

## 4. Freud and Psychoanalysis

### Volume 4 – Freud and Psychoanalysis

#### Editorial Note

- Jung's interest goes from psychiatry, psychoanalysis, typology, archetypes, then to symbolism
- This volume is Jung's published writings on psychoanalysis between 1906 and 1916, right before or right as he was going a bit nuts;
- Jung and Freud were buds until volume 5, or what would later become volume 5
- Part I: covers Jung and Freud's collaboration
- Part II and III covers papers that led to their split;
- Part IV, miscellaneous assessment of psychoanalysis

### **PART I: ARTICLES, 1906-1912**

#### **Freud's Theory of Hysteria: A Reply to Aschaffenburg (1906)**

1: doesn't want to throw baby out with bathwater, which Aschaffenburg apparently does; nothing personal, okay thanks pussy;

2: Aschaffenburg only criticizes the way Freud thinks sexuality contributes to neurosis;

3-4: let's only focus on whether most neurosis is based in sexual trauma;

5: yes, we all know sexuality is important part of psyche,

6: is hysteria rooted in sexuality?

7: well Freud would say yes but he hasn't examined all hysteria cases;

8: at least most cases of hysteria are rooted in sexuality;

9: wut

10: triggering events are the mere catalysts of hysteria, not the cause;

11: sexuality may not come into play when there's a prospect of insurance money after trauma, as a specific case;

12: must use psychoanalytic methods to refute Freud;

13-16: Aschaffenburg doesn't use the methods, or not very well at least; it's not enough to have doubts or imagine an alternate scenario, another cause of hysteria must be indicated;

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17-20: Aschaffenburg says psychoanalysis amounts to autosuggestion; Jung asserts his association experiments are akin to psychoanalysis, and we know his results indicated a strong sexual complex; go read volume 2, these experiments did not rely on autosuggestion;

21-22: Aschaffenburg charges exploration of patient's sexuality is immoral; Jung says sexual enlightenment may not be a bad thing, which must've been radical at the time;

23: may be other methods other than psychoanalysis, the way Freud practices it;

24: Freud's sensational at times but that doesn't discredit his theories;

25: Spielmeier seems to say psychoanalysis is unscientific, but he hasn't tested these theories himself; even if the theories are wrong, they're at least scientific;

26: summation;

#### **The Freudian Theory of Hysteria (1908)**

27: no fully fleshed out theory of hysteria, right now only a bunch of observations that lead in a similar direction;

28: Breuer and Freud noticed complexes, psychic automatisms; psychogenic in cause, not physical;

29: Freud's goal was to find mechanism between initial cause and symptom of hysteria; from 1893 report, hysteric suffers from reminiscences, revolving around complexes;

30: this view first conceived by Breuer; patient realized relief from the symptoms when she talked about them; think this is the "chimney sweep" lady; this view published in 1895, *Studies in Hysteria*;

31: in trauma, psychic energy isn't dispelled in normal way, rather creates symptoms;

32-33: psychic, libidinal blocking; either become somatization or complexes, the first is hysteria, the second is obsessional neurosis; incompatibility of trauma and ego-consciousness; therefore, there is a motive to the blocking;

34-35: to sum, psychic energy directed to somatization or displaced onto something less important, which would now be OCD, because content of trauma isn't compatible with ego-consciousness;

36: Breuer avoided issue of sexuality, which may prove Freud's point; trauma reactivated at puberty, when sexual feelings trigger it;

37: Breuer and Freud noticed memories of sexual trauma from childhood;

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38: interpretation of dreams vital to understand, to understand Freud;

39: cathartic abreaction works well when there's real trauma, not so much with morbid fantasy;

40: association method, then Freud interprets; when he's right it's obvious and explains multiple symptoms;

41: present psychoanalysis is to make conscious all false associative connections, which resolves them; the neurosis then becomes objectified, and symptoms diminish;

42-43: how psychoanalysis works is free association hits on complex, which is blocked by resistance; make conscious chain of resistance and connections;

44: affective experiences of the past have greatest influence on us in the present; over-determination, when a single, observed symptom is "determined" by multiple complexes or particles of a complex;

45: psychoanalysis is difficult to learn, takes years of practice, so cannot be criticized by novice, doesn't scale;

46: feeling-toned complex play significant role in dreams;

47: we need to employ Freud's methods to test them; put aside the armchair theorizing;

48-51: all that said, let's armchair, and let's begin with Three Essays on the Theory of Sexuality; Freud's conception of sexuality is broad, it includes normal sexuality, psycho-sexuality, perversions, sexual drives, and instinct; uses libido to distinguish this broad conceptualization; sexuality doesn't exist in children, though the psychic mechanisms for it do; Freud thinks that, in the psychogenesis of hysteria, the psychic mechanism that would later cause healthy sexual expression is impeded in some way, ie trauma; repressed sexuality is indicated in fantasy of hysterics, if fantasies are sexual, then the resistances of shame and disgust cause physical symptoms;

52-60: let's look at an example: girl of 20, would hold back poops, poop with heel pressed against her butt, a pain thing; this stopped and was replaced with masturbation when she was seven, felt sexual excitement when smacked in the butt by her father; with puberty came more defecation fantasy, physical abuse fantasy; failure in love at 15 because of the fantasies, which of course led to isolation; perhaps hysterics have a naturally hypersexual temperament;

61: sum of Freud's view of hysteria: precocious sexual activities, which don't lead to hysterical symptoms, puberty aggravates the infantile sexual activity, fantasies become shameful, love interest aggravates this, symptoms caused by struggle of libido against repression;

62: unsure whether Freud's model is correct 100 percent of time, but it does fit large number of cases;

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63: Freud isn't the only one talking about sexual symbolism; the symbolism is pretty obvious to Jung;

#### **The Analysis of Dreams (1909)**

64: a synopsis of interpretation of dreams;

65: psyche causes organic sensations, which causes dream, which is anti-materialism;

66: the sensory images of dream is manifest content, the façade of the latent content; notes Freud's empiricism;

67: complexes constellate, or manifest, in dreams;

