A COMPARATIVE STUDY: ORIGINAL SIN ON THE VIEW BETWEEN AUGUSTINE AND NEO-PLAONISM

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Abstract

Doctrine of Original Sin has been debated for centuries among the Theologians include Augustine. The Understanding of doctrine original sin as a theological term started from the teaching of Augustine around 5century B.C. Augustine's understanding regarding of original sin derived from his problem and his question concerning the life of Adam and Eve, and particularly in his youth experiences of adultery. He believed that all men involved in Adam's first sin and original sin was transmitted through the parents to their children. Augustine learned Manichaeism, however he did not satisfied and then he went to learned Neo-Platonism and deeply impressed to him both for his Neo-Platonism and Christian life. Augustine respect and received the Plotinus' views as founder of Neo-Platonism. For Neo-Platonism the root of sin is discovered in the very nature of the soul and in relation to the body as self- isolation. Before it enters the body, the soul has a prior existence. When the souls falls and that is how it comes to be in the body. But the point is that the soul has an unruly and evil nature in its irrational parts even before it enters the body, so that it in one sense the cause of evil is present even in the soul preexistence state. Neo-Platonist believed that original sin is transmitted from one to another, Neo-Platonism underscored this notion by suggesting that in addition to such a transmission of evil, human souls would reappear via transmigration, bringing to the new body their earlier errors and judgments of value. Therefore, this study is to analyze and to compare Augustine's view as a theologian of the original sin with Neo-Platonism concept.

Key Words: *Original Sin, Neoplatonism, soul, pre-existence*

Introduction

The doctrine of Original Sin has been debated for centuries among Theologians include Augustine. Commonly, the debating doctrine of Original sin based on Romans 5:12 says "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men because all sinned." (NASB) Trough this verse Paul wants to explain that with Adam's sin, sin has been entered into the earth and has been spreading to all human kinds. Interestingly, there are many religions on earth and almost the talk about sin and its consequences, however, only Christian religion gives their focus to discuss the Origin of sin (Jacobs, 2001).

The doctrine of original sin also referred to as the "principle of inherited sin," is the understanding of Adam's sin as fundamental ways based on (Romans 5:12-21),

which has applied to us since Adam's first sinful act (Grudem, 1990). The second corruption, hereditary, is taken from Psalms 51:5 as David says, "Behold, I have been brought forth in iniquity, and in sin my mother hath conceived me" (NASB), which is the result of the first sin of Adam, (the taint of) sin now spread from generation to generation. Put more metaphorically; "many people are born with a disease of some kind arising from the mistransmission of a virus (HIV, hepatitis) through the umbilical cord from mother to child" is another way of understanding the hereditary transfer of sin from one person to another (Jacobs, 2001).

The Understanding of doctrine original sin as a theological term started from the teaching of Augustine around 5century B.C. Augustine's understanding regarding original sin derived from his problem and his question concerning the life of Adam and Eve, and particularly in his youth experiences of adultery (Jacobs, 2001). He believed that all men involved in Adam's first sin and original sin were transmitted through the parents to their children.

 Augustine was learned Manichaeism for nine years, however, he did not satisfied and then he went to learned Neo-Platonism (Palmer, 1988). book *Enneads by Plotinus* in Victorious translation to Latin, deeply impressed to him both for his Neo-Platonism and Christian life (Brown, 1990). In Neo-Platonism, Augustine respect and received the Plotinus views. (Brown, 1990) . The origin of sin was found for Neo-Platonism in the very essence of the mind and as self-isolation concerning the body (Amstrong, 2003). The soul has a prior existence before it enters the body(Stumf, 1971). When the soul falls, it comes to being in the body. But the argument is that in its irrational parts, even before entering the body, the soul has an unruly and evil essence, so that in one sense the cause of evil is present even in the state of pre-existence of the soul. Neo-Platonist assumed that original sin was transferred from one to the other, Neo-Platonism underscored this notion by proposing that human souls would reappear by transmigration in addition to such transmission of evil, taking their earlier errors and value judgments to the new body(Stumf, 1971).

Therefore, it is interesting to analyze and to compare Augustine's view as a theologian of the original sin with Neo-Platonism concept regarding the experience of Augustine on the philosophy before his conversion to Christianity. From the fourth century until this present day many theologians accepted the doctrine original sin as Augustine's views.

Statement of the Problem

In this paper, we want to answer the following general questions: What is the Augustine understanding of Original Sin? What is the original sin in Neo-Platonism understanding? Regarding Augustine's background before he becomes Christian has studied philosophy from Neo-Platonism particularly from Plotinus's books Enneads,

the question has been rose: what the common grounds and differences understanding between Augustine and Neo-Platonism on the original sin.

