

5
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1:30

- Peter Medved

3 P.M., April 15 - Bryan J.

2:30 - Marge T.

143, April 14, 1

1. The ambiguity of authorities.

Freud

- but then criticisms by Reich, Jung (& of Jung by Fromm), Rank, Kierkegaard, what he wd say of Freud, what he said of the ideal of the "knight of faith", continuing openness of life out of the death throes of dread
- but then: 1) faith isn't up to oneself, but depends on grace
- 2) K. didn't live in the categories in which he thought.

So between K's life as a believing Christian

✓ F's life as an agnostic,

there is no balance sheet to draw.

Point, p. 259: what can one achieve?

and what is a saint? (260) → read

2. The fallacy of unrepression (agst. modern utopians)

a. The need of character (vs. Brown, Marcuse) - even the absolute trans. of religion is not overcoming this need

Life-force w/o limits
Ego as body ego

- plea for the unrepressed life of living the body fully, will transcend the fear of death
- Becker: will not get rid of the anxiety of the dualism, overwhelmingness of the world, creature anxiety

The child represses himself, & repression allows him to act w/o anxiety. The same wd happen again in B's birth into "second innocence." Necessary for humanization & ego development.

Brown is talking about a "new man" whose ego merges wholly w. his body. This says Becker, is to talk about a subhuman creature, not a superhuman one. A human's ego must be distinct from the body in order to register body experiences n. th. simply being an automaton or reflex. Supported by Marcel & Merleau-Ronty.

The split is the price nature has had to pay for more life.

Philip Koff, repression as nec. & true bec. man cannot experience everything, & to desire to do so is infantile. The need to partialize, or one bursts out in boundless megalomania or bogs down into wormhood.

For R., maturity is the ability to balance ^{creatively} limitation and possibility. Char: the restrictive shaping of possibility.

To be something, n. th. nothing or everything.

143, April 14, 2

268

For Becker, the fear of death is to be dealt w. only by being used up in asserting another motive of human life:

"heroic transcendence, victory over evil for mankind as a whole, for unborn generations, consecration of one's existence to higher meanings." These motives are what gives the human animal his nobility even in the face of his animal fears.

Hedonism is not heroism. That we do not realize this explains why we sell our souls to consumerism, ~~capitalism~~ or replace our souls w. psychology.

(Again, Goldsmith on gratification, fulfillment, meaning).

What Brown is calling for will result in despair, the romantic agony.

3. What can psychotherapy do & not do?

270-271.

The myth of paradise thru self-knowledge turns psych. into a new belief system:

- 1) the psychologist turns it into his own immortality vehicle;
- 2) use the lg of psychotherapy in one's daily life, so that it becomes a lived belief system; forced, too intellectual
- 3) take psychology & broaden it & deepen it w. religious & w/pt associations -- make it a religious belief system (the danger w. Jung's work) I prob's w. Jung: psych'l redemption, immanence.

the "Heroic religiousionists"

But then the therapist becomes a guru, w. is the height of transference fetishization, indoctrination, slavish admiration. And psych. does not suit content w. its legitimate function of exposing the truths of the tragedy of the human situation.

(My opinion is that this overly limits the fc of psychology.)

But there is a limit to what therapy-as-religion can do. The claims that it will change human nature & bring about a "new man" are a fraud. An eschatology of immanence. There are new adaptations, new solutions, new openness -- but the same human reality. Pillich as a theologian who saw this: a new type

143, April 14, 3

of person, more in harmony w. nature, less driven, more perceptive, more in touch w. his own creative energies, forming true types of community. But T. knew this was a myth, an ideal, not an automatic promise, but the kind of thing that can partly make itself true, affect people's actions, stretch them, help introduce heroic transcendence into the world. Tillich, unlike Brown, etc., used his myths as "a call to the highest and most difficult effort -- and not to simple joy. A creative myth is not simply a relapse into comfortable illusion; it has to be as bold as possible in order to be truly generative." (279)

What is missed by the "therapeutic religionists" is the need for courage to be oneself, to face up to the contradictions & difficulties of the real world. T. stretches us to absorb into our own organization the maximum amount of the problematic of life, to overcome what negates life, to face the problems of meaninglessness and conquer it. He calls for hard-headedness re: reality & possibility. And the realization that the "new man" will only bring into play new paradoxes & tensions, more painful disharmonies -- think of Gandhi, Jesus, the prophets. Under any conditions, "men are doomed to live in an overwhelmingly tragic and demonic world."

The axial religions have recognized this, 281f.