

CONTEMPORARY PERSPECTIVES
ON RELIGIOUS EPISTEMOLOGY
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following: if one of them could not find his wallet, he would give up the search sooner than you or I would; also he would be less inclined to suppose that it was stolen. In general what we would regard as convincing circumstantial evidence of theft those people would find less convincing. They would take fewer precautions than we would to protect their possessions against loss or theft. They would have less inclination to save money, since it too can just disappear. They would not tend to form strong attachments to material things. They would stand in a looser relation to the world than we do. The disappearance of a desired object, which would provoke us to a frantic search, they would be more inclined to accept with a shrug. Of course their scientific theories would be different; but also their attitude toward experiment, and inference from experimental results, would be more tentative. If the repetition of a familiar chemical experiment did not yield the expected result, this *could* be because one of the chemical substances had vanished.

The outlook I have sketched might be thought to be radically incoherent. I do not see that this is so. Although those people consider it to be possible that a wallet might have inexplicably ceased to exist, it is also true that they regard that as unlikely. For things that are lost usually do turn up later; or if not, their fate can often be accounted for. Those people use pretty much the same criteria of identity that we do; their reasoning would resemble ours quite a lot. Their thinking would not be incoherent. But it would be different, since they would leave room for possibilities that we exclude.

If we compare their view that material things do sometimes go out of existence inexplicably with our own rejection of that view, it does not appear to me that one position is supported by *better evidence* than is the other. Each position is compatible with ordinary experience. On the one hand it is true that familiar objects (watches, wallets, lawn chairs) occasionally disappear without any adequate explanation. On the other hand it happens, perhaps more frequently, that a satisfying explanation of the disappearance is discovered.

Our attitude in this matter is striking. We would not be willing to consider it even as *improbable* that a missing lawn chair had "just ceased to exist." We would not entertain such a suggestion. If anyone proposed it we would be sure he was joking. It is no exaggeration to say that this attitude is part of the foundations of our thinking. I do not want to say that this attitude is *unreasonable*; but rather that it is something that we do not *try* to support with grounds. It could be said to belong to "the framework" of our thinking about material things.

Wittgenstein asks: "Does anyone ever test whether this table remains in existence when no one is paying attention to it?" (OC, 163). The answer is: Of course not. Is this because we would not call it "a table" if that were to happen? But we do call it "a table" and none of us makes the test. Doesn't this show that we do not regard that occurrence as a possibility? People who did so regard it would seem ludicrous to us. One could imagine that they made ingenious experiments to decide the question; but this research would make us smile. Is this because experiments were conducted by our ancestors that settled the matter once and for all? I don't believe it. The principle that material things do not cease to exist without physical cause is an unreflective part of the framework within which physical investigations are made and physical explanations arrived at.

The Groundlessness of Belief

Norman Malcolm

I

In his final notebooks Wittgenstein wrote that it is difficult "to realize the groundlessness of our believing."¹ He was thinking of how much mere acceptance, on the basis of no evidence, shapes our lives. This is obvious in the case of small children. They are told the names of things. They accept what they are told. They do not ask for grounds. A child does not demand a proof that the person who feeds him is called "Mama." Or are we to suppose that the child reasons to himself as follows: "The others present seem to know this person who is feeding me, and since they call her 'Mama' that probably is her name"? It is obvious on reflection that a child cannot consider evidence or even doubt anything until he has already learned much. As Wittgenstein puts it: "The child learns by believing the adult. Doubt comes *after* belief" (OC, 160).

What is more difficult to perceive is that the lives of educated, sophisticated adults are also formed by groundless beliefs. I do not mean eccentric beliefs that are out on the fringes of their lives, but fundamental beliefs. Take the belief that familiar material things (watches, shoes, chairs) do not cease to exist without some physical explanation. They don't "vanish in thin air." It is interesting that we do use that very expression: "I *know* I put the keys right here on this table. They must have vanished in thin air!" But this exclamation is hyperbole: we are not speaking in literal seriousness. I do not know of any adult who would consider, in all gravity, that the keys might have inexplicably ceased to exist.

