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GREEK AND MEDIEVAL PHILOSOPHY

SEMESTER - V

PHILOSOPHY

BLOCK 2

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BLOCK INTRODUCTION

The second block consists of seven units. Ninth unit of this course is the second unit of this block. The ninth unit is ': **Aristotle: Relation between Form and Matter'.** This unit introduces you the meaning of the two terms form and matter. In Greek philosophy, basically in Plato and Aristotle's philosophy the concept of form and matter occupies an important place. It was mostly developed in the philosophy of Aristotle however.

The name of the tenth unit of this block is **'Aristotle: Theory of Causation'.** This unit will introduces you about the history of the concept of causality and Aristotle's view about this theory. Aristotle was one of the most influential and ground breaking philosophers of his time. Causation was one of his primary focuses both that of the everyday events, physical beings and the universe in its entirety.

'St. Augustine: Problem of Evil' is the eleventh unit of this course. After going through this unit, you will be able to give an explanation of Evil, How Augustine viewed Evil, Conclusion of Augustine concept of evil and you will also know the relation between God and evil.

The twelfth unit of course is **'St. Augustine: Theory of Knowledge'.** After going through this unit, you will be able to know that St. Augustine rescued the medieval western philosophy from religious biasness and revived Platonic philosophy and developed rationalism. You will also be able to know that God and soul, intermixture of faith and reason, wisdom, acceptability of knowledge, based faith as authorized by Church

The thirtieth unit of this course is **‘Saint Anselm's Proof for the existence of God'.** After going through this unit, one will be able to explain the necessity to prove the existence of God, Anselm's ontological proof or ontological argument, Philosopher's reaction towards ontological argument, Analysis of ontological argument of St. Anselm and Descartes acceptance and modification of ontological argument, Objections against ontological argument by the critics, Anselm's answer to objections

The fourteenth unit of this block is **‘St. Thomas Aquiras: Theory of Knowledge’.** This unit introduces you to the influence of Aristotle on Aquinas, Systematization of Christian Theology, recognition and explanation of conceptualism and Empiricism. You will also be able to know that the knowledge of highest being from the realization of world of facts.

The fifteenth unit is **'Acquinas' Analogical Theory of Religious Language'.** After going through this unit you will be able to know that language and words having application both in secular and religious contexts suffer from change of meaning and there by leading to problems. You will also be able to know that St. Thomas Aquinas introduced 'Analogical Theory of Religious Language' in order to solve problems originating from religious use of language.

While going through this course you will come across some boxes which are put on the left side or right side of the text. These boxes will give us the meanings of some words and concepts within the text. Apart from this, there will be some broad and short questions included under Activity and Check Your Progress in every unit. Activities will increase our thinking capacity because questions put in Activity are not directly derived from the text. But answers to the short questions are put in the section Answers to Check Your Progress. Besides, there are some text-related questions which are put in Model Questions. These questions will help you in selecting and mastering probable topics for the examination so that you can prepare for the examination with confidence.

UNIT : 9 ARISTOTLE : RELATION BETWEEN FORM AND MATTER

UNIT STRUCTURE

9.1 Learning objectives

9.2 Introduction

9.3 Meaning of Form and Matter

9.4 Form and Matter according to Aistotle

9.5 Relation between Form and Matter

9.6 Is there any difference between Form and Matter

9.7 Let us sum up

9.8 Further Reading

9.9 Answers to check your progress

9.10 Model Questions.

9.1 LEARNING OBJECTIVES :

After going through this unit, you will able to

- know about form and matter
- describe the meaning of form and matter
- explain aristotle's view about form and matter
- describe the relation between form and matter
- know that there is difference between form and matter.

9.2 INTRODUCTION :

This unit introduces you the meaning of the two terms form and matter. In greek philosophy, basically in plato and aristotle's philosophy the concept of form and matter occupies an important place. It was mostly developed in the philosophy of aristotle however.

The terms 'form' and 'matter' describe a basic duality in all existence between the essence or "whatness" of a thing (form) and the stuff that the thing is made of (matter) such a duality exists is widely held but the history of philosophy.

9.3 MEANING OF FROM AND MATTER :

In general the terms form and matter derived from classical philosophy most significantly from plato and aristotle. In plato form comes from the greek word 'eidos' and is after translated as idea or essence and refers to the basic 'whatness' of a thing. As like as plato Aristotle links from to essence but distinguishes between form and matter. Here form refers to the essential determination or organic structure of a thing and matter is that which the thing is made of

Matter is the substrate from which physical existence is derived remaining more or less constant amid changes. The word 'matter' is derived from the latin word 'materia', The meaning of materia is 'wood' or 'timber' in the sense 'material' or distinct form mind or 'form'. The word form has been used in a number of ways throughout the history of philosophy and aesthetics. It was early applied to Plato's from eidos by this term plato identified the permanent reality that makes a thing what it is in contrast to the particulars that are finite and subject to change.



CHECK YOUR PROGRESS

1. What do you mean by form and matter?
2. From which word 'matter' comes from?

9.4 FORM AND MATTER ACCORDING TO AISTOTLE:

Aristotle introduces his notions of matter and form in the first book of his physics, his works on natural science. For Aristotle form and matter are the co-principles of which all real and actual things are composed. Aristotle argues that the form that he after equated with essences, exist in the real things. In order to know them as universals human minds are equipped with the rational power to abstract these essences out of real things. For him form is the derterminate structure that gives things their essential characteristics. On the other hand matter is the ultimate substrate or 'stuff' out of which all things are made. From this, theory explains all actual things or substances in terms of the principles of form and matter.

Aristotle believes that all material substances are matter and form for him matter and form are not material parts of substances. The matter is formed into the substance it is by the form it is. Suppose we consider a particular plant.

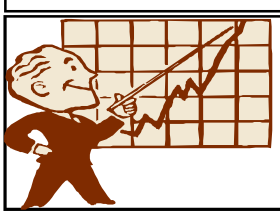
The plant is a material substance. Hence it has both matter and form. The form is the arrangement mature and state of the plant. So a plant has an internal order that changes as the plant matures. It gains nutrients from the environment removes waste and grows. Each of these functions is a part of the plant. It is not possible to separate the activity of the plant from the actual plant. This is even true at the cellular and atomic level. The cells of the plant are plant cells doing the activities needed to happen in that particular plant. The atoms are joined in a pattern that has different properties than any of the individual atoms but that serves that needs of the plant. At all levels the plant's form determines the properties and activities of every physical part of the plant. The matter is just determined by the plant so that particular activities and properties appear. This is Aristotle's understanding of matter and form.

Aristotle also believes that without a form matter would have no properties or activities at all. He does not believe in the prime matter. Since something cannot exist at all if it has no properties or activities at all, prime matter doesnot exist. Therefore, every material thing has a form.



LET US KNOW

The Aristotelian conception of form and matter was adopted by the scholastics. The most famous appropriation and further development of Aristotle's basic metaphysical categories was made by st. Thomas Acquinas, Acqninas posited that it was matter that provided the principle of individuation. That is, what distinguished one dog from another was its matter rather than its form.



CHECK YOUR PROGRESS

3. What is form and matter according to Aristotle?
4. What is Hylomorphism?

5. State true or false

(a) Aristotle does not believe that all material substances are matter and form.

(b) For Aristotle, without a form matter would have no properties or activities at all.

9.5 RELATION BETWEEN FORM AND MATTER :

Regarding the relation between form and matter Aristotle famously contends that every physical object is a componnd of matterand form. In his metaphysics, he argues that form is what unifies some matter into a single object the compound of the two. Aristotle appeals to it in his De Anima by treating soul and body as a special case of form and matter and by analysing perception as the reception of form without matter

According to Aristotle, the two constituents of every physical substance, form being that which makes the substance what it is and matter being the substratum underlying the form. He defines matter as 'that which in itself is not a this,' and form he defines as that which is precisely in virtue of which a thing is called this? In substantial change the form is that which is changed but the matter remains constant throughout the change. In so far as for maker the object what it is, is not equated with activity. On the other hand matter is equated with potentiality. Again form determines the nature of a substance it is likeness to the species and matter is likened to the genus.

In Metaphysics of Aritotle, it is form rather than matter which enjoys priority for him matter is the undifferentiated primal element out of which all things are made. It is not itself a thing Because in order to be a thing it would have to possess some kind of form. Hence matter without form cannot exist. In Aristotlian language matter is pure potentiality rather than actuality pure or prime matter is the potential from which things develop or emerge without being an actual thing itself.

Aristotle retains the changeless eternal forms the idealistic principles of the teacher but rejects their transcendency. He brings them down from

heaven to earth, so to speak. Forms are not apart from things but inherent in them. They are not transcendent but immanent. Matter is not to be equated to non-being but a dynamic being form and matter are not separate but eternally together. Matter combines with the form to constitute individual things, each individual moves and changes, grows or evolves under the control and direction of its form. Hence both matter and form are related to each other.



CHECK YOUR PROGRESS

6. According to Aristotle in which way form and matter are related to each other?



LET US KNOW

Plotiness: The first philosopher of the Neoplatonists, according the Aristotlian notion of form as species and matter as genus. He maintained that immaterial substances, since they can be defined in terms of genus and species are also composed of matter and form. There exists a spiritnal matter out of which incorporeal substances are formed. Only God is not composed of matter and form.

9.6 IS THERE ANY DIFFERENCE BETWEEN FORM AND MATTER:

It was Aristotle who first explicitly made the distinction between form and matter. However this distinction is implicit in Plato's theory of Forms. For Plato any particular material thing. Such as an actual dog, is subject to change, As the particular dog can die and when it does, it is no longer a dog - it is merely dead matter. Even the idea of dog does not change. It is eternal. Hence, for Plato, the idea of Form enjoys a higher status. then, the particulars or all actual dog merely participate in the one unchaning and eternal form.

Aristotle criticised Plato's theory of Forms for positing this higher realm where the eternal Ideas were supposed to exist. On the contrary, Aristotle arguer that the forms exist in real things. Hence form is the

determinate structure or morphe, that gives their essential characteristics or attributes. While matter is the ultimate substrate or stuff, out of which all things are made. Thus for Aristotle, forms only exist in individual things not in a separated realm of pure forms or Ideas. Matter as a principle, relates to form, as a potential is related to its actuality.



CHECK YOUR PROGRESS

7. Who criticised Plato's theory of Forms?



9.7 LET US SUM UP :

- In the history of western philosophy specially in the philosophy of Plato and Aristotle, the concept of form and matter has a significant place.
- It was Aristotle who made an explicit distinction between form and matter. He rejects Plato's theory of Forms.
- According to Plato, the word 'form' comes from the greek word 'eidos' (idea) which refers to the basic 'whatness' of a thing.
- As like Plato, Aristotle links from the essence but distinguishes between form structure, that gives things their essential characteristics.
- While matter is the ultimate substrate or 'stuff' out of which all things are made, Aristotle developed his "Hylomorphism" principles of form and matter.
- We believe that without a form matter would have no properties or activities at all. Hence every material thing has a form.
- Forms are not apart from things, but inherent in them. They are not transcendent but immanent.
- Form and matter are not separate but eternally together.



9.8 FURTHER READING :

1. Aristotle, The basic works of Aristotle, Ed. Richard Mckeon. New York : Random House, 1941
2. The Internet Encyclopedia of philosophy.

3. Wolfson H.A. Creseas Critique of Aristotle 1929
4. Thilly, Frank : A History of philosophy - Central Publishing House, Allahabad, 1984.

