred both to an incorporeal principle, maintaining that sensing, just as understanding, belongs to the soul as such. From this it follows that even the souls of brute animals are subsistent. But Aristotle held that of the operations of the soul, understanding alone is performed without a corporeal organ. On the other hand, sensation and the consequent operations of the sensitive soul are evidently accompanied with change in the body; thus in the act of vision, the pupil of the eye is affected by a reflection of color: and so with the other senses. Hence it is clear that the sensitive soul has no ‘per se’ operation of its own, and that every operation of the sensitive soul belongs to the composite. Wherefore we conclude that as the souls of brute animals have no ‘per se’ operations they are not subsistent. For the operation of anything follows the mode of its being.

Reply to Objection 1. Although man is of the same ‘genus’ as other animals, he is of a different ‘species.’ Specific difference is derived from the difference of form; nor does every difference of form necessarily imply a diversity of ‘genus.’

Reply to Objection 2. The relation of the sensitive faculty to the sensible object is in one way the same as that of the intellectual faculty to the intelligible object, in so far as each is in potentiality to its object. But in another way their relations differ, inasmuch as the impression of the object on the sense is accompanied with change in the body; so that excessive strength of the sensible corrupts sense; a thing that never occurs in the case of the intellect. For an intellect that understands the highest of intelligible objects is more able afterwards to understand those that are lower. If, however, in the process of intellectual operation the body is weary, this result is accidental, inasmuch as the intellect requires the operation of the sensitive powers in the production of the phantasms.

Reply to Objection 3. Motive power is of two kinds. One, the appetitive power, commands motion. The operation of this power in the sensitive soul is not apart from the body; for anger, joy, and passions of a like nature are accompanied by a change in the body. The other motive power is that which executes motion in adapting the members for obeying the appetite; and the act of this power does not consist in moving, but in being moved. Whence it is clear that to move is not an act of the sensitive soul without the body.

Article 4. Whether the soul is man?

Objection 1. It would seem that the soul is man. For it is written (2 Corinthians 4:16): ‘Though our outward man is corrupted, yet the inward man is renewed day by day.’ But that which is within man is the soul. Therefore the soul is the inward man.

Objection 2. Further, the human soul is a substance. But it is not a universal substance. Therefore it is a particular substance. Therefore it is a ‘hypostasis’ or a person; and it can only be a human person. Therefore the soul is man; for a human person is a man.

On the contrary, Augustine (De Civ. Dei xix, 3) commends Varro as holding ‘that man is not a mere soul, nor a mere body; but both soul and body.’

I answer that, The assertion ‘the soul is man,’ can be taken in two senses. First, that man is a soul; though this particular man, Socrates, for instance, is not a soul, but composed of soul and body. I say this, forasmuch as some held that the form alone belongs to the species; while matter is part of the individual, and not the species. This cannot be true; for to the nature of the species belongs what the definition signifies; and in natural things the definition does not signify the form only, but the form and the matter. Hence in natural things the matter is part of the species; not, indeed, signate matter, which is the principle of individuality; but the common matter. For as it

belongs to the notion of this particular man to be composed of this soul, of this flesh, and of these bones; so it belongs to the notion of man to be composed of soul, flesh, and bones; for whatever belongs in common to the substance of all the individuals contained under a given species, must belong to the substance of the species.

It may also be understood in this sense, that this soul is this man; and this could be held if it were supposed that the operation of the sensitive soul were proper to it, apart from the body; because in that case all the operations which are attributed to man would belong to the soul only; and whatever performs the operations proper to a thing, is that thing; wherefore that which performs the operations of a man is man. But it has been shown above (Article 3) that sensation is not the operation of the soul only. Since, then, sensation is an operation of man, but not proper to him, it is clear that man is not a soul only, but something composed of soul and body. Plato, through supposing that sensation was proper to the soul, could maintain man to be a soul making use of the body.

Reply to Objection 1. According to the Philosopher (Ethic. ix, 8), a thing seems to be chiefly what is principle in it; thus what the governor of a state does, the state is said to do. In this way sometimes what is principle in man is said to be man; sometimes, indeed, the intellectual part which, in accordance with truth, is called the ‘inward’ man; and sometimes the sensitive part with the body is called man in the opinion of those whose observation does not go beyond the senses. And this is called the ‘outward’ man.

Reply to Objection 2. Not every particular substance is a hypostasis or a person, but that which has the complete nature of its species. Hence a hand, or a foot, is not called a hypostasis, or a person; nor, likewise, is the soul alone so called, since it is a part of the human species.

Article 5. Whether the soul is composed of matter and form?

Objection 1. It would seem that the soul is composed of matter and form. For potentiality is opposed to actuality. Now, whatsoever things are in actuality participate of the First Act, which is God; by participation of Whom, all things are good, are beings, and are living things, as is clear from the teaching of Dionysius (Div. Nom. v). Therefore whatsoever things are in potentiality participate of the first potentiality. But the first potentiality is primary matter. Therefore, since the human soul is, after a manner, in potentiality; which appears from the fact that sometimes a man is potentially understanding; it seems that the human soul must participate of primary matter, as part of itself.

Objection 2. Further, wherever the properties of matter are found, there matter is. But the properties of matter are found in the soul--namely, to be a subject, and to be changed, for it is a subject to science, and virtue; and it changes from ignorance to knowledge and from vice to virtue. Therefore matter is in the soul.

Objection 3. Further, things which have no matter, have no cause of their existence, as the Philosopher says Metaph. viii (Did. vii, 6). But the soul has a cause of its existence, since it is created by God. Therefore the soul has matter.

Objection 4. Further, what has no matter, and is a form only, is a pure act, and is infinite. But this belongs to God alone. Therefore the soul has matter.

On the contrary, Augustine (Gen. ad lit. vii, 7,8,9) proves that the soul was made neither of corporeal matter, nor of spiritual matter.

I answer that, The soul has no matter. We may consider this question in two ways.

First, from the notion of a soul in general; for it belongs to the notion of a soul to be the form of a body. Now, either it is a form by virtue of itself, in its entirety, or by virtue of some part of itself. If by virtue of itself in its entirety, then it is impossible that any part of it should be matter, if by matter we understand something purely potential: for a form, as such, is an act; and that which is purely potentiality cannot be part of an act, since potentiality is repugnant to actuality as being opposite thereto. If, however, it be a form by virtue of a part of itself, then we call that part the soul: and that matter, which it actualizes first, we call the ‘primary animate.’

Secondly, we may proceed from the specific notion of the human soul inasmuch as it is intellectual. For it is clear that whatever is received into something is received according to the condition of the recipient. Now a thing is known in as far as its form is in the knower. But the intellectual soul knows a thing in its nature absolutely: for instance, it knows a stone absolutely as a stone; and therefore the form of a stone absolutely, as to its proper formal idea, is in the intellectual soul. Therefore the intellectual soul itself is an absolute form, and not something composed of matter and form. For if the intellectual soul were composed of matter and form, the forms of things would be received into it as individuals, and so it would only know the individual: just as it happens with the sensitive powers which receive forms in a corporeal organ; since matter is the principle by which forms are individualized. It follows, therefore, that the intellectual soul, and every intellectual substance which has knowledge of forms absolutely, is exempt from composition of matter and form.

Reply to Objection 1. The First Act is the universal principle of all acts; because It is infinite, virtually ‘precontaining all things,’ as Dionysius says (Div. Nom. v). Wherefore things participate of It not as a part of themselves, but by diffusion of Its processions. Now as potentiality is receptive of act, it must be proportionate to act. But the acts received which proceed from the First Infinite Act, and are participations thereof, are diverse, so that there cannot be one potentiality which receives all acts, as there is one act, from which all participated acts are derived; for then the receptive potentiality would equal the active potentiality of the First Act. Now the receptive potentiality in the intellectual soul is other than the receptive potentiality of first matter, as appears from the diversity of the things received by each. For primary matter receives individual forms; whereas the intelligence receives absolute forms. Hence the existence of such a potentiality in the intellectual soul does not prove that the soul is composed of matter and form.

Reply to Objection 2. To be a subject and to be changed belong to matter by reason of its being in potentiality. As, therefore, the potentiality of the intelligence is one thing and the potentiality of primary matter another, so in each is there a different reason of subjection and change. For the intelligence is subject to knowledge, and is changed from ignorance to knowledge, by reason of its being in potentiality with regard to the intelligible species.

Reply to Objection 3. The form causes matter to be, and so does the agent; wherefore the agent causes matter to be, so far as it actualizes it by transmuting it to the act of a form. A subsistent form, however, does not owe its existence to some formal principle, nor has it a cause transmuting it from potentiality to act. So after the words quoted above, the Philosopher concludes, that in things composed of matter and form ‘there is no other cause but that which moves from potentiality to act; while whatsoever things have no matter are simply beings at once.’ [The Leonine edition has, ‘simpliciter sunt quod vere entia aliquid.’ The Parma edition of St. Thomas’s Commentary on Aristotle has, ‘statim per se unum quiddam est . . . et ens quiddam.’]

Reply to Objection 4. Everything participated is compared to the participator as its act. But whatever created form be supposed to subsist ‘per se,’ must have existence by participation; for ‘even life,’ or anything of that sort, ‘is a participator of existence,’ as Dionysius says (Div. Nom. v). Now participated existence is limited by the capacity of the participator; so that God alone, Who is His own existence, is pure act and infinite. But in intellectual substances there is composition of actuality and potentiality, not, indeed, of matter and form, but of form and participated existence.

Wherefore some say that they are composed of that ‘whereby they are’ and that ‘which they are’; for existence itself is that by which a thing is.

Article 6. Whether the human soul is incorruptible?

Objection 1. It would seem that the human soul is corruptible. For those things that have a like beginning and process seemingly have a like end. But the beginning, by generation, of men is like that of animals, for they are made from the earth. And the process of life is alike in both; because ‘all things breathe alike, and man hath nothing more than the beast,’ as it is written (Ecclesiastes 3:19). Therefore, as the same text concludes, ‘the death of man and beast is one, and the condition of both is equal.’ But the souls of brute animals are corruptible. Therefore, also, the human soul is corruptible.

Objection 2. Further, whatever is out of nothing can return to nothingness; because the end should correspond to the beginning. But as it is written (Wisdom 2:2), ‘We are born of nothing’; which is true, not only of the body, but also of the soul. Therefore, as is concluded in the same passage, ‘After this we shall be as if we had not been,’ even as to our soul.

Objection 3. Further, nothing is without its own proper operation. But the operation proper to the soul, which is to understand through a phantasm, cannot be without the body. For the soul understands nothing without a phantasm; and there is no phantasm without the body as the Philosopher says (De Anima i, 1). Therefore the soul cannot survive the dissolution of the body.

On the contrary, Dionysius says (Div. Nom. iv) that human souls owe to Divine goodness that they are ‘intellectual,’ and that they have ‘an incorruptible substantial life.’

I answer that, We must assert that the intellectual principle which we call the human soul is incorruptible. For a thing may be corrupted in two ways-- ‘per se,’ and accidentally. Now it is impossible for any substance to be generated or corrupted accidentally, that is, by the generation or corruption of something else. For generation and corruption belong to a thing, just as existence belongs to it, which is acquired by generation and lost by corruption. Therefore, whatever has existence ‘per se’ cannot be generated or corrupted except ‘per se’; while things which do not subsist, such as accidents and material forms, acquire existence or lost it through the generation or corruption of composite things. Now it was shown above (2,3) that the souls of brutes are not self-subsistent, whereas the human soul is; so that the souls of brutes are corrupted, when their bodies are corrupted; while the human soul could not be corrupted unless it were corrupted ‘per se.’ This, indeed, is impossible, not only as regards the human soul, but also as regards

anything subsistent that is a form alone. For it is clear that what belongs to a thing by virtue of itself is inseparable from it; but existence belongs to a form, which is an act, by virtue of itself. Wherefore matter acquires actual existence as it acquires the form; while it is corrupted so far as the form is separated from it. But it is impossible for a form to be separated from itself; and therefore it is impossible for a subsistent form to cease to exist.

Granted even that the soul is composed of matter and form, as some pretend, we should nevertheless have to maintain that it is incorruptible. For corruption is found only where there is contrariety; since generation and corruption are from contraries and into contraries. Wherefore the heavenly bodies, since they have no matter subject to contrariety, are incorruptible. Now there can be no contrariety in the intellectual soul; for it receives according to the manner of its existence, and those things which it receives are without contrariety; for the notions even of contraries are not themselves contrary, since contraries belong to the same knowledge. Therefore it is impossible for the intellectual soul to be corruptible. Moreover we may take a sign of this from the fact that everything naturally aspires to existence after its own manner. Now, in things that have knowledge, desire ensues upon knowledge. The senses indeed do not know existence, except under the conditions of 'here' and 'now,' whereas the intellect apprehends existence absolutely, and for all time; so that everything that has an intellect naturally desires always to exist. But a natural desire cannot be in vain. Therefore every intellectual substance is incorruptible.

Reply to Objection 1. Solomon reasons thus in the person of the foolish, as expressed in the words of Wisdom 2. Therefore the saying that man and animals have a like beginning in generation is true of the body; for all animals alike are made of earth. But it is not true of the soul. For the souls of brutes are produced by some power of the body; whereas the human soul is produced by God. To signify this it is written as to other animals: 'Let the earth bring forth the living soul' (Genesis 1:24): while of man it is written (Genesis 2:7) that 'He breathed into his face the breath of life.' And so in Ecclesiastes 12:7 it is concluded: '(Before) the dust return into its earth from whence it was; and the spirit return to God Who gave it.' Again the process of life is alike as to the body, concerning which it is written (Ecclesiastes 3:19): 'All things breathe alike,' and (Wisdom 2:2), 'The breath in our nostrils is smoke.' But the process is not alike of the soul; for man is intelligent, whereas animals are not. Hence it is false to say: 'Man has nothing more than beasts.' Thus death comes to both alike as to the body, by not as to the soul.

Reply to Objection 2. As a thing can be created by reason, not of a passive potentiality, but only of the active potentiality of the Creator, Who can produce something out of nothing, so when we say that a thing can be reduced to nothing, we do not imply in the creature a potentiality to non-existence, but in the Creator the power of ceasing to sustain existence. But a thing is said to be corruptible because there is in it a potentiality to non-existence.

Reply to Objection 3. To understand through a phantasm is the proper operation of the soul by virtue of its union with the body. After separation from the body it will have another mode of understanding, similar to other substances separated from bodies, as will appear later on (89, 1).

Article 7. Whether the soul is of the same species as an angel?

Objection 1. It would seem that the soul is of the same species as an angel. For each thing is ordained to its proper end by the nature of its species, whence is derived its inclination for that end. But the end of the soul is the same as that of an angel--namely, eternal happiness. Therefore they are of the same species.

Objection 2. Further, the ultimate specific difference is the noblest, because it completes the nature of the species. But there is nothing nobler either in an angel or in the soul than their intellectual nature. Therefore the soul and the angel agree in the ultimate specific difference: therefore they belong to the same species.

Objection 3. Further, it seems that the soul does not differ from an angel except in its union with the body. But as the body is outside the essence of the soul, it seems that it does not belong to its species. Therefore the soul and angel are of the same species.

On the contrary, Things which have different natural operations are of different species. But the natural operations of the soul and of an angel are different; since, as Dionysius says (Div. Nom. vii), 'Angelic minds have simple and blessed intelligence, not gathering their knowledge of Divine things from visible things.' Subsequently he says the contrary to this of the soul. Therefore the soul and an angel are not of the same species.

I answer that, Origen (Peri Archon iii, 5) held that human souls and angels are all of the same species; and this because he supposed that in these substances the difference of degree was accidental, as resulting from their free-will: as we have seen above (Question 47, Article 2). But this cannot be; for in incorporeal substances there cannot be diversity of number without diversity of species and inequality of nature; because, as they are not composed of matter and form, but are subsistent forms, it is clear that there is

necessarily among them a diversity of species. For a separate form cannot be understood otherwise than as one of a single species; thus, supposing a separate whiteness to exist, it could only be one; forasmuch as one whiteness does not differ from another except as in this or that subject. But diversity of species is always accompanied with a diversity of nature; thus in species of colors one is more perfect than another; and the same applies to other species, because differences which divide a 'genus' are contrary to one another. Contraries, however, are compared to one another as the perfect to the imperfect, since the 'principle of contrariety is habit, and privation thereof,' as is written *Metaph. x* (*Did. ix, 4*). The same would follow if the aforesaid substances were composed of matter and form. For if the matter of one be distinct from the matter of another, it follows that either the form is the principle of the distinction of matter--that is to say, that the matter is distinct on account of its relation to divers forms; and even then there would result a difference of species and inequality of nature: or else the matter is the principle of the distinction of forms. But one matter cannot be distinct from another, except by a distinction of quantity, which has no place in these incorporeal substances, such as an angel and the soul. So that it is not possible for the angel and the soul to be of the same species. How it is that there can be many souls of one species will be explained later (76, 2, ad 1).

Reply to Objection 1. This argument proceeds from the proximate and natural end. Eternal happiness is the ultimate and supernatural end.

Reply to Objection 2. The ultimate specific difference is the noblest because it is the most determinate, in the same way as actuality is nobler than potentiality. Thus, however, the intellectual faculty is not the noblest, because it is indeterminate and common to many degrees of intellectuality; as the sensible faculty is common to many degrees in the sensible nature. Hence, as all sensible things are not of one species, so neither are all intellectual things of one species.

Reply to Objection 3. The body is not of the essence of the soul; but the soul by the nature of its essence can be united to the body, so that, properly speaking, not the soul alone, but the 'composite,' is the species. And the very fact that the soul in a certain way requires the body for its operation, proves that the soul is endowed with a grade of intellectuality inferior to that of an angel, who is not united to a body.

Question 76. The union of body and soul

1. Is the intellectual principle united to the body as its form?
2. Is the intellectual principle multiplied numerically according to the number of bodies or is there one intelligence for all men?
3. In the body, the form of which is an intellectual principle, is there some other soul?
4. In the body is there any other substantial form?
5. What are the qualities required in the body of which the intellectual principle is the form?
6. Is it united to such a body by means of another body?
7. By means of an accident?
8. Is the soul wholly in each part of the body?

Article 1. Whether the intellectual principle is united to the body as its form?

Objection 1. It seems that the intellectual principle is not united to the body as its form. For the Philosopher says (*De Anima iii, 4*) that the intellect is 'separate,' and that it is not the act of any body. Therefore it is not united to the body as its form.

Objection 2. Further, every form is determined according to the nature of the matter of which it is the form; otherwise no proportion would be required between matter and form. Therefore if the intellect were united to the body as its form, since every body has a determinate nature, it would follow that the intellect has a determinate nature; and thus, it would not be capable of knowing all things, as is clear from what has been said (75, 2); which is contrary to the nature of the intellect. Therefore the intellect is not united to the body as its form.

Objection 3. Further, whatever receptive power is an act of a body, receives a form materially and individually; for what is received must be received according to the condition of the receiver. But the form of the thing understood is not received into the intellect materially and individually, but rather immaterially and universally: otherwise the intellect would not be capable of the knowledge of immaterial and universal objects, but only of individuals, like the senses. Therefore the intellect is not united to the body as its form.

Objection 4. Further, power and action have the same subject; for the same subject is what can, and does, act. But the intellectual action is not the action of a body, as appears from above (Question 75, Article 2). Therefore neither is the intellectual faculty a power of the body. But virtue or power cannot be more abstract or more simple than the essence from which the faculty or power is derived. Therefore neither is the substance of the intellect the form of a body.

Objection 5. Further, whatever has ‘per se’ existence is not united to the body as its form; because a form is that by which a thing exists: so that the very existence of a form does not belong to the form by itself. But the intellectual principle has ‘per se’ existence and is subsistent, as was said above (Question 75, Article 2). Therefore it is not united to the body as its form.

Objection 6. Further, whatever exists in a thing by reason of its nature exists in it always. But to be united to matter belongs to the form by reason of its nature; because form is the act of matter, not by an accidental quality, but by its own essence; otherwise matter and form would not make a thing substantially one, but only accidentally one. Therefore a form cannot be without its own proper matter. But the intellectual principle, since it is incorruptible, as was shown above (Question 75, Article 6), remains separate from the body, after the dissolution of the body. Therefore the intellectual principle is not united to the body as its form.

On the contrary, According to the Philosopher, *Metaph.* viii (Did. vii 2), difference is derived from the form. But the difference which constitutes man is ‘rational,’ which is applied to man on account of his intellectual principle. Therefore the intellectual principle is the form of man.

I answer that, We must assert that the intellect which is the principle of intellectual operation is the form of the human body. For that whereby primarily anything acts is a form of the thing to which the act is to be attributed: for instance, that whereby a body is primarily healed is health, and that whereby the soul knows primarily is knowledge; hence health is a form of the body, and knowledge is a form of the soul. The reason is because nothing acts except so far as it is in act; wherefore a thing acts by that whereby it is in act. Now it is clear that the first thing by which the body lives is the soul. And as life appears through various operations in different degrees of living things, that whereby we primarily perform each of all these vital actions is the soul. For the soul is the primary principle of our nourishment, sensation, and local movement; and likewise of our understanding. Therefore this principle by which we primarily understand,

whether it be called the intellect or the intellectual soul, is the form of the body. This is the demonstration used by Aristotle (*De Anima* ii, 2).

But if anyone says that the intellectual soul is not the form of the body he must first explain how it is that this action of understanding is the action of this particular man; for each one is conscious that it is himself who understands. Now an action may be attributed to anyone in three ways, as is clear from the Philosopher (*Phys.* v, 1); for a thing is said to move or act, either by virtue of its whole self, for instance, as a physician heals; or by virtue of a part, as a man sees by his eye; or through an accidental quality, as when we say that something that is white builds, because it is accidental to the builder to be white. So when we say that Socrates or Plato understands, it is clear that this is not attributed to him accidentally; since it is ascribed to him as man, which is predicated of him essentially. We must therefore say either that Socrates understands by virtue of his whole self, as Plato maintained, holding that man is an intellectual soul; or that intelligence is a part of Socrates. The first cannot stand, as was shown above (Question 75, Article 4), for this reason, that it is one and the same man who is conscious both that he understands, and that he senses. But one cannot sense without a body: therefore the body must be some part of man. It follows therefore that the intellect by which Socrates understands is a part of Socrates, so that in some way it is united to the body of Socrates.

The Commentator held that this union is through the intelligible species, as having a double subject, in the possible intellect, and in the phantasms which are in the corporeal organs. Thus through the intelligible species the possible intellect is linked to the body of this or that particular man. But this link or union does not sufficiently explain the fact, that the act of the intellect is the act of Socrates. This can be clearly seen from comparison with the sensitive faculty, from which Aristotle proceeds to consider things relating to the intellect. For the relation of phantasms to the intellect is like the relation of colors to the sense of sight, as he says *De Anima* iii, 5,7. Therefore, as the species of colors are in the sight, so are the species of phantasms in the possible intellect. Now it is clear that because the colors, the images of which are in the sight, are on a wall, the action of seeing is not attributed to the wall: for we do not say that the wall sees, but rather that it is seen. Therefore, from the fact that the species of phantasms are in the possible intellect, it does not follow that Socrates, in whom are the phantasms, understands, but that he or his phantasms are understood.

Some, however, tried to maintain that the intellect is united to the body as its motor; and hence that the intellect and body form one thing so that the act of

the intellect could be attributed to the whole. This is, however, absurd for many reasons.

First, because the intellect does not move the body except through the appetite, the movement of which presupposes the operation of the intellect. The reason therefore why Socrates understands is not because he is moved by his intellect, but rather, contrariwise, he is moved by his intellect because he understands.

Secondly, because since Socrates is an individual in a nature of one essence composed of matter and form, if the intellect be not the form, it follows that it must be outside the essence, and then the intellect is the whole Socrates as a motor to the thing moved. Whereas the act of intellect remains in the agent, and does not pass into something else, as does the action of heating.

Therefore the action of understanding cannot be attributed to Socrates for the reason that he is moved by his intellect.

Thirdly, because the action of a motor is never attributed to the thing moved, except as to an instrument; as the action of a carpenter to a saw. Therefore if understanding is attributed to Socrates, as the action of what moves him, it follows that it is attributed to him as to an instrument. This is contrary to the teaching of the Philosopher, who holds that understanding is not possible through a corporeal instrument (*De Anima* iii, 4).

Fourthly, because, although the action of a part be attributed to the whole, as the action of the eye is attributed to a man; yet it is never attributed to another part, except perhaps indirectly; for we do not say that the hand sees because the eye sees. Therefore if the intellect and Socrates are united in the above manner, the action of the intellect cannot be attributed to Socrates. If, however, Socrates be a whole composed of a union of the intellect with whatever else belongs to Socrates, and still the intellect be united to those other things only as a motor, it follows that Socrates is not one absolutely, and consequently neither a being absolutely, for a thing is a being according as it is one.

There remains, therefore, no other explanation than that given by Aristotle--namely, that this particular man understands, because the intellectual principle is his form. Thus from the very operation of the intellect it is made clear that the intellectual principle is united to the body as its form.

The same can be clearly shown from the nature of the human species. For the nature of each thing is shown by its operation. Now the proper operation of man as man is to understand; because he thereby surpasses all other animals. Whence Aristotle concludes (*Ethic.* x, 7) that the ultimate happiness of man must consist in this operation as properly belonging to him. Man must

therefore derive his species from that which is the principle of this operation. But the species of anything is derived from its form. It follows therefore that the intellectual principle is the proper form of man.

But we must observe that the nobler a form is, the more it rises above corporeal matter, the less it is merged in matter, and the more it excels matter by its power and its operation; hence we find that the form of a mixed body has another operation not caused by its elemental qualities. And the higher we advance in the nobility of forms, the more we find that the power of the form excels the elementary matter; as the vegetative soul excels the form of the metal, and the sensitive soul excels the vegetative soul. Now the human soul is the highest and noblest of forms. Wherefore it excels corporeal matter in its power by the fact that it has an operation and a power in which corporeal matter has no share whatever. This power is called the intellect.

It is well to remark that if anyone holds that the soul is composed of matter and form, it would follow that in no way could the soul be the form of the body. For since the form is an act, and matter is only in potentiality, that which is composed of matter and form cannot be the form of another by virtue of itself as a whole. But if it is a form by virtue of some part of itself, then that part which is the form we call the soul, and that of which it is the form we call the 'primary animate,' as was said above (*Question 75, Article 5*).

Reply to Objection 1. As the Philosopher says (*Phys.* ii, 2), the ultimate natural form to which the consideration of the natural philosopher is directed is indeed separate; yet it exists in matter. He proves this from the fact that 'man and the sun generate man from matter.' It is separate indeed according to its intellectual power, because the intellectual power does not belong to a corporeal organ, as the power of seeing is the act of the eye; for understanding is an act which cannot be performed by a corporeal organ, like the act of seeing. But it exists in matter so far as the soul itself, to which this power belongs, is the form of the body, and the term of human generation. And so the Philosopher says (*De Anima* iii) that the intellect is separate, because it is not the faculty of a corporeal organ.

From this it is clear how to answer the Second and Third objections: since, in order that man may be able to understand all things by means of his intellect, and that his intellect may understand immaterial things and universals, it is sufficient that the intellectual power be not the act of the body.

Reply to Objection 4. The human soul, by reason of its perfection, is not a form merged in matter, or entirely embraced by matter. Therefore there is

nothing to prevent some power thereof not being the act of the body, although the soul is essentially the form of the body.

Reply to Objection 5. The soul communicates that existence in which it subsists to the corporeal matter, out of which and the intellectual soul there results unity of existence; so that the existence of the whole composite is also the existence of the soul. This is not the case with other non-subsistent forms. For this reason the human soul retains its own existence after the dissolution of the body; whereas it is not so with other forms.

