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## MAN'S ANIMALITY IN THE LIGHT OF ST. AUGUSTINE'S PHILOSOPHICAL WORKS

One of the main topics that comprises the central point of St. Augustine's thoughts is his unceasing attempt to probe deeper into understanding of human nature. The Bishop of Hippo's philosophical and theological reflections help us to answer questions concerning who man is. One of the first definitions that he accepts in his reflections describes man as a mortal and rational animal (*animal mortale rationale homo est*)<sup>1</sup>. In studying this definition from the logical point of view, we can see that "animal" refers to the class and "rational" refers to the species diversity, thanks to which man is different from animals, and the adjective "mortal" stresses his being distinct from the world of created spirits and God<sup>2</sup>.

In order to better understand this description, we ought to study it in the context of the development of St. Augustine's thoughts, particularly in the first period of his creativity, placing it in its framework. The intellectual background for Augustine's anthropological conception is Platonism, in particular neo-Platonism, and this includes the Bishop of Hippo's attempts to overcome the influences of Manichaeism. From this, it is evident that Augustine's characteristic thinking on the one hand stresses man's rationality and the superiority of the soul over the body<sup>3</sup>, while on the other hand he values the human

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<sup>1</sup> Cf. Augustinus, *De quantitate animae* XXV 47, ed. D. Gentili, NBA 3/2, Roma 1976, 84. Cf. N. Cipriani, *Molti e uno solo in Cristo. La spiritualità di Agostino*, Roma 2009, 56; A. Maryniarczyk, *Człowiek – istota otwarta na prawdę i dobro*, „Człowiek w kulturze” 11 (1998) 185.

<sup>2</sup> Cf. S. Kowalczyk, *Człowiek i Bóg w nauce świętego Augustyna*, Lublin 2007, 80. We must notice that St. Augustine mostly uses three terms in describing animals. These include: 1. *Animal* – all living being, creatures, animals; 2. *Beast* – all animals, particularly wild and harmful; 3. *Pecus* – sheep, cattle, swine, (insulting for humans) animal, beast. The first meaning is contained in the above definition of man and thus indicates his carnal dimension that is also shared by animals. The second term is used by the Bishop of Hippo regarding all kinds of animals, to distinguish them from man, and the third is used to denote the process of humans conforming to animals, because it is intended to highlight some form of unreason, which takes place when man forgets to use reason and the proper object of cognition, instead turning to sensual things. This phenomenon will be the subject of the following reflections and will be explained during the course of our discussion.

<sup>3</sup> Cf. Kowalczyk, *Człowiek i Bóg w nauce świętego Augustyna*, p. 74; N. Cipriani, *L'influsso di*

body according to the above mentioned definition<sup>4</sup>. This also brings up the thesis that man is not simply a soul, nor only a body, but man is a being composed of a soul and a body<sup>5</sup>. Even though this may seem obvious, St. Augustine's thoughts concerning human nature are significantly important.

The problem of understanding the soul and body according to St. Augustine is the subject of wider research in both philosophy and theology<sup>6</sup>. However, something of interest to us in the following reflections will be its "place" in uniting these two disciplines. Doing so is essential in referring to above definition that describes man as a rational animal. Our answer, even though it is casual, demands asking about the essence of the animality that is present as a result of the corporeal and spiritual unity of human beings and the way in which this can be expressed.

Our area of research will be limited to the Bishop of Hippo's early writings, since they include the above mentioned definition of man and an essential range of answers in response to the presented question. The following reflection is not an attempt to philosophically define the essence of human nature, but it is an attempt to extract from the Bishop of Hippo's views the theological theses serving to describe the essence of man and his relationship with the world and God. Even though St. Augustine in his first writings analyzes human nature primarily on the basis of various philosophies, however, they are founded not only on reason alone, but also on theological assumptions that flow from the Christian faith.

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*Varrone sul pensiero antropologico e morale nei primi scritti di p. Agostino*, in: *L'etica cristiana nei secoli III e IV: eredità e confronti, XXV Incontro di Studiosi dell'antichità cristiana*, SEA 53, Roma 1996, 383. On the influence of neo-Platonic thinking on the concept of the soul in St. Augustine's early writings, cf. R.J. Teske, *Anima*, in: *Agostino Dizionario Enciclopedico* (= ADE), ed. A. Fitzgerald, ed. italiana L. Alici – A. Pieretti, Roma 2007, 190; S.J. Duffy, *Antropologia*, ADE, p. 204.

<sup>4</sup> Cipriani (*Molti e uno solo in Cristo*, p. 56) notices: "Non c'è alcun dubbio, perciò, che fin dalle prime opere Agostino abbia considerato il corpo e l'anima partii integranti dell'uomo e abbia stimato positivamente i valori i beni del corpo (salute, integrità, dei sensi, le forze fisiche, la bellezza ed altri ancora), rompendo nettamente con platonismo e ancora di più con il manicheismo". Cf. *ibidem*, p. 59; A.D. Fitzgerald, *Corpo*, ADE, p. 478-479; Kowalczyk, *Człowiek i Bóg w nauce świętego Augustyna*, p. 76-77; Teske, *Anima*, ADE, p. 189-190; A. Eckmann, *Symbol apostolski w pismach świętego Augustyna*, Lublin 1999, 149-156; B. Czyżewski, *Życie doczesne człowieka w ocenie Ojców Kościoła*, in: *Człowiek w perspektywie doczesności i wieczności. Antropocentryzm Ojców Kościoła*, red. B. Częsz, Poznań 2006 = TPatr 3 (2006) 31.

<sup>5</sup> Cipriani (*Molti e uno solo in Cristo*, p. 54-55) writes in relation to this: "Alcuni ritengono che nei primi dialoghi Agostino concepisce l'uomo non come composto di anima e corpo, ma solo come puro spirito o come anima razionale alla maniera dei filosofi platonicy. Ebbene, tali affermazioni sono contrarie alla verità. Già nelle opere scritte prima del battesimo e subito dopo egli scrive più volte che l'uomo è composto di anima e corpo ed esclude esplicitamente che si possa parlare dell'uomo come sola anima o come solo corpo". Cf. C. Horn, *Antropologie*, in: *Augustin Handbuch*, ed. V.H. Drecoll, Tübingen 2007, 480; G.J.P. O'Daly, *Anima, animus*, AL I 332-333; Teske, *Anima*, ADE, p. 191.

<sup>6</sup> This is also expressed on the basic level for studies on St. Augustine's thinking, as in: Fitzgerald, *Corpo*, ADE, p. 481; Teske, *Anima*, ADE, p. 195-196; C. Mayer, *Caro – Spiritus*, AL I 743-759.

**1. Man's animality and his being in the world.** The Bishop of Hippo, in searching for the animal dimension of human nature, describes man as a corporeal being who not only lives in the material world, but also belongs to the world and is a part of it<sup>7</sup>. Therefore, man has many features in common with all created entities<sup>8</sup>. Man is connected to inanimate things because all things possess existence. Man participates in the world of plants and animals throughout his lifetime, including their subordinate biological processes, such as nutrition, reproduction, the ability to grow or mortality<sup>9</sup>. Therefore, it is evident that the element that roots man in the material world and allows him to belong to it in the first place is the body. Through it, a human being is therefore part of nature. Although the Bishop of Hippo stresses that the body is the “flimsiest part of man (*pars vilissima hominis*)”<sup>10</sup> and “the lowest being (*extrema nature*)” entirely governed by the soul<sup>11</sup> and even burdening the soul<sup>12</sup>, however, contrary to the views of the Manichaeans, St. Augustine recognizes that the body is not evil because of its nature, but may participate in evil when it is wrongly directed by the soul<sup>13</sup>.

This kind of an approach to issues related with the body describes it in relation to the soul and places it at the lowest level in the hierarchy of beings. However, this exclusively applies to his physical body, which is determined both by its materiality and by life, thanks to which the living body exists to a greater degree than any other inanimate matter<sup>14</sup>. Man in his bodily dimension is alive and subject to processes similar to those that rule in the animal

<sup>7</sup> Cf. Augustinus, *De musica* VI 11, 30, ed. A. Trapè – D. Gentili, NBA 3/2, 670. Cf. Horn, *Antropologie*, p. 480; Cipriani, *Molti e uno solo in Cristo*, p. 65.

