

D0157

1. The emerging notion of God (cont'd).

2. Faith and Knowledge

3. A Christian reinterpretation: the notion of conversion.

1. We ended the last class with a discussion

of Jung's early notion of God,

developed during his period of youth, and esp. at the time of his imaginative fantasy of God defecating on the cathedral.

We saw

Jung thought that God had placed him

in a situation

where he had to sin,

where he could not but sin,

and then had rewarded him for sinning

instead of punishing him.

This is Jung's early notion of God, developed (acc. to M, D, R) in his youth,

and it is also his later notion:

God wants people to sin,

demands that they sin,

it is the will of God that they sin,

and they will grow by sinning. Sin is a means to personal development.

42: "God wants to force me to do wrong,

He forces me to think abominations,

in order to experience His grace."

X This <sup>experience</sup> ~~notion~~ differed from what Jung thought would happen.

The experience, in a sense, changed his notion of God.

For what it meant was

not what most children are brought up to think --

that God will punish them if they do something wrong.

This was what Jung thought

until he experienced that he wasn't punished at all

but had done the will of God by thinking this thought, and so was rewarded.

8. In his old age,

Jung wrote a series of writings  
in which God

is defined as the cause of evil

as well as of good, as the unity of opposites.

These works were the product

of a lifetime of effort on Jung's part

to clarify the relationship of God

to the undertow, the infra-structure

of human experience

that Jung referred to as the unconscious,

or Personality No. 2.

When writing his autobiography,

Jung sees a connection

between these later questions

and some of his earliest experiences.

He sees that his later religious notions

are rooted in his earlier religious development,

and he singles out this fantasy of God and the cathedral

as one of the key ~~times~~ experiences

leading to his later notion of God.

The connection between No. 2 and God

is for Jung

that whatever happened in No. 2

was done directly by God.

No. 2's secret knowledge,

connected with dreams & the night

& intimate participation in nature

was divine knowledge.

See p. 45:

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" Besides his (No. 1's) world  
there existed another realm,  
like a temple in which anyone who entered  
was transformed and suddenly overpowered  
by a vision of the whole cosmos,  
so that he could only marvel and admire,  
forgetful of himself.  
Here lived the 'Other',  
who knew God as a hidden, personal,  
and at the same time suprapersonal secret.  
Here nothing separated man from God;  
indeed, it was as though the human mind  
looked down upon Creation simultaneously with God."

No. 2

is a temple,  
and when Jung entered this temple,  
he knew God as a secret,  
he was somehow one with God,  
he found peace.

And he would always, he says on p. 45,

try to make room in his life  
for anything that wanted to come to him from within,  
from No. 2,  
for that was the will of God.

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## 2. Faith and Knowledge ~~That is not the~~

Jung tells us also that he found Church a place of torment,  
for in Church  
men (esp. his father)  
would preach about things  
they knew nothing about:  
about God, his intentions, his actions.

In Church,  
men would talk about things  
they had never experienced,  
about grace and about doing the will of God,  
about religious living.

What was happening in Church?

God was being talked about  
solely from the standpoint of No. 1,  
and so doing the will of God  
had nothing to do with experiencing God  
in the depths of one's being,  
but was solely a matter of carrying out precepts  
and prescriptions  
that were clearly laid down,  
clearly known,  
and that had nothing to do with  
the depths,  
the undertow,  
the infra-structure,  
No. 2. Legalism: lifeless, artificial, shallow.

This was what Jung would come to identify as faith:  
religious living  
that was cut off from the undertow,

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that was purely a matter of No. 1,  
of the ego,  
of the persona --  
religious living that was without deep conviction,  
that was afraid of the depths,  
that refused to relate religious to the undertow,  
that ultimately led to the unhappiness  
he found in his father,  
to hypocrisy,  
to a purely formal, external religion  
that had no roots in the depths of life,  
that was responsible for the gloomy men,  
for the emptiness Jung felt at his communion,  
and for his father's own misery.

Jung opposed to faith  
a knowledge of the secret  
he had from No. 2,  
and this knowledge was the only way to reach God.

