THE RELEVANCE OF HINDU GOD CONCEPTS AND ARGUMENTS
PROVING THE EXISTENCE OF GOD PERSPECTIVE
GOTTFRIED WILHELM LEIBNIZ

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Abstract

Gottfried Wilhelm Leibniz is a German philosopher who provides a comprehensive argument about the existence of God. Although Leibniz has made a mistake in thinking about God, the evidence of God’s presence offered by him gives us an example and a strength to deepen our faith: Leibniz’s courage is to increase his confidence and his power to maintain God’s existence. The arguments presented by Leibniz are very relevant to the concept of God in Hinduism. It also seems that with evidence of harmony that had already been built before, Leibniz fell into the trap of atheism implicitly because it denied the existence of a personal God and only relied on internal law. Regarding the harmony that had already been built before, Leibniz explained that civil laws were working in monade. Monade are predetermined natures, which result in having one characteristic that governs everything. But the best is that not only for the whole in general but also for individuals, especially individuals who have a love for God.

Keyword: Leibniz, Existence, God, Hinduism
I. INTRODUCTION

The issue and debate about the existence of God is a line of continuity that flows and leads to the entire history of the philosophy of God, especially Laodicea. So there is a map of evidence of God’s existence, which is reflected by philosophers. Certainly can help humans in understanding and reaching out through a light of reason and reality. The Teodicea map generally concludes that God is the cause of everything that exists, and at the same time shows that everything that exists has no reason to exist within itself, but that there is something else that is the highest principle.

One philosopher who is remembered and contributed vitally in the history of Teodicea is G.W. Leibniz. Leibniz was a pioneer in giving the name Teodicea to this discipline of knowledge, Teodicea, which means “God’s justification.” Leibniz has outlined his five arguments about the existence of God implicitly in his works, namely: (1) cosmological evidence, (2) evidence of eternal truth, (3) evidence of harmony that has already built before, (4) ontological evidence, and (5) capital arguments. The discussion of the five cases of God’s existence done by taking two directions. The first is a priori course, and the second is the a-posteriori course.

Evidence of eternal truth, ontological evidence, and arguments of modality are included in the a priori course. In contrast, the a-posteriori course includes cosmological and harmony arguments that have already been established previously. Let us investigate the evidence for God’s existence as Leibniz put it “The more we are illuminated and informed about God’s work, the more we can find a work that is so perfect and satisfying everything we can think of” (Leibniz, 1873: 1).

II. METHOD

The study, entitled “The Relevance of Hindu God Concepts and Arguments Proving the Existence of God Perspective Gottfried Wilhelm Leibniz” uses a qualitative philosophical research approach, with the existence of God as a material object and Gottfried Wilhelm Leibniz’s perspective as a formal object. This research data use literature studies relating to the existence of God and the argument from Leibniz regarding the presence of God. Data is processed using the hermeneutic method. The term Hindu (Hinduism) refers to not only the use of the term Hindu as the formal religion in Indonesia but also the use of the term Hindu as a widely applied divine teaching. They after that analyzed through the hermeneutic stage. Of course, the results of data analysis can be objective. The results of a critical study of the data served in a descriptive narrative form.

III. RESULT AND DISCUSSION

Discussion about God is a very controversial subject-matter that will always exist. The deity in Hinduism has a very broad and comprehensive understanding. Several forms of belief in Hinduism also intersect with various ways (systems) of worship, such as animism, monotheism, henotheism, pantheism, and others. Hindu Divine Science, known as Brahma Widya, briefly explains that humans are theological creatures who can realize themselves as the same atman as Brahman through the text. Initial understanding becomes the foundation or fundamental step leading to correct thinking to understand something. If theology’s logical argument only focuses on sacred literature or holy books, then rationality is only a tool to defend the truth of the sacred literature or the scriptures. Theological ontology (the object of theology) is God. Therefore, when giving an explanation of God as the object of theology, he must show Him who God is in the sacred text. Hindu theology is often equated with the terms Brahmacidya, Brahma Tattva, Brahmajnana Tattva, Widhitattva. These sciences are what makes God into two objects, namely (1) Nirguna Brahman, a God who cannot be
described in words, cannot be described as anything. He is the Almighty God Who is Everywhere. He is the real “Who Is” without anyone holding; and (2) Saguna Brahman, God who is described with various Names and His attributes according to nature described.