9.9 ANSWER TO CHECK YOUR PROGRESS :

1. According to Aristotle, form refer to the essential determination or organic structure of a thing and matter is that which the thing is made of.
2. The word 'matter' is derived from the Latin word 'materia'.
3. According to Aristotle, form and matter are the co-principles of which all real and ctual things are composed. For him, form is the determinate structure that gives things their essential characteristics and matter is the ultimate substrate or 'stuff' out of which all things are made.
4. Hylomorphism is a philosophical theory developed by Aristotle. It conceives being as a compound of matter and form. It was the central doctrine of Aristotle's philosophy of nature. According to this theory every natural body consists of two intrinsic principles, one potential, namely primary matter; one actual namely substantial form.
5. (a) False
   (b) True
6. According to Aristotle forms are not apart from things but inherent in them. They are not transcendent but immanent. Matter is not to be equated to non-being but a dynamic being. Matter combines with the form to constitute individual things, each individual moves and changes grows or evolves under the control and direction of its form. In this way form and matter are related to each other.
7. Aristotle

9.10 MODEL QUESTIONS :

Q 1. What is the meaning of the word 'materia'?

Q 2. What is meant by form and matter?

Q 3. Briefly discuss about Hylomorphism.

Q 4. How Aristotle make distinction between form and matter?

Q 5. Explain the relation between form and matter.

Q 6. State True and False-

(a) Aristotle introduces his notions of form and matter in his first book 'Metaphysics'.

(b) 'Hylomorphism' theory was developed by Plato.

(c) Form and matter are not separate but eternally together.

(d) Aristotle criticised Plato's theory of Forms.

*** **** ***

UNIT : 10 ARISTOTLE : THEORY OF CAUSATION

Unit Structure:

10.1 Learning objectives

10.2 Introduction

10.3 Meaning of Causation

10.4 History of the theory of Causation

10.5 Aristotle : Theory of Causation

10.6 Critical discussion of the theory of Causation

10.7 Let us sum up

10.8 Answers to check your progress

10.9 Further Reading

10.10 Model questions.

10.1 LEARNING OBJECTIVES :

After going through this unit, you will be able to-

- know the general meaning of Causation
- explain the theory of causation of Aristotle
- know about the history of Causation
- describe the objections against the theory of Causation

10.2 INTRODUCTION :

This unit will introduce you about the history of the concept of causality and Aristotle's view about this theory. Aristotle was one of the most influential and grpund breaking philosophers of his time. Causation was one of his primary focuses both that of the everyday events, physical beings and the universe in its entirety. Aristotle famously is thought to have said that causation all men desire to know. In the philosophical discussions, both western and Indian the doctrine of causation has a significant place and in this unit we will discuss about the theory of causation in both.

10.3 MEANING OF CAUSATION :

Generally 'causation' means a connection between two events or

states such that one produces or brings about the other, here one is the cause and the other is its effect. In a simple way causation can be defined as if cause then effect or every event must have a cause. A cause has traditionally been through of that which produces something in terms of which that is produced, its effect can be explained. Accordingly causality is implicit in the logic and structure of ordinary language. Aristotle philosophy uses the word 'cause' to mean explanation or answer to a why question including Aristotle's material, formal, efficient and final causes. Then the cause is the explanans for the explanandum.

The emphasis on the concept of cause explains why Aristotle developed a theory of causality which is commonly known as the doctrine of the four causes. For Aristotle, a firm grasp of what a causes there are, is essential for a successful investigation of the world around us.



CHECK YOUR PROGRESS

1. What is causation?

10.4 HISTORY OF THE THEORY OF CAUSATION :

Theory of causation has a unique place in the philosophical discussions of both western and Indian. Hence in order to better understand the contemporary approaches to the complex issue of consusation, it is necessary to have a clear insight into the history evolution of the concept of cause.

Thought the concept of causation has emerged in pre socraric philosophy it was probably plato who first stated the principle of causality. He stated that everything that becomes or changes must do so owing to same cause as nothing can come to be without a cause But plato emphasized the causal importance of formal causes. However, since Aristotle was the first philosopher to give an extensive account of causes. Aristotle discussed his theory of causation are to be found in his posterior analysis, his physics and his Metaphysics. The content always concerns

both a certain being and the conditions of knowledge of that being. Aristotle developed a theory of causality which is commonly know as the doctrine of four causes.

The stoic cosmos is an organism inspired with divine reason and its entire development is providentially ordained by fate. The stoics were the first philosophers to systematically maintain in idea that every event is necessitated by certain causal conditions. They strictly held to the view that every has a cause. They rejected the idea that there could be any uncaused event because that would undermine their basic belief in the coherence of the universe. Moreover, they held that each particular event necessitates its effect.

In the thirteenth century, most christian philosophers tried to reconcile Aristotle's philosophy with the christion idea that God created the world out of nothing . As a consequence. Aristotle's 'unmoved mover' was transformed into a creating cause of existence. In the seventeenth century the development of the concept of cause involved a radical change. More specifically, in this century the idea took root that

(a) All causation refers exclusively to locomotion.

(b) That causation entails determinism and

(c) That efficient causes were just the inactive nodes in the chain of events, rather than the originators of a change.

Descartes was the founder of modern philosophy. His interpretation of efficient causes as mechanical causes was an important new development. Like Descartes, Thomas Hobbes presupposed causal determinism, rejected formal and final causation and thought that causation was only relevant to motion. He explained all phenomena, even psychological and sociological ones, in terns of causal relations between moving bodies. Spinaza made a distinction between 'free causes' and 'necessary causes'. According to him, causes logically necessitate their effects and conversely. They are themselves logically necessitated by their effects. The principle of sufficient reason in one of the foundations of the great metaphysical system of leibnitz. It refers both to the logical ground and to the real cause of things 'There is nothing without a reason or no effect without a cause'.

Locke's approach to the concept of causation was the idea of power for him a cause is a particular substance putting its power to work. Apparently Locke conceived causes and effects as particulars. In hisentire discussion of power there is no reference to either uniformally or necessary connection. This view conflicts with the modern view of causation according to which causation innvolves uniformily or neceddary connection according to law. Hume explained that in order to clarify and justify our idea of cansation we must find the impression that has given rise to it. The idea of necessity cannot be derived from our experience of individual cases of causation.

Kant an analytic philosopher, in a preliminary section to the transcendental Analytic, has raised the problem of the transcendental deduction of the concept of cause for him, the concept of cause signifies a special kind of systhesis. Kant concluded that there were only two possible solutions to the problem of causation, either must the concept of cause be complitely abandoned an unrealistic idea, or it must be grounded completely a priori in the understanding.

Milk defined cause as the antecedent on which a given phenomenon is invariably and unconsitionally consequent. From the above discussion we will come to know that there are two decisive milestones mark the history of causality. They are

(i) Aristotle conception and

(ii) The scientific conception

This analysis of the concept of cause shows that each analysis of causation must start from the recognition that causal propositions are ambiguons and that mutnally exclusive meanings are to be distinguished. 1 state that 'A' is the cause of 'B'. It means 'A' is the initiator of a change in 'B'. According to II, 'A' is the cause of 'B' means given the occurrence of 'B', A must necessarily have occurred.



CHECK YOUR PROGRESS

2. State True or False -

(a) Theory of causation has a long history.

(b) Descartes was the founder of modern philosophy.

3. What is Hume's view of causation?
4. State the concept of cause according to the seventeenth century philosophers?
5. How can Mill defines a cause?

10.5 ARISTOTLE : THEORY OF CAUSATION :

Aristotle was not the first person to engage in a causal investigation of the world around us. From the very beginning and independently of Aristotle, the investigation of the natural world consisted in the search for the relevant causes of a variety of natural phenomenon. In the tradition of investigation, the search for causes was a search for answers to the question why? Both in the physics and in the Metaphysics, Aritotle places himself in direct continuily with this tradition

Aristotle introduced a theory of causality for the first time in human thought. He introduced the theory as a way of understanding the human experience of physical nature. For him, the causal concept is much wider in its application for modern science. It is designated any condition requisite to the occurrence of something. Aristotle recognizes four principles operative in any process four varities of cause. In physics II 3 and Metaphysics V2, Aristotle offers his general account of the four cause. Aristotle theory of causality is commonly known as the doctine of the four causes. He recognizes four types of thing that can be given in answer to a why question. The four causes are

(I) Material cause by which Aristotle understands the crude and relatively undifferentiated stuff, that from which the thing in question is made, i.e. the bronze of a statue.

(II) Formal cause : It is the pattern or structure which to become embodied in the thing when it is fully realized. It is that which the thing essntially is, i.e. the shape of a statne.

(III) Efficient cause : It is the active agent which produces the thing as its effect. It is that through which the thing is produced, i.e. the artisan, the art of bronze casting the statue, the man who gives advice, the future of the child.

(IV) Final cause : It is the end or purpose towards which the process is directed. It is that for the sake of which a thing is made. In sculpturing, It is the fully realized and completed statue.

We must not make the mistake of supposing that each individual thing has only one type of cause. Wheather it be a natural object a living plant or animal or a manufactured article, everything is explicable by means of all four types of cause. The four cases can be much more readily discriminated in a fabricated article or an artistic production. But aristotle insists that they can also be distinguished in natural processes and in the growth of lovong organisms.

Hence, Aristotle using the word 'cause' in a wide sense to include all that is concerned in the production of anything enumerates four classes. They are - material, formal, efficient and final. The efficient is that with which modern usage connects the name as the source. According to Aristotle, the first is the form proper to each thing. This is the quidditas of the schorlmen, the cause formalis, the second is the matter and the subject, cause materials. The third is the principle of movement which produces the thing, cause efficiens. The fourth is the end for the sake of which the thing is done the reason and good of all things, for the end of all phenomenon and of all movement is good, cause finals.

The four cause are four ways of answering different questions about why things are and how they are. Aristotle says that if we cannot answer these questions, we cannot really know the objects of which we speak, So Aristotle introduces the material, formal, efficient and final cames.



CHECK YOUR PROGRESS

6. What are the four causes according to Aristotle?

10.5.1 Critical discussion of the theory of Causation :

Aristotle four causes according to some philosophers are flawed.

As he identifies the final cause as the most important, supposing that in the world is due to everything having a telos and alternating between actuality and potentiality. Numerous philosophers hold that it is easy to apply a purpose but as soon as it is applied to animals and humans, it becomes more complex.

Quention smith puts forward an argument against Aristotle's basic belief that nothing can be a cause on itself. Aristotle does not believe that something can come out of nothing, so explained how something was caused by something and that caused by something infinitum with his idea of God. Bertrand Rusell, a 20th century British philosoper, posited a parallel argument. He said that the universe is there. By saying this, he meant that the universe does not need a cause within our universe we sustain order on the basis of cause and effect. Yet we have no experience of before the universe where the laws of nature and physics could be completely different.

10.6 INDIAN PHILOSOPHICAL VIEW OF CAUSATION:

In all branches of Indian philosophy the theory of causation has an important role. The conception of reality of every system of Indian philosophy depends upon the theory of consation. Both the heterodox and the othodox philosophers explain the cause and effect according to their own views, In Indian philosophical systems there are theories regarding cause and effect relation.

They are -

(1) Svabhāvavāda (2) Satkāryavāda (3) Asatkāryavāda

Satkāryavāda is of two type -

(a) Pariṇāmevāda (b) Vivartavāda.

Asatkāryavāda has also two divisions

(a) Arambhavāda (b) Pratityasamutpādavāda.

(1) Svabhāvavāda : This theory is emphasisedby the carvaka system. This view is very old and is found mentioned in the upanisads. It is also found in the svetasvāra upanisad that svabhāva or nature is the cause of the world. Carvāka states that some entities are eternal, some are

non-eternal and some are mixed. These particulars of the entities depend on their nature which is inherent in them.

