

## Volume 8 Structure and Dynamics of the Psyche

### Editorial Note

- This book contains Jung's new model, which he developed after his break from Freud, and after his creative illness, it seems;
- "On Psychic Energy" is a response to criticism of his libido theory
- "On the Nature of the Psyche" clarifies his theory of the unconscious;
- Synchronicity essay, indicates what he thinks the relationship between physics and psychology
- Nice, active imagination breakdown
- Soul, mind, spirit, and life are reduced to an empirical basis, replaced by psychic reality;

## PART I

### On Psychic Energy (1928)

#### i. General Remarks on the Energetic View in Psychology

##### a. introduction

- 1: he's gotten some push back on his view of libido, so let's examine his conception;
  - 2: psychic events can be seen mechanistically and energetically;
  - 3: he doesn't mean energy as literal, simply an abstraction or symbolic representation of how actions are perpetuated; this is an empirical vs idealism view of the psyche;
  - 4: mechanistic explanations do not explain everything, so we need energetic explanations;
  - 5: views are determined by the orientation and type of the investigator, see volume 6; the two explanations are two sides of the same coin;
- ##### b. the possibility of qualitative measurement in psychology
- 6: practicality determines whether to use the causal or energetic explanation;
  - 7: theoretically, it would be possible to break down energetic to mechanical, and abstract mechanical to energetic, though practically this may not be possible;
  - 8: psychic energy has as much validity as physical energy;
  - 9: energetic can surely be broken down mechanistically, but we don't have the insights re technology to do this (and we still don't, though we are closer)
  - 10: we need abstractions to understand the psyche;

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11: von Grot's formulations, with which Jung doesn't necessarily agree, could be right but he's on uncertain ground (1) psychic energy have quantity and mass, like physical energy (2) different forms of psychic energy can be transformed into one another (3) psychic energy can be converted into physical energy and vice versa;

12: practicality here uber alles, if it's helpful we need to use it;

13: energetic view may need to be abandoned if measurement gets good enough;

(i) the subjective system of values

14: values as quantitative estimates of energy;

15: values as relative, or contextual to other values and situations;

16: subjective value is uncertain, given context;

17: unconscious compensates for consciousness, and vice versa; in the realm of subjective values, this makes unconscious evaluation impossible, so we need an objective at least estimate of value;

(ii) objective estimate of quantity

18: complex as measured by association and constellations would be objective;

19: note 19 a summation of volume 2, or how he measures or quantifies a complex;

20-25: he expands on previous point and more volume 2 summation, objectify psychic energy around complex via number of constellations, frequency of disturbing reactions from a complex, and intensity of accompanying affects;

ii. Application of the Energetic Standpoint

a. The psychological concept of energy

26: it's been discussed already, which at least indicates a psychic truth to energy;

27: we don't have different kinds of energy, rather different expression of the same energy;

28: physics postulates the concept of their energy no less than psychology does, which is true; it's a concept we employ to explain what's going on even though we don't know what it is;

29: for Wundt, the psyche stopped where blackness begins; not so for depth psychologists;

30: biological energy may be a helpful concept as well, not necessarily related with psychic energy;

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31: we can enlarge psychic energy to life energy, which would include psychic energy;

32: still, Jung wants to keep libido separate from biological life energy; could this be a subtle mind/body dichotomy affecting his views?

33: psychic and physical energy are probably different manifestations of the same, but at this point we don't know enough to say this for sure;

### *b. The conservation of energy*

34: we must find empirical evidence of libido to make it practical;

35: principle of equivalence with psychic energy, when libido expression stops in one area, it accumulates in another;

36: example of this equivalence is when a child begins the father separation, he finds a new "father;" love of god is sexual in nature

37: extensity and intensity of energy, liken to quantity and quality;

38: libido can transfer from something sexual to non-sexual, without the new outlet also being sexual;

39: an intense symptom can only be transmuted fully into an equally intense interest;

40: a sublimation is merely a mask of the neurosis, according to Freud; Jung disagrees;

41: energy must be transmutable from one form to another for this theory to work, and it must be in equivalent amounts; Jung, based on his epistemology, must get rid of causality for the proper transmutation of libidinal energy to occur; it presents as an antimony to him but it ultimately isn't;

42: even materialist must work in terms of final causation, which Jung thinks disabuses materialism;

42: must be a reason for the regression, or a purpose;

43: from causal perspective, there's no reason for regression to the mother; from final perspective, the reason is to use the energy of the mother image in a healthier way;

44: Jung tries to incorporate both of these perspectives of Freud and Adler respectively (in volume 5), but gets criticized by both;

45: causal is to fact what final is to symbol; we need both, an incorporation of the two;

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46: causal theory of psychology impedes development; after all, it is implicitly determinist;

47: intention and will aren't enough for maturation; reason stands in the way of reconciling the antimony, but by reason Jung means rationalization;

### c. Entropy

48: in addition to principle of equivalence re libido, there's the principle of entropy; Carnot's law and how heat converts to work, work to heat;

49: libidinal energy flows down a gradient; final stability of which is determined by the initial power difference;

50: more intense the conflict the more secure we feel as a result of overcoming it; disconnection leads to more entropy;

51: theory of energy doesn't incorporate substance, but only in abstract;

### d. Energism and Dynamism

52: theory of energy is both intuitive and empirical, like all great scientific theories; all primitives have a conception of energy;

53: concepts are unavoidably hypostatized, it's in our nature; but it's still only an abstraction;

54: Jung still calls psychic energy libido for sake of historical justice

55: the libido has been called many things; that's Aristotle's "momentum;" vitalism is theory that origin of life comes from an energy that transcends material or chemical;

56: Jung treated libido as hypostatized in his psychology of dementia praecox, then in volume four he treated it as an abstract;

57: energy isn't the same as effect; former energetic, latter dynamic;

58: energetic vs causal interpretation; causal is sequential; this indicates the energetic view considers identity of psychology;

59: seems like a subtle distinction between these two views, but it leads to different interpretation of neurosis;

## iii. Fundamental Concepts of Libido Theory

### a. Progression and Regression

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60: progression is consistent psychological adaptation, consistency is key; adaptation achieved in two stages, first adoption of proper psychic attitude, then the execution based on the attitude;

61: change of attitude is new use of orientation and type functions, yet another indication Jung's typology is a description, not a diagnosis;

62: value is found in the regression, there to let us know what to do, see volume 5 for clarification;

63: value found in aggression, again; wealth of experience that points to this, also here are some deductions;

64: must exclude one function to work on its opposite; regress contents, when activated emerge with the slime of the deep, good analogy;

65: regression shows us what we're missing, what has become inferior function;

66: "regression leads to necessity of adapting to inner world of the psyche"

67: challenges in adaptation to external world lead to challenges in adaptation to internal world;

68: progression and regression depicted well in whale dragon myth by Leo Frobenius, as depicted in volume 5; hero is symbol of libido movement; typical belly of the whale story;

69: regression isn't a backwards step, though hero isn't aware he's developing;

70: again with systole and diastole, introversion and extroversion;

71: myths are rooted in explanation of natural phenomenon, but also psychological phenomenon; it's both; myths are not thought up, they present themselves;

72: river dam analogy from Freud to explain progression and regression;

73: progression and regression are a function of the matter, not the other way around;

74: necessity as vital for reality orientation; yeah, maybe;

75: regression as adaptation to inner world; aspects of repression are best kept to private life, as story of man indicates;

76: both are necessary for adaptation, which is obvious by this point;

### b. Extraversion and Introversion

77: progression could be regarded as extroversion, regression as introversion; but regression can of course present as extroversion, and introversion as progression, depends on context;

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78: go read types;

### c. The Canalization of Libido

79: canalization of libido is transfer of energy, or conversion:

80: we see energy flow down a gradient to new contents, perhaps our canalization is archetypal;

81: culture likened to a machine, harnesses resources, converts them into new forms;

82: a man builds a turbine for water, he is a turbine for libido;

83: libido transformation is achieved when it's canalized into an analogue of the object of instinct; story of Australian Wachandi, from volume 5, dance around representation of vag, they call it a cunt;

84: it's a mating play, but probably not display;

85: fertility act in field, sounds fun but pretty sure agriculture would have developed with out this, Carl

86: ceremonies as a way to channel and canalize libido; interesting Aruntas ceremony to stoke the blood rage;

87: we think we have evolved beyond such ceremonies and can come over top of our nature with will, but we do have our own ceremonies, cerebral though they may be; primitive man as a more natural phenomenon; question of how we psych ourselves up;

### d. Symbol Formation

88: symbol transforms libido; signs are useful but not a replacement for a symbol;

89: magic is first achievement of primitives, used to psyche yourself up, nothing too practical; not sure what specific rock drawings referenced here, but could also be antediluvian technology;

90: magic is the mother of science, how alchemy became science; as a waterfall to power station, though industry is more beautiful than nature, I would argue;

91: excess libido remains, could be result of failure to utilize psychological functions, type; like small pipes on a turbine intake;

92: symbol that converts energy is a libido analogue, from volume 5; symbols as an unconscious offer; the suppression of individual symbol formation in state religions, oppression of polytheism; recrudescence, the recurrence of an undesirable condition;

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93: unsuitable symbols lead to fantasy

94: it's a myth that primitives are less neurotic than we are;

95: nature and culture as systole and diastole;

96: unity of nature and culture necessary for self-regulation;

97: primitive akin to infantile; collective unconscious observations;

98: notice this when we can only make sense of a child's dreams by reference to mythology; tension between spirit and nature is basis of psychic energy;

99: war is father of all things, from Heraclitus, the resolution of this conflict, our instincts and cortex; much more controversial when he wrote this, when behaviorism was becoming all the rage; are father issues are within;

100: pre-existing pathways filled in by experience;

101: foreshadows neurological nodes;

102: spirit  $\neq$  ghost; spirit as opposed to instinct/sin as main conflict of Gnosticism;

103: this would mean there's a dark side to God, which Jung posits more directly in Answer to Job;

104: this contrasts Freud, who says the spiritual principle is contra the instincts;

105: Freud keyed in on sexuality as manifestation of the instinct, which was appropriate given how quickly he became popular; something more meaningful to us in sexual oppression rather than say violence oppression; violence is wrong, we're not so sure on our sexual views;