Gottfried Wilhelm Leibniz (1646-1716) is a German philosopher who presented several philosophical arguments about God. His most famous philosophy concerns the monad that is closely related to the concept of God. In this case, the monad is a simple substance that can make up a larger substance. God as The Supreme Reality that His existence can be proven. The God in question is God Almighty, who is real and living. We need to assert an objective attitude because, in modern times, many people think that if someone says that he believes in God, he is just uttering meaningless words. God is a substance that gives meaning to nature but which we can still know. At least, strong evidence can be based on ontology, cosmology, and teleology evidence. Based on this explanation, Leibniz will explain in more detail the arguments for proving God.

a. The Cosmological Evidence

This argument is begun by observing the Universe simply. Observation of the world invites a question within: Why does everything exist? To answer the question, Leibniz gives the following argument; (1) The existed thing must have an explanation in its inevitable nature and the answer is undoubtedly God, (2) The Universe is an existed thing so that it has existence caused by God. Both prepositions may elaborate more deeply to show a cosmological point that explains the presence of God comprehensively.

This argument builds up the case that the leading cause of the Universe is God. The Universe has Caitanya in God and does not have causa in itself. The universe has its causes in God and does not have causes in itself. If there is a universe that is a contingent, that is, someone will change and depend, then the cause of existence must be caused by something that is certain, There is something that is permanent and unchanging. Furthermore, Leibniz underlined the perfection that exists in the Universe. The perfection of every exist thing is found in the cause as well as declaring that all the perfection of this universe, even including our souls, is in God. The reason that in God all perfection is given is that no perfection can occur unless it is given by “There is a Perfect One” Himself. Perfection comes from and is the work of God that He Himself destined (Leibniz, 1873: 19). Thus, through the proof of cosmological perfection and cosmological causes the existence of God is confirmed.

The Universe existence and the perfection of everything that exist shows that there is a principle of reason sufficiency that accompanies it. It is because everything that exists must have sufficient reason for its existence to be that way and nothing else. The principle of reason sufficiency affirms a popular principle: zero est sine ratione (nothing is without reason). Leibniz in Monadology (Leibniz, 2014: 32) presents these arguments as follows:

“The second is the principle of reason sufficiency. We truly hold it that no fact can be true or come into being and no statement can be true, without sufficient reason to make it so and not different, although these reasons often remain unknown to us.”

The principle of reason sufficiency also includes causa finalis. The final reason is everything that exists must be sought in a necessary substance, and we call the substance as God.

To deepen the principle of reason sufficiency that proves the existence of God, Leibniz also described it using two realities, namely mechanical reality and metaphysical reality as a demonstration of the principle of reason sufficiency. Leibniz, in mechanical fact, observes the movements and origins of matter in the
physics world. It is a change in a subject that moves by something else. The cause of the action is found in the new corporate principle of God.

Regarding the origin of matter, the principle of reason sufficiency explains that the source of thing cannot originate from itself, but within an eternal material substance, namely God. So, with mechanical reality, Leibniz concluded the existence of God, because the principle of reason sufficiency lies behind the world of physical matter. If you refuse to explain the relevance of the ideas, according to Leibniz, it is the same as mocking Science.

Meanwhile, metaphysical facts are explored from his opinion about the contingency ontology of reality. This means, the contingency of reality requires a sufficient reason to answer the question why the real works in a certain form and not another. In the contingency causa chain for actual and contingent incidents, of course, there is no principle of reason sufficiency, in other words, something which is contingent cannot be the principle of reason sufficiency for the sake of other contingent objects. Thus, the adequacy of the reason for all contingent matters is something that is not contingent on its own but in a necessary ontological substance, namely God. This means that God exists and does exist. This principle leads to what is often called the metaphysical principle of causality. From which there is a contingent, it can be concluded that there is inevitably or that the contingent ultimately depends on the non-contingent (undoubtedly).

