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In Sec. 2 of Ch. 1 of RM,

It begins to deal with religious expression  
in the course of history.

The religious factor in human life  
involves four ~~factor~~ elements:

- a) ritual, a definite organized procedure;
- b) emotional expression;
- c) beliefs which explain the ritual or the emotion;
- d) the adjustment of beliefs into a coherent system  
(internally coherent  
& coherent with other, i.e., non-religious,  
beliefs).

The important  $\Pi$  in this section  
is  $\Pi 2$  on p. 18, (read)

where It. emphasizes that these four factors  
have been of unequal importance  
in different & historical epochs.

As we go back beyond the emergence of civilization,  
back to what Mumford calls "archaic man,"

we find that the "religious idea"  
is barely distinguished from other human interests,  
due to the primal wholeness of undifferentiated  
consciousness, where everything is one.

The specificity of religion is not pronounced in  
archaic man,

and thus the specific religious importance  
of these four factors  
is inverse

to the order of their emergence,

It is only as consciousness becomes differentiated  
that religion becomes specific,  
and as it becomes specific

we find the emergence of differentiated emotion,  
and then of beliefs (1<sup>st</sup> myths) & finally of systems.

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As religion becomes more specific  
at a distinct differentiation of es,  
the various stages of its history emerge,  
and only with the emerge of beliefs and systems (esp. the latter)  
do we find the importance of the solitary individual highlighted.  
Thus (p. 19):

"The great religious conceptions  
which haunt the imaginations  
of civilized mankind  
are scenes of solitariness:

Prometheus chained to his rock,  
Mohamet brooding in the desert,  
the meditations of the Buddha,  
the solitary Man on the Cross.

It belongs to the depths of the religious spirit  
to have felt forsaken, even by God."

This whole of Sec. 2,  
only 2 short pages long,  
contains implicitly  
an entire history of human consciousness, spelled out in the  
remainder of the chapter,

First, Whitehead is  
pushing our imaginations back  
even beyond mythic consciousness  
to the very emergence of human consciousness  
from animal consciousness. He uses only speculation  
(Munford, p. 7): reaching  
back fr. the known  
into the unknown  
(from ontogeny to  
phylogeny)

This becomes clear

if we study what he says about ritual  
in the next section.

Ritual appears first in animals,  
in those animals endowed with a surplus of energy  
beyond what is needed for the sake of sustaining their lives.

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These animals will habitually repeat certain actions  
for their own sake,  
for the very joy of exercise  
and for the sake of the emotions of success.

Ritual is the outcome of leisure,  
and leisure is the availability of energy  
for the performance of actions  
not needed to sustain biological life.

Energy, it seems,  
needs to take some form,  
and when the energy of life  
exceeds the demands of life,  
energy takes the form of actions repeated for its own sake,  
for the very joy of the action.  
Such action is ritual.

Ritual, then, is play  
in its elementary, habitual, repetitive form.  
For what is play  
except actions for its own sake, for the very joy of  
exercise?

The human animal,  
as emergent in evolution from the nonhuman,  
is also endowed with superfluous energy,  
and to that extent he will play,  
engage in ritual action.

And such action, says H., like play,  
generates emotion,  
so that the action becomes repetitive  
and takes on more elaborate forms  
because of the emotion it excites,  
the joy of its graceful exercise,  
and of its successful performance.

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2. Some emotions, then,  
can be generated for their own sake,  
and we seem to have here  
the first differentiation of human consciousness:  
that between the biological  
and a primitive form of the aesthetic.

Emotions figure in  
biological experiences,  
feelings of hunger, thirst, and sexual need  
that each become very intense,  
but only because of their relation to biological necessity.  
But because of superfluous energy,  
our emotions can be sensitized  
in a variety of other ways,  
and so, M. says, mankind became artists in ritual,  
and found space for  
"adventures of curiosity and of feeling."

A notion  
of energy  
that is

→ vs. Freud and with Jung:

human energy is not biological only,  
but superfluous,  
capable of being directed in several ways,  
from the beginning.

Thus art is not a substitute for sex,  
as w. Freud,  
but a capacity given from the beginning  
because of leisure from concerns of biological necessity.

Moreover, besides play and art,

ritual may give rise to religion.

But M. does not tell us here  
just what the difference is --  
and perhaps at the very beginning

there is none,  
until religious emotion becomes specifically differentiated.

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Early religion, moreover,  
is collective and social, not individual.

Collective ritual and emotion

bind a society together,

representing "the first faint glimmerings  
of the life of the spirit raised beyond  
concentration upon the task of supplying  
animal necessities."

Today we tend, in our better moments, ... in fact all merely collective  
to regard merely collective religion as decadent, <sup>emotion</sup>  
as mere sociability. We are even afraid of merely  
but that is because collective emotion.

an event of great significance

separates us from early religion.

The separation of the individual ego

from the collective basis of human consciousness.

Myths of the  
gods  
of the gods.