Reply to Objection 6. To be united to the body belongs to the soul by reason of itself, as it belongs to a light body by reason of itself to be raised up. And as a light body remains light, when removed from its proper place, retaining meanwhile an aptitude and an inclination for its proper place; so the human soul retains its proper existence when separated from the body, having an aptitude and a natural inclination to be united to the body.

Article 2. Whether the intellectual principle is multiplied according to the number of bodies?

Objection 1. It would seem that the intellectual principle is not multiplied according to the number of bodies, but that there is one intellect in all men. For an immaterial substance is not multiplied in number within one species. But the human soul is an immaterial substance; since it is not composed of matter and form as was shown above (Question 75, Article 5). Therefore there are not many human souls in one species. But all men are of one species. Therefore there is but one intellect in all men.

Objection 2. Further, when the cause is removed, the effect is also removed. Therefore, if human souls were multiplied according to the number of bodies, it follows that the bodies being removed, the number of souls would not remain; but from all the souls there would be but a single remainder. This is heretical; for it would do away with the distinction of rewards and punishments.

Objection 3. Further, if my intellect is distinct from your intellect, my intellect is an individual, and so is yours; for individuals are things which differ in number but agree in one species. Now whatever is received into anything must be received according to the condition of the receiver. Therefore the species of things would be received individually into my intellect, and also into yours: which is contrary to the nature of the intellect which knows universals.

Objection 4. Further, the thing understood is in the intellect which understands. If, therefore, my intellect is distinct from yours, what is understood by me must be distinct from what is understood by you; and

consequently it will be reckoned as something individual, and be only potentially something understood; so that the common intention will have to be abstracted from both; since from things diverse something intelligible common to them may be abstracted. But this is contrary to the nature of the intellect; for then the intellect would seem not to be distinct from the imagination. It seems, therefore, to follow that there is one intellect in all men.

Objection 5. Further, when the disciple receives knowledge from the master, it cannot be said that the master's knowledge begets knowledge in the disciple, because then also knowledge would be an active form, such as heat is, which is clearly false. It seems, therefore, that the same individual knowledge which is in the master is communicated to the disciple; which cannot be, unless there is one intellect in both. Seemingly, therefore, the intellect of the disciple and master is but one; and, consequently, the same applies to all men.

Objection 6. Further, Augustine (De Quant. Animae xxxii) says: 'If I were to say that there are many human souls, I should laugh at myself.' But the soul seems to be one chiefly on account of the intellect. Therefore there is one intellect of all men.

On the contrary, The Philosopher says (Phys. ii, 3) that the relation of universal causes to universals is like the relation of particular causes to individuals. But it is impossible that a soul, one in species, should belong to animals of different species. Therefore it is impossible that one individual intellectual soul should belong to several individuals.

I answer that, It is absolutely impossible for one intellect to belong to all men. This is clear if, as Plato maintained, man is the intellect itself. For it would follow that Socrates and Plato are one man; and that they are not distinct from each other, except by something outside the essence of each. The distinction between Socrates and Plato would be no other than that of one man with a tunic and another with a cloak; which is quite absurd.

It is likewise clear that this is impossible if, according to the opinion of Aristotle (De Anima ii, 2), it is supposed that the intellect is a part or a power of the soul which is the form of man. For it is impossible for many distinct individuals to have one form, as it is impossible for them to have one existence, for the form is the principle of existence.

Again, this is clearly impossible, whatever one may hold as to the manner of the union of the intellect to this or that man. For it is manifest that, supposing there is one principal agent, and two instruments, we can say that there is one agent absolutely, but several actions; as when one man touches several things

with his two hands, there will be one who touches, but two contacts. If, on the contrary, we suppose one instrument and several principal agents, we might say that there are several agents, but one act; for example, if there be many drawing a ship by means of a rope; there will be many drawing, but one pull. If, however, there is one principal agent, and one instrument, we say that there is one agent and one action, as when the smith strikes with one hammer, there is one striker and one stroke. Now it is clear that no matter how the intellect is united or coupled to this or that man, the intellect has the precedence of all the other things which appertain to man; for the sensitive powers obey the intellect, and are at its service. Therefore, if we suppose two men to have several intellects and one sense--for instance, if two men had one eye--there would be several seers, but one sight. But if there is one intellect, no matter how diverse may be all those things of which the intellect makes use as instruments, in no way is it possible to say that Socrates and Plato are otherwise than one understanding man. And if to this we add that to understand, which is the act of the intellect, is not affected by any organ other than the intellect itself; it will further follow that there is but one agent and one action: that is to say that all men are but one 'understander,' and have but one act of understanding, in regard, that is, of one intelligible object. However, it would be possible to distinguish my intellectual action from yours by the distinction of the phantasms--that is to say, were there one phantasm of a stone in me, and another in you--if the phantasm itself, as it is one thing in me and another in you, were a form of the possible intellect; since the same agent according to divers forms produces divers actions; as, according to divers forms of things with regard to the same eye, there are divers visions. But the phantasm itself is not a form of the possible intellect; it is the intelligible species abstracted from the phantasm that is a form. Now in one intellect, from different phantasms of the same species, only one intelligible species is abstracted; as appears in one man, in whom there may be different phantasms of a stone; yet from all of them only one intelligible species of a stone is abstracted; by which the intellect of that one man, by one operation, understands the nature of a stone, notwithstanding the diversity of phantasms. Therefore, if there were one intellect for all men, the diversity of phantasms which are in this one and that one would not cause a diversity of intellectual operation in this man and that man. It follows, therefore, that it is altogether impossible and unreasonable to maintain that there exists one intellect for all men.

Reply to Objection 1. Although the intellectual soul, like an angel, has no matter from which it is produced, yet it is the form of a certain matter; in which it is unlike an angel. Therefore, according to the division of matter,

there are many souls of one species; while it is quite impossible for many angels to be of one species.

Reply to Objection 2. Everything has unity in the same way that it has being; consequently we must judge of the multiplicity of a thing as we judge of its being. Now it is clear that the intellectual soul, by virtue of its very being, is united to the body as its form; yet, after the dissolution of the body, the intellectual soul retains its own being. In like manner the multiplicity of souls is in proportion to the multiplicity of the bodies; yet, after the dissolution of the bodies, the souls retain their multiplied being.

Reply to Objection 3. Individuality of the intelligent being, or of the species whereby it understands, does not exclude the understanding of universals; otherwise, since separate intellects are subsistent substances, and consequently individual, they could not understand universals. But the materiality of the knower, and of the species whereby it knows, impedes the knowledge of the universal. For as every action is according to the mode of the form by which the agent acts, as heating is according to the mode of the heat; so knowledge is according to the mode of the species by which the knower knows. Now it is clear that common nature becomes distinct and multiplied by reason of the individuating principles which come from the matter. Therefore if the form, which is the means of knowledge, is material--that is, not abstracted from material conditions--its likeness to the nature of a species or genus will be according to the distinction and multiplication of that nature by means of individuating principles; so that knowledge of the nature of a thing in general will be impossible. But if the species be abstracted from the conditions of individual matter, there will be a likeness of the nature without those things which make it distinct and multiplied; thus there will be knowledge of the universal. Nor does it matter, as to this particular point, whether there be one intellect or many; because, even if there were but one, it would necessarily be an individual intellect, and the species whereby it understands, an individual species.

Reply to Objection 4. Whether the intellect be one or many, what is understood is one; for what is understood is in the intellect, not according to its own nature, but according to its likeness; for 'the stone is not in the soul, but its likeness is,' as is said, *De Anima* iii, 8. Yet it is the stone which is understood, not the likeness of the stone; except by a reflection of the intellect on itself: otherwise, the objects of sciences would not be things, but only intelligible species. Now it happens that different things, according to different forms, are likened to the same thing. And since knowledge is begotten according to the assimilation of the knower to the thing known, it follows that the same thing may happen to be known by several knowers; as

is apparent in regard to the senses; for several see the same color, according to different likenesses. In the same way several intellects understand one object understood. But there is this difference, according to the opinion of Aristotle, between the sense and the intelligence--that a thing is perceived by the sense according to the disposition which it has outside the soul --that is, in its individuality; whereas the nature of the thing understood is indeed outside the soul, but the mode according to which it exists outside the soul is not the mode according to which it is understood. For the common nature is understood as apart from the individuating principles; whereas such is not its mode of existence outside the soul. But, according to the opinion of Plato, the thing understood exists outside the soul in the same condition as those under which it is understood; for he supposed that the natures of things exist separate from matter.

Reply to Objection 5. One knowledge exists in the disciple and another in the master. How it is caused will be shown later on (117, 1).

Reply to Objection 6. Augustine denies a plurality of souls, that would involve a plurality of species.

Article 3. Whether besides the intellectual soul there are in man other souls essentially different from one another?

Objection 1. It would seem that besides the intellectual soul there are in man other souls essentially different from one another, such as the sensitive soul and the nutritive soul. For corruptible and incorruptible are not of the same substance. But the intellectual soul is incorruptible; whereas the other souls, as the sensitive and the nutritive, are corruptible, as was shown above (Question 75, Article 6). Therefore in man the essence of the intellectual soul, the sensitive soul, and the nutritive soul, cannot be the same.

Objection 2. Further, if it be said that the sensitive soul in man is incorruptible; on the contrary, 'corruptible and incorruptible differ generically,' says the Philosopher, *Metaph. x* (Did. ix, 10). But the sensitive soul in the horse, the lion, and other brute animals, is corruptible. If, therefore, in man it be incorruptible, the sensitive soul in man and brute animals will not be of the same 'genus.' Now an animal is so called from its having a sensitive soul; and, therefore, 'animal' will not be one genus common to man and other animals, which is absurd.

Objection 3. Further, the Philosopher says, *Metaph. viii* (Did. vii, 2), that the genus is taken from the matter, and difference from the form. But 'rational,' which is the difference constituting man, is taken from the intellectual soul; while he is called 'animal' by reason of his having a body animated by a sensitive soul. Therefore the intellectual soul may be compared to the body

animated by a sensitive soul, as form to matter. Therefore in man the intellectual soul is not essentially the same as the sensitive soul, but presupposes it as a material subject.

On the contrary, It is said in the book *De Ecclesiasticis Dogmatibus xv*: 'Nor do we say that there are two souls in one man, as James and other Syrians write; one, animal, by which the body is animated, and which is mingled with the blood; the other, spiritual, which obeys the reason; but we say that it is one and the same soul in man, that both gives life to the body by being united to it, and orders itself by its own reasoning.'

I answer that, Plato held that there were several souls in one body, distinct even as to organs, to which souls he referred the different vital actions, saying that the nutritive power is in the liver, the concupiscible in the heart, and the power of knowledge in the brain. Which opinion is rejected by Aristotle (*De Anima ii*, 2), with regard to those parts of the soul which use corporeal organs; for this reason, that in those animals which continue to live when they have been divided in each part are observed the operations of the soul, as sense and appetite. Now this would not be the case if the various principles of the soul's operations were essentially different, and distributed in the various parts of the body. But with regard to the intellectual part, he seems to leave it in doubt whether it be 'only logically' distinct from the other parts of the soul, 'or also locally.'

The opinion of Plato might be maintained if, as he held, the soul was supposed to be united to the body, not as its form, but as its motor. For it involves nothing unreasonable that the same movable thing be moved by several motors; and still less if it be moved according to its various parts. If we suppose, however, that the soul is united to the body as its form, it is quite impossible for several essentially different souls to be in one body. This can be made clear by three different reasons.

In the first place, an animal would not be absolutely one, in which there were several souls. For nothing is absolutely one except by one form, by which a thing has existence: because a thing has from the same source both existence and unity; and therefore things which are denominated by various forms are not absolutely one; as, for instance, 'a white man.' If, therefore, man were 'living' by one form, the vegetative soul, and 'animal' by another form, the sensitive soul, and 'man' by another form, the intellectual soul, it would follow that man is not absolutely one. Thus Aristotle argues, *Metaph. viii* (Did. vii, 6), against Plato, that if the idea of an animal is distinct from the idea of a biped, then a biped animal is not absolutely one. For this reason, against those who hold that there are several souls in the body, he asks (*De*

Anima i, 5), 'what contains them?'--that is, what makes them one? It cannot be said that they are united by the one body; because rather does the soul contain the body and make it one, than the reverse.

Secondly, this is proved to be impossible by the manner in which one thing is predicated of another. Those things which are derived from various forms are predicated of one another, either accidentally, (if the forms are not ordered to one another, as when we say that something white is sweet), or essentially, in the second manner of essential predication, (if the forms are ordered one to another, the subject belonging to the definition of the predicate; as a surface is presupposed to color; so that if we say that a body with a surface is colored, we have the second manner of essential predication.) Therefore, if we have one form by which a thing is an animal, and another form by which it is a man, it follows either that one of these two things could not be predicated of the other, except accidentally, supposing these two forms not to be ordered to one another--or that one would be predicated of the other according to the second manner of essential predication, if one soul be presupposed to the other. But both of these consequences are clearly false: because 'animal' is predicated of man essentially and not accidentally; and man is not part of the definition of an animal, but the other way about. Therefore of necessity by the same form a thing is animal and man; otherwise man would not really be the thing which is an animal, so that animal can be essentially predicated of man.

Thirdly, this is shown to be impossible by the fact that when one operation of the soul is intense it impedes another, which could never be the case unless the principle of action were essentially one.

We must therefore conclude that in man the sensitive soul, the intellectual soul, and the nutritive soul are numerically one soul. This can easily be explained, if we consider the differences of species and forms. For we observe that the species and forms of things differ from one another, as the perfect and imperfect; as in the order of things, the animate are more perfect than the inanimate, and animals more perfect than plants, and man than brute animals; and in each of these genera there are various degrees. For this reason Aristotle, *Metaph.* viii (Did. vii, 3), compares the species of things to numbers, which differ in species by the addition or subtraction of unity. And (*De Anima* ii, 3) he compares the various souls to the species of figures, one of which contains another; as a pentagon contains and exceeds a tetragon. Thus the intellectual soul contains virtually whatever belongs to the sensitive soul of brute animals, and to the nutritive souls of plants. Therefore, as a surface which is of a pentagonal shape, is not tetragonal by one shape, and pentagonal by another--since a tetragonal shape would be superfluous as

contained in the pentagonal--so neither is Socrates a man by one soul, and animal by another; but by one and the same soul he is both animal and man.

Reply to Objection 1. The sensitive soul is incorruptible, not by reason of its being sensitive, but by reason of its being intellectual. When, therefore, a soul is sensitive only, it is corruptible; but when with sensibility it has also intellectuality, it is incorruptible. For although sensibility does not give incorruptibility, yet it cannot deprive intellectuality of its incorruptibility.

Reply to Objection 2. Not forms, but composites, are classified either generically or specifically. Now man is corruptible like other animals. And so the difference of corruptible and incorruptible which is on the part of the forms does not involve a generic difference between man and the other animals.

Reply to Objection 3. The embryo has first of all a soul which is merely sensitive, and when this is removed, it is supplanted by a more perfect soul, which is both sensitive and intellectual: as will be shown further on (*118, 2, ad 2*).

Reply to Objection 4. We must not consider the diversity of natural things as proceeding from the various logical notions or intentions, which flow from our manner of understanding, because reason can apprehend one and the same thing in various ways. Therefore since, as we have said, the intellectual soul contains virtually what belongs to the sensitive soul, and something more, reason can consider separately what belongs to the power of the sensitive soul, as something imperfect and material. And because it observes that this is something common to man and to other animals, it forms thence the notion of the 'genus'; while that wherein the intellectual soul exceeds the sensitive soul, it takes as formal and perfecting; thence it gathers the 'difference' of man.

Article 4. Whether in man there is another form besides the intellectual soul?

Objection 1. It would seem that in man there is another form besides the intellectual soul. For the Philosopher says (*De Anima* ii, 1), that 'the soul is the act of a physical body which has life potentially.' Therefore the soul is to the body as a form of matter. But the body has a substantial form by which it is a body. Therefore some other substantial form in the body precedes the soul.

Objection 2. Further, man moves himself as every animal does. Now everything that moves itself is divided into two parts, of which one moves, and the other is moved, as the Philosopher proves (*Phys.* viii, 5). But the part which moves is the soul. Therefore the other part must be such that it can be

moved. But primary matter cannot be moved (Phys. v, 1), since it is a being only potentially; indeed everything that is moved is a body. Therefore in man and in every animal there must be another substantial form, by which the body is constituted.

Objection 3. Further, the order of forms depends on their relation to primary matter; for ‘before’ and ‘after’ apply by comparison to some beginning. Therefore if there were not in man some other substantial form besides the rational soul, and if this were to inhere immediately to primary matter; it would follow that it ranks among the most imperfect forms which inhere to matter immediately.

Objection 4. Further, the human body is a mixed body. Now mingling does not result from matter alone; for then we should have mere corruption. Therefore the forms of the elements must remain in a mixed body; and these are substantial forms. Therefore in the human body there are other substantial forms besides the intellectual soul.

On the contrary, Of one thing there is but one substantial being. But the substantial form gives substantial being. Therefore of one thing there is but one substantial form. But the soul is the substantial form of man. Therefore it is impossible for there to be in man another substantial form besides the intellectual soul.

I answer that, If we suppose that the intellectual soul is not united to the body as its form, but only as its motor, as the Platonists maintain, it would necessarily follow that in man there is another substantial form, by which the body is established in its being as movable by the soul. If, however, the intellectual soul be united to the body as its substantial form, as we have said above (Article 1), it is impossible for another substantial form besides the intellectual soul to be found in man.

In order to make this evident, we must consider that the substantial form differs from the accidental form in this, that the accidental form does not make a thing to be ‘simply,’ but to be ‘such,’ as heat does not make a thing to be simply, but only to be hot. Therefore by the coming of the accidental form a thing is not said to be made or generated simply, but to be made such, or to be in some particular condition; and in like manner, when an accidental form is removed, a thing is said to be corrupted, not simply, but relatively. Now the substantial form gives being simply; therefore by its coming a thing is said to be generated simply; and by its removal to be corrupted simply. For this reason, the old natural philosophers, who held that primary matter was some actual being—for instance, fire or air, or something of that sort—maintained that nothing is generated simply, or corrupted simply; and stated

that ‘every becoming is nothing but an alteration,’ as we read, Phys. i, 4. Therefore, if besides the intellectual soul there pre-existed in matter another substantial form by which the subject of the soul were made an actual being, it would follow that the soul does not give being simply; and consequently that it is not the substantial form: and so at the advent of the soul there would not be simple generation; nor at its removal simple corruption, all of which is clearly false.

Whence we must conclude, that there is no other substantial form in man besides the intellectual soul; and that the soul, as it virtually contains the sensitive and nutritive souls, so does it virtually contain all inferior forms, and itself alone does whatever the imperfect forms do in other things. The same is to be said of the sensitive soul in brute animals, and of the nutritive soul in plants, and universally of all more perfect forms with regard to the imperfect.

Reply to Objection 1. Aristotle does not say that the soul is the act of a body only, but ‘the act of a physical organic body which has life potentially’; and that this potentiality ‘does not reject the soul.’ Whence it is clear that when the soul is called the act, the soul itself is included; as when we say that heat is the act of what is hot, and light of what is lucid; not as though lucid and light were two separate things, but because a thing is made lucid by the light. In like manner, the soul is said to be the ‘act of a body,’ etc., because by the soul it is a body, and is organic, and has life potentially. Yet the first act is said to be in potentiality to the second act, which is operation; for such a potentiality ‘does not reject’—that is, does not exclude—the soul.

Reply to Objection 2. The soul does not move the body by its essence, as the form of the body, but by the motive power, the act of which presupposes the body to be already actualized by the soul: so that the soul by its motive power is the part which moves; and the animate body is the part moved.

Reply to Objection 3. We observe in matter various degrees of perfection, as existence, living, sensing, and understanding. Now what is added is always more perfect. Therefore that form which gives matter only the first degree of perfection is the most imperfect; while that form which gives the first, second, and third degree, and so on, is the most perfect: and yet it inheres to matter immediately.

Reply to Objection 4. Avicenna held that the substantial forms of the elements remain entire in the mixed body; and that the mixture is made by the contrary qualities of the elements being reduced to an average. But this is impossible, because the various forms of the elements must necessarily be in various parts of matter; for the distinction of which we must suppose

dimensions, without which matter cannot be divisible. Now matter subject to dimension is not to be found except in a body. But various bodies cannot be in the same place. Whence it follows that elements in the mixed body would be distinct as to situation. And then there would not be a real mixture which is in respect of the whole; but only a mixture apparent to sense, by the juxtaposition of particles.

Averroes maintained that the forms of elements, by reason of their imperfection, are a medium between accidental and substantial forms, and so can be 'more' or 'less'; and therefore in the mixture they are modified and reduced to an average, so that one form emerges from them. But this is even still more impossible. For the substantial being of each thing consists in something indivisible, and every addition and subtraction varies the species, as in numbers, as stated in *Metaph. viii* (*Did. vii, 3*); and consequently it is impossible for any substantial form to receive 'more' or 'less.' Nor is it less impossible for anything to be a medium between substance and accident. Therefore we must say, in accordance with the Philosopher (*De Gener. i, 10*), that the forms of the elements remain in the mixed body, not actually but virtually. For the proper qualities of the elements remain, though modified; and in them is the power of the elementary forms. This quality of the mixture is the proper disposition for the substantial form of the mixed body; for instance, the form of a stone, or of any sort of soul.

Article 5. Whether the intellectual soul is properly united to such a body?

Objection 1. It would seem that the intellectual soul is improperly united to such a body. For matter must be proportionate to the form. But the intellectual soul is incorruptible. Therefore it is not properly united to a corruptible body.

Objection 2. Further, the intellectual soul is a perfectly immaterial form; a proof whereof is its operation in which corporeal matter does not share. But the more subtle is the body, the less has it of matter. Therefore the soul should be united to a most subtle body, to fire, for instance, and not to a mixed body, still less to a terrestrial body.

Objection 3. Further, since the form is the principle of the species, one form cannot produce a variety of species. But the intellectual soul is one form. Therefore, it should not be united to a body which is composed of parts belonging to various species.

Objection 4. Further, what is susceptible of a more perfect form should itself be more perfect. But the intellectual soul is the most perfect of souls. Therefore since the bodies of other animals are naturally provided with a

covering, for instance, with hair instead of clothes, and hoofs instead of shoes; and are, moreover, naturally provided with arms, as claws, teeth, and horns; it seems that the intellectual soul should not have been united to a body which is imperfect as being deprived of the above means of protection.

On the contrary, The Philosopher says (*De Anima ii, 1*), that 'the soul is the act of a physical organic body having life potentially.'

I answer that, Since the form is not for the matter, but rather the matter for the form, we must gather from the form the reason why the matter is such as it is; and not conversely. Now the intellectual soul, as we have seen above (*Question 55, Article 2*) in the order of nature, holds the lowest place among intellectual substances; inasmuch as it is not naturally gifted with the knowledge of truth, as the angels are; but has to gather knowledge from individual things by way of the senses, as Dionysius says (*Div. Nom. vii*). But nature never fails in necessary things: therefore the intellectual soul had to be endowed not only with the power of understanding, but also with the power of feeling. Now the action of the senses is not performed without a corporeal instrument. Therefore it behooved the intellectual soul to be united to a body fitted to be a convenient organ of sense.

Now all the other senses are based on the sense of touch. But the organ of touch requires to be a medium between contraries, such as hot and cold, wet and dry, and the like, of which the sense of touch has the perception; thus it is in potentiality with regard to contraries, and is able to perceive them. Therefore the more the organ of touch is reduced to an equable complexion, the more sensitive will be the touch. But the intellectual soul has the power of sense in all its completeness; because what belongs to the inferior nature pre-exists more perfectly in the superior, as Dionysius says (*Div. Nom. v*). Therefore the body to which the intellectual soul is united should be a mixed body, above others reduced to the most equable complexion. For this reason among animals, man has the best sense of touch. And among men, those who have the best sense of touch have the best intelligence. A sign of which is that we observe 'those who are refined in body are well endowed in mind,' as stated in *De Anima ii, 9*.

Reply to Objection 1. Perhaps someone might attempt to answer this by saying that before sin the human body was incorruptible. This answer does not seem sufficient; because before sin the human body was immortal not by nature, but by a gift of Divine grace; otherwise its immortality would not be forfeited through sin, as neither was the immortality of the devil.

Therefore we answer otherwise by observing that in matter two conditions are to be found; one which is chosen in order that the matter be suitable to

the form; the other which follows by force of the first disposition. The artisan, for instance, for the form of the saw chooses iron adapted for cutting through hard material; but that the teeth of the saw may become blunt and rusted, follows by force of the matter itself. So the intellectual soul requires a body of equable complexion, which, however, is corruptible by force of its matter. If, however, it be said that God could avoid this, we answer that in the formation of natural things we do not consider what God might do; but what is suitable to the nature of things, as Augustine says (Gen. ad lit. ii, 1). God, however, provided in this case by applying a remedy against death in the gift of grace.

Reply to Objection 2. A body is not necessary to the intellectual soul by reason of its intellectual operation considered as such; but on account of the sensitive power, which requires an organ of equable temperament. Therefore the intellectual soul had to be united to such a body, and not to a simple element, or to a mixed body, in which fire was in excess; because otherwise there could not be an equability of temperament. And this body of an equable temperament has a dignity of its own by reason of its being remote from contraries, thereby resembling in a way a heavenly body.

Reply to Objection 3. The parts of an animal, for instance, the eye, hand, flesh, and bones, and so forth, do not make the species; but the whole does, and therefore, properly speaking, we cannot say that these are of different species, but that they are of various dispositions. This is suitable to the intellectual soul, which, although it be one in its essence, yet on account of its perfection, is manifold in power: and therefore, for its various operations it requires various dispositions in the parts of the body to which it is united. For this reason we observe that there is a greater variety of parts in perfect than in imperfect animals; and in these a greater variety than in plants.

Reply to Objection 4. The intellectual soul as comprehending universals, has a power extending to the infinite; therefore it cannot be limited by nature to certain fixed natural notions, or even to certain fixed means whether of defence or of clothing, as is the case with other animals, the souls of which are endowed with knowledge and power in regard to fixed particular things. Instead of all these, man has by nature his reason and his hands, which are 'the organs of organs' (De Anima iii), since by their means man can make for himself instruments of an infinite variety, and for any number of purposes.

Article 6. Whether the intellectual soul is united to the body through the medium of accidental dispositions?

Objection 1. It would seem that the intellectual soul is united to the body through the medium of accidental dispositions. For every form exists in its

proper disposed matter. But dispositions to a form are accidents. Therefore we must presuppose accidents to be in matter before the substantial form; and therefore before the soul, since the soul is a substantial form.

Objection 2. Further, various forms of one species require various parts of matter. But various parts of matter are unintelligible without division in measurable quantities. Therefore we must suppose dimensions in matter before the substantial forms, which are many belonging to one species.

Objection 3. Further, what is spiritual is connected with what is corporeal by virtual contact. But the virtue of the soul is its power. Therefore it seems that the soul is united to the body by means of a power, which is an accident.

On the contrary, Accident is posterior to substance, both in the order of time and in the order of reason, as the Philosopher says, *Metaph. vii* (Did. vi, 1). Therefore it is unintelligible that any accidental form exist in matter before the soul, which is the substantial form.

I answer that, If the soul were united to the body, merely as a motor, there would be nothing to prevent the existence of certain dispositions mediating between the soul and the body; on the contrary, they would be necessary, for on the part of the soul would be required the power to move the body; and on the part of the body, a certain aptitude to be moved by the soul.

