

*A Search for God in Time and Memory. John S. Dunne. Notre Dame IN: University of Notre Dame Press, 1969.*

**ONE. Time Out of Mind**

Fundamental Question: Does becoming end in being or in nothingness?

Methodological question: While I am still in 'becoming,' how can I hope to answer that fundamental question?

Problem = so much time is "out of mind."

Needed = a method of calling time-out-of-mind to mind.

- a. Passing from "immediate moment" (concerned with present situation) to "existential moment" (concern extended to my future and past).
- b. Passing from "existential moment" to "historic moment" (which extends my concern to all time – past and future).

Thus, the task is to unify stages of life in simultaneity, to live my whole life, the past through memory and the future through anticipation, at every present moment.

Present defines relationship between past and future, and the question of this relationship is posed in two ways:

1. Will the/my future be like the past?
2. Is the/my past more necessary than the/my future?

When I ask these questions about myself, practical resolution is called for; but when others ask these questions about me, a different sort of answer is called for.

The difference between my-image-of-self and other's-image-of-me stems from the fact that my answers to these questions about me have to be *invented*, whereas their answers about me have to be *discovered*.

Two classic methods of self-knowledge are based on which standpoint is assumed:

- Existentialism: I can arrive at truth only when I stop looking at myself as though I were another person.
- Psychoanalysis: I arrive at truth only when I abandon all purely subjective views of myself.

Passing-over from one of these standpoints to another makes conceivable a method based on the premises that:

- a. What is true/false is so from some standpoint or other;
- b. No standpoint is true or false in itself;
- c. It is possible to pass over from one standpoint to another.

Passing-over is a method of arriving at knowledge of one's own ignorance. Each time I pass over to the standpoint of another, I come to a fuller realization of my own ignorance and that of others.

Realizing the relativity of any standpoint points toward *mystery* as “inexhaustible intelligibility.”

If I keep in mind that no person can be reduced to a single standpoint or sum of standpoints, I effectively hold myself open toward mystery.

It is a matter of delving ever more deeply into the mystery of oneself and of others.

In the person of Jesus one somehow finds a light on the mystery of oneself and others, which one can find in no other person.

Each different moment of life is a different subjective standpoint on that person's life; the relationship to one's past and future is different at each moment.

The past and future are taken qualitatively differently before and after the turning points of one's life.

The major turning points in the life of Jesus are associated with John the Baptist:

1. Jesus' meeting with the Baptist.  
Jesus approaches John in repentance as a sinner, and there recognizes himself as God's beloved.
2. The imprisonment of John the Baptist.  
The stopping of John's preaching was the signal for the beginning of Jesus' preaching.  
The content of the preaching was transformed by Jesus' experience of unconditional acceptance ('Abba').
3. The death of John the Baptist.  
In this, Jesus saw his own impending death. Thus by continuing his ministry, he chose to risk death.

The subjective standpoint of Jesus was relative, manifold, changing from period to period in his life; in this he appears to be fully and unequivocally human.

Jesus' divinity will only appear for the staggering mystery that it is when we leave our standpoint of Jesus as objective (culture hero) and pass over to the standpoint in which he is subjective.

The past consists largely of the lives of men and women whose very names have been forgotten.

We can at least pass over to the standpoint of how they understood their identity, their individuality.

For example, most primitive food-gathering peoples severed relations with the dead after a period of mourning.

In such societies, the past does not accumulate and the only significance of time is that which occurs in ordinary human lifetime.

Other societies have allowed their past to accumulate – e.g., burying their dead in caves, recording history, etc.

Becoming an individual in such societies means becoming “one of the dead” as well as “one of the living.”

Life is a process of becoming a human being, and death is its completion.

Thus, questions about the 'greater' past and future are posed, and these too can have practical significance.

Questions about such time are summed up in this: "Who am I becoming among the dead?"

It is possible to pass over from the standpoint of life to the standpoint of death, and the question arises: "If I must someday die, what can I do to satisfy my desire to live?"

In passing over from a subjective standpoint on life to a subjective standpoint on death, death appears to me as a subjective certainty: 'I will die.'

