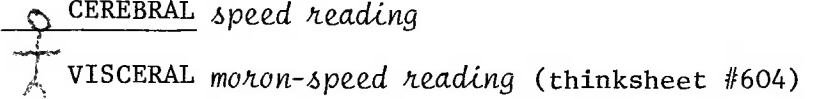


The SKILL this Bible-study TOOL aims at is double:

...the skill of recovering the feeling with which the particular text was written, and ...the skill of discovering the feelings which I--I, this particular human being here and now--will have and become conscious of only if I let the Spirit speak to me through the Word through my feeling-receptor, primarily my viscera (though the whole body can feel in the same sense that the whole skin can see and hear)...thus, the visceral, in contrast to the cerebral, method of Bible study. We can illustrate this with a stick-drawing divided at the neck, thus:



In this Bible-study method, "first reading" means above the neck, fast, for "content"; and "second reading" means body-reading (not "body language," which means reading others' meaning from watching their bodies), i.e. reading with your whole body, which is (in comparison with your brain) a moron needing to subvocalize or, better, to read out loud. Thus, second reading is not for content but for intent, the author's and yours.

Ready to try? Read twice (first, then, second, reading) the whole of Micah 6.<sup>\*</sup> During second reading, put an "x" in the margin (the outer margin of a two-column page: don't confuse yourself by using the inner margin!) at every point where you perceive/have a strong feeling ("feeling" being our A-S for the Lat. "emotion"--study the two words in any good dictionary; here under "syn"onyms in Web.<sup>7</sup>: "pleasure, pain, attraction, repulsion"). Then, circle those "x"s which signal something you want to share in group because you want to witness or help or ask for help--points at which you had/have a strong feeling whether or not the emotional mood or atmosphere of the passage at those points is passionate, intense, strong (these three being synonyms, for our purpose here).

Need more help on grasping "feeling" here? Maybe some help from these articles in the PSYCHIATRIC DICTIONARY, 4th ed. (0x/70):

**feeling** The term is used by many with special reference to one only of the three kinds of process into which mental life is now usually classified—that part which deals with "feeling" in the narrower sense as distinct from "knowing" or "wishing." In this sense it is sometimes also called "affection" and is contrasted with "cognition" and "conation." (Flugel, J.C. *Encyclopaedia Britannica*, 14th ed., vol. IX, p. 143)

According to Burrow, the total, spontaneous response of the organism to stimuli naturally affecting the empathic system. The sensations arising as a spontaneous reaction within the organism as a whole. Contrasted with affect or projected feeling. Synonym: empathic reaction. (Burrow, T. *The Biology of Human Conduct*, Macmillan, New York, 1937, p. 160)

**feeling-apperception** Jung says: "The nature of feeling-valuation may be compared with intellectual apperception as an *apperception of value*. An *active* and a *passive* feeling-apperception can be distinguished. The passive feeling-act is characterized by the fact that a content excites or attracts the feeling; it compels a feeling-participation on the part of the subject. The active feeling-act, on the contrary, confers value from the subject—it is a deliberate evaluation of contents in accordance with feeling and not in accordance with intellectual intention. Hence active feeling is a *directed* function, an act of will, as for instance, loving as opposed to being in love. This latter state would be *undirected*, passive feeling, as, indeed, the ordinary colloquial term suggests, since it describes the former as activity and the latter as a condition. Undirected feeling is *feeling-intuition*. (Jung, C.G. *Psychological Types*, tr. by Baynes, H.G., Harcourt, Brace, New York and London, 1923)

**emotion** Feeling; mood; *affect* (q.v.). In current usage, emotion and affect are used interchangeably, although some use *emotion* to refer primarily to the consciously perceived feelings and their objective manifestations, and *affect* to include also the drive energies that are presumed to generate both conscious and unconscious feelings.

For Adler, emotions do not determine goals and hence are never the cause of undesirable or antisocial behavior; rather, goals are set in accord with cognitive processes (even though the subject may not be consciously aware of these). Emotions are generated secondarily to suit those goals, and to permit and support what the subject intends to do. People are not emotionally disturbed; they are deficient in their social movement, in their goals, in their form of social integration, because they have wrong concepts about themselves. (Dreikurs, R. in Stein, M. *Contemporary Psychotherapies*, Glencoe, New York, 1961 p. 76)

The usual way of thinking about the emotional experiences and their facial or other bodily manifestations is that the emotional experience is excited by the perception of some object, and that the emotional feeling then expresses itself in the bodily manifestations in question. (*Encyclopaedia Britannica*, 14th ed., vol. 12, p. 885) See (*Canon hypothalamic theory of emotion: emotion. Paper's theory of: ergotropic.*)

The James-Lange Theory of Emotions states that the so-called expressions or bodily changes are the direct results of the perception of the exciting object, and that the emotion is just the feeling of these bodily changes as they occur.

**emotion, sources of** A psychoanalytic term that is particularly used and useful in emphasizing the root origins, in the unconscious, of the personal shibboleths and prejudices of so-called 'normal' people. This is especially important for those with pretensions toward objective scientific observations and judgments. By working through the defensive resistances rooted in the character, a degree of self-knowledge is achieved, which is, in a way, the ideal goal of the personal analysis. Through this process the emotional sources of rationalizations, self-delusions, self-deceptions, and confused obstructions to lucidity and clear understanding are uncovered. It is only through the intimate knowledge of one's own unconscious life that the emotional sources of bias and prejudice can be recognized and overcome....

the heart of the chap. (p.2) an exposition-study thereof.

(T.p) for 873# see\*