

Souls'n'stuff in Wizard Knight

The Urth list — 3 messages, 2 voices, 10 Dec 2004

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Andrew Bollen — 10 Dec 2004, 05:06

Been far too busy to really follow the interesting discussion on Wolfean soul dynamics here recently, but think it's worth pointing out that he is perhaps more explicit about some of these things in Wizard Knight than he is anywhere else. In Wizard, Mani at one point asks Able if his (Mani's) soul will survive death. No, says Able: the cat part of Mani will die utterly, and the spirit part will return to what it was before, something which "thinks it's alive", but isn't. The Mani personality is a fusion of spirit and flesh which will not survive the death of the former.

I think Wolfe believes (or at least he believes in his fiction) that the world is pervaded by Spirit which can infuse just about anything to form a Soul - blood-drinking reptiles, twigs & moss, machines, animals. But these Souls are not necessarily immortal. Humans are special, because human Souls are immortal. This presumably is by an act of grace from God.

I don't pretend to any real knowledge of Christian orthodoxy, but I don't see anything so far which calls for the Inquisition. Where Wolfe maybe does start to run the risk of auto da fe is in the way this act of grace seems to be available to lesser beings as well. When Able gives his blood to Disiri at the end of Wizard, surely it upgrades her soul to fully human-rated, presumably with the immortal feature included. She's no longer a construction of twig & moss, when viewed in her true form; she's a beautiful young woman. At the end, she's going to be allowed to go along with Able on his new assignment, presumably in Skai (or beyond?). Without Able's blood, she's the same as Mani: a "freakish" combination of an elemental, soul-less spirit, and some physical stuff which will eventually unravel.

I find it impossible to believe the same kind of thing is not intended, in time, for the inhumani in Short Sun. (And what about Marble?)

BTW, I know that Wizard Knight hasn't gotten a lot of cheers on this list, but I have to say that I think Wizard is excellent.

Stanisław Bocian — 10 Dec 2004, 13:47 · in reply to Andrew Bollen

Friday, December 10, 2004, 2:06:30 PM, Andrew Bollen wrote:

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When the question is one of orthodoxy, I think it is the best to quote an authority, as for Catholic orthodoxy, St Thomas Aquinas is one of the best. The whole is a bit long, so I will give a shorter summary at the beginning. By the way, Aquinas always begins with counterarguments, his own opinions are after "I answer that:"

Summary:

Sum. theol., I, 75, 3, resp. "Wherefore we conclude that as the souls of brute animals have no "per se" operations they are not subsistent." (My comment - The souls of animals have no being apart from the body. Souls of both animals and men are forms of the body, but the soul of men is immortal and has its own being independent of body.)

Sum. theol., I, 78, 1, arg. 1 "...five genera of powers in the soul---namely, vegetative, sensitive, appetitive, locomotive, and intellectual."

Sum. theol., I, 78, 1, resp. "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)."

Sum. theol., I, 76, 3, resp. "We must therefore conclude that in man the sensitive soul, the intellectual soul, and the nutritive soul are numerically one soul. ... 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."

Full quotes:

<http://www.ccel.org/ccel/aquinas/summa.toc.html> (Table of Contents)

<http://www.ccel.org/info/nav.htm> (Navigation hints)

http://www.ccel.org/ccel/aquinas/summa.FP_Q75.html

Summa Theologiae, Part I Question. 75

"Having treated of the spiritual and of the corporeal creature, we now proceed to treat of man, who is composed of a spiritual and corporeal substance. We shall treat first of the nature of man, and secondly of his origin. Now the theologian considers the nature of man in relation to the soul; but not in relation to the body, except in so far as the body has relation to the soul. Hence the first object of our consideration will be the soul. And since Dionysius (Ang. Hier. xi) says that three things are to be found in spiritual substances---essence, power, and operation---we shall treat first of what belongs to the essence of the soul; secondly, of what belongs to its power; thirdly, of what belongs to its operation.

Concerning the first, two points have to be considered; the first is the nature of the soul considered in itself; the second is the union of the soul with the body. Under the first head there are seven points of inquiry.

- (1) Whether the soul is a body?
- (2) Whether the human soul is a subsistence?
- (3) Whether the souls of brute animals are subsistent?
- (4) Whether the soul is man, or is man composed of soul and body?
- (5) Whether the soul is composed of matter and form?
- (6) Whether the soul is incorruptible?
- (7) Whether the soul is of the same species as an angel? "

http://www.ccel.org/ccel/aquinas/summa.FP_Q75_A3.html

Question. 75 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 (A[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 (A[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."

http://www.ccel.org/ccel/aquinas/summa.FP_Q76_A3.html

Question. 76 Article. 3 - Whether besides the intellectual soul there are in man other souls essentially different from one another?

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 (Q[75], A[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 (Q[118], A[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."

http://www.ccel.org/ccel/aquinas/summa.FP_Q78_A1.html

Question 78 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 (Ecclus. 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 (Q[77], A[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."

Stanislaus Bocian

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Andrew Bollen — 10 Dec 2004, 14:17 · in reply to Stanis³aw Bocian

Stanislaus - That's excellent! Thanks.