106: Freud's concept of sexuality is too inclusive;

107: "sexuality as the spokesman for instinct;" Jung recognizes how culture has pitted sexuality as base, but he cannot accept this is a metaphysical dichotomy;

108: we need to channel instinct for it to propitiate spirituality;

109: symbol formation, Jung says, is the spiritual outlet of sexuality;

110: there is a collective religion we can derive from specific religions; Catholicism offers a range of symbols, Protestantism offers independence, theosophy offers a rationalization for laziness;

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111: in order to create such a collective belief, we would need to look at our own archetypes, essentially, and re-discover what is objective about our psychology;

112: few people require development of individuality; old people resist reductionism;

113: youth to maturity is transition from biological imperative to cultural imperative; symbol formation helps with this transition, learn more about it in chapter 5 of psychological types;

### iv. The Primitive Conception of Libido

114: formation of religious symbols stem from libido, both subjective and objective;

115: in Dakota tribe, wakonda means a lot of things;

116: similar concepts in other tribes; sounds similar to qi

117: manitu of the Algonquin; similar to expression of surprise to Yao of central Africa, means soul, magical power of an object, entire spirit world, active principle in anything magical, the spiritual power that created world and life;

118: similar to wong concept of Gold Coast, region in western Africa;

119-123: more examples, churinga of aborigines; waken, mana;

124: not that indigenous know what energy is exactly, but they are able to intuit an abstraction as foundation of abstraction;

125: more examples;

126: these words are less about supernatural, more about what's productive; no connotation of supernatural attributions here, only to that which works with nature;

127: what is a psychological concept of energy for us is a psychic phenomenon, inseparable from the object; mana isn't a concept but a representation based on the perception of a phenomenal relationship, hence participation mystique; indigenous peoples more connected with objects, is the idea here;

128: note these concepts of energy are effective;

129: such mana/energetic concepts are necessary precondition for idea of God, thus indicates Jung's view of God as nature or reality, more helpful to interpret it that way;

130: such an energetic concept is archetypal, so we must incorporate into our view of psychology;



## **The Transcendent Function (1916)**

Prefatory note (1958)

- May not defend everything that's said here, but still thinks the topic is relevant, on how to come to terms with unconscious in practice;
- Unconscious and the unknown as it affects us;
- Active imagination used to access contents of the unconscious; sure may not work because patient is stuck in his own complex, same with free association though; fantasies don't mean anything unless interpreted and integrated properly;
- Unconscious content, if powerful, may overtake personality; active imagination more dangerous the more we downplay importance of unconscious;

131: transcendent function is the union of conscious and unconscious contents, nothing supernatural about that;

132: unconscious behaves in compensatory manner with conscious, so they will be in conflict; this is descriptive, not normative; this occurs because: conscious has threshold, censorship of incompatible material, adaptation clashes with collective memory, unconscious contains fantasy that have yet to reach necessary threshold for conscious

134: in neurotic, the flow from unconscious to conscious threshold is lower, in psychotics it's non-existent;

135: we need our directed mind for civilization, we feel worthless when it's impaired by unconscious;

136: downside to the directed mind, doesn't take into account all of unconscious

137: context matters in epistemology;

138: directed thought is one-sided; undirected process more likely to occur the more directed we want to be, so why we mess up first dates;

139: in a directed culture, psychological incontinence becomes more of a threat;

140: treatment never ends as the unconscious always moves;

141: dream analysis never ends, the unconscious cannot be exhausted, as Freud hoped;

142: analytical treatment more like a re-orientation than a cure; no solution, only a process;

143: it wouldn't be auspicious to get rid of difficulties because they're fun;

144: the question is how do we make sense of and simplify the difficulties;

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145: the solution is to develop a relationship with unconscious, to understand its processes and vocabulary;

146: as therapist helps patient with transcendent function, transference forms; overcome transference by making it conscious;

147: meaning and purpose arise from transcendent function;

148: on whether the constructive method of transcendent is suggestion; this is why it's important to interpret dreams as symbols, not signs;

149-150: unmarried woman dreamed someone gave her a decorated sword dug out of a burial mound; it's not a suggestion if it's accepted by the patient over a length of time; to interpret a dream, good to remember to conduct associations first;

151: anyhow, patient needs to take over their transcendent function from therapist;

152: for the transcendent function, need unconscious material, dream is way to get it; dream bears characteristic of lowering of the mental level, from Janet;

153: dreams are difficult to utilize;

154: look at other areas for unconscious material, like incontinences;

155: also look at spontaneous fantasy;

156-157: raises the objection whether there's a point to bringing up unconscious content? Does it really matter if it arises on its own accord? Why can't the analyst empty it out? Okay let's look at them;

158: it's helpful to be in control of our own actions, instead of letting our unconscious control them;

159: people who raise this objection haven't been hurt by incontinence;

160: when conscious goes unchecked, it asserts itself at cost of the whole, when you think you desire something but in reality you're needy for it;

161: this unconscious counteraction can feasibly be eliminated but leads to loss of instinct, though only a short-term solution;

162: an example of this in Zarathustra, "he" repressed the unconscious for a while but then came back to bite him in form of his psychosis;

163: another example from book of Daniel; Nebuchadnezzar dream at the height of his power, that he would need to humble himself; ignored Daniel and was degraded to an animal;

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164: the mountaineer's dream of stepping off into space, Jung warned him, he laughed; this has been referenced multiple times throughout the collected works;

165: conscious self-analysis doesn't incorporate this compensatory function;

166: intensity of compensation is needed to remedy it; use the energy of emotions, in directed way;

167: to integrate this function, begin with fantasy and free association;

168: paint dreams, fantasies, moods, also helps integrate compensation;

169: recommends a kind of meditation through emotional discomfort;

170: specifically, a bottom-up, organic, grass-roots kind of meditation, of course;

171: few can express unconscious through dance, but it can be helpful; also stream-of-consciousness writing can be helpful;

172: what's to be done with these answers from the unconscious? No fixed rule, but in general there's creative formulation and understanding;

173: a natural induction occurs, perhaps due to individuation;

174: meaning > aesthetics

175: aesthetic formulation vs intuitive understanding

176: above to interpretive methods have their strengths and weaknesses; S/N

177: but both are bound in a compensatory relationship; they supplement each other to form the transcendent function;

178: the supplementation of conscious with unconscious also form the transcendent function;

179: first observe, then make sense of it; Jung's combination of empiricism and rationalism;

180: with dream content, make it concrete first, illustrations help with this; without this we run the risk of thinking we're deeper and more complex than we really are;

181: transcendent function in dream analysis final stage is to use the contents that are observed then understood;

182: ego is challenged in this process; really, it's our identity;

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183: this leads to an identity crisis; warning here is to not use S and N to avoid visceral pain of unconscious contents;

184: Jung, the OG gestalt

185: conscious and unconscious propitiate each other;

186: therapist's job to ameliorate this harmonious interaction;

187: connect with others as way to connect with ourselves, and vice versa;

188: understand and analyze, but not at the expense of affect;

189: energy is created in tension between what appears to be opposite;

190: healthy compensation is antidote to lack of awareness, effectively;

191: this has been a discussion of the form of transcendent function; content is for another discussion

192: hint at why Jung means by psychic truth, to be elaborated on in psychology and religion volume 11;

193: awareness continually broadened through confrontation with unconscious; become more of yourself is the goal

Sum: transcendent function involves observation of dream content, then understand it, then use it; done through incorporation of the two orientations and four types;

### **A Review of the Complex Theory (1934, lecture)**

194: process in psychology gets more attention than its contents, which are too unwieldy;

195: we have a replication crisis because it's difficult to measure the brain and its processes, psychology gets in the way; like Heisenberg's uncertainty principle;

196: Jung discovered such complexes via association tests;

197: we cannot measure isolated psychic processes because there are none;

198: constellation is a manifestation of the complex; educated people hide through meaning, uneducated hide through value predicates; how we see this play out in real-life conversation; also measure resistance to determine complex intensity;

199: other indications of complexes;

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200: we don't have complexes, complexes have us; existence of complexes questions our assumptions about the efficaciousness of the mind and rationality;

201: a feeling-toned complex has image of psychic situation attached to it, disturbs ego-consciousness;

202: fragmentations as demonstrated by Janet and Prince; fragmentation is a complex; we personify complexes as devils, imps, elves;

203: goblins who trash your house, that's what the complex does to psychological house;

204: trauma is cause of complex; also moral conflict; identification with complex was possession in middle ages; complexes aren't delusional in the common sense of the word;

205: yes, it's imagination, but it's not only imagination;

206: apotropaic names, euphemisms used to explain a way or rationalize or attempt to make sense of a complex while distancing ourselves from it, this is motif creation in myth;

207: we try to conceal complexes, explain them away as nothing, but in the hide we indicate its power; when complex becomes in control, leads to dissociation;

208: if we hide it, we constellate it;

209: complexes exist in our psychological house, come out at night when we can no longer distract ourselves from them; complex likened to an infection or a tumor, though not so morbid in that we can use complex; Gilgamesh about power complex, Tobit about sexual complex;

210: spirits are complexes; complexes are royal road to unconscious, not dream, because complex is more fundamental; not so much royal road as dangerous footpath;

211: fear of complex leads us away from complex and unconscious;

212: so makes sense Freud first theory of it revolved around repression and resistance;

213: in Freud's attempt to be unbiased, he is the most biased;

214: a good psychological theory is necessarily offensive because it works on complexes of public;

215: complexes as only one facet of unconscious;

216: we don't know how deep the complex rabbit hole goes;

217: complex theory is primitive to some degree but that's the point;

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218: no value judgment on use of primitive, by the way;

219: three problems arise from existence of complexes: therapeutic, philosophical, and moral, to be discussed;

### **PART II**

#### **The Significance of Constitution and Heredity in Psychology (1929)**

220: of course nature matters, psyche has relative dependence on nature;

221: typology can relate nature with nurture, based on large amount of empirical data;

222: psychological measurement methods no bueno;

223: psychology is a philosophy, doesn't mean we cannot arrive at truth;

224: psychology needs common language, which he attempted in end of volume 6; words are precise but they are contextual, so there's still confusion;

