

D 0081

Theo 196 B - Sept. 9 (Class 2)

1. Class list again.

2. Announcement on books in bookstore. Vols. 4 thru 14 of CW on reserve.

3. Will skip 2 of the points I ~~list~~^{listed} in the last class:

a) 2 strands of mysticism

b) the new control of mg

cautions → 4. How to study Jung:

a) Do not aim at assembling a theory, but at understanding yourself with the aid of Jung. Begin to attend to your psychic being in perhaps a new way w. the aid of Jung. Jung did not want "Jungians." He wanted people to become themselves. His own autobiography exemplifies this: a doctrine in constant development, and based on experience.

b) Realize that many of the experiences & images of which Jung talks will not be easily locatable in your experience. Some are applicable only in middle age or old age. Your principal question, in terms of the Stages of Life, is: how well and how completely have I negotiated the movement from childhood to youth? Have I left childhood behind? Have I done so authentically, having dealt with its reality as much as is called for, or is there still a part of it unresolved in my development? Am I doing what Jung speaks of as genuine in the time of youth?

5. Course requirements:

2 examinations and 1 paper.

Mid-term exam will be take-home & will cover lectures and readings to that point:

- a. Memories, Dreams, Reflections. The development of Jung's notions of religion.
- b. Part I of The Portable Jung
- c. Ch. 3 of Man and His Symbols, Th. - L. von Franz, "The Process of Individuation"

Final exams will be in class. Will cover lectures & readings of 2nd 1/2 of course:

- a. Portable Jung, Parts 2 & 3.
- b. Johnston, The Still Point.
- c. Man & His Symbols, cc. 2, 4, ~~and~~ ~~and~~ 5, & conclusion.

Paper: Select one of the two spiritual classics and either:
a. Write a ^{scientific} psychological commentary on it from the standpoint of Jungian psych.
or: b. Compare the "way" spoken of in the book with the "way" of individuation acc. to Jung: compare religious myths.

In either case, 2500 words, & due the last class day of the semester.

Re: Portable Jung. Will study questions help? If so, I will type and distribute next week.

6. Approaches to Jung:

- a. Jung's psychology as a science of the psyche
 - cf. the conflict: science or art? Jung settled for science. Take him at his word. What is his science of the psyche?
- b. Jung as the originator of a ^{morally and} religiously significant "way." Jungian psychology as a "myth," i.e., as itself archetypally significant.

The phrase "archetypally significant": the ground theme of human existence is individuation, i.e. the drama of the emergence of the authentic man or woman. This drama itself will have archetypal significance, i.e., it can be understood best in ^{↳ expressed} elemental, primordial images. What is the archetypal significance of the Jungian "way"? How does it compare with the "way" of the various world religions? With that of Christianity?

The next 12 lectures will be equally divided between these two approaches. The final lecture will be my own position, dissertation and since, and what is the significance of Jung for the theologian.

Jung as scientist of the psyche:

1. Feeling-toned complex
2. Psychic Totality

1968 - Jung.

Lecture - ask questions

Office Hours

Class List

a. 2 pts: Ψ of Jung
 Ψ of rel. exp., esp. Kian

How do they correspond? To what extent?

How well does Jung's Ψ fit the data of rel. exp.
& allow us to understand these data?

Where, if anywhere, does J's Ψ fail to deal w. these data?

Thus I am adopting an explicitly theological outlook. This outlook:

a) accepts the data of religions as valid in their own right, as
~~an~~ irreducible realm of mg. ^{interiority}: L's realms of meaning*

(over) b) insists that Jung has provided us with a very
helpful paradigm or model for understanding these
data and for proceeding to grow in religious ~~transcendence~~ ^{authenticity};

c) insists that Jung's ^{the paradigm of individuation} paradigm collapses at the crucial
point of the problem of evil and sin. There are data of
authentic rel. exp. wh. Jung's paradigm cannot handle.

