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- Psychic totality is the guiding principle in all of Jung's investigations. P. t. is tied to a notion of psychic energy as creative and teleological. Perhaps nowhere can one get a better explanatory handle on the difference between Freud and Jung than in the notion of psychic energy. Recommended reading, "On Psychic Energy," in vol. 8 of Jung's CW. For Freud the basic changes of p. e. take place by a process of displacement through various psychic mechanisms operating according to well-defined laws. For Jung,

[e.g., repression, substitution, symbolization, sublimation. causal explanation]

psychic energy intends a goal: individuation, and it is transformed in the process of evolving toward this goal. His assumption is that "some kind of energy underlies the changes in phenomena, that it maintains itself as a constant throughout these changes and finally leads to entropy, a condition of general equilibrium," its direction or goal.

Psychic energy is a specific part of a broader energy called life energy or libido. It functions according to a principle of the ~~cons~~ conservation of energy: "For a given quantity of energy expended or consumed in bringing about a certain condition, an equal quantity of the same or another form of energy will appear elsewhere." Freud uses the same principle in speaking of repression and substitute formations. But for Jung, various systems of energy change -- e.g., the sexual system or the system connected with the relationship of one with his father or mother. What for Freud is a cause for Jung becomes a means to an end. For Jung as for Freud, the libido never leaves one structure, e.g., the sexual, to pass over into another, without taking the character of the old into the new. But for Jung, the character of the old is transformed when it passes over into the new. Thus, e.g., what for Freud would always signify Oedipal incestuous fantasy in a literal sense for Jung may very well symbolize something pointing to development. One's mother in a dream^{e.g.} may be a symbol not of an Oedipal fixation but of ^{the} life-giving forces of the collective unconscious. In fact, as one works through the mother-complex as a personal problem in satisfactory fashion, this is precisely what happens.

The key to this teleological point of view is the symbol.

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Jung has a very different notion of the symbol from Freud. He maintained that Freud never got beyond the notion of the symbol as a symptom (Ricoeur: sign). Thus Jung will make a difference, e.g., between the personal mother and the mother-imago. Regression to the mother-imago is a means of finding memory associations by means of which further development can take place — e.g., from a sexual system into an intellectual or spiritual system.

Thus psychic development takes place because the causes have been transformed into symbolic expressions for the way that lies ahead. The equivalent quantum of energy once invested in the cause now ~~is~~ is given to the symbol.

The direction of psychic energy's symbolic process is towards entropy, an equalization of differences or a unity of opposites. From alchemy, Jung takes the notion of a unity of opposites cumulatively yielding a new attitude whose stability is the greater in proportion to the magnitude of the initial differences. 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." Refer to "On the Nature of the Psyche," where the basic opposites are instinct and spirit.

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→ Jung calls the process of the transformation of energy the "canalization of libido," i.e., "the transfer of psychic intensities or values from one content to another." Culture results from ^{this transfer} them further enables the conversion of natural instincts into other dynamic forces productive of work. Instinctual energy is channeled (not sublimated) into an art a symbolic analogue of its natural object. "Just as a power-station imitates a waterfall and thereby gains possession of its energy, so the psychic mechanism [the symbol] imitates the instinct & is thereby enabled to apply its energy for special purposes."

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It is only a small part of our total psychic energy that can be thus diverted from its natural flow, a relative surplus of energy not used to sustain the regular course of life. It is the symbol that makes this possible. An energy-converting symbol is called by Jung a "libido analogue." It "can give equivalent expression to the libido and canalize it into a form different from the original one."

2. Spontaneity of symbols. These energy-converting symbols have not ^{been} and cannot be devised consciously. They are always produced spontaneously. Most of them derive directly from dreams. Today we are witnessing a recrudescence of these individual symbol-formations parallel to the fading away of religious forms which tended to suppress individual symbol-formation as a matter of central significance to life. Religion and life. Will life be a way back to religion?

3. Jung and the causal approach. Jung always recognized a place for reductive psychoanalysis. It is called for when one's psychic energy flows on too low a gradient. Then it is necessary to break down all symbols into inappropriate symbol-formations or substitutions and reduce them to their natural elements. E.g. of a group as mother-substitute. Then the natural flow of life-energy is restored.

But another gradient is needed for excess libido. "When the unsuitable structures have been reduced and the natural course of things is restored, so that there is some possibility of the patient living a normal life, the reductive process should not be continued further. Instead, symbol-formation should be reinforced in a synthetic direction until a more favorable gradient for the excess libido is found." Reversion to nature should therefore be followed by a synthetic reconstruction of the symbol in a cultural, spiritual, and religious direction. "Freudian theory consists in a causal explanation of the psychology of instinct. From this standpoint the spiritual principle is bound to appear only as an appendage, a by-product of the instincts. Since its inhibiting and restrictive power cannot be denied, it is traced back to the influence of education, moral authorities, convention, and tradition. These authorities in their turn derive their power, according to the theory, from repression in the manner of a

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vicious circle. The spiritual principle is not recognized as an equivalent counterpart of the instincts."

When useless symbols are broken down by reduction and life is returned to its natural course, a damming up of libido occurs. This condition can be the beginning of an individual religion, which is the way to further ^{cultural} development. "An advance always begins with individuation, that is to say with the individual conscious of his isolation, cutting a new path through 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 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." The transformation of energy from biological forms to cultural forms, aside from the forced sublimations of convention & collective religion, is always an individual one & is achieved by means of the symbol.

