

TOPICAL OUTLINE OF THE THEODICY

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Since 1951, English-language readers of Leibniz's *Theodicy* (*Essais de Théodicée*) have been well-served by the elegant and readable translation of E. M. Huggard, published by Routledge & Kegan Paul (1951) and Open Court (1985), and edited by Austin Farrer. However, this edition has some conspicuous failings: it leaves Latin, Greek, and German phrases untranslated; provides a name index only, thus omitting Leibniz's own useful topical index; and completely omits the interesting and substantial synopsis, *Causa Dei Asserta* (a translation of which can be found in Paul Schrecker, *Monadology and Other Philosophical Essays*, Bobbs-Merrill [Library of Liberal Arts], 1965). The French paperback edition of the *Essais de Théodicée* published by Garnier-Flammarion (1969) does provide Leibniz's own topical index to his work, as well as compendious and invaluable notes on the text (589 in number!), but of course, this does not help readers with no French. There exists, then, very little help for the reader wishing to mine the depths of Leibniz's massive work, and who is thus forced to read it through from end to end to find out what is in it.

The following topical outline is offered to help remedy this situation. I have provided a tag-line indicating the gist of each numbered section of the work, and some indentation to help convey a sense of Leibniz's architectonic (progressive indentations indicating sections, subsections, and further sections of subsections). I hope that the outline may help make visible Leibniz's overall plan and argument, a forest otherwise invisible for the trees.

PREFACE (Page references to Huggard translation—see T in abbreviations).

p. 49-51 On the development of religion (“public dogma”)

50 Moses & Christ

p. 51-52 Knowledge of God leads to love of God

52 Importance of knowledge of God

53 The project: Theodicy as refuting false notions of God; the two labyrinths

p. 54-58 Various meanings of “fate”

55 The “lazy sophism”

56 Examples of incoherent fatalisms

57 Affirmation of freedom of will against fatalism

58 First mention of P. Bayle: his project of advancing faith by showing impotence of reason

p. 59-61 Resume of problems of theodicy, and of Leibniz's solutions

p. 62-66 Proximate cause of the book: Leibniz's longstanding polemic with Bayle

p. 67-69 Leibniz's qualifications for undertaking this task

***PRELIMINARY DISSERTATION ON THE CONFORMITY OF FAITH
WITH REASON***

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1-5 Reason & Faith defined (73-76)

- 2 Truths of reason of two kinds (74)
- 3 Synopsis of the harmony of reason and faith (74)
- 4 Theology & philosophy cannot conflict (75)
- 5 Cognitive status of mysteries of religion (76)

6-31 Historical excursus on the relations between faith & reason, theology & philosophy (76-92)

- 7-9 Latin Averroists, Plato, and Spinoza on a “world-soul” (77-79)
- 10 System of preestablished harmony as best-suited to combating this doctrine (79)
- 11 Latin Averroist doctrine of double-truth (80)
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- 18-19 Eucharistic controversy (84-85)
- 20 Vedelius & Musaeus on faith and reason (86)
- 21 Problem of scriptural literalism (87)
- 22 Reason and the mystery of the Trinity (87)
- 23 Truths above reason vs truths against reason (88)
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- 28 No probabilistic argument can have force against religion (90)
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- 34 God can be vindicated by general reasons, although not always in particular cases (93)
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- 40 Believers need not be able to solve all objections (97)
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- 42 Faith can triumph only through sound and superior reasons (97)
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 - 44 Preliminary answer to the problem of evil (98)
 - 45 Luther quoted: the virtue of loving God in spite of appearances (99)
- 46-49 Bayle’s quotations in support of abandoning reason in favor of faith (99-101)
- 50 Reply: the objections opposed to faith are not demonstrably insoluble (101)

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 - 55 Bayle's slippage into outright irrationality (103)
 - 56 Knowing the "what" without the "how" of mysteries is sufficient (104)
 - 57-60 Answering objections does not require complete understanding (105-106)
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- 122 (7) Analogy of a good master (Leibniz: rejection of anthropomorphism) (195)
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- 131 (16) Permission and responsibility (Leibniz: evil justified as preventative of greater ills) (202)
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- 133 (18) Damnation: analogy of a prince; no clemency in pardoning only a few out of a rebellious mass (Leibniz: against the analogy; natural consequences of sin; the meriting of infinite punishment) (203)
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135-240 Miscellaneous problems raised by Bayle (207-275)

