

Dd6

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INTRO

Board:

1. The development of feelings.
2. The context of religious experience.
3. The difference between authentic religion and Jung's myth:

a) conversion

b) the love of God

c) a different meaning for "wholeness"

d) a different notion of God

-- God as transcendent

-- God and impulse

-- God as good

e) a different image of Jesus Christ

f) " " notion of the will of God

g) " " of faith

a. intentional & non-intentional feelings  
b. the interaction of the 2 kinds of  
c. the importance of non-intentional states  
d. restlessness and peace

EXAM. TOPICS:

1. Jung's notion of the stages of life.
2. Christian faith during the stages of youth and middle life
3. Christian and polytheistic interpretations of Jung's myth
  - a. Straight Christian use of Jung
  - b. Jungian psychology as a new paganism
  - c. A Christian critique of Jung
4. Religion in Jung's childhood: the key events
  - a. His experience of conventional Christianity & attitude to Christ
  - b. The religious meaning of his earliest dreams
  - c. The development of a religious secret and of a different notion of God
5. Jung's notions of Personality No. 1 and Personality No. 2, and of the relation of God to No. 2. The will of God. Faith & Knowledge
6. Three notions of religion

7. Human personality development

a. The development of skills

1. ego (No. 1) as differentiation

2. No. 2 as integration, contat

b. The development of feelings

c. The context of religious experience

8. How does authentic religion differ from Jung's myth?

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Monday: After finishing this mat'l.,  
review, w. qq. coming  
from the class

## Development of feelings:

We saw last time that the development  
of our affective base  
is every bit as intrinsic a part  
of personality development  
as the development of skills.

The feelings that are with us always  
provide the context  
into which are integrated  
the various differentiations that we learn.

What we learn

to develop the ego  
becomes a part of us  
by being integrated into the underlying affective flow  
of experience  
that accompanies all our conscious operations.

But we saw, too,

that if something can't be integrated,  
if ego-development is forced when the affective state of ~~our~~ <sup>things</sup>  
isn't ready and cannot integrate,

there develops a split in the personality  
between No. 1 and No. 2,

between the ego and the totality of what we are,  
so that the ego becomes rootless, weak, impoverished,

and in the limit case ~~it~~ no longer knows  
what is going on in the feelings,  
what the feelings are saying,  
what the person is feeling.

Today I want to <sup>begin to</sup> talk about the development of feelings,  
for both of these aspects of our personality develop,  
they both change in the course of time.

Feelings develop as we integrate our newly differentiated skills  
so as to make them a part of us.

Feelings fail to develop when the integration cannot or does not  
take place. → and suffer breakdown

a. First, there, we can distinguish two kinds of feelings:  
intentional feelings and non-intentional feelings.

By intentional feelings,

I do not mean feelings I intend to have, for feelings are not <sup>in themselves</sup> ego-  
responses, for both kinds of feelings are spontaneous. I can't make myself feel  
anything just by willing.

Rather, intentional feelings intend an object that is perceived, represented,  
known

I desire this, I fear that,

I hope for this,

I am in despair over that,

This makes me happy, that makes me sad,

I am enthusiastic about this possibility,

angry about that,

I esteem this person and despise that one,

I trust " " " mistrust " "

I love " " " hate " "

etc.

Non-intentional feelings do not relate to a particular object or situation  
or possibility:

I'm tired -- not I'm tired of you, I'm just tired.

I'm in a bad mood, but I don't know why.

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I'm anxious, but I can't tell you why.

I'm hungry, but anything will do, etc.

Some non-intentional responses are transient, others are more or less consistent.

Intentional feelings are always about persons or things or objects or possibilities or situations:

We feel about other persons, we feel for them, we feel with them.

We have feelings about our various situations,

about the past,

about the future,

about evils to be remedied,

about the good that can & must be done.

2. Both kinds of feelings can be present in the context that, following Jung, we call No. 2.

I can be anxious about an exam,

and I can also be just plain anxious.

I can be angry about a particular situation,

and I can also be just plain angry.

I can be happy about something someone did for me

or something that turned out well for me,

and I can also be just -- happy.

But to the extent that happiness is a perduring state,

I will tend to be anxious or upset about

fewer & fewer situations,

and to the extent that anxiety and anger are perduring states,

I will tend to find fewer occasions of joy

than a person who is more consistently

at peace with himself.

