

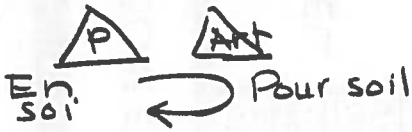
RATIONAL PSYCHOLOGY

Art Form: Man's Search for Meaning  
 p.104-105... "And there were always ..... in a concentration camp"

CONTEXT		STRUCTURE		DEMAND		SPIRIT	
MODEL	500 year journey of psych.	IMAGE	Dimension of human consciousness	PLURALISM	All 3 therapeutic disciplines	SITUATION	Problem - never sit in or lack of accept
	from individ → sociological		Meaning or s.c. decision → to sitn.		Authentic insight about human		But thirst for meaning -
LIFE THRUST	reflects shift in society	SICKNESS	Response to that situation	THERAPY	They are biologic. sociol., & rational	PRESUPPOSITION	Make sense of his situation
	focus of man's search for meaning		Relation taken to both		Drive for pleasure, acceptance & meaning		Possibility to the future
CRITERIA	Driven by search	FUTURE TREND	Separate self hiding behind dogmatism	PSYCHOLOGISM	Direct method	MODERN PSYCHOLOGY	Basic presupposition
	For meaning		Floating -		Image confrontation & bombardment		Every person is free to decide
DECISION-RELATIONS	In a world	BIOLOGICAL	Not build models	SOCIOLOGICAL	Pull patient back	RATIONAL	Be person
	Continually says no to him		Not demand structure		Into adequate image of reality		He images himself to be
	Hold person (Criteria) over against		Ugly must read trends		Must be destroyed cuz		Gift - sees humanness is decisional
	Attempt to reduce reality (comprehensv)		Push → future		Reduces life		Not predetermined
	to live out of past (future)		Use all wisdom		Hides you from Mystery		Demand - use psych. intentionally
	to be un intentional (intentional)		Move from indiv to sociol.		Thus denies your humanness		to interfere with human's illusions
	Theology - contentless		Spirit person		Driven to be accepted		Spirit relation
	Humanizing reflection to see		Fulfillment - never be fulfilled		Despite condemnation I quit over freedom		Images always inadequate
	Decides relationship		Fate is destiny		Spirit person accepted.		Can live in meaningless.
	Affirm life as decision-maker		Death is life		In spite of unacceptability		Appropriate life as significant

