

D0153

M. D. R.: Notes on cc. 4-8.

- 114: The interiority of mental illness, a new topic in psychiatry, the whole person vs. symptoms
The importance of Freud in this regard
- 115: The association experiment
- 116 f.: The truth will make you free:
- vs. neurosis as cumulatively misinterpreted experience
- the importance of insight in psychotherapy
- 117: telling the story (124: "the crucial thing is the story") 125: "the meaningful connections in a psychosis"
- 120: dreams showing where one's natural bent will lead one
- 122 f.: the way the human psyche reacts to a crime committed unconsciously;
"Sometimes it seems as if even animals and plants 'know' it."
The disproportion introduced into the world by wrongdoing,
throwing everything out of harmony.
- 126 f.: a new attitude toward psychosis: it is meaningful, not senseless
"at bottom we discover nothing new and unknown in the mentally ill; rather, we encounter the substratum of our own nature."
- 130: the richness and importance of the inner experience of the mentally ill
- 131: individual solutions to individual problems
symbolism and mythology
- 132: the importance of the training analysis
- 133: dreams as compensations (sometimes) for the conscious attitude
- 137: transference and parapsychological phenomena, synchronicity
- 138: the psychotherapist allows nature to take its course,
especially in questions of religion
- 138 f.: notice how Jung's dream prepared him for a patient
- 139: cure for some people involves the awakening of religious ideas
- 140: neurosis is connected w. inadequate or wrong answers to the questions of life, with having too narrow a spiritual horizon
the symbolic life and religion, the need of participation in symbols,
neurosis as lack of such participation
- 141: how religion is frequently divorced from experience
- 142: active intervention by the doctor is sometimes needed. Why? Moral restraint upon impulses of the natural mind.
- 144: cure associated with closing the gap betw. the ego and the unconscious
- 144 f.: the problem of intellectuals 145- mainly women patients

Chapter 5:

- 146: "In all innocence . . ." -- pioneering, hit and miss, trial and error, the guesswork of intellectual breakthroughs
- 147: Freud & Jung: independent discoveries of repression, but differences as to their content; Jung takes the content more at its face value than Freud, doesn't reduce it to something else.
- Freud is for a long time a "father figure" for Jung; hence Jung's difficulty in assigning Freud a proper place in his life; probably tied to Jung's unsatisfactory relations to his own father. Complicated by Freud's suspect status among ~~the~~ psychiatrists.
- 148: Jung's devotion to truth at whatever cost. And it would cost him dearly, as it does every intellectual pioneer.
- 149: Freud's attitude toward the spirit, culture
- 150: Freud's emotional involvement in his own work (cf. Ernest Becker: psychoanalysis as Freud's causa sui project). A new dogma, to suppress doubts. A personal power drive, a barrier agst. Freud's own unconscious religiosity. Sexuality becomes Freud's God, sought below, not above.
- 152: Freud's bitterness, the conflict between his convictions and his expression, refusal to recognize his own mystical side. He did not acknowledge the paradox and ambiguity of the contents of the unconscious. "Everything which arises out of the unconscious has a top and bottom, an inside and an outside."
- 153: Love and power, Freud and Nietzsche. Jung's idea of balancing them, his desire to unite the opposites.
- 154: For Jung, sexuality is numinous. Jung mythicizes where Freud reduces. The danger of numinous experience.
- 155: These early experiences were followed up by Jung's theory of types and his researches into myth and symbol. Precognition and parapsychology. (Read pp. 361-363). Freud's paternalistic attitude to Jung.
- 156 ff.: Freud's fainting fits and Jung's interpretation.
- 158 ff.: ~~Freud's~~ ^{Jung's} dream and Jung's interpretation, connected with the collective unconscious: & the depths of the ucs.

But notice the difference in the way Freud interprets dreams from the way Jung deals with them.

161: Notice the questions Jung had prior to the dream, and how the dream answered them. (Bernard Lonergan says: The desire to know can invade the very fabric of our dreams).

The dream also prefaces how Jung's notion of the unconscious is related to a theory of culture.

Archetypes as forms of instinct.

Last paragraph: serious theoretical differences from Freud. For Jung, consciousness can be as deceptive as it is for Freud, but the unconscious is truthful.

162: ancient mythology and the psychology of primitives, the mythological ~~function~~ ^{character} of our dreams and fantasies

163: Jung's dream signalling his break from Freud
How projection destroys objectivity

165: Notice how the two parts of the dream complement one another.
(Two dreams in the same night probably refer to the same thing).

Jung's connection with the middle ages: alchemy and the Holy Grail.

166: Jung's notion of neurosis and cure: vs. Freud's

168: the chthonic spirit as "the dark side of the God-image": related to alchemy

169: "The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future." For Jung, the two poles are consciousness and the unconscious.

M, D, R: Chapter 6

This chapter records Jung's "mid-life crisis," ^{which} and is the source of his idea of the first and second half of life. His break with Freud was essential to his establishing his own autonomy.

M, D, R, Ch. 6, cont'd.