"Theology knows that man is made in the image of God; psychology does
not. It well might be the other way about. Jung himself refuses to
arbitrate this question, but each individual has a way of responding
to it if he submits to the process called individuation." ^{Does} entering
upon this process under the inspiration of Jung get us where
Jung claims it does? Or does it get us somewhere else? If the
latter, where does it get us? Where did Jung go wrong? ⁷ Von Franz, 167
⁸ Kierkegaard, 57, 262.
⁹ Becher. What is

* common sense, theory, interiority, art, scholarship, transcendence <sup>it to walk
through life up-
right?</sup>

C.S. & transc. = the two oldest realms of mg. The other 4 do not
exhaust them. C.S. & transc. remain inviolable.

Ψ as a sci. (acc. to Jung) deals w. the realm of interiority. Tr is beyond
even this realm.

Bunnell, 185
Jung's path of
individuation.

Burrell: "On balance, Jung's work promises to prove as reliable a handmaid for doing theology today as more metaphysical schemes proved in the past. Every such interpretative scheme must be carefully monitored & critically employed, yet that defines the theologian's task." 232.

Individuation: the process of becoming the selfone is.

Portable Jung, 126 f.

Source, 152 f.

c. Psych. of Religion:

(1)

That form of reflection on religious experience
wh. portrays (in explanatory fashion)
the participation of the human psyche
in that experience. * At beg. of hrs. see explanatory study of
psyche is at beg. of hrs. (So is expl. study of all interiority).

Religious Experience: the exp. of the holy
of transcendent otherness
of otherworldliness
of the mysterium tremendum et fascinans.
Otto, James, Bergson, M.T., 4,
Kierkegaard, Johnston,
M.T., 289 f.

Jung, Vol. 11,
#6, 8, 9, 10 +
my comments next
page

Vol. 80
Jung on
psyche
+ on how he
differs from
Freud

The human psyche: that dimension of human subjectivity
productive of feeling and symbol

- distinguished from spirit or intentionality
and from body.

explanatory: not reductive, but terms & rel's fixed by one
another. Things in rel. to one another, i. th. in rel'n to us --
not descriptive. Here Jung differs fr. Freud. Vol. 11, # 14.

* Then: ~~1 - what is the function of the psyche in religious experience?~~
or: 2 - what is the religious function of the psyche?
#1: the psychic function of religion?

The qs. are inter-related. Jung, at least, was convinced that
religion was necessary for psychic health (gu. 2) CW. 11, 517
and that the psyche itself held the key to an individual's
discovery of an authentic religious path (gu. 1). ^{509, 514}

It is Jung's treatment of these two questions which
we shall be dealing with in this course. ~~The 2nd gu.~~
~~can be treated quite briefly, in fact today.~~ The 1st
will take us ~~the entire course~~ to deal with.

Jungian ψ of rel.
Jungian ψ as a science of the psyche.
Jungian ψ as a field of study. \leftarrow ^{lit. culture}
Two distinct approaches. \leftarrow ^{scope} personal involvement

1. Not Jungian Theory.

2. Dev.: pre- and post-1940.

3. Pre-1940 position is well summed up in 1938 Yale Terry lectures.

A. "Since religion is incontestably one of the earliest and most universal activities of the human mind, it is self-evident that any kind of psychology wh. touches upon the ψ^al structure of human personality cannot avoid at least observing the fact that religion is not only a sociological or historical ϕ^or , but also something of considerable personal concern to a great number of individuals." (p. 1)

B. "I approach ψ^al matters from a scientific & not fr. a ϕ^al standpoint. In as much as religion has a very impt. ψ^al aspect, I am dealing w. it from a purely empirical point of view, that is, I restrict myself to the observations of ϕ^al & I refrain from any applications of ψ^al or ϕ^al considerations. I do not deny the validity of other considerations, but I cannot claim to be competent to apply them correctly." (p. 2)

C. ~~The~~ "It is empirically demonstrable that there is 'an authentic religious function in the unconscious mind.'" (p. 3).