Passing over from the standpoint of death to that of life is like rising from the dead; I see that the certainty that "I am" stands in spite of the certainty that "I will die."

To pass over from the standpoint of life to that of death and back again will be to discover my ignorance of the meaning of my life. When I do this with another, I will come across a different version of the problem of death and a different solution of the problem, but what I will ultimately discover is another man's ignorance and a new dimension of my own ignorance.

Christ-risen-from-the-dead makes possible passing over from death to life, and in passing over to discover an inexhaustible meaning in life and death.

God's passion is to be man, as man's passion is to be God.

For a man to pass from the standpoint of death to that of life is to give up the passion to be God; I can then aim at being mortal man and thus find my way into the present.

The man who loses himself as God in order that man may be born is undergoing the passion of God, for it is the passion of God to lose oneself as God in order that man may be born.

What man attempts to accomplish, losing himself as man in order that God may be born, is actually accomplished when he loses himself as God in order that man may be born.

The acknowledgment of ignorance, the openness toward mystery, authenticates both the passion-of-man and the passion-of-God.

Note Jesus' consciousness of mystery in losing himself as God in order that man may be born: "My God, why have you forsaken me?"

The subjective standpoint of Jesus, in which he is in the process of becoming who he is, is a standpoint in which Jesus has not yet experienced or fully understood what it is to be the one whom he is becoming.

Jesus' life-time was a process of kenosis, in consciously living a human life and dying a human death; at the same time, the exaltation/pleroma was going on in his acceptance from God, of which he was also conscious ("Abba").

In passing over from my standpoint to Jesus' and then back to my own, I can participate in his kenosis and his exaltation.

## TWO: The Life Story

Whitehead: each period has “a general form of the forms of thought.”

Modern = self-appropriation, as transition from alienation to autonomy.

### Paul and “the story of deeds”

The quest for righteousness (as unconditional acceptance) is a constant in Paul's life as Pharisee and as Christian.

Pharisee: full acceptance was given only to the man who fulfilled the law of God – the man who lived such a life was righteous.

Enigma for Pharisee = some live who deserve death and some die who deserve life.

Thus Jesus raised a question and forced a choice: to think that the chosen one of God could be executed as a criminal was the end of the world of Pharisaism (cf. Paul's citation of Dt 21.23 in Gal 3.13).

And so Paul concludes that if all men must someday die, all must deserve to die – Paul has Jesus sharing somehow in man's sinfulness in that he has Jesus share in our inability to justify ourselves.

The modern story of appropriation emphasizes our responsibility for making ourselves acceptable/unacceptable.

Unconditional Acceptance (Agape):

- New Testament: unconditional acceptance of us in our inability to make ourselves acceptable.
- Modern: unconditional acceptance of us in our responsibility for making ourselves unacceptable.

Jesus brought Unconditional Acceptance:

- NT standpoint: eliminating the condition that we make ourselves acceptable.
- Modern standpoint: eliminating the condition that we not be responsible for our own unacceptability.

A sure sign of our absolutized standpoint is the possibility of passing judgment on a man from that standpoint; a sure sign of a relativized standpoint is the impossibility of doing so.

Unconditional Acceptance overturns all such judgment; it is a ‘judgment of judgment.’

- “sin” } Paul → failure to fulfill the law  
          } John → rejecting what comes to man in Jesus
- “righteousness” } Paul → worthiness of life before God  
                      } John → laying down life
- “judgment” } Paul → acceptance/condemnation of man by God  
                  } John → God overturning all human judgments and their basis

These are conceptions at work when life is conceived as a story of memorable deeds; it is also possible to conceive life as a story of experience.

### Augustine and the Story of Experience

Autobiography – the story of the running of a gamut of experience.

- *Confessions*: rising from immediate moment to existential moment;

- *City of God*: rising from existential moment to historic moment.

In the *Confessions*, Augustine occupies the standpoint of man before God.

- If one endeavors to find meaning on the *immediate* level of experience, one finds “timeless truths.”
- If one endeavors to find meaning on the *existential* level of experience, one finds “an eternal call addressed to oneself.”
- If one endeavors to find meaning on the *historic* level, one finds the “rational principle in history” or the Word of God.

