



ARGUMENTS REGARDING THE EXISTENCE OF GOD IN THE WORK MONOLOGION

Georgiana-Cerasela NIȚU,

PhD student at Faculty of Philosophy, University of Bucharest,
ROMANIA

Email: adela_cerasela2001@yahoo.com

ABSTRACT

Throughout the history of philosophical thought, both theologians and philosophers have tried to bring arguments in favor of the existence but also of the essence of God. Anselm of Canterbury uses the rational approach to prove God's existence in both the Monologion¹ and the Proslogion². The work Monologion or on the divine essence represents a landmark for the rational demonstration of the existence and essence of God, through the degrees of perfection of the divine being. Instead, in the work Proslogion his approach is a rational one (a priori) and logically argues the existence of God. In the work Proslogion, Anselm recalls that his first work is an unsuccessful attempt, by weaving several arguments, concatenatione multorum argumentorum to demonstrate the reason of faith³, and what can be observed is the similar way (almost synoptic), in which he begins his and the following works, both in the Proslogion and in Why God became man. Thus, Anselm begins his preface by saying that: "some brothers have often and eagerly asked me to set down in writing, in the form of a meditation, my words regarding the divine being, delivered in regular sermons to them and which they collected at a place this meditation."⁴ Anselm believes that he used some necessary and rational arguments concerning the existence of God and did not rely, as his disciple Lanfranco proposed, on the authority of Scripture.

Keywords: *degrees of perfection; supreme good; God, cataphatic approach; Monologion;*

INTRODUCTION

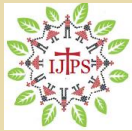
The purpose of the research. The purpose of this research is to understand Anselmian concepts and how Anselm related to his predecessors, but also a hermeneutic approach to the main concepts in the work Monologion. The hermeneutic analysis will consider the main concepts and critical analysis of the work Monologion, presented by Sofia Vanni. Thus, Anselm of Canterbury (of Aosta) considers cataphatic knowledge (with reference to God's works), starting from the premises of divine attributes (goodness, justice and truth), to then arrive at apophatic knowledge (with reference to the being of God) from

¹ Anselm of Canterbury, *Monologion or on the essence of divinity*, translation from the Latin language of the notes and the afterword by Alexander Baumgarten, Publisher Biblioteca Apostrof, Cluj, 1998.

² Anselm of Canterbury, *Proslogion*, Bilingual Edition, Latin translation, Afterword and notes by Gheorghe Vlăduțescu, Scientific Publishing House, Bucharest, 1997.

³ Paul Vinginaux, *Le metode de Saint Anselm dans la Monologion et le Proslogion*, în *De Saint Anselme a Luther*, pp.111-130.

⁴ Anselm, *Monologion* op. cit. , p. 7.



the work *Proslogion*, and which contains arguments in favor of the existence of God. In cataphatism, as well as in apophatism, the being of God (ουσία - ousia) cannot be known to the human mind or reason, God remaining to be known only cataphatically, through his divine works, as well as through his divine energies. About the being of God there can only be an apophatic discourse, for this Being is above His cataphatic attributes, in a complex totally unknown to the human mind. Anselm did not rely on Scripture because reason alone can make us understand what exists and what does not exist. Anselm uses the power of reason in this endeavor although at that time reason was not a reliable way to rationally demonstrate divine revelation.

Through this style, Anselm suggests the use of the rational approach in supporting certain arguments regarding the divine nature. So, if in the work *Monologion*, Anselm deals with the essence of God, and in the *Proslogion* with his existence, the similarity between the two works stems from the fact that he uses a logical and syllogistic approach, which leads to the same concept, to "esse-le"⁵ God's. In the work *Monologion*, Anselm contemplates rational discourse, in the form of meditation on degrees of reality (degrees of perfection of the divine being; or divine attributes, theologically speaking).

The concepts that Anselm used in his work are of Aristotelian and Augustinian inspiration. These concepts are nature, substance, essence, and the relation between existence and essence), present both in the philosophy of Boethius and in the writings of Blessed Augustine. However, the main concepts that will be followed during the present research (and otherwise present in most of Anselm's works), are: the ultimate truth, the ultimate good, the essence and existence of God. I will consider the way in which Jean Luc Marion proposes a quintessence regarding the divine being, in order to expose the apophatic approach, but also the cataphatic one.

