

## Saint Augustine's Invention of the Inner-Man: A Short Journey to The History of the Internality of the West

Halil Kayikci

Bingöl Üniversitesi Turkey

halilkayikci@hotmail.com

### Abstract

*Phrases such as inner-man, inner-self, inner-vision and inner-hearing occupy an important place in the philosophy of Saint Augustine (AD 354-430). Inner-man phrases are dominant to the Augustin's explanations relating to knowledge. Besides function as a means to explain thoughts of Augustine relating to knowledge, these phrases also function as a means to connect his explanations relating to knowledge to other areas of Augustine's philosophy. Before Augustine there was internality also. For example in Jewishness it was thought as conscience which speaks to the individual from his inside. Saint Paul used it as the intelligent part of the soul, but Paul was influenced by Plato. But the person who uses inner-man phrases systematically and who develops an epistemology directed to subject's understanding himself and who in this way starts the tradition of internality of the West is Saint Augustine.*

**Keywords:** Saint Augustine, philosophy of middle age, medieval theology, inner-man, outer-man, history of internality, nosce te ipsum, epistemology of knowing oneself, epistemology of Augustine, inner-vision, inner-speaking, inner-word, problem of other minds.

### Introduction

The metaphors such as inner-man, outer-man, inner-ear, inner-vision and inner-hearing take important place in the philosophy of Saint Augustine. He some times uses these phrases instead of each other. While the use of these metaphors on the one hand is intended for man's knowing himself, on the other hand they are parts of his philosophy of knowledge. It's seemed that the use of these metaphors increases gradually in the works of Augustine. But in the early period of Augustine, these metaphors are applied implicitly. For example, In *Contra Academicos* we read these: "In the human, justly, what can be better than the thing that is dominant to the other things in the human being and all the other things should comply with it as their law maker. But without we do not insist on any other definition, this can be named as reason or mind."<sup>1</sup> But if we state with Bubacz's statements, "Whether used subtly or straightforwardly, the inner-man metaphor dominates Augustine's explication of knowledge."<sup>2</sup>

The question we should ask to ourselves about knowledge is the question "What we know in reality?" But what can we really know about ourselves? "Why, Augustine, then, ask in exasperation, was the mind commanded to know itself? He decides that the admonition to 'know thyself' is to be understood as an admonition not to turn away from oneself but to live according to one's nature under God."<sup>3</sup> Here the processes of knowing oneself, knowing God and knowing external world are expressed via inner-man metaphors totally. But at this point, before concentrating on Augustine's internality more, to give information can be helpful about the situation of internality before Augustine to understand Augustine's internality in question. Because before Augustine "internalization of conscience and looking inward had beaten its signature to the history of Christian solidarity and its concentration rebounded to the a lot of writings from Augustine's *Confessions* to the Saint Theresa's *Autobiography*."<sup>4</sup>

### Internality Before Augustine

<sup>1</sup> Augustinus, *Contra Academicos* I, 2, 5.

<sup>2</sup> Bruce Bubacz, *St. Augustine's Theory Of Knowledge A contemporary Analysis*, New York 1981, p.19.

<sup>3</sup> Gareth B. Matthews, *Knowledge and Illumination, The Cambridge Companion to Augustine*, Cambridge 2006, p. 177.

<sup>4</sup> Walter J. Ong, *Sözlü ve Yazılı Kültür Sözü'nün Teknolojileşmesi*, translated by Sema Postacıoğlu Banon, 2003 İstanbul, p. 179.

In the very early periods, especially before Plato, because an understanding of abstract soul which is different from body ontologically had not improved, it's seemed that internality had not been thought an ability which is different from conscience we name today. In the meaning we understand today, the understanding of soul which has a different being ontologically from the body and is independent from the body was developed firstly by Plato. In the same time, because even in the Jewish period before Plato, the understanding of soul which is different from the body had not developed, an understanding of afterlife had not developed at that period. Even the belief of afterlife has developed in Jewish thought after the synthesis of Jewish theology and the philosophy of Plato as it was in Islamic theology after. "The first prophets Elijah and Elyesa have developed an understanding of personal conscience.. It's known that Elijah has said that God speaks to him with a quiet and low voice... It was Hoşea who brought a heart religion which was independent from the space."<sup>1</sup> But in the light of above assertions, it seems that the last statement about Hoşea is controversial, because it's impossible to think that they had the ability to think abstractly as we do today. We witness a parallel understanding in Judaism. "According to the Prophet Yeşeya, in all of us there is quiet and low voice of the conscience and this is distinctive in Judaism. In Judaism there was not a belief of afterlife and so the point they came close mostly to the soul was conscience."<sup>2</sup> We will see that conscience or the voice of conscience inside us we mention here performs the similar functions of Augustine's inner-man we will mention further.

Even this understanding of internality in Judaism resembles to the internality in Plato and Christianity, there are differences which originate from the typical nature of Judaism. "The rational part of the soul is what the Old Testament typically calls 'the hart' which in Hebrew usage clearly means a faculty of understanding and thought as well as feeling. There are of course important differences between ancient Jewish versions of the thinking or rational part of the self and Platonist ones. Perhaps most notable is the fact that the Hebrew Scriptures do not picture the thinking part of the self separately from the body and contain no arguments for its immortality (in this resembling Homer than Plato). We might add that the rationality of the Hebrew 'heart' tends to be connected more with hearing than with seeming, more with understanding what some one says than with observation and examination. Nevertheless, there is plenty of overlap-enough for Hellenistic Jew (who probably had a Greek education) to talk in the New Testament of 'having the eyes of your heart enlightened- a phrase that would sound very Platonist indeed if the word 'mind' were substituted for 'heart'. The meaning of the phrase does not appear to differ greatly from ordinary Greek talk of the mind in many Hellenistic texts. The really drastic difference is the particular purpose of its use in this context: for what the enlightened rational self sees here is not the Platonists' intelligible world or the Stoics' divine Nature, but the richness of God's purpose in Christ."<sup>3</sup>

We run across some clues in Plato that will influence following periods from the point of our topic. "Toward the end of the Republic, Plato sums up his thereabout the parts of three parts of the soul with a striking metaphor. He compares the soul to a 'many-headed-beast', " a lion, and 'the man within'. Nothing in the context suggest that Plato means anything like an inner-self: 'the man within' or 'inner-man' is simply a metaphor for the rational part of the soul, as the other two are metaphors for the appetitive and irascible parts of the soul. It is a fine metaphor that seems not to have made its way into the technical vocabulary of ancient philosophy, because we have no record of its appearance in any other text until the New Testament. The impression is probably misleading (for it may well have appeared in philosophical texts that are no longer extant, but from the present state of the documents it looks as if 'the inner man' leaped straight from the dialogues of Plato into the letters of Paul."<sup>4</sup>

The concept of inner-man whose equivalent in Judaism was given as conscience above has not any pioneer usage which is worth of remembering except for the usage of Plato in Republic and the use of Plato was synthesized with Christian elements in Augustine. According to Phillip Carry, "The use of the phrase 'inner man' in the Pauline literature is probably best understood in a similar way. The phrase itself must have been readily recognizable as meaning something like the part of self that has rationality and understanding, and perhaps the more educated members of Paul's audience would recognize Platonic provenance (whether or not Paul himself did is a question would not answer). In any case the distinctive thing about its use in the New Testament is that the nature and destiny of the 'inner-man' is so closely tied to the one man Jesus Christ. The result is a set of passages that are open to Platonist exegesis but do not require it. These would attract the attention of Christian Platonists for centuries to come, along with such texts as 'for the things that are seen are temporal,

<sup>1</sup> Peter Watson, *Fikirler Tarihi Ateşten Freud'a*, translated by Kemal Atakay, Baris Pala, İstanbul 2008, p. 165-66

<sup>2</sup> *Ibid.*, p. 167.

