

**Aspects of Western Philosophy**  
**Dr. Sreekumar Nellickappilly**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Madras**

**Module - 07**

**Lecture - 07**

**Medieval Philosophy**

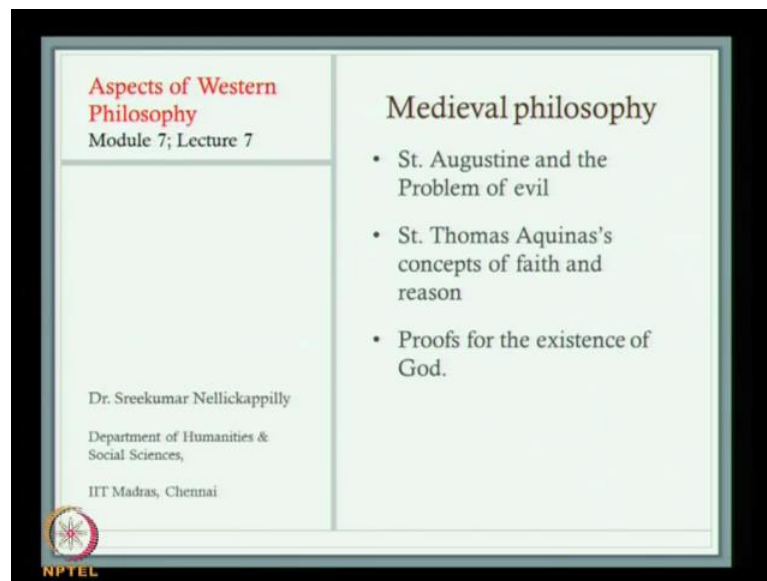
**St. Augustine and the Problem of evil**

**St. Thomas Aquinas's concepts of faith and reason**

**Proofs for the existence of God**

Welcome to this lecture on Aspects of Western Philosophy, Lecture 7 and this lecture is on Medieval Philosophy. Primarily there are two important thinkers, the contributions of two important thinkers are going to be discussed in this lecture, the first one is Saint Augustine and the second one is Saint Thomas Aquinas.

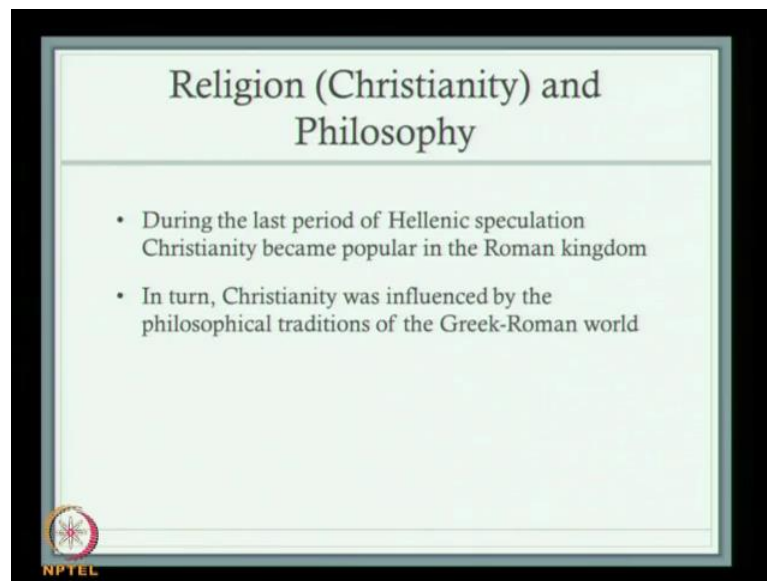
(Refer Slide Time: 00:33)



These two important thinkers are selected because of their contributions, because of their relevance in the hall of philosophy on the one hand and particularly in the development of what we today designate as (Refer Time: 00:48) philosophy or medieval philosophy. So, the important topics which we are going to discuss today are Saint Augustine and his problem of evil, Saint Thomas Aquinas concept of faith and reason, and the third one is proofs for the existence of God which is primarily proposed by Saint Thomas Aquinas. So, this three are the important topics which we are going to concentrate today.

And when we talk about medieval philosophy, as I have already indicated the important thing to be focused is primarily the contribution of Christianity as a philosophical theology that is going to be discussed. And when we talk about the relationship between philosophy and religion, primarily Christianity in the context of Europe it is during the last period of Hellenic speculation, Christianity became popular in Roman kingdom.

(Refer Slide Time: 01:41)

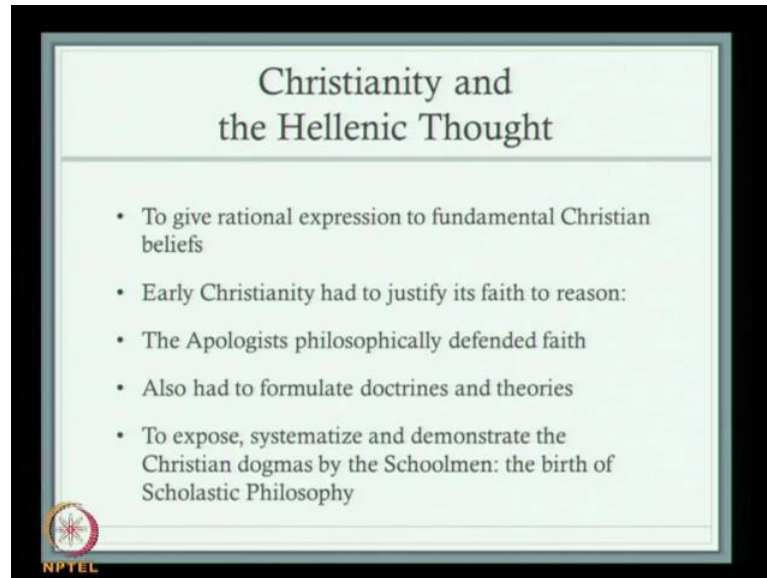


So, it was during that period when there was a visible decline of the Roman Empire, on the one hand and also the glorious Greek philosophical era on the other hand. So, these two were happening simultaneously on the one hand and on the other hand you could witness the emergence of Christianity as a more organized religion. So, Christianity required a philosophical support on the one hand and these two civilizations the Greco-Roman civilizations, they required certain institutions or some very strong institution which would support cultural life because with the demise, with the decline of the Roman Empire, there is no strong institutions in Europe which would support cultural institutions.

On the other hand Christianity as a religion cannot progress without strong philosophical and teleological support. So, this particular period in human history in European history is very crucial because it brought together two very important institutions or two very important periods actually. One is the Greco-Roman civilization, the philosophy, their culture and their moral and world outlook, on the other hand Christianity as a religion.

This is what I mentioned during the last period of time Hellenic speculation Christianity became popular in the Roman kingdom, and on the other hand in turn Christianity was influenced by the philosophical traditions of the Greco-Roman world.

(Refer Slide Time: 03:29)



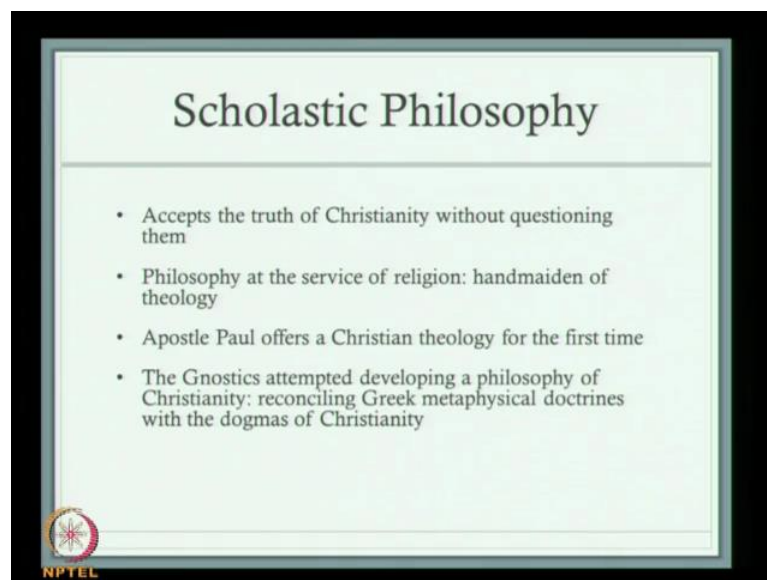
And again to give rational expression to fundamental Christian beliefs, Christianity required philosophy, the Hellenic thought. Early Christianity had to justify its faith to reason, because the Greco-Roman culture as we have already seen in the previous lecture of this course was predominantly rational, their methods of enquiry were rational and the Greek civilization had already given birth to many phenomenal thinkers like Socrates, Plato, Aristotle many others. And Christianity on the other hand is religion which is primarily based on faith, but with faith alone a religion cannot gain acceptance in a culture, you need to justify faith in the light of reason. So, this is what Christianity or Christian or early Christian thinkers are trying to do.

So, the apologist philosophically defended faith and the Christian tradition is what the apologist did they philosophically defended faith and they also had to formulate doctrine and theories, like philosophers formulate doctrines and theories in order to substantiate and justify their word pictures, this thinkers also to do that, to what is relieved through the Bible as to be justified rationally by formulating doctrines and theories. To expose systematize and demonstrate the Christian dogmas by the school men, and these attempts

of the schoolmen the birth of scholastic philosophy, what we today understand as scholastic philosophy as the most.

So, I repeat to expose systematize and demonstrate the Christian dogmas in the light of philosophical theory is developed by the Greek philosophers primarily by Plato and Aristotle. So, the two important thinkers have mentioned just now, Saint Augustine and Saint Thomas Aquinas. We can see the influence both this great masters of European thought Plato and Aristotle. In Augustine philosophy will see both the contributions of influence of both, but Saint Thomas Aquinas predominantly Aristotle he is the person, he is a philosopher who had written commentaries to Aristotle work and he has taken a lot from Aristotle philosophy in order to justify and substantiate Christina faith.

(Refer Slide Time: 06:17)



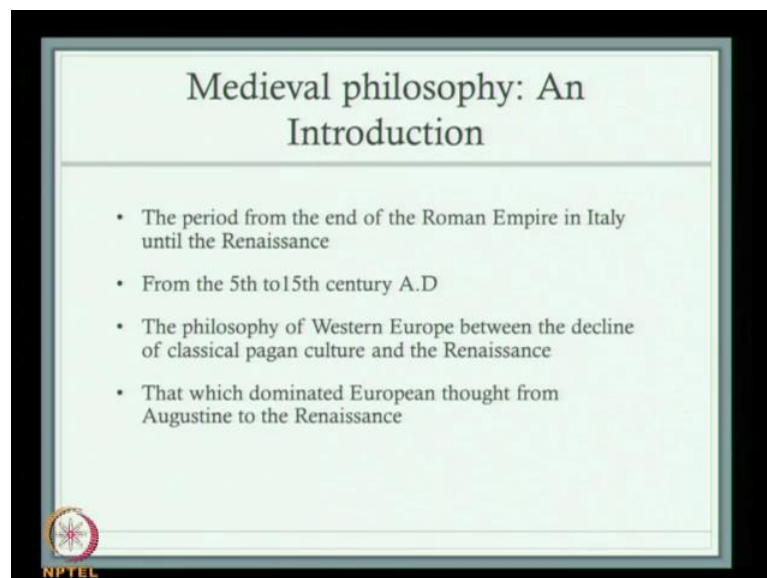
Now Scholastic Philosophy, it accepts the truth of Christianity without questioning them, so this one very important point to be underlined. Scholastic philosophy as though we call it philosophy, though the rational accept is emphasize where ever there is tension between faith and reason, scholastic thinkers had a tendency to accept what is important in faith. They always consider faith as more important than reason, though later on we could see that there are attempts particularly by people like Saint Thomas Aquinas, to find that there is no real tension or there is no real contradiction between faith and reason.

But still the acceptance of Christian belief or Christian dogmas, without questioning them is so central to scholasticism. Philosophy at the service of religion, handmaiden of theology, so we could see the birth of systematic theology during this period and philosophy has been treated as handmaiden of theology; it is just at the service of religion. And then we can see that Apostle Paul offers a Christian theology for first time. So, it is often said that same police responsible for the institutionalization of Christianity as a religion.

That is because he is a first one to offer us Christian theology per say in most systematic and accepted manner. The Gnostic attempted developing a philosophy of Christianity, this is what is followed the Gnostic try to develop a philosophy of Christianity and by reconciling Greek metaphysical doctrines with the dogmas of Christianity. So, I have mention in the beginning of this lecture itself that this is precisely the aim of scholastic thinkers to reconcile the great philosophical metaphysical in sights of Greek tradition, with the principles or with the reveal truth that is present in the Bible.

