

D0175

Explanation of paper: Paper will have to show familiarity with material now being covered and with at least Part III of Man and His Symbols. Relating of religion to this material. What kind of religion will further the individuation process, and how?

Announcement re: class attendance fr. now till the end. Obligatory, if one wants exemption.

as we have seen

3. Psychic energy then, while undifferentiated or neutral as far as its specific focus or object is concerned,

is generically directed to individuation, the final goal of life.

Its spontaneously produced symbols effect its ongoing transformation in this direction.

It intends a goal: individuation, wholeness,

and it is transformed, differentiated, integrated,

in the process of evolving toward this goal.

Psychic energy remains a constant throughout all of its changes,

and it underlies all the changes in the development of the person.

What, more precisely, is psychic energy?

It is a specific part of a broader energy called life energy or libido (a term that has a different meaning for Jung than for Freud).

In the course of development,

this psychic energy is differentiated into various systems,

and these systems can change:

for example, the psychic energy invested in one system such as the sexual

can be partly removed from that system in the course of development and invested elsewhere.

But this is not conceived by Jung as a displacement

of energy that rightfully belongs to the sexual sphere.

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

for the sake of higher goals than the sexual. The investment of psychic energy is in human life, not in any particular system that life may call forth in the course of development.

If energy leaves the sexual system

to pass over into, e.g., an investment in culture,

it will take with it something of the character of the old system but it will also transform this character,

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

but a new and autonomous system in its own right, drawing on energy that ^{has become} properly its own.

This will become clearer from an example:

for Freud, the appearance or even suggestion of ~~his~~ ^{(e.g., an older woman, a} one's mother ^{in a large} in a ^{room)} dream, if one is a man,

no matter what the ~~of~~ circumstances,

will always signify the Oedipal complex,

i.e., some unresolved component of one's infantile desire for

incestuous relations with one's mother.

This original Oedipal situation ^{wh. Freud interpreted literally,} has been displaced to some new and disguised form,

and the dream will reveal this new form.

The interpretation of the dream will thus be

regressive and causal:

what caused this displacement of sexual energy from its original object to this distortion of the original object?

For Jung,

the interpretation will be perhaps quite different.

He will ask, does the appearance ^{or suggestive} of one's mother ^{a maternal symbol} in a dream point not just back to one's childhood and infancy,

but also ahead to further development. ^{A unity of archeology-teleology.}

I.e., does it symbolize, not an abiding infantile fixation on the mother

but the life-giving forces of nature.

Has ^{"mother"} ~~one's mother~~ come to have not a purely personal meaning, but an archetypal significance, and is one dreaming ^{maternal symbols} of her in order

to come into contact with this archetypal meaning and purpose? ^{is one is, perhaps,}

regressing to the mother, ^{but} ~~only~~ for the sake of finding those memory-traces

that will carry one forward by providing the associations with life and

nourishment that one needs at the present time?

4. The symbol as key to teleology

Obviously, from this example,

"mother" has come to have a symbolic meaning: she stands for, symbolizes the life-giving forces of nature.

She is no longer an object, a cause of a symptom,

but has become an imago. So, for Jung, what a man is "regressing" to when his mother appears in a dream, is not his personal mother, as for Freud, but the mother-imago, the cluster of memory associations gathered around the mother that will give him the life-resources to move forward. He is doing this in order to find memory associations through whose aid further development may take place.