

PART III  
UNIVERSALISM AS BEING-WITH:  
CARING ITSELF

*Outside-looking-in*

*Pushing the rock up the hill  
is a constant struggle  
only to watch it roll back down  
those above laugh  
so I enjoy the pain  
get into the struggle  
and laugh during the roll back down.*

*The Writing Caruso*

## UNIVERSALISM AS BEING-WITH: CARING ITSELF

The idea of this presentation is to begin with and utilize the threefold structure in existence as presented in *Being and Time* by Martin Heidegger.<sup>1</sup> If we start from care we cannot go beyond the structural unity. If we begin with the ontological foundation, temporality,<sup>2</sup> which constitutes this unity, it is possible to bring to light the meaning of care.<sup>3</sup> As Heidegger would say the ontological meaning of care is temporality.

The clarity of thought presented in *Being and Time* can be displayed in this precise way:

### Structure in Existence

being-ahead-of-itself  
being-already-in-a-world  
being-alongside

### Three Dimensions of Temporality

the projecting of what is to come  
the taking over of what has been  
the present, waiting-towards

### Structure of Care

possibility  
facticity  
falling

### Figure I

As a power to be, *Dasein* (Being-there) is already ahead-of-itself in its Being. It is the potentiality-for-Being which cares. This potentiality-for-Being lets *Dasein* come towards itself in its Being-alongside. The future comes toward oneself projectively in an existentiell<sup>4</sup> possibility, it does so as a coming-towards-oneself out of that possibility as which *Dasein* exists. Projection throws itself into a possibility. A potentiality-for-Being is *projected* in the horizon of the future, *dis-closed* in the horizon of Being-already-in, *discovered* in the horizon of Being-alongside.

The threefold structure in existence as *Dasein* ahead-of-itself, already-in-a-world, alongside which I utilize and take up in my own way can be displayed on a time-line. It can be displayed in this way:

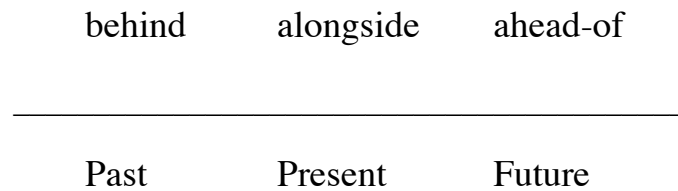


Figure II

For this presentation I will utilize ahead-of, behind, alongside as the structure in existence. This structure in existence displays three dimensions of temporality: the projecting of what is to come; the taking over of what has been; the present, waiting-towards.

Now, the threefold structure of care, for Heidegger, follows as possibility, facticity, falling. Possibility is Being-ahead-of. Facticity is Being-already-in. Falling is Being-alongside. Falling can be inauthentic, what I call concern, as awaiting the future and authentic as waiting-towards the future, which I call care. If the present is held in the authentic temporality, which is authentic itself, we can speak of, as Heidegger would say, the moment of vision. I like to think that there is a possibility of caring for persons and for things it is concern.

If we consider Heidegger's positive modes of solicitude such as, leaping-in and leaping-ahead-of, we can open this further. Leaping-in is a stripping away from. Although somewhat positive, we could call this red-crossing, it is a taking away of one's possibilities. Whereas, leaping-ahead-of is a giving back one's ownmost possibilities.

Now, if we take into consideration, as Heidegger would say, we are a being-in-the-world-with-others, caring can be displayed on a primordial ground as a self-to-be-with-others. If, say one were leaping-in, stripping away another's experience, this would be what I call a reaction not a response. Leaping-in would be when mother presents Johnny with an imperative: pick up your toys and put them away! Now, just picture this: Johnny is dragging his feet moving slower than slow. In comes mother who begins picking up the toys. A reaction, would be red-crossing, although somewhat positive, it takes away, it is a stripping from the other.

One can get pulled off of one's stance caught up in the energy that the other is currently residing in. When one absorbs the other or when one is absorbed this would be an emotional infection. With emotional infection one is driven wildly like the leaves before a storm. Whereas, a response, based upon responsibility, which involves a choice, is positive, it is a leaping-ahead-of to give one back one's ownmost possibilities. This is caring.

Caring is sharing,<sup>5</sup> a dialogue upon the ground of *Inbetweenness*.<sup>6</sup> Self-worth is developed by caring and sharing. Involvement, says Mary-Rose Barral, is another word for Care.<sup>7</sup>

*Inbetweenness* is the ground upon which meaning is constituted. Each person constitutes meaning. Together we co-constitute meaning, which is, upon a ground of *Inbetweenness*, where each participates. Each gives to the other.<sup>8</sup> This means that there is an openness, a being present, which allows for closeness, where each can be. Care, says Thomas Langan, is the atmosphere in which Being is revealed because *Dasein* is open to what is real.<sup>9</sup> This is not a leaping-in which dominates, it is a leaping-ahead-of which liberates. It is a freeing for one's ownmost possibilities. Closeness transcends. Closeness implies caring which allows the other to be. This would be to emerge from the possibility from that which one is already-in. Caring is dis-closing of possibilities rather than closing-off which is a taking away. Caring is not an attitude towards the self as it is already-Being-ahead-of-itself.

That which one is already-in is the behind. It is the having-been as Heidegger would say. The behind, is Being-behind.<sup>10</sup> It is supportive. In relation to the other it is Being-behind. Behind is Being at one with one's words and actions. I cannot experience your experience, your suffering but I can be supportive of you, of what you are going through. It is possible to be supportive without knowing where one has come from or where one is going.

The human being exists, *stands out*,<sup>11</sup> is open to and responsible for what it is. Response implies a di-stance. Di-stance is qualitatively both nearness and farness. It is being-one's-own-beyond.<sup>12</sup> It is a unity-of-opposition. As Heidegger would say, temporality is the primordial outside-of-itself in and for itself.<sup>13</sup> The authentic present as the moment of vision is an integral constituent of Being. It stands out.

If I can attend to the other in a responsible way, I will respond. This is Being-responsible. Whereas, reaction is not. To respond in a caring way is to utilize what I call disciplined spontaneity. If you are Being-there you do not have to think up what to say. Dialogue, says Jansuz Kuczynski, is meant to result in arriving at the truth.<sup>14</sup> In psychotherapy and nursing one can have in view what the other is going through, that is, the affective state and rather than scattering the other's possibilities by leaping-in one is given to leaping-ahead with understanding. Universalism as Being-with: Caring itself is ahead-of, behind, alongside. Put simply: one understands oneself projectively in an existentiell possibility. Care itself is the ground upon which values are found.

## Notes

- 1) Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper and Row, 1962), p. 241, 364.
- 2) *Ibid.*, pp. 370–380, 385–389.
- 3) *Ibid.*, p. 376, 401.
- 4) The word existential means the universal structures of human existence and existentiell means the particular existent.
- 5) This is a theme of The Salvation Army.
- 6) Sunnie D. Kidd, “Music: An Intersubjective *Durée*”, *Migrant Echo*, IX, no. 3 (September-December 1980), pp. 130–133. *Inbetweenness* is spiritual and between is physical.
- 7) Mary-Rose Barral, “Responsibility and Commitment Today”, *Akten des XIV Internationalen Kongresses für Philosophie Wien*, 2-9 September 1968, p. 11.
- 8) The Writing Caruso, “Give suggestion not advice.” The idea here is if one gives suggestion the other is free to choose. Whereas, if one gives advice the other is stripped of one’s ownmost possibilities. To give advice is to set oneself up against the other if the other does not follow.
- 9) Thomas Langan, *The Meaning of Heidegger: A Critical Study of an Existentialist Phenomenology* (New York: Columbia University Press, 1971), p. 126. An act of personal engagement, says Langan, a self-extension, roots the possibility of every act. *Ibid.*, p. 215.
- 10) Take careful note here that *Dasein* cannot get behind its thrownness. *Dasein* projects its possibilities into which it is thrown.
- 11) Standing out of our existence is standing-in-the-world-with-others.
- 12) Cf. Ludwig Binswanger, *Grundformen und Erkenntnis menschlichen Daseins* (Zurich: Niehans, 1942). Cf. Medard Boss, *Psychoanalyse und Daseinsanalytik* (Bern: Huber, 1957). Binswanger claims that the structure of care can vary in individuals. Whereas, Boss claims that the structure of care is invariable and individual differences are viewed within it.
- 13) Heidegger, *Being and Time*, *op. cit.*, p. 377.