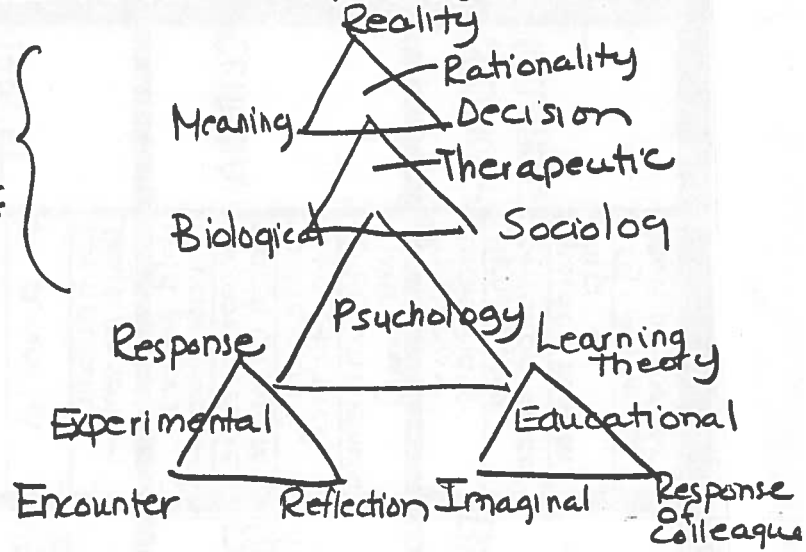
A. MODEL

I. What is relationship betw Psych / Art

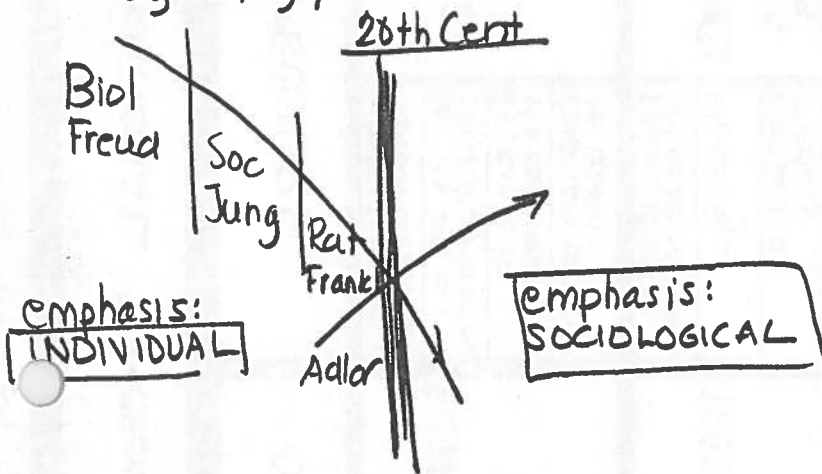


RATIONAL PSYCHOLOGY ILLUSTR 1969

Concern of course is this pole of Model

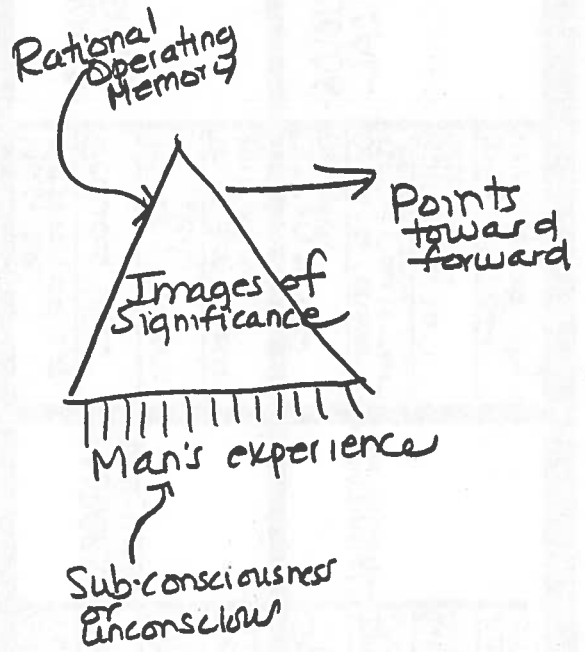
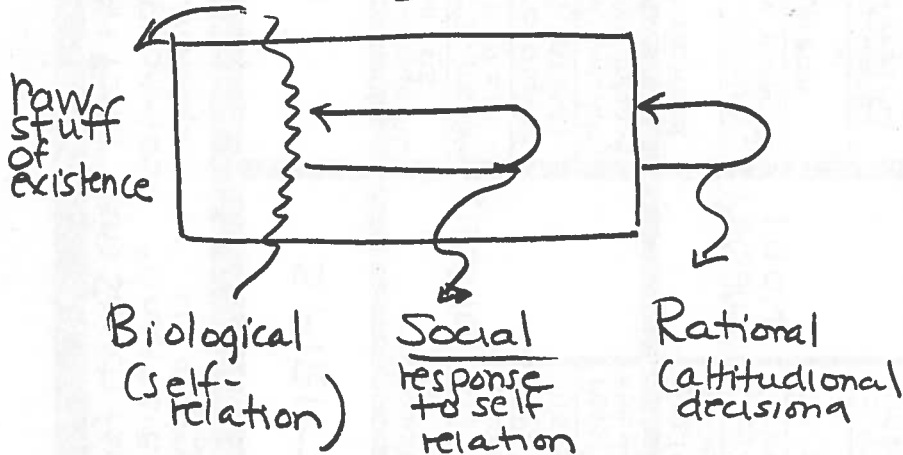


Journey of Psychology



B. IMAGE    C. PLURALISM

What is relationship of 3 psychology disciplines



## CSII A PSYCHOLOGY & ART

### LECTURE III RATIONAL PSYCHOLOGY

- 1) Context
- 2) Structure
- 3) Demand
- 4) Spirit

R..