<sup>8</sup> Cf. Augustinus, *De libero arbitrio* I 7, 18, ed. A. Trapè – D. Gentili, NBA 3/2, 178-180.

<sup>9</sup> Cf. *ibidem* II 3, 7, NBA 3/2, 216; I 8, 18, NBA 3/2, 178; Kowalczyk, *Człowiek i Bóg w nauce świętego Augustyna*, p. 76; Czyżewski, *Życie doczesne człowieka w ocenie Ojców Kościoła*, p. 31; Cipriani, *Molti e uno solo in Cristo*, p. 65-66.

<sup>10</sup> Cf. Augustinus, *De libero arbitrio* I 16, 34, NBA 3/2, 202. Cf. A.I. Bouton-Touboulic, *L'ordre caché. La notion d'ordre chez saint Augustin*, Paris 2004, 110-130; M. Baltes, *Animal*, AL I 357-358.

<sup>11</sup> Cf. Augustinus, *De vera religione* XLV 83, ed. A. Pieretti, NBA 6/1, Roma 1995, 124.

<sup>12</sup> Cf. *idem*, *De musica* VI 13, 41, NBA 3/2, 684. A.D. Fitzgerald (*Corpo*, ADE, p. 479) perceives the influence of Platonic and Neo-Platonic philosophy on St. Augustine's ideas. It speaks of the fall of the soul in the body. Cipriani (*Molti e uno solo in Cristo*, p. 55-56) points out, however, that in his early works, the Bishop of Hippo also has other statements in which not only does he not mention the fall of the soul in the body, but also how it is a gift for the body. However, this is too broad an issue for us to be able to develop here. It will therefore be taken into account only in the aspect which will allow us to explain the undertaken issue and will remain in close relationship with it. More about the burden of the body on the soul cf. Bouton-Touboulic, *L'ordre caché*, p. 148-155.

<sup>13</sup> Cf. Augustinus, *De vera religione* XLV 83, NBA 6/1, 124. Thus, everything that exists is good even for the fact that it exists and in proportion to the extent to which it exists, since by existing it includes some perfection thanks to which it can exist. Cf. *idem*, *De libero arbitrio* II 17, 46, NBA 3/2, 268-270.

<sup>14</sup> Cf. *idem*, *De vera religione* XI 21, NBA 6/1, 46. More on the concept of the body in the thoughts of St. Augustine cf. Horn, *Antropologie*, p. 480-484.

kingdom. Yet, he is alive only thanks to the soul. Even though the body is the element that allows man's animality to exist and function, animality does not exhaust the body. It is based on the body, but we cannot reduce man to animality. The essence of human animality, meaning his resemblance to animals, should therefore be sought in the human soul, and more precisely, in its relationship to the body<sup>15</sup>.

St. Augustine emphasizes that we should not try to locate the soul in any part of the body, because it is present at all times in the same way in each of our body parts. The soul animates the body, which is subject to death, unites the body into one whole and maintains it, allowing the body to grow and reproduce. It therefore fulfills a vegetative function in relation to the body, so that it participates in the most basic form of life<sup>16</sup>.

The soul also allows the senses to operate. As a result, the soul feels the entire body's sensations, although not throughout the entire body<sup>17</sup>, and is responsible for bodily sensations that decide not only about the vegetative life of man, but also the impressions experienced through the senses. It seems that this sensual dimension of the functioning of corporeal living beings reveals more about the essence of man's very animality than the vegetative aspect.

In searching for elements that are common to humans and animals, St. Augustine draws attention to their characteristic sensual life. However, this concerns something more than just the ability for the senses of touch, sight, taste, smell and hearing to function. The Bishop of Hippo observes that some things work on one of the senses, and other things affect a few senses or all of them together. Therefore, he assumes the existence of something which cannot be reduced to any of the five senses, and he calls this the inner sense (*sensus interior*). Thanks to it animals, when experiencing sensations, recognize objects as unpleasant or pleasant, causing their souls to avoid or desire something. This kind of response is possible because this inner sense recognizes and feels not only the physical objects available to them through the senses, but animals also experience the very senses. Therefore, an animal also reacts and feels that it is feeling something and this feeling drives them to perform a specific action. This inner sense stimulates the soul of the animal (*anima bestiae*), allowing it to experience pleasure or pain<sup>18</sup>.

<sup>15</sup> Cf. O'Daly, *Anima, animus*, AL I 331-332. More on the topic of the soul's relationship to the body in the thoughts of St. Augustine cf. Duffy, *Antropologia*, ADE, p. 203-205.

<sup>16</sup> Cf. Augustinus, *De quantitate animae* XXXIII 70, NBA 3/2, 114. Horn (*Antropologie*, p. 479) notices in relation to this: "Unter *anima* oder *animus* [...] versteht Augustin dasjenige im Menschen, was dessen kognitive, perzeptive, affective, volitive, appetitive, memorative und imaginative Leistungen ermöglicht. Die Seele ist aber nicht nur das Vermögen, mentale Leistungen zu vollziehen; sie verfügt zudem über vegetative Aspekte: Sie steuert solche Prozesse wie Ernährung, Stoffwechsel, Wachstum, Reifung und Sexualität". Cf. Fitzgerald, *Corpo*, ADE, p. 479; Teske, *Anima*, ADE, p. 189.

<sup>17</sup> Cf. Augustinus, *De immortalitate animae* XVI 25, ed. D. Gentili, NBA 3/1, Roma 1970, 546.

<sup>18</sup> Cf. idem, *De libero arbitrio* II 3, 8 - 6, 13, NBA 3/2, 216-228.

We can therefore notice that the idea of this concept shows that the sense (*sensus*) itself and the experience that the body feels through this action is something different than the sensory impression (*sensus corporis stirpes*). St. Augustine defines this second thing in the following way:

“A sensory impression is an experience in the body made directly conscious by the soul. It seems to me that every sensory impression is such an experience and every such sensation is a sensual feeling”<sup>19</sup>.

Experiencing sensory impressions, though this is accomplished by the action of the senses and always remains a bodily experience (*passio corporis*), requires that the soul become conscious of it. No type of reasoning is necessary for this to happen, since an impression would lose its direct character, but only a feeling is needed, or the soul's attention, which is directed towards the body and set on receiving incoming stimuli<sup>20</sup>. This means that any kind of material thing affecting the body cannot cause any changes in the soul, but they engage it in the affairs of the body. The Bishop of Hippo describes this phenomenon in the following way:

“In short, it seems to me that when the soul experiences bodily sensations, it does not receive sensations from the body, but reacts to bodily sensations with a greater degree of attention. This activity is both easy if the experience is conducive to the body, or difficult when the body is awakened by experiencing a disturbance, and this reaches the soul's consciousness. This process is called sensual feeling. Feeling is inherent to us even when we do not feel anything, it is a corporeal tool thanks to which the soul enhance its efficiency in directing bodily sensations by adopting related elements and rejecting harmful things”<sup>21</sup>.

The soul, whose operation is expressed through sensual feelings, directs its attention onto the body and seeks sensations consistent with its intention, meaning those it feels as pleasure (*voluptas*), but avoids all sensations in conflict with this, meaning those inducing a feeling of pain (*dolor*), effort (*labor*),

<sup>19</sup> Idem, *De quantitate animae* XXV 48, NBA 3/2, 88: “sensus sit passio corporis per seipsam non latens animam: nam et omnis sensus hoc est, et omne hoc, ut opinor, sensus est”, my own translation.

<sup>20</sup> Therefore, St. Augustine (*De quantitate animae* XXIV 45, NBA 3/2, 82) writes: “a sensory impression occurs when the soul becomes aware of a sensation in the body. When we see smoke, we call it a sensory impression. By seeing, our eyes perceive smoke, and they are parts of the body and are themselves corporeal. On the other hand, we do not call something a sensual impression when we became aware of the existence of fire, because although we know that something is on fire, we did not experience it directly through our body”, my own translation.

