

ARGUMENT OF DIVINE VERACITY IN THE ROMANIAN INTERWAR PHILOSOPHY

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ABSTRACT. DIVINE AUTHENTICITY IS ONE OF THE ARGUMENTS CARTESIAN METAPHYSICS, CREATED AND EXPLAINED BY DESCARTES IN MEDITATIONS METAPHYSICAL; BUT AS TRANSCENDENT CENSURE BLAGA OBSERVED THAT TACIT ASSUMPTION, IT CAN BE FOUND IN MOST EXISTING METAPHYSICAL SYSTEMS. THIS ARGUMENT CLAIMS ESSENTIALLY THAT ALLEGES HUMAN TRUTHS OF GOD, BEING GUARANTEED BY ITS VERY NATURE - BY DEFINITION OMNIPOTENT, PERFECT TRUTHFULNESS - THE DIVINE. IT CAN BE SEEN THAT EVEN IVAN KARAMAZOV, IS INCLUDED AT THE LIMIT IN THIS ARGUMENT; SO HE ACCEPTS THE MORAL LAW ONLY IF IT IS BASED ON THE EXISTENCE OF GOD, THE ABSENCE OF WHICH INVOLVES LOGICALLY THAT "EVERYTHING IS PERMITTED".

KEY WORDS: METAPHYSICS, TRUTHFULNESS, VERACITY DIVINE EVIL GENIUS, GREAT ANONYMOUS.

Introduction

Divine veracity problem emerged philosopher Descartes trying to establish the truth and absolutely external criteria other than subjective criteria interior of evidence. This argument has two sides. According to its methodological principle, subject Descartes doubt all systematic knowledge and ideas. Intervention destruction certainties makes him wonder whether the victim of a God of a peculiar kind, "some evil genius (" Un Certain mauvaisgénie ") on how strong all the so cunning and deceitful, who has employed, to deceive me, wit he has ". This "genius" is "cunning", "misleading", "strong", even "extreme power", "skilled" and "bad", skilful to defraud in the first degree. The first part of the argument Cartesian is dedicated to examining the hypothesis this evil genius, powerful; and after examining this hypothesis disturbing, French philosopher sets, as the only sure conclusion that, even if wrong, can not be wrong that doubted, or, to doubt is to think, therefore 'mind, therefore I am ".

It also establishes the fact that Descartes has the right to doubt including the assumption of "evil genius" of "God deceptive" because not yet determined "whether there is a God; and if you discover that any, if he can be deceiving ". These two issues formed the second part of the examination Cartesian.

Descartes determined by the ontological argument that God - which means "a substance infinite, eternal, immutable, independent, omniscient, omnipotent, and which myself and all the

other things that are (if it is true that there ANY) were created and products " - there. We can see that the establishment of God's existence only certainty is based on Cartesian on " mind, therefore I am ", thus the certainty of self. However, we note that the definition of God as Creator, hidden rests on the assumption that if something exists, was created (by someone). If God exists, continue philosopher's perfection sovereign makes him truthfulness, and not misleading: "God is not misleading". The upshot of this is that man, created by God, it has a certain "power to judge which no doubt that we have received from God "[1] faculty that allows access to truth. But with a restriction: "if I use it properly", for its bad use, that is limited and the presence in humans free will, take us away from the truth, explaining our deception.

Cartesian argument of divine veracity was used and valued by the Romanian philosophy perfectly in two directions opposite. The first direction, we can find certain joints speculative rationalist philosophy - Radulescu-Motru's evolutionary and the second direction is present in Blaga's philosophy on the Great Anonymous.

Recovery argument truthfulness in interwar Romanian philosophy

Rationalist philosophy of evolutionary Radulescu-Motru's taken over the second half, the soothing Cartesian argument. In thinking Romanian philosopher, metaphysical problem is, as Descartes, the question of knowledge: "How to raise man-worm until eternity of heaven?", Or else formulated: "how is it that the man with his mind bounded a temporal existence that can reach universal truths and necessary? " .