225: difficulty in the formation of psychology as a legitimate science;

226: typology classifies;

227: archetype hints; psychic processes transcend consciousness;

228: people from various races share similar motifs and symbols;

229: clarifies the ideas aren't inherited, rather patterns of behavior, ways of being; process, not content;

230: autochthonous, great word; this is how these symbols appear; particulars may be different, but universals similar;

231: collective unconscious, where psychology comes up against heritability; we cannot change collective unconscious but we can relate with it, which matters in our quest for individuation;

#### **Psychological Factors in Human Behavior (1936, lecture)**

232: mind-body unity, psychology can be found in biology and vice versa;

233: biology affects psychology, and so psychology affects biology, like when testosterone increases when you drive a Porsche;

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234: instinct is the color we see to the wavelength of biology; psychization, the process of reflection through which an instinct or unconscious content is made conscious;

### 1. General Phenomenology

235: psychized instinct loses its autochthonous nature, it's uniqueness;

236: for instance, we can use the undifferentiated hunger for various psychic processes;

237: hunger more fundamental than sex;

238: sexual instinct pervades all psychic phenomenon; sexuality becomes more pervasive since its restriction for sake of culture,

239: when sexuality become psychized, we can sublimate it; indicates something more powerful than sexuality;

240: drive to activity as an instinct, functions once hunger and sex satisfied;

241: reflective instinct, bends libido back on the subject;

242: reflection of libido fertilizes expression;

243: reflection builds culture;

244: instinct as perceived contra to consciousness, but really we need it for consciousness;

245: creative instinct, related to other instincts, but not identical with any one of them; connected with sexuality, drive to activity, and reflective; also suppresses these drives;

246: in sum, instincts are: hunger, sexuality, activity, reflection, and creativity; they're ectopsychic determinants, or factors that influence how we extrovert libido;

247: the question of will; if it's free, then it's not tied to causality, but this isn't necessarily true; if it is tied to causality, then it can only be of secondary importance; here there are holes in Jung's epistemology;

248: other aspects influence behavior, sex, age, temperament; though what we think is hereditary could be adaptation of child to unconscious of parents;

249-251: three psychological modalities, conscious or unconscious, extraversion or introversion; spirit and matter; the lines here blurred in primitives

### 2. Special Phenomenology

252: five instincts and six modalities weave together to form a rich tapestry;

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253-254: psyche splits, renders autonomous aspects, from complex to schizophrenia; archetypes as behavioral themes;

255: one-sidedness as cause of neurosis, compensatory function and the like;

256-260: sensation, that something is there; thinking, interprets what is perceived; feeling, establishes value of the object; intuition, establishes space-time relationship, where something has been and where it's going; predominance of one type indicates typical way of being; these attitudes are not zero-sum, using one doesn't inhibit use of other, if anything they strengthen each other, a rising tide and so forth; to resolve the conflict between these two sets of seeming polarities is to resolve the neurosis;

261: to arrive at a theory of psychology will be as difficult as it is necessary;

262: takes time to mention James as an influence

### **PART III**

#### **Instinct and the Unconscious (1919, lecture)**

263: make like Socrates and start with definitions;

264: instinct, an all-or-none reaction, taken from Rivers, shows no gradation of intensity re the stimulus that provoked it; this is a necessary but not sufficient definition;

265: instinct as an inner, unconscious necessity, an automatic action;

266: instinct also uniform, regularity of recurrence; we're not instinctively afraid of snakes, simply more likely to be afraid of them re psychological nodes;

267: a process may appear instinctive even though it isn't; may look like a reflex or a conditioned response;

268: evolutionary psychology may answer Jung here; perplexing example of the yucca and moth in that it couldn't be learned;

269: intuition as unconscious perception; intuition as the reverse of instinct, apprehension of complicated situation vs the carry out of a complicated action; not really the reverse though unless we see action and comprehension as opposites;

270: unconscious as psychic content and processes of which we are not conscious in the moment; personal vs collective unconscious; first use of archetype, previously primordial image;

271: need to hammer down instinct to discuss archetype correctly;



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272: difficult to see instincts in ourselves because we rationalize them;

273: instinct, a definition, as typical, recurring modes of action; they are uniform and regular;

274: wonders how many archetypes or instincts we have;

275: likens Plato's Forms to the archetype, note on how he borrowed idea of archetype from Augustine, but the term from Egyptian/Greek wisdom text;

276: simplification of archetypes throughout middle ages and Renaissance; Kant reduces them further to categories;

277: archetype as instinct's perception of itself; describes precursor of a fixed action pattern re yucca moth triggered;

278: yes, easier to see archetypal activity in primitives; religions articulate the archetypes;

279: we see the archetypes in neurotic behavior;

280: archetype, a definition, as typical modes of apprehension;

281: collective unconscious as sum of instincts and archetypes, psychopathology a irruption (frenchy eruption) of collective unconscious;

282: wonders whether instinct or archetype comes first, but matters more that we keep them separate for better comprehension; will delve into this theme more in Nature of the Psyche, which follows;

### **The Structure of the Psyche (1927)**

283: difficult to apprehend psyche because it's a necessary condition of all experience;

284: he's not talking idealism when he says we can only directly perceive consciousness, only that there's limitations to the specialist point of view, or a biologist isn't as fundamental as a chemist;

285: he's more of a surgeon than a histologist, who only studies particular tissues;

286: he must deal in abstractions that accurately reflect the empirical facts;

287: to classify contents of consciousness, we must begin with: there is nothing in our understanding that doesn't begin with empirical observation;

288: sense perception tells us that something is, apperception tells us what it is; also calls this thinking;

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289: feeling is an evaluation;

290: comparison and differentiation as part of thinking;

291: yup, feeling is an evaluation, thanks;

292: intuition as perception of the possibilities inherent in a situation; important to differentiate intuition and sensation;

293: difference between volition and instinct;

294: apperception can be either conscious or unconscious, either attention or fantasy/dream, either rational or irrational; dreams as a kind of perception; in sum we have sensation, apperception, thinking, feeling, intuition, dreams, wait that's only six, maybe volitional/instinctual is one;

295: whether psychic is identical to consciousness, Jung doesn't think so; story of deaf patient ability to sing in different key; another example of a patient ability to sense something he physiologically shouldn't be able to sense;

296: above situations explained because psyche still works, only consciousness withdraws from it; in Psychopathology, Freud discusses how unconscious affects us in everyday life;

297: unconscious can be inferred, with use of phrase "it is as if;"

298: metaphorical anatomy of unconscious;

299: all conscious categories, the seven of them, can occur in unconscious; look at eureka! moments;

300: dreams as a remnant of consciousness;

301: on whether the unconscious has an unconscious, sure there are grounds for it;

302-311: inexplicable unconscious contents would be indication of an un-unconscious; let's look at an example: officer, 27, pain in chest, turns out a girl jilted him, married another man, he tried to argue the pain away as irrelevant, he needed a good cry; but wait there's more, heel symptoms didn't disappear with the weeps; let's then turn to dreams, one in which he was bitten in heel by a snake and instantly paralyzed; upon further analysis we have more of his history, he'd been darling of hysterical mom, too girlish as a result, an attempt to cover this up via army enlistment; archetypal imagery in Genesis and an Egyptian hymn; this would be archetypal symbolism, the collective unconscious as the un-unconscious; could be cryptomnesia, but this isn't always the case;

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312: as the lump and physical heartache are symptoms, attempts at healing, then the heel symptom must also be such an attempt;

313: no so crazy to think this, it's what the Egyptians believed, the use of sympathetic magic;

314: sicut, "as," introduces analogy in Latin text of Mass; symbolism of fire as well, so we partake in this kind of magic as well;

315: we call it beauty but it's what the primitives do as well;

316: the fact of this universal psychic processes helps to connect us, which is healing;

317-320: further proof of the collective unconscious via example, man in 30s, paranoid schizophrenic; thought himself a savior, thought he could see the sun's phallus, similar symbol from Mithraism; chronology allows us to rule out cryptomnesia, could be a coincidence yet it's attached to same idea as wind coming from sun;

321: sum of of three psychic levels;

322: theoretically we share part of our psychology with even an amoeba;

323-324: we can only understand an organism with relation to its environment, same is true of the psyche; universal and constant conditions would therefore accrue in our minds;

325-329: mythology is projection of collective unconscious; projected as images re astrology; so let's study collective unconscious via mythology; divine hero born of from the sea, mother awaits him in the west is indicative of sunrise and set; archetype is when meme around long enough to become gene; participation mystique as reason primitives don't view their so-called explanations as such; Elgonyi do not distinguish between the existence of God (sun) and their positive emotions;

330: moon and its symbolism; changing faces and lunacy;

331: not the stimulus that leaves effect on psyche, but our response;

332-335: our physiology also serves as a stimulus for our response; followed by examples;

336-337: so then everyday objects and relations create strongest archetypes, with examples via trinity;

338: Catholics have more experience with archetypes because they're projected out for use; possibility of different cultures of people have different archetypes, or different attitude toward them at least;

339: archetypes as forms of the instincts; the conscious split from unconscious symbolized as the Fall;

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340: we come to terms with external world as we come to terms with our unconscious; magical practices, or higher orders of this like religion and philosophy aid this relationship;

341: again, we have our own magic thinking;

342: restatement;

### **On the Nature of the Psyche (1947)**

#### 1. The Unconscious in Historical Perspective

343: psychology demonstrates transition from classical age to modern, amidst growing empiricism, we still think an individual opinion matters;

344: freedom of will and individuality is proportional to awareness;

345: an individuated consciousness becomes less “true” because it doesn’t align with the majority, which is the ultimate determinant of true; philosophers were seen as invalid, so psychology tried to become a natural science;

346: philosophy is dependent on psychological premises; we’re resistant to viewing psychology as a natural science;

347: this resistance likened to the resistance in an individual psyche;

348: Wundt denies validity of unconscious;

349: similar thought from a representative of Wundt, it’s a defense of brute empiricism;

350: not that they deny the unconscious fully, only its influence;

351: instead of an unconscious, Wundt would prefer to classify a process as less conscious;

352: Wundt attributes unconscious to atavistic mysticism; a denial of inherited patterns of behavior since we learn a lot through experience; but the hundred thalers, or dollars, are still there even if we forget about them;

353: these guys need to read The Blank Slate; simply because the unconscious is inherited doesn’t mean it’s ideas we’ve inherited, this is a straw man;

354: Fechner and Lipps concede unconscious has validity; Lipps sees unconscious as processes more than contents;

355: Dessoir shades out Carus and Hartmann!