Yet it is possible to imagine a society in which it was accepted that sometimes material things do go out of existence without having been crushed, melted, eroded, broken into pieces, burned up, eaten, or destroyed in some other way. The difference between those people and ourselves would not consist in their *saying* something that we don't say ("It vanished in thin air"), since we say it too. I conceive of those people as acting and thinking differently from ourselves in such ways as the

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Wittgenstein suggests that the same is true of what might be called “the principle of the continuity of nature”:

Think of chemical investigations. Lavoisier makes experiments with substances in his laboratory and now concludes that this and that takes place when there is burning. He does not say that it might happen otherwise another time. He has got hold of a world-picture—not of course one that he invented: he learned it as a child. I say world-picture and not hypothesis, because it is the matter-of-course (*selbstverständliche*) foundation for his research and as such also goes unmentioned (OC, 167).

But now, what part is played by the presupposition that a substance A always reacts to a substance B in the same way, given the same circumstances? Or is that part of the definition of a substance? (OC, 168).

Framework principles, such as the continuity of nature or the assumption that material things do not cease to exist without physical cause, belong to what Wittgenstein calls a “system.” He makes the following observation, which seems to me to be true: “All testing, all confirmation and disconfirmation of a hypothesis takes place already within a system. And this system is not a more or less arbitrary and doubtful point of departure for all our arguments; no, it belongs to the nature of what we call an argument. The system is not so much the point of departure, as the element in which arguments have their life” (OC, 105).

A “system” provides the boundaries within which we ask questions, carry out investigations, and make judgments. Hypotheses are put forth, and challenged, within a system. Verification, justification, the search for evidence, occur within a system. The framework propositions of the system are not put to the test, not backed up by evidence. This is what Wittgenstein means when he says: “Of course there is justification; but justification comes to an end” (OC, 192); and when he asks: “Doesn’t testing come to an end?” (OC, 164); and when he remarks that “whenever we test anything we are already presupposing something that is not tested” (OC, 163).

That this is so is not to be attributed to human weakness. It is a conceptual requirement that our inquiries and proofs stay within boundaries. Think, for example, of the activity of calculating a number. Some steps in a calculation we will check for correctness, but others we won’t: for example, that $4 + 4 = 8$. More accurately, some beginners might check it, but grown-ups won’t. Similarly, some grown-ups would want to determine by calculation whether $25 \times 25 = 625$, whereas others would regard that as laughable. Thus the boundaries of the system within which you calculate may not be exactly the same as my boundaries. But we do calculate; and, as Wittgenstein remarks, “In certain circumstances . . . we regard a calculation as sufficiently checked. What gives us a right to do so? . . . Somewhere we must be finished with justification, and then there remains the proposition that *this* is how we calculate” (OC, 212). If someone did not accept any boundaries for calculating, this would mean that he had not learned *that* language-game: “if someone supposed that *all* our calculations were uncertain and that we could rely on none of them (justifying himself by saying that mistakes are always possible) perhaps we would say he was crazy. But can we say he is in error? Does he not just react differ-

ently? We rely on calculations, he doesn’t; we are sure, he isn’t” (OC, 217). We are taught, or we absorb, the systems within which we raise doubts, make inquiries, draw conclusions. We grow into a framework. We don’t question it. We accept it trustingly. But this acceptance is not a consequence of reflection. We do not *decide* to accept framework propositions. We do not decide that we live on the earth, any more than we decide to learn our native tongue. We do come to adhere to a framework proposition, in the sense that it shapes the way we think. The framework propositions that we accept, grow into, are not idiosyncrasies but common ways of speaking and thinking that are pressed on us by our human community. For our acceptances to have been withheld would have meant that we had not learned how to count, to measure, to use names, to play games, or even *to talk*. Wittgenstein remarks that “a language-game is only possible if one trusts something.” Not *can*, but *does* trust something (OC, 509). I think he means by this trust or acceptance what he calls belief “in the sense of religious belief” (OC, 459). What does he mean by belief “in the sense of religious belief”? He explicitly distinguishes it from *conjecture* (*Vermutung*: *ibid*). I think this means that there is nothing tentative about it; it is not adopted as an hypothesis that might later be withdrawn in the light of new evidence. This also makes explicit an important feature of Wittgenstein’s understanding of belief, in the sense of “religious belief,” namely, that it does not rise or fall on the basis of evidence or grounds: it is “groundless.”

II

In our Western academic philosophy, religious belief is commonly regarded as unreasonable and is viewed with condescension or even contempt. It is said that religion is a refuge for those who, because of weakness of intellect or character, are unable to confront the stern realities of the world. The objective, mature, *strong* attitude is to hold beliefs solely on the basis of *evidence*.