Anselm knew the dogmatic statement of the fact that, in the Holy Trinity (or in the case of the Christian God), the incarnate Son (or the divine Logos), contained two wills and two energies⁶, one created and the other uncreated, which are however united⁷, undivided and inseparable, in polemic with Nestorianism⁸ but also unmixed and unchanged in polemic with Monophysitism.⁹ The divine will and energy are those which can be known to human minds and judgments, as far as possible, only in a cataphatic way. However, in the divine being the expressions about God remain only pure apophaticism.

For example, regarding the divine Being, it can be said that God is not good because he is above this goodness, the apophatism thus designating him as not being good, only in the sense that he is above all goodness, and the cataphatism designating him simply God as good, and reducing the incomprehensibility of his Being by fitting him into a definition of his attributes. But a mediation between cataphatism and apophatism, can name God as an "unapproachable light", as defined by the Holy Apostle Paul in his epistles.

⁵ See Parmenides in *On Nature* (II), the use of the verb *esse* in the impersonal present indicative and represents his condition is on the coordinate of eternity (the way that says is or the true way).

⁶ Christian dogmatic synthesis of the VI Ecumenical Synod (council) in Constantinople (680—681).

⁷ Christian dogmatic synthesis of the Third Ecumenical Synod (council) of Ephesus (431).

⁸ The incarnation of the divine Logos, in the human being of the historical person of Jesus Christ, meets the error of theological thinking of Nestorianism which proposed that the two essences, the divine and the human, are separated into two personae, one of the human Jesus Christ and the other of the divine Logos, resident in the man Jesus Christ

⁹ According to the Monophysite theological thinking error, the historical person of Jesus Christ has as his only nature or nature, the divine nature, the human nature or nature is absorbed by the divine nature or nature.



For Anselm, the philosophical-theological question arises, how can one move from affirming the existence in the intellect of the concept of God, as a perfect being, to affirming the existence of God among real things? How can one move from a logical-rational truth to an ontological truth? Anselm believes that if a being exists only in the intellect (*esse in intellectu*) and does not exist in reality (*esse in re*), then it follows that it can be conceived as something supreme, and this being can also be conceived as a perfect thing. What are the degrees of perfection to which Anselm refers? Why does Anselm conceive of the existence of an absolute Good represented by a perfect Being called God and of an inferior good belonging to things? Therefore, during the present research, the above questions will be answered.

1. THE INFLUENCE OF AUGUSTINIAN/ARISTOTELIAN PHILOSOPHY IN ANSELMIAN PHILOSOPHY

Anselm is a remarkable personality of the 11th century philosophically as well as theologically. Anselm is generically named, following John Scottus Eriugena (815 - 877 AD), as the true father of scholasticism, but he is also a historian of medieval philosophy. Anselm wrote monographs, in which he addressed important issues of medieval philosophy (the existence and essence of God, the Holy Trinity and original sin), with admirable depth. Anselm's philosophy falls within the Augustinian tradition, and he is influenced in his writings by the church writer Boethius, beginning with his *Monologion*. Through his Aristotelian ideas, but also in the work *Why God became man*¹⁰ Anselm makes a reference to the famous Aristotelian argument of the naval battle¹¹, which he (who did not know the Greek language) knew from the church writer Boethius. Anselm (1033 - 1109) is concerned, like his predecessors (for example John Scottus Eriugena), with the problem of the relationship between reason and faith. Anselm was a great Christian thinker who followed John Scottus Eriugena. Anselm of Canterbury, like Blessed Augustine, tries to prove the existence of God, in a rational way, and thus elaborates an ontological argument¹² (*a priori*) in the work *Proslogion*, but also an *a posteriori* argument in the work *Monologion*. The ontological argument, being criticized later by the philosopher Immaune Kant. Although, Gheorghe Vlăduțescu believes that in the first work written by Anselm, the ontological argument is presented, in order to prove the existence of God in a rational way.

