

A GLOSSARY OF WHITEHEAD'S TERMS
IN *RELIGION IN THE MAKING*

Randall E. Auxier

INTRODUCTION

In the past, the lack of a good index for *Religion in the Making* has made it difficult to analyze Whitehead's use of key terms in this formative book.¹ This is a problem since, as Whitehead himself remarks, "The fate of a word has to the

¹ I would like to thank Donald Sherburne of Vanderbilt University, William Garland of the University of the South, Charles Hartshorne of the University of Texas, Lewis Ford of Old Dominion University, Judith Jones of Fordham University, and Phillip Lambovsky of Albertus Magnus College for looking at and making suggestions about this glossary. I thank my graduate and undergraduate students in the Process Philosophy seminar I taught in the fall of 1993 at Oklahoma City University. They provided the impetus and end for the project. I also must thank my Graduate Assistant Eric Reiss, and Todd Rust of the OCU Learning Enhancement Center for helping with the adaptation of the glossary to the requirements of the Fordham University Press edition.

GLOSSARY

historian the value of a document" (p. 128). This glossary goes even further than an index can in assisting the reader's understanding of the fate of certain words in the present text. The major difficulty was in constructing a glossary entry for Whitehead's use of the term "God" (which is indefinable in any strict or straightforward sense). This has occasioned a "Note on Whitehead's View of God" at the end of the glossary, as well as a substantive note at one important point in the glossary. I have included in the glossary a number of the more poignant and suggestive "definitions" of God given in the book, but one ought not to take these "definitions" very strictly.

It is often difficult to determine whether something Whitehead says should be taken to have the force of a definition; nor is it always clear what peculiar force a "definition" should have for Whitehead—at this stage of his thought or at any other. He often uses what would now be called a "hermeneutic" technique of progressively refining his definitions each time he returns to an

GLOSSARY

idea.² Thus, it may at least be said that for Whitehead the process of definition is not *limited* to the classic Aristotelian approach—that of demonstrating the essence of something, once for all, from first principles. Most of Whitehead's definitions are best taken as open-ended attempts to provide increasingly adequate metaphors for some fundamental relation. As Whitehead himself says, the process of replacing less adequate metaphors with more adequate ones is the means whereby human knowledge increases (cf. RM 131).

I have limited the glossary to those terms that could most reasonably be classified as definitions, although some readers might take issue with particular entries. Many of the items in this glossary are defined *functionally*, by what they *do* rather than by what they *are*. I do not think, however, that *all* Whitehead's definitions are simply func-

² Cf. Whitehead's remarks about how he will gradually define "Reason" throughout a book-length discussion in *The Function of Reason* (Princeton: Princeton University Press, 1929; repr. Boston: Beacon Press, 1958), p. 4.

GLOSSARY

tional; sometimes he does appear to be providing a demonstration of a thing's essence from first principles. This dual mode of defining terms certainly complicates editorial decisions. I have striven for inclusiveness—listing what, in some instances, only the specialist in Whitehead's thought and language might recognize as a definition. In any case, this glossary is not suited for "stand-alone" usage; it is intended as a companion text to the passages from which the definitions are taken.

The items in the glossary are exhaustively cross-referenced. The terms that both are *employed* in definitions and have *separate entries* of their own appear in SMALL CAPITAL LETTERS. The documentation of each definition is comprehensive, and includes a listing of all pages on which it occurs, as well as those of any other definitions with which it is virtually synonymous. Most of the definitions are nearly verbatim quotations from the text.

Sometimes it is as valuable to know words which were *not* defined as it is to know words which *have* been defined and how. In a number

GLOSSARY

of cases I have included in the glossary certain key terms which Whitehead employs, but does not explicitly define. In such entries, I provide the passage which comes closest to defining the term, and then generally articulate a presumptive definition of my own based on that context. I have indicated this absence of explicit definition by enclosing each such glossary entry in brackets. Along similar lines, I have also included entries on a few words which are not technical terms in Whitehead's philosophy at this stage, but which became such later (e.g., Beauty, Peace, etc.). Since this book represents a beginning in the development of several ideas which later became important, it is worth noting the presence of these terms in this work.

Religion in the Making was written immediately after *Science and the Modern World*. In the Preface to *Religion in the Making*, Whitehead comments that the two books bring to bear the same "train of thought" in different "applications." Insofar as these two books "elucidate" each other, there is also a good bit of shared terminology. On a few occasions, this cross-applied

GLOSSARY

terminology is defined only in *Science and the Modern World*. I identify each such item with "SMW term" without further comment.

The general format of this glossary is modeled on Sherburne's glossary of *Process and Reality*. The one major variation is that whereas Sherburne often alphabetizes compound terms such as "actual entity" or "eternal object" by the first letter of the modifier (e.g., "actual entity" is found under "a" in his glossary), I have always classified such words by the substantive. For example, "epochal occasion" is to be found not under "e" in this glossary, but under "o" for "occasion, epochal." I believe this to be a bit easier, if readers know in advance that it is consistently done, since it will not be necessary for them to wonder whether a given adjective is important enough to the definition to have made it into the glossary. Checking the noun will suffice, and if the adjective is important, it will appear in the entry. It has also been necessary to distinguish in many cases between the generic use of a term and a specific use—for example, the term "ideal" has a generic meaning not included in

[166]

GLOSSARY

the entry for "forms, ideal." In generic entries, I have generally provided a list of the page numbers on which the term occurs, and some indication of the other terms it is used to modify.

GLOSSARY

Abstract, Abstraction [SMW term. Cf. pp. 16, 23 (abstract IDEA), 31 (abstract METAPHYSICS); 57, 131 and 144 (abstract CONCEPTS); 78 (abstract level of thought); 94, 156 and 160 (realm of abstract FORM); 108, 116 (abstractions of physical science), 131 (artificial abstractions), 143 (scheme of abstractions), 145, 152 (abstract CREATIVITY), 159.]

Actual, Actuality [Never explicitly defined. SMW term.³ Whitehead indicates that it can be

³ Since this term is so central to Whitehead's philosophy, its definition, as far as Whitehead gives one prior to *Religion in the Making*, ought to be included here. In *Science and the Modern World* Whitehead says that the "metaphysical status of an eternal object [cf. FORMS, IDEAL, which is a synonym for 'eternal objects'] is that of a possibility for an actuality. Every actual occasion is DEFINED as to its CHARACTER by how these possibilities are actualized for that OCCASION. Thus actualisation is a selection among possibilities . . . a selection issuing in a GRADATION of possibilities in respect to their realisation in that OCCASION" (SMW 159).

[167]

GLOSSARY

used as a synonym for FEELING in some contexts (p. 104). Cf. also pp. 25 (actual VIVID FACT), 51; 53, 71, 112–113, 115, 151, 156–157 and 159 (actual FACT); 59, 61, 69, 71, 88–91, 104–105, 109, 112–113, 119, 154–157 and 159 (actual WORLD); 60, 78, 80; 86 and 101 (actual UNIVERSE), 87 (actual passage of actual THINGS); 88, 90, 92–94, 98–102, 108 (actual ENTITIES), 91 (OCCASIONS of actualization, actual UNITS, actual COMMUNITY), 92 (actual CREATURE); 94, 99–100, 102, 112, 116, 157 and 160 (actual OCCASIONS); 103 (collapse of actuality, depths of actuality, importance of actuality), 113; 114, 151 and 156 (actual GROUND); 114, 120 and 156 (actual ACHIEVEMENT); 119, 150 (actual THING), 151–153, 155 (actual EVIL), 156 (actual PROCESS), 159 (actual state of the WORLD), 159 (actual IDEAS), 160, FEELING, ENJOYMENT; WORLD, ACTUAL; ENTITY, ACTUAL; COMMUNITY, ACTUAL; and THING, ACTUAL.]

Adequacy, Adequate [Never explicitly defined; closest is on p. 127. This term is used to describe the extent to which a given verbal EXPRESSION assists us in APPREHENDING a GENERAL TRUTH.

GLOSSARY

Cf. also pp. 14, 34, 36, 83, 89, 95, 127, 131, 136, 147.]

Adjustment [Never explicitly defined; closest is on p. 100. A TEMPORAL RELATION between (at least) the present and the future, in which the present is altered RELATIVE to the future, with the aim of making other sorts of alterations possible in the future. The PURPOSE of all these alterations is to make VALUE possible. Cf. also pp. 18, 57, 59, 80, 104, 131, 143, 153, 158, and PURPOSE, ACTIVE.]

Aesthetic See EXPERIENCE, AESTHETIC. Cf. also pp. 99, 113, 128, 143 (aesthetic VALUATION), and ORDER.

Analysis See REVERSION. Cf. also pp. 24, 57, 78, 84, 89, 91, 101, 117–118, 131, 134, 143, 150.

Apprehension PERCEPTIVITY (p. 101); does not depend upon FORMULATION or EXPRESSION. Cf. also pp. 15, 25, 48, 61, 64, 80, 86, 119, 125–127, 132–133, 136–137, TRUTH, and CHARACTER.

GLOSSARY

Attainment The IMMORTAL fashioning of the ACTUAL IDEALS which are GOD in the WORLD as it is now, which leaves either a deeper or a fainter impress of GOD (pp. 158–159). [Evidently, attainment is accomplished via LIMITATION (cf. pp. 158–159).] Cf. also pp. 37, 60, 61, 67, 94, 96, 100, 104, 112, DETERMINATION, EVIL, and VALUE.

Beauty [Never explicitly defined or used in such a way as to make its meaning clear; cf. pp. 48, 119.]

Belief A way of pre-RATIONALLY joining RITUAL and EMOTION; myth is a common FORM of belief (pp. 23–24). Cf. also pp. 13–15, 18–19, 26–28, 31–32, 38, 42, 58, 63, 77, 83–85, 110–111, 125, 144.

Character [Never explicitly defined; closest is on pp. 58–59, 61. The INTUITION of IMMEDIATE OCCASIONS, as failing or succeeding in reference to the IDEAL RELEVANT to them, is a revelation of CHARACTER, APPREHENDED as we APPREHEND

[170]

GLOSSARY

the CHARACTERS of our friends (the term is similarly used on p. 127). On p. 109, the term is used in a different sense, meaning that which is common to each OCCASION (whether PHYSICAL or MENTAL) on a given ROUTE. Cf. also pp. 15, 17, 48, 58–59, 61, 66–67, 71, 86, 89–92, 94–95, 102, 109, 115, 117–119, 124, 127, 135, 139, 157, 160.]

Community, Actual The ACTUAL WORLD as composed of EPOCHAL OCCASIONS (p. 91). Cf. pp. 36, 43, 59, 84, 88, 109, 132, and SOCIETY.

Concept IDEAL FORMS SYNTHESIZED into a MENTAL OCCASION via the entry into REALITY of the CONSEQUENT of IDEAL NOVELTY which possesses an ANALYTIC force against the SYNTHETIC GROUND, i.e., blind EXPERIENCE (pp. 117–118). Cf. also pp. 19, 27, 31–32, 41, 54–55, 57, 59, 66, 68–72, 74, 77, 78–79, 83, 95, 105–106, 131, 139, 144, 150, 153–154, 156–157, REVERSION, and EXPERIENCE, IMMEDIATE.

Concrete, Concretion SMW term. [Never explicitly defined; closest is on p. 93, where concre-

[171]

GLOSSARY

tion is evidently a PROCESS whereby CREATURES are QUALIFIED by the IDEAL FORMS, and conversely the IDEAL FORMS are QUALIFIED by the CREATURES, giving EMERGENCE to an EPOCHAL OCCASION. Cf. also pp. 38, 58, 92; 101 and 118 (concrete FACT), 103 (mode of concretion), 116 (concrete OCCASIONS), 118 (complete concretion of PHYSICAL OCCASIONS).]

Conformity [Never explicitly defined; closest is on pp. 61-62 in its association with producing HARMONY in the ACTUAL WORLD. Cf. also pp. 66-68, 94-95, and DIVERSITY.]

Consciousness, Immediate [Never explicitly defined or used in a context which makes its meaning clear. Cf. also pp. 27, 48, 57, 85, 137, OCCASIONS, IMMEDIATE; APPREHENSION; IMMEDIATE; and EXPERIENCE, IMMEDIATE.]

Consciousness, Reflective That which distinguishes MENTAL PERCEPTIVITY or APPREHENSION from non-MENTAL (pp. 101-102). Cf. also pp. 48, 52, 54.

GLOSSARY

Consciousness, Religious A moment which starts from SELF-VALUATION, but broadens into the CONCEPT of the WORLD as a realm of ADJUSTED VALUES, mutually INTENSIFYING or mutually destructive (p. 59). Cf. also pp. 16, 42, 47, 124, 158.

Consciousness, Self- [Never explicitly defined; closest is on p. 59 in association with the SYNTHESIS of three CONCEPTS of levels of VALUE. Cf. also pp. 16, 44, 48.]

