



ARTICLES

Theology of the night of the Holy Spirit John of the Cross and the philosophy of development through positive disintegration of Kazimierz Dąbrowski

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Development philosophy K. Dąbrowski is characterized by a dynamic vision of man, a multi-level approach to mental processes and a positive role of disintegration conflicts, commonly considered negative for human development. These distinguishing features are a common foundation of Christian thought based on Revelation, and extremely clearly formulated in the mystical Carmelite tradition, whose most outstanding representative is Saint. John of the Cross.

Negating the truth that human development is accomplished by experiencing suffering, internal conflicts, spiritual nights and even that they are an indispensable factor of development leads to narrowing and flattening the very essence of humanity. K. Dąbrowski opposes such treatment of the human person, and John of the Cross shows „heavens open ” for human nature. Unit development for K. Dąbrowski is multi-level (Dąbrowski 1971, p. 21; Dominiak 1983, p. 14). In this way, he opposes narrow positivist empiricism. Human freedom is falsified and stripped of his right to acquire truths and values.

Merit of Saint. John of the Cross – and largely K. Dąbrowski – became the discovery of the value of the night and disintegration in the field of spiritual, mystical and psychological life. [1] There is an important truth here: God [personal ideal] cannot be reached except through *killing* „old ” man. Therefore, you cannot apply a minimum, the smallest expected value in the form of reduction to biosism or to the social factor. The paramount importance of the emotional and

pursuit dimension should be restored. (Ref. Socha 2000, p. 21) Perhaps contrary to many theories and philosophical and humanistic directions depicting the static vision of man. A feature of these visions of the human person was almost grotesque glorification of needs. Man is treated as a copy, he becomes the one who only meets his needs, which is an indicator of his existence. According to this model, we do not have any optimal and fascinating identity and personality, the point of arrival in both quantitative and qualitative terms. It is the needs that determine the rhythm of life, and failure to comply with them may always be a negative exception. Dąbrowski refutes this axiom, pointing to saints who were able to transcend the principle of pleasure through meditation and contemplation. (Dąbrowski 1989, p. 100)

So it's not instinct, need, pleasure principle that serve as a signpost and set the course of action. And frustration, sadness and failure itself is an extremely useful and important, and even inalienable aspect of the development function, the ability to change itself. (Dąbrowski 1986, p. 138)

Saint John of the Cross will not hesitate to say „Expect in stripping and emptying, and your good will inevitably come ” (DGK III, 3, 6). (Saint. Jan) Uses onerous but necessary concepts such as emptying [*vacío*], stripping [*desnudez*], deprivation [*privación*], fight between contradictions [*contrarios contra contra*] (Saint Jan, ŻPM 1, 22-23, NC II, 5-6). These concepts contain hidden development potential, of which K. Dąbrowski suspends the court. And what Christianity calls grace. It is thanks to this hidden energy with the full content of crushing raw materials that appear:

„New trends, new goals, new values exceeding the normal life cycle of man become so attractive to the individual that he does not see the sense of achieving the previous course of action. It must leave its current level and reach for a new, higher ”. (Dąbrowski 1971, p. 38)

Man discovers a new difficult path to go beyond the principle of pleasure and one-level reality. „In this way, some life cycles are reversed and reaching beyond these cycles, exceeding „lower realities and entering in fact higher ”. Jan from the Cross and K. Dąbrowski want to convince us that the transition to spiritual life is a must if one thinks about achieving harmony of spirit and body, lower with higher. Peace of mind is impossible, fulfillment where a certain hierarchy of development is not observed. Therefore, a person should be described not horizontally, but in a dynamic, developmental, multi-level way. This is how we can extract the bearing features of the K doctrine. Dąbrowski, distinguishing him from other authors: development, dynamics, multi-levelity in human perception.