D. "Certain ideas exist almost everywhere and at all times and they can even spontaneously create themselves quite apart from migration and tradition. They are not made by the individual -- they even force themselves upon the individual's consciousness." (p. 4)
It is these ideas & images as psychological realities that are the subject of Jung's investigation.

4. Religion: "a careful and scrupulous observation of what Rudolf Otto aptly termed the 'numinosum', that is, a dynamic existence or effect, not caused by an arbitrary act of the will. On the contrary, it seizes and controls the human subject, which always rather its victim than its creator. . . . The numinosum is either a quality of a visible object or the influence of an invisible presence causing a peculiar alteration of consciousness." (4)

"Religion appears to me to be a peculiar attitude of the human mind, wh. cd. be formulated in accordance w. the original use of the term 'religio,' that is, a careful consideration & observation of certain dynamic factors, understood to be 'powers,' spirits, demons,

gods, laws, ideas, ideals or whatever name man has given to such factors as he has found in his world powerful, dangerous or helpful enough to be taken into careful consideration, or grand, beautiful and meaningful enough to be devoutly adored and loved." (5)

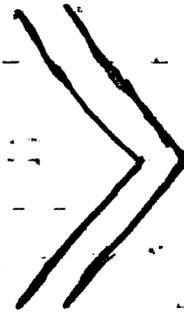
"By the term 'religion' I do not mean a creed. . . . 'Religion' is the term that designates the attitude peculiar to, or consciousness which has been altered by the experience of the numinous.

"Creeds are codified & dogmatized forms of original religious experience. . . . The psychologist, in as much as he assumes a scientific attitude, has to disregard the claim of every creed to be the unique and eternal truth. He must keep his eye on the human side of the religious problem, in that he is concerned w. the original religious experience quite apart from what the creeds have made of it." (6 f.)

Many of Jung's patients needed and unconsciously were in quest of the numinous of religious experience. For Jung, most ecclesiastical religion was degenerate, a matter of sentimentality & experience, incapable of giving help or of having any other moral effect. While they could not discover meaning through ecclesiastical religion, they could discover it through the experiences of images produced spontaneously from their own unconscious depths.

The process:

1. The four functions and the two attitudes
2. The shadow
3. The animus or anima
- 4. The collective unconscious and the archetypes
5. The self, the "god-image"



My comments

Theo 196 C:8 Assignments

1. Begin reading Memories, Dreams, Reflections. 2 weeks, 1 paper.
1st 2nd week: 3 ^{papers}: Religion in Jung's youth (1st 3 cc. of M, D, R).
 2. Read "The Stages of Life" in The Portable Jung. Locate yourself in these terms, in the stage of youth. Realize, then, that the exp's of wh. Jung talks in his other writings will not be able to be located in your experience, for some of them are applicable only to middle age or even old age. Rather: how well and how completely have I negotiated the movement from childhood to youth? Have I left childhood behind? Have I left it behind authentically, having dealt with all its reality, or is there still a part of it unresolved in my own development? *
 3. Recommended reading: (supplementary either to Jung readings or to my lectures)
Lorenzau, "Dimensions of Meaning"
"The Subject"
John Deimeow the stages of life. (zerox)
Keniston, "Youth: A New Stage of Life" American Scholar,
Autumn, 1970, 631-654.
- I. Theory, Method, and Psyche.
A. The Control of Meaning

* On each reading, questions for examinations; also on each lecture.

On these readings:

1. Describe the emergence of Jung's notion of religion in the period of his youth. (Cc. 1-3 of M, D, R). 2. Polarity
3. What are the specific problems of the stage of life called "youth" according to Jung? Of that stage called "middle life?" How does Jung understand and these stages in terms of the relations between the ego and the unconscious?