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Both kinds are important, then, & the non-intentional states are imp. especially when it is a case of the perdurant context of No. 2 -- anxious or hopeful, depressed or happy, angry or well-disposed.

For the well-disposed person will be better able to handle even those particular situations that make him angry than the consistently angry person; and the happy person will be better able to respond even to a situation of sorrow than the depressed person; and the hopeful person will be better able to handle <sup>even</sup> life's anxieties than the anxious person.

There is a sense even in which the well-disposed, happy, hopeful person never loses a fundamental peace even in situations that cause him anger, or sorrow, or anxiety: he is n't thrown by the situation, maintains a certain calm, & resiliency, a peace, a confidence, a buoyancy through it all.

Whereas, with the consistently angry, depressed, or anxious person, the slightest new object that causes anger or sadness or anxiety is liable to make him lose complete control of himself and fall to pieces.

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c. The quality of one's intentional response to particular persons, events, or situations is thus likely to be a function of one's non-intentional state, one's underlying disposition.

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And one's underlying non-intentional disposition  
is itself a function of  
one's integration of what the ego has learned or done  
or undergone  
into the perduring context of one's life.  
If I have by and large integrated the events and developments  
of my life in the world,  
and made them a part of me,  
my underlying non-intentional disposition  
is likely to be basically one of calm, peace, lack of disturbance.  
If I have not integrated these events or developments  
into the total context of my center of gravity,  
if in fact I have no consistent center of gravity,  
then my underlying disposition  
is likely to be one of perduring frustration,  
or anger, or anxiety, or depression,  
or to be very inconsistent,  
so that I am at the whim of circumstances  
and not in possession of myself.

The self-possessed person  
is also the self-actualizing person,  
the one ready for new situations,  
differentiations,  
development.

And to the extent a person is not in possession of his emotions,  
he is not self-actualizing,  
but is tossed about by the storm of life  
from one unhappy situation to the next,  
with no moorings, no anchor, no place of rest and peace.



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d. The development of feelings  
to the point of consistent self-possession  
is a long and arduous process.

For, as we have seen,

development is not for any of us  
a constantly harmonious development,  
but has its ups and downs,

its forward strides and its setbacks.

And the achievement of a permanent and basic peace  
that extends into all one does

takes a relatively long time for all of us.

We all have restless hearts,

and the hearts of the alienated,

of those who have been traumatized by events,  
and made anxious or angry or unhappy  
at the core of their being,

are more restless than other hearts.

But for all of us,

only the discovery of a good without qualification  
can establish us in fundamental and long-lasting peace.

For that is what we demand,

what we are made for --

the unqualified good,

a relation to which answers every yearning of the  
human heart,

and establishes a peace that nothing can take away.

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And even when one has discovered that unqualified good,  
that good without reservation,  
that good which Christians call God,  
even then,

the development of the relation to that unqualified good  
is a long process: Christian tradition has spoken of three stages --

- a) there is the period of emptying oneself of all that interferes  
with one's relation to God; this leads to a detachment from  
inner states and outer objects  
-- a detach-  
ment wh. is  
quite different  
from  
indifference.
- b) there is the slow growth in prayerful intimacy with God;  
and only a few, perhaps far fewer  
than could be the case,  
are brought to the state  
It is a fuller  
response to  
person +  
situation,  
for the disco-  
very of the  
supreme value  
entails all  
other values.
- c) that Christians have called union with God,  
where one's basic being is consistently at peace,  
where one's continual state  
is one of "love, joy, peace, patience,  
kindness, goodness, gentleness, fidelity,  
and self-control" (Gal 5. 22).

The latter is a dynamic state

that has its own history of development,  
and we will have to say something about that history.

2.

But perhaps I have succeeded in

persuading you that the content of religious experience  
is our affectivity, our feelings, No. 2, the underlying  
flow of our being, that center of gravity  
that is with us always,  
and that accompanies every conscious act  
we perform.

When our heart is in God, and He is in possession of us there,  
then we cease to be restless, and we plant our roots firmly in Him.

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And perhaps now it is beginning to become clear  
how the third kind of religion I am talking about  
affects us at the level of No. 2,  
penetrates us there,  
integrates us there,  
unifies and transforms us there,  
and flows into the operations of No. 1,  
transforming them also,  
so that whatever is done  
is done from a heart that is in love with the  
unqualified good  
that Christians call God.