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the myths of the gods

are replaced, it seems, by the myths of the heroes,
and the stories that celebrate a collective paradise in the past
~~are~~ give way to dramas that portray the tragic elements
in human life. Es as ind'le = an expulsion from
Paradise.

Myths, then, reflect the economy of the psychic relation

of the ego to the collective,

and with the rise of hero-myths

we find the emergence of ego-es

from the mes or collective background of the psyche.

At this point beliefs, in W's. terms,

begin to reflect the religious significance of individuality,

J. Campbell, The Hero with 1000 Faces

in the form of hero myths.

5. As progressively moving toward the realization
of individual responsibility,
religion has been an instrument -- the main
instrument, Tr. says -- for progress in humanity.
But as tending toward inertial routine
and collective emotion, (thoughts, actions)
it has been just the opposite.

Bachow p. 27: It bogs down into "the stage of
satisfactory ritual and of
satisfied belief w/o impulse
toward higher things" (27)

We will see this again later in his
discussion of rational religions.

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The Second chapter of Mumford
fills us in more
on mythic man
or early belief.

148. Feb. 25, intro. (Part outline of IV on board)

We are still tracing

the hs of religion

in connection w. the hs -

of culture,

cultural epochs, w. a view to

today.

W. the help of Whitehead & Mumford,

we have imagined our way

back beyond even mythics

to the earliest times, where religion & play are one.

Today we take up, again w. their help,

the religion of mythics.

To IV on
outline.

~~If we refer now to Sec. 2 for a moment,~~

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^{have already} we will notice that the four "great religious conceptions,"
the four scenes of solitariness,
mentioned by Whitehead

(Prometheus, Mahomet, the Buddha, Jesus)

all entered human history

during or after the period Jaspers calls axial
(800-200 B.C.) --

i.e., during or after

the period in which consciousness
in its capacities for individual understanding,
judgment,
& decision

secured a relative autonomy
from the collective base of human as
in neural-physiological process
or the *nes*.

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i.e., systematizing
of belief.

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Then it is that ~~beliefs~~ rationalizations become

important, for there are demands of consciousness in its

But The earliest form of belief is myths, beginning far earlier, questioning capacity.
while rationalization or systematization of beliefs
into a coherent account

seems to be the outcome of the second stage of meaning.
Myth antedates the period of individual emergence, & it is noted that

A. →

As consciousness moves more toward
an employment of its questioning capacity,
W. studies in his treatment of belief.

it moves away from being an undifferentiated

pure question

to being a differentiated capacity

to ask specific questions.

Then mere ritual and emotion

cannot maintain themselves

without some explanation of their purpose.

Why are we doing what we find ourselves doing?

A. Mr. see the origins of myth, then
as rooted in an exigence
prior to analogous to the ^{later} systematic exigence,
~~we have already dealt with,~~
an exigence ^{wh.} itself is a function the basis
of the ~~same~~
orientation toward intellectuality & rationality, unlimited
that ~~or~~ motivates the systematic exigence. The pure question
wh. humans is
More ritual & emotion, he says, is
insufficient to maintain itself
w/o some explanation of its purpose.
Subconsciously the ritual is maintained
for the sake of the emotions,
but consciousness demands some
ulterior explanation for what men find themselves doing:
practising various rituals,
and finding the rituals generating emotions.

B. This demand of consciousness
is related to the peculiar character of the world
which gives rise to ritual
as opposed to other kinds of play:
its unfathomed nature, its mysteriousness, its nondiscrimination,
its indefiniteness beyond the routine of meeting life's
necessities.
This mysteriousness seems to be the character of ultimacy
as it is experienced by early religion. The myth
meets it in a vivid, though still disconnected, way,
both explaining ritual & emotion, and generating further

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and more definite emotion

when joined with the ritual.

The purpose of both the ritual and myth, then, is emotion,
and of myth more precisely the definition or discrimination of emotion.

Myths may be pure fancy
or they may be variously related
by remembrances
to actual fact.

Their truth is not literal but symbolic,
apprehending in a parable or story
some large and general idea.

But, of course,
early religious man

does not make the distinction between literal and symbolic truth,

tends to take myth as
explanatory of exterior,
spatial, specific
i. e. as
exploratory
of interior,
temporal,
general

B. Review,
rewording

There is a peculiar character to the world, already noted
which men notice
in leisure,
i.e., as a result of superfluous energy.
by Mumford in
Ch. 1,

This is its unfathomed nature,
its mysteriousness,
its awesome character.

This experience is the pure, undifferentiated question,
the sense of "the All" (Eliade)
which is reflected in ritual and early religious emotion.

