

The problem of nonexistence in the philosophy of Thomas Aquinas

Atash Berik Muratuli – doctor of philosophy

There are essential distinctions in the common parts of an idea of Arabic-Muslim and West-European philosophy of Middle Ages, that is, statements of a problem in examination of theology and creationism. That properties of an idea and concepts of these two regions differ on "the West - the East" was marked by many of our researchers. That is, both the offer, and attempt to establish sequence of a problem of nonexistence during this period are different in two spaces divided on regions.

Therefore there is a requirement for considering these distinctions, making examination of a philosophical idea of the Western Europe, to open the sides of philosophy of Nonexistence. Namely, these problems include the moments which meet philosophy of Nonexistence. For example, such phenomena as creationism, in which during creation of the world from anything by the God, position of primary Anything before the world, its position during transition in life, its kind after occurrence of life, cover space of Nonexistence.

In this connection, there is a requirement of their analysis, basing on T. Aquinas's conclusion. Also, certainly, such phenomena in doctrine of T. Aquinas as "form", "becoming", "destruction" have the direct relation to Nonexistence. For example, "form" which takes beginning from doctrine of Aristotle, if truly, is defined neither as No existed nor as existed, but finds the continuation in ideas of T. Aquinas. So, there is a proper logic question, "What moments define Nonexistence, concern it".

As these problems, in the Western Europe of Middle Ages appearing in self-knowledge, being exposed to the analysis from the ontological side, and have been considered in theological aspect, usually accepts a unilateral kind in a scholastic direction. But, the most important for us is exact offer of a problem of Nonexistence at that time and its contribution to the subsequent philosophical idea.

Because, such questions as «what gives us disclosing of historic-philosophical essence of concept of Nonexistence, what for it is necessary» arises. And still, Nonexistence is not considered as cleanly abstract, separate from the world conceptual essence, usually it is carried out with a view of definition of essence of life and division of parameters "is" and "is not present". Means, that the offer of an ontological problem concerning life - creates considering about Nonexistence is the right phenomenon. In this connection to penetrate into the contents of a problem of Nonexistence in Middle Ages, in the beginning we shall make the review for this period.

The Philosophy of the Western Europe of Middle Ages is divided into two: patristic and scholasticism, and patristic into three: early, average and last. Precisely also, the scholasticism is divided into early, average and last. This period, which owing to the long period (2-14centuries) conditionally divided on chronological time, with the general problems is crossed to Christian theology. The basic problems: the world appeared from anything, the outlined in advance destiny, torture for sins, occurrence and destruction, and so on. Therefore concerning to the offer of these problems Nonexistence finds the display in such variants as - "to not be", "absence", anything "," not existence "and in other forms.

Thus, stopping separately on works of thinkers met a problem of nonexistence during this period, it is necessary to understand a direction of the general development of philosophic-religious, spiritual space. Then we can understand the moments of representation in ontological value, in religious aspect, Cosmo genesis, in household concept, of ethics. It, certainly, is the necessary contents and idea for the analysis of a place of Nonexistence in history of philosophy. Thus, we can find out continuity in concept of Nonexistence and its alternative concepts.

Due to the problem of nonexistence in philosophy nowadays is turning into common methodology of natural and humanitarian science, and thus becomes actual the research and reveal of its historical meaning are also actual.

Due to these words: "Nonexistence is the absence, denying of life, existence. It is necessary to distinguish from anything as denying of definiteness, essence. Nonexistence is an ontological category, being denying of concept of life" [1]. If to reveal its meaning completely for start of analyzing the problem of nonexistence in philosophic history, then we should notice the words of philosopher of the problem of nonexistence N.M.Soloduho about its being actual problem: "Does the world originate from existence or nonexistence? This question should be recognized by an initial philosophical question" [2, p. 7-10].

Thomas Aquinas (1225/1226-1274) is the famous theologian and philosopher of the Middle Ages, one of the representatives of 13th century scholastic. Being known as Thomas Aquinat in West he was the systematist of the Middle Ages scholastic, founder of Thomism, monk, called "the teacher of church" in 1567. In his works "The sum of theology", "The sum against pagans" his main ideas were known as theological – rational.

Proving the existence of God he according to Aristotle is actuality and potential antithesis by the anthology science, showing the endless of potentiality, he sees the substance as a potentiality. He recognize it as "a weak form of existence", actuality is the result end and ideal. The substance turns into form and "separating principle" is refined. Besides he entered the value of "interchanging of existence and blessing" into the Middle Ages [3, p.742].