The concept of Hindu cosmology contained in many Hindu temples. According to the Vedas, the Universe was not created suddenly or immediately. The Vedas claim that the world was created through an evolutionary stage. It turns out that the theories of Science can accept the evolution concept in the Vedas. Vedas and Hindus may be said to be very brave and more advanced to speculate in describing the process of creating the Universe. Science states that the beginning of creation was a big bang, but Hinduism started from God’s will to create the world (Donder, 2007)

b. The Previously Built Harmony

The previously constructed harmony argument is typical of Leibniz’s proof in explaining the existence of God because Leibniz has built a relationship between harmony and survival. Existere zero album est harmonium else (nothing else exists but harmony). The harmony attributes, which have already been created before, are posterior, universal, and necessary. So the evidence of peace that has already been made previously is rational access to the existence of God that comes from observation.

For Leibniz, the Universe is the nature of the cosmic harmony, so that balance is an effect that can lead us to primary causa (the leading cause). But also that by considering works, all life in our Universe is also able to find the architect of these works clearly, carry and reflect the architect’s traces and signs. The following statement of Leibniz in Discourse on Metaphysics (1873: 2) “All of this is very certain that when considering the works, we will find the worker so that the works will carry their mark in the worker.” God is the exact cause of the Universe (Leibniz, 1873: 16) and, at the same time, God is the architecture of this Universe.

Proof of harmony that has already been built before is not as simple as that but it has a relation with Leibniz’s thought about monad. He thought that the Universe was constructed by monade or unity of physical force because monade are elements of everything that exist (Leibniz, 2014: 3).

Monad is the pure and straightforward universe atoms (because their composition occurs not because of the accumulation of simple ones) but it is without parts, without extensions, without figurations, and undivided. Monad begin with creation and end with annihilation.
Monade do not have to interact with each other or the window, so it is not possible to get out or enter. Consequently, the monade are closed in on themselves, and there is no communication with each other. Monade are qualitatively distinguished, so there are monade according to their level of clarity. Of course, there are dark and confusing monade, but there are also bright and perfect monade. Monade are individuals, but at the same time, they are universalizing. Monade out of God’s hands are resolved in their nature and are determinative. Therefore, God is the unique primitive unity of all creation monade that is a product and is sustainable, which is limited by the creation capacity (Leibniz, 2014: 27).

Next, according to Leibniz, there is a difference between God as a monad and a creation monad. The creation monad presents the determination while God of all possibilities in the corridor of God is a monad of all monade. The problem is how the monad build the Universe, and they do not communicate with each other? Although there are no causal interactions between monade, they seem to influence each other. How is it possible? Every monad has in itself, an internal principle or state which presents an obvious thing. God, when he created the whole monad, he gave a civil law so that each monad had its internal code. Internal code is what causes change, so that monad even though they do not communicate, they can build the Universe. But the changes caused by civil law also have levels so that there are things that change and remain in a monad. So in the monad, there is a plurality of conditions or relations even though there is no part. Each part of the state presents a multiplicity as a whole. God created monade to mirror each other. The monad contains itself at all times. Whatever done is full of certainty. So, if we could know the entire past from a given monad, we would predict the future clearly because there is certainty caused by the law of internal monade.

Internal law regulates monade so that each monad follows the civil law itself automatically. Civil law in the monade has been established by God before. The result is a pre-built harmony between monade. Leibniz affirmed that God in creating all monade, each with its internal law, had created them in a predetermined balance, so without the need for communication from the monade, each monad follows its civil law blindly, the fruit is the harmony of the Universe. God formed this harmony at the time of creation.

To map the previously defined harmony more clearly, Leibniz made a metaphor. That is God as a craftsman who made two pendula hanging on a block. The two oscillators are made in the same manner in orderly movements with each other since the two oscillators are already made. They always move in unison without the need to repair, fiddle with, or adjust to each other to synchronize the two priests. This comparison is so important to understand the harmony that has already been set previously.