Anselm was educated on the Platonic and Augustinian lines, recognizing the existence of dialectics in the field of theological thought. It rationally analyzes what creation is (*ex nihilo* - from nothing), investigates the position of the Logos¹³ in the world, the relation of the hierarchy of being, free will and the distinction of logical, moral and ontological truth. Anselm's training took place in the monastic environment, of the Augustinian tradition. Thus, this biographical mention of Anselm above was intended to highlight the fact that in the text of the *Monologion*, Anselm took over and improved the concepts of his predecessors.

¹⁰ Anselm de Canterbury, *Why God became man*, Polirom Publishing House, Iasi, 1997.

¹¹ *Ibidem*, p.11, (being is called absolutely and first starting from substances, and then starting from accidents, it turns out that the essence is properly and truly in substances, and in accidents in a specific way and according to "what" by universal reason.)

¹² The name is proposed by Immanuel Kant.

¹³ The Logos (λόγος) is seen with all three views of him: *logos prophorikos*, *logos endiathetos* and *logos spermaticos*.



The work *Monologion* is written in the third person singular¹⁴ (since the whole argument is a meditation on the divine being), and the main word is (Supreme Good) the supreme essence, which is subject to discourse and consequently to preaching. Anselm takes up a distinction from Aristotelian logic, namely, being by essence and being by accident. This uses the concept of good, according to utility (which is the function of essence), but also considers the lower nature which refers to an attribution in accident.¹⁵ However, Jean-Luc Marion in his work *Certainty Negative*¹⁶ considers this phrase of Aristotle's and considers that it did not have the objective meaning of substance and accident. He says that the substance will remain eternal while the accident will lose its revelatory function.

To understand the problem presented by Anselm, I think it is necessary to present an example: "a horse is called good by the accident of utility, while God cannot be called good by any accident, but in himself, since otherwise this attribution would depend on another and not of God."¹⁷ Therefore, when we speak of God we mean the divine substance which is eternal. These concepts, which Anselm proposes, are of Aristotelian inspiration (such as nature, substance, essence - i.e. the three causes in Aristotle, the essence-accident relationship, or the attribution of the supreme good, which came from the church writer Boethius). Another philosophical-theological term, taken over by Anselmian philosophy, is that of person (*persona*). Anselm takes the concept of *persona* from the work of Boethius, namely from the work *On the person and the two natures of Christ*, i.e. human nature or nature, and the person is defined as a "rationalis natural individual substantia"¹⁸ - the individual substance of a rational nature. This concept of the person is also taken up in the work *Proslogion* and designates the unaccountable or foolish one who gives more importance to the creation than to the Creator.

The concept of person, by the definition of the Ecumenical Synods (Councils), included the two natures or threads of the divine person, of the Logos or Word of God (of the Holy Trinity), Logos incarnated in the immanent time of the Universe, that is, in the history of humanity, through the person divine-human of Jesus Christ. In his work, Anselm uses the term *de universalis*¹⁹, which denotes the quality of the creature, in relation to the Creator, but in Anselm's text, the term loses its consistency/connotation and no longer refers to the whole. To try to find out God's determinations, Anselm hypothesizes in the work a problem of creation from *ex nihilo*, through the following quote "as it should be understood that he made all from nothing."²⁰ In this part of the work, the problem of nothingness arises.

Although Anselm tries to get around the problem of nothingness, which does not lead to the idea of something existent and predicable, either it refers to a negative approach to something that is, or it refers to the hypostatization of nothingness. Anselm refers to a third hypostasis, namely that of a simple form of expression, which leads to the absence of a cause or a phenomenon. Like the philosopher Martin Heidegger, Anselm believes that it is not nothingness that grounds negation, but negation is prior to nothingness. This textual passage,

¹⁴ Anselm, *Monologion*, op.cit, p.143

¹⁵ Ibidem, p.11, (being is called absolutely and first starting from substances, and then starting from accidents, it turns out that the essence is properly and truly in substances, and in accidents in a specific way and according to "what" by universal reason.)