The apologist followed with more systematic approaches. So, this is how scholastic philosophy gradually developed.

(Refer Slide Time: 08:28)



And when we talk about medieval philosophy, we can say that it is the period from the end of the Roman Empire in Italy, until the Renaissance. So, this is what the historical period which we mentioned to. The period from the end of Roman Empire in Italy until

Renaissance, Italian Renaissance, until that period we normally designate, we normally refer to as Medieval philosophy or scholastic age we can know precisely by saying that is from the 5th to 15th century A.D, almost 1000 years. This period is also known as dark ages because this people I have already mentioned considered, treated, philosophy as handmaiden of theology, it is at the service of religion faith was more important than reason. So, in that sense philosopher started calling it dark ages.

The philosophy of Western Europe between the decline of classical pagan culture and Renaissance, and that which dominated European thought from Augustine to Renaissance. So, another way to put it is this from Saint Augustine to Renaissance. So, Saint Augustine in that sense is a very important a very crucial thinker in this all tradition of metaphysical philosophy, but at the same time we have to recognize, but to realize that Saint Augustine is very important philosophers in the all history of European philosophy. So, this is what trying to do this lecture, Latin was the Sanskrit of medieval philosophy. Sanskrit in India was the language of learner class, it was the language in which all scholastic or scholarly works were composed of in India; we can see all great Puranas, Shastras everything was composed in Sanskrit.

Similarly, Latin was a Sanskrit of medieval philosophy, all great scholarly works across Europe were written in Latin, not in their respective mother tongues. So, even we can see that even French and German philosophers when they write they write in Latin not in their respective mother tongues.

(Refer Slide Time: 10:41)



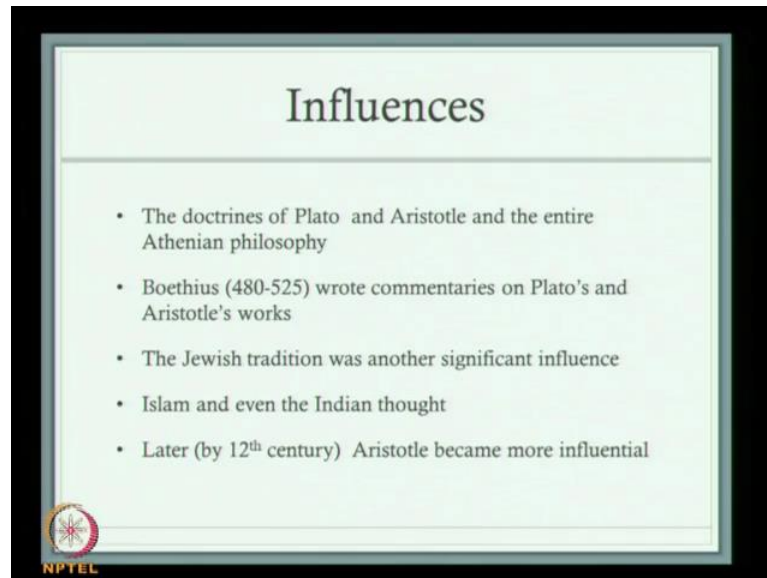
And now let us see some of the very important historical factors that triggered the development emergence of scholastic philosophy. As I already mentioned collapse of roman civilization and other related important historical events that come to your mind, this is very important factor the collapse of roman civilization as I already mentioned it the beginning of this lecture, afterwards the empires social structures collapsed this is very important.

Any great civilization it requires certain social structures, which was very strong built on certain fundamental moral assumptions, certain fundamental beliefs. So, with the collapse of roman civilization, these social structures of the empire also collapse. So, the European civilization required another social structure, another set cultural social structure, to sustain its civilizational beliefs or it is civilization strength. The church was the only institution in that sense capable of supporting intellectual culture in the entire Europe during this period, and till 12th century this was the situation.

So, we can see that you know from 12th century on wards there is a gradual change, by 15th century it culminated in Renaissance, but till then it was all dark ages, Christianity was the only institution it was the only institution which supported all forms of intellectual endowers in Europe during that period, almost 1000 years. Now let us see major influences of scholastic thinker's, scholastic the schoolman and primarily two

philosophers who we have mentioned, but there are many others the two important thinkers as I already indicated are Plato and Aristotle.

(Refer Slide Time: 12:37)



The doctrines of Plato and Aristotle and the entire Athenian philosophy not just this two thinkers, all of Greek philosophy were philosophers are philosophy was a great influenced more for this schoolman, but primordially this two thinkers.

One of this schoolman Boethius, who lived between 480 to 525 A.D wrote commentaries on Plato and Aristotle works, slowly they are trying to digest the Greek philosophical in sites into Christianity. The Jewish tradition was another significant influence because primarily Christianity itself is offshoot of Jewish the tradition, Jewish civilization the old (Refer Time: 13:22) is accepted text for the 3 Abrahamic religions. So, the Jewish tradition was also a great influence for them.

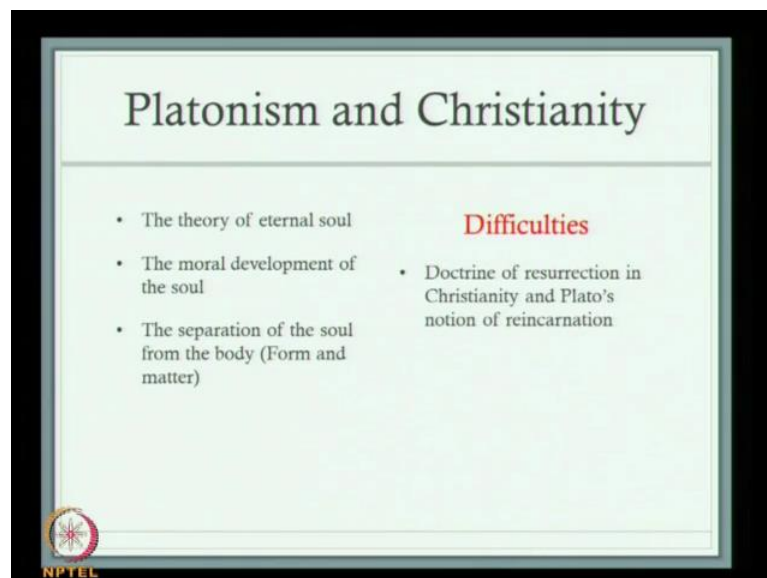
The early Islamic philosophers were also influence by the Greek thinkers, so their influence is also visible in the development of scholastic philosophy even the Indian thought Indian thinking, though many western philosophers would not accept it would not acknowledge, it openly there is sufficient reason to believe that the Greek philosophers themselves were tremendously influence by Indian philosophers, Indian thinkers. There was a very active commercial and other forms of culture interaction between this two great civilization, the Greek, the European, the Greco roman the

primarily the European civilization and the Indian civilizations. So, naturally there was lot of exchanges intellectual exchanges that had taken place during this period.

So, the influence of the Indian thinkers or Indian philosophical traditions, were also there was acknowledge by some European thinkers and naturally when the early Christian philosophers, when they try to accommodate or try to sort of interpret their dogmas and beliefs in the light of Greco-Roman philosophical tradition, these in sights of these great other philosophical traditions also would have played a very important role.

Later by 12th century, Aristotle became more influential or rather Aristotle becomes the most significant influence on the scholastic thinkers. Now let us see a little bit of Platonism and Christianity, because Plato the first system builder in European philosophy as come up with a very special kind of philosophy which separated, which introduced a dualism appearance on reality what appears this world, this world of sense experience according to Plato is unreal, what is real? Reality is consists of abstract universal idea of forms which are eternal soul, which are imperishable. The world of this object are subjected to destruction while (Refer Time: 15:41) realities will never perish this is what cuts of his philosophical ideas where.

(Refer Slide Time: 15:49)



And in connection with these philosophical ideas, Plato also developed theory of eternal soul which was taken by Christianity as well. Because according to the Christian believe the soul the human soul is also eternal. The moral development of the soul is also

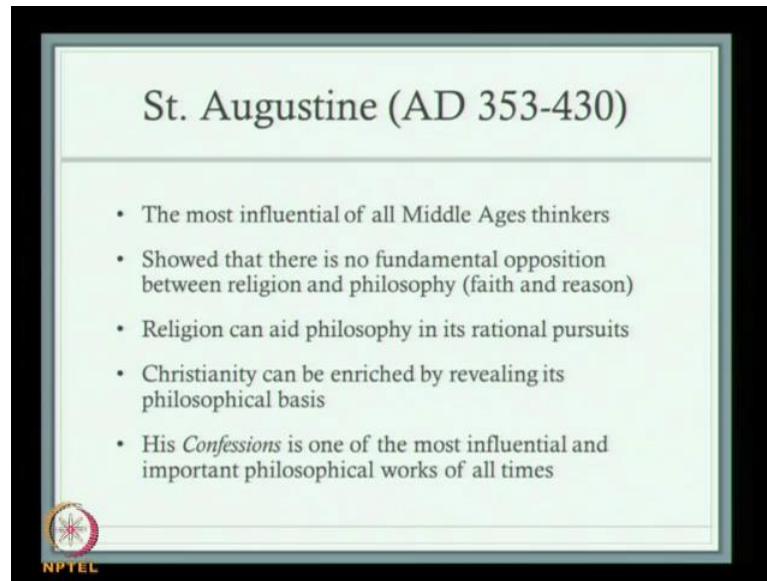
something Christianity would have taken from Platonic philosophical assumptions and the separation of the soul from the body because there is a fundamental separation Plato envisages between the soul and the body; soul is something which is eternal, body which is perishable and which is (Refer Time: 16:26) of the form and matter distinguish which Plato makes.

But of course, there are certain difficulties there are certain significant problems, which Christianity faces when it tries to interpret its fundamental dogmas in the light of Platonic thought. The first one is doctrine of resurrection in Christianity and Plato's notion of reincarnation. So, Plato's notion of reincarnation is almost very close to the Indian concept, while Christianity never believes in reincarnation. Christianity the notion is resurrection there is a Christian world is constituted of heaven, the hell and the world.

So, there is a heaven and the natural abode of the soul is the heaven, it has to go back that is the theology will do it. But Plato concedes the possibility of reincarnation, rebirths which are very close to the Indian belief. So, there is a kind of tension between this two assumptions and again Plato envisages a union of the soul with the ultimately good, this is again I would say (Refer Time: 17:35) of Indian ideal. The conception of the art man soul being one with the ultimate universal soul, which is concede by Plato in a very significant different way, but still you can see that there is a sort of similarity between this two use, but Christianity never conceived it Christianity separated God from man. God is a creative for Christianity and it to conceive that the human soul or the individual soul becoming one with the universal soul or God is (Refer Time: 18:06) according to Christian belief. So, these are the some of the difficulties which Christianity as in organizes religion encountered with Platonic philosophy, with these fundamental ideas in mind.

Let us now start examining the contributions of Saint Augustine, will leave Between 353 A.D to 430 A.D.

(Refer Slide Time: 18:35)

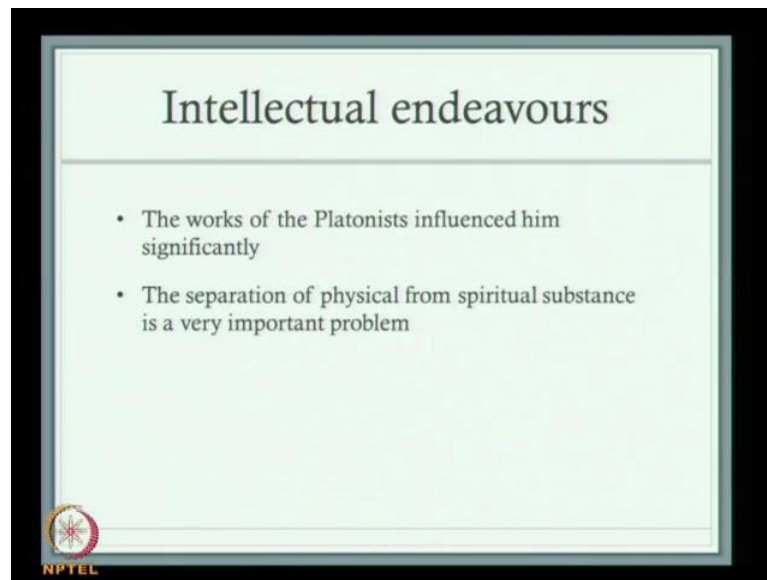


Saint Augustine is conceived as most influential of all middle age thinkers and he showed back there is no fundamental opposition between religion and philosophy or faith and reason. So, usually there is believe that faith and reason would not go hand in hand. There is a fundamental contrast or fundamental contradiction or tension between faith and reason, because faith demands absolute faith, absolute submission to something without any questioning and reason is always built, reason is always sort of based of questioning why, why certain things are happen.