Through its response Radulescu-Motru family sits in post-Cartesian rationalists, stating that the Romanian philosopher-evolutionist rationalism is nuanced energetist. In his view, the reality is an energy that is evolving and the physique and psyche (substance stretched and substance thoughtful of Descartes) are "aspects" of this unique process. In order to clarify "correlation" between them and hence the possible knowledge, the philosopher introduce hypothesis "body Alpha." Defined as "unit supreme inside that could establish a correlation between physical and psychical, between circuit mechanistic causality and evolution finalist", this body Alfa, called God is immanent universe which gives "a course and a purpose."

At the level of this universe permeated with divinity and where everything is in harmony necessary (reminiscent of harmony stupefying in metafizicele Descartes, Spinoza and especially Leibniz, so harmony typical systems rationalist modern) conscience - that cognitive factors - is uniform because it is finality, "the result synthetic evolution" of the world. Considering that "evolution makes man in the image of reality total" reality that God is immanent, Radulescu-Motru argues implicitly that man is the image and likeness of God. The possibility of knowledge is due precisely this correlation: "Nature has organized the human mind so that it can, by reasoning them understand the real" [2]. We do not know, actually, but "re-know" says the philosopher, and our conscience because it keeps in its memory all the changes experienced by the total reality.

Earlier in his career, a certain caution Radulescu-Motru the matter knowledge in a form sophisticated-hypothetical know as "nature" created us so we can know, we know because there "may", body Alfa times God which correlates physique and psyche. In simpler terms, but we deal with the classic argument of divine veracity. Whether you call it by name - "Body Alfa", "likely", "strikingly" - or directly, ie God, man is his creation, and his faculties cognitive have

their security in it. Descartes himself stated that 'the nature ... not now understand anything other than God himself "[3]

Towards the end of his career but Radulescu-Motru gave up precautions terminology and openly admitted that for him, the foundation of knowledge is the idea of God: "What guarantees, ultimately, raise the human mind above the impermanence and mărginirii is its power divine. "for the philosopher says in unequivocal terms," God can not cheat by changing from day to day data on which we base my reasoning "[4]. Radulescu-Motru's allusion is undoubtedly the supposed evil genius of Descartes. Romanian philosopher but kept the Cartesian argument than the final conclusion, the good and the true God guarantees truths obtained our minds.

It should be stressed that the philosopher recognized that the building his philosophical personalism energy, rests entirely on the idea of God, an idea that "fundează" so "the truth of the mind" and "moral laws of conduct". He also acknowledges that any speculation on the idea of God seems an "exaggeration" which feels no lack. This confession allows us to conclude that the hypothesis Cartesian evil genius he seems just as eccentric, that God would have to fight with the devil or what usurps work that supreme being afraid their omnipotence. Romanian philosopher reckons divine authenticity of a natural fact, it understood and accepted, his only care being to connect the science of his time the idea of the divine. Glad that I fell in excess "demonism" or that of "mysticism", he looks happy that he managed to reconcile the idea of God with the fundamental principles of reasoning.

If Radulescu-Motru received divine veracity argument with calm and satisfaction, Blaga, on the contrary, rejected him in disbelief. He is a connoisseur of Cartesianism since the epoch studies Viennese Blaga used the metaphysics of Descartes as a good foothold for crystallizing his own metaphysical myth. Great Anonymous is deeply indebted to Cartesian vision of divinity. Thus, the Great Anonymous - sometimes called Anonymous Fund, Being or God - is also God Cartesian involved both in Cosmogogenesis and in knowledge of the world. His ontological and cognitive attributes are both of a peculiar kind. From ontologically, Great Anonymous is like God of Descartes, the creator of this world; by definition, it is "the existence ... which is due any existence", including humans, says Blaga differentials divine. If Descartes, God is "infinite", "eternal" and "absolute", Blaga, on the contrary, thinks that a discussion of these attributes is superfluous, since only leads to insoluble antinomy. God Cartesian is "substance immutable" while Great Anonymous has the quality to remain eternally the same, as confirmed by its ability to be "reproduce" ad indefinitum "without knock and free to absorb substances from outside" . such a feature, generate unlimited "without knock and free to absorb substances from outside", reminds us of the thesis of Philo, that divine "primary substance" produce substances "secondary" without thereby falling; Blaga and was fascinated by this divinity in Philo from Aeon dogmatic.