Purpose of the study

In harmony with the statement of the problem, the purpose of this study is to describe and to compare the views of Augustine with Neo-Platonism on doctrine original sin. The significance of this study is clarifying the similarities and dissimilarities of Augustine's understanding regarding the doctrine of Original sin with Neo-Platonism.

Delimitation of the Study

It is impossible in this short paper to explain all the theologians understanding of original sin and also the historical background regarding the origin of sin and how to solve the problem of sin. However, this paper describes shortly biography, general theology, and also the idea of the original sin of Augustine's and Neo-Platonism.

Methodology

The second chapter of this paper will describe the biography of Augustine as the background of his understanding of philosophy and theology. Following this topic will discuss his general theology from his conversion and as a Bishop of Hippo. The next method is to describe his understanding concerning the doctrine of Original Sin.

Furthermore, the third chapter will describe the idea of original sin on the Neo-Platonism perspective. Chapter fourth is allotted to analyze and compare these two views. Finally, in the fifth chapter will give the summary and the conclusion of this paper.

Descriptions Of Augustine And His View Of Original Sin

Augustine was born in the territory of Constantine in Tagaste on November 13,354.A.D (DRobner, 2008). His father's name, Patricius, was a pagan powerful and mundane. His mother Monica was a Christian who was trying to train her son in the values of Christianity. (New Catholic Encyclopedia, 1981).Augustine himself was both very intelligent and sensual. He studied in Madaura, then as he grew older in Carthage. At the age of seventeenth, he took a concubine (a girl he never married

properly). They lived together for fourteen years and in 372.A.D a son for him, Adeonatus was born. (New Catholic Encyclopedia, 1981).

When he read the Bible, he felt that it was not impressed. All of the pagan books he had already perused seemed more interesting to him (Russel, 1985). Augustine then converted to Manichaeism, a syncretistic religion founded by Mani or Manes a Persian (third century) who taught that all matters –everything that exists-is inherently evil (Encyclopedia of Religion, vol,1, 1987). In these teaching, he found an answer to the problem of evil which was brought much trouble in his life, especially for his sexual activity. However, doubts began to grow in his mind about the teaching of Manichaeism and then he abandoned it and for the short time, he learned skepticism (Hyman and Walsh, 1967).

Moreover, in 383.A.D. he moved to Rome, in Milan from Carthage. In Milan, at the same time, he heard the powerful preaching from Ambrose and also he was listening to rhetorical, not religious instruction. His mother Monica persuades him to enter a proper marriage, unfortunately, he never properly married and he spent his time living with a prostitute for many years (Russel, 1965).

Augustine requires some spiritual guidance, seeking Neo-Platonism and reading platonic writers. The stunned Augustine now discovered that the spiritual-but the awful state was the only evil world. For him Evil was not necessarily bad; it was nothing more than alienation from God and less . Knowing God was the best thing; loving the thought. So, Augustine was ready to accept Christianity and teach his theories about what it was (Drobner, 2008)

Augustine, however, also listened to the teaching of Ambrose, which was the highest authority to advise the Church of Rome law. Augustine then combined it with the pagan thinkers of this new teaching by the authority and doctrine matters of Church Rome had a very powerful influence on Christian thought. (Teselle, 1970). Eventually, in 387.A.D, he became a Christian and was baptized with his son by Ambrose of Milan and his brother Alypus (Drobner, 2008). Sadly, after his baptism, his mother and his son died. No longer after his baptism, he ordained as a Roman Catholic priest in 391, and four years later he was appointed Bishop of Hippo. (New Catholic Encyclopedia, 1981).

In the transition between the ancient age and medieval Christianity, it can be called the person who was the intermediary (Stumf, 1971). His most important works include Hid Confession, detailing his spiritual journey, and God's Place. She is known as "Hippo's Augustine" or "St." Augustine: "for Rome later canonized him in 419 for his beneficial religious Catholic writings. He died on August 28, 430.

General Theology of Augustine
This section will describe the general theology of Augustine thaw was related to the doctrine original sin of Augustine's before we proceed to his teaching on the Original

sin. Augustine (354-430) takes from Greek philosophy the fundamental hermeneutical presupposition regarding ontology, and epistemology and applies them to God, the knowledge of God and His relation to the creation in general. He explicitly affirms his sympathy for the (neo)Platonist philosophers (Schaff, 1988). Augustine considers that he could understand the nature of God thanks to the Platonist. Augustine says that Having then read those books of the Platonists, and being admonished by them to look for incorporeal reality, I saw Thy unseen things, understood by those things which are made; and though repulsed, I perceived that which, through the darkness of my heart, I was not permitted to contemplate, and that Thou art truly, who art ever the same, not varying in part or movement; and that Thou art truly the same (Shaff, 1988).