So, there is contradiction between this two, but Augustine was trying to show that there is no fundamental contradiction between reason and faith or philosophy and religion. Religion can aid philosophy in its rational pursues, this what he trying to assert and Christianity can be enriched by revealing its philosophical basis. So, this what he thought by revealing the philosophical basis of Christianity, philosophy can do a real service to Christianity. So, he was trying to do that.

And this his book the confessions, which is even today conceived as a classic, a philosophical classic is one of the most influential and important philosophical works of all times.

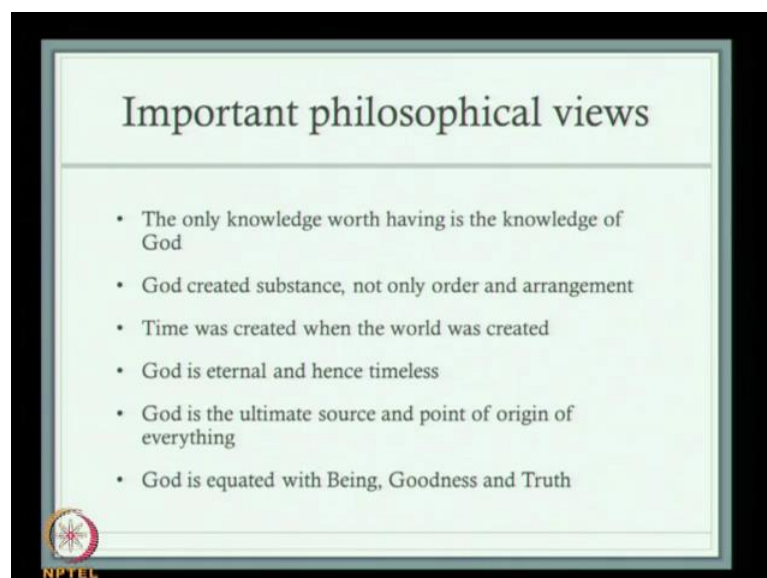
(Refer Slide Time: 19:51)



So, this is what some basic information about Saint Augustine and when we talk about its intellectual endeavors, the works of the Platonists influenced him significantly. So, we could see the influence of Plato here. In the case of Saint Thomas Aquinas the influence of Aristotle is more visible.

But here Augustine was more influenced by the Platonist; the separation of physical from spiritual substance is a very important problem in Augustine philosophy and again when we talk about his important philosophical views.

(Refer Slide Time: 20:23)

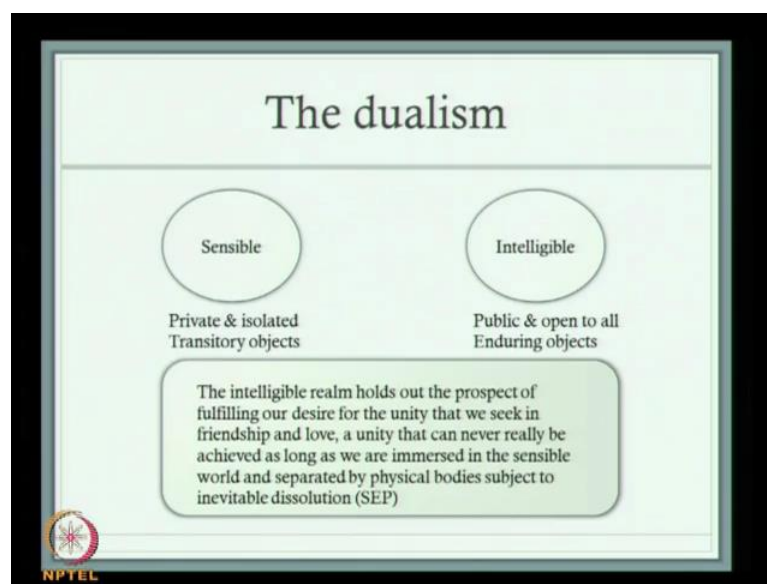


The only knowledge worth having is the knowledge of God. So, this is from where he starts. So, we can see the influence of Plato here, even in Plato the most significant the most important knowledge, which according to Plato's wisdom the highest wisdom is knowledge about goodness, it is knowledge of goodness. So, Plato actually starts with that question, all his philosophical endeavors begin with the Augustine what is goodness? How do you know it?

Similarly, here goodness is replaced by God or rather equated by God. Augustine equates goodness with God, and affirms that the only knowledge both having is knowledge of God. God creates substance, not only order and arrangements. So, everything was created by God including substances, everything in this world order, arrangement, God was responsible for everything in this world, in this universe. And time was created when the world was created, till then there is no time. Before God created world there is no time, with the creation of the world time also emerged. God is eternal and hence time less God is beyond on time it is God who created the world and time.

So, he is beyond all that. So, these are some of his fundamental assumptions, which is again taken from or rather substantiated by Plato's philosophical positions. God is the ultimate source and point of origin of everything. In Plato it is the idea of goodness from where everything emerges. So, God is here the ultimate source of everything. God is equated with being goodness and truth. So, this is Augustine's position.

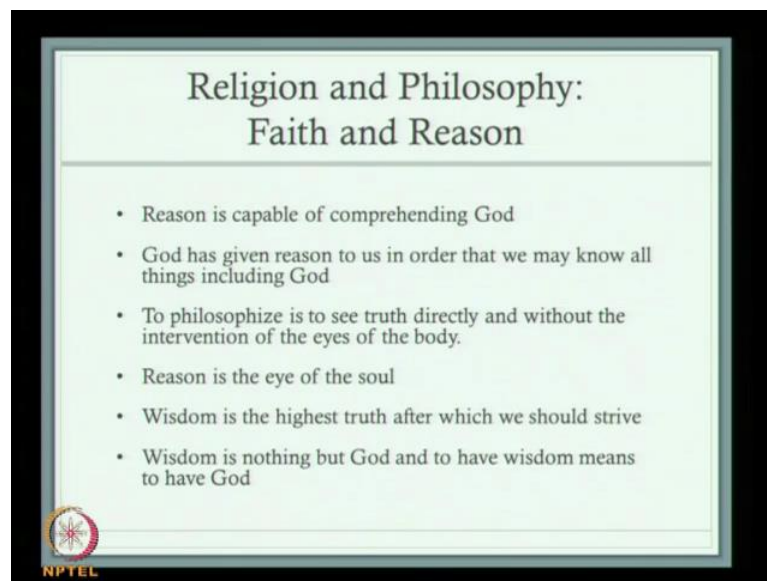
(Refer Slide Time: 22:21)



He can see a dualism here see here you have something called the Sensible world. The sensible world is private and isolated transitory objects and on the other side you have intelligible world which is public and it is open to all enduring objects and he says the intelligible realm holds out the prospect of fulfilling our desire for the unity that we seek in friendship and love; a unity that we can never really be achieved as long as we are immersed in the sensible world and separated by physical bodies subject to inevitable dissolution.

So, this is again Plato look that can never be achieved, highest goal can never be achieved because he something which prospect of fulfilling of desire for the unity we seek in friendship and love. So, this can be never achieved if you are stuck to this world of perishable sensible objects. Again when we talk about religion and philosophy, the question of faith and reason the relationship between faith and reason comes into picture. Reason is capable of comprehending God this is what Augustine was trying to (Refer Time: 23:36)

(Refer Slide Time: 23:46)

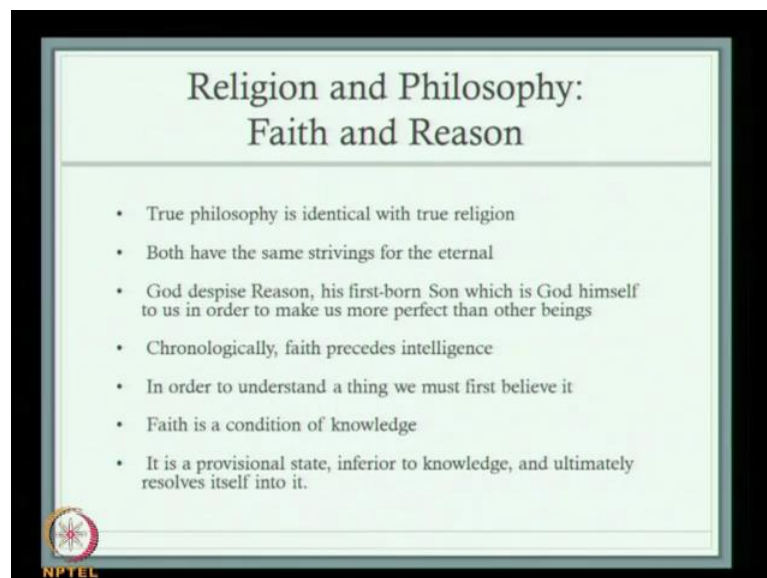


Because usually there is believe that reason can never attain, reason can never comprehending God. God is a matter of faith, but Augustine underlines the fact that reason is capable of comprehending God. God has given reason to us, because the primary purpose of reason is to understand everything including God. So, it is God, who has given reason, God has given reason in order that we may know all thinks including

God. To philosophize is to see truth directly and without the intervention of the eyes of the body and again the reason is eye of the soul.

So, he is trying to equate again you can see the influence of Platonism, he is trying to equate reason with not with the body, but with the soul. That is the separation is so fundamental in Plato as well as in Augustine. So, reason is the eye of the soul, wisdom is the highest truth after which we should strive like Plato and again wisdom is nothing, but God and to have wisdom means to have God again Platonism goodness here it is God. Wisdom is nothing but God and to have wisdom means to have God.

(Refer Slide Time: 24:53)

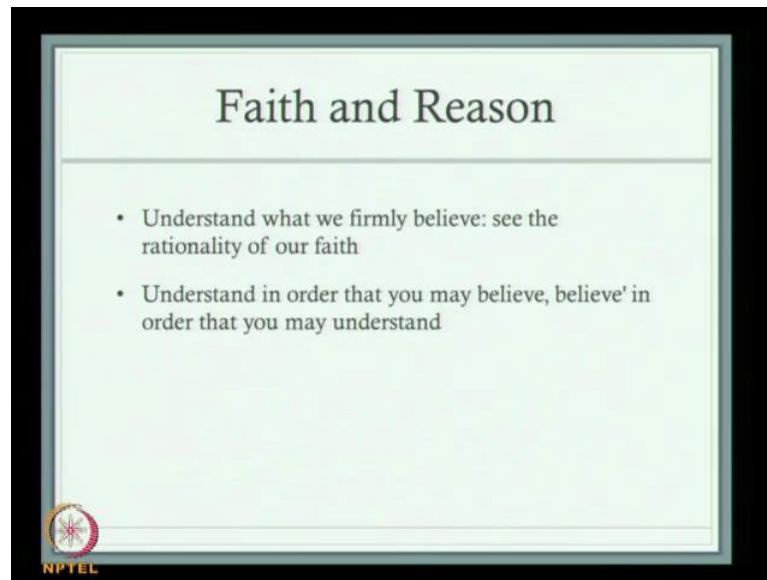


So, here Augustine makes a point very clear, he says that true philosophy is identical with true religion. So, there is no real fundamental separation between philosophy and religion as if we know see with today philosophy is a rational Endeavour which deals with secular objects and on the other hand religion is something which demands faith acceptance this and that. Now the true philosophy according to him is true religion itself and both have the same striving for the eternal, it is based on the same principle to understand the eternal, to know the eternal.