<sup>3</sup> Phillip Carry, *Augustine's Invention of the Inner Self: The Legacy of a Christian Platonist*, New York 2003, p. 47-48

<sup>4</sup> *Ibid.*, p. 47.

but the things that are unseen are eternal. There seems no reason to doubt that these passages are borrowing, directly or indirectly, the language of Platonist tradition-yet non-Platonist readers could also point out that the eternal things they have in view are not a Platonist intelligible world but the eschatological reign of Christ.”<sup>1</sup>

It seems from Augustine's works that the use of the concept of inner man has increased gradually. We will see that the increase of the concept is related to the fact that the construction of religion (Christianity) closely requires internality. We encounter with Origen as the person who forms and generalizes the concept in question in the West Churches. “In later, more systematically Platonist Christians, the language of the inner man gets intertwined with more thoroughly Platonist views of human nature. The most important and formative figure in this development is Origen, the third-century Christian Platonist of Alexandria. Origen, who studied philosophy under the same teacher as Plotinus, established by precept and example the immensely influential Alexandrian school of allegorical or spiritual interpretation Scripture, based on methods that had been developed by Philo of Alexandria, the Jewish exegete and Middle Platonist of the first century AD. In the preface to one of his most important writings, he expatiates on the Pauline metaphor of the inner man, distinguishing the desires, needs, and perceptions of the inner man or soul from those of the outer or body, and indicating that this is the hermeneutical key to an edifying reading of the great love song of the Bible, the Song of Songs, which might otherwise be taken in a very carnal sense. Elsewhere Origen speaks of the five 'senses' of the mind or heart- seeing, hearing, feeling, smelling and tasting that correspond to the bodily sense organs perceive spiritual rather than corporeal objects. From Alexandria this vocabulary of inner or spiritual senses, along with the letter/spirit hermeneutics supports, spread to the more sophisticated circles of the Western church. But Augustine knew nothing of it growing up in Africa, the 'Bible belt' of the Roman Empire, whose great theological hero was the anti-platonist Tertullian, and where those most committed to an 'advanced' and spiritual Christianity were the Manichaean heretics. He encountered it first in Milan, in the sermons of its bishop, Ambrose, where it was part of the exegetical practice and anthropological theory that helped bring him back into the fold of the Catholic Church.”<sup>2</sup>

The uses of the concept in the first periods of Christianity have affects on Augustine. “For our purposes the chief importance of early Christian talk about the senses of the inner man, inner vision, inner hearing and the like is that it must have convinced Augustine that the language of inwardness was part of the very best Catholic tradition. And it could hardly have escaped his notice that the inner man was the subject of concern not only in Ambrose and Paul, but also in Plotinus and Plato. This convergence must have struck him as one of the things true philosophy and true religion have in common. At any rate, Augustine picks up part of this language very early on his writing career, speaking of an inner eye of the soul already at Cassiciacum- and then frequently, indeed incessantly, for the rest of his career.”<sup>3</sup> The fact that Augustine runs across these phrases when he come into Christianity has an explanatory characteristic. Because he looks for the God and these concepts which are directed to man's knowing himself may have helped him about knowing God. With Moran's words, “Self-knowledge is itself a turning from the outer to the inner self, from lower to higher things, as Augustine puts it.”<sup>4</sup> For this reason, it seems that, in Augustine's looking for God the inner man phrases made the functions of understanding himself firstly and turning his thoughts to the more higher and after finding God to explain his relation with Him.

In this process, Plotinus who has effect on Augustine and on the determination of meaning of internality is important for us. Because Plotinus has an important effect on Augustine's removing from scepticism and that faith becomes intelligible in his mind. His acquaintance with the philosophy of Plotinus made him ready to accept Christianity. “Let us consider, then, one last text of Plotinus, which is particularly interesting for the way it relates the inward turn to things outside us, and intellectual vision to faith. In the treatise 'On Intellectual Beauty' Plotinus insists very strongly that turning within means turning away from bodily things. The treatise contains an extended commentary on the myth of contemplation in the Pae drus. In section 10, after expounding the passage about the ascent of souls led by Zeus to the summit of contemplation, Plotinus insists that the soul sees intelligibles by looking within. Souls that are thoroughly permeated by intellectual beauty are not mere spectators. For there is not on the one hand someone outside, and then on the other hand something beheld outside, but rather the sharp-eyed see in themselves what they see.”<sup>5</sup> The phrase of sharp-eyed here must not be understood wrong. To be sharp-eyed here related to contemplation or meditation. With the wonderful words of Carry,

<sup>1</sup> *Ibid.*, p. 48.

<sup>2</sup> *Ibid.*, p.48.

<sup>3</sup> *Ibid.*, p. 48.

<sup>4</sup> Dermont Moran, *The Philosophy Of John Scottus Eriugena*, Cambridge UK 1989, p. 147.

<sup>5</sup> Phillip Carry, *ibid.*, p. 41-42.

"Ultimately, contemplation is not like seeing something outside oneself but rather is a way of being reunified with the ground of one's own being, which is the ground of all being."<sup>1</sup> One of the most important qualities of Plotinus is his demonstration that we can know the outer world via thinking and via contemplation we can know and unite with the God which is the Being exists in the foundation of all being. Here these are put forward that the organ that cause us to see is not our physical eyes, but our mind. Our physical eyes can see only what our mind supplies with them and the person whose faculty of contemplation is not developed will be blind against a lot of things. As if the blind man can not refuse the outer world because he can not see, the person who can not contemplate or do not make his eyes sharp can not refuse being of God because he can not realize contemplation act.

It seems that Augustine christianized Plotinus's thoughts in question and by this way he affected Christianity. Because the relation of God to universe and human in Christianity is very different than Plotinus's approach to the issue and to save the difference, Augustine had to make some changes in the thoughts of Plotinus. "This may be the closest that anyone before Augustine ever came to combining the metaphor of intellectual vision with a conception of the self as an inner space. It is an odd combination, and Plotinus soon backs away from it- or rather transcends it and passes beyond. He is interested not in explaining how it is possible for the soul to turn and look within itself but rather in emphasizing the sense in which contemplation is unlike vision because it unites knower and known. In contrast to mortal vision, intellectual knowledge does not leave us mere spectators of something other than ourselves. Ultimately, contemplation is not like seeing something outside oneself but rather is a way of being reunified with the ground of one's own being, which is the ground of all being. Hence, will say elsewhere, in rising from the divine Mind to The One (which is the ultimate goal of contemplative ascent) we leave behind the last shreds of division and separation, even the duality between knower and known. We do not see the One, nor even know it, but are made one with it. The ultimate contemplation is thus higher than the identity between knower and known, higher even than Aristotle's God thinking the thought of himself-for it is not thinking or knowing at all (which still involves some measure of duality even in the identification of knower and known) but simply being one and itself, as the divine One. The inward turn does not ultimately make sense for Plotinus unless such divinity- the highest divinity of all- is already at the core and center of our being."<sup>2</sup>

It seems that Plotinus's demonstrations about internality increased Augustine's trust on the truths reached at by thinking. As we mentioned before, Plotinus's demonstration on internal knowledge is the most important factor that makes Augustine ready for Christianity. "Thus Plotinus instills not only an inward turn and a search for intellectual vision, but also a reliance on faith. Reading Plotinus would strengthen not only Augustine's belief that we must turn away from external things, but also his conviction that we must begin with faith in order to end up with understanding. Plotinus's philosophy provides Augustine with a great many things: most important, an explanation of the inner connection between God and the soul, but also an account of why we keep failing to recognize this inner connection and how we may eventually come to see it."<sup>3</sup>

### Augustine's Internality

Is internality or turning inward a necessity or is it a corvee which we load on ourself? Internality seems as a very important act that makes us feel our humanity. In my opinion, especially in modern and capitalist period it comes out as a more important issue. Because when people think consistently money and material, they become material and they become so distant from themselves that they cannot aware of the disappearance of the difference between material and themselves. He begin to produce all values from material and in this situation, the values he accept as internal become in reality a rebound of the material. In this condition, both the person himself and his values become changeable momentarily like material and infinite. One of the most important problems of modern people is that their connection with the infinite is broken off. As we will see, Augustine's internality resists against modernism and postmodernism and it continues persistently to be an alternative for the problems modernism and postmodernism bring together.

It seems that, the deficiency of the outer world and our human qualities force us to turn inward or internality. "An inward turn, becomes attractive whenever the word outside seems the wrong place to find the good you're looking for-when the 'external world' comes to look uninviting, dead or meaningless. To some (not all) medieval mystics, alienated from the life

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<sup>1</sup> *Ibid.*, p. 42.

<sup>2</sup> *Ibid.*, p. 42.

