

The Inner Man as Substantial Form

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Descartes

“ I have said on one occasion that the soul knows itself only in a qualified manner, *praecise tantum*, as an immaterial substance. And seven or eight lines further down I have said that one should not therefore take it for granted that nothing about the soul is corporeal, even though one does not know anything about this; in order to make clear that I do not mean a complete denial but only an abstraction from all bodily features. ”

(AT IX 214–15)

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Outline

1. Descartes (Introduction)
2. Aristotle: οὐσία *qua* form
3. Aquinas: the human *qua* human
4. Augustine: interiority
5. Conclusion

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Aristotle

The οὐσία *qua* form of a thing is what is described in its definition.

Substantial forms are said of their bearer but are not present in it.

The soul of a living being is that with a view to which it may be evaluated as a typical or atypical instance of its kind.

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Aquinas

*intelligere est propria operatio hominis,
inquantum est homo*

S.Th. Ia 76,1

intelligere is an operation of the soul
the soul is the human being insofar as it
is human.

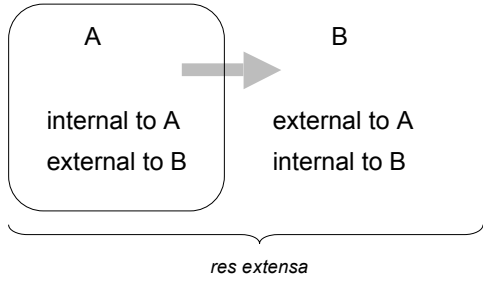
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Augustine

Inner Man	ideal Christian
inner sight	knowledge
inner hearing	understanding

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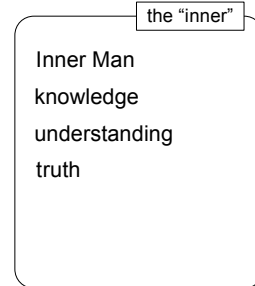
Augustine



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Augustine

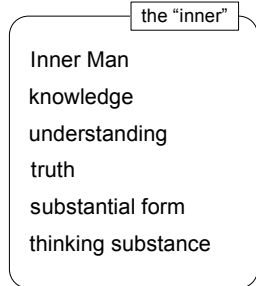
real Christian
sight
hearing
belief



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Conclusion

real Christian
sight
hearing
belief
living being
human being



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Thank you

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