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Sept 30:

We have been discussing the second major heading under which to treat Jung's science of the psyche, psychic totality, which is the guiding principle in all of Jung's investigations.

Psychic process, psychic unfolding, the *natural* unfolding of the psychic energy, intends a goal, and that goal is *wholeness of the personality*. That is what we all want, to be whole persons. This desire is thus tied up with a notion of psychic energy as *finalistic* or *teleological*, and as *creative*, i.e., as *initiating* new developments geared toward greater wholeness.

Thus, for example, a *sequence* of dream images around a central nucleus – e.g., the shadow or the Wise Old Man – will reveal new developments, new tasks, thus *creating* the conditions for further development.

Psychic energy for Jung is *tied to no particular system*. It is merely a portion of the energy of *life*. It is not tied to sexuality, as for Freud, where everything other than sexuality is a displacement of sexual energy. Life for Jung takes many expressions: biological, sexual, cultural, intellectual, spiritual. All are equally possible areas for the investment of psychic energy. Psychic energy is in itself neutral to any of these particular systems. *Where* it is to be invested at any given time is dictated by the demands of the process of individuation.

Now it is true that for a child psychic energy's investment will be largely biological, for an intellectual and youth both sexual and task-oriented, with the needed remainder of biological investment to preserve one's health and vigor and with the beginnings of cultural, intellectual, and spiritual development. For one moving into the second half of life, the demand of psychic unfolding is for increasing investment in cultural and spiritual development.

It is, of course, hard to generalize. There are people who have been brought to spiritual completeness in the period called youth. But with them it was always connected with the task of the first half of life, with finding their vocation in life. Their spiritual wholeness lay in their obedience to this task.

Psychic energy, then, is an originally undifferentiated investment in life. As *undifferentiated*, it is primarily biological, and necessarily so. As one grows and

develops, there is an increasing differentiation of the energy of life into various spheres, and this is accompanied by *integration* of the differentiated spheres into an ever more comprehensive totality. For the first half of life, the task is *more* one of differentiation than of integration. Ideally, by the time one reaches 35, various spheres are sufficiently differentiated that the *primary* task is not one of further differentiation but of integration.

Erich Neumann uses the image of *three steps to individuation*: we begin as an undifferentiated totality, undifferentiated in ourselves and from the world. The second stage is separation of the systems – primarily of the ego from the unconscious and the connections of the unconscious with the “world,” with the collective. The third stage is usually precipitated by the understanding that the separation has become dangerously close to isolation and rootlessness, and so one moves back to totality, but not now to unconscious and undifferentiated totality but to conscious, discriminated, differentiated wholeness. This is the natural unfolding of psychic energy. In T.S. Eliot’s phrase:

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

I have labored to distinguish Jung from Freud because I Freud sparked the essential motivation of Jung's development of a science of the psyche. Freud capsulized a general, acute, and pervasive dissatisfaction in Jung with the psychological language and the ideal of science in his day. This was a dissatisfaction with rationalism in its reductive form, demanding one method of inquiry for all phenomena. To this extent Jung was Aristotelian: distinct subject matters demand distinct approaches. Jung constantly challenged a particular paradigm for science and a society created in the image of the paradigm. He was continually trying to dethrone an idol of Western civilization, the idol contained in the proposition that reason defines what is human.

Essential and central to this effort is the conviction that *self* and *individual* are goals, not facts, and so that finality is indispensable to a science of the psyche. The self I would be, I am not yet. And so the self is more an aspiration than a fact. This is why the symbol is so central to Jung’s science. I cannot *point* to the self I would be, but I can respond to symbols which themselves can put me on the way, point me forward. The symbol for Jung is “the best possible description or formulation of a relatively unknown fact.” CW 6, 474. Distinguish sign from symbol.

Examples from the practice of contemplation: mandata, the Crucified, stories. Immersion in these symbols transforms psychic energy in a certain direction. Respecting the natural language of the psyche, not arbitrary or artificial.

The natural language of the psyche, then, is symbolic or poetic. It is not literal, not rational. Meditative techniques respect the natural language.

If this is the natural language of the psyche, it is true that the psyche itself can *produce* symbols spontaneously and that these symbols will evoke the transformation of psychic energy that will put one further on the way toward individuation.

Psychic energy is thus directed, but it is undifferentiated energy for life. *Symbols* effect its ongoing transformation, differentiation, integration, toward the final goal of the Self, individuation.

For Jung, then, the psyche has the capacity to achieve heightened performances; it has a potentiality far surpassing that of the conscious mind, complementing that of the conscious mind and compensating for its shortcomings. It can manifest attempt of the future personality to break through. It also evinces heightened intellectual performances. Lonergan on the desire to know. It has a richer store of memories than Freud's repressed unconscious, and a greater autonomy in its combination of memories. It premeditates new ideas and their combination.