Consciousness, Social A notion of rightness of conduct RELATIVE to the preservation of PERSONS whom you might KNOW and love; associated with pre-RATIONAL RELIGIOUS BELIEF (p. 41; cf. CONSCIOUSNESS, WORLD). Cf. also pp. 33, 39, 42.

Consciousness, World A notion of an ESSENTIAL rightness of THINGS which is disengaged; its growth brings about RATIONAL RELIGION (p. 41). Cf. also pp. 40, 158, UNIVERSALITY, and CONSCIOUSNESS, SOCIAL.

FALLEN? MISPLACED?

GLOSSARY

Consequent In respect to one particular NEW birth of one center of EXPERIENCE, the NOVELTY of the IDEAL FORMS (p. 114) The consequent is constituted by all the IDEAL FORMS of possibility, GRADED in their proportion (p. 151). Cf. also pp. 42, 93, 115–117, 139–140, 155–157.

Contrast 1. The whole INTUITION of CONFORMITY and DIVERSITY which an INDIVIDUAL item yields for RELIGIOUS EXPERIENCE (pp. 61–62). 2. [By inference from pp. 115–116: the extent to which IDENTITY between GROUND and CONSEQUENT is not maintained in the CREATIVE PROCESS.] Cf. also pp. 96–97, 99, 117, RELEVANCE, and VIBRATION.⁴

Creativity, Creation, Creative One of the three FORMATIVE ELEMENTS of the all-inclusive UNIVERSE; the one whereby the ACTUAL WORLD has its CHARACTER of TEMPORAL passage to NOVELTY (p. 90); not separable from what it creates, viz., its CREATURES (p. 92), cf. p. 95, and EP-

⁴ There are numerous non-technical occurrences of this term not reflected in this entry.

GLOSSARY

OCHAL OCCASIONS; due to lack of DETERMINATE CHARACTER, creativity cannot be CONCEIVED as an ACTUAL ENTITY [and hence, cannot be IDENTIFIED with GOD] (pp. 91–93). Cf. also pp. 94, 96, 98–99, 101–102, 104, 111–114, 116, 119, 133, 150–152, 154, 156–157, 160, SYNTHESIS, and PROCESS, CREATIVE.

Creature(s) See CREATIVITY. Cf. also pp. 91–94, 102, 104, 109, 119, 154–155, 160.

Definite, Definiteness, Definition MEASURE of the depth of ACTUALITY wherein all ELEMENTS of a complex whole contribute to some one *effect*, to the exclusion of other effects (p. 113). Cf. also pp. 18, 20, 24, 59, 61, 66, 68, 79, 91–94, 108–109, 112, 115, 135, 149, 151–152, 157, 159.⁵

Degrade, Degradation The self-eliminating activity of EVIL; the PROCESS whereby HIGHER EXPERIENCE becomes LOWER EXPERIENCE (pp. 96–97). Cf. also pp. 17, 37, 155.

⁵ There are numerous non-technical occurrences of this term not reflected in this entry.

GLOSSARY

Derivate, Derivative, Derive In the CREATIVE PROCESS, that which includes the FUSION of the particular GROUND with the CONSEQUENT, so far as the CONSEQUENT is GRADED by its RELEVANCE to that GROUND (p. 114). Cf. also pp. 32, 50–51, 57, 59, 68, 99–100, 102, 105, 109, 113, 115, 149, 156.

★ *Determination, Determine* [Never explicitly defined; closest is on pp. 94–95. A word which describes what the FORMATIVE ELEMENTS *do* RELATIVE to any given EPOCHAL OCCASION in mutually LIMITING one another. The result is that the EPOCHAL OCCASION becomes DEFINITE by having this “ORDERED balance” imposed upon it. Determination can bring about CONFORMITY, but Whitehead does not explicitly say whether it can also bring about DIVERSITY—which *may*, by implication, be a failure of determination, since “ORDERED balance” is absent. Determination is RELATED to DETERMINISM (cf. p. 94). Cf. also pp. 60, 67, 78, 90, 92, 109, 129, 131, 142, 146, 153, 159–160.]

[176]

GLOSSARY

Determinism A simple METAPHYSIC which holds the complete self-consistency of the TEMPORAL WORLD; the conclusion drawn by [overly credulous] thinkers who hold METAPHYSICAL CONCEPTS to be ADEQUATE (pp. 94–95). This view makes the problem of EVIL insoluble. Cf. also p. 99. ✓

Diversity [Never explicitly defined; closest is on pp. 61–62 when used in comparison with CONFORMITY. It evidently means “failure to CONFORM fully,” or “incomplete CONFORMITY.” Diversity in this sense is apparently to be blamed for the presence of EVIL in the ACTUAL WORLD (pp. 61–62). Cf. also pp. 21, 35, 59, 88, 93, 103.]

Dogma, Dogmatic, Dogmatism 1. A precise enunciation of a GENERAL TRUTH, divested so far as possible from particular EXEMPLIFICATION (p. 126). Opposed to “empiric” which appeals *only* to EXPERIENCE without such GENERAL TRUTHS (p. 129). 2. The EXPRESSION of a FACT as it appears within a certain sphere of thought; a dogma has its being as one of a SYSTEM of IDEAS (pp.

[177]

GLOSSARY

129–130), and is never final, but rather ADEQUATE in its ADJUSTMENT of certain ABSTRACT CONCEPTS (pp. 130–131). 3. Bits of the TRUTH, EXPRESSED in terms which in some ways are over-assertive and in other ways lose the ESSENCE of TRUTH (p. 145). Cf. also pp. 13, 45, 47–49, 52, 58, 60, 67–68, 76–77, 79, 83–85, 128, 136–139, 144, 147–149, and DOGMA OF RELIGION.

Dogma of Religion 1. An attempt to FORMULATE in precise terms the TRUTHS disclosed in the RELIGIOUS EXPERIENCE of mankind (p. 58). 2. Clarifying modes of external EXPRESSION (p. 137). 3. STATEMENTS of how the complex WORLD is to be EXPRESSED in the light of the INTUITIONS fundamental to RELIGION; not necessarily simple in CHARACTER or LIMITED in number (p. 139). 4. The ark within which the church floats safely down the flood-tide of history (pp. 145–146). Cf. also pp. 147–148.

Element(s), Elementary See ELEMENTS, FORMATIVE. Cf. pp. 13, 31, 39, 44, 47, 97, 100–101,

GLOSSARY

103, 110, 112, 113, 123, 129, 135, 136 (element of NOVELTY), 150–152, 154–156, 158.⁶

Elements, Formative The FACTORS which are either non-ACTUAL or non-TEMPORAL that are disclosed in the ANALYSIS of what is both ACTUAL and TEMPORAL, i.e., disclosed by descriptive METAPHYSICS (p. 89). These formative elements are: (1) CREATIVITY; (2) the realm of IDEAL ENTITIES; and, (3) GOD (p. 90). These elements stand in mutual isolation apart from the CONCRETION of EPOCHAL OCCASIONS, but as RELATED in an EPOCHAL OCCASION the elements QUALIFY one another (p. 93). Cf. also pp. 99, 101, 103–104, 152, 156, 158, and PERCEPTION.

Emergent, Emergence [Never explicitly defined; closest is on pp. 93–94. Emergence appears to be the PROCESS by which an EPOCHAL OCCA-

⁶ This term lies somewhere between a technical and a non-technical term. Whitehead commonly uses it to mean “basic part or constituent,” but this slides easily into its technical usage in creative synthesis—Whitehead’s “elements of communion,” if you will. I have listed all occurrences in this entry, excepting those that refer explicitly to the “formative elements,” which receives its own entry.

SION comes to CONCRETION due to the LIMITATIONS the three FORMATIVE ELEMENTS impose upon one another. Cf. also pp. 17–18, 26, 33, 38, 47, 60, 65, 101–102, 133, and DETERMINATION.]

Emotion, Emotional The sensitizing of the organism by RITUAL which issues in either RELIGION or play depending upon the QUALITY of the emotion FELT (p. 21). Cf. also pp. 16, 18–20, 22–26, 38, 42–43, 48–49, 54, 60, 64–65, 77, 83, 85, 100, 124–125.

Enjoyment ACTUALITY; the EXPERIENCING of VALUE (p. 100). Cf. also pp. 95, 98, 138, 155 (joy), 157, and SELF-INTEREST.

Entity, Entities [Never explicitly defined, but used by Whitehead as a generic term incorporating ACTUAL ENTITIES, IDEAL ENTITIES (or FORMS), and GOD. Cf. pp. 68–71, 78, 88, 90, 92–94, 98–102, 104, 108, 137, 140, 152, 160 (non-entity).]

Entity, Actual 1. The outcome of a CREATIVE SYNTHESIS, INDIVIDUAL and passing (p. 93).⁷
2. That which has a SELF-INTEREST (p. 100).
3. A microcosmic arrangement of the whole UNI-

⁷ This may be a non-technical use of the term “actual entity,” but the context makes it rather difficult to determine this with much certainty. Nowhere in *Religion in the Making* does Whitehead explain the relationship between the terms “epochal occasion” and “actual entity.” Still, his use of them here points markedly in the direction of the familiar use of the terms “actual entity” and “actual occasion” in *Process and Reality*. In spite of neglecting to define it, Whitehead does use the term “actual entity” in a very important connection in *Religion in the Making* to define God. This creates the following interesting combination of definitions: “God is the actual but non-temporal entity through which the indetermination of mere creativity is transmuted into a determinate freedom, and as an actual entity, God must also be the *outcome* of a creative synthesis, individual and passing, since all actual entities are” (pp. 90, 92).

Note how this anticipates the systematic relations expounded in the doctrine of the consequent nature of God, in spite of the indefiniteness of the term “actual entity” at this stage. Sherburne points out in his *A Key to Whitehead's “Process and Reality”* that the difference between “actual entity” and “actual occasion” in the later book is that the latter term is not applicable to God, who is non-temporal (pp. 206–207), and thus God is subject to change only as is consistent with God's complete nature—goodness or total self-consistency (RM 97–99).

Lewis Ford reads “actual entity” at this stage in Whitehead's development as more or less equivalent to “actual occasion” in PR, there being as yet no genetic phases at this stage of Whitehead's thought. This is how Ford understands the statement, at RM 97–98, that God is “an actual entity which enters into every creative phase, and yet is above change.” Ford also doubts whether the consequent

GLOSSARY

VERSE, ACTUAL and IDEAL, whereby there is constituted that SELF-VALUE which is the entity itself (p. 101). Cf. also pp. 88, 90, 92, 94, 98–99, 102, 108, and THING, ACTUAL.

*abstract
labour*
Entity (or Entities), Ideal Used interchangeably with "IDEAL FORMS," e.g., p. 93, and "ABSTRACT FORMS," e.g., pp. 94, 156, 160. The realm of ideal entities is one of the three FORMATIVE ELEMENTS of the all-inclusive UNIVERSE; they are not ACTUAL in themselves, but they are such that they are EXEMPLIFIED in everything that is ACTUAL, according to some proportion of RELEVANCE (p. 90). As ideal, these entities are "INDETERMINATE" due to the "boundless wealth of possibility" in the ideal realm (p. 94). These FORMS or entities are the link between GOD and the ACTUAL WORLD, but are not REAL because in themselves they represent no achievement of ACTUAL VALUE (pp. 156–157). Cf. also pp. 98, 108, 112, 114, 117, 151–154, and WORLD, IDEAL.

nature of God is truly anticipated in this portion of RM. Cf. Ford's *The Emergence of Whitehead's Metaphysics, 1925–1929* (Albany: State University of New York Press, 1984); and "The Riddle of Religion in the Making," *Process Studies*, 22, No. 1 (Spring 1993), 42–50.

GLOSSARY

Essence, Essential [Never explicitly defined or used in a context which makes its meaning clear. Cf. also pp. 23, 28, 40, 41 (essential rightness of THINGS), 48, 92 (essential incompleteness of TEMPORAL WORLD), 103, 108, 113 (essence of depth of ACTUALITY), 145 (essence of TRUTH), 152–153.]

Evidence, Evident [Never explicitly defined; closest is p. 111. Special evidence apparently leads eventually to SYSTEMATIC theories, in isolation of which it is much weaker. Surveying Whitehead's use of this word throughout the book, one can conclude that "evidence" is clearly at least empirical in his view; whether he is willing to use this term in direct connection with purely RATIONAL argumentation is an open question, but he does not generally use the term in that way here. Cf. also pp. 18, 21–22, 30, 48, 62, 65, 67, 70, 73, 76, 79, 83, 86, 125, 143.]