<sup>21</sup> Idem, *De musica* VI 5, 10, NBA 3/2, 642: “Et ne longum faciam, videtur mihi anima cum sentit in corpore, non ab illo aliquid pati, sed in eius passionibus attentius agere, et has actiones sive faciles propter convenientiam, sive difficiles propter inconvenientiam, non eam latere: et hoc totum est quod sentire dicitur. Sed iste sensus, qui etiam dum nihil sentimus, inest tamen, instrumentum est corporis, quod ea temperatione agitur ab anima, ut in eo sit ad passiones corporis cum attentione agendas paratior, similia similibus ut adiungat, repellatque quod noxium est”, my own translation.

hunger (*fames*), desire (*sitis*), and disease (*morbus, aegrotatio*)<sup>22</sup>. Hence, St. Augustine emphasizes that the soul is directed towards the body and functions among sensory perceptions, so in the first place it assimilates whatever corresponds to the nature of the body and avoids all that is opposed to it. Therefore, pleasure that the Bishop of Hippo broadly defines is the goal of the soul's aspirations. The sensual soul in fact tries to unite the sexes by cooperating to give birth to progeny and to nurture, feed and protect it against all kinds of dangers that threaten its life. This not only concerns experiencing pleasure understood in the physical sense, but also to secure one's existence and comfort in life<sup>23</sup>.

Thus, living and experiencing bodily sensations is a way of existing in the world of beings that are sensual in nature. Looking at material things and living in a world of bodily sensations, beings find their proper place in the material world. The Bishop of Hippo stresses that the sensual soul exists in this way in the world of bodily sensations and things, and thanks to this, it can protect the existence of the body, which is subordinate to the soul, getting used to sensations, and even grafts with them (*inectere*), together creating a kind of whole. St. Augustine calls this memory (*memoria*), the force of getting used to things (*vis consuetudinis*), whereby the soul lives in a world of bodily sensations<sup>24</sup>. This allows the soul to keep already experienced and past impressions and enables us to continuously strive towards new experiences. The soul remembers pleasurable experiences and wants to return to them or seek sensations similar to them, but avoids those that are remembered as being unpleasant or threatening the safety of the body. St. Augustine, referring to questions he was asked concerning how it is possible for Odysseus' dog to be able to enjoy the sight of its returning master despite the fact that animals do not possess knowledge, explains his idea of the soul binding with bodily sensations via memory in the following way:

“This sensitivity of the senses, which includes habits (and it has great power), allows living beings of this kind to recognize things that give them pleasure. This happens easily, since the soul of an animal is closely bond to the body, and the senses it uses to keep existing and experience pleasure are the property of the body, and for animals, these same pleasures have a bodily nature. The human soul, on the other hand, rises if it can above the body and the will to experience internal pleasures. It achieves this with the help of reason and knowledge, which we are presently talking about, because they exceed sensory impressions. The more inclined a person is towards the senses, the more a human resembles an animal. Therefore, whimpering infants, because they have no reason, cannot

<sup>22</sup> Cf. *ibidem* VI 5, 9, NBA 3/2, 640.

<sup>23</sup> Cf. *idem*, *De quantitate animae* XXXIII 71, NBA 3/2, 116.

<sup>24</sup> Cf. *ibidem*. N. Cipriani (*Memoria*, ADE, p. 934) notes in relation to this: “In comune con gli animali l'uomo ha una memoria che è come una forza dell'abitudine, per la quale mediante le immagini si lega ai corpi, conosciuti attraverso i sensi”. On the topic of being accustomed to things according to St. Augustine, cf. Bouton-Touboulic, *L'ordre caché*, p. 362-364; A.D. Fitzgerald, *Consuetudine*, ADE, p. 461-463.



stand the smell of others who they are not accustomed to, through their senses easily recognize touch and hugs given by their caretakers"<sup>25</sup>.

St. Augustine's reasoning includes something important for the undertaken subject, the idea of setting a limit to understanding animality at the ontological level. It ends where reason and the knowledge obtained from it begin. Hence, the Bishop of Hippo defines animals as beings which also possess life in addition to existence, but they do not have reason (*intellectus*)<sup>26</sup>. Animality thus remains limited to the things of the flesh, it is limited to experiencing sensations, and therefore it is irrational (*intellectu caret*)<sup>27</sup>. Its activity is determined by the drive for carnal pleasures and avoiding physical suffering<sup>28</sup>. Thus, taking into account this term in the context of the above-mentioned natural for animals familiarity with bodily sensations, we can define animality as irrationally enjoying carnal things. This type of determination is not a pejorative view of animals, because on the basis of ontology, it only describes nature as created by God, which as such is of course good. Hence, the Bishop of Hippo emphasizes that we cannot resent the fact that a soul is given to a body in order to direct it, because its union with the body is as perfect as possible<sup>29</sup>.

Nevertheless, St. Augustine's limited understanding of animality tells us not only about animals, but also reveals much about the essence of humanity. If man's existence, life and sensuality are something shared in common with living creatures, the fact remains that the characteristic trait which distinguishes man from all corporeal beings and exalts him over them is reason. Therefore, animality that belongs to man's nature is understood in the ontological sense as corporeal, meaning implemented due to the body and being in the world of

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<sup>25</sup> Augustinus, *De quantitate animae* XXVIII 54, NBA 3/2, 96: "Sed ille sensus ea quibus tales animae delectantur, accedente consuetudine cuius magna vis est, potest discernere; atque eo facilius, quod anima belluarum magis corpori affixa est, cuius illi sunt sensus quibus utitur ad victum voluptatemque, quam ex eodem illo corpore capit. Humana vero anima per rationem atque scientiam, de quibus agimus, quod sunt ista longe praestantiora sensibus, suspendit se a corpore quantum potest, et ea quae intus est, libentius fruitur voluptate; quantoque in sensus declinat, tanto magis similiorem hominem pecori facit. Inde est quod etiam pueri vagientes, quanto alieniores a ratione sunt, tanto facilius discernunt sensu etiam contactum coniunctionemque nutricum, nec odorem aliarum possunt sustinere, cum quibus consuetudo non fuit", my own translation.

<sup>26</sup> Cf. idem, *De libero arbitrio* II 6, 13, NBA 3/2, 228.

<sup>27</sup> Cf. ibidem II 5, 12, NBA 3/2, 224-226. Cf. Baltes, *Animal*, AL I 356-358; O'Daly, *Animal*, AL I 315-316.

<sup>28</sup> Cf. Augustinus, *De libero arbitrio* I 8, 18, NBA 3/2, 178-180.

<sup>29</sup> Cf. idem, *De quantitate animae* XXXVI 81, NBA 3/2, 130. Baltes, (*Animal*, AL I 359) notes in relation to this: "Da die Tiere keine Vernunft haben, kann man ihnen auch keine Leidenschaften (animi passiones/animi perturbatio) zusprechen, sondern nur ein Analogon (simile) dazu. Denn die Leidenschaft ist ein «motus animi contra rationem». Dies trifft insbesondere auf die «libido» zu; diese ist in den Tieren nichts Böses, wie es überhaupt in ihnen das Böse nicht gibt, «quia non in eis caro concupiscit adversus spiritum (= rationem)» (*Contra Iulianum imp.* 2, 122; 5, 20). Daher können die Tiere auch nicht sündigen und infolgedessen nicht elend sein".

material things, and animality does not completely determine man's behavior or life attitude. Therefore, sharing animality with animals in the case of man does not simply mean being one of the animals, since man has a rational soul and is always superior to them<sup>30</sup>.