It appears to me that philosophical thinking is greatly influenced by this veneration of evidence. We have an aversion to statements, reports, declarations, beliefs, that are not based on grounds. There are many illustrations of this philosophical bent.

For example, in regard to a person’s report that he has an image of the Eiffel Tower we have an inclination to think that the image must *resemble* the Eiffel Tower. How else could the person declare so confidently what his image is *of*? How could he know?

Another example: a memory-report or memory-belief must be based, we think, on some mental *datum* that is equipped with various features to match the corresponding features of the memory-belief. This datum will include an image that provides the *content* of the belief, and a peculiar feeling that makes one refer the image to a *past* happening, and another feeling that makes one believe that the image is an *accurate* portrayal of the past happening, and still another feeling that informs one that it was *oneself* who witnessed the past happening. The presence of these various features makes memory-beliefs thoroughly reasonable.

Another illustration: if interrupted in speaking one can usually give a confident

account, later on, of what one had been *about* to say. How is this possible? Must not one remember a *feeling of tendency to say just those words*? This is one's basis for knowing what one had been about to say. It justifies one's subsequent account.

Still another example: after dining at a friend's house you announce your intention to go home. How do you know your intention? One theory proposes that you are presently aware of a particular mental state or bodily feeling which, as you recall from your past experience, has been highly correlated with the behavior of going home; so you infer that *that* is what you are going to do now. A second theory holds that you must be aware of some definite mental state or event which reveals itself, not by experience but *intrinsically*, as the intention to go home. Your awareness of that mental item *informs* you of what action you will take.

Yet another illustration: this is the instructive case of the man who, since birth, has been immune to sensations of bodily pain. On his thirtieth birthday he is kicked on the shins, and for the first time he responds by crying out, hopping around on one foot, holding his leg, and exclaiming "The pain is terrible!" We have an overwhelming inclination to wonder, "How could he tell, *this first time*, that what he felt was *pain*?" Of course the implication is that *after* the first time there would be *no* problem. Why not? Because his first experience of pain would provide him with a sample that would be preserved in memory; thereafter he would be equipped to determine whether any sensation he feels is or isn't pain; he would just compare it with the memory-sample to see whether the two match! Thus he will have a *justification* for believing that what he feels is pain. But the *first time* he will not have this justification. This is why the case is so puzzling. Could it be that this first time he *infers* that he is in pain from his own behavior?

A final illustration: consider the fact that after a comparatively few examples and bits of instruction a person can go on to carry out a task, apply a word correctly in the future, continue a numerical series from an initial segment, distinguish grammatical from ungrammatical constructions, solve arithmetical problems, and so on. These correct performances will be dealing with new and different examples, situations, combinations. The performance output will be far more varied than the instruction input. How is this possible? What carries the person from the meager instruction to his rich performance? The explanation has to be that an effect of his training was that he abstracted the Idea, perceived the Common Nature, "internalized" the Rule, grasped the Structure. What else could bridge the gap between the poverty of instruction and the wealth of performance? Thus we postulate an intervening mental act or state which removes the inequality and restores the balance.

My illustrations belong to what could be called the *pathology* of philosophy. Wittgenstein speaks of a "general disease of thinking" which attempts to explain occurrences of discernment, recognition, or understanding, by postulating mental states or processes from which those occurrences flow "as from a reservoir" (BB, p. 143). These mental intermediaries are assumed to contribute to the causation of the various cognitive performances. More significantly for my present purpose, they are supposed to *justify* them; they *provide* our *grounds* for saying or doing this rather than that; they *explain how we know*. The Image, or Cognitive State, or Feel-

ing, or Idea, or Sample, or Rule, or Structure, *tells* us. It is like a road map or a signpost. It guides our course.