3. What are the principal characteristics of the two strands of Western mysticism?

Theo 196 c

I. The Control of Meaning

B. Conscious Intentionality

1. The goal of the quest for a new control of meaning in terms of interiority is to discover a normative pattern of operations according to which all questions of meaning, truth, and value can be settled. The operations include:

- seeing, hearing, touching, smelling, tasting
- inquiring, imagining, understanding, conceiving, formulating
- reflecting, marshaling and weighing evidence, judging
- deliberating, evaluating, deciding, communicating, acting

2. All of these operations have objects. By the operation one becomes aware of an object. The operations intend objects. Intentional operations are operations by which one becomes aware of an object, those by which an object becomes present in a psychological sense.

3. All of these operations are the operations of a subject, of one who operates consciously. None of them is performed in dreamless sleep or in a coma. In all of these operations, the subject is aware of himself operating, present to himself operating, experiencing himself operating. I.e., conscious. Consciousness is the presence of the subject to himself in all of his intentional operations.

4. It is by intentionality that objects are present to a subject; it is by consciousness that the subject is present to himself. But "presence" here means two different things. "The object is present as what is gazed upon, attended to, intended." But the presence of the subject resides in the gazing, the attending, the intending. MIT, 8. In the self-presence of consciousness, the subject experiences himself operating. But this experience is not another intending over & above the intending of the object in the operation. It is not a cognitional event, an inward inspection. It is rather a quality inherent in all cognitional events.

5. Nonetheless, one may move from the experience of self that is es through inquiry, understanding, reflection, judgment, etc., to knowledge of self, just as one moves from the experiencing of objects through these operations to knowledge of the operations.

The two dimensions of these operations constitute what is meant by conscious intentionality.

This process is known as self-appropriation.

6. These operations form four different but related levels of conscious intentionality. These levels are successive.

- a. The empirical level: sensing, perceiving, imagining, feeling
- b. intellectual: inquiring, coming to understand, expressing what we have understood, working out its presuppositions and implications
- c. rational: reflecting, marshaling evidence, passing judgment on the truth or falsity, certainty or probability, of a statement
- d. responsible: concerning ourselves, our goals; deliberating about possible courses of action, evaluating, deciding, acting.

Introduce the theme of religion in Jung w. a discussion of meaning. One way, & only one, of understanding the psychology and psychotherapy of Jung is as an attempt to answer and aid others in answering the question of meaning of human life. Central to Jung's work, however, is the tenacious insistence that every answer to the question must be unique and individual. Otherw^{ise} it cannot possibly be valid. Individuation as a process of discriminating ^{from} notions and techniques which are transcendental in the sense that the discovery ^{of meaning} universally depends on their employment. What are they? They are four:

- depends upon
- 1) Man's consciousness ~~historically descends from a~~ higher unity, which is symbolically constituted: the collective unconscious.
 - 2) It must pay due and careful regard to this source.
 - 3) It must execute the demands of this source of intelligently and responsibly.
 - 4) Thereby the whole psyche will be afforded the optimum degree of life and development.

- one
- 1) ~~Man's~~ consciousness, whether ~~he~~ ^{one} is aware of it or not, is always in a process of commerce with an ever available fund of symbolic meanings. This fund is continually in a process of change and development. Jung calls it, somewhat unfortunately, the collective unconscious.
 - 2) Cs must attend to this source out of which it continually emerges anew.
 - 3) Cs must respect the demands of this source and execute them intelligently and responsibly.
 - 4) Thereby the whole psyche will be afforded the optimum degree of life and development and will be contributing in a free, and responsible, and constructive fashion to the fund of symbolic meanings. Every human life, every human action, is a contribution to this fund, but the choice as to the quality of one's own contribution is one's own to make.

Here are some statements from Jung relevant to our theme:
"A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning."

"About a third of my cases are not suffering from any clinically definable neurosis, but from the senselessness and aimlessness of their lives."