From cooperation on understanding human personality on the basis of the theory of positive disintegration and mystical doctrine of Saint. We benefit from Jan. One of them is the possibility of self-verification enabling recognition and confirmation of the degree of excellence. If we hear from someone's mouth the statement: „we love each other ” or „love and do what you want ”, they can be located at all levels of development. This is what someone whose development has stopped at level one can say, as well as those whose level of growth has reached or exceeded, for example, the third level at which the dynamism of health is hierarchy. Her skill can be called a conscience. From level three, we can already talk about significant progress in personality development. Intelligence and will free themselves from the dominance of drives. Therefore, at the lowest [first and second] levels: „We observe the overgrowth of the so-called «realism » single-level, narrow, on the services of primitive drives, very often connected with the cynical attitude ”. (Dąbrowski 1979) From level three, self-esteem is built, new directions of thinking and

action appear, the transition from reasoning on services „primitive drives “ to reasoning „on personality services “. Therefore, „love has more than one name “. At the lowest levels, it means love of desire, self-oriented love, even if a person is not fully aware of it (Żurek 1997, p. 219–227).(Dąbrowski 1979) From level three, self-esteem is built, new directions of thinking and action appear, the transition from reasoning on services „primitive drives “ to reasoning „on personality services “. Therefore, „love has more than one name “. At the lowest levels, it means love of desire, self-oriented love, even if a person is not fully aware of it (Żurek 1997, p. 219–227).(Dąbrowski 1979) From level three, self-esteem is built, new directions of thinking and action appear, the transition from reasoning on services „primitive drives “ to reasoning „on personality services “. Therefore, „love has more than one name “. At the lowest levels, it means love of desire, self-oriented love, even if a person is not fully aware of it (Żurek 1997, p. 219–227).

You can qualify a person for their development level, as well as place yourself to a certain degree of excellence. St. John of the Cross teaches this even more clearly (cf. DGK III, 26, 3).

We find here an important similarity to K. Dąbrowski, namely that personality at the lowest level means a sensual, animal man guided by „primitive drives “. Although Saint. John of the Cross does not deal with the description and spiritual analysis of these lowest states, but he gave us a brief description of the sensual man (DGK III, 19): in the first degree „has a dull mind and a darkened judgment in recognizing the truth and judging every case according to its actual state “; secondly, „is greater freedom that he no longer pays attention and is not worried that he is so happy and pleasing in created things ... He falls into many imperfections and absurdities, whims and idle tastes ... Those who have descended to this second degree, they not only have judgment and mind overshadowed in recognizing truth and justice, like those who remain in the first step, but also succumb to great weakness, coldness and carelessness in thoughts and deeds “. The third degree is those who „are not interested in things about salvation, but show great interest and dexterity in world affairs “, are immersed in „things of the world, in its riches and interests “. The fourth degree, the lowest, are those who „completely forget about God “, „Instead of putting their heart completely in Him, they formally put it in money, as if there was no other God “ above. This is a sad picture of negative disintegration.coldness and carelessness in thoughts and deeds “. The third degree is those who „are not interested in things about salvation, but show great interest and dexterity in world affairs “, are immersed in „things of the world, in its riches and interests “. The fourth degree, the lowest, are those who „completely forget about God “, „Instead of putting their heart completely in Him, they formally put it in money, as if there was no other God “ above. This is a sad picture of negative disintegration.coldness and carelessness in thoughts and deeds “. The third degree is those who „are not interested in things about salvation, but show great interest and dexterity in world affairs “, are immersed in „things of the world, in its riches and interests “. The fourth degree, the lowest, are those who „completely forget about God “, „Instead of putting their heart completely in Him, they formally put it in money, as if there was no other God “ above. This is a sad picture of negative disintegration.„Instead of putting their heart completely in Him, they formally put it in money, as if there was no other God “ above. This is a sad picture of negative disintegration. „Instead of putting their heart completely in Him, they formally put it in money, as if there was no other God “ above. This is a sad picture of negative disintegration.

K. Dąbrowski clearly defines such personalities, comparing them to the „efficiency of psychopaths “, which can be „on the services of primitive drives and even crimes “. Efficiency in one area or area of life will never replace development. In other words, people on the lowest levels characterized by Saint. Jana, describes K. Dąbrowski as not knowing the hierarchy of values, aggressive, insidious, without hesitation, guided by his own interest ... (Dąbrowski 1985, p. 51). They also have their „word technique “, speak about love, say they love, but their understanding is completely different.

