

AN EXERCISE: A PARTIAL CONCEPT INDEX

Reason rather than rationalism is the better...preferable...part of humankind's history; to be existential is to be existing, preferably standing-out as a reasonable communicable individual rather than merely existing subject to one's or others' rationalized survival system. Rationalism says that publishing a book is a measure of success and the nearest thing to immortality; reason protests sometimes through some media including a book. Publish or give up the ghost is a maxim that's essentially a sin against the Holy Spirit.

Phenomenal epiphany and/or serendipity, not *epiphenomenalism*, is one major subject of this memoir. Revelation over rationalizing is given preference. Epiphenomenalism is evolutionism essentially, meaning that it is erroneous to think humankind developed from the simpler to the complex, from material to consciousness, and then—it can be erroneously believed—that consciousness produced an idea of God as an abstraction from a life limited to a mundane frame of reference. That's a hubristic producing tenet that's also an antiscientific regional-provincial-premise even when morphed into a major cosmic premise (presumed to begin at an assumed "big bang", an ill-logical limitation put on an unlimited series of "big bangs"). The philosophical concept, the overview, of this memoir is that life is neither assumed as complex nor simple, but rather that the mind is limited and in need of data including guidance gleaned from one's particular history and history in general—thus the significance of preserving guiding lights along life's shore.

Concept is here not used in the mere sense of perceiving something and then conceiving it and then confusing the concept with what is perceived. Too tersely put, "concept" includes what comes from the source of consciousness and our conscious awareness.

Chapter 1

The beginning—at a point in one's existence—of a definition of what Jaspers means by "one's historicity". See Library of Living Philosophers...Karl Jaspers, Tudor, 1957, p.772

Begins the application of Jaspers' exposition on the difference between "Catholicism" and "Protestantism" (*Philosophical Faith and Revelation*, e.g.: p. 353ff, Collins London, 1967).

Jung's anima archetype p. 4, (and p. 159). See Jaspers *General Psychopathology*, p.293 Jung-references are included in the "Name Index" of GP, U. of Chicago Press, 7th edition, 1963. See also his critique of Jung PFR p.118.

Guilt p.7f. Begins the application of Jaspers' four categories of guilt. See Jaspers' *The question of German Guilt*, p.31f, Capricorn 1961.

Suicide application, GP p.279f, a fugue-state, the beginning of an individualism's world where another individual is needed to touch back to ground; See *Kirkbright's A Biography, Navigations in Truth*, (Yale U.P.2004) the Enno chapter. Enno committed suicide as close to the day of Richard's funeral as can be determined in 1931—Chapter 5, and 6.

Begins the application of a basic philosophy of a psychology of life—quest for qualified life v. avoiding death at all costs, applying Jaspers' *Existenz* philosophy, *Reason and Existenz*, Noonday, 1955. See also Library of Living Philosophers, Karl Jaspers, p.xix.