68-69: Gretchen has doubts about Faust's fidelity; Gretchen's song is manifest content; complex and so dream revolves around a wish and our resistance to it; note 2, dreams are all variations of same complex, and are symbolic expressions of that complex;

70: dream is fulfillment of a repressed wish;

71: we have resistance to such a wish, hence repression;

72: symbolism can be unusual;

73: censor prevents repressed thought from revealing itself;

74-76: how do we get to latent content from manifest content; if Gretchen was Jung's patient, he would begin with an association test to reveal complexes, from there the answer is obvious;

77-79: an example of such a case, dream of dragging woman off precipice, then story of how he had to break off relationship with woman because he didn't want to drag her into his life in the tropics; the point of psychoanalysis is to create framework for overcoming resistances;

80-81: psychoanalytic method with dreams, select peculiar part of dream, have patient associate on it;

82-93: let's look at an example of strong resistance; guy had to go pee in front of a handsome Pius X, he protested dream was meaningless, indicating to Jung the resistance; Jung goes through associations of symbols in the dream; 31, celibate, peed himself in front of girl at wedding when he was 11, had interest in woman who was taken;

94: recommended readings;

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##### **A Contribution to the Psychology of Rumor (1910)**

95: 13 year old girl Marie expelled from school for spreading rumor about a teacher, Jung investigates; point may be rumors are accurate dream interpretation and more accurate than we'd like to admit;

96-100: Marie tells girls an ambiguous sexual story about a male teacher, previously she had a dream that hinted at a sexual nature, she told her friends who projected more sexuality onto it; dream is probably real because of its senseless structure; her friend's projection of the dream is probably a good interpretation, so let's see what they have to say;

101-102: witness one: gives the dream more sexual overtones, indicates Marie's willingness to be with teacher and "ride" him, gives Marie less plausible deniability;

103-104: witness two: emphasizes then interpolation of ride; now the veil is black;

105-108: witness three: mention of Marie and Lina riding on fat men, note the teacher is fat; more sexual symbolism;

109-110: rumor one: now more overtly sexual; still plausible deniability on Marie's part;

111-112: rumor two: more explicit; final scene of dream lands what's indicated in first scene, seems like a strident observation;

113-114: rumor three: too improper to be told;

115-116: rumor four: relationship emphasized, improper clothing;

117-118: rumor five: impropriety comes after the dance;

119-120: rumor six, Lina: now kisses happen at the barn;

121-122: rumor seven: too improper to even make sense or add anything of value;

123-124: rumor eight: more sexual advances, more kisses; this witness had learned about sex from her mother;

125-128: Summary: rumor has analyzed and interpreted the dream; dreamer was almost fully developed sexually, indicates dreams do mean something, a harbinger of impropriety that was to come for her classmates; Marie in a sense expelled for her sexuality, so she was reinstated upon Jung's report;

##### **The Significance of Number Dreams (1910)**

129: a few observations from Freud and his acolytes;

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130-133: an example of a middle-age man in extramarital love affair, conductor on train protests high number on man's ticket, 2477; unsure what the number could mean, perhaps the financial price of his affair, which it was a close approximate; connect the dots!;

134-136: another dream that followed, analyst asked him what he did with his mistress, he said he gambled on the number 152, analyst replied that he was sadly cheated; 152 was close to monthly expenses for affair; perhaps "cheated" because he didn't deflower her, as she claimed, then some creative number usage;

137-144: another dream, received bill from analyst, interest charged on late payment; patient was jealous Jung had another child; patient had three stillborn children; wow, number manipulation going on here;

145: Jung admits it's a game, but a game we've played for a long time so maybe it's significant;

146-153: wife had dream, simply Luke 137; indicates wish fulfillments in various Luke verses; must be cryptomnesia on the wife's part because she's unfamiliar with the bible, yeah maybe; Jung acknowledges these are floating abstractions, but maybe his meanderings will help someone else put them in their correct, empirical base;

#### **Morton Prince, "The Mechanism and Interpretation of Dreams:" a Critical Review (1911)**

154: read Freud in German to really understand it, but there are plenty of English versions available; Bleuler coined the term "depth psychology"

155: Prince has valuable contributions to the field;

156: it's easy to criticize Freud from typical scientific perspective, more difficult to try it with these critical brains; psychoanalysis is difficult because it requires self-awareness to employ;

157: Prince doesn't have much experience with the method;

158: Prince admits dreams have meaning; in order to decipher meaning, we need memories of patient;

159: Prince admits hysteria may come from similar, hidden symbolism;

160: Prince's objections, sure some dreams are about wish fulfillment, but probably not every dream; some are about anxiety;

161: at least Prince has courage to present his views openly and honestly, intellectually;

162: let's take a look at Prince's example to see how he draws his conclusion that a repressed wish isn't that unconscious, that dreams can be about more than wish fulfillment; subject is late-

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middle age woman, unhappily married, adult son; she has fantasies about two earlier love affairs; became dependent on Prince;

163: we have here unacknowledged transference, the struggle of which is indicated in her dreams;

164-165: Dream one: saw an old Jewess, turned into mother, drinking whiskey, door opened and her father appeared who had on husband's dress gown, holding two sticks of wood in his hand; Prince fails to analyze parent issue and class issue, he stopped too soon;

166-169: Dream two: chased up a hill by some thing, a black and red shadow, her dissociated personalities, Prince looks on and laughs, indicates she's on her own; Prince confuses manifest content for latent content, it's not about fear so much as it is about her transference; if you relapse then you can continue to see analyst;

170-176: Dream three: on rocky path where, difficult to climb, barefoot; analyst wouldn't help her, said she had to help herself, literally pounding this in her head; previous day she had asked Prince to help her, but he had other appointments; the wish-fulfillment here is a sexual pounding, you see; subsequent dreams will prove Jung correct;

177-180: Dream four: complex about being a lone woman (no intimacy); indicates her objection to intimacy with her husband; Prince isn't thinking fourth-dimensionally;