If, however, the intellectual soul is united to the body as the substantial form, as we have already said above (Article 1), it is impossible for any accidental disposition to come between the body and the soul, or between any substantial form whatever and its matter. The reason is because since matter is in potentiality to all manner of acts in a certain order, what is absolutely first among the acts must be understood as being first in matter. Now the first among all acts is existence. Therefore, it is impossible for matter to be apprehended as hot, or as having quantity, before it is actual. But matter has actual existence by the substantial form, which makes it to exist absolutely, as we have said above (Article 4). Wherefore it is impossible for any accidental dispositions to pre-exist in matter before the substantial form, and consequently before the soul.

Reply to Objection 1. As appears from what has been already said (4), the more perfect form virtually contains whatever belongs to the inferior forms; therefore while remaining one and the same, it perfects matter according to the various degrees of perfection. For the same essential form makes man an actual being, a body, a living being, an animal, and a man. Now it is clear that to every 'genus' follow its own proper accidents. Therefore as matter is apprehended as perfected in its existence, before it is understood as corporeal, and so on; so those accidents which belong to existence are

understood to exist before corporeity; and thus dispositions are understood in matter before the form, not as regards all its effects, but as regards the subsequent effect.

Reply to Objection 2. Dimensions of quantity are accidents consequent to the corporeity which belongs to the whole matter. Wherefore matter, once understood as corporeal and measurable, can be understood as distinct in its various parts, and as receptive of different forms according to the further degrees of perfection. For although it is essentially the same form which gives matter the various degrees of perfection, as we have said (ad 1), yet it is considered as different when brought under the observation of reason.

Reply to Objection 3. A spiritual substance which is united to a body as its motor only, is united thereto by power or virtue. But the intellectual soul is united by its very being to the body as a form; and yet it guides and moves the body by its power and virtue.

Article 7. Whether the soul is united to the animal body by means of a body?

Objection 1. It seems that the soul is united to the animal body by means of a body. For Augustine says (Gen. ad lit. vii, 19), that ‘the soul administers the body by light,’ that is, by fire, ‘and by air, which is most akin to a spirit.’ But fire and air are bodies. Therefore the soul is united to the human body by means of a body.

Objection 2. Further, a link between two things seems to be that thing the removal of which involves the cessation of their union. But when breathing ceases, the soul is separated from the body. Therefore the breath, which is a subtle body, is the means of union between soul and body.

Objection 3. Further, things which are very distant from one another, are not united except by something between them. But the intellectual soul is very distant from the body, both because it is incorporeal, and because it is incorruptible. Therefore it seems to be united to the body by means of an incorruptible body, and such would be some heavenly light, which would harmonize the elements, and unite them together.

On the contrary, The Philosopher says (De Anima ii, 1): ‘We need not ask if the soul and body are one, as neither do we ask if wax and its shape are one.’ But the shape is united to the wax without a body intervening. Therefore also the soul is thus united to the body.

I answer that, If the soul, according to the Platonists, were united to the body merely as a motor, it would be right to say that some other bodies must intervene between the soul and body of man, or any animal whatever; for a motor naturally moves what is distant from it by means of something nearer.

If, however, the soul is united to the body as its form, as we have said (1), it is impossible for it to be united by means of another body. The reason of this is that a thing is one, according as it is a being. Now the form, through itself, makes a thing to be actual since it is itself essentially an act; nor does it give existence by means of something else. Wherefore the unity of a thing composed of matter and form, is by virtue of the form itself, which by reason of its very nature is united to matter as its act. Nor is there any other cause of union except the agent, which causes matter to be in act, as the Philosopher says, Metaph. viii (Did. vii, 6).

From this it is clear how false are the opinions of those who maintained the existence of some mediate bodies between the soul and body of man. Of these certain Platonists said that the intellectual soul has an incorruptible body naturally united to it, from which it is never separated, and by means of which it is united to the corruptible body of man. Others said that the soul is united to the body by means of a corporeal spirit. Others said it is united to the body by means of light, which, they say, is a body and of the nature of the fifth essence; so that the vegetative soul would be united to the body by means of the light of the sidereal heaven; the sensible soul, by means of the light of the crystal heaven; and the intellectual soul by means of the light of the empyrean heaven. Now all this is fictitious and ridiculous: for light is not a body; and the fifth essence does not enter materially into the composition of a mixed body (since it is unchangeable), but only virtually; and lastly, because the soul is immediately united to the body as the form to matter.

Reply to Objection 1. Augustine speaks there of the soul as it moves the body; whence he uses the word ‘administration.’ It is true that it moves the grosser parts of the body by the more subtle parts. And the first instrument of the motive power is a kind of spirit, as the Philosopher says in De causa motus animalium (De mot. animal. x).

Reply to Objection 2. The union of soul and body ceases at the cessation of breath, not because this is the means of union, but because of the removal of that disposition by which the body is disposed for such a union. Nevertheless the breath is a means of moving, as the first instrument of motion.

Reply to Objection 3. The soul is indeed very distant from the body, if we consider the condition of each separately: so that if each had a separate existence, many means of connection would have to intervene. But inasmuch as the soul is the form of the body, it has not an existence apart from the existence of the body, but by its own existence is united to the body immediately. This is the case with every form which, if considered as an act, is very distant from matter, which is a being only in potentiality.

Article 8. Whether the soul is in each part of the body?

Objection 1. It would seem that the whole soul is not in each part of the body; for the Philosopher says in *De causa motus animalium* (*De mot. animal. x*): ‘It is not necessary for the soul to be in each part of the body; it suffices that it be in some principle of the body causing the other parts to live, for each part has a natural movement of its own.’

Objection 2. Further, the soul is in the body of which it is the act. But it is the act of an organic body. Therefore it exists only in an organic body. But each part of the human body is not an organic body. Therefore the whole soul is not in each part.

Objection 3. Further, the Philosopher says (*De Anima. ii, 1*) that the relation of a part of the soul to a part of the body, such as the sight to the pupil of the eye, is the same as the relation of the soul to the whole body of an animal. If, therefore, the whole soul is in each part of the body, it follows that each part of the body is an animal.

Objection 4. Further, all the powers of the soul are rooted in the essence of the soul. If, therefore, the whole soul be in each part of the body, it follows that all the powers of the soul are in each part of the body; thus the sight will be in the ear, and hearing in the eye, and this is absurd.

Objection 5. Further, if the whole soul is in each part of the body, each part of the body is immediately dependent on the soul. Thus one part would not depend on another; nor would one part be nobler than another; which is clearly untrue. Therefore the soul is not in each part of the body.

On the contrary, Augustine says (*De Trin. vi, 6*), that ‘in each body the whole soul is in the whole body, and in each part is entire.’

I answer that, As we have said, if the soul were united to the body merely as its motor, we might say that it is not in each part of the body, but only in one part through which it would move the others. But since the soul is united to the body as its form, it must necessarily be in the whole body, and in each part thereof. For it is not an accidental form, but the substantial form of the body. Now the substantial form perfects not only the whole, but each part of the whole. For since a whole consists of parts, a form of the whole which does not give existence to each of the parts of the body, is a form consisting in composition and order, such as the form of a house; and such a form is accidental. But the soul is a substantial form; and therefore it must be the form and the act, not only of the whole, but also of each part. Therefore, on the withdrawal of the soul, as we do not speak of an animal or a man unless equivocally, as we speak of a painted animal or a stone animal; so is it with the hand, the eye, the flesh and bones, as the Philosopher says (*De Anima ii,*

1). A proof of which is, that on the withdrawal of the soul, no part of the body retains its proper action; although that which retains its species, retains the action of the species. But act is in that which it actuates: wherefore the soul must be in the whole body, and in each part thereof.

That it is entire in each part thereof, may be concluded from this, that since a whole is that which is divided into parts, there are three kinds of totality, corresponding to three kinds of division. There is a whole which is divided into parts of quantity, as a whole line, or a whole body. There is also a whole which is divided into logical and essential parts: as a thing defined is divided into the parts of a definition, and a composite into matter and form. There is, further, a third kind of whole which is potential, divided into virtual parts. The first kind of totality does not apply to forms, except perhaps accidentally; and then only to those forms, which have an indifferent relationship to a quantitative whole and its parts; as whiteness, as far as its essence is concerned, is equally disposed to be in the whole surface and in each part of the surface; and, therefore, the surface being divided, the whiteness is accidentally divided. But a form which requires variety in the parts, such as a soul, and specially the soul of perfect animals, is not equally related to the whole and the parts: hence it is not divided accidentally when the whole is divided. So therefore quantitative totality cannot be attributed to the soul, either essentially or accidentally. But the second kind of totality, which depends on logical and essential perfection, properly and essentially belongs to forms: and likewise the virtual totality, because a form is the principle of operation.

Therefore if it be asked whether the whole whiteness is in the whole surface and in each part thereof, it is necessary to distinguish. If we mean quantitative totality which whiteness has accidentally, then the whole whiteness is not in each part of the surface. The same is to be said of totality of power: since the whiteness which is in the whole surface moves the sight more than the whiteness which is in a small part thereof. But if we mean totality of species and essence, then the whole whiteness is in each part of a surface.

Since, however, the soul has not quantitative totality, neither essentially, nor accidentally, as we have seen; it is enough to say that the whole soul is in each part of the body, by totality of perfection and of essence, but not by totality of power. For it is not in each part of the body, with regard to each of its powers; but with regard to sight, it is in the eye; and with regard to hearing, it is in the ear; and so forth. We must observe, however, that since the soul requires variety of parts, its relation to the whole is not the same as its relation to the parts; for to the whole it is compared primarily and

essentially, as to its proper and proportionate perfectible; but to the parts, secondarily, inasmuch as they are ordained to the whole.

Reply to Objection 1. The Philosopher is speaking there of the motive power of the soul.

Reply to Objection 2. The soul is the act of an organic body, as of its primary and proportionate perfectible.

Reply to Objection 3. An animal is that which is composed of a soul and a whole body, which is the soul's primary and proportionate perfectible. Thus the soul is not in a part. Whence it does not follow that a part of an animal is an animal.

Reply to Objection 4. Some of the powers of the soul are in it according as it exceeds the entire capacity of the body, namely the intellect and the will; whence these powers are not said to be in any part of the body. Other powers are common to the soul and body; wherefore each of these powers need not be wherever the soul is, but only in that part of the body, which is adapted to the operation of such a power.

Reply to Objection 5. One part of the body is said to be nobler than another, on account of the various powers, of which the parts of the body are the organs. For that part which is the organ of a nobler power, is a nobler part of the body: as also is that part which serves the same power in a nobler manner.

Question 77. The powers of the soul in general

1. Is the essence of the soul its power?
2. Is there one power of the soul, or several?
3. How are the powers of the soul distinguished from one another?
4. The orders of the powers, one to another
5. Are the powers of the soul in it as in their subject?
6. Do the powers flow from the essence of the soul?
7. Does one power rise from another?
8. Do all the powers of the soul remain in the soul after death?

Article 1. Whether the essence of the soul is its power?

Objection 1. It would seem that the essence of the soul is its power. For Augustine says (De Trin. ix, 4), that 'mind, knowledge, and love are in the soul substantially, or, which is the same thing, essentially': and (De Trin. x,

11), that 'memory, understanding, and will are one life, one mind, one essence.'

Objection 2. Further, the soul is nobler than primary matter. But primary matter is its own potentiality. Much more therefore is the soul its own power.

Objection 3. Further, the substantial form is simpler than the accidental form; a sign of which is that the substantial form is not intensified or relaxed, but is indivisible. But the accidental form is its own power. Much more therefore is that substantial form which is the soul.

Objection 4. Further, we sense by the sensitive power and we understand by the intellectual power. But 'that by which we first sense and understand' is the soul, according to the Philosopher (De Anima ii, 2). Therefore the soul is its own power.

Objection 5. Further, whatever does not belong to the essence is an accident. Therefore if the power of the soul is something else besides the essence thereof, it is an accident, which is contrary to Augustine, who says that the foregoing (see Objection 1) 'are not in the soul as in a subject as color or shape, or any other quality, or quantity, are in a body; for whatever is so, does not exceed the subject in which it is: Whereas the mind can love and know other things' (De Trin. ix, 4).

Objection 6. Further, 'a simple form cannot be a subject.' But the soul is a simple form; since it is not composed of matter and form, as we have said above (Question 75, Article 5). Therefore the power of the soul cannot be in it as in a subject.

Objection 7. Further, an accident is not the principle of a substantial difference. But sensitive and rational are substantial differences; and they are taken from sense and reason, which are powers of the soul. Therefore the powers of the soul are not accidents; and so it would seem that the power of the soul is its own essence.

On the contrary, Dionysius (Coel. Hier. xi) says that 'heavenly spirits are divided into essence, power, and operation.' Much more, then, in the soul is the essence distinct from the virtue or power.

I answer that, It is impossible to admit that the power of the soul is its essence, although some have maintained it. For the present purpose this may be proved in two ways.

First, because, since power and act divide being and every kind of being, we must refer a power and its act to the same genus. Therefore, if the act be not in the genus of substance, the power directed to that act cannot be in the genus of substance. Now the operation of the soul is not in the genus of substance; for this belongs to God alone, whose operation is His own

substance. Wherefore the Divine power which is the principle of His operation is the Divine Essence itself. This cannot be true either of the soul, or of any creature; as we have said above when speaking of the angels (54, 3).

Secondly, this may be also shown to be impossible in the soul. For the soul by its very essence is an act. Therefore if the very essence of the soul were the immediate principle of operation, whatever has a soul would always have actual vital actions, as that which has a soul is always an actually living thing. For as a form the soul is not an act ordained to a further act, but the ultimate term of generation. Wherefore, for it to be in potentiality to another act, does not belong to it according to its essence, as a form, but according to its power. So the soul itself, as the subject of its power, is called the first act, with a further relation to the second act. Now we observe that what has a soul is not always actual with respect to its vital operations; whence also it is said in the definition of the soul, that it is ‘the act of a body having life potentially’; which potentiality, however, ‘does not exclude the soul.’ Therefore it follows that the essence of the soul is not its power. For nothing is in potentiality by reason of an act, as act.

Reply to Objection 1. Augustine is speaking of the mind as it knows and loves itself. Thus knowledge and love as referred to the soul as known and loved, are substantially or essentially in the soul, for the very substance or essence of the soul is known and loved. In the same way are we to understand what he says in the other passage, that those things are ‘one life, one mind, one essence.’ Or, as some say, this passage is true in the sense in which the potential whole is predicated of its parts, being midway between the universal whole, and the integral whole. For the universal whole is in each part according to its entire essence and power; as animal in a man and in a horse; and therefore it is properly predicated of each part. But the integral whole is not in each part, neither according to its whole essence, nor according to its whole power. Therefore in no way can it be predicated of each part; yet in a way it is predicated, though improperly, of all the parts together; as if we were to say that the wall, roof, and foundations are a house. But the potential whole is in each part according to its whole essence, not, however, according to its whole power. Therefore in a way it can be predicated of each part, but not so properly as the universal whole. In this sense, Augustine says that the memory, understanding, and the will are the one essence of the soul.

Reply to Objection 2. The act to which primary matter is in potentiality is the substantial form. Therefore the potentiality of matter is nothing else but its essence.

Reply to Objection 3. Action belongs to the composite, as does existence; for to act belongs to what exists. Now the composite has substantial existence through the substantial form; and it operates by the power which results from the substantial form. Hence an active accidental form is to the substantial form of the agent (for instance, heat compared to the form of fire) as the power of the soul is to the soul.

Reply to Objection 4. That the accidental form is a principle of action is due to the substantial form. Therefore the substantial form is the first principle of action; but not the proximate principle. In this sense the Philosopher says that ‘the soul is that whereby we understand and sense.’

Reply to Objection 5. If we take accident as meaning what is divided against substance, then there can be no medium between substance and accident; because they are divided by affirmation and negation, that is, according to existence in a subject, and non-existence in a subject. In this sense, as the power of the soul is not its essence, it must be an accident; and it belongs to the second species of accident, that of quality. But if we take accident as one of the five universals, in this sense there is a medium between substance and accident. For the substance is all that belongs to the essence of a thing; whereas whatever is beyond the essence of a thing cannot be called accident in this sense; but only what is not caused by the essential principle of the species. For the ‘proper’ does not belong to the essence of a thing, but is caused by the essential principles of the species; wherefore it is a medium between the essence and accident thus understood. In this sense the powers of the soul may be said to be a medium between substance and accident, as being natural properties of the soul. When Augustine says that knowledge and love are not in the soul as accidents in a subject, this must be understood in the sense given above, inasmuch as they are compared to the soul, not as loving and knowing, but as loved and known. His argument proceeds in this sense; for if love were in the soul loved as in a subject, it would follow that an accident transcends its subject, since even other things are loved through the soul.

Reply to Objection 6. Although the soul is not composed of matter and form, yet it has an admixture of potentiality, as we have said above (75, 5, ad 4); and for this reason it can be the subject of an accident. The statement quoted is verified in God, Who is the Pure Act; in treating of which subject Boethius employs that phrase (De Trin. i).

Reply to Objection 7. Rational and sensitive, as differences, are not taken from the powers of sense and reason, but from the sensitive and rational soul itself. But because substantial forms, which in themselves are unknown to us,

are known by their accidents; nothing prevents us from sometimes substituting accidents for substantial differences.

Article 2. Whether there are several powers of the soul?

Objection 1. It would seem that there are not several powers of the soul. For the intellectual soul approaches nearest to the likeness of God. But in God there is one simple power: and therefore also in the intellectual soul.

Objection 2. Further, the higher a power is, the more unified it is. But the intellectual soul excels all other forms in power. Therefore above all others it has one virtue or power.

Objection 3. Further, to operate belongs to what is in act. But by the one essence of the soul, man has actual existence in the different degrees of perfection, as we have seen above (76, 3,4). Therefore by the one power of the soul he performs operations of various degrees.

On the contrary, The Philosopher places several powers in the soul (De Anima ii, 2,3).

I answer that, Of necessity we must place several powers in the soul. To make this evident, we observe that, as the Philosopher says (De Coelo ii, 12), the lowest order of things cannot acquire perfect goodness, but they acquire a certain imperfect goodness, by few movements; and those which belong to a higher order acquire perfect goodness by many movements; and those yet higher acquire perfect goodness by few movements; and the highest perfection is found in those things which acquire perfect goodness without any movement whatever. Thus he is least of all disposed of health, who can only acquire imperfect health by means of a few remedies; better disposed is he who can acquire perfect health by means of many remedies; and better still, he who can by few remedies; best of all is he who has perfect health without any remedies. We conclude, therefore, that things which are below man acquire a certain limited goodness; and so they have a few determinate operations and powers. But man can acquire universal and perfect goodness, because he can acquire beatitude. Yet he is in the last degree, according to his nature, of those to whom beatitude is possible; therefore the human soul requires many and various operations and powers. But to angels a smaller variety of powers is sufficient. In God there is no power or action beyond His own Essence.

There is yet another reason why the human soul abounds in a variety of powers--because it is on the confines of spiritual and corporeal creatures; and therefore the powers of both meet together in the soul.

Reply to Objection 1. The intellectual soul approaches to the Divine likeness, more than inferior creatures, in being able to acquire perfect

goodness; although by many and various means; and in this it falls short of more perfect creatures.

Reply to Objection 2. A unified power is superior if it extends to equal things: but a multiform power is superior to it, if it is over many things.

Reply to Objection 3. One thing has one substantial existence, but may have several operations. So there is one essence of the soul, with several powers.

Article 3. Whether the powers are distinguished by their acts and objects?

Objection 1. It would seem that the powers of the soul are not distinguished by acts and objects. For nothing is determined to its species by what is subsequent and extrinsic to it. But the act is subsequent to the power; and the object is extrinsic to it. Therefore the soul's powers are not specifically distinct by acts and objects.

Objection 2. Further, contraries are what differ most from each other. Therefore if the powers are distinguished by their objects, it follows that the same power could not have contrary objects. This is clearly false in almost all the powers; for the power of vision extends to white and black, and the power to taste to sweet and bitter.

Objection 3. Further, if the cause be removed, the effect is removed. Hence if the difference of powers came from the difference of objects, the same object would not come under different powers. This is clearly false; for the same thing is known by the cognitive power, and desired by the appetitive.

Objection 4. Further, that which of itself is the cause of anything, is the cause thereof, wherever it is. But various objects which belong to various powers, belong also to some one power; as sound and color belong to sight and hearing, which are different powers, yet they come under the one power of common sense. Therefore the powers are not distinguished according to the difference of their objects.

On the contrary, Things that are subsequent are distinguished by what precedes. But the Philosopher says (De Anima ii, 4) that 'acts and operations precede the powers according to reason; and these again are preceded by their opposites,' that is their objects. Therefore the powers are distinguished according to their acts and objects.

I answer that, A power as such is directed to an act. Wherefore we seek to know the nature of a power from the act to which it is directed, and consequently the nature of a power is diversified, as the nature of the act is diversified. Now the nature of an act is diversified according to the various natures of the objects. For every act is either of an active power or of a passive power. Now, the object is to the act of a passive power, as the

principle and moving cause: for color is the principle of vision, inasmuch as it moves the sight. On the other hand, to the act of an active power the object is a term and end; as the object of the power of growth is perfect quantity, which is the end of growth. Now, from these two things an act receives its species, namely, from its principle, or from its end or term; for the act of heating differs from the act of cooling, in this, that the former proceeds from something hot, which is the active principle, to heat; the latter from something cold, which is the active principle, to cold. Therefore the powers are of necessity distinguished by their acts and objects.

Nevertheless, we must observe that things which are accidental do not change the species. For since to be colored is accidental to an animal, its species is not changed by a difference of color, but by a difference in that which belongs to the nature of an animal, that is to say, by a difference in the sensitive soul, which is sometimes rational, and sometimes otherwise. Hence 'rational' and 'irrational' are differences dividing animal, constituting its various species. In like manner therefore, not any variety of objects diversifies the powers of the soul, but a difference in that to which the power of its very nature is directed. Thus the senses of their very nature are directed to the passive quality which of itself is divided into color, sound, and the like, and therefore there is one sensitive power with regard to color, namely, the sight, and another with regard to sound, namely, hearing. But it is accidental to a passive quality, for instance, to something colored, to be a musician or a grammarian, great or small, a man or a stone. Therefore by reason of such differences the powers of the soul are not distinct.

Reply to Objection 1. Act, though subsequent in existence to power, is, nevertheless, prior to it in intention and logically; as the end is with regard to the agent. And the object, although extrinsic, is, nevertheless, the principle or end of the action; and those conditions which are intrinsic to a thing, are proportionate to its principle and end.

Reply to Objection 2. If any power were to have one of two contraries as such for its object, the other contrary would belong to another power. But the power of the soul does not regard the nature of the contrary as such, but rather the common aspect of both contraries; as sight does not regard white as such, but as color. This is because of two contraries one, in a manner, includes the idea of the other, since they are to one another as perfect and imperfect.

Reply to Objection 3. Nothing prevents things which coincide in subject, from being considered under different aspects; therefore they can belong to various powers of the soul.

Reply to Objection 4. The higher power of itself regards a more universal formality of the object than the lower power; because the higher a power is, to a greater number of things does it extend. Therefore many things are combined in the one formality of the object, which the higher power considers of itself; while they differ in the formalities regarded by the lower powers of themselves. Thus it is that various objects belong to various lower powers; which objects, however, are subject to one higher power.

Article 4. Whether among the powers of the soul there is order?

Objection 1. It would seem that there is no order among the powers of the soul. For in those things which come under one division, there is no before and after, but all are naturally simultaneous. But the powers of the soul are contradistinguished from one another. Therefore there is no order among them.

Objection 2. Further, the powers of the soul are referred to their objects and to the soul itself. On the part of the soul, there is not order among them, because the soul is one. In like manner the objects are various and dissimilar, as color and sound. Therefore there is no order among the powers of the soul.

Objection 3. Further, where there is order among powers, we find that the operation of one depends on the operation of another. But the action of one power of the soul does not depend on that of another; for sight can act independently of hearing, and conversely. Therefore there is no order among the powers of the soul.

On the contrary, The Philosopher (De Anima ii, 3) compares the parts or powers of the soul to figures. But figures have an order among themselves. Therefore the powers of the soul have order.

I answer that, Since the soul is one, and the powers are many; and since a number of things that proceed from one must proceed in a certain order; there must be some order among the powers of the soul. Accordingly we may observe a triple order among them, two of which correspond to the dependence of one power on another; while the third is taken from the order of the objects. Now the dependence of one power on another can be taken in two ways; according to the order of nature, forasmuch as perfect things are by their nature prior to imperfect things; and according to the order of generation and time; forasmuch as from being imperfect, a thing comes to be perfect. Thus, according to the first kind of order among the powers, the intellectual powers are prior to the sensitive powers; wherefore they direct them and command them. Likewise the sensitive powers are prior in this order to the powers of the nutritive soul.

In the second kind of order, it is the other way about. For the powers of the nutritive soul are prior by way of generation to the powers of the sensitive soul; for which, therefore, they prepare the body. The same is to be said of the sensitive powers with regard to the intellectual. But in the third kind of order, certain sensitive powers are ordered among themselves, namely, sight, hearing, and smelling. For the visible naturally comes first; since it is common to higher and lower bodies. But sound is audible in the air, which is naturally prior to the mingling of elements, of which smell is the result.

Reply to Objection 1. The species of a given genus are to one another as before and after, like numbers and figures, if considered in their nature; although they may be said to be simultaneous, according as they receive the predication of the common genus.

Reply to Objection 2. This order among the powers of the soul is both on the part of the soul (which, though it be one according to its essence, has a certain aptitude to various acts in a certain order) and on the part of the objects, and furthermore on the part of the acts, as we have said above.

Reply to Objection 3. This argument is verified as regards those powers among which order of the third kind exists. Those powers among which the two other kinds of order exist are such that the action of one depends on another.

Article 5. Whether all the powers of the soul are in the soul as their subject?

Objection 1. It would seem that all the powers of the soul are in the soul as their subject. For as the powers of the body are to the body; so are the powers of the soul to the soul. But the body is the subject of the corporeal powers. Therefore the soul is the subject of the powers of the soul.

Objection 2. Further, the operations of the powers of the soul are attributed to the body by reason of the soul; because, as the Philosopher says (*De Anima* ii, 2), ‘The soul is that by which we sense and understand primarily.’ But the natural principles of the operations of the soul are the powers. Therefore the powers are primarily in the soul.

Objection 3. Further, Augustine says (*Gen. ad lit.* xii, 7,24) that the soul senses certain things, not through the body, in fact, without the body, as fear and such like; and some things through the body. But if the sensitive powers were not in the soul alone as their subject, the soul could not sense anything without the body. Therefore the soul is the subject of the sensitive powers; and for a similar reason, of all the other powers.

On the contrary, The Philosopher says (*De Somno et Vigilia* i) that ‘sensation belongs neither to the soul, nor to the body, but to the composite.’

Therefore the sensitive power is in ‘the composite’ as its subject. Therefore the soul alone is not the subject of all the powers.

I answer that, The subject of operative power is that which is able to operate, for every accident denominates its proper subject. Now the same is that which is able to operate, and that which does operate. Wherefore the ‘subject of power’ is of necessity ‘the subject of operation,’ as again the Philosopher says in the beginning of *De Somno et Vigilia*. Now, it is clear from what we have said above (75, 2,3; 76, 1, ad 1), that some operations of the soul are performed without a corporeal organ, as understanding and will. Hence the powers of these operations are in the soul as their subject. But some operations of the soul are performed by means of corporeal organs; as sight by the eye, and hearing by the ear. And so it is with all the other operations of the nutritive and sensitive parts. Therefore the powers which are the principles of these operations have their subject in the composite, and not in the soul alone.

Reply to Objection 1. All the powers are said to belong to the soul, not as their subject, but as their principle; because it is by the soul that the composite has the power to perform such operations.

Reply to Objection 2. All such powers are primarily in the soul, as compared to the composite; not as in their subject, but as in their principle.