(2) Satkaryavada : This theory is upheld by the samkhya-yoga and Advaita-Vedanta philosophers. According to Satkaryavada the effect already exists in the cause in a potential condition. So, it is not basically new creation and different from the material cause. But effect is only an explicit manifestation of that which are contained in its material cause. There are two divisions of Satkāryavāda - Parinamavada and Vivartavāda. Parināmavada believes that effect is a real transformation of its cause. On the other hand Vivartavadins believes that the effect is unreal. Sainkhya-Yogas view is known as Prakriti - Parinamavada, Ramanuja's view is known as Brahma - Parinamavada and sankara view is known as Vivartavada.

(3) Asatkaryavada : According to asatkaryavada, the effect is a new beginning (arambha), a new creation. It is different from its cause and it can never be the same with cause and the effect is not the transformation of the cause. The main point of this doctrine is that the effect is not exists in its matenrical cause before its production. If it pre-exists, then there will be no sense in saying that the effect is prodiced. Nyaya-Vaisesika Buddhists Materials and some flowers of mimainsa are asatkaryavadins. The Nyaya, vaisirika theory is known asarambhavada, i.e. production is a new beginning.

The Buddhists also donot accept the pre-existence of the effect in the cause. Their theory is known as pratityasamutpadavada. Causation according to them is dependent origination. Buddhists uphold that the effect is produced only after the cause is destroyed



CHECK YOUR PROGRESS

7. Choose the correct option

(a) There are 4/5/3 theories of causation in Indian philosophy.

(b) Arambhavada is accepted by Nyaya/Advaita Vedanta/Buddha.

(c) According to Satkaryavada the effect is pre-exists/not exists in its material cause.

8. Define Svabhavavada.



10.7 LET US SUM UP :

- Causation theory is there in both of Indian and Western philosophy.
- Generally causation means a connection between two events or states.
- One produces about an event is the cause and the other is its effect.
- Causation theory has a long history. Almost all the philosophers of Western philosophy have their own view rogarding this theory.
- Aristotle introduced a theory of causality for the first time in human thought.
- He introduced the theory of causality as a way of understanding in human experience of physical nature. In physics and Metaphysics, Aristotle offers his general account of the four causes.
- Aristotle's theory of causality is commonly known as the doctrine of the four cause.
- They are - material cause, Formal cause, Efficient cause and Final cause.
- Theory of causation has a significant place in Indian philosophy also.
- Both the orthodox and the heterodox philosophers explain the cause and effect according to their own views.



10.8 FURTHER READING :

1. **Hankinson J.R. 'Cause and Explanation in ancient Greek thought. Oxford:** Oxford University Press; 1998.
2. **Copleston, Fredrick, A History of philosophy, Vol 1 :** Greece and Rome, New York, Image Books, 1993
3. **Thilly, Frank :** A History of philosophy - Central Publishing. Hence, Allahbad, 1984
4. **Datta D.M. & Chatlerjee Satischandra :** An Introduction to Indian Philosophy - University of Calcutta, 1960

5. **Radhakrishnan S. Indian Philosophy Vol - I & II :** Oxford University Press, 1923 (First Published)

10.9 ANSWER TO CHECK YOUR PROGRESS :

Ans to Q no 1. Generally causation means a connection between two events or states such that one produces or brings about the other. Here one is the cause and the other is its effect.

Ans to Q no 2. (a) True

(b) False

Ans to Q no 3. According to Hume causation is a relation between objects that we employ in our reasoning in order to yield less than demonstrative knowledge of the world beyond our immediate impuessions.

Ans to Q no 4. According to the seventeenth century philosophers the idea of cause more specifically took root that

(i) All causation refers exclusively to locomotion

(ii) that causation entails determination and

(iii) that efficient causes were just the inactive nodes in the chain of events rather than the originators of a change.

Ans to Q no 5. For Mill, cause is an antecedent on which a given phenomenon is invariably and unconditionally consequent.

Ans to Q no 6. According to Aristotle there are four causes. They are Material cause, Formal cause, Efficient cause and Final cause.

Ans to Q no 7.(a) 3

(b) Nyaya

(c) Pre-exists

Ans to Q no 8. Svadharma is a cansation theory. In Indian philosophy this causation theory is upheld by the carvake system. According to this theory everything is produced by its own nature or svabhaba.

10.10 MODEL QUESTIONS :

A. Very short questions:

Q 1. Define cause

Q 2. In which book Aristotle discussed his theory of cousation?

Q 3. What is causation according to Descartes?

Q 4. Satkaryavada theory is accepted by which philosophical systems of Indian philosophy?

B. Short questions (with in 150 words)

Q 1. Explain causation according to Asatkaryavada.

Q 2. Write short notes on

(a) Hume's causatity

(b) Four causes of Aristotle

(c) Avambhavasa

Q 3. State Locke's view of causation.

C. Long questions (Within 300 - 500 words)

Q 1. Discuss the history of causality.

Q 2. How did Aristotle explained his theory of causation? Is there any objection against it?

Q 3. Explain causation theory according to the system of India philosophy.

Q 4. Discuss with example - 'Four causes of Aristotle'

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UNIT- 11 ST. AUGUSTINE : PROBLEM OF EVIL

Unit Structure :

11.1 Learning objectives

11.2 Introduction

11.3 Explanation of Evil

11.4 How Augustine viewed Evil

11.5 Conclusion of Augustine

11.6 Two types of evil

11.7 Relation between God and evil

11.8 Religious explanation of mord evil

11.9 Grace of Christ

11.10 Let us sum up

11.11 Further Reading

11.12 Answer to check your progress

11.13 Model Questions

11.1 LEARNING OBJECTIVES :

After going through this unit you will be able to-

- know about Saint Augustine and his contribution to Western Pholosophy.
- know that it is very difficult to explain why evil exists in this world in spite of existence of God, who is loving and all powerful.
- explain that there is physical and moral evil.
- know that for Augustine, Universe is good, it is the creation of a good God for a good purpose.
- explain that evil is essentially parasitie upon good.
- explain that God doesnot create evil, but has to permit evil.
- know that St. Augustine explains moral evil purely religiously.
- know that the elect ones enter into the world of truth through heavenly bliss, life of contemplation and God's love.

11.2 INTRODUCTION:

Saint Aurelius Augustine (353-430 A.D.) was born in a small town of North Africa named Tagaste in a very crucial period of reformation of Christianity. He was famous for synthesizing Christianity with the philosophy of Plato. In 391 A.D. he was appointed as bishop of Hippo in Africa. Hismost popular and significant writings are “The Confessions of St. Augustine” and “The City of God”.For more than nine century Christian faith was influenced by Augustine’s philosophy. St. Augustine was the first Christian philosopher, who could uplift religion to reach a universal status by rectifying its main drawback, i.e., narrowness.

11.3 EXPLANATION OF EVIL:

According to him, Love is the highest virtue, theology is the highest knowlwdge and to be one with God is the final purpose of human life. But on the one hand, the existence of a benevolent God, and on the other hand, the existence of evil seem to be very difficult to explain.

The belief in God is such that keeping this belief in God, it is difficult to anower why evil exists in this world. There is a dilemma; if Godis perfectlyloving, he must wish to abolish evil; and if heisall powerfull, he must be able to abolish evil. But evil exists; therefore, God cannot be both omnipotent and perfectly loving.

Throughout the ages, the problem of good and evil has been discussed by philosophers and religious teachers of both the east and the west and many solutions have been offered. The opposing forces, evil and good are at war with each other. The two forces are so intermixed that it is impossible to separate them. Man’s lifeis a mixture of good and evil, any attempt to understand evil by itself apart from the idea of good is an impossible matter.

Itis usual to ask how evil entered the world if it has been created bya benevolent power? If evil was present before the world was created, then God is limited by its benevolent, why should such a God allow evils, both physical and moral, to happen in his creation? It may be that although he is absolutely good and wise, yet he is limited in power to check evils. It may

be that he is all powerful, all wise and all good, yet he has instituted evils into his world only to teach mankind to be morally good by way of warning.

11.4 HOW AUGUSTINE VIEWED EVIL:

Any theory that would avoid the problem of the origin of evil by depieting it as an ultimate constituent of the Universe, co-ordinate with good has been repudiated by the classic christian teaching, headed by Augustine.

According to Augustine, the universe is good- that is to say, itis the creation of a good God for a good purpose. He completely rehects the ancient prejudice that matter is evil. There are, according to Augustine higher and lower, greaterand lesser goodin immense abundance and varriety, but everything that has being is good n its own wayand degree, except in so far as it may have become spoiled or corrupted. Evil, whether it be an evil will or decay in nature - has not been set there by God, but it representes thedistortion of something that is inherently valuable. In this context, good is whatever existsas such and in its proper place. Evil is essentially parasitie upon good.

11.5 CONCLUSION OF AUGUSTINE:

In the philosophy of Augustine, the illusory evil deoetrine is introduced, which maintains that evil doesnot exist for God as well as to his creatures. Evil axises only when certain things are not in agreement with certain other.

This understanding of evil as something negative means that it is not willed and created by God, but it doesnot mean that evil is unrealand can be disregarded. For Augustine, Godis already present in usas theground of our being. He is identical with us, yet at the same time, he infinitely tranocends us. Evil cannot be determined as good in disguise or'delusion; or 'privation' or 'as a partial good'. Therefore, St. Augustine admits the reality of evil.

According to Augustine and Leibnitz, whatever exists is good, when itis viewed in a total perspective. Pain and sin appear tobe evil from a partial view point.

The Gradationists and Absolutists hold the view that pain and sin are evil only in appearance. From the viewpoint of the whole universe, there is nothing which can be said to be wholly evil.

11.6 TWO TYPES OF EVIL:

There are two type of evil, for Augustine and theyarePhysical and Moral. There are three viewsin connection with evil as presented by St. Augustine.

(i) According to the first view, evil is necessary for the enhancement of the greatergood, in the same manner in which the shadow in the moon enhances the beauty of the full moon.

(ii) Evil is not a positive, but privative good, i.e.simply deficiency of goodness.

(iii) Not God, but man is responsible for his moral fall.

11.7 RELATION BETWEEN GOD AND EVIL:

Through St. Augustine was largely a Platonist, yet he could nothave accepted matter as the reason of evil, which was suggested by Plato. For St. Augustine, even matter is created by God. The thing which appear as evil, but in due course, in the fullness of time, they may be transformed into good. God doesnot create evil, but has to permit evil.

11.8 RELIGIOUS EXPLANATION OF MORD EVIL:

In explanation of moral evil, St. Augustine is wholly religious. First man Adam had free will, but with hisfall by disobedience to God (byeatingthe forbidden fruit), Adam lost his free will. It is not that only Adam had to suffer for his sin, the whole mankind had to suffer with Adam. By eating the forbidden fruit, the first man Adam becamea fallen man and all the descendents of Adam also becamedisobedient persons. By losing the freedom of will, people became the loverof the world.

11.9 GRACE OF CHRIST:

However, some among them are able to save themselves by the grace of saviour Christ. Herethe question arises, how in the same human race, one group is damned and the other is saved. The answer is found in the doctrineof Predestination. According to Augustine, all goodand bad works are were shadows and puppet plays. Again, a contradiction arises in St. Augustine's philosophy; because, in his epistemology, man seems to be unconditionally free and on the other hand, in his theology, man has become just a puppet.

The human world, according to Augustine belongs to this worldlt state, which is the kingdom of Devil. God, the omnipotent, most benevolent being, has created this world as wellas the hell. After the Day of Judgement, the elect person enters into the world truth through heavenly bliss, life of contemplation and God's love. In contrast , the damned, on this earth is constantly fighting for worldly gain, till the day of Judgement and ultimately condemned tohell fire.



LET US KNOW

Day of Judgement : In Christianity, people's life after death is the composition of day of Judgement, the Resurrection of the Dead and the placement of Heaven or Hell to people, according to their deeds. Day of Judgement takes place on the final day of the world. In this day, the embodied souls will be brought before God, for the final assessment of their deeds done by them on earthly life. The people whose performance were in accordance with the teachings of Jesus, would find place in Heaven and the sinners would be sent to Hell.

