

15. THE INCLINATION OF APPETITE

Every form is followed by some inclination. This is the case both with forms had *naturally* and with forms had *intentionally*.

A closer investigation reveals that this inclination, in both instances, has two limbs. For instance, fire (an accidental natural form) strives for the exercise of its perfection—note that we are using *perfection* here in a special way as signifying 'fulness of being'—by heating, burning, consuming any corporeal substance to which it is applied. This is the first limb. But it has, also, another inclination, to inhibit anything which strives to prevent it exercising its perfection as fire, like water.

Similarly, with water. Its (substantial) form inclines water to moisten, to render liquid, to break down any corporeal substance that it engulfs. If you have the misfortune to have the boat on which you are sailing sink under you, you will notice after a few hours of immersion that the water is beginning to have deleterious effects on your body. If you are rescued in time and brought ashore, your clothes will need to be dried (after the salt has been washed out of them). If they are dried before a fire, the moisture will not be removed without diligent application of its heat. So, the second inclination of water's form is to resist anything (like the fire's warmth) that seeks to remove its influence.



The inclination of
natural form is
twofold—

[to exercise its natural
[perfection, &
[
[to resist what is contrary
[to it

So also with the inclination that follows on form had *intentionally*, sense appetite. It inclines its possessor (the animal) to what is fitting to it, *the pleasurable*, and it inclines it also to overcome whatever obstructs or prevents its operation, that is, inclines it to *the strenuous*. Let's say you are driving home after a long day out and you are looking forward to a meal of roast beef, potatoes, carrots, peas and gravy. But you have a problem. The meat is uncooked and in the fridge ; the peas are in the freezer, the potatoes and carrots in the larder. To achieve what your sense appetite desires you must begin the detailed and lengthy process of cooking and preparing the various ingredients.

You must exercise this supplementary inclination to overcome what prevents you enjoying the meal. These two inclinations of sense appetite are called the *concupiscible* and the *irascible*.

| | | |
|-----------------|--------------------|----------------------|
| The inclination | [sensible good as | <i>concupiscible</i> |
| following on | [delectable : | <i>appetite</i> |
| forms had | [| |
| intentionally | [| |
| is twofold, | [sensible good as | |
| according as it | [it overcomes | <i>irascible</i> |
| addresses— | [difficulties : | <i>appetite</i> |

The *concupiscible* appetite gets its name from the Latin verb *concupiscere*, to desire, and the *irascible* from the Latin *irascor, irasci*, to be angry. Not that all the objects of the first appetite always involve desirable things, nor that the objects of the second always involve anger, but we name things as we know them and these effects are their most obvious ones.

Now, here is what you may regard as a curious question. Which of the two appetites, do you think, is the more noble ? Are we more likely to praise a man because he sits down to dinner, or because he goes out to work to earn the money to provide dinner for his wife and children ? For the latter, obviously, for it is praiseworthy to overcome difficulties to achieve a fitting end. Among animals, some are more focussed on the pleasurable, some on the strenuous. The dove, the sparrow or the honey-eater finds its food laid out for it. The little kestrel or the falcon (known as raptors), in contrast, must strive to overcome adversity to feed itself. So among birds there is an order of nobility. The raptors are rightly regarded more highly by bird observers for this reason. Likewise, among other animals, those like the lion and the tiger are more highly regarded than those that graze or gather food opportunistically.

Remember the maxim 'the highest in one genus approaches the lowest in the next'. Here is an instance of it. The *irascible* appetite in a brute animal is closer to the rational and the deliberative will than the rational animal (man) enjoys than is the *concupiscible* appetite. The *irascible* is, as it were, the champion of the *concupiscible*, overcoming whatever is contrary so the *concupiscible* may enjoy its proper delights. The *irascible* begins and ends in the *concupiscible*. And so it is that the pleasurable things in their lives, food and the drive to reproduce offspring, move brute animals to squabble and to fight.

The Passions

All animals, because they are animals, are affected by the movements of the sense appetite. These movements are called in philosophy, *passions*. They include more than that inclination you have, because he is annoying you, to hit your little brother over the head with a saucepan ! All the inclinations we suffer have their roots in the fact that we are animals. And the verb *to suffer* in Latin is *patior patiri passus sum*, from which the word passion is derived.