Reply to Objection 3. Plato’s opinion was that sensation is an operation proper to the soul, just as understanding is. Now in many things relating to Philosophy Augustine makes use of the opinions of Plato, not asserting them as true, but relating them. However, as far as the present question is concerned, when it is said that the soul senses some things with the body, and some without the body, this can be taken in two ways.

Firstly, the words ‘with the body or without the body’ may determine the act of sense in its mode of proceeding from the sentient. Thus the soul senses nothing without the body, because the action of sensation cannot proceed from the soul except by a corporeal organ.

Secondly, they may be understood as determining the act of sense on the part of the object sensed. Thus the soul senses some things with the body, that is, things existing in the body, as when it feels a wound or something of that sort; while it senses some things without the body, that is, which do not exist in the body, but only in the apprehension of the soul, as when it feels sad or joyful on hearing something.

Article 6. Whether the powers of the soul flow from its essence?

Objection 1. It would seem that the powers of the soul do not flow from its essence. For different things do not proceed from one simple thing. But the

essence of the soul is one and simple. Since, therefore, the powers of the soul are many and various, they cannot proceed from its essence.

Objection 2. Further, that from which a thing proceeds is its cause. But the essence of the soul cannot be said to be the cause of the powers; as is clear if one considers the different kinds of causes. Therefore the powers of the soul do not flow from its essence.

Objection 3. Further, emanation involves some sort of movement. But nothing is moved by itself, as the Philosopher proves (Phys. vii, 1,2); except, perhaps, by reason of a part of itself, as an animal is said to be moved by itself, because one part thereof moves and another is moved. Neither is the soul moved, as the Philosopher proves (De Anima i, 4). Therefore the soul does not produce its powers within itself.

On the contrary, The powers of the soul are its natural properties. But the subject is the cause of its proper accidents; whence also it is included in the definition of accident, as is clear from Metaph. vii (Did. vi, 4). Therefore the powers of the soul proceed from its essence as their cause.

I answer that, The substantial and the accidental form partly agree and partly differ. They agree in this, that each is an act; and that by each of them something is after a manner actual. They differ, however, in two respects. First, because the substantial form makes a thing to exist absolutely, and its subject is something purely potential. But the accidental form does not make a thing to exist absolutely but to be such, or so great, or in some particular condition; for its subject is an actual being. Hence it is clear that actuality is observed in the substantial form prior to its being observed in the subject: and since that which is first in a genus is the cause in that genus, the substantial form causes existence in its subject. On the other hand, actuality is observed in the subject of the accidental form prior to its being observed in the accidental form; wherefore the actuality of the accidental form is caused by the actuality of the subject. So the subject, forasmuch as it is in potentiality, is receptive of the accidental form: but forasmuch as it is in act, it produces it. This I say of the proper and ‘per se’ accident; for with regard to the extraneous accident, the subject is receptive only, the accident being caused by an extrinsic agent.

Secondly, substantial and accidental forms differ, because, since that which is the less principal exists for the sake of that which is the more principal, matter therefore exists on account of the substantial form; while on the contrary, the accidental form exists on account of the completeness of the subject.

Now it is clear, from what has been said (5), that either the subject of the soul’s powers is the soul itself alone, which can be the subject of an accident, forasmuch as it has something of potentiality, as we have said above (1, ad 6); or else this subject is the composite. Now the composite is actual by the soul. Whence it is clear that all the powers of the soul, whether their subject be the soul alone, or the composite, flow from the essence of the soul, as from their principle; because it has already been said that the accident is caused by the subject according as it is actual, and is received into it according as it is in potentiality.

Reply to Objection 1. From one simple thing many things may proceed naturally, in a certain order; or again if there be diversity of recipients. Thus, from the one essence of the soul many and various powers proceed; both because order exists among these powers; and also by reason of the diversity of the corporeal organs.

Reply to Objection 2. The subject is both the final cause, and in a way the active cause, of its proper accident. It is also as it were the material cause, inasmuch as it is receptive of the accident. From this we may gather that the essence of the soul is the cause of all its powers, as their end, and as their active principle; and of some as receptive thereof.

Reply to Objection 3. The emanation of proper accidents from their subject is not by way of transmutation, but by a certain natural resultance; thus one thing results naturally from another, as color from light.

Article 7. Whether one power of the soul arises from another?

Objection 1. It would seem that one power of the soul does not arise from another. For if several things arise together, one of them does not arise from another. But all the powers of the soul are created at the same time with the soul. Therefore one of them does not arise from another.

Objection 2. Further, the power of the soul arises from the soul as an accident from the subject. But one power of the soul cannot be the subject of another; because nothing is the accident of an accident. Therefore one power does not arise from another.

Objection 3. Further, one opposite does not arise from the other opposite; but everything arises from that which is like it in species. Now the powers of the soul are oppositely divided, as various species. Therefore one of them does not proceed from another.

On the contrary, Powers are known by their actions. But the action of one power is caused by the action of another power, as the action of the imagination by the action of the senses. Therefore one power of the soul is caused by another.

I answer that, In those things which proceed from one according to a natural order, as the first is the cause of all, so that which is nearer to the first is, in a way, the cause of those which are more remote. Now it has been shown above (Article 4) that among the powers of the soul there are several kinds of order. Therefore one power of the soul proceeds from the essence of the soul by the medium of another. But since the essence of the soul is compared to the powers both as a principle active and final, and as a receptive principle, either separately by itself, or together with the body; and since the agent and the end are more perfect, while the receptive principle, as such, is less perfect; it follows that those powers of the soul which precede the others, in the order of perfection and nature, are the principles of the others, after the manner of the end and active principle. For we see that the senses are for the sake of the intelligence, and not the other way about. The senses, moreover, are a certain imperfect participation of the intelligence; wherefore, according to their natural origin, they proceed from the intelligence as the imperfect from the perfect. But considered as receptive principles, the more perfect powers are principles with regard to the others; thus the soul, according as it has the sensitive power, is considered as the subject, and as something material with regard to the intelligence. On this account, the more imperfect powers precede the others in the order of generation, for the animal is generated before the man.

Reply to Objection 1. As the power of the soul flows from the essence, not by a transmutation, but by a certain natural resultance, and is simultaneous with the soul, so is it the case with one power as regards another.

Reply to Objection 2. An accident cannot of itself be the subject of an accident; but one accident is received prior to another into substance, as quantity prior to quality. In this sense one accident is said to be the subject of another; as surface is of color, inasmuch as substance receives an accident through the means of another. The same thing may be said of the powers of the soul.

Reply to Objection 3. The powers of the soul are opposed to one another, as perfect and imperfect; as also are the species of numbers and figures. But this opposition does not prevent the origin of one from another, because imperfect things naturally proceed from perfect things.

Article 8. Whether all the powers remain in the soul when separated from the body?

Objection 1. It would seem that all the powers of the soul remain in the soul separated from the body. For we read in the book *De Spiritu et Anima* that

‘the soul withdraws from the body, taking with itself sense and imagination, reason and intelligence, concupiscibility and irascibility.’

Objection 2. Further, the powers of the soul are its natural properties. But properties are always in that to which they belong; and are never separated from it. Therefore the powers of the soul are in it even after death.

Objection 3. Further, the powers even of the sensitive soul are not weakened when the body becomes weak; because, as the Philosopher says (*De Anima* i, 4), ‘If an old man were given the eye of a young man, he would see even as well as a young man.’ But weakness is the road to corruption. Therefore the powers of the soul are not corrupted when the body is corrupted, but remain in the separated soul.

Objection 4. Further, memory is a power of the sensitive soul, as the Philosopher proves (*De Memor. et Remin.* 1). But memory remains in the separated soul; for it was said to the rich glutton whose soul was in hell: ‘Remember that thou didst receive good things during thy lifetime’ (*Luke* 16:25). Therefore memory remains in the separated soul; and consequently the other powers of the sensitive part.

Objection 5. Further, joy and sorrow are in the concupiscible part, which is a power of the sensitive soul. But it is clear that separate souls grieve or rejoice at the pains or rewards which they receive. Therefore the concupiscible power remains in the separate soul.

Objection 6. Further, Augustine says (*Gen. ad lit.* xii, 32) that, as the soul, when the body lies senseless, yet not quite dead, sees some things by imaginary vision; so also when by death the soul is quite separate from the body. But the imagination is a power of the sensitive part. Therefore the power of the sensitive part remains in the separate soul; and consequently all the other powers.

On the contrary, It is said (*De Eccl. Dogm.* xix) that ‘of two substances only does man consist; the soul with its reason, and the body with its senses.’ Therefore the body being dead, the sensitive powers do not remain.

I answer that, As we have said already (5,6,7), all the powers of the soul belong to the soul alone as their principle. But some powers belong to the soul alone as their subject; as the intelligence and the will. These powers must remain in the soul, after the destruction of the body. But other powers are subjected in the composite; as all the powers of the sensitive and nutritive parts. Now accidents cannot remain after the destruction of the subject. Wherefore, the composite being destroyed, such powers do not remain actually; but they remain virtually in the soul, as in their principle or root.

So it is false that, as some say, these powers remain in the soul even after the corruption of the body. It is much more false that, as they say also, the acts of these powers remain in the separate soul; because these powers have no act apart from the corporeal organ.

Reply to Objection 1. That book has no authority, and so what is there written can be despised with the same facility as it was said; although we may say that the soul takes with itself these powers, not actually but virtually.

Reply to Objection 2. These powers, which we say do not actually remain in the separate soul, are not the properties of the soul alone, but of the composite.

Reply to Objection 3. These powers are said not to be weakened when the body becomes weak, because the soul remains unchangeable, and is the virtual principle of these powers.

Reply to Objection 4. The recollection spoken of there is to be taken in the same way as Augustine (De Trin. x, 11; xiv, 7) places memory in the mind; not as a part of the sensitive soul.

Reply to Objection 5. In the separate soul, sorrow and joy are not in the sensitive, but in the intellectual appetite, as in the angels.

Reply to Objection 6. Augustine in that passage is speaking as inquiring, not as asserting. Wherefore he retracted some things which he had said there (Retrac. ii, 24).

Question 78. The specific powers of the soul

1. The powers of the soul considered generally
2. The various species of the vegetative part
3. The exterior senses
4. The interior senses

Article 1. Whether there are to be distinguished five genera of powers in the soul?

Objection 1. It would seem that there are not to be distinguished five genera of powers in the soul--namely, vegetative, sensitive, appetitive, locomotive, and intellectual. For the powers of the soul are called its parts. But only three parts of the soul are commonly assigned--namely, the vegetative soul, the sensitive soul, and the rational soul. Therefore there are only three genera of powers in the soul, and not five.

Objection 2. Further, the powers of the soul are the principles of its vital operations. Now, in four ways is a thing said to live. For the Philosopher says (De Anima ii, 2): 'In several ways a thing is said to live, and even if only one of these is present, the thing is said to live; as intellect and sense, local movement and rest, and lastly, movement of decrease and increase due to nourishment.' Therefore there are only four genera of powers of the soul, as the appetitive is excluded.

Objection 3. Further, a special kind of soul ought not to be assigned as regards what is common to all the powers. Now desire is common to each power of the soul. For sight desires an appropriate visible object; whence we read (Sirach 40:22): 'The eye desireth favor and beauty, but more than these green sown fields.' In the same way every other power desires its appropriate object. Therefore the appetitive power should not be made a special genus of the powers of the soul.

Objection 4. Further, the moving principle in animals is sense, intellect or appetite, as the Philosopher says (De Anima iii, 10). Therefore the motive power should not be added to the above as a special genus of soul.

On the contrary, The Philosopher says (De Anima ii, 3), 'The powers are the vegetative, the sensitive, the appetitive, the locomotion, and the intellectual.'

I answer that, There are five genera of powers of the soul, as above numbered. Of these, three are called souls, and four are called modes of living. The reason of this diversity lies in the various souls being distinguished accordingly as the operation of the soul transcends the operation of the corporeal nature in various ways; for the whole corporeal nature is subject to the soul, and is related to it as its matter and instrument. There exists, therefore, an operation of the soul which so far exceeds the corporeal nature that it is not even performed by any corporeal organ; and such is the operation of the 'rational soul.' Below this, there is another operation of the soul, which is indeed performed through a corporeal organ, but not through a corporeal quality, and this is the operation of the 'sensitive soul'; for though hot and cold, wet and dry, and other such corporeal qualities are required for the work of the senses, yet they are not required in such a way that the operation of the senses takes place by virtue of such qualities; but only for the proper disposition of the organ. The lowest of the operations of the soul is that which is performed by a corporeal organ, and by virtue of a corporeal quality. Yet this transcends the operation of the corporeal nature; because the movements of bodies are caused by an extrinsic principle, while these operations are from an intrinsic principle; for this is

common to all the operations of the soul; since every animate thing, in some way, moves itself. Such is the operation of the 'vegetative soul'; for digestion, and what follows, is caused instrumentally by the action of heat, as the Philosopher says (De Anima ii, 4).

Now the powers of the soul are distinguished generically by their objects. For the higher a power is, the more universal is the object to which it extends, as we have said above (77, 3, ad 4). But the object of the soul's operation may be considered in a triple order. For in the soul there is a power the object of which is only the body that is united to that soul; the powers of this genus are called 'vegetative' for the vegetative power acts only on the body to which the soul is united. There is another genus in the powers of the soul, which genus regards a more universal object--namely, every sensible body, not only the body to which the soul is united. And there is yet another genus in the powers of the soul, which genus regards a still more universal object--namely, not only the sensible body, but all being in universal. Wherefore it is evident that the latter two genera of the soul's powers have an operation in regard not merely to that which is united to them, but also to something extrinsic. Now, since whatever operates must in some way be united to the object about which it operates, it follows of necessity that this something extrinsic, which is the object of the soul's operation, must be related to the soul in a twofold manner.

First, inasmuch as this something extrinsic has a natural aptitude to be united to the soul, and to be by its likeness in the soul. In this way there are two kinds of powers --namely, the 'sensitive' in regard to the less common object--the sensible body; and the 'intellectual,' in regard to the most common object--universal being.

Secondly, forasmuch as the soul itself has an inclination and tendency to the something extrinsic. And in this way there are again two kinds of powers in the soul: one--the 'appetitive'--in respect of which the soul is referred to something extrinsic as to an end, which is first in the intention; the other--the 'locomotive' power--in respect of which the soul is referred to something extrinsic as to the term of its operation and movement; for every animal is moved for the purpose of realizing its desires and intentions.

The modes of living are distinguished according to the degrees of living things. There are some living things in which there exists only vegetative power, as the plants. There are others in which with the vegetative there exists also the sensitive, but not the locomotive power; such as immovable animals, as shellfish. There are others which besides this have locomotive powers, as perfect animals, which require many things for their life, and

consequently movement to seek necessities of life from a distance. And there are some living things which with these have intellectual power--namely, men. But the appetitive power does not constitute a degree of living things; because wherever there is sense there is also appetite (De Anima ii, 3).

Thus the first two objectives are hereby solved.

Reply to Objection 3. The 'natural appetite' is that inclination which each thing has, of its own nature, for something; wherefore by its natural appetite each power desires something suitable to itself. But the 'animal appetite' results from the form apprehended; this sort of appetite requires a special power of the soul--mere apprehension does not suffice. For a thing is desired as it exists in its own nature, whereas in the apprehensive power it exists not according to its own nature, but according to its likeness. Whence it is clear that sight desires naturally a visible object for the purpose of its act only--namely, for the purpose of seeing; but the animal by the appetitive power desires the thing seen, not merely for the purpose of seeing it, but also for other purposes. But if the soul did not require things perceived by the senses, except on account of the actions of the senses, that is, for the purpose of sensing them; there would be no need for a special genus of appetitive powers, since the natural appetite of the powers would suffice.

Reply to Objection 4. Although sense and appetite are principles of movement in perfect animals, yet sense and appetite, as such, are not sufficient to cause movement, unless another power be added to them; for immovable animals have sense and appetite, and yet they have not the power of motion. Now this motive power is not only in the appetite and sense as commanding the movement, but also in the parts of the body, to make them obey the appetite of the soul which moves them. Of this we have a sign in the fact that when the members are deprived of their natural disposition, they do not move in obedience to the appetite.

Article 2. Whether the parts of the vegetative soul are fittingly described as the nutritive, augmentative, and generative?

Objection 1. It would seem that the parts of the vegetative soul are not fittingly described--namely, the nutritive, augmentative, and generative. For these are called 'natural' forces. But the powers of the soul are above the natural forces. Therefore we should not class the above forces as powers of the soul.

Objection 2. Further, we should not assign a particular power of the soul to that which is common to living and non-living things. But generation is common to all things that can be generated and corrupted, whether living or

not living. Therefore the generative force should not be classed as a power of the soul.

Objection 3. Further, the soul is more powerful than the body. But the body by the same force gives species and quantity; much more, therefore, does the soul. Therefore the augmentative power of the soul is not distinct from the generative power.

Objection 4. Further, everything is preserved in being by that whereby it exists. But the generative power is that whereby a living thing exists. Therefore by the same power the living thing is preserved. Now the nutritive force is directed to the preservation of the living thing (De Anima ii, 4), being ‘a power which is capable of preserving whatever receives it.’ Therefore we should not distinguish the nutritive power from the generative.

On the contrary, The Philosopher says (De Anima ii, 2,4) that the operations of this soul are ‘generation, the use of food,’ and (cf. De Anima iii, 9) ‘growth.’

I answer that, The vegetative part has three powers. For the vegetative part, as we have said (1), has for its object the body itself, living by the soul; for which body a triple operation of the soul is required. One is whereby it acquires existence, and to this is directed the ‘generative’ power. Another is whereby the living body acquires its due quantity; to this is directed the ‘augmentative’ power. Another is whereby the body of a living thing is preserved in its existence and in its due quantity; to this is directed the ‘nutritive’ power.

We must, however, observe a difference among these powers. The nutritive and the augmentative have their effect where they exist, since the body itself united to the soul grows and is preserved by the augmentative and nutritive powers which exist in one and the same soul. But the generative power has its effect, not in one and the same body but in another; for a thing cannot generate itself. Therefore the generative power, in a way, approaches to the dignity of the sensitive soul, which has an operation extending to extrinsic things, although in a more excellent and more universal manner; for that which is highest in an inferior nature approaches to that which is lowest in the higher nature, as is made clear by Dionysius (Div. Nom. vii). Therefore, of these three powers, the generative has the greater finality, nobility, and perfection, as the Philosopher says (De Anima ii, 4), for it belongs to a thing which is already perfect to ‘produce another like unto itself.’ And the generative power is served by the augmentative and nutritive powers; and the augmentative power by the nutritive.

Reply to Objection 1. Such forces are called natural, both because they produce an effect like that of nature, which also gives existence, quantity and preservation (although the above forces accomplish these things in a more perfect way); and because those forces perform their actions instrumentally, through the active and passive qualities, which are the principles of natural actions.

Reply to Objection 2. Generation of inanimate things is entirely from an extrinsic source; whereas the generation of living things is in a higher way, through something in the living thing itself, which is the semen containing the principle productive of the body. Therefore there must be in the living thing a power that prepares this semen; and this is the generative power.

Reply to Objection 3. Since the generation of living things is from a semen, it is necessary that in the beginning an animal of small size be generated. For this reason it must have a power in the soul, whereby it is brought to its appropriate size. But the inanimate body is generated from determinate matter by an extrinsic agent; therefore it receives at once its nature and its quantity, according to the condition of the matter.

Reply to Objection 4. As we have said above (Article 1), the operation of the vegetative principle is performed by means of heat, the property of which is to consume humidity. Therefore, in order to restore the humidity thus lost, the nutritive power is required, whereby the food is changed into the substance of the body. This is also necessary for the action of the augmentative and generative powers.

Article 3. Whether the five exterior senses are properly distinguished?

Objection 1. It would seem inaccurate to distinguish five exterior senses. But there are many kinds of accidents. Therefore, as powers are distinguished by their objects, it seems that the senses are multiplied according to the number of the kinds of accidents.

Objection 2. Further, magnitude and shape, and other things which are called ‘common sensibles,’ are ‘not sensibles by accident,’ but are contradistinguished from them by the Philosopher (De Anima ii, 6). Now the diversity of objects, as such, diversifies the powers. Since, therefore, magnitude and shape are further from color than sound is, it seems that there is much more need for another sensitive power than can grasp magnitude or shape than for that which grasps color or sound.

Objection 3. Further, one sense regards one contrariety; as sight regards white and black. But the sense of touch grasps several contraries; such as hot or cold, damp or dry, and suchlike. Therefore it is not a single sense but several. Therefore there are more than five senses.

Objection 4. Further, a species is not divided against its genus. But taste is a kind of touch. Therefore it should not be classed as a distinct sense of touch.

On the contrary, The Philosopher says (De Anima iii, 1): ‘There is no other besides the five senses.’

I answer that, The reason of the distinction and number of the senses has been assigned by some to the organs in which one or other of the elements preponderate, as water, air, or the like. By others it has been assigned to the medium, which is either in conjunction or extrinsic and is either water or air, or such like. Others have ascribed it to the various natures of the sensible qualities, according as such quality belongs to a simple body or results from complexity. But none of these explanations is apt. For the powers are not for the organs, but the organs for the powers; wherefore there are not various powers for the reason that there are various organs; on the contrary, for this has nature provided a variety of organs, that they might be adapted to various powers. In the same way nature provided various mediums for the various senses, according to the convenience of the acts of the powers. And to be cognizant of the natures of sensible qualities does not pertain to the senses, but to the intellect.

The reason of the number and distinction of the exterior senses must therefore be ascribed to that which belongs to the senses properly and ‘per se.’ Now, sense is a passive power, and is naturally immuted by the exterior sensible. Wherefore the exterior cause of such immutation is what is ‘per se’ perceived by the sense, and according to the diversity of that exterior cause are the sensitive powers diversified.

Now, immutation is of two kinds, one natural, the other spiritual. Natural immutation takes place by the form of the immuter being received according to its natural existence, into the thing immuted, as heat is received into the thing heated. Whereas spiritual immutation takes place by the form of the immuter being received, according to a spiritual mode of existence, into the thing immuted, as the form of color is received into the pupil which does not thereby become colored. Now, for the operation of the senses, a spiritual immutation is required, whereby an intention of the sensible form is effected in the sensible organ. Otherwise, if a natural immutation alone sufficed for the sense’s action, all natural bodies would feel when they undergo alteration.

But in some senses we find spiritual immutation only, as in ‘sight’ while in others we find not only spiritual but also a natural immutation; either on the part of the object only, or likewise on the part of the organ. On the part of the object we find natural immutation, as to place, in sound which is the object of ‘hearing’; for sound is caused by percussio and commotion of air: and we

find natural immutation by alteration, in odor which is the object of ‘smelling’; for in order to exhale an odor, a body must be in a measure affected by heat. On the part of an organ, natural immutation takes place in ‘touch’ and ‘taste’; for the hand that touches something hot becomes hot, while the tongue is moistened by the humidity of the flavored morsel. But the organs of smelling and hearing are not affected in their respective operations by any natural immutation unless indirectly.

Now, the sight, which is without natural immutation either in its organ or in its object, is the most spiritual, the most perfect, and the most universal of all the senses. After this comes the hearing and then the smell, which require a natural immutation on the part of the object; while local motion is more perfect than, and naturally prior to, the motion of alteration, as the Philosopher proves (Phys. viii, 7). Touch and taste are the most material of all: of the distinction of which we shall speak later on (ad 3,4). Hence it is that the three other senses are not exercised through a medium united to them, to obviate any natural immutation in their organ; as happens as regards these two senses.

Reply to Objection 1. Not every accident has in itself a power of immutation but only qualities of the third species, which are the principles of alteration: therefore only suchlike qualities are the objects of the senses; because ‘the senses are affected by the same things whereby inanimate bodies are affected,’ as stated in Phys. vii, 2.

Reply to Objection 2. Size, shape, and the like, which are called ‘common sensibles,’ are midway between ‘accidental sensibles’ and ‘proper sensibles,’ which are the objects of the senses. For the proper sensibles first, and of their very nature, affect the senses; since they are qualities that cause alteration. But the common sensibles are all reducible to quantity. As to size and number, it is clear that they are species of quantity. Shape is a quality about quantity. Shape is a quality about quantity, since the notion of shape consists of fixing the bounds of magnitude. Movement and rest are sensed according as the subject is affected in one or more ways in the magnitude of the subject or of its local distance, as in the movement of growth or of locomotion, or again, according as it is affected in some sensible qualities, as in the movement of alteration; and thus to sense movement and rest is, in a way, to sense one thing and many. Now quantity is the proximate subject of the qualities that cause alteration, as surface is of color. Therefore the common sensibles do not move the senses first and of their own nature, but by reason of the sensible quality; as the surface by reason of color. Yet they are not accidental sensibles, for they produce a certain variety in the immutation of the senses. For sense is immuted differently by a large and by a small

surface: since whiteness itself is said to be great or small, and therefore it is divided according to its proper subject.

Reply to Objection 3. As the Philosopher seems to say (De Anima ii, 11), the sense of touch is generically one, but is divided into several specific senses, and for this reason it extends to various contrarieties; which senses, however, are not separate from one another in their organ, but are spread throughout the whole body, so that their distinction is not evident. But taste, which perceives the sweet and the bitter, accompanies touch in the tongue, but not in the whole body; so it is easily distinguished from touch. We might also say that all those contrarieties agree, each in some proximate genus, and all in a common genus, which is the common and formal object of touch. Such common genus is, however, unnamed, just as the proximate genus of hot and cold is unnamed.

Reply to Objection 4. The sense of taste, according to a saying of the Philosopher (De Anima ii, 9), is a kind of touch existing in the tongue only. It is not distinct from touch in general, but only from the species of touch distributed in the body. But if touch is one sense only, on account of the common formality of its object: we must say that taste is distinguished from touch by reason of a different formality of immutation. For touch involves a natural, and not only a spiritual, immutation in its organ, by reason of the quality which is its proper object. But the organ of taste is not necessarily immuted by a natural immutation by reason of the quality which is its proper object, so that the tongue itself becomes sweet and bitter: but by reason of a quality which is a preamble to, and on which is based, the flavor, which quality is moisture, the object of touch.

Article 4. Whether the interior senses are suitably distinguished?

Objection 1. It would seem that the interior senses are not suitably distinguished. For the common is not divided against the proper. Therefore the common sense should not be numbered among the interior sensitive powers, in addition to the proper exterior senses.

Objection 2. Further, there is no need to assign an interior power of apprehension when the proper and exterior sense suffices. But the proper and exterior senses suffice for us to judge of sensible things; for each sense judges of its proper object. In like manner they seem to suffice for the perception of their own actions; for since the action of the sense is, in a way, between the power and its object, it seems that sight must be much more able to perceive its own vision, as being nearer to it, than the color; and in like manner with the other senses. Therefore for this there is no need to assign an interior power, called the common sense.

Objection 3. Further, according to the Philosopher (De Memor. et Remin. i), the imagination and the memory are passions of the ‘first sensitive.’ But passion is not divided against its subject. Therefore memory and imagination should not be assigned as powers distinct from the senses.

Objection 4. Further, the intellect depends on the senses less than any power of the sensitive part. But the intellect knows nothing but what it receives from the senses; whence we read (Poster. i, 8), that ‘those who lack one sense lack one kind of knowledge.’ Therefore much less should we assign to the sensitive part a power, which they call the ‘estimative’ power, for the perception of intentions which the sense does not perceive.

Objection 5. Further, the action of the cogitative power, which consists in comparing, adding and dividing, and the action of the reminiscence, which consists in the use of a kind of syllogism for the sake of inquiry, is not less distant from the actions of the estimative and memorative powers, than the action of the estimative is from the action of the imagination. Therefore either we must add the cognitive and reminiscitive to the estimative and memorative powers, or the estimative and memorative powers should not be made distinct from the imagination.

