

TOPICAL OUTLINE OF THE *THEODICY*

by Michael J. Latzer, Gannon University

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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- 2 Truths of reason of two kinds (74)
- 3 Synopsis of the harmony of reason and faith (74)
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- 5 Cognitive status of mysteries of religion (76)

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- 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)
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 - 218: 1st problem: does God lack the power to do better (from Arnauld) (264)

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- 222 Leibniz: God loves virtue, hates vice supremely, but only antecedently; compromise must be made to ensure general good (266)
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- 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)
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- 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)
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- 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)
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- 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)
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- 287 agreement of Aug and Leibniz on the will (302)
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- 290 Defined: the source of action within the agent (303)

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- 295 Bayle's attack on the "inward testimony" argument for freedom (305)
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- 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)
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Michael Latzer
Liberal Studies Department
Gannon University
109 University Square
Erie, PA 16541 USA
e-mail: latzer001@mail1.gannon.edu