<sup>3</sup> *Ibid.*, p. 43.

of this world, it may have seemed inevitable that human flesh, being mortal and perishable, is a thing from which we must be freed; will to some (not all) modern philosophers may seem inevitable that the physical world is lifeless and mechanic, devoid of consciousness and though-not the place to look to find ultimate meaning. In either case, dissatisfaction with the external world can provide a motive for looking inward, and the strange Augustinian metaphor of looking of turning the eyes of the soul inward may appear to be exactly what we need. It is as if both medievals and moderns could stand with Augustine at the beginning of Confessions 7, looking out of the external, spatial, world in which we would ordinarily say we live, shaking their heads and saying to themselves, 'No-whatever it is I want, it can't possibly found here. But where else can I look?' At such a moment an inward turn appears inevitable. If the outer world cannot show me the good I seek, where else is there to look but inner one?"<sup>1</sup>

The same situation above is valid also for Augustine but he continuously connects the issue with God. With more exact words, "Augustine's problem is how to locate God within the soul, without affirming the divinity of the soul. He wants (like Plotinus) to find the divine within the self, while affirming (as an orthodox Christian) that the divine is wholly other than the self. He solves this problem by locating God not only within the soul but above it (as its Creator) thus modifying Plotinus' turn 'into the inside' into a movement in *then up*-first entering within the soul and then looking above it. The concept of private inner space arises in *consequence* of this modification, for the place in which we find ourselves when we have entered within (and not yet looked up) is our very own space-an inner world of human memory and thought, not identical with the intelligible world of the divine mind."<sup>2</sup> For Augustine, this turning inward for the issue of finding God is precedes to the Holy Bible. "For Augustine, an understanding of God is not something one finds in a text. After all, he believes we must turn inward to find God, and that means we cannot find a conception of God in the books of the Platonists or any other external thing. A conception of God (if it is true) is a memory of a vision of God, by which one retains what one saw in a moment of insight such as Augustine describes in Confessions 7. Thus Augustine does not think he has a Platonist conception of God, but rather that he has glimpsed the same God the Platonists have. No text can give such a vision, but it can tell us where to look. That indeed is the best that any created thing can do, and it is (according to Augustine's semiotics) the basic function of signs in general-to admonish and remind us where to look to see the truth."<sup>3</sup>

In Confessions, Augustine moves from the same point and transforms the act of turning inward to a project. And this project was preserved throughout the Middle Age by people except modern periods. "The problem is where to find God, more specifically, it is how to conceive of God in non-bodily terms. Where can one turn, where direct one's attention, to find a thing that occupies no space in the bodily world? The answer is Plotinian in inspiration: one must awaken to a different kind of vision, one that has been going all along in the soul without being noticed. Augustine's inward turn is a project of awakening oneself to that vision; it is an epistemology, a pedagogy, and an ethics for the mind that desires to see God."<sup>4</sup>

His work named Confessions, together with *De Civitate Dei* this book is accepted by some authors as one of the most important works of the world book inheritance, will help us much in the point of understanding our issue. "The author of the Confessions is convinced that the way to lead the soul beyond its fascination with the senses is to turn its attention inward to get a reflective grasp of its own incorporeal nature. If the soul could only see itself, it would begin to see what non-bodily things are like. Hence in the Confessions Augustine traces his difficulty with conceiving God back to a lack of self-knowledge. If the soul was only pure enough the see itself and understand what it was already doing, then it would not seem so inevitable that every form of existence must be bodily and spatial. For my heart ranged over the same kind of images as the forms to which my eyes were accustomed-that is to say, over images of corporeal things- and I did not see that the very attention which formed these same images was not such a thing as they were. Turning inward means, to begin with, attending the soul's own attention, which is not a bodily thing and thus closer to God than the bodily things the soul is used to seeing. As with modern versions of the 'turn to the subject' of which Augustine's project is the ancestor, it is not what the soul sees but the soul's seeing that is the great clue for philosophers to follow."<sup>5</sup>

Confessions is important for us not only because it describes Augustine's journey to God but also it explains the act of turning inward elaborately. "From that standpoint, its Plotinian sources are less important than its Augustinian ones. It

<sup>1</sup> *Ibid.*, p.142.

<sup>2</sup> *Ibid.*, p. 140.

<sup>3</sup> *Ibid.*, p. 40-41.

<sup>4</sup> *Ibid.*, p. 63-64.

<sup>5</sup> *Ibid.*, p. 64-65.

reads like a summary of an earlier work of Augustine, the second book of the treatise *On Free Choice*, which also proceeds from the senses to the inner sense and up to the intellect and its ability to judge sensible things by the light of Truth, eventually ending with a glimpse of the intelligible Truth itself, which is above the human mind because it is immutable and human mind is not. This elaborate project of inward turn, ascending through an examination of the powers of the soul, is echoed elsewhere in Augustine's early work, including three times in the *Confessions*, and also shapes key elements in his later thinking, especially the grand inquiry into the analogies of the Trinity in the soul in the second half of the treatise *On The Trinity*. The glimpses of God that Augustine reports in *Confessions 7* are summary statements of that ongoing philosophical project of inward turn-of arriving at an understanding of God through an examination of the cognitive powers of the soul ascending from senses to inner Truth."<sup>1</sup>

*Confessions* of Augustine will have important consequences not only for later works of Augustine but also for the Christian West. These words of Droit "Confessions is a story of a soul which is narrated in a big enthusiasm and an upsetting excitement,"<sup>2</sup> is extremely informative for us from the point of the work's quality and its importance of our issue. Augustine narrated here a voyage he experienced and lived and for this reason his influence on the livings was much. Because he worked up this living, alive and concrete individual into the issue of philosophy, he became a predecessor to the existentialists. "Firstly and generally mentioned as an existentialist, Augustine's existentialism, as we see its most dramatic and distinctive form in his *Confessions*, lies under his power as a psychologist of religion. Augustine has a powerful sensitivity against the 'self' from the point of anxieties, tremblings and fragilities in the self's depths and from the point of yearning of surpassing of oneself as an affection. For This reason, in his *Confessions* he presents to us the examples of subjective experiences that even the Hellene literature can not present and will not present to us; then such kind of internalization of an experience was not known by the Greeks and but it was to become a fact via Christians. When Plato and Aristotle had asked 'what is Human?', Saint Augustine has asked 'Who am I?' As exactly unlike, Augustine's question comes from a more uncertain and vital center. So this question originates from a severe feeling of being abandoned in personally... So Augustine opens out a door of different point of view that is different from the one dominating to the Greek thought."<sup>3</sup>

As we pointed out in the paragraph above, Augustine's thoughts concerning to the issue point to a breaking point from the point of Western thought. "In this context, Truth is an internal adventure. Greeks do not know this fact. As Jean Vernant points out, the important thing for Greeks is that how they are viewed by the others. In Greeks the direction of act and thought are turned toward outside. Its direction is not turned toward the discovery of internality and also is not aimed at exactly the clarification of individuality inner-sense and a kind of subjectivity bring together. The phrase 'know yourself' (nosce te ipsum) of Delphi soothsayer don't mean that discover your internality. The meaning of this word is that 'know that you are a human, you are mortal and so you are not a God' and not that discover your individuality'. With Augustine the investigation of Truth become the investigation of the 'self'... Putting forward of secrets of an individual's soul devoted to God, his Creator. With Augustine the world of subjectivity comes out. The philosophical thought of Europe has been working up this world into a practice which transforms continuously."<sup>4</sup> Those words of Droit also will help us about illuminating the effects of the works of Augustine and especially his *Confessions*: "The philosophical importance of Confession is to be looked for in the whole of the work. These show the construction of internality of thought... The people of Antiquity are generally outside of themselves. Socrates (470?-399 BC.), Plato (427 BC. - 347 BC.), Aristotle (384-322 BC.) and whole founder fathers of Antique philosophy turned their views to the profound thoughts, not to the spheres and labyrinths of the mind. A new individual is discovered with Augustine, even constructed. This new human has a memory that is full of a mass of internality, inward depths and foldings. Augustine who became Christian in the end discovered subjectivity,"<sup>5</sup> and "the birth of the internality coincides with the death of Antique site."<sup>6</sup>

Carry's explanations are also in the quality that supporting and enlightening the quotations we took from Droit and the thoughts we have been arguing from the beginning of this article. According to him, "Augustine gives the concept of inner self a new beginning. And I think it's safe to say that this Augustinian beginning stands at the head of the Western tradition

<sup>1</sup> *Ibid.*, p. 66.

<sup>2</sup> Roger-Pol Droit, *Kısa Felsefe Tarihi*, trans. İsmail Yerguz, 2003 İstanbul, p. 77.

<sup>3</sup> William Barrett, *İrasyonel İnsan*, trans. Salih Özer, Ankara 2003, p. 100-101.

<sup>4</sup> Roger-Pol Droit, *ibid.*, p. 68.

<sup>5</sup> *Ibid.*, p. 78.