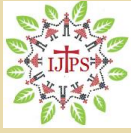
¹⁶ Jean-Luc Marion, *Negative Certainties*, Deisis Sibiu, 2013

¹⁷ Anselm, Op.cit, p. 11.

¹⁸ Boethius, *Liber de Persona et Duabus Naturis*, Ch. 3, a person is an individual substance with a rational nature.

¹⁹ Anselm, *Monologion or about the essence of divinity*, Biblioteca Apostrof Cluj, p. 24.

²⁰ Ibidem, pp.28, -29.



in which Anselm exposes the problem of nothingness, is also taken up by Thomas Aquinas, in his work, *De mundi aeternity*, where he refers to the cosmogonic problem of the creation of the world (κόσμος) from nothing, but also of the temporality of existence, in as for the creature. So, the problem of nothingness is reflected in relation to the divine reason and in relation to that of the temporality of being: "that those which are made from nothing, before it appears that they once existed in relation to the reason of the one who made them."²¹ What we can infer is that there is a cause for the creation of the world, and the world has as its ultimate cause, the divine nature.

The term Monologion in the title of Anselm's work, denotes the soliloquy, in which both the attributes of the divinity and God are the object of thought or meditation. This speech or meditation is similar to the hesychasm of Eastern Christianity, when it relates to God, a hesychasm experienced since before Anselm, in which the Christian contemplates God affectively but personally and not necessarily rationally, in an apophatic way and in silence (ησυχια) or in silence, because God being a being and triune in persons, like man who is also a personal being, God can thus manage the dialogue of restoring the divine-human link in a circular and continuous sense. Thus, in this work eloquently called the Monologion, Anselm makes a cosmological argument for the existence of God, starting from the degrees of perfection between things.

Anselm conceives the existence of an absolute Good, which is represented by the perfect Being, called God, and by an inferior good belonging to things. Anselm considers that if a being exists only in the intellect, it does not exist in reality, that is, to be in reality (*esse in re*), means more than in the mind (*esse in intellectum*), and then it follows that it can be the concept of something, higher than this something, or we can even think of something higher, which can no longer be the concept. Therefore, God must also exist in reality. Anselm considers a distinction of Aristotelian logic: being essence and being accident, and the distribution of good according to the use of the reference from attribution to accident. The degrees of inequality are of Neoplatonic inspiration. The scale of these perfections begins with God as the first perfection, in which essence and existence coincide. This time hierarchy is developed by Thomas Aquinas, in the famous *De ente et essentia*, where the difference imposed by Boethius in what a thing is (essence) and the fact that it is (being), increases according to the materiality of each reality.

Thus, God's attributes of being and essence are identical. "For if the difference of degrees is infinite, then there would still be no higher degree, from this argument we deduce the fact that the multitude of these natures would not end with any limit."²² The Monologion has seventy-nine chapters, and the first chapters consider the existence of a supreme Good (which is perfect) and the unity of the divine being. This work attempts to demonstrate the existence/essence of the divine being, through the concept of supreme good, creature, majesty, perfection, thus treating each attribute of divinity.

Throughout the work Monologion, the conceptual problem of the trinity is also treated, which he develops in the work *About the Trinity Faith*. Thus, Anselm investigates the three persons of the trinity and gives them the following attributes: the Son is the Creator Logos of the Father, and the Holy Spirit is the love between the Father and the Son. Anselm analyzes the divine Trinity, in relation to what is rational, by faith and knowledge, and the last chapter concerns the knowledge and contemplation of God.

²¹ Ibidem.

²² Ibidem



Anselm tries to use theistic²³ evidence to demonstrate the existence of God. It considers the need for rational demonstration (with the help of argumentation) of the existence of the divine being (God). To demonstrate the existence and essence of God, he uses reason as the first and revealing element, because it is the only one able to prove what exists and what does not exist. An example we find it in the Parmenidean work *On Nature* by using the phrase to think is the same as being, therefore, being can be thought of as being (being as being), later being taken up and thought of in Aristotelian metaphysics as being as being. Thus, Anselm takes the Parmenidean approach to being which is the way of truth and knowledge and aims at the divine being and its attributes. The Hegelian interpretation of this phrase leads to the determination of being in itself, the divine being not being the same as the idea of God. Another element that highlights the existence of God is that of Supreme Nature and Sovereign Good.

