

The Human Person

• Now that you are thoroughly versed in Thomistic philosophy, reply to the following as Thomas might:

- 1) You have a body, but you are a soul.
- 2) The human soul is the same species as an angel; thus those who die become angels when they attain heaven.
- 3) Since there is only one truth found in God, and whatever truth we know comes from God, there can only be one human intellect that is shared by all, though unequally.
- 4) Humans act at times by instinct.

The "Chain of Being" per Scholastic philosophy

God (*pure, self-existent Act*)

Angelic Persons (*pure spirit – intellect and will*)

Human Persons (*composite of body and rational soul, with rational, sensitive, and nutritive powers*)

Animals (*composite of body and sensitive soul*)

Plants (*composite of body and nutritive soul*)

Inanimate corporeal objects (*matter without life*)

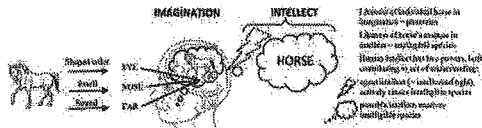
- Every cognitive power that perceives has a correlative appetitive power that moves towards its proper object

Intellect – Will (Knowledge – Choice)

Sensation – Appetite / natural desire

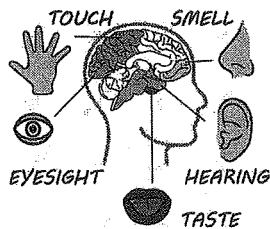
- The intellect understands by receiving the form of objects abstracted from/prescinding from their matter
- This knowledge begins in the senses, and the intellect apprehends the essential and accidental forms of its object by composition, division, and reasoning (vs. divine [causative] or angelic [infused] knowledge)

- Without the ability to abstract forms, we could know only individuals (never concepts, species, generalizations, etc.)
- Without the ability to sense the world around us, however, we would have no knowledge whatsoever



- Following Aristotle, Aquinas identifies five external and four internal senses

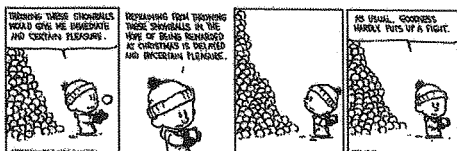
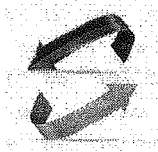
- External: sight, hearing, touch, taste, smell
- Internal: imagination, memory, "common" sense, cogitative sense
- We share these with animals, though of course adapted to each species



- Again, with each cognitive power goes an appetitive power
 - For the intellect, it is the (free) will
 - For the senses, it is the "sensitive appetite" that is divided into the **concupiscible** (towards what is pleasurable and away from what is painful) and the **irascible** (the inclination to resist what is harmful and strive for what is pleasurable against obstacles)

• Thus the *Prima Pars* ... the existence of God, creation, persons, the soul and its powers

• The *Prima Secundae* and the *Secunda Secundae* focus on *happiness* and how to attain it



• What makes you happy ... and why?




• Aquinas reviews eight common claims for sources of happiness as the human person's "final end" /goal/telos:

- 1) Wealth (means, not end)
- 2) Honors (effect, not cause)
- 3) Human Fame / Glory (again effect, not cause; and may be wrongly ascribed)
- 4) Power (can be abused; depends on others; cannot supply all needs)

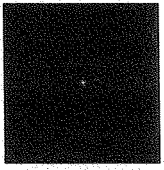


"You want only happiness. Douglas James wants wealth, power, fame, and happiness."

- 5) **Bodily goods** (body depends on soul so cannot be final good)
- 6) **Pleasure** (again, body depends on soul; right pleasures are accompaniment to, not cause, of happiness)
- 7) **A good of the soul** (we are contingent, not necessary beings; the soul apprehends goods/truths that are outside itself)
- 8) **Some created good** (all created things are contingent and particular, not universal and necessary)



- Thus (by reason) happiness as final end must consist in the contemplation of God seen in the divine Essence
 - Verified in Scripture: "We shall see Him as He is" (1 John 3:2); "On that day I will see you again, and that joy no one can take from you" (John 16:22); "For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known" (1 Cor. 13:12); etc.

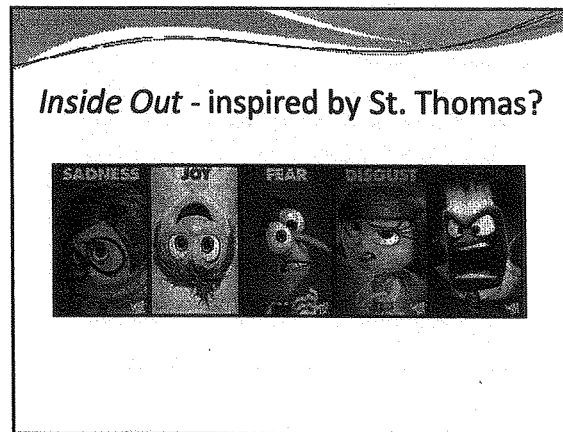


- How do we attain this happiness? By choosing it ...
 - ... freely
 - ... in our human acts
 - ... according to our proper nature
 - ... and reliably by stable habits of acting
- Thus Aquinas moves into the area of morality, natural law, and virtue - stay tuned for next week

• Before we get to the virtues, etc. – the **Passions**

- Related to pleasure/pain experienced at the level of the sensitive soul

Concupiscible		
Love	Hatred	inclination to good / aversion to evil
Desire	Aversion	movement to a loved good / from a hated evil
Delight/Joy	Sorrow/Sadness	accompanies possession of good / of evil
Irascible		
Hope	Despair	accompanies a good not yet attained
Fear	Daring	accompanies an evil not yet present
Anger	(no contrary)	accompanies an evil that is present



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- See I-II, 35-39: Of Pain and Sorrow
- Especially q. 38: Of the Remedies of Sorrow or Pain
 - Pleasure
 - Tears
 - The sympathy of friends
 - Contemplation of truth
 - Sleep
 - Warm baths