If „down psychopathology “ exists, then „up psychopathology “ must exist. That is why both authors emphasize the need to purify their sensuality. Both Dąbrowski and Jan of the Cross use a similar classification of developmental stages. The third level in the theory of positive disintegration is dominated by inhibition and resistance to low drives. The whole process is dominated by preventing and restraining the dominance of lower authorities and drives. Only from level four, which is „in power I,,, capable of ja-ty relations, the advantage is gained by stimulation and stimulation of development. To level three, braking, rejection and repulsion processes of obstacles preventing development have an advantage, and from level four it comes to the fore to gain value. These discrepancies are clear when we compare the division of theology of ascetic and mystical spirituality generally accepted. On the road of cleansing beginners [night open at St. John of the Cross] is about ordering passion, acting will, mind by actively mortifying and rejecting what constitutes an obstacle. On the path of enlightenment of those who follow [passive night of the spirit in St. Jana] we are talking about the operation of free contemplation. We can speak of the path of perfect union, or close union with God, as the highest degree of perfection. Purification is a period of avoiding sin and resisting passions, it is self-worship and rejecting what is opposed to growing in love. Often, a person must know his internal poverty. When this work is completed, by mortifying passion and mastering desire, the time of gaining love and internal change begins. Permanent talents to good appear. Higher feelings such as loyalty, generosity and courage are more clearly visible. We find virtues to the highest degree in heroism. This traditional division into three ways of internal life is a strictly methodological division. It makes it easier for us to navigate the intricate paths of the spirit. In fact, these paths and periods intertwine and overlap. It can even happen that a higher level will become human, bypassing the lower stages.

Also K. Dąbrowski takes the view that the dynamisms attributed to specific levels may actually interpenetrate each other.

For this reason, K theory. Dąbrowski is close to Christian personalism, and far from those teachings that ignore the issue of axiology of a person or try to analyze this issue by standard methods, e.g. biological, social. Experimental character is associated with intellectual, emotional-vacient and empirical-normative experience. One can talk about the multilevelity of what is empirical, about the multilevelity of empiricism, about the multilevelity of what we can learn by participating and engaging as a person (cf. Dąbrowski 1986, 107-110). The dynamics of development in which man participates is proportional to the commitment of the person and the depth of questions asked, from the will to move away from the low, to the higher than everything, and finally from that, how far we have to renounce ourselves and how far to throw aside everything that disturbs this path. K. Dąbrowski believes that the greatest modification in psychology is to consider the distinction between higher and lower as the starting basis. This is connected with an important normative factor of development. It is an opening and allowing you to meet people only on the level of meeting and love commitment. This contradicts the opinions that one should refrain from statements that value that any claim of psychology can be formulated in the mechanistic language. K. Dąbrowski builds a bridge between what is empirical and normative. It is true that there are differences between who experiences and how, at the same time, it is certain that values are not created by man, but rather „read “. Higher values are not a simple extension of the lower ones and are inconsistent with biological, social and emotional needs (cf. Dąbrowski 1971, p. 138). Experience allows you to discover various areas of reality that exists regardless of the subject's subjective acts, regardless of cognitive abilities, ability to receive impulses, e.g. aesthetic, moral, social, mystical. Just because there are people unable to comprehensively capture reality and that they derive false conclusions about the structure of that reality does not mean that these „invisible “ aspects of reality do not exist or are imaginary. Hence the objection of K. Dąbrowski in the face of attempts to cognitive reduction and bringing everything to one plane (cf. Dąbrowski 1970, p. 160). This is a specific approach to learning about reality, which Dąbrowski called multi-level empiricism, constituted by experience. K. Dąbrowski revalorizes the importance of empiricism. It is about emphasizing the difference in experiencing reality, where empiria will not reduce it only to logical data, but will also be an empire regarding the internal sphere of the subject with the ability to discover and

This is in line with the Holy Spirit. John of the Cross pointing more strongly to the spiritual-volytic aspect than intellectual in the pursuit of God. His mystical experience seeks integrated, i.e. bodily-psycho-spiritual contact with God, crowned with a personal relationship of love and trust [subject – subject – nature of relationship] (cf. Krapiec 1978, p. 329; Becattini 1984, p. 395). It is extremely dynamic, expansive and transforming. He is not afraid of entering the experience of suffering, mental shocks and spiritual nights that govern unification. Therefore, it is unpredictable and inconsistent to the scheme, it will be futile to search for straight paths and beaten paths. The mystical experience of the Carmel Mysticism is seemingly passive, and in fact there are extremely strong psychological runs with great emotional potential. There are great „discharges “ and „clash with God's energy and human will to resist. J. Mouroux defines mystical experience as a personal contact of man with God through an act or state that integrally embraces man in understanding who, knowing himself and God, worships him and actively obeys his will. The goal always remains the same – mystical coherence. So all attempts to reduce experience towards empiricism, subjectivity or idealism devoid of personal love are far from real mystical and Christian experience. Locking it in any intended philosophical system may result in the loss of transcendence and the mystery of God.