He uses a definition of the divine nature: "therefore, that which is good in itself is sovereignly good and superior to that which exists, since that which is supremely good is the greatest, that is, superior to that which exists."²⁴ Anselm asks whether the primordial cause of things is a rational one. Reason is the only one that has a cause in mind. This cause is related to a higher good that co-participates in the good of things. Anselm provides a syllogism in that both nature and the universal have a cause, and this cause is related to the degrees of perfection between things. It demonstrates that there can be degrees of perfection both between things and between beings and these belong to the ultimate nature which is God.

Therefore there is either one thing, by which all existing things exist, or there is more than one such thing. If there are more than one, either they all exist through one thing, or each of them exists through itself, or they exist through each other. If true, then "there is certainly some power or nature of self-existence, which they have to exist by themselves," and in that case, "all things exist more truly, by that than by the few things that cannot exist without that thing". This, of course, exists by itself, so it is greater than all other things. Therefore, it is "the best and greatest and supreme of all existing things."²⁵

Anselm begins with the premise that things "are not all equal to dignity; rather, some of them are on different and unequal levels' (eg, a horse is better than wood and a human being is better than a horse).²⁶ Now it is absurd to think that there is no limit to how high these levels can be, so that there is no level so high that no higher level can be found. The only question is how many beings occupy the highest level of all. Is there just one or more? Suppose there are more. By assumptions, we must all be equal. If they are equal, they are equal by the same thing.

This is either identical with them or different from them. If it is identical with them, then they are not many but one, since they are all identical with one thing. On the other hand, if that thing is different from them, then it does not occupy the highest level. Instead, that thing is greater than the others. Therefore there is a certain nature or substance or essence, which by Him is good and great, and by Himself is what it is; by which there is that which is truly good, or great, or whatever; and this is the supreme good, or supreme work, supreme being, or subsistence, that is, the supreme of all existing things. The problem of truth that he

²³ Conception of God as an absolute, unique and living personal being, of a different essence, compared to the created world but external to the world, with a will of his own, external to nature, but a God present in the world through his creative action.

²⁴ Anselm, *Proslogion*, Before and After Anselm, p. 134

²⁵ Anselm de Canterbury (de Aosta), *Monologion*, Op. Cit, p. 65.

²⁶ *dem*, p.32.



proposes in the Monologion is also taken up in the work *About truth*, where he realizes based on the truth of the statement that the ultimate truth has neither beginning nor end, because it is limited by the two concepts. Anselm begins his work by referring to goodness and tries to make a whole apologia on goods and the good itself and tries, using the Aristotelian approach to attribute the good according to utility. Anselm emphasizes that there is a cause for which all things are good, and this ultimate cause is a rational one. In the second chapter he has in mind a characterization of greatness, but he uses it to denote something qualitative, not quantitative, because it refers to wisdom.

2. SOFIA VANNI'S COMMENTARY ON THE WORK MONOLOGION

The researcher Sofia Vanni offers her own commentary on the Anselmian work. Logic and thought in Anselmian work are both expounded in the Monologion, although some commentators have felt that this work is neglected by medieval philosophy. Anselm, in his works, but especially in the work *Monologion*, presents that assumed truths are revealed truths, that is, truths of faith, but always, according to the Anselmian method, the proposed solutions are presented as conclusions, necessarily related to certain truths, already admitted. Anselm uses meditation in his search for the reason of faith, and in this he goes far beyond the concessions that Lanfranco made to dialectics. It is much more true that, after Anselm had been to his tutor Lanfranco, and afterwards became Archbishop of Canterbury, he submitted his *Monologion* to his own judgment. Sofia Vanni believes that "Anselm would have felt ruined if Lanfranco had judged this work of his negatively. But probably Lanfranco replied by congratulating him, rather a little coldly and bewildered by the originality of the writing, than by his dialectical rigor."²⁷

