

SOME QUESTIONS: (1) Is the person I'm trying to help more demented or more disheartened (i.e., is the impedance intra-
 psychic or relational/actional)? (2) Language: How does she/he use "heart," "mind," and related terms of inner self-des-
 cription? (3) Which does he/she need more--to think into a new way of being/behaving, or to act into a new way of being/
 thinking?...Bronowski's last segment in "The Ascent of Man" was on the L/R brain hemispheres as the essential dialog.

PASTORAL COUNSELING: "HEART"/"MIND" AND THE BRAIN HEMISPHERES.....Elliott #607A+

This thinksheet relates certain correlates both to our in-
 creasing knowledge through brain research and to a modern
 masterwork of the soul, Nikos Kazantzakis' THE ODYSSEY, A
 MODERN SEQUEL (S&S/58/65). The overarching assumption is
 that counselor/counselee should seek, in the counselee's
 inner/outer life, a dynamic balance of "heart" and "mind."



1. The "action"/"reflection" oscillation roughly corres-
 ponds with "heart"/"mind." Odysseus (10.1262ff):

"To all my questions, friends, two voices answer me.

The mind, that's prudent always, prudently replies:

'Now heed your frontiers well, build walls around your wealth,
 don't starve for foreign hungers or ache for foreign pains,

erect your tower on desert sand, make solitude
 your scornful fortress, guard her with famished hounds.

Smash all my bridges, board my windows, lock my doors, / give me unbreachable
 stout walls and narrow slits! / I am the mind, earth's threshing-post! I stand
 and flail!" / Thus does my lone mind shout, roaming my castle's skull, / but my
 ungirdled, pitying heart leaps from my breast / and like a beggar runs and
 knocks from door to door: / 'Brothers, dear brothers, give me your pain that I
 may share it! / Dear God, there's nothing yours or mine, nor friend's nor foe's, /
 I am the worker's heart of earth that cannot rest!" At these words his friends,
 fearing he'll be heart/mind split [schizoid!], tremble, and he reassures them:
 "...I know how / to keep my two bad neighbors from each other's throats: / like
 a great king I keep my dwarf-mind a court fool, / ...that with his jokes and tricks
 I may still bear earth's griefs / and mock at my poor heart at times to prick her
 pride. / And though I loose my heart to knock from door to door, / I hold her with
 invisible reins, as blue as air, / so that the falcon-hunting heart swoops back
 once more, / whether she wills or not, and brings the quarry home. / Thus have I
 trained those two beasts, jesting fool and falcon, / and slowly mount the burning
 desert paths of virtue." Line 1293 appropriately concludes that Odysseus has an
 inner life of two mountain-peaks, "the man of twin-peaked soul." Then Orpheus:
 "'I've often pondered on the world, but my mind quakes! / ...[then, on Odysseus]
 I've never seen before a freer, more stable soul; / ...free to plunge forward or
 to take the backward track."

2. Since both poetry and wisdom favor "heart" over "mind," one is not surprised to
 find in Bartlett nine index-columns of the former and only four of the latter.
 The usual contrast in literature we're familiar with, however, is not the action/
 reflection "heart"/"mind" but the feeling/thinking--as in Wordsworth's romantic
 "that heart and mind according well may make one music as before, but vaster."
 This romantic version would draw the broken line [on diagram, above] 90° trans-
 verse my broken line, which relates the analytic power ["mind"] to the earth,
 the commensurable "practical" ["body"], with prudence the consequent supreme vir-
 tue; and relates the imaginal-dreaming-fantasizing power ["psyche"] to that in us
 which directs us toward, and shapes, decision-action ["spirit"].

3. At this point one would do well to study, for the biblical understanding, "mind"
 and "heart" in concordance, biblical dictionary, and biblical-theological diction-
 ary (such as, for the latter, Alan Richardson's A TH. WORDBOOK OF THE BIBLE, 144ff).
 The NT love-commandment is inclusive of the terms.

4. In all the above, "mind" tends to egocentricity (conservative protection of one's
 skinbag and one's "own"), and "heart" to altruism (in the Kaz. passage, sensitivity
 to the inhuman conditions of the poor). We are to be whole, (586) "the left-right-
 handed man," our "action led by ripened thought" (919), whom "the whole world
 can't hold" (1033), Nile-sailing south/north, masculine/feminine, full-brained.