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II. Jung's Science of the Psyche

B. Psychic Wholeness

1. The proper attitude to complexes
 2. The transformation of energy
 - a. symbols as operators
 - b. the teleological point of view
 3. Psychic Energy
 4. The symbol as key to teleology
 5. Psychic ~~entropys~~ **entropy**
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1. The proper attitude to the ucs (for section 1, this is review)

In Jung's estimation, as we have seen,

ucs complexes could frequently be the incentive to personal transformation and development,

provided that cs takes up the right attitude toward them.

As we saw in our last class,

the wrong attitude toward the complexes, particularly to those accidental complexes that have arisen as a result of perhaps traumatic events in our own life,

is an attitude of neglect.

Why? (Ans: complexes, which often represent areas of sensitivity, vulnerability, and weakness, have arisen because of some form or other of victimization, trauma, etc.)

And we only / further victimize them by neglect.)

We have a spontaneous tendency to neglect complexes that cause us difficulty or highlight our weakness,

because we do not want to be or to appear weak..

We are perfectionists, or at least our ego's frequently are,

but perfectionism only further victimizes our personal complexes.

*(Endemic to our society--competition, etc.)

The proper attitude to complexes

is rather one of compassion (my term),

of an effort to befriend,

perhaps even to ask forgiveness

of the neglected side within.

This is the way that the weak point of psychic life

can become ^{The term is Jung's.} the area of potential victory (Life is still present

in the victimized complex. If it is tapped, it can give life to

the whole being.) Cf. Sebastian Moore, The Crucified is no Stranger.

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The transformation of energy

2. What is the potential victory of which Jung speaks?

It is the movement toward what Jung calls psychic wholeness.

Psychic wholeness, it is fair to say,

constitutes the guiding principle in all of Jung's investigations.

Psychic wholeness can be understood

if we recall the distinctions
between Jung and Freud

on the notion of energy.

For Freud, energy is sexual,

and it can be displaced in a neurotic
or healthy fashion on to other objects
and courses of action.

The psyche has various mechanisms of displacement:

repression, substitution, symbolization, sublimation.

For Jung, energy is undifferentiated, neutral.

It can be directed to different objects,

and it can be transformed creatively

in the interest of a particular goal,

the goal of wholeness.

Jung at first agreed with Freud

that energy was displaced,

but he abandoned this notion

in favor of "an entirely natural and automatic

process of transformation"

that had an unconscious meaning and purposefulness.

The change in Jung's attitude on this process can be seen from two things he said about fantasy and the dream at different periods in his life:

in 1912, he indicated, more or less in agreement with Freud, that fantasy-thinking and dreaming represented only a distortion in one's relation to reality due to purely subjective factors: wishes, etc.

In 1952, he rewrote this part of his book, Symbols of Transformation, and indicated that fantasy can be a spontaneous product of the objective psyche, and can have a distinct, ^{meaning and} psychic purpose of its own, i.e.,

(Perry, on psychosis. Take the fantasies of the psychotic seriously, as pointing to a reorganization of the self.
the transformation of energy.
 Fantasy for Freud and the early Jung was just symptomatic of neurotic difficulty, expressing substitute-formations, where neurosis is conceived as maladaptation to reality.

Fantasy for Jung can be and often is a symbolic operator of the transformation of energy;

first: symbolizing an objective desire on the part of the psyche for wholeness; and secondly, operating to transform

First: Symbolic actions and experiences, psychic energy in that direction.
The efficacy of the symbol.
 such as fantasy and the dream, have an inherent and irreducible meaning and value and purpose in their own right.

Jung's interest, then, shifted
 from the causal-reductive point of view
 (what caused this distortion in the objective world view?)
 to the teleological point of view
 (what is the purpose of this symbolic expression? What
 is it intending? Where is it leading?)

Or, more accurately,
 he came to see that the teleological point of view
complemented the causal,
 and that both were necessary
if the symbol is to be understood.

The symbol is not an inferior form of thinking,
 as for Freud,

but "the best possible description or formulation
 of a relatively unknown fact" (CW 6, 474). E.g., the
 dream.

3. Psychic energy
 For Jung, then,

psychic energy intends a goal of the person:
the goal of individuation or wholeness.

And it is transformed, differentiated, and integrated
in the process of evolving toward this goal.

Psychic energy is a constant throughout all of its changes,
 and underlies all ~~at~~ the changes in the development
 of the person.

Psychic energy is a specific part of a broader energy
 called life energy or libido, the latter ^{term} having a different mg than
 for Freud.

Psychic energy is differentiated
in the course of development
into various systems,

and these systems can change:

the psychic energy invested in one system (e.g., the sexual)
can be ^{partly} removed from that system in the course of dev.
and invested elsewhere.

But this is not conceived as a displacement
of energy that ^{rightfully} belongs to the sexual system.