<sup>6</sup> *Ibid.*, p. 79.

of inwardness as it comes down to us. Whatever might be the case with an unknown predecessor, our inwardness originates from Augustine- and for a historian of Western thought, that is the important point. That is the point that I hope will illuminate our interpretations of Western philosophy, theology and psychology and indeed our interpretations of ourselves.”<sup>1</sup>

Augustine’s explanations in question what can tell us who are moderns? “We who inherit Augustine’s legacy can ask questions about the inner and the outer that would have not occurred to him. We can think of our private inner space as something to escape from. We can worry that the world outside is barren and dead, a mere mechanism devoid of glory and intelligence. And we can think of our inner visions as a matter of faith rather than reason, and worry whether to believe what we see there. Or we can think of the inner world as a matter of experiences beyond or beneath reason, and seek there a divinity that does not shine with clear intelligibility but rather touches us in ways too deep for understanding there at the hidden center of our being. We can, in other words, start with Augustine and reinvent something like Plotinus as some Medieval mystics and nineteenth-century idealists did and as some contemporary American Gnostics are now doing.”<sup>2</sup> These determinations of Carry concerning to Augustine seem very meaningful especially for us. Because Augustine can really be a lighthouse for us who are modern or postmodern and who lose their personality in the material world and as parallel to this whose internal and human values wither away gradually.

### Quality and Functions of Inner-Man

Above all, we should keep in our mind that Augustine utilizes the arts of saying very much and his this attitude is also valid for our issue, inner man metaphors. For instance, when he says in *De Doctrina Christiana* “oblique things are understood more easily via comparison,”<sup>3</sup> in a different place of the same work saying that “be careful about do not take metaphoric statements literally,”<sup>4</sup> he warns the reader against the dangers implied in the use of comparisons.

With the words of Bubacz, above all, “we have the inner-man imposing a structure on the manifold of experience, testing that structure, and modifying it. The resultant structure is reinforced by two further phenomena. The first involves the unified nature of sense reports.”<sup>5</sup> This quotation from Bubacz shows us the effect of Augustine’s inner-man metaphors on Immanuel Kant from the point of the relation of subject to the world. Augustine has not any doubt that we have a faculty of inner-man. But to what aim this faculty serves exactly? “As Augustine’s epistemology develops, this set of metaphors increases in sophistication and complexity. Augustine makes most extensive use of the inner-man locutions in his account of thought, especially when he discuss *a priori* truth. There are several reasons for his use of these locutions. Augustine may feel comfortable using inner-speech locutions to talk about thought because of the frequency of biblical allusions to thought as being speech-like. For example, when Jesus heals the paralyzed man and forgives him his sins, the scribes “said within themselves” (Matthew 4: 2-4), or the scribes and the pharisees “began to think, saying” (Luke5: 21-22) that Jesus had blasphemed. Such locutions abound in Scripture and Augustine treats the Bible as center to human knowledge. However, I do not believe that Augustine uses inner-speech locutions when writing about thought merely because the Bible uses them. Rather, Augustine uses such locutions because he is a teacher as well as a Christian. He recognized that the mind and mental phenomena in general are difficult matters to discuss because we are not able to point to anything when we talk about them. Thus, when trying to tell someone about mental phenomena we use modes of speech and writing that permit us to appeal to something within the experience of our audience.”<sup>6</sup>

In *In Johannes Evangelium* we come across a clear passage that displays primarily the usages of inner-man phrases to establish a priori knowledge and the other usages of the phrases in question: “Even our own mind, in other words, the inner-man... is said both to see the light, of which it is said ‘that was the true light’; and to hear the word, of which it is said, ‘In the beginning was the word’; and to be susceptible to smell, of which it is said ‘We will run after the smell of your ointments’; and to drink of the fountain, of which it is said, ‘with you is the fountain of life’; and to enjoy the sense of touch,

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<sup>1</sup> Phillip Carry, *ibid.*, p. 140.

<sup>2</sup> *Ibid.*, p. 141.

<sup>3</sup> Augustinus, *De Doctrina Christiana*, II,6,8.

<sup>4</sup> *Ibid.*, III, 5,9.

<sup>5</sup> Bruce Bubacz, *ibid.*, p. 117.

<sup>6</sup> *Ibid.*, p. 205-206.

of which it is said, 'But it is good for me to cleave unto God...'<sup>1</sup> According to Bubacz's comment, "two things are clear from this passage: The inner-man has senses, and the objects of these senses are not corporeal things; they are spiritual. Before considering the inner-man's senses, the nature of the objects his senses, and how the two are related, an important question must be considered: Does the inner-man have non-material sense organs? The question is important because the notion that the inner-man has diverse and distinct senses (and, thus, diverse and distinct sense organs) is essential to the view that the inner/outer dichotomy is descriptive rather than explanatory. There is some evidence support of the view that the inner-man does have such senses, for example, the passage quoted immediately above. There are other references to inner senses, almost exclusively referring inner-sight and inner-hearing. Augustine supports the view that the hart has ears and eyes through appeal to Scripture. If the inner-man does not have ears, he asks, the way does Luke have the Lord say, 'Who so hath ears to hear let him hear.' And why did Paul say 'The eyes of your heart being enlightened,' if the heart have no eyes? There is a mouth of the heart as well: 'In one sentence he has encompassed the diverse mouths of man, the one bodily, the other of the heart.' And the inner-ear hears this mouth: 'The inner-man has an inner-mouth and an inner ear hears this.'<sup>2</sup>

Here we should be aware that inner-man phrases are a medium to reach at some kinds of knowledge and we should not ascribe on them overmuch meaning. "The central strength of an analogue model is that it enables us to understand a mystery by drawing analogies between the mystery and something that is commonplace. If we consider the material realm, we see that it is a man's body and material objects and suns and lamps that are commonplace. The mystery is not the inner-man, it is rather, man's (apparent) ability to have certainty about particular facts. The inner-man, than, is a middle man, neither commonplace nor mysterious, and it is this odd status of the inner-man that must be remembered when evaluating him."<sup>3</sup> These statements can help us much about understanding inner-man's quality and functions. With the words of Bubacz, "Augustine's inner-man locutions describe a set of analogies that make a man's body and physical environment an analogue model for the human mind and it's relation to the mind of God. For Augustine, then, the inner-man locutions constitute the calculus that a man's body and it's environment shares with a man's mind and its relation to God's mind."<sup>4</sup> In these quotations, it seems that the uses of the inner-man spread to all areas of epistemology of Augustine and especially serve as a set of analogue model. "When the inner-man locutions are used in what I have called the primary or dominant case, to explain our knowledge of a priori truths and to give some content our relationship(s) to God, I think that the inner-man serves as the set of analogies that make a man's body in a physical environment a representational analogue model. When the inner-man locutions are used to explicate other matters, I'm inclined to think that Augustine uses inner-man talk because it is available and because it permits him to connect his epistemology to his other views."<sup>5</sup> I will detail this issue later on in the chapters named inner-man metaphors and epistemology of knowing oneself.

### Inner Word - Outer Word

When explaining the functions of inner-man, Augustine uses phrases such as inner-speaking, outer-speaking, inner-word, outer-word, and permanently tries to explicate inner-man comparing it with bodily functions because the concepts of internality and knowing oneself or our soul are very cloudy. He uses inner-speaking phrases to explain how we handle the scraps of knowledge and how we achieve to accomplish bodily acts. As a result of his these efforts "Augustine originates medieval and modern semiotics by classifying both words and sacraments as a special signs. His is the first expressionist semiotics, in which signs are understood as outward expressions of what lies within. It is also a Platonist semiotics, in that the most important use of signs is to signify intelligible things... For Augustine we do not learn things from signs, but the other way around-we come to understand the significance of a sign only after we know the thing it signifies."<sup>6</sup>

Inner-man speaks with inner-words, inner-words are not words of any natural language, it is common to all people and prior to all natural languages. With Augustine's own words, "It is not Geek, latin, or any other accent."<sup>7</sup> "It is prior to all the

<sup>1</sup> Augustinus, In Johannes Evangelium, XCIX, 4.

<sup>2</sup> Bruce Bubacz, *ibid.*, p. 25.

<sup>3</sup> *Ibid.*, p. 210-211.

<sup>4</sup> *Ibid.*, p. 214.

<sup>5</sup> *Ibid.*, p. 208.

<sup>6</sup> Phillip Carry, *ibid.*, 143.

