

## Desire, Will, and the Healing of Heart: What was between Greek Philosophy and Augustine?

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Under the theme of the joint seminar “Greek Philosophy and Religion,” we try to explain the continuities and discontinuities between Greek philosophy and the Latin Father Augustine (354–430), not by dividing them into the realms of mere philosophy and theology, reason and faith, but by unifying them into the unique search of *philosophia* that loves true wisdom.

1. We first examine the usage of the words for religion in Greek and Latin, and note Augustine’s interpretation of Plato as a lover of God from his account of the natural theology (*theologia naturalis*) in his description on the history of Greek philosophy in the Book 8 of *the City of God*. And we also place Augustine in the influence of Origen in the Latin Fathers along with Hilary of Poitiers and Ambrose of Milan.

2. Inspired by B. Rosenwein’s research, it notes uniqueness of Augustine’s perspective of inquiry in terms of the “history of emotions.”

3. In particular, we examine Book 14 chapter 3–4 of *the City of God*, where Augustine depicts the Greek Stoics’ understanding of emotions and feelings (*pathos*) through the examination of the Book 3 and Book 4 of Cicero’s *Tusculan Disputations*, which redefine them as perturbations (*perturbationes*).

4. We then examine Augustine’s development of considerations into a relationship with uncontrollable lust (*libido*) based on his interpretation of Genesis, rather than trying to recover the will (*voluntas*) as one of Cicero’s good feelings (*eupatheia constantiae*) inherited from the Stoics into a rational order. In doing so, we show the significance of the fact that Augustine sees this as an event called “perverse of the will (*voluntas perversa*)”.

5. Noting that the Cicero belonging to the Latin culture also had insight into the evil and sin that live at the root of human beings, we conclude that Augustine deepens this understanding of human beings as a matter of the “heart” when he gazes upon the will (*voluntas*) as the principle (*initium*) and root (*radix*) of the sin presented in Book 14 of *The City of God*.