

D0151

Sept. 3, Outline

1) Instinct and Consciousness

a) "Instinct"

b) "Consciousness"

c) Cs = problems = ten. + freedom = ego.

d) forced to reach for ever wider + higher cs

2) dev = dev of cs

3) stages:

a) Childhood

1) J-ness

2) world of child

3) psychic womb

4) father + mother: projections

5) youth + projections

6) differentiation = puberty

7) symbolic cs

8) resisting dev.

b) Youth

1) traces of childhood

2) why so long?

3) external + internal problems

4) questions

5) limiting + differentiation

6) a price to pay

c) middle life

1) mid-life crisis

2) turning inward

3) culture

d) old age

1) learning to die

2) looking forward

3) the psych's healthiness of the belief in immortality

Christian faith

- generosity in choice of career

- responsible sexuality

- inspiring of trust in reality,

in God,

in face of fears

- deepening of prayer, interiority

- relating of faith to other inner realities

- integration of religion → culture

Chapter One

Ch. 1. What kind of God-image do you ~~see~~ ^{think} Jung will develop from his early childhood experiences of:

- his earliest dreams
- the atmosphere in his home
- his "secret"?
- his fascination w. nature (Ch. 1)

Ch. 2. What does Jung mean by Personality No. 1
and " No. 2 ?

What kind of idea of God does Jung derive from his experience of the cathedral and his "terrible sin"?

What is his notion of the will of God? How did it differ from the idea heard in Church?
of the relationship between knowing and believing?

What was his greatest difficulty with the Church's teaching about God?

What was his opinion of the devil & his relationship to God?

of God's role in sin?

of the relation of OT & NT?

of the relation of God & Personality No. 2?

What does he mean by "the natural mind"?

Father & mother. Pay attention to Jung's rel'n to them.

How did his secret conflict w. the notion of God preached in Church?

How did he understand religion? its relation to God? How did he become certain of God's existence?

What did he find in Schopenhauer that pleased him so much? Where did he disagree w. Schopenhauer?

Do you see any significance in Jung's "first systematic fantasy"? (Pp. 80-82)

Ch. 3. The conflict between #1 & #2, the dream of pp. 87f.

^{What} How does this dream enable him to understand and speculate about (89)?
What attitude did it inspire him to take to No. 2?

90 ff - Father & mother again.

94 - faith & experience.

97 ff. It & the Holy Ghost.

98. The role of the psyche in knowledge. Interest in psyche,
connected w. spiritualism.

100. Possibility of "events wh. overstepped the limited categories of
space, time, & causality"

Foreknowledge

102. His fear of being like Nietzsche

104 ff. The table, the knife, the medium

Why did he eventually choose psychiatry?

109: the collision of nature & spirit

- p. 3: human development = unfolding a picture of psychic life? Cf. 5+6: exaggeration of psyche.
- p. 4: the idyllic view of primitive existence as contrasted w. civilized humanity

"the unconscious, instinctive mind of primitive man"

the ambiguity of the "growth of consciousness," wh. is created by "man's turning away from instinct -- his opposing himself to instinct"

nature and culture: φύσις + νόμος

cs = doubt, uncertainty, questioning, fear (knowledge + freedom).
whereas instinct = security of natural processes.

"Consciousness is now called upon to do that which nature has always done for her children -- namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness -- our Promethean conquest -- may in the end not be able to serve us as well as nature."

(Read Aeschylus, Prometheus Bound)

cs = being orphaned, isolated. "We are forced to resort to conscious decisions and solutions where formerly we trusted ourselves to natural happenings. Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature."

- p. 5: Jung's interpretation of the story of Genesis as a fall into consciousness, as original (originating) sin, i.e., as the condition of the possibility of sin.

Cf. Sebastian on "generic guilt." Jung: "And as a matter of fact it is in this light that we first look upon every problem that forces us to greater consciousness and separates us even further from the paradise of our childhood." Yet the answer is not denying our problems, but in reaching for a wider and higher consciousness, even greater differentiation of consciousness, to provide the certainty + clarity we need. Problems can be faced and results

Obtained only by venturing into the unknown (what Jung here calls "the darkness"), and summon all the powers of enlightenment that consciousness can offer. Consciousness is the reason we have problems, but it is also our only way to solve them.

¶.6: The question, then, is not: "Why do we have problems at all?", but "Why ~~how~~ does ^{develop} it arise in the first place?" From this question, Jung begins his analysis of the stages of life, wh. are really the stages of consciousness. Jung deals in detail with only two of them: youth and middle life. What he says about childhood (e.g., having no problems) is not only scanty but wrong. (cf. his own childhood).

On the development of es in the child, Jean Piaget. Very little in Jungian psychology.

¶.7: But what has begun in the child is ^{the} ego-complex, the sense of subjectivity or "I-mess," the continuity of ego-memories.