Evil 1. The REALIZATION in FACT of something with which there is a concurrent REALIZATION of a PURPOSE toward the elimination of that some-

thing. Evil is recognized in the presence of a PURPOSE, i.e., the promotion of the elimination of the FORM which made that sort of evil ACTUAL—by destruction, DEGRADATION, or elevation. Thus, evil is unstable, and its instability *is* the moral ORDER in the WORLD. Evil is GOOD RELATIVE to itself, but a destructive agent in RELATION to everything greater than itself. Evil is a descent toward nothingness, both positive and destructive, which causes the loss of FORMS of ATTAINMENT, or HIGHER EXPERIENCE (pp. 95–96). 2. The note of evil is internal inconsistency (p. 98).⁸ Cf. also pp. 17, 26, 48–49, 51–52, 62, 77, 87–88, 97, 99, 119, 134, 153, 155–156.

Exemplification, Exemplify [Never explicitly defined (an SMW term, cf. RM 89); closest is on pp. 111–112. Here the enduring EXISTENCE of MATTER and of MIND “exemplifies” the ORDER immanent in the WORLD. Exemplification seems related to particularity as opposed to GENERALITY. Cf. also pp. 20, 36, 40, 48, 86, 90, 124, 126.]

⁸ This last comment about evil by Whitehead may be inconsistent with his earlier statements that evil is “good in itself” or relative to itself. This matter would require further investigation.

Existence, Existent, Existing [Never explicitly defined; there are two distinct approximations of a definition: 1. (p. 80): More than a succession of bare FACTS, but living in a common WORLD of mutual ADJUSTMENTS, of intelligible RELATIONS, of VALUATIONS, of ZEST after PURPOSES, of joy and grief, of INTEREST concentrated on SELF, of INTEREST directed beyond SELF, of short-TIME and long-TIME failures and successes, of different layers of FEELING, of LIFE-weariness and of LIFE ZEST. Evidently all of this is involved in existence. 2. (p. 143): According to RELIGION, the discernment of RELATIONSHIPS FORMS in itself the very substance of existence. Cf. also pp. 16, 33 (pre-existing), 34, 49, 59, 84 (COMMUNITY of existents), 85 (FACTS of existence, nature of existence), 96, 100, 106, 111 (enduring existence of MATTER), 124, 133 (existent INTUITION), 158 (VALUES of existence, FACTS of existence), and EXISTENCE OF GOD.]

Existence of God See GOD and “Note on God.” Cf. also pp. 63, 68, 70–71, 106–108, 154, 158.

GLOSSARY

Experience [Never explicitly defined as a generic term or used in such a way as to make its generic meaning clear; types of experience are variously defined in entries below. Cf. also pp. 31-32, 49, 52, 63, 65-66, 71, 88, 100, 105, 112-114, 117, 118, 125, 129, 131-132, 134, 138, 140, 147, 149, 154.]

Experience, Aesthetic FEELING arising out of the REALIZATION of CONTRAST under IDENTITY (p. 115). Cf. also pp. 105, 116, and ORDER.

Experience, Higher See EXPERIENCE, VIVID. Cf. also pp. 95, 27 (higher stages), 28 (higher THINGS), 98 and 125 (higher level), EVIL, and EXPERIENCE, LOWER.

Experience, Immediate 1. As referring to PHYSICAL OCCASIONS: A complete CONCRETION of physical RELATIONSHIPS in the UNITY of a blind PERCEPTIVITY; an ultimate physical FACT (p. 118). 2. As referring to a MENTAL OCCASION: The CONSCIOUSNESS of physical EXPERIENCE, having the CHARACTER of being an incomplete

GLOSSARY

ANALYSIS of physical experience by SYNTHESIS with the CONCEPTS involved in the MENTALITY (p. 118). Cf. also pp. 80, 84 (immediacy), and IMMEDIATE.

Experience, Lower [Never explicitly defined; closest is on pp. 95f. This seems to be a kind of experience which results from DEGRADATION, or the self-eliminating activity of EVIL. Lower experience can only be called "EVIL" RELATIVE to what might have been; i.e., some HIGHER EXPERIENCE. Cf. also pp. 57 (lowest ABSTRACTIONS), 86 (lower FORMS), 96 (below).]

Experience, Religious A certain widespread, direct APPREHENSION of a CHARACTER [presumably, "rightness"] EXEMPLIFIED in the ACTUAL UNIVERSE (p. 86). Cf. also pp. 17, 32 (supernormal), 58, 60-62, 64, 89, 123, 136.

Experience, Vivid Depth of ACTUALITY, DEFINITENESS (p. 113). Cf. also p. 83 and VIVID.

Expression 1. The one fundamental sacrament; the outward, visible and INTERPRETABLE

GLOSSARY

SIGN of an inward spiritual grace; an expressive SIGN is CREATIVE and elicits the INTUITION which INTERPRETS it, as a tuning fork elicits a sympathetic VIBRATION from a particular piano string (pp. 131–132). 2. (Especially expression by DOGMA) The return from solitariness to SOCIETY (p. 137). Cf. also pp. 18, 23, 33 (self-expression), 34, 38, 43, 48, 50, 54–55, 57, 67–68, 72, 75, 78, 83, 115–116, 126–127, 129 (philosophy of), 130, 133–134, 136, 138–139, 143–145, SIGN and RELIGION #3, #4.

Fact See FACT, ACTUAL. [Never explicitly defined as a generic term; closest is on p. 155: Whitehead states that every fact is what it is—a fact of pleasure, joy, pain, or suffering—but no fact is a total loss in its union with GOD and its weaving together of mortal and IMMORTAL rhythms. Cf. also pp. 15–17, 24, 25 (VIVID fact, GENERAL fact), 37, 49–51 (historical fact, contingent fact), 52 (elucidatory facts), 57, 59, 68 (METAPHYSICAL fact); 69, 96 and 154 (complete fact), 76–77, 80 (bare facts, fact of LIFE, IMMORTAL fact), 85 and 158 (facts of EXISTENCE), 87 (bi-

GLOSSARY

ological facts, final fact), 92 and 99 (MATTER of fact), 95 and 151 (facts of the WORLD, REALIZATION in fact), 101 (CONCRETE fact, non-MENTAL facts), 143 (ANALYSIS of fact), 150, 152 (antecedent facts, LIMITED fact), 155 (living fact), 157, PERCEPTION; GROUND; FACT, ACTUAL; FACT, RELIGIOUS; and EXPERIENCE, IMMEDIATE.⁹

Fact, Actual 1. An ACTUAL fact is a fact of AESTHETIC EXPERIENCE (p. 115). 2. An ACTUAL fact always means FUSION into one PERCEPTIVITY, GOD being one such CONCEPTUAL FUSION (p. 157). Cf. also pp. 25, 53, 71, 151, 156–157, 159, PERCEPTION, GROUND, and EXPERIENCE, IMMEDIATE.

Fact, Religious [Never explicitly defined; Whitehead twice contrasts religious facts with METAPHYSICAL doctrines in RELIGIONS (pp. 51, 72). Cf. also p. 86.]

⁹ There are numerous non-technical occurrences of this term, for example, in transitional phrases such as “in fact,” etc., which are not reflected in this entry.

GLOSSARY

Factors [Never explicitly defined or used in such a way as to make its meaning clear. Cf. pp. 14, 18–19, 38, 40, 43, 60, 71, 73 (GOD as a factor in the UNIVERSE), 89, 138, 156, FACT, ELEMENT, and ELEMENTS, FORMATIVE.]

Feeling [Never explicitly defined; closest is on p. 103: A UNIT of feeling arises out of a specific mode of CONCRETION of the DIVERSE ELEMENTS and CREATES a specific VALUE. Feeling is sometimes used as a synonym for "ACTUALITY" (p. 104). Cf. also pp. 21, 80 (layers of feeling), 98 (unfeeling), 100 (feeling of SELF-VALUATION), 102–103 (VALUE-feeling), 104 (ACHIEVED feeling), 112 (UNITY or feeling), 115, 150 and 152 (feeling-VALUE), and EXPERIENCE, AESTHETIC.]

Form, Forms, Formation, Formative, Forming [Never explicitly defined or used in a context that makes its meaning clear. See ENTITIES, IDEAL; ELEMENTS, FORMATIVE; and FORMULA. Cf. also pp. 13, 17, 33, 35–37, 48, 57, 60, 62–64, 67, 86–87, 89, 96, 98, 101, 107, 109, 112, 126,

GLOSSARY

132, 134–135, 143, 145–146, 148, 151–152, 160.]

Forms, Abstract See ENTITIES, IDEAL. Cf. also pp. 94, 156, 160.

Forms, Ideal See ENTITIES, IDEAL. Cf. also pp. 93, 108, 112, 114, 117, 151–154.

Forms, Realm of See ENTITIES, IDEAL. Cf. also pp. 94, 98, 119, 154, 160.

Formula, Formularization, Formulae, Formulate, Formulation One LIMITED way of EXPRESSING an INTUITION which increases VIVIDNESS of APPREHENSION; the formula is secondary to its meaning, like a literary device (pp. 136–137); particularly RELATED to the STATEMENT of DOGMAS and DOGMAS OF RELIGION. Cf. also pp. 56, 58, 60, 63, 77, 126–128, 136 (unformularized), 138, 140 (reformulate), 143–144.

Freedom, Free [Never explicitly defined or used in such a manner as to suggest a clear meaning.

GLOSSARY

Apparently related to CREATIVITY. Cf. also pp. 34, 90 (DETERMINATE freedom), 119 (INFINITE freedom), 157 (free urge).]

Fusion, Fuse A synonym for SYNTHESIS. In the CREATIVE PROCESS, the bringing together of the GROUND, which is ACTUAL, with the CONSEQUENT, which is not ACTUAL when the PROCESS begins, but is ACTUAL when the PROCESS ends (p. 114). Whitehead explicitly relates this term to "confusion" on p. 104. Cf. also pp. 47 (confusion), 104 (PERCEPTIVE fusion), 153 (fusion of GOOD and EVIL), 157 (CONCEPTUAL fusion, examples of types of fusions), DERIVATE, and FACT, ACTUAL.

Generality, General, Generalization The salt of RELIGION (p. 44). Distinct from UNIVERSAL (p. 62). See IDEA, GENERAL. Cf. also pp. 14-15 (general TRUTHS, general principles), 24 (general void of DEFINITION), 25 (general FACT), 31 (general STATEMENTS), 32, 33 (general progress), 34, (general terms, generality of thought), 35; 48, 52, 84, 128 and 149 (general principles); 54 and 126 (gen-

GLOSSARY

eral TRUTHS); 58, 60, 63 (general doctrine), 64-65, 67; 83 and 150 (general CONCEPTS); 85, 107, 115 (general type), 124, 134 (FORMATIVE generalities), 149 (general EXPERIENCE), 149, DOGMA; TRUTH, RELIGIOUS; and RELIGION, DOCTRINAL.¹⁰

God [See the "Note" at the end of this glossary.] 1. One of the three FORMATIVE ELEMENTS of the all-inclusive UNIVERSE; the ACTUAL but non-TEMPORAL ENTITY whereby the INDETERMINATION of mere CREATIVITY is transmuted into a DETERMINATE FREEDOM (p. 90). 2. The ORDERING ENTITY (pp. 104-105; cf. also p. 150). 3. The GROUND antecedent to transition who includes all possibilities of physical VALUE CONCEPTUALLY, thus holding the IDEAL FORMS apart in equal CONCEPTUAL REALIZATION of KNOWLEDGE (p. 153); the one SYSTEMATIC, complete FACT conditioning every CREATIVE act (p. 154). 4. The com-

¹⁰ There are numerous non-technical occurrences of this term not reflected in this entry. Also, various etymologically related forms of this word, such as "generation," "generating," etc., are not documented here.

GLOSSARY

plete CONCEPTUAL REALIZATION of the realm of IDEAL FORMS, or the KINGDOM OF HEAVEN (p. 153). 5. The IDEAL companion who transmutes what has been lost into a living FACT within its own nature; the mirror which discloses to every CREATURE its own greatness (p. 154). 6. The ACTUAL FACT in the nature of THINGS from which the other FORMATIVE ELEMENTS cannot be torn apart (p. 156). 7. The REALIZATION of the IDEAL CONCEPTUAL HARMONY by REASON of which there is an ACTUAL PROCESS in the total UNIVERSE—an evolving WORLD which is ACTUAL because there is ORDER (p. 156). 8. An ACTUAL FACT or CONCEPTUAL FUSION embracing the CONCEPT of all other such possibilities GRADED in HARMONIOUS, RELATIVE subordination (p. 157). 9. The VALUATION of the WORLD (p. 159). Cf. pp. 157–160 for several more “definitions” of God. The word “God” appears on the following pages: 16–17, 20, 28, 36, 39, 41, 48–49, 53, 55, 62–63, 66–79, 85, 87, 90, 93–95, 98–100, 104–108, 111, 119–120, 130, 139, 149–150, 153–160.