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### 2. The Significance of the Unconscious in Psychology

356: discovery or acceptance of unconscious in psychology akin to discovery of radioactivity in physics, or I would say quantum mechanics; note 23 James says unconscious is most important development in psychology since he came to the field; the evidence for unconscious is there, indirectly it's there;

357: psychology needs its version of the electron microscope and sweet telescope;

358: Hegel made man god-like, though only as part of a collective, which disabused Kant's critique of reason, which leads to Nazi Germany; Nietzsche and his Ubermensch who banishes doubts to a cave does the same;

359: modern conceptions of God with Will, unconscious, Spirit; compensation of this leads to Nazism, points to me; though there wouldn't have been Hegel without Kant, let's be honest about that;

360: Hegel was a psychologist who thought he was a philosopher, same with Plato; bombastic language as sign of ineptitude, same in schizophrenics;

361: Schopenhauer and Carus had no path laid out for sublimation;

362: we see the fingerprints of the unconscious, and if it is within the confines of the entire psyche, then it must have attributes of consciousness;

363: unconscious contents with low psychic energy do not cross threshold between conscious and unconscious;

364: processes exist even if we cannot grant them ostensive definition; brute empiricism is too narrow, doesn't account for much of experience;

### 3. The Dissociable Nature of the Psyche

365: to the question of whether unconscious needs a subject, to Wundt's argument, Wundt doesn't consider the psyche splits, and age-old experience re plurality of souls;

366: when unconscious processes do attain enough energy so to speak to graduate from subliminal to conscious, they do not become conscious necessarily; it remains unconscious because we lack the tools for managing it, or it goes against nature; plus we see the symptoms of this unconscious content in that we lose control of our conscious expression;

367: like we don't see all light and hear all vibrations, we don't perceive all psychic events;

368: psychoid, more philosophical than scientific, a hypothetical psychic principle that influences our behavior; Jung uses the term with three reservations, as an adjective not a noun,

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no proper psychic quality is implied by the use of the term, and it distinguishes between vitalistic phenomena and from specific psychic processes;

369: subconscious as a subject of the unconscious, big if true;

370: what's posited here isn't that radical, really it's the Kantian worldview placed in psychology, which gives us a way out, a way to connect with noumenal world; not sure we need to make unconscious contents conscious in order to validate its existence;

### 4. Instinct and Will

371: Janet and Freud were first to place unconscious within realm of science

372: unconscious contents were lost because of the aforementioned repression, low energy, or inability to understand;

373: an attempt to put previous theories in context before a discussion of will and how it relates with instinct;

374: Freud only dealt in personal unconscious, not collective unconscious; instincts are both physiological and psychological, they are part of nature yet we do have some dominion over them, though to what extent is a good question;

375: not everything in the psyche can be explained via physiology, but the psyche wouldn't exist without physiology; the question is how we can have will and materialism;

376: instinct comes from the bottom part of psyche, spirit from the top part;

377: awareness begets a greater freedom of will;

378: psychological type uses the will for a specific function;

379: will coordinates instinct; instinct, will, spirit are Jung's version of id, ego, superego; Jung's differentiation is more helpful because it combines push/pull of id/superego in one category, a more accurate view of seemingly irrational, uncontrollable emotions;

380: instinct as lower, biological; spirit as higher, both opaque; will needs a consciousness, "there is no will without knowledge," psyche as entire consciousness, both conscious and unconscious;

### 5. Conscious and Unconscious

381: conscious and unconscious as wave and particle theories in physics, need both to explain various phenomenon;

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382: what is in the consciousness is capable of consciousness, like “whale;” psychoid functions as well, more difficult to be brought into the conscious;

383: some parts of the unconscious are psychoid, like a complex, as opposed to “whale,” there are gradations between conscious and unconscious, “whale” more conscious, complex less conscious

384: we change a complex by making it conscious; colors may have archetypal meaning;

385: as though we have a lens, like on a Ouija board that travels over consciousness, some parts of board are more difficult to get to, and board is on continuum;

386: psychoid parts become automatized, helpful to bring conscious to such parts;

387: consciousness is a gradation, and based on experience there may be brighter echelons we have yet to fully explore;

### 6. The Unconscious as a Multiple Consciousness

388-391: we theorize light gradations based on observation, also on symbolic texts, like alchemy, Khunrath (16th Century German alchemist); fiery spark symbolism from Wisdom of Solomon (apocryphal); and don't forget Paracelsus; Dorn and spark symbolism; symbolism of hidden sun within, the image of God, spirit, light of the inner man, the difference between sleep and death;

392: stars are great outlet for our projections;

393: before Paracelsus, there was Agrippa von Nettesheim (early 16th Century German guy), based on Alvernus, 13th Century conduit for Aristotle, then we go back to Abelard from him; this sun within became holy ghost;

394: scintilla from spark of fish eyes, back to Roman times so probably Pisces symbolism; similar to Argus the many-eyed giant; also symbolism that links archetypes to time, we'll get into synchronicity later;

395: Ignatius Loyola, similar symbolism

396: intuitive insights are light, take shape of mandala, that which unites;

### 7. Patterns of Behavior and Archetypes

397: logical process behind archetypes, in unconscious but not personal

398: no way psyche wasn't built in part by evolution; instinct tells us a lot about the organism, same with archetypes; archetypes as the meaning of the instinct;

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399: difficult to apprehend our own archetypes because that which contains the archetypes is also the tool we use to apprehend them;

400: Jung's way out of this conflict, to let patients associate with their own dream content, to interpret it, to first look at subject then intuit theme from there;

401: common themes emerged from this association and induction; such themes and motives lined up with mythology;

402: personal fantasy is therefore myth, both must have common ancestor

403: this led to theory of collective unconscious;

404: archetypes act like instincts, but again they are an instinct reflection;

405: archetypes have a numinous, spiritual character, may feel like magic; the ism is there to save us from our insecurities;

406: instinct and archetype are opposites yet closely related, as opposites are; though I see it more as an inverse relationship;

407: psychic processes are the balance of energy between spirit and instinct (this is my anger and anxiety maps);

408: psychic process are a scale along which consciousness slides, they unite the supposed opposite of matter and spirit;

409: prefers shadow to inferior part of personality because it removes pejorative connotation;

410: social problems are a reflection of the personal problem, we can take responsibility or seek a "kingdom" not of this world;

411: archetypes have a feeling value, example of Mount Elgon tribes, Elgonyi, spit on hands to greet the sun, which represented mulungu, mana;

412: archetypes are going to affect us, the question is how aware of this process can we be to use them for our advantage, to turn them into healthy expressions;

413: unity of conscious and unconscious as climax of spiritual effort, the point of psychology; good to do it consciously, bring the bursting point to fruition;

414: active imagination used to discover archetype without regression to instinct; instinct as infrared, ultraviolet as spirit;

415: hero myth is to delve into instinct to achieve gold of archetype;



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416: blue of archetype combines with red of instinct to form purple; Uroboros also expresses this combination of opposites;

417: archetypal representation isn't the archetype, as to the nature of the archetype itself, would appear on ultraviolet end with spirit; unconscious and atom comparison, a little wonky;

418: psyche and matter are two representations of the same thing; synchronicity indicates matter can behave like psychic;

419: archetypal phenomenon is both psychic and matter;

420: psyche as the nexus of matter and spirit;

### 8. General Considerations and Prospects

421: Jung thought he was working on psychology, stumbled upon mythology and religion; notes the inexactness and subjective barriers in psychology; physics has a harder foundation, but they built the atom bomb;

422: mathematics is the handmaiden of the psyche as well;

423: ego-consciousness dependent on social consciousness and the archetypes, outer and inner world; ignore the existence of the unconscious, and it will exist with a vengeance;

424: we get distracted by collective consciousness, which allows atrocities to occur;

425: repression of collective unconscious, consequences include the forfeiture of the ego, collective consciousness takes on energy as if it were the unconscious; belief is easier and more fun than knowledge; note 124, archetypes do have their own energy, may not be able to be taken away long-term, but still need energy from conscious to bring them up and integrate them;

426: medieval man was protected by the relationship with his unconscious, so less influenced by struggle between papal and imperial power; isms as identification with the collective consciousness; this is a good paragraph;

427: when we rid ourselves of the isms, we need to tune in to archetypes, otherwise we will invariably go back to the isms; to be explicated in *The Undiscovered Self*;

428: cults, in a sense, are to psyche what the atom bomb is to matter; Jung thinks the reasonableness of an idea doesn't indicate whether it works, which is still one of the splinters of mind-body dichotomy;

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429: problem with psychology is we cannot get out from it to explain it, but this is the same problem with every science once removed;

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430: individuation makes us more likely to be objective; through individuation, the ego doesn't lose its power, rather it's able to be experienced in context; self is the continual influx of unconscious into ego-consciousness;

431: koans of Buddhism, the contemplation of paradox; a return to religion as the collective scintilla to get on path to individuation;

432: individuation integrates world, it is ego + unconscious;

433: this was the core issue in psychology; apologizes for being boring;

### Supplement

434: preceding discussion is met with confusion, specifically two main prejudices, so let's look at them;

435: archetype, less of an idea, more of a pattern of behavior;

436: interpretation of myths was an unexpected benefit of psychology, not its intention; the Easterner's meditation allowed his apperception of mandala;

437: what lies beyond the phenomenal world, he has no idea; physicists have same problem though; Kantian argument here via physiology of senses; perhaps matter has its own psyche that allows our psyche to influence it and vice versa;

438: an acausal description of physics makes us consider an acausal psychology;

439: effects of an atom bomb indicate truth about reality, and similarly the effects of neurosis indicate truth about psyche; note 130, helpful;

440: nature of mind and matter link up via synchronicity; a lot of speculation here, what happened to Occam's razor; synchronicity ends where threshold of conscious begins; the confluence of quantity and quality in physics and psychology, and there's a way these are bound we are yet to fully comprehend;