#### Context:-

It was 500 years of emphasis on the individual which tended to produce the biological & sociological emphases in psychology, but when rationality was applied in our time it tended to produce a new thrust in dealing with the psyche, a thrust which pointed towards the corporateness of life. Thereafter psychology began to emerge into one discipline incorporating the three emphases, that the biological (animal) drives are never finally satisfied, that the hunger for acceptance also is never finally satisfied, and that the hope for meaning is not able finally to be met. But life can be faced!

#### Structure ;

Rational Psychology as Frankl saw it, enabled: the building of images of significance to make sense out of the future; the possibility of saying Yes to life; and the capacity of being a person and not an "IT". Rational Psychology allowed for direct therapy, and helped a person to decide, relative to the "NOES" of life just how he will ~~stand~~ stand.

#### Demand :-

It laid the emphasis on the importance of change to the base-image which governs behavior, and urged the imperative of being comprehensive in addressing life, for most sickness of the psyche derived from the refusal to be comprehensive with the consequent destruction of the self-hood.

#### Spirit :-

The stance of the man of faith relative to the three poles of modern psychology ( biological, sociological & rational) is to probe to the deeps so as to offer the choice of true significance, which in short comes to saying-- "I can live both the meaning and the meaninglessness of my life as being equally significant".

# Psychology + Art

Lecture 3, Rational psychology

JWM

we are all concerned to be the ones in thought word and deed to lead out, we are under the mandate to care.

play on Broadway written especially for Roland Young years ago called Ronald Wild Oats - play within the play - Hamlet]

At the last moment Hamlet couldn't appear so somebody stepped out and asked, is there a Hamlet in the audience. and the response was almost unanimous.

Problem is courage to make that first line on that board.

Once I do that things start to move.

but inertia.

I want to remind you that in the genuine polarity the individual and society. By genuine polarity I mean that I am simply an individual, period. and on the other hands, there is the society that I am. It is paradoxical. I am not society.

I am society and those two cannot be divided.

At a certain time in history the emphasis is on one pole or the other but this doesn't mean that you get rid of the other pole. in any way whatsoever. Just the emphasis is there and we have insisted that at the end of the period in history that the individual pole is emphasized. That is to say, you become aware of the collapsing of a society in terms of the images that make a society a society. And when that happens you can almost feel yourself grabbing to hang on - I don't mean this negatively. I mean this positively. There is nothing wrong with grabbing - that is positive and the value of security becomes the controlling value of your life.

And when a new age has come in the emphasis is on the society.



We are building - creating - it is almost as if history has screamed - your dying was good - now come out of the tomb. You do not loose the individual pole at all and yet you know how it is funny how we are conditioned. I raise my voice with the second one and I talk slowly with the other one. A part of that is simply participating in the times myself. I am so sick and tired of 30 years of thinking in this pole that is like fresh air. Now, the day before yesterday if you drumming this, you were sicker than the devil so to speak. I can look back on the time when you were grappling with nothingness. We talked out it - we weren't buoyant about it we talked about it. Something. But whether we like it or not we are in a new time and for me it is a sense of glory. I can dance, the dance is struggling with the demons down deep within. the dance of yesterday was different - like teetering on the abysse of nothingness - psychotic facination. Now the dance - I think of African dance at this point in history.

Now: physiological or biological psychology and social psychology in a particular sense of that word social and rational.

I would like to make a case that you could almost expect this kind of a development in the downbeat. Here we began to sense the world crumbling about us - just saying no - with a new kind of power, feel it, blind world screaming a no. as never before And then you can see us reach out for comfort. I mean we wanted someone to love, we had to had someone to accept us. And then we hit bottom - we discovered ~~that~~ there was no bottom. And now the question - of how in the hell are you going to live your life. That is the question of rational psychology. of imaginal psychology, if you please. You can almost feel this.

Now, I feel that a lot of people got hung up here.

Now we are on the upbeat - and I would like to say that all of these points of view there is a tendency to the ones who experience and force this that this was the upbeat. I insist no this was as much part of the down beat as this was. And now there is an upbeat and the emphasis is on the sociological but the psyche you have with you always to be sure. And this emphasis has transposed (put into a new key) this. And we have to try to get ahold of the new key. I need also point out to you - this this development took place within that aspect of the civilizing process which for 500 years had emphasized the individual. And that you must see. because one of the things that is going to happen over here and to lure us to look at the rest of the world and to allow the rest of the world to look at us. And now that a kind of kind of cultural and social pluralism that man has never experience before is just going to do us something to this whole business.

