

D0134

143, Mar. 15, 1.

Summary and intro to 2nd 1/2 of course

- Rel's of n. & c. up to & including the rel. of the axial religions to civilization. (see diagrams, next page)
- M. & M.: today calls for something more. (also Jung)
- Why? Revealed by M. in cc. on.

New World Man

& post-historic man (g.v.)

The emergence of individuality^(ego) from the collective base of the ucs has now become a deleterious psychic rift. The dynamics of this rift and the way to healing it will be the essential focus of the 2nd 1/2 of the course.

My emphasis

- What is called for today?

Ecological thinking,

the perception of wholes,

the quest for balance & harmony.

- Begins w. ind'l. in pursuit

of wholeness,

balance & harmony

between ego (E, U, I, D)

& ucs.

- Essential theme of 2nd 1/2 of course w/ man.

is the unity of opposites & it is imp. that we get this right.

Becker, Jung. Read M., cc. 5-7 as background.

Becker raises the problem as no one else, but w. certain misconceptions. Jung solves it.

ever greater emphasis
on conscious individuality

Ritual & emotion

original animal
self

→ questions

→ mythic religion; solidifies & reinforces

1st epoch

a movement w/c es

constituting a cultural epoch

→ rigidity

gods
heroes

→ further questioning fr. outside the established religion

→ systematic thinking, civilization, social self

2nd epoch

and the reorganization of religion

into systematized belief,

wh. solidifies & reinforces

~~antireligious~~

the general movement w/c es

toward systematic thinking

MODERNITY: (NEW WORLD MAN)

1) systematic thinking continues,

but in a whole new way:

rise of modern science & technology, mechanistic
world view,
→ ego further split off → rift

2) rational religion becomes rigid, dogmatic, a collective

unconcerned w. cultural problematic

3) further questioning, ^{re: cultural problematic} comes fr. outside established religion

(depth psych. & modern phil. → SUBJECT)
- further emphasis on individuality

3RD
EPOCH

4) religion will solidify & reinforce

begin-
ning

this general movement w/c es,

and will find here what it needs to revitalize itself

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1. We have seen, w. the help of Whitehead & Mumford,
the rel's betw. religion & culture
up to and including the
relations between the great axial religions
and civilized culture.

Beyond this, in our very general historical account,
there are two further problems

that bring us to our contemporary situation:

- a) the emergence of the ego from the instinctual base of the ucs
has become a rift (cultural)
- b) the axial religions have themselves by & large become
collectivized,
so that they are not providing the antidote
to this cultural disease.

My thesis: The antidote is being worked out (to date)
outside the sphere of the religions,
i.e., in depth psychology.

But it is religion
that again will solidify & reinforce
this movement w/ cultural cs,
as it has done in the past,
and it will also find
in depth psychology
what it needs in order to revitalize itself.

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Today, I want to study these two problems
of modernity:

the hypertrophy of the ego
and the cultural irrelevance of religion.

And to spell out a bit more what I mean by speaking of the
antidote.

This will provide a transition into the 2nd 1/2 of the course.

2. First, then, the hypertrophy of the ego.

In the course of the development of es

that we have studied in this course,

we have seen that ^{human} es seems to have been

originally largely a matter of collective emotion,

rooted in man's biological self or id,

and tied very closely to the rhythms and processes
of nature.

The religion of this es

was not specifically differentiated from its other concerns,
and was a matter of ritual & emotion.

As religion began to express itself in the uncoordinated
belief structures that we call myths,

es becomes less a matter of immediacy
to nature's rhythms,

and more and more the mediation of
a world by meaning.

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Myths are a first major separation of cs
from instinctual or biological immediacy,
for they open cs upon a world of past & future,
of heavens & hells,
etc.,

all of which are removed from the immediate world.
When we get to the myths of the heroes, → or yet related to
it seems,
we are dealing more precisely with this removal of cs
from immediacy,

with the problem of the ind'l in his uniqueness.
Finally, the axial or rational religions
highlight this unique individual
as the heart of religious significance,
and thus bolster firmly the emergence of the ego
from the collective instinctual base of the ucs.

Now, what has happened in modern times (New World Man, g.v.)
is that this ego has forgotten where it came from,
has loosed completely its bond with nature,
and subsequently let loose upon nature
a destructive poison that has created the
alienated world we live in today.

Modern culture has denied & repudiated totally
the world of myths & symbol
& immediacy to nature,
relatedness

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and so is no longer either in an immediate
or in a mediated
relation to nature,
or its rhythms and processes.