- 14) Janusz Kuczynski, *Dialogue and Universalism as a New Way of Thinking* (Warsaw: Warsaw University, 1989), p. 332.





PART IV  
AN EXISTENTIAL PHENOMENOLOGICAL  
VIEW OF INSPIRATION

*The ultimate test for us of what a truth means  
is indeed the conduct it dictates or inspires.*

*William James*

## AN EXISTENTIAL PHENOMENOLOGICAL VIEW OF INSPIRATION

With our sensible and sentient nature we find meaning through perceptual forms, nascent and original, as they emerge from our experience in time and space. In the existential distance offered by reflection through the power of the body to transform and transfigure meaning, one apprehends and conveys in a single motion the perceived reality of human existence. Not only does one find meaning revealed in the distance offered by reflection but it is possible to find meaning in the receptive, openness of inspiration, the direct, immediate valued meaning.

Maurice Merleau-Ponty calls the power of the human body an already motility. The power of giving meaning is already into the body and is displayed in our aims and gestures. The power of projecting that significance is extending. It is our capacity to synthesize and reason, to arrive at the comprehension of seemingly dissimilar and unconnected strands of experience. This announces our existential capacity of projective consciousness, subtended by an intentional arc.<sup>1</sup> This intentional arc projects our field of already lived meaning and guides the perception and meaning of ongoing experience. The arc brings about the unity of sensibility and motility. It is a projective activity which leaps towards other spontaneous acts. This allows us to envision options, possibilities and alternatives. The projective function of consciousness provides the capacity to distance ourselves from the world. It is possible for the projective function to go limp. This limpness means one cannot project before oneself and enter into a vision that cannot be seen.

The projective function of consciousness, our imagination as a capacity to envision possibilities, is expressed by the living body's ability to cast before itself the essential features of self-experience. When this function goes limp, falters, it is not the same as our existential incompleteness. It is a deficient mode of being. Understanding human pathology in this way is different from definitions offered by interpretations based on scientific principles and measurement. Instead, it is understood as an announcement of an alternative reality, one available only to the logic of one's own experience and beyond which one cannot move. Being stuck means the inability of the power of the body to project emerging ongoing shifts and changes in self-experience. In the limpness of the projective function one is unable to distance oneself from what is outside oneself and in this way is unable to stand free to receive anything from outside oneself. The aspiring arc wilts with the inability of the capacity to envision.

The ambiguity of human experience demands that our ways of viewing experience, to arrive at its understanding, be open to ways of knowing which are not based on the linearity of logic. Inspiration directly

links experiential gaps in meaning. A knowing touch projects one, through movement, to meet that which is meaningful. Meaning can come through in oblique movements. Logic and reason display the limits, the finiteness in ways of knowing which are reducible. Either without the other is a deficient mode of being.

In a similar way, as a boundary to human existence, in the existential phenomenological view death is described as a backdrop against which to view life. That we can imagine our existence in reverse, as beginning in authenticity through the known and unknown suggests it is our nature to transcend every human boundary. This is our capacity for self-transcendence and gives expression to the pioneering spirit of the human being, the existential freedom to define our own meaning and future through the intermediary of the body.

No matter to which theoretical perspective one turns in questioning, one cannot know what resides beyond. Death is an established boundary. Our bodily being is an expression of the finite boundary of knowing. It is an unknown which cannot be known. It is this capacity for unknowing as well as comprehending which is given recognition in our experiences of inspiration. Artists project themselves into the opening where that which comes from beyond them is dis-closed. This is related to our possibilities for self-transcendence, for spontaneously arising action which reveals boundaries of our capacities for being human.

Although we project ourselves into the unknown, unknowable space of death, our own death cannot be known and we acknowledge it as one of our ownmost authentic possibilities. Death becomes an existential boundary upon which we bounce our meaning, that veil through which the present is viewed withdraws itself. The unpredictable nature of death, as one of our ownmost authentic possibilities, releases us in a way which is similar to inspiration. Inspiration comes to us from beyond and death is that beyond which is our very own. Without death one's future is infinite. There would be no urgency or responsibility in life.

The paradox of this situation reveals that we understand human beings through wholeness. Life is ongoing and aspiring. Inspiration may be meaningful in an exceptional way as it reaches us from outside ourselves to enliven that which is already within. Inspiration, as spontaneously arising action of immediate experience, is that which reveals something in its availability. It is brought into visibility and shown in the actions of human beings.

Martin Heidegger presents the situated freedom into which we find ourselves *thrown* but which does not have the power or capacity to reveal for us the *who* which is implied by our finding ourselves *thrown*, nor the *where*

*from which* we have originated.<sup>2</sup> Heidegger does not include that which transcends possibilities for experience which moves beyond the range of embodiment, neither is it revealed as to where from which *Dasein* (Being-there) is thrown into the world, nor the who of the one which throws *Dasein*. Although the freedom we experience is situated, boundaries which define the situation could be both inspiration and death. The where from which we are thrown is the unknown and the inability to grasp *Dasein* in its completeness is an impossibility because it is not-yet.

Heidegger's justification for examining the negative side of experience to reveal what the positive may mean is based upon the assumption that one cannot grasp the meaning of *Dasein* as the final boundary which defines being. Death is this boundary. As this suggests, any understanding of the human being cannot be grasped in its wholeness, in its totality. The spontaneity of inspiration and the cessation of experience as death share unpredictability. Neither one can be grasped in its wholeness, each is a boundary to human existence and neither can be known. Each must be accepted as it is and as it defines the nature of human existence. Any understanding which does not consider both is deficient. This offers a deepening of comprehension in the face of our possibility for non-existence. What emerges is an experience of the uncanny. The inability to outdistance, flee from or escape our ownmost possibility for being frees us. It frees us for action as though this existential boundary did not exist, to receive what comes from beyond us.

The ability to establish a reflective distance from immediate experience is the ground for the possibility of our freedom within time and space. In its perception it becomes a possibility and as Merleau-Ponty has revealed, acts of perception are acts of faith. Absolute knowing is as much an impossibility for human beings as is knowing one's own death. Both inspiration and death serve as boundaries which establish distance to envision what is possible. Without these boundaries our unfinished nature would prevent us the freedom found in self-transcendence as a mode of being. Creativity would be lost.

The potential for pathfinding, for pioneering, for flights to the moon, for medical breakthroughs in science, allows us the freedom to move beyond to what is possible. The projective function of consciousness to envision possibilities, to put them into action, establishes further boundaries to what is already known. There is no consciousness, says Mary Geneva Caruso, without memory.<sup>3</sup> Finding oneself thrown, *having been thrown*, gives its forward self-extending finite thrown projection. One is temporally this side on the way to that side. The inability of projection is a deficient mode of projection. Its possibility is the proof of this. To project an overarching unity gathers possibilities of existence. Consciousness projects into a there beyond its here. Projection is a release of a throw. This is an expression of that

unfinished human existence which aspires to follow out, into the unknown, a continuing expression of power to not know, to not express, to not-be. Against the backdrop of nothing *stands out* something that wonders. The contextual boundaries in the experience of inspiration establish human events via the power of the human body. It is an initiating principle. Being is but cannot be from itself. This is a view of the human being as openness to. In this way inspiration blazes pathways for being.

## Notes

- 1) Maurice Merleau-Ponty, *Phenomenology of Perception*, trans. Colin Smith (New Jersey: The Humanities Press, 1976), p. 136.
- 2) Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper and Row, 1962), p. 174.
- 3) Mary Geneva Caruso, *Reflection and Its Consequences* (San Francisco: Golden Phoenix Press, 1985), p. 53.





PART V  
IN OUR OWN WAY, TAO

*The Way has its reality and its signs but is outside action or form. You can hand it down but you cannot receive it; you can get it but you cannot see it. It is its own source, its own root.*

*Chuang Tzu*

## IN OUR OWN WAY, TAO

Every day we are barraged with sights, sounds and information about other countries, their people, their cultures, their trials, tribulations and celebrations. On Saturday mornings we can watch television shows broadcast in different languages. With the advent of mass media and technology, everywhere you look there is a “meeting between” going on, a meeting between East and West, between leaders of state, between ways of life. We are attempting to communicate and to learn to live together. This is the opportunity for a cross cultural pollination.