The opportunity to rise above sensory impressions to the reality unfolding before his intellect is always open to man. The existence of this possibility is revealed by another characteristic of the human soul, namely freedom of choice. Looking from this perspective at human animality, just like St. Augustine, we notice that it is not only what determines our corporeal existence in the world of human beings, but also stands as one of the possibilities of being that the Bishop of Hippo describes in the above quoted statement as an opportunity to become like animals (*magis similiorem hominem pecori facere*). Animality in relation to man must therefore have a broader meaning than that which is used in relation to animals, which means that it should be considered not only on the ontological and epistemological levels, but also on the axiological level. It seems, therefore, that in order to better understand the animal dimension of man, and also better specify what such assimilation to animals means and how it is possible, we must look at all the elements mentioned above, but this time from the perspective of human rationality and freedom.

**2. Man's Similarity to Animals, or the Possibility of Being Bestial.** Animality with its own ontic source in the human body is an essential part of his being, because he is both a body and a soul. Nevertheless, the Bishop of Hippo stresses that a person reaches full harmony only when all that comprises his or her nature is subject to and guided by the elements that raise man above animals and allows man to rule over them. This element in man is reason, the best part of his soul<sup>31</sup>. It is like the head or the eye of the human soul (*animae nostrae caput aut oculum*), allowing him to think, to know the truth and to acquire knowledge<sup>32</sup>. By thinking, man discovers in himself the light that he has not created and that, while it is present in him, it is also found above him and allows him to see what is actually true, good and beautiful. A reasoning man can therefore see with his inner eye of the soul the unchanging and higher truth, enlightening through its splendor those who seek it, although man can get to know it to varying degrees<sup>33</sup>. Thus, the mind enables man to contemplate eternal truths, and consequently leads him to discover and know the One who is true in itself, the highest good and being, above which nothing else can exist, meaning God<sup>34</sup>.

<sup>30</sup> Cf. Baltes, *Animal*, AL I 360.

<sup>31</sup> Cf. Augustinus, *De libero arbitrio* I 8, 18, NBA 3/2, 178. Cf. Baltes, *Animal*, AL I 358-359; O'Daly, *Anima, animus*, AL I 316.

<sup>32</sup> Cf. Augustinus, *De libero arbitrio* II 6, 13, NBA 3/2, 228.

<sup>33</sup> Cf. *ibidem* II 12, 34, NBA 3/2, 254-256.

<sup>34</sup> Cf. *ibidem* II 15, 39, NBA 3/2, 260-262; *idem*, *De vera religione* XIII 26, NBA 6/1, 50. Cf.



Yet it should be noted that directing the mind to God, not only theoretically learning about Him, but internal adherence to Him<sup>35</sup>, is made possible by the specific ontological structure of human nature, created in God's image and likeness. This makes completely natural his being directed towards God and to the eternal and unchanging truths that are discovered through reason, and this is a result of man's nature. Due to this, the human soul can rise above the body and enjoy spiritual goods through the contemplation of eternal things<sup>36</sup>. At this point, the body also reaches its proper place in the structure of the human being, as this orientation can completely surrender him to his soul as the better part of human nature. Full harmony in man occurs when his reason directs the foolish impulses of the soul and body<sup>37</sup>. In this context, St. Augustine states:

“We are right to say that man was created in the image and likeness of God; otherwise, his thoughts would not be able to obtain the immutable truth. [...] Therefore, if the rational soul serves the Creator himself, through whose action, by whom and according to whose model man was created, all serves the reasoning soul: both this present life, which is so close to it and helps it in ruling over the body, as well as the body itself, the lowest creature that is completely surrendered to the soul and over which the soul reigns by its will, without suffering any bitterness from it; not in the body or by looking for happiness, but the soul directly draws this from God”<sup>38</sup>.

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M. Stróżyński, “*Visus iste non a carne trahebatur*”. *Rola zmysłów w kontemplacji w księdze VII i IX “Wyznań” Augustyna*, VoxP 33 (2013) vol. 60, 339-357.

<sup>35</sup> Cf. Augustinus, *De vera religione* XXXIX 72, NBA 6/1, 110.

<sup>36</sup> Cf. idem, *De quantitate animae* XXVIII 54, NBA 3/2, 96; Duffy, *Antropologia*, ADE, p. 207-208. A. Eckmann (*Przebóstwienie człowieka w pismach wczesnochrześcijańskich*, Lublin 2003, 142), commenting on St. Augustine's thoughts, states in this regard: “Chociaż natura ludzka może ulec zepsuciu, to jednak jest w niej coś cudownego i zadziwiającego. Wielkość jej leży w tym, że jest ona nastawiona na najwyższą naturę i ma zdolność uczestniczenia w niej. [...] Co więcej, obraz Boga w człowieku składa się właśnie ze współuczestnictwa w Bogu i przez to może się ten obraz również odnawiać”. Cf. Duffy, *Antropologia*, ADE, p. 205; T. Špidlik – I. Gargano – V. Grossi, *Historia duchowości*, vol. 3: *Duchowość Ojców Kościoła*, transl. K. Stopa, Kraków 2004, 356-357; J.W. Żelazny, *Patrystyczna doktryna o powołaniu człowieka do udziału w życiu i godności Boga. Rola Ducha Świętego*, in: *Człowiek w perspektywie doczesności i wieczności. Antropocentryzm Ojców Kościoła*, red. B. Częsz, Poznań 2006 = TPatr 3 (2006) 69; R.J. DeSimone, *Introduzione alla teologia del Dio Uno e Trino da Tertuliano ad Agostino*, “*Sussidi Patristici*” 9 (1995) 86-96. This does not mean a complete separation of man from the material world, which after all he lives in and which he necessarily must relate to. This relationship is of course inscribed into human nature and allows man to create culture or works. Cf. Cipriani, *Molti e uno solo in Cristo*, p. 68-73; R.J. Woźniak, *Materialno-biologiczny wymiar obrazu Bożego w człowieku*, “*Scientia et Fides*” 2 (2014) vol. 2, 271-288. On the subject of contemplation in St. Augustine and the role played by the senses and the influence of the philosophy of Plotinus cf. Stróżyński, “*Visus iste a non carne trahebatur*”, p. 339-357; G. Reale, *Historia filozofii starożytnej*, tłum. E.I. Zieliński, IV, Lublin 1999, 591-613.

<sup>37</sup> Cf. Augustinus, *De libero arbitrio* I 8, 18, NBA 3/2, 180.

<sup>38</sup> Idem, *De vera religione* XLIV 82, NBA 6/1, 122-124: “*rectissime dicitur factus «ad imaginem et similitudinem Dei»: non enim aliter incommutabilem veritatem posset mente conspiciere.*

The Bishop of Hippo himself realizes, however, that the above description primarily shows an ideal situation, whose implementation will be made possible only after the resurrection of the body, that is, when it will be renewed (*corpus reformatum*), sanctified (*corpus sanctificatum*) and completely subordinated to the natural inspirations of the soul<sup>39</sup>. Meanwhile, man carries the burden of the consequences of the first fall, the original sin, which took place in paradise, and so his body is not fully subject to the soul, and the soul not only cannot rule over him, but tends towards being corporeal. The weakness of the body is therefore a burden for the soul, which is crushed (*mortalibus membris onerata*) and barely manages to direct the lower in status body<sup>40</sup>. St. Augustine even adds that the soul is embarrassed by the mortality of the body; it is stunted and undergoes a process of increasingly bounding with it<sup>41</sup>.

It seems, therefore, that it is this heavy weakness of body that conditions the existence of human animality, although it does not determine it. Since it is understood as the possibility of being, this means that in the same way, it becomes the subject of the will's choices, meaning the essential mechanism in the process of assimilating to animals. Although this similarity is of course not synonymous, as noted above, with equality between man and animals on the ontological level, however, in order for this to happen, a person must somehow participate in the essence of animality defined as mindless enjoyment of carnal things. St. Augustine describes the beginning of this process in the following way:

“The soul itself is nothingness; otherwise it would not change and would not experience harm in its being. In itself the soul is therefore nothingness,

[...] Et ideo rationalis anima si Creatori suo serviat, a quo facta est, per quem facta est, et ad quem facta est, cuncta ei cetera servient: et vita ultima, quae tam vicina illi est, et est adiutorium eius, per quod imperat corpori; et ipsum corpus, extrema natura et essentia, cui omni modo cedenti ad arbitrium dominabitur, nullam de illo sentiens molestiam; quia iam non ex illo, nec per illud quaeret beatitudinem, sed ex Deo per seipsam percipiet”, my own translation. The soul turning towards God in such a way and clinging to Him does not mean a depreciation of the body, since only when it is subordinated to the soul does the body take its proper place and obtains the dignity granted to it by God. Cf. Eckmann, *Symbol apostolski w pismach świętego Augustyna*, p. 153.