Heaven and Hell : In Christianity, heaven is a state or place of enternal happiness through communication with God. It is a state of perfect and unceasing joy. Hell is a place or state of enternal punishment and enternal separation from God.

Leibnitz (1646-1716) : Leibnitz, the first of the great German Philosophers was born in Beipzig. Though largely self-tought Leibnitz was not only a mathematicia, aphysicist, a historian, a metaphysician and a diplomal; in real sense he wasanencyclopaedie genius, next to 'Aristotle Theodicy', 'The Manadology' and 'Theprinciples of Natureand of Grace' are some of the famous books authored by him.



CHECK YOUR PROGRESS

1. Augustine synthesised christianity with the philosophyof a renowned philosopher.Write the name of the philosopher.
2. According to Augustine, what is the final purpose of human life?
3. In what way evil teaches man to be moral?
4. Which ancient prejudice wad rejectedby Augustine?
5. When man is overpowered by an evil will orany instance of pain or any disorder in nature take place, what do they indicate?
6. State whether the following statements are true or false :

(a) God cannot be both perfectly loving and omnipotent. (True/False)

(b) Though the two forces of good and evil are intermixed with each other, yet they can be separated. (True/False)

(c) Evil teaches man to be morally good. (True/False)

(d) According to Augustine, evil co-ordinates with good as ultimate constituents of the world. (True/False)

(e) According to Augustine, there is a good purpose behind the world. (True/False)

(f) According to Augustine, any evil will any instance of pain or any disorder in nature is not created by God. (True/False)

7. Fill in the blanks :

(a) According to Augustine, love is_____.

(b) God cannot be both _____ and _____.

(c) If evil was present before the world was created, then God is _____ by its presence.

(d) According to Augustine, the universe is _____ and there is a _____ behind universe.

8.Write how Augustine presnted the theory of evil?

9. According to Augustine, what is the origin of evil?

10. According to Augustine, what are the reasons behind accepting the reality of evil?

11. According to Augustine, how many evils are there?

12. What is the first viewof evil, according to Augustine?

13. Is evil positive or negative, according to Augustine?

14. Which welknown philosopher was supportedby Augustine?

15. State whether the following statements are true or false :

(a) Evil is not created by God. (True/False)

(b) Evil can be determined as 'good in disguise'. (True/False)

(c) Pain and sin are partially good. (True/False)

(d) Evil enhances greater good. (True/False)

(e) God doesnot create evil, but permits evil. (True/False)

16. Fill in the blanks :

(a) Evil indicates _____ of good.

(b) _____ there is nothing which can be said to be evil in the universe.

(c) Evil is not _____.

(d) The things which appear as evils, in due course may be transformed into _____.

17. What was thesin committed by the first man Adam?

18. Who had to sufferthe consequence of sin of Adam?

19. What is the doctrine of Predestination?

20. In what state does the world of man belong?

21. According to Augustine, what is the fate of the damnedone?

22. State whether thefollowing statements are true or false :

(a) By disobeying God, Adam lost his freewill. (True/False)

(b) Byeating forbidden fruit, the first man Adam became a fallen man. (True/False)

(c) Augustine, in his epistemology, doesnot consider man to be free. (True/False)

(d) According to Augustine, the elect person enters into the world of truth. (True/False)

23. Fill in the blanks :

(a) Augustine explains moral evil from _____.

(b) Adam is the _____ and all the descendents of Adam became _____.

(c) By losing the freedom of will, the fallen people became the _____.

(d) In the same human race, one group is _____ and the other is _____.

(e) According to Augustine, the human world belongs to the _____.

(f) According to Augustine, the elect persons enter into the world of truth through _____, ____ and God's love.



11.10 LET US SUM UP :

- St. Augustine was famous for synthesizing Christianity with the philosophy of Plato.
- The existence of a benevolent God and the existence of evil is very difficult to explain.
- God intends to teach mankind to be morally good by way of warning, through thepresence of evil.
- Evil is essentiallyparasitie upon good.
- According to Augustine, whatever existsis good, when it is viewed in a total perspective. Pain and sin appear to be evil from a partial viewpoint.
- Two types of evil are physical and moral.
- There are three views of evil for Augustine.
- Though Platonist, Augustine upheld that matteris not the cause of evil. God doesnot create evil, but has to permit evil.
- Moral evil is explained religiously by making Adam responsible for sin and suffering of human beings.
- God, the omnipotent, most benevolent being has created this world as well as the hell.

11.11 FURTHER READING :

1. **Y. Masiah (2010) :** A critical History of wester philosophy, Motilal Banarsidass Publishers Private Limited, Dehli.
2. **Frank Thilly (1973) :**A History of Philosophy, Central Book Depot, Allahabad.
3. **T.Z. Lavine (1984) :** From Socrates to Sartre Bantam Books, New York.
4. **Fullen/Mc Murrin (1976) :** A History of Philosophy, Oxford& IBH Publishing Co, New Dehli.

11.12. ANSWER TO CHECK YOUR PROGRESS :

Ans Q no. 1: Augustine synthesised Christianity with the philosophy of Plato.

Ans Q no. 2: The final purpose of human life is to be one with God.

Ans Q no. 3: Evil teaches man to be morally good by way of warning.

Ans Q no. 4: Augustine rejected the ancient prejudice that mattris evil.

Ans Q no. 5: When man is overpowered by an evil will or anyinstance of pain or any disorderin nature take place, these represent the distortion of something that is inhently valuable.

Ans Q no. 6: (a) True (b) False (c) True (d) False (e) True (f) True

Ans Q no. 7: (a) The highest virtue (b) Omnipotent and loving
(c) Limited (d) Good, good purpose

Ans Q no. 8: Augustine presented an illusory evil doctrine.

Ans Q no. 9: According to Augustine, evil arises only when certain things are not in agreement with certain other.

Ans Q no. 10: According Augustine evil cannot be determined as ‘good in disguish’ or ‘delusion’ or ‘privation’ or ‘asa partial good’. Therefore, St. Augustine admits therealityof evil.

Ans Q no. 11: According to Augustine there are two types of evil.

Ans Q no. 12: The first view of evilaccording to Augustineis that evil is necessary for the enhancement of the greater good, in the same manner in which the shadow in the moon enhances the beauty of the full moon.

Ans Q no. 13: According to Augustiveevil is negative.

Ans Q no. 14: Augustine supported Plato.

Ans Q no. 15: (a) True (b) False (c) False
(d)True (e) True

Ans Q no. 16: (a) Absence (b) In a total perspective
(c) Positive (d) Good

Ans Q no. 17: Adam commited the sin by disobeying God, i.e., by eating theforbidden fruit.

Ans Q no. 18 : As a consequence ofsin committed byAdam, thewhole mankind had to suffer.

Ans Q no. 19: In the same human race some are saved and the others are damned. This is dueto the doctrine of predestination, which maintains that all good and bad works were shadows and puppet plays.

Ans Q no. 20: The world of man belongs to this worldly state.

Ans Q no. 21: The damned ones are condemned to hell fire.

Ans Q no. 22: (a) True (b)True (c) False (d) True

Ans Q no. 23: (a) religious point of view.

(b) fallen man, disobedient persons

(c) lover of the world

(d) damned, saved

(e) this worldly state

(f) heavenly bliss, life of contemplation



1.13 MODEL QUESTIONS :

1. **Very Short Questions :**
   (a) Why, according to Augustine existence of evil gives riseto a dilemma?
   (b) What is illusory evil doctrine, according to Augustine?
   (c) How many evils are there?
   (d) What is good?
2. **Short Questions :**
   (a) What is illusory evil doctrine?

(b) What are the three views of evil, according to Augustine?

(c) Explain moral evil.

(d) What is doctrine of predestination?

(e) What is the gain of the elect ones and the fate of the damned ones?

(f) Evil is a reality, but from the viewpoint of the whole universe, there is nothing which can be said to be wholly evil. Why?

(g) Give short introduction of Saint Augustine.

(h) Evil is essentially parasitie upon good. Explain.

(i) Why does Augustine admit the reality of evil?

(j) What are the views of the Gradationists ans the Absolutists regarding pain and sin?

(k) What, according to Augustine is the relation between God and the evil?

3. Long Questions (write 300-500 words) :

(a) How evil has been explained by Augustine? Discuss.

(b) What is the concept of evil, according to Augustine? What means should be adopted in order to get rid of the negative influence of evil? Discuss.

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UNIT- 12 ST. AUGUSTINE : THEORY OF KNOWLEDGE

UNIT STRUCTURE :

12.1 Learning objectives

12.2 Introduction

12.3 St.Augustine rescued the medieval western philosophy

12.4 God and soul:

12.5 Objectivity of faith and origin of truth from God

12.6 Develoment of knowledge through three stages:

12.7 Three explanations regarding the creation of world:

12.8 Thelogical truth, mathematical truth and norms of beauty in the minds of God and man

12.9 Need of consciousness in the attainment of knowledge:

12.10 God's grace is indispensable

12.11 Let us sum up

12.12 Further Reading

12.13 Answer to check your progress

12.14 Model Questions

12.1 LEARNING OBJECTIVES :

After going through this unit, you will be able to know :

- Short introduction of Augustineand his contribution to western philosophy.
- Co-ordination of faith and reason, wisdom, objectivity of faith.
- Three stages of development of knowledge.
- Three explanations regarding creation of world.
- Logical truth, mathematical truth and norms of beauty in the minds of God and man, attention and consciousness.
- Impossibility to know God completely and necessity of God's grace.

12.2 INTRODUCTION :

Saint Augustine (354-430 A.D.) wasborn in a small town named Tagaste, in North Africa, in a crucialstageof reformation in Christianity. In 391 A.D. he

became archbishop of Hippo, in Africa.He studiedwith profound interest, the holy scripturesof Christian faith and deeply engaged himself to improve Christianity. His two famousbookswere 'Confession' and 'City of God'. He discussed rationally the epistemological ideasandproblems in the books 'De Musica'.

St. Augustine was nota methodical philosopher, yet he deeply analysed all the problems. For this reason, for more than nine century, the philosophy of St. Augustine could influencethe Christianity.

12.3 ST. AUGUSTINE RESCUED THE MEDIEVAL WASTERN PHILOSOPHY :

When the western philosophy was under the influence of Christian faithand the authority of the Church for many decades, as a consequence, degradation of rational thinking took place, and philosophy last its previous glorious status, as it became subordinate to religion. The deeprooted belief in Trinityand Inearnation, confirmed through divine revealation, are the dagmasbased upon faith. The rational moral and purposeful world viewof Greek Philosophy, representing profound ideologies, wasin a stateof gradual deterioration. In such a crucial periodof medieval age, Platonicphilosophy was revived by St. Augustine and Aristotelian philosophy was popularised by St. Thomas Aquinas. By the second half of the fourth century, St. AugustinesynthesisedChristianity with the philosophy of Plato.

12.4 GOD AND SOUL:

Proper knowledge according to St. Augustine, is knowledge of God and the self. Apart from it, all other knowledge, such as the sciences of Logic, metaphysics and ethies, has importance only in so far as it contributes to the knowledge of God.

There is no academic purpose for St. Augustine to formulate his theory of knowledge, as his aim is to realise true happiness and true beautitude. The significance of his theory of knowledge is that it correlates faith with reason, while realising God and the soul.

According to St. Augustine, it is necessary for us to understand what we firmlybelieve, to find out the rational basisof our faith. There are certain objects that cannot be believed unless we understand them; again some things cannot be understood unless we believe them.For him, doubting implies the knowledge of truth, because it is doubting only that can lead to truth.

Intelligence is needed for understanding what faith believes, again faith is needed for believing what intelligence understands.

