

02/10/75

1. a. Mythic adds "speech" "opening one's mouth," to ^{primary} symbolic consciousness [rite, gesture, bodily movement of any kind, dancing, etc.]

Mythic does not differentiate: subject & object,
still less,
religion art science history philosophy
Differentiation "breaks" the myth.

b It is a normal stage in human development
but one can operate once one has passed
beyond it.

Further question: is it still a ^{partial} factor operative
within later developments

calls for further distinctions

2. a consciousness is differentiated

Dupré
8:273

duplicitely : distinct realms

reluctively : y specialization

Jousserand

at home in TM

artistic - cooperation execution

special relativity - QT

historical consciousness
eg. 4th Cent Athens
100 AD

exigence of modern phil.

vs Av. - 179.

in differentiated re specialization

≡ ordinary language

b move back to mythic consciousness

eclipse of "reason" in passion

"psychic contagion" strike, riot, panic

"identification" in "team"

c loss of elementary wholeness

man's destiny - to move from life of animal in habitat

to life of person in ~~the world~~

3. Religion introduces distinctions / sacred
 mythical consciousness is narrower than

does not relegate
 "non-representing thought"

Sacred via "participation" / panentheism
 sacred rites symbols

4. Mythical consciousness does not relegate
 and so does not draw restrictive distinctions

A is B or I am A I am at B
 A is at A

Ordinary language is a mass of distinctions

Development of CS and of OL

go hand in hand

5.

Dyni 1 244 245

Psycho analysis - past

Existential analysis - future

2 250 250 bis 251

3 251 un'd

252 bis w/ mostly social function

4 253 post medium

Quest go back to Fogarten
seems in Ruth Bonkoff

ultimate does it distinguish "nature"?

generalization or specialization is good

or excluding division is not good
negating

or admitting division is distinct
ultimate option. is good

when admitted as ultimate

The Know relatively to

what it is wholly other than