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1 . 1

143, Mar. 5, 1952

5. The negative feature of axial religion: its denial of the natural history of man (65, bottom, top of 66). More on this w. Becker & Jung.

b. each generation must start all over again from scratch -- indeed, each individual; the results of axial religion are not cumulative. Conversion to a new self is always inescapably individual.

Thus there is demanded

"a persistent exertion of effort greater than that needed to maintain the sluggish processes of civilization" (70).

c. sectarianism: inner division

or failure of the great religions to amalgamate

ironic because of the profession of universalism

and bec. of the similarity of teaching (Mt 6. 25-34)

d. ~~it~~ could not stand prosperity,

drew to themselves the wealth

or powers

or prerogatives

of the state;

prospered only in adversity & suffering

e. overemphasis on the spiritual,

rejecting too much that is needed

for full human growth (connected w. a)

p. 75,
"Once the...
new person..."

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5, 2
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f. indifference to social institutions:

p. 74: "the axial religions,
preaching brotherhood, love, & peace,
left untouched, or almost untouched,
the practices of slavery, economic exploitation,
& war: the grossest evils of civilization."

p. 75: "The radical division
between community and individual soul,
between earthly attachments & heavenly aspirations,
between 'this world' and 'the other world,'
was one of the great flaws of most axial theologies.
By his exclusively inward orientation
'Moral Man' gave scope, if not sanction,
to 'Immoral Society.'"

cf. importance of
our def'n of religion,
denying supernaturalism,
and, as we shall see,
finding moments of ultimacy
in secular domains of life.

These weaknesses lead to M's judgment, p. 79:

"Today, at the very moment when universal man
clamours as never before to be born,
the axial religions are almost as great an impediment
to this birth as are self-enclosed tribal & national
societies."

What axial religion has yet embodied, in charity & humility,
the universality that its founder professed? "Yet they did
contribute."

143, Mar. 5, 3

What has emerged
fr. our study of M.

& will be reinforced by M.
is that religion is ^{both conditioned by} ~~consequent upon~~ ^{promotive} and ^{productive of}
~~upon~~ the secular development of man,
adapts to that,

reinforces it,
stabilizes it,
both integrates it,
& promotes it,
then seems to freeze it.

a peculiar
dialectical
relationship.

Moving back to W:

Universality & individuality:

w. M, individual & v
allows for a more universal
community

W., p. 42, lists other char's of
universality

that are connected w. individuality:

clarity of idea, generality of thought, moral
respectability, survival power,
& width of extension over the world.

1. But the emergence of the ego,
especially in its capacity for thinking,
or what Whitehead calls rationalism (not used pejoratively).

Individuality
& Rationality

C. Social Religion as Rational

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Mar. 8, 3
↳ clarity of idea, generality of thought, moral respectability.

At this point, 2 things:

- not only do we find the individual becoming the heart of religious importance,
- but also we discover that thinking insists on organizing religious beliefs into an internally coherent system.

survival power, width of extension over the world.

Religion as consequent upon the secular dev. of man.

So we find the origins of rational religion connected with the progressive realization of individuality, and with the introduction of the note of solitariness.

Emotion, it seems,

can be collective,

but questioning, & thus intellectuality & rationality & knowledge, cannot be.

Mar. 5, '41

143, ~~Feb. 20, '41~~

2. Individuality and suffering: reason & the uses
B. Returning to p. 19,

~~KKKK~~

we see one consequence of this introduction of solitariness:
"It belongs to the depth of the religious spirit
to have felt forsaken, even by God."

The emergence of individuality, for its own sake
does include a moment of utter aloneness,
where the individual feels abandoned
by the domain of the gods,
the paradise-like condition of unity
with the All
which precedes the emergence of individual
consciousness.

represented
in the myths of
the heroes

There is a separation

of oneself from

the system of the cosmos, from the roots of nature,
that seems to attend all
individuation

up to the point

where the ego has consolidated itself
as an individual, unique reality in
its own right.

~~KKKK~~ consciousness at this point

becomes awful, burdensome,
and includes ~~it becomes~~ the awareness that

"Strait is the gate and narrow the way
that leads to life,
and few there are that find it."

A statement reflecting the delicacy of
the path of individuation,
of avoiding the pitfalls of splitness or inundation.
↳ opposite

143, Feb. 28, ⁷~~28~~³

3. brief historical survey (Bible)

SKIP

4. Whitehead extends this epoch back further

1. than our own analysis did,
but he does emphasize that in Europe
it has been a matter of about the past 2000 years
of history, which agrees
with our analysis.

He traces the note of progressive solitariness in the Bible,
in a fashion similar to ours,
though omitting ^{for now} the Wisdom literature,
where, I believe,

this note becomes most predominant in the Hebrew Bible,
because of the problem of individual suffering
with which these books deal,

2. and because of the celebration
of the importance of very ordinary individuals.