Rather, it is a transformation of a basically neutral
life energy

for the sake of higher goals.

If energy leaves the sexual system

to pass over into, e.g., a cultural system,

it will take with it something of the character of the old
system

but it will transform this character,

so that the new system is not a faulty substitute
for the old,

but an autonomous system in its own right,

drawing on energy that is properly its own.

For example,

the appearance of one's mother in a dream, if one is a man,
no matter what the circumstances,
for Freud will always signify the Oedipal complex,

a displacement of the original Oedipal situation
to some new and disguised form.

The interpretation of the dream
will thus be regressive and causal.

For Jung, the appearance of one's mother
in the dreams of a man
may well symbolize something pointing ahead
to further development,
and not ^{just} back to one's childhood:

e.g., it may symbolize not an abiding infantile fixation,
but the life-giving forces of nature.

It may thus have not a purely personal meaning,
but an archetypal significance.

4. ^{The symbol} The key to this teleological point of view is the symbol.

Jung has a very different notion of the symbol from Freud.

Freud never got beyond the notion of the symbol
as a symptom, (negative)

which could thus be understood
by finding its cause, by tracing it to the object.

For Jung, the object and the imago
are to be distinguished from one another.

Thus, for example,

in a dream a man may seemingly regress to the mother.

Freud would leave it at that.

But for Jung, what the man is "regressing" to may be, not the personal mother, but the mother-imago, i.e., the cluster of memory associations gathered around the mother, and he is doing this in order to find memory associations through whose aid further development may take place.

The causes -- e.g., one's personal mother -- have thus been transformed into symbols of the life that lies ahead.

The energy once invested in an object -- e.g., one's mother -- is now invested ⁱⁿ a symbol, the mother-imago.

Thus The key to the transformation of energy is the transfer of psychic intensities ^{object} from one content to another: ^{symbol:}

instinctual energy is channeled into a symbolic analogue of its natural object. Jung says:

"Just as power-station imitates a waterfall and thereby gains possession of its energy, so [the symbol] imitates the instinct and is thereby enabled to apply its energy for special purposes."

This transformation of energy is the key not only to personal development but also to the emergence of higher forms of culture.

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Both are promoted by the symbolic transformation of energy,
and, conversely, both break down
if contact is lost with the psychic origin of symbols.

I.e., if the ego splits off from the undertow
and tries to go its own way
w/o help & resources from the energy
that, as development proceeds,
"wants" to invest itself in symbolic analogues
of original instinctual situations.

The symbol is what makes possible
the channeling of energy
into different forms.

And this is possible because
the human being
is endowed with a surplus of energy
beyond that needed to sustain biological life.

It is this surplus -- and this alone --
that can be effectively channeled
into analogous forms of expression.

5. Psychic entropy.

The direction of psychic energy's symbolic process
is for Jung towards entropy,
or equilibrium,
brought about through the unity of opposites.

In a very important paper, written in 1946
and entitled "On the Nature of the Psyche,"

Jung says that the basic opposites
to be united are instinct and spirit.

These two opposites are initially quite different from one another,
but the symbol is capable of uniting them:

for the symbol is an analogue of instinct,
but also arises from the transformation of instinctual energy
for spiritual ^{cultural} purposes.

The great gap between instinct and spirit
is actually a help toward individuation,
for, Jung says,

"the greater the tension between the pairs of opposites,
the greater will be the energy that comes from them;
and the greater the energy,

the stronger will be its constellating, attracting power.

This increased power of attraction corresponds
to a wider range of constellated psychic material,
and the further this range extends,

the less chance is there of subsequent disturbances
which might arise from friction
with material not previously constellated.

For this reason an attitude that has been formed
out of a far-reaching process of equalization
is an especially lasting one."

The symbol will open a third possibility, uniting
the opposites.

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II. B. Psychic Wholeness.1. ^{the proper attitude to the use} the saw at the end of our discussion of complexes

that, in Jung's estimation,

unconscious complexes, even those that are most disturbing, could frequently be the incentive to personal transformation, if consciousness takes up the right attitude toward them.The wrong attitude is one of neglect.Complexes, which often represent areas of sensitivity, vulnerability, and weakness, have arisen because of some form or other of victimization, trauma, etc.We only victimize them further by neglect.

The tendency to neglect complexes

arises spontaneously

precisely because they are the area of our weakness, awkwardness, and inferiority.

And we do not want to be or to appear weak.

We are perfectionists, (our ego's frequently are) but perfectionism only further victimizes our personal complexes.

The proper attitude (the meaning of the effort that complexes can activate) is rather one of compassion, in our terms,of an effort to befriend,
and even to ask forgiveness
of the neglected side within.It is then that the weak point of psychic life can become the area of potential victory.

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5. Psychic Entropies.