There is much we can learn from one another about the shortcomings of our own ways. From the Western perspective, we can tell you there are dangers inherent with the ideology of industrialization, when transplanted, transforms only a part of human consciousness. This loosens the ties to legend, myth and communal times of ritual and celebration. Traditional heritage left by generation upon generation of predecessors is uprooted, re-orienting entire nations and disrupting many age-old rhythms of life. Transformation abounds.

The West is action-oriented, the East, in-action-oriented. Western thought was born of logic and analysis. Eastern thought is allogical, holistic and unifying. Western philosophies use high-sounding words, abstract argumentation and complicated theoretics to convince the reader. Eastern philosophers turn to metaphor, stories and examples to express their truths. Each leads to a different way of life. The emphasis here will be a meditative reflection upon where reading Chuang Tzu on the naturalness of life and freedom rings true in the West.<sup>1</sup>

In the West our lives are being depleted of opportunities for spiritual and mystical resonance with the eternal and the infinite. With priority given to technology and the rush toward open-ended progress, the pace of life is becoming inhuman and endangering the natural rhythms of life. Ascribing to the view of human consciousness as a computer-like system designed for information storage and retrieval dulls and inhibits the intuitive dimension of human reality, cramping and diminishing our visionary powers. The technology we have created has established a new relationship to time, disrupting the natural rhythms of life. It has created a contrived time, a fallacy, a way of living founded upon the principles of mechanized efficiency and productivity. Tunnel vision prevails. Knowing has become factual and seeing anatomical. The hands of the clock have a firm and relentless grip upon the hands of destiny. Rhythms are no longer deeply felt and experienced as the natural expression of life but are fixed, static, monotone. The naturalness of life’s rhythmic flow has given way to an endless repetitive, circularity measured by the sweep of the second hand.

The fullness of life is not something we can measure. It is a quality which unfolds at its own pace. To distort or interrupt this pace reveals itself in disharmony. Harmony is healthy, the blending and meshing of variety, woven smoothly and gently into a togetherness. Harmony is essential for a comprehensive understanding of a fulfilling and humane approach to living where life rhythms reveal the interconnectedness of nature, the world, the human being and the unity of all things in the universe. The rhythms of life are a natural expression of existence itself. Natural, healthy rhythms are a balance between the person and environment. The quality in life is the by-word, spiritual affinity with Tao, the way.

In the East, harmony is an essential approach to living, allowing natural rhythms to emerge. This encourages an awareness of our interrelatedness and includes the full multidimensionality of existence. Nothing is forced into categories or predefined realities. Each is allowed to be as it is, savored for its individuality and given room to reveal itself as it is and in its relation to the whole. There is a whole field, a horizon of meaning which provides any single experience, object, idea or person with particular meaning. Everything is interconnected, interdependent and seen in a holistic light. The natural expression of this life is given in harmony with the surrounding environment, the seasons, growth, movement and ceaseless change. Life is not static, it flows. The rhythms in personal and social existence must be respected and revered, they are universes of meaning, living realities, organic entities.

With Tao, a reflective, meditative self-awareness is a prerequisite to understanding nature. The rhythm in life displays a living value system. This calls us to be in touch with this beat, to re-awaken to the organic rhythms of the land, nature and our own being. These rhythms are in our work, in our relationship to the tools we use, the connection between our head and hands. For example, a professor teaching in a university moves differently and in another realm of time than a farmer. Their relation to the physical environment and its importance in each of their lives may be worlds apart but the spirit that moves them the same. Here is Chuang Tzu's key, naturalness in being and freedom from the things of the world.<sup>2</sup>

Western consciousness has been reduced to a reasonable facsimile, conceived as a computer function for information storage and retrieval. Information has always been stored but today's over emphasis on the computer function as a model for human consciousness has cut it loose to become free floating in a flood of rationality. Computers are not only the technological companions of today's reality, they are its creators. Even the *Tao-te ching* is available on a disc. Is this truly the way of the Tao? A re-grounding of our being brings us into contact with the organic rhythm of a vital and living essence, Tao. That is not available on a disc!

This is not to say that all computers and other technologies of today should be discarded. Here we must heed Chuang Tzu when he speaks of how the true person does not retire from the world or reject society and its inventions.<sup>3</sup> There are those who cannot free themselves because they are bound by things. People who live from paycheck to paycheck on credit cards and charge accounts are so ensnared in today's play now, pay later plan that they are living on a borrowed future. The soul on the highway is in hock up to its ears! Chuang Tzu's way is freedom, freedom from the world.<sup>4</sup> In the West these are truly a mystic's words. Here, we try to own more, "have more," possess more. Instead, we are owned by our possessions, bound by things.

With a deeper and fuller awareness of how the quality of life unfolds in a natural pace, one breathes fully, deeply and re-awakens to the sleeping mysteries of life. To be in balance, in tune with the harmonies of the environment, moving with natural rhythms no longer forced and swept along in a flood of rationality is the way and it is possible, even in the technological wasteland typical of much of modern life.

To live in balance means to reside in the qualitative resonance, to welcome the poetical nature of life's expression and to counterbalance any over emphasis on the analytical, categorical, syncopation of today's rhythms. Rhythms are the inbreathing, outbreathing expression of life. Organic time is living time, meditative, contemplative, beyond the ticking clock. The tick of the clock on the wrist must not drown out the rhythm pulsing within the wrist. Human life is lived in time and space. This relationship is not only an influence on our conception of reality but is an expression of it. Rhythms are a way of life, where the transcendent timeless, a Taoistic time, is the indwelling resonance with nature and life. To appreciate the infinite, the eternal and the magical mysteriousness of the Tao, our relation to the vast array of human experience and meaning, is our potential. It is not so much a question of capturing but one of re-creation and co-creation with Tao.

Today's world is top-heavy with time. Much of it has evolved into the factory suburb metronome syncopation of analytic and rational computer time. Is there an alternative? There is, one called the handmade future. This is a transhistorical time, a calendar punctuated by birth, death, suffering, re-generation, celebration, re-newal and re-creation.

The notion of a handmade future carries with it an ecological consciousness, just as the times in which we live are the creation of collective humankind throughout history. This approach calls for us to first slow down to begin to catch up with ourselves. To do this one is given time for re-discovery, re-awakening and re-kindling the natural expression of the human spirit. In contemplative meditation one comes into touch with the ebb

and flow of consciousness, of life. Rhythm is repetition with alternating novelty, not a mere cycle. It is an alternation between birth, death and becoming, a transformation, a unity with diversity. The rhythm of the heart is the natural beat.

As our lives unfold and the interrelatedness of events provide a direction and a new way of moving, a feeling of our connectedness, of being a part of this flow of humanity surfaces. To live fully in the present is not only to embody a heritage but to bear witness to the promise of a future. The promise is a magnet which draws us into its future fulfillment and realization. This is re-generation, a co-generation with Tao, one in which we have a handmade future.

Today's technological albatross, unlimited progress, has provided an opportunity to re-evaluate, re-think and re-feel our spiritual dimension. The rhythm of spirituality reveals an intimate relationship between the meaning of one's life and experience with Tao. The ways we travel, walking, bicycles, buses, taxis and automobiles all introduce a different relation to time. Each is an influence upon the quality of life. For example, never have we been so aware of the connection between time, distance and money as in a taxi. That clicking box demands more attention than the glaring eye of the television!

By way of contrast, consider when growing a garden. One comes to awareness of the direct connection between the hands and the stomach as one works with the vitality of living. There is an intimacy, a resonance through planting, growing, harvesting, celebrating and resting. These are natural rhythms, seasons come and go. A deeper respect, regard and revelry emerges from participation and cooperation with nature bringing to flower and fruit the promise held within the seed. This is an invitation to take into account the pace of our day to day hustle and bustle and come into accord with other more elemental organic rhythms. When daily activities are co-mingled and guided by these rhythms, life's emphasis is different. The personal, the cultural and socially shared are constantly interrelating and moving through one another, together with Tao. A handmade future is a natural timeless bridge to span the abyss between our traditional heritage and modernity. Our spiritual rhythm is an in depth founding, a far cry from today's instant junk. Quality creates and sustains the balance of a spiritual rhythm, the inexhaustible richness of an unexplainable resonance. Quantity does not. The human being can once again be the instrument of tuning. The re-vitalization of the spirit will keep our hands-on the handmade future.

