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1. Announcement re: attendance
2. Egs. of spontaneous fantasy (Perry)

160,

Nov. 8 10

Page 821

What used to be an object of one's reachings (the mother) has become a symbol of the life that lies ~~at~~ ahead. The energy once invested in an object is now invested in a symbol and transformed by that symbol so as to propel one to one's future. (Remember: figures in dreams are aspects of oneself).

The key to the teleological transformation of energy, then, is the transfer ~~to~~ <sup>of</sup> psychic energy from object to symbol.

Instinctual energy is channeled into a symbolic analogue of its natural object.

Thus, Jung says:

"Just as a 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."

Furthermore,

for Jung, this transformation of energy into <sup>symbols</sup> and by means of symbols is the key not only to personal development but also to the emergence of higher forms of culture. Both are promoted by the symbolic transformation of energy, and, conversely, both break down if contact is lost with the psychic origin of symbols.

Thus,

if the ego of an individual <sup>s</sup>plits off from the undertow and tries to go its own way without help and resources ~~of~~ from the energy that "wants" to invest itself in symbolic analogues of original instinctual situations,

the individual will not develop as he naturally can develop.

160,

Nov. 5/810

Page 842

Likewise, if this kind of development comes to characterize an entire culture, so that symbolic transformation of energy is a rarity in the culture, then the culture itself will suffer breakdown.

Cultural forms will not continually emerge to lift human aspiration harmoniously to higher and more rich goals,

but rather even those cultural forms that have in the past provided symbolic form to energy's thrust for richness and wholeness

will break down and collapse and no longer serve the purpose they had at their origins.

*The breakdown of symbol systems of the West.*  
Culture as well as the individual undergoes decay with the loss of the symbolical attitude, for energy is no longer being transformed for new purposes.

Only the symbol

makes possible the channeling of energy into different forms.

This, ~~it~~ finally,

is possible because the human being

is endowed with a surplus of energy

beyond that needed to sustain biological life.

This surplus alone

can be effectively channeled into analogous forms of expression--analogous to instinctual objects. *Channeled by the symbol, wth. Jung calls*

##### 5. Psychic entropy

*a libido analogue.*

The direction of psychic energy's symbolic process

for Jung is towards entropy or equilibrium of psychic forces.

The key to this equilibrium is the notion of the unity of ~~pp~~ 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 in the human person ~~and~~ <sup>are</sup> ~~instinct and spirit~~. *Not psychic, but psychoid.*

Initially, these two opposites are quite different from one another, but the symbol can unite them,

for the symbol is an analogue of instinct,

but also arises from the transformation of instinctual energy for spiritual and cultural purposes.

There is a wide gap between instinct and spirit in the human person,

but this gap can actually be a help toward individuation.

160,

Nov. 68 10

Page 1053

This is so because "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, then, opens a third possibility, one that unites the two opposites of instinct and spirit in a tertium quid.

We shall see later how important this notion of the unity of opposites through symbols is for Jung's basic views on the nature of the human person and on the nature of the goal of individuation.

Nov 8 10

Page 64

## 6. Spontaneity of symbols.

I said the last time that symbols can be consciously and deliberately produced for the sake of the channeling of energy in certain directions. I gave as examples Christian meditation on the Scriptures, the use of Zen koans, mantras, the Jesus prayer, etc. Also, in a negative way, advertising is the conscious production of symbols to channel psychic energy in certain directions.