Comprehending a gamut of experience requires a continually shifting standpoint, a dialectic, to follow along with the shifting standpoints of life itself.

“Recollection” is the shape that thinking and living appear to take from a shifting standpoint (a dialectic).

The problem of recollecting immediate states is the problem of character and its discovery: to discover his character, a man has to recollect his past behavior in immediate situations.

But this tends to be unsatisfactory as self-knowledge, for all he can do is classify himself. His ignorance of himself means that his real and fundamental relationship to himself was as a mystery to himself.

From awareness of his own ignorance arises a willingness to learn from others; this leads to a manifestation of others’ ignorance.

This means finally that the eternity of his unknown self, which reappeared in every immediate situation and was called to mind in the discovery of his ignorance, was a question.

But existential states are repeated in living as well as immediate states, and also need to be recollected in thinking.

One’s whole lifetime, past and future, is present in each successive existential moment through all the changes in orientation of self to self, to others, and to God.

Recollection means bringing to mind the successive changes the orientation of one’s life has undergone.

Augustine sees an eternal call manifest in such a succession of existential moments.

To see one’s life as a succession of existential states is to stand on the historic level of experience: it is to be concerned about one’s involvement in the diverse currents of thought and life flowing out of the past and into the future of humankind.

When Augustine rejected the Manichean notion of the regeneration of souls, he set out to recollect the nothingness from which he came. This recollection, the full realization of the contingency of his own existence, brought him into the presence of God as creative power.

Then he understood that the nothingness out of which he came was the same nothingness out of which his world came; in recollecting that, he found himself in some real sense contemporaneous with the beginning of time.

### Kierkegaard and the Story of Appropriation

Kierkegaard emphasized the concept of the *repetition* of existential experiences.

Repeated feelings on this level would be the dread of nothingness and the courage to be, hope or despair in the face of one's mortality, joy or suffering arising from the meaning or meaninglessness of one's life – all of which have for their object the whole of a man's life: past, present, and future.

Freud had emphasized repetition of immediate experiences. He held the purpose of repetition to be the assimilation of one's experience.

Kierkegaard's term was *appropriation*: the purpose of repetition is the further appropriation of the matter in question.

Image would be of a vehicle moving forward because of a moving wheel; repetition is the turning of the wheel – forward movement is the appropriation taking place.

The whole process of "bringing time to mind" has the structure of repetition and appropriation.

The modern ideal is that of being true to oneself. The self is to be appropriated, not an external hero-mask.

Willing one thing means willing to be oneself or being true to oneself.

When he accepts himself without condition, he wills one thing. If his willing is unconditioned in the further sense that it is not crippled by a despair of being himself, then it involves a positive reliance on the Power that constitutes the self.

Kierkegaard's faith was a faith in the face of all despair, including the despair of despair (Hegel).

After the gamut of despair has been run, Kierkegaard makes a faith in the face of all despair the final moment.

The self of faith is grounded transparently in the Power that constituted it. Reliance upon a creative Power seems to involve understanding life as a becoming which goes from nothingness to being, as a process of creation. Willing to be oneself would mean willing to become oneself here and now and to be oneself in the end. It would mean appropriating the creative power that could draw being out of nothingness. The experience would be of becoming and of the orientation that becoming has from nothingness toward being. The experience of reliance upon creative power would be an experience of willingly becoming, of willingly moving away from nothingness toward being, of willingly being created.

When the contemporary man of faith believes in the face of relativity, he experiences a victory over death.

Such faith is an acceptance of the judgment upon all human judgment, the judgment upon doubt and despair and relativity, the judgment that is the unconditional acceptance of man.

### **THREE: The Alienated Man**

Breakdown in mediation meant a fundamental change in the structure of human life, revealed in the changing quality of the individual life story.

- Reformation: breakdown of spiritual mediation.
- Revolution: breakdown of temporal mediation.

#### **The Loss of Spiritual Mediation**

The Black Death brought a new sense of death disrupting the order of the world; it raised the problem of common mortality, in which all distinctions vanish in death.

Spiritual mediation began to break down because it appeared ineffectual before the all-conquering power of death.