Nature of Man

Augustine identifies the soul with the inner man. Man is body and soul, but the latter is the most important of the two parts. The man was created according to God's image. Therefore man can know God in the privacy of your soul. However, to know God most directly requires a supernatural *illumination*. This illumination allows beholding the universal ideas and it replaces the reminiscence of Plato. For Augustine, the soul's greatest desire is to go towards God because He is the originator of the soul and in him the soul finds rest.

Augustine attempts to explain the soul's origin, and his point of view hesitates between translationism and generationism and creationism. The advantage of generationism for him is that the concept of original sin is better explained. Augustine believes that because of his ability to reason, the soul must be a reality. Augustine believes that because of his ability to reason, the soul must be a reality. O'Connor sums up the argument of Augustine as follows: "Truth so resides in the mind that it is inseparable from it, but Truth is eternal, and there the soul is immortal" (O'connor, 1921, p. 59). He extends the Truth to the soul and again calls for the truth to mean the indivisible connection between two.

In other words, to be a fully human being, the soul is a moral being that actualizes its essence into the material and corporeal body. "Truth can exist only in an incorporeal substance that is alive and inseparably linked with it as with its object, this incorporeal material, that is, the soul must live forever."(Schopp, 1947, p. 10).Because only living things can think and the soul is alive. Therefore, to do that, the soul should be an incorporeal substance. The soul is immortal, therefore.

Augustine believed that the human soul is now a living material, the axiom that animates the body, previously known as incorporeal. The living soul directs and controls the body. Augustine believes that if the truth is true, then he concludes that the human soul must be immortal, possibly on Platonic grounds, since the truth can only reside in the incorporeal mind.l (O'Connor, 1921). In this very context, the mind is superior and manipulates the body but not the other way around for sensory

experiences. He assume that if, as we have already said, the soul is a subject in which reason is inseparably (this requirement also indicates that it is in the subject), neither can there be any soul except a living soul, nor can reason be in a lifeless soul, and reason is immortal; hence, the soul is immortal(Augustine, 2006). Augustine analyzes why the soul is eternal by using the same reasoning that the explanation lies in the brain. Augustine argues the soul is eternal because it was created by God and meant to be immortal. It carries the image of God itself.

According to Cooper for Augustine, the mind is superior to the body. He also argues that the soul was created by God as "pure spiritual material" that does not break down (Cooper, 1989). This is clear whatever does not decompose lives. The soul avoids the body's death as God gave immortality by creating it in its form. For contrast, Augustine understands the soul's platonic reincarnation concepts. He states in the City of God that "Plato said that without bodies, souls could not exist eternally; for it was because of this, he said, that even wise men's souls had to return to their bodies for some time or another." (Augustine, 2001, p. 1021).

Free will, and Grace

On Augustine's teaching, the first man that God was created naturally has a noble character and God gave them "goodwill". Unfortunately, they cannot properly will as impact of sinful human nature after fall (Augustine, 2001). For Augustine, the original free will of man was lost by sin. Thus, the will of man is no longer free, and he is restricted in exercising his freedom. Grace, and only can reestablish freedom (Chadwick, 1991).

Moreover, in Augustine's view, freedom of will cannot be restored unless there is perfect health (Carre, 1946). It means that nature can be impoverished only comes Grace of Christ rather than from nature itself. This implies that "the grace by which a person avoids sin is neither human nature, free choice, nor the teaching of the law: it is the charity of the Holy Spirit." (Patout,1990). Augustine stressed that the free will and Grace are related to one other as he says follows:

> "God, then, works in ways, without our cooperation, the power to will, but once begin to will, and do so in a way that brings us to act, and then it is that He cooperates with us. But if He does not work in us the power of will or does not cooperate in our act of willing, we are powerless to perform good works of salutary nature" (Augustine, 1968, p. 289).

Consequently, there is no freedom of will unless God's grace evokes man's will to do well. Augustine's concept of grace "seems to leave free will clean out of the picture" (Routley, 1957, p. 61). Augustine's teaching is that true liberty is the fruit of grace rather than its precondition in salvation. Human autonomy and merits are not only restricted: they are excluded as the fruit of grace.