There are certain aspects of this that we are going to see have a transcultural basis and there are parts of this that are so damn parochially western we are almost going to be ashamed. This has a certain kind of agony in it especially after we have lived in this for a long time. The west has no choice but to move from the individual to the social pole, or transpose our individualism. which will have to do with the way we deal with the meaning and the function of the psyche itself.

Now without some historical context we are not going to be able to get our minds around the discipline of psychology.

The second thing - and here I have uncertainly - but you have to build the model which may help. If you begin in dealing with the sciences of talking about the natural sciences, and



the sociological sciences that you not only can use the plural there but with psychology I think ya are way down the road. There is not a science of sychology there are sciences. There are plural disciplines. Now the master model in this area has ex never become quite clear to me.

There is an aspect that I call experimental psychology and grows out of behaviorism and it has many forms and ~~it~~ there is therapeutical or clinical sychology which we have been dealing here ~~physiologi~~ basically ~~thox~~ we see the relationship. And then there is a tird area and I convinced that ths can be seen as educational psychology. But not in the sense of the asanine discipline that thy teach school teachers thatis called educational psychology. I think that it may very well be that new learning theories may be the basis of it. Now I have problems because in many ways that ~~hannex~~ belongs over here And I am quite convinced that imagnal education is going to be a part of it and then I see the category social is going to be used over here in this sort of a context. But sometimes I like to built it this way - here is experimental, here is educational and here is therapeutical psychology. These cannot be separated. We are very clear that where behaviorism in many ways ~~unsubstantiated~~ <sup>let loose</sup> the scientific discipline of psychology it ow time, that the therapeutical really ~~unsubstantiated~~ consumed it. Now, you have certain colleges where all they have on campus is a bunch of white rat people, which is a kind of reductionism. But I think we must be careful that we do not reduce this way - the fantastic explosion in drugs and surgery and just thru undestanding a brand new image of the btain is going to alter what we are talking about in this category.

This is where the rat hole is in our model and you need to know that we continue to work fundamentally in the therapeutical aspect.

Here is the structure that has come down - it has many structures but basically it goes back to that.

Now, in the physiological, the drive, I would call it the propensity is the same thrust toward life, the vital thrust and it is blind and irrational. The world/<sup>it encounters is</sup> just the blind world. just call it the natural world. But you don't even raise the question of what is there. It just beats up against that which says No and then the principle is the adjusting ego. That really stands as that which is controlling the blind thrust in relationship to the blind world. And it ~~skkixssnnt~~ builds up then an operating universe. I don't know how many of you read Ortega's paper, if you take the category of universe and apply it to Freud it is right here.

Now, over in the sociological, the thrust is for society. Take that in any way that you want. Subjectively it is for acceptance. It is for love, companionship. If you want to put a developmental picture <sup>for this</sup> ~~thesis~~ here ~~then~~ you have to go back to anthropological and finally get into ~~mythology~~ mythology and I live in a kind of a world that says ~~now~~ No and I start reaching out and find that I have to have my fellow creatures. We understand this. Or I cannot live.

Aristotle would have died at this for he talked about this as a basic natural propensity within man, even as the sex drive is itself. However you interpret it that drive is the center here. And then what it means is the social world and the social world is that which says NO Now this people are not saying to day it said no] but the day or after tomorrow we are going to have ourselves a world that the social aspect of it says yes to the desire for sociality. That is not what they are saying. Freud like that word real, that is the way it is. That's the way that these people. No you have sentimentalism here but you are living in that kind of a world where a No is said for your reach out for acceptance. A No. And the



operating community here is a sustaining community or the mediating principle and you can see how this works = this is a nasty old social world that we live in and if you say nasty in terms of this propensity for acceptance. That is what the word nasty means. That is what an evaluational aspect of that statement tells you. And then what we do is we try to create ourselves a little fellowship here. Be it family, friends, or the E.I. or in this - in that diagram there - that does not finally satisfy this thrust because that means that if one person in this world doesn't like me just one, it is a damned old world and I am unaccepted. I will come back to the neuroses in the midst of this in a moment.

