

## Class Notes for Week 5

### Important influences on Jung's psychology

- Charcot, Janet, Freud
- Pythagorean number symbolism = the "irrational" and "divine" nature of the natural integers
- The Platonic "intelligible world"; the One; the dual nature of reality = eternal and cyclical
- Gnostic, Neoplatonic and Hermetic doctrines = the transformation of substance through the intervention of the magus
- Christian symbolism
- Medieval alchemy
- Paracelsus, 'natural philosophy' and German early theosophy
- Chinese philosophy (*I Ching*)
- Goethe and Schiller

All of which (except Charcot, Janet, Freud and Swiss Protestant Christianity) partake to some extent of the astrological world-view = the *unus mundus* or unified cosmos, the cycles of the planets as the unfoldment of the divine ideas through time, the quality of time rather than its quantity, the psychoid nature of reality (physical and psychic simultaneously), the correspondence of "what is above" with "what is below" (Posidonius' *sympatheia*, Paracelsus' "signatures", Goethe's "elective affinities")

### Jung's cosmology

#### The structure of the psyche

##### a. Polarities:

- Extraversion/introversion
- Ego/unconscious
- Ego/shadow
- Ego/self
- Anima/animus
- Individual/collective

##### b. Quaternities:

- The four functions

##### c. Circularity

- The psychic components orbit around the central archetype of the Self
- The individuation process moves in a circle through the development of the four functions
- The mandala is the quintessential symbol of wholeness, a circle containing a quaternity
- Individual unconscious components, related to personality structure and personal experience, are underpinned by collective archetypal patterns

### Differences between the ideology of Freud and Jung

- a. The nature of the unconscious; where Freud saw biology, Jung saw deity.
- b. Freud's *id* is raw nature in need of control or containment by the ego through consciousness; Jung's *unus mundus*, although also raw nature, has a central organising principle and evolutionary intent, its evolution facilitated by a relationship with consciousness.

- c. The object of Freud's analysis is "ordinary unhappiness" as opposed to neurotic misery; the object of Jung's analysis is individuation, i.e. the integration and fulfilment of the whole personality
- d. The central organising principle for Freud is the ego; the central organising principle for Jung is the Self.
- e. Although Freud acknowledged an innate character bias, he only recognised this later in life, and placed greater importance on the way in which childhood experiences shape the individual. Jung emphasised innate character and placed greater importance on the way that inherent character responds to childhood and later life experiences according to individual perceptions.
- f. Freud understood symbols (e.g. in dreams) as a manifest content masking a latent content; symbols could therefore be reduced down to a simple essential meaning, invariably sexual in nature. Jung understood symbols as expansive rather than reductive, linking many different meanings through an image which has the power of integrating diverse conflicting elements in the personality. For Jung, symbols therefore enlarge rather than reduce meaning, and can never be fully interpreted.

### **Clinical differences between Freud and Jung**

- a. Both used the transference, but gave it a different emphasis. Freud understood it as a re-enactment of parental dynamics; Jung understood it as an alchemical combination through which both people were changed.
- b. Both used fantasy in analytic work; Freud called it "free association" whereas Jung called it "active imagination". Freud did not direct the associations of the patient, whereas Jung suggested places to begin (e.g. an image from a dream) and directly involved himself in the fantasising process.
- c. Freud encouraged a journey into the past, seeking repressed emotions and forgotten experiences; Jung encouraged a journey beyond the ego, seeking archetypal connections which could give personal experiences meaning.

### **Personality differences**

Freud's work begins with direct clinical experiences, leading to attempts to formulate a philosophy which might organise and define his perceptions. Jung's work begins with a philosophy which is then applied to direct clinical experiences. In Freudian terms (cf. Winnicott's review of Jung's autobiography) Jung experienced a childhood psychosis. In Jungian terms, Freud's vision was limited by his typology, resulting in a psychological framework rooted in extraverted sensation and reflecting a fear of the inner realm of the introverted intuition.

Jung on Freud: "Freudian psychology is characterised by one central idea, the repression of incompatible wish tendencies."

### **Quotes from Jung on the archetypes:**

"An archetypal content expresses itself, first and foremost, in metaphors."

"Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterised as archetypal, but in such a way that *they can be recognised only by the effects they produce*. They exist preconsciously, and presumably form the structural dominants of the psyche in general...As *a priori* conditioning factors they represent a special psychological instance of the biological 'pattern of behaviour', which gives all things their specific qualities. Just as the manifestations of the biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself...Whether this psychic structure and its elements, the archetypes, ever 'originated' at all is a metaphysical question and therefore unanswerable."

"You cannot explain where the archetype comes from, because there is no Archimedean point outside the *a priori* conditions it represents."

"We must always distinguish sharply between the archetype and the archetypal representation or 'archetypal image'...The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultraviolet end of the psychic spectrum...One must constantly bear in mind that what we mean by 'archetype' is in itself irrepresentable, but that it has effects which enable us to visualise it, namely, the archetypal images."