Jung maintained that this increasingly pervasive sense of futility, wh. he called the "general neurosis of our time," goes hand in hand w. a sense of religious emptiness. He maintained that nobody is really healed & finds his meaning "who did not regain his religious outlook." And he adds, "This of course has nothing whatever to do with a particular creed or membership of a church." He maintained that the tension between the two poles of personal consciousness and a realm that transcends & is above the tangible world ~~or man has~~ must be kept active or man has the "feeling that he is a haphazard creature w/o mg, and it is this feeling that prevents him from living his life w. the intensity it demands if it is to be enjoyed to the full. Life becomes stale and is no longer the exponent of the complete man."

Jung calls the realm transcending & the tangible world, the unconscious. Its contents are the archetypes. It is not accessible to direct observation but can be investigated indirectly by observing conscious contents wh. allow one to infer the nature & structures of the unconscious. What can be directly investigated are dreams, fantasies, delusions, comparative religion and mythology. Jung discovered that analogous images and myth motifs are to be found at all times and places. From this fact he inferred the presence of typical dispositions in the unconscious ingrained in man's make-up. These dispositions are operators wh. arrange the contents of the unconscious everywhere in accordance w. their own structural form. It is these other dispositions wh. Jung calls archetypes. The archetypes themselves are not representable, but they produce images or motifs wh. are accessible to consciousness, and they are also responsible for the creation of abstract ideas and scientific theories. They are the bridge betw. sense perception & ideas. But it is particularly dreams and fantasies which render the archetypes visible: The archetypes are "living predispositions that preform and continually influence our thoughts and feelings and actions!" The archetypes are not unconscious ideas. They are not predetermined in terms of their content except when brought into contact with conscious experience.

The patterns promote neural processes to conscious experience in dreams and genuine fantasies, such as in active imagination. If these patterns of experience are

interpreted, & if the interpretation is affirmed to be true, then the images released by the archetypes function in aid of self-knowledge. They throw light on my experience, on the felt meaning accompanying all of my conscious awareness. Not only do they provide symbols which can be analyzed, however, but they also disclose possibilities. They are creative of meaning. For Jung, there is no sit'n. of experiencing wh. does not have an archetypal meaning. Jungian psychotherapy is intended to provide one w. the capacity to discover the archetypal meaning thru the interp. of his dreams and fantasies.

The Jungian contribution to religious living -- and it is only in this way that we may now view the relationship between Jungian psychology and religion -- is directly related to the hypothesis of the collective unconscious. Put in different terms, religious experience affects the available fund of symbolic meanings. Conversely, every modification of this fund is religiously significant. Revelatory experience -- as possible today as it was in the days of Abraham and Moses -- amounts to a major transformation, in the experience of an individual but passed on to the community and through the community into history -- a major transformation of the ever available fund of symbolic meaning in the direction of integration, heightened awareness, and conscious liberation. Strictly speaking, all religious experience is revelatory, no different in kind from the experiences of Abraham, Moses, the prophets, and Jesus. The great religions of the world are the result of major symbolic transformations in the experience of individuals, producing a heightened tension between the consciousness and the superpersonal realm of symbolic meaning, and affording the possibility for more complete integration, heightened and expanded consciousness, and a sense of liberation from slavery to unconscious forces within oneself and, even more, to collective manifestations, and ossification, and domestication in the world of what Heidegger calls das Man, the world of the facade, of the ego-persona.

In the final elaboration of Jung's thoughts, archetypes are not inherited contents or ~~deposits~~ deposits, but structural elements inherent in man's nature from the start. The a. is timeless, pure unvitiated nature. The timeless constants of human nature, wherever the arrangements they produce (archetypal images and ideas) are formed anew in each individual life as time-conditioned variants of the timeless motif. The shaping of these variants depends equally on the unconscious disposition (the organizing archetype), the environment,

personal experience, and the given culture.