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We understand mystical experience more as a mystical life than extraordinary phenomena. His understanding is opposed to idealism and narrow empiricism, because there is no room for meeting people in love. Faith is a necessary means and only proportional experience. This principle and the need for faith (through meditation and contemplation) is evident in K. Dąbrowski, when he tries to re-evaluate the concept of empiricism. K. Dąbrowski demands that man be:

„Fearless in the midst of horror, passion and life temptations, he is to walk forward on the path of faith, the steep and dangerous path, but probably leading to the goal. And this faith is to be quiet, korn, ready for sacrifice, suffering and hardships. Silence, fear and trembling – here is its expression ” (Dąbrowski 1984, p. 33).

Philosophical thought K. Dąbrowski is therefore not typically empirical, in its narrow sense, it is not moralizing. However, it is exceeding these restrictions in a non-psychological direction, maybe even taking a course no less than theological.

An important element of the mystical experience of Saint. John of the Cross remains a meeting of what is divine and human in the adoring love of man. Such an experience is also a cross route (cf. Luke 14:27). Mysticism in faith and by faith touches the essence of God, grasps it directly and completely with one act of supernatural faith. This union is dark, hidden, devoid of visibility, yet certain and complete. Reason is not capable of it, only faith hidden in reason. By faith „reason reaches the essence of God ” (cf. *ibid.*, p. 57-58; Johnston, p. 78). The mystic of the world experiences God's presence inside and outside. He is available and open to grace through contemplation expressed in faith, hope and love. This mystery is realized in the deepest depths of the soul inhabited by the Holy Trinity. The mystery of love overflows into *actio* in the outside field in the service of the Church. Mystical experience is therefore the full and fully lived development of the life of grace in a man baptized under the inspiration of the Holy Spirit, leading to „*cognitio Dei experimentalis* ”. Its essential feature is: linking experience with consciousness [2]; the feeling of God's presence in all powers and internal senses and being possessed by Him. It is a habitual state, often associated with the painful feeling of God; periodically this state is updated by visiting God [usually sudden and unexpected] [„*visitas*”], touching [„*toques* ”], injuring [„*lagas* ”] in the future soul because mystics K. Dąbrowski describes these waveforms as „future throws ”, „creative throws in the unknown reality ”, „throws to <>”.

In the mystical experience of Saint. John of the Cross is dominated by *chiaroscuro*: generality-concreteness; definite-indeterminacy; centrality-peripherality; importance-invalidity; primality-derivability; empiricity-theoreticity; transferability-importability; functionality-dysfunctionality; temporality-timensionality. The experimental nature of Dąbrowski's theory of positive disintegration is certainly not just a collection of multi-colored analyzes, observations and inquiries collected in the generalizing system. It is an attempt to connect two poles. The first of them appears to be open and capable of being „opposite ”, the second exceeds all concepts and natural systems. This is one of the many links and sources of thought connecting K. Dąbrowski and St. John of the Cross and although you have to admit that it is impossible to justify the genetic dependence of both in a simple way, but K. Dąbrowski knows the poetry of Carmelite, Saint. Teresa of Avila and repeatedly recalls the term „dark night ” (cf. Dąbrowski 1984, p. 31-32, 224). He also uses the terminology of St. Paweł: „old ” – „new ” human (cf. 4, 24). „This is also in line with the suggestion of Saint. Paweł, in which he sees a fundamental change in himself, namely the death of an old, old man and the birth of a new, somehow different. It is like – at a lower level, on a small scale – image in which he sees a fundamental change in himself, namely the death of an old, old man and the birth of a new, somehow different. It is like – at a lower level, on a small scale – image in which he sees a fundamental change in himself, namely the death of an old, old man and the birth of a new, somehow different. It is like – at a lower level, on a small scale – image *the transformation of the Lord*” (Dąbrowski 1985, p. 221-261). Observer's eyes are imposed on the theory created by K. Dąbrowski, unmatched. It is original, engaging and extremely interesting. However, there is no genius who would not use the achievements of his predecessors. Also K. Dąbrowski refers to the achievements and thoughts of his predecessors, to K. Jasper, M. Scheler, E. Fromm, S. Kierkegaard, E. Mounier, „partly in the theoretical field of phenomenology M. Heidegger ” (cf. Kobierzycki 1989, p. 149). Regardless of both thought

Saint. John of the Cross, as well as the presence of Christian spirituality in general, is structurally present in his works.

