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Page 1

C. Repression and the shadow

1. Anatomy As we have seen,

of  
Repression the association experiment uncovered a series of phenomena which coincided with what Freud had described as repressed contents.

For Jung, these were the accidental complexes.

But from the beginning, Jung made exceptions to Freud's theory of repression,

and especially could accept only partly Freud's ~~idea~~ idea of repression being due to a struggle between conscious ethical beliefs and emotional experiences which contradicted these beliefs.

Nor could he accept Freud's tracing of repression back to elemental mechanistic forces and the laws governing them in an automatic kind of way.

This for Jung represented too much of an analytical dissection of the total experience of a human being into its elements.

For Jung, repression was much more an act of the total subject than of unconscious mechanisms. Sometimes he refers to it as "forgetting," i.e., as an artificial loss of memory because of a not wanting to understand. Sometimes, too, it is called "devaluating," i.e., a devaluating of reality and a retreat to complexes rather than facing reality.

2. R  
and  
Dev.

But repression also has a positive function for Jung. It is related to the development of consciousness, and not to a tension of drives.

~~It is not always associated~~ <sup>Its association</sup> with the accidental complexes <sup>is not always purely negative,</sup> but sometimes its motive can be related to and combined with the process of the differentiation of consciousness.

~~It is not always a matter~~ <sup>The</sup> of forgetting or devaluation of reality, <sup>the</sup> of fleeing from understanding, <sup>has a function to play in development.</sup>

Sometimes it is a necessary part of the development of consciousness.

In this form it is typical of the normal and <sup>relatively</sup> healthy psyche.

How is this the case? Very simply:

Consciousness always includes directedness and one-sidedness. <sup>Co cannot attend to</sup>  
This is necessarily the case. And to attend to one task, e.g., <sup>reality</sup> the task of a particular stage of life, <sup>completely.</sup>

means forgoing others. These others can only be picked up at an appropriate later date.

Nov. 10/12

Page 2

Nonetheless, the result of the unconsciousness of the repressed part of the psyche is the formation of an inferior part of the personality, encompassing what is unadapted, primitive, archaic, painful, unacceptable, etc.

Jung says in CW 11, p. 165: "The differentiated and differentiable functions are much easier to cope with, and, for understandable reasons, we prefer to leave the 'inferior' function round the corner, or to repress it altogether, because it is such an awkward customer. And it is a fact that it has the strongest tendency to be infantile, banal, primitive, and archaic."

Coming to consciousness, then,

demands A certain splitting, a dissociation of superior and inferior parts.

The inferior part is called by Jung the shadow.

3. The Shadow, however, includes more than the inferior functions.

In CW 7, Jung defines the shadow:

"By shadow I mean the 'negative' side of the personality, the sum of all those unpleasant ~~and~~ qualities we like to hide, together with the insufficiently developed functions and the contents of the personal unconscious." In the same volume, on p. 35, he says: "We discover that the 'other' in us is indeed 'another,' a real man, who actually thinks, feels, does, and desires all the things that are despicable and odious. . . . A whole man, . . . knows that his bitterest foe, or indeed a host of enemies, does not equal that one worst adversary, the 'other self' who dwells in his bosom."

The shadow is partly understood in terms of Jung's theory of the functions. Two types, four functions. Thinking-feeling; sensation-intuition.

(My personal opinion: this typology is highly contrived).

At any rate, even for Jung, the shadow is not sufficiently summed up and understood ~~in~~ in terms of the inferior function, <sup>but only partly.</sup> He also includes under the shadow: the part of ourselves that, for reasons we at least call "moral," we regard as reprehensible.

The shadow is the result, then, of all that we have regarded as negative,

*whether for reasons associated w. personality  
or for reasons " " character. "Character" may  
be "super-ego," arbitrary.*

4. The shadow and psychic wholeness

The shadow is negative for Jung only when viewed from the standpoint of ~~psychic/total~~ the ego or persona-consciousness.

When viewed from the standpoint of psychic totality or wholeness, the shadow is not negative at all, but potentially contains values of the highest order as yet unknown to the ego. The ~~pro~~ prospect of constructive seeds for future development lie in the shadow; there is a seed of ~~the~~ transformation hidden even in the underestimated, inferior part of the ~~shadow~~ psyche, the shadow.

As unconscious, the shadow retains a connection with what Jung calls the "ancient paths" in the psyche. Thus it connects the individual with the deeper layers of the psyche and makes the individual a whole, if the individual gives credit to the hitherto unknown positive potentialities in what had been considered worthless and incompatible with one's ego-orientation.

The best treatment of the shadow is in a book I have mentioned already several times: Erich Neumann's Depth Psychology and a New Ethic.

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5. Is the shadow evil?

At this point we come to what is perhaps the most difficult question in all of Jung's psychology.

There are times when Jung refers to the shadow as evil, and thus when he speaks of the integration of good and evil, he means ~~basically the integration of the shadow component of the personality with the conscious and well-adapted functions.~~

But there is a real question, I believe, to what extent the shadow is ~~appropriately~~ appropriately called evil, ~~and particularly evil in the sense of sin.~~ The issue is very subtle and difficult, I believe, and I can do no more than make a few comments about it at the present time.

Basically, I think the answer to the question is, No, the shadow is not evil, if by evil is meant the originating source of refusal of self-transcendence. That must be rooted in freedom, and thus in what Jung calls the ego.