441: synchronicity is worth investigation because it's common; psyche must have a kind of energy since it's active, probably unlike kinetic energy; note psychic energy older than physical energy and latter developed from the former so it's not only a random analogy; energy of psyche as validated first principle, to avoid it is to employ it;

442: regardless, the analogies here are useful as a vital foray to first principles;

## **PART IV**

**General Aspects of Dream Psychology (1916)**

443: dreams are of a different nature than the conscious nature; they reflect an archaic, primitive thought;

444: dreams are influenced by conscious life, also influence conscious life;

445: dream in compatibility with conscious makes them difficult to recall;

446: an error to pronounce a dream meaningless merely because we don't understand it;

447: meaning of dream may not be in manifest content;

448: let's not discuss Freud and instead discuss established dream theory in general;

449: why care about dreams, Freud was empirical, not deductive, waking fantasies too have a latent meaning, like latent meaning in fables;

450: dream is a psychic product, so we must investigate it like any other psychic product until we learn better;

451-460: to investigate dream, begin with anamnesis, then make associations with images in dream; only collect material until dream makes sense; content of dream has a purpose, though not in itself; good example in 458 and 459 of causality and finality; dream through use of association and imagery represents guilt, sexual guilt;

461: dream from causal standpoint via Freud; sexuality is disguised in symbol because of guilt;

462-467: dream from finality standpoint, so important to ask what is purpose of dream, or as I would say, what is the dream telling you to do; okay so we know the dream does have meaning insofar as the Fall has meaning; QED Jung sees dream as compensatory for avoidance of conscious value;

468-469: to the question of whether we need to understand the dream in order to make use of it; no because symbols can still affect us even if we don't get it, as with religious symbols; dreams are more amoral than moral or immoral;

470: various symbols can have same meaning;

471: causal view of dream leads to uniformity of meaning, final view teaches; association vs amplification;

472: this dream allowed this man to come to term with his guilt, for instance;

473: sure Freud is more scientific, and Jung doesn't dispute much of his theory, though he does want to keep going;

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474: common dream motifs are found in mythology, and with same significance; indicates dreams are remnants of archaic thought, as the body contains traces of evolutionary development, so does psyche; apple theft common dream motif, and not only found in western Fall;

477-482: to interpret a dream, we need full knowledge of present conscious moment, anamnesis helps, because dream is complement; an example of this is a guy who came to Jung, said he was normal, only interested in therapy as an academic pursuit, had dream in which nurse wanted him to drink fermented milk and that Jung had no time to see him; interpretation is man did have neurosis and had to acknowledge it, drink his medicine, the bitter milk;

483: every individual is an encapsulation of history, and vice versa; men have needed religious symbols to organize psychic content, and so does man;

484-485: Nebuchadnezzar's dream as an example of compensatory nature of dreams; the tree is Nebuchadnezzar, a compensation for his megalomania; dreams are compensatory as nature is compensatory;

486: Jung disagrees with Freud, we don't hide latent content of dreams from ourselves so we can sleep better;

487: Freud is too narrow, Jung thinks dreams are compensatory to conscious situation in that moment of the dreamer's life; when a dream wakes you up literally, it's trying to wake you up metaphorically;

488: complexes are compensatory as well; fever is compensatory, a wound heals by compensation;

489-490: no definite rules for dream compensation since they're contextual with character of each individual;

491: thought there is probably more to dreams other than compensation, like there's more to dreams than wish fulfillment and sleep protection; good Maeder summation at end of paragraph;

492-493: compensatory function vs prospective function, compensatory portrays subliminal content from conscious life, prospective is anticipation of the future, no more prophetic than a weather forecast (good analogy); clearly compensatory influences prospective;

494: let's not overestimate prospective function, especially since re above point, compensatory influences prospective;

495: when we're off track, like Nebuchadnezzar, compensatory dreams are prospective;

496: when people get too big for britches, compensation is negative, reductive;

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497: in order of increasing health of individual, dreams are reductive, compensatory, or prospective; dreamer often interprets dream from perspective of his own neurosis, so difficult to trust ourselves;

498: again, nothing wrong with Freud and sexuality, Adler and power, but they're too narrow; be careful not to project own unconscious on to patient;

499-502: additional to prospective, compensatory, reductive, there is reaction dream, a reproduction of an experience charged with affect; this is a way for trauma event to lose its intensity/autonomy; no use incorporating this part of psyche until, through reaction dream, it loses its intensity; if the seeming reaction dream is in fact symbolic, then such an interpretation will bring end to dream and its intensity, otherwise it is indeed a reaction dream; mind body connection in 502, so reaction dream may indicate disease;

503-504: telepathy influences dreams, could be cryptomnesia; also self-suggestion or confirmation bias; Jung not talking mysticism, simply something we have yet to understand;

505-506: in sum, dream is spontaneous self-portrayal of situation in unconscious, found independent of Silberer, which adds to its validity; doesn't discredit Freud, again indicates his view is too narrow, or sometimes a cigar is just a cigar;

507: dream images as projections, as we project unconscious on others; or, he makes the case to not take dream images too concretely, otherwise we succumb to participation mystique; to take our projections back, we recognize the projection as us and suck out the symbolic value of it;

508: what we do not understand in ourselves, we will not understand in others;

509: figures and images of dreams are representations of dreamer's personality;

510-514: whether to use objective or subjective interpretation depends on importance of figure; if important, then objective; if less important, then subjective (object vs subject, meaning here); Jung gives example to indicate how to decipher between proper objective or subjective interpretation; had a conflict with Mr. A, who he thought was in the wrong after consideration, then had a dream in which he consulted with a lawyer who demanded an enormous fee; Jung knew the lawyer from his student days, so not the lawyer that matters as much as Jung's querulous nature during his student days; realizes Mr. A represents his own querulous nature;

515: shift analysis to subjective to restore value in the projected figures;

516: self-awareness comes from taking back contents from object, place them on subject; what happens during wartime to a country's projections on the enemy happens on individual level;

517: it's irritating to become aware of unconscious projections; Jung rambles here; it would be a lot easier to get along with others if only they became willing carriers of our projections, quite true;

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518: it can be more helpful to become neurotic because then we're more likely to take back our projections;

519: not everything that annoys us in others belongs to us, of course, but the more subjectively irritating it is, the more likely it's a projection;

520: and we can exaggerate something true about the object with our projections, so grey area here;

521: how objects can have magical powers, we project onto them then experience those projections as something outside of us;

522: after an object of our projections dies, our projections now become its ghost;

523: advancement is self-awareness, to see how we're distinct from nature; we need energy of our projections to develop properly;

524: primitive doesn't want to disabuse his magic for same reason we don't want to take back our projections; good lines here;

525: objection that this subjective interpretation of projection is philosophical, not scientific; which Jung admits because he thinks psyche is larger than philosophy, because it is; obviously we need psyche to do philosophy;

526: doctors memorize more than think, often aren't good psychologists because of this; explains why they adhere to outdated theories; he's really talking about psychologists though;

527: we need to think conceptually to interpret dreams, along with other psyche phenomenon, not concretely as doctors tend to do;

528: Jung claims he's not philosophical, he only uses philosophy to illustrate psychology; the god image is as real as anger;

529: materialism hinders the progress of psychology;

### **On the Nature of Dreams (1945)**

530: psychology is most complex field yet difficult time with facts; need to distinguish between efficient cause (why) and final cause (purpose)

531: it's worth knowing about dreams;

532: dream as representative of unconscious activity, barely conscious, easily dismissed;

533: take a deep breath before interpreting a dream;

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- 534: whether it would even be worthwhile to even look for a meaning to a dream;
- 535: there are common dreams and their common motifs;
- 536: we intuitively get recurring dreams mean something;
- 537: one way to confirm interpretation would be to predict the future with dream;
- 538: another way would be to look at dreams from the past, look for patterns;
- 539-540: dream images only mean something in context of dreamer's life; we cannot interpret without the dreamer;
- 541: some dreams are about repressed wishes, but not all of them; Freud too narrow;
- 542: next stage in dream interpretation for Jung is to look at context, or look at associations for each motif, image, symbol in dream; good example of man who investigates his fiancée due to his dream image of her, damn wonder what she did;
- 543: rid yourself of preconceived notions if you want to properly analyze dreams;
- 544: as long as we can make some sense out of dream, even subjective sense, it's useful in creating a better relationship with ourselves;
- 545: unconscious is autonomous, compensates for conscious attitude; it's not a complement, because this would imply a supplemental relationship, whereas compensation implies a balance so as to create an adjustment;
- 546: disparity between conscious and unconscious leads to neurosis;
- 547: compensation, guess when drastic, can lead to self-destruction;
- 548: therapy entails establishing healthy balance relationship between conscious and unconscious, via reason, strengthen of the will, and analysis of unconscious;
- 549: again, analyzing dreams brings more awareness;
- 550: individuation process expresses itself in a series of dreams that are more like separate scenes in a movie with a coherent plot;
- 551: volume 13 has example of this, think he's talking about the 10 images and how they indicate transference;
- 552: individuation dreams occur outside analysis, but over a longer period of time;

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553: a layman could interpret any random dream correctly, but we need knowledge of comparative religion, mythology to properly interpret individuation process;

554: we intuitively get there are big dreams and small dreams; psyche is in part subjective, part objective, do yee;

555-560: big dreams are objective, collective, occur at pivotal points in life, adolescence, middle-age, and death; we have archetypal dreams because we go through archetypal dilemmas; simply because a dream is collective doesn't mean it's easy to comprehend, as the rest of nature can be difficult to comprehend;

561-567: dreams have a structure like a play, concurrently being explicated by Campbell (1) setting with protagonist, (2) development of the plot, (3) culmination in which something decisive happens, (4) the solution; regardless, makes point that dreams either denigrate or bolster us, depends on how we need to be compensated;

568: unconscious dream function becomes more helpful the more we strive in conscious life;

569: we still have a long way to go, call to get gradually closer to the truth;

### **PART V**

Translator note: geist is spirit, seele is soul though most closely translates in English to mind;

#### **The Psychological Foundations of Belief in Spirits (1920)**

570: belief in spirits is far and wide;