Capacity generators or reproductive Great Unknown is so astounding that Blaga observed that for her "there is no adequate period" and now it can be seen that the methods generators that produced the science of recent and s -ar fit the term cloning or better, spontaneous Self-cloning. According to Blaga, the quality of reproduction of the Great Unknown, however, is in conflict with its possible outcome "replica" .. Thus, since the Great Anonymous, through creation, it would virtually reproduce, that he would give birth to identical entity itself, so other Great Anonymous; or, that would misalignment existence, "teoanarhie." In his view Blaga, his Grand Anonymous immutability, his ability to ever remain the same, even his power is threatened

superlative "ad indefinitum to reproduce the identical chip." Consequently, the Great Unknown great care is just to keep as is, to remain forever the same; in other words, immutability care to the great quality has not unproblematic, as the Cartesian God.

As Cartesian God is "independent" of its own, and the Great Anonymous is "a fully autarkic existence, ie self-sufficient". But while God has for Descartes attribute "omnipotence", Blaga is reluctant to ascribe a Great Unknown "powerful" absolute; for, says the philosopher, this attribute generates "subtleties scholastic" endless. Blaga referring obviously to the paradoxes medieval omnipotence of divine origin of which is in St. Jerome, he observed that God can do anything, but can not make not happen something that already happened, so it can not undo the past. Supporters of omnipotence, who held absolute power of God, ended cancel any necessary relationship between cause and effect and to think divine, as absolutely arbitrary. Romanian philosopher refuse to participate in such a dispute just because his great Anonymous retains something of the air disturbing and paradoxical arguments against omnipotence. Thus, from the start, Great Anonymous is defined as existence that can produce endlessly existence of similar magnitude and complexity by itself. But such a "reproduction" of "all unit" even cancel the balance of this all, so it affect him, destroy him. So Blaga, attributing the Great Unknown power to create similar entities to himself, responding tacitly that his God is almighty. Assessing the impact of that omnipotent - teoanarhia - Blaga their "correct" and "improves" definition: Great Anonymous is there that decided to refrain from reproducing; or thereby Blaga canceled all tacitly omnipotence of his God. In other words, Blaga refuses to talk about "Mighty" Great Unknown, precisely because the designed structure paradoxes medieval against omnipotence. The philosopher Romanian was content to suggest "powerful" divine by reporting them to the creature when it is " all overwhelming resemblance to the creature powers "[5].

The footsteps of medieval theologians, Descartes argues that due to the perfection and omnipotence God creates the world continuously "action by which God maintains the world is equivalent to that which created it". The creation continue providing state appointed or Cosmote world, preventing the development of chaos. Purely hypothetical question Descartes other worlds might look like, we wish that God would create to "elsewhere in space"; he assumed that initial chaos of the world's brand-new might structure, under "the laws which he (God) has set initial" [6], so in the end the New World as "like" our world.

His conviction Blaga that the Great Anonymous has a capacity "reproductive" unlimited possible to generate "existence of similar magnitude substantial and the same structural complexity" by itself [7] - seems to have been born under the force of suggestion of this hypothesis Cartesian that whatever new world would God create, they should evolve, law-like to a structure "like heaven our" [8]. the French philosopher raised the issue of possible worlds as a hypothesis by which to prove the divine laws of mechanics. Blaga, radicalizing the idea of talks Great Unknown directly about possible to create an endless Mari Anonymous which in turn can create an endless each of Mari Anonymous etc. Although it is apt, as Cartesian God, a continual creation, God blagianautoconstrânge abstinence. he refrains from creation in two ways: on the one hand, it creates even once the extent of its possibilities peaks - he never produced does not produce will not produce another Great Anonymous. On the other hand, while making this world has created a "spray", "maimed" in a "genesis against the grain" by issuing shreds simple and minimal: differentials. Of all the differentials possible, too he issued direct genesis stage, only some on the periphery. in the initial chaos of these infinitesimal pieces come into play "indirect