Wisdom is the highest function of reason, only it is directed towards the creative principle. All intelligibility, even that attained through scientific intelligence, also depends on this divine, creative principle.

It is the function of reason to decide first of all, whether revelation has really occurred. When revelation is found to be authentic, faith affirms it and afterwardsreason seeks to understandand interpret it. It cannot be expected to understand everythingwe believe. However, the truth of faith must be accepted relying solely on the authority of the Church; for the Church is the representative of God on earth.

12.5 OBJECTIVITY OF FAITH AND ORIGIN OF TRUTH FROM GOD :

According to Augustine, truth isobjective, truth is not a mere subjective product of the human mind. Truth is independent and coercive; one may or may not apprehend it; truth existsand always existed. The source behind this eternal changeless world of truth is God.

12.6 DEVELOMENT OF KNOWLEDGE THROUGH THREE STAGES :

Knowledge has three stages of development; Viz, sensation, empirial knowledge, i.e., judgement with the help of ideas and finally contemplation on the divine essence. Sensation, judgement and contemplation are strongly united and inseparably related in this epistemology.

12.7 THREE EXPLANATIONS REGARDING THE CREATION OF WORLD:

Philosophically, there are threeexplanations regarding thecreation of the world. Thesearecreation out of nothing, creation accordingto ideas and creations from God.Creation out of nothing signifies 'matter'.

Soul has three inseparable aspects of being, knowledgeand will. These three aspects are also held compriseall reality.

Sensation, according to St.Augustine, is the effect of both sense-organ andthe outer object.Therefore, difficulties in sensation maybe due to both the defect. Sensation can be utilised as starting-point forfinding out God. Thisis the stage of empirical knowledge. While judging sensation of a beautiful orugly corporeal object, we have to take the help of enternal or incorporeal ideas. Finally, this empirical knowledge lead to the comtemplation of enternal ideas St. Augustine affirms that these enternal ideas are in the mind ofapersonal God. In the untimate stageof contemplation, wisdom occurs.

12.8 THELOGICAL TRUTH, MATHEMATICAL TRUTH AND NORMS OF BEAUTY IN THE MINDS OF GOD AND MAN :

For St. Augustime, knowledge is not confined within theknowledgeof logicaltruth only; it proceeds to know the norms of the good and the beautiful. Such norms of logical truths, mathematical truthsof the good and the beautiful are found in all persons and are purely incorporeal, they are the ideas in the mind of God.

12.9 NEED OF CONSCIOUSNESS IN THE ATTAINMENT OF KNOWLEDGE :

Without active will of human beings, it is not possible to sense,know and riseto the vision of God. St. Augustine believesthat sensation is a passive affairs. For him, the external impression on the sensesis inadeguate; therefore, consciousnessmust be generated by attention to sensation. For

example, we may receive the sensation of a red rose, but if wedo not attend to the red rose, we will not see its redness. Attention is an interest in action. When we areinterested in the rose andits colour, then wesense its redness and smell itsfragrance. Attention is amatter of active will. The case ofremembering andimagining is certainlypossible when we recall the past coluntarily.In the caseof rational judgement and reasoning (mathematical rasoning and syllogistic thinking), the presence of active will is confirmed.

12.10 GOD'S GRACE IS INDISPENSABLE :

St. Augustine teaches that we do not fully know God. We can only apprehend that God is, but not what he is.

Man can know God partially only, when God prefers to will this far man. It is not that man cannot knowGod by his own efforts, but even his receptivity with regard to God's knowledge is not possible without the grace of God.



CHECK YOUR PROGRESS

1. Write the names of two famous books of Augustine.
2. What is wisdom, according to Augustine?
3. Why the truth of faith must be accepted depending on the authority of Church?
4. State whether the following statements are true or false :

(a) St. Augustine revived Aristotelian Philosophy. (True/False)

(b) In his theory of knowledge, Augustine discussed primarily God and the soul. (True/False)

(c) Augustine hasacademic purpose while formulating his theory of knowledge. (True/False)

(d) Some things cannot be understood unless we believe them. (True/False)

(e) It cannot be expected to understand everything we believe. (True/False)

5. Fill in the blanks :

(a) For many decades western philosophy was under the influence of ____ and ____.

(b) In the theory of knowledge, presented by Augustine, there is the mixture of ___.

(c) For Augustine, in order to attain truth, _____ is necessary.

(d) All intelligibility depends on _____.

6. Where from world of truth comes into being?

7. What are the three stages of development of konwledge?

8. What are the three explanations regarding the creation of the world?

9. In whose mind, the eternal ideas exist?

10. State whether the following statements are true or false :

(a) According to Augustine, Truth is subjective. (True/False)

(b) Sensation, according to Augustine, is the effect of both sense-organ and the outer object. (True/False)

(c) Sensation can be utilised as starting point for finding out God. (True/False)

(d) While judging sensation ofa beautiful or ugly corporeal object, we have to take the help of corporeal ideas. (True/False)

11. Fill in the blanks :

(a) Onemay or may not apprehend truth, but truth is _____.

(b) Eternal ideas arein the mind of _____.

(c) In the ultimate state of contemplation _____ occurs.

12. In whose mind, the ideasof logical truths, mathematical truths ofthe good and the beautiful are found?

13. Why is it not possible to sense, know and riseto the vision of God, unlessa requirement is fulfilled. What is that requirement?

14. What is the source of attention?

15. State whether the following statements are true or false :

(a) Man constitutes along with logical truths, the norms of the good and the beautiful. (True/False)

(b) According to Augustine, sensation is a passive affairs. (True/False)

(c) Man can only partially know God. (True/False)

(d) We are ignorant about the existence and natureof God. (True/ False)

16. Fill in the blanks :

(a) Logical truths, Mathematical truths the good and the beautiful are purely _____.

(b) Attention to sensation is needed to generate _____.

(c) The source of attention is _____.

(d) _____, knowledge of God is not possible.



12.11 LET US SUM UP :

- St. Augustine, though not a methodical philosopher, for more than nine century could influence Christianity.
- In a crucial period in the history of philosophy St. Augustine synthesised Christianity with the philosophy of Plato.
- In his theory of knowledg, he fully utilissed faith and reason to realise God and soul.
- Doubting implies theknowledge of truth.
- Intelligence is needed for understanding what faith believes; again faith is needed for believing what intelligence understands.
- Truth is objective, independent and the source of eternal and changeless world of truth is God.
- Three stagesof development of knowledge are sensation, judgement and contemplation.
- Soul has three insparable aspects of Being knowledge and will.
- Knowledge is not confined within the knowledge of logical truth only, it proceeds to know the norms of the good and the beautiful.
- Without activewill of human beings, it is not possible to sense, know and rise to the vision of God.
- St. Augustine teaches that we do not fully know God. We can only apprehend that God is, but not what he is.

- God's knowledge is not possible without the grace of God.



12.12 FURTHER READING :

1. **Professor Lavine (1984) :** From Socrates to Sartre : The Philosophie Quest : A Bantam Books, New Dehli.
2. **Y Masiah (2010) :** A critical History of western philosophy, Motilal Banarsidass publishers Private Limited, Delhi.
3. **Fransk Thilly(1973) :** AHistory of Philosophy, Central Book Depot, Allahabad.
4. **Fuller Memurrin, 1976 :** AHistory of Philosophy, Oxford and IBH Publishing Co. New Delhi.



12.13 ANSWER TO CHECK YOUR PROGRESS :

Ans Q no. 1 : The two famous books of Augustine are 'Confession' and 'City of God'.

Ans Q no. 2 : According to Augustine, wisdom is the highest function of reason, when it is directed by towards the creative principle.

Ans Q no. 3 : Truth of faith must be accepted relying solely on the authorityof Church; for the Church is the representative of God on earth.

Ans Q no. 4 : (a) False (b) True (c) False (d) False (e) True

Ans Q no. 5 : (a) Christian faith and the authority of the Church
(b) faith and reason
(c) doubting
(d) Divine creative principle

Ans Q no. 6 : The world of truth comes into being from God.

Ans Q no. 7 : Three stages of development of knowledge are sensation, judgment and contemplation.

Ans Q no. 8 : Three explanations regarding the creation of the world are creation out of nothing, creation according to ideas and creation from God.

Ans Q no. 9 : The eternal ideas exist in the mind of a Personal God.

Ans Q no. 10 : (a) False (b) True (c) True (d) False

Ans Q no. 11 : (a) eternal (b) Personal God (c) wisdom

Ans Q no. 12 : Theideasof logical truth, mathematical truths of the good and the beautiful are found in the minds of God and man.

Ans Q no. 13 : The requirement to sense know and rise to the vision of God is man's active will.

Ans Q no. 14 : The source of attention is active will.

Ans Q no. 15 : (a)True (b) True (c) True (d) False

Ans Q no. 16 : (a) in corporeal (b) consciousness
(c) active will (d) without the grace of God



12.4 MODEL QUESTIONS :

1. **Very Short Questions :**
   (a) In which book Augustine discussed the theory of knowledge?
   (b) Where from the worldof truth originates?
   (c) How many explanations are presented regarding the creation of the world?
   (d) What is the sourceof attention?
   (e) What are the subjects of Augustine's theory of knowledge?
2. **Long Questions (within 300-500 words) :**
   (a) Describe about Augustine and his contributions to western philosophy.
   (b) Explain about the co-operation of faith and reason to acquire knowledge of God.
   (c) Discuss the role of sensation, active will, attention and consciousness in order to acquire knowledge.
3. **Short Questions (within 100-150 words) :**
   (a) Write about the place of faith and reason in the theory of knowledge of Augustine.
   (b) Discuss different phases of knowledge of God, according to Augustine.

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UNIT 13 SAINT ANSELM'S PROOF FOR THE EXISTENCE OF GOD

UNIT STRUCTURE :

13.1 Learning objectives

13.2 Introduction

13.3 Necessity to prove the existence of God

13.4 Anselm's ontological proof or ontological argument

13.5 Philosopher's reaction towards ontological argument

13.6 Analysis of ontological argumnt of St. Anselm and descarts acceptance and modification of ontological argument

13.7 Objections against ontological argument by the critics

13.8 Anselm's answer to objections

13.9 Conclusion and comments

13.10 Let us sum up

13.11 Further Reading

13.12 Answer to check your progress

13.13 Model Questions

13.1 LEARNING OBJECTIVES :

After going through this unit, you will be to-

- know a brief introduction of Saint Anselm.
- explain necessity to prove the existence of God.
- explain anselm's ontological argument and the critics reaction against ontological argument.
- know about descartes presentation of ontological argument.

13.2 INTRODUCTION :

Saint Anselm (1033-1109 A.D), archbishop of canturbury was born a place named Aosta in North Italy. He wasa devoul Christia, who sincerely tried to understand his Christian faith. He was firmly convinced of the truth of the dogmas and yet possessed of a deep philosophical insight.

Anselm developed ontological argument in the eleventh century. In his theology, Anselm followed St. Augustin, who was a platonist. His famous writings on God are found in 'Monologium' and 'Proslogion'. His other writtings are Cur Deus homo(why the God-man), De conceptu virginali et pecca to originali (on virginal conception and original sin) etc.

Anselm was a true Saint and a good teacher. He possessed sancity and sagacity, gentleness and firmness, tenderness and austerity and a charming personality.

13.3 NECESSITY TO PROVE THE EXISTENCE OF GOD :

In the history of philosophy, philosophers are found to support the faith in the existence of God with rational arguments. Though such arguments have played a role in converting non-believers to religious belief, yet these proofs of the existence of God might be able to confirm such a belief. These arguments do not establish the factuality of God directly, but able to inpress the unbelievers to change their viewpoints; they enlighten the philosophers on the nature and aim of religious thinking and attitude of people. The so-called 'proofs' are really please for invoking-evoking religious bliks and attitudes.