Five points at issue in the Reformation:

1. Relationship between present life and after-life;
2. Authority of spiritual mediators;
3. The life of those 'dead to the world' (monks and nuns);
4. Attitude toward the dead in purgatory and heaven; and
5. The presence of the dead and risen Christ.

Luther experienced the breakdown of spiritual mediation; this affected his experience of God's wrath as well as his experience of grace.

Luther proposed relating to Christ by experiencing the hell (despair), purgatory (uncertainty), and heaven (assurance) that Christ experienced in an unmediated fashion.

Newman's life involved an experience of unmediated existence, the response to which was a search for mediation.

The problem was that if a man is exposed to God's wrath and God's graciousness without the mediation of any human being, then he seems to be the Christ himself and seems to have no need of Jesus.

#### **The New Hell: *Despair***

Luther: The situation of man in despair is due to the unconditional demand made upon man by the Law for a man's whole heart, mind, and soul, when that demand is felt without the feelings of unconditional acceptance offered to man by the Gospel.

This situation is one in which there is nothing between man and God to cushion the impact of God's demand.

Erasmus searched for some form of mediation, a 'middle solution' between despair and presumption.

Luther's "descent into hell" was despair over his inability to fulfill God's demand; it was an experience of the wrath of a demanding God who could not be satisfied no matter what a man did.

Bunyan experienced the wrath of an absolutely sovereign God who could with perfect justice reject a man.

The Jesuit/Jansenists controversies also involved the experience of despair and the wrath of God.

The Jesuits searched for mediation in the form of casuistry and a doctrine of "sufficient grace" that would render God's demand possible of fulfillment.

Pascal attacked the Jesuits for trying to mitigate the sovereignty of God and God's demand.

Eighteenth century evangelical Protestants (Pietism, Methodism) sought to render God's demand possible of fulfillment and to render salvation accessible to all, without placing any limit on that demand.

Wesley maintained that it was necessary to experience the "assurance of faith" in order to overcome despair and attain holiness.

Ligouri attempted to render God's demand possible of fulfillment by limiting it.

Kierkegaard: the cause of despair is the individuality of Jesus Christ, which hurls one back upon oneself as an individual.

The Law is the demand that one be oneself, and when it is experienced without the acceptance that is offered to the self by the Gospel, then there is the despair of being unwilling to be oneself.

Kierkegaard would have no mitigating of this experience by any form of mediation.

Newman proposed mediation in the notion of Christianity as an idea to which one could give "real assent."

The cause of despair is the situation of unmediated existence.

Only recourse to mediation in some form would be an adequate solution.

But it could still be that it is necessary for the modern man to "descent into hell" before he can emerge from it in any way of mediation.

#### The New Purgatory: *Uncertainty*

Luther's purgatory was the uncertainty a man experiences during life as to whether his seeming good works are not in reality deadly sins. That is, a man cannot be certain if he is acting on the principle of the Law or of the Gospel.

Erasmus resolved the ambiguity by positing man's-ability and the ability-he-has-by-God's-grace. His uncertainty arose out of the endeavor to avoid presumption on God's grace.

Luther and Calvin so emphasized the opposition between's God's wrath and God's grace that they appear as two faces.

- Lutheranism:
  - o The God who makes unconditional demands.
  - o The God who offers unconditional acceptance.
- Calvinism:
  - o The God of gratuitous acceptance.
  - o The God of gratuitous rejection.

Catholicism also evidenced a sense of uncertainty, in Trent's affirmation that man could not be certain of being in God's favor or of persevering to the end of his life in God's favor.

In Lutheranism, Calvinism, and Catholicism, there is an ambiguity in man's relationship to God.

- Lutheranism/Calvinism: ambiguity *in God*.
- Catholicism: ambiguity *in man*.



Evangelical movements (Methodism) rejected the “double God” and sought to abolish all uncertainty in religious experience.

Thus, Wesley set forth his idea of the “assurance of faith;” but he continued to be troubled and then spoke of “degrees of faith” that admitted something of the “purgatory of uncertainty.”

In seventeenth/eighteenth century Catholicism, problems arose about certainty of conscience.

Catholic moralists taught the principle that man should always act with a certain conscience, but never with a doubtful one.

