

EFFECTS OF LOVE

FIRST EFFECT OF LOVE - UNION

Rosalind speaks to Orlando about the sudden love of Oliver and Celia which leads to their union:

O, I know where you are: nay, 'tis true: there was never any thing so sudden but the fight of two rams, and Caesar's thrasonical brag of - "I came, saw, and overcame."; for your brother and my sister no sooner met but they look'd; no sooner look'd but they lov'd; no sooner lov'd but they sigh'd; no sooner sigh'd but they ask'd one another the reason; no sooner knew the reason but they sought the remedy: and in these degrees have they made a pair of stairs to marriage which they will climb incontinent: they are in the very wrath of love and they will together: clubs cannot part them.¹

Love can unite those who are far apart in their station in life as Helena believes and says:

O, were that all! I think not on my father,
And these great tears grace his remembrance more
Than those I shed for him. What was he like?
I have forgot him: my imagination
Carries no favour in't but Bertram's.
I am undone: there's no loving, none,
If Bertram be away. 'Twere all one
That I should love a bright particular star
And think to wed it, he is so above me:
In his bright radiance and collateral light
Must I be comforted, not in his sphere.
Th' ambition in my love thus plagues itself:
The hind that would be mated by the lion
Must die for love. 'Twas pretty, though a plague,

¹ Shakespeare, *As You Like It*, Act V, Sc. 2

To see him every hour; to sit and draw
 His arched brows, his hawking eye, his curls,
 In our heart's table; heart too capable
 Of every line and trick of his sweet favour:
 But now he's gone, and my idolatrous fancy
 Must sanctify his relics. Who comes here?.....

Our remedies oft in ourselves do lie,
 Which we ascribe to heaven: the fated sky
 Gives us free scope; only doth backward pull
 Our slow designs when we ourselves are dull.
 What power is it which mounts my love so high,
 That makes me see, and cannot feed mine eye?
 The mightiest space in fortune nature brings
 To join like likes, and kiss like native things.
 Impossible be strange attempts to those
 That weigh their pains in sense, and do suppose
 What hath been cannot be: whoever strove
 To show her merit, that did miss her love?
 The king's disease - my project may deceive me,
 But my intents are fix'd and will not leave me.²

Love itself makes us united with the loved, but we seek a further union with the loved because of this spiritual union. And this second union is not always possible as the poet laments:

Let me confess that we two must be twain,
 Although our undivided loves are one.³

Love in making two to be one destroys number (since one is not a number) and amazes reason that two can be one:

So they lov'd, as love in twain
 Had the essence but in one;
 Two distincts, division none
 Number there in love was slain.

² Shakespeare, *All's Well That Ends Well*, Act I, Sc. 1

³ Shakespeare, *Sonnet 36*, lines 1-2

Hearts remote, yet not asunder,
 Distance, and no space was seen
 'Twixt the turtle and his queen
 But in them it were a wonder.

So between them love did shine,
 That the turtle saw his right
 Flaming in the phoenix' sight;
 Either was the other's mine.

Property was thus appall'd,
 That the self was not the same,
 Single nature's double name
 Neither two nor one was call'd.

Reason, in itself confounded
 Saw division grow together,
 To themselves yet either neither,
 Simple were so well compounded.

That it cried, "How true a twain
 Seemeth this concordant one!
 Love hath reason, reason none
 If what parts can so remain!"⁴

Love of a man and woman can lead to marriage where they are made even more one. Thus Hymen (the god of Marriage) sings:

Then is there mirth in heaven
 When earthly things made even
 Atone together.
 Good Duke, receive thy daughter;
 Hymen from heaven brought her,
 Yea, brought her hither
 That thou mightst join her hand with his
 Whose heart within his bosom is.⁵

⁴ Shakespeare, *The Phoenix and the Turtle*, lines 25-48

⁵ Shakespeare, *As You Like It*, Act V, Sc. 4

Thomas Aquinas, *Summa Theologiae*, Prima Secundae, Q. 28, Art. 1 - Whether union is an effect of love.

To the first one proceeds thus. It seems that union is not an effect of love.

1. For absence is opposed to union. For the Apostle says in the *Epistle to the Galatians*, Chapter 4, v. 18, "But be zealous for that which is good in the good always" (speaking of himself, as the Gloss says) "and not only when I am present with you." Therefore, union is not an effect of love.

2. Moreover, every union either is by nature, as form is united to matter and accident to subject, and part to whole or to another part to constitute a whole; or it is by likeness, either of genus or species or accident. But love does not cause the union of nature - otherwise love would never be had toward those who are divided by nature. And the union which is by likeness, love does not cause, but more is caused by it, as has been said. Therefore union is not an effect of love.

3. Moreover, the sense in act becomes the sensible in act and the understanding in act becomes the understood in act. But the lover in act does not become the loved in act. Therefore, union is more an effect of knowledge than of love.

But against this is what Dionysius says in chapter four *On the Divine Names* that any love is a "uniting power."

I answer that it should be said that there is a twofold union of the lover with the loved. One is according to things; for example, when the loved is present to the lover. And another by affection, which union should be considered from the preceding grasping - for the movement of desire follows grasping.

