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1. We saw last time

that the emergence of realities
from mythics

occurred not only in Greece
but in other parts of the world as well, in different ways,
during the period 800-200 B.C.

Jaspers refers to this period as axial. Lonergan summarizes Jaspers' interpretation:

"Acc. to Jaspers, there is an axis on which the whole of human history turns; that axis lies between the years 800 and 200 B.C.; during that ~~time~~ period in Greece, in Israel, in Persia, in India, in China, man became of age; he set aside the dreams and fancies of childhood; he began to face the world as perhaps it is."

2. I propose to focus a bit more in detail on the realistic stage of meaning as it appeared in Greece.

First, the other manifestations,
involve a change
in common sense,

whereas in Greece

the new stage

also involves the emergence

of a new differentiation of humaner,

which has been dominant in determining

the further history of the West:

the systematic or theoretical differentiation.

Let us look 1st at the notion

of the differentiations of consciousness,

associated w. realms of meaning.

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3. For K., there are 6 realms of meaning:
common sense, wh. in some cultures
is mythic, in others
realistic;

theory,
art,
interiority,
scholarship,
& transcendence.

In some blend or other,
e. s. & transcendence have always been given, even if not
clearly differentiated fr. one another. Art, too, seems
blended in w. these.

Theory emerged w. the Greeks,
scholarship w. modern historical
& literary studies,
and interiority w. modern philosophy
and depth psychology

Theory, moreover, has undergone a major change from Greek times
due to the rise of modern science,
which, as we shall see, is a very different thing from
Greek science.

The emergence of theory as a distinct realm of meaning
has had a profound effect on our cultural situation.
It is for Jung the development and discrimination
of the thinking function.

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4. The emergence of theory
as a distinct realm of meaning
is due to an exigence
experienced by consciousness, subjectivity,
in its vector of reaching for greater consciousness.

We can understand this exigence
and its consequent realm of meaning
if we compare this realm w. common sense.

Common sense's realm
is the realm of persons & things in their relation to us.
It is the visible universe

of family, relatives, friends,
acquaintances, fellow citizens,
and the rest of humanity.

Its concern is with the drama of living,
its pattern of experience the dramatic.

While it is a form of knowing,
its carriers are the two functions
wh. Jung refers to as
feeling and intuition.

Its concern is with living,
and with this in not a mere biological way,
but with a living that is beyond mere animality.

Its concern is with style,
with living as a work of art,
and primarily with the transformation
of the biological -- eating, drinking, sexuality --
into the human.

(Insight, 187-189).

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What precisely constitutes
the art of living
and learning
w/ any culture
is mainly a self-correcting process
in wh. insights gradually accumulate,
coalesce,
qualify & correct each other,
until we are able to meet situations as they arise,
size up situations,
at times add new insights into new situations,
and move on.

Everyday language
speaks of the objects
we deal w. in common sense.

This language does not attempt, as science does,
to name the intrinsic properties of things,
but to focus our attention on things and people & situations,
to crystallize our attitudes to them,
& to guide our actions.

5. An illustration of the difference
betw. c. s. and theory
is provided in the figure of Socrates
in Plato's early dialogues.

Socrates represents an intrusion of a systematic exigence,
a thinking function,
into the realm of common sense.

In the early dialogues,

Socrates is asking for definitions of the words people use:
courage, temperance, fortitude --
definitions that apply otnmi et soli.

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None of Socrates' interlocutors would deny that he knew what he was talking about when he used these words, and that these words had a common meaning rendering communication possible.

But none of them could pin down exactly what each word meant.

Socrates is implicitly revealing that there are at least two levels to meaning, two realms of meaning: the primary, spontaneous level of everyday language, and a secondary, reflexive level, where we not only use the language but can say precisely what we mean by it in definitions, in brief and exact statements that fit, e.g., every case of courage and nothing but courage.

In Aristotle's Nicomachean Ethics,

Socrates' project is carried through.

There very precise definitions are worked out for virtues & vices in general and for a series of virtues, each flanked by two opposite vices, one of excess, one of deficiency.

The systematic exigence, then, raises questions that e.s. cannot answer, and demands another context if these questions are to be answered.

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This other context is theory,
or the intellectual pattern of experience.

In this pattern,

I am no longer primarily concerned
with things in their relation to me,
but w. things in their relations to one another.

And this pattern ^{has} given rise to
new notions,

objects not known in the world of common sense:
e.g., in physics the notion of mass,
wh. is neither weight nor momentum;
or temperature

(a metal object will feel colder
than a wooden one next to it,
even when both are of the same temperature)
or the equations for the electromagnetic field.

"If a biologist takes his young son to the zoo
and both father & son look at a giraffe,
the boy will wonder whether it bites or kicks,
but the father will see another manner
in wh. skeletal, locomotive, digestive,
vascular, & nervous systems combine & interlock."

E.g. of Mr. Tier at the dome.

The realm of theory develops a separate language
and gives rise to separate communities
apart from those of c.s.

What gives rise to these different standpoints,
methods of coming to know,
languages, &
communities,
is the systematic exigence. It is this that arose in Greece
in the period we are talking about.

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In the common sense realm,
the subject attends,
understands,
judges,
in the pursuit of concrete goods.
But he does not make a specialty
out of these activities.

His concrete good is not a theoretical ideal
formulated in terms of truth,
reality,
causality.

W. the systematic exigence,
he continues to operate in a c.s. manner
in all his dealings w. the particular & concrete,
but he has also another mode of operation,
where the good that is pursued is the truth,
and where the means to that good
involves a specialization of attending,
understanding,
& judging.

6. We can understand more fully
what happened in the emergence of
a second stage of meaning
if we focus on the functions that meaning fulfills
in human life.

Meaning fulfills four functions:

first, it is cognitive: it mediates the real world in
which we live;

second, it is effective: ^{It governs our intentions of what we do.} mere work, but not in a
mindless fashion. What we make, we 1st intend --

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we imagine, we plan, project possibilities, etc. All of these are acts of meaning,
w/o wh. the process wd not occur
or the end be achieved.

Third, it is constitutive: i.e.,

it is an intrinsic component of
human cultures &

social institutions, of the products of human work.
of religions, art-forms, languages, literatures, sciences,
the family, the state, the law, the economy.

All these things change,

and their change is 1st of all

a change of meaning -- of ideas, judgments, evaluations.

Fourth, mg is communicative:

what we mean,

we communicate to others

in intersubjectivity,

art,

language,

symbol,

and in our lives & deeds as persons.

There ind'd meaning

becomes common meaning,

and so meaning generates community,

and, thru education, history.

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In the 1st stage of mg, the mythic,
these four functions
are all present,
but they are not clearly discriminated
from one another.

E.g., Thus if you blend
the cognitive functions
v constitutive meanings,
you get not only the constitution
of cultures
v institutions

but a story of the constitution of the world's origins in myth
that pretends to be speculative knowledge. Cosmological
symbolism.

If you blend the cognitive
v the effective functions,
in practical knowledge,
you get magic and
undifferentiated ritual,
a repetition of the cosmological drama.

What the Greeks did, then,
as a result of the systematic exigence,
is to discriminate

the cognitive function
from the constitutive
v the effective.

The 1st "demythologizing,"
"desacralizing,"
"secularizing."