But the same elements that we have noted
recur in Whitehead's analysis:

"I desired mercy, and not sacrifice;
and the knowledge of God
more than burnt offerings" (Hosea),

a movement away from tribal custom
to direct individual response;

the shedding of exclusively
communal aspects of religion,

the rise of the individual as the religious unit,

the significance of individual prayer
reaching for and attaining
individual insight.

143, Feb. 20⁷⁴₁₅

The judgments passed by the innovators (individual rel.)
on previous forms of religion (collective rel.)
are very severe:

the condemnation of idolatry stands out in the prophets,
and even a condemnation of Israel's own worship
when it is not accompanied by
an individual change of heart.

Collective religion, it seems,

is uncritical religion, i.e., not tutored by reason,
and it is uncritical religion
that is responsible for the horrors
perpetrated in the name of religion. (36, list)

Anything collective

runs the risk of the loss of individual responsibility,
and the latter has now become the heart of religious
importance.

143, Feb. 20, '67

464. The systematizing tendency
of rational and progressively individualized religion
is defined on p. 30:

"Rational religion is religion
whose beliefs and rituals
have been reorganized
with the aim of making it
the central element
in a coherent ordering of life --
an ordering
which shall be coherent
both in respect to the elucidation of thought,
and in respect to the direction of conduct
towards a unified purpose
commanding ethical approval."

a. Thus, as the individual
becomes more acutely aware
of himself ^{and} of the ^{awful} responsibility he has assumed
by willing to be individual,
he ^{first} discriminates this concern
from other concerns,
and makes it central in his thoughts and actions,
and organizes thought and action
around the questions this concern inspires.

b. But as he does so, of course, the systematizing strengthens the
his religion can no longer be collective, ^{individuality.}
must be individual, ^{↳ because he is}
and must be at the heart of ^{no longer}
this central concern of his, ^{collective}
for religion has always been
at the heart of ultimate concern,
and

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Now his ultimate concern
is his own life, its meaning and value,
and so his religion
becomes the reorganization
of his beliefs
to suit this concern.

Such reorganizations will necessarily
be more rational
and systematized
than the previous organization,
for what has been responsible
for his own emergence as an individual
has been his own rationality
with its capacities for ever further questions.

His religion must either become rational itself
or be abandoned,
as the rational individual
emerges from the herd.

Because he cannot, at least yet,
surrender the sensitivity to ultimacy
or "the All"

that has always been religion's concern,
and because he knows the precariousness
of ~~his~~ ^{his} own individuality
and the pitfalls of missing the way now
he knows facially him,

that he cannot abandon
the religious concern which still justifies him,
and so, rather than surrendering it,
he systematizes, orders, organizes it.

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C. Whitehead has more to say
in this 1st chapter
about how rational religion orders & organizes
its beliefs, and arrives at its critical capacity vis-a-
Such Religion, he says (31), vis the earlier forms
of religion.
enjoys a peculiar position
of combining the abstract and the concrete,
the general and the specific,
into one, into a unity,
and in this way
it stands between abstract metaphysics
and the ^{particular} ~~practical~~ principles
applying only to some experiences,
i.e. common sense.

Religious insight
arises out of "a small selection
from the common experience of the race,"
what I have called "moments of ultimacy,"
and to this extent
religion is one
among other
specialized interests of mankind."

On this account,
we can speak of a separate
differentiation of human consciousness
which deals with the religious,
the realm of meaning which Louergan
calls "transcendence"

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Transcendence

is not common sense,

not theory,

not art,

not scholarship,

not the realm of my knowers

by modern phil & deep psycholgy
(interiority),

though quite germane to the latter.

It is beyond e.s. & theory & interiority, even interiority.

Interiority is the realm
in which I know myself.

Transcendence is the realm
in which I know something
I experience as other than myself.

Yet, says Fr.,

despite its particularity,

religion tends to claim a general validity,
a pertinence that is universal.

I.e., it claims that its insights,

while derived from special experiences,

can be applied by faith to the ordering of all experience.

E.g., Mt 6. 25-34,

or even the Sermon in its entirety.

Religion, then,

tends to focus on what we might call

the concrete universal.

As universal, it is metaphysical.

Whoever seeks to
save his life will lose it,
What does it profit
a man...?

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But as concrete,

it arises from and is directly pertinent to single experiences,

w/o, it seems,

getting bogged down or stopped

in the abstractness that is necessary
for its universal validity.

The concrete universality
is expressed on p. 21:
"The doctrines of rational
religion aim at being
that metaphysics
(universal) which can
be derived from the
super-normal exp.
of mankind in
its moments
of finest
insight"
(concrete)

Q. d. We have already seen (p. 26) how religion, in the
stage of belief, promoted human progress
by giving rising to thoughts
beyond mere immediacy

and biological necessity.

Whitehead points to a further
contribution to human progress
made by rational religion,
in that it capitalized on,
exploited,

and developed yet further
even more general ideas & ethical intuitions
which had arisen in human es
as a result of definite crises in
development.

