

PHILOSOPHY of RELIGION — ①

Topic 1: NOTIONS of GOD: Attributes, Relatⁿ to Man & World

Views on God:

① Ancient Greeks →

XENOPHANES: "Humans create God in their own image"

⇒ Gods are merely human constructs

ARISTOTLE: God is the "prime mover"

⇒ Efficient Cause to explain this World

STOICS: God is the Soul of the World

St. Anselm's Perfect Being Theology: PERSONALISTIC NOTION

To understand God, first we must ascertain a methodology by which we could philosophically discuss & conclude about God

Thus, one such comprehensive methodology was given by St. Anselm:

'PERFECT BEING THEOLOGY' → "God is that than which no greater can be conceived"

⇒ Greatest possible being ⇒ having all great making qualities
⇒ Intrinsic Goodness qualities

The conclusionary notion of God using this method would be:

A thoroughly benevolent, conscious agent, with unlimited knowledge and unlimited power who is necessarily existent, ontologically independent and the creative source of all else

Creation Theology perfectly endorses and concludes with Perfect Being Theology ①



Open-ness theory of God: PERSONALISTIC NOTION (PROCESS THEISM)

God rules in such a way that he gives true liberty to men
Our lives are truly significant, with real choices

Because he gives liberty to us, God is happy to accept the future as open, not closed and a relationship with the world that is dynamic, not static.

In this view, God is considered as the benevolent father, the disciplinarian, the caring guide, the ~~inspiration~~ compassionate teacher, etc. examples of which are abundant in scriptures.

Here, God is both IMMANENT as well as TRANSCENDENT
God is both self sufficient and infinitely loving at the same time

→ Each being has been created by God, whose ~~one~~ own being is independent to the world (any world), making any relationship of God with the world voluntary. It also implies that God has the power to intervene in the world

Hence, the qualities of this theory of God would be:

Immanent & Transcendent both

Creator

Omnipotent, but has also given beings some of his own power

Immutable: not to his love and friendship with his creation

Impassable: Not subject to animalistic passions

Eternal

~~All knowledgeable~~ Possesses divine knowledge (Knows all that can be known, not the ~~past~~ future)

BODILY NOTION of GOD: PERSONALISTIC NOTION.

In the Universe as a whole as well as in each and every bit and fragment in it, God is embodied.

"Kan-kan mein hain bhagwan"

God is not in one place, but in and through all bodies; the bodies of sun and moon, trees and rivers, animals and people. God's Immanence is all encompassing.

Promotes a feeling of divinity for everything there is, specially the physical

GOD & the WORLD: EMBODIED NOTION (~~deity~~ deity)

Modern Science pushes human thought to shy away from any personalistic ~~and~~ embodied notions of God. It also steers clear of an agential, or mentor relationship of God with the world and people in general

However, human beings, being embodied creatures, need the freedom to imagine a relationship betⁿ God and humans in an embodied manner, to satisfy our mental and psychological needs

GOD & the WORLD: ORGANIC NOTION

Akin to Spinoza's pantheistic notion of God, organic notion of God is the most scientifically acceptable, as it is most reasonable to extrapolate God to everything conceivable on this world and beyond.

GOD of PHILOSOPHERS : Impersonalistic Notion

- Usually refers to → the Absolute of Philosophy
- Plato's : Impersonal, rational principle that is the foundation of all reality (not a benevolent, agential, anthropomorphic entity)
 - Spinoza's : Immanent God present in all of the World acting according to its own innate nature and intelligence and non-responsive to human beings ~~power~~
 - Sankara's Brahma

'To believe God' & 'To believe in God'

To believe God → To introduce ~~God~~ the idea of God into a system of knowledge

To consider God to be a vital element to the functioning machinery of this Universe

To believe in God → To have a vital relationship with God as a living entity.

To make God an object or source of prayer, devotion, love, etc.

To incorporate God into everyday living ~~as a so~~ in the form of faith and belief ~~for sustenance of individual~~ to gain stability and meaning to life.

Point of convergence of above 2: KANT: God as a moral ideal. Belief in God on basis of faith, as a source of

morality; If God is an ideal, the reverence for that ideal can be expressed by humans only in the form of love. If the world is explained ~~is~~ by incorporating principles of harmony, virtue, good and happiness, then these qualities can be ~~realized~~ ^{reverted} by embodying them in a personal God

GOD AND TIME

It is generally agreed that God is not affected by the ravages of time. But what does this mean?

①. Is God's life unmarked by temporal succession? (ie, God's life is not linearly timed)

②. Or is it a temporal life that is everlasting?

• On the claim that he transcends space and time mean that he exists outside our physical space-time, and yet his life unfolds sequentially--?

~~Possibilities~~ Distinction is made by calling ① as eternal
② as everlasting

Attributes of God → Next section



PHILOSOPHY of RELIGION — ②

Topic-2: Attributes of God

~~Preface~~ SPACE & TIME

~~OMNIPOTENCE~~

① ~~Timeless Eternity~~ → ~~Atemporal~~

② Timelessly eternal means → Atemporal → Outside of Time

③ Temporally eternal

Space & Time → Christian Thought:

"I am the alpha and the omega,
I am the beginning and the end"

~~Time~~ Temporally Eternal:

Simplest way to explain this is that time has always existed. There is no moment of time in which time does not exist. Then God always exist alongside time.

Another way to look at it is: **TIMELESSLY EVERLASTING**
Before creation of universe time did not exist, time begins with creation and ends with it as well. God exists before and after the creation, i.e., before there was time, during & after.

~~Connect with~~
~~similar to~~ Pragyabhava, Pradhvansabhava, Anyonyabhava,
etc of Vaisesika Philosophy.

Atemporal existence:

God itself has created this world of change, of which time is one of the properties.

This is consistent with an eternal divine essence.

For in the divine essence, no change occurs really. ~~A thing~~
A thing changes if it previously lacked something and currently ~~has~~ something it wasn't before. But God is eternal.

This leads to the notion of a God that is immutable, like the God described by Spinoza.

OMNIPOTENCE

~~St. Thomas~~ Introduction:

Descartes: It is the power to do anything, even violate logical truths.

Acquinas: Ability to do anything which is not logically impossible.

Qn: Can God ~~lift~~ create a stone he cannot lift? [maybe not, as it is logically impossible]
Can God sin? [maybe not, as sin requires loss of reason or freedom]

St. Thomas Aquinas

Omnipotence is the ability to do those things which are logically possible.

Because sin is an imperfection, and God possesses all perfect, the ability to sin is not part of his omnipotence.

Can God draw a square circle? → [Maybe not, logically impossible]
Stone Argument → If he can do one impossible of creating the stone, he can do the other as well by lifting it.

OMNISCIENCE & Human Freedom

If God knows everything, including the future, what happens to human freedom of will?

If God has fore knowledge of everything, then why do we sin by will, and not by necessity?

St-Augustine: Just because God knows our future actions, does not mean that we do not act according to our will, at every moment.

Moreover, will does not necessarily translate into action. God knows our action, but we are free to will. For ex: we will to awake early, but that does not ^{always} mean we do awake. God being omniscient, knows when we shall actually awake, in the meanwhile, we are free to will, either to awake, or to remain asleep

OMNIBENEVOLENCE and Divine Freedom

Is this world the best that God could have created, for if that is the case, ~~God~~ do the presence of evil in this world can be used against God's omnipotence.

And yet, if God could create a better world but did not, his morality comes into question



Also, if there is a best world that could be created, then God, being morally ^{perfect} highest, would necessarily have to create only that world. And if God exists, the actual world is the ~~best~~ best possible world.

Leibniz: The actual world is the best possible world created

Counter: God is free, even when he does his best, as he does his best consciously. However, No Counter to the moral imperfection of the world, except:

① It is not God's action, but human immorality that gives rise to evil. Natural evil is the fruit of man's evil deeds.

② From broad pt of view, earthquakes, floods, etc are natural processes that shape the world into the way it is, so it is NOT evil from broad sense just because it claims lives.