Simply put, our meeting together here today is the opportunity to learn from each other about our ways of life, seemingly so opposite in so many ways but interwoven by the common unknowable thread of life, each in our own way. In the West where everything has a purpose, a usefulness in the

efficient production of the ever increasing “more,” we would do well to ponder Chuang Tzu’s little millipede who says “Now all I do is put in motion the heavenly mechanism in me—I’m not aware of how the thing works.”<sup>5</sup>

## Notes

- 1) *The Complete Works of Chuang Tzu*, trans. Burton Watson (New York: Columbia University Press, 1968).
- 2) *Ibid.*, pp. 114-118.
- 3) *Ibid.*, fn. 14, p. 136.
- 4) *Ibid.*, p. 84.
- 5) *Ibid.*, p. 183.



PART VI  
THE POWER OF IMAGINATION

*Hermeneutic Wave*

*Reaches  
reverses  
returns.*

*The Writing Caruso*

## THE POWER OF IMAGINATION

This work moves toward an understanding of the power of imagination as an attempt to elucidate a shift in personal meaning. Discussion is grounded in philosophical insights provided in *Being and Time* by Martin Heidegger.<sup>1</sup> By moving through the ontological meaning of Being one comes to appreciate the power invested in *Dasein's* being, that of its possibilities. We are our possibilities. We are dynamic beings, continually changing, frequently seeking different or alternative possibilities. A possibility is a way of Being that is open to *Dasein* in some situation into which it can move forward. One spring source of our possibility of a shift in personal meaning is through our capacity of imagination. But imagination is not in itself enough. To become one must live that possibility.

How can we live our possibilities? Heidegger says that when *Dasein* resides in the authentic mode of existence the self is owned. *Dasein* through its projective capacity dis-closes possibilities as mine. The capacity of imagination is a way to shift a person's present understanding from the merely actual to the possible. Often this shift is not as easy to accomplish as it sounds. It is something we cannot achieve alone.

Looking at others and their ability to be an influence upon the development and direction of the self begins with the sociality of our existence and its irrefutable primordality. Heidegger's analysis of the "they" self and the "authentic" self can be seen as highly sensitive to shared living. One result of this social nature is that we may find ourselves Being-with-others and yet experience a feeling of alienation. This is only one way of Being-with-others. For Heidegger:

The phenomenological assertion that "Dasein is essentially Being-with" has an existential-ontological meaning. . . . Even Dasein's Being-alone is Being-with in the world. The Other can *be missing* only *in* and *for* a Being-with. Being-alone is a deficient mode of Being-with; its very possibility is the proof of this.<sup>2</sup>

The experience of alienation is a deficient mode of Being-with. Others are always-already there even though our experience may set us apart from them. This displays the power of imagination in that even though no one is near "they"<sup>3</sup> are with us because we are *in* a world where Being-with<sup>4</sup> is an existential statement as to its essence. As Heidegger says:

Being missing and 'Being away' [Das Fehlen und "Fortsein"] are modes of Dasein-with, and are possible only because Dasein as Being-with lets the Dasein of Others be encountered in its world. Being-with is in every case a characteristic of one's own Dasein; Dasein-with characterizes the Dasein of Others to the extent that it is freed by its world for a Being-with.

Only so far as one's own Dasein has the essential structure of Being-with, is it Dasein-with as encounterable for Others.<sup>5</sup>

With this ground, let us now focus on what this can mean for the therapeutic situation. Through imagination there is a freeing for different or alternative modes of Being ourselves as we are encountered and as we encounter. We provide reflections not only of ourselves but of the other as our meaning is appropriated by each other. The authenticity, found in the therapeutic presence, enables the client to give meaning and direction to existence. In this therapeutic light the possible freeing for, of another's presence, clearly emerges.

We can say that Heidegger's insight into the nature of *Dasein-with* and the Being-with of others is crucial in the therapeutic encounter. By freeing the client for possibilities the therapist provides opportunities for a shift in personal meaning. This speaks of a participating therapist who activates the imagination of the client for different or alternative possibilities of knowing and being one's own self. With this possibility the client can move toward the future in an authentic manner, to own personal existence and to become responsible for it.

Heidegger's philosophical ground of self-responsibility of the authentic self is fundamental to the therapeutic process. This movement toward the authentic self, the consciousness of one's own self, one's possibilities, one's finitude, is the ground for the therapeutic encounter. The activation of the projective function of consciousness releases our capacity of imagination.

The question now is how does imagination free energies for essential change? The human being is not static but a dynamic being and is continuous yet of constant change. Imagination reverberates in the person's consciousness and uncovers possibilities. It is dynamic in its effect while communicating with the person. This is the power of imagination as condensed, shared and lived-through meaning. Even though *Dasein* often resides in the "they" there is a possibility of "*mineness*"<sup>6</sup> (*Jemeinigkeit*). In discourse, the authentic mode of therapeutic encounter, *Dasein* is called to return to itself. Heidegger says it this way:

If discourse, as the Articulation of the intelligibility of the "there", is a primordial *existential* of disclosedness, and if disclosedness is primarily constituted by Being-in-the-world, then discourse too must have essentially a kind of Being which is specifically *worldly*. The intelligibility of Being-in-the-world—an intelligibility which goes with a state-of-mind—*expresses itself as discourse*. The totality-of-significations of intelligibility is *put into words*.<sup>7</sup>

By way of “mood”<sup>8</sup> *Dasein* gives rise to a primordial possibility of finding different or alternative modes of expression through discourse. A state-of-mind is upon the release of a throw. Imagination is not a state-of-mind it is existence itself, it is an existential state, in which *Dasein* is disclosed, it is the communication of existential possibilities. In each person’s experience of “*mineness*” there is also found a shared world of meaning derived from and subject to imagination expressed through discourse. The very word discourse has implicit in it more than one meaning. It is shared communication. Discourse is a lighting up of possibilities rather than a closing-off such as idle chatter.

Discourse is an existential state in which *Dasein* is disclosed. It is constitutive for *Dasein*’s existence. It becomes a “for-the-sake-of”<sup>9</sup> (*um-willen*) *Dasein* in meaning-giving. The way in which discourse gets expressed is language. As Heidegger says:

*Dasein*-with is already essentially manifest in a co-state-of-mind and a co-understanding. In discourse Being-with becomes ‘explicitly’ *shared*; that is to say, it *is* already, but it is unshared as something that has not been taken hold of and appropriated.<sup>10</sup>

It is through discourse with others that we come to know and understand ourselves and the world in which we live. The word reveals itself to be the immediate mode of becoming as *Dasein*. The word is the giver, not the given, which gives. The dialogal nature of discourse is quite prominent in any attempt to understand not only the value of authentic modes of communication but for the power of imagination. Imagination is directly pertinent to a psychological understanding of our sociality, of our Being-with-others, it is an existential state of *Dasein*’s existence.

Heidegger’s unique statements on the experience of delusion take us even further. Our attention is called by Heidegger to the positive value rather than the negative by saying:

. . . if we make evaluations which are so unjustified ontologically, we shall completely fail to recognize the existentially positive character of the capacity for delusion. It is precisely when we see the ‘world’ unsteadily and fitfully in accordance with our moods, that the ready-to-hand shows itself in its specific worldhood, which is never the same from day to day.<sup>11</sup>

In the world of psychological thought this is particularly important for recognizing existential possibilities of human living. Freeing a person for these possibilities is therapeutic. Imagination opens the door, so to speak, for one’s possibility to move out of or away from the experience of being stuck.

A client's call for help gives recognition that things need not be as they are. Inherent in this recognition is a primordial awakening to a universal capacity for personal change. The existential question is root-meaning in the existentiell. This gives human beings a way of moving with existing struggles. Awakening one's capacity of imagination opens the possibility that things can be different.