571: these beliefs are still present, even in our materialism age;

572: belief in mystical world helps us to conceptualize material world;

573: modern civilized man does experience spirits, as much as a primitive, but uses different vocabulary and places less importance on it;

574: different beliefs cause us to see different things;

575: ancestor worship manifests as parent persecution;

576: belief in spirits cause by neurosis, a neurotic projection;

577: same with belief in soul, since ghosts often considered soul of the dead;

578: though spirits aren't only souls of the dead, but the point is if you believe in spirits then you believe in souls;



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579-580: let's look more at dreams as reason for belief in spirits; reasonable to believe that dreams come from a spirit world, because metaphorically that's what happens;

581: visions as waking dreams;

582-583: so complexes present as spirits; conversion of St Paul as example, he was unconsciously a Christian for a while as indicated by his hatred for Christians; wouldn't be prudent to explain Paul's conversion and resistance on mystical grounds;

584: when we don't own a complex, we project it onto others and criticize or persecute them for it;

585: QED, spirits are autonomous complexes the ego-consciousness cannot properly integrate;

586-587: note how primitives welcome souls but want to banish spirits; soul as an integrated complex, spirit as a dissociated complex;

588-591: this fits Jung's distinction between personal and collective unconscious; so personal would be souls, collective would be spirits, unsure about this; we can integrate images of collective unconscious via relation with archetypes, so then those spirits would be welcome, how dragons are friendly in Chinese culture;

592-597: how complexes indicated in association experiments, that we don't remember complex words as much as non-complex words; trauma creates complexes, what a primitive would call loss of a soul; how cultural change happens, communicated by intuitive people; the Pentecost as example of this; we cannot get rid of spirit in itself, but improve relationship with reality and presumably spirit will diminish;

598: overview of how spirits of dead form; memories of dead activate archetypes;

599-600: not here to prove spirits literally exist, though in 1948 additional text gets into it; recommends Stewart White, credits him with introduction to active imagination; even if spirits don't exist literally, it may be most helpful in so-called treating them to consider them as though they did literally exist;

### **Spirit and Life (1926, lecture)**

601: spirit translates to breath, linked to life;

602: spirit has many meanings though mostly synonymous with mind; not a coincidence liquor is spirit;

603-604: as an empiricist, wants to see manifestations of spirit in observation;

605: similarly, we see a living body, which indicates life, but isn't exactly life;

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606: whether the physical processes of a living body arrange to create psychic processes, possibly greater than the sum;

607: on how we can pull our hand back from hot stove before feeling the pain;

608-610: an example of auditory sensation and it creates various images, clarifies image is representation of psychic activity; a sound can activate an image, which can signal anxiety alarm; ego-consciousness, therefore, akin to a searchlight, and stimulus can train light on specific part of the dark sky of entire consciousness;

611-617: ego likened to gravitational force in the psyche, draws various parts together; hence Jung refers to it as ego-complex; like a searchlight, like a Ouija board, and what controls where the lens of Ouija board goes: focus, awareness, emotional regulation, beliefs, past experiences, relationships with past experiences, relationships, philosophy, worldview; anyway, ego cannot clearly be representation of an individual, obviously;

618-623: mind and body as different expressions of same entity, a belief that goes way back, universal; spirit as encapsulation of psychic life; psychology answers how to connect mind and body; psychology is attempt to move Kantian problem to inner relationship;

624: key paragraph; seeks to unite materialism (body) and idealism (mind) via psychology, ie anima integration;

625: psychic truth explicated, psychic fact is valid upon its subjective perception; existence of God as example of this, to be elucidate in Psychology and Religion;

626: let's treat spirit in same context as we would God;

627: etymology of geist indicates nature of spirit, in that it has us instead of us having it; this is clear demonic possession, as metaphor;

628: it makes sense it helps us to conceptualize our issues through spirit projection;

629-636: use of spirit as affect or energy or attitude, aside from personification; the basis for attitude change via aphorisms and proverbs, as elegant in that they're simple on surface with much experience distilled into them; proverbs activate us when we're ready, as Saul needed to be incubated to become Paul; proverbs can be misused to try to attain godlikeness of absolute freedom of the will;

637-642: ego-consciousness as part of wider consciousness, let's get into it: eye-consciousness as metaphor for ego consciousness; that is, we can indicate a wider consciousness via disturbances of ego-consciousness; may explain why ego-directed therapy is unhelpful, and why we need to do emotional work; we have all experienced power of this unconscious spirit;

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643-645: we feel this spirit universally, Zarathustra did, holy spirit to Christians; we create a symbol for it; what Christianity did is give voice, relevant communication to what this spirit is, so of course it felt godlike to the second century mind; it had to become dangerous because it was all-powerful and revelatory, which implies we need a more valid way to know it and direct it;

646-648: true spirit directs us toward reality and we use it for our own ends, false spirit directs us away from reality and uses us for its own end; spirit needs us to express itself;

### **Basic Postulates of Analytical Psychology (1931)**

649: modern psychology is first attempt to create view of brain without soul; began in reformation, when intellect began to go after breadth in lieu of depth;

650: the drive for materialism is part of a deeper spiritual, or lack thereof, movement;

651: to say there is no meaning is just as metaphysical a claim to say there is meaning;

652: just as wacky to reduce spirit to matter as it would to reduce matter to spirit; Dacque sounds cool;

653: social pressure keeps us from saying or even seeing otherwise, hints we cannot even allow ourselves to see what is outside Overton window;

654: narcissism is indicated whenever an argument can be used against them and they don't realize it or even may not be able to see it;

655: matter has become modern projection of God;

656: breadth explanations are compensation for depth explanations;

657: self-awareness compels us to know our spiritual history as much as our philosophical history, the spirit of the age we live in, the zeitgeist;

658: reduction of psychology to physical brain functions;

659: psychology is man's relationship with himself, philosophy is man's relationship with reality; various psychologies as there are various philosophies; both fields complement each other;

660: narrow Overton at Bedford college;

661-670: what we need is a theory of psychology that includes psyche, it's not like we know exactly how brain creates psyche, so let's see what our intellectual forefathers had to say; spirit as breath, an animating force; etymology links soul to life force, wind, and bellows; soul is the shadow to some primitives; to primitives, psyche clearly transcends ego-consciousness; we get

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this because we cannot always do what we want to do, or stop doing what we want; so make sense, even if it's incorrect, to consider soul as separate, and possibly immortal entity;

671-675: more validation of unconscious, it continues to work even when ego-consciousness is asleep; ancient civilizations intuitively understood and used the power of dreams, a part of us is aware of more than awareness of ego-consciousness; our immortal self, the objective self, is the one who dreams; ethnology as comparative anatomy of the mind;

676: conscious is derivative of unconscious;

677: unconscious has naturally been referred to as God, since that is our origin;

678: neither can we explain psyche in only spiritual terms; the aim here is to communicate such ideas and their paradoxes to patients in a helpful way;

679: so how do we combine the material and spiritual explanation;

680-683: there ultimately is no conflict between spirit and matter, there only is one from our limited perspective and knowledge, so we must assume it's there so we can at the very least experience it and accrue its positive effects; imaginationland point, that which is psychic is real as well, but not given preference of physical reality, as in *The Cage*; this is the psychological cold war between east and west; psychic reality is a truce but not a compromise, each side is correct in its own way; emotion needs to come to the aid of reason, and vice versa;

684-686: need holistic view of psychic treatment because neurosis isn't localized; story of young man whose teacher pays for his vacations, how morality affects psychology (Jung mentions this elsewhere, if forget where exactly); the solution is found in spirit, or meaning;

687-688: now let's do to the spirit what the Enlightenment did for matter;

### **Analytical Psychology and Weltanschauung (1927, lecture)**

689: weltanschauung translates well to worldview, imho;

690: attitude as arrangement of psychic contents oriented towards a goal or directed by a ruling principle; good military analogy, attitude as military disposition, attention as concentrated force at arms;

691: general headquarters as discerning psychic processes; ego-consciousness as a common soldier, much different perspective than referring to modern view of executive function as the, well, executive;

692: now ego is commander;

693: army analogy continues; we are in conflict with environment and our own natures;

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694: Jung prefers attitude, which depends on worldview; not everyone has done necessary work to fully explicate worldview;

695: higher consciousness more potent yet more fragile;

696: worldview as an expanded consciousness, two-way relationship with our identity;

697: we all have a worldview, it's amoral if not immoral to pretend like we don't; challenge is to be aware of our worldview, how this influences our view of reality, so we can get ever closer to the truth;

698: not all worldviews are the same, valid vs arbitrary epistemology matters;

699-700: carefully construct worldview, but not so that it becomes rigid; constantly expand it, ground larger abstractions in more experience, and vice versa, which allows us to create evermore integrations;

701: now let's turn to the question of what analytical psychology adds to our worldview; calls it analytical because I guess it analyzes what Freud did, works through analysis rather than through reduction;

702: Freud says conscious talks to unconscious; Jung says unconscious talks back; yes, neurosis is a symptom, but Jung says there's information in the symptom;

703: same with dream, more than a product of repression;

704: Freud's aim was to make unconscious conscious, so now we can suppress them on purpose, which is what suppress means, or even to be sublimated, which Jung thinks is possible but more difficult than the mere choice to do it;

705: Freud too empirical, sans meaning;

706: tragedy comes from conflict between conscious and unconscious;

707: the worldview of psychoanalysis is narrow, or it continues on the narrowness of the 19th century; Freud resides in the infrared, Jung wants to explore the ultraviolet;

708: yes instincts may be sexual in nature but they can be much more as well, indicates Adler with power;

709: sexuality is only one piece of the puzzle, that which is nonsexual may end up expressing itself as sexual, anything can be anything, to quote Voltaire;

710-711: neurosis, a complex, needs to be made conscious to lose its power, but needs to be made aware in a certain way; how a psychic issue can be somatized;

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712: we project neurosis as spirit, ghosts, demons; materialism and mysticism two different ways of dealing with unconscious influence, either deny or deify;

713: so something analytical psychology adds to worldview is that neurosis cannot be denied or avoided;

714: let's discuss what this neurotic something is;