181-184: Dream five: on rocky path again, frightful creature there, a wild man of sorts, cats in front, hundreds of wild men in back, had to not make a sound, saw mom, reached out to her but couldn't speak, woke up unable to speak; Prince think this dreams lays out the moral precepts the subject has inspired to live up to; Jung disagrees, there is a lot more here that Prince hasn't analyzed, notably that cats represent love re the painting the dream is based on; which indicates the subject's cat phobia; Jung thinks it's an anxiety dream;

185-192: Dream six: involved, Lilliputian themed; Prince thinks the man tortured by the Lilliputians is her son; Jung thinks he's wrong again; Prince doesn't get into the details;

193: then Jung learns Prince never claimed to use the psychoanalytic method, which is fine then don't criticize psychoanalysis;

#### **On the Criticism of Psychoanalysis (1910)**

194: factual defense of psychoanalysis is often denied by critics;

195: psychoanalysis is predominantly empirical, which critics don't get;

196: sometimes there are criticisms based on personal feeling; what follows is a mostly sarcastic rant from Kurt Mendel;

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### Concerning Psychoanalysis (1912)

197: part of a series of correspondences about validity of Freudian psychoanalysis

198: will not respond to any moral argument, or the argument that there is no evidence for it;

199: Jung is no Paul of Tarsus;

200: don't blame the analyst's discussion of sexuality, that's only what we see in human nature; the scientific reaction to it indicates a problem in society's view of sexuality; it's neither good nor bad; we become aware of it so we can gain self-control; clarification of libido, doesn't mean sexual excitation (will be a point of disagreement between Jung and Freud shortly if not already);

201: sure, people will use psychoanalysis incorrectly, but that's not the blame of psychoanalysis;

202: Jung apologizes for his "heated" argument haha;

### PART II: THE THEORY OF PSYCHOANALYSIS (1912, Fordham lectures)

Forward to the first edition

- Reconciles his experience with psychoanalysis and the theory;
- Quotes James and his pragmatism, indicating his view toward psychoanalysis;
- No schism forming here—no, not at all;
- Soon after realized Adler is developing similar thoughts

Forward to the second edition

- Sounds like he'd like to change a lot, but who cares;

#### 1. A Review of the Early Hypotheses

203: humility

204: let's go over some misunderstandings;

205-209: The Trauma Theory: hysteria comes from trauma, was the first theory; Charcot could induce hysteria; stress of trauma cannot be abreacted, so conversion into hysteria; must be temperamental cause with hysteria as well;

210-214: The Concept of Repression: mechanism through which conscious content is displaced into the unconscious; association tests help determine whether a traumatic memory is accurate or incepted; hip to the unreliability of memories back then; patients report they "put aside" traumatic memories; repression is nurture, trauma is nature, which is kind of true;



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215-217: Theory of Sexual Trauma in Childhood: children and sexuality seems amoral and improbable, but this doesn't mean they're wrong; sexual abuse was found to be mostly imagined, but some of it was real, still important that it is imagined; trauma is necessary for adult neurosis but not sufficient;

218-223: Predisposition for the Trauma: same example from volume 7, hysterical woman, runs out of carriage, turns out this guy who she has a crush on is nearby and so she gets to stay with him; oh wait, no, the lady had traumatic memories from the Russian revolution; she also had an accident with horses when she was a child, had to jump out of runaway coach in back to the future 3 kind of scene;

224-226: Sexual Element in the Trauma: because sexuality in children is unconscious, symptoms of trauma take a while to constellate; Freud thought all trauma was sexual trauma, which Jung would soon openly disagree with;

227-229: Infantile Sexual Fantasy: children are complicit in their sexual trauma; children do have a kind of an implicit, seemingly PG sexuality; mucho moral outrage around this, but outrage isn't science; let's get into it;

### 2. The Theory of Infantile Sexuality

230-233: let's dispel of highfalutin objections and get down to facts; critics think kids cannot be sexual until puberty, so the sexual fantasy of children is not the same as what we would think of as sexuality; Jung considers this a fair point;

234-326: The Concept of Sexuality: when we limit sexuality to its overt functions, it becomes desiccated; sexuality could be taken in the post-Darwin sense; there's a maturation curve;

237-242: Importance of the Nutritive Function: reasonable to assume breastfeeding is strictly nutritive; there's nutritive pleasure as well as sexual pleasure, now we know similar neurotransmitters associated with both, so they may feel similar at times; masturbation thought of as a continuation of thumb sucking; clear difficulty here in distinguishing between nutritive and sexual functions, though there is a distinction;

243-245: Polymorphous-Perverse Sexuality of Infancy: kids are gay, where early psychologists get idea that later homosexuality is arrested development;

246-250: Sexual Components as Energetic Manifestations: do for psychology what conservation of energy does for physics; masturbation takes away from healthy sexual expression, homosexuality takes away from heterosexuality; homosexuals compensate for lack of women in their life with a dependence on them emotionally; various instances of sex are thought of as libidinal expression to carry law of thermodynamics over once again;

### 3. The Concept of Libido

251: Freud says libido is the hunger of the psyche;

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252: for Freud, libido is sexual; originally meant passionate desire;

253: libido helps explain unity among sexual expressions;

254-255: Energetic Theory of Libido: Energetic view of libido offers more comprehensive explanation; when the libido appears to be absent, it's still there and it's the analysts job to figure this out;

256-257: Unconscious Fantasy Systems: fantasies are automatic reactions to psychic conditions; fantasy is the disappearance of the libido into the unconscious;

258-262: The Conservation of Libido: sexuality is there in children, only in perverse re undeveloped form; perversions are just as intense in children as they are in adults; only reason we hesitate to refer to children as sexual is due to mores; Jung doesn't go so far as Freud and say every libidinal expression is sexual (hint at divide here)

263-266: The Three Phases of Life: first is presexual stage, characterized by nutrition and growth, like the caterpillar; pre-puberty, later childhood, ie the germination of sexuality; then sexual maturity; unclear line between first and second stage though between three and five;

267-270: Sexual Terminology: again, more hints that Jung wants to separate sexuality from libido to some extent; Jung thinks libido is sexual but also has broader energetic quality;