The question now is how can therapists help to re-establish and vitalize this capacity in their clients? Heidegger's statements on solicitude offer the foundation for a caring mode of presence:

. . . there is also the possibility of a kind of solicitude which does not so much leap in for the Other as *leap ahead* of him [ihm *vorausspringt*] in his existentiell potentiality-for-Being, not in order to take away his 'care' but rather to give it back to him authentically as such for the first time. This kind of solicitude pertains essentially to authentic care—that is, to the existence of the Other, not to a “*what*” with which he is concerned; it helps the Other to become transparent to himself *in* his care and to become *free for* it.<sup>12</sup>

With this approach *Dasein* is in search of its ownmost meaning. To set forth the meaning of care is to follow the projection that its upon-which may be seen. It is through care which arises from being together authentically that meaning is dis-closed. Heidegger says it this way:

. . . when they devote themselves to the same affair in common, their doing so is determined by the manner in which their *Dasein*, each in its own way, has been taken hold of. They thus become *authentically* bound together, and this makes possible the right kind of objectivity [die rechte *Sachlichkeit*], which frees the Other in his freedom for himself.<sup>13</sup>

This is so for Heidegger, as *Dasein* is “vulnerable” to meaning outside itself. *Dasein* takes hold of itself in its own way yet meaning from the outside can reach and affect it. *Dasein's* openness is constituted existentially by the attunement of a state-of-mind. For Heidegger, “*Existentially, a state-of-mind implies a disclosive submission to the world, out of which we can encounter something that matters to us.*”<sup>14</sup>

Yet the world can matter in such a way that *Dasein* evades its very self. In this way *Dasein* does not approach any horizon of its own accord unless it gets brought back from its lostness by a resolution dis-closed in the moment of vision which is held on to. The moment of vision, for Heidegger, brings existence into the situation and dis-closes the authentic there. Projecting itself into its possibilities, *Dasein* can dis-close meaning which signifies the upon-which. Meaning signifies the upon-which of the primary projection of Being. Projecting as already-in the future opens the moment of

vision and decision. For Heidegger, “That which was projected in the primordial existential projection of existence has revealed itself as anticipatory resoluteness.”<sup>15</sup> In this way *Dasein*’s “ahead-of-itself” and “anticipation” are with regard to its existentiell possibility.

As futural *Dasein* is free for its death. It can let itself be thrown back upon its factual there, against death. As futural *Dasein* is equiprimordially in the process of having-been. It can then take over its own thrownness and be in the moment of vision.

“Levelling down”<sup>16</sup> (*Einebnung*) this capacity brings serious consequences to bear upon one’s ability to cope with the world or the struggle which is sometimes referred to as living. Heidegger’s poet of poets, Friedrich Hölderlin, says it this way:

High my spirit aspired, truly, however, love  
 Pulled it earthward; and grief lower still bows it down.  
 So I follow the arc of  
 Life and return to my starting-place.<sup>17</sup>

## Notes

- 1) Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper and Row, 1962).
- 2) *Ibid.*, pp. 156-157.
- 3) Authentic experience of self returns the person to Self through reflection. The inauthentic experience of self, the “they,” where one is caught up in social meanings are accepted, unquestioned and taken-for-granted. *Dasein* can choose or lose itself.
- 4) Being-with is an existential structure. It is essential to human existence. Being-alone is a deficient mode of Being-with. This means that experiences of alienation describe a deficient mode of Being-with. The other can influence a shift in our development and direction to an authentic possibility of heights and depths which can be attained only insofar as *Dasein* chooses itself.
- 5) *Ibid.*, p. 157.
- 6) Heidegger’s use of “*mineness*” displays our personal existence, “Because *Dasein* has *in each case mineness* [*Jemeinigkeit*], one must always use a *personal* pronoun when one addresses it: ‘I am’, ‘you are’.” *Ibid.*, p. 68.
- 7) *Ibid.*, p. 204.
- 8) Heidegger’s use of “mood” displays *Dasein*’s way of Being-attuned in the world, “What we indicate *ontologically* by the term ‘state-of-mind’ is *ontically* the most familiar and everyday sort of thing; our mood, our Being-attuned.” *Ibid.*, p. 172.
- 9) Heidegger’s use of “for-the-sake-of” displays how the world “matters” to *Dasein*, “. . . ‘for-the-sake-of’ always pertains to the Being of *Dasein*, for which, in its Being, that very Being is essentially an *issue*.” *Ibid.*, pp. 116-117.
- 10) *Ibid.*, p. 205. Keeping silent is another possibility of discourse. It has the same existential foundation.
- 11) *Ibid.*, p. 177. The positive nature of delusion referred to by Heidegger places emphasis upon the imagination of possibilities of delusion in contrast to the negative “deluded” possibilities often found in pathological states. The upliftment provided by imagination restores



and enhances the human potential for a dynamic shift in personal meaning.

- 12) *Ibid.*, pp. 158-159.
- 13) *Ibid.*, p. 159.
- 14) *Ibid.*, p. 177. Heidegger's thought gives rise to the possibility that imagination is present before one can bring something about.
- 15) *Ibid.*, p. 372.
- 16) *Ibid.*, p. 165.
- 17) Friedrich Hölderlin, *Poems and Fragments*, trans., bi-lingual edition, preface, intro., notes Michael Hamburger (Ann Arbor: The University of Michigan Press, 1968), p. 43. This poem, "The Course of Life" displays not only the end in its beginning, the "return to" but reminds us of our humanness.



PART VII  
HERMENEUTIC ARC OF  
PROJECTIVE CONSCIOUSNESS

*The bow bends; the wood complains.  
At the moment of supreme tension,  
there will leap into flight an unswerving arrow,  
a shaft that is inflexible and free.*

*Albert Camus*

## HERMENEUTIC ARC OF PROJECTIVE CONSCIOUSNESS

As with a Zen painting the first stroke, which is the most difficult, sets the ground for the rest of the picture. From a Heideggerian view, “The beginning already contains the end latent within itself.”<sup>1</sup> To look at any particular perspective of psychology utilizing an existential phenomenological approach, one begins with the nature of the human being. We begin with philosophy.

The nature of the human being is self-transcendence. Being human always means to be directed to something other than oneself. One is directed outside of oneself. In the phenomenological approach this is intentionality. To be directed toward something other than oneself is to intend toward something, just as experience is always experience of something. This means that the human being is open to meaning from the outside. The person is always in search of meaning.

This is an ongoing theme in human existence. As the horizon always recedes into the background new things open. As one possibility becomes an actuality other possibilities emerge. For Martin Buber:

Education worthy of the name is essentially education of character. For the genuine educator does not merely consider individual functions of his pupil, as one intending to teach him only to know or be capable of certain definite things; but his concern is always the person as a whole, both in actuality in which he lives before you now and in his possibilities, what he can become.<sup>2</sup>

The human being is always-already on the way toward something. Martin Heidegger would say, *Dasein*, *Da*, meaning There and *Sein*, meaning Being, is always projected into a there beyond its here.<sup>3</sup> There-being finds itself being-in-the-world-with-others.<sup>4</sup> This is primordial in that we find ourselves being-in-the-world-with-others as in intersubjective experience<sup>5</sup> the other is a field of meaning<sup>6</sup> for me. For example, we find ourselves speaking a language before it is known. Language is given through the other. As the power of reflection<sup>7</sup> comes into play we find ourselves in the world speaking a language.

For Maurice Merleau-Ponty projective consciousness is the condition for the possibility of being-in-the-world:

The life of consciousness . . . is subtended by an ‘intentional arc’ which projects round about us our past, our future, our human setting, our physical, ideological and moral situation, or rather which results in our being situated in all these respects.<sup>8</sup>

If projective consciousness is viewed as the capacity to leap outside of oneself and “get inside” the other then we could not have dialogue without it. Without the ability to project back in time we could not have dialogue with the past. Inversely we could not reflect on the future in relation to the past and plan for a reasonable outcome.

The following example, presents the above idea yet goes beyond it. An umbrella, as an *image/scheme dialectic*, displays a “handle” which can be utilized in chalkboard presentation. Figure Ia, displays the hermeneutic arc as an umbrella. Projective consciousness throws itself into a possibility which becomes an actuality when carried out. For Heidegger:

When one understands oneself projectively in an existential possibility, the future underlies this understanding, and it does so as a coming-towards-oneself out of that current possibility as which one’s Dasein exists. The future makes ontologically possible an entity which is in such a way that it exists understandingly in its potential-for-Being. Projection is basically futural; it does not primarily grasp the projected possibility thematically just by having it in view, but it throws itself into it as a possibility.<sup>9</sup>

There is a primary existential understanding that is constitutive for being-in-the-world. It forms the basis for understanding as methodology. Understanding as it points toward a projected possibility calls for realization of this possibility. This is explication. One projects oneself in an act of understanding toward self-realization, an unfolding of this understanding. Disclosure resides at the heart of primordial understanding. Interpretation originates in understanding and is derived from it.