The will of God  
could not be known by faith,  
for faith was for Jung purely a matter of No. 1,  
and No. 1 did not have the experience of  
the temple where God resided  
and made his will clear.

This will of God, furthermore,  
was not the same as what people of faith  
thought it to be.  
Sometimes,  
what would come from No. 2

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was very different from what Church-going people  
thought was God's will.

Jung's logic: What comes from No. 2 is God's will.

But what comes from No. 2 is sometimes terrible, sinful,  
abominable.

Therefore God's will is sometimes terrible, sinful, abominable.

And if this is God's will,

then God himself must be something terrible, sinful,  
abominable --

not at all what Church-going people say He is,  
w/o knowing what they are talking about,  
w/o experience:

all good, all loving, all knowing, all powerful,  
desiring only our happiness, etc.

God is not all good and all loving,  
but a unity of opposites,

and the opposites are represented by God's two sons,  
Jesus, who shows us the light, good, loving side of God,  
v Satan, who shows us the dark, shadowy, evil side.

There is a conflict in God, the same conflict as exists in No. 2.

God is at war with himself,  
at odds with himself.

At times His will is good  
and at times evil,

but, whatever it is,

we are to do it.

And we will know what it is

by finding out what is going on in No. 2.

Because of what is going on in No. 2, the notion of God is that God is angry, dark, terrible, foreboding, as well as loving, good, benevolent, merciful. The dark side of God, his wrath, his strangeness, is interpreted by Jung in such a way that God has a shadow, an evil & unconscious side, and even in such a way that the human being reaching for greater consciousness has something to teach God, the creature is in some ways above the Creator.

3. (If class ends here: what would you say to Jung from a Christian perspective?)  
A Christian reinterpretation.

A. The distinction Jung makes between No. 2 & No. 1

is a helpful and necessary distinction for understanding personality development, and for speaking of the role of religion in that development.

First we must see whether we cannot make this notion more precise.

Then, after making it more precise, we must see if we can introduce a third alternative to the religious possibilities that Jung speaks of:

first, a faith divorced from the underworld, purely a matter of the ego, with no depth of conviction because no depth at all;



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and secondly,

a religion that is identical  
with heeding the voice of No. 2,  
who knows the will of God  
and presents the will of God  
to consciousness,  
where the will of God

is identical with what issues from No. 2, good or evil.

One third alternative, the genuine Christian alternative,  
will be a religion where the love of God  
~~that~~ more and more takes over and penetrates  
and transforms and unifies  
the depths (No. 2),  
the undertow,  
the infra-structure,

and more and more informs the actions, the decisions,  
and the knowledge of No. 1,  
becomes the spring of No. 1's actions;

but ~~not~~ not where No. 2 is the spring,  
but where God's love transforming No. 2  
is the spring.

For Christianity,

all kinds of things can come from No. 2  
but only some of them are in harmony  
with the will of God.

See Matthew ~~to~~ 15. 10-20.

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See also Luke 11. 33-36.

11. 37-41.

Etc., etc., etc. - all the denunciations of the Pharisees  
are denunciations of the religion of No. 1,  
and to this extent  
are in agreement with Jung.

But Jung associated Jesus  
with the religion of No. 1,  
and found him also lifeless, gloomy, shallow.

But Jesus is proposing  
a religion of No. 2.

But it is not the religion of No. 2  
that Jung is proposing,  
but a religion of a converted No. 2,  
a transformed No. 2 - -

transformed by what?

by God's love  
which (Romans 5.5)

has been poured forth into our hearts  
by the Holy Spirit who has been given to us,

and which,

as it more & more <sup>takes over and</sup> penetrates and transforms  
~~and converts~~

and unifies No. 2,

creates the condition for described in Galatians 5. 16-24.

The works of the flesh

& the fruit of the spirit  
are both conditions of No. 2,  
flowing over into No. 1,

but there is a major difference between them.

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The difference is conversion,  
which affects No. 2  
and flows over into No. 1.

Our next topic, then,  
raised by the issues Jung proposes,  
is conversion,  
which is the central feature  
in all of Christian personality development.

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