271-277: Problem of Libido in Dementia Praecox: to be clear, volume 5 was released previous year in 1911; in dementia praecox, libido withdraws to unconscious, becomes fantasy, as depicted through anamnesis of Miss Frank Miller; reality in such patients is replaced by the complex; loss of reality orientation in dementia praecox is more than loss of sexual interest;

278-289: Genetic Conception of Libido: cannot determine directly whether libido or reality function is sexual; behaviors may be driven by sexuality as we now know from evolution but still wouldn't be precise to classify them as sexual; libido akin to Schopenhauer's Will, indicating libido is more than sexual; he's aware libido may seem mystical; however, libido is simply a name we give to that which manifests itself in outward action or any life process; libido exists in an undifferentiated state, then sublimated in various ways; schizophrenia is the withdrawal of libido from reality to the nth degree;

290-293: Infantile Perversions: libido goes from nutritive to sexual throughout childhood, not just at puberty; two phases during nutritive stage are sucking and rhythmic movement;

#### **4. Neurosis and Etiological Factors in Childhood**

294: Hebephrenia, when sexuality doesn't progress from nutritive to sexual in a smooth way;

295: trauma can disrupt the libido maturation;

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296: this disrupt is retarded affect development, which is more complicated than it sounds so let's look at an example;

297: case from before, patient who had atypical reactions to situations; because she lived in a world of fantasy, progressive avoidance leads to neurosis;

299-302: The Trauma Theory Criticized: no need for trauma, only progressive avoidance; if we program ourselves to avoid reality, then we'll be less likely to face it, even when we need to; we like to point to a past trauma as a cause of neurosis, but it could only be a red herring;

303-306: The Parental Complex: most common fantasy activity is "thoughtless overvaluation of subjective wishes," again with the disconnectedness of libido and reality; parental complex is when libido latches on to parent as an avoidance of reality; it's seen as an excuse of sorts not to engage with reality;

307-311: Parental Influences on Children: parental complex is the most powerful complex; Jung does take into account nature here re note 4; but nature wouldn't explain similar association tests within a family, almost as if the family shares an unconscious; children be impressionable, dawg;

312-313: The Infantile Mentality: to be spoiled is to be neurotic; world is a projection of family life; emotions never meet our insight, especially true for neurotic;

#### **5. The Fantasies of the Unconscious**

314: we don't need trauma to get neurosis, to recap psychology of neurosis is found in family;

315: repression rooted in desire for social approval;

316: we know fantasies aren't fabrications because they arise in mythology;

317: we see evidence of unconscious everywhere, otherwise we would always do what we want to do;

318-322: The Concept of the Unconscious: unconscious also aligns with Occam's razor; theoretical formulations of each phenomenon would be more complicated; critics cannot see the evidence, yet there's not structure of unconscious so part of the fault in misunderstanding lies with the psychoanalysts;

323-325: The Dream: dreams are a window into unconscious; basics of dream analysis is to simply ask yourself where each dream element comes from;

326-334: The Method of Dream Analysis: first is to look at material and group similar items without prejudice; be thorough and extensive with material; there's latent content in a dream like there's latent content in a poem; Jung then compares amplification to historical analysis, to treat your dream as you would a historical artifact;

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335-339: The Association Experiment: a disturbed reaction is a complex indicator, then ask subject to associate from there; disturbances are complexes, restated; information from word association is only the beginning of analysis;

#### 6. The Oedipus Complex

340: let's get into what the fantasies tell us;

341: on an unconscious level, we are more similar than on a conscious level;

342: in volume 5 he elaborates on sacrifice as fantasy via Chiwantopel vision;

343: Oedipus complex is when we demand love as if from a mother;

344: indication that sexuality for children is merely a vague interest with no real intention behind it;

345: mother's love is a source of pleasure but this isn't sexual pleasure, or maybe it could be referred to as sexual pleasure but not in the same way as an adult, depends of the expanse of "sexual"

346: food soothes as does sex, though they're not necessarily the same thing;

347: Electra complex mentioned, didn't know her dad was Agamemnon;

348: oedipal issues arise when child cannot break away from family;

349: he links incest taboo with libido used outside the family, which is a stretch

350-352: The Problem of Incest: fantasy of sacrifice means giving up infantile wishes, sacrifice of the parents for gods; or as I would say, sacrifice of enmeshment for connection; unclear paragraph of how Freud thinks Oedipus complex is repressed, and incest barrier keeps it repressed; incest is the root complex to Freud because it's what keeps the libido in the family instead of expressing it for a social function;

#### 7. The Aetiology of Neurosis

353-354: since some of these supposed traumatic memories are fantasies, hence we have the Oedipus complex; so really Oedipus complex is about regressed libido vs sublimated libido;

355-364: Unconscious Determination: back to the lady who was frightened by the horses, how this links to her trauma from childhood; Jung begins with investigation of the event, then anamnesis, which we know but good to read through as a refresher; wait, don't recall the part where Mr. B finds her ring and puts it on her finger, implication of engagement; don't recall the boat incident with Mr. A either, but we know why she just happened to get spooked by the horses at that moment;

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365-369: The Regression of Libido: note that when the libido regresses, it unconsciously determines our fate; Freud's libido analogy with a dammed river, makes it look like there are river-beds when there aren't (ie neurosis); the developed libido would be the main river beds, which we cannot see fully in childhood, only an obstruction, a damming, will refill the upper river beds; Jung disagrees with Freud when he calls early sexual activity perverse since it's only perverse in adulthood;

370-372: The Period of Sexual Latency: the sexual acts are there in children but without a sexual intention behind it, similar phenomenon happens with flowering plants; encasement says all aspects of an individual are present in the zygote, meaning all aspects of sexuality are there in children yet undeveloped;

373-377: The Etiological Significance of the Actual Present: cause of conflicts usually lie in the present, not the past; it's the difference between fault and responsibility; no insight from the past is magically going to cure neurosis as in the movies, notably Spellbound; Jung isn't criticizing Freud because he's primarily an empiricist, not a theorist, but he knows how public takes these empiricisms and makes them dogmatic; regression of libido in present more influential than early childhood experiences; Oedipus complex not about incest because children brought up with foster parents still experience it, QED incestuous wishes are a cover for regressive fantasy;