But the shadow is formed in part by the neglect of certain aspects of one's being. The neglect is necessary in personal development. Yet it gives rise to a constellation of factors in our being which, to use the

Nov. 20/2

Page 4

terms we have used here before,  
 can be willing but unable  
 to be conscripted into the self-transcending process that constitutes  
 both human development and human authenticity. *Victimised part, wh. can become evil (#2, #4)*  
 And as we have seen in the case of persons that those who are willing  
 but unable can easily become both unwilling and unable,  
 so that basic sin has affected their being in a manner for which they  
 are personally responsible,  
 so too the shadow, I believe,  
 can become a constellation of factors in one's being that is marked not  
 only by an ~~an~~ inability for self-transcending action and differen-  
 tiation,  
 but also by an unwillingness for such action and differentiation.  
 Then the shadow has become evil in the sense of basic sin. No integration, only <sup>conversion</sup>  
 Beyond this, I am not yet ~~xxx~~ prepared to go. I am not happy with Jung's  
 treatment of the question,  
 but I am not ready yet to offer much more of an alternative than this.

#### D. The Reaches of Psychic Depth

##### 1. The Capacities of the Unconscious

Jung came to see more to the unconscious than simply its capacity  
 to produce symbols of transformation.

Even this was more than Freud would grant,

but Jung was ready to go a good deal further than this..

He came to see that the unconscious has a capacity to achieve  
 heightened performances,

a potentiality far surpassing that of the conscious mind  
 and complementing the conscious mind  
 and compensating for its shortcomings.

What are some of these capacities?

a. The ucs can manifest attempts of the future personality to break through.

Certain dreams, e.g., will manifest elements of the future personality  
 that may not be realized for a long time to come. *Many dreams can't be interpreted for a while. All*

b. The ucs can show heightened intellectual performance. E.g., Kekule. *dreams take on new reps in the course of time*  
 Lonergan on the desire to know. My own Lonergan dream in Zurich.

*cf. the themes of Barry*

- c. It has a richer store of personal memories than we usually associate with our memory. E.g., of a ~~per~~ birthday dream.
- d. It has a greater autonomy in its combination of memories than the conscious mind. That is, it can put together events which in a linear sequence are not causally related to one another, but which express the same <sup>of associative</sup> symbolic theme. This can be shown by the combination of two dreams on the same night. Their symbols will appear to be associated with one another in memory associations, even though there is no direct causality from one set of symbols to another.
- e. It can premeditate new ideas and directions and their combination in a way that the conscious mind could never do. (Similar to B)
- f. It can predict. Cf. Whitmont, pp. 54 f.
- g. It can autonomously and without conscious knowledge resurrect mythological themes from past generations and ages. E.g., of the American black who dreamt of the man crucified to the sun wheel: an ancient

not racial but collective

h. Synchronistic dreams. In general, the ucs knows Greek symbol. MDR, p. 91: "At least a part of our being lives in the centuries."

It in a way different from the ego, better than the ego, and yet in a way that needs the ego if the knowledge is to be integrated and to bear fruit.

MDR, p. 187: "In the ~~the~~ final analysis the decisive factor is always consciousness, which can understand the manifestations of the unconscious and take up a position toward them."

Dream provides mat'l for cs insight that cs itself couldn't find. But also sometimes express insight.

Jung's very discovery and not have been fruitful, let alone consolidation of the ego. 3000 yrs.

2. The Collective Unconscious: introduction

Jung obviously appreciated very early (cf. his references in MDR to Personality #2) that there is something greater in man than the conscious mind and the repressed unconscious.

But his acknowledgment of this was greatly expanded by his discovery of archaic images in the depths of the psyche, by his discovery of what he came to call the collective unconscious. He came to see that certain fantasies and dreams could never be explained through repression but only by appealing to deeper, impersonal sources.

12 - John Kerr  
 122 - Tom Hall  
 200 - Jasmine (224-8984)

Their strange and numinous effect  
 could only be explained by the existence of something greater in man,  
 something impersonal, objective, capable of accounting for such effects.  
 These images were not repressed,  
 for they had never been conscious  
 and they could be made conscious only in their own time. (E.g.,  
 suppose you dream a scene from a play, e.g., Faust, that you  
 yourself had never read nor seen nor known of).  
 And when these images are made conscious,  
 the attitude of conscious toward them  
 is not hostile, as it frequently is with repressed contents in the  
 personal ucs,  
 but quite favorable, because these images are creative, sometimes healing,  
 often quite helpful.

### 3. The archetype of the Self: introduction

The regulating principle of psychic life for Jung  
 is thus not a mechanistic play of deterministic forces,  
 as with Freud. <sup>his</sup>  
 In confronting ~~one's~~ own darkness,  
 in coming to terms with the images, tendencies, and ideas  
 of <sup>his</sup> ~~one's~~ own hidden ~~psychic~~ psyche,  
 Jung gained the conviction that there existed and was active in the psyche  
 an organizing centre.  
 It was generally unknown to the ego,  
 and was at best suspected in intimations of wholeness.  
 There is a central nucleus,  
 inherent in each individual,  
 intent on wholeness,  
~~it~~ on integrating many parts into a comprehensive unity.  
 This central nucleus of one's total personality  
 shows a tendency to gradual centralization of one's being.  
 And so the process of individuation is the unfolding of the original  
 potential wholeness through differentiation, then through centralization  
~~it~~ around this mid-point. (Neumann, Origins and History of Cs)  
 The mid-point is the archetype of the Self.