Through the both priests analogies, Leibniz tried to explain that, first, the influence is reciprocal. The declared the impossibility of monade following a heterogeneous law but only one rule applies in each monad: internal law because it is like two priests who work according to civil law. So God has programmed the monade with their internal rules to create harmony. God’s program which is manifested in the internal law of monade is what is called the predetermined attribute of harmony.

Second, he wanted to say about the aid dysfunction and falsity of the occasional causa system. According to Leibniz, two priests who are not functioning can still maintain harmony because of the existence of internal laws in them. The principle of civil law in every monad preserves the balance of the Universe. Leibniz broke the causa occasionalism system; for Leibniz, the occasional causa system had errors when
introducing a Deux ex Machina (God of machines).

To clarify Leibniz’s break with the philosophy of occasionalism, we return to the metaphor of the pendula moving in rhythm and in harmony with one another. The question is, how the balance of the two priests is? For the idea of occasionalism, peace occurs because of the intervention of God that moves priests and guarantees their synchrony. Causa occasionally encourages acts of God’s intervention through miracles, and His miracles are eternal. So that with His miracles, God moves priests. Therefore the occasional understanding said that God comes from the machine. According to Leibniz, in fact, both naturally and often, God does not intervene through miracles except contribute to all nature. God, the supreme creator, entirely created the world (and priests) so that, by their nature, they would swing in perfect harmony because of the internal laws that existed in each monad.

Third, both priests are made with full of perfection and art. So they always fit to the future. Leibniz then parallelized the soul and body like two perfect priests. Body and soul form a unity in interacting with each other as long as the soul follows its law. Also, the body follows the rules so that they are in perfect harmony. Indeed the perception and appetite of the soul are free and do not depend on the institution. Still, the knowledge and taste of the soul correspond precisely to the actions and movements of the body where the body itself also functions, is bound, and conforms perfectly to all other monade.

So, the body and soul do not run in a causal relationship. But in harmony predetermined by God. The soul and body follow their laws programmed by God so that the agency follows the doctrine of causa efficiently while the soul follows the final causa so that the results of each other are in harmony. “The soul acts according to the final causa law, through appetite, goals, and means. The body acts by the efficient causa law, namely the movement. And both realities, the efficient causa and the final causa, are in mutual harmony” (Leibniz, 2014: 79). The mutual coordination among things in this universe is the metaphysical reason for the internal law that all actions have the same and equal reaction. In all cases where this law applies, everything is chosen by God through coordination. Also, all substances meet based on a predetermined harmony that applies between all substances, because they are all representations of one and the Universe itself (Leibniz, 2014: 78).

So the harmony that is going up the essence for all monade. This because they all correspond to one another in the constitution of the Universe. Each mode acts according to internal law and, at the same time, is in perfect harmony with all the other monade. This world is so perfect because of the harmonious combination of monade. And God Himself created it.

So the harmony that has been established before is of the same essence for all monade because they all coincide and coincide with one another, as long as they are the constitution of the universe. Each monad acts according to internal laws and is at the same time in perfect harmony with all other monade. This world is so amazing and so perfect not because of one monad, but because of the harmonious combination of monade. And God Himself created it.

c. The Ontological Argument

The ontological argument is an effort to show God’s existence in apriori course, not a contradiction, but with possibility fundament. The apriori course is substantially the same as the ontological argument initiated by Anselm. Still, Leibniz presents the case in a different way, namely by developing an apriori concept of possibility, if God (There is indebtedness) is possible, then something must be present. The structure of this argument is indeed apriori because it comes from an idea contained in mind. According to Leibniz, a
plan can be right or wrong, depending on the possibilities of a thing.

We always think about the impossibility of wishful thinking, for example: knowing the final level of speed that is now almost impossible to know. But the idea of a Perfect Being that includes all perfection and all existence taken from cosmological evidence is the right idea, and we always have an idea about God when we think of God. We can not believe without having ideas (Leibniz, 1873: 23). Thus, because having a sense of God is possible, the consequence is God exists, of course, if He is possible. The reason is that all ideas about the possibilities are contained in God’s mind. So, if someone understands the concept of a subject, God will see that the predicate existence. This reality is included in the issue because the mind made of God’s image, and the mind expresses God. Leibniz in Discourse on Metaphysics states, “The mind is valuable to the whole universe, because the mind not only expresses the world, but also knows it, and organizes itself according to God’s way” (1873: 36).