Jung constructs a di polar model for the understanding of the archetype. On the one hand, the a. is described as an instinct or pattern of behavior, an unconscious factor exerting an ordering function. On the other hand, the a. is the "authentic element of spirit." What might be called its "spirituality" is apparent in the experience of its manifestations, an experience of fundamental importance, a numinous experience. The a. possesses an inherent autonomous dynamism. Jung says this is "uncanny, like everything whose cause we do not know -- since it is not ourselves. It hints at an unseen presence, a numen to which neither human expectations nor the machinations of the will have given life. It lives of itself, and a shudder runs thru the man who thought that 'spirit' was merely what he believes, what he makes himself, what is said in books, or what people talk about. But when it happens spontaneously it is a spooky thing, and primitive fear seizes the naive mind."

The first reaction to such an exp. is commonly fear. Jung: "Often (the a.) drives w. unexampled passion & remorseless logic towards its goal and draws the subject under its spell, so wh. despite the most desperate resistance he is unable, and finally no longer even willing, to break free, bec. the exp. brings w. it a depth & fullness of mg that was unthinkable before."

It is precisely here that the question of meaning is handled by Jung. The awareness of a transcendental or spiritual reality wh. complements the empirical reality of life & forms a whole w. it gives rise to a new kind of experience of meaning. The exp. is similar to what St Paul must have been getting at in 2 Cor 4.18: "The things wh. are seen are temporal, but the things wh. are not seen are eternal." The exp. is the recognition or exp. of timeless archetypes as the hidden operators behind the scenes of life.

The central a. is that of the self, the a. of human wholeness. It draws the subj. under its spell & brings w. it a depth & fullness of meaning, esp. when life is devoted to the realization of the a. of the self. The new knowledge, if intelligently & responsibly negotiated, brings an experienced happiness, of correspondence betw. inner images in the psyche & external objects.

As both instinct & spirit, the a. is a paradoxical entity. Cf. the electron, wh. depending on the way it is observed behaves sometimes as a wave & sometimes as a particle. Both are valid & supplement one another. The psyche is a matter of opposites or of self-complementing modes of manifestation. Psychic wholeness is a matter of achieving a reconciliation or harmonization of the opposites of spirit and

instinct, spirit and matter, spirit and world. After 1946, Jung spoke of the a. as imprinted not only in the psyche but also in the physical and inorganic world, in the cosmos itself. The a. is the bridge to matter in general. "At bottom the psyche is simply world." The origins of conscious realization has led to an increasing discrimination and differentiation of reality into clearly defined, independent concepts, which in our age has led to psychic impoverishment, one-sidedness, & the loss of a unitary grasp of reality most manifest in the Cartesian philosophy. Jung's answer to the qu. of Jung begins w. his attempt to restore a unified picture of the world.

The experiences of archetypal images are numinous, of a religious nature. The archetypes are invested with an immanent intentionality experienced as a superior force, as something "wholly other" and strange, and at times as even hostile to the plans and desires of ego-consciousness. The ego seems to be confronted w. images that are outside the control of the will. The images are autonomous and cannot be controlled. They are experienced as overpowering, and in his memoirs Jung speaks of the validity of the belief that they are divine.

This does not mean that Jung identified the unconscious w. God. In experience, the two are indistinguishable. But Jung says: "This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the source further caused of such exp. may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem."

Neither God nor nature nor the unconscious can be directly observed by man. But just as in nuclear physics the behavior of the particle is altered by human observation, so in ψ the archetype is altered by becoming conscious & being perceived & it takes its color from the mind as in which it happens to appear. The uncertainty principle obtains because the observer is inseparable from the observed & always disturbs it by the act of observation.

Jung. Acc. to Aniela Jaffé, Memories, Dreams, Reflections contains Jung's religious testament.