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- 137 Historical excursus on Zoroaster ancient histories and etymologies of dualism (208)
- 144 Bayle on Zoroaster, et al; the embarrassment of Christians over the origin of evil (213)
- 145 Bayle's "Manichees": can the phenomena of nature be explained by a single principle? Leibniz: disorder in parts consistent with order in the whole (214)
- 146 Man, the summit of creation, casts doubt on the oneness of God. Leibniz: Phenomena must be seen as wholes to be judged rightly—man only a part of the "republic of Spirits" (214)
- 147 Leibniz: evil understood instrumentally plays a part in the whole (215)
- 148 Bayle stresses the preponderant misery of human life. Leibniz: denial that ills outnumber goods in human history and affairs (216)
- 149 Bayle: cosmic dualism supported by the very mixture of good and evil in experience. Leibniz: evil and instrumental again; dualism given an orthodox interpretation in terms of understanding & will/power in God's unitary nature (217)
- 150 Leibniz: the primacy of these perfections in the Trinity
- 151 Bayle again on man's misery, and a statement of the "trilemma" of evil. Leibniz: man as author of his own misery (217)

152 Bayle on Melissus' (=monist) position as most plausible a priori, Zoroaster's (=dualist) position as most plausible a posteriori. Leibniz: against ad hoc principia to explain disparate phenomena (218)

153 Leibniz' explanation of evil as privative (219)

154 Bayle on the Paulicians: contrary inclinations of the will require appeal to contrary principles Leibniz: soul as simple, evil chosen under the guise of a good (220)

155 Bayle offers an argument between Melissus and Zoroaster: M says evil follows from man's own wickedness, Z counters that such a God shouldn't have given man an inclination to evil. Leibniz: principle of plenitude; against perpetual miracles (220)

156 Bayle ("Paulicians") claims even the orthodox adduce dualism: the devil as originator of sin Leibniz: the true origin is the original imperfection of creatures Scripture too imprecise on demonology (221)

158-67 Problems on the moral cause of moral evil (222-227)

158 Bayle on the equivalency of God permitting evil, and willing evil; Calvin cited. Leibniz: interpr of Calvin; the sense in which God wills evil (222)

159 Bayle: God must will sin, since he chose to create one from the infinite possible worlds containing Adam's sin. Leibniz: approves of the language here, but reiterates God's obligation to choose the best (222)

160 More on God's obligation to choose the best (223)

161 Leibniz on the equivocacy and improbability of Bayle's "prince" analogies (223)

162-65 Descartes' solution to freedom-foreknowledge (224-226)

162 Descartes on God's absolute and relative wills (224)

163 Bayle's attack on Descartes' solution (225)

164 Leibniz's basic agreement with Descartes' solution (225)

165 Leibniz bolsters Descartes' solution (226)

166 On other suggestions of God's "despotism" (226)

167 On an anti-Gomarist satire ridiculing predestination: there is no election to salvation without an election to holiness (227)

168-192 Metaphysical problems on the moral cause of moral evil (228-247)

168-74 On the possibility of things that do not happen (ie, can there be "possible worlds"?)(228-235)

169 Epicurus' denial of the truth of contingent futurities (229)

170 Bayle on Chryssipus (230)

171 Abelard's view (233)

172 Wyclif & Hobbes' views (234)

173 Spinoza's view (234)

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- 175 Moral necessity in God is better than indifference or equipoise (236)
- 176-78 Supralapsarian views on God's arbitrary decrees (236-238)
- 179 Bayle on St Paul (238)
- 180 Bayle against God's arbitrariness (239)
- 181 Important statement by Leibniz on the inherent goodness of virtue (240)
- 182 Leibniz on Calvin, and on the Euthyphro dilemma (240)
- 183 Long selection from Bayle on God's subjection to preexisting truths (241)
- 184 A caution: even if "independent", truths cannot exist without God (243)
- 185 Bayle's vacillation: he toys with the Cartesian view (244)
- 186 Leibniz on the Cartesian view (244)
- 187-9 On the thesis of God's arbitrary decree as a misguided defense by Bayle and others against Stratonism (245-246)
- 190-92 On whether God's subjection to the region of truths is subjection to a *fatum* (190-192)

193-240 God's choice of the best (247-274)

