

Anselm and the Fall of the Devil

Oxford, Bodl., Auct. D. 2. 6., fol. 193v.

Anselm of Canterbury On Freedom of Choice

Free choice Kinds of free choice The first volition The Fall of Lucifer



Anselm of Canterbury (1033–1109)

- Born near Aosta
- Leaves home at 23; travels to Normandy
- Enters the abbey at Bec in 1060; famous teacher (Lanfranc)
- Abbot of Bec from 1078
- Archbishop of Canterbury from 1093 (quite tumultous political times in England)



Anselm and the Fall of the Devil

Medieval Philosophy, 6AANB023 / 7AAN2045

Anselm of Canterbur

On Freedom of Choice Free choice Kinds of free choice The first volition

The Fall of Lucifer The problem Anselm's solution Lucifer's calculation Lack of foreknowledge

Why?

21st October, 2022

Famous Works

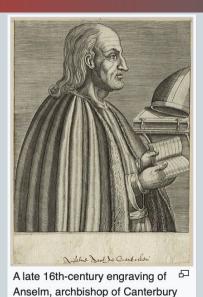
- *De grammatico* (1059–60)
- De veritate
- Monologion (1075–76)
- Proslogion (1077–78)
- De libertate arbitrii; De casu diaboli (1080–86).
- Epistola de Incarnatione Verbi (1094)
- Cur Deus Homo (1095–98)
- De concordia (1107–8)

Tuero laber aufelun cancuarrenfit aveln epi De concon dia incience "i definiacionit a gie & cu hio antito. CTREBVS ILLIS Quethoib igb; dipfaiene aur udelmanonnec u rgie tibeva arbrari repuonave under. d'in di diquar aperne. cepcabo pio adurnace febedo oftedere. Vident de aferetra at Arbern arbita vepuquare qui sa q di pfar necelle : ee fuin : q plubern arbita fait, nulla necel frate puentur. S; a vepugnao inpolitbile ; fund a er plaeuna di g ora purder. valrouis freer pluberrare arbury, Que ipoffilning frat ce welhow upuonana quiderne i ge pene vemoure. pouaniut & tunut et ufaera Si a feg neceffica furanne veva under Arberta re arbiern neva multa fin ulla necefficare fier av bunt. rundean Pucen ipolitble to b duo hund ge. 23 fi.e. unpoffibile ont unde aluted unpoffibile. I unpoffib fle figide.e. & polico altud unpolfibile fege. S; ft aligo furuva ha necelficare: li upu pler at a pler oia fura Od ant pleie di necelficare furum e fie pleit. Heceffe & Aliod effe furturi fri necellurate mie quad, o were untelliona li vernonate under pfaietta a fegrun necel fred of tibertal arbitri ag vemouer neceffica ; gin " necelle é d'arvitar funiver. tat plan aliga elle futum fin of neceffrance. S; dicetin. H vemonet in ame necefficare peccade Vi peccade qui de pfer me percari Vapeccarit. richo necelle ; me peccare fi necco. L'in eccare fini pecco. A d go ego i debe dice iter de me veccariti vanni Vi peccariti . E pler de me pestati fin necefficare l'ipeccatur. Et ma feget. q fine peccant fine is peccant. utrungs fin necef fivare ette. qu pfeit of furi es fin neceffirme figdent. Vide gin ge unpoffibile funt er pferenna di pg firann a ider dienne er et nevefficare. Therare arburn pa untra funt fin necefficare. Si ent eft nupoffibile : for aloud mooffibile S; unlla er is natar unpoffi bilital Fortitan dicit. Mondi aufert a coude meo ni uerefficant on chert ou neceffe e me peccanit effe

Anselm of Canterbury

On Freedom of Choice Free choice Kinds of free choice The first volition

- "Faith seeking understanding"
- What's later came to be called the ontological argument
- We can demonstrate various items of faith
- Free choice and sin



Anselm of Canterbury

- On Freedom of Choice Free choice Kinds of free choice The first volition
- The Fall of Lucifer The problem Anselm's solution Lucifer's calculation Lack of foreknowledge Why?

