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Met het oog van de ziel. Een godsdienstpsychologische en mentaliteitshistorische studie naar mensvisie, zelfonderzoek en geloofsbeleving in het werk van Willem Teellinck (1579-1629).

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Summary

With the Eye of the Soul.

A study of psychology of religion and history of mentalities concerning Willem Teellinck's view on man, self-examination and belief as found in his written work.

This thesis on the psychology of religion and the history of mentalities consists of research of the works of Willem Teellinck (1579-1629), minister of Middelburg and one of the main representatives of what is generally known as 'Nadere Reformatie' (Further Reformation). In his works Teellinck emphasizes self-examination as means of self-understanding and change. The objective is a specific belief. In connection with medical theories and philosophical insights, and deeply rooted in orthodox Calvinist doctrine, Teellinck provides a framework for certainty of belief, wherein a believer understands and judges himself in a specific manner. This aiming at certainty – historically related to Descartes' alternative search for certainty in the inner life of the subject – and the findings of self-examination, have affected modern psychoanalysis deeply.

Chapter 1 describes the life and works of Willem Teellinck and shows a certain development in his work. Especially in the years following the Synod of Dordrecht (1618-1619) Teellinck has high hopes for a reformation of society. These hopes however are diminished by criticism. Towards the end of his life Teellinck's works are less ambitious. His mystic writings in these last years are models for belief and self-examination addressed to a smaller audience.

In this chapter Puritanism is described as the main influence on Teellinck. Puritanism is treated as rooted in humanist and especially in ramist philosophy. The conflict in the Republic about predestination is described as the main theological debate in Teellinck's age. The last section of this chapter deals with the notion of "Nadere Reformatie".

In chapter 2 the meaning of the Lord's Supper, church discipline, family life and education, self-examination and social life, in Teellinck's works are analysed separate and in their connection. Self-examination leads to a more general notion of sinfulness and a personal experience of guilt. This notion and experience are put in general terms by the minister, as opposed to the Catholic tradition where sins are given a concrete form and content (in confession). The notion of sinfulness and the experience of guilt result in an emphasis on temperance and on the duty to uphold God's Laws in everyday life.

In chapter 3 the minister is described as a preacher of Gods word onto man. In preaching Gods Law and salvation in Christ, the minister affectively exhorts his audience to break with sin and to convert and seek salvation in Christ. He summons his audience to true self-examination and he provides them with guidelines.

Summary

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A study of psychology of
Teellinck's view on man, self-*

This thesis on the psychology research of the works of Willem Teellinck (1618-1619) is one of the main representatives of the Further Reformation. In means of self-understanding connection with medical the orthodox Calvinist doctrine, wherein a believer understand at certainty – historically related inner life of the subject – and psychoanalysis deeply.

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In chapter 2 the meaning of education, self-examination separate and in their connection sinfulness and a personal experience general terms by the minister given a concrete form and experience of guilt result in God's Laws in everyday life.

In chapter 3 the minister is preaching Gods Law and sa audience to break with sin and his audience to true self-e

Preaching means calling and calling is the first step in coming to faith. It makes man more and more conscious of his state before God. It is upto the audience to apply the minister's words in their own lives.

In chapter 4 Teellinck's thoughts on sin and the human body are dealt with. Sin starts from a lack of obedience to God. The punishment for this is the Fall, meaning the confusion of body and soul and the terrible effects thereof (sickness, death). Man is naturally inclined to sin (original sin), an inclination that he cannot overcome by himself. Next to this inclination are the annoying sins that man can temper or leave behind.

Teellinck's theological thoughts on sinfulness (and righteousness) are strongly connected with views on the soul and the body. Medical theories, most importantly those of Jean Fernel and Daniel Sennert, enable Teellinck to associate certain physical processes, aberrations and illnesses with the sinfulness of man. These connections between medical theories and theological thought form a framework for interpretation of daily experiences and concerns.