Now in the rational, this is the thrust of consciousness in the sense of meaning. I like this picture. Here is the great evolutionary drama,

the cosmic drama that man intuits. And at once place, this drama belches] into being that aspect of the drama which can interfere with the drama itself. Do you follow that? And that is consciousness - and for the ones who see this - this becomes the <sup>unique</sup> aspect of the human being.

that he has the capacity to interfere with the ?/ Or to ask the question of what goes on here? Or as Camus says, what is the meaning of life? But this is not asked objectively. It is asked from the guts. You cannot be a human being without asking that question. But you live in a kind of a rational world in quotes which is a real world that says no to every manifestation of that kind of a question. Camus puts it graphically when he said that man is the kind of a drive that reaches out to wrap things up, to understand the world, and that this is as much a part of this being as the sex drive, or the drive to community but you live in the kind of a world which says, to hell with every meaningful image that you or I or anyone else can come up with. That is what you are up against. Or he puts it as you remember that the drive to order experience, the reflection of the drive to order experience stops on the next to the last syllable because



When you and I press our consciousness to the limits we always run into that which is beyond consciousness or what we call the irrational. That is why you and I stop back here just one syllable back here from where our thinking could go. We live in a real world that says NO to this necessity after meaning. Or finally we live in a world that we do not construct. Or to put it another way, we die. And not only do I die but we die and not only do we die but everything that we mean by self-consciousness has its limits or goes out of existence or if you like to dramatise it, history will be no more, the earth will be no more and that is the limit of the limit that turns every image you have of ~~living~~ <sup>meaning and</sup> ~~significant~~ into nothing. Now that is kind of a world that you live in.

And then the principle that works between these are significance images. This is the drive for meaning - the real world says to hell with the finality of any ~~image~~ meaning and then we work out an image that holds these together (back to that later)

Quickly get a hold of the model that will deal with the ~~psych~~ sickness or the wariness of the psyche itself and I think that you have to use some sort of a figure, on the one side the sickness that closes and on the other side the sickness that cannot close. And it seems to me in everyone of these you have the same kind of faith.

In Freud your sickness comes when the superego takes over the ego and just launches into the area of the sub-conscious, the basic thrust of the id itself. Now that is closing off, shutting, suppressing by closing off the world, that's the super ego at work. and then on the other side is just wild psychosis. And it seems

to me that if you work with a picture like this: the neurotic, let this represent the structures of human existence, define those any way you want for a moment, always remember that the social content is in that. society says that the abnormal person is the person who does not do what society says ought to be done and that you could just as well have the people on the one side ~~and~~ of the

9 bars - if you see what I mean. They are point to something real. That is it has to do with the world, with a particular world that you live in. and when you draw a picture a like that you must be aware of it. Now the one who is neurotic is the one who has a part of ~~th~~ his being outside and a part in. And then the other principle here are the walls that maintain him in that position and of course all of us are at least mildly neurotic and it would be awful hard in any individual case to draw your picture or mine up here. and of course, what these people are always after is at least ~~apxx~~ some beachhead in what they would term reality which is always socially conditioned also and then then their second operating principle is to extend that beachhead as far as possible and ideally it would do this except the world is a world that says no to that. Then your psychotic is the one who lost his beachhead so to speak. And of course the way that you have to operate here is to create a new kind of language, a sign language that is enough just to get a figure hold on him enough ~~tx~~ to pull him back. Or if not you put him in the backward. Or where experimental psychology is effecting this and this probably is going to affect the psychotic more than anybody else, with the drugs and there will be new kinds of surgery, etc. is to reach out here and draw this back where more normal methods of therapy can go on. You move over here - you have the same thing; either a person becomes a fanatic and Tillich defines this as one who shuts off possibilities and I ~~th~~ like that, that is he closes his world. that is he gets attached to men or he gets attached to the family or he gets attached to his local congregation and operates in this. This is neuroses, the manifestation of it and of course there are all degrees and limits, or the other side of this is that he simply withdraws wildly into himself and just pulls himself out. Either he solidifies a small group ~~as~~ as his operating or he pulls out and this is the kind of a wildness that is the basis of what we would call psychosis in our ~~xxxxx~~ time.  
to, e