So, both philosophy and religion aim at that God despise reason, his first-born son which is God himself to us in order to make us perfect than other beings. And again chronologically, faith precedes intelligence. So, this is what he was trying to assert. So, though there is no fundamental contradiction of between this two, chronologically faith

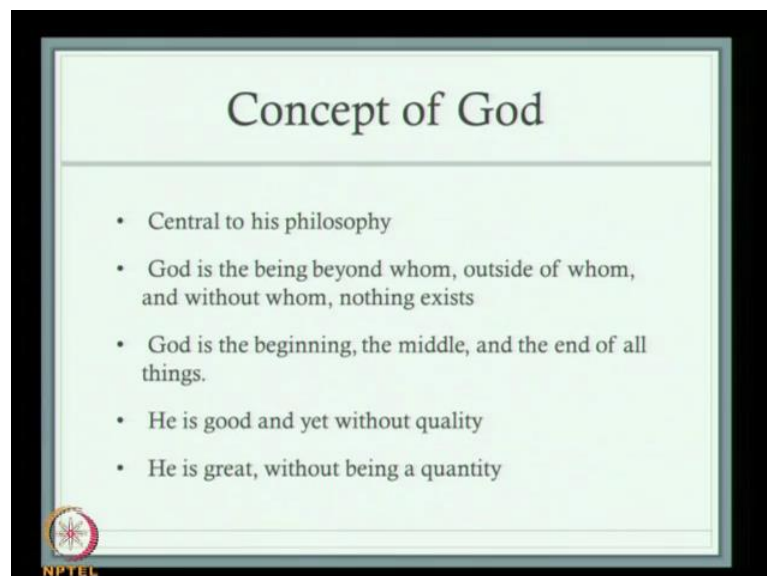
precedes, intelligence. In order to understand a thing we must first believe it; then we can try to rationally comprehend faith. So it is a condition of knowledge, he asserts this it is a condition of knowledge and it is a provisional state, inferior to knowledge and ultimately resolves itself into it. So, every knowledge begins with faith according to him.

(Refer Slide Time: 26:23)



Understand what we firmly believe see the rationality of our faith and understand in order that you may believe, believe in order that you may understand this is the famous Augustine phrase.

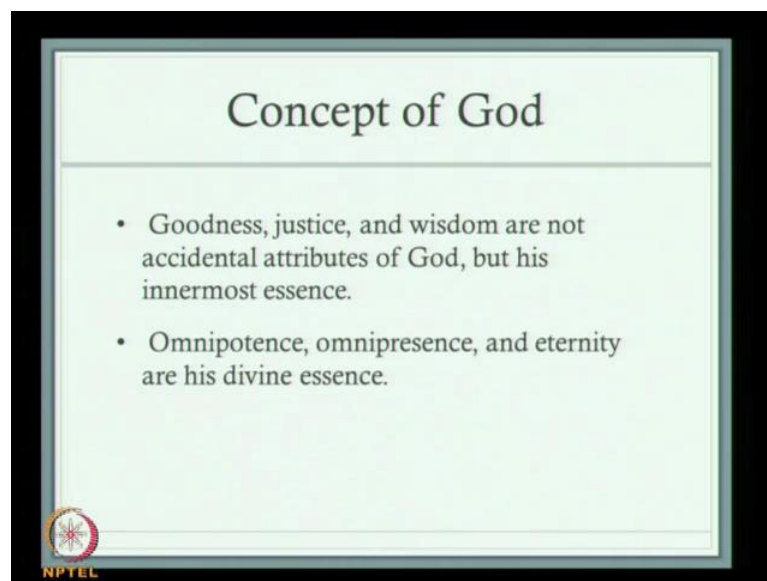
(Refer Slide Time: 26:44)



I repeat understand in order that you may believe. Believe in order that that you may understand, they are mutually complementary for in scheme of things. When you focus on the concept of God it is so central to Augustine philosophy for that matter to the entire medieval philosophy, but for Augustine for more importantly, God is the being beyond whom, outside of whom and without whom, nothing exists everything is God that sense. So, it is looks like a sort of (Refer Time: 27:08) which is actually not correct.

But God is the being beyond whom outside of whom and without whom nothing exists. God is the beginning the middle and end of all things. Again he is good and yet without quality, he is great without being a quantity. So, Augustine was trying to sort of capture this God which is non-possible to capture with reason alone. So, you could see that he develops a scheme which involves everything, reason, faith, understanding, comprehension everything and everything surrounding the concept of God which fundamentally remains as a reality which is identical with goodness.

(Refer Slide Time: 28:05)

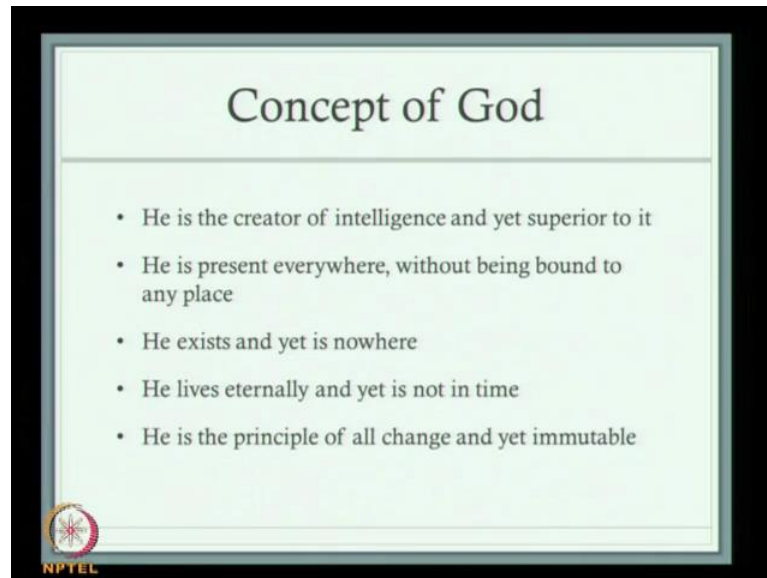


Goodness justice wisdom, are not accidental attributes of God, but his innermost essence. God is goodness itself, justice itself, wisdom itself; they are all innermost essence of God.

Omnipotence and eternity are his divine essences. So, these are innermost and divine essence of God and everything is in God though he is not the all. He (Refer Time: 28:31) rather he goes beyond everything; though everything is in him, he himself goes beyond

everything; you cannot put everything together and say that it is God. God is not just a combination or putting together of everything he goes beyond all that.

(Refer Slide Time: 28:49)



Again he is the creator of intelligence and yet superior to it. He is created intelligence no doubt in that. He has created reason no doubt in that, but he is beyond on that. He is beyond his creations, the creator is beyond his creations; creator is greater than the created objects.

He is present everywhere without being bound to any place, you cannot bind into one particular place and say that God is here God is everywhere, he is present everywhere, he exists and yet is nowhere we cannot say that he we cannot pin point him to one particular location and say that he belongs to that location. He lives eternally and yet is not in time. He is the principle of all changes and yet immutable.

(Refer Slide Time: 29:38)



The slide is titled "Concept of God and Reason" in a large, dark serif font. Below the title is a list of five bullet points in a smaller, dark serif font. The slide has a light green background with a thin black border. In the bottom left corner, there is a circular logo with a red and white design, and the text "NPTEL" in orange below it.

### Concept of God and Reason

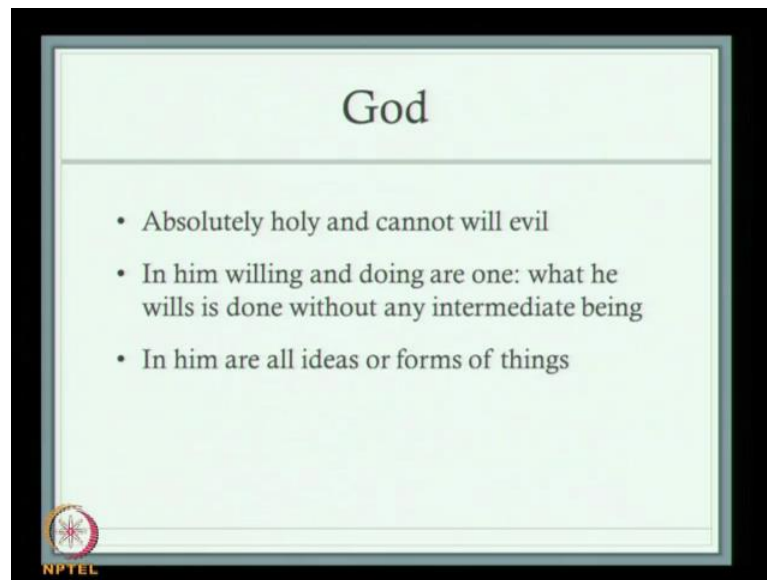
- Reason encounters antinomies in speculating about God
- Reason states what God is not
- With reason alone one cannot comprehend his nature
- Reason partly conceives God
- But cannot comprehend God in the fullness of his perfection.

NPTEL

And reason encounters antinomies in speculating about God, this is the issue we are going to discuss further when we come to modern philosophy, particularly to the philosophy of Immanuel Kant and Hegel. Because it was Immanuel Kant who highlights this issue that reason encounters antinomies when tries to speculate about ultimate reality.

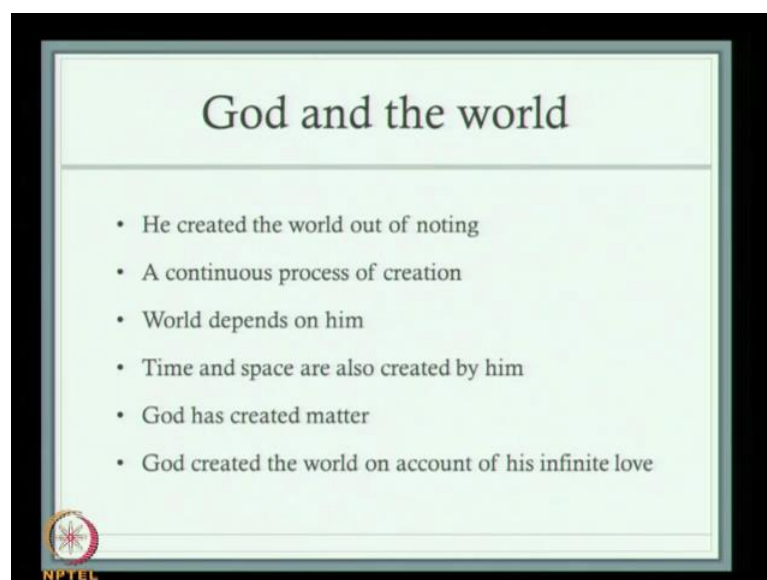
So, Augustine also recognizes and says that reason cannot comprehend God completely, reason states what God is not or with reason alone one cannot contribute God's nature in its entirety, reason can only conceive God partly not completely. But one cannot comprehend God in the fullness of his perfection, to comprehend God in the fullness of his perfection one needs to be perfect, but no one is perfect except God. So god's creation cannot be as perfect it has he himself is.

(Refer Slide Time: 30:53)



So, in that sense complete or absolute or perfect comprehension is impossible. God is in that sense absolutely holy and cannot will evil in him willing and doing are one. What he wills is done without any intermediate being and again in him are all ideas or forms of things. So, everything is there in him, though he goes beyond everything else, everything forms to him.

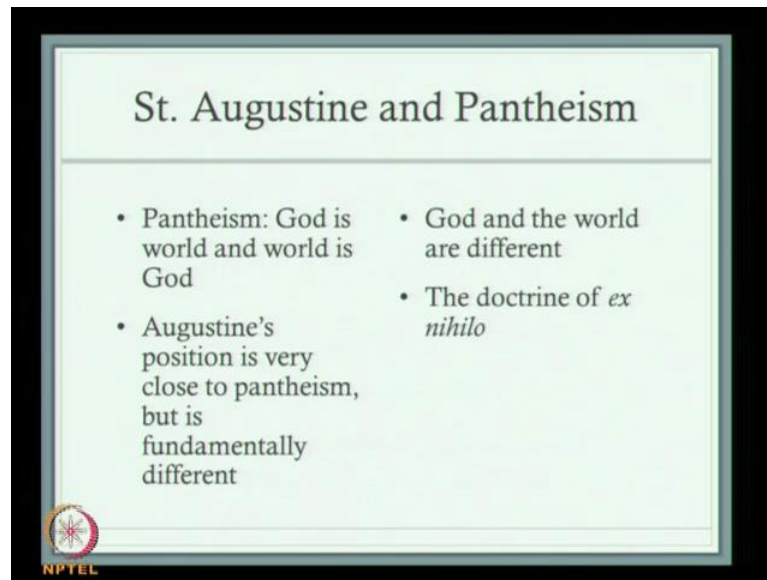
(Refer Slide Time: 31:20)



He is the ultimate creator of everything and he created the world out of nothing. A continuous process of creation, it is a continuous process of it goes on world depends on him,

every time world depends on it is not that God as just created, world and left it like that. It stills depends on him, every moment it depends on God. Time and space are also created by him, God has created matter; God created the world on account of his infinite love.