715-721: sometime awareness of nature of neurosis does resolve it, but sometimes it's not enough; we need to also know what the neurosis means, how it's being sustained; these are archetypal problems, not from inherited ideas rather inherited patterns; it's the collective unconscious, the unconscious consists of more than what was conscious at one point; what the neurosis from lack of proper attachment with mother is because attachment with mother was species-expected; the guy with somatization needs not his mother but the collective mother, ie he needs to get his needs met, he longs for his own sense of compassion;

722: the question of why this collective image of the mother is important, let's look at the nature of this collective image, the archetype;

723: more than physical separation is needed, we need to separate psychologically, to incorporate our own mother, our own father;

724: to deviate from this archetypal separation is to cause neurosis;

725: why we have initiation rites, need a magical separation because attachment to parents feels magical, need connection outside family ie with tribe ie friends;

726: the power of archetype, compels us to at against our nature so we don't become her victim;

727: see note three for further discussion of initiation;

728: suffice it to say religious practices aren't random or irrational;

729: our consciousness of archetypes could give them new life, new understanding, and a new practice, perhaps a new religion;

730: analytical psychology may be the hints of, or tools used to build, a worldview in the future;

731: science, art, trade, all pathways for development of personality;

732: notes pluralism outbreak since Enlightenment;

733: there must be something wrong with worldviews if we now have a plethora of them;

734: Jung things the problem is the claim for objective truth, when really it's invalid epistemology plus the inherit need for truth;

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735: worldview is not truth, only a name we give it, this is exemplified in myths

736: worldview error is dichotomy between name and reality; like Plato's world of forms, but with linguistic usage; Wittgenstein influence here;

737: the map isn't the territory, plus the map is a projection, we reveal ourselves in our works;

738: unconscious is only a raw material, we need to figure out a way to use it well; through this process we create a new, post-rational relationship with the world; this, again, makes Kant psychological, emotional, something for us to work through to create a more beneficial relationship with reality;

739: the goal with analytical psychology isn't to go back to nature, but to integrate nature;

740: combination of rational with supposed irrational;

741: again, analytical psychology is tool that can help build worldview;

### **The Real and the Surreal (1933)**

742: reality is more than what we can perceive concretely, directly via senses; there is conceptual reality as well that can be induced via concretes of material reality; free will as an example;

743: eastern philosophy makes conceptual reality concrete, which is a different kind error but of the same kind;

744: thoughts are real even if we cannot perceive them directly, but this doesn't mean they're real in a concrete sense;

745: we cannot talk philosophy without first talking psychology; philosophy is handmaiden of psychology;

746: science is a way to investigate reality without impediment of psychology;

747: behold the power of unconscious, how this rules our thoughts, how we perceive the world;

748: psychic reality is helpful combination of spirit and matter, this is how we bridge this gap;

## **PART VI**

### **The Stages of Life (1930)**

749: explication of human development is difficult, we will focus on ambiguous aspects of it;

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750: nature or instinct could be a better guide than partial consciousness;

751: the Fall sees consciousness as a curse, this happens with each successive development of adulthood in that we move that much further away from paradise of unconscious childhood;

752: this is an obscure topic in which we may not find definite answers, but that's more an indication of its trickiness, less an indication of our incapacity to deal with it;

753: why man has problems at all, is because of consciousness;

754: a child attains consciousness when it knows a person or thing exists, emphasis on knows;

755: continuity of memory follows the appearance of ego;

756: though true psychic birth doesn't occur until puberty, the unbearable age due to full assertion of ego;

757: until puberty, we're governed by instinct; we cannot be in conflict if environment contradicts impulses, only when we have two inner impulses that are at odds;

758: first stage of life is chaos, then monarchical, then dualistic

759-763: youth, from puberty to 35-40; doesn't begin in childhood because children have no problems of their own, as though we need a conceptual faculty to have doubts or be at odds with ourselves; we have problem with youth when demands of life are too much for fantasy to handle; inner conflicts are often more of a problem than outer conflicts, and inner conflicts don't always reflect outer conflicts; neurosis tends to hide our problems, those with sturdier temperaments experience problems with more equanimity;

764: problems in youth stem from wanting to remain a child, to get that comfort and payoff;

765: it's resistance to an expansion of life;

766: initiation is to let the old self die so new self can be born; Adam was initiated into adulthood when he thought for himself, which was good;

767: we need to integrate past with future while living in the present, subvert not the old to the new and vice versa;

768: there's a downside to personality development, too much of it;

769: let personality come to the achievement, not the other way around;

770: one response to a difficult world is to shut down, lower expectations;

771: the youth adapts to the world as the child develops an ego;



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- 772: the personality-adaptation dichotomy here is dubious;
- 773: depression and neuroticism grow from 35-40, an indication of psychic rigidity;
- 774: rigidity drawn out, linked to a long-lived parent;
- 775: example of this, sounds like a bursting point a la Paul;
- 776: when you fail to innovate, you become a parody of yourself;
- 777: neuroticism arises when we retreat from our next initiation;
- 778: we resist change, not because we fear death, but due to natural resistances that come with change; life as the path of the sun metaphor;
- 779: Jung knows this metaphor is lame; if youth knew, if old age could;
- 780: in old age, women become men and men become women;
- 781: example of Indian chief who had a vision that told him to become a woman, haha;
- 782: masculinity and femininity likened to substances in our bodies we use;
- 783: notes how women become socially conscious, more masculine, after 40; men become more feminine; could explain marital difficulties;
- 784: facetiously laments there isn't college for the middle-age transition, like the college for the youth transition;
- 785: failure to change and face new demands in second half of life leads to ponderous traits;
- 786: religion as the school for the mid-life transition;
- 787: such changes are nature, not culture; industry, achievement, family, generativity;
- 788: in primitives, elderly guard mysteries and the laws;
- 789: prominent regrets are in the failure to act;
- 790: afterlife is a fabrication to endure old age;
- 791: cannot determine whether there's an afterlife through science, but what about through philosophy;
- 792: important to have a purpose in life as it is to have a purpose in death;

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793: we need psyche life as we need salt; desire is there whether we know it's necessary;

794: just because we don't understand afterlife doesn't mean it doesn't have a (psychic) function, like the thyroid; we need an afterlife like we need the idea of God, philosophical bunk perhaps but psychic gold;

795: back to sun analogy for sum: childhood is first 45 degrees, unconscious problems; conscious problems are second and third 45 degrees; then in old age, as in childhood, we lose consciousness of problems and become a problem for others;

### **The Soul and Death (1934)**

796: youth has an important, obvious purpose; purpose of old age is just as important but less obvious; a young man who's afraid of the world is like an old man who's afraid of death;

797: though we're more accepting of elderly who fear death

798: life as energy process whose goal is rest; neurosis develops when we shrink from challenges, do;

799: natural inclination yet still a mistake to cling to childhood like elderly cling to life;

800: fear of life becomes fear of death;

801: an old man who doesn't contemplate is like a young man who doesn't fight;

802: civilization can split consciousness from nature, which is a blessing and a potential curse;

803: it would help if we ask the question what we can attain in death, as helpful as it is to ask the question what we can attain in life;

804: whether death is a rebirth, it's helpful to think of it that way for our psychological health;

805: religious development is more a psychic grass-roots feat, not a top-down fabrication;

806: psychic truth as relevant as physical truth, to be elaborated upon in volume 11;

807: unhelpful to be empirical in regards to death;

808: since neurosis is disconnection from more instinctual part of psyche, materialism looks like neurosis; more with the youth and life, elderly and death comparisons;

809: how certain dreams are the harbingers of death;

810: dying individual wants to make amends;

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811: death pontification is philosophical conjecture, necessarily;

812: physical life is longer than conscious life, but consciousness may continue in ways we may know not;

813: consciousness may not be limited to space-time, telepathy is only one aspect of this possibility re probability

814: this seems to be a ramp-up to the proceeding synchronicity section;

815: we ignore archetypal function of our mind to our own peril, similar with ignoring instincts, emotions;

### **PART VII: SYNCHRONICITY: AN ACAUSAL CONNECTING PRINCIPLE (1952)**

#### **Forward**

816: previously reticent about this topic, part of it's a courage issue; he'll attempt to be scientific, (physically) reality-oriented; he's experienced synchronicity more in last 20 years, noticed this in patients as well, also share same reticence;

817: acknowledgments;

#### **1. Exposition**

818: modern physics has shifted worldview;

819: this makes us question the omnipresence of causality;

820: acausal events are logical given premise of statistical truth;

821: if we record enough abnormal occurrences, then we will have an extant phenomenon, but not necessarily an explanation;

822: we know causal explanations can be unsatisfactory, as in biology, but this isn't the same as establishing existence of acausal events;

823: it's easy to overlook acausal events because causally explained events are more numerous;

824: another level is events that not only seem to be acausal, but a causal explanation would be highly improbable;

825: seriality is acausal but explained through persistence; note 6 on law of series, expression of inertia of objects that produce a series; Kammerer tried to explain the inexplicable;

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826: sometimes chance occurrences are doubtful, notes his day April 1 1949, “man is the whole fish from the bottom,” a lot seeming coincidences here;

827: numinous nature of chance occurrences increases with number of occurrences, of course; note 12 is supposed coincidence between a man’s name and his character;

828: Schopenhauer is godfather to synchronicity; geography analogy in which parallels are cross connections between the causal chains, which would be meridians; Will the primary cause, radiates out the longitude and latitude lines; Schopenhauer is Kant without all the explanations;

829: Schopenhauer tried to fit seemingly acausal instances into his causal view of the world, which led him to propose synchronicity; he shows glimmers of optimism as well;

830: enter eggheads to calculate probability of death precognitions; note 26 coincidences; telepathy posited as explanation for such improbable events;

831: coincidental image capture due to attraction of like objects;

832: Silberer thinks these chance occurrences are result of unconscious confirmation;

833: scientific evidence for acausal occurrences; sounds like the experiment in the beginning of Ghostbusters; most weren’t able to guess what was on the cards, some were though at a higher than expected rate;

834: same experiment conducted successfully over hundreds even thousands of miles;

835-839: so principle at work cannot be energy, otherwise distance would diminish results; time doesn’t affect results either, or we’re dealing with something acausal, or something we know not what; experiment in which subject wills dice; lack of interest and boredom are negative factors in dice experiment; notes books that sum up this research well;