And now in the rational you have very much in terms of getting the broad classification of neuroses that you either have just the dogmatist, who, this area is really frightening for me, 1811 use religious categories, he becomes a methodist. Yes, and he lives in that. And when I say that in our day we are going to discover a social neurosis that has been built in Christianity for 2000 years I mean that we become a Christian in terms of certain concepts or pictures of the world and we are going to see this as a form of historical neuroses. These are the one who close off - but you don't have to use religion. The John Birchers you have mildly neurotic John Birchers and so on down the line to the degree. Or you take the female in our time, because she could not stand up against the ~~via~~ frightening possibility of living an exposed life in the frontiers of history, she has reduced the image of the female into something a little comfortable here. I bear myself children. Do you understand this. Or my place is in the home. Now at one time this was the male ~~can~~ push upon the woman in order to handle his own problems but in our day the male hasn't anything whatsoever to do with that in the first instance.

<sup>vo</sup>  
The woman uses this to hide herself. I can't remember her name, but the wife of the head of the Metropolitan Art museum] in London wrote an article, I think it was in the Ladies Home Journal not long ago, which she called the bars that are not there. Relative to the female. She was pretending, I can't move out, there aren't any bars that cage her. except in her imagination she created them, to excuse her existence.

The other one, is just the utter openness, we call this floating. You can spot this person. These back here tend to be zombies, These are zombies, also, and there is a kind of wildness about them. You touch this person and he does not exist. And this tends to move into the utterly psychotic Well, it seems to me

some such pattern as that is the way that we have to bring together these three schools.

I'm not sure now in terms of the time.

I want to deal with certain presuppositions.

I was going to do therapy and I must do that very quick.

These use the indirect method, those use the direct method.

and there is a kind of polarity here with this caught in the center.

these use the indirect-direct and this is within every kind of counseling and yet you will find the actual counselors here they

will move more this way or they will move more this way. Those

of you who say, you have to listen to people, I don't want to go

over how this works in Freud, you went over that before. You've

got to understand where that insight came ~~it~~ from and understand

how reductionistic it is. because where psychology has moved is

exactly the other. We have come back to education. That is what

is in that story about the way you cure somebody who cuts paper.

For God's sake quit cutting paper. But that is just only a part

of it. You are going to find this with your children. There are

schools out in California, that the way you handle temper tantrums

is just spank the daylights out of them, just shake them until their

teeth rattle so that they understand, this is the influence of

behaviorism, so they understand that is not the way life is.

And if you don't then you have 54 year old men who have temper

tantrums . . . and we have them refined, really refined. One of my

temper tantrums is when Lyn turns her back on me in bed and I

peel back gently the covers and tip toe out and pout in the living

room, you understand this. . . . and when you think of the fantastic

human being I am, pouting in the living room. Then you would

like to slap the teeth out of some mother who to suckle her own

existence put up with temper tantrums. when a 50 year old was a



good deal younger. Well, I suppose you could feel this in terms of your approach. Oh, the other half of that is the offering of images just the offering of images. This can be done very casually or it can be done in a highly structured situation. As a matter of fact what I am doing here this morning, whether it is successful or skilled at all, is just providing new/<sup>possible</sup> images for you to breath in. And when you teach this is what you are going to be doing.

I come now to the social part of therapy which if I have time I will come back to. Now certain fundamental presuppositions or emphasis. These people emphasize the past both in terms of the sickness and] the therapy. That is the early life, and this is more sociological or more physiological, that is to say, some of these people push more toward the past some more to the future. The primary is the present. That is, here, I am in this horrible condition because of what was past. Now the emphasis pushes both ways, in this I am in this horrible condition because in my present situation I do not have enough affection. You understand that.

Now, they push this also back, the ones who lean more toward Freud to the fact that when you were two years old you didn't have enough joy juice stored up for you to waddle through this nasty old world. But also, these people are concerned with the future. So you have a push there. And with these fundamentally are concerned with the future. In one sense, they say, to hell with the past, the future is possible. That is to say, that the past is redo by an adequate image today that delivers you to operate in the future. Do you see this? And that is the way they hold this together.