As a result he presents the ideas concerning the main attributes of nonexistence in his anthology: "The third way starts from concept of an opportunity and necessity and comes to the following. We find out among things such which probably could be, and could not be; it is found out, that they arise and perish, from what appears, that they probably both could be, and not be. But for all things such eternal life is impossible; so far as something can pass in nonexistence, it will some time pass in it. If all can not be, some time there will be nothing in the world. But if it is true, already now anything is not present; for carrying does not come to life other way, as through something real.

And so, if there was nothing real, it would be impossible, that something has passed to life and consequently nothing would be that in the obvious image is false. And so, not all real is casual, but in the world there should be something necessary. However all necessary has some external reason of the necessity, or has no.

Meanwhile it is impossible, that a number necessary substance, causing necessity to each other, were left in infinity (in the same way as it happens to the making reasons, that is proved above). Therefore it is necessary to put the certain necessary essence, necessary most by itself, not having the external reasons of its necessity, but most being reason of necessity for all others; in the common opinion, it is the God" [4, p.143-176].

Being a philosopher investigating variant of creationism taken shape he entered the necessity and casualty as an original modus. The meaning was of, existence of God. Therefore in these two points existence and living things dynamism shows the transformation of not nonexistence by the system of connection of concepts in the evolution of logical proving in the works of philosopher.

"Necessity – casualty; to be or not to be; to become and to be liquated, the possibility of being and not being; passing to eternity and nonexistence; the absence of everything ("the domination" of nonexistence) – not passing (into existence) by something of living things". As we can see from this algorithm made dilemmas are the results of philosophic thoughts of existence. Therefore these paired concepts taken as construction were taken by philosopher for operating existence which needs the presence of God.

For example, generalizing the possibility of not existing getting it through the prism of whole world we indeed get an model of absolute "domination" of existence, that if no thing is existing, no thing would pass to existence, though the present world hasn't been come into existence this way. This thought about nonexistence had led us to these constructions: not being

as a whole of world, pass to living and pass to nonexistence are similar; these constructions are coming to the necessity, etc. So we can come to these precise, ideas and have other sides of it by the concepts of Thomas Aquinas about nonexistence:

* The nonexistence is necessary not only for creating living things, but also for its perish, so it's general original;

* The main measure of dynamism and transformation of existence and nonexistence is necessity;

* The possibility of being and not being constructed are not recognized as mystical, logical and controversial, on the contrary it is made with just logical meaning of principle of creationism, existence, nonexistence living things, necessity and others.

* The model of not existing “dominating” in the absence of existence.

* “Not being” and “perishing” are operating only by nonexistence and therefore nonexistence has direct concern to these acts and this concept is displayed;

* Existence necessity, the concept of nonexistence are equal as a problem in no connection to emotionality, space hierarchy, ontological status;

Continuing the concepts of nonexistence the philosopher turns to the problem of ethics: “If all real as it is so is the blessing any harm as it is so is not-real. But for not-real as it is so, it is impossible to assume making reason: in fact any operating beginning operates so far as it is actual real, and it makes something similar. And so, for harm as it is evil, it is impossible to assume the reason operating through itself. That is why also it is impossible to reduce all kinds of harm to a uniform original cause which through itself would be the reason of all harms” [5, p.41].

Here the evil and nonexistence’s connection becomes the continuation of nature science above, and the devotion of reasons to actual things and of evil not to be devoted to reason for actualizing are showed in the form of law for nonexistence. For the evil to become by itself is being immanent unlawful gives it possibility to be saved in nonexistence and of this possibility being pure abstract form and its metaphysical degree lets the evil to exist, in the world.

But in ontology of Thomas Aquinas the structure of cosmologies wishes the world without evil, approves the idea of theodicy, and so to create the opposition against evil and all world will led it to separation. The actuality and result of it makes the paradigms of its outer of whole normal measures and in this way operation of evil in nonexistence goes through the other structures. As the philosopher doesn’t mention it by theodicy principles the pass from nonexistence and its’ transformation is not told in the opinion of philosopher.

That’s why the ethical construction of nonexistence of existing evil to become nonexistent forever is taken. For the world were created from nonexistence we shouldn’t think that nonexistence “is” the “place” of evil, evil and nonexistence not to be considered as similar. So, here nonexistence accepts conception of its being for perishing evil from the world. The abstract system of such metaphysical level of ethics by means of linkage of a harm and nonexistence take place in paradoxical transcendence and rises up to an extreme level of conceptual. The desire of “absence” of a harm means, its logic structure becomes complicated at participation of nonexistence.

To solve this dilemma the philosopher confirms: “What in general is not present, nor is the blessing or evil. But what is moderately is that is the blessing as we saw above. And so, it is necessary, that something was malicious moderately the nonexistence. And it is defectively real. And so, evil as it is defectively real, and the harm is this lameness.