13.4 ST. ANSELM'S ONTOLOGICAL PROOF OR ONTOLOGICAL ARGUMENT FOR THE EXISTENCE OF GOD :

St. Anselm (1033-1109 A.D), was a devoul Christian who introduced a famous argument for the existence of God, better known as ontological argument. He was one of the Christian Church's most original thinkers and the greatest theologian, who also archbishop of Canterbury. Anselm was very sincere to understand his Christian faith and he emphasised the primacy of faith over reason.

The ontological argument was found systematically in his book named 'Proslogion'. It is known as ontological argument, because it asserts that

the very essence of the idea of perfect God implies His existence. For Anselm, the non-existence of God cannot be entertained even in thought, if one understands the meaning of 'God'.

Ontological argument is presented in different ways. The prime idea of this argument is that reality of God is inherent in the very idea of God. The idea of God is not a simple idea, it is an extra ordinary idea. The presence of God's idea in our minds itself proves his being or existence. This argument is a priori, since from the mere analysis of God-idea or the ideas of perfect being, God's existence is deduced.

13.5 PHILOSOPHERS REACTION TOWARDS ONTOLOGICAL ARGUMENT :

The ontological Argument has profoundly influened the philosophical minds. Appart from Anselm, Rene Descartes was also the main supporter of this argument. Moreover all other arguments like moral argument, teleological argument, cosmological argument etc. in support of the existence of God, accept the reality of this argument. This argument was also accepted by G,F, Leibnitz, G.W.F. Hegel and the Hegelians. John caird and Bradly also supported the argument, For the Hegelians thought and thing are identical. According to Bradley, when a workshipper workships his Deity, then his Deity is recoznised by him as the highest, the most perfect and the most real.

There are also powerful opponents of the Ontological Argument, namely St. Thomas Aquinas and Kant.

13.6 ANALYSIS OF ONTOLOGICAL ARGUMENT OF ST. ANSELM AND DESCAETES ACCEPTANCE AND MODIFICATION OF ONTOLOGICAL ARGUMENT :

According to Auselm the idea of God points to 'a being than which nothing greater can be conceived'. The word 'greater' signifies more perfect, rather than spatially bigger. It is important to notice that the idea of most perfect conceivable being is different from ,the idea of the most perfect being that

there is. Though it is true by definition that the most perfect being that there is, exists however, it is no guarantee that this being is what Anselm means by God. What Anselm means is that instead of describing God as the most perfect being that there is Anselm describes God as the being, who is so perfect that no moreperfect being can even be conceived. Here by a perfect being is meant a being which has a number of excellent attributes and 'existence' is also an attribute. Hence a perfect being cannot lack existence Everything depends on regarding 'existence' as an attribute.

In the first form of his argument Anselm states that in our mind there is the concept of a perfect being and this perfect being is said to be God. Anselm strongly emphasises that the most perfect conceivable being must exist in reality as well as in mind.

In his book 'Proslogion' the second form of the argument is found reasserting that the existence of God is assured by his uniquely necessary existence God'snecessary existence means his self existence. As God is not limmited in or by time so, the two possibilities of existence of God at a particular time or non-existence of God at a particular time, are to be rejected. Therefore, the non-existence of God is absolutely impossible.

Descartes, while supporting this argument, made some changes in this argument. He assures that God must be the cause of this idea of an all perfect being. For Descartes, perfect implies the attributes, power, goodness, knowledge and also existence. Therefore anything less than God cannot be the cause of such an idea and such idea is innate idea, according to Descartes.

13.7 OBJECTIONS AGAINST ONTOLOGICAL ARGUMENT BY THE CRITIES :

There are many objections against Ontological Argument. According to Kant, we cannot reduce the reality of anything from a more idea of it. This Ontological Argument ignores the proper distinction between thought and existence. He criticises that from the idea of one hundred dollers in my mind, I cannot not prove their existence in my pocket. In the same way, we

have the idea of God in our mind, it does not follow that, therefore, God really exists.

Gaunilon, a mork of France, in his book 'A book on behalf of the fool' remarks that Anselm's reasoning would lead to absurd conclusion if it is applied in other fields. Gaunilon agree with Anselm that the idea of God necessirily exist in his mind. However from this idea, it is not possible to conclude that God is also existent in reality. He also holds that if someone speaks of a beautiful island like heaven, then it is easy for him to retain such an idea, but from this idea in mind, he cannot establish that the island is necessirily existence.

LET US KNOW



G.W. Leibnitz (1646 - 1716) : Leibnitz, the first of the great German philosopher, was born in Leipzing. Thought largely self taught Leibnitz was not only a mathematician, a physicist, a Ristorian a metaphysician and a diplomat, in true sense, he was an encyclopaedic genius, next to Aristotle. 'Theodicy', 'The Monadology' and 'The principles of Nature and of Grace' are the few books authored by him.

Hegelian (1770-1831) : Hegel, the propagator of absolute Inealism was a philosopher of Germany. After Hegel's death, two divergent trends emerged, Hegelian Right and Hegelian Left. The former supported Hegel and the later applied Hegel's negative dialectic in support of some revolutionary ideals.

Immanuel Kant (1724-1804) : Immanuel Kant was aGerman philosopher of modern age, who was not only a philosopher but also was essentially a moralist, a theologian and a natural scientist.

Self-existence : The concept of self-existence, as if occurs in the works of the great theologians, contains two elements.

1. God is not dependent either for his existence or for his characteristics upon any reality other than himself.
2. God is eternal without beginning or end.

Innate Ideas : According to plato, Descartes and Leibnitz, innate

ideas are those ideas or principles possessed by the mind, independently of any existence and incapable of being found in existence.

A-Priori : A-priori stands for a component or a kind of knowledge, which is independent of sensory existence, and which is regarded as having absolute certainty.

13.8 ANSELM ANSWER TO OBJECTIONS :

According to A nselm, the idea of God is a unique idea different from other objects like island etc. because we can think about their existence or non-existence, as they are parts of this world and they have dependent on reality. The idea of God is the highest and the perfect idea and in case of God alone it is possible to attain the existence of reality from the existence of idea, because God has eternal and independent existence.

13.9 CONCLUSIONS AND COMMENTS :

Some theologians, particularly Karl Barth considers Anselms argument not as proof of God's existence. This argument expresses the significance of God's revelation of himself as one whom the believer should not think as less than the highest conceivable reality.

Realising the significance of Ontological Arfument, Lotze says that people do not want to believe that absolute being, which is absolute value is only an illusion of mind. This unwillingness is inherent in the mind of people.

Galloway says that people are certain enough about their beliefs and confirm that belief with the help of Ontological Argument. According to caird, the real meaning of ontological argument is that as a spiritual being our entire conscious life is founded upon world of consciousness, which is not only idea of the mind, it also carries its necessary existence by itself.

From the above discussion, it can be said that an Ontological Argument suggests that Ontological Argument is not so much rational as it is an expression of one's faith.



CHECK YOUR PROGRESS

1. In which century did Anselm propagate ontological argument for the existence of God?
2. Write the name of two welknown books of Anselm about God.
3. How do the proofs for the existence of God influence the unbelievers of God.
4. What is the prime idea of the Ontological Argument?
5. State whether the following sentences are true or false

(a) The proofs for the existence of God might induce the nonbelievers to believe in the existence of God.

(b) Anselm considers reason to be superior to faith.

(c) The Ontological Argument asserts that the very essence of the idea of perfect God implies his existence.

(d) Ontological Argument is not a proori.

6. Fill in the blanks

(a) The so called proofs are pleas for invoking evoking _____ and _____.

(b) According to Ontological Argument reality of God is inherent in the _____ of God.

(c) Ontological Argument is _____.

(d) Ontological Argument is recorded in the book _____.

7. Name the two philosophers who opposed Ontological Argument?
8. What according to Anselm is the meaning of the idea of God?
9. What is the first Form of the argument presented by Anselm?
10. What does the word 'perfection' imply according to descartes?
11. State whether the following sentences are true or false.

(a) Caird and Bradley also accepted Ontological argument.

(b) The idea of the most perfect conceivable being is different from the idea of the most perfect being that there is.

(c) Ontological argument does not ignore the proper distinction between thought and existence.

(d) Gaunilon completely agrees with Anselm.

12. Fill in the blanks.

(a) According to Bradley when a worshipper worships his deity then his deity is recongnised by him as the _____.

(b) The word 'greater' beas the meaning _____.

(c) God's necessary existence means his _____.

(d) According to Gautation from the idea of God, it cannot be concluded that _____.

13. What is the reason behind attaining the existence of reality from the existence of idea?

14. What is the view of Galloway about Ontological Argument?

15. What is the real meaning of Ontological Argument?

16. State whether the following sentences are true or false.

(a) Karl barth also accept Ontological Argument as proof of God's existence.

(b) Lotze says that absolute being, which is absolute value is an illusion of mind.

(c) Ontological Argument values faith more then reason.

17. Fill in the blanks.

(a) In case of God alone, the existence of reality can be attained from the _____.

(b) As a_____ our entire conocious life is founded upon world consciousness.

(c) Galloway says that people ascertain their ____ with the help of Ontological Argument.



13.10 LET US SUM UP :

- Saint Anselm developed Ontological Argument in the eleventh century.
- The prime idea of this argument is that reality of God is inherent in the very idea of God.
- According to Anselm, the idea of God points to 'a being than which nothing greater can be conceived.'

- Anselm describes God as the being who is so perfect that no more perfect being can even be conceived.
- According to Descartes God must be the cause of this idea of an all perfect being.
- Kant criticises Ontological Argument pointing out that from the idea of one hundred dollers in my mind. I cannot prove their existence in my packet.
- Karl Barth, Lotze, Galloway, Caird are some of the supporters of Ontological Argument.
- Ontological Argument is not so much rational, as it is an expression of one's faith.



13.11 FURTHER READING :

1. **John H. Hick (1981) :** Philosophy of religion, prentice - Hall of Indian private Limited, New Delhi.
2. **Y. Masiah (1971) :** Introduction to religious philosophy Motilal Banarsidass, Delhi
3. **Professor Lavine (1984) :** From Socrates to Sartre. The philosophic Quest. A Bantam books, New York.



13.12 ANSWER TO CHECK YOUR PROGRESS :

Ans Q no. 1: Anselm developed Ontological argument in the eleventh century.

Ans Q no. 2: His famous books on God are 'Monologium' and 'Proslogion.'

Ans Q no. 3: The proofs for the existence of God are able to impress the unbelievers to change their view points.

Ans Q no. 4: The prime idea of Ontological Argument is that reality of God is inherent in the very idea of God.

Ans Q no. 5: (a) False (b) False (c) True (d) False

Ans Q no. 6: (a) religious bliks and attitudes
(b) idea of God (c) a-priori (d) Proslogion

Ans Q no. 7: Thomas Aquinas and Immanuel Kant.

Ans Q no. 8: The idea of God points to 'a being than which nothing greater can be conceived.'

Ans Q no. 9: The first form of Anselm's argument is that in our mind, there is the concept of a perfect being and this perfect being is said to be God.

Ans Q no. 10: For Descartes, perfection implies attributes, power, goodness, knowledge and existence.

Ans Q no. 11: (a) True (b) True (c) False (d) False

Ans Q no. 12: (a) highest (b) more perfect
(c) self existence (d) God is also existent in reality.

Ans Q no. 13: As God has eternal and independent existence, therefore, in case of God, it is possible to attain the existence of reality, from the existence of idea.

Ans Q no. 14: Galloway says that people are certain about their belief with the help of Ontological Argument.

Ans Q no. 15: According to caird the real meaning of Ontological Argument is that as a spiritual being our entire conseious life is founded upon world conseiousness.