378-381: Failure of Adaptation: why does regression of libido happen, because we meet with insurmountable challenges, sometimes it is insurmountable, sometimes it isn't and we enjoy the feeling of regression, it's addictive of course and this is the payoff I talk about; the healthy response to difficulty is obsession or self-reflection;

382-390: Reversion to the Infantile Level: infantile reaction, b/c characteristic of children and childlike minds, not to find mistakes in themselves but in things outside them; example of two sisters, similar but the elder more charming attachment to parents, the younger one married because more definite in her decisions, the elder one became hysteric; turns out a man exposed himself to the sisters when they were younger, elder linked it back to a moment when her father undressed in front of her but Jung thinks this is fantasy; perhaps do to greater sensitivity or neuroticism of older sister;

391-395: Sensitiveness and Regression: elder had secret fantasy attachment to father, or maybe he sexually abused her who knows; only look in the past for a supposed cause or inciting incident of neurosis only when you no longer need to, it takes pressure off the search and reduces probability of false memories;

396-403: Is Sensitiveness Primary? Initial theory is the early experiences contributed to the elder's neurosis, but the younger had the same environment so what we thought was nurture could in part be nature; sensitivity makes people charming more often than it catalyzes neurosis; our reaction to certain events is a choice in itself; the earlier an impression, the more suspect it is; older children are more impressionable (wonder where he gets this from, really depends on the stimuli);

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404-406: The Teleological Significance of Regression: regression inhibits healthy teleological action, sure; regression is necessary for growth, two steps forward, one step back, but only when done with awareness;

### **8. The Therapeutic Principles of Psychoanalysis**

407-408: look at complexes and regressions, work with people through these conflicts the way normal people do on their own;

409-414: The Evaluation of Neurotic Fantasies: good question to ask is what is the patient avoiding, uh yeah good point; fantasy affects view of reality even when we're not in fantasy; fantasies are there even if their impact on ego-consciousness isn't apparent; analyst's attention on the fantasy can feed it, so good to use a light touch;

415-418: Active Participation in the Fantasy: neurosis and fantasy is a symptom like a fever, so there's great information in it; use the symptom instead of trying to get rid of it; basic principle of psychoanalytic treatment is to objectify the neurosis;

419-426: The Task of Adaptation: duty here refers to the confrontation of what patient avoids; enter into the fantasy sounds akin to empathize with it, to understand where the patient would want such a fantasy; cognitive/CBT methods can work, but when they don't a deeper understanding is required; libido must be taken from the fantasy to a healthy reality orientation, a task the patient chooses for himself; when working through fantasy prevent further regression by reference to the reality-oriented task at hand; psychoanalysis used to be like surgery now it's more like a historical intake;

427-430: The Transference: because of transference, therapist serves as same libido bridge to reality as does religion; but don't get trapped in the transference, same as with regression; so analyze the transference like we analyze the regression to get out of it;

431-435: Confession and Psychoanalysis: confession brings with it a relief; confession is the baby in the bathwater of religion; but through confession, therapist because the father, transference here needs to be analyzed so patient can become his own father;

436-442: Analysis of the Transference: first part is discovery of complexes, which is easy because we yearn to be understood; patient latches on to transference, but it must be broken; neurotic needs a friend, not necessarily sexual; man as an individual cannot be subordinated to society, and vice versa; man is inherently good, so there's nothing to change or educate;

443-451: Resolution of the Transference: to overcome transference is to conquer yourself completely, uh okay; neurotic must overcome his infantilism; patients will not mature beyond the maturity of the therapist; transference is good, but regression into transference is bad, and antidote to this regression is responsibility; therapists must submit to analysis of another, self-analysis is akin to Munchausen psychology, though I think Jung has this backwards because Munchausen is when you fake a mental disorder, not fake like you don't have a disorder;

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452-454: The Prospective Function of Dreams: dreams are a kind of relationship we create with ourselves to overcome transference or any other kind of dependence; it's our unconscious allowing us to be self-sufficient;

455-457: Future Uses of Psychoanalysis: practice of psychoanalysis is elite; the link of psychology with mythology is the next step, which indeed it will be;

#### **9. A Case of Neurosis in a Child**

458-460: case is of an 11 year old girl, analyzed by his assistant Mary Moltzer; this analysis will develop differently than would be expected; she's intelligent, from a good family;

461-465: Anamnesis: she was restless and bad-tempered, so Jung told mother something was worrying her; turns out had a crush on teacher, fell behind in his class, became friendlier with a boy who ended up blackmailing her, doesn't matter too much point is this issue was resolved yet symptoms persisted; right, so confession brought no relief, which it usually does, sometimes relief lasts for awhile;

466-467: First Interview: she got positive reinforcement when she stayed in bed, but not a lot of connection; enjoyed story of a young boy who is in similar situation; resistance presents as wanting to run away and play with other children;

468-474: Second Interview: admitted she had a crush on the teacher, thought it would allow her to do well in his class, to adapt to him; difficult to project libido outside family because it must overcome incest ie comfort; Jung says we have a natural predilection for laziness but I think this is anxiety; it's a relief to know you're allowed to love someone; avoidance is exhausting;

475-487: Third Interview: girl shares impactful dream from when she was five, wolf chases after her, she tries to get up stairs but falls back down and wolf bites her leg; dream similar to Little Red Riding Hood, similar to Jonah and the whale, swallowed by the beast then released transformed; incest themes and breaking free from there indicated here of course; girl associates wolf with her father when he is angry; turns out she had number of girls her age do a group masturbation; also helped her to learn that this sexuality is okay;

488-490: Fourth Interview: more cheerful than at third interview, has a dream in which she is tall and powerful, threatening to police; she associated policeman with father; clear no conscious understanding of dream was needed;

491-503: Fifth and Sixth Interviews: another dream, this time houses with burning windows, but wood didn't burn; Sleeping Beauty is a story about winter being released through the kiss of Spring, sure but also it's about the maturation process; there are no accidents or coincidences in therapy; also associated Sleeping Beauty with Snow White, as I have done; imagery of trampling similar to baby expectation; so she was distracted in school because she is at least more focused on having a baby; Jung seemed to then have a sex talk with her;

