

D0159

Sept. 20, Outline:

1. Review: 3 forms of religion
2. The notion of human personality development
  - a. ~~ego (No. 1) as differentiation~~ Review of skills  
~~skills~~  
~~worlds~~  
b. ego (No. 1) as differentiation  
-- No. 2 as integration,  
context.
  - b. The development of feelings

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1. Review: three forms of religion
2. The notion of human development: a. ego as differentiation <sup>skills</sup> <sup>worlds</sup>  
b. No. 2 as integration
3. The content of religious experience

1. We ended Friday's class with a simple listing  
of three kinds of religion:

- a) the religion that Jung called faith,  
a religion of Personality No. 1,  
cut off from the flow of experience, <sup>identified</sup> <sup>w. his father</sup>  
and, <sup>therefore</sup> w/o any depth of conviction;
- b) the religion that Jung identified w. the knowledge of Personality No. 2,  
who was in immediate contact with God,  
but where there was, we argued,

no sufficient discrimination  
of what impulses and inspirations and ideas & symbols  
that came from Personality No. 2  
could be truly considered as from God,  
or in harmony with God's will,  
and what came from elsewhere,

These resulted from this a notion of God as himself both good and evil, light & darkness, as having as his shadow, as less responsible than the human being who tried to change with the demon: why? the shadow: why? it is good to change the shadow? How account for the "should"?

- c) a religion that enters into human experience at the level

of Personality No. 2,

but that penetrates,  
transforms,

& unifies us at this level,

that melts the heart of stone

and replaces it with a human heart,

that stretches one's being from the depths <sup>violent & lustful</sup>  
so that one is freed from selfish impulses

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and is enabled, freed, to love in a self-transcending way,  
that ~~but~~ heals the wounds of a broken heart  
and forgives the sinfulness of a selfish heart,  
and free, liberates, the total personality  
from the depths → transforms  
so that one can pour himself out  
in the loving service of his fellow men  
✓ women.

This -- religion No. 3, if you want --  
is authentic religion.

It touches the person at the depths,  
but it transforms those depths by conversion  
and it unifies them, resolving the conflicts  
of No. 2,  
and it does so, not by reconciling evil with good  
in some kind of impossible manner,  
but by turning evil into good,  
replacing one's sinfulness with God's grace,  
overcoming evil with a greater good,  
healing one's angers, hurts,  
one's shadow,  
turning it into light,  
freeing one's rigidity from its fears,  
and truly making a temple out of the body  
and the depths --  
a temple where God can live more & more completely.\*

\* But the God of  
this religion is very  
different from Jung's  
God.

This week we shall have to say something  
about this religion and how it  
differs from Jung's,

but also about how it is not the lifeless thing  
that Jung found in his father

To do this, however, I have to try to precise the notions of No. 1 & No. 2  
and unfortunately identified with Christian faith.

2. We begin, then, with the notion of human personality development,  
and we consider development

as a matter of <sup>progressive</sup> differentiation at the level of No. 1

and <sup>regressive</sup> integration at the level of No. 2

-- of various functions and capacities

of the human personality are differentiated  
to produce the ego and integrated to influence  
the dev. of No. 2.

We said already that

infants are in the state of Personality No. 2  
almost or even entirely exclusively.

In the infant there is an entirely undifferentiated set of capacities  
for various human operations,  
and the development of the person is

first of all  
a differentiation, a sorting out,  
of these various capacities.

So, for instance,

we begin in our years of infancy  
almost unconsciously

to develop the skills that will enable us

to walk, to move our limbs, to gauge spatial distances,

For the  
notion of  
differentiation,  
let us start with  
the infant.

to use the capacities that will soon make us  
users of language, etc.

The development of skills

consists in a series of adaptations to new objects or circumstances:  
in each adaptation there are <sup>of previously learned operations</sup> involved  
assimilation to the new object  
and ~~by the way~~ adjustment of previously learned  
operations to the new situation.

E.g., walking

∩ climbing the stairs

∩ descending the stairs.

The process of adaptation to ever more objects & situations

involves both an increasing differentiation of operations  
so that we are capable of ever more & more operations,  
and an increasing combination of differentiated operations  
in ever varying manners.

So, as skills develop, mastery is achieved.

And as mastery is achieved, what Jung calls the ego is formed.

The ego is constituted ~~by~~ in part by mastery. (also by feelings, as  
we will see).

that is Personality No. 2,

the base,

the ground,

the part of us ever in immediate relation to the world  
of <sup>inner + outer</sup> sense, of feeling, of imagination and memory,  
association and emotion, need and desire.

The base does not go away, but it is no longer the whole story.

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Rather, a person is emerging who is at home  
in newly learned skills and habits,  
and this sense of "being at home," of familiarity,  
reverberates back upon the base,  
the ground,  
the immediate contact,  
the flow,  
of No. 2.

One feels good, experience is gratifying,  
when No. 1 has done something well  
or learned something new,  
is rewarded for having done so,  
encouraged for its efforts.

And on the contrary,  
experience, the flow, the ground, No. 2,  
is discouraged by failure,  
but even more so by the absence of  
the right atmosphere of love  
and encouragement and care  
that are provided by the significant others in one's life.