What is "pathological" about these explanatory constructions and pseudo-scientific inferences? Two things at least. First, the movement of thought that demands these intermediaries is circular and empty, unless it provides criteria for determining their presence and nature *other than* the occurrence of the phenomena they are postulated to explain—and of course no such criteria are forthcoming. Second, there is the great criticism by Wittgenstein of this movement of philosophical thought: namely, his point that no matter what kind of state, process, paradigm, sample, structure, or rule is conceived of as giving us the necessary guidance, it could be taken, or understood, as indicating a *different* direction from the one in which we actually did go. The assumed intermediary Idea, Structure, or Rule does not and cannot reveal that because of it we went in the only direction it was reasonable to go. Thus the internalized intermediary we are tempted to invoke to bridge the gap between training and performance, as being that which shows us what we must do or say if we are to be rational, cannot do the job it was invented to do. It cannot fill the epistemological gap. It cannot provide the bridge of justification. It cannot put to rest the How-do-we-know? question. Why not? Because it cannot tell us how *it itself* is to be taken, understood, applied. Wittgenstein puts the point briefly and powerfully: "Don't always think that you read off your words from facts; that you portray these in words according to rules. For even so you would have to apply the rule in the particular case without guidance" (PI, 292). Without guidance! Like Wittgenstein's signpost arrow that cannot tell us whether to go in the direction of the arrow tip or in the opposite direction, so too the Images, Ideas, Cognitive Structures, or Rules that we philosophers imagine as devices for guidance cannot interpret themselves to us. The signpost does not tell the traveler how to read it. A second signpost might tell him how to read the first one; we can imagine such a case. But this can't go on. If the traveler is to continue his journey he will have to do something on his own, without guidance.

The parable of the traveler speaks for *all* of the language-games we learn and practice, even those in which there is the most disciplined instruction and the most rigorous standards of conformity. Suppose that a pupil has been given thorough training in some procedure, whether it is drawing patterns, building fences, or proving theorems. But then he has to carry on by himself in new situations. How does he know what to do? Wittgenstein presents the following dialogue: "However you instruct him in the continuation of a pattern—how can he *know* how he is to continue by himself?—Well, how do I know?—If that means 'Have I grounds?', the answer is: the grounds will soon give out. And then I shall act, without grounds" (PI, 211). Grounds come to an end. Answers to How-do-we-know? questions come to an end. Evidence comes to an end. We must speak, act, live, without evidence. This is so not just on the fringes of life and language, but at the center of our most regularized activities. We do learn rules and learn to follow them. But our training was in the past! We had to leave it behind and proceed on our own.

It is an immensely important fact of nature that as people carry on an activity in which they have received a common training, they do largely *agree* with one

another, accepting the same examples and analogies, taking the same steps. We agree in what to say, in how to apply language. We agree in our responses to particular cases.

As Wittgenstein says, "That is not agreement in opinions but in form of life" (PI, 241). We cannot explain this agreement by saying that we are just doing what the rules tell us—for our agreement in applying rules, formulae and signposts is what gives them their *meaning*.

One of the primary pathologies of philosophy is the feeling that we must *justify* our language-games. We want to establish them as well grounded. But we should consider here Wittgenstein's remark that a language-game "is not based on grounds. It is there—like our life" (OC, 559).

Within a language-game there is justification and lack of justification, evidence and proof, mistakes and groundless opinions, good and bad reasoning, correct measurements and incorrect ones. One cannot properly apply these terms to a language-game itself. It may, however, be said to be "groundless," not in the sense of a groundless opinion, but in the sense that we accept it, we live it. We can say, "This is what we do. This is how we are."

In this sense religion is groundless; and so is chemistry. Within each of these two systems of thought and action there is controversy and argument. Within each there are advances and recessions of insight into the secrets of nature or the spiritual condition of humankind and the demands of the Creator, Savior, Judge, Source. Within the framework of each system there is criticism, explanation, justification. But we should not expect that there might be some sort of rational justification of the framework itself.

A chemist will sometimes employ induction. Does he have evidence for a Law of Induction? Wittgenstein observes that it would strike him as nonsense to say, "I know that the Law of Induction is true." ("Imagine such a statement made in a law court.") It would be more correct to say, "I believe in the Law of Induction" (OC, 500). This way of putting it is better because it shows that the attitude toward induction is belief in the sense of "religious" belief—that is to say, an acceptance which is not conjecture or surmise and for which there is no reason—it is a groundless acceptance.

It is intellectually troubling for us to conceive that a whole system of thought might be groundless, might have no rational justification. We realize easily enough, however, that grounds soon give out—that we cannot go on giving reasons for our reasons. There arises from this realization the conception of a reason that is *self-justifying*—something whose credentials as a reason cannot be questioned.