But there are two loves, namely, of wanting and of friendship; and each proceeds from some grasping of the unity of the loved with

the lover. For when someone loves something as wanting it, he grasps it as pertaining to his well-being. Likewise, when someone loves someone by the love of friendship, he wills good to him, just as he wills good for himself. And hence it is that a friend is said to be *another self*. And Augustine says in the fourth book of the *Confessions*, "Someone said well about his friend: 'half of my soul'."

Love makes the first union then as an efficient cause, because it moves to desiring and seeking the presence of the loved as suitable to oneself and pertaining to one self.

It makes the second union, however, formally because love itself is such a union or binding.

Whence Augustine says in the eighth book *On the Trinity* that love is as a "certain life joining together or desiring to join together some two, namely, the lover and what is loved." For when he says "joining together", he refers to the union of affection without which there is no love; and that which he says "desiring to join together" pertains to the union in things.

To the first, therefore, it should be said that that objection proceeds about the union in things which pleasure requires as a cause; desire to be sure is in the real absence of the loved; love, indeed, both in the absence and in the presence.

To the second, it should be said that union is to love in three ways.

For some union is the cause of love. And this is the union of substance, as regards the love by which someone loves himself; as regards the love by which someone loves another, it is the union of likeness, as has been said.

But some union is essentially love itself. And this is the union by the fitting together of affection which is like the union of substance insofar as the lover is to the loved, in the union of friendship, as to himself; in the love of wanting, however, as to something of himself.

And some union is the effect of love. And this is the real union which the lover seeks with the thing loved. And this union is according to the suitability of love. For as the Philosopher reports in the second book of the *Politics*, "Aristophanes said that lovers desire from two to become one"; but because "from this it would happen either that both or one of them would be corrupted", they seek a union which is suitable and fitting, as that they stay together and talk together and are joined in other things of this kind.

To the third, it should be said that knowledge is perfected through this that the known is united to the knower by its likeness. But love brings about that the thing itself which is loved is united in some way to the lover, as has been said. Whence, love is more unifying than knowledge.

APPENDIX TO FIRST EFFECT OF LOVE - UNION

In the following reading, Thomas explains that love makes one *simpliciter* and not just *secundum quid*:

...unio est duplex: quaedam quae facit unum secundum quid, sicut unio congregatorum se superficialiter tangentium; et talis non est unio amoris, cum amans in interiora amati transformatur, ut dictum est.

Alia est unio quae facit unum simpliciter, sicut unio continuorum et formae et materiae; et talis est unio amoris, quia amor facit amatum esse formam amantis; et ideo supra unionem addit *concretionem* ad differentiam primae unionis, quia concreta dicuntur quae simpliciter unum sunt effecta; unde et alia littera habet *continuativa*.⁶

⁶ *Scriptum Super Lib. III Sententiarum*, Dist. XXVII, Quaest. I, Art. I, Ad 5, n. 28:

In this reading, Thomas explains the order of love and pleasure and how love unites more than pleasure:

...amor naturaliter praecedit delectationem. Delectatio enim contingit ex conjunctione rei convenientis realiter; amor autem facit quod amatum sit amanti conveniens et quasi connaturale, inquantum unit affectum amantis amato, ut dictum est; et ideo ex amati reali praesentia consurgit delectatio.

Sed quia delectatio etiam potest amari ut quoddam bonum, ideo contingit per accidens ut aliquis amor ex delectatione causetur, sicut actus ab objecto vel fine. Qui enim aliquid propter delectationem amat, delectationem ipsam praecipue amat.

Quamvis ergo quaedam delectatio quodam amore sit prior, tamen amor delectatione simpliciter prior est.

Similiter etiam vehementior; quia amor est per informationem appetitus ab appetibili, delectatio autem per conjunctionem rei ex re praesente sibi conveniente. Non autem est conjunctio rei ad rem quanta conjunctio appetitus ad appetibile; quia res adveniens quae delectationem causat, non jungitur secundum naturam, quia hoc non fit illud; unde est ibi quasi conjunctio contactus, sed appetitus est ipsius appetibilis secundum suam naturam et substantiam. Unde quando appetitus informatur per appetibile, est quasi conjunctio continuitatis et concretionis. Unde amor plus unit quam delectatio, quia facit quod amans sit secundum affectum ipsa res amata; delectatio autem est per participationem alicujus ab illo, secundum quod est realiter praesens.

Sciendum autem quod quando amatum est praesens realiter, secundum quod possibile est, tunc est delectatio, sicut ex conjunctione maxime convenientis. Quando autem est omnino absens secundum rem, tunc maxime affligit; sicut ex divisione continui sequitur dolor, quia amor est continuativa vis, ut dictum est; et inde dicitur quod amor languere facit. Quando autem est secundum aliquid praesens et secundum aliquid absens, tunc habet delectationem admixtam afflictioni.⁷

⁷ *Scriptum Super Lib. III Sententiarum*, Dist. XXVII, Quaest. I, Art. III, nn. 62-63

SECOND EFFECT OF LOVE - MUTUAL STAYING WITHIN

Antony says to Cleopatra that they will remain with each other even though they will be separated in place when he leaves Egypt to go to Rome:

Come. Our separation so abides and flies,
That thou residing here, goes yet with me.
And I hence fleeting here remain with thee.⁸

And the Poet speaks of this remaining even after the body perishes:

But be contented: when that fell arrest
Without all bail shall carry me away,
My life hath in this line some interest,
Which for memorial still with thee shall stay.