840: Jung posits synchronicity as the causal factor here, similar to Schopenhauer’s simultaneity; consider this synchronicity, this x factor, exists when subject perceives itself, its imagination of what’s on the card, for example;

841: synchronicity may be related with archetypes, which he will further detail later;

842: this may also explain synchronous events between animals and the moon for example; trails off here, strange;

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843: Jung’s been thinking about synchronicity for awhile, since the 20s at least; patient tells him dream of scarab, at that moment one flies in the room and he catches it;

## 8. Structure and Dynamics of the Psyche

844: story of birds gather outside deathbed; two of them;

845: archetypal symbolism can explain at least some synchronous moments;

846: there in note 41, meaningless groupings can be made meaningful through archetype, indicates meaning is subjective projection, which in no way belittles meaning;

847: such synchronous moments arise when we are stuck in an all is lost, no way out situation;

848: note on how intention affect synchronicity, perhaps it's the intension of all-is-lost situation;

849: synchronicity as opposed to synchronism, meaning in the former, lack of meaning in latter;

850: in the second example, women with birds, we see more of a projection, as indicated in the previous note 41;

851: though her interpretation was based on two previous synchronicities;

852: another example of synchronicity, an acquaintance dreamed of friend's death, which happened an hour before the dream; another of Dunn's vision of volcano;

853: slight time delay in both previous cases;

854: misreading may indicate paramnesia, or the mistake of fact from fantasy;

855: in synchronistic events, one is normal, the other paranormal, which makes the link paranormal; possible link here between space and time is indicated, though ultimately these events are considered acausal;

856: perhaps it's an a priori, transcendental, unconscious factor that links such events;

857: sure, an a priori cause could explain the preceding cases, but not necessarily;

858: Jung repeats himself, yes we have an unconscious event linked with external event;

859: Magnus on magic, passion influences external world;

860: a state of desperation, or gift of desperation (God), is what allows us to tap into these influential forces;

861: we're going to make some outlandish propositions here, so get ready, here's a Galileo comparison to get us ready;

862: all the isolated cases won't prove anything;

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863: let's turn to I Ching, which takes a holistic perspective, doesn't get lost in details;

864: even the conduction of an experiment is biased in itself; aim is to pose as few restrictions on situation as possible, and then to notice ie integrate;

865: Wen and Chou explain synchronicity through meaning; I Ching works out Yin-Yang combinations and reality;

866: the yarrow stalk experiment, which involves split bundle of 49 stalks, counting out by four with one bundle, end up with 5 or 9 after first try, either 4 or 8 after second try;

867: astrology as another meaningful coincidence;

868-869: astrology may prove itself through marriage, to look at sun and moon positions of both man and women to determine compatibility, see note 65 for further explanation, marriage requires masculine moon for man and feminine sun for woman;

870: numbers have a numinosity, a metaphysical character; numbers represent archetypal order, as does the mandala, both present at times of chaos;

871: numbers were found, not invented; this gives them qualities of an archetype; thus explains number magic;

### **2. An Astrological Experiment**

872: lets look at an individual's astrological constellation and their married state;

873: uses horoscope data from Zurich donors; insists its random; originally collected to test astrology;

874-877: notes physical link between behavior of heavens and our lives, sun spots and ionosphere, and so forth; for more on physical validity of astrology, read *The Case for Astrology* by JAW; let's look at horoscopes of married people to see what we find;

878-881: Pilot Investigation: looks at conjunction and opposition of sun and moon; relationship between Mars and Venus indicates only love relation; frequencies here not great enough to be significant;

882-892: Analysis of First Batch: he admits there's no significance here; disproportional amount of masc. sun and fem. Moon, but the N is low; greater frequency of this in married pairs, nearly twice the frequency;

893-910: Comparison of All Batches: picks the results that exceed median in table 3; still nothing statistically aberrant in table four; slight off probability in table five but not by much; but astrological aspects do correspond to psychic states of subjects; Jung says statistics is only one

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perspective, not a true picture of the world because there are outliers, and these outliers can be meaningful if driven by intention, a callback to Rhine experiments; Jung admits his bias and how this may have contributed to the errors unconsciously, good for him; he calls it synchronistic arrangement but whatever, he tries;

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911-914: Rhine's experiments do show what matters with synchronicity, I think of Han Solo, "never tell me the odds;" there is a psychoid x factor that can influence physical world, may be indicated by desperation as previously discussed;

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915: synchronicity can exist outside the psyche, but as Jung says, the outside is a reflection of the inside; doesn't deny empirical causality, only adds to it;

Appendix to Chapter 2: professor Fierz's calculations, if you're so inclined;

### **3. Forerunners of the Idea of Synchronicity**

916: the rationalist attitude isn't wrong but it is narrow, can serve as a bias; Heraclitus similar to Chinese philosophy, more perceptual than conceptual;

917: Jesuits translate Tao as God, Wilhelm translates it as meaning, which Jung agrees with;

918: Lao-tzu on Tao, sounds like both God and meaning;

919: Lao-tzu on nature of Tao, listen to the notes she doesn't play;

920: Tao is only nothing in the context it's an idea, an abstraction, that which we cannot ostend;

921: an unreality to reality;

922: but there is a reality, a rational one, which would explain synchronicity;

923: Chuang-tzu, Tao as confluence of ego and non-ego, or the becoming one with unconscious;

924: the Chinese view is holistic, cannot talk about a blade of grass without talking about meadow; the particle corresponds to the whole;

925: Philo on how man is reflection of heaven, a particle in the whole; emanation metaphysics sounds like;

926: and of course in each man is this emanation;

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927: God as connection; enter Plotinus so yes emanation; out of many, one plus out of one, many;

928: man as microcosm of God, but then the 19th century told us man is a part of nature as well;

929: similar concepts in Mithraism and alchemy;

930-931: how archetypal imagery shapes us, an inner spirit that has power to influence reality, to create synchronicity;

932: Paracelsus on correspondence, how man corresponds to reality, it's the same inside as outside; alchemy, a prima facie physical process, is really psychological;

933-936: Kepler says, heavens a reflection of man; Kepler also notes an inner intelligence that corresponds to heavens; believes the secrets for this are contained in the earth;

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937-938: Leibniz and pre-established harmony, a similar idea; his relationship between monads and soul, or entelechy; appetite, a desire or longing; parallel events inside and outside monad;

939: enlightenment stamped out supernaturalism but with it ideas and intuition;

940: Rhine's experiments would be seen as the transmitting of energy from medieval perspective;

941: primitive mind, similarly, conceives of no chance;

942: Plato and forms of course a reflection of this philosophy; reflection, get it;

943: Gauss says, God arithmetizes, and he's willing to bet objective reality on it per noe 72;

944: astrology held the correspondence mantel in the West, but not with psychology we can see some events cannot be explained causally;

945-946: to the remark, a square doesn't occur in nature except in crystals, a lady had a dream about squares in serpentine, the truth stone; other dreams re theme of petrified truth or insight, as existing in nature;

### **4. Conclusion**

947: we don't need to agree with every proposition here to get the gist, which is something nonmaterial is happening here;

948: there is a link between psyche and physis;



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949: medical anomalies indicate the above, as in fainting states or loss of consciousness; subjects on out-of-body experiences;

950-953: above similarly observed in comas; example from Jung's patient, an NDE; nurse conceded patient perceived events correctly while floating above them

954: similar but more extreme case from some English guy;

955: it could be possible some other part of brain is capable of consciousness besides cerebral cortex or cerebrum;

956-957: bees communicate through dance, and they don't have a cerebral cortex; perhaps our sympathetic system works in similar ways to communicate;

958: as Newtonian physics breaks down on micro-level, mechanistic causality may break down on psyche level;

959: biological and other natural phenomenon appear to be acausal, or phenomenon may occur simply by what's in their nature;

960: synchronicity is empirically proven, we can ostend it; neither material nor metaphysical;

961: synchronicity added to space, time, and causality to make a quaternary; where does he get the triad from doe;

962: to add synchronicity to the triad makes psyche a factor in nature, one that can only be added by force according to Plato in Timaeus; this indicates what alchemists were trying to figure out, what they called feminine or devilish;

963: space and time move to same side of quaternity, due to modern physics, and conservation of energy goes to other side of it; this prompted Jung to change the other axis to causality and synchronicity; but this puts causality and synchronicity in opposition, in zero-sum opposition, which is incorrect;

964: the causal explanation for synchronicity could come down to understanding the nature of the psyche;

965: the fact that this acausal order is meaningful indicates psyche is important part of nature;

966: magic exists, though not in the way we previously thought;

967: synchronicity may be baffling at first but no more than any other new discovery;

968: synchronicity is a stepping stone to further discovery;

### **APPENDIX: ON SYNCHRONICITY (1951, lecture)**

## 8. Structure and Dynamics of the Psyche

Decent review of previous section

969: etymology would tell us synchronicity concerns time and simultaneity;

970: recounts story of fish on April 1 1949;

971: some events are highly improbable;

972: we easily forget about miracles, as the saying goes;

973: friend has prophetic dream of Spain;

974: we don't know what synchronicity is but we know what it isn't;

975-981: Rhine experiments; the cause couldn't be energy as we understand it;

982-983: Jung's experience with the rational young woman and the scarab;

984: synchronistic phenomenon can fall under three categories (1) psychic state aligns with physical state (2) same alignment but at a distance (3) same alignment but in the future;

985: wait, so technically only two and three are synchronistic;

986: considers mantic methods that use synchronicity for its own ends, as the 49 yarrow sticks of the I Ching;

987: natural law can explain some astrological phenomenon, again see West's book; astrology shifts due to precession of equinoxes;

988: says astrology is in process of becoming a science, yes we'll see;

989-993: Jung's marriage astrology experiment summary; yes, highly improbable relationship between sun, moon ascendant, but low N;

994: positive expectancy of researchers could skew results, but not in the astrology experiment;

995: synchronicity, which was once based on philosophical assumptions, notably Leibniz, can now be verified through research;

996: a relationship does exist, to some extent, in some situations, between the psyche and the physis;

997: this lecture is a summary, primer to prior section;