Within the hermeneutic arc of consciousness the part, cognition, is understood within the whole, intuition, from which it originated. The whole is understood from the part in which it finds expression. General and particular are dependent upon each other. In Figure Ib, the reflexive is the immediate reflexive consciousness of self.<sup>10</sup> It is an amplifying reflexion; attention intensified without loss of continuity. The reflexive is a centripetal dynamism. This is a way of obtaining knowledge; which is immediately or intuitively. This is what William James calls knowledge of acquaintance. In terms of epistemological assumptions; it is direct. The other integral aspect of consciousness is the reflective. The reflective is a centrifugal dynamism. This is a way of obtaining knowledge; which is conceptually or representatively. This is what James calls knowledge about. In terms of epistemological assumptions; it is indirect. The reflexive/reflective is a centripetal/centrifugal dynamism.

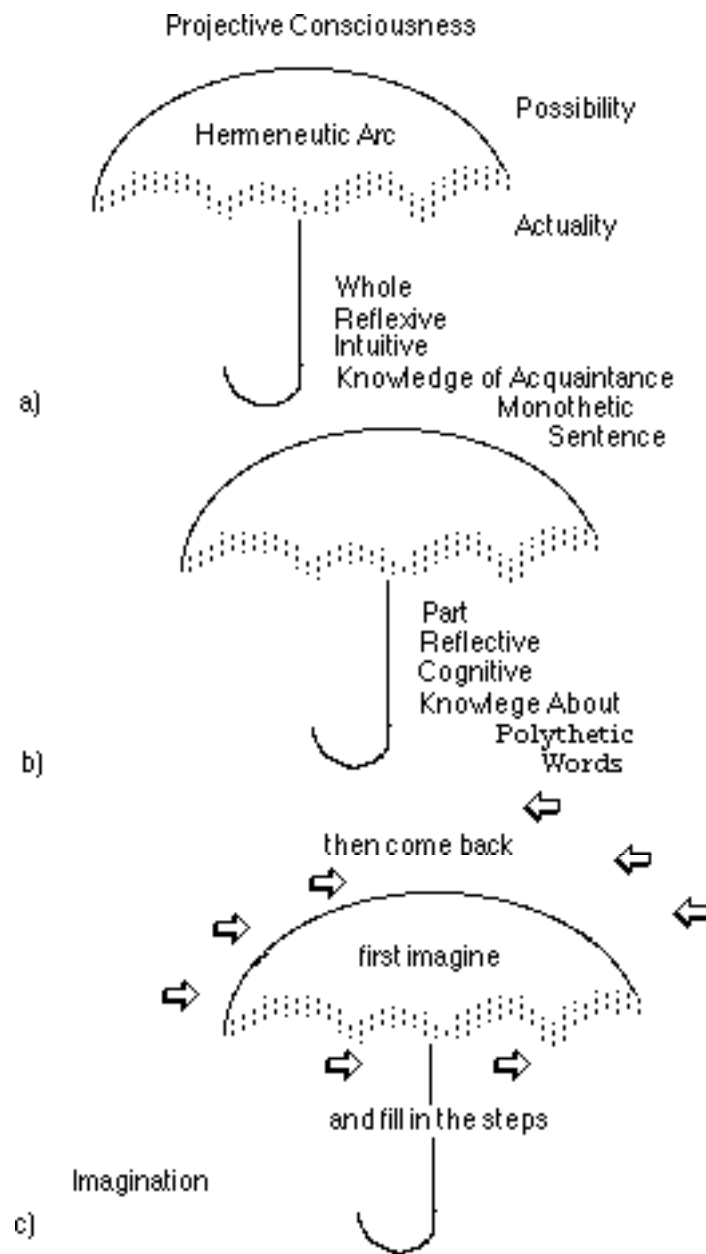
Utilizing the umbrella again in Figure Ib, for example teaching one to read, it is said, “read for meaning” and the “little one” just looks up in

confusion and remains stuck on single words. For teaching one to read this “handle” displays the monothetic which is the sentence and the polythetic the words in the sentence. Just when the “little one” thought the umbrella was only to be utilized for rain it is found to display new aspects of itself. It is a good possibility that the “little one” has seen or experienced the use of an umbrella so when something is connected with the self, self-experience, it is of interest.<sup>11</sup> For Henri Bergson:

The words of a sentence have not an absolute meaning. Each of them borrows a special import from what precedes fragments of words really perceived, and then make use of these as simple stakes to peg out in all its sinuosities the special curve of the road which the mind is to follow.<sup>12</sup>

The hermeneutic arc is concerned with illuminating the conditions for the possibility of understanding and its modes of interpretation. It relies on creative imagination to produce a guiding vision uniting the particular into the general wholeness. Figure 1c, displays imagination; first imagine the possibility then come back and fill in the steps, the actuality, to get there. The implications of therapy are: imagination allows the possibility to see a way out of the current situation. Imagination itself does not transform the outer world though as one has to fill in the steps to get there. Bergson says with imagination:

. . . we present to our mind a certain effect as already obtained, and then we seek to discover by what composition of elements we can obtain it. We pass at a bound to the complete result, to the end we want to realize, and the whole effort of invention is then an attempt to fill up the gap over which we have leapt, and to reach anew that same end by following, this time, the continuous thread of the means which will realize it.<sup>13</sup>





James would say, it takes an “intermediary inventive mind”<sup>14</sup> to spontaneously engage interest and attention. Interest and attention are integral aspects of education.<sup>15</sup> The example of an umbrella presents something to think on. As James tells us, “The connecting is the thinking.”<sup>16</sup>

Without this capacity human beings would be mere receivers like computers, labeling, acknowledging information and manipulating data in a heartless manner. If the human being were a mathematical or geometrical abstraction it would be possible with absolute certainty to predict the laws of conduct. Human beings would have no choices which were not programmed, no ability to empathize, no capacity to deal with the novel situations, no capacity to move beyond the matter of fact to tactful possibilities or carry out any action which requires seeing from the other’s perspective.<sup>17</sup>

In speaking of human relations Gabriel Marcel places the emphasis on presence. The presence of the other changes your way of being, otherwise you just occupy space. For Marcel:

Presence denotes something rather different and more comprehensive than the fact of just being there; to be quite exact one should not actually say that an object is present. We might say that presence is always dependent on an experience which is at the same time irreducible and vague, the sense of existing, of being in the world.<sup>18</sup>

James shows the possibility of presence and its psychological depth in a therapeutic situation:

What the thought sees is only its own object; what the psychologist sees is the thought’s object, plus the thought itself, plus possibly all the rest of the world.<sup>19</sup>

Projective consciousness is what opens possibilities of self-transcendence. It is a way to get beyond the self. Without it one could not see the possibility of choice.

One right meaning for a given situation would be, virtually impossible as without reflection one could not see one possibility from another. If one did not accidentally choose the right meaning the first time it may not be found. If it was only partially right the person would not think of trying another.

Without projective consciousness human beings would act blindly with no regard for the feelings of other people. Being human always means to be directed to something other than oneself, it is projective consciousness which allows for the possibility of self-transcendence. For Heidegger:

“Meaning” signifies the “upon-which” [das Woraufhin] of a primary projection in terms of which something can be conceived in its possibility as that which it is. Projecting discloses possibilities—that is to say, it discloses the sort of thing that makes possible.<sup>20</sup>

For the teacher to come to the understanding that the other is a field of meaning for me displays an existential shift. This allows for the possibility of self-transcendence in that the other ideally stands on the teacher’s shoulders yet goes beyond the teacher’s self. This can be seen in dialogue as *both of us can go where neither of us alone could go*, beyond the idea of twos. Each learns from the other as each is on the way toward something. Each person is an aspiring being open for the possibility of inspiration.<sup>21</sup> To view the other as an aspiring being shifts one’s perspective. Openness allows for the possibility to go beyond. Experientially this is being available for the other.