"The unconscious, as the totality of all archetypes, is the deposit of all human experience right back to its remotest beginnings. Not, indeed, a dead deposit, a sort of abandoned rubbish heap, but a living system of reactions and aptitudes that determine the individual's life in invisible ways – all the more effective because invisible. It is not just a gigantic historical prejudice, so to speak, an *a priori* historical condition; but it is also the source of the instincts, for the archetypes are simply the forms which the instincts assume."

"Just as we have been compelled to postulate the concept of an instinct determining or regulating our conscious actions, so, in order to account for the uniformity and regularity of our perceptions, we must have recourse to the correlated concept of a factor determining the mode of apprehension. It is this factor which I call the archetype or primordial image. The primordial image might suitably be described as *the instinct's perception of itself*, or as the self-portrait of the instinct."

"Archetypes are not disseminated only by tradition, language and migration, but...can rearise spontaneously, at any time, at any place, and without any outside influence...This statement...means that there are present in every psyche forms which are unconscious but nonetheless active – living dispositions, ideas in the Platonic sense, that preform and continually influence our thoughts and feelings and actions."

"Archetypes may be considered the fundamental elements of the conscious mind, hidden in the depths of the psyche...They are systems of readiness for action, and at the same time *images and emotions*. They are inherited with the brain structure – indeed they are its psychic aspect."

"[Synchronicity]...possesses properties that may help to clear up the body-soul problem. Above all it is the fact of causeless order, or rather, of meaningful orderedness, that may throw light on psychophysical parallelism."

"The term [archetype] is not meant to denote an inherited idea, but rather an inherited mode of psychic functioning, corresponding to the inborn way in which the chick emerges from the egg, the bird builds its nest, a certain kind of wasp stings the motor ganglion of the caterpillar, and eels find their way to the Bermudas. In other words, it is a 'pattern of behaviour'. This aspect of the archetype is the biological one...But the picture changes at once when looked at from the inside, that is, from within the realm of the subjective psyche. Here the archetype presents itself as numinous, that is, it appears as an *experience* of fundamental importance. Whenever it clothes itself in the appropriate symbols, which is not always the case, it puts the individual into a state of possessedness, the consequences of which may be incalculable."

"It is a mistake to suppose that the psyche of the newborn child is a *tabula rasa* in the sense that there is absolutely nothing in it. Insofar as the child is born with a differentiated brain that is predetermined by heredity and therefore individualised, it meets sensory stimuli coming from outside not with *any* aptitudes, but with *specific* ones...These aptitudes can be shown to be inherited

**instincts and preformed patterns, the latter being the *a priori* and formal conditions of apperception that are based on instinct."**

**"The archetypes...put the Platonic Ideas on an empirical basis."**

**Quotes from Jung on psychological types:**

"One sees what one can best see oneself."

"When we consider the course of human life, we see how the fate of one individual is determined more by the objects of his interest, while in another it is determined more by his own inner self, by the subject...The introverted standpoint is one which sets the ego and the subjective psychological process above the object and the objective processes, or at any rate seeks to hold its ground against the object...The extraverted standpoint, on the contrary, subordinates the subject to the object, so that the object has the higher value...The one sees everything in terms of his own situation, the other in terms of the objective event.

"This work [Psychological Types] sprang originally from my need to define the ways in which my outlook differed from Freud's and Adler's...for it is one's psychological type which from the outset determines and limits a person's judgement."

"The empiricist thinks causally, the necessary connection between cause and effect being taken as axiomatic...The idealist has an invisible inner dominant...it gains ascendancy over all external facts and communicates a sense of its own autonomy and freedom to the subject, who, in consequence of his inner assimilation of the idea, feels independent and free in relation to the object."

"Thus there are many people who restrict themselves to the simple perception of concrete reality, without thinking about it or taking feeling values into account. They bother just as little about the possibilities hidden in a situation. I describe such people as sensation types. Others are exclusively oriented by what they think, and simply cannot adapt to a situation which they are unable to understand intellectually. I call such people thinking types. Others, again, are guided in everything by feeling. They merely ask themselves whether a thing is pleasant or unpleasant, and orient themselves by their feeling impressions. These are the feeling types. Finally, the intuitives concern themselves neither with ideas nor with feeling reactions, nor yet with the reality of things, but surrender themselves wholly to the lure of possibilities, and abandon every situation in which no further possibilities can be scented."

"From earliest times attempts have been made to classify individuals according to types, and so to bring order into the chaos. The oldest attempts known to us were made by Oriental astrologers who devised the so-called trigons of the four elements – air, water, earth and fire...Closely connected with this ancient cosmological scheme is the physiological typology of antiquity, the division into four temperaments corresponding to the four humours [phlegmatic, sanguine, choleric, melancholic]".

**"CHARACTER IS THE FIXED INDIVIDUAL FORM OF A HUMAN BEING."**

## Jung's typology and the four astrological elements