Now - another - I want to almost call it a philosophical presupposition. or poetic one. These emphasize the pole of necessity and these the pole of freedom. This is determinism this is the blind aspect of this. And you do not depreciate this. I tell you there are pushes out of me that I have no way to grasp and there are pushes over against



my push in this world that I have no way to grasp / And I sense the necessity of existence. These emphasis freedom and ythese emphasis I would say both poles and some lean more in this direction and some lean more in that direction. Now whether or not you like my model there, the time has come when we have to draw these together.

I was supposed to talk more of the rational. I want to just say a word. about that before I draw them together.

Maybe this kind of a picture will help you. In my memory I have a million and 1 items, Let's say that this is the unconscious or the subconscious. Now my operating memory which determines my future, which gives content to my present and determines my future is not these million and 1 impressions it's the images of significance that I possess that will draw this one up and this one up and this one up let's say this is my operating memory which releases me to be a creative push into the future. This is what is finally behind this kind of psychology. From this point of view, what your child needs, whehter] he be this high or 54 years old is an adequate operating image of himself, in relationship to his world. This is the key to it. That is to say, that if he is limping around like a nothing., the problem isn't that he poppa spanked him too hard from this poin of view but the problem is that he has no image of the future that makes sense out of his life. And there you can see - now when you change the image of someone - you have changed their beigg, you have changed who they are. Those of you who are theologians ought to look at this in terms of new birth. It might very well, a new image drive this one down and bring these up. But the point of it is, it is a thrust to the future, not the point of how much is out of sight.

In our day, the psychology has to be drawn together. As a teacher or as someone who is concerned as a person of faith, he operates

a;waus om  
 always in the categories of the inclusive, the futuric and the intentional.  
 I want to start here. Intentionality, means in the discipline of psychoogy  
 that you dam well build your model whereby you can present to it. That  
 is use the wisdom, rather than simply be used by your wisdom. Now, the  
 inclusiveness and it seems to me the man of faith always stands over  
 against any kind of reductionism. And by that I mean, stand over agains  
 the reductionism that is in Freudian psychology. I, you do not say no  
 to Freudian psychology, you stand over against tyranny within that  
 manifestation of psychology. And then you stand over against the tyranny  
 that is in the social psychology, and ~~not~~ saying no to it but over againt  
 the reductionism that tends to reduce life into whether or not you had  
 enough acceptance or joy juice. And then in the rational you stand  
 over against it also but the man of faith also works ~~hix~~ in terms of th  
 trends. Now, obviously, a few years ago the trend was from here to here.  
 The man of faith would be serving mankind by blasting Freud and letting  
 this breath. But now in this hour, this is antiquated as Freud is, here  
 is the thrust.in terms of the clarity in the discipline.therefore  
 the man of faith, though heknows that this has a ~~f~~ value. blasts it.  
 to try to get men loose to where the trend is. So you have this kind  
 of a problem, that when<sup>n</sup>~~re~~ you are standing blasting to let ~~me~~ this loose  
 you tend to fall into the same trapof tyranny or reductionism that you  
 are fighting against. The man of faith has to be alert to that. Even  
 though he is screaming thatyou have got to listen to this, he must  
 understand that the temptation for him to reduce life to this. In our  
 day the disciplines of psychology are coming together in which we know  
 dam well that we are blind vitalistic thrusts, that we know we are  
 social thrusts, that we know we are rational thursts. and to exclude  
 any of these is to reduce the cultural wisdom in the area of psychology  
 inour time. This is seems to me is the major goingonness in our day.  
 So that we are bringing the discipline of psychology together.



And then I mentioned before what is happening is that we are exploding this whole construct by culture compact. Such as the west has never experience before. That is, the man of faith who operates in these categories must be hardening. One illustration of this, as you will know, in psychology today, they are trying to find the last of the witch doctors of the world, do you know that, in Australia and in Africa, and are trying to learn, their fantastic healing powers relative to the psyche of mankind. And that is only one hint of what is going to happen. And what I am trying to say, is, if you substitute a discipline of psychology that is necessary and glorious as it is for the meaning of your life. God Lord you are lost to begin with. For even our best wisdom is going to be blasted open in the day after tomorrow. And that is my other point. That in our day due to the sociological emphasis, we are going to be freed from our slavery to psychology, which is now only present in the damn movie stars. That is one of the most horrifying stories that anybody could dream of. Even had their personal psychiatrist at different parts of the world so that they will always be in spitting distance of help. But what I want to insist that those of us who do not have their money are engaging in some of things similar to that in making our homes into one great big psychology machine and making the local congregation as far as we are able into a psychology machine. Or to put it in the terms I used, reducing the glory of the lord Jesus Christ to that. And then we have got to look once again at the physiological or the experimental aspect of psychology which is going to make this look like the middle ages in the day and after tomorrow and nobody in my opinion knows quite how. And this is another reason for you to watch your freedom.]

