Russell's scientific mysticism

by Stephen Nathanson

WHAT WAS THE relation of mysticism and religion to Russell's philipsophy ?

Most people, no doubt, would answer "none at all!" Or, if they acknowledged any relation, it would be entirely negative. That is, they might point out that Russell rejected mysticism and all other forms of religion and expended a great deal of effort attacking them. Russell the sceptic attacked religious dogma. Russell the social reformer attacked religious institutions for their social conservatism. Russell the rationalist attacked the idea that mystical insight was the route to knowledge.

The standard view-that religion had no substantial positive impact on Russell's thought-has been clearly stated by A. J. Aper. "Russell," he writer.

was never a theist or ... a friend of organized religion, but he was a man of religious temper. In his youth, his artitude to mathematics was almost mysticel, he was always sensitive to nature and to comunic poetry, and his desire that human existence should have a meeting was reflected in the emotional stresses of his private life and in the passion which he brought to politics. At the same time, this govetical strain was balanced by a strong sense of irony, and by a skeptical and analytical intelligence; and it makes little skepping in his philosophy.1

Ayer does not deny that Russell had a "religious temper". Nor does he deny that Russell's life and activities were influenced by this temper.

* Boround Racoel (New York: Vitting Press, 1950), p. 8; my indica-

However, he does dony that religious ideas or attitudes had any effect on Reself's overall philosophy.

This is all very plausible and accords with many of Russell's own descriptions of himself. In a 1919 interview, he spoke of religious interests as a feature of his adolescence and noted that his loss of religious belief affected him very little.1 Two years earlier, in the preface to Why I Am Not A Christian, Russell seemed to summarize his entire view of religion when he wrote: "I think all the great religions of the world ... both outror and harmful."3

In spite of its widespread acceptance and its apparent endorsement by Russell himself, this interpretation of Russell's thought has been called into question by Ronald Inger. In the concluding chapter of his book, The Development of Bertrand Russil's Philosophy, Japer states:

In religion, despite the widespread impression that its relation to Russell's general philosophy is entirely external. I shall suggest that the opposity is true. that religion is far more delicately interwoven with the rest of his philosophy than appears on the nuclace."

This remark must strike most readers as bizaers, for there seems to be no positive place for religion in Russell's thinking. Certainly, Russell's book, Religion and Science (1915), poses a strong opposition between the religious and scientific and comes down strongly on the side of the post-Copernican, post-Darwinian world-view, rejecting the anthropocentric theirm of traditional Christianity. Moreover, though the tone is less strident. Russell had rejected the quani-religious belief in mystical unities in his 1914 essay, "Mysticism and Logic", supporting in its stead metaphysical pluralism and the belief in the reality of the spatio-temporal world which science describes. Likewise, in that same essay. Russell dismissed claims about the validity of mystical insights, proclaiming rational thought as the arbiter of truth. What sort of religious doctrine, then, might have played a positive role in Russell's (becaute)

Before approaching Jagor's specific thesis, it is worth noting that there are passages in Russell's works which suggest that Russell wanted to avoid a wholesale rejection of the mystical and the religious, that his aim was to retain some component of these traditions along side his commit-

^{*} Borrard Russell Speaks His Mind (New York: Avon Broke, 1986), p. 10.

^{*}New York: Simon and Schooter, 1967, p. v.

^{*}London: George Allen and Unwin, 1979, p. 460.

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 - The Rise of Digital Reading Scientific Mysticism 1916
 - Advantages of eBooks Over Traditional Books
- 2. Identifying Scientific Mysticism 1916
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Scientific Mysticism 1916
 - User-Friendly Interface
- 4. Exploring eBook Recommendations from Scientific Mysticism 1916
 - Personalized Recommendations
 - Scientific Mysticism 1916 User Reviews and Ratings
 - Scientific Mysticism 1916 and Bestseller Lists
- 5. Accessing Scientific Mysticism 1916 Free and Paid eBooks
 - Scientific Mysticism 1916 Public Domain eBooks
 - Scientific Mysticism 1916 eBook Subscription Services
 - Scientific Mysticism 1916 Budget-Friendly Options

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 - Scientific Mysticism 1916 Compatibility with Devices
 - Scientific Mysticism 1916 Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Scientific Mysticism 1916
 - Highlighting and Note-Taking Scientific Mysticism 1916
 - Interactive Elements Scientific Mysticism 1916
- 8. Staying Engaged with Scientific Mysticism 1916
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Scientific Mysticism 1916
- 9. Balancing eBooks and Physical Books Scientific Mysticism 1916
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Scientific Mysticism 1916
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Scientific Mysticism 1916
 - Setting Reading Goals Scientific Mysticism 1916
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Scientific Mysticism 1916
 - Fact-Checking eBook Content of Scientific Mysticism 1916
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements

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