PHILOSOPHY of RELIGION — ③

Topic-3: Proofs for Existence of God, and their Critiques

2 types of arguments —
APRIORI: Arguments w/o basis in experience
APOSTERIORI: Based on experience

APRIORI → Ontological Argument → root in Plato's theory of Ideas
APOSTERIORI → Cosmological Arguments
 → Teleological Arguments
 'ESSENCE' → The idea of good is the supreme principle of reality that draws all things unto itself [सर्विदं सर्वं तदधिष्ठति] [ASTU]

Based on St Anselm's argument in Proslogion

↳ ONTOLOGICAL ARGUMENT

'God is that than which no greater can be thought' (conceived)

Progression: Using above statement, God is proved, along with its attributes (including existence being one of the attributes)

↳ Next, just like ~~perfect being~~ ^{above} we can imagine a perfect island, but that does not mean it would be present.

↳ Counter: Some properties have INTRINSIC MAXIMA while others do not.

No matter how perfect we conceive an island, we can think of a better one, just like, there can be no greatest natural number

On the other hand, properties of God have intrinsic maxima, if we consider omniscience, then it ends with all knowing.

↳ COUNTER: KANT: The fatal flaw in the ontological argument is the presumption of ^{taking} existence in the form of first order predicate. In Anselm's argument, existence is considered as a quality that makes God 'greater'. Thus, he has defined God into existence, ~~which~~ ^{when it} does not logically follow.

~~The great~~
Conclusion: The greatest can be conceived and accepted on the basis of faith and belief alone

COSMOLOGICAL ARGUMENT [Remember St. Thomas Aquinas]

The Universe exists. So, there is something outside of this Universe to explain its existence. Universe is treated as a contingent, i.e., depending on something else for its existence.

ex: Everything has an efficient cause [CAUSAL ARGUMENT]
Thus, there must be a first cause, to avoid infinite regress.
Thus, existence of God is accepted.

St. Aquinas' 5 Arguments:

- ① MOTION (or) CHANGE: Everything is in process of change, or in continuous motion (of change). There must be a first mover, or PRIME MOVER who is not moved by anything.
- ② EFFICIENT CAUSE: i.e., to avoid infinite regress of argument, there must be a first efficient cause of everything, and that is God.

This is also consistent with the Big Bang Theory argument that Universe began to exist 14 billion years ago out of nothing (ex-nihilo)

TELEOLOGICAL ARGUMENT → Intelligent Purpose (INDUCTIVE)

William Paley's argument of the Watch: If we chance upon a watch in the ground, just the way we expect an intelligent designer to account for the purpose revealing watch, observing the world, we must infer the existence of an intelligent designer, i.e., God

CRITICISM: Firstly, the works of nature, is not sufficiently like the products of human design to support the argument

Second, since there is no other Universe to compare ours with, it would be difficult to ascertain if our universe is a work of design or natural development.

Third, the evolutionary process gives a scientific, logical explanation to the origin of species and counters the purposeful creation theory of Man. [Accidental evolution explains the origin of the Universe is reasonably as Purposeful evolution]

Temporal Argument: From the observed order in the universe, we can infer existence of God. [Newton's laws, Kepler's laws, Relativity, etc]

Argument of Beauty: Just mention

Scientific Argument: Life would have been impossible had certain laws of nature and fundamental constants been even slightly different. This apparent "fine-tuning" is significantly more probable with the

③ Continuity of Existence ^{BASE} Necessary Support of CONTINGENCY:
Everything is transient in this world, i.e., it exists and then not exists. Thus, if everything exists as well as not exists, there can be a time when nothing exists. But out of nothing, nothing ^{and the world ceases to be} arises. Thus, this situation does not arise, as something exists which is not contingent, has necessary existence.

(Something eternal amidst the contingent, that sustains the contingent)
④ Argument of Excellence: There are varying degrees of excellence, and hence, there must be a perfect or excellent being from which all excellences arise, i.e., for ex: there is goodness in this world, to varying degrees. However, for every good, there is a better, and there must be a best which is the essence of all goodness, and this being with all excellences is God.

⑤ Harmony: On the basis of a harmonious and orderly nature of the Universe, there must be a ^{divine cognition or intelligence} ^(higher) which has ordered this Universe.
(also called Argument of Design)

Criticism: The entire cosmological argument rests on the principle of sufficient reason, i.e., the ^(premises) assumptions of the argument are intuitively valid or true, however this may not be the case.

Next, Kalam Cosmological Argument: ① Whatever began to exist, has a cause ② Universe began to exist \Rightarrow ③ Universe has a Cause.

assumption that the Universe was designed to be hospitable for life than on the assumption that it was not designed at all. Such apparent fine-tuning counts as evidence in favor of the existence of a designer

Albert Einstein: "The more I study Science,
the more I believe in ~~god~~ higher power"



PHILOSOPHY of RELIGION — Pojman (Topic 3)

Topic 6 → RELIGIOUS EXPERIENCE

'The heart of Religion has always been experiential'

Qn: What shall we make of religious experience? ~~Shall we~~ Is it a source of info, a justified belief, or just a trick of the Mind.

Two kinds of religious experience

① Ordinary religious experience. ex: feeling the love and forgiveness of God, feeling one with the Cosmos.

② Mystical experience: deepest religious experiences. Transcends ordinary, sensory experience, and is "ineffable." It contains a "noetic quality", i.e., it reveals a certain truth about the nature of reality

Critics hold that mystical experience can be reduced to neurochemical activity, but fact is that even ordinary sensory experience can be reduced to the same in the brain

→ Acc. to William James, mystical experiences have 4 features:

- ① Ineffable
- ② Noetic quality
- ③ Transient
- ④ Passive

Conclusion: Both thought and feeling are determinants of conduct. When we survey religion, we find that there is great diversity in the thoughts that have prevailed, but the feelings and the conduct as a result, are almost always the same.

"God is not known, but realized"

God is real because he produces real effects.

Neurologically, this state is called **Hypersensitized Unitary Consciousness**

WHY IS GOD HIDDEN/SILENT?

The above question starts with the assumption that God exists. Is it possible that there are valid good reasons for God to stay hidden?

- God wants humans to exercise free will when it comes to relate with him, rather than coercion
- God wants us to develop non-self interested love for him
- Develop Moral qualities in our quest for God

Conclusion: Perhaps God wants Communion with humans, and not Communication.

PHILOSOPHY of RELIGION - POJMAN (TOPIC 4)

Topic-3 → PROBLEM of EVIL

The problem of evil, as summarized by Epicurus is,

'Is he willing to prevent evil, but not able? Then he is impotent'

'Is he able, but not willing? Then he is malevolent.'

'Is he both willing and able, whence then is evil?'

Theistic defense to ^{problem of evil} ~~freewill~~: Freewill (moral evil), in 2 ways →

- ① It is logically impossible for God to create creatures with freewill and at the same time ensure they will never do any evil deed
- ② Freedom might be a great enough good that God is justified in permitting evil in order to make room for freedom

What about Natural evil?

It is attributed ^{to} in 2 forms of defense:

- ① It is the work of the devil and his agents

Counter → Then there is an agent God is unable to ^{rein} ~~regain~~ in, this raises doubt ^{over} his omnipotence

- ② It is part of the Natural physical laws essential for continuation of the world combined with the consequences attached to man's use of ~~his~~ ^{its} free will.

Further, Leibniz argues that God permitted evil to exist ~~as it~~ in order to bring about greater goodness in man, in a similar way, Adam's original sin was a 'felix culpa' [happy sin] as it paved way for

the incarnation of the son of God to redeem mankind on Earth. He also argues that the created world must be the best of all possible worlds.

COUNTER → Hume needs that the world not only contains evil, but such enormous quantity of evil, that it can be argued that there is more evil than good, and thus hard to even reconcile that an allpowerful omnibenevolent deity exists.

"If there is more evil than good in God's created beings,
there is more evil than good in God"

Regarding the argument that evil exists to bring about greater good in man, it suffices to say that the death of even one innocent cannot be justified for the salvation of many. This is in line with Kantian ethics of categorical imperative as well.

In fact, many philosophers have used the existence of evil, combined with the scientific theory of evolution, to make a strong case against theism.