Good, Goodness, Goods 1. That which is positive and CREATIVE (p. 96). 2. The “PEACE which

GLOSSARY

passeth all understanding”); the stable self-preservation of that which is good RELATIVE to itself (pp. 97–98). Cf. also pp. 17–18, 37; 41, 70 and 153 (goodness of GOD); 52, 57; 76 and 138 (good tidings, good news), 87–88, 95, 148, 155, 157, and EVIL.

Grade, Graded, Grading, Gradual, Gradations Proportion of RELEVANCE of the various ELEMENTS, so far as concerns their contribution to the one ACTUAL FACT (pp. 150–151). Both ACTUAL FACTS and IDEAL FORMS can be graded. The grading of the ACTUAL FACT arises from the CREATIVITY of some ACTUAL FACT passing over into a NEW FORM by REASON of the FACT itself. This CREATIVITY already has a DEFINITE status in the WORLD, and one can say that the grading arises from the status, or the status from the grading (it amounts to the same THING). The grading of IDEAL FORMS arises from the grading of ACTUAL FACTS as the union of the IDEAL FORMS with the FACTS in such a MEASURE as to elicit a renewed FEELING-VALUE of the type possible as a NOVEL outcome from the antecedent FACTS (p. 151). Cf.

GLOSSARY

also pp. 18–19, 33, and 74 (gradual); 25, 60 (grading of VALUES), 103, 112, 114–115, 118, 157, and DEGRADE.

Ground Any one ACTUAL FACT (p. 113). The ground is FORMED by all the FACTS of the WORLD, already ACTUAL and GRADED in their proportion of RELEVANCE (p. 151). Cf. also pp. 103, 114–117, 152–154, 156–157, SYNTHESIS, FUSION and REVERSION.¹¹

Harmony (in the ACTUAL WORLD) 1. CONFORMITY with the CHARACTER of permanent rightness (p. 61). 2. Harmony is LIMITATION, and rightness of LIMITATION is ESSENTIAL for the growth of REALITY (p. 152). Cf. also pp. 61 (harmonious conditions, harmonious IDEAL), 104 (harmonious ORDER), 119 (harmony of APPREHENSION), 120 (IDEAL harmony which is GOD), 152 (harmony in the GROUND), 153 (harmony of

¹¹ There are a few non-technical occurrences of this term not reflected in this entry, in terms like “background,” or when it is used in an historical context generally to mean “the basis of a position.”

GLOSSARY

VALUATION); 154 and 156 (CONCEPTUAL harmony), 157, DETERMINATION, and ELEMENTS, FORMATIVE.

Heaven (Kingdom of) 1. The Kingdom of Heaven is GOD (p. 154); 2. The overcoming of EVIL by GOOD (p. 155). Cf. also pp. 37, 72 (Kingdom of Heaven is within you), 87–88, EVIL, GOD, GOOD.

Idea(s) [Never explicitly defined; two approximations of a definition are offered: 1. (p. 114) the lapse of TIME is the renovation of the WORLD with ideas. The context seems to imply a close connection (perhaps even an identification) between ideas and IDEAL FORMS. 2. (p. 129) No idea is DETERMINATE in a vacuum: it has its being as one of a SYSTEM of ideas. Cf. also pp. 18, 30, 35 and 77 (RELIGIOUS idea); 23 (ABSTRACT idea), 25, 33–34, 36, 39, 43–44, 51 (METAPHYSICAL ideas), 56; 65 and 129 (distinct idea), 76 (simplicity of dominant ideas), 78 (profound ideas cloaked by LANGUAGE), 84–85, 130 (SYSTEM of

GLOSSARY

ideas), 131 (set of ideas), 134, 141, 159 (particular ideas, ACTUAL ideas).¹²]

Ideal See ENTITIES, IDEAL; FORMS, IDEAL; and IDEA #1. Cf. also pp. 39, 51, 57 (supreme ideal), 60; 61, 120 and 156 (HARMONIOUS ideal, ideal HARMONY, and ideal CONCEPTUAL HARMONY); 63, 87, 99; 114 and 156–157 (ideal CONSEQUENT); 116–117 (ideal NOVELTY), 119 (CONSCIOUSNESS of an ideal, PERFECTION of ideals), 141–142 (idealism), 154 (ideal WORLD); 154 and 156 (ideal companion, i.e., GOD as ideal), 155–157 (ideal vision, ideals of GOD), 159 (ideal VALUES).

Identity [Never explicitly defined; closest is p. 115: By implication, identity appears to be the agreement between GROUND and CONSEQUENT in the CREATIVE PROCESS; this agreement preserves DEFINITENESS. Cf. also pp. 115 (identity of CHARACTER, CONTRAST under identity), 116

¹² It is difficult to be certain whether this is a technical term for Whitehead at all in this book. In some cases, however, it is certain that the term is being used in a purely ordinary way. Thus, there are some non-technical occurrences of this term not reflected in this entry.

GLOSSARY

(identity of type), 138, 144 (identical INTUITIONS), 147, NOVELTY, and RELEVANCE.]

Idolatry SPIRITUAL TRUTH which dominates, uncriticized by DOGMA or by recurrence to the primary sources of RELIGIOUS inspiration; the necessary product of static DOGMAS (p. 147). Cf. also pp. 37, 148.

Imagination, Imaginary [Never explicitly defined or used in a context so as to make its meaning clear. Cf. pp. 19, 25, 27 (development of imagination), 147 (imaginative representations of spiritual TRUTHS), 160 (unimaginable past).]

Immediacy, Immediate See EXPERIENCE, IMMEDIATE; and OCCASIONS, EPOCHAL. Cf. also pp. 27 (immediate objects, immediate sense and PERCEPTION), 40 (immediate social routine or setting); 47 and 135 (immediate surroundings or environment), 47 (immediate detail), 48 (immediate present), 57 (immediate pictures), 67 (immediate ends), 84 (patch of immediacy), 85 (immediately CONSCIOUS), 89 (immediate comparison), 100,

GLOSSARY

137 (immediate APPREHENSION), 138 (immediate conviction), and OCCASIONS, IMMEDIATE.

Immortality A BELIEF (regarding which Whitehead claims to be neutral) that a spiritual or MENTAL ROUTE might go on indefinitely without its associate MATERIAL or PHYSICAL ROUTE (p. 111). Cf. also pp. 80 (immortal FACT), 110, 155, 159.

Indetermination, Indeterminate See DETERMINATION. Cf. pp. 90, 94, 159.

Individual, Individuality [Never explicitly defined; there are two close approximations to a definition: 1. (pp. 108–109) The most individual ACTUAL ENTITY is a DEFINITE act of PERCEPTIVITY; the further context suggests that individuality is to be understood in contrast to ABSTRACTNESS. If that is the case, individuality may be, by implication, a species of CONCRETION. 2. (pp. 108–109) A second possible rendering of these passages is that the individuality of an ACTUAL ENTITY is MEASURED by the increase in the DEFINI-

GLOSSARY

NITENESS, or INTENSIVE QUANTITY of PERCEPTIVITY. Contextually, Whitehead often associates individuality with PERSONALITY. Cf. also pp. 16, 17 (individual worth and CHARACTER), 20 (individual habits), 33 (isolated individuals), 36 (direct individual Intuition, individual prayer, individual criticism, individualistic FORMS of RELIGION, individual INSIGHT), 37, 39–41, 47; 49 and 51 (individual PERSONALITY); 58, 59 (VALUE of individuals for themselves and for each other), 60–61, 63 (individual PERSONAL EXPERIENCE), 68 (PERSONAL GOD), 69, 78 (used with PERSONAL, IMPERSONAL, ACTUAL and ENTITY); 87 and 88 (individual and SOCIETY mutually FORMATIVE); 93; 105, 107–108 and 140 (individual substances); 128 (individual MIND), 132–133; 134 and 137 (individual primary INTUITIONS, cf. p. 36), 136–137, 140 (individual subject of EXPERIENCE), 141 (finite, enduring individuals), 158 (individual CONSCIOUSNESS contrasted with UNIVERSAL CONSCIOUSNESS of GOD, and ADJUSTMENT of individuality).]

Infinite [Never explicitly defined or used in a context which makes its meaning clear. Cf. pp.

GLOSSARY

119 (infinite FREEDOM, infinite possibilities), 141 (finite INDIVIDUALS), 142 (finite TRUTHS), 143 (finite SYSTEMATIZED scheme), 153 (infinity of GOD), and DEFINITE.]

Inheritance An influence in the background of the (PHYSICAL or MENTAL) OCCASIONS in a given ROUTE which makes possible a REAL transmission of the common ELEMENT along that ROUTE (pp. 109–110). Cf. also p. 72.

Insight [Never explicitly defined or used in such a way as to make its meaning clear. Cf. pp. 31–32 (moments of insight), 36 (INDIVIDUAL insight), 56 (direct insight), 148 (philosophic insight), 154 (swift insight of suffering), and INSIGHT, RELIGIOUS.]

Insight, Religious The grasp of the TRUTH that nothing ACTUAL could *be* ACTUAL without some MEASURE of ORDER; the UNIVERSE exhibits a CREATIVITY with INFINITE FREEDOM, and a realm of (IDEAL) FORMS with INFINITE possibilities, but this CREATIVITY and these FORMS are

GLOSSARY

impotent to achieve ACTUALITY apart from the completed IDEAL HARMONY which is GOD (p. 119). Cf. also ELEMENTS, FORMATIVE.

Intensiveness, Intensify, Intense, Intensity Synonymous with QUANTITY, INTENSIVE. Cf. also pp. 35, 59 (WORLD as REALM of ADJUSTED VALUES, mutually intensifying, and mutually destructive), 83 (intensity of EMOTION), 103 (intensiveness of VALUE).

Interest [Never explicitly defined or used in a context which suggests any clear definition. It seems related to VALUE. Cf. also pp. 18, 32 (specialized interests), 38, 52, 84 (historical interest), 89 (SMW term), 124 (direction of interest), 125, RELIGIOUS interest), 158, SELF-INTEREST, and SELF-VALUE.]

Interpretation [Never explicitly defined; closest is on pp. 132–133. In the text, interpretation is related to EXPRESSION and INTUITION, and appears to be the way in which an INDIVIDUAL articulation of direct INTUITION contributes to the

GLOSSARY

KNOWLEDGE of all PERSONS in a group. Cf. also pp. 47, 51 (SYSTEMATIC interpretation), 56, 62, 65 (psychological interpretation), 66 (RATIONAL interpretation), 83–85 (interpretation of past and present dependent on METAPHYSICS), 124–125, 145 (strict interpretation), 149.]

Intuition [Never explicitly defined as a generic term; closest is pp. 59 and 65. 1. Intuition into the ACTUAL WORLD gives a particular DEFINITE content to the bare notion of a principle DETERMINING the GRADING of VALUES (p. 59). This definition may be specific to a RELIGIOUS INTUITION; the context does not make clear whether the term is being used generically. 2. Intuitions may first EMERGE as distinguished in CONSCIOUSNESS (p. 65). Here it is clear that the term is being used generically. Cf. also pp. 29, 32, 36, 57, 59, 61–64 and 132 (direct intuition); 36 (direct ethical intuition), 56 (first-hand intuition), 60–62, 66–67, 132 (COMMUNITY of intuition), 133, 134 (NOVEL intuitions, primary intuitions), 135 (DEFINITE intuitions), 137 (INDIVIDUAL intuitions), 144, and INTUITION, RELIGIOUS.]

GLOSSARY

Intuition, Religious An awareness of a CHARACTER of permanent rightness, whose inherence in the nature of THINGS modifies both efficient and final cause, so that the former CONFORMS to HARMONIOUS conditions, and the latter CONTRASTS itself with an HARMONIOUS IDEAL (p. 61). Whitehead explicitly says this is *not* a linguistic discernment (p. 67). Cf. also pp. 29, 32, 36, 56–57, 59–60, 62–65, 86, 132, 139, INTERPRETATION, and EXPRESSION.

Judgment, Moral The way GOD, as conditioning the CREATIVITY with his HARMONY of APPREHENSION, issues into the MENTAL CREATURE according to a perfection of IDEALS (p. 119). Cf. also pp. 32, 158, and GOD.

Knowledge, Know [Never explicitly defined as a generic term; closest is on p. 143. Knowledge of a discernment of ORDERED RELATIONSHIPS, especially in AESTHETIC VALUATIONS (which stretches far beyond anything which has been EXPRESSED SYSTEMATICALLY in words), is one of the two sources of EVIDENCE which GROUNDS the final

GLOSSARY

principle of RELIGION, i.e., that there is wisdom in the nature of THINGS. Surveying Whitehead's use of this term, there are evidently at least two kinds of knowledge: scientific knowledge, and some sort of knowledge more comprehensive and CONCRETE than this. The latter involves AESTHETIC VALUATION, RELIGIOUS and moral discernment, sensation, and INTUITION in some sort of arrangement (perhaps this is to be understood as KNOWLEDGE-VALUE (see below). Cf. also pp. 36 (our knowledge of GOD), 41 (unknown), 67, 70 (LIMITS of knowledge), 75, 80 (circle of our knowledge), 90, 104, 123 (knowledge acquired via senses), 126 (RELIGIOUS knowledge), 127 (knowledge of CHARACTER), 132, 136, 138, 142, 149 (DEFINITE knowledge), 153 (CONCEPTUAL REALIZATION of knowledge); 154 and 156 (GOD's knowledge), 160.¹³]

Knowledge-Value The VALUE REALIZED in a MENTAL OCCASION; the issue of the full CHARAC-

¹³ There are numerous non-technical occurrences of this term not reflected in this entry.