There are two sets of them as we have noted above, the *concupiscible* and the *irascible*. Let's look first at the *concupiscible* set. It operates in three phases whose terms we will recognise as soon as they are written down.

CONCUPISCIBLE APPETITE

| | Inclination | Movement | Rest |
|---------------|-------------|----------|----------------|
| By attraction | Love | Desire | Delight |
| By repulsion | Hatred | Horror | Sadness (pain) |

Here we have three couples of passions, three sets of contraries. Let's take an instance to illustrate how they operate. Let's say you are driving home from town looking forward to dinner and rest. But as the car breasts the rise about 10 km from town you see, to your dismay, that there is a bushfire up ahead blocking the road. Towards home, dinner and rest you are inclined by a certain *love* (or group of loves), you *desire* them and look forward to taking *delight* in them. However, towards the bushfire you have *hatred*, aversion from it as something evil ; your aversion is carried into a wish not to be caught by it, which is *horror*, and, if you are unable to get past the fire, you will be possessed by *sadness*, a certain dejectedness of soul.

But that is not the end of the business, for God gave you an appetite to address obstacles such as bushfires !

IRASCIBLE APPETITE

| | Good to be attained | Evil to be confronted | Good & Evil present |
|---------------|------------------------|--------------------------|------------------------|
| By approach | Hope | Boldness | Anger |
| By withdrawal | Despair | Fear | |

The analysis of the *irascible* appetite differs somewhat from that applicable to the *concupiscible*. Let's stay with the imminent evil of the bushfire. Can we get through it safely ? win through to home, dinner and rest ? The two passions that bear on this issue are *hope* and *despair*. How will we cope with the adversity ? Will we be able to overcome it, or will it be too great for us to cope with ? The passions that apply are *boldness* and *fear*. The attitude an individual will take has much to do with his, or her, make-up. (Notice I am using an example that we, as rational animals [man] can understand ; but every animal, rational or brute, experiences these passions.) Some animals, like the dove, the rabbit, the sheep, are mild by disposition, inclined to fear and despair. Others, like the falcon, the dog, the lion, are characterised by hope and boldness. Notice that each of the two sets of *irascible* passions involves contrary inclinations. When we come to anger, however, there is no scope for a contrary because anger is the passion an animal suffers as the good and the evil meet, so to speak. If we decide to tackle it and embark on doing so, we will experience the heat of *anger* as we swing a wet bag to stifle the fire and strive to overcome the evil it presents.

There is an order in which the passions of the two appetites work. The *irascible* operates as champion, as it were, of the *concupiscible*. Here is the order :

| | | | |
|-----|----------|---------|------------------------|
| I | Love | Hatred | [|
| II | Desire | Horror | [<i>Concupiscible</i> |
| III | Hope | Despair | [|
| IV | Boldness | Fear | [<i>Irascible</i> |
| V | | Anger | [|
| VI | Delight | Sadness | [<i>Concupiscible</i> |

Note how the operations of the two begin and end in the *concupiscible* appetite.

Let us close with some definitions. Remember, we are dealing here with merely animal passions.

Love is the inclination of appetite towards good.

Hatred is the aversion of appetite from evil.

Desire is the movement of appetite towards an absent good.

Horror is the aversion of appetite from possession by absent evil.

Delight is the repose (or rest) by appetite in good possessed.

Sadness is the dejectedness of appetite in present evil.

Hope is the movement of appetite towards arduous good as it is attainable.

Despair is the recession of appetite from arduous good as it is unattainable.

Boldness is the movement of appetite towards arduous evil as it is superable (over-come-able).

Fear is the dejectedness of appetite arising from absent but insuperable evil.

Anger is the appetite for vengeance upon the cause inflicting present evil.

Anger has no contrary. Once anger is dissipated, though, its place is taken by its *contradictory*, which is calm.

How, incidentally, do you stop someone being angry? Anger is like an appetite, it needs to be fed. If you remove the fuel, so to speak, anger loses its power. So all you have to do with an angry animal (or person) if you want the anger to dissipate is not to respond.