<sup>39</sup> Cf. Augustinus, *De vera religione* XLIV 82, NBA 6/1, 124.

<sup>40</sup> Cf. idem, *De libero arbitrio* III 11, 34, NBA 3/2, 326.

<sup>41</sup> Cf. ibidem III 10, 30, NBA 3/2, 322. M. Stróżyński (*Filozofia jako terapia w pismach Marka Aureliusz, Plotyna i Augustyna*, Poznań 2014, 156-160) notes that the problem of the fall of man is always lively discussed by researchers of St. Augustine's works. R.J. O'Connell (*The "Enneads" and St. Augustine's Image of Happiness*, VigCh 17:1963 129-164; idem, *The Plotinian Fall of the Soul in St. Augustine*, "Traditio" 19:1963 1-35) stresses the strong influence of neoplatonic thinking on the Bishop of Hippo, according to which the soul, after the fall, maintains some link to God. His position did not find full approval among researchers, who either completely rejected it or accepted a middle position, accepting this thesis in reference to St. Augustine's early writings, thus rejecting them in the case of later writings. On the topic of this discussion cf. R. Rombs, *Saint Augustine and the Fall of the Soul. Beyond O'Connell and His Critics*, Washington 2006, 3-15; Stróżyński, "Visus iste non a carne trahebatur", p. 337-338. On the concept of the soul in the philosophy of Plotinus cf. O'Daly, *Anima, animus*, AL I 317-318.

and everything in its being depends on and comes from God. Thus, the soul occupies its proper place under the direct action of God Himself, growing and developing its reason and conscience. This is what constitutes its internal treasure. Puffed up with pride, the soul seems to go out and we can say that it exhausts its strength, meaning it becomes smaller all the time. Doesn't going out mean the same thing as to throw out your guts, meaning turning away from God not in earthly space but in the state of one's own mind?<sup>42</sup>

The above statements by the Bishop of Hippo contain two co-existing and complementary elements, namely: moving away from God and turning away from oneself. They describe the beginning of the process of human bestiality, and also seem to define its essence. Under the influence of pride and due to the weaknesses burdening the body, there is a reversal in something basic to human nature, created in the image and likeness of God, which directs man towards his Creator and eternal truths. Departing and from one's interior, a person not only loses God, but also himself, at the same time denying their personal nature and somehow ceasing to be themselves. Turning away from God, himself and the contemplation of eternal truths is accompanied by a simultaneous turning towards the corporeal world, and a person is centered on the attention (*intensio*), care (*cura*) and curiosity (*curiositas*) given them<sup>43</sup>. They lose, however, the clarity of the knowledge of what really exists and are deluded by false notions (*phantasma*) flowing from putting more confidence in the senses than on reason<sup>44</sup>. Therefore, the consequence of turning away from eternal things is a mistake (*vitium*)<sup>45</sup>.

<sup>42</sup> Augustinus, *De musica* VI 13, 40, NBA 3/2, 684: "Cum enim anima per seipsam nihil sit; non enim aliter esset commutabilis, et pateretur defectum ab essentia: cum ergo ipsa per se nihil sit, quidquid autem illi esse est, a Deo sit; in ordine suo manens, ipsius Dei praesentia vegetatur in mente atque conscientia. Itaque hoc bonum habet intimum. Quare superbia intumescere, hoc illi est in extrema progredi, et ut ita dicam, inanescere, quod est minus minusque esse. Progredi autem in extrema, quid est aliud quam intima proicere; id est, longe a se facere Deum, non locorum spatio, sed mentis affectu?" my own translation. Cf. Eckmann, *Przebóstwienie człowieka*, p. 144; G. Bolis, *L'idolatria in S. Agostino. Una prospettiva antropologica*, Roma 2004, 233-246.

<sup>43</sup> Cf. Augustinus, *De musica* VI 13, 37-39, NBA 3/2, 678-682. According to this concept, neoplatonic influences are evident. More on the mechanisms of sin cf. Stróżyński, *Filozofia jako terapia*, p. 160-166.

<sup>44</sup> Cf. Augustinus, *De vera religione* III 3, NBA 6/1, 20-22. St. Augustine refers directly to the Platonic doctrine of ideas and two types of knowledge: sensual, which is necessarily uncertain and illusory, and rational, allowing a person to see immutable ideas and thereby gain certain knowledge. The Bishop of Hippo underlines the fact that this teaching of the Greek philosopher, emphasizing the primacy of the spirit over the body, finds its fulfillment in the most perfect wisdom brought by Christ. Cf. Eckmann, *Przebóstwienie człowieka*, p. 131.

<sup>45</sup> Cf. Augustinus, *De musica* VI 11, 32, NBA 3/2, 670-672. Cf. Eckmann, *Symbol apostolski w pismach świętego Augustyna*, p. 152; Bolis, *L'idolatria in S. Agostino*, p. 258-264. More on this topic of incorrectly understood from the anthropological perspective conditions for the sin of idolatry cf. *ibidem*, p. 355-369.

This cannot, however, be understood only as an imperfect way of knowing or its complete absence, but must possess a much broader meaning beyond the sphere defined by epistemology. We can already now notice that this mainly relies on the aforementioned reversal of the natural order of things and occurs when the soul enjoys worldly matters more than the Creator, in this way seeing them as the source of personal happiness<sup>46</sup>. This is therefore a phenomenon that lies at the basis of the process of man assimilating to animals.

The essence of this turning away is not that man goes from what is essentially good to radical evil, because the body towards which man turns is good due to its own nature. This turning away is primarily expressed in abandoning the highest good for inferior goods; the spiritual for that which is corporeal; spiritual values (*mental*) for sensual pleasures<sup>47</sup>. Therefore, St. Augustine reflects on this kind of mistake not only in cognitive terms, but above all axiologically, calling it a sin, evil<sup>48</sup>, a fall, the perversity of the soul (*perversitas animae*)<sup>49</sup>, the corruption of the soul (*vitium animae*)<sup>50</sup> or even immorality (*nequitia*)<sup>51</sup>, which leads to the defilement of the soul (*pollutio animae*)<sup>52</sup>. Therefore, this is not so much determined by an insufficient degree of knowledge, but by an evil will (*perverse voluntas*), which does not want to continue in its direction towards the highest good and chooses the lower goods and becomes attached to them<sup>53</sup>.

A person makes a mistake, depending on whether the soul turns to what is good for their personal good, refusing to accept anything higher than themselves, or by choosing the external good and wanting to get to know what does not concern it, or even if the soul directs itself towards the lower good out of love for bodily pleasures. These three states respectively take on the forms of the sins of pride (*homo superbus*), curiosity (*homo curiosus*) and impurity (*homo lascivicus*)<sup>54</sup>. Since they are the results of movements of the will, to which the soul could not be forced either by a higher being or a being equal to it, because this would not be just, or by its lower nature, because it would not have the power to do so, this means that sin burdens the human soul with characteristic guilt (*culpa*)<sup>55</sup>.

<sup>46</sup> Cf. Augustinus, *De musica* VI 14, 46-48, NBA 3/2, 690-694.

<sup>47</sup> Cf. idem, *De vera religione* XX 38, NBA 6/1, 64.

<sup>48</sup> Cf. idem, *De libero arbitrio* II 19, 53, NBA 3/2, 276-278.

<sup>49</sup> Cf. idem, *De vera religione* XXI 41, NBA 6/1, 68-70.

<sup>50</sup> Cf. ibidem XX 38, NBA 6/1, 64.