When thou reviewest this, thou dost review
The very part was consecrate to thee:
The earth can have but earth, which is his due;
My spirit is thine, the better part of me:

So then thou hast but lost the dregs of life,
The prey of worms, my body being dead;
The coward conquest of a wretch's knife,
Too base of thee to be remembered.

The worth of that is that which it contains,
And that is this, and this with thee remains.⁹

⁸ Shakespeare, *Antony and Cleopatra*, Act I, Sc. 3

⁹ Shakespeare, *Sonnet 74*

And after Antony's marriage of convenience with Octavia, it is said of him:

Antony will use his affection where it is.
He married but his occasion here.¹⁰

And the Poet sees this mutual staying within as immovable when they continue to love each other:

Then happy I, that love and am belov'd,
Where I may not remove nor be remov'd.¹¹

Helena speaks as if she cannot leave because her heart will stay behind with the one she loves:

Hermia: Why, get you gone. Who is't that hinders you?

Helena: A foolish heart, that I leave here behind.¹²

Romeo says that he must go back where his heart is:

Can I go forward when my heart is here?
Turn back, dull earth, and find thy centre out.

And it is said of Oliver and Cecilia that the heart of each is in the other's heart:

you and you are heart in heart¹³

And the King says to his beloved:

Hence ever then my heart is in thy breast.¹⁴

Benedick couples inwardness and love:

And...you know my inwardness and love

¹⁰ *Antony and Cleopatra*, Act II, Sc. 6:s

¹¹ Shakespeare, *Sonnet 25*, lines 13-14:

¹² Shakespeare, *A Midsummer Night's Dream*, Act III, Sc. 2

¹³ Shakespeare, *As You Like It*, Act V, Sc. 4

¹⁴ Shakespeare, *Love's Labour's Lost*, Act V, Sc. 2

Is very much unto the prince and Claudio.¹⁵

Shakespeare often has the metaphor of love being *rooted* in the beloved. (Thomas also in this second article speaks of love as *rooted*.) Thus the Countess says about her love for Helen:

I would I had not known him; it was the death of the most virtuous gentlewoman that ever nature had praise for creating. If she had partaken of my flesh, and cost me the dearest groans of a mother, I could not have owed her a more rooted love.¹⁶

And Helen herself says about another:

But this exceeding posting, day and night,
Must wear your spirits low; we cannot help it:
But since you have made the days and nights as one,
To wear your gentle limbs in my affairs,
Be bold you do so grow in my requital
As nothing can unroot you.¹⁷

And in *Henry VI, Part III*:

Myself have often heard him say and swear
That this his love was an eternal plant,
Whereof the root was fix'd in virtue's ground,
The leaves and fruit maintain'd with beauty's sun.¹⁸

Duncan says to Macbeth and Banquo who have served him so well:

Welcome hither:
I have begun to plant thee, and will labor
To make thee full of growing. Noble Banquo,
Thou hast no less deserv'd, nor must be known
No less to have done so, let me infold thee
And hold thee to my heart.¹⁹

¹⁵ Shakespeare, *Much Ado About Nothing*, Act IV, Sc. 1

¹⁶ *All's Well That Ends Well*, Act IV, Sc. 5

¹⁷ *All's Well That Ends Well*, Act V, Sc. 1

¹⁸ *Henry VI, Part III*, Act III, Sc. 3

When friends have thus grown together, their separation can be compared to the pulling apart of a body:

I grow to you, and our parting is a tortured body.²⁰

The beloved seems to be a part of the lover. Don Pedro says:

I would she had bestowed this dotage on me; I would have daffed all other respects and made her half myself.²¹

And Romeo speaks of Juliet as his soul:

It is my soul that calls upon my name.²²

Thomas Aquinas, *Summa Theologiae*, Prima Secundae, Q. 28, Art. 2 - Whether mutual staying within is an effect of love.

One goes forward thus to the second. It seems that love does not cause a mutual staying within; that is to say, that the lover is in the loved and the reverse.

1. For what is in another is contained in it. But the same cannot be container and contained. Therefore, mutual staying within, so that the loved is in the lover and vice-versa, cannot be caused by love.

2. Moreover, nothing can penetrate into the interior of some whole without division. But to divide what are joined in the thing does not pertain to the desiring power in which love is, but to reason. Therefore, mutual staying within is not an effect of love.

¹⁹ *Macbeth*, Act I, Sc. 4

²⁰ Shakespeare, *All's Well That Ends Well*, Act II, Sc. 1

²¹ Shakespeare, *Much Ado about Nothing*, Act II, Sc. 3

²² *Romeo and Juliet*, Act II, Sc. 1

3. Moreover, if the lover through love is in the loved and vice-versa, it follows that the loved is in this way joined to the lover, just as the lover to the loved. But this union is itself love, as has been said. Therefore, it follows that always the lover is loved by the loved, which is clearly false. Therefore, mutual staying within is not an effect of love.

But on the other side is what is said in the *First Epistle of John*, Chapter 4, v. 16 "Who remains in charity, remains in God and God in him." Charity however is the love of God. Therefore for the same reason, every love makes the loved to be in the lover and vice-versa.

I answer that this effect of mutual staying within can be understood as regards the knowing power and as regards the desiring power.

For as regards the knowing power, the loved is said to be in the lover insofar as the loved remains within the knowledge of the lover, according to that in the *Epistle to the Philippians*, Chapter 1, v. 7, "in that I have you in mind."