Objection 6. Further, Augustine (Gen. ad lit. xii, 6,7,24) describes three kinds of vision; namely, corporeal, which is the action of the sense; spiritual, which is an action of the imagination or phantasy; and intellectual, which is an action of the intellect. Therefore there is no interior power between the sense and intellect, besides the imagination.

On the contrary, Avicenna (De Anima iv, 1) assigns five interior sensitive powers; namely, ‘common sense, phantasy, imagination, and the estimative and memorative powers.’

I answer that, As nature does not fail in necessary things, there must needs be as many actions of the sensitive soul as may suffice for the life of a perfect animal. If any of these actions cannot be reduced to the same one principle, they must be assigned to diverse powers; since a power of the soul is nothing else than the proximate principle of the soul’s operation.

Now we must observe that for the life of a perfect animal, the animal should apprehend a thing not only at the actual time of sensation, but also when it is absent. Otherwise, since animal motion and action follow apprehension, an animal would not be moved to seek something absent: the contrary of which we may observe specially in perfect animals, which are moved by progression, for they are moved towards something apprehended and absent. Therefore an animal through the sensitive soul must not only receive the species of sensible things, when it is actually affected by them, but it must

also retain and preserve them. Now to receive and retain are, in corporeal things, reduced to diverse principles; for moist things are apt to receive, but retain with difficulty, while it is the reverse with dry things. Wherefore, since the sensitive power is the act of a corporeal organ, it follows that the power which receives the species of sensible things must be distinct from the power which preserves them.

Again we must observe that if an animal were moved by pleasing and disagreeable things only as affecting the sense, there would be no need to suppose that an animal has a power besides the apprehension of those forms which the senses perceive, and in which the animal takes pleasure, or from which it shrinks with horror. But the animal needs to seek or to avoid certain things, not only because they are pleasing or otherwise to the senses, but also on account of other advantages and uses, or disadvantages: just as the sheep runs away when it sees a wolf, not on account of its color or shape, but as a natural enemy: and again a bird gathers together straws, not because they are pleasant to the sense, but because they are useful for building its nest. Animals, therefore, need to perceive such intentions, which the exterior sense does not perceive. And some distinct principle is necessary for this; since the perception of sensible forms comes by an immutation caused by the sensible, which is not the case with the perception of those intentions.

Thus, therefore, for the reception of sensible forms, the ‘proper sense’ and the ‘common sense’ are appointed, and of their distinction we shall speak farther on (ad 1,2). But for the retention and preservation of these forms, the ‘phantasy’ or ‘imagination’ is appointed; which are the same, for phantasy or imagination is as it were a storehouse of forms received through the senses. Furthermore, for the apprehension of intentions which are not received through the senses, the ‘estimative’ power is appointed: and for the preservation thereof, the ‘memorative’ power, which is a storehouse of such-like intentions. A sign of which we have in the fact that the principle of memory in animals is found in some such intention, for instance, that something is harmful or otherwise. And the very formality of the past, which memory observes, is to be reckoned among these intentions.

Now, we must observe that as to sensible forms there is no difference between man and other animals; for they are similarly immuted by the extrinsic sensible. But there is a difference as to the above intentions: for other animals perceive these intentions only by some natural instinct, while man perceives them by means of coalition of ideas. Therefore the power by which in other animals is called the natural estimative, in man is called the ‘cogitative,’ which by some sort of collation discovers these intentions. Wherefore it is also called the ‘particular reason,’ to which medical men

assign a certain particular organ, namely, the middle part of the head: for it compares individual intentions, just as the intellectual reason compares universal intentions. As to the memorative power, man has not only memory, as other animals have in the sudden recollection of the past; but also ‘reminiscence’ by syllogistically, as it were, seeking for a recollection of the past by the application of individual intentions. Avicenna, however, assigns between the estimative and the imaginative, a fifth power, which combines and divides imaginary forms: as when from the imaginary form of gold, and imaginary form of a mountain, we compose the one form of a golden mountain, which we have never seen. But this operation is not to be found in animals other than man, in whom the imaginative power suffices thereto. To man also does Averroes attribute this action in his book *De sensu et sensibilibus* (viii). So there is no need to assign more than four interior powers of the sensitive part—namely, the common sense, the imagination, and the estimative and memorative powers.

Reply to Objection 1. The interior sense is called ‘common’ not by predication, as if it were a genus; but as the common root and principle of the exterior senses.

Reply to Objection 2. The proper sense judges of the proper sensible by discerning it from other things which come under the same sense; for instance, by discerning white from black or green. But neither sight nor taste can discern white from sweet: because what discerns between two things must know both. Wherefore the discerning judgment must be assigned to the common sense; to which, as to a common term, all apprehensions of the senses must be referred: and by which, again, all the intentions of the senses are perceived; as when someone sees that he sees. For this cannot be done by the proper sense, which only knows the form of the sensible by which it is immuted, in which immutation the action of sight is completed, and from immutation follows another in the common sense which perceives the act of vision.

Reply to Objection 3. As one power arises from the soul by means of another, as we have seen above (Question 77, Article 7), so also the soul is the subject of one power through another. In this way the imagination and the memory are called passions of the ‘first sensitive.’

Reply to Objection 4. Although the operation of the intellect has its origin in the senses: yet, in the thing apprehended through the senses, the intellect knows many things which the senses cannot perceive. In like manner does the estimative power, though in a less perfect manner.

Reply to Objection 5. The cogitative and memorative powers in man owe their excellence not to that which is proper to the sensitive part; but to a certain affinity and proximity to the universal reason, which, so to speak, overflows into them. Therefore they are not distinct powers, but the same, yet more perfect than in other animals.

Reply to Objection 6. Augustine calls that vision spiritual which is effected by the images of bodies in the absence of bodies. Whence it is clear that it is common to all interior apprehensions.

Question 79. The intellectual powers

1. Is the intellect a power of the soul, or its essence?
2. If it be a power, is it a passive power?
3. If it is a passive power, is there an active intellect?
4. Is it something in the soul?
5. Is the active intellect one in all?
6. Is memory in the intellect?
7. Is the memory distinct from the intellect?
8. Is the reason a distinct power from the intellect?
9. Are the superior and inferior reason distinct powers?
10. Is the intelligence distinct from the intellect?
11. Are the speculative and practical intellect distinct powers?
12. Is 'synderesis' a power of the intellectual part?
13. Is the conscience a power of the intellectual part?

Article 1. Whether the intellect is a power of the soul?

Objection 1. It would seem that the intellect is not a power of the soul, but the essence of the soul. For the intellect seems to be the same as the mind. Now the mind is not a power of the soul, but the essence; for Augustine says (De Trin. ix, 2): 'Mind and spirit are not relative things, but denominate the essence.' Therefore the intellect is the essence of the soul.

Objection 2. Further, different genera of the soul's powers are not united in some one power, but only in the essence of the soul. Now the appetitive and the intellectual are different genera of the soul's powers as the Philosopher says (De Anima ii, 3), but they are united in the mind, for Augustine (De Trin. x, 11) places the intelligence and will in the mind. Therefore the mind

and intellect of man is of the very essence of the soul and not a power thereof.

Objection 3. Further, according to Gregory, in a homily for the Ascension (xxix in Ev.), 'man understands with the angels.' But angels are called 'minds' and 'intellects.' Therefore the mind and intellect of man are not a power of the soul, but the soul itself.

Objection 4. Further, a substance is intellectual by the fact that it is immaterial. But the soul is immaterial through its essence. Therefore it seems that the soul must be intellectual through its essence.

On the contrary, The Philosopher assigns the intellectual faculty as a power of the soul (De Anima ii, 3).

I answer that, In accordance with what has been already shown (54, 3; 77, 1) it is necessary to say that the intellect is a power of the soul, and not the very essence of the soul. For then alone the essence of that which operates is the immediate principle of operation, when operation itself is its being: for as power is to operation as its act, so is the essence to being. But in God alone His action of understanding is His very Being. Wherefore in God alone is His intellect His essence: while in other intellectual creatures, the intellect is power.

Reply to Objection 1. Sense is sometimes taken for the power, and sometimes for the sensitive soul; for the sensitive soul takes its name from its chief power, which is sense. And in like manner the intellectual soul is sometimes called intellect, as from its chief power; and thus we read (De Anima i, 4), that the 'intellect is a substance.' And in this sense also Augustine says that the mind is spirit and essence (De Trin. ix, 2; xiv, 16).

Reply to Objection 2. The appetitive and intellectual powers are different genera of powers in the soul, by reason of the different formalities of their objects. But the appetitive power agrees partly with the intellectual power and partly with the sensitive in its mode of operation either through a corporeal organ or without it: for appetite follows apprehension. And in this way Augustine puts the will in the mind; and the Philosopher, in the reason (De Anima iii, 9).

Reply to Objection 3. In the angels there is no other power besides the intellect, and the will, which follows the intellect. And for this reason an angel is called a 'mind' or an 'intellect'; because his whole power consists in this. But the soul has many other powers, such as the sensitive and nutritive powers, and therefore the comparison fails.

Reply to Objection 4. The immateriality of the created intelligent substance is not its intellect; and through its immateriality it has the power of

intelligence. Wherefore it follows not that the intellect is the substance of the soul, but that it is its virtue and power.

Article 2. Whether the intellect is a passive power?

Objection 1. It would seem that the intellect is not a passive power. For everything is passive by its matter, and acts by its form. But the intellectual power results from the immateriality of the intelligent substance. Therefore it seems that the intellect is not a passive power.

Objection 2. Further, the intellectual power is incorruptible, as we have said above (Question 79, Article 6). But ‘if the intellect is passive, it is corruptible’ (De Anima iii, 5). Therefore the intellectual power is not passive.

Objection 3. Further, the ‘agent is nobler than the patient,’ as Augustine (Gen. ad lit. xii, 16) and Aristotle (De Anima iii, 5) says. But all the powers of the vegetative part are active; yet they are the lowest among the powers of the soul. Much more, therefore, all the intellectual powers, which are the highest, are active.

On the contrary, The Philosopher says (De Anima iii, 4) that ‘to understand is in a way to be passive.’

I answer that, To be passive may be taken in three ways.

Firstly, in its most strict sense, when from a thing is taken something which belongs to it by virtue either of its nature, or of its proper inclination: as when water loses coolness by heating, and as when a man becomes ill or sad.

Secondly, less strictly, a thing is said to be passive, when something, whether suitable or unsuitable, is taken away from it. And in this way not only he who is ill is said to be passive, but also he who is healed; not only he that is sad, but also he that is joyful; or whatever way he be altered or moved.

Thirdly, in a wide sense a thing is said to be passive, from the very fact that what is in potentiality to something receives that to which it was in potentiality, without being deprived of anything. And accordingly, whatever passes from potentiality to act, may be said to be passive, even when it is perfected. And thus with us to understand is to be passive. This is clear from the following reason. For the intellect, as we have seen above (Question 78, Article 1), has an operation extending to universal being. We may therefore see whether the intellect be in act or potentiality by observing first of all the nature of the relation of the intellect to universal being. For we find an intellect whose relation to universal being is that of the act of all being: and such is the Divine intellect, which is the Essence of God, in which originally and virtually, all being pre-exists as in its first cause. And therefore the Divine intellect is not in potentiality, but is pure act. But no created intellect

can be an act in relation to the whole universal being; otherwise it would needs be an infinite being. Wherefore every created intellect is not the act of all things intelligible, by reason of its very existence; but is compared to these intelligible things as a potentiality to act.

Now, potentiality has a double relation to act. There is a potentiality which is always perfected by its act: as the matter of the heavenly bodies (58, 1). And there is another potentiality which is not always in act, but proceeds from potentiality to act; as we observe in things that are corrupted and generated. Wherefore the angelic intellect is always in act as regards those things which it can understand, by reason of its proximity to the first intellect, which is pure act, as we have said above. But the human intellect, which is the lowest in the order of intelligence and most remote from the perfection of the Divine intellect, is in potentiality with regard to things intelligible, and is at first ‘like a clean tablet on which nothing is written,’ as the Philosopher says (De Anima iii, 4). This is made clear from the fact, that at first we are only in potentiality to understand, and afterwards we are made to understand actually. And so it is evident that with us to understand is ‘in a way to be passive’; taking passion in the third sense. And consequently the intellect is a passive power.

Reply to Objection 1. This objection is verified of passion in the first and second senses, which belong to primary matter. But in the third sense passion is in anything which is reduced from potentiality to act.

Reply to Objection 2. ‘Passive intellect’ is the name given by some to the sensitive appetite, in which are the passions of the soul; which appetite is also called ‘rational by participation,’ because it ‘obeys the reason’ (Ethic. i, 13). Others give the name of passive intellect to the cogitative power, which is called the ‘particular reason.’ And in each case ‘passive’ may be taken in the two first senses; forasmuch as this so-called intellect is the act of a corporeal organ. But the intellect which is in potentiality to things intelligible, and which for this reason Aristotle calls the ‘possible’ intellect (De Anima iii, 4) is not passive except in the third sense: for it is not an act of a corporeal organ. Hence it is incorruptible.

Reply to Objection 3. The agent is nobler than the patient, if the action and the passion are referred to the same thing: but not always, if they refer to different things. Now the intellect is a passive power in regard to the whole universal being: while the vegetative power is active in regard to some particular thing, namely, the body as united to the soul. Wherefore nothing prevents such a passive force being nobler than such an active one.

Article 3. Whether there is an active intellect?

Objection 1. It would seem that there is no active intellect. For as the senses are to things sensible, so is our intellect to things intelligible. But because sense is in potentiality to things sensible, the sense is not said to be active, but only passive. Therefore, since our intellect is in potentiality to things intelligible, it seems that we cannot say that the intellect is active, but only that it is passive.

Objection 2. Further, if we say that also in the senses there is something active, such as light: on the contrary, light is required for sight, inasmuch as it makes the medium to be actually luminous; for color of its own nature moves the luminous medium. But in the operation of the intellect there is no appointed medium that has to be brought into act. Therefore there is no necessity for an active intellect.

Objection 3. Further, the likeness of the agent is received into the patient according to the nature of the patient. But the passive intellect is an immaterial power. Therefore its immaterial nature suffices for forms to be received into it immaterially. Now a form is intelligible in act from the very fact that it is immaterial. Therefore there is no need for an active intellect to make the species actually intelligible.

On the contrary, The Philosopher says (De Anima iii, 5), ‘As in every nature, so in the soul is there something by which it becomes all things, and something by which it makes all things.’ Therefore we must admit an active intellect.

I answer that, According to the opinion of Plato, there is no need for an active intellect in order to make things actually intelligible; but perhaps in order to provide intellectual light to the intellect, as will be explained farther on (4). For Plato supposed that the forms of natural things subsisted apart from matter, and consequently that they are intelligible: since a thing is actually intelligible from the very fact that it is immaterial. And he called such forms ‘species or ideas’; from a participation of which, he said that even corporeal matter was formed, in order that individuals might be naturally established in their proper genera and species: and that our intellect was formed by such participation in order to have knowledge of the genera and species of things. But since Aristotle did not allow that forms of natural things exist apart from matter, and as forms existing in matter are not actually intelligible; it follows that the natures of forms of the sensible things which we understand are not actually intelligible. Now nothing is reduced from potentiality to act except by something in act; as the senses are made actual by what is actually sensible. We must therefore assign on the part of the intellect some power to make things actually intelligible, by abstraction

of the species from material conditions. And such is the necessity for an active intellect.

Reply to Objection 1. Sensible things are found in act outside the soul; and hence there is no need for an active sense. Wherefore it is clear that in the nutritive part all the powers are active, whereas in the sensitive part all are passive: but in the intellectual part, there is something active and something passive.

Reply to Objection 2. There are two opinions as to the effect of light. For some say that light is required for sight, in order to make colors actually visible. And according to this the active intellect is required for understanding, in like manner and for the same reason as light is required for seeing. But in the opinion of others, light is required for sight; not for the colors to become actually visible; but in order that the medium may become actually luminous, as the Commentator says on De Anima ii. And according to this, Aristotle’s comparison of the active intellect to light is verified in this, that as it is required for understanding, so is light required for seeing; but not for the same reason.

Reply to Objection 3. If the agent pre-exist, it may well happen that its likeness is received variously into various things, on account of their dispositions. But if the agent does not pre-exist, the disposition of the recipient has nothing to do with the matter. Now the intelligible in act is not something existing in nature; if we consider the nature of things sensible, which do not subsist apart from matter. And therefore in order to understand them, the immaterial nature of the passive intellect would not suffice but for the presence of the active intellect which makes things actually intelligible by way of abstraction.

Article 4. Whether the active intellect is something in the soul?

Objection 1. It would seem that the active intellect is not something in the soul. For the effect of the active intellect is to give light for the purpose of understanding. But this is done by something higher than the soul: according to John 1:9, ‘He was the true light that enlighteneth every man coming into this world.’ Therefore the active intellect is not something in the soul.

Objection 2. Further, the Philosopher (De Anima iii, 5) says of the active intellect, ‘that it does not sometimes understand and sometimes not understand.’ But our soul does not always understand: sometimes it understands, sometimes it does not understand. Therefore the active intellect is not something in our soul.

Objection 3. Further, agent and patient suffice for action. If, therefore, the passive intellect, which is a passive power, is something belonging to the

soul; and also the active intellect, which is an active power: it follows that a man would always be able to understand when he wished, which is clearly false. Therefore the active intellect is not something in our soul.

Objection 4. Further, the Philosopher (De Anima iii, 5) says that the active intellect is a ‘substance in actual being.’ But nothing can be in potentiality and in act with regard to the same thing. If, therefore, the passive intellect, which is in potentiality to all things intelligible, is something in the soul, it seems impossible for the active intellect to be also something in our soul.

Objection 5. Further, if the active intellect is something in the soul, it must be a power. For it is neither a passion nor a habit; since habits and passions are not in the nature of agents in regard to the passivity of the soul; but rather passion is the very action of the passive power; while habit is something which results from acts. But every power flows from the essence of the soul. It would therefore follow that the active intellect flows from the essence of the soul. And thus it would not be in the soul by way of participation from some higher intellect: which is unfitting. Therefore the active intellect is not something in our soul.

On the contrary, The Philosopher says (De Anima iii, 5), that ‘it is necessary for these differences,’ namely, the passive and active intellect, ‘to be in the soul.’

I answer that, The active intellect, of which the Philosopher speaks, is something in the soul. In order to make this evident, we must observe that above the intellectual soul of man we must needs suppose a superior intellect, from which the soul acquires the power of understanding. For what is such by participation, and what is mobile, and what is imperfect always requires the pre-existence of something essentially such, immovable and perfect. Now the human soul is called intellectual by reason of a participation in intellectual power; a sign of which is that it is not wholly intellectual but only in part. Moreover it reaches to the understanding of truth by arguing, with a certain amount of reasoning and movement. Again it has an imperfect understanding; both because it does not understand everything, and because, in those things which it does understand, it passes from potentiality to act. Therefore there must needs be some higher intellect, by which the soul is helped to understand.

Wherefore some held that this intellect, substantially separate, is the active intellect, which by lighting up the phantasms as it were, makes them to be actually intelligible. But, even supposing the existence of such a separate active intellect, it would still be necessary to assign to the human soul some power participating in that superior intellect, by which power the human soul

makes things actually intelligible. Just as in other perfect natural things, besides the universal active causes, each one is endowed with its proper powers derived from those universal causes: for the sun alone does not generate man; but in man is the power of begetting man: and in like manner with other perfect animals. Now among these lower things nothing is more perfect than the human soul. Wherefore we must say that in the soul is some power derived from a higher intellect, whereby it is able to light up the phantasms. And we know this by experience, since we perceive that we abstract universal forms from their particular conditions, which is to make them actually intelligible. Now no action belongs to anything except through some principle formally inherent therein; as we have said above of the passive intellect (76, 1). Therefore the power which is the principle of this action must be something in the soul. For this reason Aristotle (De Anima iii, 5) compared the active intellect to light, which is something received into the air: while Plato compared the separate intellect impressing the soul to the sun, as Themistius says in his commentary on De Anima iii. But the separate intellect, according to the teaching of our faith, is God Himself, Who is the soul’s Creator, and only beatitude; as will be shown later on (90, 3; I-II, 3, 7). Wherefore the human soul derives its intellectual light from Him, according to Psalm 4:7, ‘The light of Thy countenance, O Lord, is signed upon us.’

Reply to Objection 1. That true light enlightens as a universal cause, from which the human soul derives a particular power, as we have explained.

Reply to Objection 2. The Philosopher says those words not of the active intellect, but of the intellect in act: of which he had already said: ‘Knowledge in act is the same as the thing.’ Or, if we refer those words to the active intellect, then they are said because it is not owing to the active intellect that sometimes we do, and sometimes we do not understand, but to the intellect which is in potentiality.

Reply to Objection 3. If the relation of the active intellect to the passive were that of the active object to a power, as, for instance, of the visible in act to the sight; it would follow that we could understand all things instantly, since the active intellect is that which makes all things (in act). But now the active intellect is not an object, rather is it that whereby the objects are made to be in act: for which, besides the presence of the active intellect, we require the presence of phantasms, the good disposition of the sensitive powers, and practice in this sort of operation; since through one thing understood, other things come to be understood, as from terms are made propositions, and from first principles, conclusions. From this point of view it matters not whether the active intellect is something belonging to the soul, or something separate from the soul.

Reply to Objection 4. The intellectual soul is indeed actually immaterial, but it is in potentiality to determinate species.

On the contrary, phantasms are actual images of certain species, but are immaterial in potentiality. Wherefore nothing prevents one and the same soul, inasmuch as it is actually immaterial, having one power by which it makes things actually immaterial, by abstraction from the conditions of individual matter: which power is called the ‘active intellect’; and another power, receptive of such species, which is called the ‘passive intellect’ by reason of its being in potentiality to such species.

Reply to Objection 5. Since the essence of the soul is immaterial, created by the supreme intellect, nothing prevents that power which it derives from the supreme intellect, and whereby it abstracts from matter, flowing from the essence of the soul, in the same way as its other powers.

Article 5. Whether the active intellect is one in all?

Objection 1. It would seem that there is one active intellect in all. For what is separate from the body is not multiplied according to the number of bodies. But the active intellect is ‘separate,’ as the Philosopher says (De Anima iii, 5). Therefore it is not multiplied in the many human bodies, but is one for all men.

Objection 2. Further, the active intellect is the cause of the universal, which is one in many. But that which is the cause of unity is still more itself one. Therefore the active intellect is the same in all.

Objection 3. Further, all men agree in the first intellectual concepts. But to these they assent by the active intellect. Therefore all agree in one active intellect.

On the contrary, The Philosopher says (De Anima iii, 5) that the active intellect is as a light. But light is not the same in the various things enlightened. Therefore the same active intellect is not in various men.

I answer that, The truth about this question depends on what we have already said (4). For if the active intellect were not something belonging to the soul, but were some separate substance, there would be one active intellect for all men. And this is what they mean who hold that there is one active intellect for all. But if the active intellect is something belonging to the soul, as one of its powers, we are bound to say that there are as many active intellects as there are souls, which are multiplied according to the number of men, as we have said above (Question 76, Article 2). For it is impossible that one same power belong to various substances.

Reply to Objection 1. The Philosopher proves that the active intellect is separate, by the fact that the passive intellect is separate: because, as he says

(De Anima iii, 5), ‘the agent is more noble than the patient.’ Now the passive intellect is said to be separate, because it is not the act of any corporeal organ. And in the same sense the active intellect is also called ‘separate’; but not as a separate substance.

Reply to Objection 2. The active intellect is the cause of the universal, by abstracting it from matter. But for this purpose it need not be the same intellect in all intelligent beings; but it must be one in its relationship to all those things from which it abstracts the universal, with respect to which things the universal is one. And this befits the active intellect inasmuch as it is immaterial.

Reply to Objection 3. All things which are of one species enjoy in common the action which accompanies the nature of the species, and consequently the power which is the principle of such action; but not so as that power be identical in all. Now to know the first intelligible principles is the action belonging to the human species. Wherefore all men enjoy in common the power which is the principle of this action: and this power is the active intellect. But there is no need for it to be identical in all. Yet it must be derived by all from one principle. And thus the possession by all men in common of the first principles proves the unity of the separate intellect, which Plato compares to the sun; but not the unity of the active intellect, which Aristotle compares to light.

Article 6. Whether memory is in the intellectual part of the soul?

Objection 1. It would seem that memory is not in the intellectual part of the soul. For Augustine says (De Trin. xii, 2,3,8) that to the higher part of the soul belongs those things which are not ‘common to man and beast.’ But memory is common to man and beast, for he says (De Trin. xii, 2,3,8) that ‘beasts can sense corporeal things through the senses of the body, and commit them to memory.’ Therefore memory does not belong to the intellectual part of the soul.

Objection 2. Further, memory is of the past. But the past is said of something with regard to a fixed time. Memory, therefore, knows a thing under a condition of a fixed time; which involves knowledge under the conditions of ‘here’ and ‘now.’ But this is not the province of the intellect, but of the sense. Therefore memory is not in the intellectual part, but only in the sensitive.

Objection 3. Further, in the memory are preserved the species of those things of which we are not actually thinking. But this cannot happen in the intellect, because the intellect is reduced to act by the fact that the intelligible species are received into it. Now the intellect in act implies understanding in

act; and therefore the intellect actually understands all things of which it has the species. Therefore the memory is not in the intellectual part.

On the contrary, Augustine says (De Trin. x, 11) that ‘memory, understanding, and will are one mind.’

I answer that, Since it is of the nature of the memory to preserve the species of those things which are not actually apprehended, we must first of all consider whether the intelligible species can thus be preserved in the intellect: because Avicenna held that this was impossible. For he admitted that this could happen in the sensitive part, as to some powers, inasmuch as they are acts of corporeal organs, in which certain species may be preserved apart from actual apprehension. But in the intellect, which has no corporeal organ, nothing but what is intelligible exists. Wherefore every thing of which the likeness exists in the intellect must be actually understood. Thus, therefore, according to him, as soon as we cease to understand something actually, the species of that thing ceases to be in our intellect, and if we wish to understand that thing anew, we must turn to the active intellect, which he held to be a separate substance, in order that the intelligible species may thence flow again into our passive intellect. And from the practice and habit of turning to the active intellect there is formed, according to him, a certain aptitude in the passive intellect for turning to the active intellect; which aptitude he calls the habit of knowledge. According, therefore, to this supposition, nothing is preserved in the intellectual part that is not actually understood: wherefore it would not be possible to admit memory in the intellectual part.

But this opinion is clearly opposed to the teaching of Aristotle. For he says (De Anima iii, 4) that, when the passive intellect ‘is identified with each thing as knowing it, it is said to be in act,’ and that ‘this happens when it can operate of itself. And, even then, it is in potentiality, but not in the same way as before learning and discovering.’ Now, the passive intellect is said to be each thing, inasmuch as it receives the intelligible species of each thing. To the fact, therefore, that it receives the species of intelligible things it owes its being able to operate when it wills, but not so that it be always operating: for even then is it in potentiality in a certain sense, though otherwise than before the act of understanding--namely, in the sense that whoever has habitual knowledge is in potentiality to actual consideration.

The foregoing opinion is also opposed to reason. For what is received into something is received according to the conditions of the recipient. But the intellect is of a more stable nature, and is more immovable than corporeal nature. If, therefore, corporeal matter holds the forms which it receives, not

only while it actually does something through them, but also after ceasing to act through them, much more cogent reason is there for the intellect to receive the species unchangeably and lastingly, whether it receive them from things sensible, or derive them from some superior intellect. Thus, therefore, if we take memory only for the power of retaining species, we must say that it is in the intellectual part. But if in the notion of memory we include its object as something past, then the memory is not in the intellectual, but only in the sensitive part, which apprehends individual things. For past, as past, since it signifies being under a condition of fixed time, is something individual.