The world of the child is that it finds in the company of the parents. "It is as though it were not yet completely born, but were still enclosed in the psychic atmosphere of its parents. Psychic births, and with it the conscious differentiation from the parents, normally takes place only at puberty, with the eruption of sexuality." Then one enters into the period of youth, wh. for Jung consists in adolescence and early adulthood, down to the transition into the second half of life betw. the ages of 35 & 40.

Comments: the notion of "psychic womb."

various psychic wombs

emergence from them each time one asks & answers

the question, "What do I choose to make of myself vis-a-vis this situation? How do I choose to negotiate this situation as a responsible individual?"

Not always rebellion, but always differentiation,

detachment of oneself from a systemic pattern of relationships, fr. being merely a function of the pattern.

The origin of the extraordinary psychic significance of the images of father and mother throughout life, for prior to differentiation from a context more all-embracing than oneself, one is involved in a relation of child to "parent." Institutions, e.g., are parental: alma mater, Holy Mother the Church, father & mother figures in institutional roles, etc.

The single greatest act of such differentiation is w. respect to one's own parents, and this does begin at puberty. To the extent it is successful, subsequent symbolic differentiations will be facilitated. When this act of differentiation from the physical parents begins, the stage of youth begins. Extends to 35-40, bec. it normally takes this long for a full conscious differentiation and solidification of the ego to take place. It almost never occurs prior to roughly this age, and, unfortunately, in many people it never occurs at all.

Q.7: Jung uses the term instinct in a very broad sense. Here he says that life prior to ~~the~~ puberty is governed largely by instinct, and so few or no problems arise. We live by instinct, for Jung, as long as we live in the flow of events, according to the rhythms and processes of nature, w/o being bothered by questions calling for understanding, for judgment, and especially for decision. Instinct is nature w/o mind, w/o intentionality, w/o self-constitution and constitution of the world by responsible and free decision. Such a life may have external problems, but no inner variance of a person with himself or herself. In a sense, Jung's whole psychology is geared toward a re-unification of self-constituting freedom with "instinct" so understood. At any rate, the ~~div~~ division of mind and freedom from instinct is what propels one into the stage of life called "youth." Here is where one ~~he~~ begins to have problems, in the sense of being at variance with oneself.

p. 8: The 1st prob. Jung mentions in the stage of youth is the choice of a profession or career, and I believe it is the central problem of this period in one's life.

p. 9: The demands of life vs. exaggerated expectations, underestimation of difficulties, etc., keep many from moving out into the "hard, cruel world."

But also the more inwardly residing problems: sexual differentiation and identity, feelings of inferiority even in the face of favorable external circumstances. Jung says: "These inner conflicts may exist even when adaptation to the outer world has been achieved w/o apparent effort. It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty w. adaptation run into problems of sex or conflicts arising from a sense of inferiority." Adaptation here = material, physical, economic well-being + security.

These diff's are not always neurotic, & Jung gives us on p. 9 his notion of neurosis. "The neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems w/o being ill." Herbert Fingarette, The Self in Transformation -- Neurosis is not inner suffering, but the result of cumulatively misinterpreted experience.

(13-35)

10 So, many different prob's are found in the period of youth, but all share one feature in common: ^{as the world becomes dual} "a more or less patent clinging to the childhood level of es, a resistance to the fateful forces in & around us wh. wd. involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power." All of these are ways, Jung says, of sidestepping the central task of the first half of life: recognizing and accepting and coming to terms with (negotiating) what is different, other, strange, unknown, as a part of my own life. The task of the 1st 1/2 of life always demands overcoming an inertia, the inertia of matter, the tendency to persist in

a form of consciousness that is too limited, too small, too narrow, too egoistic. We resist the widening of our horizons, and for this reason education is so difficult. Knowledge maketh a bloody entrance. The task is both to widen horizons and to focus energies decisively on the pursuit of a vocation, which involves the peculiar manner under which one will negotiate the other, what is different from oneself.

In doing this, one ~~can~~ can neither protect se agst what is new nor deny one's past. Both are estrangement from the time of one's life, from one's future or from one's past. In either case one is reinforcing a narrow range of es r. th. expanding & heightening es.

11: Duality causes problems, then, for youth, and the usual way through them, certainly better than "fussing about in a welter of problems" is to limit oneself to the attainable, to differentiate particular aptitudes in wh. the socially effective ind. 'l discovers his true self." People normally fit themselves into a narrow mould, grow dry and cramped in it, bec. they don't know any other way of seeing themselves thru the maze of difficulties. They expand their horizons and heighten their es only as far as they have to, be socially effective. But inwardly one can dry up in the process, unless one realizes that this solution is only temporary, a matter of adaptation so as to win for oneself a place in society. Many other aspects of life have been neglected in the process of "growing up" and gaining a place in the world. When one becomes aware of this (35-40), middle life is about to begin. There is what Jung calls a mid-life crisis. Just as the youth wanted to remain a child, so the adult wants to remain a youth. He shrinks from the 2nd 1/2 of life, bec. a whole new set of unknown and dangerous tasks await him, a set he can't deal with ⁱⁿ terms of the way he