In short, Lanfranco must have expressed some reservations, being deeply²⁸ concerned lest Anselm, hurt by his remarks, should have lessened his affection for him, even though the remarks had been made with a good purpose. However, Lanfranco had advised Anselm to reflect well on what he had written and to compare what he wrote with the Holy Scriptures and with the texts of the Fathers, relying on their authority, where reason can no longer reach. Sofia Vanni considered that although Anselm's discourses were based on Holy Scripture or the works of Blessed Augustine, observing that his writings were not sources of Holy Scripture or Holy Tradition. The Holy Tradition is considered to be that which includes the confessions of the martyrs, the Nicene-Constantinopolitan Creed, the patristic writings of the Latin (Western) and Greek (Eastern) patrology, but even the Holy Scriptures, as a primary quintessence of the Holy Tradition.

But on the contrary, Anselm presented his work as a recapitulation of the broad arguments of Blessed Augustine in *De Trinitate*. After Lanfranco's judgment, in the letter of presentation of the *Monologion*, (it should be noted that Anselm had sent him the opusculum without a title), Anselm had asked Lanfranco to give the work a title; but still it does not appear that Lanfranco proposed a title. The title is that which Anselm had found for himself, and which was as an example of a meditation on the reason of faith.

Anselm prefers to see the rationale of the work in the *Monologion*, before he speaks of the dialogue purporting to be devoted to logic in his work *De grammatico*. Anselm believes that applied logic in research provides a better understanding of how Anselmian thought proceeds. The subject of the *Monologion* is the being of God (*divinitatis essentia*)²⁹

²⁷ Ibidem, p.56.

²⁸ Sofia Vanni, *Introductione a Anselmo D'Aosta*, Bari, p.21

²⁹ Written in 1076. It is Anselm's first philosophical work. First he wrote some Prayers (Orazioni).



and other truths related to it. The method by which Anselm writes his discourses, and that nothing was asserted without the authority of Holy Scripture, that every assertion was justified by the evidence of truth and the persuasive power of reason (*quidquid per singulas investigationes finis asserteret, id ita esse [...] et rationis necessitas breviter cogeret et veritatis claritas patenter ostenderet*). *Rationis necessitas*,³⁰ resides from the necessity of the connection between one statement and the other, *veritatis claritas*, which is the immediate proof and spectacle of truth. *Ratio*, includes both moments, namely the necessary and the sufficient connection, between one sentence and the other, in order to arrive at a statement that is self-evident. Rationally, it is the same methodological procedure in the *Monologion*, which starts not from a concept of God, but from what gives an experience, and deduces that this cannot be, or could be contradictory, without the existence of a supreme good, of a supreme essence, on which all things depend. Anselm deduces from these early realized concepts other attributes of the Supreme Being, and only after deduction of these (including reason and will), Anselm concludes in the last chapter, that this essence is God himself.

God's name is mentioned in the *Monologion* only at the end. The style of the *Monologion* responds to the need expressed by Immanuel Kant, in *The Only Possible Argument for a Demonstration of God's Existence*: "When I say: that God is an existing thing, I seem to express the relation of a predicate to the subject. But, indeed, there is an inaccuracy in this expression. To speak exactly we should say: something that exists is God"³¹. Being extremely logical, Anselm realized that, in philosophy, namely through reason alone (*sola ratione*), one cannot start from the concept of God, but can only arrive there (namely to the concept of God, through faith you drive at the experience of God).

Anselm's disciples asked him to rationally justify the doctrine of faith, without appealing to the authority of Holy Scripture, and thus Anselm puts himself in the shoes of one who is free from Christian revelation, as if Christian preaching had not reached to him, or as if he does not give credence to such a sermon (*aut non audiendo aut non credendo ignorat*). Thus, following the guidance of reason, Anselm continues to demonstrate the existence of a supreme good, a supreme truth, and a supreme entity. Anselmian's first argument starts from an unparalleled observation: we all want to enjoy the things we consider good, and we encounter many good things, but what makes the things we judge good? It is in the very nature of things that they should be different, for what constitutes the nature of a thing cannot belong to it more or less, and yet there are things more or less good. Therefore, these more or less good things must be of such a nature that they are by virtue of one goodness. For the objection that goodness is different in different things (for example the goodness of a horse consists in its strength and speed, strength in time and speed are not good in other cases as it is, for example, for a thief). So there is a goodness, which comes from the concept of utility, but it is not the original goodness, because the concept of profit is a relative concept.