genesis", that union differentials in quanta, atoms, molecules, cells, etc., then laws developments in the world. Creation is continuing - but minimal sense, the Great Anonymous Anonymous Fund issuing permanent or only part of a series of possible differential - and also continually thwarted. Great Anonymous according to his will continuously enhance and refine not genesis, but to keep it in check within the world balance. In other words, the picture genesis has an opposite direction to that described by Descartes. Blaga repeated until saturation that this effort is directed toward God negative "what not to do", and not for what they might do, his will is "a faculty placed at a huge denials"[9]. This negative continuous effort has the same result as in Descartes, namely the retention of the unique world, on the one hand, and the balance, on the other hand. Blaga states that the world is the worst of all worlds we could create the Great Anonymous, but also the best of all possible worlds - "optimal solution" - because chaos and misalignment were preventable.

Because man is made up of differential closer to the center of the Great Unknown, he has an irrepressible longing for knowledge. But this longing for absolute truth can never be slaked as the object of knowledge and knowing subject are separated by an infinite distance. Entering into polemic gnoseology open to all existing Blaga argued that the responsibility for the failure of knowledge in a gate man, but Great Anonymous who stopped us, like God in the Bible, from knowledge. Dropping knowledge in the Great Anonymous ban, but Blaga not proceed otherwise than he had done in the first part of the argument Descartes divine veracity. Descartes's hypothesis, as noted, is: "I will assume therefore that there is no one true God, that would be the source of truth, but some evil genius, as powerful as it is cunning and deceitful, who and- has used that to deceive me, wit he has "[10]. as we know, Descartes denied one hypothesis, concluding that God existent can only be good, and not evil and ready to lead us in error. on the contrary, Blaga remain faithful throughout his entire work, the idea that the Great Anonymous deceive us. what Descartes was a working hypothesis disproved over reasoning (indirectly by stating that there are good God)Blaga becomes certainty: "God - says Blaga, in categorical terms - has for us ... a tactic, but a moral one. Myth veracity of divine does not play at all this strange tactic. If it translate tactics divine moral terms would have to say that God is wrong and we are methodically steal ".

After a hearty inspired the first part of the Cartesian argument concerning the evil genius, philosopher and face Romanian methodical polemic with Descartes's conclusion; "Tacit premise or veracity declared" it seems clear divine illusion, and Descartes, who flattered himself with the idea veracity is not only the author of "fictions". Without trust in God - as had Descartes, because it is perfect, therefore, incapable of any malice - Blaga believes that precept impossible, but only according to the divine nature, is "God should be observed". About the "goodness" divine Blaga states that it is meaningless to ascribe metaphysical factor central human feelings and emotions. Great links between Anonymous and we are at home, rejecting us by him maximum rejection is certainly the cognitive: Great Anonymous, through censorship and brake transcendent transcendent taken steps to protect contents. According to Blaga, the a priori cognitive and creative negative were "interspersed purposely" the Great Anonymous between him and us. Because the two forms of prohibition, God, instead of being, as Descartes 'source of truth' s final hindrance of knowledge.

According to the Romanian philosopher argument veracity divine, including his version Cartesian must definitively rebutted: "Admitting that between object and individual knowledge is

interpolated from the Great Unknown a censure transcendent will fall by itself all metaphysical conceptions which are based on declared tacit premise or veracity of the Great Unknown. Descartes, in one of the critical points of his system, try to save the faith professed that God can not deceive us. It's the place to say that this concept is so general fiction to metaphysicians ".

For complete connection of Blaga Descartes come to light, we must remember that the French philosopher thought that our faculty of judgment, reason, guaranteed and effective precisely because we have received from God; except that while God has a reason and science infinite, man has a bounded rationality and science. Blaga turned inside out, step by step, these assertions. He believes that our reason we anchored in the Great Anonymous, but we isolated him, and that we are rational is not an indication that the Great Anonymous is a reason infinite, but hint that it "is anything but rational" [11] . thus the great mystic intuition Blaga validates the Divine is "totally different", ie absolute otherness.