The idea of God is the idea of ‘perfect’ utterly. This prior argument concludes that the essence and existence of God are inseparable. Life is a necessity, and God is the only one who has it. Thus, the ontological argument can pursue in the following form:

1. If there is undoubtedly not possible, then no existence is possible.
2. If there is undoubtedly is possible, then all exist.
3. So, if there is undoubtedly no, then nothing exists.
4. But there is something, and then there is undoubtedly there.

This ontological argument holds to the principle of without God as being inevitable. Reality must be part of something. So the truth is reality.

This means that the fact which contains all possibilities must have an origin which contains in itself all ideas about possible things; without these origins, presumably, nothing is real in the options so that nothing is possible. However, because everything that may ask for or need an existence -possible exigent existence-, then, if ‘There is undoubtedly’ is possible, it is clear that “He” exists naturally as well. Then, because the real requires possibilities, of course, the real must be reasonable. The only problem is knowing whether this ‘There is Undoubtedly’ is possible.

Possibility is equivalent to ‘perfection’ compatibility. But the harmony of perfection is nothing but essence itself. Therefore, it is possible that something exists to the extent that its end is compatible, i.e., when there is the essence. Consequently, nature is the possibility of existence, or it can express of possible life. Based on this point that ‘There is Perfect’ - whose perfection, by definition, is the most compatible - has possibilities. In this way, God’s existence proven as ‘There is Undoubtedly.’ ‘There is undoubtedly’ goes beyond contingency and the finite, which is necessarily equivalent to the infinite so that it is undoubtedly there is unique. The ontological argument changes the classic definition of God as ‘There is Perfect’ to ‘It is Undoubted.’

d. The Modality Argument

To intensify the ontological argument, Leibniz uses the modality argument in which Leibniz connects the creation of the world with possibilities. The problem is related to the opportunity itself: Why does God not realize all the options that exist but only one chance among all possibilities? Leibniz himself asserted that there is indeed a world of infinite possibilities, but only one survives, therefore there must be sufficient reasons why God chose this and not the other. Not all of these possibilities are possible, and also that the world of options is always more full than the real world.

God chose the best and the most perfect one in the world of possibilities.
God might be able to realize an infinite world of opportunities or the endless world of options, but he has manifested the perfect and the best one with a free choice through the highest wisdom. As Leibniz explained in his Teodicea, God created unique substances that were as harmonious with other entities as possible. Considering that what is possible is entirely incomprehensible, the present world is the best of all possible worlds (Kauffman, 1997: 232).

Based on that statement, everything that exists is the product of God’s free choice. World truth is God’s freedom. However, this choice is not arbitrary. But it is a rational decision. This choice has a reason for the fact that the best choice manifested between all the possibilities that show order, harmony, and order (Abbagnano, 1993: 120) like geometrically. “No matter how God created the world, the world is always organized and in a general order. But God has chosen the perfect order that is the simplest in general rules and the richest in phenomena simultaneously like geometric lines whose construction is easy, but also the character and effect are so amazing and so far-reaching” (Leibniz, 1873: 6). The modality argument in this context is an optimistic metaphysical argument, which based on the existence of the best possible world created by God, with perfect goodness and infinite wisdom.

e. The Arguments Of Eternal Truth

This argument also has a connotation or apriori character. This proposition can be concluded from an analysis of reason related to the ontological argument. Leibniz (2014) stated in Monadology no. 43 as follows:

"On the other hand, it is true that God is not only the source of all existence but also all the essence that endowed with reality, that is, the source of what is real in what is possible. That divine understanding becomes the realm of eternal truth and all ideas that depend on it; without it, there is nothing real that is possible. That is, without him, not only does nothing have existence, but also nothing will be possible".

