

vibration (for which I called him sectarian, as he could have used as meaning-mouth some other segment of the electromagnetic spectrum--say, the video, as did Persia [Zoroastrianism-Parseeism] over against India). And then of course there's biblical religion, whose center is relation (created, broken, restored) as the central meaning-clue to reality--philosophized, e.g., by Buber; socialized by the Niebuhrs.....and liberation theology).

1. In Hinsie/Campbell's PSYCHIATRIC DICTIONARY (Ox/70) one finds no definition of "meaning" and only this truncated, monodimensional, flatland definition of "reality": "The whole of the objective world, embracing all that may be perceived by the five senses." One is then not surprised that nowhere in its 817 2-col. fine-print pp. does Viktor Frankl appear by name--the outstanding name in the history of meaning-therapy (which is, in my opinion, the best translation of his neologism "logotherapy"). [One does find, however, "logotherapy," "existential analysis," "existentialism," "Dasein."]
2. Our USA Bicentennial begins today (19Apr75), and Jn. Russell (38NYT) says "Mass. in those days was a pulpit-oriented society. And the pulpits were tenanted by great men....men of universal and panoramic intelligence," producing in the attentive populace such individual integrity-independence as the British did not comprehend. I may comment that while we today suffer from a defect, a deficiency of meaning, our New England fore-fathers/mothers, from the viewpoint of the Crown, suffered from an excess! [The bimillennial of the Vesuvius blow is coming up in a few months, and I'm finishing an essay that makes something--some meaning for our time--of it.]
3. Meaning is stomatic, mouthlike. As the mouth centers nutrient meaning for the body, some image-idea-process-vision centers invisible nutrients in those for whom life has "meaning," which includes all whose life has "meaning" in the positive social sense, i.e. who have positive value for society. My mama said "Clean up your plate," and that's the word for all meaning-dynamic: the hermeneutic centering of "the world" or "reality." Psychophysically, the most dramatic instance is the eros vortex, "falling in love," the experience in which all life becomes luminous with the beloved and vice versa; the image of the beloved cleans up the plate of existence, devours all of reality, all the divine and the human, all the sacred and the profane--indeed, abolishing such polarities, as well as the polarity of self/other. Etherealized into bhakti religion [e.g., as love of the Lord Jesus in the Fourth Gospel and love of Lord Krisna in the Gita], it becomes the practice of the Warm (lower-coil) Presence; into mysticism, the practice of the Cool (upper-coil) Presence. Politicized, it becomes ideology, an all-consuming Moloch-Shiva. Clericalized, it becomes ultramontanism [whatever the sect]. Scribized, it becomes fundamentalism [whatever "the fundamentals"]. Rationalized, it becomes--indeed, is--philosophy.
4. No imageless idea has the power to center life; therefore, cherchez l'image (look for, and find, the image in anybody's Center, in the central heating system of any movement-culture-civilization-institution). E.g., in the title of this thinksheet is fruit, an apple grown from a flower whose center forms the fruit's "core" and therefore (in the abstract language of the first section of Capps' WAYS OF UNDERSTANDING RELIGION) "primordium." A Latin phrase for this comes to mind: fons et origo [fountain-source, a figure of beauty as well as power]. Popular in American Hochkultur today is a process image: "growth" (source thinker, Pettazzoni)* Or "community" [best source: Durkheim's cult-community]. Then there are rival primordia: Otto's sensus numinus (sense of threatening/promising awe, mysterium tremendum et fascinatum), Schleiermacher's feeling of dependence, Schmidt's "high God," Tillich's ironic reversal of Schmidt ("the dimension of depth"), and Goodenough's adjustment to the unknown-incomprehensible. Flipping over into the Eastern hemisphere, there's the journey [Taoism's central symbol] and order [Confucianism's central value] and enlightenment [Buddhism, on which see Suzuki's Westernized version] and continuity [Vedanta's advaita, i.e. denial of duality--which uses especially the sense of sound, which a Hindu who had a public debate with me Saturday dogmatized into

* Hence "psychodynamics" and "sociodynamics."