<sup>7</sup> De Trinitate XV,10,19.



differences of languages.”<sup>1</sup> Before the people who speaks or writes states his thoughts verbally or as written “the issue to be explained exists in the vacuums of the heart plainly and nakedly as inner-words.”<sup>2</sup> Again, the passage which exists in *Sermones* firms the priority of inner-word to outer-word: “The thing created by voice is the same thing with the thing which is told before in silence.”<sup>3</sup> “Here I already know the thing that I desire to say, I keep it in my heart, I want the mediation of the voice. Before enunciating the expression with my mouth, I keep the word in my heart. So the word comes before my expression and the word in me before and the expression comes after. As much as you can understand, the expression reaches firstly at your ears, so that the word can be introduced to your heart, to you.”<sup>4</sup> These quotations push us to think that the inner-words are prior to the outer-words ontologically. This inference is coherent where the interior is prior to the outer. Also reason is prior to consequence. Here the word which is real is the inner-word. The only reason for the outer-word has a meaning and the only reason for the outer-word is named as a ‘word’ are that it is caused by the inner-word. In the absence of such a relation to inner-word, the outer-word is only a meaningless voice. As a permanence of this thought, inner-speaking is also prior to the outer-speaking not only timely but also logically. For the outer-speaking to be meaningful, there should be inner-words which are related to it. As we saw, this don’t mean that the words we state thoughtlessly and by heart are not meaningful. This means that when the outer-words are not related to the inner-word of anybody, they will be meaningless.

That passage which presents in *De Trinitate* can help us about understanding the quality of the inner-word. “When we talk about a thing which is true, that is, when we say we know, there is a word which originates from the knowledge itself and is hold by the memory in itself and this word is the same kind with the knowledge the word in question originates from. Because the thought which is brought about by the thing we know is the word we speak in our heart.”<sup>5</sup> Namely, when we say we know a thing, an inner-word is brought about by the things known. But we should be careful that Augustine do not talk about knowledge as if it is inner-words which are stored. Instead of this, when he want to explain only the mental act which contains knowledge and when he want to describe how we transfer the thing we know to the other, namely when he gives an analysis of true thoughts, he appeals to the first hand or initial linguistic talk. When we say a true thing, the inner-word which takes the place of the outer-word discloses some specific qualities. But these qualities depend upon the knowledge explained.

Written words are signs of spoken words and spoken words are signs of the things we think. In reality thoughts are real words. “The word which wraps itself in voice is the sign of the word which lights up internally. The later has more powerful claim in point of being named as a word.”<sup>6</sup> Here that is explained: We name a thing that bodily voice pronounces as a word, but it in reality is a voice of a word. Inner-words can not be represented in any medium to represent voices. At the same time, a voice can be connected to an inner-word which exists in deep. It can be connected so deeply and nearly that the person who hears (and knows the conventional relation of inner-word to outer-word) will achieve the possession of the same inner-word the speakers has. In spite of this close relationship, there is a basic distinction between inner-word and outer-word. Augustine himself states this so: “Because when the inner-word is pronounced via voice or via any bodily sign, it is not pronounced as it is in reality, but it is stated in the way that it can be seen or heard by body.”<sup>7</sup>

When we want to express our knowledge or feelings and thoughts to the others, the thing we make is not aside from stating the inner-word by means of the outer-word. As far as we see here, it seems that in fact healthy communication is a fact that actualizes among the inner-mans. But writing is also a kind of communication and Augustine’s explication concerning the issue moves from inner-words. According to him, the letters were invented so that we can communicate also with the peoples who are not exist or are not our around. But as if words are signs of those we think and speak, letters are the signs of the words.”<sup>8</sup>

Augustine’s own writings can be given as an example of this. He firstly thinks what he can say and then going to the Cathedral he explicates to his congregation what he thinks or he writes what he thinks. Inner-word is the thing that Augustine

<sup>1</sup> *Sermones*, 187,3.

<sup>2</sup> *Ibid.*, 187, 3.

<sup>3</sup> *Ibid.*, 187, 3, 3.

<sup>4</sup> *Ibid.*, 288, 4.

<sup>5</sup> *De Trinitate* XV, 10,19.

<sup>6</sup> *Ibid.*, XV, 11,20.

<sup>7</sup> *Ibid.*, XV,11,20.

<sup>8</sup> *Ibid.*, XV, 10,19.

thinks before writing or speaking. He discusses the issue in one of his sermons so: "Here, it is me who talk to you. I thought what I will tell you before I come to you in advance. When I thought what I would tell you, there already was a word in my heart, because without having thought before, I couldn't speak to you. I saw that you were a latin speaker and so I proposed you a latin word. For all that, if you were a Greek speaker, I would have to speak Greek and I would have told you a Greek word. The word which exists in my heart is neither Latin nor Geek. Because the thing which exists in my heart is prior to such languages. I'm searching a voice for it, so to speak I'm searching for a means. I'm searching for a means by which I can convey to you the one in me without it leaves me."<sup>1</sup>

Although the outer-words do not reflect completely the inner-words, we can reach at the thoughts of the people around us by means of outer-words. Talking issue a proof for the thing that the speaker thinks, because the inner-words take the place of private connections with the outer-words. Augustine points to this topic in *De Magistro*: "Even when a person forms a statement, despite we don't articulate any voice, we after all think the words which we speak inside our mind. And so in all talking we only remember. Words are based on memory. We think them and this cause a lot of things (for which the words are signs) come to mind."<sup>2</sup>

If we take into account the considerations above, such an arrangement comes out: When we want to tell any thing, we firstly form the statement we want to say and then memory provides us the outer-word to be used. Thought is prior to its own statement every time. To find true words about explaining thought, we should search for our memory. To investigate our memory, we should know which words of inner-speaking we want to explain. So the sequence from inner-word to outer-word is: Inner-word, the investigation of memory to find the outer-words which correspond to the inner-words; outer-speaking. Here thinking is an inner-speaking. Enunciation of inner-speaking is outer-speaking as well.

We before pointed out that knowledge causes inner-words. To say that knowledge causes inner-words means to explain the connection between knowledge and inner-word in reality. Knowledge is related to inner-word but both are not the same. "In this situation, when we say what we know, a word is nearest to the known."<sup>3</sup> Again, Augustine explicates how this happens in *De Trinitate* so: "As I said, when we come across the thing we know whirling forward and backward it and when we take it in its exact appearance, comes out the true word. Then, by which way any thing is known, by this way they are thought, namely told in heart."<sup>4</sup> Namely, before we come across what we know, we think some kinds of probabilities stored in our memory and this thing we know and stored in our memory brings forth an inner-word. Here again we encounter an Augustinian attitude we acquainted with nearly. This is the idea of finding a trinity in every thing. Here there is a trinity: There is a thing stored in memory. This causes the inner-word and the inner-word comes in view as the outer-word.

The subject of other minds comes into question in the history of thought firstly here. According to Augustine, we communicate with the other in inner-word. The sentence "A word we carry in our minds becomes known by means of bodily signs for bodily senses,"<sup>5</sup> has the quality that supplies a solution the question of communicating with the other minds. Here it is noteworthy that Augustine explicates the real communication moving from inner-word. "As it is in reality, it is knowledge spoken inwardly, The thing which is in knowledge is in inner-word and the thing which is not in knowledge is not in inner-word."<sup>6</sup> Here it is an important act from the point of communicating with the others that the inner-words are put forth as the outer-words, words which are in a medium which is suitable to the senses of the others. The more talking or gestures are suitable to the one which is in inner-word, the more communication will be healthy. Because we don't have the possibility of penetrating to the minds of the others immediately, it is understood that it is necessary for us that we should explain our thoughts in a medium which can make proper our thoughts to the bodies of the others.

Augustine clearly proposes that an useful way of examining knowledge is the way that we deal with it as words we speak inside us and we have. Saying that "Then we observe the form by the view of the mind. We have the true knowledge of the things that are comprehended in this way as they are and as a word inside us,"<sup>7</sup> he enunciates his thought. There is a more well-coordinated passage in *De Trinitate*: "Then all these things which are known by the mind of oneself, known by the

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<sup>1</sup> *Sermones*, 225,3.

<sup>2</sup> *De Magistro* I, 2.

<sup>3</sup> *De Trinitate* XV, 12, 22.

<sup>4</sup> *Ibid.*, XV, 15, 25.

<sup>5</sup> *Ibid.*, XV, 10, 19.

<sup>6</sup> *Ibid.*, XV, 11, 20.