Through ontological arguments, we know that if God did not exist, nothing would have been real in the possibilities, not even that might not have lived. It was thus leading us to the idea of an undeniable existence whose existence is logically necessary. something which may not fail to exist because the inevitability of its life is also its essence. So, at the same time, the ontological argument states the fact of eternal truth because this reality is a necessary truth in which all realities must depend on the essential without which reality or might not exist.

For Leibniz, eternal truth is the same as mathematical or logical truth that can no longer be dispute so that it has objective validity in itself and has a simple form or character. Also, those mathematical prepositions are necessary and eternal, in the sense that mathematical truth does not depend on the existence of a contingent.

Leibniz (2014: 33) distinguishes two truths: the mind truth and the fact truth. The mind truth is necessary where everything that contradicts is impossible and without it, everything will be impossible. Because the mind truth character is undoubtedly, the cause for this truth can be found by analysis, namely by dividing it into simple ideas and this truth until the end becomes the basic and first truth. So, the mind truth is innate truth in the sense that the mind truth does not come from experience. No definition can be given to simple ideas, and simple ideas only consist of postulates and axioms that do not need to be proven anymore because it has been undoubtedly. Mathematical truth uses only axioms and postulates (Leibniz, 2014: 34). Therefore, the mind truth is determined by a limited portion. The mind truth is an internal object.

While the fact truth is the contingent and it is only effective reality. This truth is based on the principle of the reason
sufficiency which none can verify without sufficient reasons. The fact truth is a rational principle that guarantees the contingency of real things (Abagnano, 1993: 119-120). So, this truth is infinite because it is built by many parts (Livi, 1996: 228). The explanation is that there are specific or particular things that go on indefinitely because there are many variations of natural elements, and the corpus is divided briefly. So, there are forms, movements, willingness, and tendencies of things (Leibniz, 2014: 36). Thus, the truth of this fact follows the principle: choose the best possible among all possibilities (Leibniz, 2014: 46).

Referring to the two types of truth, the proof of eternal truth is based on the mind truth that we understand the existence of God through the analysis of reason. So, we can say that the eternal truth is the mind truth and God is the reason of the mind truth because He is the major cause for internal objects (Leibniz, 1973: 9). Consequently, eternal truth lasts forever in the sense that it cannot fail to exist.

Besides, the reason for this truth is reflected in all the ideas contained in the divine essence. How could it be? For Leibniz, God is not only the principle and causa for all substances but also as intelligent substances. The intellectual material means that God is the mind, in the sense that God is the most brilliant mind of all thoughts so that the greatest of all that exists (Leibniz, 1873: 35). God, as the perfect account, illuminates and actualize in everything. Consequently, all substances reveal God, and all materials are mirrors of divine perfection (Leibniz, 1973: 9). Therefore, in this proof of eternal truth is revealed that manifestation of God’s relationship with the world is according to his will. It is because for the eternal truth that is in God is the fundamentals of regulation and the root of the existence of all things even though they have no reason for their own existence. With this way, God presents himself as the source of everything that is real and everything that is possible; which may be sourced from His essence and reality, the willing or existential source of His will. The sufficiency of the reason for eternal truth is God himself because the set of eternal truth is nothing but divine understanding itself. God, in this sense, appears as creative wisdom where eternal truth has its existence.

Humans as intelligent creatures have the capacity to know the eternal truth that is found in their hearts by actions because God has bestowed this eternal truth. Humans are also able to imitate in their small world to work and do what God has done in the big world. The cause is as said by Leibniz in Monadology (2014: 29) as follows: “However, knowledge of necessary truth and eternal truth that distinguish us from small animals and gives us reason and knowledge. It elevates us to self-knowledge and knowledge of God.”

Moreover, the intelligent soul, because the intelligent soul that expresses God himself (Leibniz, 1873: 26), can recognize the majesty and goodness of God, lead himself freely to God and glorify Him. For Leibniz, we have all the ideas in our soul, including the concept of God because God is rich in our souls and all the ideas contained God himself so that the soul is a unique expression of God, an imitation of God, a thought of God, and will God. In God, we see everything, and God Himself is a direct object. For example, when we see the sun and stars, it is God who gives them to us and maintains ideas about them within us. Thus God is our sun and our light (Leibniz, 1873: 28). Our knowledge mechanism is also an eternal truth. Finally, according to Leibniz, with eternal truth, we can access world knowledge and divine knowledge.