Medieval Philosophy, 6AANB023 / 7AAN2045

- Does freedom includes the power to sin? (1-2)
- In what sense do we have freedom if we lost it in the Fall? (3-4; 10-11)
- Can temptation force us to give up our freedom? (5-7)
- Can God force us to give up our freedom? (8-9)
- The definition and division of free choice (13–14)

Anselm of Canterbury

On Freedom of Choice

Free choice Kinds of free choice The first volition

The Fall of Lucifer

OFC 3, p. 36

"Freedom of choice is the power to preserve rectitude of will for the sake of rectitude itself."

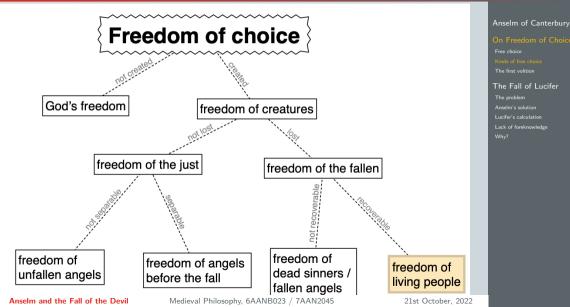
The power to sin cannot be part of freedom:

- We want a definition of 'freedom' that would apply equally to humans, angels, and God.
- **2** God and the angels have freedom but do not have the power to sin.
- O Therefore, the power to sin cannot be part of freedom.

"Even though human free choice differs from that of God and the good angels, the definition of the word 'freedom' should still be the same for both. ... We ought to offer a definition of freedom of choice that contains neither more nor less than freedom and since the free choice of God and the good angels cannot sin, [the power to sin] does not belong in the definition." (32) Anselm of Canterbury

On Freedom of Cho Free choice Kinds of free choice The first volition

Kinds of Free Will



The Analogy with Sight

What we need for seeing:

- the power of sight
- visible object
- light
- no impediment

What we need for free will:

- the power of the will
- the object of will
- rectitude
- no impediment

Anselm of Canterbury

On Freedom of Choice Free choice Kinds of free choice The first volition The Fall of Lucifer

The problem Anselm's solution Lucifer's calculation Lack of foreknowledge Why?

Difference 1: your sight can be taken away, but your will can't! (Not even by God or by temptation)
Difference 2: you can (will to) open your eyes to start seeing, but you cannot will yourself to start willing!
But then: Whence the first act of volition?

• Suggestion: what about having at least *one* created volition, something like the will for happiness?

"Let's say that God first gives him only the will for happiness and see whether .. he is now able to move himself to will something other than happiness" (p. 79).

Can we will anything else if the only will given is the will to happiness?

- Unfortunately, no.
- Hence, we couldn't have a morally significant volition.

Anselm of Canterbury

On Freedom of Choic Free choice Kinds of free choice The first volition

The two wills (FoD 14)

"Therefore ... God must create both wills in him in such a way that he both wills to be happy and wills it justly" (p. 82).

Will for happiness and will for justice: Both of these wills are themselves good, but if not managed well, can create the first evil volition.

Anselm of Canterbury

On Freedom of Choic Free choice Kinds of free choice

The first volition

How Could Lucifer Be So Foolish?



Anselm of Canterbury

On Freedom of Choice Free choice Kinds of free choice The first volition

The Fall of Lucifer

The problem Anselm's solution Lucifer's calculation Lack of foreknowledge Why?

Anselm and the Fall of the Devil

Medieval Philosophy, 6AANB023 / 7AAN2045

21st October, 2022

The Problem



Sins are usually thought to come from passions, disordered reason, ignorance, or bad will.

- Lucifer has no physical body has no passions;
- He's not ignorant;
- His reason is not disordered;
- He only has good affections/motivations: for advantage and for justice

So, how could he make such a poor judgment?