Thus far Augustine's doctrine of grace can be explained on the Neo-platonic theory that taught" God is alone the source of good and there is nothing in man apart from God" (Cushman, 1961. p. 93). This theory was in full agreement in his religious experience. However, he went further and mentioned that God's grace is not able to be resisted." Those whom he wills to save cannot prevent him even if they wish to do." (p.93)

In conclude, grace in Augustine's view is the creative power of God which can transform man's will. Man's free will is absent in sinful human, but grace evokes the free will.

Augustine View of Original Sin
In his explanation of the account of the great fall of man in the book of Genesis, Augustine, "inspired by the reading of Genesis 1-3," formed the basis for what would later become known as the "doctrine of sins (Spangerberg, 2007). The term "original sin" has two different meanings: (1) the first, and (2) the root and start of all that exist. Original sin, therefore, refers to the first sin that occurred during the rational and intelligent life of man (Sheperd, 1806). In the Augustinian philosophy of redemption (Redding, 1939), original sin is very significant within the doctrine of salvation (Redding, 1939). The teaching of original sin, as Julian of Eclanum claimed, was a view peculiar to Augustine or invented by Augustine, but the doctrine which came from Christ himself and was passed on from generation to generation throughout the years (Redding, 1939).

Condition of Adam before Sin
Augustine believed that the first man was perfect without sin. He pointed, "For who does not know that man was created sound and faultless, endowed with a free will and free ability to live a just life?" (Augustine, 1998). God created Adam with a nature that was harmonious and ordered, whose parts were not in conflict.

> "In accordance with the penal condition of this body (mortal body after Adam sin), God does not know bestow fecundity according to the happy state in which, since it was fitting that there be peace and not war in the nature of man before sin, there was nothing in the flesh which might lust against the spirit, and which would have to be restrained by the spirit's lusting against it "(Augustine, 1998, p.5:59)

According to Augustine, the freedom of the will which Adam possessed was not the perfection of the will which enables him not to sin at all. Adam's body which was harmonious with the free will before the fall differed from that all his descendants, as

theirs must necessarily die, while Adam's had only the possibility of dying. (Wiggers, 1980)

Augustine's View of Evil

According to Augustine, evil is the privation of God, and as the product of the will (Stumf, 1971). Augustine denies its authentic existence as a substance (Bromiley, 1978). Without good and its privation, there can be no evil (Augustine, 1998). In fact, "Nothing evil exists in itself, but only as some particular entity's evil dimension. Therefore nothing bad can be but good. (Bromiley, 1978). The apparent contradiction of evil in a good world disappears along these lines, for these two contraries we call evil and good, and the position of the logicians does not apply, namely the law of the excluded middle whereby, for instance, a drink can not be sweet and sour at the same time and place. For while good can exist without evil, no mode in which two exist "evil can not exist without good." (Bromiley, 1978, p. 110).

Furthermore, the rose of evil on Augustine's view is" the defection of the will of being who is mutably good from the Good which is immutable" (p.110). From this "primal lapse "or first privation of the good," al others evil flow: ignorance, an appetite for noxious things, banishment, original sin, and damnation. (Bromiley, 1978).

Besides, Augustine stressed that pride as the beginning of all sin, as wrote on Eccl 10:13. This happens when the soul loves itself to much; when it abandons that immutable good, which it ought to love more than itself (Bettenson, 1986). Furthermore, the transgression of Adam and Eve happened because they were already evil (Bettenson, 1986). Adam's sin is merely sin, but original sin is "sin that is the punishment of sin". Hence, Augustine concludes that sin is quelled when it is beaten down by the love of God, which no but He gives, and He only, by Jesus Christ the Mediator of God and Man, who made Himself mortal that we might be eternal (Sheperd, 1806).

The Nature of Original Sin

> The Nature of Original sin in Augustine's views as Hopkins writes
> In Adam's free act, the will of the race revolted from God and the future of the race corrupted itself. Nature which we now possess is the same nature that corrupted itself in Adam- not the same merely, but the same as flowing to us continuously from him (Hopkins, 1907).

Moreover, In Augustine's view, solidarity with Adam is more than a legal matter of a covenant between God and the human race, in which Adam, as our representative, has the power to ratify or break the treaty for all of us (Calvin, *Institutes*, .1.7) Solidarity with Adam is personal as well as ontological for Augustine. As Augustine

points out, we were all in that one group, we were all the same man who fell into sin. We have not yet created individually ways in which we were entrusted to act as individuals, but the essential essence from which we were to be engendered existed already. If it was vitiated by sin. Man can not be born of man under any other circumstances. (Augustine, 1998, XIII. 1.4).

