

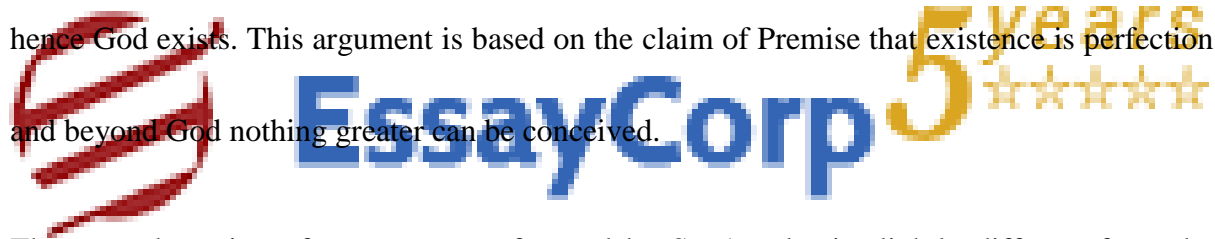
**THE ONTOLOGICAL ARGUMENT FOR THE EXISTENCE
OF GOD**



EssayCorp 5 years
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The ontological argument is regarded as the most fascinating arguments that support the existence of the god. There are several interpretations of these arguments but all these interpretations are directed towards highlighting presence of almighty. The first argument which is put forward by St. Anselm in Proslogium upholds that God is greatest possible being and this is beyond one's imagination. He also mentioned that God exists in the mind in the form of idea. A being that is present in mind as well as in reality has higher value than the being which has no reality but is only present in mind. As God exists as an idea in mind and not in reality, thus, it can be possible that there are some being which is greater than god. However, it is a contradiction to consider that there is some being that is greater than God and

hence God exists. This argument is based on the claim of Premise that existence is perfection and beyond God nothing greater can be conceived.



The second version of argument put forward by St. Anselm is slightly different from the previous one. God is such a great being and that no one can imagine beyond that. The author pointed out that the being that exists in reality is certainly greater than the being that exist in mind. Thus, as God exist only in id and not in reality, it is certain that there is something that is greater than God. But as an individual cannot think any being to be greater than God, so it is vital to be consider that as God exist in mid so it also exist in reality. This version of argument is based on the fact that indispensable existence is perfection which implies that whose presence is necessary is greater as compared to those who presence is not required. As

God exist in our mind and His presence is necessary so God is greater than any being on earth.

The confusion which lies in the versions put forward by St. Anselm is that the term existence does not act as a predicate. The term existence in this case is acting as slanters as it is diverting the actual meaning. This can be explained with the fact that when an individual say that God exist, he or she does not mean that God has property of existence. When we say that God does not exist it does not mean that there is God but he does not have property of existence. Thus, according to me the confusion is that the author denied as well as affirmed the existence of the God at the same time. Confusion can be seen in the proposition 6 where the author mentions that the existence of God is either ontologically necessary or unmanageable. This proposition is a ambiguous as before this proposition the author highlighted the importance of ontological presence and after this the author opined about logical presence. The propositions six is a shift from ontological to logical presence and this give rise to confusion.