Medieval Philosophy, 6AANB023 / 7AAN2045

Anselm of Canterbury

On Freedom of Choice Free choice Kinds of free choice The first volition

The Fall of Lucifer

The probler

Anselm and the Fall of the Devil

Anselm's Solution: Outline

- Lucifer's rectitude of will is intact when he sins
- Lucifer knows he should subject his will to God.
- Lucifer knows that he would deserve punishment if he does not retain rectitude.
- But Lucifer does not know he will be punished.

So, Lucifer calculates that the advantages of sin outweigh the disadvantages of punishment.



Anselm of Canterbury

On Freedom of Choice Free choice Kinds of free choice The first volition

The Fall of Lucite The problem Anselm's solution Lucifer's calculation Lack of foreknowledge Why?

Medieval Philosophy, 6AANB023 / 7AAN2045

Lucifer's Calculation

- Lucifer did not know whether or how God would punish him.
- So, he had to wager which should be easy for a perfectly rational agent!



Anselm of Canterbury

On Freedom of Choice Free choice Kinds of free choice The first volition

The Fall of Lucifer

Which of these bets are rational for you to take?

Favored outcome	Gain if 🗸	Loss if 🗙
Coin-flip: tail	\$ 1	\$ 1
Coin-flip: tail	\$ 1	\$ 2
Dice: 6	\$ 120	\$ 120
Dice: 6	\$ 180	\$ 30
I'm younger than 33	\$ 10,000	\$ 1
There are fairies	∞	\$1

Anselm of Canterbury

On Freedom of Choice Free choice Kinds of free choice The first volition

The Fall of Lucifer

Which of these bets are rational for you to take?

Favored outcome	Gain if 🗸	Loss if 🗙	Р	$\sim P$
Coin-flip: tail	\$ 1	\$ 1	0.5	0.5
Coin-flip: tail	\$ 1	\$ 2	0.5	0.5
Dice: 6	\$ 120	\$ 120	1/6	5/6
Dice: 6	\$ 150	\$ 30	1/6	5/6
I'm younger than 33	\$ 10,000	\$ 1	?	?
There are fairies	∞	\$1	?	?

A bet is rational iff:

$$P \times [\textit{gain} \checkmark] \geq \sim P \times [\textit{loss} \times]$$

Anselm and the Fall of the Devil

Medieval Philosophy, 6AANB023 / 7AAN2045

21st October, 2022

On Freedom of Choice Free choice Kinds of free choice The first volition

The Fall of Lucifer

Lucifer's Calculation

Favored outcome	Gain if ✔	Loss if \mathbf{X}	Ρ	$\sim P$
No punishment	∞	?	?	?

$$egin{aligned} & P imes [\mathit{gain} \checkmark] \geq & P imes [\mathit{loss} imes] \ &? imes \infty \geq (1{-?}){ imes}? \end{aligned}$$

This will come out as true if we assume that all the unknown values are finite:

- The chance of God punishing (or not punishing) Lucifer is greater than 0 but lesser than 1;
- The punishment is finite.

If Lucifer accepts these reasonable assumptions, his bet is rational!

Anselm of Canterbury On Freedom of Choice Free choice

The first volition

The Fall of Lucifer

Why didn't Lucifer foreknow his punishment?

- God's judgment is a deep abyss, so no one could know that God would do what he justly could do.
- No previous example of just punishment of injustice.
- Belief that God couldn't condemn what he made with such love?

Anselm of Canterbury

On Freedom of Choice Free choice Kinds of free choice The first volition

The Fall of Lucifer

Why, then, does Satan will to desert? What is its cause?

• Only because he wills.

FoD 27

"Then why did he will it?

Simply because he willed it. For there was no other cause by which his will was in any way incited or attracted. Instead, his will was its own efficient cause, if I may put the matter that way, and its own effect" (p. 99).

Anselm of Canterbury

On Freedom of Choice Free choice Kinds of free choice The first volition

The Fall of Lucifer