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504: Seventh Interview: she lied to teacher to gain his favor, a moment of weakness because she had yet to grasp the precepts of the analysis;

505: Eighth Interview: rumor in school that a girl of eleven was pregnant from a boy of same age, so now there was a contradiction between the rumor and Jung's sex talk, which led to the relapse of dishonesty;

506-510: Ninth Interview: dream in which she was with other children, forest, dark, rain, saw stork; stork is of course a winged phallus; she connected fertilization of rain to sexuality and pregnancy; we see more where Jung gets his ideas of archetypal imagery; symbolism of drowning as pregnancy fantasy, which she made on her own;

511-513: Tenth Interview: little patient's fantasy of head birth of course as archetypal;

514-522: Summary: her libido couldn't keep up with the fantasy, or her body couldn't keep up with the fantasy; strange adaptations in an age before a sex talk with your parents; Jung only wants to expand on Freud's work, not contradict it;

### **PART III**

#### **General Aspects of Psychoanalysis (1913)**

523: introduces term analytical psychology for a new psychological science, references Bleuler's "depth psychology"

524: hints he wants to marry science with philosophy;

525: one prejudice against psychoanalytic method is it's nothing but a detailed anamnesis;

526: second prejudice is psychoanalysis works by suggestion a la Christian science;

527: unlike Dubois, psychoanalysis avoids reasoning or arguing with patient; advice barely works, and only the correct advice at the exact time;

528: begin with conscious contents of anamnesis to get at unconscious contents; then formulate a case;

529: case of a man who developed neurosis between 35 and 40; developed resistance to work, so psychoanalytic treatment begins there;

530: another example, woman, 40, four children, one of them died so got involved in philanthropic work, but never had a lasting interest; begin with what kept patient for developing an interest beyond longing for more children;



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531: if advice worked then psychology wouldn't exist, turns out previous male patient had peculiar relationships with women, whatever that means, and supposedly resolving that issue resolved his resistance to work;

532: associations break through resistance to talking about more sensitive issues;

533: dreams are another path to unconscious; dreams as free associations and fantasies;

534: the unanswerable question is why patient keeps doing what he doesn't want to do or vice versa;

535: not remembering dreams is an unconscious resistance?

536: analyst must himself be submitted to analysis to maintain authority in the dyad; if analyst quivers at protest from the patient, then the analysis is lost;

537: better to interpret dream toward middle or end of analysis, not so much in beginning; conscious content helps;

538: patient has dream soon after analysis began of fire in a hotel, her husband and father were there to help her put it out; turns out she stayed in that hotel a while ago where she started affair with a man, looks like there's some content here;

539: dream symbolism is contextual, so learn about the patient first before interpretations;

540: interpretation of young man who had a dream he went up flight of stairs with mother and sister, when they reached the top he learned his sister is pregnant; stairs could be symbol for sexual act, pregnancy is symbol of incest, infantile wishes;

541-546: backstory is young man couldn't choose a profession, neurosis manifested as homosexuality; associations discussed;

547-549: dream seems to be more about fulfilling his biological imperative than incest; see, symbolism if important to explore first;

550-551: rules about sexual meaning of dreams, express unknown meaning of dream through fantasy of incest, keep reducing meaning to sexuality, seems to use this as an exercise, nothing more;

552: Freud thinks dreams are only repressed wishes, Jung thinks they can be repressed wishes but also more, a representation of the current conflict of the individual,

553: symbolism is a way to process the incomprehensible by means of analogy, this is what our unconscious does in a dream; how Indians thought at first horses were large pigs;

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554-555: dreams offer a way to deepen our understanding, to contribute to our metaphysical need;

556: man is fit to be with and a part of civilization, not in contradiction to it as Freud believes;

#### **Psychoanalysis and Neurosis (1912)**

557: he's going to discuss theoretical problems of psychoanalysis though it encapsulates much more ie religion, mythology;

558: Freud is obtuse on theory of neurosis so let's delve into it;

559: trauma creates neurosis, but not all the time, it's not always sexual, sometimes we fabricate traumatic experiences;

560: neurosis expressed as infantile fantasies and habits;

561: Freud misses what causes the fixation of libido on infantile fantasies; we all have infantile fantasies, but fixation is different;

562: fixation caused by Oedipal/Electra issues, inability to separate from family;

563: neurosis lies dormant until a new adaptation is demanded of us;

564: we exaggerate the fixation to distract from present-day difficulty;

565-566: Jung wants to expand use of libido from sexual to energy;

567: poets get this use of libido;

568: conceptualizing libido helps to well conceptualize neurosis, but beyond that not sure it matters how we conceptualize it; though I would tend to agree with Jung here that a sexual definition is too narrow, Freud was compensating for his Victorian milieu;

569: somatization as a type of regression, guess I knew this but it's good to say it out loud;

570-571: cause of neurosis is in the present, but the symptom is to fixate on the past; law of inertia is cause of neurosis to some degree sure;

572: neurotics more likely to be Big Five neurotic, becomes self-perpetuating cycle; the only Big Five I think is inherent because I can look at it;

573: the story of the neurosis isn't the cause of the neurosis, it's only a story to help us obtain a better understanding of the current situation;

574: in sum, neurosis is an act of adaptation that has failed;

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575: overcome neurosis through awareness, thus “unconscious libido becomes available for the will; Jung takes a libertarian view as a consequence;

#### **Some Crucial Points in Psychoanalysis (correspondence, 1913)**

Forward, by Dr. Loy:

- Introduced to psychoanalysis, sometimes had difficulty in its application esp with dream analysis;
- Admonished by Freud to study himself, his own dreams
- Jung agreed to be his analyst;
- It was helpful to him so maybe correspondence will be helpful to other budding analysts;

576-577: Loy: likes the idea of a dream as compensating mechanism; analyst furnishes analysand with necessary tools through which he can understand and so construct himself; wants to know why Jung gave up cathartic model of abreaction; wonders if suggestion is the main therapeutic element of catharsis; wonders if confidence in system or doctor a main therapeutic element;