But lameness has no reason operating through itself; in fact all operating operates so far as it is given the form, and from that follows, that product of operating beginning also should be given the form for the operating beginning makes similar to itself if only does not operate casually. And so, there is a conclusion that evil has no the reason operating through itself, arises in the casual image in consequences of the reasons operating through itself” [4, p.153-176].

Having come after to the decision on that nonexistence not is neither evil nor blessing and real is the blessing, evil at a level of nonexistence is harmful. Immanence of its occurrence is carried

out only through the reason. Malicious in nonexistence does not make nonexistence completely malicious, it exists casually.

Therefore “living” (not living) potential harm rests against of that “is not present” and “is”. Such design of concealment of harm is favorable to ethics and the God, has no value for life, as for nonexistence too. It means it is necessary only for ethics and the God.

Therefore evil has no value for neither nonexistence or for life. And ethics by the nature existing, therefore a “site” (where) of harm is important only for theodicy of the God. Nonexistence is the important part for theodicy. Therefore it is important concept about an evil showing nonexistence for theodicy. This theological-metaphysical structure about nonexistence is important also for the concept born from a principle creationism. That “nonexistence” and “concealment” of an evil is necessary that the God has created the world.

Thus from that as Thomas Aquinas has connected an evil and nonexistence we can draw following conclusions:

- On that as nonexistence hides harm we find out psychology of illusion of concealment of harm for the person;
- By that nonexistence is necessary for occurrence of the world and cosmic mega process loss of harm as nonexistence is one of methods;
- And still emotionally nonexistence of harm and its absence in the world deletes it from pure nonexistence;
- From this we have an opportunity harms in nonexistence is so “evil is no nonexistence”;
- That is evil being both nonexistence and life existence lead to contradictions between logic and rationality. Here the fideism being emotional is important also;
- Therefore on the one hand fideism about a harm “being” in nonexistence is the truth;
- From here a polysemy of nonexistence as competitions between emotional and rational.

Concepts about Thomas Aquinas's nonexistence are conformable with opinions of modern philosophers. In this occasion philosophers have told: “...Accordingly, subject definition of nonexistence - nonexistent realities; predicative definition of nonexistence - really nonexistent” [6, p. 127]. Researchers of nonexistence mentioned it as the main sense: “In the boundlessness it is own nonexistence” [7, p.6].

The theory of the medieval philosopher Thomas Aquinas was later taken up by G.F. Hegel, a representative of classic German philosophy, and in the 20th century it was renewed in the direction of neothomism. Thus the question “what is the philosophical, cultural and social significance of Aquinas' theory” has been raised; or the issues like “how Thomas Aquinas former image has been transformed to present time” should be forwarded.

I. It is connected with the following fundamental problems of historical and philosophical significance:

1. In ideological and philosophical chain “Aristotel- Akvinsky -Hegel” as an intermediate link he fully satisfied the religious and philosophical requirements of Christian theology of that time. The philosopher who explained the categories of necessity and accidents, possibility and truth from objective point of view, makes an attempt to analyze them at the cosmogenetic and theological level. These concepts are to be determined as actual reality and metaphysics of the creation of the world by the God. As for Hegel, he showed them as a modus describing the general development having neutralized, rationalized and made them universal.

2. T. Aquinas' specific questions of creation out of nothing and the eternity of the world, the key to analysis is the distinction he draws between creation and change. The prominent representative of Christian theology used the concepts of potentiality and actuality in making it and it looked like he had finished the creation of metaphysical creationism. In simple words, there were no other words to be said about metaphysical creationism. One of the branches of T. Aquinas' determined theology caused the foundation of the synenergetic theory based on nihilism of the God and fully based on science. Creation, on the other hand, is the radical

causing of the whole existence of whatever exists. To cause completely something to exist is not to produce a change in something, is not to work on or with some existing material. If, in producing something new, an agent were to use something already existing, the agent would not be the complete cause of the new thing.

3. Thomas Aquinas' theodicy exemplifies this "qualifying" approach. Aquinas argued that God's goodness is infinitely different from human goodness. Therefore, it is conceivable that God allows evil and suffering to exist as a part of his greater plan of love. So God's "goodness" and God's "love" are so different from our notions of goodness and love (our notions of goodness and love are so qualified when we discuss God's goodness and love) that these notions become completely unintelligible and meaningless to us.

At modern stage life is not analyzed from metaphysical and theological points of view; it was transferred from metaphysics to pure physics in the form of Nothing (Vacuum).