(Refer Slide Time: 31:51)



The slide is titled "St. Augustine and Pantheism" and contains the following bullet points:

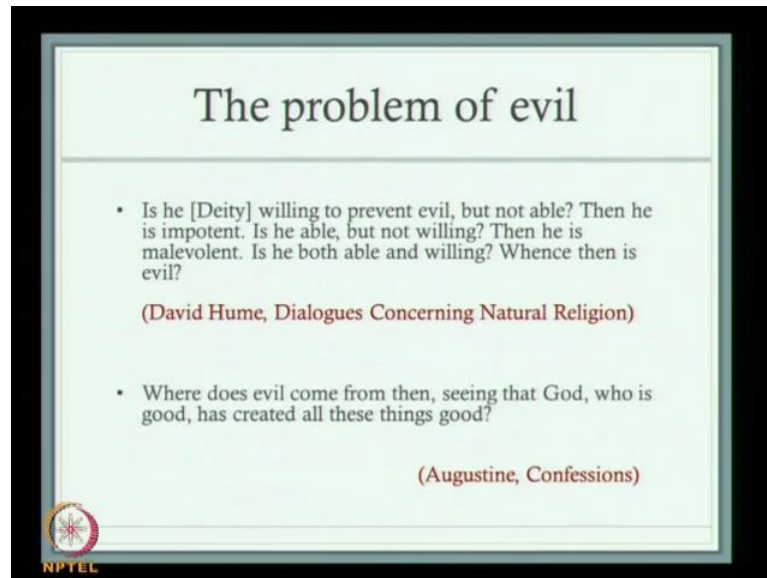
- Pantheism: God is world and world is God
- Augustine's position is very close to pantheism, but is fundamentally different
- God and the world are different
- The doctrine of *ex nihilo*

In the bottom left corner, there is a small circular logo with a red and white design, and the text "NPTEL" is written below it.

And this is what he says as I already mentioned if this is the case, if everything is created by God in one sense we can say that everything is God, because he is created everything.

But as I already mentioned this might indicated a kind of pantheism, which is actually not correct. Pantheism is a view which says that God is world and the world is God. Identify world with God or God with world is pantheism. Augustans position is very close to pantheism, but it is fundamentally different because he says that, everything is in God, no doubt, but God us beyond everything, God is more than that God and world are different; in that sense we are different, the doctrine of *ex nihilo* is something which makes in non pantheist.

(Refer Slide Time: 32:39)




The problem of evil

- Is he [Deity] willing to prevent evil, but not able? Then he is impotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Whence then is evil?

(David Hume, Dialogues Concerning Natural Religion)

- Where does evil come from then, seeing that God, who is good, has created all these things good?

(Augustine, Confessions)



And now we come to very important problem, which the all of scholastic philosophy grapple with the problem of evil. I would articulate in this way as it is done by David Hume, in his dialogues concerning natural religion. Is he or the deity willing to prevent evil, but not able? Then he is impotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Whence then is evil? So, this is a question or to put it another words where does evil come from, seeing that God who is good has created all these things good, Augustine in his confession.

(Refer Slide Time: 33:22)



The problem

- God is the cause of everything
- God is absolute goodness
- The whole of creation is an expression of His goodness
- Everything that exists is then good
- He would have willed everything for the best of his creatures
- Then what about evil?



So, the problem is to articulate it differently, God is the cause of everything. God is absolute goodness. The whole of creation is an expression of his goodness, everything that exists is then good, he would have willed everything for the best of his creatures, then what about evil? If all this proposition stated above are true, if God has created everything, if everything God has created is good for his creatures, then what about evil? Evil also is his own creation, evil cannot create itself.

So, everything is created by God including evil and if everything that is created by God is for the good, then evil also should be for the good which is not in the contradiction. So, if everything is good then evil also must be good.

(Refer Slide Time: 34:13)

The problem of evil

If everything is good then evil also must be good

How can evil be good?

Is it a contradiction?

NPTEL

(Refer Slide Time: 34:19)



How can evil be good? Is it a contradiction? This is the problem of evil. Now let us try to understand the answer, the way in which these thinkers provided a solution to the problem, every kind of existence is good even evil, this is what they say like the shadows of a picture it belongs to the beauty of the whole, this is Augustans view. Like the shadows of the picture, which is actually a limitation of the picture in one sense, the shadows are something which is unavoidably inevitable limitations.

But they act to the beauty of the picture, evil as such is not good, but it is good that evil is evil is present it is good. Because evil is a privation of essence, evil is omission of good, it depends on the good, it is on absence of good, it is not a positive presence it is only a absence like a shadow. If there is no good there is no evil, privation of good is evil it is an absence, it is the absence of the something which nature ought to have.

(Refer Slide Time: 35:08)

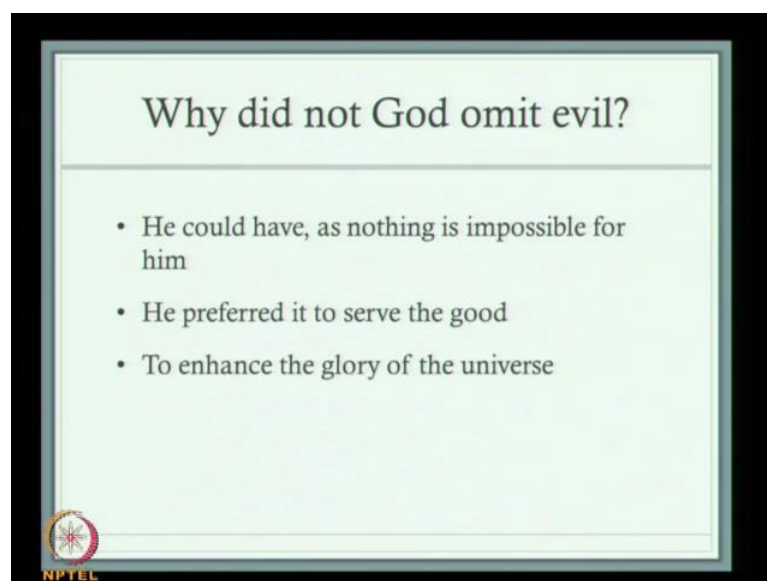


Good and evil

- If there is no good, there is no evil
- Privation of good is evil: an absence
- It is the absence of something which nature ought to have
- Moral evil comes from a defective will
- The worst evil is tuning away from God




(Refer Slide Time: 35:26)



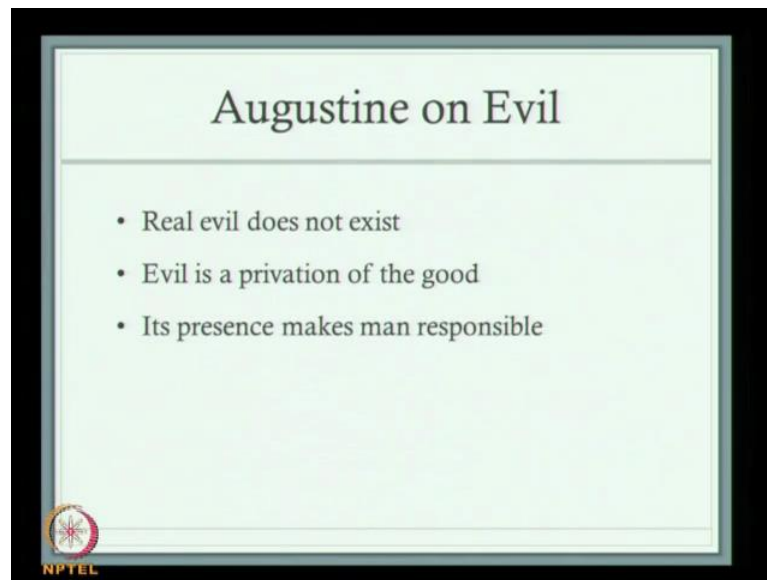
Why did not God omit evil?

- He could have, as nothing is impossible for him
- He preferred it to serve the good
- To enhance the glory of the universe



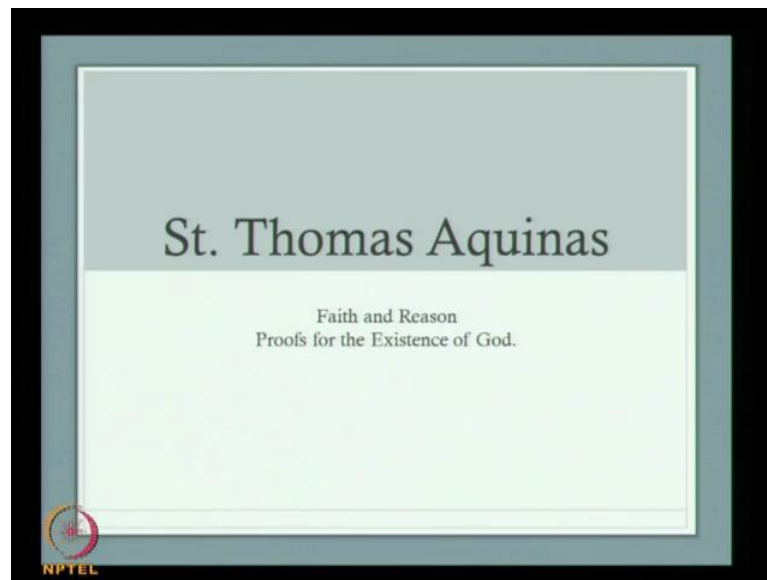
So, in that sense we can say that moral evil comes from a defective will, the worst evil is turning away from God. Now the question is why did not God omit evil? Which he could have, as nothing is impossible for him; nothing is impossible for God. So, God could omit it, but he did not do that why? He preferred it to serve the good this is the answer given by Augustine. He wanted he wants evil to be there to serve the good to enhance the glory of the universe.

(Refer Slide Time: 35:55)



So, this is Augustans view, real evil does not exist. Evil is a privation of good. The presence of evil makes man responsible and this is how he tries to. Augustine takes up a very some of the very important, some of the very crucial questions of scholastic thinking, scholastic philosophy and tries to answer them. The first one is the concept of God itself is elaborated by Augustine and when you try to understand the concept of Christian God, as a creative God, as a father figure, then and particularly try to philosophically substantiate this view, then naturally you encounter several problems like one of the most important problems which you encounter is the problem is evil and the answer given by Augustine to the problem of evil is that, evil is only privation of goodness, it is like shadows of a picture which would glory of the universe rather.

(Refer Slide Time: 37:06)



Now, with this we will wind up our discussion on the contributions of Saint Augustine. Now we will come to next philosopher Saint Thomas Aquinas, who is a very important thinker as I already mentioned this two are treated by many as the most important thinkers

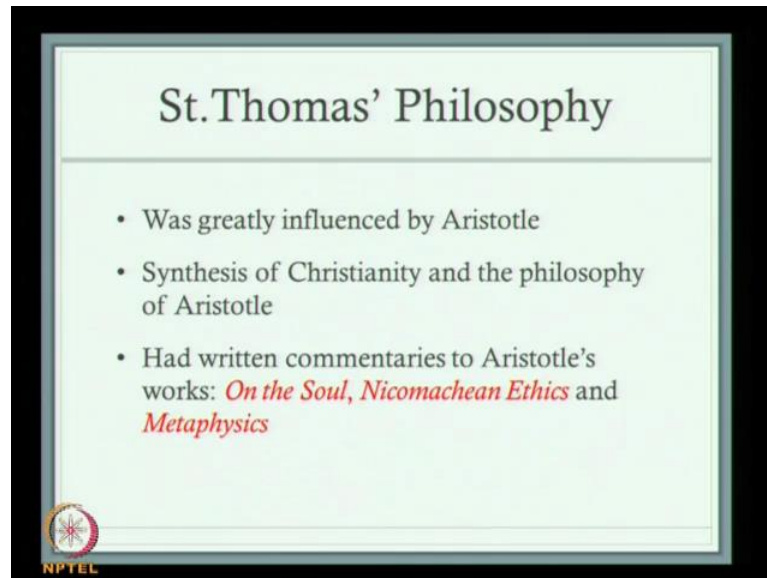
(Refer Slide Time: 37:18)



When it comes to Saint Thomas Aquinas, the primary objectives are to demonstrate the rationality of the universe as revelation of God, relationship between philosophy and theology and faith and reason to bring out this, to show how philosophy and theology are

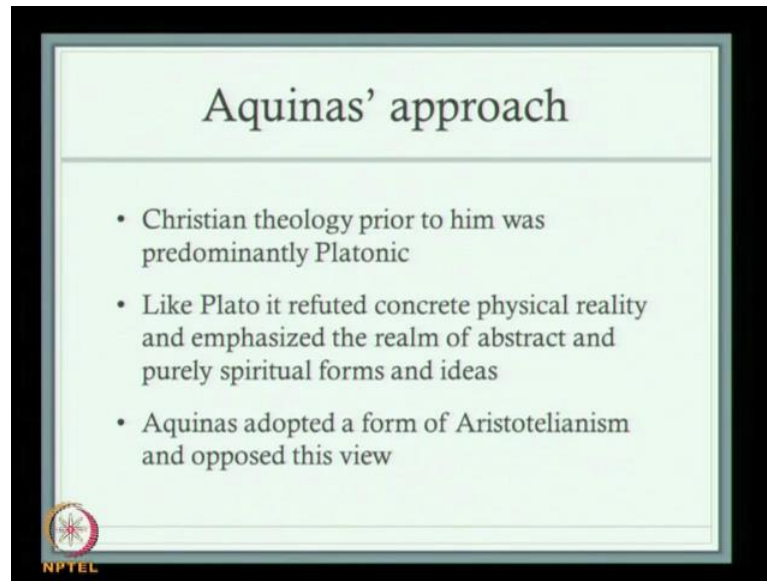
faith and reason supplement each other. To demonstrate the superiority of faith, which every philosopher every scholastic thinkers was trying to do it.