GLOSSARY

TER of the CREATIVITY into the CREATURE WORLD (pp. 118-119). Cf. also KNOWLEDGE.

Language 1. A LIMITED mode of EXPRESSING such IDEAS as have been frequently entertained, and urgently needed, by the group of human beings who developed that mode of speech (p. 34). 2. Language cloaks the most profound IDEAS under its simplest words (p. 78). Cf. also pp. 35 (language and SOCIETY), 57, 133 (theological language).

Life [Never explicitly defined; closest is p. 15. Life is an internal FACT for its own sake before it is an external FACT RELATING itself to others. Cf. also pp. 15-16 and 49 (conduct of life); 18 and 138 (human life); 21 (necessary work of life), 23 (life of the spirit), 24 (routine of life), 31 (coherent ORDERING of life), 38, 39 (common life), 51, 56-57 (life of Buddha and Christ), 58 (life of man), 60 (ATTAINMENT of life), 70 (daily life), 80 (life-weariness, life-ZEST, QUALITY of life), 98 (interior life); 112 and 116 (life history), 119 (ZEST of life, PEACE of life), 124 (INTERPRETATION of life);

cf. RELIGIOUS EXPERIENCE
cf. JAMES

GLOSSARY

137 and 147 (RELIGIOUS life); 139 (aim of life); 158 (GOD'S RELATION to life), LIFE OF THE BODY, and LIFE OF THE MIND.]

Life (of the Body), Physical Life See ROUTE, PHYSICAL. Cf. also pp. 102, 116, and LIFE.

Life (of the Mind), Mental Life See ROUTE, MENTAL. Cf. also pp. 102-103, 116, 123, and LIFE, and MIND.

Limitation, Limit 1. In the CREATIVE PROCESS, the whole WORLD presents both opportunities and limitations, and the limitations are the opportunities (pp. 112-113). 2. See QUALIFICATION. 3. HARMONY is limitation, and rightness of limitation is ESSENTIAL to the growth of REALITY (p. 152). Cf. also pp. 22, 32 (limited VALIDITY); 34 and 133 (limits of LANGUAGE); 39 (limited horizon), 91 (DEFINITE limited PHYSICAL event), 93 (DEFINITE limited CREATURE, mutual limitations), 118 (limitations of CONCEPTS), 124, 130, 136, 139, 145, 149, 150, 152 (unlimited possibility, DEFINITE limited FACT), 153 (limitation of

[208]

Making = ? CREATION,

GLOSSARY

GOD, unlimited FUSION of GOOD with EVIL), 159 (no DEFINITE, DETERMINATE limitation required for ATTAINMENT), and THING, ACTUAL.

Magic Ritual hero-worship joined to EMOTION by mythical BELIEF wherein the object of hero worship is a THING (p. 26). Cf. also RELIGION #5.

Matter, Material A subordinate COMMUNITY which is a ROUTE whose various [PHYSICAL] OCCASIONS exhibit some COMMUNITY of type of VALUE (pp. 108-109). Some bits of matter have an associate ROUTE of MENTALITY, and these are called "organic," while other bits of matter have a negligible associate MENTAL ROUTE, and these are called "inorganic" (p. 110). Cf. also pp. 105 and 107-108 (inorganic bits of matter); 107 (matter and MIND), 111 (enduring EXISTENCE of matter), 131 (subject matter), 140 (MIND and matter as substance), MIND, CREATIVITY, and OCCASION, PHYSICAL.

Measure To count VIBRATIONS in the PHYSICAL WORLD (p. 116). Cf. also pp. 57 (immeasurable

[209]

GLOSSARY

innocence), 61 (measure of CONFORMITY, measure of DIVERSITY), 94 (measure of DETERMINATION), 99 (GOD as the measure), 119 (measure of ORDER), 145 (measure of TRUTH), 149 (measure of the UNIVERSE), 152 (measure of HARMONY), 160 (measures of TIME).

Media, Mediation, Mediate See IMMEDIATE. Cf. also pp. 69, 132, 144, 147 (intermediate).

Mental, Mentality See MIND; ROUTE, MENTAL; LIFE OF THE MIND, and OCCASION, MENTAL. Cf. also pp. 43, 73, 95 (mental suffering), 101 (non-mental FACTS); 102 and 123 (mental LIFE); 118, 119 (mental CREATURE), 141 (Western mentality).

Metaphysics, Metaphysical 1. (rational) The attempt to EXPRESS the most GENERAL CONCEPTS ADEQUATE for the all-inclusive UNIVERSE, and criticism of the meanings used in this attempt (p. 83). 2. The science which seeks to discover the GENERAL IDEAS which are indispensably RELEVANT to the ANALYSIS of everything that happens (p. 84*n.*). 3. Metaphysics is a descrip-

GLOSSARY

tion which takes its direction from one select field of INTEREST (pp. 88–89). Cf. also pp. 31 (ABSTRACT metaphysics), 32, 36; 49 and 68 (metaphysical FACT); 50 (applied metaphysics, metaphysical SYSTEM, metaphysical notion, metaphysical doctrine), 51 (metaphysical IDEAS), 52 (metaphysical theory), 70 (metaphysical RATIONALIZATION); 71 and 104 (metaphysical situation); 72, 75, 79, 83, 84 (metaphysical principles, metaphysical DOGMAS, metaphysical INTERPRETATION), 85 (metaphysical BELIEFS, primary metaphysical data), 86 (metaphysical presuppositions), 94, 95 (metaphysical CONCEPTS), 104, 105, 108 (metaphysical scheme), 110 (metaphysical theory), 141 (principles of metaphysics), 149, 150 (metaphysical SYSTEM, metaphysical description), 159 (metaphysical function), DOGMA OF RELIGION, and DOGMA.

Mind A subordinate COMMUNITY which is a ROUTE whose various [MENTAL] OCCASIONS exhibit some COMMUNITY of type of VALUE (pp. 108–109). Cf. also pp. 13, 54 (states of mind), 56, 67, 87, 105, 107–111, 114 (mind of space), 116,

GLOSSARY

126, 128 (INDIVIDUAL mind), 140, MATTER, MENTAL, LIFE OF THE MIND, and OCCASION, MENTAL.

Novelty, Novel, New Synonymous with "IDEAL novelty"; the birth of a new instance; the information of the ACTUAL WORLD with a new set of IDEAL FORMS (pp. 113–114). Cf. also pp. 13, 26 (new FORMATIVE agent), 29; 33, 39 and 159 (new IDEAS); 35 (new SYNTHESIS), 38 (new FACTORS), 39 (new virtues), 40–41, 72, 90, 92 (new CREATURE), 113 (new CREATION, passage into novelty), 114; 115, 151, 155 and 157 (novel CONSEQUENT); 115 (new AESTHETIC EXPERIENCE), 116, 117 (new dimension), 127 (new STATEMENT), 134 (novel INTUITIONS), 136 (ELEMENT of novelty, new FORMULA, new FACTS, new EXPRESSION, new circumstances), 146, 151 (new FORM, new CREATIVITY), 152 (novel outcome, renewed FEELING), 160 (new FORMS, new CREATIVE conditions), and CONSEQUENT.

Occasion(s), Epochal 1. The primary ACTUAL UNITS of which the TEMPORAL WORLD and the

GLOSSARY

ACTUAL COMMUNITY are composed (p. 91). 2. A DEFINITE LIMITED physical event in the PHYSICAL WORLD, LIMITED both as to space and time, but with TIME-duration as well as with its full spatial dimensions (p. 91) 3. CREATURES, but not separable from CREATIVITY (pp. 91–92); cf. ACTUAL WORLD. 4. A CONCRETION; a mode in which DIVERSE ELEMENTS come together into a REAL UNITY (pp. 92–93). 5. A DEFINITE LIMITED CREATURE EMERGENT in CONSEQUENCE of the LIMITATIONS mutually imposed by the FORMATIVE ELEMENTS upon one another (p. 93). 6. A microcosm inclusive of the whole UNIVERSE (p. 100). 7. The self-creating CREATURE (p. 102). 7. Epochal occasions, although a UNITY, have two sides: (a) a mode of CREATIVITY bringing together the UNIVERSE, or the occasion *as* cause, its own CREATIVE act; (b) occasion *as* CREATURE, the one EMERGENT FACT which is the SELF-VALUE of the CREATIVE act (pp. 101–102). In SMW and PR, Whitehead uses the term "ACTUAL OCCASION" synonymously with what is here called the "epochal occasion" (cf. RM 102, 157). Cf. also pp. 60 (IMMEDIATE occasions), 91 (multiplicity of

GLOSSARY

occasions), 103, 112–113, 114 (antecedent occasion), 116 (CONCRETE occasions), 151, 160 (slighter occasions of ACTUALITY), OCCASION, MENTAL; and OCCASION, PHYSICAL.¹⁴

Occasion(s), Mental 1. The CHARACTER of a REFLECTIVE PERCEPTIVITY issuing into VALUE-FEELING; DERIVATIVE from its physical counterparts (p. 102). 2. An ultimate FACT in the SPIRITUAL WORLD (p. 103). Apparently synonymous with REFLECTIVE occasion, p. 102. Cf. also pp. 108–109, 116–118; OCCASIONS, PHYSICAL; and EXPERIENCE, IMMEDIATE.

Occasion(s), Physical [Never explicitly defined; closest is on pp. 102–103. From the remarks made on these pages, one would gather that a physical occasion is any EPOCHAL OCCASION which is non-MENTAL. Physical occasions are

¹⁴ The epochal occasion seems to be the genus of which the mental and physical occasions are species. I have noted generic occurrences of the term “occasion” under “OCCASION, EPOCHAL,” excluding references to the two designated species of occasions, which are reflected in the following entries.

GLOSSARY

more fundamental than MENTAL OCCASIONS. Apparently physical occasion is synonymous with bodily occasion (p. 117) and blind occasion (p. 153). Cf. also pp. 108–109, 116, 118, and EXPERIENCE, IMMEDIATE.]

Order All order (e.g., HARMONIOUS, p. 104, natural, p. 104, etc.) is AESTHETIC order DERIVED from the immanence of GOD (p. 105). Cf. also pp. 18 (order of EMERGENCE), 19 (inverse order), 31 (ordering of LIFE), 32 (ordering of all EXPERIENCE); 68 and 150 (imPERSONAL order, self-ordering WORLD); 80 (order which inFORMS the WORLD), 94 (moral order, common order, ordered balance), 99, 111 (order immanent in the WORLD, order laid upon the CREATIVITY), 112 (stable order of the ACTUAL WORLD), 119 (order of the WORLD, MEASURE of order), 132 (ordered UNIVERSE), 143 (order of THINGS, ordered RELATIONSHIPS), 156, 160 (order in the WORLD), WORLD, ACTUAL #4, and FEELING.¹⁵

¹⁵ There are numerous non-technical occurrences of this term (in phrases like “in order to . . .”) which are not reflected in this entry.

GLOSSARY

Peace [Never explicitly defined or used in such a way as to make its meaning clear; cf. pp. 40, 97, 119 (peace of LIFE).]

Perception A grasping of ELEMENTS of the UNIVERSE into the UNITY of one FACT (p. 150). It is unclear what the relationship is between perception and PERCEPTIVITY. Cf. also pp. 27, 58 (sense-perception), 96.

Perceptivity, Perceptive 1. APPREHENSION (p. 101). 2. By inference, perceptivity is the ENJOYMENT of the VALUE of the CONCRETE FACT of one's ACTUALITY (pp. 100-101). There are at least two sorts of perceptivity: MENTAL and non-MENTAL. Non-MENTAL perceptivity is: (a) the SELF-VALUE of its own microcosmic APPREHENSION; it is blind, or devoid of REFLECTIVE CONSCIOUSNESS (p. 101); and (b) an ultimate CONCRETE FACT in the PHYSICAL WORLD (p. 103). MENTAL perceptivity, on the other hand, is not devoid of REFLECTIVE CONSCIOUSNESS, but is a REFLECTIVE perceptivity (p. 102). Cf. also pp. 104 (perceptive FUSION), 108 (DEFINITE act of

GLOSSARY

perceptivity), 112 (EXPERIENCED perceptivity), 117 (perceptive ANALYSIS); 118 and 153 (blind perceptivity); 125 (perceptive powers, perceptive EXPERIENCE), 157, 160 (perceptive ACHIEVEMENTS), EXPERIENCE, IMMEDIATE; OCCASION, EPOCHAL; OCCASION, PHYSICAL; and OCCASION, MENTAL.