II. Next, speaking of the cultural and social significance of Thomas Aquinas' theory of Nothing we can note the following versions:

1. Thomas Aquinas' new concepts like "Potential", "actuality", "creativeness" are widely used in various spheres of the social life as exact results and socially meaningful phenomena. For example, creative thinking in the sphere of science and education is considered not just mastering of information but as only the initiative stage of full processing of information. That means that creative thinking alongside with creativity or productive thinking finds the decision by creating a new thing (the thing which did not exist before). It means that Being is equal to a man's "fantasy world" and "potential resources", i.e. planning, modeling, imagination and etc. But it turns out to be only the use of terminology at a certain level, on the other hand, Thomas Aquinas' "Doctrine of Creation" small model can be found as "creation of thinking" in the branch of science and education. Both personalization and perfectionism are evaluated as "potentiality" values through "human capital" and "human resources".

2. If we consider Thomas Aquinas' theory of Being Creation beyond the present time, its forms seem to be turned into intellectual trainings of classical and theological metaphysics character. For example, while studying the works of the historical philosophers the modern philosopher will not forget about their ideas as it is required to master such ideas for a future specialist. The deeper intellectual ability covering this content the more a human being's consumptions are satisfied, the complicated and unverifiable relationship between Being and Creation provides and compensates the inner necessity of the Knowledge to think powerfully and free radically. Therefore, we can say that such ideas are still appreciated for their aesthetical functions to praise the Creator. On the other hand, they serve as the devices of developing paradoxical logics. The deeper one investigates the concepts of "Being", "Creation", "Actuality" the deeper the level of their paradox.

3. Thomas Aquinas' conception of "Evil – Nothing" is considered as immanent, unconscious, irresponsible type of modern mankind's fight against evil. It does not mean that "evil is not worth anything", by saying "no" we make orientation for its absence. Unconsciously we do not mean to forget it, but on the contrary to eliminate it. Thomas Aquinas has created the mechanism that works spontaneously through collective unconscious, historical memory and archetypes or he tried to lead the mankind to make an agreement between his moral and humanistic cognition and evil. Therefore, this concept calms down humanistic conscious in front of the evil. Thus, the mankind's moral conscious takes off his responsibility to a certain extent. The first results and signs of it can be observed in the Renaissance humanism, educational and legal revolutions of the 19th century. But in some cases, the psychological mechanism of defense leads to "forgetting it", that is not to think of evil, to take it out of the conscious. Postpositivism, emotivism, relativity and other branches proved that in the 20th century the dimensions of the evil and of the good are much related, "Evil – Nothing" conception has acquired another meaning, this tendency is still continuing though not in an open form. Evil has a deficient cause in voluntary things otherwise than in natural things. For the natural agent produces the same kind of effect as it is

itself, unless it is impeded by some exterior thing; and this amounts to some defect belonging to it. Hence evil never follows in the effect, unless some other evil pre-exists in the agent or in the matter, as was said above. But in voluntary things the defect of the action comes from the will actually deficient, inasmuch as it does not actually subject itself to its proper rule. This defect, however, is not a fault, but fault follows upon it from the fact that they will acts with this defect. We did not forget about revision of philosophy history, but we forgot about transferring the positive sides of those ideas to our modern life. Thus we can sum up that Thomas Aquinas' Being cognition and creation idea do need such a kind of reconstruction.

The list of bibliography:

1. Nonexistence: Materials from Wikipedia - the free encyclopedia: Version 11451024, it is saved in 15th October 2008, 12-40 UTC // Wikipedia, the free encyclopedia. - Electronic data -San-Francisco: Fund Wikipedia, 2008. Mode of access: <http://ru.Wikipedia.org/>? Oldid= 11451024
2. Soloduha N.M. Philosophy of nonexistence. - Kazan, 2002. (p. 7-10)
3. Philosophical encyclopedic dictionary/the main edition: Ф 56 L.F.Ilichev, P.N.Fedoseyev, S.M.Kovalev, V.G.Panov - M.: the Soviet encyclopedia, 1983. – 840p. (p. 742)
4. Borgosh Y. Thomas Aquinas. M; 1975. p. 143-176. S.S.Avirintseva's translation. THEOLOGY AND THE SCIENCE.
5. Thomas Aquinas. Against pagans II, Moscow, 1986. (p. 41)
6. Soloduha N.M. Understanding of the ontological status of nonexistence // News KGASU, 2006, №1 (5) (p.127)
7. Chanishev A.N. Treatise about nonexistence // Philosophy and society, 2005, №1 (from 5-15), (p. 6).

Резюме

В статье рассматривается философия Небытия Фома Аквинского. Анализируются креационистические принципы, метафизические концепты: «форма», «возникновение», «уничтожение», «потенциальное» и «актуальное» бытие.

Summary

Philosophia Nonexistences Thomas Aquinas is considered In article. It Is Analysed act creation principles, metaphysical concept: "form", "origin", "destruction", "potential" and "actual" universe