The Smith of the Gods

35 - « Thom and Jung »

350-This first phase of « systemic psychology » leads to the perception of the unconscious content in the form of an image which has the value of a semio-physical symbol, this thing perceived as a totality, this something unknowable or not yet knowable. This symbol, a veritable message from the unconscious, will perhaps end up being integrated into the conscious after all the phases and cycles discussed in systemics. The transcendent function thus appears as containing a possible « third term » included in the complementarity of differences and their tension, and allowing an outcome to the apparent conflict of the two opposed positions, namely a conscious frozen in its unilaterality and an unconscious blocked in its accumulation of libido. There are two general types of attitudes – extraversion and introversion – and four functional types – which are precisely the types thinking and feeling, sensation and intuition. This gives us in reality eight classes of different functionalities. But even if one keeps only the four functions, one may legitimately envisage them as orientation landmarks for individuals, as could be the cardinal points in geography, as arbitrary and at the same time indispensable as the latter. It is in this sense that one does not see a priori the necessity of a sequential organization of these functions. One must consider that this relation is rather of a hierarchical order and remains specific to a given individual. Each person indeed presents a dominant functional type which she uses preferentially and which entails the progressive withering of the remaining functional types. The gap keeps widening; this is what Waddington calls a Chreode, a Rhythmotopy.

351-There is no difficulty here; this phase is that of the catastrophe of capture of the already perceived content, a rapid phase which can be expressed by this awareness, at least partial. – By partial, one means that this content can be more or less « assimilated in the thinking type », « lived in the feeling type », « noted in the sensing type » and « revealed in the intuitive type ». If there are cycles, several of them would no doubt be necessary before this awareness, and one would then rejoin what is known about learning. – One also understands that this emotion may be one of the causes of the state momentarily refractory to any other possibility of being able to access a new unconscious content. But what about the sensation and intuition types? Do they not have possible choices, no judgment to emit? – No, they are, from this point of view, somehow at a distance from any judgment. The one notes the impressions this provides, the other glimpses what is being elaborated. – Are they inactive? – No, they are, I remind you, simply relaxed for the moment, but they will react to the following phase which we have designated as that of investment. Here again, this investment varies according to the functional types. For the thinking and feeling functions, this can be the beginning of an integration of the content become conscious, « reasonably » accepted for the thinking type, and « sacrificially » lived for the feeling type.

352-These two approaches result from a voluntary choice, the essence of motivation, but their risks are a certain inflation of the ego or the awakening of a dominant complex. If I come back to the psychic context, I retain that certain type variables correspond to the evolution of the differentiation of the conscious and personal unconscious attractors. They therefore represent, in Zeeman's model, essentially the development of the personality. In this model of Zeeman it seems to me that the variable (u) constitutes in fact a brake, a kind of

resistance to the structuring of the psyche since, on the one hand, we have always added a negative sign to it when it was a matter of structuring and positive in the case of reversion, and on the other hand, it is constantly directed toward the region of the « stable regime », where the attractors do not yet exist. In fact, this variable (u) most likely corresponds to the spontaneous return toward the collective unconscious. Indeed, when communication between the personal unconscious and the conscious is no longer possible, we have seen that the collective unconscious manifests itself and manages to unblock this situation by proposing very archaic symbols, drawn from the phylogenetic heritage. One can see, finally, (u) as being the variable of regression and (w) as that of progression, in the « structuring » sense of the term. This means that the two processes regression and progression are not the inverse of one another, but alternative and different, being parameterized by two factors of themselves different natures.

353-This is very probably to be connected with the point of view of Pierre Solié, a disciple of Jung, who wrote, speaking of sacrifice (whose role according to him is to « render sacred » the pulsional elements of the shadow and which possesses a cosmic, collective, social and individual universal dimension), that it will have to be periodically renewed by the « neguentropic » sacrificial act of regeneration (renewal of rites or exchange of symbolic objects). To properly understand the efficiency of Zeeman's model, one must consider the parameter (u) as a shadow corresponding to the aspects of our personality that the conscious rejects or at least does not accept in the first place. This archetype appears for this reason only with the differentiation of consciousness, that is, with the advent of the ego, an entity of which it constitutes the antagonistic polarity. Lived most of the time as negative, it can however, when activated by a phenomenon of compensation of the ego, play a positive role by allowing the individual to glimpse a veritable « potential » (the symptom is a motor of creativity). But the psychic functions need to be repeated in order to be efficient. An unconscious content can only become conscious slowly. It is not a question of understanding, but of progressive acceptance. Finally, after this acceptance, one must live with it, which can again take more time. The transcendent function requires even more sacrifices; it is truly a matter of being reborn in suffering. The expression « shadow of the ego » was developed by Pierre Solié. The variable or parameter (u) evolves in the opposite direction of Zeeman's factor of separation (w). It is therefore primitively noted (-u). For the parameter (v), it is the speed of propagation of the vital processes: reactive Gap, speed of metabolisms, accumulation of pulsional tensions toward the triggering threshold. As for the parameter (w), it is a process of differentiation: singularity as a differentiating argument, activating internal, then external, mutagenic processes. On the level of topology, we have parameterized the process of regression by the variable (u) to which we have attributed an entropic signification, and the process of progression of the ego by the variable (w), all this within the framework of the cusp catastrophe model, and starting from the development of the ego. It seems that in the more general framework of the Self, therefore of the parabolic umbilic, the extension toward the collective « sacred » falls under the variable (t), time, while the return to personal pulsional elements falls under the variable (w). This return does not mean, here again, a return to the individualized ego, but rather accounts for an inflationist tendency of an individualistic personality which appropriates the collective elements. The true variable which opposes (u) is (t) and not (w). It is indeed this variable which gives the direction of psychic evolution, which opens onto complexity (or what Solié calls « neguentropy »), that

is, in fine, the « Self ». For Jung, indeed, becoming conscious means becoming whole, that is, capable of living in full harmony with Nature. For this, one must begin to live this harmony with one's relational environment, the condition being to possess an ego sufficiently strong.