The lover is said to be in the loved by knowledge insofar as the lover is not satisfied with a superficial knowledge of the loved, but strives to search into everything which pertains to the loved; just as it is said about the Holy Spirit, who is the love of God, in the *First Epistle to the Corinthians*, Chapter 2, v. 10, that "he searches even into the depths of God."

But as regards the desiring power, the loved is said to be in the lover according as it is in his affection through a certain agreement so that he delights in it or in its good when present; or when absent he tends towards the loved itself through the love of wanting or to the goods he wills to the loved through the love of friendship, and not from some cause as when someone desires something for another thing or when someone wishes good to another because of something else, but because the agreement of the loved is rooted within. Whence love is said to be *intimate* and the *bowels* of charity are mentioned.

Conversely, the lover is in the loved, but in one way by the love of wanting and in another way by the love of friendship.

For the love of wanting does not rest in the extrinsic or superficial attaining or enjoyment of the loved, but seeks to have perfectly the loved, by arriving at the intimate parts of it.

In the love of friendship, the lover is in the loved insofar as he considers the good or bad things of the friend as his own and the will of the friend as his own, so that he seems to undergo and be affected, as if in his friend. And because of this, it is a property of friends "to wish the same things, and to sorrow and rejoice in the same" according to the Philosopher in the ninth book of the *Nicomachean Ethics* and in the second book of the *Rhetoric*.

Thus the lover, insofar as he regards what belongs to the loved as his own, seems to be in the loved as made the same as the loved. However, insofar as conversely, he wills and acts for the friend as for himself, as considering the friend the same as himself, thus the loved is in the lover.

Mutual staying within can be understood in a third way in the love of friendship according to the way of returning love, insofar as friends mutually love one another and will and do good for each other.

To the first therefore, it should be said that the loved is contained in the lover insofar as it is pressed upon his emotions by a certain agreement. Conversely, the lover is contained in the loved, insofar as the lover pursues what is intimate in the loved. Nothing however prevents something from being a container and contained in diverse ways, as the genus is contained in the species and vice-versa.

To the second, it should be said that the knowledge of reason precedes the affection of love. And therefore, as reason inquires within, so the affection of love enters deeply into the loved, as is clear from what has been said.

To the third, it should be said that that argument proceeds about the third way of mutual staying within, which is not found in every love.

THIRD EFFECT OF LOVE - ECSTASY

Proteus speaks of leaving himself and all because of his love for Julia:

He after honour hunts, I after love.
He leaves his friends to dignify them more;
I leave myself, my friends, and all, for love.²³

And Romeo speaks of having lost himself in his ecstasy from the love of Juliet:

I have lost myself; I am not here,
This is not Romeo, he's some other where.²⁴

Ferdinand hopes that Miranda's love has not gone forth yet:

O, if a virgin,
And your affection not gone forth, I'll make you
The queen of Naples.²⁵

When Bassanio chooses rightly, Portia fears that the ecstasy may be too much for her:

O love,
Be moderate, allay thy ecstasy;
In measure rain thy joy; scant this excess,
I feel too much thy blessing: make it less
For fear I surfeit.²⁶

²³ Shakespeare, *The Two Gentlemen of Verona*, Act I, Sc. 1

²⁴ *Romeo and Juliet*, Act I, Sc. 1

²⁵ Shakespeare, *Tempest*, Act I, Sc. 2

²⁶ Shakespeare, *Merchant of Venice*, Act III, Sc. 2

Polonius thinks that the madness of Hamlet is a result of the ecstasy he has undergone as a result of his love for Ophelia (and the denying of access to her):

This is the very ecstasy of love,
Whose violent property fordoes itself
And leads the will to desperate undertakings
As oft as any passion under heaven
That does afflict our natures.²⁷

Ecstasy is seen sometimes to be very dangerous:

and the ecstasy hath so much overborne her, that my daughter is
sometimes afeard she will do a desperate outrage to herself.²⁸

Parents can undergo ecstasy in regard to the child they love so much. Thus Leontes about his only daughter Hero:

But mine, and mine I lov'd, and mine I prais'd,
And mine that I was proud on, mine so much
That I myself was to myself not mine,
Valuing of her....²⁹

And when Juliet is found apparently dead on her wedding day, her mother and father go out of themselves:

Capulet's wife: O me, O me! my child, my only life!
Revive, look up, or I will die with thee.....

Capulet: O child, O child! my soul and not my child!
Dead art thou. Alack! my child is dead,
And with my child my joys are buried.³⁰

²⁷ *Hamlet*, Act II, Sc. 1

²⁸ Shakespeare, *Much Ado About Nothing*, Act II, Sc. 3

²⁹ *Much Ado About Nothing*, Act IV, Sc. 1

³⁰ *Romeo and Juliet*, Act IV, Sc. 4

Thomas Aquinas, *Summa Theologiae*, Prima Secundae, Q. 28, Art. 3 - Whether ecstasy is an effect of love.

One goes forward to the third thus: it seems that ecstasy is not an effect of love.

1. For ecstasy seems to bring in some alienation of mind. But love does not always make alienation; for lovers are sometimes in full possession of their mental powers. Therefore, love does not make ecstasy.

