

1985

Good pts. culled from scrappy notes of a KB lecture, SAVING THE DAY ON THE SPIRITUAL LEVEL.

First a few matters of placement:

ritual connects particular rite w. classic forms

myth sees role of chief in general -- i.e. what chief is SUBSTANTIALLY
girl becomes bride (apud Campbell)

i.e. the myth elements always extend the individual identity to the ROLE, ~~ix~~. i.e. what the person is POTENTIALLY

(cf. Tomorrow's weather is POTENTIALLY HERE TODAY
is SUBSTANTIALLY here today...)

The chief is distracted from being ideal. RITUAL BUILDS UP THE ROLE of
ideal king

An individual king deviates from being perfect, but he is potentially so.
Cf, chain of being, levels of being.

You can have more or less of being, and as you perfect yr role
you have more being....

OLD TRIBAL MYTHS let man take part in GROUP
COSMOS
FAMILY
SOCIALITY OF ALL NATURE

Religion = to make man fit with nature.

Note magical controls. Ritual of peace to induce peace.. The peace
would be there in the ritual. Ritual = the answer itself (not tomorrow).

The purifying elements put them in mood for peace. So cd. be done
in, on social relations.

ONENESS of existence --if one knows how to see, there are signs everywhere
Even in divisive, there is oneness is back.

Particular in illusion. Techniques = to drive consciousness back from
the realm of everyday particulars.

Need lots of denials to get to the ROLES. (I am not John Smith.)
When see self-same essence as universe, never afterwards alone. i.e
are in communication; with the essence. When get to roles, take life
*** less seriously.

The word ritual from root RA = to join. (cf. etym of religio)
cf. tie-back

Burke notes that oneness terms spawn many terms.

Trip = going to vision of unity and bringing it back to world of particulars

1. world of discord

2. dialectic moving to ONE view of justice

3. When back, seen vision. So all particulars infused by...no longer all
in pieces.

The consubstantial principle still very idealist, but pss. to apply to
world of particulars. KB: so abstraction = corresponding God term.

DeGourment - secular variant. Exile. Lost. Systematic dissociation.
Get to abstract idea and stop. Not int. in bringing it back. ((Boon))

Abstractions = divine ideas. So abstract as a word = divine, or
God principles, which are brought to earth in particulars. JUSTICE,
as absolute, = when God incarnated in a partic. instance.

There are insufficiencies and paradoxes when IN PARTICULAR. The Hindu
withdrawals and neo-Platonist methods = to see better.

Every writer puts equation in his work, explicitly or implicitly.

We plant vocabularies onto the world and note how certain vocabs. give certain visions.

DeGourmont assumes that divorce = paramount rule in world of ideas, dissociation (world of free love)..Exactly opposite to Hindu UNIFICATION idea.

Cf. how social notion of exccr. intelligence becomes disdainful nobility.

Book = a vast tautology. FF. called in analogy.

The God term = the ultimate substance word. Ground of all possibility.

Principle of freedom or action becomes idea of personality or person.

Super person becomes person. Ground of freedom becomes scene/act.

3. generalization (over all motivations: matter)

4. title of title

5. family - principle of cohesion

6. death - God rel. immortality - word = death + veg.)

So in sign of death...death = eulogistic bec. place where God
That = consolation. can't get you.

7. Unconscious, sleep

8. Fite, thunder, calamity = act of God

9. fulfillment -- wish-fulfillment ----frustration.

(via striving) Cf. Soc, in SYMP re LOVE OF something.

Order strive to perfection. Next above order = embodiment of perfection = God
etc. 17 - Rebirth = permanence in change

21 - Science takes technology as God. Cf. Dewey, who is not so secular
as he's supposed to be. Bec. mech. can be approached as for good or for evil.
If it were a God-principle, the state would be single.

23. Oneself, a very popular use

24 Principle of Language.

Note re dialectics.

substance = essence interchangeable ??

For Santayana: essence = natures, characters

substance - term for nat. processes.

"There is an Eastern Being, but he isn't real"

i.e. a character or essence has no substance

Show that the character or essence is not in the world for him.

A person comes and dies; char. was before, during, after.

Enormous realm of essences, only for a while into substance. History a thin
line through.

By taking ideas in succession, you avoid discomfort (cf. eating)

Yes + No = discomfort in the moment. But successively, easy to handle.

Story = yes, to perhaps, to no. The way to look at ambiguity is

to narrate. If you turn the narrative vocab. back to philosophical,

there is simultaneity, paradox, logical paradox. Cf. Hegel: Thesis, antithesis,
synthesis.