Reply to Objection 1. Memory, if considered as retentive of species, is not common to us and other animals. For species are not retained in the sensitive part of the soul only, but rather in the body and soul united: since the memorative power is the act of some organ. But the intellect in itself is retentive of species, without the association of any corporeal organ. Wherefore the Philosopher says (De Anima iii, 4) that ‘the soul is the seat of the species, not the whole soul, but the intellect.’

Reply to Objection 2. The condition of past may be referred to two things--namely, to the object which is known, and to the act of knowledge. These two are found together in the sensitive part, which apprehends something from the fact of its being immuted by a present sensible: wherefore at the same time an animal remembers to have sensed before in the past, and to have sensed some past sensible thing. But as concerns the intellectual part, the past is accidental, and is not in itself a part of the object of the intellect. For the intellect understands man, as man: and to man, as man, it is accidental that he exist in the present, past, or future. But on the part of the act, the condition of past, even as such, may be understood to be in the intellect, as well as in the senses. Because our soul’s act of understanding is an individual act, existing in this or that time, inasmuch as a man is said to understand now, or yesterday, or tomorrow. And this is not incompatible with the intellectual nature: for such an act of understanding, though something individual, is yet an immaterial act, as we have said above of the intellect (76, 1); and therefore, as the intellect understands itself, though it be itself an individual intellect, so also it understands its act of understanding, which is an individual act, in the past, present, or future. In this way, then, the notion of memory, in as far as it regards past events, is preserved in the intellect, forasmuch as it understands that it previously understood: but not in the sense that it understands the past as something ‘here’ and ‘now.’

Reply to Objection 3. The intelligible species is sometimes in the intellect only in potentiality, and then the intellect is said to be in potentiality.

Sometimes the intelligible species is in the intellect as regards the ultimate completion of the act, and then it understands in act. And sometimes the intelligible species is in a middle state, between potentiality and act: and then we have habitual knowledge. In this way the intellect retains the species, even when it does not understand in act.

Article 7. Whether the intellectual memory is a power distinct from the intellect?

Objection 1. It would seem that the intellectual memory is distinct from the intellect. For Augustine (De Trin. x, 11) assigns to the soul memory, understanding, and will. But it is clear that the memory is a distinct power from the will. Therefore it is also distinct from the intellect.

Objection 2. Further, the reason of distinction among the powers in the sensitive part is the same as in the intellectual part. But memory in the sensitive part is distinct from sense, as we have said (78, 4). Therefore memory in the intellectual part is distinct from the intellect.

Objection 3. Further, according to Augustine (De Trin. x, 11; xi, 7), memory, understanding, and will are equal to one another, and one flows from the other. But this could not be if memory and intellect were the same power. Therefore they are not the same power.

On the contrary, From its nature the memory is the treasury or storehouse of species. But the Philosopher (De Anima iii) attributes this to the intellect, as we have said (6, ad 1). Therefore the memory is not another power from the intellect.

I answer that, As has been said above (Question 77, Article 3), the powers of the soul are distinguished by the different formal aspects of their objects: since each power is defined in reference to that thing to which it is directed and which is its object. It has also been said above (Question 59, Article 4) that if any power by its nature be directed to an object according to the common ratio of the object, that power will not be differentiated according to the individual differences of that object: just as the power of sight, which regards its object under the common ratio of color, is not differentiated by differences of black and white. Now, the intellect regards its object under the common ratio of being: since the passive intellect is that ‘in which all are in potentiality.’ Wherefore the passive intellect is not differentiated by any difference of being. Nevertheless there is a distinction between the power of the active intellect and of the passive intellect: because as regards the same object, the active power which makes the object to be in act must be distinct from the passive power, which is moved by the object existing in act. Thus the active power is compared to its object as a being in act is to a being in

potentiality; whereas the passive power, on the contrary, is compared to its object as being in potentiality is to a being in act. Therefore there can be no other difference of powers in the intellect, but that of passive and active. Wherefore it is clear that memory is not a distinct power from the intellect: for it belongs to the nature of a passive power to retain as well as to receive.

Reply to Objection 1. Although it is said (3 Sent. D, 1) that memory, intellect, and will are three powers, this is not in accordance with the meaning of Augustine, who says expressly (De Trin. xiv) that ‘if we take memory, intelligence, and will as always present in the soul, whether we actually attend to them or not, they seem to pertain to the memory only. And by intelligence I mean that by which we understand when actually thinking; and by will I mean that love or affection which unites the child and its parent.’ Wherefore it is clear that Augustine does not take the above three for three powers; but by memory he understands the soul’s habit of retention; by intelligence, the act of the intellect; and by will, the act of the will.

Reply to Objection 2. Past and present may differentiate the sensitive powers, but not the intellectual powers, for the reason give above.

Reply to Objection 3. Intelligence arises from memory, as act from habit; and in this way it is equal to it, but not as a power to a power.

Article 8. Whether the reason is distinct from the intellect?

Objection 1. It would seem that the reason is a distinct power from the intellect. For it is stated in De Spiritu et Anima that ‘when we wish to rise from lower things to higher, first the sense comes to our aid, then imagination, then reason, then the intellect.’ Therefore the reason is distinct from the intellect, as imagination is from sense.

Objection 2. Further, Boethius says (De Consol. iv, 6), that intellect is compared to reason, as eternity to time. But it does not belong to the same power to be in eternity and to be in time. Therefore reason and intellect are not the same power.

Objection 3. Further, man has intellect in common with the angels, and sense in common with the brutes. But reason, which is proper to man, whence he is called a rational animal, is a power distinct from sense. Therefore is it equally true to say that it is distinct from the intellect, which properly belongs to the angel: whence they are called intellectual.

On the contrary, Augustine says (Gen. ad lit. iii, 20) that ‘that in which man excels irrational animals is reason, or mind, or intelligence or whatever appropriate name we like to give it.’ Therefore, reason, intellect and mind are one power.

I answer that, Reason and intellect in man cannot be distinct powers. We shall understand this clearly if we consider their respective actions. For to understand is simply to apprehend intelligible truth: and to reason is to advance from one thing understood to another, so as to know an intelligible truth. And therefore angels, who according to their nature, possess perfect knowledge of intelligible truth, have no need to advance from one thing to another; but apprehend the truth simply and without mental discussion, as Dionysius says (Div. Nom. vii). But man arrives at the knowledge of intelligible truth by advancing from one thing to another; and therefore he is called rational. Reasoning, therefore, is compared to understanding, as movement is to rest, or acquisition to possession; of which one belongs to the perfect, the other to the imperfect. And since movement always proceeds from something immovable, and ends in something at rest; hence it is that human reasoning, by way of inquiry and discovery, advances from certain things simply understood--namely, the first principles; and, again, by way of judgment returns by analysis to first principles, in the light of which it examines what it has found. Now it is clear that rest and movement are not to be referred to different powers, but to one and the same, even in natural things: since by the same nature a thing is moved towards a certain place. Much more, therefore, by the same power do we understand and reason: and so it is clear that in man reason and intellect are the same power.

Reply to Objection 1. That enumeration is made according to the order of actions, not according to the distinction of powers. Moreover, that book is not of great authority.

Reply to Objection 2. The answer is clear from what we have said. For eternity is compared to time as immovable to movable. And thus Boethius compared the intellect to eternity, and reason to time.

Reply to Objection 3. Other animals are so much lower than man that they cannot attain to the knowledge of truth, which reason seeks. But man attains, although imperfectly, to the knowledge of intelligible truth, which angels know. Therefore in the angels the power of knowledge is not of a different genus from that which is in the human reason, but is compared to it as the perfect to the imperfect.

Article 9. Whether the higher and lower reason are distinct powers?

Objection 1. It would seem that the higher and lower reason are distinct powers. For Augustine says (De Trin. xii, 4,7), that the image of the Trinity is in the higher part of the reason, and not in the lower. But the parts of the soul are its powers. Therefore the higher and lower reason are two powers.

Objection 2. Further, nothing flows from itself. Now, the lower reason flows from the higher, and is ruled and directed by it. Therefore the higher reason is another power from the lower.

Objection 3. Further, the Philosopher says (Ethic. vi, 1) that 'the scientific part' of the soul, by which the soul knows necessary things, is another principle, and another part from the 'opinionative' and 'reasoning' part by which it knows contingent things. And he proves this from the principle that for those things which are 'generically different, generically different parts of the soul are ordained.' Now contingent and necessary are generically different, as corruptible and incorruptible. Since, therefore, necessary is the same as eternal, and temporal the same as contingent, it seems that what the Philosopher calls the 'scientific' part must be the same as the higher reason, which, according to Augustine (De Trin. xii, 7) 'is intent on the consideration and consultation of things eternal'; and that what the Philosopher calls the 'reasoning' or 'opinionative' part is the same as the lower reason, which, according to Augustine, 'is intent on the disposal of temporal things.' Therefore the higher reason is another power than the lower.

Objection 4. Further, Damascene says (De Fide Orth. ii) that 'opinion rises from the imagination: then the mind by judging of the truth or error of the opinion discovers the truth: whence' men's (mind) 'is derived from' metiendo [measuring]. 'And therefore the intellect regards those things which are already subject to judgment and true decision.' Therefore the opinionative power, which is the lower reason, is distinct from the mind and the intellect, by which we may understand the higher reason.

On the contrary, Augustine says (De Trin. xii, 4) that 'the higher and lower reason are only distinct by their functions.' Therefore they are not two powers.

I answer that, The higher and lower reason, as they are understood by Augustine, can in no way be two powers of the soul. For he says that 'the higher reason is that which is intent on the contemplation and consultation of things eternal': forasmuch as in contemplation it sees them in themselves, and in consultation it takes its rules of action from them. But he calls the lower reason that which 'is intent on the disposal of temporal things.' Now these two--namely, eternal and temporal--are related to our knowledge in this way, that one of them is the means of knowing the other. For by way of discovery, we come through knowledge of temporal things to that of things eternal, according to the words of the Apostle (Romans 1:20), 'The invisible things of God are clearly seen, being understood by the things that are made': while by way of judgment, from eternal things already known, we judge of

temporal things, and according to laws of things eternal we dispose of temporal things.

But it may happen that the medium and what is attained thereby belong to different habits: as the first indemonstrable principles belong to the habit of the intellect; whereas the conclusions which we draw from them belong to the habit of science. And so it happens that from the principles of geometry we draw a conclusion in another science--for example, perspective. But the power of the reason is such that both medium and term belong to it. For the act of the reason is, as it were, a movement from one thing to another. But the same movable thing passes through the medium and reaches the end. Wherefore the higher and lower reasons are one and the same power. But according to Augustine they are distinguished by the functions of their actions, and according to their various habits: for wisdom is attributed to the higher reason, science to the lower.

Reply to Objection 1. We speak of parts, in whatever way a thing is divided. And so far as reason is divided according to its various acts, the higher and lower reason are called parts; but not because they are different powers.

Reply to Objection 2. The lower reason is said to flow from the higher, or to be ruled by it, as far as the principles made use of by the lower reason are drawn from and directed by the principles of the higher reason.

Reply to Objection 3. The 'scientific' part, of which the Philosopher speaks, is not the same as the higher reason: for necessary truths are found even among temporal things, of which natural science and mathematics treat. And the 'opinionative' and 'ratiocinative' part is more limited than the lower reason; for it regards only things contingent. Neither must we say, without any qualification, that a power, by which the intellect knows necessary things, is distinct from a power by which it knows contingent things: because it knows both under the same objective aspect--namely, under the aspect of being and truth. Wherefore it perfectly knows necessary things which have perfect being in truth; since it penetrates to their very essence, from which it demonstrates their proper accidents. On the other hand, it knows contingent things, but imperfectly; forasmuch as they have but imperfect being and truth. Now perfect and imperfect in the action do not vary the power, but they vary the actions as to the mode of acting, and consequently the principles of the actions and the habits themselves. And therefore the Philosopher postulates two lesser parts of the soul--namely, the 'scientific' and the 'ratiocinative,' not because they are two powers, but because they are distinct according to a different aptitude for receiving various habits, concerning the variety of which he inquires. For contingent and necessary,

though differing according to their proper genera, nevertheless agree in the common aspect of being, which the intellect considers, and to which they are variously compared as perfect and imperfect.

Reply to Objection 4. That distinction given by Damascene is according to the variety of acts, not according to the variety of powers. For 'opinion' signifies an act of the intellect which leans to one side of a contradiction, whilst in fear of the other. While to 'judge' or 'measure' [mensurare] is an act of the intellect, applying certain principles to examine propositions. From this is taken the word 'mens' [mind]. Lastly, to 'understand' is to adhere to the formed judgment with approval.

Article 10. Whether intelligence is a power distinct from intellect?

Objection 1. It would seem that the intelligence is another power than the intellect. For we read in *De Spiritu et Anima* that 'when we wish to rise from lower to higher things, first the sense comes to our aid, then imagination, then reason, then intellect, and afterwards intelligence.' But imagination and sense are distinct powers. Therefore also intellect and intelligence are distinct.

Objection 2. Further, Boethius says (*De Consol.* v, 4) that 'sense considers man in one way, imagination in another, reason in another, intelligence in another.' But intellect is the same power as reason. Therefore, seemingly, intelligence is a distinct power from intellect, as reason is a distinct power from imagination or sense.

Objection 3. Further, 'actions came before powers,' as the Philosopher says (*De Anima* ii, 4). But intelligence is an act separate from others attributed to the intellect. For Damascene says (*De Fide Orth.* ii) that 'the first movement is called intelligence; but that intelligence which is about a certain thing is called intention; that which remains and conforms the soul to that which is understood is called invention, and invention when it remains in the same man, examining and judging of itself, is called phronesis [that is, wisdom], and phronesis if dilated makes thought, that is, orderly internal speech; from which, they say, comes speech expressed by the tongue.' Therefore it seems that intelligence is some special power.

On the contrary, The Philosopher says (*De Anima* iii, 6) that 'intelligence is of indivisible things in which there is nothing false.' But the knowledge of these things belongs to the intellect. Therefore intelligence is not another power than the intellect.

I answer that, This word 'intelligence' properly signifies the intellect's very act, which is to understand. However, in some works translated from the Arabic, the separate substances which we call angels are called

‘intelligences,’ and perhaps for this reason, that such substances are always actually understanding. But in works translated from the Greek, they are called ‘intellects’ or ‘minds.’ Thus intelligence is not distinct from intellect, as power is from power; but as act is from power. And such a division is recognized even by the philosophers. For sometimes they assign four intellects--namely, the ‘active’ and ‘passive’ intellects, the intellect ‘in habit,’ and the ‘actual’ intellect. Of which four the active and passive intellects are different powers; just as in all things the active power is distinct from the passive. But three of these are distinct, as three states of the passive intellect, which is sometimes in potentiality only, and thus it is called passive; sometimes it is in the first act, which is knowledge, and thus it is called intellect in habit; and sometimes it is in the second act, which is to consider, and thus it is called intellect in act, or actual intellect.

Reply to Objection 1. If this authority is accepted, intelligence there means the act of the intellect. And thus it is divided against intellect as act against power.

Reply to Objection 2. Boethius takes intelligence as meaning that act of the intellect which transcends the act of the reason. Wherefore he also says that reason alone belongs to the human race, as intelligence alone belongs to God, for it belongs to God to understand all things without any investigation.

Reply to Objection 3. All those acts which Damascene enumerates belong to one power--namely, the intellectual power. For this power first of all only apprehends something; and this act is called ‘intelligence.’

Secondly, it directs what it apprehends to the knowledge of something else, or to some operation; and this is called ‘intention.’ And when it goes on in search of what it ‘intends,’ it is called ‘invention.’ When, by reference to something known for certain, it examines what it has found, it is said to know or to be wise, which belongs to ‘phronesis’ or ‘wisdom’; for ‘it belongs to the wise man to judge,’ as the Philosopher says (Metaph. i, 2). And when once it has obtained something for certain, as being fully examined, it thinks about the means of making it known to others; and this is the ordering of ‘interior speech,’ from which proceeds ‘external speech.’ For every difference of acts does not make the powers vary, but only what cannot be reduced to the one same principle, as we have said above (Question 78, Article 4).

Article 11. Whether the speculative and practical intellects are distinct powers?

Objection 1. It would seem that the speculative and practical intellects are distinct powers. For the apprehensive and motive are different kinds of

powers, as is clear from De Anima ii, 3. But the speculative intellect is merely an apprehensive power; while the practical intellect is a motive power. Therefore they are distinct powers.

Objection 2. Further, the different nature of the object differentiates the power. But the object of the speculative intellect is ‘truth,’ and of the practical is ‘good’; which differ in nature. Therefore the speculative and practical intellect are distinct powers.

Objection 3. Further, in the intellectual part, the practical intellect is compared to the speculative, as the estimative is to the imaginative power in the sensitive part. But the estimative differs from the imaginative, as power form power, as we have said above (Question 78, Article 4). Therefore also the speculative intellect differs from the practical.

On the contrary, The speculative intellect by extension becomes practical (De Anima iii, 10). But one power is not changed into another. Therefore the speculative and practical intellects are not distinct powers.

I answer that, The speculative and practical intellects are not distinct powers. The reason of which is that, as we have said above (Question 77, Article 3), what is accidental to the nature of the object of a power, does not differentiate that power; for it is accidental to a thing colored to be man, or to be great or small; hence all such things are apprehended by the same power of sight. Now, to a thing apprehended by the intellect, it is accidental whether it be directed to operation or not, and according to this the speculative and practical intellects differ. For it is the speculative intellect which directs what it apprehends, not to operation, but to the consideration of truth; while the practical intellect is that which directs what it apprehends to operation. And this is what the Philosopher says (De Anima iii, 10); that ‘the speculative differs from the practical in its end.’ Whence each is named from its end: the one speculative, the other practical--i.e. operative.

Reply to Objection 1. The practical intellect is a motive power, not as executing movement, but as directing towards it; and this belongs to it according to its mode of apprehension.

Reply to Objection 2. Truth and good include one another; for truth is something good, otherwise it would not be desirable; and good is something true, otherwise it would not be intelligible. Therefore as the object of the appetite may be something true, as having the aspect of good, for example, when some one desires to know the truth; so the object of the practical intellect is good directed to the operation, and under the aspect of truth. For the practical intellect knows truth, just as the speculative, but it directs the known truth to operation.

Reply to Objection 3. Many differences differentiate the sensitive powers, which do not differentiate the intellectual powers, as we have said above (7, ad 2; 77, 3, ad 4).

Article 12. Whether synderesis is a special power of the soul distinct from the others?

Objection 1. It would seem that ‘synderesis’ is a special power, distinct from the others. For those things which fall under one division, seem to be of the same genus. But in the gloss of Jerome on Ezekiel 1:6, ‘synderesis’ is divided against the irascible, the concupiscible, and the rational, which are powers. Therefore ‘synderesis’ is a power.

Objection 2. Further, opposite things are of the same genus. But ‘synderesis’ and sensuality seem to be opposed to one another because ‘synderesis’ always incites to good; while sensuality always incites to evil: whence it is signified by the serpent, as is clear from Augustine (De Trin. xii, 12,13). It seems, therefore, that ‘synderesis’ is a power just as sensuality is.

Objection 3. Further, Augustine says (De Lib. Arb. ii, 10) that in the natural power of judgment there are certain ‘rules and seeds of virtue, both true and unchangeable.’ And this is what we call synderesis. Since, therefore, the unchangeable rules which guide our judgment belong to the reason as to its higher part, as Augustine says (De Trin. xii, 2), it seems that ‘synderesis’ is the same as reason: and thus it is a power.

On the contrary, According to the Philosopher (Metaph. viii, 2), ‘rational powers regard opposite things.’ But ‘synderesis’ does not regard opposites, but inclines to good only. Therefore ‘synderesis’ is not a power. For if it were a power it would be a rational power, since it is not found in brute animals.

I answer that, ‘Synderesis’ is not a power but a habit; though some held that it is a power higher than reason; while others [Cf. Alexander of Hales, Sum. Theol. II, 73] said that it is reason itself, not as reason, but as a nature. In order to make this clear we must observe that, as we have said above (Article 8), man’s act of reasoning, since it is a kind of movement, proceeds from the understanding of certain things--namely, those which are naturally known without any investigation on the part of reason, as from an immovable principle--and ends also at the understanding, inasmuch as by means of those principles naturally known, we judge of those things which we have discovered by reasoning. Now it is clear that, as the speculative reason argues about speculative things, so that practical reason argues about practical things. Therefore we must have, bestowed on us by nature, not only speculative principles, but also practical principles. Now the first speculative

principles bestowed on us by nature do not belong to a special power, but to a special habit, which is called ‘the understanding of principles,’ as the Philosopher explains (Ethic. vi, 6). Wherefore the first practical principles, bestowed on us by nature, do not belong to a special power, but to a special natural habit, which we call ‘synderesis’. Whence ‘synderesis’ is said to incite to good, and to murmur at evil, inasmuch as through first principles we proceed to discover, and judge of what we have discovered. It is therefore clear that ‘synderesis’ is not a power, but a natural habit.

Reply to Objection 1. The division given by Jerome is taken from the variety of acts, and not from the variety of powers; and various acts can belong to one power.

Reply to Objection 2. In like manner, the opposition of sensuality to ‘synderesis’ is an opposition of acts, and not of the different species of one genus.

Reply to Objection 3. Those unchangeable notions are the first practical principles, concerning which no one errs; and they are attributed to reason as to a power, and to ‘synderesis’ as to a habit. Wherefore we judge naturally both by our reason and by ‘synderesis’.

Article 13. Whether conscience be a power?

Objection 1. It would seem that conscience is a power; for Origen says [Commentary on Romans 2:15] that ‘conscience is a correcting and guiding spirit accompanying the soul, by which it is led away from evil and made to cling to good.’ But in the soul, spirit designates a power--either the mind itself, according to the text (Ephesians 4:13), ‘Be ye renewed in the spirit of your mind’--or the imagination, whence imaginary vision is called spiritual, as Augustine says (Gen. ad lit. xii, 7,24). Therefore conscience is a power.

Objection 2. Further, nothing is a subject of sin, except a power of the soul. But conscience is a subject of sin; for it is said of some that ‘their mind and conscience are defiled’ (Titus 1:15). Therefore it seems that conscience is a power.

Objection 3. Further, conscience must of necessity be either an act, a habit, or a power. But it is not an act; for thus it would not always exist in man. Nor is it a habit; for conscience is not one thing but many, since we are directed in our actions by many habits of knowledge. Therefore conscience is a power.

On the contrary, Conscience can be laid aside. But a power cannot be laid aside. Therefore conscience is not a power.

I answer that, Properly speaking, conscience is not a power, but an act. This is evident both from the very name and from those things which in the

common way of speaking are attributed to conscience. For conscience, according to the very nature of the word, implies the relation of knowledge to something: for conscience may be resolved into ‘cum alio scientia,’ i.e. knowledge applied to an individual case. But the application of knowledge to something is done by some act. Wherefore from this explanation of the name it is clear that conscience is an act.

The same is manifest from those things which are attributed to conscience. For conscience is said to witness, to bind, or incite, and also to accuse, torment, or rebuke. And all these follow the application of knowledge or science to what we do: which application is made in three ways. One way in so far as we recognize that we have done or not done something; ‘Thy conscience knoweth that thou hast often spoken evil of others’ (Ecclesiastes 7:23), and according to this, conscience is said to witness. In another way, so far as through the conscience we judge that something should be done or not done; and in this sense, conscience is said to incite or to bind. In the third way, so far as by conscience we judge that something done is well done or ill done, and in this sense conscience is said to excuse, accuse, or torment. Now, it is clear that all these things follow the actual application of knowledge to what we do. Wherefore, properly speaking, conscience denominates an act. But since habit is a principle of act, sometimes the name conscience is given to the first natural habit--namely, ‘synderesis’: thus Jerome calls ‘synderesis’ conscience (Gloss. Ezekiel 1:6); Basil [Hom. in princ. Proverb.], the ‘natural power of judgment,’ and Damascene [De Fide Orth. iv. 22 says that it is the ‘law of our intellect.’ For it is customary for causes and effects to be called after one another.

Reply to Objection 1. Conscience is called a spirit, so far as spirit is the same as mind; because conscience is a certain pronouncement of the mind.

Reply to Objection 2. The conscience is said to be defiled, not as a subject, but as the thing known is in knowledge; so far as someone knows he is defiled.

Reply to Objection 3. Although an act does not always remain in itself, yet it always remains in its cause, which is power and habit. Now all the habits by which conscience is formed, although many, nevertheless have their efficacy from one first habit, the habit of first principles, which is called ‘synderesis’. And for this special reason, this habit is sometimes called conscience, as we have said above.

Question 80. The appetitive powers in general

1. Should the appetite be considered a special power of the soul?
2. Should the appetite be divided into intellectual and sensitive as distinct powers?

Article 1. Whether the appetite is a special power of the soul?

Objection 1. It would seem that the appetite is not a special power of the soul. For no power of the soul is to be assigned for those things which are common to animate and to inanimate things. But appetite is common to animate and inanimate things: since ‘all desire good,’ as the Philosopher says (Ethic. i, 1). Therefore the appetite is not a special power of the soul.

Objection 2. Further, powers are differentiated by their objects. But what we desire is the same as what we know. Therefore the appetitive power is not distinct from the apprehensive power.

Objection 3. Further, the common is not divided from the proper. But each power of the soul desires some particular desirable thing--namely its own suitable object. Therefore, with regard to this object which is the desirable in general, we should not assign some particular power distinct from the others, called the appetitive power.

On the contrary, The Philosopher distinguishes (De Anima ii, 3) the appetitive from the other powers. Damascene also (De Fide Orth. ii, 22) distinguishes the appetitive from the cognitive powers.

I answer that, It is necessary to assign an appetitive power to the soul. To make this evident, we must observe that some inclination follows every form: for example, fire, by its form, is inclined to rise, and to generate its like. Now, the form is found to have a more perfect existence in those things which participate knowledge than in those which lack knowledge. For in those which lack knowledge, the form is found to determine each thing only to its own being--that is, to its nature. Therefore this natural form is followed by a natural inclination, which is called the natural appetite. But in those things which have knowledge, each one is determined to its own natural being by its natural form, in such a manner that it is nevertheless receptive of the species of other things: for example, sense receives the species of all things sensible, and the intellect, of all things intelligible, so that the soul of man is, in a way, all things by sense and intellect: and thereby, those things that have knowledge, in a way, approach to a likeness to God, ‘in Whom all things pre-exist,’ as Dionysius says (Div. Nom. v).

Therefore, as forms exist in those things that have knowledge in a higher manner and above the manner of natural forms; so must there be in them an inclination surpassing the natural inclination, which is called the natural

appetite. And this superior inclination belongs to the appetitive power of the soul, through which the animal is able to desire what it apprehends, and not only that to which it is inclined by its natural form. And so it is necessary to assign an appetitive power to the soul.

Reply to Objection 1. Appetite is found in things which have knowledge, above the common manner in which it is found in all things, as we have said above. Therefore it is necessary to assign to the soul a particular power.

Reply to Objection 2. What is apprehended and what is desired are the same in reality, but differ in aspect: for a thing is apprehended as something sensible or intelligible, whereas it is desired as suitable or good. Now, it is diversity of aspect in the objects, and not material diversity, which demands a diversity of powers.

Reply to Objection 3. Each power of the soul is a form or nature, and has a natural inclination to something. Wherefore each power desires by the natural appetite that object which is suitable to itself. Above which natural appetite is the animal appetite, which follows the apprehension, and by which something is desired not as suitable to this or that power, such as sight for seeing, or sound for hearing; but simply as suitable to the animal.