The third decisive, permanent and dominant factor [multi-levelism, empirical-normative coupling] shaping the theory of positive disintegration is the teleological factor. We are looking for answers about the sense of disintegration phenomena, why do they seem indispensable in development? Man is faced with a dilemma whether this drama makes sense. Mental health is the norm of positive disintegration. St. John of the Cross will say that the health of the soul is God and that is why man is kept on „diet and fasting “. Meaning exists, but not always, at least in the beginning, it can be explained and embraced in full and clearly. As we said, the whole is discovered as it develops and as it engages in development by discovering and transcending small partial sensations. It may, however, be that disintegration, as well as dark night, will go into a vacuum, i.e. they will not reach „happy end “ (see NC I, 14, 5). This happens when the fragmentary value becomes the primary and most important. A happy ending is achieving integration at the highest level and gaining the ideal personality. In a mystical sense, this ideal is clear. It is fusion in love with the Triune God. With this lofty task in front of his eyes, man clings to this goal like an anchor, or better speaking, like a sail that, skillfully oriented, pushes forward. If it sets the sail incorrectly, the journey will begin to lengthen and become dangerous. The symbol of a sail properly routed against the wind better reflects the dynamics of the development goal than the static image of the anchor. Awareness of the goal will allow you to skillfully maneuver the sail, which does not mean that the goal itself is clearly visible. In the beginning it is only a flickering star on a distant horizon. The guide is the light of faith, which is a strange means to achieve the goal. Goal awareness matures when we abandon lower values, exceeding subsequent hierarchies as soon as possible.

The development ideal facing people at the first level is covered. A person may be quite unable to point to his goal or ideal. He also doesn't understand the ideal of other people. Such a person takes into account the goals of others when they disturb him alone. She herself remains, to the ideal, one-sided, automatic, identifying with the model of power, wealth, violence or crime. At level two, the ideal may appear „briefly “. However, these are moments and flashes of recognition, the ideal itself is understood as imitation of others or following the obligatory fashion. It is only from the third level that there is a transition from imitation to authentic recognition of the ideal. This occurs when the optics of seeing multi-level and hierarchical reality appear, when there is a division into „lower “ and „higher “. The ideal is concretized and objectified, and its implementation becomes almost a necessity and an internal need. The collapse of the ideal threatens to fall into psychosis and even suicide. The fourth level is the intensity of the development force towards the ideal as the leading lifeline and principium of action. At this level, it is a permanent dominant in life. The ideal of personality as well as the social ideal does not fluctuate and mood. On the fifth level, the main rule is to fight for full identification with the ideal. All dynamisms and forces of a person are subordinated to this goal (cf. Dąbrowski 1996, pp. 93-94). Mental health is the ability to develop most correctly towards „a higher hierarchy of goals up to the ideal of personality “ (cf. Cekiera 1983, p. 5-16). Cutting off a hierarchy-based goal is a deformation of development and its distortion. The goal for Saint. John is reaching what is not limited, that is, God. We can assume that K. Dąbrowski also, but silently, sets a comparable goal, speaking of an individual ideal.

The teleological approach allows you to understand that the intended effect of positive disintegration is a mature personality. This coming out of her or growth beyond her own ego does not mean losing something, but it is a transition to self-fulfillment as a person. It is not an ordinary adaptation and adaptation to rigid social norms, but „transformation “ and modification on the spiritual plane with respect to almost infinite values.

The goal of positive disintegration theory is not to create such relationships with the outside and

even more internal world to meet the needs. It has an overarching goal, which is decisive in the fulfillment of a person by shaping personality as a higher, newer, full integration. This state will not be achieved without changing your lifestyle, without anxiety, depression, obsessive tensions, without a deep analysis of yourself or readiness to take responsibility for yourself. That's why K. Dąbrowski gives a specific term for mental health. According to his definition, mental health is a dynamic process, not a bloody state of powerlessness. He based his basic concept on the hierarchy of values, i.e. building a system of values, where lower-level choices are subordinated to higher-level values. The process of building this hierarchy is by definition creative and full of failures, which is why psychonerwie [depressions, anxiety and obsessive bands] considered not a disease, but a natural way of creating this hierarchy.