Personality, Person, Personal [Never explicitly defined or used in a context such as to make its meaning clear. Related to INDIVIDUAL, and sometimes appears to be synonymous with it. Cf. p. 26, 27 (body of persons); 49 and 51 (INDIVIDUAL personality); 61 (DEFINITE person); 62, 63, 66, 68, 73, 87 and 150 (personal God), 62 (personality substantial to the UNIVERSE), 63 (personal EXPERIENCE, divine personality), 64 (divine persons, personal being), 66 (personal SIGNIFICANCE); 68 and 150 (impersonal ORDER); 74 (three-fold personality of GOD), 78, 140 (active personality).]

Process [Never explicitly defined as a generic term or used in such a way as to make its meaning clear. It is possible to distinguish between the

APPREHENSION
PK

GLOSSARY

generic use of this term and its specific use in describing the CREATIVE PROCESS (see below). Cf. pp. 33 and 134 (process of development); 35, 48 (process of REFLECTIVE FORMATION), 97 (process of DEGRADATION), 132 (process of FORMING a common EXPRESSION of direct INTUITION), 156, and PROCESS, CREATIVE.]

Process, Creative 1. The achievement of ACTUALITY by the IDEAL CONSEQUENT, in virtue of its union [FUSION] with the ACTUAL GROUND; the FUSION of being with not-being (p. 114). 2. Discerned in that transition by which one OCCASION, already ACTUAL, enters into that of another instance of EXPERIENCED VALUE. A process of exclusion and inclusion on the basis of elicited RELEVANCE to some AESTHETIC UNITY (p. 114). Cf. also pp. 111–113, 116, 152–153, PROCESS, and SYNTHESIS.

Purpose(s) Securing the avoidance of EVIL (p. 95). Cf. also pp. 24, 25 (hidden purpose), 26 (explanatory purpose), 31 (unified purpose), 55, 60, 75, 79, 80 (ZEST after purposes), 85, 97, 118 (spe-

GLOSSARY

cific purpose), 119 (CREATIVITY with a purpose), PURPOSE, ACTIVE, and PURPOSE OF GOD.

Purpose, Active The ADJUSTMENT of the present for the sake of further ADJUSTMENTS of VALUE in the IMMEDIATE or remote future (p. 100).

Purpose of God 1. The ATTAINMENT of VALUE in the TEMPORAL WORLD, which is a CREATIVE purpose (pp. 100, 104). 2. The QUALITY of ATTAINMENT embodied in the particular IDEALS RELEVANT to the ACTUAL state of the WORLD (p. 143). Cf. also pp. 115, 119, 158–159, GOD and PURPOSE.

Qualification, Qualify [Never explicitly defined; closest is on pp. 92–93. Whitehead seems to use this term to describe one of the most fundamental RELATIONS of all, the RELATION between any given EPOCHAL OCCASION or CONCRETION and the three FORMATIVE ELEMENTS from which the EPOCHAL OCCASION “is thus EMERGENT.” The RELATION of qualification is the one whereby the EPOCHAL OCCASION has in its own nature the other CREATURES under the aspect of the IDEAL FORMS, and analo-

GLOSSARY

gously includes the IDEAL FORMS in its own nature under the aspect of these CREATURES. Presumably (since Whitehead seems to use IDEAL FORMS as an *example* in this passage) this RELATION of qualification also holds as a RELATION among EPOCHAL OCCASIONS and the other two FORMATIVE ELEMENTS, GOD and CREATIVITY. This presumption is consistent with the use of the term "qualification" on p. 98. This term may also be synonymous with Whitehead's use of the term "LIMITATION." Cf. also pp. 72, 96.]

Quality [Never explicitly defined; SMW term. This means something akin to VALUE, but of a sort which lies always beyond the mere FACT of LIFE, yet the quality is included in the FACT (p. 80). Cf. also pp. 16 (final quality), 21 (quality of EMOTION), 44, 115, 159 (quality of ATTAINMENT). This term does not seem to have any relation to QUALIFICATION.¹⁶]

¹⁶ In *Science and the Modern World* quality is called (along with substance and simple location) "the most natural ideas for the human mind" without which "we could not get our ideas straight for daily use." However, these ideas are highly abstract, "elaborate logical constructions," rather than concrete. They are "simplified editions of immediate matters of fact" (p. 52).

GLOSSARY

Quantity, Intensive 1. A MEASURE OF VALUE used to GRADE and compare SPECIFIC VALUE; zero intensive quantity means the collapse of ACTUALITY. [Evidently, the greater the intensive quantity, the greater the "depth" and/or "importance" of the EPOCHAL OCCASION (p. 103).] 2. The contribution of some one ELEMENT in the SYNTHESIS to this one intensiveness of VALUE [presumably in a given EMERGENCE of an EPOCHAL OCCASION] (p. 103). Cf. also INTENSIVE.

Quantity, Physical Aggregates of physical VIBRATIONS, which are the EXPRESSION among the ABSTRACTIONS of physical science of the fundamental principle of AESTHETIC EXPERIENCE (p. 116).

Rationalism (in religion), *Rationalization*, *Rationality* 1. BELIEF raised beyond itself by a note of progressive solitariness (p. 30). 2. The safeguard of the objectivity of RELIGION which secures for it the GENERAL coherence denied to hysteria (p. 64). Cf. also pp. 18-19, 24, 28-33, 35-36, 40-43, 47, 49, 52, 54, 56-58, 63, 66-68,

GLOSSARY

70, 77, 79, 83 (rational METAPHYSICS), 86, 90, 138 (rational principle), 142, 157 (rational description, rational explanation), and RELIGION, RATIONAL.

Real, Reality, Realization, Realize [Never explicitly defined; seems to be synonymous with ACTUALITY when used as a noun, and with the CREATIVE PROCESS when used as a verb or verbal noun. Cf. also pp. 16 (self-realization of EXISTENCE), 17 (greater reality), 25, 69 (unreal, GOD's reality), 93 (real UNITY), 95 (realization in FACT, realization of a PURPOSE); 100, 102 and 119 (real WORLD); 110 (real transmission), 115 (realization of CONTRAST under IDENTITY), 117 (reality), 118 (VALUE realized), 125, 126 (VIVID realization), 131 (root of reality), 141 (ultimate reality), 142, 146, 151, 152 (growth of reality), 153 (realization of KNOWLEDGE, PROCESS of realization), 154 (realization in the WORLD, CONCEPTUAL realization), 156, 158 (deeper realities).¹⁷]

¹⁷ There are some non-technical occurrences of this term not reflected in this entry.

GLOSSARY

Reason, Reasonable [Never explicitly defined; closest is pp. 76–77: Reason seems to be a discipline for the discernment of TRUTH which cannot be restricted *a priori* to approved outcomes and FORMS of conduct which are VALUED merely EMOTIVELY (pp. 76–77). Whitehead also says that reason is the safeguard of objectivity in RELIGION which secures for RELIGION the GENERAL coherence denied to hysteria (p. 64). Also, reason mocks at majorities (p. 66). Cf. also pp. 30, 42, 47, 57, 64, 73, 91, 95, 104 (reason for the WORLD), 111, 119, 125, 132, 141, 151, 154, 155, 156, 158, 160, RATIONALISM, and RELIGION, RATIONAL.¹⁸]

Reflection See CONSCIOUSNESS, REFLECTIVE. Cf. also pp. 48 (PROCESS of reflective FORMATION), 52, 54, 102 (reflective PERCEPTIVITY, reflective OCCASION).

Relation, Relationship, Relative [Never explicitly defined or used in such a way as to make its

¹⁸ There are some non-technical occurrences of this term not reflected in this entry.

GLOSSARY

meaning clear. Cf. pp. 16, 25 (GRADES of relationship), 57, 59; 76 and 131 (interrelations); 80 (intelligible relations), 89 (correlate), 96–97, 99, 102 (various relationships, correlative), 103 (relative depths of ACTUALITY), 108 (relatively ABSTRACT), 116, 118 (physical relationships), 125, 134, 143 (ORDERED relationships), 145, 154, 157 (relative subordination, complex of relationships), 159, and RELEVANCE.]

Relevance [Never explicitly defined; closest is on p. 112. It seems that relevance is the MEASURE of how much IDENTITY is maintained between an ACTUAL GROUND and its NOVEL CONSEQUENT in the CREATIVE PROCESS. The greater the MEASURE of IDENTITY between GROUND and CONSEQUENT, the greater the relevance of GROUND to CONSEQUENT, and similarly with irrelevance. Irrelevance seems sometimes synonymous with CONTRAST (e.g., p. 115). Cf. also pp. 14, 20, 31, 43; 90 and 151 (proportion of relevance); 113–114, 117 (degree of relevance), 118 (relevance of CONCEPTS), 150 (relevance of various ELEMENTS), and GRADE.]

GLOSSARY

Religion 1. The force of BELIEF cleansing the inward parts (pp. 15, 58). 2. The art and the theory of the internal LIFE of man, so far as it depends on the man himself and what is permanent in nature (pp. 16, 58). 3. What the INDIVIDUAL does with his own solitariness (pp. 16–17, 47, 58). 4. RITUAL hero-worship joined to EMOTION by mythical BELIEF wherein the object of hero-worship is a PERSON (pp. 26–27; cf. MAGIC). 5. The last refuge of human savagery, and the main instrument for progress (p. 37). 6. WORLD-LOYALTY (p. 60). 8. The direct APPREHENSION that, beyond the happiness and pleasure induced by the QUALITIES of human EXPERIENCES, there remains the function of what is ACTUAL and passing, that it contributes its QUALITY as an IMMORTAL FACT to the ORDER which inFORMS the WORLD (p. 80). 9. The longing of the spirit that the FACTS of EXISTENCE should find their justification in the nature of EXISTENCE (p. 85).¹⁹

Religion, Communal Generic term for all pre-RATIONAL religion; leads to morbid exaggeration

¹⁹ This term occurs on over 80% of the pages in the book.

GLOSSARY

of national self-CONSCIOUSNESS (cf. pp. 41-43). Cf. also pp. 36, 38, 68, and RELIGION.

Religion, Doctrinal A SYSTEM of GENERAL TRUTHS which have the effect of transFORMING CHARACTER when they are sincerely held and VIVIDLY APPREHENDED (p. 15). Cf. also pp. 13-14, 16, 30, 32, 50-52, 56, 61-63, 68-69, 73-74, 77; 86 and 104 (METAPHYSICAL doctrines), 124, 144, 150, RELIGION, and TRUTH, RELIGIOUS.

Religion, Rational 1. RELIGION whose BELIEFS and RITUALS have been reorganized with the aim of making RELIGION the central ELEMENT in a coherent ORDERING of LIFE both in the elucidation of its thought and in the direction of conduct toward a UNIFIED PURPOSE commanding ethical approval (p. 31). 2. The wider CONSCIOUS reaction of men to the UNIVERSE in which they find themselves (p. 42). 3. Religion centered upon RELIGIOUS INTUITION in which divine PERSONALITY is an inference—as distinct from the direct, private INTUITION of a divine PERSONALITY (such

GLOSSARY

as one finds in mysticism), or the EMOTIONAL BELIEF in direct contact with a divine PERSONALITY (such as one finds in COMMUNAL RELIGION). Cf. pp. 63-64. 4. Interdependent with descriptive METAPHYSICS in order to scrutinize and fix the meanings of its terms (pp. 79, 83) [It would seem that recognition of religion's dependence upon descriptive METAPHYSICS is the RELATION that rationalizes religion (cf. pp. 82-85).] Cf. also pp. 32-33, 40, 47, 52, 54, 58, 142.

Religion, Topic of INDIVIDUALITY in COMMUNITY (p. 88). Cf. also p. 125.

Reversion, Reverse, Revert The undoing of the SYNTHESIS exhibited in the GROUND; reversion is the PROCESS whereby PHYSICAL OCCASIONS come to be MENTAL OCCASIONS in the next phase of the CREATIVE PROCESS due to an exhibition of IDEAL NOVELTY in the CONSEQUENT'S RELATION to its GROUND (pp. 116-117). A synonym for ANALYSIS. Cf. also pp. 43, 101, and CONCEPT.

Rightness
39, 59

Ritual 1. The habitual performance of DEFINITE actions which have no direct RELEVANCE to

GLOSSARY

the preservation of the physical organisms of the actors (p. 20). 2. The primitive outcome of superfluous energy and leisure (p. 20). Cf. also pp. 17-19, 21-26, 28, 31-32, 42, MAGIC, and EMOTION.