James Hillman goes so far as to say, correctly I believe, that Jung's psychology is a psychology of creativity. For Jung the creative is the essence of man. In addition to the "instincts" of hunger, sexuality, activity, and reflection, there is the "instinct of creativity." "His major concern in both his therapy and his writing was with the manifestations and vicissitudes of the creative instinct and with disentangling it from the other four. Consequently, we are led to state that Jungian psychology is based primarily upon the creative instinct and in turn to infer that Jungian psychology is primarily a creative psychology." (MA, 33f.). Thus, "his insistence upon finality in regard to the libido, upon the final point of view toward all psychic phenomena and upon the prospective interpretation of the dream -- all have as basis a creative psychology." Ibid., 35.

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This can be seen in the ~~respective~~ attitudes of ~~frank~~ Jung to several (5) psychic phenomena: fantasy, repression, the shadow (the personal unconscious), and the capacities of the unconscious, and the regulating principle of psychic life. Fantasy we have seen already

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"relatively inadmissible to cs." It is more an act of the total subject than the result of purely mechanistic forces. It is sometimes called "forgetting," by which Jung means an artificial loss of memory because of a not wanting to understand. Sometimes, too, it is called "devaluing," i.e., a devaluing of reality & a retreat to complexes. Thus similar to the formation of the biases in Ch. 7 of Loueogan's Insight.

But repression also has its positive function for Jung. It is related to the development of consciousness, and not to a tension of drives. Its motive is not accidental but can be related to & combined with the process of the differentiation of consciousness. Thus it is typical of both the normal psyche and of the genuine psyche -- i.e., is not always a matter of artificial forgetting & devaluation of reality, of a flight from understanding. Consciousness includes directedness and one-sidedness, and necessarily so. To attend to one task, the task of a particular stage, means foregoing others, which can only be picked up at an appropriate later date.

None the less, 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. In "A Psychological Approach to the Dogma of the Trinity," 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' functions 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."

Thus coming to consciousness demands a certain splitting, a dissociation of superior and inferior parts. See Erich Neumann, Origins, on how this was necessary in the evolution of cs & on how it has passed its usefulness today.

3. The shadow. The inferior personality fragment manifests itself primarily in the shadow. In CW 7, p. 66, n. 5, in the paper "On the Psychology of the Ucs," Jung says: "By shadow I mean the 'negative' side of the personality, the sum of all those unpleasant qualities we like to hide, together with the insufficiently developed functions and the contents of the personal unconscious." Ibid., p. 35: "We discover that the 'other' in us is indeed 'another,' a real man, who actually thinks, feels, does, and desires all the things

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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, then, is that ues personality of the same sex, that 'reprehensible,' inferior other which the individual had forgotten or had failed to recognize, had suppressed and relegated to the ues. The shadow is not sufficiently summed up & understood under the rubric of the inferior function. Notice the other elements Jung includes: It is everything we have regarded as negative.

The shadow and the personal unconscious are for Jung the closest he comes to Freud's notion of the unconscious. But there is a striking difference, in that the shadow is negative only when viewed from the standpoint of ego-es, not when viewed from the s.p. of totality or wholeness. The shadow potentially contains values of the highest morality as yet unknown to the ego. The prospect of constructive seeds for future development lie in the shadow, a seed of transformation even in the underestimated, inferior part of the psyche.

The shadow retains a connection with the "ancient paths" in the psyche, and connects the individual with the whole & make the ind'l a whole, if the ind'l gives credit to the hitherto unknown positive potentialities in what had been considered worthless & incompatible. Thus the shadow represents the true moral problem of modern man, says Erich Neumann.

The shadow personality is by no means pathological; then. But it can become so if treated in an aggravated fashion, so that its access to the es mind is blocked. Cf. Dr. Jekyll & Mr. Hyde. Dan Lyons, Louergan.

↳ the split into opposites

4. The Capacities of the Unconscious. For Jung the ues has a capacity to achieve heightened performances; it has a ^{potentiality} ~~receptivity~~ far surpassing that of the conscious mind. It manifests attempts of the future personality to break through. It also evinces heightened intellectual performances and a richer store of memories than Freud's repressed, and a greater ~~at~~ autonomy in its combination of memories. It premeditates new ideas and their combination. It can perceive and associate autonomously. It can predict. Whitmont, pp. 54 f.

e.g.
"Birthday
Dream"

Jung appreciated this very early, but his acknowledgment was greatly expanded by his investigations of archaic images in the depths of the psyche, by his discovery of what I call the archetypal function. He knew that certain fantasies could never be explained through repression, but only by appealing to deeper, impersonal motives. Their strange and numinous effect could only be explained by the existence of something greater and impersonal, something capable of accounting for these effects. They were not repressed, for they had never been conscious and could be made conscious only in their own time. And when they are made conscious the conscious attitude toward them could only be favorable, not hostile, because they are creative, healing, helpful. Freud's notion of the unconscious is too narrow for Jung and cannot do justice to these impersonal contents.

5. The regulating principle of psychic life for Jung is not a mechanistic play of deterministic forces. In confronting his own darkness, in coming to terms with the images, tendencies, and ideas of his own hidden psyche, he gained the conviction that an organizing center is active in the psyche. It is generally unknown to the ego. There is a central nucleus, inherent in each individual, which is intent on wholeness, on integrating many parts into a comprehensive unity. He refers to this nucleus as the regulating principle of individuation. It shows a tendency to gradual centralization. The sequence of images "pursue definite, unconscious lines of direction which converge upon a definite goal." The process of individuation always leads to "the unfolding of the original potential wholeness," through gradual centralization around a mid-point of the personality, the Self.

It is at this point that Jung knew he was coming close to a realm previously untouched by scientific psychology, previously left to philosophy and religion. What did he do about it? (My work is to point to an emerging unity-in-differentiation of Φ , \mathcal{D} , & Ψ).