IV. CONCLUSION

In conclusion, the arguments presented by Leibniz in stating the existence of God
are relevant to the concept of Deity in Hinduism. Leibniz’s anxiety is to draw conclusions from the gap of non-conclusions about the only substance of Spinoza concerning to the individual dignity and autonomy. Leibniz’s effort to solve the Spinoza problem is by building monadelogical philosophy which led him to the greatness of his thought. It is not surprising that Hegel argued that Leibniz’s intelligence was an individualistic principle. According to H. Heimsoeth, Leibniz’s monadelogy doctrine offered a classical system of individualism. Monadelogical individuality has become metaphysical as One, Intellect, Goodness, Substance, Goodness, Being. It is not surprising that monadelogical individuality influenced his thinking about God. Indeed, the evidence offered by Leibniz seems coherent, logical and helps us in recognizing God, but the evidence is not free from error.

About the harmony that has been built before, according to Leibniz, there is an internal law that works in monade so the monade are a nature that has been determined and consequently has only one nature: a nature which governs everything. This civil law has become materialistic monism because there is only one nature that regulates everything that exists. Everything is limited, bound by one kind, which is that civil law. Materialistic monism, then, as we know, it becomes the root of communist ideology. It also seems that with evidence of harmony that had already been built before, Leibniz fell into the trap of atheism implicitly because it denied the existence of a personal God and only relied on internal law. God is not a monad, as Leibniz believes monade of all monade, but God is a personal God. A personal God means a God who always loves, communicates, relates to His creation, and he is not a closed and unrelated monad.

Regarding the world of possibility in the modality argument, Leibniz has shown an optimistic metaphysics, but there is also confusion in his thinking. In reality, a thesis about the best between the world is not possible. The reason: first, the world is likely to be infinite, infinite coloured with illusions, and only a hypothesis. So something that is always possible is related to the best in the world. Everything has realized, and others do not exist. Secondly, the world may not be consistent with metaphysics; it cannot place in the middle of reality, which is the result of divine omnipotence because the world might show God’s inability. God is omnipotent, and that is why God does not waste time thinking about an infinite universe: God thinks about what he wants and wants what he thinks. The world that God thinks is perfect and not a world of possibilities (Mondin, 1999: 250).

Regarding the ontological argument, Leibniz has affirmed that the essence of God is the same as His existence. Everything that exists depends on the nature of God, which is also His existence. It also seems that Leibniz fell to pantheism. The reason is that this thought states that there is only one substance, that is God, and the consequence is that all other forms of reality are modes (or appearances) of God or are identical with God. In other words, God is everything, and everything is God; the world is either equal to God or, in some ways, an expression of His nature. Thus, everything that exists builds unity, and unity interpreted as one divinity is the pantheism argument.

Although Leibniz has made a mistake in thinking about God, the evidence of God’s existence offered by him gives us an example and a strength to deepen our faith: it is Leibniz’s courage to increase his confidence and his power to maintain God’s existence. Emulating Leibniz’s efforts, physique, and spirit, we individually or as individuals must have the will, the courage to seek God, and have the sense to deepen our faith tirelessly so that we can be able to explain and testify about God with reason and reality. Confidence and knowledge about God gained through
individual strengths have placed themselves in a determinative position as personal witnesses of God and God's love.

Reason and reality are light to know God. Both right and truth are inserted into His secret and will. Everything is for the good of everything. But the best is that not only for the whole in general but also for individuals, especially individuals who have a love for God. Each individual will radiate God’s glory as a result. God’s glory is broadcast from everywhere in everything. Love for God leads to wisdom and to the work of virtue: to know more about God so that we love Him more. Finally, there is no other choice but to always connect with God. As long as everything is well connected with the creator, then causa provides the only purpose of our will and the only one that can give us happiness.

REFERENCE