This metaphysical conception makes its presence felt at many points—for example, as an explanation of how a person can tell what his mental image is of. We feel that the following remarks, imagined by Wittgenstein, are exactly right: "The image must be more similar to its object than any picture. For however similar I make the picture to what it is supposed to represent, it can always be the picture of something else. But it is essential to the image that it is the image of *this* and of nothing else" (PI, 389). A pen and ink drawing represents the Eiffel Tower, but it could represent a mine shaft or a new type of automobile jack. Nothing prevents this drawing from being taken as a representation of something other than the Eiffel

Tower. But my mental image of the Eiffel Tower is *necessarily* an image of the Eiffel Tower. Therefore it must be a "remarkable" kind of picture. As Wittgenstein observes: "Thus one might come to regard the image as a super-picture" (ibid.). Yet we have no intelligible conception of how a super-picture would differ from an ordinary picture. It would seem that it has to be a *super-likeness*—but what does this mean?

There is a familiar linguistic practice in which one person *tells* another what his image is of (or what he intends to do, or what he was about to say) and no question is raised of how the first one *knows* that what he says is true. This question is imposed from outside, artificially, by the philosophical craving for justification. We can see here the significance of these remarks: "It isn't a question of explaining a language-game by means of our experiences, but of noting a language-game" (PI, 665). "Look on the language-game as the *primary* thing" (PI, 656). Within a system of thinking and acting there occurs, *up to a point*, investigation and criticism of the reasons and justifications that are employed in that system. This inquiry into whether a reason is good or adequate cannot, as said, go on endlessly. We stop it. We bring it to an end. We come upon something that *satisfies* us. It is *as if* we made a decision or issued an edict: "*This* is an adequate reason!" (or explanation, or justification). Thereby we fix a boundary of our language-game.

There is nothing wrong with this. How else could we have disciplines, systems, games? But our fear of groundlessness makes us conceive that we are under some logical compulsion to terminate at *those particular* stopping points. We imagine that we have confronted the self-evident reason, the self-justifying explanation, the picture or symbol whose meaning cannot be questioned. This obscures from us the *human* aspect of our concepts—the fact that what we call "a reason," "evidence," "explanation," "justification," is what appeals to and satisfies *us*.

III

The desire to provide a rational foundation for a form of life is especially prominent in the philosophy of religion, where there is an intense preoccupation with purported proofs of the existence of God. In American universities there must be hundreds of courses in which these proofs are the main topic. We can be sure that nearly always the critical verdict is that the proofs are invalid and consequently that, up to the present time at least, religious belief has received no rational justification.

Well, of course not! The obsessive concern with the proofs reveals the assumption that in order for religious belief to be intellectually respectable it *ought* to have a rational justification. *That* is the misunderstanding. It is like the idea that we are not justified in relying on memory until memory has been proved reliable.

Roger Trigg makes the following remark: "To say that someone acts in a certain way because of his belief in God does seem to be more than a redescription of his action. . . . It is to give a reason for it. The belief is distinct from the commitment which may follow it, and is the justification for it." "It is evident from other remarks that by 'belief in God' Trigg means 'belief in the existence of God' or 'belief that God exists.'" Presumably, by the *acts* and *commitments* of a religious person Trigg

refers to such things as prayer, worship, confession, thanksgiving, partaking of sacraments, and participation in the life of a religious group.

For myself I have great difficulty with the notion of belief in *the existence of God*, whereas the idea of belief *in God* is to me intelligible. If a man did not ever pray for help or forgiveness, or have any inclination toward it; nor ever felt that it is "a good and joyful thing" to thank God for the blessings of this life; nor was ever concerned about his failure to comply with divine commandments—then, it seems clear to me, he could not be said to believe in God. Belief in God is not an all or none thing; it can be more or less; it can wax and wane. But belief in God in any degree does require, as I understand the words, some religious action, some commitment, or if not, at least a bad conscience.

According to Trigg, if I take him correctly, a man who was entirely devoid of any inclination to religious action or conscience might believe in *the existence of God*. What would be the marks of this? Would it be that the man knows some theology, can recite the Creeds, is well-read in Scripture? Or is his belief in the existence of God something different from this? If so, what? What would be the difference between a man who knows some articles of faith, heresies, Scriptural writings, and in addition believes in the existence of God, and one who knows these things but does not believe in the existence of God? I assume that both of them are indifferent to the acts and commitments of religious life.