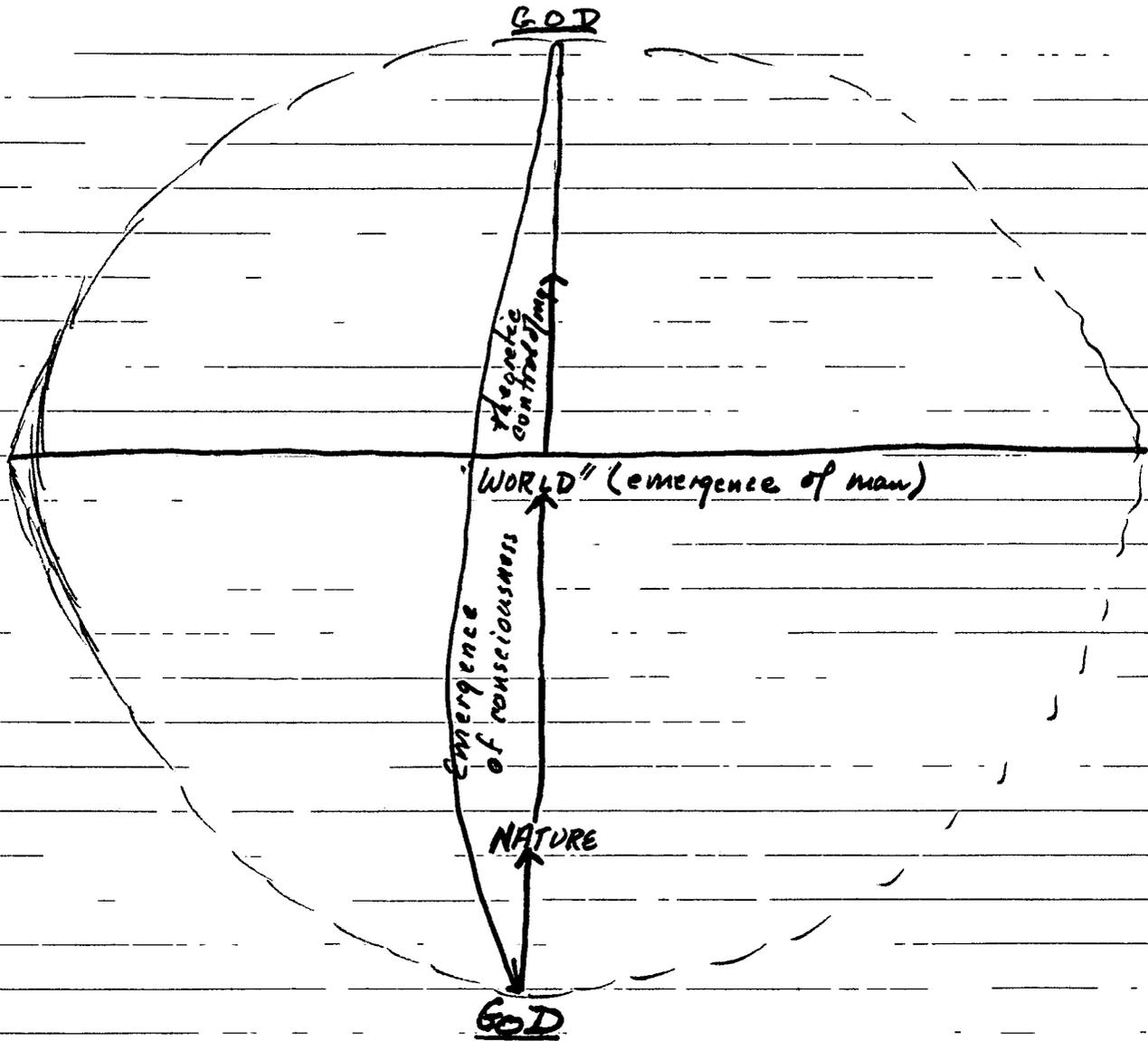
"Jung was led to a confrontation with religious questions by a number of different routes. There were his childhood visions, which brought him face to face with the reality of religious experience and remained with him to the end of his life. There was his insuppressible curiosity concerning everything that had to do with the contents of ~~the~~^{the} psyche and its manifestations -- the urge to know which characterized his scientific work. And, last but not least, there was his conscience as a physician. Jung regarded himself primarily as a doctor, a psychiatrist. He was well aware that the patient's religious attitude plays a crucial part in the therapy of psychic illnesses. This observation coincided with his discovery that the psyche spontaneously produces images with a religious content, that it is 'by nature religious.' It also became apparent to him that numerous neuroses spring from a disregard for this fundamental characteristic of the psyche, especially during the second half of life." Ibid., x.