2. Moreover, the lover wants the loved to be united to himself. Therefore, he draws the loved to himself more than he goes forward to the loved, going outside himself.

3. Moreover, love joins the loved to the lover, as has been said. If therefore the lover tends outside himself so that he may go into the loved, it follows that he always loves the loved more than himself, which is clearly false. Therefore, ecstasy is not an effect of love.

But on the other side is what Dionysius says in the fourth chapter *About the Divine Names*, that "divine love makes ecstasy" and that "God himself undergoes ecstasy because of love." Since then every love is some participating likeness of the divine love, as is said there, it seems that any love causes ecstasy.

I answer that someone is said to undergo ecstasy when he is placed outside himself, which happens both according to the grasping power and according to the desiring power.

According to the knowing power, someone is said to be placed outside himself when he is placed outside the knowledge proper to him - either because he is lifted up to a higher one, as man, when he is raised up to comprehending some things which are above sense and reason, is said to undergo ecstasy, insofar as he is placed outside the connatural knowledge of reason and sense; or because he is pressed down to the lower, as when someone who falls into fury or madness is said to undergo ecstasy.

By the desiring power, someone is said to undergo ecstasy when his desire is carried into another, going forth in some way outside himself.

Love makes the first ecstasy by way of disposition, insofar as it makes one meditate on the loved, as has been said; intense meditation on one thing withdraws from other things.

But love makes the second ecstasy directly - the love of friendship, simply, and the love of wanting, not simply, but in some respect. For in the love of wanting, the lover is in some way carried outside himself insofar as, not content to rejoice in the good that he has, he seeks to enjoy something outside of himself, But because he seeks to have that extrinsic good for himself, he does not go outside himself simply, but such affection in the end is enclosed within him. But in the love of friendship, the affection of someone goes outside himself simply, because he wills good to his friend as having care and foresight over him for the sake of the friend himself.

To the first, therefore, it should be said that that reason proceeds in regard to the first ecstasy.

To the second, it should be said that that reason proceeds about the love of wanting which does not make ecstasy simply, as has been said

To the third, it should be said that the one who loves goes outside himself to the extent that he wishes and does what is good for his friend Nevertheless, he does not wish the goods of his friend more than his own. Whence, it does not follow that he loves the other more than himself.

And a reading where Thomas speaks of the ecstasy of God:

...amor omnis tranfert quodammodo amantem in amatum, sed diversimode. Uno modo secundum quod amans transfertur in participandum ea quae sunt amati; alio modo ut communicet amato ea quae sunt sua.

Primo ergo modo Deus non transfertur in amatum quod est creatura, sed secundo modo, inquantum bonitatem suam ei communicat; et sic dicit Dionysius, 4 cap. *De div. nom.* quod ipse Deus est per amorem extasim passus.³¹

FOURTH EFFECT OF LOVE - JEALOUSY OR ZEAL

The Latin word for this effect can be carried over by *jealousy* or by *zeal*. These do not mean the same for the jealous person is more moving against what prevents him from enjoying the loved while zeal is more moving against what can or does harm the loved.

Shakespeare often puts the effect of a cause in the adjective modifying that cause:

.....more vindicative than jealous love.³²

Valentine speaks to Proteus of his jealousy in regard to his beloved, Silvia:

My foolish rival, that her father likes,
Only for his possessions are so huge,
Is gone with her along, and I must after,
For love, thou know'st, is full of jealousy.³³

In one of his narrative poems, Shakespeare teaches us the role of jealousy in defending the interests of love:

For where Love reigns, disturbing Jealousy
Doth call himself Affection's sentinel.³⁴

³¹ *Scriptum Super Lib. III Sententiarum*, Dist. XXXII, Art. I, Ad 3, nn. 17-18

³² *Troilus and Cressida*, Act IV, Sc. 5

³³ Shakespeare, *The Two Gentlemen of Verona*, Act II, Sc. 4

³⁴ *Venus and Adonis*, lines 649-650

Grushenka approves of her lover's jealousy for this effect of love is a true sign of his love for her:

I am not offended that he is jealous of a girl like me. I would be offended if he were not jealous. I am like that. I am not offended at jealousy. I have a fierce heart, too. I can be jealous myself.³⁵

Roderick Random's jealousy is very familiar:

The ball-night being arrived, I dressed myself in a suit I had reserved for some grand occasion; and having drunk tea with Narcissa and her brother, conducted my angel to the scene, where she in a moment eclipsed all her female competitors for beauty, and attracted the admiration of the whole assembly. My heart dilated with pride on this occasion, and my triumph rejected all bounds, when, after we had danced together, a certain nobleman, remarkable for his figure and influence in the *beau monde*, came up, and in the hearing of all present, honoured us with a very particular compliment upon our accomplishments and appearance. But this transport was soon checked, when I perceived his lordship attach himself with great assiduity to my mistress, and say some warm things, which, I thought savoured too much of passion. It was then I began to feel the pangs of jealousy - I dreaded the power and address of my rival - I sickened at his discourse; when she opened her lips to answer, my heart died within me. When she smiled, I felt the pains of the damned! I was enraged at his presumption; I cursed her complaisance; at length he quitted her, and went to the other side of the room. Narcissa, suspecting nothing of the rage that inflamed me, put some questions to me as soon as he was gone, to which I made no reply, but assumed a grim look, which too well denoted the agitation of my breast, and surprised her not a little. She no sooner observed my motion, than she changed colour, and asked what ailed me.³⁶