Ans Q no. 16: (a) False (b) False (c) True

Ans Q no. 17: (a) Existence of idea (b) Spiritual being
(c) Confirmed belief.

13.13 MODEL QUESTIONS :

1. Very short Question :

(a) What is the prime idea of Ontological Argument?

(b) Write the names of the famous philosophers who rejected Ontological Argument?

(c) What is the first form of the Argument presented by Anselm?

(d) In which book Anselm's second form of Ontological Argument was recorded?

(e) What is the meaning of God's necessary existence?

2. Short Question (with in 150 words) :

(a) Give a short introduction of saint Anselm.

(b) Write about the necessity to prove the existence of God.

(c) Write in brief about the Ontological Argument of Anselm.

(d) How does Rene Descartes explain Ontological Argument?

(e) Who was the author of 'A book on behalf of the fool' and what was all about in the book?

(f) Write how Kant and Gaunilon opposed Ontological Argument?

(g) In what way did Anselm answer the objections regarding Ontological Argument?

(h) How did Lotze, Galloway and Caird realise the significance of Ontological Argument?

3. Long Question (Within 300-400 words) :

(a) Idea of God is about 'a being than which nothing greater can be conceived.' — Explain the significance of thissentence. Assess the Ontological Argument.

(b) Explain the first and second form of Ontological Argument. Write the names of philosophers who accepted Ontological Argument and also rejected the same.

(c) Write how Ontological Argument was criticised by Gaunilon and how Anselm dismissed these objections. Write about philosopher's reaction on Ontological Argument.

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UNIT : 14 THOMAS AQUINAS: THEORY OF KNOWLEDGE

UNIT STRUCTURE:

14.1 Learning objectives

14.2 Introduction

14.3 The influence of Aristotle on aquinas:

14.4 Knowledge of highest being from the realisation of world of facts.

14.5 Contact with the external world throught perception and abstraction:

14.6 Different faculties of human soul sensation

14.7 Necessity of sensational and conceptual aspects for acquiring knowledge.

14.8 Principles or essences of things.

14.9 Two principles of form and matter

14.10 Knowledge of God is attainable only analogically

14.11 Let us sum up

14.12 Further Reading

14.13 Answer to check your progress

14.14 Model Question

14.1 LEARNING OBJECTIVES :

After going through this unit you will be able to-

- know St. Thomas Aquinas's contribution to philosophy.
- explain the influence of Aristotle on Aquinas, acceptance of Conceptualism and empiricism
- explain the three faculties of human soul the faculty of semsation the faculty of active intellect and the faculty of potential intellect.
- known the necessity of sensational and conceptual aspects of knowledge.
- know the the active character inherent in the thinking constitutes the apriori characher of knowledge.

- know that a philosopher should make the world of experience, the beginning of his explanation.
- explain the human intellect knows God only imperfectly and knowledge of God for Aquinas is attainable only analogically.

14.2 INTRODUCTION :

St. Thomas Aquinas (1225-1274) was born in the city of Naples in Italy. He was educated at Monte Cassino, the university of Naples, and the university of Paris. He becomes a regular professor of theology in 1256 at the university of Paries but returned to Italy three years later and for the next decade taught in various Italian cities.

St. Thomas Aquinas for the first time introduced a process of systematic study in philosophy. All though his rather short life, St. Thomas wrote many commentaries. His most famous works are 'Summa Contra Gentiles' and 'Summa Theologiae'. In 'Summa Contra Gentiles' he tried to establish christian articles of faith by arguments, and in 'Summa Theologiae' he uses reason to support his already accepted faith. Scholasticism reached its highest stage of development in the philosophy of Thomas Aquinas.

14.3 THE INFLUENCE OF ARISTOTLE ON AQUINAS :

Thomas Aquinas was primarily influenced by the philosophical thoughts of Aristotle. For this reason while implementing the theory of knowledge he follows Aristotle.

Thomas Aquinas most comprehensively systematised Christian theology. According to him, the theists consider the world as the expression of God. They proceed from the reality of God to the reality of world. He accepted the Conceptualism of Aristotle. He was an empiricist. Like John Locke, he also conceived that there is nothing in the intellect which was not previously given by the senses without sense experience. More intellect cannot provide knowledge.

14.4 KNOWLEDGE OF HIGHEST BEING FROM THE REALISATION OF WORLD OF FACTS :

Thomas Aquinas starts with the world of facts the existent world and from this starting point tries to reach the highest being St. Thomas throughout his religious philosophy uses Aristotleian technical terms like form and matter actuality and potentiality four kinds of causes and some such technical terms.

14.5 CONTACT WITH THE EXTERNAL WORLD THROUGHT PERCEPTION :

True knowledge is the conceptual knowledge. The very basis of conceptual knowledge is sense perception. Intellectual knowledge is impossilde without sensual experience.

Man has a body and senses and sensible experience crowded with individual data and it is through perception that he gets his first contact with the external world and his first incentive to think. This operation consists in abstracting from the particulars of sense experience their common and universal characteristics in other words their forms. We perceive for ex not only a blue cup or a blue plate but the colour blue 'a sensible species present in both objects'.

14.6 DIFFERENT FACULTIES OF HUMAN SOUL SENSATION :

The human soul has different functions or faculties, i.e., the faculty of sensation, the faculty of actine intellect and the faculty of potential intellect with the help of these faculties the soul can function in different ways. Through sensation, the soul receives copies or forms of particular object which are known as 'sensible species',

Potential intellect will receive the sensible copy of objects of knowledge which are independent of body, i.e., must be free from everything material or corporeal. This is the function of active intellect.

14.7 NECESSITY OF SENSATIONAL AND CONCEPTUAL ASPECTS FOR ACQUIRING KNOWLEDGE :

Thomas Aquinas regarded both sensational and conceptual aspects of knowledge. In order to acquire knowledge, both particularity and universality of the objects are required. St. Aquinas conceived Aristotelion Realism according to which universals exist in the particulars and donot exist prior to the particulars.

Aquinas highlighted the active or spontaneous nature of our thinking. This active character inherent in the thinking coustitutes the apriori character of knowledge.

Knowledge which is implicit in the mind is made explicit, if the mind is awakened to action by sensation. Therefore, genuine knowledge or science has its basis in sense experience and we can know only when experience takes place.

14.8 IT IS NECESSARY FOR A PHILOSOPHER TO ANALYSE EXPERIENCE :

A philosopher should make the world of experience, the beginning of his explanation, in order to rise from an analysis of experience to the principles or essence of things. This is the science of being or Metaphysics. Metaphysics abstracts from the particular objects of their common characteristics and things in terms of Universals.

14.9 TWO PRINCIPLES OF FORM AND MATTER :

In each sensible substanve, two elements or aspects are intermixed. One of them is called form which makes it the particular object the other is called Matter, which makes it particular and concrete and differentiates it from all other particular, concrete objects of its kind. Form and matter are indivisible and cannot exist apart from one another.

14.10 KNOWLEDGE OF GOD IS ATTAINABLE ONLY ANALOGICALLY :

Regarding knowledge of God, Aquinas is of the opinion that sensible objects as effects from God as their cause manifests God. So far as human intellect manifests God, human intellect can know God imperfectly. The knowledge of God, for St. Aquinas is attainable only analogically.



CHECK YOUR PROGRESS

1. Write the names of two famous books written by Thomas Aquinas.
2. Name the philosopher who influenced Aquinas.
3. In what way the theists consider the world?
4. According to Aquinas, what we are to realise before the knowledge of the highest being?
5. State whether the following sentences are true or false

(a) Scholasticism is fully developed in the philosophy of Aquinas.

(b) According to Aquinas knowledge is possible without the senses.

(c) Aquinas was not an empiricist.

(d) Aquinas uses certain Aristotelion technical terms.

6. Fill in the blanks:

(a) Aquinas introduced _____ in philosophy.

(b) The theists proced from the reality of God to the _____.

(c) Aquinas accepted _____ of Aristotle.

(d) According to Aquinas, there is nothing in the _____ which is not given in the _____.

7. What is the basis of conceptual knowledge?
8. Where does perception proceed after its contact with the external world?
9. What are different faculties of the human soul?
10. What is sensible species?
11. State whether the following sentences are true or false

(a) Perception abstracts the common and universal characteristics of particular objects.

(b) Aquinas regarded the sensational aspect only as necessary for knowledge.

(c) Aquinas regarded Aristotelion Realism as authentic theory regarding universals.

(d) According to Realism universals exist prior to the particulars.

12. Fill in the blanks

(a) _____ must be free from all material objects.

(b) Both _____ and _____ aspects were regarded by Aquinas as necessary for Aquinas knowledge.

(c) The active character inherent in the thinking constitutes the _____ character of knowledge.

(d) Knowledge is made explicit if the mind is awakened to action by _____.

13. Why should a philosopher make the world of experience, the beginning of his explanation?

14. What are the two elements intermixed in each sensible substance.

15. Where from the sensible objects originate and what do they manifest?

16. How does knowledge of God attainable?

17. State whether the following sentences are true or false

(a) Matter is such that it makes particular object in its own shape.

(b) Form and matter are indivisible from one another.

(c) In human intellect God fully manifests himself.

(d) Man attains knowledge God only analogically.

18. Fill in the blanks

(a) Science of being is _____.

(b) Form is that which gives its _____ to particular objects.

(c) Sensible objects are effect of _____ and they manifest _____.

(d) Man attains knowledge of God only _____.



14.11 LET US SUM UP :

- St. Thomas Aquinas for the first time introduced a process of systematic study in philosophy.
- Scholasticism reached its highest stage of development in Aquinas's philosophy.
- The world is the expression of God.
- There is nothing in the intellect which was not previously in the senses.
- He starts with the world of facts, the existent world and from this starting point tries to reach the highest being.
- With the help of perception man comes in contact with the external world.
- The human soul has different faculties the faculty of sensation the faculty of active intellect and the faculty of potential intellect with the help of these faculties the soul can function in different ways.
- Aquinas conceived Aristotelion Realism according to which universals exist in the particulars and donot exist prior to the particulars.
- In each sensible substance two elements are intermixed as Form and Matter.
- The knowledge of God for Aquinas is attainable only analogically.



14.12 FURTHER READING :

1. **Y. Masiah (2010) :** A critical history of Western philosophy, Motilal Banarsidass Publishers Private Limited, Delhi
2. **Frank Thilly (1973) :** A history of philosophy, Central Book Depot, Allahabad.
3. **T.Z. Lavine (1984) :** From Socrates to Sartre, A Bantam book, New York.



14.13 ANSWER TO CHECK YOUR PROGRESS :

Ans Q no. 1:

The two famous books of St. Aquinas are

(1) 'Summa Contra Gentiles' (2) 'Summa Theologiae'

Ans Q no. 2: The philosopher who influenced Aquinas is 'Aristotle'.

Ans Q no. 3: The theists consider the world as the expression of God.

Ans Q no. 4: According to Aquinas before knowledge of the highest being the world of facts and the existent world must be realised.

Ans Q no. 5: (a) True (b) False (c) False (d) True

Ans Q no. 6: (a) A process of systematic study (b) reality of world
(c) Conceptualism. (d) Senses — intellect

Ans Q no. 7: The basis of conceptual knowledge is sense experience.

Ans Q no. 8: After contact with the external world, perception proceeds for thinking.

Ans Q no. 9: The different faculties of the soul are, the faculty of sensation, the faculty of active intellect and the faculty of potential intellect.

Ans Q no. 10: Through sensation, the soul receives copies or forms of particular object which are known as 'Sensible Species'.

Ans Q no. 11: (a) True (b) False (c) True (d) False

Ans Q no. 12: (a) Sensible copies of objects
(b) Sensation and conception (c) a-priori
(d) Sensation

Ans Q no. 13: The philosopher should make the world of experience, the beginning of his explanation in order to rise from an analysis of experience to the principles and essence of things.