Article 2. Whether the sensitive and intellectual appetites are distinct powers?

Objection 1. It would seem that the sensitive and intellectual appetites are not distinct powers. For powers are not differentiated by accidental differences, as we have seen above (Question 77, Article 3). But it is accidental to the appetible object whether it be apprehended by the sense or by the intellect. Therefore the sensitive and intellectual appetites are not distinct powers.

Objection 2. Further, intellectual knowledge is of universals; and so it is distinct from sensitive knowledge, which is of individual things. But there is no place for this distinction in the appetitive part: for since the appetite is a movement of the soul to individual things, seemingly every act of the appetite regards an individual thing. Therefore the intellectual appetite is not distinguished from the sensitive.

Objection 3. Further, as under the apprehensive power, the appetitive is subordinate as a lower power, so also is the motive power. But the motive power which in man follows the intellect is not distinct from the motive power which in animals follows sense. Therefore, for a like reason, neither is there distinction in the appetitive part.

On the contrary, The Philosopher (De Anima iii, 9) distinguishes a double appetite, and says (De Anima iii, 11) that the higher appetite moves the lower.

I answer that, We must needs say that the intellectual appetite is a distinct power from the sensitive appetite. For the appetitive power is a passive power, which is naturally moved by the thing apprehended: wherefore the apprehended appetible is a mover which is not moved, while the appetite is a mover moved, as the Philosopher says in De Anima iii, 10 and Metaph. xii (Did. xi, 7). Now things passive and movable are differentiated according to the distinction of the corresponding active and motive principles; because the motive must be proportionate to the movable, and the active to the passive: indeed, the passive power itself has its very nature from its relation to its active principle. Therefore, since what is apprehended by the intellect and what is apprehended by sense are generically different; consequently, the intellectual appetite is distinct from the sensitive.

Reply to Objection 1. It is not accidental to the thing desired to be apprehended by the sense or the intellect; on the contrary, this belongs to it by its nature; for the appetible does not move the appetite except as it is apprehended. Wherefore differences in the thing apprehended are of themselves differences of the appetible. And so the appetitive powers are distinct according to the distinction of the things apprehended, as their proper objects.

Reply to Objection 2. The intellectual appetite, though it tends to individual things which exist outside the soul, yet tends to them as standing under the universal; as when it desires something because it is good. Wherefore the Philosopher says (Rhetoric. ii, 4) that hatred can regard a universal, as when 'we hate every kind of thief.' In the same way by the intellectual appetite we may desire the immaterial good, which is not apprehended by sense, such as knowledge, virtue, and suchlike.

Question 81. The power of sensuality

1. Is sensuality only an appetitive power?
2. Is it divided into irascible and concupiscible as distinct powers?
3. Do the irascible and concupiscible powers obey reason?

Article 1. Whether sensuality is only appetitive?

Objection 1. It would seem that sensuality is not only appetitive, but also cognitive. For Augustine says (De Trin. xii, 12) that ‘the sensual movement of the soul which is directed to the bodily senses is common to us and beasts.’ But the bodily senses belong to the apprehensive powers. Therefore sensuality is a cognitive power.

Objection 2. Further, things which come under one division seem to be of one genus. But Augustine (De Trin. xii, 12) divides sensuality against the higher and lower reason, which belong to knowledge. Therefore sensuality also is apprehensive.

Objection 3. Further, in man’s temptations sensuality stands in the place of the ‘serpent.’ But in the temptation of our first parents, the serpent presented himself as one giving information and proposing sin, which belong to the cognitive power. Therefore sensuality is a cognitive power.

On the contrary, Sensuality is defined as ‘the appetite of things belonging to the body.’

I answer that, The name sensuality seems to be taken from the sensual movement, of which Augustine speaks (De Trin. xii, 12, 13), just as the name of a power is taken from its act; for instance, sight from seeing. Now the sensual movement is an appetite following sensitive apprehension. For the act of the apprehensive power is not so properly called a movement as the act of the appetite: since the operation of the apprehensive power is completed in the very fact that the thing apprehended is in the one that apprehends: while the operation of the appetitive power is completed in the fact that he who desires is borne towards the thing desirable. Therefore the operation of the apprehensive power is likened to rest: whereas the operation of the appetitive power is rather likened to movement. Wherefore by sensual movement we understand the operation of the appetitive power: so that sensuality is the name of the sensitive appetite.

Reply to Objection 1. By saying that the sensual movement of the soul is directed to the bodily senses, Augustine does not give us to understand that the bodily senses are included in sensuality, but rather that the movement of sensuality is a certain inclination to the bodily senses, since we desire things which are apprehended through the bodily senses. And thus the bodily senses appertain to sensuality as a preamble.

Reply to Objection 2. Sensuality is divided against higher and lower reason, as having in common with them the act of movement: for the apprehensive power, to which belong the higher and lower reason, is a motive power; as is appetite, to which appertains sensuality.

Reply to Objection 3. The serpent not only showed and proposed sin, but also incited to the commission of sin. And in this, sensuality is signified by the serpent.

Article 2. Whether the sensitive appetite is divided into the irascible and concupiscible as distinct powers?

Objection 1. It would seem that the sensitive appetite is not divided into the irascible and concupiscible as distinct powers. For the same power of the soul regards both sides of a contrariety, as sight regards both black and white, according to the Philosopher (De Anima ii, 11). But suitable and harmful are contraries. Since, then, the concupiscible power regards what is suitable, while the irascible is concerned with what is harmful, it seems that irascible and concupiscible are the same power in the soul.

Objection 2. Further, the sensitive appetite regards only what is suitable according to the senses. But such is the object of the concupiscible power. Therefore there is no sensitive appetite differing from the concupiscible.

Objection 3. Further, hatred is in the irascible part: for Jerome says on Matthew 13:33: ‘We ought to have the hatred of vice in the irascible power.’ But hatred is contrary to love, and is in the concupiscible part. Therefore the concupiscible and irascible are the same powers.

On the contrary, Gregory of Nyssa (Nemesius, De Natura Hominis) and Damascene (De Fide Orth. ii, 12) assign two parts to the sensitive appetite, the irascible and the concupiscible.

I answer that, The sensitive appetite is one generic power, and is called sensuality; but it is divided into two powers, which are species of the sensitive appetite--the irascible and the concupiscible. In order to make this clear, we must observe that in natural corruptible things there is needed an inclination not only to the acquisition of what is suitable and to the avoiding of what is harmful, but also to resistance against corruptive and contrary agencies which are a hindrance to the acquisition of what is suitable, and are productive of harm. For example, fire has a natural inclination, not only to rise from a lower position, which is unsuitable to it, towards a higher position which is suitable, but also to resist whatever destroys or hinders its action. Therefore, since the sensitive appetite is an inclination following sensitive apprehension, as natural appetite is an inclination following the natural form, there must needs be in the sensitive part two appetitive powers--one through which the soul is simply inclined to seek what is suitable, according to the senses, and to fly from what is hurtful, and this is called the concupiscible: and another, whereby an animal resists these attacks that hinder what is suitable, and inflict harm, and this is called the irascible. Whence we say that

its object is something arduous, because its tendency is to overcome and rise above obstacles. Now these two are not to be reduced to one principle: for sometimes the soul busies itself with unpleasant things, against the inclination of the concupiscible appetite, in order that, following the impulse of the irascible appetite, it may fight against obstacles. Wherefore also the passions of the irascible appetite counteract the passions of the concupiscible appetite: since the concupiscence, on being aroused, diminishes anger; and anger being roused, diminishes concupiscence in many cases. This is clear also from the fact that the irascible is, as it were, the champion and defender of the concupiscible when it rises up against what hinders the acquisition of the suitable things which the concupiscible desires, or against what inflicts harm, from which the concupiscible flies. And for this reason all the passions of the irascible appetite rise from the passions of the concupiscible appetite and terminate in them; for instance, anger rises from sadness, and having wrought vengeance, terminates in joy. For this reason also the quarrels of animals are about things concupiscible--namely, food and sex, as the Philosopher says [De Animal. Histor. viii.].

Reply to Objection 1. The concupiscible power regards both what is suitable and what is unsuitable. But the object of the irascible power is to resist the onslaught of the unsuitable.

Reply to Objection 2. As in the apprehensive powers of the sensitive part there is an estimative power, which perceives those things which do not impress the senses, as we have said above (Question 78, Article 2); so also in the sensitive appetite there is a certain appetitive power which regards something as suitable, not because it pleases the senses, but because it is useful to the animal for self-defense: and this is the irascible power.

Reply to Objection 3. Hatred belongs simply to the concupiscible appetite: but by reason of the strife which arises from hatred, it may belong to the irascible appetite.

Article 3. Whether the irascible and concupiscible appetites obey reason?

Objection 1. It would seem that the irascible and concupiscible appetites do not obey reason. For irascible and concupiscible are parts of sensuality. But sensuality does not obey reason, wherefore it is signified by the serpent, as Augustine says (De Trin. xii, 12,13). Therefore the irascible and concupiscible appetites do not obey reason.

Objection 2. Further, what obeys a certain thing does not resist it. But the irascible and concupiscible appetites resist reason: according to the Apostle (Romans 7:23): 'I see another law in my members fighting against the law of

my mind.' Therefore the irascible and concupiscible appetites do not obey reason.

Objection 3. Further, as the appetitive power is inferior to the rational part of the soul, so also is the sensitive power. But the sensitive part of the soul does not obey reason: for we neither hear nor see just when we wish. Therefore, in like manner, neither do the powers of the sensitive appetite, the irascible and concupiscible, obey reason.

On the contrary, Damascene says (De Fide Orth. ii, 12) that 'the part of the soul which is obedient and amenable to reason is divided into concupiscence and anger.'

I answer that, In two ways the irascible and concupiscible powers obey the higher part, in which are the intellect or reason, and the will; first, as to reason, secondly as to the will. They obey the reason in their own acts, because in other animals the sensitive appetite is naturally moved by the estimative power; for instance, a sheep, esteeming the wolf as an enemy, is afraid. In man the estimative power, as we have said above (Question 78, Article 4), is replaced by the cogitative power, which is called by some 'the particular reason,' because it compares individual intentions. Wherefore in man the sensitive appetite is naturally moved by this particular reason. But this same particular reason is naturally guided and moved according to the universal reason: wherefore in syllogistic matters particular conclusions are drawn from universal propositions. Therefore it is clear that the universal reason directs the sensitive appetite, which is divided into concupiscible and irascible; and this appetite obeys it. But because to draw particular conclusions from universal principles is not the work of the intellect, as such, but of the reason: hence it is that the irascible and concupiscible are said to obey the reason rather than to obey the intellect. Anyone can experience this in himself: for by applying certain universal considerations, anger or fear or the like may be modified or excited.

To the will also is the sensitive appetite subject in execution, which is accomplished by the motive power. For in other animals movement follows at once the concupiscible and irascible appetites: for instance, the sheep, fearing the wolf, flees at once, because it has no superior counteracting appetite.

On the contrary, man is not moved at once, according to the irascible and concupiscible appetites: but he awaits the command of the will, which is the superior appetite. For wherever there is order among a number of motive powers, the second only moves by virtue of the first: wherefore the lower appetite is not sufficient to cause movement, unless the higher appetite

consents. And this is what the Philosopher says (De Anima iii, 11), that ‘the higher appetite moves the lower appetite, as the higher sphere moves the lower.’ In this way, therefore, the irascible and concupiscible are subject to reason.

Reply to Objection 1. Sensuality is signified by the serpent, in what is proper to it as a sensitive power. But the irascible and concupiscible powers denominate the sensitive appetite rather on the part of the act, to which they are led by the reason, as we have said.

Reply to Objection 2. As the Philosopher says (Polit. i, 2): ‘We observe in an animal a despotic and a politic principle: for the soul dominates the body by a despotic power; but the intellect dominates the appetite by a politic and royal power.’ For a power is called despotic whereby a man rules his slaves, who have not the right to resist in any way the orders of the one that commands them, since they have nothing of their own. But that power is called politic and royal by which a man rules over free subjects, who, though subject to the government of the ruler, have nevertheless something of their own, by reason of which they can resist the orders of him who commands. And so, the soul is said to rule the body by a despotic power, because the members of the body cannot in any way resist the sway of the soul, but at the soul’s command both hand and foot, and whatever member is naturally moved by voluntary movement, are moved at once. But the intellect or reason is said to rule the irascible and concupiscible by a politic power: because the sensitive appetite has something of its own, by virtue whereof it can resist the commands of reason. For the sensitive appetite is naturally moved, not only by the estimative power in other animals, and in man by the cogitative power which the universal reason guides, but also by the imagination and sense. Whence it is that we experience that the irascible and concupiscible powers do resist reason, inasmuch as we sense or imagine something pleasant, which reason forbids, or unpleasant, which reason commands. And so from the fact that the irascible and concupiscible resist reason in something, we must not conclude that they do not obey.

Reply to Objection 3. The exterior senses require for action exterior sensible things, whereby they are affected, and the presence of which is not ruled by reason. But the interior powers, both appetitive and apprehensive, do not require exterior things. Therefore they are subject to the command of reason, which can not only incite or modify the affections of the appetitive power, but can also form the phantasms of the imagination.

Question 82. The will

1. Does the will desire something of necessity?
2. Does it desire anything of necessity?
3. Is it a higher power than the intellect?
4. Does the will move the intellect?
5. Is the will divided into irascible and concupiscible?

Article 1. Whether the will desires something of necessity?

Objection 1. It would seem that the will desires nothing. For Augustine says (De Civ. Dei v, 10) that if anything is necessary, it is not voluntary. But whatever the will desires is voluntary. Therefore nothing that the will desires is desired of necessity.

Objection 2. Further, the rational powers, according to the Philosopher (Metaph. viii, 2), extend to opposite things. But the will is a rational power, because, as he says (De Anima iii, 9), ‘the will is in the reason.’ Therefore the will extends to opposite things, and therefore it is determined to nothing of necessity.

Objection 3. Further, by the will we are masters of our own actions. But we are not masters of that which is of necessity. Therefore the act of the will cannot be necessitated.

On the contrary, Augustine says (De Trin. xiii, 4) that ‘all desire happiness with one will.’ Now if this were not necessary, but contingent, there would at least be a few exceptions. Therefore the will desires something of necessity.

I answer that, The word ‘necessity’ is employed in many ways. For that which must be is necessary. Now that a thing must be may belong to it by an intrinsic principle--either material, as when we say that everything composed of contraries is of necessity corruptible--or formal, as when we say that it is necessary for the three angles of a triangle to be equal to two right angles. And this is ‘natural’ and ‘absolute necessity.’ In another way, that a thing must be, belongs to it by reason of something extrinsic, which is either the end or the agent. On the part of the end, as when without it the end is not to be attained or so well attained: for instance, food is said to be necessary for life, and a horse is necessary for a journey. This is called ‘necessity of end,’ and sometimes also ‘utility.’ On the part of the agent, a thing must be, when someone is forced by some agent, so that he is not able to do the contrary. This is called ‘necessity of coercion.’

Now this necessity of coercion is altogether repugnant to the will. For we call that violent which is against the inclination of a thing. But the very

movement of the will is an inclination to something. Therefore, as a thing is called natural because it is according to the inclination of nature, so a thing is called voluntary because it is according to the inclination of the will.

Therefore, just as it is impossible for a thing to be at the same time violent and natural, so it is impossible for a thing to be absolutely coerced or violent, and voluntary.

But necessity of end is not repugnant to the will, when the end cannot be attained except in one way: thus from the will to cross the sea, arises in the will the necessity to wish for a ship.

In like manner neither is natural necessity repugnant to the will. Indeed, more than this, for as the intellect of necessity adheres to the first principles, the will must of necessity adhere to the last end, which is happiness: since the end is in practical matters what the principle is in speculative matters. For what befits a thing naturally and immovably must be the root and principle of all else appertaining thereto, since the nature of a thing is the first in everything, and every movement arises from something immovable.

Reply to Objection 1. The words of Augustine are to be understood of the necessity of coercion. But natural necessity ‘does not take away the liberty of the will,’ as he says himself (De Civ. Dei v, 10).

Reply to Objection 2. The will, so far as it desires a thing naturally, corresponds rather to the intellect as regards natural principles than to the reason, which extends to opposite things. Wherefore in this respect it is rather an intellectual than a rational power.

Reply to Objection 3. We are masters of our own actions by reason of our being able to choose this or that. But choice regards not the end, but ‘the means to the end,’ as the Philosopher says (Ethic. iii, 9). Wherefore the desire of the ultimate end does not regard those actions of which we are masters.

Article 2. Whether the will desires of necessity, whatever it desires?

Objection 1. It would seem that the will desires all things of necessity, whatever it desires. For Dionysius says (Div. Nom. iv) that ‘evil is outside the scope of the will.’ Therefore the will tends of necessity to the good which is proposed to it.

Objection 2. Further, the object of the will is compared to the will as the mover to the thing movable. But the movement of the movable necessarily follows the mover. Therefore it seems that the will’s object moves it of necessity.

Objection 3. Further, as the thing apprehended by sense is the object of the sensitive appetite, so the thing apprehended by the intellect is the object of

the intellectual appetite, which is called the will. But what is apprehended by the sense moves the sensitive appetite of necessity: for Augustine says (Gen. ad lit. ix, 14) that ‘animals are moved by things seen.’ Therefore it seems that whatever is apprehended by the intellect moves the will of necessity.

On the contrary, Augustine says (Retract. i, 9) that ‘it is the will by which we sin and live well,’ and so the will extends to opposite things. Therefore it does not desire of necessity all things whatsoever it desires.

I answer that, The will does not desire of necessity whatsoever it desires. In order to make this evident we must observe that as the intellect naturally and of necessity adheres to the first principles, so the will adheres to the last end, as we have said already (1). Now there are some things intelligible which have not a necessary connection with the first principles; such as contingent propositions, the denial of which does not involve a denial of the first principles. And to such the intellect does not assent of necessity. But there are some propositions which have a necessary connection with the first principles: such as demonstrable conclusions, a denial of which involves a denial of the first principles. And to these the intellect assents of necessity, when once it is aware of the necessary connection of these conclusions with the principles; but it does not assent of necessity until through the demonstration it recognizes the necessity of such connection. It is the same with the will. For there are certain individual goods which have not a necessary connection with happiness, because without them a man can be happy: and to such the will does not adhere of necessity. But there are some things which have a necessary connection with happiness, by means of which things man adheres to God, in Whom alone true happiness consists. Nevertheless, until through the certitude of the Divine Vision the necessity of such connection be shown, the will does not adhere to God of necessity, nor to those things which are of God. But the will of the man who sees God in His essence of necessity adheres to God, just as now we desire of necessity to be happy. It is therefore clear that the will does not desire of necessity whatever it desires.

Reply to Objection 1. The will can tend to nothing except under the aspect of good. But because good is of many kinds, for this reason the will is not of necessity determined to one.

Reply to Objection 2. The mover, then, of necessity causes movement in the thing movable, when the power of the mover exceeds the thing movable, so that its entire capacity is subject to the mover. But as the capacity of the will regards the universal and perfect good, its capacity is not subjected to any individual good. And therefore it is not of necessity moved by it.

Reply to Objection 3. The sensitive power does not compare different things with each other, as reason does: but it simply apprehends some one thing. Therefore, according to that one thing, it moves the sensitive appetite in a determinate way. But the reason is a power that compares several things together: therefore from several things the intellectual appetite--that is, the will--may be moved; but not of necessity from one thing.

Article 3. Whether the will is a higher power than the intellect?

Objection 1. It would seem that the will is a higher power than the intellect. For the object of the will is good and the end. But the end is the first and highest cause. Therefore the will is the first and highest power.

Objection 2. Further, in the order of natural things we observe a progress from imperfect things to perfect. And this also appears in the powers of the soul: for sense precedes the intellect, which is more noble. Now the act of the will, in the natural order, follows the act of the intellect. Therefore the will is a more noble and perfect power than the intellect.

Objection 3. Further, habits are proportioned to their powers, as perfections to what they make perfect. But the habit which perfects the will--namely, charity--is more noble than the habits which perfect the intellect: for it is written (1 Corinthians 13:2): 'If I should know all mysteries, and if I should have all faith, and have not charity, I am nothing.' Therefore the will is a higher power than the intellect.

On the contrary, The Philosopher holds the intellect to be the higher power than the will.

I answer that, The superiority of one thing over another can be considered in two ways: 'absolutely' and 'relatively.' Now a thing is considered to be such absolutely which is considered such in itself: but relatively as it is such with regard to something else. If therefore the intellect and will be considered with regard to themselves, then the intellect is the higher power. And this is clear if we compare their respective objects to one another. For the object of the intellect is more simple and more absolute than the object of the will; since the object of the intellect is the very idea of appetible good; and the appetible good, the idea of which is in the intellect, is the object of the will. Now the more simple and the more abstract a thing is, the nobler and higher it is in itself; and therefore the object of the intellect is higher than the object of the will. Therefore, since the proper nature of a power is in its order to its object, it follows that the intellect in itself and absolutely is higher and nobler than the will. But relatively and by comparison with something else, we find that the will is sometimes higher than the intellect, from the fact that the object of the will occurs in something higher than that in which occurs the

object of the intellect. Thus, for instance, I might say that hearing is relatively nobler than sight, inasmuch as something in which there is sound is nobler than something in which there is color, though color is nobler and simpler than sound. For as we have said above (Question 16, Article 1; Question 27, Article 4), the action of the intellect consists in this--that the idea of the thing understood is in the one who understands; while the act of the will consists in this--that the will is inclined to the thing itself as existing in itself. And therefore the Philosopher says in *Metaph. vi* (Did. v, 2) that 'good and evil,' which are objects of the will, 'are in things,' but 'truth and error,' which are objects of the intellect, 'are in the mind.' When, therefore, the thing in which there is good is nobler than the soul itself, in which is the idea understood; by comparison with such a thing, the will is higher than the intellect. But when the thing which is good is less noble than the soul, then even in comparison with that thing the intellect is higher than the will. Wherefore the love of God is better than the knowledge of God; but, on the contrary, the knowledge of corporeal things is better than the love thereof. Absolutely, however, the intellect is nobler than the will.

Reply to Objection 1. The aspect of causality is perceived by comparing one thing to another, and in such a comparison the idea of good is found to be nobler: but truth signifies something more absolute, and extends to the idea of good itself: wherefore even good is something true. But, again, truth is something good: forasmuch as the intellect is a thing, and truth its end. And among other ends this is the most excellent: as also is the intellect among the other powers.

Reply to Objection 2. What precedes in order of generation and time is less perfect: for in one and in the same thing potentiality precedes act, and imperfection precedes perfection. But what precedes absolutely and in the order of nature is more perfect: for thus act precedes potentiality. And in this way the intellect precedes the will, as the motive power precedes the thing movable, and as the active precedes the passive; for good which is understood moves the will.

Reply to Objection 3. This reason is verified of the will as compared with what is above the soul. For charity is the virtue by which we love God.

Article 4. Whether the will moves the intellect?

Objection 1. It would seem that the will does not move the intellect. For what moves excels and precedes what is moved, because what moves is an agent, and 'the agent is nobler than the patient,' as Augustine says (*Gen. ad lit. xii, 16*), and the Philosopher (*De Anima iii, 5*). But the intellect excels

and precedes the will, as we have said above (Article 3). Therefore the will does not move the intellect.

Objection 2. Further, what moves is not moved by what is moved, except perhaps accidentally. But the intellect moves the will, because the good apprehended by the intellect moves without being moved; whereas the appetite moves and is moved. Therefore the intellect is not moved by the will.

Objection 3. Further, we can will nothing but what we understand. If, therefore, in order to understand, the will moves by willing to understand, that act of the will must be preceded by another act of the intellect, and this act of the intellect by another act of the will, and so on indefinitely, which is impossible. Therefore the will does not move the intellect.

On the contrary, Damascene says (De Fide Orth. ii, 26): ‘It is in our power to learn an art or not, as we list.’ But a thing is in our power by the will, and we learn art by the intellect. Therefore the will moves the intellect.

I answer that, A thing is said to move in two ways:

First, as an end; for instance, when we say that the end moves the agent. In this way the intellect moves the will, because the good understood is the object of the will, and moves it as an end.

Secondly, a thing is said to move as an agent, as what alters moves what is altered, and what impels moves what is impelled. In this way the will moves the intellect and all the powers of the soul, as Anselm says (Eadmer, De Similitudinibus). The reason is, because wherever we have order among a number of active powers, that power which regards the universal end moves the powers which regard particular ends. And we may observe this both in nature and in things politic. For the heaven, which aims at the universal preservation of things subject to generation and corruption, moves all inferior bodies, each of which aims at the preservation of its own species or of the individual. The king also, who aims at the common good of the whole kingdom, by his rule moves all the governors of cities, each of whom rules over his own particular city. Now the object of the will is good and the end in general, and each power is directed to some suitable good proper to it, as sight is directed to the perception of color, and the intellect to the knowledge of truth. Therefore the will as agent moves all the powers of the soul to their respective acts, except the natural powers of the vegetative part, which are not subject to our will.

Reply to Objection 1. The intellect may be considered in two ways: as apprehensive of universal being and truth, and as a thing and a particular power having a determinate act. In like manner also the will may be

considered in two ways: according to the common nature of its object--that is to say, as appetitive of universal good--and as a determinate power of the soul having a determinate act. If, therefore, the intellect and the will be compared with one another according to the universality of their respective objects, then, as we have said above (Article 3), the intellect is simply higher and nobler than the will. If, however, we take the intellect as regards the common nature of its object and the will as a determinate power, then again the intellect is higher and nobler than the will, because under the notion of being and truth is contained both the will itself, and its act, and its object. Wherefore the intellect understands the will, and its act, and its object, just as it understands other species of things, as stone or wood, which are contained in the common notion of being and truth. But if we consider the will as regards the common nature of its object, which is good, and the intellect as a thing and a special power; then the intellect itself, and its act, and its object, which is truth, each of which is some species of good, are contained under the common notion of good. And in this way the will is higher than the intellect, and can move it. From this we can easily understand why these powers include one another in their acts, because the intellect understands that the will wills, and the will wills the intellect to understand. In the same way good is contained in truth, inasmuch as it is an understood truth, and truth in good, inasmuch as it is a desired good.

Reply to Objection 2. The intellect moves the will in one sense, and the will moves the intellect in another, as we have said above.

Reply to Objection 3. There is no need to go on indefinitely, but we must stop at the intellect as preceding all the rest. For every movement of the will must be preceded by apprehension, whereas every apprehension is not preceded by an act of the will; but the principle of counselling and understanding is an intellectual principle higher than our intellect --namely, God--as also Aristotle says (Eth. Eudemic. vii, 14), and in this way he explains that there is no need to proceed indefinitely.

Article 5. Whether we should distinguish irascible and concupiscible parts in the superior appetite?

Objection 1. It would seem that we ought to distinguish irascible and concupiscible parts in the superior appetite, which is the will. For the concupiscible power is so called from ‘concupiscere’ [to desire], and the irascible part from ‘irasci’ [to be angry]. But there is a concupiscence which cannot belong to the sensitive appetite, but only to the intellectual, which is the will; as the concupiscence of wisdom, of which it is said (Wisdom 6:21): ‘The concupiscence of wisdom bringeth to the eternal kingdom.’ There is

also a certain anger which cannot belong to the sensitive appetite, but only to the intellectual; as when our anger is directed against vice. Wherefore Jerome commenting on Matthew 13:33 warns us ‘to have the hatred of vice in the irascible part.’ Therefore we should distinguish irascible and concupiscible parts of the intellectual soul as well as in the sensitive.

Objection 2. Further, as is commonly said, charity is in the concupiscible, and hope in the irascible part. But they cannot be in the sensitive appetite, because their objects are not sensible, but intellectual. Therefore we must assign an irascible and concupiscible power to the intellectual part.