Jung <sup>sometimes</sup> tended not to agree with this statement of mine. For him, energy converting symbols have not been and cannot be devised consciously. They are always produced spontaneously. Most of them derive directly from dreams. <sup>But</sup> Actually, Jung is ambiguous on this point. For he admits that Christian dogmas and sacraments have functioned in precisely this way and continue to do so for many people, and yet he seems to want it to be otherwise--that only the spontaneous symbols of our dreams be allowed to channel energy, that we cease the effort of contriving our own conscious symbols in religion, and that we allow an individual religion to emerge from the spontaneous symbols of the unconscious. Religious forms have tended to alienate people from their individual symbol formations. As these religious forms are fading away, we are witnessing a recrudescence of individual symbol formations to take their place. Jung tended to view the history of religion in this way: that today the churches are irretrievably dying, and that they will be replaced by the religion of individuation. A very big question is posed by this kind of thinking: is individuation opposed to a community of faith? *Or can personal symbolic systems coincide with those of a religious community?*

## 7. Jung and the causal approach

*A good qu. for paper.*

We have emphasized that Jung replaced the causal-reductive approach to psychic phenomena of Freud

with his own teleological approach.

This should not be taken to imply that he did not recognize a place for reductive psychoanalysis.

That is to say, it may very well be the case that certain object-relations <sup>or</sup> cathexes in one's life are to be explained as displacements of energy that belongs elsewhere (even if not necessarily in the sexual system)

rather than as transformations of energy for the sake of psychic wholeness.

There may be inappropriate symbol formations, or illegitimate substitutions. ~~E.g.~~ E.g., a group as a mother substitute in an infantile or quasi-infantile fashion. In cases like this, reductive-causal approach is called for. One's psychic energy is flowing ~~off~~ on too low a gradient, Jung would say. The inappropriate symbol formations must

*begin  
Sec. 2  
here, Nov. 12*

Nov. 8/10

Page 75

be broken down, so that the natural flow of life's energy can be restored.

Where Jung parts company from the Freudian approach

is over the notion of excess libido, or *the surplus of energy*.

It will not do simply to reduce inappropriate symbol formations to their natural elements,

because there is in us an energy that is <sup>a</sup> surplus <sup>above & beyond</sup> to meeting life's demands, and that energy must find appropriate symbolic directions for its investment.

And what renders a symbolic synthesis appropriate is that it furthers the transformation of energy in the direction of wholeness.

Thus,

once one has reduced the inappropriate symbol formation to its natural elements,

one should follow this procedure

by a synthetic construction of more favorable symbolic systems for the investment of psychic energy.

Jungians have frequently levelled the charge against the Freudian approach that,

if all you do is reduce,

you leave the individual with no positive object for the investment of energy.

Everything seems to be displacement.

Once you have reduced it all back to infantile sexuality, what have you got? Where does the person go?

So, for Jungians,

the archeological process, once again,

must be complemented by the teleological process.

And the  $\phi$  teleological approach only makes sense

if one grants from the outset

the autonomy of culture and spirit  
vis-a-vis instinct.

If culture and spirit are only an appendage of the instincts, the result of a displacement of instinctual energy, then the Freudian approach is the true approach.

If culture and spirit have an equivalent autonomy to that of instinct,

then the teleological approach is justified. Then the symbol can be said to reconstruct psychic energy in a religious, cultural, or spiritual direction.

*unity of  
opposites:  
arch-  
teleol.*

Nov. 20 8 10

Page 486

8.. The psychology of individual creativity.

Let us suppose an individual who discovers, through reductive analysis of the investment of his energy in symbolic systems, that he has been investing his energy in useless or counter-productive symbols,

e.g., in some sort of group enterprise or business or profession that was really offering him only an illegitimate substitute for ~~perhaps~~ infantile investments of energy.

(Have you ever noticed the infantilism of the conversations of businessmen?)

If an individual discovers that this is what is ~~happ~~ happening in his life,

and if he can break down these useless symbols into their natural elements, so that his energy is no longer being invested in them and so that life is returned to a natural course, then

he may find the opportunity or condition being opened to him for the beginning of what Jung called an "individual religion," i.e., of a personal symbolic system constructed along synthetic and progressive lines

and transforming the surplus energy that once was invested in a useless symbolic system

so that it can pursue the course of individuation.

Jung says: "An advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through ~~the~~ hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. If he ~~is~~ succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress."

For James Hillman, Jung's psychology is thus to be regarded as a psychology of creativity. The symbol has the creative function of the transformation of energy in the direction of individuation.