Jealousy makes one notice another's attention to one's beloved:

³⁵ Feodor Dostoyevsky, *The Brothers Karamazov*, Book XI, Chapter 1

³⁶ Tobias Smollett, *The Adventures of Roderick Random*, Chapter LVII

Frances had, with the keen eye of jealous love, easily detected the attachment of Isabella Singleton to Dunwoodie.³⁷

But jealousy in the sense of zeal to defend the loved against what could harm the beloved is seen more in the words of Antonio to Sebastian:

I could not stay behind you: my desire,
More sharp than filed steel, did spur me forth;
And not all love to see you, though so much
As might have drawn one to a longer voyage,
But jealousy what might befall your travel,
Being skillless in these parts, which to a stranger,
Unguided and unfriended, often prove
Rough and inhospitable: my willing love,
The rather by these arguments of fear,
Set forth in your pursuit.³⁸

But when the love cools, so does the zeal:

This act so evilly borne shall cool the hearts
Of all his people and freeze up their zeal,
That none so small advantage shall step forth
To check his reign, but they shall cherish it.³⁹

Thomas Aquinas, *Summa Theologiae*, Prima Secundae, Q. 28, Art. 4 - Whether jealousy or zeal is an effect of love.

One goes forward to the fourth thus. It seems that jealousy is not an effect of love.

³⁷ James Fenimore Cooper, *The Spy*, Chapter XIX, Dodd, Mead and Company, 1946, p. 183

³⁸ Shakespeare, *Twelfth Night*, Act III, Sc. 3

³⁹ Shakespeare, *King John*, Act III, Sc. 4

1. For jealousy is the beginning of strife. Whence it is said in the *First Epistle to the Corinthians*, Chapter 3, v. 3: "Since there is jealousy and strife among you etc." But strife is opposed to love. Therefore jealousy is not an effect of love.

2. Moreover, the object of love is the good which communicates itself. But jealousy is opposed to communication. For it seems to pertain to jealousy that someone does not endure sharing of the loved; as men are said to be jealous about their wives whom they do not want to have in common with others. Therefore, jealousy is not an effect of love.

3. Further, jealousy is not without hate, just as not without love; for it is said in *Psalms* 72, v. 3, "I was jealous over the wicked." Therefore, it ought not to be said to be an effect of love more than of hate.

But against this is what Dionysius says in the fourth chapter *About the Divine Names*, that "God is called jealous because of the great love which he has for existing things."

I answer that jealousy, in whatever way it is taken, comes from the intensity of love. For it is clear that when some power tends more intensely towards something, the more strongly does it repel everything contrary or opposing. Since therefore love is a *certain motion toward the loved*, as Augustine says in the book of the *Eighty-Three Questions*, an intense love seeks to exclude everything which is repugnant to it.

But this happens otherwise in the love of wanting and in the love of friendship.

For in the love of wanting, the one who intensely desires something is moved against everything that opposes the getting or the quiet enjoyment of what is loved. And in this way, men are said to be jealous for their wives lest, through the sharing of others, there be impeded the uniqueness which they seek in a wife. Likewise, those who seek excellence are moved against those who seem to excel, as impeding their excellence. And this is the jealousy of envy about

which it is said in *Psalm 36*, v. 1: "Do not be jealous of the wicked, nor envious of those who do wrong."

But the love of friendship seeks the good of the friend; whence, when it is intense, it makes a man move against everything which is opposed to the good of the friend. And according to this, someone is said to have jealousy (zeal) for a friend, when, if anything is said or done against the good of the friend, a man is eager to repel it. And in this way, someone is said to be jealous (zealous) for good when he tries to drive away, according to his ability, those things which are against the honour or the will of God, according to that in the third book of *Kings*, Chapter 19, v. 14: "With zeal Have I been zealous for the Lord God of hosts." And *John*, Chapter 2, v. 17, the Gloss says, about the words "The zeal for thy house has eaten me up," that "he is consumed with a good zeal, who strives to correct the evils he sees; and if he is unable to do so, he tolerates them and laments them."

To the first, therefore, it ought to be said that the Apostle speaks there of the jealousy of envy which is the cause of strife, not against the thing loved, but for the thing loved against the impediments to it.

To the second it ought to be said that the good is loved insofar as it is communicable to the one loving. Whence everything that impedes the perfection of this communication is made hateful. And thus jealousy is caused from the love of the good. But it happens, from defect of goodness, that some small goods are not able as a whole to be possessed together by many. And from the love of such things is caused the jealousy of envy. But this does not properly happen in those things which are able as a whole to be possessed by many. For no one envies another in the knowledge of truth, which is able to be known as a whole by many, except perhaps about the excellence of such knowledge.

To the third, it should be said that the very fact that someone hates those things which are opposed to the loved, proceeds from love. Whence jealousy is placed more as an effect of love than of hate.

FIFTH EFFECT OF LOVE - LOVER BETTER OR WORSE

A good love is a perfection of the lover and perfects the lover. A bad love is a corruption of the lover and corrupts him.

A love can be bad either because the object loved is bad (for example, murder) or because the way it is loved is bad (for example, if I love wine or food too much or before everything else).

Hence, for a love to be good, both the object loved and the way it is loved must be good.