Augustine claims that all human beings lead dual lives— he refers to Adam's creation as a "common life" with non-separate souls. He also calls "person" and "proper" lives in our bodies (Augustine, 1998). His theory has a family relationship to Platonic and Platonism ideas of the pre-existence of the soul—in some sense, our souls partake of the common life of the human race, in Adam, before they enliven our bodies.

The influential opinion of Augustine supports the idea that mankind was organically bound to Adam. Therefore, the entire tainted sinful nature of the entire human race was the product of the nature of Adam that had been altered after sin. He said that if Adam didn't have sin, he wouldn't have been filled with death and incorruption (Augustine, NPNF, 1st Series, 5:16). His concept of the transmission of original sin (we will discuss later) implies the transmittal of corrupted human nature: What evil there is in sin, whereby our nature has been certainly corrupted…from the condemnation of our origin;…in the depraved of the first man (Augustine, NPNF, 1st series, 5:521).

Augustine seemed believed in the transmission of original sin in terms of sinful nature rather than actual sin (Augustine, NPNF, 1st series, 5:287). He further held that sinful nature is the source of all kinds of actual sins. He wrote,

> It is certainly sufficiently clear that the sins which are common to every man, which they commit themselves and which belong to them alone, signify one thing; and that the one sin in which they have all sinned implies another thing; since they were all one man (Augustine, NPNF, 1st series, 5:19).

The Transmission of Original Sin

Augustine proposed that Adam's nature before sin was different from that of his posterity. He wrote, "Adam was not making like us, because without the preceding sin of a progenitor, he was not made in the flesh of sin." (Augustine 1998). In addition, he taught that Adam's sin was spread by concupiscence, or "hurtful lust" (Augustine, NpNF, 1st chapter. 5:88), resulting in mankind becoming a mass damnata (mass of perdition, condemned crowd), with much enfeebled, if not lost, freedom of will (Bettenson, 1986). The human nature was transformed from now on when Adam sinned. Adam and Eve recreated human nature utilizing sexual reproduction. Since what is born of the flesh is flesh (Bettenson, 1986), all the offspring are the same as the effect of Adam sin. Their children now live in sin, in the form of concupiscence, which means that the original sin rests on the body, from

which only a diminished soul will lack the power to properly control the body, a concept used in a metaphysical sense, not a psychological sense (Augustine, 1998).

Augustine insisted that concupiscence was not *a being* but a *bad quality*, the privation of good or a wound (Bettenson, 1986). He acknowledged that sexual concupiscence (libido) may have been present in heaven in the perfect human existence, and only later became disobedient to the divine will as a result of the first couple's disobedience to the will of God in the original sin. Augustine offers a significant role in sexual desire in the propagation of original sin. Augustine believes that carnal concupiscence is also the mother of sin, although originally the sister of sin. (Augstine, 1998) . "Before they are resurrected, those who are born of the union of bodies are under the control of the devil.   Because they are born by the concupiscence by which the flesh urges against the spirit. (Augustine, NPNF, 1st series,4:34). According to Augustine's view (called "realism"), when he sinned, all mankind was present in God, and thus all sinned. According to Augustine, original sin consists of Adam's remorse borne by all human beings.

Theory inherited sin originated from the translation theory of Tertullian, the soul is material, and a portion of the parent's soul and body is passed on to human offspring. As Russel Says, Augustine claimed that original sin was inherited from God, as St. Paul tells us, the parents should transmit the soul as well as the body, and the soul is not the body from sin.

This approach explains solidarity in Adam: we were in Adam, the material of our bodies and souls that was virtually in him. But because it was generally a materialistic study, and because Augustine was persuaded that inherited sin was not merely a sin of the flesh, but the immaterial soul that he was unable to fully embrace translationism,, But he used this theory to support his idea of sin inherited (Betteson, 1986). Being sinners, humans by essence are completely depraved, they cannot do well, and without divine grace, they can not respond to God's will. Grace is inevitable, conversion works, and perseverance contributes to it.

To support the doctrine of the transmission of the original sin to humanity, Augustine used the authority of the sacred Scripture. Probably his greatest Scriptural proof was Rom 5:12; "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men because all sinned."

Hence, theory of original sin's transmission clearly extends the idea that one is infected by those in whom one finds one's origin, but it begins to serve as a replacement for his doctrine of solidarity in Adam, since the sexual transmission theory implies that infants are infected directly by their most immediate ancestors, but only indirectly by Adam, because the true faith proclaims that "all souls contract the original sin which was committed by the first man through the use of his own will; a sin transmitted to all his posterity by generation, and only to be purged by generation. This is true of the souls even of infants." (Bettenson, 1986).