Concept is useful for whom? Useful for what? Therefore, the divine being refers to what is good in itself (*honestum*), and it is only in relation to this that one can speak of the goodness of various good things. "Now who could deny that, in virtue of which all things are good, there must also be a greater good?" And not only is it a great good, but it is the highest

³⁰ *Essentia* does not have in St. Anselm the meaning (which it had according to the Latin translation of Avicenna's *Metaphysics*) of *essenza* as distinct from existence or instead of action, but the meaning of *che fa essere* as and how light appears as something shining. *Essentia*, *esse et ens* these are like *luxury*, *lucere e lucens* (*Monolog.*, chapter 6).

³¹ «... in persona alicuius tacite secum rationando quae nesciat investigantis... » Prosl. Prooemium; *Opera I*, p. 93.

³¹ *Monol.*, cap. 1; *Opera I*, p. 13.



good, for what is good for itself is good in measure in which it is possible to be good and does not borrow its goodness from elsewhere, because that good does not need anything else in return. The Anselmian argument is typically Platonic and Augustinian. Anselm takes up Augustine's speech in the eighth book *De Trinitate*, which moves from good or goods to good, "Good is the country with the height of the mountains, with the alternation of hills and plains; good is a pleasant and fertile farm..."³² and so on, from most earthly things to their good. The good has an ethical connotation, while the good can only have an aesthetic, useful or simply pecuniary connotation. A man can own a work of art, which undeniably has an aesthetic but also a pecuniary value, that is, it is a valuable asset, but which, from an ethical point of view, may not contain any connotation, because it does not convey any ethical or metaphysical message.

CONCLUSION

Gheorghe Vladuțescu believes that there is a distinction but also a clear delimitation between the writing of the *Monologion* and the *Proslogion*. In the *Monologion*, Anselm develops the ontological argument, and in the *Proslogion* he argues for the existence of God. Therefore, in writing the *Proslogion*, Anselm moves from the concept of divine perfection to that of divine being.

In arguments, both in speech and in conceptions about God, the scholastic theology of Western Christianity has always been based on the power of reason, in its expositions about God and then about *pistis*. Eastern Christianity has always emphasized the affective understanding of man's relationship with God, an apophatic, personal and mystical-ascetic understanding. But both tendencies, conclude to the common set of the treasury of understanding of the Christian faith, when talking about a divine one, the soteriological³³ union of man with God and these through the immanent and then transcendent realization of the union between people. So unity, union and union. Anselm starts from reason to reach faith (an intuitive way, which will influence scholasticism and then the method of scientific empiricism), and in the east it starts from dogmatic paradigms, in order to be able to create a rational relationship between them (a deductive way and speculative of systematic dogmatic theology), in order to achieve a higher form of understanding. One can observe all of the above, especially when rationally or scholastically, the three Persons of the divine being, are an antinomial possibility of divine perfection and omnipotence. And, from an affective or Eastern Christian point of view, the union between the Triune Persons, but also their distinction as antinomy, is achieved only through the pure and perfect love of these Persons in the divine being. I mean the ones Three Persons are united by the convergence of their perfect love, in one divine being of God, but these three Persons nevertheless remain distinct, because through love it is impossible to make one person the continuation of the other in itself, avoiding the subjugation of the other and the dilution of one's identity and dignity in one another, because a pure love would not accept this.

Anselm of Canterbury lays the foundation for scholastic logic, when he exposes perichoresis (the unity of the persons of the divine Trinity), expressing that the Father became incarnate at the same time as the Son. This is understood correctly, in that together with one person, there are always the other two, because it is about one God, omnipresent (as

³²Sofia Vanni, *Introductione a Anselmo D'Aosta*, p. 25.