Further, one love is better than another either because the object loved is better (for example, the love of wisdom is better than the love of candy) or because the way it is loved is better (it is better to love someone by the love of wishing well than by the love of wanting).

Proteus sees his love for Julia as making him weak and sick:

He after honour hunts, I after love.
 He leaves his friends to dignify them more;
 I leave myself, my friends, and all, for love.
 Thou, Julia, thou hast metamorphos'd me;
 Made me neglect my studies, lose my time,
 War with good counsel, set the world at nought;
 Made wit with musing weak, heart sick with thought.⁴⁰

Unrequited love especially seems harmful to the lover:

Benvolio: Good morrow, cousin.

Romeo: Is the day so young?

Benvolio: But new struck nine.

⁴⁰ Shakespeare, *The Two Gentlemen of Verona*, Act I, Sc. 1

Sherlock Holmes says that love is destructive of the logical faculty and it is commonly said that the lover is made foolish by love. But man is man by his reason.

Love often brings the lover often to some kind of excess:

she loves him with an enraged affection: it is past the infinite of thought.⁴⁴

Hence, Lucetta urges Julia to be moderate:

Julia: Didst thou but know the inly touch of love,
Thou wouldst as soon go kindle fire with snow
As seek to quench the fire of love with words.

Lucetta: I do not seek to quench your love's hot fire,
But qualify the fire's extreme rage,
Lest it should burn above the bounds of reason.⁴⁵

Portia also tries to moderate herself:

O love,
Be moderate, allay thy ecstasy;
In measure rain thy joy; scant this excess,
I feel too much thy blessing: make it less
For fear I surfeit.⁴⁶

Goethe said "We are shaped and fashioned by what we love". And this can be seen in Silas:

He had clung with all the force of his nature to his work and his money; and like all objects to which a man devotes himself, they had fashioned him into correspondence with themselves. His loom,

⁴⁴ Shakespeare, *Much Ado about Nothing*, Act II, Sc. 3

⁴⁵ Shakespeare, *The Two Gentlemen of Verona*, Act II, Sc. 7

⁴⁶ Shakespeare, *Merchant of Venice*, Act III, Sc. 2

as he wrought in it without ceasing, had in its turn wrought on him. and confirmed more and more the monotonous craving for its monotonous response. His gold, as he hung over it and saw it grow, gathered his power of loving together into a hard isolation like its own.⁴⁷

Cooper, in the introduction to his novel, *The Spy*, has touched upon the elevating effect of one kind of love:

The author has often been asked if there was any foundation in real life for the delineation of the principal character in this book. He can give no clearer answer to the question than by laying before his readers a simple statement of the facts connected with its original publication. Many years since, the writer of this volume was at the residence of an illustrious man, who had been employed in various situations of high trust during the darkest days of the American Revolution. The discourse turned upon the effects which great political excitement produces on character, and the purifying consequences of a love of country, when that sentiment is powerfully and generally awakened in a people. He who, from his years, his services, and his knowledge of men, was best qualified to take the lead in such a conversation, was the principal speaker. After dwelling on the marked manner in which the great struggle of the nation, during the war of 1775, had given a new and honorable direction to the thoughts and practices of multitudes whose time had formerly been engrossed by the most vulgar concerns of life, he illustrated his opinions by relating an anecdote, the truth of which he could attest as a personal witness.⁴⁸

Thomas Aquinas, *Summa Theologiae*, Prima Secundae, Q. 28, Art. 5 - Whether love is a passion harming the lover.

One goes forward to the fifth thus. It seems that love is a harmful passion.

⁴⁷ George Eliot, *Silas Marner*, Chapter Five

⁴⁸ James Fenimore Cooper, *The Spy*, from the Author's Introduction

1. For weakness signifies a certain harming of the one weakened. But love causes weakness; for it is said in the *Song of Songs*, Chapter 2, v. 5: "stay me up with flowers, compass me about with apples, because I faint with love." Therefore, love is a harmful passion.

2. Moreover, melting is a certain dissolution. But love is a melter; for it is said in the *Song of Songs*, Chapter 5, v. 6: "My soul melted when he (my beloved) spoke." Therefore, love dissolves. It is therefore corruptive and harmful.

3. Moreover, raging or boiling signifies a certain excess in heat, which excess is corrupting. But raging or boiling is caused from love. For Dionysius puts in the seventh chapter of the *Celestial Hierarchy*, among other properties pertaining to the love of the Seraphim, *hot* and *acute* and *boiling over*. And in the *Song of Songs*, Chapter 8, v. 6, it is said about love that "the lamps thereof are fire and flames." Therefore, love is a harmful and corrupting passion or emotion.

But against this is what Dionysius says in the fourth chapter *About the Divine Names*, that "individual things love themselves in a containing way", that is, in a conserving way. Therefore, love is not a harmful passion, but more a conserving and perfecting one.

I answer that it should be said, as has been said above, that love signifies the fitting of the desiring power with some good. Nothing however which is fitted to something which is suitable to it is harmed from this; but rather it advances and is made better. But what is fitted to something that is not suitable to it is harmed and made worse from this. Love, therefore, of a suitable good perfects and makes better the lover. Love however of a good which is not suitable to the lover harms and makes worse the lover. Whence man is most of all perfected and made better by the love of God. But he is harmed and made worse by the love of sin according to that in *Osee*, Chapter 9, v. 10: "They are made abominable just as those things they have loved."