- 193-194 Could God have done better? Alfonso of Castile, and Leibniz's response (247)
- 195-6 Is there a "best" universe? (249)
- 197-202 The opinion of Diroy that God cannot create the best (249-253)
- 203 Bayle's doubts about God's choosing the best (254)
- 204 Leibniz cites Malebranche's views as close to his own on the choice of the best; Malebranche on God's recourse to general laws (254)
- 205-6 Bayle in defense of this view on general laws (255-256)
- 207 Leibniz vs Malebranche: a miracle is not a departure from law (257)
- 208 God's choice of laws: the simplest and most uniform (257)
- 209 Consideration of the general good includes the good of non-rational creatures; this a source of moral and physical evil; important and problematic reference to the Fall (258)
- 210-214 Bayle's objections to Malebranche's views on God's recourse to general laws (259-261)
- 215 Bayle: prince analogy (architecture of a city); Leibniz: beauty and convenience can't always be had together (262)
- 216 Bayle: legislator analogy (263)
- 217 Bayle: the "Stoic blasphemy" of a too-great emphasis on aesthetic motives in God (263)
- 218-240 Does God's choice of the best violate his perfections? (264-274)**
- 218: 1st problem: does God lack the power to do better (from Arnauld) (264)

- 219-21 Bayle: would not Omnipotence ensure the exclusion of all vice? Leibniz: some vice connected with the best system, and virtue exceeds vice anyway; against Hobbes on the latter point; and we must judge things from a universal perspective (264-265)
- 222 Leibniz: God loves virtue, hates vice supremely, but only antecedently; compromise must be made to ensure general good (266)
- 223-6 Arnauld's problems with God's choice of the best: violation of omnipotence, and would not universal salvation be a better plan than one including damnation? Leibniz on the necessity of God's choice of the best, and on his knowledge of the possibles (extensive and intensive) (266-268)
- 227-8 Bayle: God's freedom limited by choice of the best Leibniz: it is a "servitude" to His own nature (268-269)
- 229-30 Bayle: a syllogism to show that, if God loves His glory necessarily, and chooses the best, he must will vice as vice Leibniz: moral vs metaphysical necessity in God (269-270)
- 231 Bayle: choice of the best implies universal fatality; Adam's sin necessary. Leibniz: moral and metaphysical necessity contrasted again (270)
- 232 Bayle quotes Duns Scotus in favor of freedom of indifference in God. Leibniz: freedom requires only lack of metaphysical necessity (271)
- 233-5 Bayle: God's necessary love of His glory implies a necessary choice of the means thereto; the result is fatalism and the necessity of Adam's fall Leibniz: God loves His glory necessarily, but the decision to acquire this glory through creatures is free; this decision then necessarily involves the best means (271-272)
- 236-7 On Bayle's syllogisms (273)
- 1: implication that if the world is the best possible, and chosen by God necessarily, then He does not the salvation of all. Leibniz: antecedent vs consequent will
 - 2: God loves His work; this involves damnation of many; hence, God wills necessarily, etc. Leibniz: to act in a way bound by the good is to act freely
- 238-9 a Supralapsarian suggestion for making God blameless (his justice only revealed where there is sin and damnation): Leibniz says only the hypothesis of God's choice of the best renders Him blameless (273-274)
- 240 Leibniz acknowledges the general agreement of his and William King's views (274)

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PART 3: “physical evil, that is, sorrows, sufferings, miseries”

241-63 Remarks on the Origin of Physical Evil (276-288)

241 General themes: 1) physical evil as necessary consequence of moral evil; 2) suffering as purgative; 3) connection btwn physical and metaphysical evil; 4) disorder and irregularity as part of a greater order (276)

242-46 Illustrations (mathematical, geological) to illustrate the point about the relativity of “disorder” (277-278)

246 Disorder does not include “inequality of conditions” (against Bayle); principle of plenitude cited (278)

247-9 Bayle against the view of God as concerned to preserve general laws(279-280)

247 This makes God a remote architect unconcerned for humanity. Leibniz: harmony of efficient and final causes, physical and metaphysical goods (279)

248 Bayle: how a few little miracles could improve things. Leibniz: principle of the best determines which miracles will be permitted (279)

249 Leibniz on the nature of miracles (280)

250-63 On the Suffering of Creatures (280-288)

250 Animal pain: animals not automata, but because not reflexively conscious, suffer only slightly (280)

251 Rational creatures: does physical evil not outweigh physical good? (Bayle) Leibniz: we must compute both pleasure and absence of pain, then it is clear that good predominates (281)

252-7 Remarks on the benefit of moderation, the pleasures of the mind, the controllability of pain, etc. (282-284)

258 Evil (here physical) seems to predominate because, being rarer, it is the more noticed; against Bayle’s ancient authorities on the greater misery than good in human life (284)

259 Leibniz agrees that moral evil outweighs good in human life, due to our vices and original sin, but not that pain outweighs its opposite; against Bayle, feeling is no measure of good and evil (285)