Original Sin and Baptism

Augustine strongly believed that original guilt is removed from every man who was born and is saved only by infant baptism as the sacrament of the church, since infants are not bound by the sins of their own actual life, it is the guilt of the original sin that is healed in them through the grace of Him who saves them through the laver of regeneration..." (Augustine, NPNF, 1st series, 5:4). He asserted that there is no salvation for unbaptized infants. In his interpretation of John 3:35,36, Augustine describes,

> If, by virtue of the perfection and administration of such a great sacrament, they (children) who are baptized are nevertheless counted in the number of the faithful, even though by their own heart and mouth they simply do not do what belongs to the acts of faith and confession;Surely those who have missed the sacrament must be counted among those who do not believe in the Son, and therefore, if they leave this life without it, they will know what is written about them— they will have no life, but the wrath of God abides in them. (Augustine, 1st series, 5:25).

In another place, he again emphasized that "infants, unless they pass into the number of believers through the sacrament baptism…will undoubtedly remain in "the darkness." (Augustine, NPNF, 1st series, 5:9) However, Augustine believed that heaven and hell are the only true destinations for souls. He concluded that unbaptized kids go to hell as a result of their original sin.

It may conclude infant baptism is compulsory to remove the guilt of original sin from the newborn baby. Through this removal of original guilt, the baby is saved. On the contrary, unbaptized infants are in the state of Condemnation (Song, 1998).

NEO-PLATONISM VIEW OF THE ORIGINAL SIN

Plotinus (204/5–270 C.E.), is generally considered Neo-Platonism's founder. Following Plato and Aristotle, he is one of the most famous ancient philosophers. The word ' Neo-Platonism' is an invention of German scholarship at the beginning of the 19th century to differentiate the philosophy of Plotinus and his successors from the more complete form of Platonism arising from all the writings of Plato (Harris, 1976). n this case, the term was meant to suggest that in evolving the Platonic tradition Plotinus introduced a new phase. What this' newness' amounted to is unclear, if anything, mostly because one's evaluation of it relies on one's interpretation of what platonism is. Also, Plotinus (like all his successors) considered himself simply to be a Platonist, that is, an exponent and defender of the philosophical position of which Plato himself was the greatest exponent. Plotinus, therefore, did not consider originality to be a luxury. Nevertheless, Plotinus realized that Plato had to be interpreted as a source of everything, especially concerning the One or God. (Sheperd, 1806).

Soul and Pre-existence

To understand the preexistence of the soul in Neo-Platonism, in short, Plotinus developed a doctrine about God as the source of everything and as that to which man must return (Stumf, 1971). The Neo-Platonist concept regarding the One is influenced by the Aristotle's teaching the supreme Being as Unmoved Mover, which is transcendent, self-sufficient, no outside activity. On the other hand, Plotinus places the One beyond Mind and being (Amstrong, 1983). Plotinus explained the origin of all things by saying that they come from God, not to trough a free act of creation necessity. To express "necessity" Plotinus used *emanation* that flow from the One. The first emanation from the One as *Reason* called *Logos*, the statement of expression of the One. The second is Soul, the statement of Reason. The third emanation from the One is Body or Matter (Parker, 1967).

Discussing the Preexistence of the soul in Neo-Platonism is very important to understand of the human nature according to Neo-Platonism. The One is eternal simplicity, Reason is an eternal multiplicity, and the soul is everlasting, temporal multiplicity (Parker, 1967).In general, the soul is the world's soul, but there are also individual souls individualizing the world's soul. Such individual souls between the nous and the bodies they tell (give their form) are intermediate. The human soul that is in contact with the matter on the one side (Russel, 1968), on the other hand, it is in touch with the nous or realm of the spirit or of ideas and should tend to rise by ascetic purification to the pure contemplation of ideas. It means the soul is tending towards a mystical union with the One with whom the soul melts and becomes depersonalized. Unlike Plato, Neo-Platonism accepts the concept of soul transmigration (reincarnation). The soul can be progressively freed from the matter in this cycle to enter the One. The soul of man is an emanation of the soul of the world (Sheperd 1806). The soul is linked, but it's not the same as the body. From this teaching, Plotinus reconstructs the soul's pre-existence theory of Plato, believing that the soul's union with the body is a result of a drop.