<sup>51</sup> Cf. ibidem XI 21, NBA 6/1, 46.

<sup>52</sup> Cf. idem, *De musica* VI 14, 46, NBA 3/2, 690.

<sup>53</sup> Cf. idem, *De libero arbitrio* II 14, 37, NBA 3/2, 258. An evil will is mentioned by St. Augustine in the context of the first sin committed in paradise and working in every subsequent sin. Cf. Horn, *Antropologie*, p. 486; Eckmann, *Przebóstwienie człowieka*, p. 142-148; A. Zumkeller, *Consuetudo*, AL I 1253-1266.

<sup>54</sup> Cf. Augustinus, *De libero arbitrio* II 19, 53, NBA 3/2, 276.

<sup>55</sup> Cf. ibidem III 1, 2, NBA 3/2, 286-288.

St. Augustine called this movement lust of the flesh (*affectio corporis, concupiscentia*), which is what the evil will does by turning away from the highest good when it turns to the goods found outside of the person<sup>56</sup>. It's essential and characteristic features are both evil, meaning going against God's law, because humans use things of the flesh<sup>57</sup>, and that by turning away from the highest good and forgetting about the eternal laws, the soul enjoys mortal things<sup>58</sup>. Consequently, St. Augustine notes that lust means rejecting God in order to be able to enjoy the fruits of the flesh (*fructu corporis delectare*)<sup>59</sup>.

This enjoyment of bodily pleasures means that a person is not only immersed in their world, but also loves them<sup>60</sup>, clinging to them in his or her heart, uniting with them in their feelings and seeing his or her good in things that are inferior to them<sup>61</sup>. A person who strives for lust is therefore one who lives for the body<sup>62</sup> and sees it as the source of his or her happiness<sup>63</sup>. Therefore, if a person's heart is attached to matters of the flesh, they show special care for the things that he or she loves. St. Augustine called such a person a friend and supporter of the world (*amicus huius mundi*)<sup>64</sup>. His or her focus is on temporal things, especially on experiences related with their own bodies. Temporal values become the main and only good worth desiring, and the entire effort of human action is directed towards achieving them and being able to enjoy these carnal pleasures<sup>65</sup>.

The Bishop of Hippo observes, therefore, that this aroused carnal lust seeks happiness in bodily pleasures, human praise<sup>66</sup> and in the desire for wealth, honor, and even fame<sup>67</sup>. However, these objects of man's concupiscentia are

<sup>56</sup> Cf. idem, *De musica* VI 5, 13, NBA 3/2, 644-646. Cf. Bouton-Touboullic, *L'ordre caché*, p. 371-372; P. Burnell, *Concupiscentia*, ADE, p. 443-448; Bolis, *L'idolatria in S. Agostino*, p. 242-243.

<sup>57</sup> Cf. Augustinus, *De libero arbitrio* II 18, 48, NBA 3/2, 272; idem, *De vera religione* XI 21, NBA 6/1, 46. Cf. Eckmann, *Symbol apostolski w pismach świętego Augustyna*, p. 151.

<sup>58</sup> Cf. Augustinus, *De vera religione* XII 24, NBA 6/1, 46-48. Also, G. Bonner (*Cupiditas*, AL II 168) rightly describes concupiscentia that drives man towards corporeal things, love for the world and incorrectly directed love. Cf. G. Bonner, *Concupiscentia*, AL I 1113-1122.

<sup>59</sup> Cf. Augustinus, *De vera religione* XI 22, NBA 6/1, 48.

<sup>60</sup> Cf. idem, *De libero arbitrio* II 19, 53, NBA 3/2, 276. That is why in his *Confessiones*, St. Augustine (*Confessiones* XIII 9, 10, ed. C. Carena, NBA 1, Roma 1965, 458) states: „Pondus meum amor meus”.

<sup>61</sup> Cf. idem, *De libero arbitrio* I 15, 33, NBA 3/2, 200-202.

<sup>62</sup> Cf. idem, *De vera religione* VIII 15, NBA 6/1, 38.

<sup>63</sup> Cf. idem, *De musica* VI 14, 46, NBA 3/2, 690.

<sup>64</sup> Cf. idem, *De vera religione* XXXV 65, NBA 6/1, 100. Here, of course, we are concerned with the world's function and context in turning away from God and choosing goods of the flesh rather than as a reality created by God and the beauty through which the Creator speaks to the man and reminds him of himself. Cf. Cipriani, *Molti e uno solo in Cristo*, p. 66-67; Bonner, *Cupiditas*, AL II 168-169.

<sup>65</sup> Cf. Augustinus, *De musica* VI 13, 39, NBA 3/2, 682.

<sup>66</sup> Cf. ibidem VI 14, 48, NBA 3/2, 692.

<sup>67</sup> Cf. idem, *Solliloquia* I 10, 17, ed. D. Gentili, NBA 3/1, 408-410.

inherently changing and fleeting things. Lust itself makes man seek newer experiences that direct his desires towards other things, causing a person to become more and more absorbed in affairs of the world. Even though a person is subjected to subsequent sensations, in the end, however, these things do not leave anything lasting within the soul that they might enjoy forever. St. Augustine calls this phenomenon copious scarcity (*copiosa egestas*)<sup>68</sup>, when man chases after fleeting things that constantly slip from his grip, which characterizes people living for the flesh, and he describes this in the following way:

“Again, those who want to desire and hunger or burn with passion and struggle in order to eat and drink with pleasure, to have sexual relations and sleep, [these] love insufficiency, which is the source of greatest suffering. [...] And there are many who pay homage to all these inclinations and whose lives are a search for sensations, struggles, eating, drinking, sexual intercourse and sleeping, and their thoughts only cling to the ideas they gather from such a lifestyle. These are the delusions, prejudices and errors that create the rules that lead them astray, but they cling to them even if these people try to resist the body’s lures. They do not use the good talents entrusted to them, meaning mental acuity, which is supposed to characterize those who we call educated, cultivated and witty. They keep this treasure tied in a handkerchief and buried in the ground, and it is entangled in useless trivia and overwhelmed by earthly passions”<sup>69</sup>.

Enjoying carnal things in itself contains the elements relevant to our analysis of human animality. St. Augustine, in referring to the terminology used by St. Paul, defines this way of being in the world as the “old man” (*vetus homo*), the external man (*exterior homo*) and the worldly man (*terrenus homo*) who is constantly following his senses, finding happiness in what is temporal, and lives embarrassed from their own lust<sup>70</sup>. Its characteristic is that it binds human nature to that which it is driven towards. Paying sole attention to the temporal world and directing one’s passions towards it, a person becomes accustomed

<sup>68</sup> Cf. idem, *De vera religione* XXI 41, NBA 6/1, 68-70.

<sup>69</sup> Ibidem 54, 104, NBA 6/1, 146: “Et qui sitire et esurire volunt, et in libidinem ardescere et defatigari, ut libenter edant, et bibant, et concumbant, et dormiant, amant indigentiam, quod est initium summorum dolorum. [...] Plures enim sunt qui haec omnia simul viti diligunt, et quorum vita est spectare, contendere, manducare, bibere, concumbere, dormire, et in cogitatione sua nihil aliud quam phantasmata, quae de tali vita colligunt, amplexari; et ex eorum fallacia, superstitionis vel impietatis regulas figere, quibus decipiuntur, et quibus inhaerent, etiam si ab illecebris carnis se abstinere conentur. Quia non bene utuntur talento sibi commisso, id est mentis acie, qua videntur omnes, qui docti aut urbani aut faceti nominantur, excellere. Sed habent eam in sudario ligatam, aut in terra obrutam, id est delicatis et superfluis rebus, aut terrenis cupiditatibus involutam et oppressam”, my own translation. That is why St. Augustine (ibidem 46, 87, NBA 6/1, 128) emphasizes that we can use both material things as well as another person wrongly, meaning by coveting them. This happens when we do not love them as ourselves, but only as an object to be used for obtaining pleasure or profit.

