

## Question Six under B. Willing

Article One: Whether there is anything voluntary in Human Acts?

I answer that: TA says ...“Those things which have a knowledge of the end are said to move themselves because there is in them a principle by which they not only act but also act for an end. And that their movements and acts are from their own inclination...According to definitions of Aristotle, Gregory of Nysea, and Damascene, the voluntary is defined not only as {1} having a *principle within* the agent, but also as {2} implying *knowledge*.” Therefore because of the knowledge that a person has to know the outcome or end of the work and one has the ability to move into action the work to bring to completion the work, then with the inclination it would seem reasonable to expect the voluntary to be found. (PM)

Article Four: Whether Violence Can Be Done to the Will?

Obj. one: “It would seem that violence can be done to the will. For everything can be compelled by that which is more powerful.” Since God’s will is more powerful than the human will, God could overpower a particular human will. So as a result, the human will can be overcome if only or at least by God.

I answer that: According to TA the act of the human will has two parts. One is according to one’s wish and the other is according to commands. One is free and the other could be violently opposed to wish and thereby not voluntary. Coerced or dragged into something against one’s will is possible but certainly not a voluntary act. “The reason of this is that the act of the will is nothing else than an inclination proceeding from the interior principle of knowledge just as the natural appetite is an inclination proceeding from an interior principle without knowledge. Now what is compelled or violent is from an exterior principle. Consequently it is contrary to the nature of the will’s own act, that it should be subject to compulsion and violence: just as it is also contrary to the nature of a natural inclination or movement.”

Reply Obj. one: God has the ability to overpower the human will, but God will not do this. “Proverbs 21:1 “The heart of the king is in the hand of the Lord; whithersoever He will He shall turn it.” However, if the movement over or above the human will to move it or change it is involuntary, it would no longer be by the will, nor would the will itself be moved, but something else against the will. (PM)

Article Five: Whether Violence Causes Involuntariness?

I answer that: Yes, violence does cause involuntary actions of the will. It does so in this sense: “Violence effects something against nature: so in things endowed with knowledge, it effects something against the will.” According to PK there are three distinct kinds of acts: natural , voluntary (free), and violent (not free). As that which is against the nature is unnatural so too that which is against the will is involuntary. (PM)

Cont. Article Six: I answer that

Article Six: Whether Fear Causes Involuntariness Simply?

I answer that: This is best answered with a view to the circumstances. What would normally be against our will to do could become a voluntary action after determining the best way to handle the fear overtaking the danger of a predicament of losing life and/or something of great value. An example could be that in a storm on the ocean a ship may have to lighten its load to remain a float. Therefore against one's fear the greater fear of losing the ship overrides the fear of losing the cargo they are throwing overboard to lighten the ship to make it more buoyant. (PM)

Article Seven: Whether Concupiscence Cause Involuntariness?

On the contrary: Concupiscence does not cause involuntariness because it is an act of the will and is a deliberate voluntary action. However in contrast, according to Damascene, *the involuntary act deserves mercy or indulgence, and is done with regret.*

I answer that: TA says that concupiscence does not cause involuntariness, but on the contrary makes something to be voluntary...the effect of concupiscence is to make something voluntary and not involuntary.

Article Eight: Whether Ignorance Causes Involuntariness?

On the Contrary: According to Damascene (loc, cit.)*what is done ignorantly is involuntary.* (PM)

I answer that: One must consider at least two things when addressing whether ignorance causes involuntariness are 1. Did one will not to know what should have been known? If so, then the action is an act of the will and the supposed ignorance was at least indirectly a voluntary action. 2. The second is a condition of doing the research to find out something that could be known and actually should be known, but nothing was done to know an action would be right or wrong and thus this would be a negligent action of volition. (PM)

#### Q & A

1. Is there anything voluntary in Human Acts? TA says ..."Those things which have a knowledge of the end are said to move themselves because there is in them a principle by which they not only act but also act for an end. And that their movements and acts are from their own inclination...According to definitions of Aristotle, Gregory of Nysea, and Damascene, the voluntary is defined not only as {1} having a principle within the agent, but also as {2} implying knowledge." Therefore because of the knowledge that a person has to know the outcome or end of the work and one has the ability to move into action the work to bring to completion the work, then with the inclination it would seem reasonable to expect the voluntary to be found. (PM)

2. Can Violence Be Done to the Will? According to TA the act of the human will has two parts. One is according to one's wish and the other is according to commands. One is free and the other could be

Q & A Second question I answer that cont.

violently opposed to wish and thereby not voluntary. Coerced or dragged into something against one's will is possible but certainly not a voluntary act. "The reason of this is that the act of the will is nothing else than an inclination proceeding from the interior principle of knowledge just as the natural appetite is an inclination proceeding from an interior principle without knowledge. Now what is compelled or violent is from an exterior principle. Consequently it is contrary to the nature of the will's own act, that it should be subject to compulsion and violence: just as it is also contrary to the nature of a natural inclination or movement."

3. Does violence cause involuntariness? Yes, violence does cause involuntary actions of the will. It does so in this sense: "Violence effects something against nature: so in things endowed with knowledge, it effects something against the will." According to PK there are three distinct kinds of acts: natural, voluntary (free), and violent (not free). As that which is against the nature is unnatural so too that which is against the will is involuntary. (PM)

4. Does fear cause Involuntariness simply? This is best answered with a view to the circumstances. What would normally be against our will to do could become a voluntary action after determining the best way to handle the fear overtaking the danger of a predicament of losing life and/or something of great value. An example could be that in a storm on the ocean a ship may have to lighten its load to remain a float. Therefore against one's fear the greater fear of losing the ship overrides the fear of losing the cargo they are throwing overboard to lighten the ship to make it more buoyant. (PM)

5. Does Concupiscence Cause Involuntariness? This is best answered with a view to the circumstances. What would normally be against our will to do could become a voluntary action after determining the best way to handle the fear overtaking the danger of a predicament of losing life and/or something of great value. An example could be that in a storm on the ocean a ship may have to lighten its load to remain a float. Therefore against one's fear the greater fear of losing the ship overrides the fear of losing the cargo they are throwing overboard to lighten the ship to make it more buoyant. (PM)

6. Does Ignorance Cause Involuntariness? One must consider at least two things when addressing whether ignorance causes involuntariness are 1. Did one will not to know what should have been known? If so, then the action is an act of the will and the supposed ignorance was at least indirectly a voluntary action. 2. The second is a condition of doing the research to find out something that could be known and actually should be known, but nothing was done to know an action would be right or wrong and thus this would be a negligent action of volition. (PM)