The ego has cut itself off from its base,
and seemingly has no way back to that base
nor any desire to re-establish
the links.

Expanding on its own = hyper-
But the reverence is itself ^{throphy.}
an illusion.

Man is body as well as concept-forming intelligence,
and nature will have its outlet thru man in one way
or another:

if not benignly, thru man's recognition of her,
then malignantly or carelessly,
in wars,
collective psychic epidemics,
etc.

3. But the religions, even the axial religions,
have not served to help modern man
to heal the split, the wound,
in his diseased psyche.

This split is the major cultural problem
of modern man,
whose projects are out of harmony w. his possibilities.
Ecological disaster.

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~~Thus Jung makes the point~~
~~in The Undiscovered Self~~
~~that only the person~~
~~secure in his individuality~~
~~is capable of sustained rationality~~
~~in his judgments & decisions.~~

~~But~~, while the dominant symbols
of the national religions
are of individuality,
the religions themselves,
in their organized community aspect,
have tended toward a collectivism.

Christianity in particular,
as a social fact,
has become a mass movement,
intent on group conversions,
mass baptisms,
revival meetings,
etc.

It is a long way from
the Solitary Man on the Cross
to the revival meeting,
and the way is backward,
back to communal religion,
back to the collectivism
of mythic religion,
but w/o the harmony
of unadulterated mythic es.

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And the loss of individuality
is also a loss of rationality.
Collective forms of Christianity, e.g.,
have not enjoyed in modern times
a coherent ordering of life,
either of thought
or of conduct.

¶ We can, then,
add to the list of weaknesses of axial religions
listed by Mumford,
this final and all-embracing weakness:
they have not resolutely resisted
the temptation present
in every community enterprise,
the temptation toward collectivism,
toward the abdication of
personal responsibility
for one's judgments & decisions.

In this, they have been unfaithful
to their origins
in a call to individual conversion,
transformation,
change of heart.

They have become magical,
and nothing is further removed
from personal authenticity
than the practice of magic.

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Appointments

Even today, in our time,
the most dramatic movement
w/ national religions
to return to the source

Mark 7 11:00
Wed.

Tom K 10:30
Tues.

-- Vatican II & its outflow --

has thus far been a failure, by & large.

For it has failed to acknowledge the awful fact
that haunts every Christian

? 10:00
Tues.

-- that the source
is an utterly forsaken, alone,
solitary
man on a cross.

By and large,

the "renewal" w/ Roman Catholicism to date
has furthered the escapist tendency
deep w/ us all:

the tendency to shirk the burden
of our own individuality.

To this extent,

it offers us nothing to withstand

the pressures presently tearing apart
the fabric of Western civilization,
the loss of values

so characteristic of European & American
societies.

the cynicism we entertain about the rhetoric
of democracy.

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For many people to day,
Christianity has precisely nothing to offer
to the troubled spirit

of contemporary humanity.

The weaknesses of the axial religions
listed by Mumford

have come to outweigh

the positive contributions

these religions once made

to the development of humanity.

They are no longer operators of conscious development
but static obstacles to further evolution.

The over-riding weakness

behind those listed by M.

is the reversal of priorities,

the betrayal of heritage,

of which these religions are guilty:

The collective has become, for them as for the Judaism of Jesus'
time,

more important than the individual.

It is the Christian churches themselves

who today

would find it expedient

that one man die for the sake of the people --

i.e., who are guilty of the crucifixion of

incarnate divinity among us.

In their
systematized
form,

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~~Not religion as organized institutions~~
~~but religion as solitariness.~~

4. Where does
the answer
lie? In the axial religions
in their origin

religion became
what the individual does w. his
own solitariness.

The axial religions,
as organized institutions,
grew unfaithful to this charge,
but the charge
was carried forward in modern times
outside of the established institutions,
in phil & psych.

As Becker
will show,

These areas
are now finding
that what they were doing
-- clarifying ~~about~~ the solitariness
of the ind'l --
has a religious dimension to it,
in fact, is religion.

And so the ground of religion
has shifted away from
the organized institutions
to a new area,

where religion again is beginning to
solidify, integrate, & reinforce a cultural development.
The new religion & the new culture have come together

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in the new differentiation of human es,
that of interiority.

and a new age in the hs of culture & religion
has begun.

In the second half of our course,

we will study

the joining of religion & culture

in one aspect

of their development:

depth psychology.

We will study depth psychology

a) as a cultural phenomenon of the new epoch
and b) as meeting up with the ^{or becoming} religions,

where it finds its adequate integration
or reinforcement

as part of the foundations

of an emerging epoch

in the history of human es.