<sup>70</sup> Cf. ibidem 26, 48, NBA 6/1, 78. Cf. Horn, *Antropologie*, p. 481.



to being among the things of the flesh, devoting their everyday life to the bodily senses<sup>71</sup> and is attached to them<sup>72</sup>. This almost becomes a habit<sup>73</sup>, which St. Augustine simply called the flesh (*caro*), defining it as “the soul’s familiarity with the body, being under the influence of bodily sensations” (*animae consuetudo facta cum carne, propter carnalem affectionem*)<sup>74</sup>.

However, the Bishop of Hippo notes that this habit immersed in the body’s getting used to temporal things, bonding man to them, at the same time makes him addicted to bodily sensations. Clinging to them with his heart, man is dependent on a relationship that should be subordinate to him<sup>75</sup>. As a result of the long-term vice of corporal interests, he is no longer able to direct his life, but corporeal things take over<sup>76</sup>. Carnality has the nature of a kind of worldly captivity to pleasures, and any man who allowed himself to be led by this falls into its trap<sup>77</sup>. Thus, the Bishop of Hippo stresses that the old, carnal man slavishly desires the lower goods which he chose as the goal of his desires<sup>78</sup>, and they now rule over him<sup>79</sup>.

Lust that imprisons a man through corporeal habits in the world of temporal affairs incorporates mechanisms that reinforce its power over the subjected human will, and at the same time is the result of turning away from God. These mainly include memory and blindness.

St. Augustine defines memory as the “force of habit, which cannot be destroyed by separating a person from their environment or time”<sup>80</sup>. Recalling and somehow making present past bodily sensations allows a person to experience the habit of being used to being in the midst of temporal affairs and remaining attached to the body. This is a condition for the existence of his flesh, because it perpetuates and preserves the soul’s movement towards lower goods, and thus gives it strength and maintains it, but making man’s conversion difficult<sup>81</sup>.

Therefore, bodily sensations recorded in the memory strengthen man’s bondage and cause that this attachment to worldly thing increasingly blocks the existence of the world of spiritual values. Lust leads to a kind of blindness

<sup>71</sup> Cf. Augustinus, *De vera religione* III 3, NBA 6/1, 20.

<sup>72</sup> Cf. idem, *De libero arbitrio* II 14, 37, NBA 3/2, 258. Cf. Fitzgerald, *Consuetudine*, ADE, p. 462.

<sup>73</sup> Cf. Augustinus, *De quantitate animae* XIV 24, NBA 3/2, 50.

<sup>74</sup> Cf. idem, *De musica* VI 11, 33, NBA 3/2, 672. Corporeality is therefore conditioned by the body, but does not identify with possessing a body, because its essence is mainly determined by the movement of the soul towards the body and its staying with it. It also indicates a certain state, not just a temporary turning away of the soul from God.

<sup>75</sup> Cf. idem, *De libero arbitrio* I 15, 33, NBA 3/2, 200-202.

<sup>76</sup> Cf. idem, *De musica* VI 5, 14, NBA 3/2, 646.

<sup>77</sup> Cf. idem, *De vera religione* XLVI 87, NBA 6/1, 128.

<sup>78</sup> Cf. idem, *De libero arbitrio* I 16, 35, NBA 3/2, 204.

<sup>79</sup> Cf. idem, *De vera religione* XLVI 87, NBA 6/1, 128.

<sup>80</sup> Cf. idem, *De quantitate animae* XXXIII 71, NBA 3/2, 116.

<sup>81</sup> Cf. idem, *De musica* VI 5, 14, NBA 3/2, 646.

of the soul. St. Augustine observes that it is not the senses that cause a carnal human to make mistakes, but the sin of turning away from God<sup>82</sup>. As a result, a man who is accustomed to seeking happiness in sensory experiences places their hope in the earthly habits of everyday life and moves up in the world of illusory ideas, forgetting about the existence of a higher reality. In addition, according to the Bishop of Hippo, when speaking about the ideas of Plato the Christian faith, this kind of man stops believing in what he cannot see or imagine, meaning that which is accessible only to reflection through reason<sup>83</sup>.

Such enjoying carnal things and blind forgetfulness of God, however, can take on various forms and has different levels. They always take on the role of enslavement through carnal lust and, therefore, should be considered from this point of view. The Bishop of Hippo stresses that the soul that turns away from God and the world of spiritual values is entangled in illusion of false perceptions and is overwhelmed by sin, since instead of his Creator, such a person worships creation. Paying attention to temporal things and cleaving to them in one's heart is a form of idolatry, and, as it seems in the light of the above analysis, the condition for idolatry to occur. In effect, the soul will either worship some creature or its own imaginings<sup>84</sup>.

In describing these various types of idolatry, St. Augustine points out that some people worship the soul created by God so as to be able to see Him; others pay homage to their reproductive powers which stimulate living creatures to multiply; others degrade themselves and idolize animals or worship inanimate beings, including celestial bodies; yet others worship the elements or the whole world, which they consider to be the essence of the divine. People who fall even lower, according to St. Augustine, are those who not only worship creatures as divine beings, but also pay homage to statues, recognizing the work of their own hands worthy of divine glory and in this way place themselves on a lower status to whatever owes them its formation<sup>85</sup>. Yet this is not the limit to the fall of the soul subject to bodily lusts, nor the limit of idolatry, because the Bishop of Hippo describes those who have turned away from God to the highest degree in the following way:

“There are in fact a worse and meaner kinds of idolaters, which includes those who worship their own imaginings and grant divine reverence to whatever their mind incorrectly thinks up in arrogant and pompous thoughts, until finally their soul reaches such a state that nothing according to them deserves veneration; such people err who become entangled in superstitions and fall

<sup>82</sup> Cf. *ibid.*, *De vera religione* XXXVI 67, NBA 6/1, 102-104.

<sup>83</sup> Cf. *ibidem* III 3, NBA 6/1, 20.

<sup>84</sup> Cf. *ibidem* X 18-19, NBA 6/1, 42-44. Linking idolatry with man's adherence to matters of the flesh, and in this respect his being conformed to animals is also found in the early Christian apologists. Cf. Origenes, *Contra Celsum* VII 51, SCh 150, ed. M. Borret, Paris 1969, 136; Theophilus Antiochenus, *Ad Autolyicum* II 17, SCh 20, ed. G. Bardy – J. Sender, SCh 20, Paris 1948, 142.

<sup>85</sup> Cf. Augustinus, *De vera religione* XXXVII 68, NBA 6/1, 104.

into miserable slavery. This conclusion, however, does not lead them to anything since they cannot set themselves free. Bad inclinations remain, which lead them to see things worthy of veneration. These serve the triple passions: lust for pleasure, exaltation or curiosity. I think that, among the people who believe that nothing deserves honor, there is no one who would not indulge in carnal pleasures or relish illusory power, or not get dizzy when delighting from some exhibition. In this way, they unconsciously love temporal things and expect to find happiness in them”<sup>86</sup>.

We can notice that people who have turned away from God fall into the body's slavery and give up self-control over their passions, pride or curiosity, and the most evident thing in them is the essence of carnality. This is because they, as noted the Bishop of Hippo in reference to the Scriptures (1J 2:16), remain enslaved by lust of the flesh that encourages them to seek pleasures through the senses, including lust of the eyes, seeking to satisfy their curiosity and pride, and this ensures their fall<sup>87</sup>.