578-587: Jung: sure, suggestion works, placebo works, but it lacks the awareness necessary for a full intervention, three cases that indicate his lack of interest in suggestion; peasant woman thanked him for being decent, meaning he didn't molest her when he could have I suppose; then with 17 year old girl who wet the bed, hypnosis worked, he realized she was in love with him, put off next session, she wet the bed unconsciously when second session was supposed to be to get back at him; third an old lady who was miraculously cured of knee issue; in sum, suggestion therapy is itself a suggestion, doesn't get to the mechanism; yes confidence in system or doctor does matter, psychoanalysis for a therapist is akin to a doctor and cleanliness;

588-600: Loy: notes how therapist needs to remain clean in order to receive patient's transference; these guys seem to not quite get the therapy of the abreaction; Loy notes hypnosis helps patient overcome resistance, which was noted before but it's a good point; he wants to know what to use in lieu of hypnosis; wants to know if there's always a solution to the conflict that causes neurosis, as when a girl wants to marry but there's no chance it's going to happen;

600-607: Jung: conflict of don't let the great get in the way of the good; still, the great (psychoanalysis) works better overall; yes, conflicts can always be resolved, but we need to look within; love/duty, reason/passion etc are false alternatives;

608-619: Loy: prism in front of sun analogy, pretty lame; the question of whether we require omniscience to know truth, regardless, psychology is only concerned with perspective, not truth; we cannot demand omniscience from human beings: epistemology is the study of how man attains knowledge; it is not the study of how God attains knowledge. There is no way (or purpose) to acquire knowledge if you're already omniscient; new discoveries don't contradict early knowledge, they simply clarify and enhance knowledge;

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620-631: Jung: psychoanalysis as a way to make sense of unconscious; first empty conscious (includes anamnesis, then go on to dreams;

632-637: Loy: ugh;

638-651: Jung: Adler's view as a complement to Freud's; introversion/rational to Freud's extroversion/empirical; awareness precedes change, if someone doesn't want to change then they need more awareness; an amiable analyst creates artificial results; line of least resistance doesn't mean easy or lazy, simply the natural path; likens the proper guidance of patience to the Montessori method; good story in 645 about patient who resisted manifest content; sure analysts can trick therapist but this is true of every medical profession;

652-655: Loy: agrees that the patient's own nature needs to create his life; yup, patients need to mess up on their own, ugh this guy is a dud; conflation of social awareness with altruism; indicates kin selection; and I thought Jung meandered sans content;

656-669: Jung: transference happens in every relationship, not simply with analyst; sure transference is ultimately immature but let's work through it, not around it; Freud too narrow in his conceptualization of transference as he is with libido; to work through transference, create authentic human relationship; we can either avoid sexuality or fixate on it, depends on age of patient; Jung pushes back against the materialist's explanation for culture, thinks culture is an expression of human nature; we have not yet incorporated sexuality well enough into culture to determine what is sexually moral; likens incorporation of sexuality to incorporation of free trade and what's the appropriate amount of interest to charge, we've spent enough time with trade to know, but we haven't spent enough time with sexuality to know;

#### **Prefaces to "Collected Papers on Analytical Psychology (1916)**

##### First Edition

670-673: this was a collection of some of Jung's previous essays, listed in note two; analytic is branch off of Freud foundations;

674-679: Viennese school is sexual, Zurich school symbolic; Viennese more definite re symbol interpretation, Zurich more contextual; Viennese treats symbols as repressed and concealed aspects of unconscious, Zurich school treats symbols as an attempt of the patient to understand the unknowable; Viennese school is analytical and causal (material/empirical), Zurich school is synthetic and perspective (idealist/rational); Viennese and Zurich reflected in two different types, also indicated by James; Viennese pits unconscious contra society, Zurich pits unconscious with society;

680-683: religious symbols are instructive, as are individual symbols as expressed in dreams; symbols are here to help us;

##### Second Edition ( 1917)

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684: two added lectures, now in volume 7;

685-686: description of his creative illness;

687: some pushback on his removal of causality from psychology because he wants to make room for free will; but we can have causality and free will in same philosophical context; regardless a reductionism view of psychology is unhelpful;

688: good locomotive analogy, we can investigate it great but this doesn't tell us its function, we need to put the pieces together conceptually to know that; influence of Kant seen here, but Jung will render Kant from the psychological context;

689: physics moves beyond causal conception as well;

690: yup, make Kant psychological;

691: dreams aren't Jung's interpretation but the patient's;

### **PART IV**

#### **The Significance of the Father in the Destiny of the Individual (1909)**

Forward to the Second Edition (1926)

- Good mining analogy; no one has more of an impact on us than our mom and dad;
- Nothing in the essay is wrong, only too simple

Forward to the Third Edition (1948)

- Now he wants to change the original due to his theory on collective unconscious and how this influences complexes;

693: again the dam analogy, neurosis obstructs flow of libido and it takes the shape of the old river beds, imprinted by early relationships;

694: relationship with father (not the father) doesn't influence child less than the mother, only in a different way;

695: father has more of an influence throughout the family, perhaps for generations; as shown through association test

696-698: re association experiment, we're more similar with related women than men; married couples vary significantly in reaction type (to rule out environment perhaps); fathers, sons and mothers, daughters similar;

699: similarity in reaction types within a family depends on relationship, of course;

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700: daughter takes on psychological effects of mom's experience even though she of course hasn't experience her mom's experience;

701: indications of later neurosis occur before fifth year;

702: let's look at a few case histories to show how parent constellation impacts children;

703-706: Case one: 55 year old women, wife of a peasant, depressed, anxious dreams; her older sister was the favorite, father died of stroke at 42, she was five; she married a peasant, 60, when she was 46, divorced five years later; clearly, she goes after men like her father, older men who don't like her very much;

707-715: Case two: 34 year old man, small, nervous, depressed to the point of moderately suicidal; youngest of three brothers, father was large and gruff, mother died when she was 40; bullied in school, sexually assaulted by 19 year old when he was 15, unable to get erection in brothel; gave oldest brother his inheritance because he asked for it; began to take care of orphan child from family he befriended; married brother's ex wife, 17 years his junior, had sex once because she initiated, adopted child died, wanted to adopt a girl, ended up falling in love with a younger girl; couldn't get own needs met well, so sought out mother in other women;