*Being Available* allows for the other to come toward the other. This is an openness that is co-constituted through the attitude of the teacher. Through experience the teacher is given the possibility to be ahead-of, behind, alongside<sup>22</sup> the other person in the classroom. The teacher does not predetermine the situation ahead of time, as this would not allow for openness which beckons the other forward.

Openness allows for the other to stand out, rather than pre-determining the situation which takes away freedom of the other. This speaks to responsibility, taking, giving and standing in responsible action. Thomas Langan tells us:

Only in reaching out for the other in a way that desires the good of the other *in one’s difference* can I possibly extend beyond what I already am.<sup>23</sup>

In a dialogue, as I say something, you identify it and place your variation on it and say something to me. The hermeneutic arc is identity and variation in dialogue.<sup>24</sup> If you could not take up what the other had to say in your own way you would have nothing to say as in the existential dimension it would be meaningless. For Buber, “The relation in education is one of pure dialogue.”<sup>25</sup> Taking to heart the multiplicity of meanings, James rightfully says, “verbal material is the vehicle by which the mind thinks.”<sup>26</sup>

## Notes

- 1) Martin Heidegger, *Poetry, Language, Thought*, trans. Albert Hofstadter (New York: Harper and Row, 1971), p. 76.
- 2) Martin Buber, *Between Man and Man*, trans. Ronald Gregor Smith, intro. Maurice Friedman, afterword Martin Buber, trans. Maurice Friedman (New York: Macmillan, 1975), p. 104.
- 3) Martin Heidegger, *An Introduction to Metaphysics*, trans. Ralph Manheim (New Haven: Yale University Press, 1959), fn., p. 9.
- 4) Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper and Row, 1962), pp. 153-163.
- 5) William A. Luijpen, *Existential Phenomenology* (Pittsburgh: Duquesne University Press, 1972), pp. 261-262. The intersubjective for Luijpen is, "The presence of others in my existence implies that my being-man is being through others." (*Ibid.*, p. 262.) "To Exist Is to Co-Exist." (*Ibid.*, p. 261.)
- 6) Maurice Merleau-Ponty, *Phenomenology of Perception*, trans. Colin Smith (New Jersey: Humanities Press, 1962), p. 406. For Merleau-Ponty, "the world is the field of our experience." (*Ibid.*, p. 406.)
- 7) Jean Piaget, *The Grasp of Consciousness*, trans. Susan Wedgwood (Cambridge: Harvard University Press, 1976), pp. 1-11. This article, "Walking on All Fours" displays when reflection can be seen to come into play.
- 8) Merleau-Ponty, *Phenomenology of Perception*, *op. cit.*, p. 136.
- 9) Heidegger, *Being and Time*, *op. cit.*, pp. 385-386.
- 10) Sunnie D. Kidd, "On Immediate Consciousness", *Philosophy, Psychology and Spirituality*, ed. James W. Kidd (San Francisco: Golden Phoenix Press, 1984), pp. 17-18. The Writing Caruso, "Intuition is the ground for thinking."
- 11) Sunnie D. Kidd, "Music: An Intersubjective Durée", *Migrant Echo*, IX, no. 3 (September-December 1980), pp. 130-133.
- 12) Henri Bergson, *Mind-Energy: Lectures and Essays*, trans. H. Wildon Carr (London: Macmillan and Co., Limited, 1920), pp. 170-171.
- 13) *Ibid.*, p. 173.

- 14) William James, *Talks to Teachers on Psychology: and to Students on Some of Life's Ideals* (New York: Norton, 1958), p. 24.
- 15) To say that something is interesting is another way of saying that it is attention, it is attending, (*tend-ing*) toward something. Interest, shifts and deflects— attention, steers that which appears to consciousness.
- 16) James, *Talks to Teachers*, *op. cit.*, p. 101.
- 17) Buber, *Between Man and Man*, *op. cit.*, p. 100. Buber says specifically, “from the other side.” (*Ibid.*, p. 100.) The situation of educating and being educated is only one situation, as the other is at the other end. If we utilize the idea that the other is a field of meaning for me, we can then shift the perspective of the situation to that of participation what Marcel would call being-with, *co-esse*, where both stand at both ends. This would be both educating and being educated, rather than one just sitting there being educated. As Buber would say, we are limited by otherness and one and at the same giving and receiving grace by being bound to the other.
- 18) Gabriel Marcel, *Homo Viator*, trans. Emma Craufurd (New York: Harper and Row, 1962), p. 15.
- 19) William James, *The Principles of Psychology*, I (New York: Dover Publications, 1950), p. 197.
- 20) Heidegger, *Being and Time*, *op. cit.*, p. 371.
- 21) Sunnie D. Kidd and James W. Kidd, *The Dynamic Aspects of Inspiration* (San Francisco: Golden Phoenix Press, 1982), p. 1.
- 22) Heidegger, *Being and Time*, *op. cit.* Although Heidegger does not gather: ahead-of; behind; alongside in one sentence, this displays *one* of the positive modes of solicitude.
- 23) Thomas Langan, “Appropriation and the Irrational: Eros and Benevolentia”, *Philosophy, Psychology and Spirituality*, ed. James W. Kidd (San Francisco: Golden Phoenix Press, 1984), p. 21.
- 24) The Writing Caruso, “Hermeneutic Discourse: If I understand I understand it beyond the given; If I understand I give variations to it; If I understand that which is spoken I can speak it in my own.”
- 25) Buber, *Between Man and Man*, *op. cit.*, p. 98.
- 26) James, *Talks to Teachers*, *op. cit.*, p. 105.

PART VIII  
THE INTERSUBJECTIVE HEART

*When love, with another so  
Interanimates two soules,  
That abler soule, which thence doth flow,  
Defects of lonelinesse controules.*

*John Donne*

## THE INTERSUBJECTIVE HEART

Let us identify a theme in the works of Gabriel Marcel and then give our variation of it. At this time, what we see and what it means to us is that Being is plenitude. Spiritual communion is grounded in the fullness of being. Intersubjectivity then is open to different degrees of depth.

Our attempt will be to amplify the theme of intersubjectivity and to show that intersubjectivity is the intersubjective heart which is the ground of being. Further, the intersubjective heart is not only primary to being but to interpersonal relations.

What Marcel calls spiritual availability<sup>1</sup> is fundamental for such relationships. This is entering into one another's lives through different disposabilities.<sup>2</sup> Disposability is the condition for the possibility of an openness to the other. Not only can we permeate one another but there is a sympathetic resonance which moves beyond those involved.

For Marcel, the experience of interpersonal communion is grounded in the qualities of fidelity, hope and love. Participation then is the immediate communion through different disposabilities, through the mutual openness<sup>3</sup> of one another's promise to the other.

Participation is, for Marcel, the bond between beings which is intersubjectivity.<sup>4</sup> Participation is not to be understood simply as an act but as an entering into, it speaks to a mode of being whereby one's receptivity is an invitation to the other and one's promise to be available for the other throws light upon the meaning of personal existence.

The intersubjective heart is a bond of *Inbetweenness*<sup>5</sup> which includes those involved, it is a psychological and spiritual continuum of self-knowledge and knowledge of the other. The influence of this experience brings one to the possibility of self-transcendence through spiritual affinities of being-together-authentically. It is not by dwelling upon the self but through being-with another from which knowledge of oneself arises. The worlds of the participants blend and yet highlight the salient characteristics of one another in their mutually affirming stance. They enrich one another through their differences in communal affinities which sanctify or consecrate the moment. There is a unity in, across and through the moment to re-create itself. In this way it is to call into being a relationship which is pledged to be creative.

This experience announces a living through change, to being present in a different way than before. There is an upsurge of the lived feeling which radiates outward toward future experience. This also affects one's past in that it is seen in a new light. There is a restfulness, a coming home to one's

own place after having been away. One has to go away to come back. There is a settling in, an awareness of one's own ground, a feeling of belonging not only to oneself and to the other but to the world. The freeing quality of being released from the burden of self-consciousness moves one toward being what is rather than what should be. This way of being is beyond mere functionality, what the other means to me, what one can do for me or what one might do to me, rather it resounds with passion in our becoming.