1. The myth meets this awesomeness
by defining and discriminating it
through a particularized account or story
which explains the unfathomed nature of the world,
but in a disconnected or nonsystematic fashion.

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This account, e. g. a cosmogonic myth,
explains ritual and emotion in a story form,
and generates
more definite emotion.

Myth helps to discriminate emotion, to make it specifically religious.

2. Thus, Through the myth,
ritual became worship,
a distinct form of activity from play and art,
though including them within its form and spirit.

What is worshipped
are the persons or things
spoken of in the myth.

And the worship is not disinterested.

It seeks protection, benefit,
for the unpathosic nature of the world
is awesome, terrifying.

When the complex of ritual, emotion, & myth
are directed to a person, r. th. a thing,
they become religious, -- otherwise they are magic --

C. and religious becomes ^{at this point} an operator of the evolution of es,
for it leads thought

beyond mere immediacy,
beyond even the immediacy of action enjoyed
for its own sake.

Space is opened up for ideas
and the world becomes mediated by meaning,
by concepts of objects that are beyond
mere sense perception.

D. This religion is still thoroughly collective

-- we have no myth of Prometheus yet -- No hero myth --
~~is that~~ ^{and} while people tolerate the myths of other
peoples (a result of nonsystematization),

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⑧

there is no thought
of individual deviations
from one's tribal religion,
since in a sense there is still as yet
no sense of the individual at all.

Beliefs remain uncoordinated
but nonetheless binding on the collective.

The uncoordination
of mythic belief
has not yet given rise to the still further question
that leads beyond myths to rationalized systems.

1. The nature of these early collective bodies
or communities

is dealt with by Mumford in Ch. 2.

They were small, localized, particularized,
territorial, organized around the family.

each ^{group had} ~~with~~ its own way of life,
its own lg,

its own local food supply,
local sexual customs,
local gods,

and very concerned with passing on
their specific human form

very traditional
(31, read)

in a fixed fashion, n. th. developing it (wh.
we call for ind'l deviation).
Humanity was no open group.

One's own culture, fr. the beginning,
was more central than others.

Only today are we passing beyond
this notion to the realization
of one humanity shared by all cultures.

This religion, while freeing thought from immediacy,
ceases to be a source of progress
if its beliefs remain incoordinated and unsystematized.
Systems seems to be a curious operator of development,
since the systematic mind
is forced beyond present systems
by experiences that can't be integrated with it.

But the pre-systematic mind
can be satisfied with its ritual and belief
as long as it works.

That is the test, rather than coherent rationality.

The mythic consciousness seems to break down, says H.,
only when myth ceases to work.

It does not break down because of its incoherence,
but rather because of its failure to satisfy
a different criterion of truth,

the pragmatic test.

Incoherence is not yet
a criterion of truth.

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The routine of these communities
was bound up with the earth,
with the cycle of the seasons,
the planting & harvesting of crops,
the mating of animals,
the marriage of men & women
(30).

Their gods were the gods of vegetation, their religion a
And the main effort of } mature religion. Cf.
these peoples lies in } close assoc'n of r. & c.
the preservation of a balance or equilibrium
of energies. 30: "He is not consumed
by the need to pour into his working life,
into mere productivity, the energy that should go
into sexual play or reproduction, into games
and rituals, into building and decoration."

The culture remains close
to the demands of life
and nurture,

and, interestingly enough,
M. mentions that it is this kind of culture
that has survived longer than any other.

Where the precepts of harmony with nature are
followed,

"culture" brings forth crops, arts, crafts, and,
above all, men & women, regenerating the
land itself, renewing the culture, & maintaining
a sound human level" (31).

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Summarized on p. 33 (read)

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①

E. According to one rendition
of the history of myth, then
the earliest myths seem to be about the gods,
not about men, and this seems to be coordinated with the
Thus, Lowmyer (Lurigt, p. 536) collective nature of
speaks of early men early religion. (Coll ues)
knowing themselves in terms of the intersubjective community
of which they are a part,
the prior "He",
before there arises a tension between
the community and the individual,
between old initiatives that are now inertial routines
and the capacities of individuals
to do things differently and
perhaps better.

The immediate result
of such a phenomenon
is social change,
but beyond this the tension
leads to a cumulative awareness
and an ever more distinct formulation
of the nature of the individual.

The operator of this whole phenomenon
seems to h. to be
the questioning capacity of human consciousness,
which is never satisfied with things as they are,
which moves on to further understanding
and to better ways of doing things.

As the individual becomes ever more aware of himself
and of the deep-seated tension with the community,