716-730: Case three: 36 year old peasant woman, mother of three, presents with anxiety, depression, nightmares, no conceivable cause though her husband seems dismissive; learned she was going to hell if she swore, now afraid of death, found her dead father around this time when he was visiting her; afraid her father is in hell, afraid she's going to hell; anamnesis, she's youngest of five, father's favorite, married man of her choice against father's wishes, he's a drunk, had fights with her husband, she took father's side; she's perpetually daddy's little girl; turns out father wanted her to marry an idiotic, ugly laborer, but he would have obeyed her father; father constellations are in control, akin to the medieval daemon; discusses archetypes here, thought this is from the 1948 edition; the archetype influences us, though we can control how it influences us; parents ruin children because they use them to manage their own emotions, which inevitably happens when you cannot manage your emotions on your own;

731-741: Case four: eight year old boy wets the bed, boy clung to mother, strict father, boy compensated for this strictness by being a momma's boy; had dreams of black snake that wanted to bite his face; hypnagogic vision of black man with sword lying next to him; boy is jealous of father, doesn't like he's having sex with mommy; bedwetting as compensation for repressed masculinity; the snake and black man attack are him identifying with what he imagines the mother is going through; boy's neurosis is archetypal, separation of the mother, to rescue consciousness from the depths of the unconscious; salvation as the development of consciousness; interesting note, original text on psychological differences between Judaism and Christians; Jung wonders if parents are species expected, which turns out to be true in that we require that for our brain to develop well;

742-744: parental complex indicated in Book of Tobit; Raguel, the father is the digger of the graves, but we view him as beyond reproach; note on real life example of Sara, Raguel, and the father complex influence in choosing infantile husbands;

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##### **Introduction to Kranefeldt's "Secret Ways of the Mind" (some book, 1930)**

745: many aspects to psychoanalysis that most people do not comprehend, like dreams, mythology, religion, philosophy; Freud associated, Jung amplified;

746: Jung split with Freud in part due to latter's dogmatism;

747: doesn't want to psychoanalyze Freud;

748: creativity is transient, dogmatism the norm; Freud borne of the reformation, yeah good point; predicted by Nietzsche;

749: Freud's ideas spread rapidly and expansively; Jung likens it to Christian science and theosophy;

750: hints at his point in the undiscovered self, we find crazy sects because we've lost faith in the big one;

751: once a dogma has been questioned, it loses its healing power; therefore we need to break down the psyche to exactly what it is, take it to first principles, to make ontological what religion only made metaphysical;

752: herd behavior is a sign people don't know what they're talking about;

753: whether the soul is the source of conflict and amelioration, or both;

754: it's natural to want to be healed;

755: Adler split off, focuses on social aspect of neurosis, power in lieu of sexuality;

756: not about who's right, good to study both;

757: Freud and Adler's different views are a result of their different orientations, see volume 6 for more detail on this;

758: Jung's own orientation influences his theories, notes his dualism and pluralism;

759: Jung thinks contradictory yet satisfactory explanations are possible; he's more conceptual than both Freud and Adler; Jung doesn't find it necessary to rummage in the client's past for any specific issue that creates an awakening like a Hitchcock plot; my fault/responsibility analysis takes care of this issue;

760: Freud attaches more importance to unconscious than does Adler, Jung more so than Freud; a new meaning must be the integration of conscious and unconscious;

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761: how Jung's view of dreams and fantasies differs; tons of information and healing energy there;

762: there are different stages of life, young people don't need to concern themselves with later unconscious nutrition before they're ready, think 20 year old at protest;

763: Jung's view on types makes the unconscious situation more complex; so to recap we have amplification instead of association, stages of life, typology;

764: Jung in part wants to keep the psyche too complex to fully comprehend as a reaction to Freud's dogmatism, that's me analyzing him; likens psyche to cosmos, which undercuts his argument given astrophysics advancement throughout the rest of his century;

765: he's happy about the complexities he introduces, see my above analysis as to why;

766-767: given everything said in this introduction, take ideas in this book as a next step, not the final step;

#### **Freud and Jung: Contrasts (1929)**

768: admits he may not be impartial in this comparison;

769: man's ideas are to some extent the product of his time; we make our ideas not so much, our ideas make us;

770: ideas come from us, so must be somewhat subjective; but the subject is an objective fact;

771: Jung not primarily concerned with what's true, but he is concerned with its expression, lies between absolutism and subjectivism; here we see Jung on the right track in solution to epistemological issue of Idealism vs Materialism, but cannot quite land the plane;

772: Freud made evident his own psychology in his theories; zing!

773: wrestles with ideas about psychology come from our psychology, again see volume 6;

774: Freud didn't submit himself to philosophical self-criticism, Jung does;

775: Jung thought we're all different, but it's not like he was against system building, only paying lip-service to being against system building;

776: Jung submitted his assumptions about the world to philosophical criticism;

777: Jung has positive view toward religion; apt symbolism, attempts at moral codes; here we see glimmers of monism in Jung, though ultimately as he admits, he's a dualist, not because he wants to be but because he didn't have the epistemology to do otherwise;



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778: exactly what Jung says here, this monism, the dovetail of biology and spirituality, is so helpful that he cannot give it up; cannot defend it epistemologically, but cannot give it up;

779: differs in conception of libido, not less sexual, though Jung does want to put sexuality in its proper place;

780: Freud sets up a view of psychology with which there is no way out, only temporary reprieve; for Jung we can break cycle of biology, but again he doesn't have the epistemology to defend it fully;

781: Freud doesn't believe in religion, though as an empiricist, he could see the religious function as part of all culture; Jung thinks the father complex is the religious function of Freudians;

782: mind requires connection in lieu of being "parceled out"

783: initiation is a way to merge spirit and flesh;

784: to sum up: Jung is for "monism," religious function as way to achieve this monism, Jung incorporates philosophical criticism of his views;