

## INDIVIDUAL, THE:

Adam/Eve, Orestes, Spinoza, Kierkegaard, Sartre, Erhard, Jaynes...Elliott #1229

ponsibility for each personal act, so creating destiny as well as world (infld. also by Perls' Gestalt Prayer).  
... (7) Julian JAYNES' bicameral mind sanctions this hypertrophied individualism by use of brain research.

At 2.30am today (9Nov78) this on-the-face-of-it unlikely forum took off in my head, and I arose to write this thinksheet on what I overheard, and have added somewhat from Sartre's major opus (from which the page reff.: BEING AND NOTHINGNESS: AN ESSAY ON PHENOMENOLOGICAL ONTOLOGY [Phil.Libr./56]).... Thumbnails of the cast of characters: (1) ADAM/EVE became "individuals" by siding with an earth deity against the biblical sky deity, Creator-Father (in Skr., Dyaus Pitra), a Jew-shaped story indoctrinating only secondarily that a man shouldn't be led into action by a woman, but primarily that History-God Jews should not atavize or conform to nature-deities (Baals, Asheroth, etc.). Their defection, however, is a *culpa felix*, a sin profitable to their experience of and growth in freedom and thus in maturation: biblically, nature and history are both creatures of the "Creator of Heaven and Earth," which stand in an ambiguous tensile relationship accurately, powerfully, beautifully represented in Gn.2f, which also reflects the tensile dualities of immanence/transcendence and (as in unity in Ps.84) flesh/heart. Cf. on "body," below.... (2) ORESTES, sent away by his mother who fears his vengeance after she's killed his father, returns and kills his mother and the lover who helped her kill her husband (yes, Orestes' father). The earth deities ["Erinyes"] are out to get him, but he's protected by a sky goddess ["Artemis," one of the Olympians of Mount Olympus, as high as can be on earth above the defeated earth deities, the Titans]. Note similarities/differences vis-a-vis the Adam/Eve story. In particular, note (a) the social dimension in the former (Orestes' acquittal by the high court of Athens), (b) that whereas Adam/Eve act on-their-own-against-God, O. acts simply on his own, as an individual independent of deities, and so a quite modern atheistic "individual" (in contrast also to Homer, who stands between this and the more ancient stage: in Homer, human action is not *by* deities but is *with* deities; whereas in the later tragedians much human action is simply, as in modern drama and "the modern mind," *without* deities, so atheist not actively [by attack on the notion of "the divine" as transhuman] by amnesiacally); in short, O. as an atheisization of Odysseus.... (3) SPINOZA's mysticism introjects reality and the terms thereof [in anticipation of Jung], so "the individual" becomes almost a holophrase for reality (as so, in a radically different paradigm, Hindu *atma/brahma* [the soul is All], reversed in Buddhism's *nirvana* [the soul is nothing]).... (4) KIERKEGAARD's "the individual" at first sight appears to be a Christian Doppelganger for Spinoza's "the soul," but the difference ontologically and ethically is that S.K.'s "individual" exists in the tension of decision-making *in the presence and in conscious/unconscious relation to/with the biblical God*, the situation latter to be called "Christian existentialism" (therapeutized as *Existenzanalyse*, "existential psychoanalysis," theistic/atheistic)... (5) JEAN-PAUL SARTRE atheisized S.K. as the Gk. tragedians did the deities of the traditional myths, or at least the humans-in-relation-to-the-deities, the divine/human mythic boundary being unfirm. So we got "French" or "atheist existentialism" and its offshoots and marriages (with phenomenology, structuralism, neo-positivism, etc.). Of the three strands in the American mind as displayed on my #1222, here're the hypertrophied forms: *res divina* becomes cop-out pietism or unworldly mysticism, *res publica* becomes ideology (especially etatism), and--as in Sartre--*res individualis* becomes atheism in the form of the monadic isolate, the "free" deciding human being in a forest of being/nonbeing/nothingness questions (with ethics occupying only pp.625-628!--but with the promise of a parallel work on ethics, and the plea that we "accept more fully" our "responsibility as an existent by whom the world comes into being"). "Man makes himself man in order to be God," or "one could just as well say that man loses himself in order than the self-cause may exist"; so "human existence is a passion." (626) "Everything happens as if the world, man, and man-in-the-world succeeded in realizing only a missing God." (623) The biblical ind./collective bodymind becomes internally problematic as godless. [See my #1230.].... (6) Werner ERHART is a modern Sartrian Orestes insisting that each individual accept full res-