260 Leibniz surveys ancient sentiments on the misery of life, but judges life generally tolerable—more so when the comforts and hopes of religion are included (286)

261 Bayle on the misfortunes of the great. Leibniz: others are well-content ((286)

262-3 Leibniz cites Maimonides approvingly that all that is needed, strictly, is that good outweigh evil in the universe, not in human life—we cannot draw universal conclusions from man’s misery; wide panorama of the metaphysical good in the universe (287-288)

264-72 Guilt, Punishment & Damnation (289-293)

264 Bayle not permitted to disregard the role our sins play in our physical misery, when it is a question of ascribing the latter to God (incidental remarks on Bayle's inconsistency as a critic) (289)

265 The permission of punishment thus justified as soon as the permission of sin is (289)

266-72 On Damnation (290-293)

266 Socinian objection to hell, based on the incommensurability of infinite punishment and finite guilt Leibniz: duration of punishment caused by duration of guilt (290)

267-68 Leibniz in support of endless damnation (291)

269 the damned retain a freedom which renders them enduringly culpable (292)

270 Leibniz defends King's views on damnation against Bayle's critique (292)

271 more on the voluntary wickedness of the damned (293)

272 Diversity of opinion on the mutability of the pains of the damned, the possibility of being rescued from damnation, etc Leibniz: no living person is justified in thinking itself reprobate; God has given us sufficient information "to put us in fear of the greatest of misfortunes" (293)

273-341 More on the Origin of Evil in the Freedom of Creatures (294-330)

273-75 the Angelic Fall; source of evil in the devils' own natures; God's abandonment of the reprobate (294-295)

276 How God "hardens hearts" (295)

277 Freedom and bondage the same (voluntary slavery to sin) (296)

278 How we sin; the nature of pleasure; the love of God as the greatest pleasure (297)

279-82 the infallible certainty of election and reprobation distinguished from metaphysical necessity; Leibniz chides loose language on this topic (297-298)

283-7 Augustine & Augustinians (300-302)

283 Leibniz rejects reprobation of infants, pagans, those "deprived of natural light", and making God's decree arbitrary (not guided by reasons) (300)

284 Approving summary of Augustinian theodicy (300)

285 contra Augustine, Leibniz maintains that God does will to save all men (antecedently) (301)

286 Predestination to salvation includes provision of the means thereto (301)

287 agreement of Aug and Leibniz on the will (302)

288-341 Freedom (302-330)

288 Analysis of freedom: intelligence + spontaneity + contingency (302)

289 Intelligence: distinct vs confused knowledge(=bondage); sin based on confused knowledge (303)

290-301 Spontaneity (303-309)

290 Defined: the source of action within the agent (303)

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- 291 Spontaneity in terms of the doctrine of monads and preestablished harmony ((304))
- 292 Descartes' inadequate views on the soul as extrinsically determined (304)
- 293-4 Bayle's attack on the Cartesianism of Regis: holding on, agnostically, to both freedom and providence (305)
- 295 Bayle's attack on the "inward testimony" argument for freedom (305)
- 296-7 Against Bayle, Leibniz defends inward testimony of our spontaneity (even vis-a-vis perceptions) (306)
- 298 God as remote, not proximate, cause of the will; role of grace does not impede freedom (306)
- 299-300 Leibniz joins Bayle's attack on inward testimony as the source of philosophic truth—but "philosophic meditation" is such a source, and reveals our spontaneity (307-309)
- 301 Can we "will" our wills? (309)
- 302-31 Contingency (310-320)**
 - 302 Third criterion of freedom is contingency, not indifference (=absence of inclining reasons) (310)
 - 303 Denial of causeless events; on Epicurus' "swerve" (310)
 - 304 Bayle's advocacy of free will as perfect indifference (311)
 - 305 Leibniz against this; Augustine and Aquinas cited in favor of determination (311)
 - 306-7 More from Bayle in favor of freedom as indifference (311-312)
 - 308-9 selections from Bayle now *against* indifference, in favour of scholastic analysis of the determination of the will (312)
 - 310-11 Leibniz's opinion of this view; role of confused perceptions (313-314)
 - 312-13 Bayle and Leibniz: indifference as undesirable sort of freedom (314-315)
 - 314-15 No actual example of it can be adduced (316)
 - 316-18 Bayle and Leibniz on the desirability of freedom as guidance by reasons, the more surely the better (316-318)
 - 319 Bayle turned against himself: is God "necessitated" for being guided by reasons? (318)
 - 320 Against Scholastic indifference (319)
 - 321 Against Epicurus' swerve (320)
 - 322 Against Carneades' indifference (320)
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