A common objection to the passionate, the idealistic, the exalted is to say that these are unintelligible ways of describing experience. This objection is usually raised when emphasis is placed upon the positive aspects, indicating that the negative, the painful, the ordinary or the mediocre have been omitted. Perhaps this is why these phenomena are referred to as flighty. So often the purely functional precedes the emptiness of life and any attempt to restore the faculty of wonder is met with disdain, jealousy or doubt and looked upon in grimacing disgust. Life in a world centered on function is, for Marcel, liable to despair, it is empty and rings hollow.<sup>6</sup>

Passion has become something to be dealt with in a way which makes it a problem, it sticks out as a thorn in the side of the mediocre and the "levelled down" worlds of despair, disappointment and anxiety. Is the anxious being so fearful of self-sacrifice because of a lack of passion upon which or out of which affirmation of existence may emerge? The phenomenon of the intersubjective heart faces this same abyss, a fear of being yet it shines forth in the world of colorless mediocrity as a beam from the lighthouse upon a dark and stormy sea.

There is an enduring quality present in the intersubjective heart, it rings of truth, of authenticity, of hope and emerges from love. It is becoming in the face of the unknown. We bear witness to this becoming with communal affinities which breakthrough to being. The intersubjective heart then belongs primordially to the dimension of authentic existence. Existence is established as already-there, regardless of technological dehumanization or autonomous and self-sufficient ideals. One is already with the other. No one is outside of this being-with. Intersubjectivity is primary to being. To be is to be-with.

Marcel asks how can existential participation,<sup>7</sup> being called to one's own Self, be extended to the intersubjective experience of authenticity and what are the possibilities of human existence which light up these authentic modes of being? Let us shift into the thought of Martin Heidegger. If being-with-others is a primordial structure of existence then being-together-authentically is also primordial. If one can be called back to oneself by the call to conscience which comes to the self "lost" in the "they"<sup>8</sup> in the everydayness of existence then with authentic encounters it also means that



the other may call on this possibility. The other with whom one is involved may issue this call to conscience which is an appeal to being. The other appeals to the authentic Self. The appeal to return to the Self, to become one's possibilities, brings one back to fundamental meaning. It is an invitation to reflect upon the vital forces of life. An appeal, for Marcel, mysteriously restores us to ourselves.<sup>9</sup>

The other then in moments of authentic encounter, brings us back, returns us to our ownmost possibilities, calls us to that which we may possibly be and in touch with the authentic Self. This is touching heart-to-heart. The other is engrained in one's being, a spiritual partner in the creation of one's own becoming. The other's appeal is a gift, chosen to give, to issue forth being in the face of non-being.



**Figure I**

In the touching heart-to-heart is the spiritual dimension of *Inbetweenness*. It is not between Being and Non-Being. Being and presence coincide. The intersubjective heart may be seen as an ontological possibility for being<sup>10</sup> but does not necessarily mean that it is a constancy in experience.<sup>11</sup> It is set off against the inauthentic “levelled down” meanings created by the “they” self. The appeal to return to authenticity peels out and returns from one’s taken-for-granted self throwing being into question.<sup>12</sup> This appeal calls for reflection upon the very meaning of life, while facing the unknown, non-being, while turning toward responsibility.

Returning to the authentic is a breakthrough of mediocre existence as old and taken-for-granted values are given up in an act of faith which the other has engendered in the meaning of a new name. The intersubjective heart allows one to give up, to sacrifice the burden of self-consciousness and to receive in return that which no one else can give. This giving up is a requirement for the unknown in that there are no guarantees regarding the future. In this way, the experience involves a personal risk.<sup>13</sup>

A life without the experience of the intersubjective heart is one of anxiety, despair and “levelled down” meanings, reveling in pain and being stuck. To emerge from that pain is the unique quality of the human being. To assist another in this emergence may be described then as one of our ownmost spiritual possibilities. The intersubjective heart emerges from and returns to the depths of being, giving and receiving, available only to those who dare to risk themselves in the face of non-being. What begins to emerge here is, for Marcel and if you please for us, the plenitude to which we aspire.<sup>14</sup>

## Notes

- 1) Gabriel Marcel, *Creative Fidelity*, trans., intro. Robert Rosthal (New York: Noonday Press, 1970), pp. 11-37.
- 2) *Ibid.*, pp. 38-57.
- 3) Gabriel Marcel, "Some Reflections on Existentialism", *Existential Psychiatry*, 1, no. 1 (Spring 1966), p. 38.
- 4) Gabriel Marcel, *The Existential Background of Human Dignity* (Cambridge: Harvard University Press, 1971), p. 34.
- 5) Sunnie D. Kidd, "Music: An Intersubjective Durée", *Migrant Echo*, IX, no. 3 (September-December 1980), pp. 130-133.
- 6) Gabriel Marcel, *The Philosophy of Existentialism*, trans. Manya Harari (Secaucus: Citadel Press, 1973), p. 12.
- 7) Gabriel Marcel, *Metaphysical Journal*, trans. Bernard Wall (Chicago: Henry Regnery Co., 1952), p. 258; pp. 314-317.
- 8) Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper and Row, 1962), pp. 153-163. Heidegger's call to conscience is viewed in relation to Marcel's interpersonal communion.
- 9) Marcel, *Creative Fidelity*, *op. cit.*, p. 51.
- 10) Gabriel Marcel, *Being and Having*, trans. Katharine Farrer (Westminster: Dacre Press, 1949), p. 167.
- 11) Marcel says fidelity is not a constancy it is the active perpetuation of presence. We would like to say that attempting to maintain constancy would be inauthentic. This would be to lose the sense of being as the presence of inexhaustibility.
- 12) Ingathering or recollection is, for Marcel, fundamental to philosophical thought.
- 13) Gabriel Marcel, *Homo Viator*, trans. Emma Craufurd (New York: Harper and Row, 1962), pp. 153-154.
- 14) Marcel, *The Existential Background of Human Dignity*, *op. cit.*, p. 77. Values are existentially incarnated yet rooted in the beyond.



## Index

- Bachelard, Gaston, 2  
 Barral, Mary-Rose, 67-68  
 Bergson, Henri, vii, xiii, 101, 105  
 Binswanger, Ludwig, 68  
 Boss, Medard, 68  
 Buber, Martin, vii, 99, 104-106  
 Camus, Albert, 98  
 Caruso, Mary Geneva, 75, 77  
 Chuang Tzu, vii, 80-83, 85-86  
 Donne, John, 34, 108  
 Heidegger, Martin, vii, xiii, xiv, 47-50, 60-61, 65-68, 74-75, 77, 89-95, 99-100, 103, 105-106, 110, 113  
 Hölderlin, Friedrich, 60, 93, 95  
 James, William, vii, 72, 100, 103-104, 106  
 Kidd, Jim, vii, ix, xiv  
 Kidd, Sunnie D., vii, ix, xiv, 68, 105-106, 113  
 Kuczynski, Janusz, 67, 69  
 Langan, Thomas, 60, 67-68, 104, 106  
 Luijpen, William A., 105  
 Marcel, Gabriel, 40, 51-53, 60-61, 103, 106, 109-113  
 Merleau-Ponty, Maurice, vii, 73, 75, 77, 99, 105  
 Piaget, Jean, 105  
 Puligandla, Ramakrishna, iii, vii, ix  
 Socrates, vii  
 Straus, Erwin, 54, 61  
 The Writing Caruso, viii, 64, 68, 88, 105-106

Inspiration is a universal phenomenon yet touches each one of us personally. It cuts across and goes beyond any specific philosophy, psychology and religion. Fundamental to the inspiring experience is an *inspiration/aspiration dialectic* that arises in the *dynamic field of Inbetweenness* shared by the inspired person and the inspiring other. Inspiration is the human being's most creative act.

“It is a widespread belief among philosophers of our times that doing genuine philosophy and writing poetry at one and the same time are inexorably incompatible, nay, ineluctably opposed, activities. The reason behind such a belief is the prevailing conception of philosophy itself. This work by Sunnie and Jim Kidd is a glowing counter example to such a belief, for it eminently succeeds in conveying a rare and saving philosophic vision through the medium of a prose which reads like fine poetry.”

Ramakrishna Puligandla, Ph.D.  
Professor of Philosophy  
The University of Toledo

Sunnie D. Kidd has written several books and articles in philosophy, psychology and spirituality.

Jim Kidd took a Ph.D. from Duquesne University and teaches at the University of San Francisco.