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“Eros” and the Moral Evil

Yuai Miyazaki

Evil is a serious actual problem which confronts us and always torments our minds whether we think of it or not. But for what reason can such a thing take place? I cannot but think that there is, in a sense, a basic depravity in human nature. Certainly we are forced to live in such circumstances as natural, social, economical, political, cultural or domestic. For this reason it is necessary for us to comprehend and respect other *existence* in the communication of love. Nevertheless, as long as we live, we have to struggle with others to maintain our lives; the sin which I would not, that I have to practice. It may be said that there must lie the source of the evil.

I, however, think that the source of the human evil must be sought not in social relations but in man himself or more precisely in the distortion of human mind. Here what I intended to show is not to approve man's treason against God through his free will, that is to say, the Fall of man from his original sinlessness. For the Fall of man necessarily presupposes the original sinlessness or completeness and I myself cannot think that such completeness existed. Primitive mankinds had, in my opinion, started their social life from low and incomplete steps; but in accordance with the development of their self-consciousness, they became to rebel even against God.

In this treatise I first treated and examined the theories of St. Augustine and Schelling about the origin of the evil. And in next section, I studied the conception of “Eros” in Plato, showing that there must be an element so called Eros in the structure of real human mind, which makes man temporal and finite being. However, in another respect man is quite different from other animals, that is, he has the image of God sealed upon him. I tried in this treatise to picture a human being that came into existence providing with both the good and basic depravity from the beginning.