(Refer Slide Time: 37:42)



When you Saint Thomas philosophy, as I already mentioned in the beginning, he was one of this scholastic thinkers who was greatly influenced by Aristotle. While Augustine was mostly influenced by Plato, you can see the influence by Aristotle's more prominent in Thomas. There is a synthesis of Christianity and the philosophy of Aristotle's in Thomas works and he had written commentaries on Aristotle works on the soul Nicomachean Ethics and Metaphysics are very important works in Aristotle philosophy.

(Refer Slide Time: 38:18)

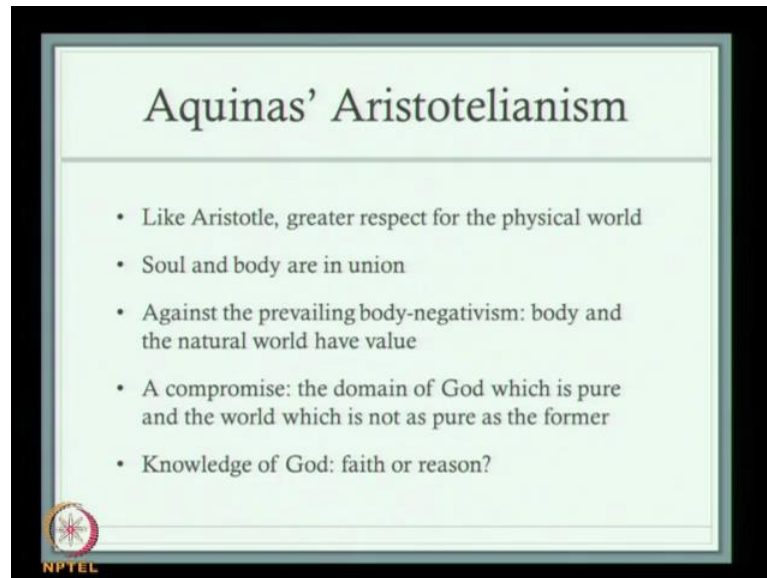


And Aquinas approach is as I already mentioned Christian theology prior to Aquinas was predominately Platonic. Like Plato it refuted concrete physical reality and emphasized the realm of abstract and purely spiritual forms and ideas. Aquinas adopted a form of Aristotelianism and opposed this predominately Platonic point of view, which was there in scholastic philosophy.

So, when to try to understand Aristotelianism, Aristotle is different from Plato primarily because in Aristotle's the kind of dualism which Plato maintained his absence of course, Aristotle's was also a dualist, but for Plato form and matter absolutely separated, one is real the other one is unreal. But for Aristotle maintained both for him both form and matter eternally coexisted. He treated abstract universal forms as well as concrete objects in this world as equally important.

So, the physical world for Aristotle's has some value. Similarly for Aquinas also the world which is a creation of God is a valuable world is an important reality.

(Refer Slide Time: 39:39)



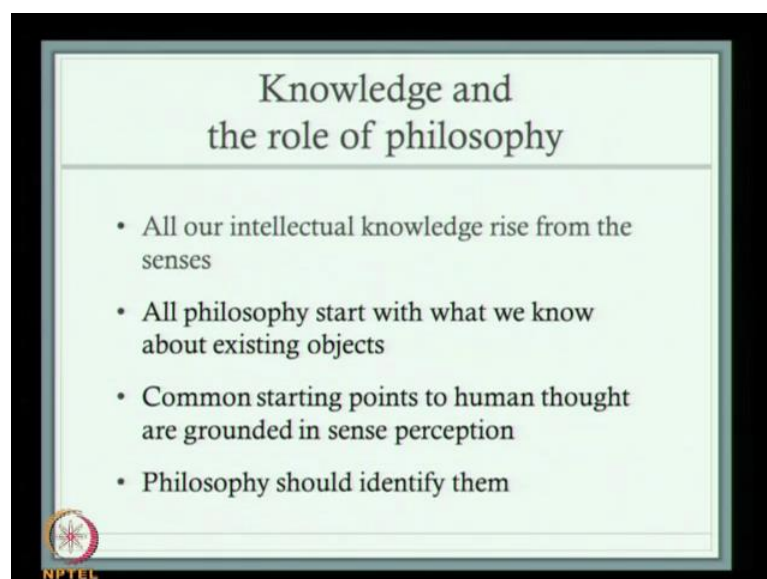
### Aquinas' Aristotelianism

- Like Aristotle, greater respect for the physical world
- Soul and body are in union
- Against the prevailing body-negativism: body and the natural world have value
- A compromise: the domain of God which is pure and the world which is not as pure as the former
- Knowledge of God: faith or reason?

NPTEL

In other words soul and body are in union like form and matter in Aristotle. Soul and body are in union and against the prevailing body negativism for which Plato was responsible, body and the natural world have value in Aquinas philosophy. So, as in the case of Aristotle we can see compromise here as well, the domain of God which is pure and the world which is not as pure as the former. Knowledge of God: faith or reason? So, these are all issues which will find in Aquinas philosophy.

(Refer Slide Time: 40:14)



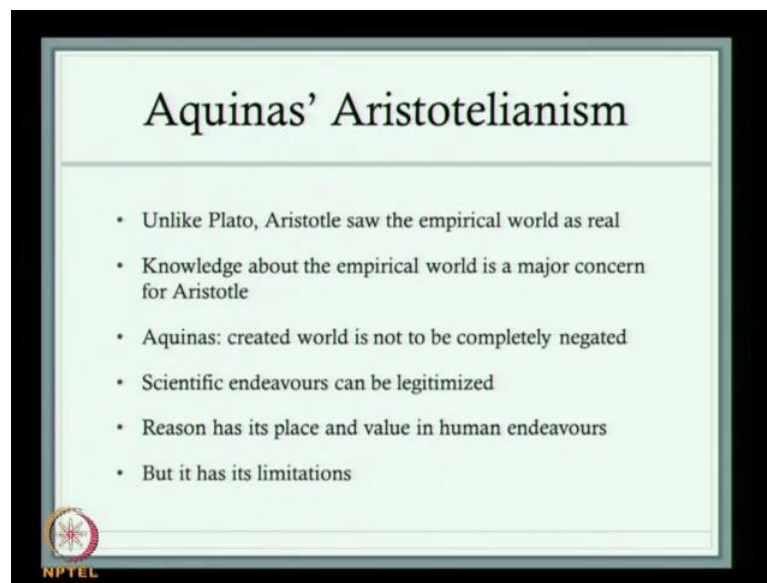
### Knowledge and the role of philosophy

- All our intellectual knowledge rise from the senses
- All philosophy start with what we know about existing objects
- Common starting points to human thought are grounded in sense perception
- Philosophy should identify them

NPTEL

And when we talked about knowledge and the role of philosophy, all our intellectual knowledge rise from senses, so here again like Aristotle's who believe that all knowledge begins with sensations. He also says that all our intellectual knowledge rise from the senses. All philosophy start with what we know about existing objects and common starting points to human thought is grounded in sense perception and philosophy should indentify.

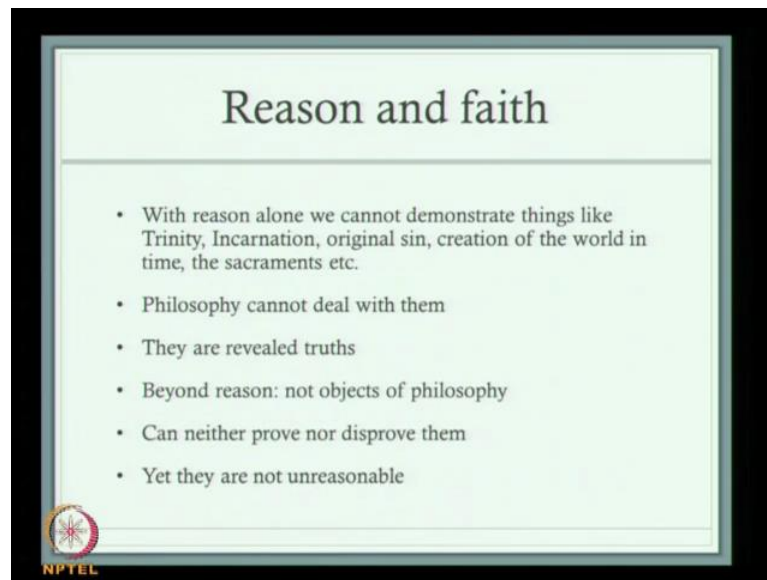
(Refer Slide Time: 40:46)



Then Aquinas Aristotelianism, unlike Plato Aristotle's saw the empirical world as real as I mentioned. Knowledge about the empirical world is a major concern for Aristotle's and for Aquinas as well. Created world is not to be completely negated. Scientific endeavors can be legitimized and reason has its place and value in human endeavors.


But it has its limitations as well. So, again we are back to the problem like reason and faith how to reconcile them. So, there is another way which Aquinas tries to reconcile reason.

(Refer Slide Time: 41:26)



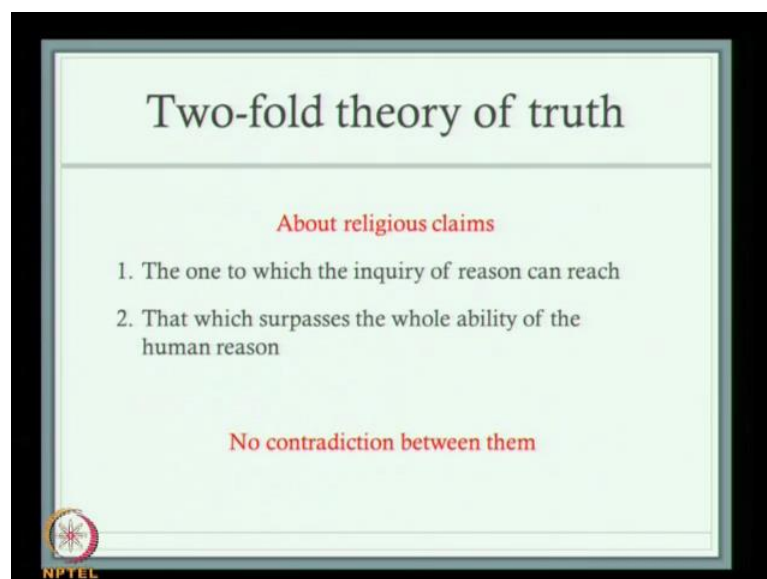
## Reason and faith

- With reason alone we cannot demonstrate things like Trinity, Incarnation, original sin, creation of the world in time, the sacraments etc.
- Philosophy cannot deal with them
- They are revealed truths
- Beyond reason: not objects of philosophy
- Can neither prove nor disprove them
- Yet they are not unreasonable



With faith with reason alone, we cannot demonstrate things like trinity, incarnation, original sin, creation of the world in time and sacraments etcetera. There are certain things which you recent cannot understand; philosophy cannot deal with these things, for example, concept of trinity which is so central for same world, the Christian dogmas one of the important Christian dogmas which cannot be understood by philosophy. They are revealed truths, beyond reason not objects of philosophy, can neither prove nor disprove them.