³³Anselm of Canterbury is also considered the father of soteriology (doctrine of theology, which is based on salvation/rescue from suffering attributed to sin, salvation achieved through the freely consented sacrificial act of a Person of the Holy Trinity or God; the term comes from the Greek *ὁ σωτήρ* = savior, liberator).

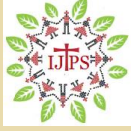


a cataphatic attribute). The rational reconstruction of faith (die rationale Rekonstruktion des Glaubens) or Sola Ratione, as defined by Stephan Ernst and Thomas Frans, is the achievement made by Anselm of Canterbury, by prioritizing reason before faith, in the course of theological research. Anselm cannot be blamed for not starting from Holy Scripture to arrive at pistis (faith), as his mentor Lanfranco had asked him to do, because by using sola ratione to arrive at faith (pistis), Anselm could address to all people (even those for whom the Holy Scripture is not a reference point), thus bringing all to faith.

As for the work Monologion is written at the request of some monarchs. This work is a theological treatise, being an apologetic and religious work. Anselm tried to prove by appeal to reason the existence and attributes of God. It analyzes the inequities of various aspects of perfection through justice, understanding and wisdom. He claimed an absolute norm that can be understood by the human mind, that this norm is the cause of all things. This norm is God (the absolute and ultimate standard and ultimate perfection.).

Anselm's speculative research on the Son - the Creator (Logos) and eternal Word of the Father and the Holy Spirit, which proceeds from the Love of the Father and the Son, of the three divine platforms viewed from the perspective of divine unity. Jean Luc Marion proposes a quintessence of the understanding of God, in that God is incomprehensible in His being, and His incomprehensible is indefinable, and because man is like God, man is indefinable. Thus it seems that from the apophatic point of view, almost nothing could be said about God. But Anselm, as the forerunner of scholasticism, speaks about God in a cataphatic way, arguing logically and rationally for the existence of divine attributes, which in apophatic way might seem a reduction of divine incomprehensibility, only that Anselm, in the first instance, mentions the attributes of the divine being, to then reach the concept of God. That's why Anselm in the work Monologion and in his philosophical-theological approach, starts from reason (ratio) to reach faith (credo).

The historical context in Anselm's case really meant a show of courage, using reason instead of Holy Scripture in proving the Christian creed. Therefore, it can be concluded that the Anselmian argument from the Monologion is an a posteriori argument, while the ontological argument from the Proslogion is an a priori one.



BIBLIOGRAPHY:

- [1] Anselm of Canterbury, Why God became a man, Bilingual edition, translation notes and comments by Emanuel Grosu, Polirom, Iasi, 1997
- [2] Anselm of Canterbury, Monologion about the essence of divinity, Apostrof Publishing House, Cluj, 1998.
- [3] Anselm of Canterbury, Proslogion, Bilingual Edition, Latin translation, Afterword and notes by Gheorghe Vlăduțescu, Scientific Publishing House, Bucharest, 1997.
- [4] Anselm of Canterbury, About truth, Ratio et Revelation Publishing House, Oradea, 2015.
- [5] Barth, Karl, Anselm: Fides Quaerens Intellectum. Anselm's Proof of the Existence of God in the Context of His Theological Scheme (London L SCM Press LTD, 1960).
- [6] Baumgarten, Alexander, Saint Anselm and the hierarchy of being, with a foreword by Anton Adămuț, ed. Polirom, the collection "Seminar. Philosophy", Iasi, 2003, French translation Saint Anselme et le concept de la hierarchie, trans. by Daniel Mazilu, ed. Zeta Books, Bucharest, 2011.
- [7] Evans G.R, Anselm and talking about God, Oxford, 1978.
- [8] Vanni Rovighi S., Anselmo e la filosofia del sec XI, Milan, Fratelli Boca-editori, 1949.
- [9] Vanni Sofia-Introductione a Anselmo D'Aosta, Bari 1987.
- [10] Vlăduțescu, Gh., Theology and metaphysics in the culture of the Middle Ages, Paideia Publishing House, Bucharest, 2002