

**Objection 1.** It would seem that the moral virtues do not differ according to the objects of the passions. For just as there are objects of passions, so are there objects of operations. Now those moral virtues that are about operations, do not differ according to the objects of those operations: for the buying and selling either of a house or of a horse belong to the one same virtue of justice. Therefore neither do those moral virtues that are about passions differ according to the objects of those passions.

**Objection 2.** Further, the passions are acts or movements of the sensitive appetite. Now it needs a greater difference to differentiate habits than acts. Hence diverse objects which do not diversify the species of passions, do not diversify the species of moral virtue: so that there is but one moral virtue about all objects of pleasure, and the same applies to the other passions.

**Objection 3.** Further, more or less do not change a species. Now various objects of pleasure differ only by reason of being more or less pleasurable. Therefore all objects of pleasure belong to one species of virtue: and for the same reason so do all fearful objects, and the same applies to others. Therefore moral virtue is not diversified according to the objects of the passions.

**Objection 4.** Further, virtue hinders evil, even as it produces good. But there are various virtues about the desires for good things: thus temperance is about desires for the pleasure of touch, and “eutrapelia”<sup>\*</sup> about pleasures in games. Therefore there should be different virtues about fears of evils.

**On the contrary,** Chastity is about sexual pleasures, abstinence about pleasures of the table, and “eutrapelia” about pleasures in games.

**I answer that,** The perfection of a virtue depends on the reason; whereas the perfection of a passion depends on the sensitive appetite. Consequently virtues must needs be differentiated according to their relation to reason, but the passions according to their relation to the appetite. Hence the objects of the passions, according as they are variously related to the sensitive appetite, cause the different species of passions: while, according as they are related to reason, they cause the different species of virtues. Now the movement of reason is not the same as that of the sensitive appetite. Wherefore nothing hinders a difference of objects from causing diversity of passions, without causing diversity of virtues, as when one virtue is about several passions, as stated above (a. 4); and again, a difference of objects from causing different virtues, without causing a difference of passions, since several virtues are directed about one passion, e.g. pleasure.

And because diverse passions belonging to diverse powers, always belong to diverse virtues, as stated above (a. 4); therefore a difference of objects that corresponds to a difference of powers always causes a spe-

cific difference of virtues—for instance the difference between that which is good absolutely speaking, and that which is good and difficult to obtain. Moreover since the reason rules man’s lower powers in a certain order, and even extends to outward things; hence, one single object of the passions, according as it is apprehended by sense, imagination, or reason, and again, according as it belongs to the soul, body, or external things, has various relations to reason, and consequently is of a nature to cause a difference of virtues. Consequently man’s good which is the object of love, desire and pleasure, may be taken as referred either to a bodily sense, or to the inner apprehension of the mind: and this same good may be directed to man’s good in himself, either in his body or in his soul, or to man’s good in relation to other men. And every such difference, being differently related to reason, differentiates virtues.

Accordingly, if we take a good, and it be something discerned by the sense of touch, and something pertaining to the upkeep of human life either in the individual or in the species, such as the pleasures of the table or of sexual intercourse, it will belong to the virtue of “temperance.” As regards the pleasures of the other senses, they are not intense, and so do not present much difficulty to the reason: hence there is no virtue corresponding to them; for virtue, “like art, is about difficult things” (Ethic. ii, 3).

On the other hand, good discerned not by the senses, but by an inner power, and belonging to man in himself, is like money and honor; the former, by its very nature, being employable for the good of the body, while the latter is based on the apprehension of the mind. These goods again may be considered either absolutely, in which way they concern the concupiscible faculty, or as being difficult to obtain, in which way they belong to the irascible part: which distinction, however, has no place in pleasurable objects of touch; since such are of base condition, and are becoming to man in so far as he has something in common with irrational animals. Accordingly in reference to money considered as a good absolutely, as an object of desire, pleasure, or love, there is “liberality”: but if we consider this good as difficult to get, and as being the object of our hope, there is “magnificence”<sup>†</sup>. With regard to that good which we call honor, taken absolutely, as the object of love, we have a virtue called “philotimia”<sup>‡</sup>, i.e. “love of honor”: while if we consider it as hard to attain, and as an object of hope, then we have “magnanimity.” Wherefore liberality and “philotimia” seem to be in the concupiscible part, while magnificence and magnanimity are in the irascible.

As regards man’s good in relation to other men, it does not seem hard to obtain, but is considered absolutely, as the object of the concupiscible passions. This good may be pleasurable to a man in his behavior to-

<sup>\*</sup> eutrapelia    <sup>†</sup> megaloprepeia    <sup>‡</sup> philotimia

wards another either in some serious matter, in actions, to wit, that are directed by reason to a due end, or in playful actions, viz. that are done for mere pleasure, and which do not stand in the same relation to reason as the former. Now one man behaves towards another in serious matters, in two ways. First, as being pleasant in his regard, by becoming speech and deeds: and this belongs to a virtue which Aristotle (*Ethic. ii, 7*) calls “friendship”<sup>§</sup>, and may be rendered “affability.” Secondly, one man behaves towards another by being frank with him, in words and deeds: this belongs to another virtue which (*Ethic. iv, 7*) he calls “truthfulness”<sup>¶</sup>. For frankness is more akin to the reason than pleasure, and serious matters than play. Hence there is another virtue about the pleasures of games, which the Philosopher “eutrapelia”<sup>||</sup> (*Ethic. iv, 8*).

It is therefore evident that, according to Aristotle, there are ten moral virtues about the passions, viz. fortitude, temperance, liberality, magnificence, magnanimity, “philotimia,” gentleness, friendship, truthfulness, and “eutrapelia,” all of which differ in respect of their diverse matter, passions, or objects: so that if we add “justice,” which is about operations, there will be eleven

in all.

**Reply to Objection 1.** All objects of the same specific operation have the same relation to reason: not so all the objects of the same specific passion; because operations do not thwart reason as the passions do.

**Reply to Objection 2.** Passions are not differentiated by the same rule as virtues are, as stated above.

**Reply to Objection 3.** More and less do not cause a difference of species, unless they bear different relations to reason.

**Reply to Objection 4.** Good is a more potent mover than evil: because evil does not cause movement save in virtue of good, as Dionysius states (*Div. Nom. iv*). Hence an evil does not prove an obstacle to reason, so as to require virtues unless that evil be great; there being, seemingly, one such evil corresponding to each kind of passion. Hence there is but one virtue, meekness, for every form of anger; and, again, but one virtue, fortitude, for all forms of daring. On the other hand, good involves difficulty, which requires virtue, even if it be not a great good in that particular kind of passion. Consequently there are various moral virtues about desires, as stated above.

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§ *philia* ¶ *aletheia* || *eutrapelia*