And this has been said about love as regards what is formal in it which is from the desiring power. But as regard what is material in

the passion of love, which is some bodily change, it happens that love is harmful because of the excess of change; just as happens in sense and in every act of a power of the soul which is performed through some change of a bodily organ.

To those which are objected contrariwise, it should be said that four proximate effects can be attributed to love: namely, melting, enjoyment, faintness and raging.

Among which melting is first which is opposed to hardening. Things which are hardened are drawn together in themselves so that they are not able to admit easily the entrance of another. But it pertains to love that the desiring power be fitted to the reception of the good loved insofar as the loved is in the lover, as has been said. Whence the freezing or hardness of the heart is a disposition which is opposed to love. But melting signifies a certain softening of the heart by which the heart shows itself as suitable for the loved to enter into it.

If then the loved is present and had, it causes delight or enjoyment

If however it is absent, there follows two passions: namely sadness over the absence which is signified by *faintness* or *weakness* (whence Tully in the third book of the *Tusculan Questions* most all names sadness *sickness*) and intense desire of obtaining the loved which is signified by *raging*.

And these are the effects of love taken formally according to the relation of the desiring power to its object. But in the passion of love, there follows some effects proportional to these, according to the change of the organ.

SIXTH EFFECT OF LOVE - ALL THE LOVER DOES

All the passions of Cleopatra seem to proceed from her love and Shakespeare expresses this by saying they are *made of love*:

her passions are made of nothing but the finest part of pure love⁴⁹

And Romeo sees how even hate is an effect of love:

.....O me! What fray was here?
 Yet tell me not, for I have heard it all.
 Here's much to do with hate, but more with love.
 Why, then, O brawling love! O loving hate!⁵⁰

Cressida, under the influence of her passionate love of Troilus, thinks that it will draw all things to it:

I will not, uncle! I have forgot my father;
 I know no touch of consanguinity;
 No kin, no love, no blood, no soul, so near me
 As the sweet Troilus. O, you gods divine!
 Make Cressid's name the very crown of falsehood
 If ever she leave Troilus! Time, force, and death
 Do to this body what extremity you can,
 But the strong base and building of my love
 Is as the very center of the earth,
 Drawing all things to it. I will go in and weep.⁵¹

And David is inspired by love of Dora to do all that will lead to her:

I began the next day with another dive into the Roman bath, and then started to Highgate. I was not dispirited now...What I had to do was, to turn the painful discipline of my younger days to account, by going to work with a resolute and steady heart. What I had to do was, to take my woodsman's axe in my hand, and clear my own way through the forest of difficulty, by cutting down the trees until I came to Dora. And I went on at a mighty rate, as if it could be done by walking...it seemed as if a complete change had come on my whole life. But that did not discourage me. With the

⁴⁹ *Antony and Cleopatra*, Act I, Sc. 2

⁵⁰ *Romeo and Juliet*, Act I, Sc. 1

⁵¹ Shakespeare, *Troilus and Cressida*, Act IV, Sc. 2

new life came new purpose, new intention. Great was the labour; priceless the reward. Dora was the reward, and Dora must be won. I got into such a transport that I felt quite sorry my coat was not a little shabby already. I wanted to be cutting at those trees in the forest of difficulty, under circumstances that should prove my strength. I had a good mind to ask an old man, in wire spectacles, who was breaking stones upon the road, to lend me his hammer for a little while, and let me begin to beat a path to Dora out of granite. I stimulated myself into such a heat, and got so out of breath, that I felt as if I had been earning I don't know how much.⁵²

St. Augustine:

Where there is love, either no labor is felt, or the labor itself is loved.

Thomas Aquinas, *Summa Theologiae*, Prima Secundae, Q. 28, Art. 6 - Whether love is the cause of all the lover does.

It seems that the lover does not do all things from love.

1. For love is a certain passion, as has been said above. But man does not do all things from passion, but some he does from choice and some from ignorance, as is said in the fifth book of the *Ethics*. Therefore, a man does not do from love all things that he does.

2. Moreover, desire is the beginning of motion and action in all animals, as is clear in the third book *On The Soul*. If therefore a man did from love all that he does, the other passions of the desiring part would be superfluous.

3. Moreover, nothing is caused at once from contrary causes. But some things come to be from hate. All things, therefore, are not from love.

⁵² Charles Dickens, *David Copperfield*, Chapter XXXVI, Enthusiasm

But against this is what Dionysius says in the fourth chapter *About the Divine Names*, that "all things do whatever they do through love of the good."

I answer that it ought to be said that every agent acts for some end, as has been said above. The end, however, is the good desired and loved by each. Whence it is clear that every agent, whatever it be, does any action from some love.

To the first, therefore, it ought to be said that that objection proceeds as regards the love which is a passion existing in the sense desiring power. We, however, are speaking now about love taken commonly, insofar as it comprehends under itself intellectual, rational, animal and natural love - for thus speaks Dionysius about love in the fourth chapter *About the Divine Names*.

To the second, it ought to be said that from love, as has been said, are caused desire and sadness and pleasure, and consequently all other passions. Whence every action which proceeds from any passion, proceeds also from love, as from a first cause. Whence the other passions, which are proximate causes, are not superfluous.

To the third, it should be said that hate is also caused from love, as will be said below.

Duane H. Berquist