Differentiation is natural,  
and causes no conflict in itself  
between No. 1 & No. 2,  
but it does set up the relation between them

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that will continue all one's life  
and will undergo many changes  
as one continues to develop.

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The capacity for differentiation  
is greatly enhanced by the learning of language,  
for it is <sup>primarily</sup> language that introduces the person  
into a far larger world than that of the infant.

The skills the infant learned were skills  
that helped one in the world of immediacy.

Language introduces one into the world mediated by meaning.

The operations of the infant  
involve present objects:  
seeing, hearing, touching.

But language introduces one into a world  
that consists not merely of what is present  
but also of what is absent,  
not merely of what is now,  
but of what once was  
but no longer is,  
and of what is not yet  
but could be,

not merely of the actual  
but of the possible,  
the ideal,  
and the fantastic.



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As the child learns to speak,  
he/she moves out of a world confined to immediate  
surroundings  
and into a far larger world  
brought to him/her  
by stories and history,  
by the common sense of his/her community,  
and eventually, <sup>with education,</sup> by the pages of literature,  
the labors of scholars,  
the investigations of scientists,  
the experience of saints,  
the ruminations of philosophers &  
theologians.

The development of skills  
in the world mediated by meaning  
is quite a different matter  
from the development of skills  
in the world of immediacy.

For it is now a matter of coming to feel at home  
in various realms of meaning, in various worlds  
mediated by  
and not just in one's play pen: meaning,

Lonergan:  
six realms  
of meaning,  
six differentiations  
of us in the world  
mediated by meaning  
in the common sense realm of meaning  
of one's culture,  
in the very different realm of meaning  
of theory and science,

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in the realm of meaning that is art,  
or historical scholarship & literature,  
in the distinct realm of meaning  
that is human interiority,  
and finally in the realm of meaning  
that is religion.

Coming to feel at home in these realms of meaning  
occurs through differentiation,  
and diff 'n follows the same basic pattern  
as in the world of immediacy:

adaptations by assimilation and adjustment. C. S. <sup>E.g.</sup> to science.

But the important point

is that there are now many different worlds  
that are established

by the different mediations of meaning,  
and one's ego will be a matter of  
the worlds he/she is at home in,  
moves in with ease,  
feels familiarity with,  
and has obtained a certain mastery over.

The process of differentiation goes on all through one's life,  
and the important point

is to keep the differentiations  
in harmony with the underlying undertow of No. 7.

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Conflict can and does develop

if it is time for a certain differentiation  
and one doesn't make it;

or if it is not time for a certain differentiation  
and one does try to force it.

It is No. 2 that "knows" what it is time for,  
that urges development in some directions,  
isn't ready in others,  
that offers the images, feelings, associations  
that will propel & foster or  
curtail and slow down  
the pace of development and differentiation.

No. 2 is not, strictly speaking, unconscious.

It is the ~~the~~ living flow of experience

that is the undertow of all we do in the  
superstructure

of the various worlds mediated by meaning  
that we operate in.

It tells one when one is at home,

when one is in territory one shouldn't be in yet,  
when one has to move into new territory  
even tho one is afraid,

when to hold back,

when to move forward,

when simply to enjoy where one is.

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The problem is, of course,  
that No. 2 does this only under two conditions:  
first, that No. 1 is in contact with  
this pulsating flow of experience,  
this undertow,  
and second, that No. 2 is itself healthy,  
able to give direction,  
not blocked by fear,  
driven by anger,  
rendered trivial by boredom,  
or turned in on itself in the pursuit of  
mere pleasure and gratification.

No. 2 is capable of <sup>becoming the repository of</sup> ~~being~~ hurts, wounded, traumas,  
in many ways,  
and where it is,

No. 1 won't feel at home anywhere,  
even in the worlds where it performs well  
and has achieved a high degree of differentiation.

Then No. 2 is, <sup>the dumping ground</sup> hurt, wounded, blocked, driven, frustrated,  
it cannot be trusted  
to give direction and guidance  
to the ego. For it is not integrated.

And so equally important to the development of personality  
is the integration <sup>that occurs at the level of</sup> of No. 2. It provides the underlying contexts <sup>w/ w/ which diff. occurs.</sup>

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Differentiation of No. 1 can go on at a rapid pace,  
but if No. 2 is not keeping up,  
not integrating the new developments  
into its rhythms in the flow of experience, and with  
we end up with, <sup>e.g.,</sup> the mad scientist the other differentiations,  
-- highly differentiated,  
but hardly happy  
and quite dangerous --  
or with a Nietzsche,  
brilliantly intuitive  
in the areas of philosophy and literature,  
but insane,  
or with the despondent artist,  
delicately nuanced in sensitivity's  
proximity to meaning,  
but a wreck in his own life.

Development, then,  
is, as Jung insists,  
a matter of the reciprocal relation of No. 1 & No. 2,  
but the essential point  
is that the dev. of No. 1 is by differentiation  
and of No. 2 by integration.

We have spoken today of the dev. of skills.  
Next time, we will speak of the dev. of feelings.