ARGUMENTS TO REBUTT ABOVE CONCLUSIONS:

FLAUNGA: Evil exists because God created a world with beings having freedom of will. No matter what creature act God could have performed, as he left humans free, they are capable of performing both the highest good as well as the cruellest evil.

Jonas Hick's Theodicy: Spiritual development requires obstacles, and the opportunity to fail as well as to succeed eventually. Those seeking ^{either} a hedonistic or a moral paradise are looking for a world where men live the lives of pet animals rather than autonomous agents. On the other hand, those who accept their freedom as responsibility and themselves to be coworkers of God become agents of God bringing forth the Kingdom of God.

SUPPLEMENTARY ARGUMENTS

① The problem of evil is raised by the existence of suffering in this world.

However, the source of suffering of humans is ^{the presence} desire in the heart, and their subsequent unfulfilment. As per the Buddha, the root of this desire lies in ignorance. Thus, the problem of evil is more a problem of ignorance, in the heart of one committing evil, and ~~in the heart~~ through ^{of morality or fulfilment,} desire in the heart of one ~~is~~ affected by this evil act. ^{NOTE:} ~~However,~~ this argument does not seek to justify the lack of morality in the world in any manner.

② Because of the presence of suffering, humans ~~are motivated~~ seek intimacy with God.

PHILOSOPHY of RELIGION — Part 6

Topic 4: SOUL, IMMORTALITY, REBIRTH

Beliefs about Immortality

"Of all forms which natural religion has assumed, none probably has exerted as much influence on human life as belief in immortality"

Western Philosophy → Three schools of thought, of 2 types:

- ① Negative View: Materialist Monism → We are identical with bodies, so when body dies, so does self
- ② Positive View:
 - Ⓐ Dualist → Plato - Descartes: 2 substances. We are essentially spiritual and our bodies are separated from us after death while the soul lives on
 - Ⓑ Monist → Christian view of resurrection

ARGUMENTS

Plato: "The soul resembles the divine, and the body the mortal"

Bertrand Russell: "The inclination to believe in immortality comes from ~~emotional~~ emotional factors, most notably: the fear of death"

All that constitutes a person is a series of experiences connected by memory. (and by habit) [Existential finitude] → IMMORTALITY of SOUL

ARGUMENTS of INDIAN PHILOSOPHY

Bhagavadgita: "As a person ~~discards~~ puts on new garments, giving up old and useless ones, the soul similarly accepts new material bodies, giving up old and useless ones."

Law of Karma: is the most resounding argument for Indian notion of rebirth and accepted by all ancient Indian schools of philosophical thought except *Carvaka*.

Gita: न जायते म्रियते वा कदाचिद।

* अहं निर्दिक्त्वो निराकारं रूपं (Sankaracharya)

PHILOSOPHY of RELIGION - POJMAN (TOPIC 7)

TOPIC - 5: REASON, REVELATION & FAITH

RATIONAL JUSTIFICATIONS

PRAGMATIC REASONS: Blaise Pascal's wager, It is in clear human self interest that we should believe in God.

WILLIAM JAMES: He argues on behalf of the rationality of believing. A belief is something regarding which doubt is theoretically still possible. And to withhold belief on some momentous matters until sufficient evidence is forthcoming may prove costly in the end

COUNTER ARGUMENT: There is certain ethics to beliefs which makes it always wrong for someone to believe something with insufficient evidence. Pragmatic justifications are not genuine justifications at all.

EPISTEMIC STUDIES

(neither necessary nor sufficient)

John Hick: Proofs are irrelevant to religious lives. They cannot bring out the deep sense of worship, love and devotion necessary for a religious life. Further, religious believers have something deeper, in the form of intense, indubitable experience of closeness with God (religious experience as proof of religious belief)



ARGUMENT of DIFFERENTIATION between CREED & FAITH

Eminent theologians argue that the faith expressed by many believers is often dull and oppressive, - where faith is only reflected as CREED, worship only as a discipline, (without being spontaneous), love being only by habit (rather than heartfelt) or in return for benefit

where Crisis of today and human suffering is discounted as divine will, ~~and~~ so leading to lethargy, inaction or despondency. Such a notion of faith also dictates religious teaching by authority, neglecting the element of compassion and human ~~inter~~ one-ness. These would be bracketed by Sartre as 'inauthentic lives'.

~~Many~~ Buddhism, ^{through} its doctrine of Shunyata, Vedanta, by means of Absolutism, and even Jainism, not to mention several versions of western religious beliefs, make way for FAITH that stems from love of ~~the~~ Existence, and the understanding arising from the incompleteness of MAN, and the dissolution of the Ego in the Infinitude of Existence. Such faith has full appreciation for the Wonder & Paradox of life, as well as promotion of Reason, Reflection and Enquiry into the World and the Cause of Man.



SCIENCE & RELIGION

Ian Barbour proposed a fourfold taxonomy of the ways in which Science and Religion may be thought to relate with each other.

- ① Conflict: S & R investigate common questions, but their theories contradict one another and hence compete with each other for acceptance.
- ② Independence: S & R are separate disciplines addressing distinct, non-overlapping subjects.
- ③ Dialogue: S & R share common methods and can fruitfully employ one another's concepts in developing their respective theories.
- ④ Integration: S & R are partners in a common quest to discover the world, and the theories developed by Science can be brought to bear in fruitful ways on the development of theories in theology, and vice versa.

① Richard Dawkins: Opinion: CONFLICT

• Faith, being belief that isn't based on evidence, is the principal vice of any religion.

• Several cases of religious brainwash, with violent turns on society support this viewpoint.

• Science, on the other hand is purely evidence based.

• Today, ~~Science~~ Religion has become dogmatic, with its shunning of evident scientific truths, while at the same time focussing on the external aspects rather than individual refinement.

② Stephen Jay Gould: Viewpoint: INDEPENDENCE

• ~~When~~ ^{With} Science is ~~viewed~~ being the empirical Constitution of the Universe, while religion is viewed as the search for ethical values and proper spiritual meaning of our lives, there can be no conflict betⁿ the two, as the domains of both have no overlap.

③ Pope John Paul II: Viewpoint: DIALOGUE

In case of conflicting viewpoints, it is imperative for both Science and religion to revisit their respective premises, i.e., for science to distinguish between reports of observed data, and those, going beyond data, i.e., involving speculation. Second, for religion to ensure that divine revelation has been interpreted properly and understood.

④ INTELLIGENT DESIGN, EVOLUTION & NATURALISM

Write your own arguments

PHILOSOPHY of RELIGION - (Pojman) Last Topic

Topic-09 : RELIGIOUS PLURALISM

Has God revealed himself through different faiths, diff symbols, and diff interpretations of himself at diff places & pts of time?

PLURALISTS: All religions, are different paths to the same ultimate reality.

EXCLUSIVISTS: There is only one way to God

PARABLE of 6 Blind Men: Most imp't example given by pluralists (picked up from Buddhism) to support religious pluralism

EXCLUSIVISTS: "I am the way, the truth and the life, and no man cometh to the ~~far~~ father but by Me"

Pluralist Arguments: Our religious faith depends heavily on our geographical locatⁿ ~~and~~ of birth, which is a result of chance. Thus, recognizing the accidentality of our religious preference we should give up all claims to exclusivity.

John Hick: God exists.

She has revealed himself through various individuals and various situations differently as geographical isolation prevented a uniform revelation.

Each religion is a valid interpretation and path to the same ultimate reality, and ~~all~~ time has now come for major religions to engage in inter-religious dialogue so that we may (27)

discover our common bonds, "for all exist in time, as ways through time, to eternity"

EXCLUSIVIST: Alvin Plantinga

• Some exclusivism in our beliefs is inevitable, for if a person truly believes in his/her creed, it may be wrong to expect him or her to treat all religions as even ways to God, as that would belie an individual's utmost commitment and faith to one's own religion.

POINTS of RECONCILIATION: Sarvadhanmasadbharana
Sarvadhanmasambhava: as propounded by Gandhiji.