- 170 f.: Jung finds a new way to deal with dreams
- 171: what is our myth? Jung tried to develop an answer, and a key element in our course is to discover to what extent he succeeded.
- 172: the unusual activation of the unconscious
the presence of the past as alive
- 173 ff: building, painting can unblock psychic obstacles; Jung is especially helped by contact with stone
- 175: Jung's vision predicting catastrophe for Europe
- 176: the third dream: Jung's role in the face of such catastrophe: plucking sweet grapes full of healing juices and giving them to a large, waiting crowd
- 177: translating the emotions into images: a very therapeutic exercise
- 178: to gain power over the unconscious, lest it gain power over him
- 180: the end of the Hero, i.e., of the first half of life, working only from consciousness and its ideals
- 181 f.: the old man and the young girl, and the snake
- 182: Philemon is Jung's "Wise Old Man" figure. He was "a pagan and brought with him an Egypto-Hellenistic atmosphere with a Gnostic coloration."
- 183: Philemon "brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life."
- Active imagination
- 185: Ka as opposite of Philemon
- 185 f.: Was it science or art? The anima and animus. The negative anima.
Writing letters to the anima: active imagination.
- 187: personifying emotions strips them of their power and autonomy
A very important thing in reading Jung: the decisive factor is always consciousness.
The positive anima
- 188: understanding
psychosis and mythopoeic (myth-making) imagination

189: the need of a point of support in "his world": family and profession
"everything I was experiencing was ultimately directed at this need
life of mine"

190: the haunting of the house: Jung's proximity to the realm
of the demonic

191: the dead

192: again, Jung as prisoner

193: understanding the images must be complemented by action

no longer capable of intellectual activity

194: the sense of contradiction between inner and outer, rather than the
interaction he would later come to understand

individuation

195: mandala drawings helped him out of the darkness: the self, center,

197: "I knew that in finding the mandala as an expression of the
self I had attained what was for me the ultimate."

This will be important for Jung's conception of the God-image.
The heart of the Golden Flower was very important in Jung's
development, and the commentary he wrote on it may well
be the best thing he ever wrote (in his Collected Works, Vol. 13).

198: the center is the goal, the key is the principle and archetype
of orientation and meaning

Ch. 7 200: alchemy as historical predecessor

201: the conclusion of the 1st paragraph is very important: "In other
words, the historical counterpart

of my psychology" of the
unconscious

201 f.: the feminine in God

202: the unconscious wing, alchemy. Note: Becker finds no sign of Jung's ^{total-}trans-
203: F.N.: in the psyche are to be found the solutions of problems with ^{total-}change
206: relationship to ^{total-}the; Jung's "main business"

- 208: the important notion of energy helps Jung get beyond Freud. Jung wants "some logical and thorough view such as is provided in the physical sciences by the theory of energetics."
- 209: - the first paragraph is important: the psyche changes by relation of the ego to the unconscious
- alchemy as religious
- 210: comments on Christianity, the Christ-image, of the historical Jesus
- 212: the transference
- 213: father and mother again; father related to fish, mother to alchemy;
- 215: Christian suffering -- is there a remedy for it?
- 216: Answer to Job: Who is responsible for sin? The ambivalent God-image. (At this point, Jung's psychology breaks down).
- 217: the dream that foreshadowed Answer to Job. Again, the father, an image Jung never understood.
- 219: Jung could not submit, simply pretended to. Jung's father did not get through to him. Jung has misinterpreted his own

ch. 5 dream.

- 223: the stone again, 225: reborn in stone
- 225: "at Bollingen. . ."
- 228: Merlin as the meaning of Jung's psychology
- 230: Motaw is alive in Jung's psyche
- 233: Links with his ancestors

Northrop Frye

MEMORIES, DREAMS, REFLECTIONS: QUESTIONS AND POINTS OF IMPORTANCE IN READING

Chapter One:

What kind of God-image do you see evolving from Jung's early childhood experiences of:
his earliest dream
the atmosphere in his home
his secret
his fascination with nature?

Chapter Two:

The relations between Personality No. 1 and No. 2
The idea of God derived from his experience of the cathedral and his "terrible sin"
His notion of the will of God, and how it differs from the idea heard in Church
His notion of the relation between knowing and believing
His opinion of the devil and his relationship to God
His view of God's role in sin
of the relation of Old and New Testament notions of God
of the relation of God and Personality No. 2
What does he mean by the natural mind?
His certainty of God's existence
Pay careful attention to his relation to his father and his mother
Do you see any significance in Jung's "first systematic fantasy" (pp. 80-82)?

Chapter Three:

The conflict between #1 and #2: the dream on pp. 87f. Relate this to the stage of life he calls youth.
His speculation about a superior intelligence expressing itself in dreams.
His new attitude to No. 2 as a result of this dream.
Pp. 90ff.: Father and mother again
94: Faith vs. experience
97f.: Christ and the Holy Ghost, his image and notion of both
98: his developing interest in the psyche, its role in knowledge, its connection with spiritualism
100: possibility of "events which overstepped the limited categories of space, time, and causality" -- e.g., foreknowledge
102: his fear of being like Nietzsche
104f.: the table, the knife, the medium
Why did he eventually choose psychiatry? (109: the collision of nature and spirit)

Lat. 15