The consequence of turning away from God and lustfully turning towards temporal things is such great blindness that people forget about God, and this leads to carnal slavery. When considering how these elements function according to St. Augustine's ideas, we can notice that there is a feedback mechanism between them. The more a man is bond to matters of the flesh, the less he or she sees God in their daily lives, and in turn the more they forget about their Creator, the easier it is to cling to temporal things, and enjoying them becomes the sources of their happiness. Lust understood in this way includes the process that reinforces this mechanism, becoming a trap for a person subject to its power and slavery. At the same time, this slavery is neither recognized nor perceived as something unpleasant, annoying or a burden by a corporeal man subject to its power. It is even quite the contrary, because enjoying temporal things and turning away from God are after all a response to the desire for the things of the flesh. Therefore, since this is in accord with what the will pursues, it is experienced as pleasure<sup>88</sup>. The external man, therefore, falls into slavery

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<sup>86</sup> Idem, *De vera religione* XXXVIII 69, NBA 6/1, 106: “Est enim alius deterior et inferior cultus simulacrorum, quo phantasmata sua colunt, et quidquid animo errante cum superbia vel tumore cogitando imaginati fuerint, religionis nomine observant, donec fiat in anima nihil omnino colendum esse, et errare homines qui superstitioni se involvunt, et misera implicant servitute. Sed frustra hoc sentiunt: non enim efficiunt ut non serviant; remanent quippe ipsa vitia, quibus ut ipsa colenda opinarentur attracti sunt. Serviunt enim cupiditati triplici, vel voluptatis, vel excellentiae, vel spectaculi. Nego esse quemquam istorum qui nihil colendum existimant, qui non aut carnalibus gaudiis subditus sit, aut potentiam vanam foveat, aut aliquo spectaculo delectatus insaniat. Ita nescientes diligunt temporalia, ut inde beatitudinem exspectent”, my own translation.

<sup>87</sup> Cf. ibidem XXXVIII 71, NBA 6/1, 108. Cf. Stróżyński, *Filozofia jako terapia*, p. 162. More on such topics on the causes of the sin of idolatry undertaken as a whole in St. Augustine's works cf. Bolis, *L'idolatria in S. Agostino*, p. 279-321.

<sup>88</sup> Cf. Augustinus, *De vera religione* XXXIX 72, NBA 6/1, 108.

that gives him pleasure and he or she is pleased with this situation, completely oblivious to his or her fall.

The pursuit of pleasure and avoiding the goal of life is pitiful for a person who forgets about God and is absorbed in worldly matters. This means that attachment to the things of the flesh and enjoying them locks a man into a world of widely understood sensations. This is due to a soul being close-knit with the body and corporeal thinking. As a result, a man who lives to please his or her physical senses is similar to animals, whose essence, as noted above, is mainly just being close to and being accustomed to the body.

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In summarizing the above considerations, we shall juxtapose the obtained conclusions. St. Augustine describes animals as living beings having sensual souls but without reason. Thanks to this, they can experience a variety of bodily sensations and perpetuate them through a kind of memory that relies on habits. The animal world is therefore a sensual world conditioned by the pursuit of pleasure and avoidance of pain. Man also participates in this kind of sensuality through a physical body and the sensual dimension of the soul, but at the same time surpasses it by possessing reason. Man's animality presented in this way is a description of human ontology in its material and sensual dimensions. In this area, man's participation in the animal world must remain limited to only this aspect, because he or she can never become an animal.

Yet, as I attempted to show above, the Bishop of Hippo advances the understanding of animality by going from ontology to the axiological level. Looking at it from this perspective, he presents the image of man who first turns away from reason by not wanting to contemplate eternal truths, and ultimately turns away from God himself, for whom man was ultimately created. Thus, abandoning reason, man by an act of will is directed towards sensual things and seeks happiness in experiencing sensual pleasures by enjoying broadly understood matters of the flesh. Not being an animal in the ontological sense, man becomes similar to them in a moral sense, further burdening himself with guilt associated with the sin of forgetting about God.

This systematic arrangement of the conclusions drawn from the analysis of the philosophical works of St. Augustine, therefore, makes us admit that they contain two terms for man's animality. One of them, the ontic, is animality understood in the strict sense, and the second is axiological and can be understood only by analogy to the first, which makes it possible.

We can therefore notice that man's animality is thus not only something given to him, allowing him or her to live in the material world, but animality is also a reality towards which he must take a stance, thereby defining his or her own identity. An analysis of the ways of understanding animality and its function in human life reveals to man both the possibility of one's downfall as well

as his or her greatness. It speaks not only of the paths leading to conformity with animals and the life they lead, but also demonstrates the dignity of human nature created to be free and rational. In the above concept, St. Augustine concludes with a vision of humanity which is in need of continuous liberation from their animality, in order to constantly overcome the possibility of falling due to it, to guard man's rational freedom that correctly addresses a person's nature directed towards God, becoming more and more oneself, meaning a person. It appears, therefore, that humanity, being a gift, is also a constantly open assignment to be completed.

(Summary)

As a corporeal being, man is part of the material world, he lives and is subject to processes similar to those which prevail in the world of animals and exceeds them only owing to the fact that he possesses a rational soul. Thus, although a body makes animality possible for a man to exist and function, its nature, meaning man's similarity to animals, is defined mainly by the relationship between the soul and body. Since animals do not have minds, animality understood on the ontological level is something man and animals share in common. St. Augustine describes this as experiencing bodily sensations by the sensual being, which, because of their turning towards material things, lives in the world of bodily sensations and finds their place in it. Therefore, this is irrational delectation in bodily matters.

This animality in humans is also considered as a possible lifestyle, which means it is an object of the will's choice and assumes the form of the process of becoming similar to animals in the moral sense. It consists in the fact that man, who is created in the image and likeness of God, being turned to Him by nature, yet due to the sin of pride turns away from Him and from contemplation of eternal truths, and because of covetousness goes towards the carnal world. Being pleased with worldly possessions and directing his desires towards them, man becomes accustomed to existing among corporeal matters, forgetting about God and his own nature, and aspires to sensual pleasures. Therefore, the consequence of turning away from the Creator and lustfully turning to worldly possessions is blindness that leads him or her into slavery of corporeality and idolatry.

ZWIERZĘCOŚĆ CZŁOWIEKA  
W ŚWIETLE PISM FILOZOFICZNYCH ŚW. AUGUSTYNA

(Streszczenie)

Człowiek jako istota cielesna jest częścią świata materialnego, żyje i podlega procesom podobnym do tych, które panują w świecie zwierząt, a przewyższa go tylko dzięki posiadaniu duszy rozumnej. Chociaż więc ciało umożliwia za-

istnienie i funkcjonowanie zwierzęcości w człowieku, to jednak jej istota, czyli podobieństwo człowieka do zwierząt, jest określone przede wszystkim przez relację duszy do ciała. Ponieważ zwierzęta nie posiadają rozumu, to zwierzęcość rozumianą na poziomie ontologicznym, jaką dzieli człowiek ze zwierzętami, św. Augustyn opisuje jako przeżywanie i doświadczanie doznań cielesnych przez byt o charakterze zmysłowym, który jako zwrócony w stronę rzeczy materialnych i żyjący w świecie doznań cielesnych, znajduje w nich właściwe sobie miejsce. Jest więc ona bezrozumnym rozkoszowaniem się sprawami cielesnymi.

Zwierzęcość człowieka jest również rozważana jako możliwość bycia, co oznacza, że jest ona przedmiotem wyboru woli i przyjmuje postać procesu upodobnienia się do zwierząt rozumianego w sensie moralnym. Polega ona na tym, że człowiek, który został stworzony na obraz i podobieństwo Boga, będąc ze swej natury zwrócony ku Niemu, poprzez grzech pychy odwraca się od Niego i od kontemplacji prawd wiecznych zwracając się poprzez pożyteczność w stronę świata cielesnego. Ciesząc się dobrami doczesnymi oraz kierując ku nim swe pragnienia, człowiek przyzwyczajają się do przebywania pośród rzeczy cielesnych, zapomina o Bogu oraz o własnej rozumnej naturze, a dąży do zmysłowej przyjemności. Konsekwencją odwrócenia się od Stwórcy i pożytecznego skierowania się ku rzeczom doczesnym jest więc zaślepienie prowadzące do niewoli cielesności i bałwochwalstwa.

**Key words:** idolatry, mistake, God, body, human, soul, memory, lust, pleasure, accustom, reason, sensuality, animality.

**Słowa kluczowe:** bałwochwalstwo, błąd, Bóg, ciało, człowiek, dusza, pamięć, pożyteczność, przyjemność, przyzwyczajenie, rozum, zmysłowość, zwierzęcość.

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