Dalai Lama → "All religions aim at the same goal of permanent happiness, and moral integrity. These common concerns should enable people of all faiths to find common ground in building a better world of peace and justice"

[6 further reading: 6 responses to the self conflicting truth claims of diff. religions:

- ① Atheism → all religions are mistaken
- ② Exclusivism
- ③ Inclusivism: only one world religion is correct, while others participate in it or partially reveal some truth of the one correct religion
- ④ Subjectivism: each religion is correct
- ⑤ Pluralism: all religions correct, each offering diff path to same reality
- ⑥ Relativism: At least one (or) more than 1 religion is correct, & correctness determined by people's view

NOTION, ATTRIBUTES, METAPHYSICS of GOD

Logic of worship \Rightarrow God is the highest and infinite being above which none can be conceived by the worshipper/believer
 \rightarrow then, he must be more than just a Being. He must have attributes on account of which he becomes worshippable
 \rightarrow Metaphysical attributes: unity, eternity, absoluteness, immutability
Religious attributes: Person, creator, omnipotent, compassionate, holy

ATTRIBUTE 1 \rightarrow PERSONHOOD

Spinoza's God is Impersonal. Thus, it is enough for ~~the~~ ^{him} worshipper that he loves God, it matters little if the love is requited.

But, a God who is prayed to, needs to be a person. The worshipper not only loves, but prays, and hopes/expects God to be responsive to him
Therefore, a mindful God needs to be a person

Now, God must be a person, but not like a human person.

He must be an all comprehensive and perfect person. His thinking, feeling, willing must be infinite, yet he must be a unified self conscious entity.

OMNISCIENCE: God is conceived as an infinite person who sustains all the experiences in one span of self-conscious ~~entity~~ unity. In this unity, the past, present and future are integrated as a whole. Acc to Spinoza, the highest form of knowledge is intuitive, where everything flows from the mind like a flash, the same way, everything follows naturally from God, without ~~the~~ thinking, willing.
In this sense, God is omniscient

QUESTIONS :

- ①— Theists hold God created man with free will.
If God omniscient, he knew that man would use ~~and~~ free will for evil.
- ②— As God is perfect person, there can be no increase/decrease in his being.
Such a being would not have any reason to act, as all action is directed towards becoming. Why does he create the Universe? Is he imperfect?
(Leela, Cosmic Cycle in perfect harmony)
- ③— Omnipotent: Can God perform what is logically absurd? like $2+2=5$
- ④— Does God create the World out of nothing? Doesn't exhibit, nihil fit?
- ⑤— How is God related to World?
- ⑥— If God has feeling, he is affected by the vicissitudes of man. Isn't he Immutable?

Discussions:

IMMUTABLE & ETERNAL

Change is the mark of imperfection. Or ②.
Hence, it has been maintained that God is Eternal. This Eternity has been used in 4 senses:

- (A) Timelessly Logical & Mathematical Truth: Independent of Time
God is timeless, that is ~~for~~ time is outside of God; it is a characteristic feature only of creatures. (St Aquinas, St Augustine)
there would be no time ~~when~~ before the World was 'created'

⊛ EVERLASTING: ~~God endures through the whole series of unending time through all the past, present and future.~~ In God, the past, present and future are all given ^{at once} in a single now.

⊛ ETERNAL & ENDLESS CREATIVITY: ~~ox: in Memory, all events of near distant past are held simultaneously in one mind~~ (Self contradictory) (Parallel Universe)

God is unceasing life, action and freedom. He is eternal creativity having no beginning, no end. Such a God though would have no aims, purpose or ideals. But ^{for} the theist, God is a dependable person.

⊛ As the Fulfilment of all values in the best way:

Once a work of art becomes a thing of value, it becomes independent of its being conceived in terms of time. Similarly, we look upon the work of God not in terms of time, but eternal in terms of value.

Such a God can be ~~perceived as~~ notioned as perpetual cyclic activity in perfect symphony. This is the conception of Lila of Indian Theism. As perfect symphony remains eternally in equilibrium, so does God not vibrate in the apparent linear progression of time.

From God's view - Permanent is primordial, Flux is derivative. From World's view - Flux is primordial, Permanent is derivative.

OMNISCIENCE RECONCILIATION = ETERNITY

God has created all that there is. So God is not ignorant of the laws that hold between them. God's thoughts are as logical as is possible, for it is God's logic that structures the ways of the World. These laws are eternal and have their basis in God. (Square circle is as absurd to God as to humans)

Shortcomings:

Does God know future action of a free individual?

St Augustine; Leibnitz, etc: Yes, but while the decision is known to God in advance, this knowledge does not affect the nature of act itself. It follows from the individual's volition.

There are three views on this:

Determined	yet	unforeseeable (Can't be known till Committed)
free	yet	foreseeable (doesn't impact individual till Committed)

Then, other theologians, who are free-willists: Deny foreknowledge of God of free actions by human beings. Existentialists also deny fore-knowledge (Deists → God: Absentee landlord, free will on Earth)

⊕ unresolved: omniscient → problem of evil, Hence contradictions

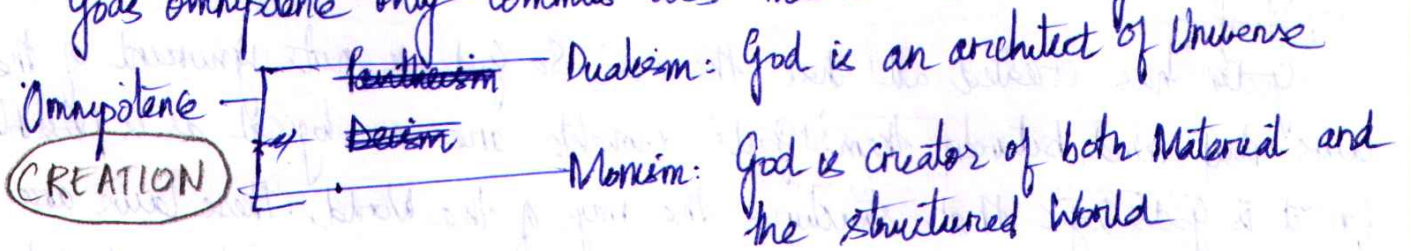
Everything is known, not acc. to itself, but acc. to capacity of knower
↳ God knows all, and foresees actions as he has capacity.

OMNIPOTENCE: (All powerful) Humans need to exercise further deliberation

But it does not mean God can be concerned independently of attributes of goodness, love, justice or consistency. Thus, it is absurd to think that God can make the circle square or can kill himself or commit sin

[Free Will: The very fact that God could give create humans with free will, means that God has voluntarily delegated his powers to human beings.]

God's omnipotence only commits acts that are worth doing.



Monism — Creation: utter dependence

— Emanation: Pantheism: World naturally follows from God:
↳ World becomes one with God

Therese

Conclusion: The whole notion of creation will remain a mystery for man as he himself is a created being.

The sole purpose of creation for a theist is to have creatures (with free will/dependant on god) to overcome temptations and become worthy of God's fellowship. This can be achieved through much failure, pain and years of sweat. This is the Cosmic Symphony (Lila) in Indian Theism.
~~But, purpose of creation~~

TRANSCENDENCE & IMMANENCE of GOD

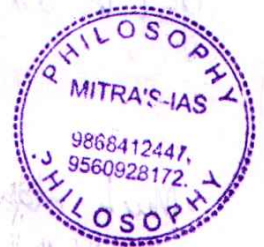
TRANSCENDENT → Exists outside the Material World (DEISM) Natura-Abstrakte + Naturerans