Neo-Platonism, unlike Platonism, does not treat the soul as the concept of creation. The soul is equivalent to how intelligence is connected to the One. Since the One is practically what the intellect is, the intellect is what the spirit is, paradigmatically (Russel, 1945). That said, the soul transcends all but the One because all emanates from the One. The human being is, therefore, more like Christ.

Nonetheless, Plotinus considers a human being's essence as only a representation of the soul's external embodied existence that the soul uses the body as the instrument of individualizing itself. In terms of the individual human alike with a cognitive agent or object of mental states, the distinction between an entity and the soul-body composite is clarified very clearly (Copleston, 1985). Therefore, in a material body, the soul is a moral being or a true self.

Original Sin on Neo-Platonism

It is very good to analyze their teaching of evil to understand the original sin in Neo-Platonism. According to Plotinus Matter is to be branded with evil and denial of all

kinds of intelligibility (Sheperd, 1806). Plotinus was in active opposition to Aristotle, who distinguished between matter and poverty (Sheperd, 1806). The matter is what accounts for the diminishing existence of the delicate universe, for all-natural things consist of material forms.

For Neo-Platonism, if the One directly affects both good and bad, is not the One, like the Bad, the source of evil? The answer is definitely yes in one scenario. If anything happens apart from the One, as stated by Plotinus, then it is important to remove the production process from the One. The beginning of evil is the act of psychologically separating from the One, an act that ultimately causes the One himself. Completing the One manufacturing process sets a limit, like the end of a river that leaves its sources. There are matter and darkness beyond the mark.(Sheperd, 1806).

For Plotinus, the matter is necessary and final of the emanation from the One. The very nature of emanation as we have seen is the higher levels necessary to move toward the lower, that the One generates the nous, and finally, that the individual soul generates a body, matter (Sheperd, 1806).

The Nature of Original Sin

The root of sin is located in the very essence of the soul and about the body as self-isolation, according to Neo-Platonism.. (Amstrong, 1983). At the same time, Plotinus continues to argue that the soul is responsible for its actions and that all things are decided (Sheperd, 1806). The soul has a previous existence before it enters the body. When the soul sinks, it comes to being in the brain. But the argument is that in its irrational parts the soul has an unruly and evil essence even before it enters the body so that the origin of evil is present in one way even in the state of pre-existence of the soul. The origin of evil is to be situated within the soul itself, the product of ignorance, and the truth forgetfulness of the mind(Sheperd, 1806).

The Transmission of Original Sin

The transmission of evil from one to another, Neo-Platonism underscored this notion by suggesting that in addition to such a transmission of evil, human souls would reappear via transmigration, bringing to the new body their earlier errors and judgments of value (Sheperd, 1806). In other words, Neo-Platonism believed, that sin transmitted from parents to their children because of the error of the human soul that falls on the body, because the matter is evil and every man consisted of soul and body.

To solve the evil problem in Neo-Platonism, they offer that a person should develop successively the moral and intellectual virtues. The ecstasy is the final result of the right to conduct correct thinking, and the proper disposition of the affections. This union could require incarnations of the soul (Sheperd, 1806).

COMPARISON AND ANALYSIS

This chapter mainly based on the discussion that has been done in chapters 2 and 3, compares the Augustine view with Neo-Platonism. In this chapter, we will discuss common grounds points of differences between these two views.

Common Ground and Point of Differences

There are several common grounds between Augustine and Neo-Platonism's view on the original sin. Both of them have a similar concept for at least in the following points: the beginning of the evil and transmission of sin.

The Beginning of Evil

Augustine believed the evil to be God's deprivation and the product of the will. Augustine, however, authentically rejected this evil with substance. There can be no bad without the good and its suffering. Also, "Nothing evil exists in itself, but only as some actual entity's evil aspect. Therefore nothing bad except something better can exist.

Neo-Platonism, in the same view, assumed that the start of evil was the act of separation from the One by Intellect, an act ultimately caused by the One himself. The end of the One production process determines a cap, such as the end of a river that leaves its origin.

As we observed, both of them have the same idea of the beginning of evil. However, the details of their concept are different. Augustine believed that evil is not authentic with the matter, whereas neo-Platonism acknowledged that every matter is evil. For Plotinus, the matter is necessary and final of the emanation from the One.

The Nature of Sin

 Augustine's view of nature the original sin supported by his believing in the traducianist view on the origin of the soul and also the same concept with Neo-Platonism concept of the nature of man consisted of body and soul or dualism.

According to Neo-Platonism, the root of sin is discovered in the very nature of the soul and with the body as self- isolation. Before it enters the body, the soul has a prior existence. When the souls fall and that is how it comes to be in the body. But the point is that the soul has an unruly and evil nature in its irrational parts even before it enters the body.