„Psychonerwie are like a transition from increased mental excitability in its general forms, diffuse, to more specific, more detailed, more related to the psychological type of the individual, more condensed ” (Dąbrowski 1980)

In his view, the disease is a state of exclusion of the individual from the development process [e.g. psychopathy]. Mental health alone cannot be understood as full physical, mental and social well-being as the absence of illness or disability. There is no such stabilization or general well-being in development. Therefore, we will not call mental health a lack of mental disorders or integrated structures and functions, nor a state of mental balance, nor the ability to productive action, or harmony with the environment, or adaptation to changing living conditions. We will not call mental health physical, mental or social well-being, nor is it the absence of illness or disability. So what is mental health? K. Dąbrowski describes them as: ability to multifaceted and multi-level mental development ” up to the most important social and individual ideal (cf. Dąbrowski 1989, p. 3-23). The understanding of health understood in this way assumes the pathology of disease phenomena. The disease will be one-sidedness, one-planeity, one-way, health, multifaceted, multifaceted. Health is the whole system, a set of functions that grow and develop as the most important necessity to find the highest moral standards. Man will be deeply unhappy and even hypocritical if the environment pushes the concept of development, health to a one-dimensional level without broad perspectives. „Mental health has in its definition many similarities to the definition of personality ” in the sense of comprehensive and deep understanding, experience, discovering and creating an ever higher reality and values up to the specific ideal ” (cf. Dąbrowski 1979, p. 24). The teleological aspect of development protects against the identification of the goal understood as happiness [*eudajmonism*], i.e. full and lasting satisfaction with life. Such happiness in worldly living is a utopia. At the gates of paradise stands an angel with a fire sword: „And banishing man, God placed before the garden of Eden cherubs and a shiny sword blade to guard the way to the tree of life ” (Gen 3:24). The goal of development is not happiness understood as pleasure, it is neither a utilitarian goal, nor perfectionism, nor individual perfection, nor absolute obedience to moral authority, society, state. K. Dąbrowski opposes such approaches to the goal of development, because they are static, absolutizing social institutions, often the state itself. That is why it emphasizes maladjustment, because we are dealing here with an understanding of personality development in its individual and social essence, testifying to mental health.

For the same reason, Saint. John of the Cross, speaking of spiritual and mental health, will say that „the health of the soul is God's love and when it does not have the fullness of this love, it has no complete health, it is sick. For illness is a lack of health and a soul that has nothing of love is dead; when she has a bit of this love, she is alive but very weak and sick. And only gradually, when her love increases, she regains strength. And when he reaches the fullness of love, then he will enjoy complete health ” (PD 11, 11).

„Love can only be perfect when those who love come to such unity that they change as one in the other; then only love is completely healthy ” (PD 11, 12).

Spiritual development is moving from degree to degree, from apartment to apartment, until you reach the last degree of love. Individual degrees are not permanent and unchanging. They fulfill their meaning and value as long as they serve in relation to the next degrees. They only lead to the last, most important degree of knowledge and love of God, when God and man will be able to freely and in simplicity contribute. It follows that God gradually and according to the strength of man raises him towards himself, gradually cleanses and perfects him, in many ways raises the soul from degree to degree, from plane to plane, to the most internal. Entering each new degree is occupied by a new crisis, a new degree of purifying dark night. Spiritual development actually begins with her. By the power of this experience, God heals man from many weaknesses to give her health. There must be suffering that is appropriate to the degree of illness. „There is another reason why the soul is safe in these darkness, namely that it suffers here. The path of suffering is much safer and more beneficial than the path of joy and action ” (NC II, 16, 9).

The dark night of the spirit, as well as the positive suffering associated with the theory of positive disintegration, tend to one thing: to encourage and prepare man to accept the true and full form of the spirit, which is a union in love and the achievement of a personal ideal. Despite the violent mental, spiritual and bodily suffering, both phenomena may have and – are in many cases – positive. The member gradually, step by step, once majestic, at other times awkwardly and awkwardly, comes to the awareness that the time of trial, the time of identity confusion has important qualities: growing friendship with God (personal ideal), readiness to sacrifice and action for His honor and glory.

footnotes

[1] The main threat distorting development or causing regression is the concept of „self-realization ” and its ability to balance, full harmony of feelings. A model of conflict-free development, simple harmony between yourself and others, or excessive, controlling perfectionism contribute to mummifying development at a low level.

[2] Purely functionalist psychology, without consciousness, without experiencing the deepest levels of a person will become biology, engineering, manipulation.

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