IMMANENT → World = God (PANTHEISM) → Indwelling spirit of the World

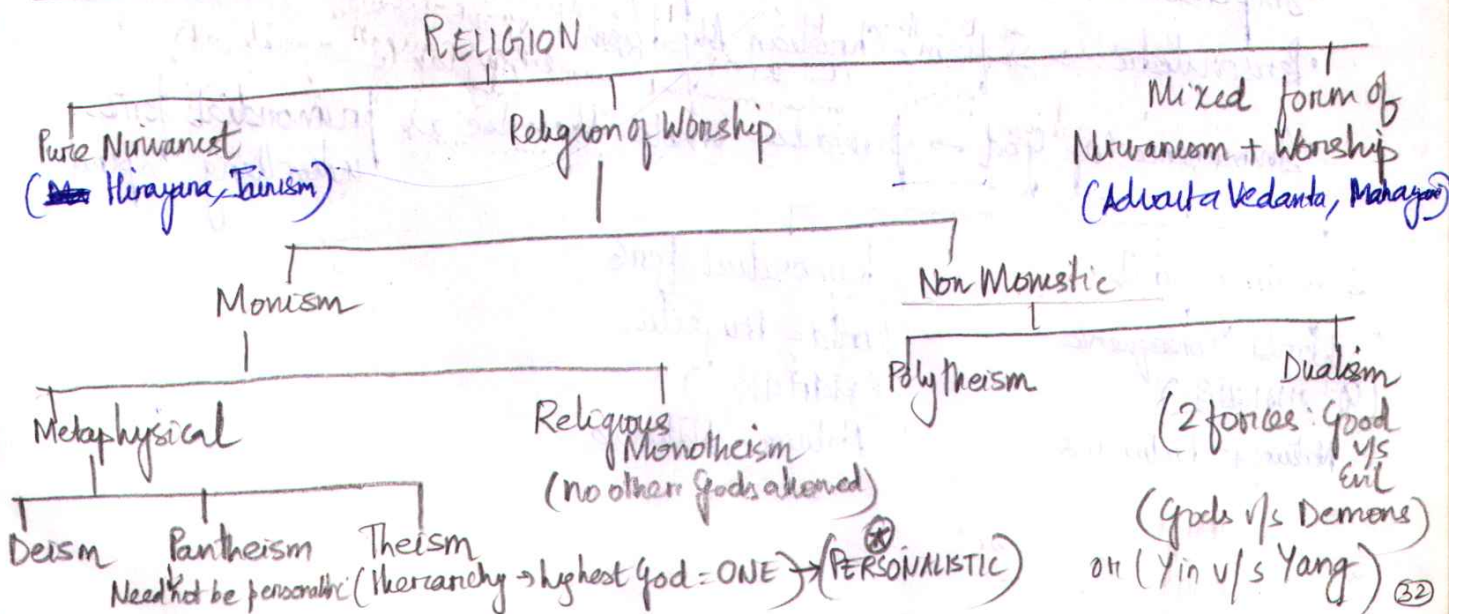
IMMANENT & TRANSCENDENT → Creator + Regulator (THEISM)

↳ Contradiction: God creates, he must be distinct from the world. Creation is ex-nihilo, i.e., there is nothing apart from God, then it is not possible to be distinct.

Hence, Theistic Conclusion = MYSTERY.



METAPHYSICAL THEORIES REGARDING GOD



DEISM:

- God is perfect, infinite, eternal, omnipotent, omniscient personality
- He has created World as a perfect machine, and retired from World as an absentee landlord
- God has created man with free will and endowed him with Reason, so he can determine his Morality.
- God is Transcendent. → Remains hidden → unworshipful
 ↳ But since God is personality → worshipful
- God is Transcendent ⇒ No revelation, but unknowable God, can only be realized by Revelation (INCONSISTENCY)
- God is final judge for rewarding virtuous acts and punishing evil deeds
- Developed in Medieval ages, tries to rationalize God

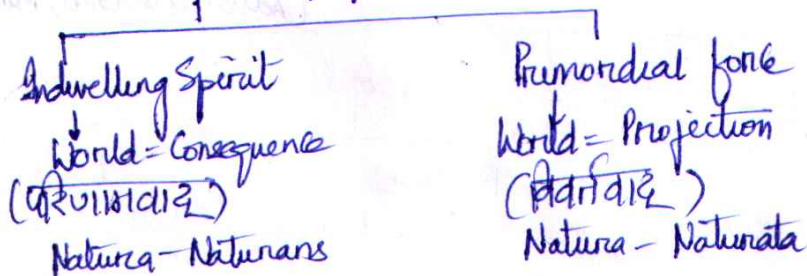
PANTHEISM:

God in all, all in God.

॥ यो मां उच्यते सर्वत्र, सर्वं च मयि पश्यते, ~~मास्याहं~~, प्रपश्यामि तं व मे न प्रपश्यति ॥

• Much older system than Deism. Incorporates feelings and psyche into the Notion of God

- Impersonalistic → ~~WEST INDIA~~ Spinoza, Sankara, ~~...~~
- Personalistic → Sufism, Christian Mysticism. (where infinite is personified so love can be expressed)
- Immanence of God → pervades whole Universe as primordial force, indwelling spirit



- Pantheism → Religious form: ACOSMISM: World ~~is engulfed~~ engulfed in God
(~~not~~) → Ramanuja (Sankara, Ramanuja)
↳ Unconditional love of God

OBJECTIONS:

- Unworshipful, unless worship is selfless. (Nirvana, Samadhi, etc)
- Morality beyond good/bad → pure compassion/absolute love

THEISM (MONISTIC)

God is supernatural personality and creator of a value evolving world.

MONOTHEISM: Western Notion (~~India~~): Worship of any other gods except one is considered aberrant.

"Thou shall have no other gods before me"

THEISM: There is a Supreme God, & but he may not be absolute. There could be ~~higher reality~~ ~~higher~~ worship of other realities/gods which are lesser. If one worships God of lower stature, he would get lesser merit.

MONOTHEISM further:

- Worship demands ~~complete surrender~~ faith above all
- Untenable and contradictory attributes of God
- God is personality, yet infinite
- God is creator of value centred world, but one which is value-evolving (end is present). Hence, questions arise further

PROOFS for EXISTENCE of GOD

The limitations of trying to prove God's existence

Deductively: Through Deduction, when we try to prove God, then this will be limited to the definition of the word 'god' on which we deduce God's existence. This however will not establish God as a personal being. This proof would assume EXISTENCE as a first order predicate

Inductively: This starts from something observable, and then proceeds to developing a ~~truth~~ truth that is applicable to observables. However, God is ^{not} an observable, as God to be worshippful must be of infinite and surpassing excellence, while an observable is limited in space & time. Thus, Inductive proof cannot establish God

Space & time

Hence, this proof would assume the position of 'NECESSARY Being in CONTINGENT World'

Thus, regarding God, the ~~result~~ outcome is, that the Theist & the Sceptic would take recourse to the same phenomena, with different attitudes.

Theist: Phenomena of order, harmony
Sceptic: Disharmony, Randomness. (ANTINOMIES)

Hence, 'So called proofs are pleas for invoking religious beliefs and attitudes'. Faith invariably, is a necessary condition for believing in God

ONTOLOGICAL of ST ANSELM

A being whose non-existence is logically impossible is greater than a being whose non-existence is possible. Because the notion of God is the highest notion, its non-existence is impossible.

Other criticisms: JS Mill, and others have denied that God as an object of worship must be infinite and perfect. (3)

• If we accept existence as a predicate / ~~such~~ property such as being, kind, etc; then like all other properties, it would be contingent. And contingent properties are given only by experience, and sentences containing them are synthetic only. Hence, we could also think of God not having existence in this case

Similarly Spinoza based on definition → accepts ~~not~~ notional idea
second → KANT

COSMOLOGICAL — [CAUSAL
CONTINGENT

Causal Argument: Everything has a cause,
↓
Causal series keeps going backward, being interminable
↓
Thus, we must have a FIRST CAUSE
↓
~~God may~~ First Cause would be PRIME MOVER. We can call this God.
↓
Thus God exists as the Cause of the World.
its own ~~own~~ cause, as well as

Inspired by ARISTOTLE. Thus, ~~Causality Aquinas~~ Aquinas believes in ~~Efficient~~ Efficient Causality with an end in view. (Purposeful). Here, there is the Aristotelian concept of God as an architect having some design.

Counter: ① World could be a self regulating system

~~KANT~~ → ② Category of Causality is applicable to Phenomena only. World can't be considered as an event. It may be the ^mconsummation of all possible events.