"Jung's concept of religion differed in many respects from traditional Christianity -- above all in his answer to the problem of evil and his conception of a God who is not entirely good or kind. From the viewpoint of dogmatic Christianity, Jung was distinctly an 'outsider.' For all his world-wide fame, this verdict was forcibly borne in upon him by the reactions to his writings. . . . [He] felt that his religious ideas were not properly understood. . . . Only since his death have theologians in increasing numbers begun to say that Jung was indubitably an outstanding figure in the religious history of our century.

"Jung explicitly declared his allegiance to Christianity, and the most important of his works deal with the religious problems of the Christian. He looked at these questions from the standpoint of psychology, deliberately setting a bound between it and the theological approach. In so doing he stressed the necessity of understanding and reflecting, as against the Christian demand for faith. He took this necessity for granted, as one of the essential features of life. 'I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly

attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force," he wrote in 1952 to a young clergyman.

This book is the only place in his extensive writings in which Jung speaks of God and his personal experience of God. While he was writing of his youthful rebellion against the church, he once said, "At that time I realized that God-- for me, at least-- was one of the most immediate experiences." In his scientific works Jung seldom speaks of God; there he is at pains to use the term "the God-image in the human psyche." This is no contradiction. In the one case his language is subjective, based upon inner experience; in the other it is the objective language of scientific inquiry. In the first case he is speaking as an individual, whose thoughts are influenced by passionate, powerful feelings, intuitions, and experiences of a long and unusually rich life; in the second, he is speaking as the scientist who consciously restricts himself to what may be demonstrated and supported by evidence. As a scientist, Jung is an empiricist. When Jung speaks of his religious experiences in this book, he is assuming that his readers are willing to enter into his point of view. His subjective statements will be acceptable only to those who have had similar experiences-- or, to put it another way, to those in whose psyche the God-image bears the same or similar features." Ibid., xi.



GOD → NATURE

NATURE → CS → "WORLD" (=NATURE MEDIATED & CONSTITUTED BY MEANING)

I. LOGOS

CS
DE-
VE-
LOPS

MEANING:
("WORLD")

SYMBOLIC, ARCHETYPAL
CONCEPTUAL
TRUE
FURTHERED IN CREATION

(EMP. CS)
(INT. CS)
(REAS. CS)
(MORAL CS)

SPLIT

II. METHODOS

LOPS
↑
VE-
DE-
CS

MG AS ARCHETYPAL = "Coh. UCS", "CONS. N. OF GOD"

I. MYTHOS TO LOGOS

GOD



NATURE



CS

INCREASING DIFFERENTIATION



"WORLD"

SYMBOL CONCEPT KNOWLEDGE CONTROL (PRAXIS) SPLIT



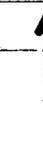
SCIENCE AS THEORY

II. LOGOS TO METHODOS

GOD



NATURE



CS

INCREASING CONCEPTUAL SYNTHESIS



"WORLD"

SYMBOL CONCEPT KNOWLEDGE CONTROL (PRAXIS) SPLIT REMOVED



SCIENCE AS GROUNDED IN INTERIORITY - CONVERSION



"WORLD" AT LEVEL OF SYMBOL = "COLLECTIVE US," = "CONSEQUENT NATURE OF GOD" = PRIMORDIAL NATURE OF MAN

I. GOD → NATURE → CS → "WORLD" (MEANING) at 4 levels:
SYMBOLIC, CONCEPTUAL, TRUTH, PRAXIS. INCREASING
DIFF'N → SPLIT BETW. SYMBOLIC & THE OTHER THREE

II. PRAXIS → KNOWLEDGE (TRUTH, CONCEPTUAL) → SYMBOL (SPLIT REMOVED)
→ SYNTHESIS → CS ↓ NATURE → GOD.