<sup>7</sup> *Ibid.*, IX, 7,12.

mind by means of the bodily senses and known and obtained by the mind by the testimony of the others are emplaced and preserved in the store of memory. And when we say we know, a word is created which is true, and this word is prior to all voices and prior to the thought of the voice. The one which is most approximate to the known is the moment in which a word is created by the memory. Such a word belongs to the language and it is a true word which is related to a true thing. All the things this word is, can be deduced from the knowledge which generates it. Such a word don't point to the time in which a person who talks about the thing he know learns the thing he know. All of these are true about such a word, only on condition that the word itself is true, namely it originates from knowledge."<sup>1</sup>

Mind sees inner things via it's ability of inner-seeing. It sees the ones which are created in spiritual seeing or the ones located in the mind itself as the objects of inner-seeing. When Augustine talks about how we get knowledge, he appeals to the talking about inner-seeing. For all that, when Augustine pays attention to explicate how we say the thing we know to the other, he handles intellectual processes as these processes are inner-speaking. Similarity between his explanations about getting knowledge and declaring the knowledge we obtained to the others is striking. When we see a thing in the material world, an image is formed in spiritual seeing. That image is then offered to the inner-seeing. When we state a thing we know, an inner-word is formed from the one which is stored in the memory. It is subsequently externalized as an outer-word. In *De Trinitate*, warning us concerning that inner-seeing and inner-speaking are not different functions of the inner-man, he explains collectively his thoughts we expressed above: "And at the same time, when we call thoughts as the speakings of the heart, the conclusion that they are also not the act of seeing does not come out here. When they are true, the acts of seeing originate from being seen of the knowledge. Because, when they are actualized externally by means of the body, speaking and seeing are different things. But when we think internally both are the same thing as if seeing and hearing are different from each other mutually in bodily seeing. Seeing and hearing are the same thing in mind and then, despite speaking is not seen but moreover is heard externally, it is said in Holy Bible that inner-speakings, namely thoughts are seen by the God but not heard."<sup>2</sup>

### **The Relation of Inner-Man to Outer-Man**

It comes out that Augustine separates human being to two aspect: Inner-man and outer-man. As we will explain soon after, he ascribes a lot of duties to the inner-man. But the specific duty ascribed to the inner-man is that it is employed to protect the outer-man. So the physical being of human organism is entrusted to the inner-man. Inner-man appears in front of us as a greeter of all sorts of unseparated and unconstructed experiences provided by bodily senses. "The thing we see is a complexity of things,"<sup>3</sup> he says in *Soliloquies*. In fact, by saying this, he as if lets us know beforehand the categories of Immanuel Kant (1724-1804) and ascribes the functions of Kant's categories to the inner-man. Because it seems that he implies that there are immature data to be processed by the inner-man. He thinks that the senses of the outer-man inform the inner-man and the outer-man is not responsible for knowledge. If the experiences of the outer-man were somehow constructed by the outer-man itself, in this situation, outer-man at least partially would responsible for the knowledge of the external world. Augustine clearly asserts that the situation is not so. Sensation is not knowledge. Then, inner-man is face to face with a complexity of knowledge. The one that makes sensation meaningful and turns it into knowledge is inner-man.

This sentence which takes place in *Epistolae* "the environment is only a quality of material essences which are divided to small parts or extended to big masses, condensed or thinned, narrowed or enlarged,"<sup>4</sup> is extremely explanatory for us. Because it clearly puts forth the function of inner-man we mentioned above. Besides, it exactly confirms the connection with Kant we mentioned above. But as different from Kant, Augustine don't open the way of reducing external world to the categories of mind. According to Augustine, external world exists as an independent existence from us. But in Kant it becomes a construction of the categories of mind, namely without a human mind, there is not a cosmic universe. The one which establishes the rational and harmonious world as it is now is human mind.

But inner-man constructs the external world via outer-man and for this, it should have control over outer-man. Hence the connection between inner-man and outer-man should be a rational connection. When we read this sentence in *De Musica*

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<sup>1</sup> *Ibid.*, XV, 12, 22.

<sup>2</sup> *Ibid.*, XV, 10, 18.

<sup>3</sup> *Soliloquies* II, 6, 11.

<sup>4</sup> *Epistolae* 137, 2, 4.

"when we experience a sensation, we experience inner-man's reaching at the knowledge of a material object,"<sup>1</sup> we can name the exact function of vital attention of inner-man as a 'sensation'. In an other sentence as well, saying that "inner-man has the knowledge of events that take place in body via a kind of vital attention,"<sup>2</sup> he clearly points to the same function of inner-man. He emphasizes the sovereignty of inner-man to outer-man. According to him, "inner-man should be informed about the events that take place in body, because when there is not such an awareness, the body suffers from deformity of function and dies."<sup>3</sup> Here Augustine wants to make dominant the internal to the external. Namely, he wants the spiritual values inside us to be dominant to the external world. He wants to construct a 'subject' who is different from the material world because of his soul, dominant to it and transcendent to it from the point of some aspects.

The statements above are giving us adequate clue to understand and explain what inner-man accomplishes for outer-man. Primarily, the aim is to guarantee the life of the body and then to ensure body's interaction with it's environment. Inner-man gets outer-man to eliminate physical dangers in it's environment and obstructs it from being extremely ambitious against the objects of sensation and leaving from absolute truths. Because the one who obtains the knowledges of absolute truths is inner-man and because it is dominant to outer-man, it dictates these truths to the outer-man. Spiritual truths and value are belonging to inner-man and to dictate its values and truths to the outer-man, it should be dominant to outer-man.

### Metaphors of Inner-Man and Epistemology of Knowing Oneself

We said before that we use inner-man metaphors as a medium of man's knowing himself, God and external world. What it means to know oneself in reality? Because knowing oneself is very cloudy subject and Augustine tries to construct a method to deal with this issue as if we use a method when we deal with external world. Human being developed some methods to get the science of the material world. By means of these methods he can get the exact science of physical world. But he don't have such powerful methods of knowing oneself. In this situation he can not achieve to understand himself completely. For this reason, Augustine tries to construct an epistemology to explain our inner world and self. When we ask the question 'What can I know in reality about myself?', with the words of Burt, we discover about ourselves the following:

"1- I know myself as a being who exists, who is alive, who thinks, who has perceptions of individual material things that seem to be external to myself... that is, things that are not part of me.

2- I perceive 'objects' of my sensations, the hardness of this desk, the color of the walls of this room, ext.

3- I have memories of past experiences of the material world... past events that go to make up my history. I can also remember purely abstract events... for example, the solution to a geometry problem, a 'definition' of a term in logic.

4- I have imaginings created by combining past experiences of the material world. Thus I can imagine what a 'centaur' looks like by combining images of horse and human. I also have creative imaginings which allow me to discover new ideas and new proofs from previously known ideas and lines of argument.

5- I have an awareness of purely 'abstract' things, for example, ideas of justice, beauty, goodness which I use as absolute norms, ideals against which I measure just actions, beautiful sunsets and people whom I call 'good'.

6- I have an awareness that I make judgements whereby I mentally connect my ideas about the actual world: for example, 'Sarah is the sister of Mary'; 'A human being is a rational animal'. I also makes judgements about purely abstract matters: for example, 'two things equal to the same third thing are equal to each other.' Some of these judgements are not only certainly true; they are necessarily true, that is, they must be true not only in this actual world but also in every possible world."<sup>4</sup>

It seems that Augustine interprets the classical advice of 'know yourself' (*nosce te ipsum*) as an advice directed to the mind concerning knowing itself. While he don't say much about what causes such an investigation, he can not be able to do without asking why the mind remains unsuccessful about knowing itself. Nothing is closer to the mind more than itself. The

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<sup>1</sup> De Musica VI, 5, 9-10.

<sup>2</sup> Epistolae 122, 2.

<sup>3</sup> De Genesi Ad Litteram III, 5, 9-10.

<sup>4</sup> Donald X. Burt, *Augustine's World*, University of America, London, 1996, s. 84.

mind can wonder not only itself but also the other ones. In *De Trinitate* Augustine explicates the question of knowing other minds via a proof named 'a proof depended on similarity with other minds': "For we also recognize, from a likeness to us, the motions of bodies by which we perceive that others besides us live. Just as we move (our) body in living, so, we notice, these bodies are moved. For when a living body is moved there is no way open to our eyes to see the mind (*animus*), a thing which can not be seen by the eyes. But we perceive something present in that mass such as is present in us to move our mass in a similar way; it is life and soul. Nor is such perception something peculiar to, as it were, human prudence and reason. For indeed beasts perceive as living, not only themselves, but also each other and one another, and us as well. Nor do they see our soul, except from the motions of the body, and they do that immediately and very simply by sort of natural agreement. Therefore we know the mind of anyone at all from our own; and from our own case we believe in that mind which we do not know. For not only do we perceive a mind, but we even know what a mind is, by considering our own; for we have a mind."<sup>1</sup>

Despite Augustine gives examples from animals to explain this quality of the mind, he emphasizes the differences between these two creatures. "It is striking that Augustine here attributes what we might call the 'functional equivalent' of the argument from analogy for other minds to non-human animals. He doesn't, of course, suppose that such animals go through a reasoning process that leads them to the conclusion, 'there are other minds'. But he does suppose that they have an ability to perceive our souls and those of other animals by a certain natural harmony or agreement, an agreement between their souls and the other souls they recognize in this way."<sup>2</sup>

Humans can know the other minds, but can they know what is in other minds? "He is characteristically diffident about knowing what is in other minds. In going behind the words others utter, he says we must employ a principle of charity to determine their thoughts. In fact, he adds, his readers cannot know whether what he has written in his *Confessions* is a true account of what he is 'inside. It is only their charity, he says, that leads them to believe him."<sup>3</sup>

Now we can again turn to the inner-man phrases. We saw that Augustine uses these phrases in his different works for different purposes. Why Augustine needs such phrases? As we state before, "The information furnished by the senses does not become knowledge until it is judged by the reason. In tracing the passage from sensation to the reason Augustine recognizes the need for some intermediate step-the process of sense perception is too complicated simply to allow that information from the senses is relayed immediately to reason. To fill this gap Augustine refers to the interior sense, whose function is not completely clear to him. In later writings the gap will be fulfilled by what he calls the memory."<sup>4</sup> It is understood from the passages above that the inner-man phrases have very explanatory power.