I do not comprehend this notion of belief in *the existence of God* which is thought to be distinct from belief *in God*. It seems to me to be an artificial construction of philosophy, another illustration of the craving for justification.

Religion is a form of life; it is language embedded in action—what Wittgenstein calls a "language-game." Science is another. Neither stands in need of justification, the one no more than the other.

Present-day academic philosophers are far more prone to challenge the credentials of religion than of science. This is probably due to a number of things. One may be the illusion that science can justify its own framework. Another is the fact that science is a vastly greater force in our culture. Still another reason may be the fact that by and large religion is to university people an alien form of life. They do not participate in it and do not understand what it is all about. This nonunderstanding is of an interesting nature. It derives, at least in part, from the inclination of academics to suppose that their employment as scholars demands of them the most severe objectivity and dispassionateness. For an academic philosopher to become a religious believer would be a stain on his professional competence! Here I will quote from Nietzsche, who was commenting on the relation of the German scholar of his day to religious belief; yet his remarks continue to have a nice appropriateness for the American and British scholars of our own day:

Pious or even merely church-going people seldom realize *how much good will*, one might even say willfulness, it requires nowadays for a German scholar to take the problem of religion seriously; his whole trade . . . disposes him to a superior, almost good-natured merriment in regard to religion, sometimes mixed with a mild contempt directed at the 'uncleanliness' of spirit which he presupposes wherever one still belongs to the church. It is only with the aid of history (thus *not* from his per-

sonal experience) that the scholar succeeds in summoning up a reverent seriousness and a certain shy respect towards religion; but if he intensifies his feelings towards it even to the point of feeling grateful to it, he has still in his own person not got so much as a single step closer to that which still exists as church or piety; perhaps the reverse. The practical indifference to religious things in which he was born and raised is as a rule sublimated in him into a caution and cleanliness which avoids contact with religious people and things. . . . Every age has its own divine kind of naivety for the invention of which other ages may envy it—and how much naïvety, venerable, childlike and boundlessly stupid naïvety there is in the scholar's belief in his superiority, in the good conscience of his tolerance, in the simple unsuspecting certainty with which his instinct treats the religious man as an inferior and lower type which he himself has grown beyond and *above*!

IV

Someone could point out that within particular religions there are beliefs that are based on evidence or to which evidence is relevant. This is indeed so. Some doctrinal beliefs about Jesus and the Holy Spirit, for example, are based on New Testament texts. Here is an area where evidence and interpretation are appropriate. There are disputes between Christian sects (for example, the controversy over the authority of the Bishop of Rome)—disputes to which textual evidences are relevant.

In the present essay I have been talking not about this or that doctrinal belief but, more generally, about *religious belief*. It would be convenient if I could substitute the words "belief in God" for the words "religious belief"; but I hesitate to do so because the Buddhists, for example, do not describe themselves as believing in God, and yet Buddhism is undoubtedly a religion. Religious belief as such, not particular creeds or doctrines, is my topic.

I think there can be evidence for the particular doctrines of a faith only within the attitude of religious belief. Many people who read about incidents in the life of Jesus, as recounted in the Gospels, or about events in the lives of the Hebrew prophets, as recounted in the Old Testament, do not believe that the reported incidents actually occurred. But it is possible to believe that they occurred without regarding them as *religiously significant*. That a man should die and then come to life again is not necessarily of religious significance. That the apparent motion of the sun should be interrupted, as related in Joshua, does not have to be understood religiously. A well-known physicist once remarked to me, only *half-humorously*, that a study of the causation of miracles could be a branch of applied physics! Biblical miracles *can* be regarded as events of merely scientific interest. They can be viewed from either a scientific or a religious *Weltanschauung*. It is only from the viewpoint of religious belief that they have religious import.

It is such a viewpoint or *Weltbild* (to use Wittgenstein's term), whether religious or scientific, that I am holding to be "groundless." I am not saying, of course, that these different ways of picturing the world do not have *causes*. Education, culture,

family upbringing, can foster a way of seeing the world. A personal disaster can destroy, or produce, religious belief. Religious people often think of their own belief as a result of God's intervention in their lives.

