

Question 29

Of Hatred

Article Two: Whether Love Is a Cause of Hatred?

On the contrary: "Augustine says (De Civ, Dei xiv, 7, 9) that all emotions are caused by love. Therefore hatred also, since it is an emotion of the soul, is caused by love."

I answer that: TA says that nothing is hated, save through being contrary to a suitable thing which is love. And hence it is that all hatred is caused by love.

Article Three: Whether Hatred Is Stronger than love?

I answer that: "It is impossible for an effect to be strong than its cause." (TA) Now all hatred arises from some love as its cause, as above stated (A. 2.) Therefore it is impossible for hatred to be stronger than love absolutely.

Looking into it further affirmation that love is stronger than hatred is clear. This is because something is moved to an end much more strongly than to the means. Turning away from hating can be directed as a means to the gaining of good. But absolutely speaking, the soul moves in a stronger way in respect to good as opposed to the weaker movement to evil or hatred. Even so, hatred sometimes feels stronger than what initiates it such as a loss of love.

Article four: Whether a man can hate himself?

Objection one: It seems that a person can hate himself for it says in Ps. 10:6 that someone who loves iniquity hates his own soul. It seems that a lot of people love sin or iniquity and therefore many hate themselves.

Objection two: Therefore hate themselves.

On the contrary: St. Paul says in Eph. 5:29 that no man ever hated his own flesh.

I answer that: It is really impossible for a person to hate oneself. For to love oneself, as stated in (26. 1 4.) is to care for oneself. This could be interpreted to mean to do something good to oneself. Consequently, a person must love oneself and cannot in reality hate oneself. But if it seems that one is doing harm to oneself that it is because they have self-hatred it is only in appearance for even in taking one's own life is chosen not as a bad thing but as a good thing that is done to oneself. That is how a person's reason can become completely mixed up and confused (PM).

Question 27 Reply to Obj. 2

Reply Obj. 2: Even if one inflicts pain to oneself in is considered to be a greater good to put them under the pain to gain a benefit such as bodily exercise can do good but be painful (PM).

Article five: Whether a Man Can Hate the Truth?

Obj. one: If a person cannot hate good, they cannot hate the truth either. So it seems that a person cannot hate the truth.

Obj. two: Everyone desires knowledge. And to desire false knowledge would defeat the desire to reach the objective of reaching a state of being knowledgeable (PM). "Therefore, truth is naturally desired and loved. But that which is in a thing naturally, is always in it." Therefore, no one can hate the truth.

On the contrary: The Apostle Paul stated in Gal. 4:16 that *I am become your enemy because I tell you the truth.*

I answer that: TA tells us that there are at least three ways that some particular truth is repugnant or hurtful to the good we love. 1.) That a person sometimes hates a particular truth because the person wishes it wasn't true. 2.) The truth may hinder one from achieving the goal of attaining a love relationship strongly desired. This is also true when desires not to know the truth of faith and simply because the person just wants to sin freely without consequence. 3.) Some may want to hide from the truth and therefore, do not desire the truth if they know that a particular sin is something they enjoy too much too stop. This would be in the case when one is addicted to something that is either illegal or unhealthy for the person yet they desire to hold to the lie in order to obtain the gratification of a desire that is inordinate and is only deceptively good and wholesome and beneficial for all involved (PM).

Reply Obj. two: "The knowledge of truth is lovable in itself: hence Augustine says that men love it when it enlightens. But accidentally, the knowledge of truth may become hateful, in so far as it hinders one from accomplishing one's desire."

Q & A for Question 29

1. Is love a cause of hatred? Yes, TA says that nothing is hated, save through being contrary to a suitable thing which is love. And hence it is that all hatred is caused by love.

2. Is hate stronger than love? No, "It is impossible for an effect to be strong than its cause." (TA) Now all hatred arises from some love as its cause, as above stated (A. 2.) Therefore it is impossible for hatred to be stronger than love absolutely.

Question 29 Q & A # 2 cont. cont.

Looking into it further affirmation that love is stronger than hatred is clear. This is because something is moved to an end much more strongly than to the means. Turning away from hating can be directed as a means to the gaining of good. But absolutely speaking, the soul moves in a stronger way in respect to good as opposed to the weaker movement to evil or hatred. Even so, hatred sometimes feels stronger than what initiates it such as a loss of love.

3. Can a person hate oneself? It seems that a person can hate himself for it says in Ps. 10:6 that someone who loves iniquity hates his own soul. It seems that a lot of people love sin or iniquity and therefore many hate themselves.

4. Can a person hate the truth? TA tells us that there are at least three ways that some particular truth is repugnant or hurtful to the good we love. 1.) That a person sometimes hates a particular truth because the person wishes it wasn't true. 2.) The truth may hinder one from achieving the goal of attaining a love relationship strongly desired. This is also true when desires not to know the truth of faith and simply because the person just wants to sin freely without consequence. 3.) Some may want to hide from the truth and therefore, do not desire the truth if they know that a particular sin is something they enjoy too much too stop. This would be in the case when one is addicted to something that is either illegal or unhealthy for the person yet they desire to hold to the lie in order to obtain the gratification of a desire that is inordinate and is only deceptively good and wholesome and beneficial for all involved (PM).