Route [Never explicitly defined as a generic term; closest is on pp. 102-103. This seems to be a general name for the various possible modes of TEMPORAL succession. Whitehead says that from any given PHYSICAL OCCASION, there are two basic routes of CREATIVE passage: one toward another PHYSICAL OCCASION; the other toward a DERIVATIVE, REFLECTIVE OCCASION. A physical route apparently tends to remain physical, and a MENTAL route remains MENTAL by "INHERITANCE from the antecedent members of the route," an INHERITANCE which may be either favored or obstructed by the "environment" (pp. 109-110). Cf. also pp. 89 (route of ANALYSIS), 92 (route of TEMPORAL succession), ROUTE, PHYSICAL, and ROUTE, MENTAL.]

Route, Mental [The term "mental route" is not explicitly employed in the text in the place where

GLOSSARY

its definition is given; its EXISTENCE may be inferred from what is called "the other route" on p. 102, as contrasted with the PHYSICAL ROUTE. Whitehead speaks of the route of MIND later on pp. 108-110.] That which links this bodily LIFE with a corRELATIVE mental LIFE (p. 102), ROUTE, PHYSICAL, and ROUTE.

Route, Physical That which links together PHYSICAL OCCASIONS as successive TEMPORAL incidents in the LIFE OF A BODY (p. 102). Cf. also pp. 108-110, ROUTE, MENTAL, and ROUTE.

Self-Interest The FEELING or EMOTIONAL tone of SELF-VALUATION possessed by an ACTUAL ENTITY. The INTEREST of what one's EXISTENCE, as in that of an EPOCHAL OCCASION, comes to; the ultimate ENJOYMENT of being ACTUAL (p. 100). Cf. also pp. 80, VALUE, and SELF-VALUE.

Self-Value The UNIT FACT which EMERGES (p. 101). [Also, this is apparently a type of SELF-INTEREST (p. 100).] Cf. also pp. 59, 98 (self-preservation), pp. 99 (self-CONTRAST), 102, 106 (self-

GLOSSARY

sustaining), 146 (self-sufficient), 146 (self-satisfied), 156 (self-destruction), 158, and SELF-INTEREST.

Sign, Signification, Significance See EXPRESSION. Cf. pp. 129, 131–132, 133 (EXPRESSIVE sign).

Society [Never explicitly defined; closest is on p. 108, where it evidently means the totality of ENTITIES, both ACTUAL and IDEAL, considered together. It seems to be used interchangeably with COMMUNITY, except that a COMMUNITY may also be a subset of the SOCIETY (p. 110). Since it is unclear what the relationship is between the ordinary use of the term “society” and this metaphysical definition, all occurrences of the term are given below. Cf. also pp. 16, 23, 35, 39, 48, 75, 87, 97, 108, 137.]

Statements, Exact The MEDIA by which IDENTICAL INTUITIONS into the WORLD can be IDENTIFIED amid a wide variety of circumstances (p. 144). Presumably this is to be contrasted with

GLOSSARY

GENERAL statements (e.g., pp. 31, 78, 127), and is synonymous with “precise statements” (e.g., pp. 130). Cf. also pp. 139, 149.

Synthesis The UNION of what is already ACTUAL with what is, for that OCCASION, NEW for that OCCASION; the UNION of the ACTUAL GROUND with the NOVEL CONSEQUENT (p. 151). A synonym for FUSION. Cf. also pp. 35, 93–94, 98, 103, 117–118, 153, GOD, CREATIVITY, LIMITATION, and FORMS, IDEAL.

System [Never explicitly defined or used in a context which makes its meaning clear. It most often is applied to arrangements of IDEAS and thoughts, but is curiously applied to GOD on p. 154: “GOD is the one systematic, complete FACT, which is the antecedent GROUND conditioning every CREATIVE act.” It seems that if an ENTITY can be a systematic FACT, then the term “system” must have more than merely descriptive force. Cf. pp. 15 (system of GENERAL TRUTHS), 18 (system of BELIEFS), 35 (social system); 50 and 150 (METAPHYSICAL system), 51 (systematic IN-

GLOSSARY

TERPRETATION), 56, 101 (systematic theory), 124 (coherent system); 129 and 130 (system of IDEAS); 50, 130 and 141 (system of thought), 143 (systematized scheme), 145 (exact system, system of philosophic thought, philosophic system, system of DOGMAS), 149 (DOGMATIC systems).]

Temporality, Temporal See TIME, and WORLD, TEMPORAL.

Thing (Actual) A LIMITED, elicited FEELING-VALUE, which is ANALYZABLE as the outcome of GRADED grasping of the ELEMENTS of the UNIVERSE into the UNITY of one FACT (p. 150). [This technical use of the term "thing" seems distinct from its generic use in the text—often to distinguish inanimate from animate beings. That distinction is not ultimate for Whitehead, and it would seem that both animate and inanimate ENTITIES are "actual things" in the technical sense of the term. Nevertheless, all generic occurrences of the term "thing" are given below. The reader may decide which are technical and which are generic occurrences.] Cf. also pp. 15 (multi-

GLOSSARY

licity of things); 16–17, 43, 49, 56, 58, 61, 63, 64, 67, 124, 143, and 156 (nature of things); 25, 26 (hero-thing), 28 (higher things); 41, 66, and 134 (rightness of/in things); 87 (ACTUAL things), 95, 97, 100, 101 (EMERGENT thing), 103, 105 (scheme of things), 106 (EXISTENT thing, CREATED thing), 124, 137, 143 (ORDER of things), 143–144 (disposition of things), 155 (mortal things), PERCEPTION, RELEVANCE, and ENJOYMENT.²⁰

Time (Lapse of) 1. The renovation of the WORLD with IDEAS (p. 114). Cf. also NOVELTY. 2. The MIND of space (p. 114 [quoted approvingly from Samuel Alexander]). 3. (Passage of time) The journey toward the gathering of NEW IDEAS into ACTUAL FACT (p. 159). [Presumably, "time" and "temporal passage," "temporal succession," and a number of other words Whitehead uses in this manner are at this point inter-

²⁰ There are numerous non-technical occurrences of the word "thing" not reflected in this entry. I have also omitted all occurrences of terms such as "something," "nothing," "anything," and "everything."

GLOSSARY

changeable.] Cf. also pp. 53-54, 89, 91, 160 (MEASURES of time), and WORLD, TEMPORAL.²¹

Truth, True [Never explicitly defined; closest is on p. 124. By implication, truth here seems to mean something like "success in INTERPRETATION." Our APPREHENSION of a GENERAL truth is not dependent upon its accurate verbal EXPRESSION (p. 126). Also, truth progresses in evolving notions and framing CONCEPTS which strike more deeply into the root of REALITY, and discarding artificial ABSTRACTIONS and partial metaphors (p. 131). Cf. also pp. 13 (ELEMENTARY truths); 14-15, 54 and 126 (GENERAL truths); 23, 25 (symbolic truth), 28, 32, 43 (true description), 58, 61, 63 (GOD as a truth); 65 and 124 (arithmetical truth); 71, 75, 77 (discernment of truth), 78-80, 95, 106, 119, 125, 127-128, 130-131, 133, 138 (effect of truth, test of truth), 142 (finite truths), 145 (ESSENCE of truth, exact truth, MEASURE of truth), 149 (STATEMENT of truth, comple-

²¹ There are numerous non-technical occurrences of this term not reflected in this entry.

GLOSSARY

mentary truths, proportion of truth), 153 and TRUTH, RELIGIOUS.]

Truth, Religious (or Spiritual) 1. TRUTH dealing explicitly with VALUES, bringing to CONSCIOUSNESS that permanent side of the UNIVERSE we care for and thus providing a meaning, in terms of VALUE, for our own EXISTENCE. Developed from KNOWLEDGE acquired when our ordinary senses and intellectual operations are at their highest pitch of discipline (p. 124); the GENERALIZATION of final truths first PERCEIVED as EXEMPLIFIED in particular instances (p. 124). The conversion of the Gentiles is both the test of truth and the effect of truth. 2. Intermediate representations enshrined in modes of worship, popular RELIGIOUS literature, and art which play a great part in RELIGIOUS LIFE (p. 147). Cf. also pp. 14-15, 63, 76, 123, 136, 147 and RELIGION, DOCTRINAL.

Unit, Unity, United, Unified, Unify, Union, Unison [Never explicitly defined as a generic cluster of terms or used in such a way as to make

GLOSSARY

its meaning clear. However, it is often associated with the PROCESS of CREATIVE SYNTHESIS. Cf. pp. 31 (unified PURPOSE), 36 (INDIVIDUAL as RELIGIOUS unit), 38 (social unity), 39 (tribal unit), 73 (PERSONAL unity), 93 (REAL unity), 100 (unification of the UNIVERSE, atomic unit), 101 (unit FACT), 103 (CREATED unit of FEELING), 112 (unity of FEELING), 113 (AESTHETIC unity), 114 (union with the ACTUAL GROUND), 118 (unity of a blind PERCEPTIVITY), 145, 150 (unity of one FACT), 151 (SYNTHESIS as union), 152 (union of the FORMS, unison), 155 (union with GOD), and UNITS, PRIMARY.]

Units, Primary The EPOCHAL OCCASIONS which compose the ACTUAL COMMUNITY; each has in its nature a reference to every other member of the COMMUNITY; each unit is a microcosm representing in itself the entire all-inclusive UNIVERSE (p. 91).

Universality, Universal, Universalization A disconnection from IMMEDIATE surroundings; an endeavor to find something permanent and intel-

GLOSSARY

ligible by which to INTERPRET the confusion of IMMEDIATE detail (p. 47). Cf. also pp. 32 (universal VALIDITY), 34, 54, 60, 62, 67, 135, 138, 158, and solitariness in RELIGION #3, #4).

Universe 1. That which is comprehensive of all there is (p. 89). 2. That which is constituted by the TEMPORAL WORLD and its FORMATIVE ELEMENTS (p. 90). 3. The all-inclusive SOCIETY which every ENTITY requires in order to EXIST, because every ENTITY is social (p. 108). 4. A PROCESS of ATTAINING instances of DEFINITE EXPERIENCE out of its own ELEMENTS, each of which embraces the whole—both ACTUAL FACT and IDEAL FORM (p. 112). Cf. also pp. 24, 42, 55, 59, 60 (objective universe), 61–62, 64, 70, 73, 79 (description of the universe); 83, 90–91 and 108 (all-inclusive universe); 86 (ACTUAL universe), 87; 98 and 156 (total universe); 100–101 (whole universe, UNIFICATION of the universe), 119, 124 (permanent side of the universe), 132 (ORDERED universe), 149 (MEASURE of the Universe), 150, 160.

GLOSSARY

Validity, Objective Whatever has objective validity is capable of partial EXPRESSION in terms of ABSTRACT CONCEPTS, so that a coherent doctrine arises which elucidates the WORLD beyond the locus of the DOGMAS in question (p. 144). [It is unclear whether all validity is "objective" validity in the text, but it seems not to be, given Whitehead's willingness to also speak of a "LIMITED" validity.] Cf. also pp. 14 (valid RELIGIOUS BELIEFS), 32 (LIMITED validity, UNIVERSAL validity), 66 (objective validity), 130 (validity of a DOGMA).

Valuation, Value, Valuable 1. That which it is GOD'S PURPOSE to ATTAIN in the TEMPORAL WORLD; inherent in ACTUALITY itself. All value is DERIVATIVE of the SELF-VALUATION of ACTUAL ENTITIES (p. 100). 2. The GROUND for the comparability of SPECIFIC VALUE-FEELINGS as MEASURED by their INTENSIVENESS (p. 103). Cf. also pp. 35, 56, 59 (ADJUSTMENT of values), 60 (GRADING of values, EMERGENCE of value), 80, 85 (pragmatic value), 88 (common value), 102 (value-FEELING), 104 (ATTAINMENT of value),

GLOSSARY

109, 113 (EXPERIENCED value), 118-119 (KNOWLEDGE value, value of the WORLD), 124, 128, 143 (AESTHETIC valuations), 144; 150 and 152 (FEELING value); 152 (depth of value), 153 (HARMONY of valuation, possibility of value), 154 (modes of value, ELEMENTS of value), 157 (ACTUAL value), 158 (values of EXISTENCE), 159 (IDEAL values, valuation of the WORLD), PURPOSE, GOOD, SELF-INTEREST, SELF-VALUE, and QUANTITY, INTENSIVE.

Value, Specific As opposed to "bare value," which does not EXIST, this is the CREATED UNIT of FEELING arising out of the specific mode of CONCRETION of the DIVERSE ELEMENTS. Specific VALUE-FEELINGS can be compared with one another (p. 103). Cf. Value #2, and QUANTITY, INTENSIVE.