My interest, however, is not in causes. What I am holding is that a religious viewpoint is not based on grounds or evidence, whether this is the Five Ways of Aquinas, the starry heavens, or whatever. Of course, some people do *see* the wonders of nature as *manifestations* of God's loving presence. Someone might even be able to regard the Five Ways in that light. Anselm did thank God for His gift of the Ontological Proof. But seeing something as a manifestation of God's love or creative power is a very different thing from taking it either as evidence for an empirical hypothesis or as a kind of logical proof of the correctness of religious belief.

Some readers may want to know whether my position is that people do not *in fact* seek grounds for their religious belief, or whether, as a conceptual matter, there *could not* be grounds. I hold that both things are true, even though this may shock a well-trained analytic philosopher. When you are describing a language-game, a system of thought and action, you are describing concepts, and yet also describing what certain people do—how they think, react, live. Wittgenstein reminds us that in doing mathematical calculations we do not worry about the figures changing shape after being written down; and also that scientists usually are not in doubt as to whether they are in their laboratories. That such doubts are rare is an empirical fact; yet if it were not for this kind of fact we *could not* have some of our concepts. Consider these remarks by Wittgenstein:

Mathematicians do not in general quarrel over the result of a calculation. (This is an important fact.)—If it were otherwise, if for instance, one mathematician was convinced that a figure had altered unperceived, or that memory had deceived either him or the other person, and so on—then our concept of “mathematical certainty” would not exist (*PI*, p. 225).

If I am trying to mate someone in chess, I cannot be having doubts as to whether the pieces are perhaps changing positions of themselves and at the same time my memory is tricking me so that I don't notice it (*OC*, 346).

I know that some philosophers would like to have a *demonstration* that religious belief is groundless. I do not know what “demonstration” could mean here. But I will say this: it is obvious that the wonders and horrors of nature—the history of nations, great events in personal experience, music, art, the Ontological Proof, and so on—can be responded to either religiously or nonreligiously. Suppose there is a person who is untouched by any inclination toward religious belief, and another who wants to present him convincing grounds for religious belief. Can he do it? I don't see how. The first person can regard the presented “evidence” as psychologically, historically, mythologically, or logically interesting—perhaps fascinating. But even if he has an “open mind,” the proffered phenomena or reasoning cannot have religious import for him unless he has at least an inclination toward a religious *Weltbild*. This is the necessary medium, the atmosphere, within which these “evidences” can have religious significance. Wittgenstein's remarks about “the language-game,” namely that

It is not based on grounds.

It is not reasonable (or unreasonable)

It is there—like our life (*OC*, 559)

are meant to apply to all language-games, but seem to be true in an especially obvious way of religious belief.

Belief in a God who creates, judges, and loves humanity is *one form* of religious belief. Belief in a mystical principle of causality according to which good produces good and evil produces evil is *another form* of religious belief. Those perspectives on reality are not hypotheses for or against which evidence can be marshalled. You may invite someone to see the world as a heartless mechanism or, on the contrary, as throbbing with love. Once a person has the beginnings of such a vision you may strengthen it for him by means of luminous examples. But unless he already shares that vision in some degree, he will not take your examples in the way you want him to take them. It may be that your conviction, passion, love, will move him in the direction of religious belief. But this would be speaking of causes, not grounds.

Notes

1. Ludwig Wittgenstein, *On Certainty*, ed. G.E.M. Anscombe and G. H. von Wright; trans. D. Paul and G.E.M. Anscombe (Oxford, Engl.: Basil Blackwell, 1969), paragraph 166. Henceforth I include references to this work in the text, employing the abbreviation “*OC*” followed by paragraph number. References to Wittgenstein's *The Blue and Brown Books* (Oxford, Engl.: Basil Blackwell, 1958) are indicated in the text by “*BB*” followed by page number. References to his *Philosophical Investigations*, ed. G.E.M. Anscombe and R. Rhees; trans. G.E.M. Anscombe (Oxford, Engl.: Basil Blackwell, 1967) are indicated by “*PI*” followed by paragraph number. In *OC* and *PI* I have mainly used the translations of Paul and Elizabeth Anscombe, but with some departures.
2. Roger Trigg, *Reason and Commitment* (Cambridge, Engl.: Cambridge University Press, 1973), p. 75.
3. Friedrich Nietzsche, *Beyond Good and Evil*, trans. R. J. Hollingdale (Harmondsworth, Middlesex [Engl.]: Penguin, 1972), para. 58.