The most distinctive and important use of inner-man phrases is that text which is present in *De Beata Vita*: "The holy sun pours its light into our most profound places. All the truth we utter is the truth of it. In despite of the hesitation in our fears, it is necessary to turn bravely to its light and to accept it definitely. Because our eyes which opened newly are not powerful enough. It seems that this light is God."<sup>5</sup> In *Confessions* there is a text which is similar to this text: "However, when I love my God, I love a kind of light, a kind of voice, a sort of smell, a kind of food and a kind of embracing; namely, God is a light, a voice, a smell, a food and an embracing for the inner-man in me."<sup>6</sup>

According to Bubacz, the passage above we took from *De Beata Vita* implies two things: "Augustine speaks of eyes which are not yet strong enough to fully regard something illuminated by an inner sun. He is not writing about bodily eyes but of a kind of inner eye. His discussion of such eyes in this context, which treats God as the source of truth and as the proper guide to life, indicates that even at this early stage he used a kind of inner-man locution to exhort his reader to speak truth. His writing about understanding (or knowledge) in terms of a light shining within is also important. This is an early mention of the doctrine of illumination, and there is reason to believe that Augustine was not aware of the significance of the passage at the time of its writing, for one month later he wrote that eternal truths are drawn from oblivion or dug out by the mind, assuming a view very much like Platonic reminiscence. Later Augustine will deny Platonic reminiscence in favor of illumination, an account of a priori knowledge more consonant with inner lights and inner-eyes. There is one final

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<sup>1</sup> *De Trinitate* VIII, 6,9.

<sup>2</sup> Matthews, *ibid.*, s. 179.

<sup>3</sup> *Ibid.*, p. 179.

<sup>4</sup> Ronald H. Nash, *The Light of Mind*, St. Augustines Theory of Knowledge, Ohio 2003, p. 73.

<sup>5</sup> Augustinus, *De Beata Vita* 4, 35.

<sup>6</sup> *Itirafiar*, p. 222.

significance to the passage from *De Beata Vita*. By locating truth in the mind of God, Augustine sets the stage for his important view that epistemology and morals are closely tied.<sup>1</sup>

When we come to the text above taken from *Confessions*, it seems that Augustine here describes the heart of man. So to say, inner-man in this passage refers to an ability in which God gets in touch with man and contrary to the first text, it seems that Augustine is aware of his use here. We come across a text similar to this in *De Continentia* and *Sermones*: "When you hear a thing which comes up from mouth, understand it by your heart. I'm saying both, but to explain one of them I use the other. Inner-man has an inner-ear and inner-ear hears it."<sup>2</sup> "When a man makes a compliment by his heart, he makes that compliment by the voice of inner-man."<sup>3</sup>

A passage that supports our interpretations above takes place in *De Magistro*: "God should be searched for in the secret sections of the soul which is called inner-man."<sup>4</sup> This book contains a conversation between Augustine and his son Adeodatus. This book is important because of some reasons. Firstly, it puts forth a necessity that the epistemology which is developing should use specific inner functions and inner objects more frequently. Although the other important characteristic of this book is that a priori knowledge is dealt with firstly here. Lastly, Augustine uses here a new concept of inner-man: inner-speaking. Saying "even when we utter a sound, because we think the words, we speak with the mind,"<sup>5</sup> he gives here some clues about the quality of the phrase. The phrase of inner-speaking is important from the point of his inspection about conscious action and communication. This act of speaking inside the mind is also important from the point of the relation of man to God.

Although his usages in his some works show that the metaphor of inner-man points to the mind. That passage which takes place in *De Trinitate* expresses this clearly: "Go down to your own inside, to your secret place, go to your mind."<sup>6</sup> He again appeals to an inner ability to account how we come to the things which are reached at by the mind. "Reason is the eye of the mind and the mind comprehends truths by it without taking help from body."<sup>7</sup> Augustine here passes through the concept of inner-seeing and qualifies seeing with mind as inner-seeing. In the same book he says, "Reason is a seeing of the mind of the truths which are comprehended by the mind itself without the assistance of body."<sup>8</sup> Here images composed by the mind, a priori knowledge and the knowledge of God make up the objects of the inner-seeing. Here it seems that an epistemological duty is ascribed to the mind. A passage that takes place in *De Immortalitate Animae* is important to explain this last situation: "The thing we entitle as reason, the seeing of the mind, sees some things we entitle as knowledge. But even if it condenses its view when the mind don't see, this unseeing is named as ignorance."<sup>9</sup>

When Augustine uses all these phrases, he takes into consideration their relations to their objects. For example, in *Retractiones* he asks, "The person who desires to include the science which is comprehended by the mind, not by the bodily senses, how kind a thing should be?"<sup>10</sup> This question is closely related to the concept of 'the things which exist in mind' which takes place in that passage: "The things comprehended by means of mind are comprehended as the things which exist in the mind."<sup>11</sup> Because the objects of inner-seeing is mental things. This inner-seeing is also used to explain man's having a priori knowledge. For this we can give this passage that takes place in *Soliloquies*: "Reason speaks to you and it promises to allow you to see God, as if the sun is seen by the eye. The exact truths of knowledge are objects suchlike objects which are made apparent by the sun."<sup>12</sup>

He explains how the mind exists in body from the point of inner-man and mental objects we mentioned above. According to him, "The mind do not exist in the body extensionally. The mind don't exist in the body as if lung or any other organ exists in the body. It is not a part of the body, as if hand or foot is a part of the body. Mind exists in body as if health or age exists

<sup>1</sup> Bubacz, *ibid.*, p. 13.

<sup>2</sup> Augustinus, *De Continentia* II, 4.

<sup>3</sup> *Sermones* 257, 1.

<sup>4</sup> *De Magistro* I, 2.

<sup>5</sup> *Ibid.*, I, 2.

<sup>6</sup> *De Trinitate* X, 8, 11.

<sup>7</sup> Augustinus, *De Immortalitate Animae* VI, 10.

<sup>8</sup> *Ibid.*, VI, 10.

<sup>9</sup> *De Quantitate Animae* 27, 53.

<sup>10</sup> Augustinus, *Retractiones* I, 41.

<sup>11</sup> *De Immortalitate Animae* VI, 10.

