

"Compromise" or--a gentler word--"accomodation" is the process of integrating one's idea(1)s and "reality," i.e. world-as-resistant to one's attitudes-beliefs as to how the world should be (i.e., one's value-system). It's a tightrope. Lean too far toward your ideals and you fall into the never-world of the romantic abyss; overadjust, "assimilate," and you fall the other direction into cynical manipulation of the world in a virtual alliance against your idea(1)s....In doing basic research for EX-PASTORS, especially in visiting, across the country, clergy so "ex" that they'd not responded to four earlier opportunities by mail, I found that they had lost not so much their faith as their idealism: they were not so much wrong-headed [from my standpoint, the church's] as broken-hearted [from anybody's standpoint]. Under idealistic-perfectionistic-prophetic intra-extrapsychic pressures they'd failed to maintain a dynamic integration--if they ever had one--between vision and down-to-earth, messy, soil-and-blood humanity, the severely attenuated potential of heart and history in any particular situation. As with Koheleth the Preacher [Ecclesiastes], the golden lamp was broken [12.6]: IFD disease [excessive idealism, frustrant of necessity, leads on to depression, perhaps disease-despair-death--so that fleeing the pastorate is fleeing from death!]. IFD, then, is an experience of DISintegration, and has its normal [human-developmental] and pathological aspects and forms. Some of its feels are betrayal, unfaithfulness, guilt, shame, and filth--the latter being the basis of all purity/contamination(pollution) feeling-thinking in religion--theologically, in e.g. the Wesleys; sociologically, in Weber and Troelsch's sect/church distinction; psychologically, in Allport's intrinsic/extrinsic distinction. So Daniel saw the principalities and powers as a statue with clay feet [an actual experience I had when mounting my 4,700-year-old statue of Osiris: the bronze was pure in the head, which was down for the pouring, and dirtier the farther I got to the feet, whose bottom were almost pure dirt--a double image!].

In the light of this vision/world tension, look upon your own life through the life stories of others--familial, communal, biblical-historical, contemporary, fictional. Here's one: On the train this morning (30 June 75) I interviewed an Indian (not an Amerind), Dinh Nath Bedi, a Sikh, who had come up to me in the station and reminded me that on the only other occasion I'd seen him, I'd invited him to come to church--and he said "I haven't forgotten, and I will come." His burden of the morning was the UNintegration of his students (he's head of computer sciences for one of our universities on Manhattan): "So many of them seem lacking in moral sensitivity, pure functionalists, Western robots. I grew up like that--in India! Nehru was my ideal, the secular humanist, and I thought little or nothing of Ghandi, whom I've come to admire and emulate more now each passing year...How do you feel about what capitalism/communism/ideology has done to the human spirit?" In his early forties, he's made it big in the Western world, now is integrating the hemispheres (of the globe, and of the brain). "Guru Nanath [founder of his religion] taught us to be eclectic, cooperative instead of competitive....do American children know what cooperation means?...and to select out the good from the world when you are looking at it. Then I got a doctorate from the London School of Economics: sheer competitiveness! Now, on the scene, Nehru is getting lighter with his phony British arrogance--his daughter Indira is the same--, and Ghandi, who from Jesus learned compassion, is getting heavier: I've just read his MY EXPERIMENTS WITH TRUTH and listened to recordings of his English-language speeches." "Ghandi's genius was to take the only power we had--the British had every other kind of power!--soul-force [stayagraha] and teach the lowest classes to live it--something impossible without the compassion he learned from Christians." Note the integration-force, in this scientist's life, of Ghandi as moral example through reflection on one's own past: Ghandi, as inspirer of Nehru, was in Bedi's historical past and is now entering into his psychohistorical past, the past he's owning: among other things, integrating is owning your own-soul-in-God-in-world through owning, which includes selecting, a past, a present, and a future. [His main reminiscing-revealing came when I asked "What motivations have spurred you to where you are, inner/outer, now?"]

FALSE integration calls for DISowning, cleansing-bathing-purification.

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