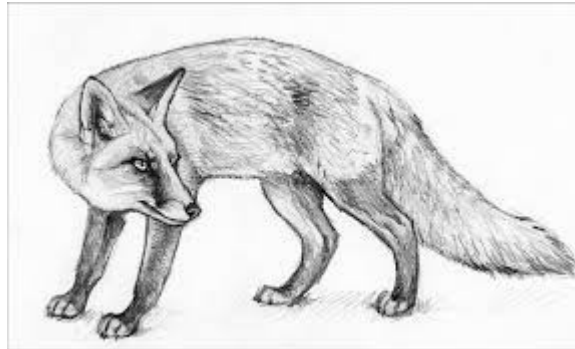


14. A LITTLE MORE ON KNOWLEDGE

Let us look a little closer at the *internal* senses, the ones that follow our five external senses as their essential supplements. "Nature," says St Thomas where he addresses the need for them, "does not default in necessities." (*Summa Theologiae* I, q. 78, a. 4) Let's say a fox sees a rabbit, and hears it too. Then the rabbit disappears from its sight. The fox does not turn to other sensed impressions ; it uses its *common* sense, the internal sense which coordinates the messages from its eyes and its ears, and its *imagination*, to go chasing towards the place where it has sensed the rabbit to be. And the rabbit, if it has seen the fox, goes running off, because it apprehends the fox as something to be avoided.



Certain of an animal's activities revolve around pain and pleasure, enabling it to embrace the one and to avoid the other. But other of its activities rely on information which is, so to speak, imprinted in it, information not got through the senses. The proportionality rule, *natures, powers, acts* and *ends* applies. The rabbit apprehends the fox as harmful to it. One of the ends of its nature is to preserve itself from harm so it flees the fox. A bird collects sticks to make a nest because another of the ends of animal nature is to preserve the species by procreation and, for birds, this requires a nest. There must be a sense power in the animal which serves these ends by providing appropriate intentions, a distinct principle separate from that which rules its reception of sensed forms. It is called the *estimative* sense, or power. In addition the animal must have a power which stores these intentions, and this is *memory*.

Here is the layout of the four internal senses as they deal with the animal's sensed intentions.

	[<i>Present</i> , received	COMMON
	[& coordinated	
	[APPREHENDED	
	[by the five senses	
	[[<i>Absent</i> & retained
SENSIBLE	[IMAGINATION
INTENTIONS	[
	[[<i>Present</i> , known
	[NOT	ESTIMATIVE POWER
	[APPREHENDED	
	[by the five	[<i>Absent</i> , retained
	[& reproduced	MEMORY

There are many actions of animals which we find puzzling, and marvellous too, because it is beyond our understanding how they know to act as they do.

In Australia, every year, we are visited by different types of cuckoo that come down from countries to the north. The Koël, a startling blue-black bird (in the male) is one of these. The female, as is the way with cuckoos, lays her egg in the nest of another bird, one of the larger of our honey-eaters, or friar-birds, or similar species. The young chick, having dominated the lives of its foster parents for months, then leaves Australia and flies back to Indonesia where its parents originated. No one knows how the young knows where it is to spend the Australian winters. The female Saddle-back turtle returns across thousands of kilometres to the very beach in the Indian Ocean where, many years prior, it was hatched to lay its eggs. Ants are notoriously active before a period of heavy rain. Animals generally manifest unusual behaviour before seismic activity. We know not how these instinctive knowledges are achieved but, clearly, they are matter for the various animals' *estimative* power. Nature does not default in what is necessary.

Now, here are a couple of maxims for your list which I have found in St Thomas's article on the next topic, sense appetite (*Summa Theologiae* I, q. 80, a. 1).

“Every form is followed by some inclination.”

“All things desire what is good.”

As to the *second* of these, everything that exists because it has its source in God Who is Goodness itself manifests that goodness as it shares as in the other *transcendental* perfections God gives to every creature as a necessary accompaniments to its being. They are *One, Something, True* and *Good*.

As to the *first* maxim, let us recall that—

	[naturally	– and this is how <i>matter</i> has
Form	[(physically),	form
can be	[or	
had :	[
	[intentionally	
	[(<i>metaphysically</i>)	- and this is how <i>the knower</i> has form—

and form in those things which participate in knowledge, St Thomas teaches, is had more perfectly than in those that do not. As there is an inclination in things which follows on its possession of form *naturally*, there is also an inclination following on the possession of form *intentionally*.

Among *natural* things, fire, for instance, has the inclination to rise, to heat, and to burn whatever it encounters. Water has the inclination to wet and absorb whatever it encounters. We are well aware of these characteristics which is why we control the fire and the water we use so that their inclinations will serve and not overwhelm us. Honey has the inclinations to be sticky and to be sweet (or as Simon Peter says, 'to be delicious'). Snakes and bees have peculiar inclinations and we treat them with care in consequence.

Remember, it is the *form* of anything that makes it be what it is. So, when we talk about the inclination of some material thing we are referring to the inclination of that thing's *form* (substantial form,

substance). I have mentioned that we do not know what it is that distinguishes one animal from another. What we do recognise, however, is the distinctive *inclination* that follows on the form of each. This assists us to identify each in its species.

There are two ways in which form can be had intentionally. Here is the same schema with the two ways demonstrated :

Form	[naturally	-	that is, <i>physically</i>
can be	[or	[<i>sensibly</i> (via the senses)
had :	[intentionally	[or	
	[(<i>metaphysically</i>)	[
	[and then either,	[<i>intellectually</i>

For the moment we are concerned with sense knowledge. The inclination following on sense knowledge is called appetite, *sense appetite*. Like the facility it has to know things it is a certain power of the animal, a power *to appetise*. So—

an animal has	[<i>sense knowledge</i> ,
two sense powers,	[&
powers of,	[
	[<i>sense appetite</i> .

St Thomas says—

“As forms exist in knowers in a higher manner, above the manner of the having of natural forms, so must there be in them an inclination surpassing the natural inclination, 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 so to tend [to something beyond that] to which it is inclined by its natural form.” (*Summa Theologiae* I, q. 80, a. 1)

There is something interesting about the contrasting ways in which these respective powers operate. The knower takes the known to itself—we say 'the knower becomes the known'. Yet the union between them is an *objective* union not a *subjective* one. In other words, the form of the known remains in the known : there is no union between it and the knower. In contrast, the power of appetite moves its possessor to the thing desired. The fox chases the rabbit to unite it with itself by eating it. It subjects the thing to itself, and it subjects itself to the thing. Appetite moves its possessor to the thing appetised.

We observe various movements in animals—we observe them in ourselves—such as love and hatred, desire and horror, hope, fear, anger etc. These, you will not be surprised to learn, are connected with the *appetitive power* of the soul and will be our study in the next lesson or so.