Objection 3. Further, it is said (De Spiritu et Anima) that ‘the soul has these powers’--namely, the irascible, concupiscible, and rational--‘before it is united to the body.’ But no power of the sensitive part belongs to the soul alone, but to the soul and body united, as we have said above (78, 5,8). Therefore the irascible and concupiscible powers are in the will, which is the intellectual appetite.

On the contrary, Gregory of Nyssa (Nemesius, De Nat. Hom.) says ‘that the irrational’ part of the soul is divided into the desiderative and irascible, and Damascene says the same (De Fide Orth. ii, 12). And the Philosopher says (De Anima iii, 9) ‘that the will is in reason, while in the irrational part of the soul are concupiscence and anger,’ or ‘desire and animus.’

I answer that, The irascible and concupiscible are not parts of the intellectual appetite, which is called the will. Because, as was said above (59, 4; 79, 7), a power which is directed to an object according to some common notion is not differentiated by special differences which are contained under that common notion. For instance, because sight regards the visible thing under the common notion of something colored, the visual power is not multiplied according to the different kinds of color: but if there were a power regarding white as white, and not as something colored, it would be distinct from a power regarding black as black.

Now the sensitive appetite does not consider the common notion of good, because neither do the senses apprehend the universal. And therefore the parts of the sensitive appetite are differentiated by the different notions of particular good: for the concupiscible regards as proper to it the notion of good, as something pleasant to the senses and suitable to nature: whereas the irascible regards the notion of good as something that wards off and repels what is hurtful. But the will regards good according to the common notion of good, and therefore in the will, which is the intellectual appetite, there is no differentiation of appetitive powers, so that there be in the intellectual appetite an irascible power distinct from a concupiscible power: just as

neither on the part of the intellect are the apprehensive powers multiplied, although they are on the part of the senses.

Reply to Objection 1. Love, concupiscence, and the like can be understood in two ways. Sometimes they are taken as passions--arising, that is, with a certain commotion of the soul. And thus they are commonly understood, and in this sense they are only in the sensitive appetite. They may, however, be taken in another way, as far as they are simple affections without passion or commotion of the soul, and thus they are acts of the will. And in this sense, too, they are attributed to the angels and to God. But if taken in this sense, they do not belong to different powers, but only to one power, which is called the will.

Reply to Objection 2. The will itself may be said to irascible, as far as it wills to repel evil, not from any sudden movement of a passion, but from a judgment of the reason. And in the same way the will may be said to be concupiscible on account of its desire for good. And thus in the irascible and concupiscible are charity and hope--that is, in the will as ordered to such acts. And in this way, too, we may understand the words quoted (De Spiritu et Anima); that the irascible and concupiscible powers are in the soul before it is united to the body (as long as we understand priority of nature, and not of time), although there is no need to have faith in what that book says. Whence the answer to the third objection is clear.

Question 83. Free-will

1. Does man have free-will?
2. What is free-will--a power, an act, or a habit?
3. If it is a power, is it appetitive or cognitive?
4. If it is appetitive, is it the same power as the will, or distinct?

Article 1. Whether man has free-will?

Objection 1. It would seem that man has not free-will. For whoever has free-will does what he wills. But man does not what he wills; for it is written (Romans 7:19): ‘For the good which I will I do not, but the evil which I will not, that I do.’ Therefore man has not free-will.

Objection 2. Further, whoever has free-will has in his power to will or not to will, to do or not to do. But this is not in man’s power: for it is written (Romans 9:16): ‘It is not of him that willeth’--namely, to will--‘nor of him that runneth’--namely, to run. Therefore man has not free-will.

Objection 3. Further, what is ‘free is cause of itself,’ as the Philosopher says (Metaph. i, 2). Therefore what is moved by another is not free. But God moves the will, for it is written (Proverbs 21:1): ‘The heart of the king is in the hand of the Lord; whithersoever He will He shall turn it’ and (Philippians 2:13): ‘It is God Who worketh in you both to will and to accomplish.’ Therefore man has not free-will.

Objection 4. Further, whoever has free-will is master of his own actions. But man is not master of his own actions: for it is written (Jeremiah 10:23): ‘The way of a man is not his: neither is it in a man to walk.’ Therefore man has not free-will.

Objection 5. Further, the Philosopher says (Ethic. iii, 5): ‘According as each one is, such does the end seem to him.’ But it is not in our power to be of one quality or another; for this comes to us from nature. Therefore it is natural to us to follow some particular end, and therefore we are not free in so doing.

On the contrary, It is written (Sirach 15:14): ‘God made man from the beginning, and left him in the hand of his own counsel’; and the gloss adds: ‘That is of his free-will.’

I answer that, Man has free-will: otherwise counsels, exhortations, commands, prohibitions, rewards, and punishments would be in vain. In order to make this evident, we must observe that some things act without judgment; as a stone moves downwards; and in like manner all things which lack knowledge. And some act from judgment, but not a free judgment; as brute animals. For the sheep, seeing the wolf, judges it a thing to be shunned, from a natural and not a free judgment, because it judges, not from reason, but from natural instinct. And the same thing is to be said of any judgment of brute animals. But man acts from judgment, because by his apprehensive power he judges that something should be avoided or sought. But because this judgment, in the case of some particular act, is not from a natural instinct, but from some act of comparison in the reason, therefore he acts from free judgment and retains the power of being inclined to various things. For reason in contingent matters may follow opposite courses, as we see in dialectic syllogisms and rhetorical arguments. Now particular operations are contingent, and therefore in such matters the judgment of reason may follow opposite courses, and is not determinate to one. And forasmuch as man is rational is it necessary that man have a free-will.

Reply to Objection 1. As we have said above (81, 3, ad 2), the sensitive appetite, though it obeys the reason, yet in a given case can resist by desiring what the reason forbids. This is therefore the good which man does not when he wishes--namely, ‘not to desire against reason,’ as Augustine says.

Reply to Objection 2. Those words of the Apostle are not to be taken as though man does not wish or does not run of his free-will, but because the free-will is not sufficient thereto unless it be moved and helped by God.

Reply to Objection 3. Free-will is the cause of its own movement, because by his free-will man moves himself to act. But it does not of necessity belong to liberty that what is free should be the first cause of itself, as neither for one thing to be cause of another need it be the first cause. God, therefore, is the first cause, Who moves causes both natural and voluntary. And just as by moving natural causes He does not prevent their acts being natural, so by moving voluntary causes He does not deprive their actions of being voluntary: but rather is He the cause of this very thing in them; for He operates in each thing according to its own nature.

Reply to Objection 4. ‘Man’s way’ is said ‘not to be his’ in the execution of his choice, wherein he may be impeded, whether he will or not. The choice itself, however, is in us, but presupposes the help of God.

Reply to Objection 5. Quality in man is of two kinds: natural and adventitious. Now the natural quality may be in the intellectual part, or in the body and its powers. From the very fact, therefore, that man is such by virtue of a natural quality which is in the intellectual part, he naturally desires his last end, which is happiness. Which desire, indeed, is a natural desire, and is not subject to free-will, as is clear from what we have said above (82, 1,2). But on the part of the body and its powers man may be such by virtue of a natural quality, inasmuch as he is of such a temperament or disposition due to any impression whatever produced by corporeal causes, which cannot affect the intellectual part, since it is not the act of a corporeal organ. And such as a man is by virtue of a corporeal quality, such also does his end seem to him, because from such a disposition a man is inclined to choose or reject something. But these inclinations are subject to the judgment of reason, which the lower appetite obeys, as we have said (81, 3). Wherefore this is in no way prejudicial to free-will.

The adventitious qualities are habits and passions, by virtue of which a man is inclined to one thing rather than to another. And yet even these inclinations are subject to the judgment of reason. Such qualities, too, are subject to reason, as it is in our power either to acquire them, whether by causing them or disposing ourselves to them, or to reject them. And so there is nothing in this that is repugnant to free-will.

Article 2. Whether free-will is a power?

Objection 1. It would seem that free-will is not a power. For free-will is nothing but a free judgment. But judgment denominates an act, not a power. Therefore free-will is not a power.

Objection 2. Further, free-will is defined as ‘the faculty of the will and reason.’ But faculty denominates a facility of power, which is due to a habit. Therefore free-will is a habit. Moreover Bernard says (*De Gratia et Lib. Arb.* 1,2) that free-will is ‘the soul’s habit of disposing of itself.’ Therefore it is not a power.

Objection 3. Further, no natural power is forfeited through sin. But free-will is forfeited through sin; for Augustine says that ‘man, by abusing free-will, loses both it and himself.’ Therefore free-will is not a power.

On the contrary, Nothing but a power, seemingly, is the subject of a habit. But free-will is the subject of grace, by the help of which it chooses what is good. Therefore free-will is a power.

I answer that, Although free-will [*Liberum arbitrium*--i.e. free judgment] in its strict sense denotes an act, in the common manner of speaking we call free-will, that which is the principle of the act by which man judges freely. Now in us the principle of an act is both power and habit; for we say that we know something both by knowledge and by the intellectual power. Therefore free-will must be either a power or a habit, or a power with a habit. That it is neither a habit nor a power together with a habit, can be clearly proved in two ways.

First of all, because, if it is a habit, it must be a natural habit; for it is natural to man to have a free-will. But there is not natural habit in us with respect to those things which come under free-will: for we are naturally inclined to those things of which we have natural habits--for instance, to assent to first principles: while those things which we are naturally inclined are not subject to free-will, as we have said of the desire of happiness (82, 1,2). Wherefore it is against the very notion of free-will that it should be a natural habit. And that it should be a non-natural habit is against its nature. Therefore in no sense is it a habit.

Secondly, this is clear because habits are defined as that ‘by reason of which we are well or ill disposed with regard to actions and passions’ (*Ethic.* ii, 5); for by temperance we are well-disposed as regards concupiscences, and by intemperance ill-disposed: and by knowledge we are well-disposed to the act of the intellect when we know the truth, and by the contrary ill-disposed. But the free-will is indifferent to good and evil choice: wherefore it is impossible for free-will to be a habit. Therefore it is a power.

Reply to Objection 1. It is not unusual for a power to be named from its act. And so from this act, which is a free judgment, is named the power which is the principle of this act. Otherwise, if free-will denominates an act, it would not always remain in man.

Reply to Objection 2. Faculty sometimes denominates a power ready for operation, and in this sense faculty is used in the definition of free-will. But Bernard takes habit, not as divided against power, but as signifying a certain aptitude by which a man has some sort of relation to an act. And this may be both by a power and by a habit: for by a power man is, as it were, empowered to do the action, and by the habit he is apt to act well or ill.

Reply to Objection 3. Man is said to have lost free-will by falling into sin, not as to natural liberty, which is freedom from coercion, but as regards freedom from fault and unhappiness. Of this we shall treat later in the treatise on *Morals* in the second part of this work (I-II, 85, seqq.; 109).

Article 3. Whether free-will is an appetitive power?

Objection 1. It would seem that free-will is not an appetitive, but a cognitive power. For Damascene (*De Fide Orth.* ii, 27) says that ‘free-will straightway accompanies the rational nature.’ But reason is a cognitive power. Therefore free-will is a cognitive power.

Objection 2. Further, free-will is so called as though it were a free judgment. But to judge is an act of a cognitive power. Therefore free-will is a cognitive power.

Objection 3. Further, the principal function of free-will is to choose. But choice seems to belong to knowledge, because it implies a certain comparison of one thing to another, which belongs to the cognitive power. Therefore free-will is a cognitive power.

On the contrary, The Philosopher says (*Ethic.* iii, 3) that choice is ‘the desire of those things which are in us.’ But desire is an act of the appetitive power: therefore choice is also. But free-will is that by which we choose. Therefore free-will is an appetitive power.

I answer that, The proper act of free-will is choice: for we say that we have a free-will because we can take one thing while refusing another; and this is to choose. Therefore we must consider the nature of free-will, by considering the nature of choice. Now two things concur in choice: one on the part of the cognitive power, the other on the part of the appetitive power. On the part of the cognitive power, counsel is required, by which we judge one thing to be preferred to another: and on the part of the appetitive power, it is required that the appetite should accept the judgment of counsel. Therefore Aristotle (*Ethic.* vi, 2) leaves it in doubt whether choice belongs principally to the

appetitive or the cognitive power: since he says that choice is either ‘an appetitive intellect or an intellectual appetite.’ But (Ethic. iii, 3) he inclines to its being an intellectual appetite when he describes choice as ‘a desire proceeding from counsel.’ And the reason of this is because the proper object of choice is the means to the end: and this, as such, is in the nature of that good which is called useful: wherefore since good, as such, is the object of the appetite, it follows that choice is principally an act of the appetitive power. And thus free-will is an appetitive power.

Reply to Objection 1. The appetitive powers accompany the apprehensive, and in this sense Damascene says that free-will straightway accompanies the rational power.

Reply to Objection 2. Judgment, as it were, concludes and terminates counsel. Now counsel is terminated, first, by the judgment of reason; secondly, by the acceptance of the appetite: whence the Philosopher (Ethic. iii, 3) says that, ‘having formed a judgment by counsel, we desire in accordance with that counsel.’ And in this sense choice itself is a judgment from which free-will takes its name.

Reply to Objection 3. This comparison which is implied in the choice belongs to the preceding counsel, which is an act of reason. For though the appetite does not make comparisons, yet forasmuch as it is moved by the apprehensive power which does compare, it has some likeness of comparison by choosing one in preference to another.

Article 4. Whether free-will is a power distinct from the will?

Objection 1. It would seem that free-will is a power distinct from the will. For Damascene says (De Fide Orth. ii, 22) that *thelesis* is one thing and *boulesis* another. But *thelesis* is the will, while *boulesis* seems to be the free-will, because *boulesis*, according to him, is will as concerning an object by way of comparison between two things. Therefore it seems that free-will is a distinct power from the will.

Objection 2. Further, powers are known by their acts. But choice, which is the act of free-will, is distinct from the act of willing, because ‘the act of the will regards the end, whereas choice regards the means to the end’ (Ethic. iii, 2). Therefore free-will is a distinct power from the will.

Objection 3. Further, the will is the intellectual appetite. But in the intellect there are two powers--the active and the passive. Therefore, also on the part of the intellectual appetite, there must be another power besides the will. And this, seemingly, can only be free-will. Therefore free-will is a distinct power from the will.

On the contrary, Damascene says (De Fide Orth. iii, 14) free-will is nothing else than the will.

I answer that, The appetitive powers must be proportionate to the apprehensive powers, as we have said above (Question 64, Article 2). Now, as on the part of the intellectual apprehension we have intellect and reason, so on the part of the intellectual appetite we have will, and free-will which is nothing else but the power of choice. And this is clear from their relations to their respective objects and acts. For the act of ‘understanding’ implies the simple acceptance of something; whence we say that we understand first principles, which are known of themselves without any comparison. But to ‘reason,’ properly speaking, is to come from one thing to the knowledge of another: wherefore, properly speaking, we reason about conclusions, which are known from the principles. In like manner on the part of the appetite to ‘will’ implies the simple appetite for something: wherefore the will is said to regard the end, which is desired for itself. But to ‘choose’ is to desire something for the sake of obtaining something else: wherefore, properly speaking, it regards the means to the end. Now, in matters of knowledge, the principles are related to the conclusion to which we assent on account of the principles: just as, in appetitive matters, the end is related to the means, which is desired on account of the end. Wherefore it is evident that as the intellect is to reason, so is the will to the power of choice, which is free-will. But it has been shown above (Question 79, Article 8) that it belongs to the same power both to understand and to reason, even as it belongs to the same power to be at rest and to be in movement. Wherefore it belongs also to the same power to will and to choose: and on this account the will and the free-will are not two powers, but one.

Reply to Objection 1. *Boulesis* is distinct from *thelesis* on account of a distinction, not of powers, but of acts.

Reply to Objection 2. Choice and will--that is, the act of willing --are different acts: yet they belong to the same power, as also to understand and to reason, as we have said.

Reply to Objection 3. The intellect is compared to the will as moving the will. And therefore there is no need to distinguish in the will an active and a passive

Question 102. Man's abode, which is paradise

1. Is paradise a corporeal place?
2. Is it a place apt for human habitation?
3. for what purpose was man placed in paradise?
4. Should he have been created in paradise?

Article 1. Whether paradise is a corporeal place?

Objection 1. It would seem that paradise is not a corporeal place. For Bede [Strabus, Gloss on Genesis 2:8] says that 'paradise reaches to the lunar circle.' But no earthly place answers that description, both because it is contrary to the nature of the earth to be raised up so high, and because beneath the moon is the region of fire, which would consume the earth. Therefore paradise is not a corporeal place.

Objection 2. Further, Scripture mentions four rivers as rising in paradise (Genesis 2:10). But the rivers there mentioned have visible sources elsewhere, as is clear from the Philosopher (Meteor. i). Therefore paradise is not a corporeal place.

Objection 3. Further, although men have explored the entire habitable world, yet none have made mention of the place of paradise. Therefore apparently it is not a corporeal place.

Objection 4. Further, the tree of life is described as growing in paradise. But the tree of life is a spiritual thing, for it is written of Wisdom that 'She is a tree of life to them that lay hold on her' (Proverbs 3:18). Therefore paradise also is not a corporeal, but a spiritual place.

Objection 5. Further, if paradise be a corporeal place, the trees also of paradise must be corporeal. But it seems they were not; for corporeal trees were produced on the third day, while the planting of the trees of paradise is recorded after the work of the six days. Therefore paradise was not a corporeal place.

On the contrary, Augustine says (Gen. ad lit. viii, 1): 'Three general opinions prevail about paradise. Some understand a place merely corporeal; others a place entirely spiritual; while others, whose opinion, I confess, hold that paradise was both corporeal and spiritual.'

I answer that, As Augustine says (De Civ. Dei xiii, 21): 'Nothing prevents us from holding, within proper limits, a spiritual paradise; so long as we believe in the truth of the events narrated as having there occurred.' For whatever Scripture tells us about paradise is set down as matter of history;

and wherever Scripture makes use of this method, we must hold to the historical truth of the narrative as a foundation of whatever spiritual explanation we may offer. And so paradise, as Isidore says (Etym. xiv, 3), 'is a place situated in the east, its name being the Greek for garden.' It was fitting that it should be in the east; for it is to be believed that it was situated in the most excellent part of the earth. Now the east is the right hand on the heavens, as the Philosopher explains (De Coel. ii, 2); and the right hand is nobler than the left: hence it was fitting that God should place the earthly paradise in the east.

Reply to Objection 1. Bede's assertion is untrue, if taken in its obvious sense. It may, however, be explained to mean that paradise reaches to the moon, not literally, but figuratively; because, as Isidore says (Etym. xiv, 3), the atmosphere there is 'a continually even temperature'; and in this respect it is like the heavenly bodies, which are devoid of opposing elements. Mention, however, is made of the moon rather than of other bodies, because, of all the heavenly bodies, the moon is nearest to us, and is, moreover, the most akin to the earth; hence it is observed to be overshadowed by clouds so as to be almost obscured. Others say that paradise reached to the moon--that is, to the middle space of the air, where rain, and wind, and the like arise; because the moon is said to have influence on such changes. But in this sense it would not be a fit place for human dwelling, through being uneven in temperature, and not attuned to the human temperament, as is the lower atmosphere in the neighborhood of the earth.

Reply to Objection 2. Augustine says (Gen. ad lit. viii, 7): 'It is probable that man has no idea where paradise was, and that the rivers, whose sources are said to be known, flowed for some distance underground, and then sprang up elsewhere. For who is not aware that such is the case with some other streams?'

Reply to Objection 3. The situation of paradise is shut off from the habitable world by mountains, or seas, or some torrid region, which cannot be crossed; and so people who have written about topography make no mention of it.

Reply to Objection 4. The tree of life is a material tree, and so called because its fruit was endowed with a life-preserving power as above stated (97, 4). Yet it had a spiritual signification; as the rock in the desert was of a material nature, and yet signified Christ. In like manner the tree of the knowledge of good and evil was a material tree, so called in view of future events; because, after eating of it, man was to learn, by experience of the consequent punishment, the difference between the good of obedience and

the evil of rebellion. It may also be said to signify spiritually the free-will as some say.

Reply to Objection 5. According to Augustine (Gen. ad lit. v, 5, viii, 3), the plants were not actually produced on the third day, but in their seminal virtues; whereas, after the work of the six days, the plants, both of paradise and others, were actually produced. According to other holy writers, we ought to say that all the plants were actually produced on the third day, including the trees of paradise; and what is said of the trees of paradise being planted after the work of the six days is to be understood, they say, by way of recapitulation. Whence our text reads: ‘The Lord God had planted a paradise of pleasure from the beginning’ (Genesis 2:8).

Article 2. Whether paradise was a place adapted to be the abode of man?

Objection 1. It would seem that paradise was not a place adapted to be the abode of man. For man and angels are similarly ordered to beatitude. But the angels from the very beginning of their existence were made to dwell in the abode of the blessed--that is, the empyrean heaven. Therefore the place of man’s habitation should have been there also.

Objection 2. Further, if some definite place were required for man’s abode, this would be required on the part either of the soul or of the body. If on the part of the soul, the place would be in heaven, which is adapted to the nature of the soul; since the desire of heaven is implanted in all. On the part of the body, there was no need for any other place than the one provided for other animals. Therefore paradise was not at all adapted to be the abode of man.

Objection 3. Further, a place which contains nothing is useless. But after sin, paradise was not occupied by man. Therefore if it were adapted as a dwelling-place for man, it seems that God made paradise to no purpose.

Objection 4. Further, since man is of an even temperament, a fitting place for him should be of even temperature. But paradise was not of an even temperature; for it is said to have been on the equator--a situation of extreme heat, since twice in the year the sun passes vertically over the heads of its inhabitants. Therefore paradise was not a fit dwelling-place for man.

On the contrary, Damascene says (De Fide Orth. ii, 11): ‘Paradise was a divinely ordered region, and worthy of him who was made to God’s image.’

I answer that, As above stated (97, 1), Man was incorruptible and immortal, not because his body had a disposition to incorruptibility, but because in his soul there was a power preserving the body from corruption. Now the human body may be corrupted from within or from without. From within, the body is corrupted by the consumption of the humors, and by old age, as above

explained (97, 4), and man was able to ward off such corruption by food. Among those things which corrupt the body from without, the chief seems to be an atmosphere of unequal temperature; and to such corruption a remedy is found in an atmosphere of equable nature. In paradise both conditions were found; because, as Damascene says (De Fide Orth. ii, 11): ‘Paradise was permeated with the all pervading brightness of a temperate, pure, and exquisite atmosphere, and decked with ever-flowering plants.’ Whence it is clear that paradise was most fit to be a dwelling-place for man, and in keeping with his original state of immortality.

Reply to Objection 1. The empyrean heaven is the highest of corporeal places, and is outside the region of change. By the first of these two conditions, it is a fitting abode for the angelic nature: for, as Augustine says (De Trin. ii), ‘God rules corporeal creatures through spiritual creatures.’ Hence it is fitting that the spiritual nature should be established above the entire corporeal nature, as presiding over it. By the second condition, it is a fitting abode for the state of beatitude, which is endowed with the highest degree of stability. Thus the abode of beatitude was suited to the very nature of the angel; therefore he was created there. But it is not suited to man’s nature, since man is not set as a ruler over the entire corporeal creation: it is a fitting abode for man in regard only to his beatitude. Wherefore he was not placed from the beginning in the empyrean heaven, but was destined to be transferred thither in the state of his final beatitude.

Reply to Objection 2. It is ridiculous to assert that any particular place is natural to the soul or to any spiritual substances, though some particular place may have a certain fitness in regard to spiritual substances. For the earthly paradise was a place adapted to man, as regards both his body and his soul--that is, inasmuch as in his soul was the force which preserved the human body from corruption. This could not be said of the other animals. Therefore, as Damascene says (De Fide Orth. ii, 11): ‘No irrational animal inhabited paradise’; although, by a certain dispensation, the animals were brought thither by God to Adam; and the serpent was able to trespass therein by the complicity of the devil.

Reply to Objection 3. Paradise did not become useless through being unoccupied by man after sin, just as immortality was not conferred on man in vain, though he was to lose it. For thereby we learn God’s kindness to man, and what man lost by sin. Moreover, some say that Enoch and Elias still dwell in that paradise.

Reply to Objection 4. Those who say that paradise was on the equinoctial line are of opinion that such a situation is most temperate, on account of the

unvarying equality of day and night; that it is never too cold there, because the sun is never too far off; and never too hot, because, although the sun passes over the heads of the inhabitants, it does not remain long in that position. However, Aristotle distinctly says (*Meteor.* ii, 5) that such a region is uninhabitable on account of the heat. This seems to be more probable; because, even those regions where the sun does not pass vertically overhead, are extremely hot on account of the mere proximity of the sun. But whatever be the truth of the matter, we must hold that paradise was situated in a most temperate situation, whether on the equator or elsewhere.

Article 3. Whether man was placed in paradise to dress it and keep it?

Objection 1. It would seem that man was not placed in paradise to dress and keep it. For what was brought on him as a punishment of sin would not have existed in paradise in the state of innocence. But the cultivation of the soil was a punishment of sin (*Genesis* 3:17). Therefore man was not placed in paradise to dress and keep it.

Objection 2. Further, there is no need of a keeper when there is no fear of trespass with violence. But in paradise there was no fear of trespass with violence. Therefore there was no need for man to keep paradise.

Objection 3. Further, if man was placed in paradise to dress and keep it, man would apparently have been made for the sake of paradise, and not contrariwise; which seems to be false. Therefore man was not placed in paradise to dress and keep it.

On the contrary, It is written (*Genesis* 2:15): ‘The Lord God took man and placed in the paradise of pleasure, to dress and keep it.’

I answer that, As Augustine says (*Gen. ad lit.* viii, 10), these words in *Genesis* may be understood in two ways.

First, in the sense that God placed man in paradise that He might Himself work in man and keep him, by sanctifying him (for if this work cease, man at once relapses into darkness, as the air grows dark when the light ceases to shine); and by keeping man from all corruption and evil.

Secondly, that man might dress and keep paradise, which dressing would not have involved labor, as it did after sin; but would have been pleasant on account of man’s practical knowledge of the powers of nature. Nor would man have kept paradise against a trespasser; but he would have striven to keep paradise for himself lest he should lose it by sin. All of which was for man’s good; wherefore paradise was ordered to man’s benefit, and not conversely.

Whence the Replies to the Objections are made clear.

Article 4. Whether man was created in paradise?

Objection 1. It would seem that man was created in paradise. For the angel was created in his dwelling-place--namely, the empyrean heaven. But before sin paradise was a fitting abode for man. Therefore it seems that man was created in paradise.

Objection 2. Further, other animals remain in the place where they are produced, as the fish in the water, and walking animals on the earth from which they were made. Now man would have remained in paradise after he was created (97, 4). Therefore he was created in paradise.

Objection 3. Further, woman was made in paradise. But man is greater than woman. Therefore much more should man have been made in paradise.

On the contrary, It is written (*Genesis* 2:15): ‘God took man and placed him in paradise.’

I answer that, Paradise was a fitting abode for man as regards the incorruptibility of the primitive state. Now this incorruptibility was man’s, not by nature, but by a supernatural gift of God. Therefore that this might be attributed to God, and not to human nature, God made man outside of paradise, and afterwards placed him there to live there during the whole of his animal life; and, having attained to the spiritual life, to be transferred thence to heaven.

Reply to Objection 1. The empyrean heaven was a fitting abode for the angels as regards their nature, and therefore they were created there.

In the same way I reply to the second objection, for those places befit those animals in their nature.

Reply to Objection 3. Woman was made in paradise, not by reason of her own dignity, but on account of the dignity of the principle from which her body was formed. For the same reason the children would have been born in paradise, where their parents were already.

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