<sup>12</sup> *Soliloquies* I, 6, 12.

in body. Having a mind is true from the point of human bodies. For all that, it is not a part of the body more than health is a part of the body."<sup>1</sup>

When Augustine uses the sentence "The truth lives in inner-man,"<sup>2</sup> he constructs connection between this metaphor and epistemology. But if we say with the words of Nash, "Although inner-man perceives both the objects perceived by the bodily senses and bodily sense, it can not judge the things it perceived according to the rational principles. Because reason judges both senses and inner-man and is superior to both of them."<sup>3</sup>

Saying that "I propose that I don't accept inner-man phrases are taken word for word,"<sup>4</sup> Katz wants to point to uncertainty and multiplicity of usage of inner-man. On the other hand, "It is claimed that phrases such as inner-man, inner-speaking and inner-hearing are an evidence for the metaphysical dualism."<sup>5</sup> "Fifteen centuries ago, in the period when linguistic phenomenalism was discovered and idealism come into view, Augustine thought that the phenomenon which needs an epistemological explanation is internal basically and irreducibly. To be aware of a moment of the time, our knowledge of material objects, memories of the past, our understanding of necessary truths, all of these are intrinsic."<sup>6</sup> If we look at these phrases bearing in mind the effects he took from Platonists, by the words of Bubacz, we can say that, "The ultimate product of Augustine's search is a Christianity that utilizes neo-platonism. His account of the relationship between the spiritual and the corporeal realms is influenced by both St. Paul and such neo-Platonists as Plotinus and Cicero. The two realms are united in human beings, whom Augustine treats as having an inner and outer aspect."<sup>7</sup>

We see that Augustine who takes up seriously dualism and takes a stand in favor of the intrinsic, don't ignore the external in his epistemology. We saw before that by developing the phrase of outer-man contrary to the phrase of inner-man, he tries to make more clear the use of inner-man. The outer-man also has some missions. "It is used by the soul. A human being is a rational soul having (or using) a body. The outer-man has two major uses. He is responsible for the perception of corporeal things, his senses sending messages to the mind, and he provides the means via which one inner-man may communicate something to another."<sup>8</sup>

In *De Trinitate*, Augustine makes more comprehensive and concrete explanations concerning the outer-man. "The outer-man gives live to the body. The outer-man is not only the body, it also includes all the features and abilities human being shares with animals. Outer-man involves the body, the senses of body and all conditions which are to be accomplished to keep the body alive."<sup>9</sup> Nash compares this faculty with an instinct. For Nash, "In one way or another corporeal objects produce an impression on the bodily sense organ. Augustine believes that something more happen. When the color that is perceived affects the sense organ, the 'sense of sight in the eyes' then reports 'to the interior sense'. The interior sense then reports directly to the reason. There is a kind of interior sense to which the ordinary senses refer everything. This sense can be called neither sight nor hearing nor smell nor taste nor touch, but must be some other sense which presides over all the others alike. While we comprehend this (sense) by reason, as I said, still we can not call it reason, since clearly the beast have it too. This interior sense perceives not only the data from the senses but also the senses themselves. It distinguishes which sense and which things belong to senses."<sup>10</sup>

Bubacz, too, thinks that the functions of outer-man expand up to the ability of remembering. According to him, "The outer-man also includes the five bodily senses, which are used for the perception of material objects. When the body's senses something material, a 'message' is sent to the mind where an image is generated. This image is stored in the memory, and when we remember the particular material objects this image is recalled. Such recollection is 'still a thing pertaining to the outer-man."<sup>11</sup>

<sup>1</sup> *De Trinitate* X, 7, 10; *De Trinitate* IX, 3, 3.

<sup>2</sup> *De Vera Religione* XXXIX, 72.

<sup>3</sup> Nash, *ibid.*, p. 73.

<sup>4</sup> Katz, *Memory and Mind, An Introduction to Augustine's Epistemology*, Spring Hill College, p. 9.

<sup>5</sup> Matthews, "The Inner-Man", *American Philosophical Quarterly*, 1967.

<sup>6</sup> Bubacz, *ibid.*, p. 19.

<sup>7</sup> *Ibid.*, p. 19.

<sup>8</sup> *Ibid.*, p. 21.

<sup>9</sup> *De Trinitate* XII, 1, 1.

<sup>10</sup> Nash, *ibid.*, p. 72.

<sup>11</sup> Bubacz, *ibid.*, p. 21.

That example given by Bubacz may help us to concrete inner and outer-man and their relation to the soul: "Imagine a man who is kept alive by various machines which stimulate his organs to keep them functioning; machines that keep his heart beating and his lungs breathing and his kidneys filtering. Suppose that a body, connected to such machinery, registers a flat brain-tracing on EEG read-out. Even in the absence of brain-activity, the body could be kept functioning, at least for a time. To add a bit of science fiction, one can imagine the body as being transplanted to a new brain and coming to function more or less normally. Whatever these machines do to keep a body functioning is an activity performed by the outer-man in the case of a healthy person."<sup>1</sup>

We understand from the quotation above that the outer-man has resemblance to the soul but they are not the same. There are those differences between outer-man and soul from the point of their function on human being: "The soul provides a human being with his vitality; the outer-man provides the body with all that it needs to stay alive. There are various conditions that must be fulfilled in order for a body to function. The outer-man provides these conditions; the inner-man uses the body, directing the application of its various functions and abilities. Since Augustine identifies a man with his soul, the seeming contradiction is erased, the body keeps itself alive, the soul keeps the man alive."<sup>2</sup>

For Augustine, there are also some similarities between inner-man and outer-man. In *De Trinitate* he mentions from the importance of these similarities: "Because if it itself also don't own some similarities to inner-man, the outer-man in no way can not be named as a man."<sup>3</sup> According to Bubacz, "Augustine draws a parallel between the inner-man's imaging God and the outer man's imaging the inner-man. In order to count as the mind of a man the mind must be an image of God. It is not that a mind was created first and was then given the quality of being in God's image. Rather, if the inner-man were not in God's image in the first place, the concatenation of inner and outer-man would not be called 'man'. For that outer-man is not called man for no reason, but because there is in him some similarity to the inner-man. For Augustine it is not a mistake to call the outer-man 'man' because the outer-man is created in the inner-man's image."<sup>4</sup>

There are some consequences of that inner-man and outer-man work together. In *De Trinitate* Augustine investigates the trinity of God and tries to reach at the reflexions of the trinity of God in inner and outer-man. If we look at Nash's comments, "He first discuss what he calls the trinity of the outer-man; i.e., the external object, the act of seeing, the attention of the mind. But Augustine also speaks of visio, which is the sense informed by the external objects. Visio, illustrated by the act of seeing, is the union of sense and external objects. Finally, Augustine mentions intentio. If sense perception is to take place, the will of the mind must direct the sense organ to the object and keep the mind's attention focused on the object. Though all three aspects of the trinity of the outer-man are important, Augustine stresses the significance of intentio. It is possible to have objects that can be perceived as well as perfectly healthy sense organs and still not perceive. The attention of the mind must be fixed on the object. The result of sense perception is an image is explained by what Augustine calls the trinity of the inner-man."<sup>5</sup> There is an equivalent of the trinity of outer-man in inner-man and they are not independent from each other. "The cooperation of the trinity of the outer-man produces the trinity of the inner-man; i.e., the image in the memory, the internal vision and the will. From the cooperation of this trinity comes cogitatio. Since even if the form of the body, which was corporeally perceived, be withdrawn, its likeness remains in the memory, to which the will may again direct its eye, so as to be formed then from within, as the sense was formed from without by the presentation of the sensible body. And so that trinity is produced from memory, from internal vision, and from the will which unites both. And when these three things are combined into one, from that combination itself they are called conception (cogitatio)."<sup>6</sup>

As we said before, when Augustine mentions from inner-man, he mostly appeals to metaphors. Concepts such as inner-seeing and inner-speaking ext. mention from the process of knowing. To say that it has different and independent sense organs as if the body has will be deceptive concerning the inner-man. The concepts of inner and outer-man constitute a part of epistemological process. These concepts are used to explain how we make judgement when we want to explicate some sorts of epistemology and to give knowledge about our judgements. Probably, the most important one of these reasons, with the words of Bubacz, "He uses these locutions for many reasons, but one of the most important is his recognition that coming to know involves the imposition of a conceptual scheme upon the confusion of experience.

<sup>1</sup> *Ibid.*, p. 21.

<sup>2</sup> *Ibid.*, p. 21.

<sup>3</sup> *De Trinitate* XI, 1, 1; *De Trinitate* XIV, 10, 13.

<sup>4</sup> Bubacz, *ibid.*, p. 23.

<sup>5</sup> Nash, *ibid.*, p. 73-74.

<sup>6</sup> *Ibid.*, p. 74.



Knowledge, then, is a consequence of a process of clarification.”<sup>1</sup> So we understand that “Augustine’s is a creative view of knowledge. Knowledge is not passively obtained from an external, objective reality. Rather, the elements of knowledge are constructed by the mind. Thus, the mind is central to Augustine’s treatment of knowledge.”<sup>2</sup> He was aware of the importance of a powerful epistemology, because “the epistemological task becomes one of relating human beings to material objects.”<sup>3</sup> To construct such a powerful epistemology and for the other aims we explained in this article, he invented inner and outer-man phrases. As if we need a strong epistemology to produce the exact science and technology of the external world, we need a strong epistemology or method to get the knowledge of ourself. So moving from our interior abilities, not from material world, we can produce strong ethical values and behaviors. To construct a strong communication with the material world, we need a strong epistemology and in the same way, to construct a strong communication with ourselves, we need a strong epistemology. And according to me, one of the most important things in modern world is this epistemology.

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<sup>1</sup> Bubacz, *ibid.*, p. 3.

<sup>2</sup> *ibid.*, p. 4-5.

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