(Refer Slide Time: 42:09)




## Two-fold theory of truth

About religious claims

1. The one to which the inquiry of reason can reach
2. That which surpasses the whole ability of the human reason

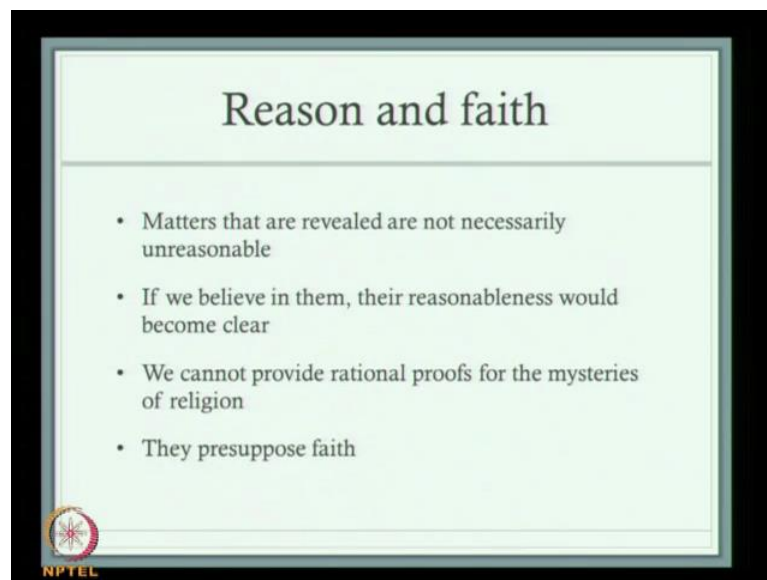
No contradiction between them



So, reason alone we cannot either prove or disprove them; yet they are not unreasonable. So, to understand this to accommodate this, he develops a Two-fold theory of truth about the religious claims. Religious claims always call for a Two-fold theory of truth, one which the inquiry of reason can reach cannot understand. So, see for example, that God exists. So, reason can give provide proof for the existence of God, which he actually gives and that which passes the whole ability of human reason, which reason can do anything say for example, the conception of trinity.

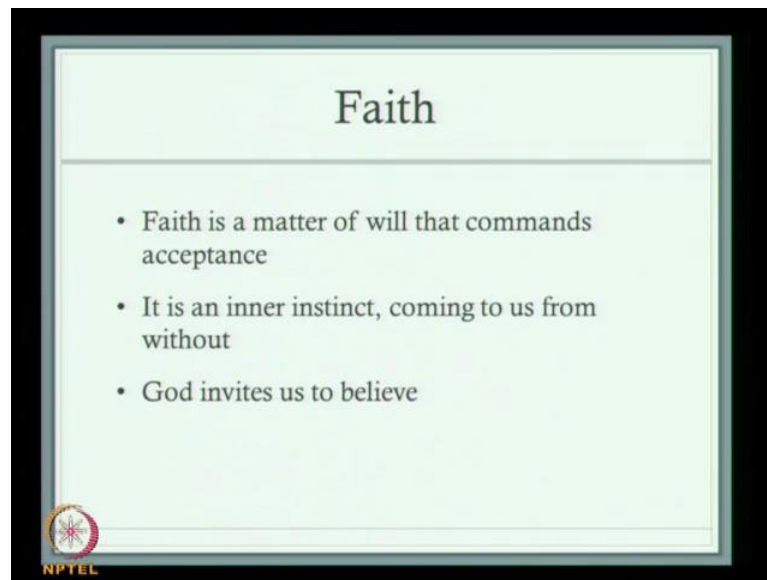
So, he was trying to argue that there is no real contradiction between this two, one which is reason can understand and the one which surpasses the domain of reason.

(Refer Slide Time: 42:58)



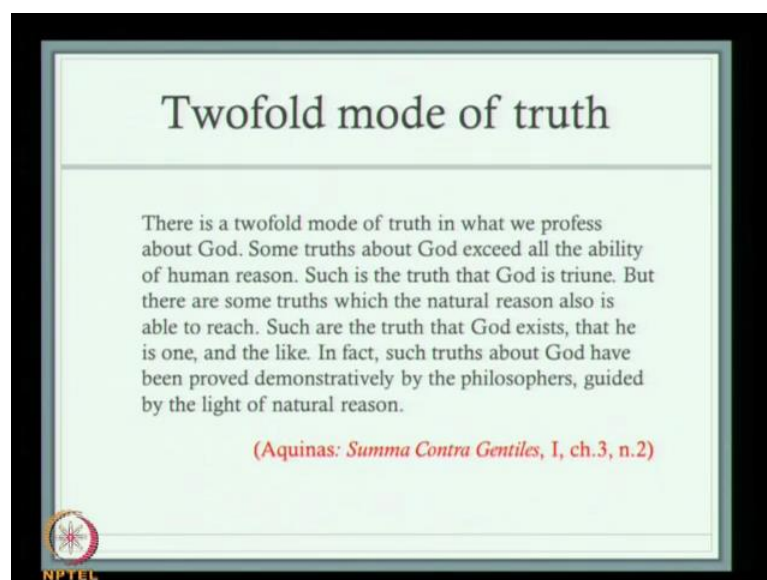
Matters that are revealed are not necessarily unreasonable; this is what he was trying to argue. If you believe in them then their reasonableness would become clear.

(Refer Slide Time: 43:17)



So, faith in that sense is presupposed, we cannot provide rational proofs for the mysteries of religion, they presuppose faith. Faith is a matter of will that commands acceptance and it is an inner instinct coming to us from without, something which comes from within, something which is part of our natural constitution according to him God invites us to believe it is God invitation in that sense.

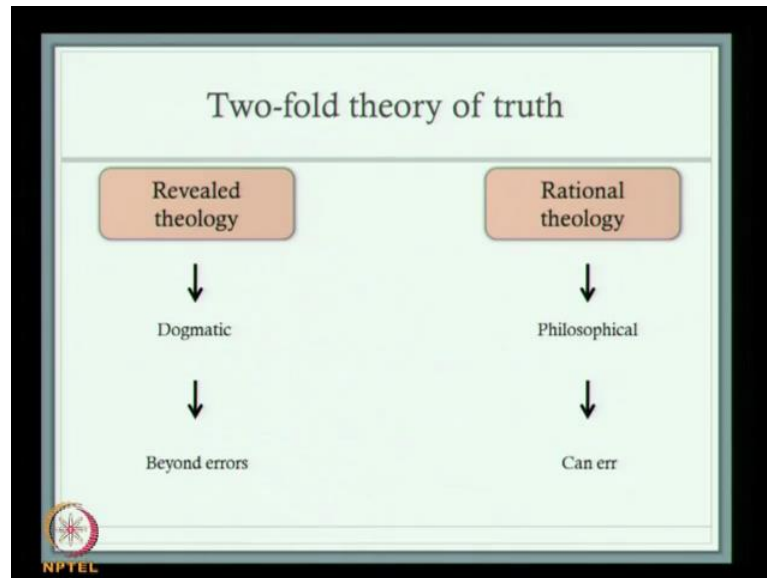
(Refer Slide Time: 43:37)



So, here there is a God from Aquinas, which would indicate the two fold mode of truth. There is a twofold mode of truth in which in what we profess about God, some truths

about God exceed all the ability of human reason such is the truth that God is triune. But there are some truths which the natural reason also is able to reach, such are the truth that God exists that he is one and the like. In fact, such truths about God have been proved demonstratively by the philosophers guided by the light of natural reason. This is from Aquinas: Summa Contra Gentiles chap 1, book 1, chapter 3 and number 2.

(Refer Slide Time: 44:28)



So, the two fold theory of truth can be articulated in this way, there is revealed theology which is dogmatic, which is beyond errors. And there is rational theology, which is philosophical, but it can err.

(Refer Slide Time: 44:43)

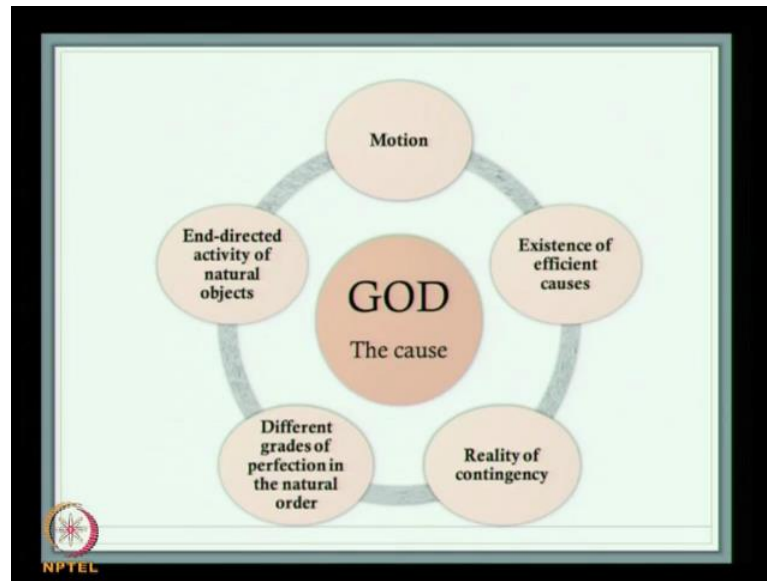
Two-fold theory of truth	
Revealed Theology	Rational Theology
<ul style="list-style-type: none"><li>• Is a genuine speculative science</li><li>• Not based on natural experience and reason</li><li>• Science concerned with knowledge of God</li><li>• Nobler than any other science</li></ul>	<ul style="list-style-type: none"><li>• Can make demonstrations using the articles of faith as its principles</li><li>• Can apologetically refute objections raised against the faith even if no articles of faith are presupposed</li></ul>

And revealed theology is a genuine speculative science; it is not based on natural experience and reason, science concerned with knowledge of God, nobler than any other science. On the other hand rational theology can make demonstrations using the articles of faith as its principles, can apologetically refute objections raised against the faith, even if no articles of faith are presupposed. So, now, we will move on to the last topic which we are going to discuss in this lecture, the proof of the existence of God. As I already mentioned the two fold theory of truth tries to argue, that there are several things which reason can understand, which can be proved that is the God exists.

(Refer Slide Time: 45:47)

The proofs for God's existence
<ul style="list-style-type: none"><li>• The <b>five ways</b></li><li>• God as the necessary cause of certain observed phenomena like motion,</li></ul>

(Refer Slide Time: 45:55)



God is one and the like Saint Thomas Aquinas as come up with certain proof for the existence of God which are known as five ways, they are the celebrated the five ways or the five proofs for the existence of God. God as the necessary cause of certain observed phenomena like motion, existence of efficient causes, reality of contingency, different grade of perfection in the natural order, end directed activity of natural objects.

Each one of them is an observed phenomena and God is conceived as a cause of them. So, this is the way in which these arguments for the existence of God are desired.

(Refer Slide Time: 46:22)



Now, proof for God's existence, so Augustine outlines as I already mentioned 5 proofs. The first three ways deal with a cosmological argument which is again taken from Aristotle's, the fourth deals with the moral arguments that there is a moral governance, we can see in this universe and the fifth proof relies on the teleological arguments which says that there is a design in this universe and which presupposes a designer.

(Refer Slide Time: 46:53)

The slide is titled "Cosmological argument" in a large, dark font. Below the title, it states "Based on Aristotle's conception of the **prime mover**, the **unmoved mover**". In the center, there is a light blue rounded rectangle containing the text "Universe demanded the existence of something which moves others things without itself being moved by anything." followed by "Aristotle: *Metaphysics*, Book 12" in red. At the bottom, it says "All moving things presuppose an unchanging unmoving entity". In the bottom left corner, there is a circular logo with a star and the text "NPTEL" below it.

And when we talk about cosmological argument, which is again as I mentioned based on Aristotle's conception of prime mover or the unmoved mover, in Aristotle's we had seen this that there is motion in this universe and motion presupposes mover, who itself is unmoved, so the concept of unmoved mover. Universe demanded the existence of something which moves other things without itself being moved by anything, this is what Aristotle's says in his metaphysics book 12. All moving things presuppose an unchanging unmoving entity.

(Refer Slide Time: 47:33)



The slide is titled "The First Way: From Motion" in a serif font. Below the title is a list of five bullet points. The first point states that motion implies the reduction of something from potentiality to actuality. The second point states that something already in actuality alone can move a thing from potentiality to actuality. The third point states that a thing cannot be both a mover and moved at the same time. The fourth point states that whatever is moved is moved by another, and that by yet another. The fifth point states that this cannot go to infinity, hence there must be a first mover, with the word "GOD" in red. In the bottom left corner of the slide is the NPTEL logo, which consists of a circular emblem with a star and the text "NPTEL" below it.

### The First Way: From Motion

- Motion implies the reduction of something from potentiality to actuality
- Something that is already in actuality alone can move a thing from potentiality to actuality
- A thing cannot be both a mover and moved at the same time- self-mover
- Whatever is moved is moved by another and that by yet another
- This cannot go to infinity; hence there must be a first mover: **GOD**

NPTEL

And this is the first way from motion. Motion implies the reduction of something from potentiality to actuality; a seed becomes a tree it moves from the seed to a form of a tree. So, the potentialities are actualized. So, motion implies the reduction of potentiality to actuality and something that is already in actuality alone can move a thing from potentiality to actuality.