~~KANT~~: ③ First Cause has no Cause ⇒ Causality itself is denied

~~Contingency~~ Causal ②

Existence precedes Essence

↓ Existence of God precedes Idea of God

We have idea of God → God must exist (also Descartes)

CONTINGENCY

Dhruvadeh → Sustainer of Contingents in the World → Must itself be
Eke → Nihilo Nihilo self caused, self sustainable

[Rest, already written]

ARGUMENT from RELIGIOUS EXPERIENCE:

① Theistic beliefs cause regenerative changes in theists. That which causes effects within another reality (humans) must be real in itself → Carl Jung

② Mystic states are not neurotic, but Super Normal.

Qn: Then why are they subjective and unverifiable?

Counter: They are repeatable if people undergo the same discipline which people undergo themselves.

CRITIQUE:
• Mystical experience is differently explained by different people
• First, it is not Universal
• Dependant heavily on initial faith/belief system of Mystic
• Mystic has to psychologically prepare himself for what he wants to perceive.

Hence, mystics may have the same proclivity towards mythical thinking.
(Unanimity of mind among mystics)
This is purely subjective, and cannot objectively prove God

MORAL ARGUMENT

Kant → "Two things fill the Mind with ever new and increasing admiration and awe → the starry heavens above and the moral laws within"

In teleological order → purposeful order of the Universe is the compelling assumption

In Moral proof → Moral order is added as the decisive mark.

Kant → Man is free if he is Moral. Why? → Overcoming his urges, animal tendencies
↓
To act willfully and Rationally is **FREEDOM**

Immortality of Soul
Autonomy of Morality
Belief in God

KANT → Utmost value to Morality → Good Will → living by action as it ought to be, categorically

This morality is autonomous, and an obligation for a Moral Agent thus, 'duty for duty's sake' [Good will is good in itself
Virtue ~~is~~ coming from performance of duty for duty's sake is its own reward]

but now, virtue does not have any evident relation to happiness. These two are heterogeneous.

But, highest good → happiness proportionate to virtue (Practical reason Compels us to accept this)

Hence, the two need to be HARMONIZED.

Hence, this Harmonisation can take place by the belief in a Being which is the cause of Nature ⇒ cause of Humans ⇒ who causes the human will to

promote Summum Bonum, i.e. highest virtue, and this Summum Bonum also includes happiness. Hence, happiness must necessarily be connected with duty.

God, the Cause of all Nature → Harmonizes Happiness with Virtue.

This reason is subjectively sufficient, but objectively unverifiable, hence, based on FAITH.

CRITIQUE: Faith can be ~~not~~ mentally persuasive, but does not lead to knowledge proper.

~~The~~ Virtue and happiness being related is a desire of one's moral consciousness alone, so, by postulating God, we cannot logically relate the two.

Indian Perspective: Brahman is beyond Morality - Immorality.
Morality is valuable only for purification of Chitta.

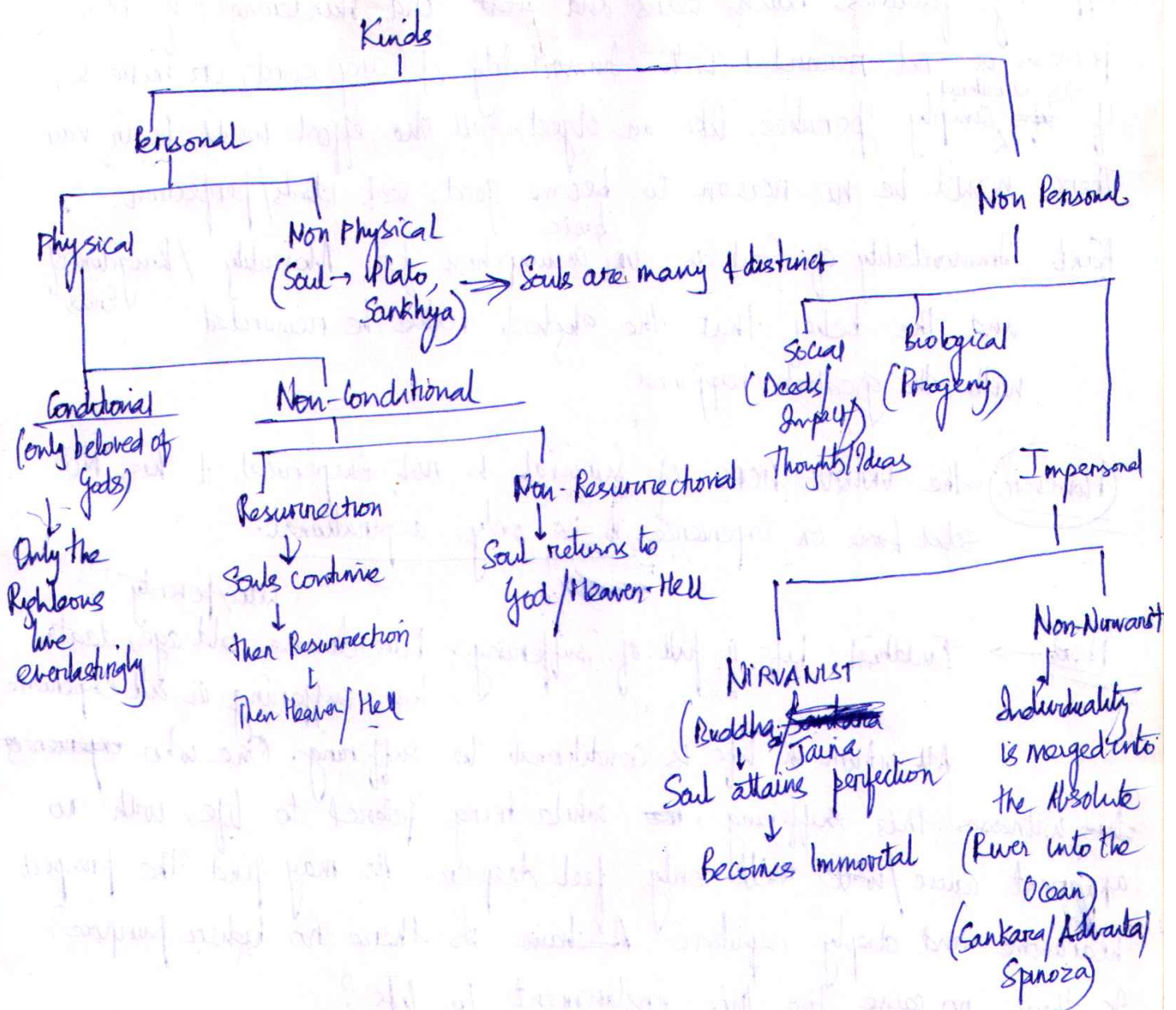
§ RIG VEDA: That out of which creation has arisen
Whether it held firm, or it did not
He who surveys it in the highest heaven,
He surely knows - or maybe he does not!

[Even the gods came after its emergence
Then who can tell from whence it came to be?]

Virtue does not need happiness



RELIGION & IMMORTALITY



Why the discourse of IMMORTALITY?

Life is short, finite and limited. While the experiences that can be sought, and the process of gaining ~~how~~ wisdom is too vast for a lifetime.

If the Universe is Rational, and once Souls appear, should they be allowed to perish in a short while, without any fulfillment? [How can the Supreme Intelligence, being good, allow beings to perish?] → Christian

Can life be treated so perfunctorily?

In the process of becoming moral, ^{attaining higher ideals} one goes through many sacrifices, appalling failures, much tears and sweat and blunderings; if this process is not rewarded with immortality of any sort, or more so, if ~~life~~ ^{the individual} simply perishes like an object, all the effort would be in vain. There would be no reason to become good, seek ideals/perfection.

Kant: Immortality of Soul is ^{basic} ~~an~~ assumption for Morality / Kingdom of Ends and the belief that the ~~highest~~ ^{highest} virtue be rewarded with the greatest happiness.

However, the UNIQUE HOPE of Survival is not Empirical, it has NO solid basis on Experience, it is only aspirational.

Nietzsche → Buddhist: life is full of suffering. Pain, disease, ^{war, poverty} old age, death, loss, suffering in all experience. All action in life is conditional to suffering. One who ~~experiences~~ ^{experiences} this witnesses this suffering, ~~while~~ while being fettered to life, with no apparent cause/will will only feel despair. He may find the prospect wearisome and deeply repulsive. ~~A chain~~ Is there no higher purpose? Is there no cause for this enslavement to life?