The commonplace is not yet dissociated. But the vocab of treating dissociation
has in to a vocab of association. (The cheating place??)

Dif. concealed = that anal. of truth may substantiate it.

And anal. of commonplace may dissolve it. When using truth as synonym w.

opinion, then anal. makes truth more convincing. Anal. makes falsity more obvious

etc. re de Gourmont. Statements re dissociation suspect bec. of own association

Re different vocabularies about classed society - have varying degrees of

convincingness, one giving more freedom, one more slavery. Problem to

persuade. The rhetorical there because trying to prove opposites. Cf. Aristotle.

Re Carlyle on the symbol. The manifestation which both expresses and conceals.

All mans. of divine have those functions. If you take them literally, they

are illusions; but if you see what they symbolize, they are the truth.

So nature an illusion, if all you see are positive manifestations (trees);

but cease to be if you see nature as symbol. Clothes as symbol.

((Cf. Stephen Dedalus: "signatures of all things I am here to read".))

Rational thought = SEEING LAWS. Note Aristotle re thought. "See my rhetoric"
Magic - bringing this before the very eyes = principle of image.

4 = idea, attitude, act, image. (If you start from dream logic, everything gets wrong tone in it.)

Old and new vocabularies accuse each other of being deflections.

Every vocabulary draws lines; all wrong places = deflection.

Child crying because hurt = poetry

Child crying to get attention = rhetoric

Spokesman device = supposedly FOR, actually To -- to induce that opinion in him...editorial, sermon.

Sermon supposedly to God, actually to congregation, to induce moral attitudes.

Reversal devices: ironic effects-statements explicit=get it by saying the opp.

Spiritualization -nostrum - basic in our society; joining in him to get him going our way.

DEWEY - UNITY appeal. To spiritualize = ??issue. PULL TOGETHER vocab. moved away from vocab of conflict in real life.

Promis of redemption = basic shift between idealizing and materializing -- both ways go on. i.e. up and down both at once??

...Image and action. Image contains implicitly the action. See Richards, Practical Criticism. on image + attitude. See design of hypothetical nature of mind -- images become attitude becomes act.

Cf. Longinus - enthusiasm looks like next persuasion. And see Augustine -- rhetoric taken over for new persuasion. Close analysis; homoletic purpose.

Underlying his theory is both. (Arist. rhet. + dialectic = sheer words) Then shift --rhet --words; dialectic = truth. So dial. = ground of rhet. (cf. Stoic theories)

Stoic idea that universe is rational. Cf. all ideas of verbal discourse) OR patterns of verbal discourse can be applied to discussion of universe. is = dealing with scenic. Cf. modern NATURE DIALECTIQUE. So split.

See Cicero - 3 offices of oration; 3 styles for. Strong emph on appeal to emotions. Orator = complete Roman citizen. bec. extension of rhet. to include ideal citizen. See his Rhet. in dialogue form. Dialectic elements contain the persuasive pattern. Future for dialogue yields liberalism. Can make statement distributed among people -- i.e. ideas among char. for whom you take no responsibility. Dialog. dropped out during liberal periods bec. rhetorical function lost.

See Sister M. Joseph on Sh's ARTS OF LANGUAGE for rhetorical devices.

MY "5 terms" = to get at human motives in general + lit. structures.

Carnap on cognitive and expressive..he spontaneously puts poetic and rhetoric together. But we have 3-part vocab. Treat reality in terms of science & both poetry and rhetoric in terms of magic. BUT magic not a sufficient concept bed. Since rhet. not science, must be magic; BUT if man calls HELP, (TO induce action, not magic at all) is very realistic.

To get at magic, have to consider when magician uses realistic function of language. SEE MALINOWSKI in ~~an~~ supplement to Meaning of M.

See rel. verbal and active. Cf. object/name and res/verbal.

Ask people to do things = rhetoric

Talk to things = magic For tricks, see Aristotle.

~~Magical thought really from another root. After suff. classified society, need~~
Magic element really from another root ...after suff. classified society, need for terminology to keep group together.

"Then COURTSHIP devices. See Book of the Courtier...there you see rise of magic out of social class. Communication between kinds of being bedomes mystical difference...Mystery magic derives from devices for communication between people who don't know mystery...1.SEX; 2.CLASS

See shift back and forth. Social magic worked out goes into sexual vocabulary. See Sh. sonnets...Courtship = vocabulary of mystery AND c. between classes

Job = to use vocab. to make things experienceable.
So Sh. falls into sexual terms....cf. D?H. Lawrence.