So, it presupposes to at form, which is already a tree that forms the seed to move and a thing cannot to both mover and moved at the same time, objects in this world cannot be self moving, they presupposed a mover. Whatever is moved is moved by another and that by yet another, this cannot go to infinity; otherwise it (Refer Time: 48:22) become infinite regress, which is not possible there should be a beginning for this movement. Hence there must be a first mover, who itself or who himself is not moved which is unmoved, unmoved mover which is God.

(Refer Slide Time: 48:39)



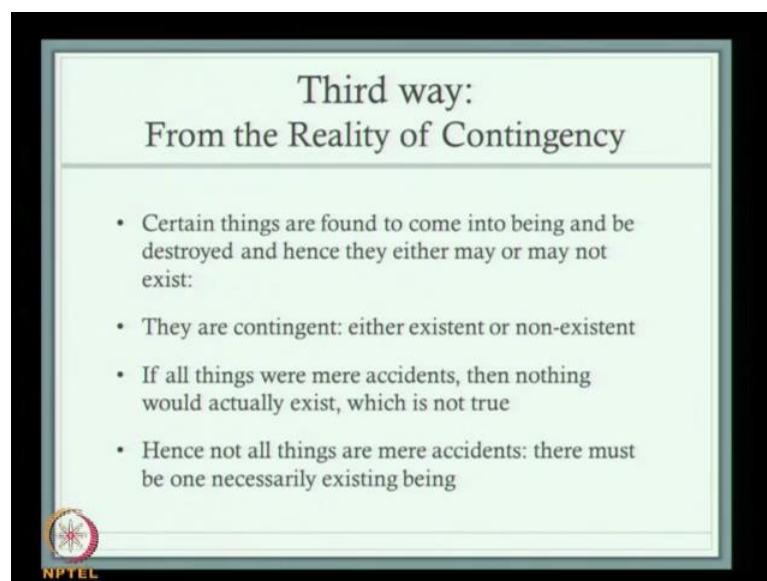
### The Second Way: Efficient Cause

- The world has an order of efficient causes: everything has a cause.
- A thing cannot be the efficient cause of itself (as it cannot be prior to itself)
- Every efficient cause has a prior cause
- But this cannot go on to infinity
- Therefore, there must be a first efficient cause: **GOD**




Now, the second way is based on the idea of efficient cause, which says that the world has an order of efficient causes; everything in this world has a cause a thing cannot be the efficient cause of itself, as it cannot be prior to itself. So, an object cannot be efficient cause because then theoretically logically the object should be present prior to it excess its objects which is impossible. So, there must be another object which is the cause of object, every efficient cause as a prior cause, but this cannot go all infinity there should be a beginning and that is God.

(Refer Slide Time: 49:22)



### Third way: From the Reality of Contingency

- Certain things are found to come into being and be destroyed and hence they either may or may not exist:
- They are contingent: either existent or non-existent
- If all things were mere accidents, then nothing would actually exist, which is not true
- Hence not all things are mere accidents: there must be one necessarily existing being



Therefore there must be first efficient cause is God so that is the second way. The third way is from the reality of contingency which says that certain things are found to come into being and be destroyed and hence they either may or may not exist. Object in this world most objects in this world they come in existence prior to that they not exist and they also will perish after some point of time and after that they do not exist. So, they may or may not exist, they are contingent we are not sure about them either existent or nonexistent. If all things were mere accidents, then nothing would actually exists which is not true. I mean just because objects may or may not exists just because they are all contingent, all things cannot be sold if that is the case is then nothing exists, we would have to conclude nothing exists, which is not the case hence all things are mere accidents, there must be one necessary existing being.

(Refer Slide Time: 50:19)



The slide is titled "Third way: From the Reality of Contingency". It contains a bulleted list of four points. The first point states that every necessary thing must have a cause of its necessary existence. The second point states that the chain of causes cannot go back infinitely. The third point states that hence there must be something necessarily existing through its own nature, not having a cause elsewhere but being itself the cause of the necessary existence of other things. The fourth point states that this is GOD. In the bottom left corner, there is a circular logo with a star and the text "NPTEL" below it.

Third way:  
From the Reality of Contingency

- Every necessary thing must have a cause of its necessary existence
- But the chain of causes cannot go back infinitely
- Hence there must be something necessarily existing through its own nature, not having a cause elsewhere but being itself the cause of the necessary existence of other things
- This is **GOD**

NPTEL

Every necessary thing must be have a cause of its necessary existence, but the chain of causes cannot go back infinitely again it comes to the cosmological. Hence there must be something necessarily existing through its own nature not having a cause elsewhere, but being itself the cause of the necessary existence of other things and this is God. So, that is the third way.

(Refer Slide Time: 50:48)



The Fourth Way:  
From Degrees of Perfection

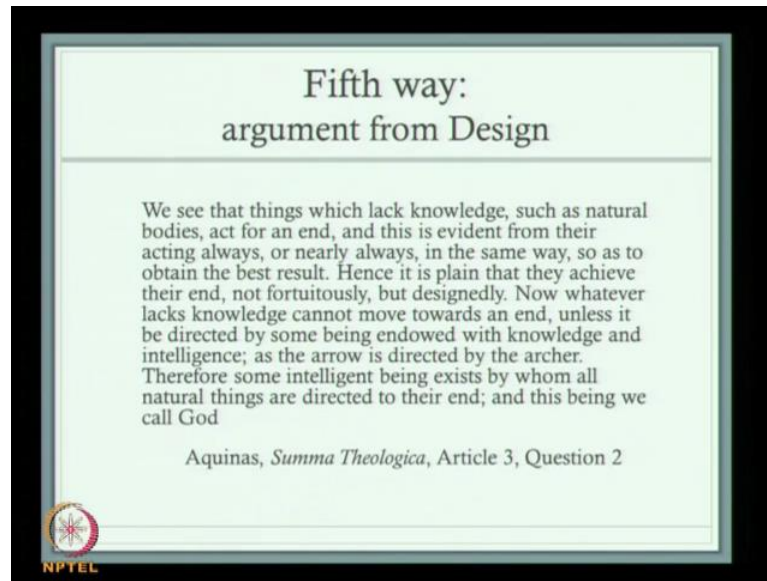
- We find degrees of perfection among things
- There are greater and a less degree of goodness, truth, nobility etc.
- These are in relation to something which is perfect
- Something that is the truest, the best, the most noble, and the greatest being
- This is **GOD**: the cause of the existence of all things and of the goodness and of every perfection whatsoever

NPTEL

So, that is the third way and we come to the fourth way from the degrees of perfection, we find degrees of perfection among things. There are greater and less degrees of goodness truth and nobility in this universe, different things have different degrees they exhibit different degrees of witness truth and nobility, these are in relation to something which is perfect.

So, how do you say that this is greater than that? Always in relation to something to which is the greatest, so that relating entity something that is the truest the best, the most noble and the greatest being this is God, the cause of the existence of all things and of the goodness and of every perfection whatsoever.

(Refer Slide Time: 51:35)



And now we come to the fifth way which is the last way, which is in argument from design. I quote we see that things which lack knowledge, such as natural bodies act for an end and this is evident from their acting always or nearly always in the same way.

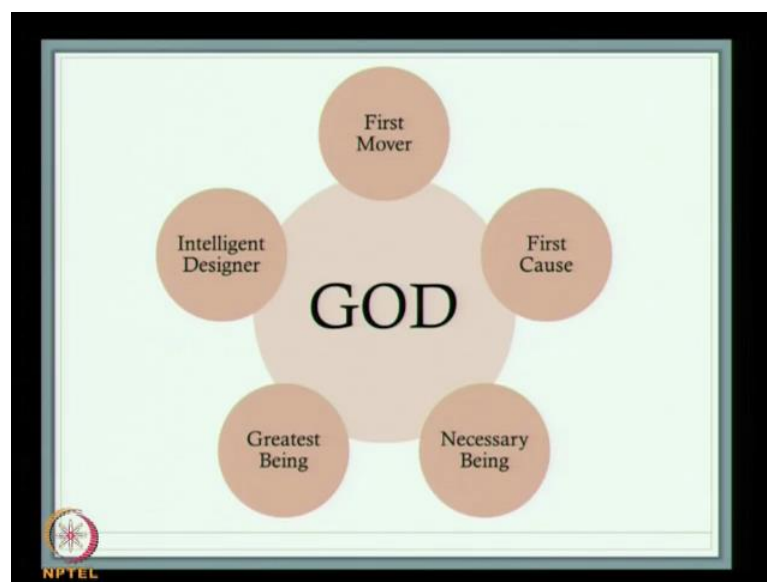
So, as to obtain the best result hence it is plain that they achieve their end not fortuitously, but designedly. Now whatever lacks knowledge cannot move towards an end, unless it be directed by some being endowed with knowledge and intelligence. As the arrow is directed by the archer therefore, some intelligent being exists by whom all natural things are directed to other end and this being we call God. Thomas Aquinas, *Summa Theologica*, Article 3, Question 2.

(Refer Slide Time: 52:33)



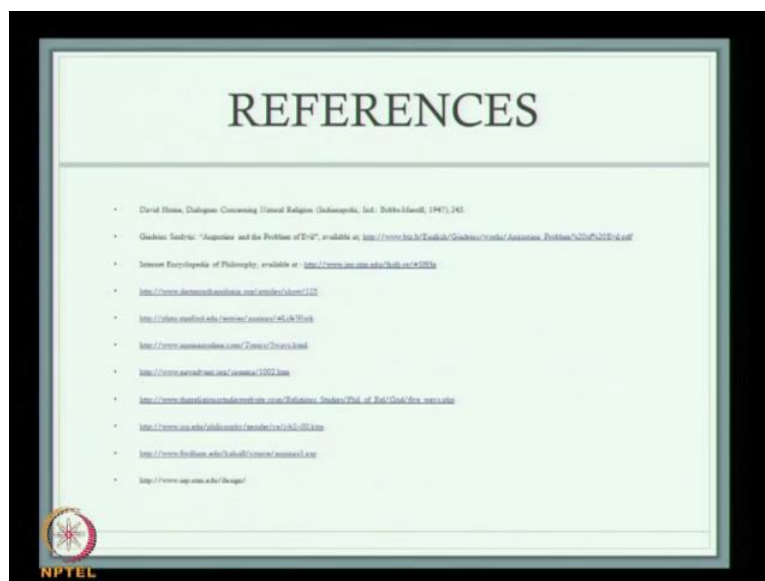
So, this is the fifth way from design, all natural objects are arranged according to a plan, there is something intelligent by which all natural things are arranged in accordance with a plan and that is God.

(Refer Slide Time: 52:49)



So, let us summarize God is the first mover, he is the first cause, he is the necessary being, he is the greatest being and he is the intelligent designer. This figure will provide your summary of the 5 arguments, 5 ways, 5 proof for the existence of God provided by Saint Thomas Aquinas.

(Refer Slide Time: 53:13)



We will conclude our discussion on this medieval philosophy. So, we have taken two important thinkers Saint Augustine and Saint Thomas Aquinas and their contributions some of the important issues which we are discussed are the problem of God, the problem of faith, the problem of reason and faith the link the relationship between reason and faith, the question there is a real contradiction, real conflict between this two; and the scholastic thinkers trying to show that there is no real contradiction or real conflict between this two approaches, faith and reason. They rather complement each other, but at the same time they were trying to highlight underline the importance of faith our reason.

And then they, in which this thinkers were influenced by the Greek philosophers, particularly by Plato and Aristotle – Plato's influence is more visible in the case of Saint Augustine, while Saint Thomas Aquinas was Aristotelian with Saint Thomas Aquinas he says that or rather he develops two fold theory of truth, which ultimately argues that truth or God can be attained, God can be approach from two directions or religious truth can be understood from two direction, through faith and through reasons and both ultimately reach the same destination.

He says that faith is something which is more important than reason, but reason as such as got certain limitations, but it can do certain things say for example, it can actually proved the existence of God, it can demonstrate that there is only one who is a creator

God also those things, but Saint Thomas Aquinas is more known for his providing a proof for God's existence, which is primarily based on Aristotelian sites cosmological argument number one, then argument from design and moral governance. So, we have seen the 5 ways and which would in a sense summarize contributions of the nature of thinking propagated or advocated by the scholastic philosophers.

Thank you.