My time is up, I want to do one thing. This has to do with the spirit dimension of life. The spirit dimension in relation to psychology looks a little like this.



The spirit dimension relative to psychology looks a little bit like this: This is the whole area of the psychi and here in terms of bringing rationality into it, is the rational, the physiological and the social. Now, the dimension of spirit, is not ever an addition to, it is a probing into the depth of what is, this is incarnational thinking, if you please. And so the spirit dimension has to do with this plus taking an attitude toward it, with this plus taking an attitude toward it, with this plus taking an attitude toward it, but that thrust isn't an addition. It has to do with this which lies at the bottom. As you can see both in Tillich, and you can see that Tillich was using fundamentally this, do you understand this. He was writing you are accepted. And Hultman was using fundamentally this if you please. though there were elements of this in it but basically he was using this in order to freight his psychology. What I said to you before I say to you again. Psychology is a parasitical discipline. You always use the cultural wisdom of the time in which you live in order to articulate the spirit dimension of life. That is why you cannot talk in medieval categories today and make any sense that does anything to a human beings life. Now, let me see if I can do this simply. What Freud, if you deal here finally comes up against is, by golly, ~~the~~<sup>we're</sup> neurotic. Now the man of faith stands out from his neurosis and picks it up and lives it. Do you understand that. I have often said to many of you here that if you took away from neurotic patterns, anything that I meant by Joseph Wesley Mathews would be gone. I am my neuroses and that is the spirit dimension of life. That does not mean you are out to pet your neurosis, but I must pick up my neuroses and live them. Your unique gifts are the peculiar warpness that defines you. And oh, if only Marilyn Monroe had known that much of what it

17 meant to be a spirit person, and if you can only believe that my lord, there might be an atomic explosion of creativity in the midst of life. And in the same area. You just damn well. oh, i forget. The spirit dimension sees the bottom, ~~that means you~~ It knows damn well there isn't any acceptance in this world. And Tillich was just fantastic here. He took this aspect of psychology shoved it to the bottom and then he suggested that all the little petty acceptance you can get from me or your husband or your children is, you are not, you live in a world that say no and finally you live ~~xxxxxx~~ either accept your acceptance, which is to accept the acceptance of the ground of being itself or you have never lived. This is why, there is something always strange about the man of faith, he knows the solitariness of life and doesn't have to deceive himself and so with the images. He knows of the images of life, every one is relative, everyone is inadequate, the times changes and you can see that this is the man who sees the relativity of every image. even every image in the Christian faith. Did you hear this. Now, in each one of these cases then, this one is the drive for fulfillment, this is the man who sees that he has so much that is never to be fulfilled and that means to be fulfilled by god. And this is the one who sees that acceptance is to appropriate my unacceptance. and this is what it means to be accepted by god and this is the one who sees that every image ends up in unimage or no image. Therefore, this one lives in a fulfillment that is not fulfillment, in the image that is no image, in the acceptance that is no acceptance. This is what it means to be a man of the spirit. And when you say this, this is to die to being a child. As the new testament puts it. And then you dare to die to being a child and stand before not the way the world is, but the way the world is in the bowels



18 of the world. then you Be come, decide to be. once again you pick up this, you pick up this, you pick up this and live it to the hilt. The new testament language, the man of faith is utterly in the world. In terms of the cultural wisdom, I mean he lives in this but he is utterly not of the world, that is the spirit dimension of life.

Now, the Lord pray that you and I in this area of life that has tyrannized us so can have the grace to embrace it to the bottom and let go of it in order to move beyond the bottom itself, which is no bottom.