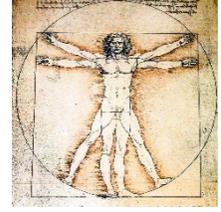




# Aquinas 101: The Human Soul



## Week 6: The Internal Sense Powers

### Imagination and Memory

- Internal sense powers allow us to respond to external sensation; all animals have them.
- Something exists in between the activity of sensation and the activity of thinking. The common sense deals with immediate sensation, but our mind produces images at other times.
- Judging or having an opinion are distinct from imagining something: imagination is fluid, not binary, and does not produce emotions in the immediate way judgments do.
- The imagination is the power which produces sense images in us, both during actual sensation and apart from it. It uses each of the proper sensibles as well as all the common sensibles.
- Sensation is never in error about proper sensibles, and only to a degree with common sensibles. Imagination is often in error about present objects and even more so with absent ones.
- Memory stores sense impressions (phantasms) and reproduces them at will.

### Cogitative Power

- There is a type of judgment in the life of the senses that is distinct from intellectual judgment. In animals the Thomistic tradition calls this the estimative power.
- A sheep estimates that a wolf is a mortal threat even though the individual sensations do not indicate this. Different types of objects stand out from the environment as good or bad for the animal.
- Sensation and judgment are necessary for stimulating appetite or aversion.

### The Sense Appetite

- Appetite is something internal that seeks something external as the term of its motion.
- Natural appetite results directly from form, as with the tendency of heavy bodies to fall.
- Cognitive appetite is divided into sensitive and rational types: among animals, only humans have both.
- Cognitive appetites also result from form and concern what is good or bad for a type of thing
- St. Thomas distinguishes between simple desire for something and resisting what is contrary to obtaining it.
- This gives rise to the distinction between the **concupiscible appetite** and the **irascible appetite**. The latter concerns difficult goods or evils and always arises from desire or aversion in the concupiscible appetite. The irascible is the “champion or defender” of the concupiscible.
- These appetites give rise to the emotions we observe in lower animals; these direct their motion.
- In humans the movements of the sense appetite do not direct our motion immediately and are under the control of reason.
- Passions are bodily movements, while emotions can refer also to intellectual states.
- We observe conflict between intellectual desires and sensitive desires: both continence and incontinence. The sense appetite contributes its own motion in the soul that affects our thinking but never determines it.
- In fallen man the sense appetite is unruly but can be formed by virtue over time.