Vibration A physical law which EXPRESSES the principle of CONTRAST under IDENTITY; this law EXPRESSES the recurrence of CONTRAST within IDENTITY type which enters into the ultimate nature of atomic organisms. The possibility of MEA-

GLOSSARY

SUREMENT in the PHYSICAL WORLD depends on vibration (pp. 115–116).

Vivid See EXPERIENCE, VIVID. Cf. also pp. 15 and 137 (vivid APPREHENSION), 24 and 25 (vivid fancy, vivid effects, vivid acts, vivid FACT), 56 (vivid record), 115 (vividness), 126 (vivid REALIZATION).

World 1. At once a passing shadow and a final FACT, the shadow passing into the FACT, while yet the FACT is prior to the shadow (p. 87). 2. A scene of solitariness in COMMUNITY (p. 88). 3. (according to RELIGION) A mutually ADJUSTED disposition of THINGS, issuing in VALUE for its own sake (pp. 143–144). Cf. also pp. 17 (texture of the world); 22, 43, 64, 74 and 76 (modern world); 24 (unfathomed world); 39, 87 and 113 (world as a whole); 40–42 (world-CONSCIOUSNESS), 41 (world-CONCEPT), 44, 48 (possible worlds); 49, 62, 88, 95, 97, and 99 (EVIL in the world); 50 (EXPRESSION of the world), 51, 54–57, 59 (objective world, CONCEPT of the world); 62 and 137 (civilized world); 68–69, 71, 75 (Chris-

GLOSSARY

tian world), 76 (simple world), 80 (common world of mutual ADJUSTMENT), 85, 88 (natural world, world of EXPERIENCING), 94, 95 (FACTS of the world, moral ORDER of the world), 96, 98 (QUALIFIED by the world), 99 (consistency and inconsistency of the world), 104 (REASON for the world), 105 (foundations of the world), 106, 111 (ORDER immanent in the world), 114, 119 (CREATURE world, ORDER of the world, REALITY of the world, VALUE of the world, BEAUTY of the world), 133, 135–136, 138 (objective world), 139 (complex world); 141 and 142 (world of appearances, picture of the world), 143–144, 151 (FACTS of the world, status in the world), 154 (IDEAL world), 156 (saving the world, GOD sustains the world, DERIVATIVE from the world, evolving world), 157–160, and all subsequent entries under “world.”

World, Actual 1. A world of EXPERIENCING, thinking, and physical activity made up of a COMMUNITY of many DIVERSE ENTITIES which contribute to or derogate from the common VALUE of the total COMMUNITY (p. 88). 2. The

GLOSSARY

TEMPORAL WORLD (pp. 89–90); a COMMUNITY of EPOCHAL OCCASIONS (pp. 91–92). 3. There is an actual world because there is an ORDER in nature, and the actual world's EXISTENCE is the way human beings KNOW that there is an ORDER in nature (p. 104). 4. The outcome of AESTHETIC ORDER DERIVED from the immanence of GOD (p. 105). Cf. also pp. 59, 61, 69, 71, 100 (REAL world), 109, 112–113, 119, 154–157, 159, WORLD, and ELEMENTS, FORMATIVE.

World, Physical [Never explicitly defined in the text; closest is on pp. 89–91. This seems to be the place where PHYSICAL OCCASIONS occur, and the place which provides conditions for the EMERGENCE of both the SPIRITUAL WORLD and its MENTAL OCCASIONS. Cf. also pp. 49, 76, 103, 115–116, 153, 160.]

World, Spiritual [Never explicitly defined; closest is on pp. 102–103. It appears to be the realm in which MENTAL OCCASIONS occur, as distinct from the PHYSICAL WORLD in which PHYSICAL OCCASIONS occur. There is little doubt that the

GLOSSARY

spiritual world is to be thought of as DERIVATIVE from the PHYSICAL WORLD, although all that is said in the text (at the point where the “spiritual world” is mentioned) is that there is an “ESSENTIAL reference” from one world to the other (p. 103). The spiritual world is later compared (as that which “ascends” or preserves itself) with the PHYSICAL WORLD (as that which “decays,” or fails to preserve itself, p. 160). Together the spiritual world and PHYSICAL WORLD make up the two aspects of the UNIVERSE (p. 160).]

World, Temporal An ESSENTIAL incompleteness (p. 92), beyond which we KNOW nothing, and which, with its FORMATIVE ELEMENTS, constitutes for us the all-inclusive UNIVERSE (p. 90). Cf. also pp. 91, 95, 99, 100, 107, 152, 156–157, TIME, PURPOSE OF GOD, and WORLD, ACTUAL.

World-Loyalty 1. RELIGION (p. 60). 2. The self-surrender to, and self-appropriation of, the UNIVERSAL claim of RELIGION by the spirit (p. 60). 2. The INTUITION of IMMEDIATE OCCASIONS as failing or succeeding in reference to the IDEAL

GLOSSARY

RELEVANT to them (pp. 60–61; cf. CHARACTER).
3. An APPREHENSION of CHARACTER permanently inherent in the nature of THINGS (p. 61).

Zest (off for Life), and perhaps Zeal [Never explicitly defined; both seem to anticipate Whitehead's later term "adventure." Cf. pp. 80, 87, 119, 128, 146.]

A NOTE ON WHITEHEAD'S VIEW OF GOD IN *RELIGION IN THE MAKING*

While there is a glossary entry under the term "God" above, it is not a "definition" of God, for several reasons. First of all, Whitehead says so many different things about God which might defensibly be included in a definition that the task of defining God becomes impractical. Second, and more important (for Whitehead), God is not the sort of thing one defines after the manner of a glossary. God is incompletely known by us, although we do strive for increasingly adequate metaphors as our religious understanding grows (cf. RM 38ff., 131–132). For all that, one might

GLOSSARY

still give an *incomplete* "definition" of God in a glossary of Whitehead's technical terms. Yet, Whitehead said only few years after *Religion in the Making* that relating God and the world (which is what we do in the act of defining God) is a matter for "interpretation,"²² and this I believe stands in the place of a definition (for one would certainly feel more secure in one's knowledge of something with a definition than with an interpretation). Using an interpretation instead of a definition indicates an admission of greater fallibility on the part of the thinker (although a definition is certainly not itself beyond all questioning).

In any case, Whitehead's concept of God is not finished developing (which is ironically appropriate) in *Religion in the Making*, and arguably, for the human mind at least, cannot ever be finished developing, even in principle. A more "mature" account of God was to be published by Whitehead only a few years after *Religion in the Making*, and, according to some, God plays less

²² Cf. Whitehead, *Process and Reality*, ed. Donald W. Sherburne and David Ray Griffin, corr. ed. (New York: Free Press, 1978), p. 341.

GLOSSARY

of a central role in *Process and Reality* than in this earlier book. Thus, it can be (and has been) argued that *Religion in the Making* gives God a more exaggerated role than Whitehead's "mature" (by about three, albeit important, years) judgment would allow. It would be difficult to show convincingly that Whitehead thought God less important to the cosmos in 1929 than he did in 1925. But perhaps it would be *easier* to show that by the later date he realized that he knew *less* about the nature of God than he believed he knew three years earlier; certainly he made fewer direct, unqualified claims about God in the later book. His increased caution (and humility) would be in some ways explained by the fact that he had undertaken a study of language and its limitations in the interim.²³ In any case, Whitehead's humility is itself legendary, and one would expect that the greatest minds come to know their own limitations better with the passage of time—to which the appropriate response is greater humility.

²³ Cf. Whitehead, *Symbolism: Its Meaning and Effect* (New York: Macmillan, 1927; repr. New York: Fordham University Press, 1958).

GLOSSARY

For whatever else it may be, a definition is a linguistic articulation of some intuition, and *as* an articulation, it always remains partial and incomplete. As Whitehead puts it, language is "a limited mode of expressing such ideas as have been frequently entertained, and urgently needed, by the group of human beings who developed that mode of speech" (RM 34). Taken to heart, this alone might prevent us from attempting a "definition" of God, but there is no reason it should prevent us from talking about God. The key is to keep our various levels of meaning ever before us. Whitehead says:

. . . in expressing our conception of God, words such as "personal" and "impersonal," "entity," "individuality," "actual," require the closest careful watching, lest in different connections we should use them in different senses, not to speak of the danger of failing to use them in any determinate sense.

But it is impossible to fix the sense of fundamental terms except by reference to some definite metaphysical way of conceiving the most penetrating description of the universe [RM 78–79].

GLOSSARY

This has been, to say the least, a very influential idea (although hardly new—it can be found in various mutations in Erasmus, St. Bonaventure, Nicholas of Cusa, Moses Maimonides, Duns Scotus, Giambattista Vico, Joseph Butler, and others who employ theories of indirect speech about God). Yet, somehow this bit of wisdom seems to have been lost at some time in the early nineteenth century (perhaps due to the influence of Fichte, or his brand of Kantians, or other absolute idealists such as Hegel and Schelling). Whitehead has been instrumental in recovering the wisdom of clear but indirect speech about God.

An excellent example of Whitehead's influence in this regard is that Charles Hartshorne (while certainly not a negative theologian or firm advocate of indirect speech) built his entire argument for the "divine relativity" on this insight about keeping levels of meaning (or "abstraction") clearly separated and well-specified.²⁴

A word should also be said about the triadic account of how "epochal occasions" emerge and be-

²⁴ Cf. Hartshorne, *The Divine Relativity* (New Haven: Yale University Press, 1948), pp. 2–6.

GLOSSARY

come actual in *Religion in the Making*. Whitehead's triad of "formative elements" is unusual, insofar as his "trinity" contains only *one* divine member.²⁵ The formative elements are God, the realm of ideal forms or ideal entities,²⁶ and creativity. These three formative elements bring epochal occasions into actuality by their mutual limitation; this relation of mutual limitation is called "qualification" by Whitehead, and when it results in an epochal occasion, he calls the process "creative synthesis." The qualification relation is the one whereby the epochal occasion has all the other epochal occasions as a part of its own nature under the aspect of the ideal forms, creativity, and God. In this way at least, God is in everything, and "the inclusion of God in every creature shows itself in

²⁵ Whitehead does later work out the threefold nature of creative synthesis and the role of the deity itself therein in *Process and Reality* (cf. pp. 87–88), but not in *Religion in the Making*.

²⁶ It is peculiar, and has been noted by scholars before, that Whitehead should have referred to "ideal forms" or "ideal entities" as "eternal objects" both before *Religion in the Making* (in *Science and the Modern World*, 1925), and after it (in *Process and Reality*). Yet the term "eternal object" never occurs in *Religion in the Making*. I suspect that there is no important difference between what Whitehead means by "eternal objects" in other works, and what he means by "ideal forms" in RM.

GLOSSARY

the determination whereby a definite result is emergent. God is that non-temporal actuality which has to be taken account of in every creative phase" (RM 94). Here we have the basis of what some scholars (e.g., Hartshorne) say is Whitehead's panentheism.

Other scholars, such as William Christian, argue that Whitehead never was a panentheist, in that the fact that God must be taken account of *in* every occasion is not the same as the idea that God must take account of every occasion.²⁷

Whitehead holds that history had produced, up to his day, three distinctly different notions of God: the Eastern Asiatic, the Semitic, and the Pantheistic. The first is impersonal and immanent; the second is personal and transcendent; and the third is like the second "except that the actual world is a phase within the complete fact which is the ultimate individual entity" (RM 68; cf. also 150). Insofar as he chooses among these at all, Whitehead chooses the third, and supplements it with elements of the first and second, rendering it more compre-

²⁷ Cf. Christian, *An Interpretation of Whitehead's Metaphysics* (New Haven: Yale University Press, 1959), pp. 404ff.

GLOSSARY

hensive than the third conception alone. It might be said, however, that Whitehead's God is sufficiently different from the three historical versions he discusses to constitute a fourth option which demonstrates the partialness of the other three.

In a synthetic philosophy such as Whitehead's, partial truths are not so much falsified by being replaced by other, incompatible accounts, as shown to be false due only to incompleteness. Thus, in Hegelian fashion, the partial truth is taken up as a special case into newer, more complete truths. If Whitehead leans toward the third, pantheistic conception, then, this is because of its greater inclusiveness and comprehensiveness. Much more than this cannot be said about Whitehead's conception/definition of God without a full-scale study, and of course this has been done before by many excellent scholars.²⁸

²⁸ In particular I would recommend two essays by Charles Hartshorne: "Is Whitehead's God the God of Religion?" and "Whitehead's Idea of God." Although Hartshorne himself expresses some later dissatisfaction with "Whitehead's Idea of God," the difficulties with it do not greatly reduce its value. Both these essays have been reprinted in an accessible volume by Hartshorne, *Whitehead's Philosophy: Selected Essays* (Lincoln: University of Nebraska Press, 1972), pp. 63-110. As background material for *Religion in the Making*, Whitehead's chapter on God in *Science and the Modern World* should be consulted (pp. 173-179).