Rational religion ^{depended on and} stabilized these ideas
in a form which could be recalled
& communicated,

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and in so doing contributed
to their effectiveness.

He gives the eg. (p. 33)

of mercy: "You can only speak of mercy,
among a people who, in some
respects, are already merciful."

Religion, again, in the origin of its new forms,
seems to

reflect what is already going on
in human consciousness,
providing some kind

of ultimate significance

to a drama that is fundamentally
human,

stabilizing that drama,

giving it some kind of permanent
significance

and ultimate validity,

in a sense blessing it,

saying that it's OK that

you are developing in this way.

In this way,

it can contribute to human progress
by securing what is always a very
precarious enterprise,

the development of human consciousness.

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It is only when it tends to
absolutize these developments
into immutable forms ^{again}
that religions will tend to bog down
into inertial routine
and will block, rather than further,
development. This what even rational religion
has done in our time

This development of very general ideas (cf. p. 43)
that rational religion in its origins
furthered and encouraged
is a late development in the history of man (pp. 33 f.)
Whitehead traces this to

the nature of language,
which is a very limited vehicle of expression.
It is limited, he says,
to "expressing such ideas
as have been frequently entertained,
and urgently needed,
by the group of human beings
who developed that mode of speech," (33)
and it was only late in human history
that the need for
and entertainment of
general ideas

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became prevalent.

" It took ages for [the brains of men] to develop first the appliances and then the habits

which made generality of thought possible and prevalent.

(fill in with "early language" from MIT) --- ?

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2) At any rate,
this combined development
of cs & language
led to the religious fact
noted by H. on p. 34:

"A rational generality was introduced
into the religious ideas;
and the myth, when retained,
was reorganized with the
intention of making it
an account of verifiable historical circumstances
which exemplified the general ideas
with adequate perfection." (cf.
possibly the mentality of
the authors of early Genesis).

myths & ritual
never depart
from religion,
they are only
transformed in accord
w. the dev. of the human
mind

3) It is this rational generality
that enabled the more or less
realistic criticisms of earlier forms of religion
passed by rational religion.

The more general your ideas
and the more ^{faculties} theoretical your mind,
the more you will be enabled to
pass rational & critical judgment
on the expressions of a less developed cs.

Egs from daily life make this clear: e.g., generation gap.

5. Pre-condition of rational religion:
the detachment connected
w. world-cs } sec. 6

6. Buddhism & Christianity in modern culture
-- the need for something new. } sec. 7

Whitehead, Ch. 2, comes to the question

w. wh. we began reading him:
does an emphasis on individuality
detract from the communal reference
& relevance
of religion?

Far from this, says Mr. (as Jung & Louergan),
"because it is universal,
it (rational religion)
introduces the note of solitariness."

The movement away from
tribal & social religion
is simultaneously toward individuality
& universality.

One is the other, as w. Jung & Louergan.

The movement to universality

is, first,
a movement in search of general principles,
e.g., the explanation of great questions
such as pain & suffering
in terms which meet the facts.

Here I differ
from W.
on the relative
priority of doctrine
& fact

As exemplified in Christianity and Buddhism,
this movement starts by admitting evil
as inherent throughout the world,
and seeks an answer to this problem
wh. also will free one from it:
for Christianity, overcome evil w. good;
for Buddhism, gain a release fr. one's ind'l personality.

Or, another eg. of a general problem
in search of general principles,
is the search after wisdom.

Pp. 52 & 53 give 2 eg. of general prin's
arrived at in this search.

This general problem, ~~was~~ unlike that of evil,
shows the more mundane or less emotional
side of rational religion:
bec. it tends to be general,
it must be verified at all emotional
temperatures.

But, both of these eg. of rational religion
have their origins in solitary individuals,
who achieved piercing intuitions
into the general nature of things
precisely in their solitude.

In their solitude they asked the type of question
wh. W. formulates on p. 59:

"What, in the way of value, is the attainment of life?"

And the answer they discovered,
again in solitude,

involved a universal ideal

w. respect to which immediate occasions
either failed or succeeded.

For both of them, "There is a rightness
attained or missed,

w. more or less complete attainment or omission." (59)

This discovery is of a character
permanently inherent in the nature of things,
a character of permanent rightness,
which, when it is met, leads to harmony,
and, when not, to disharmony.

This disharmony is evil.

The intuition of this permanent character
does not necessarily ^{or usually} involve
any direct intuition or vision of God.

The existence of a divine personality,
where it is acknowledged, as in
Christianity,
is affirmed by way of inference,
not by direct intuition.

What is agreed on re: religious experience
is a discovery by personal insight
of a rightness in things,
wh. is partially conformed to & partially disregarded.

Conformity to the rightness
is the criterion for criticizing our choices
& ends.

The rightness can be formulated in many ways,
& the words are unimportant.

Even illiterate people w. little command of lg
can ponder many things in their hearts
wh. their lips cannot express,
and it is these little things that count.