Ans Q no. 14: The two elements intermixed in each sensible substance are Form and Matter.

Ans Q no. 15: The sensible objects originate from God and manifest God.

Ans Q no. 16: The knowledge of God is attainable only analogically.

Ans Q no. 17: (a) False (b) True (c) False (d) True

Ans Q no. 18: (a) Science of being or Metaphysics.
(b) Own shape (c) God. God
(d) Analogically

14.14 MODEL QUESTION :

1. Very Short Question :

(a) Which theory fully developed in the philosophy of Aquinas?

(b) Aquinas accepted two theories of Aristotle. What are they?

(c) What is true knowledge?

(d) How do people attain sensual experience?

(e) What are the two sources of knowledge according to St. Aquinas?

(f) What is Metaphysics?

2. Short Question (Within 150 words) :

(a) Write about the necessity of sensational and conceptual aspects for acquiring knowledge.

(b) How individual selves perform different functions depending upon different faculties?

(c) Write how Aquinas explained Aristotle's conceptualism, John Locke's expiricism, the concept of particular and universal, perception and different faculties of human selves.

3. Long Question (Within 300-500 eords)

(a) Explain St. Thomas Aquinas concepts of knowledge.

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UNIT 15: ACQUIANAS' ANALOGICAL THEORY OF RELIGIOUS LANGUAGE

UNIT STRUCTURE:

15.1 Learning objectives

15.2 Introduction

15.3 Language and words having application both in seculer and religious contexts

15.4 'Analogical Theory of Religious Language'

15.5 Words connoting qualities

15.6 Analogy 'upwards' is analogy from man towards God.

15.7 Impossibility to know the qualities of God.

15.8 Analogical theory and connoting God's qualities.

15.9 Let us sum up

15.10 Further Reading

15.11 Answer to check your progress

15.12 Model questions.

15.1 LEARNING OBJECTIVES :

After going through this unit you will be able to-

- know to St. Aquinas's vast knowledge in different brauches of philosophy, politics, philosophy, Law etc
- know the problems arising out of using the same language in secular and religious life.
- explain the introduction of St. Thomas Aquinas's 'Analogical theory of religious language'.
- explain the qualitative word are not used to creator and creature univocally or equivocally but used analogically.
- know the qualities of God are beyond our knowledge.
- know the analogical theory explains the true nature of word connoting God's qualities.

15.2 INTRODUCTION :

St. Thomas Aquinas (1225-1274 A.D.) was born in the city of Naples in Italy. Aquinas in the thirteenth century was able to build upon the recovery of Aristotle's complete philosophic works and had unified by means of fundamental concepts in to a great philosophic system of all the branches of knowledge. The synthesising philosophy of St. Thomas set forth in the twenty two volumes of his philosophical work, 'Summa Theologiae' is the official philosophy of catholic christianity and one of the highest philosophical achievements of the western world.

According to Aquinas God is the creator of different species of being root cause and final purpose of the world. God is the source of human salvation. The Aristotelion christianity of Aquinas formed the edifice of philosophical knowledge of the medieval period.

The thomistic philosophy included theology 'proofs for the existence of God and his nature, a metaphysical theory, a theory of evil, a theory of law wthies psychology and politics. According to thomas Aquinas, man is a natural being of a species of organism of a rational and political animal. Apart from these, St. Thomas affirms that man is also a spontamous being who serves a divine purpose, distinct from and higher than his natural end.

15.3 LANGUAGE AND WORDS HAVING APPLICATION BOTH IN SECULER AND RELIGIOUS CONTEXTS :

Generally, the language and words used in secular life bear difinite meanings. When the words, used in earthly life are also employed in religious world, then it is necessary to determine their special meanings.

The qualitative terms used for material objects are difficult to use in connection with God. For example, when it is said that 'Great is the Lord'. It is not meant that God occupies a large volume of space. For this reason, it is seen that there is a long shift of meaning between the familiar secular use of these words and their theological employment.

It is evident that in all those cases in which a word occurs both in secular and in theological context, its secular meaning is primary, in the sense that

it developed first and has accordingly determined the definition of the words. As a result, although the ordinary everyday meaning of such words as 'good', 'loving', forgives', hears', 'speaks' etcis relatively unproblematic, the same terms raise vaise various questions when applied to God.

15.4 'ANALOGICAL THEORY OF RELIGIOUS LANGUAGE' :

In order to find out a solution regarding the problems arising out of religious use of secular language, the medieval philosopher St, Thomas Aquinas developed the idea of analogy and introduced his Analogical theory of religious language. The term 'Analogy' consists of two Greek words 'ana' (according to) and 'Logos' (ratio, proportion), meaning similar in relationship in proportion to their respective being or essence.

Aquinas teaching is that when a word, such as 'good' is applied both to a created being and to God. It is not being used univocally (i.e., with exactly the same meaning) in the two cases. For example. 'God is not good', in the sense in which human beings may be good. On the other hand, we also donot apply the epithet 'good' to God and man equivocally (i.e., with completely different and unrelated meanings).

15.5 WORDS CONNOTING QUALITIES :

There is an intimate connection between God's goodness and man's reflecting the fact that God has created man. For Aquinas, then, 'good' is applied to creator and creature, neither univocally nor equivocally, but analogically. Occasionally, we speak of the pet dog as faithful and we may also describe a man as faithful, thought we are not in a position to compare the behaviour of man and dog, as human faithfulness differs from a camel's faithfulness. There is both similarity within difference and difference within similarity that led Aquinas to speak of the analogical use of the same term in two very different contexts.

15.6 ANALOGY 'UPWARDS' IS ANALOGY FROM MAN TOWARDS GOD :

In case of the analogy 'upwards' from man to God, the situation is reversed. Our directly known goodness, love, wisdom etc are the thin shadows and remote approximation of the perfect qualities of Godhead, and these attributes are known to us only by analogy. When we say that God is good, we are saying that there is a quality of the Infinitely perfect being that corresponds to what at our human level, we call goodness.

15.7 IMPOSIBILITY TO KNOW THE QUALITIES OF GOD :

As God is hidden from us, the question arises, how we can know about his goodness and the other divine attributes? Do we know what perfect goodness and perfect wisdom are like? To these queries, Aquinas's answer is that we donot know. The doctrine of analogy does not express the concrete character of God's perfection.

15.8 ANALOGICAL THEORY AND CONNOTING GOD'S QUALITIES :

Doctrine of analogy, primarily tries to determine the relations among dofferent meanings of word or group of words, while applying in case of human beings and in respect of God. Analogy is not an instrument for exploring the infinite nature of God. In fact, with the help of analogy, Aquinas tried to search how the qualitative terms are used in context to the divine being having pre-supposed existence.



CHECK YOUR PROGRESS

1. Write the name of the famous book of St. Aquinas.
2. Write about the subjects included in Thomistic philosophy.
3. When the words are used in secular and religious meanings,

then which of the meaning is primary?

4. What are the two greek words forming the word 'Analogy'?

5. State whether the following sentences are true or false

(a) When a word is used both in secular and religious contexts, then its secular meaning is considered to be true.

(b) The sense in which the word 'good' is used in case of man, is not used in the same sense in case of God.

(c) The qualitative words which are used in ordinary life, can be used in context with God.

6. Fill in the blanks

(a) Analogy is the combination of _____ and _____.

(b) According to Thomas Aquinas, man is a _____ and _____ being.

(c) Man has the aim _____.

(d) The theory of Thomas Aquinas in connection with religious language is known as _____.

7. According to St. Aquinas, in what way the word 'good' is used in case of creator and creature?

8. According to Aquinas, in what eas the same word can be used in different contexts?

9. According to Aquinas, what is analogy cupward?

10. State whether the following sentences are true or false

(a) According to Aquinas, there is difference within similarity and there is similarity within differences.

(b) When the analogy is 'upward', then the situation doesnot change.

(c) The qualition like goodness, love, wisdom etc. Which are realised by man are thin shadows of the perfect qualities of Godhead.

11. Fill in the blanks

(a) According to Aquinas, the qualitative adjectives are used in case of creator and creature _____.

(b) Accoring to Aquinas, when the analogy is 'upward',

12. According to Aquinas, how can we know about innumerable

qualities of God?

13. State whether the following sentences are true or false

(a) With the help of analogy, the infinite nature of God cannot be explored.

(b) When in the analogical theory, the words are used in case of man or God, then it tries to find out the relations of different meanings of those words.

14. Fill in the blanks

(a) Analogy is not the instrument for _____.

(b) According to Aquinas, man is _____ about perfect goodness and perfect wisdom.



15.9 LET US SUM UP :

- According to St. Thomas Aquinas, God is the creator of different types of beings, the first cause, Absolute truth and Absolute goodness.
- Thomas discusses various subjects of knowledge like theory, Metaphysicsl theory, theory of evil ethies etc.
- The word of common use such as good, kind, forgiveful, hear, speak etc, are used in context with God, then problem arises.
- St. Thomas introduced 'Analogical theory' to solve the problem arising out of religious use of the problem arising out of religious use of the ordinary words.
- Generally, qualitative adjectives, for example, 'good' is not used in case of creator and creature univocally or equivocally but analogically.
- The qualities realised by us such as good, love, knowledge etc. are the thin shadow of those perfect qualities possessed by God and these are known by way of analogy.
- The doctrine of analogy does not express the concrete character of God's perfection.
- With the help of analogy, Aquinas tried to search how the qualitative terms are used in context to the Divine being.

15.10 FURTHER READING :

1. **John H. Hick (1981) :** Philosophy of religion, prentice - Hall of Indian private Limited, New Delhi.
2. **Y. Masiah (1971) :** Introduction to religious philosophy Motilal Banarsidass, Delhi
3. **Professor Lavine (1984) :** From Socrates to Sartre. The philosophic Quest. A Bantam books, New York.

15.11 ANSWER TO CHECK YOUR PROGRESS :

Ans to Q no. 1: The famous book of St. Thomas Aquinas is 'Summa Theologiae'.

Ans to Q no. 2: Thomas included theologyMetaphysical theory, Theory of evil, Theory of Law, ethics, Psychology and Politics.

Ans to Q no. 3: When a word is used in both secular and religious meaning, then its secular meaning is primary.

Ans to Q no. 4: Analogy is formed by the two Greek words 'ana' and 'logos'.

Ans to Q no. 5: (a) True (b) True (c) False

Ans to Q no. 6: (a) 'ana' and 'logos' (b) Natural and Spiritual
(c) To serve a divine purpose. (d) Analogical theory.

Ans to Q no. 7: The word 'good' is used in case of creator and creature analogically.

Ans to Q no. 8: According to Aquinas, the same word can be used in different contexts, by way of analogy.

Ans to Q no. 9: Analogy 'upwards' means analogy from man to God.

Ans to Q no. 10: (a) True (b) False (c) True

Ans to Q no. 11: (a) Analogically (b) It means from man to God.

Ans to Q no. 12: We are ignorant about the innumerable qualities of God.

Ans to Q no. 13: (a) True (b) True

Ans to Q no. 14: (a) Exploring the infinite nature of God.
(b) Ignorant

15.12 MODEL QUESTIONS :

1. Very Short Question

(a) Name the philosopher whose philosophy was recovered by Aquinas?

(b) What does analogy mean?

(c) When the quality 'good' is used both in case of God and man, then in what sense it is not used?

(d) How can we know about the perfect qualities manifested in God?

2. Long Question (Within 300-500 eords)

(a) Write elaborately how Thomas Aquinas tried to solve problems relating to religious language by implementing analogical theory?

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9. Aristotle, The basic works of Aristotle, Ed. Richard Mckeon. New York : Random House, 1941
10. The Internet Encyclopedia of philosophy.
11. Wolfson H.A. Creseas Critique of Aristotle 1929