Regarding the infinite divine science, as Descartes, God "are closed all the treasures of wisdom and knowledge" [12], being "all knowing substance". Blaga's viewpoint coincides initially with the Cartesian; thus, he admits that the Great Anonymous "is in possession of absolute knowledge", "unlimited", "positive-appropriate" [13]. In differentials divine but withdraws Great Unknown that knowledge, because if he would think unlimited and absolute appropriate would actually think of himself, which by virtue of its powers, would trigger autoreproducerea or self-cloning was so catastrophic imbalance in existence. so the Great Anonymous thinks the least possible, "limited to a maximum" although absolutely appropriate. In other words, after Blaga, after absolute knowledge does not exist anywhere - neither in God nor in the human world. However, Blaga added, ironically, the Great Anonymous can not allow "pleased" to think himself; this time, the arrow does not turn to Descartes, but to Aristotle: Romanian philosopher upset a certain sentence Aristotelian , that God or the divine mind "thinks about herself and her thinking is thinking of thinking", committing this action perfect "forever and ever". [14] however, when Blaga speaks about the reasons that led him to great anonymous censors of start human knowledge, the view that support is once again tacitly Cartesian. thus, the Romanian philosopher finds three justifications for the imposition of censorship divine: God has protected such "off perpetual" Why would knowledge full, protected us, and the dangers that would result from knowledge and finally, to protect himself. In other words, the Great Anonymous deceiving us for our good and his. In turn, Descartes did not hold anything: thus, he noted that although God is good and all-powerful, though gave us reason, and left us various means of mistake, to deceive us. Also, the French philosopher pointed unable us to penetrate "intentions impenetrable them God." "God, bringing me into the world, did not want me to sit among the things most noble and perfect," he notes. Imperfections God put in us causes him to wonder whether, in the light of divinity that "always wants what is best," it's better to err than not wrong, "be it not better to be wrong than to not wrong at all? ". What is initially formulated as a hunch that question ends up as Leibniz and later as Blaga, by being considered a high metaphysical justification of human errors: we are wrong because God has decided that it is better. Moreover, Descartes even mistakes they appear "entirely true, the absolute best as far as dependent on God [15], it considering that it is preferable that they be, but is not at all. In a similar way argue and Blaga: even if the Great Anonymous us censoring knowledge, let us, instead, a "compensation": history, place our actions and the formulation "mysteries", where we are, act and inventing mysteries. paradoxically in metaphysics Blaga man has, in a way, a better

situation than even the Great Anonymous: latter ontically speaking, they are removing all the creative possibilities - except for the issue of differential - and cognitively speaking, is compelled to think / know strictly limited, never unlimited. Instead, the man, in terms ontically, history and creation is free, though not unlimited, and in terms of cognitive, although absolutely censored "break" censorship transcendent through the idea - negative mystery which indicates that the mystery exists, even if we ourselves can not decipher. So, because of the history and creation, which are ontological manner of man he is in a situation somewhat advantaged.

Conclusions

The working hypotheses of Descartes's evil genius and deceptive became Blaga postulates and conclusions of Descartes about the good God and truthfulness, on the contrary, often were subject of polemics direct Blaga times were taken tacit, but only after they were turned inside out, anamorphic. Also, the assumption of evil genius, and conclusions Cartesian about the good God - the latter, again, "processed" by Blaga - became the raw material, texture Great Unknown. The argument "God is truthfulness, so it can be deceiving" the Descartes became the upheaval, "God is misleading, so it can not be veracity" of Blaga. If Descartes, rejecting the hypothesis genius mischievous and accepting the idea of God, good and veracity make distance cognitive between man and divinity is minimal, Blaga, on the contrary, we have the maximum distance between Creator and creature, rejection and censorship of the creature to the Creator. while Descartes, the truth and the possibility of knowledge is based on truthfulness divine and false weakness, the imperfection of human Blaga appropriate knowledge and absolute powerlessness is based on the Great Anonymous, and the only form of "pass the front censorship", the idea of mystery on human ingenuity. If Descartes, human reason is a sign of divine omnipotence to Blaga, it is the symptom that God is completely different, irrational or unrational. Of course, as we have shown, Blaga brought silt Great Unknown composition conceptual and theoretical sources, for example, in *MonadologiaLeibniz*.

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