

San Agustin 2 Analysis

The encounter with God is, as follows: **a) Overall:** follow the steps: First, aversion of the outside world, second search within, third, transcending, jump to the higher. **B) In particular,** for power, would be: "Memory, is the power with which the soul is present to itself and yet is aware of the being of God." *Memory:* either of sensible or intelligible. The memory is the act of memory, but the memory in St. Augustine is also consider this: what I am and what God is. "*Knowledge:* types of knowledge: knowledge sensible and intelligible, the latter being the only authentic, and to reach it you must go through a series of steps (aside from the truth).-Will: the Christian message is love, priority will distancing of Greek intellectualism. The will is the faculty by which man can love the good and happiness. For him, the man is made to be happy. The full happiness, however, only be achieved if you love the highest good which is God. - *Love,* has a strength: we love the lower or higher. The love of the bottom is a principle of love, this love is not wrong if it is considered as a first step for the love of the Superior and the love of God. But if we stop the creatures, then commit sin. **Book XI:** The man is made to love God, love animals and minerals carnal life and plants can not love .4.3. Aspects of the soul in the soul distinguishes two parts, the lower rate and higher reason. L inferior seeks knowledge of sensitive truths (science) and the top reason verza on the intelligible, the eternal and immutable (wisdom

) .4.4. **Human** freedom: the problem of freedom is analyzed from two aspects: **a)** Human freedom and divine foreknowledge: Augustine argues that although God is sensed (knows everything) can maintain that man is free. **b)** Human freedom and evil: evil is a substance exists in creation as a defect of goodness, but God has created. **Source of evil,** every created being is good in its origin, but flawed by nature ; created is mutable, hence, imperfect. Christianity, places man in an attitude of responsibility before history, and reappearing, a clear difference with the Greek intellectualism. For this evil was due to ignorance. Augustine explains that the good and evil reside in the willIn human choice. In St. Augustine there is a predominance of the will to knowledge (voluntarism), but the will to achieve what really makes him happy requires the aid of divine grace that will make her happy .. Man's will is certainly weakened by original sin, this desire is in a state of free will. The moral evil depends on the misuse of our freedom. St. Augustine says that all men are present moral principles, like the human mind can know the ideas of divine illumination. The will meet only with the help of God, although he may reject comply. The cause of evil, then, must not be sought in God, but will be away from it. This evil is moral evil, alongside this there are other ways of evil. However, in religious thought there is a question: Is not God in charge ultimately, the existence of evil?. St. Augustine found in Plotinus the solution to this question: evil is not being, but the privation of being.**Summarizes the evil at three levels: 1-From** the standpoint of metaphysical-ontological, in the cosmos there is evil, but lower grades of being compared to God. **2-The** actual evil is moral evil, sin. The evil is in the will as tending to the creatures and not God. This is not to apply to bad things, but that goes astray, away from the Supreme Being. **3 -** The physical evil (disease, pain, death ...) is a consequence of moral evil.