Ligouri discussed the “probable conscience,” and thus a “purgatory of conscience” through which man had to pass before reaching a clear conscience.

Kierkegaard discussed the “dread” that man experiences when hurled back upon himself as an individual.

“... objective uncertainty due to the repulsion of the absurd held fast by the passion of inwardness.”

Newman spoke of faith as a “probability;” thus, he was uncertainty, but “uncertainty with a direction.”

There is a profound ambiguity in modern religious experience.

Two successful responses to despair/anxiety could be envisioned:

1. A search for mediation in which the search itself would have something of the effect of mediation.  
The search is not satisfied with uncertainty, but seeks something like an answer to the question.
2. A form of unmediated existence, an assurance in the face of the ambiguities of such existence.

#### The New Heaven: Assurance

Luther's heaven was the assurance man could derive from the anguish, the abandonment, and the despair experienced by Christ on the cross and shared by the saints during this life.

Luther's certainty depended on the ambiguity: being the object of God's boundless acceptance, even though unable to fulfill the boundless demands of the Law.

Erasmus had identified man's ability precisely as the ability-he-had-by-God's-grace, thus making God's demand possible of fulfillment – this also effectively took away Luther's certainty.

Calvinists (e.g., Bunyon) posited an assurance of salvation insofar as being assured that God measured on not by the Law, but by the Gospel.

It was characteristic of Catholicism to combine certainty of conscience with uncertainty of salvation – combination of confidence with fear (Probabilism).

Evangelicals sought always the “fullness of faith” that cast out all doubt.

For Kierkegaard, faith consisted of facing one's dreadful individuality, and accepting it; the assurance of faith was the kind of assurance a man would attain who had completely conquered dread and despair within himself.

Newman found the mediation for which he had been searching, and in this resolved his anxiety, doubt, and unhappiness.

Running all through the history of religious experience in modern times we find a combination of certainty and uncertainty.

This involves an ambiguity in the relationship between God and man.

Carl Jung insisted on confronting the ambivalence of God, on facing the fact that God has a dark side as well as a bright side.

Both the experience of unmediated existence and the search for mediation are essential components of the modern religious experience.

Exposure to the undefined and indefinable leads to the search for mediation.

#### **FOUR: The Autonomous Man**

Image: all men standing around the circumference of an immense circle – an infinity of points and a center. The task of each man is to go from the circumference to the center.

‘Partiality of the self’ situates one on circumference.

‘The Integral self’ stands at the center.

Task = integrating thought, feeling and action.

When the self is fragmented, one tends to retreat into his most powerful component.

This retreat simulates integration, but in fact comprises a falling prey to the power principle.

But it can also be a matter of stages:

1. One is prey to the conflicting forces in one's life;
2. One retreats into most powerful component to master situation;
3. One ventures out to confront the things from which one has fled and integrate them into one's life.

#### **The Loss of Temporal Mediation**

A modern change in attitude toward death is related to a change in attitude toward the self.

Previously in a hierarchical society of life organized according to ranks and distinctions, death was ‘the great equalizer;’ thus, uniqueness appeared as a solution to the problem of death, a salvation from the common plight of mankind.

When society came to be ordered in uniformity and equality, death appeared to make each man stand out in his uniqueness; thus, uniqueness is no longer a solution but a problem.

Rousseau exemplifies the search for uniqueness in a search for naturalness – he attempts to shake off the artificiality of hierarchical society and to be true to himself (“mirror”, sincerity).

Rousseau assumed that the self is to be discovered, rather than invented.

Sartre exemplifies the search for a bond to unite the lone individual to the rest of mankind.

What makes a man stand out in his uniqueness/aloneness is his freedom of choice – for in living one life, he excludes other possible lives.

For Sartre, there is only a “nothingness” out of which a life is created.

In facing this nothingness, one experiences anguish, abandonment, and despair.

Note the similarity of this experience to Luther's; the difference is that for Sartre it is not a religious experience.

### The New Childhood: the Father of the Man

Rousseau saw the child as the embodiment of unspoiled nature.

He advocated education as letting nature take its course.

Sartre asserted that nature had no course for man; thus, life is a drama in which man is essentially an actor.