↳ Nirvanist school: Perfection is the ideal, after which there is no more life, ~~no~~ ^{from} freedom of shackles, ~~blowing out~~ ^{blowing out}

↳ Advaita: Endless cycle of birth and death means imperfection, which is due to ego. Complete surrender → Perfection
↓
Merges with the Absolute

Supreme Bliss →

PLATO: Soul is SIMPLE

- Simple is that which cannot be decomposed, so it is eternal
- ~~of~~ ~~simplicity~~ ~~or~~
- The eternity of soul has nothing to do with the shortness or longevity of life on the Earth
- Also, ideas are eternal, and only eternal soul can know eternal ideas

Critique: - Apriori proof / logic. If assumptions are not accepted, the conclusion also becomes unacceptable

- We perceive embodied soul (or) conscious body, but not distinct body and soul, as propounded by Plato

NIRVANIST

Nirvana is attainable by the person in this earthly frame.

Once Nirvana is attained, the person becomes secure from the risk of change, free from the cycle of suffering, as he has attained the timeless perfection amidst the ~~the~~ vicissitudes of temporal flow.

Forer: Perfect sculpture. Once sculpted, it is perfect, and remains so, by becoming a thing of beauty. No more a work in progress.

ADVAITA/SPINOZA

By contemplating on things changeless and timeless, one tends to become oneself a timeless existence. By setting our affection on things which do not change, we are delivered from the disturbances of passion.

The ideal which unites two or more passing events, itself cannot be a passing event. Hence, by focussing on the ideal, we pass on from the realm of time to the kingdom of eternity.

The life of eternal values has to be attained by one's free decision and commitment to it. Nirvana cannot be conferred.

Buddha: 'ATMA DIPO BHAVA'

This Nirvana/Jvanmukti: Neither ^{Altruistic} Selfish nor ~~Selfish~~, but Selfless in the Most literal sense

RELIGIOUS BELIEF:

— REASON, REVELATION & FAITH

— MYSTICAL EXPERIENCE

It has been accepted by religious thinkers that religion is apriori. There is an innate spiritual quest in Man.

• Religious belief is not merely cognitive and cannot be assimilated to scientific or factual knowledge. It has an element of feeling and affectiveness.

→ Reason should be the regulator of one's religious practices

THE PLACE OF REASON By Kant's thesis, we have ascertained that Neither the existence nor non-existence can be proved conclusively

Reason remains at most a regulative force in religious belief. The function of reason is to guide the cognitive trends in Man. While religion is what one considers to be his highest concern, it is for Reason to get Man to ~~get~~ be well established in his belief and ways of worship/expression to help one participate in one's religious quest better. Reason remains a helpful guide in the forces responsible for the establishment of religious belief, namely: Revelation, Mystical Experience, faith.

Reason & Mystical Experience: The Mystical Experience of God is very transitory or momentary. To conceptualize this momentary experience, put it in words, for one's own understanding, or for communicating to others, — Reason is Necessary.

Reason & Revelation/Scripture: Holy scripture are considered revelations or word of God. But the scriptural statements have to be interpreted and reason is required to advance one's interpretation.

Sankara holds that inference can/has to be used as a means to understand scripture. But the scripture is authoritative. Thus, reason, though subservient, is necessary for interpreting scripture

Reason & faith: Religious belief can be divided into 4 kinds of beliefs.

Rational → evidential

Arational → Inconclusive evidence

Irational → Counter evidence available

Non-Rational → No need for evidence (Nornalist)

⊕ Get Contextual Meaning
not literary meaning
(LANGUAGE GAMES)

Thus, irrational statements can be avoided on basis of reason.

Conclusion: From the time of Kant onwards, it has been accepted that arguments for proving God are only pleas. Hence, reason by itself cannot originate & faith, though it can be used to strengthen or to weaken it.

REVELATION: Kant: 'Noumena' → unknown and unknowable

But Religion: Hidden, not unknowable. "REVELATION"
God is a hidden entity, acc. to Bible, or even acc. to Vedanta (Maya). He cannot be known by cognition. He is said to be realized only through Revelation.

Acc. to the different traditions, God is revealed through:

- Religious scriptures
- Through his angels in Semitic religions
- In dreams and visions
- Through prophets, or through Avatars, and great sages.
- Through Nature (Indian Tradition)
- God reveals himself to his devotees, through his Grace

We only have the accounts of deeply religious men, to affirm about revelation

FAITH Religion → "Man's belief in power beyond himself"

If revelation is the work of God, faith is the receptivity of Man to acknowledge this revelation

But what kind of certainty can one have in faith? Acc. to Kant, we can have felt certainty, or subjective certainty sufficient for belief, but insufficient for knowledge. Thus, he states, 'I have found it necessary to deny knowledge, in order to make room for faith.' (Practical Reason)

↓
Action oriented, used to determine our everyday lives

A few characteristics of faith are:

- The object of faith is the highest concern of man, what he considers to be his object of devotion
- It cannot be reduced to ordinary scientific knowledge

The function of faith is 'not to know' but ~~with~~ ^{is} concerned with the becoming of man, the development of his personality. Through faith in teaching one wants to imbibe the values prescribed, and become a more harmonious being. (Virtues)

MYSTICAL EXPERIENCE

Mysticism is said to be religious experience in the purest form. It is the most distinctive feature of Indian religion. (Advaitism, Bhakti, etc). Often the Mystics have been criticized as being psychoneurotic persons

In the Indian tradition, in the last analysis, the seeker completely identifies himself with Brahman, and deems himself one with ~~Brahman~~ ^{the Cosmos}

Mysticism is certainly an abnormal state, but not a neurotic state. In neurotic state, social adjustment and mental integrity are lacking, while they are found in abundance in Mysticism. In fact, Mysticism gives rise to

ponents of great compassion and clarity.

2 types of Mysticism: Incomplete Mystics remain in absorption and ecstasy
Complete: Contemplation gives rise to boundless action. Here there is great energy, action and love, and consequently, effort to ~~also~~ alleviate the suffering of the human being (MAHAKARUNA)

CHARACTERISTICS of Mystic Experience:

INEFFABILITY: It defies expression, can't be explained. There is no adequate report that can be given in words. (ex. Ramakrishna → Doll of salt, ocean)

NOETIC QUALITY: There is an insight into depths of truth that is not knowledgeable by intellect alone. It is some sort of illumination, realization of significance to man.

TRANSIENCY: It is transient, it cannot be sustained for long, but may recur from time to time

PURITY: The Mystic feels unity with higher power / superior will loses feeling of individual ego. (No ego, Oneness, All life)

Ways of Attaining: Yogic practises, meditation

Self reflection, inquiry

Detachment

Some cultures → psychedelic drugs

Basic concept: focus on the eternal, unchanging aspects of life over the ephemeral and transient, such that the person imbibes the eternal values and becomes ready to receive/comprehend deeper truths to life.

PROBLEM of EVIL

One of the most vigorous arguments against God's existence by critics is the question of why ~~God being~~ Evil exists in the World.

God, being a perfect personality, omniscient, benevolent, should not allow evil. They argue that the presence of evil proves that there is no all powerful and benevolent God. → ① God is omnipotent ② He is good ③ There is evil → But evil is incompatible.

AUGUSTINE

St. Augustine's proof → God is Not the Parent of Evil. ^{He with an omnipotent and benevolent God}

• Augustine answers one aspect of the Question thus: Although God created everything in the World, he did not create evil, because evil is not a thing, but a lack/deficiency of good.

ex: the evil suffered by a blind man is due to lack of vision.

• Why God has allowed for this?

Human Beings → Rational Beings → God had to give them freedom of will and ability to choose

God is not parent of evils, ← Hence, humans have freedom to choose to do wrong as well ←



• See the World as a thing of Beauty. Although there is evil in the Universe, it contributes to an overall good that is greater than without evil, just as dark patches add beauty to a picture. (The evil, when looked rightly, may really be good)

CRITIQUE! → Absence of Health is just a play of words, as suffering of a deficient individual is REAL.