Burke cont 4

Realism in language -- starting things from nature of the act...cf. ideas of substance and kind. Basic drive = 2 entities a + b not just this and that ... this KIND and that KIND

Moves from nominalist position (of just things) to KINDS thinking...Basic notion - drive = realistic to more particular back to KINDS (which is not = to particulars)

OLD PHIL -- kind preceded individual init. See archetypes and IDEAS in Plato. NOMINALISTS - whole theory of kinds is nonsense. World = a world of particulars. Modes, classifications, kinds = conveniences. If ex. = artist in an individual you have kinds. this and that = one kind of person and that kind of person. This = beginning of possibility for MYSTERY again. But if you get back to All people yield all things, then nominalist position again. See Duns Scotus: ManKIND had humanitas; Animals had animalitas.

But you can't discuss Soc. as humanitas; he had sui generis: Socrattas.

Language gets you to say he is this kind of person. So whole notion of KIND moves into notion of ACT. Socracity = Soc.'s way of acting. Rationality - disc. about an objective (as cf. subjective - since birth of idealism.)

MARX turns over Hegel and derives spiritual from material.

ACT -- you begin to think of it as representing a verb. Then whole dif. theory of nature as abstraction. Gen from particulars. Mankind from this man.

Nominalist position..Real essence is verbal. KINDS demands answer to What is it doing. Socrattas = way of being Socrates. Greenness -- way of being green. Leibnitz stressed: substance is act. Our theory based on idea of stress on SUBSTANCE ... Rhet. effects in substance would practically ruin in. Hitler theory based on substance. (Aryan = scientific substance.) Creed = only one race of superior men. Inferiors not to have civil rights. Pol. creed = a command. Unite, dominate, etc. Not there to raise q. of true or false. Carnap. disc. a scenic statement, which is actually rhetorical. Do such & such. Corresponding to this in poetic. POL RHET - imperative for indicative

F of POETRY = Optative for indicative. The indicative conceals the optative, and imperative.

His 5 terms:

- Act - what is the act
- Scene - in what situation
- Agent - what sort of person
- Agency - what means did it
- Purpose - what end

PHIL. deals with:

- Kind of world
- Kind of people
- Kind of resources
- Kind of ends
- What doing

Implicated in one another - ratios: act/scene--quality of scene demands quality of act. Phil. plays the ratio straight. Cartoon breaks it.

Carnap's statement is apparently scenic - wh. wd. produce such & such an act.

So indicative becomes secretly imperative - act SHD be so & so considering the nature of the scene.

Poetic motive and hierarchy. merely internal. Also hierarchical elements operating in poem. (When hierarchy goes, big drop in poetry.)

SUBSTANCE - CONSUBSTANTIALITY

Grammar: logic, rhet., psych - 3 phases of substance
substance identification identity

To identify A with B = to imply A consubstantial with B

To understand linguistics have to look at concept of substance.... Paradox shows in roots. Ideas from senses notion - takes notice of going together. One name, one idea - complicated really. We have to have idea of substratum of substance. E.G. this tree + tree + treeness. Substance = supposed but unknown support. Standing under OR upholding.

Cf. HYPOSTASIS (PHIL meaning: the underlying principle or nature, essence, substance, unique essence of Godhead. X personality or 3

etym - foundation - To set under

So substance = "that which lies at the bottom of things"/

Bec. in stance family implies T O PLACE, PLACEMENT

Paradox : that to place defines not what is but what it is IN.

That which supposrts, surrounds, etc. Cf. family definitiona and the words for Tribe, kind, etc. So consubstantiality = idea of common purpose, direction.

So rhet. produced by bringing up notion, common content or common destiny, direction...rhet. of manifest destiny= unification force.

MERGER/DIVISION principle

Concepts of substance got in both methods

a. individuals - consub. bec. all individuals having experiences, aptitudes, motives in common - even some divisiveness in common

b. indiv. in group often become ideas of consubstantiality.

2 places for dramatizing motives of (notions of?) substance .That sinner = from

a. absolute past "long line of devils"

b. future: "he'll end on the gallows" NOT he IS a criminal.

God words are x words for ultimate substance. So whatever the ultimate ground word or notion = God term.

Shifts between essence and time. PHIL: Man is essentially such & such

HIST : Man is descended from fighting apes

Mythic substance = essence defined in terms of mythic past.