The essentials of the drama of life (plot, characters) are determined in childhood.

Impact of Sartre not having a Father: acting in the drama of life means creating a self and thus attempting to beget oneself and to be one's own father.

Wordsworth: "The Child is father of the Man."

One's childhood is one's unspoiled nature, oneself at one's best. To return to it in recollection and to live by it is to live by what is best in oneself.

Normative for him was the child's relations with nature; emphasis is on the child's sense of wonder, which is lost by the adult.

Thales: "all things are full of gods."

This envisages subsequent stages of life as decline.

Yeats asserted that so much trouble goes into the preparation for life in childhood and youth that the actual life that occurs in manhood seems a disappointment.

His disappointment was in being "gentle and passive" rather than "creative and overmastering," which he desired; he came to believe that the only way to become creative and overmastering was "to turn from the mirror to the mask" (imitation rather than sincerity) – but he felt failure even in this.

Goethe conceived life as a drama; his method was to transform the truth of his life into poetry, rather than to try to make poetry come true in his life.

Jung believed that the elements of the drama of life were innate exigencies which determined what should happen and who should matter in childhood. The process by which the elements of the drama of life entered into the life he called the process of "individuation."

The idea is that of the unconscious elements of a life being made conscious.

For Jung, the child was the unconscious being out of which the conscious being was to emerge.

(Dunne): The child is the immediate man out of which the existential man is to emerge.

As concern about the child's background and future becomes his own and not merely his parents' concern, the child changes into a youth.

### The New Youth: The Unfinished Man and His Pain

Archetypal figure: the young man in his thirties who experiences enlightenment and determines thereupon the course of his life.

The problem of discovering oneself and determining the course of one's life has become more acute with the vanishing of the hierarchical society.

The discovery/decision was to be the endpoint of youth and the turning point into manhood.

The feeling of being thrown upon one's own resources has become commoner and stronger with the disappearance of the hierarchical structure of society. Now a man tends to feel "thrown" into or "abandoned" in a world in which he must make a place for himself.

Sartre: self-realization appears as an undertaking that was prepared in childhood, resolved upon in youth, and carried through in manhood.

Rousseau, Wordsworth, and Goethe each posited a self involving the ideal of "being true to oneself;" life was not yet, as it was for Sartre, a project of self-realization.

For each of these three, there was already a self within man.

Yeats believed in a self already in man, but also felt dissatisfied with it and desired to create an "antithetical self;" he thought that Everyman had such an inverted self, which he tried to realize either on "paper and parchment" like a poet or in "flesh and blood" like a hero/saint.

A man is "finished" in a preliminary sense when his antithetical self becomes definite for him and he sets his heart upon it.

Goethe posited "the poetic self" as the realization of tendencies of the real self which are not realized in flesh and blood.

Jung saw youth and manhood as being separated by a dramatic confrontation with himself.

This confrontation was coming to grips with his own unconscious; it meant discovering the plot and characters implicit in the drama of his life, discovering the "myth" by which he lived.

The fundamental images were determined at this time of his life, and in this sense his lifework was then decided.

Each of these figures had a "main business" in life, and the determination of this main business seems to have been the task of each one's youth.

The contribution of youth to the main business of life was the self-image.

Rousseau, Wordsworth, Goethe: first a self, and then self-expression.

Sartre, Yeats, Jung: first a representation of the self and then self-realization.

Youth is the time when the immediate man becomes an existential man, when the person who in childhood had been concerned primarily about the immediate here and now begins to bring his whole lifetime to mind and become concerned about his past and future.

### The New Manhood: The Finished Man Among His Enemies

There is a modern ideal of continuous quest and lifelong pursuit.

Image: Lessing said that if God held all truth in his right hand and in his left the lifelong pursuit of it, he would choose the left hand.

Rousseau preferred a "religion of conscience" over a "religion of revelation;" by following his own conscience, a man would have to enter upon a lifelong pursuit of truth.

By making this choice, he was as finished a man with his religion of conscience as Augustine, after his conversion, with his religion of revelation.

Sartre viewed man not so much as a being as a quest of being.