Chapter 5 is concerned with the human soul. It shows that Teellinck in his ideas on the human soul depends on Thomistic concepts and divisions. He connects Thomistic thought with Calvinist doctrine and stresses that the highest faculty of the soul is conscience (and not intellect). This faculty is defined as joined knowledge with God concerning the state of man before God. Conscience is a critical faculty, meant as a power that accuses or excuses man. It is a power that instigates conversion and the restoration of God's image in man. This chapter further shows the discussion on 'the forcing of conscience', its means and ends. It is also shown that Jesuit thought (Franciscus Suarez) can be traced in Teellinck's works.

Chapter 6 is a descriptive analysis of Teellinck's thoughts on faith, regeneration, good works and conversion. It is shown that Teellinck's thought centres on communion with Christ. Teellinck stresses personal experience and responsibility: faith is defined as personal trust in and certainty of being saved. In general Teellinck focuses on identification with the suffering Christ as a model for obedience to God. The relation with Christ is strongly affective. Man cannot resist the love of Christ and is 'forced' to love Christ as a response. This relationship redefines all objects of hate and love.

Chapter 7 shows how view on man, self-examination and belief are interconnected. In this chapter one of Teellinck's last works, *Soliloquium* (1628), is analysed. This work is considered a model for self-examination and belief as a process from living in sin to communion with Christ. It is shown that in *Soliloquium* the sinner who is called to faith becomes divided in *I* and *self*. It is argued that *I* is the voice of the internalised other (the minister), a voice that becomes the voice of the good conscience. It is this good conscience that is capable of *self*-examination. Self-denial and fleeing from sin mark a process that eventually gives the sinner certainty, confidence and faith. It is shown that fear and desire are intertwined and support each other in the spiritual movement towards Christ. A crucial point in *Soliloquium*

is the concept of powerlessness marks the with Christ doesn't end communion. Ultimate with Christ does mean believer will live accord In this chapter central *self*, self-examination psychoanalytical ideas Lacan's thought are de subject, the division of central function of desire criticism on the Cartesian early modern mysticism in his inner life, a play essential in early modern relation with the Other the mystic as mystic or Teellinck's strong criticism *oneself*, already containing autonomous self-conscious connection with the per found in his definition of

The structural resemblance tradition of self-examination thought on the subject a potential for a further in texts.

is the concept of predestination: the awareness of the deepest personal powerlessness marks the beginning of trusting God. The consequential communion with Christ doesn't end, although written in medieval mystic language, in an erotic communion. Ultimate communion is postponed to a life in heaven. The communion with Christ does mean that Christ is now a model for daily life, meaning that the believer will live according to God's Law, loving God and his fellow man.

In this chapter central themes from Teellinck's thought (the division between *I* and *self*, self-examination and identification with the other) are compared to the psychoanalytical ideas of (Sigmund Freud and) Jacques Lacan. General lines in Lacan's thought are described, with an emphasis on his criticism of the Cartesian subject, the division of the subject, the edifying significance of language and the central function of desire. With Michel de Certeau it is argued that psychoanalysis as criticism on the Cartesian subject, is implicitly (and sometimes explicitly) rooted in early modern mysticism. In this mysticism the mystic/believer has to create a space in his inner life, a place where God speaks and can be heard. The inner life is essential in early modern mysticism as the sole place for revelation and for having a relation with the Other (God, Christ, Holy Spirit). This Other defines the identity of the mystic as mystic or of the believer as believer.

Teellinck's strong criticism of the idea that certainty of one's state could be found in *oneself*, already contains a criticism of the possibility of Cartesian certainty in an autonomous self-conscious subject. Teellinck stresses the importance of certainty in connection with the personal relationship with others and the Other. This is clearly found in his definition of conscience and the central role conscience has in belief.

The structural resemblance indicates that psychoanalysis is historically rooted in a tradition of self-examination and self-understanding alternative to a Cartesian line of thought on the subject and certainty. This means that lacanian psychoanalysis has a potential for a further interpretation of Teellinck's work and other familiar religious texts.