Transmission of Sin and Its Removal

 He also taught that the sin of Adam was transmitted by concupiscence. Their descendants now live in sin, which means the original sin rests on the body in the form of concupiscence, from which only a diminished soul will lack the power to properly control the body.

Augustine insisted that in the reproduction of the original sin, concupiscence was not a being but a bad quality because of sexual desire. Before they are resurrected, those who are born from the union of bodies are under the devil's control.

Neo-Platonism also suggests that sin has been spread from one to the next. The Neo-Platonism underlined this idea by proposing that human souls would reappear by transmigration in addition to such propagation of evil, taking their earlier mistakes and value judgments to the new body.

To address the original sin question, Augustine accepted that with the infant baptism, through the grace of God, man can be saved from sin. The original's guilt is completely handed down by infant baptism. Neo-platonism, on the other hand, implies the development of moral and intellectual virtues.

Summary and conclusion

Doctrine the original sin of Augustine's has been debate among the theologian up to the present. For that reason, the chapter of this paper asked what Augustine's view on original sin is, and what the Neo-Platonism teaching on the original sin is.

To complete this answer, in chapter 2 described Augustine's ideas of original sin. The first thing we should see his biography, as we found that his life particularly in his young, he had a problem with his problem with sex desires, he never married, however, he lived with some women. Before he converted to the Christian that was baptized by Ambrose, he studied Manichaeism to solve his problem regarding evil, however, he did not satisfied and he became interested in Neo-Platonic at the same time he also learns Christianity from Ambrose. In Neo-Platonism, he found many things and he said thanks to Neo-Platonism regarding his problem in evil. From this new understanding, then he developed doctrine original sin.

Moreover, we looked for General theology of Augustine which related to the origin of sin is free will, grace and the nature of man. For Augustine, the original free will of man was lost by sin. Thus, the will of man is no longer free, and he is restricted in exercising his freedom. Grace, and only can reestablish the freedom.

Regarding the nature of men, Augustine strongly agrees with Neo-Platonism about the nature of man that man composes of body and soul. Augustine is suggesting that all human beings live double lives—he refers to our lives in Adam as a "common life" of souls not yet living separately. He also calls our lives in our own bodies "individual" and "proper" lives. His theory has a family relationship to Platonic and Plotinian ideas of the pre-existence of the soul—in some sense, our souls partake of the common life of the human race, in Adam, before they enliven our bodies.

As we looked at his general theology, then we discussed Augustine's view on Original sin. In describing his understanding concerning original sin,

Augustine believed that the first man was perfectly without sin and they have free will. However, Augustine acknowledged that the freedom of the will which Adam possessed was not the perfection of the will which enables him not to sin at all.

Moreover, the existence of the evil is the privation of God, and as the product of the will, however, Augustine denies it authentic existence as a substance.

Augustine's seminal view supports the idea that mankind was organically joined to Adam. Thus, the whole corrupted sinful nature of the whole human race was the result of Adam's nature which had been changed after sin. As a consequence of Adam's sin, all his descendants inherited sin before born, because the soul the first man already corrupted and all his descendants also corrupted. It is the root of his supported for infant baptism as compulsory to remove the guilt of original sin from the newborn baby. Through this removal of original guilt, the baby is saved. On the contrary, unbaptized infants are in the state of Condemnation.

The theory of original sin by Neo-Platonism was mentioned in chapter 3.As dualism, platonism, and neo-platonism, soul and body are strongly taught by man. The human being is just the expression of the transient embodied life of the soul that the soul uses the body to individualize itself.

Neo-Platonism ideas, the origin of evil is the act of mental separation from the One, an act that ultimately causes the One himself. The end of the production process from the One determines a cap, such as the end of a river from its sources. There are matter and bad beyond the threshold. Matter of the emanation from the one is necessary and final. When the soul sinks, it comes to being in the brain. But the argument is that in its irrational parts the soul has an unruly and evil essence even before it enters the body so that the origin of evil is present in one way even in the state of pre-existence of the soul. The cause of evil must be in the soul itself, the product of ignorance and the forgetfulness of the vision of reality.

The transmission of evil from one to another, Neo-Platonism underscored this notion by suggesting that in addition to such a transmission of evil, human souls would reappear via transmigration, bringing to the new body their earlier errors and judgments of value.

Then we conclude the doctrine original sin of the view of Augustine, it seems similar to the teaching of Neo-Platonism, although Augustine never claimed that his teaching of the original sin was derived from the view of Neo-Platonism.

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