→ How are Natural evils explained (Not convinced by 3rd argument)

→ If we cannot judge what is perceived as evil as evil, we cannot say anything about good either, and would lose all moral judgement (4)

The Qn of Epicurus

"Is good willing but unable → then he is impotent
Is he able but not willing → Then he is malevolent
Is he both able and willing? → Whence there is evil?"

Leibnitz: This is the best possible creation

Tennant: Evil is prophylactic, it serves as a warning against danger.
Suffering is necessary for the evolution of ^{and sustenance} moral excellence
↓
~~Physical~~ Nature is non-moral, but helps in emergence of morality in man.

Is Millenarism: Nature commits acts out of which no greater good can arise. Innocents suffer ^(sometimes) for others' sins
Besides, if evil can cause the rise of good, even the reverse is possible.

Even Kant admits that virtue is not always rewarded.

COUNTER-ARGUMENTS/CONCLUSIONARY

• Firstly, the notion of an omnipotent God itself is paradoxical.

~~It is believed that humans are created with free will.~~

• This is because, if God is omnipotent, can he make ~~his~~ rules that bind himself? If the answer is yes, then, it implies that once he makes those rules, he surrenders his omnipotency. If the answer is No, then, we directly accept that God is not omnipotent.

Thus, omnipotency, is paradoxical, and this relieves the problem of evil.

• Second, it is accepted that God has created humans with free will
[While human actions depend on many factors ~~that~~ causally, the action remains free because it is willed by the ego. Moreover, action, ~~while it may causally~~ is free if there are causal factors that determine it, it is not free only if there are constraints placed such that no other action is possible. In

case of humans thus, actions ^{are said to be} ~~are~~ free as the will is not constrained to act ~~in~~ only one direction)

Now, if humans possess free will, then actions are not completely predetermined, then it cannot be foreknown. Then, omnipotence of God cannot ensure the self-contradictory result of creating humans with a fully pre-determined free will.

Thus, ~~it is~~ God creates free men, who ^{can} choose to do right, only after the realisation of good, and intention to overcome evil. Since free will is not compatible with absolute goodness, God need not be criticised for the lack of goodness in the world.

CONCLUSIONARY:

Religious statements are quasi-descriptive in nature. This kind of truth, rather than being rationalized, must be judged by the believer himself. If he finds an enlargement in his personality as a result of his beliefs, they are meaningful to his existence.

Buddha talks about evil in the world cogently. The purpose of his teaching is to guide the withdrawal of men from ephemeral pleasures and inducing them to a life of spirituality. Hence, here, evil exists to be overcome.

The Chinese tradition talks of the eternal balance of opposites running the world, good-bad, light-dark, etc. Evil is thus coexistent with good.

NATURE of RELIGIOUS LANGUAGE

POSITIVISM: Began with Hume (translation of his understanding)

"For a statement to be meaningful, it should either be Analytic or Synthetic." Any empirical statement should conform to 2 principles → Verifiability & falsification.

A proposition that is neither verifiable nor falsifiable even in principle is factually empty, absurd and **NONSENSE**.

COUNTER: Support of Religious Statements: Wittgenstein.

"God is a picture, but not a picture of something that can be sensed."

ONTOLOGICAL ATHEISM / REFUTATION of COGNITIVENESS of THEISTIC Statements

(FINDLAY). Just, God is attributed with all Empirical (Contingent) qualities, but ~~these~~ these are then thought to be NECESSARY, making the notion of God **self contradictory** and senseless. *necessity of contingent qualities*

(FEW). If God is infinite and all inclusive, then there can be no event outside God which can count against the assertion of its existence. If the existence of God cannot be falsified by actual state of affairs, then the statements regarding God are only VACUOUS. This is based on KARL POPPER's assertion of falsifiability of Scientific Statements.

But religious statements are NOT falsifiable:

- They are heavily qualified, leaving them defensible to any counter
- A theist itself would not accept any assertion counter to his belief (5)

• A theologian maintains that God's ways are mysterious, unless one knows about the whole Universe, one cannot take a stand against religious statements. (omniscient)

ex: 'God is Love' → Why killing → God's love not like human love
↓
Why Calamities
↓
Too Mysterious to Understand

THE THEISTIC DEFENSE

"Things are not revealed only by Scientists with Microscopes, but also by the poets, the prophets and the painters."

• Acc to JOHN HICK, Religious facts can be established through post-mortem experience. Thus, in principle, they are falsifiable through post mortem experience. I.M. CROMBIE → The proposition 'God is Love' is certainly falsifiable ~~through~~ ^{by} the presence of suffering.

HOWEVER: Conclusion: Religious verification does not establish the factual meaningfulness of a statement. Scientifically, theological statements can neither be verified nor falsified.

THUS, COGNITIVENESS of Religious Statements cannot be HELD.

Other Theories:

SEMI-COGNITIVE → ANALOGICAL THEORY

God is held to be both Immanent, and Transcendent, in order to overcome the difficulties arising from deism / ~~the~~ pantheism. If both Immanent and Transcendent, then God is partly knowable and partly unknowable. Then, what is the nature of theistic knowledge?

St Thomas Aquinas: Doctrine of Analogy

Through 'Neki, Neki', we know what God is NOT, rather than what he is. Terms only signify God to the extent our intellect knows him. Since our intellect knows only worldly creatures, we know God only to the extent that worldly creatures represent him

(No Analogy depends on God's Existence as apriori assumption)

Because our knowledge of God is imperfect and inadequate, we get Ideas of him through ANALOGY. The Godness of God is different from that of Man, but in some way is reflected through him.

CRITICISM/FAILURE: Doctrine of Analogical predication fails because it takes God to be an Ontological Being, rather than SYMBOLIC. So they claim that ultimately all words and ideas relate to God. But naturally, no finite ~~segment~~ ^{idea} can really relate to God.

NON-ANALOGICAL COGNITIVE

Wittgenstein → language is a game with many possible rules to play it
~~These religious statements~~



RM HARE → BLIK THEORY

Religious statements involve a factual belief and a certain principle of conduct. Religious statements express our whole way of living they have value, relevance for theists.

They do not describe facts, but express our attitude towards facts

Attitude towards fact = BLIK

One may have a Right BLIK on a Wrong BLIK. Even our belief in so-called 'hard facts', rests on a faith/commitment. ex: "KANT regarded Causal Necessity to be an Apriori"

CRITIQUE: If a person works under the influence of a BLIK, then all facts become compatible with that BLIK. Then, it cannot be falsified by any observable fact

Thus, CONCLUSION: A BLIK is right when it harmonizes with facts or to Moral principles, and other attitudes to life in general. It is WRONG when it clashes with accredited Moral/Scientific decisions/understanding of Mankind. A BLIK is subject to the discovery of new ~~facts~~ understanding

FM BRAITHWAITE → MORAL ASSERTIONS

Theistic statements embody declarations of adherence to a policy of action, declarations of commitment to a way of life. A theistic statement refers to change not only the outer order, but also the inner life, as it arises from deep feeling

SYMBOLICAL, CONVICTIONAL

Sign → only points
Symbol → participates 4 points. It shows what it cannot say (Mitgeteilt sein)

A Symbol points to something beyond itself. In contrast to a sign, a symbol participates in the reality to which it points. In Convictional language, a symbol is a power-thought which derives its energy from what it symbolizes. But they cannot function without acceptance.

God → fundamental symbol of ultimate concern → the infinity to which we belong

The 'God' is the fundamental symbol of our ultimate concern

An Atheist does not deny God, but ignores him, remains unconcerned about his ultimate concern. (rejects)

The truth of a religious symbol has got nothing to do with the truth of the Empirical assertions involved in it.

What is MAN's ultimate concern: "The infinity to which he belongs" But the symbol itself should not be considered the ultimate truth. It points to it

- A Symbol does not point a world of objective facts. It cannot be created at will, it belongs to the Collective collective conscious group.
- They have a foundation in reality, they arise from intuitive understanding of the Ultimate; they are not merely subjective projections but objective.