He also came to realize that the pursuit of being does not take place simply within the horizon of the individual lifetime but is going on in the larger context of the time of man, that the pursuit of being in a life is not separable from the times in which that life is inserted.

From the moment Wordsworth conceived life to be a decline, his life became a decline.

Missing in Wordsworth's life was a confrontation with his unconscious self, a pursuit of his inner images.

Such a confrontation in Holderlin and Yeats allowed their later years to see their greatest poetry.

Yeats believed that every man would find his path to greatness by contemplating his antithetical self.

The "buried self" encompassed both the ordinary self and the antithetical self in an integral whole; it was the principle that drove a man toward his opposite; and its existence meant that a man was already the self he was striving to become.

A life of transforming the reality of one's experience into poetry raises two questions:

1. Doesn't this plan leave a residue of unfulfilled reality, of desires and tendencies which are fulfilled only in poetry but not in reality?
2. Doesn't such a plan actually determine to some extent the reality itself, the course of experience, since the lifework is a considerable part of the reality?

According to Jung, the residues of a life appear in a man's human relations or they appear in his fantasy life.

To pursue one's inner images is thus to confront the residues of one's life, to come to grips with the integral self.

At this point, one will possess all the truth about oneself and one's life merely in the shape of images; it still remains to attain insight into the images.

The 'finished man' of the modern epoch usually sees the issue of truth as a choice between reliance on self and reliance on others for truth.

The self rather than the other is made normative; autonomy is preferred to alienation.

But there is a danger of falling prey to the power principle: of caring less about his life than about the mastery of it through his lifework.

The problem of the power principle is the problem of the second half of life. It is the problem that arises as consciousness/concern go beyond the confines of a lifetime to the horizons of the time of man, as the individual comes forward to play his part in history.

### The New Age: The Child of the Man

Nietzsche perceived man to finally be a child who is at one with all reality and says "Yes" to life. The child-at-the-end is autonomous by appropriating his entire life, by accepting both the period of his alienation/dependency and that of his autonomy/independence. He says "Yes" to his life and is willing to live the whole thing once more.

Rousseau recollected his entire life with a very strong sense of self-approval; he compared this consciousness to that of the reverie/daydream.

He experienced a transformation of his memory into a reverie of pure and simple awareness of his existence as a whole.

The problem of final acceptance for Rousseau was a problem of accepting his own uniqueness.

For Sartre, the problem is accepting his universality, his involvement in the common predicament of man.

Sartre gently reproaches himself for being human.

Wordsworth's final "Yes" is to both commonness and uniqueness in their compatibility.

His use of common/banal language shows a sense of the problem of common mortality.

Using his own life/self as the subject of his discourse, shows his sense of the solution as being the uniqueness that rescues him from the common predicament.

Yeats reverses Wordsworth: uniqueness is problem, and commonness solution.

He affirms his unique life; the manner in which he accepts his life, transforms its uniqueness into a universality.

Goethe posits the "demonic" as the uniqueness of a life.

His final acceptance is of a whole lifetime of pursuit.

Jung referred to the "demonic" as the suprapersonal forces at work in his life.

He searches for a solution in some sort of common bond with mankind; his life task was the work of integrating his everyday unique self with the unconscious collective self.

The assimilation of the unconscious self by the conscious self tends to unite a man profoundly with all his fellow men in all times.

The problem of age is reconciling a unique and a universal self.

Rousseau, Wordsworth, Goethe: universality is the problem and uniqueness the solution.

Sartre, Yeats, Jung: uniqueness is the problem and universality the solution.

Returning to the opening image of a circle: circumference, radii, center.

The radial line a man must follow to reach the center from his particular point on the circumference is a line no other man can take. But his goal is to reach the same center every other man must reach to be integral.

Each age in life will have a definite task:

- Childhood: to set the pattern of the life experience.
- Youth: to determine the lifework.
- Manhood: to decide the relationship between the life-experience and the life-work.
- Age: to complete the appropriation by the final acceptance of the life.

If one falls prey to the power principle, life-experience is simply material for the life-work.

But a different sort of self can be envisioned, one for which the life-work is the expression of insight into the life experience.

## **FIVE: The Search Through Time and Memory**

INCOMPLETE

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