Jung and Deleuze


The basis of autonomy in Jung’s model of the psyche: the problematic of the Other as a ground of constitutive finitude
Jung and Deleuze in recent scholarship

**Jungian Studies:**

**Deleuze Studies**
Was not one of the most important points of Jung's theory already to be found here: the force of "questioning in the unconscious, the conception of the unconscious as an unconscious of "problems" and "tasks"?

A connection through Henri Bergson

(1859-1941)

Jungian scholarship on Bergson and Jung


Jung and Deleuze contra the ‘Image of thought’

‘In this sense, conceptual philosophical thought has as its implicit presupposition a pre-philosophical and natural image of thought, borrowed from the pure element of common sense. According to this image, thought has an affinity with the true; it formally possesses the true and materially want the true. It is in terms of this image that everybody knows and is presumed to know what it means to think [...] We may call this image of thought a dogmatic, orthodox or moral image.’

(Difference and Repetition (1968/2004), p. 161)
'Diversity is given, but difference is that by which the given is given, that by which the given is given as diverse'
(Difference and Repetition, 1968/2004, p. 280)

‘It cannot be regarded as a fact that thinking is the natural exercise of a faculty, and that this faculty is possessed of a good nature and a good will. “Everybody” knows very well that in fact men think rarely, and more often under the impulse of a shock than in the excitement of a taste for thinking’
(ibid., p. 168)

‘Something in the world forces us to think. This something is an object not of recognition but of a fundamental encounter.’
(ibid., p. 176)
‘I is an Other’ (Arthur Rimbaud 1854-91). Time as a dis-embodying (Other) power (‘time is out of joint’ - Hamlet)

Immanuel Kant (1724-1804)

‘...time out of joint means demented time or time outside the curve which gave it a god, liberated from its overly simple circular figure, freed from the events which made up its content, its relation to movement overturned; in short, time presenting itself as an empty and pure form. (Difference and Repetition, 1968/2004, p. 111)

‘Kant’s answer is well known: the form under which undetermined existence is determinable by the “I think” is that of time ... my undetermined existence can be determined only within time as the existence of a phenomenon, of a passive, receptive phenomenal subject appearing within time. [...] Here begins a long and inexhaustible story: I is an other, or the paradox of inner sense. (ibid., p. 108)
‘Geist’ and time in Jung’s ‘Freud and Jung’ (1929)

... fleshly bond leading back to father and mother or forward to the children that have sprung from our flesh-"incest" with the past and "incest" with the future, the original sin of perpetuation of the "family romance." There is nothing that can free us from this bond except that opposite urge of life, the spirit.

From such shackles, Jung wrote [...], only Geist can free us, and he insisted on the need for an ‘authentic-experience-of-the-primordial’ [...].

“We moderns are faced with the necessity of rediscovering the life of the spirit: we must experience it anew for ourselves, [he declared], for ‘it is the only way in which to break the spell that binds us to the cycle of biological events” (CW, Vol. 4, para. 780).

Thus a return to the ‘archaic’ and to the ‘primordial’ is also a way forward to the future: we need, in other words, to (re-)engage with what one might call le futur archaïque.

(Bishop, 2008, p. 518)
Main References:

**Primary**

**Deleuze:**

**Jung:**
(1919). ‘Instinct and the Unconscious’. *CW 8*
(1921). *Psychological Types. CW 6*
(1929). ‘Freud and Jung: Contrasts’. *CW 4*
(1928). ‘The Technique of Differentiation’. *CW 7*

**Secondary:**


‘One World’: Logical and ethical implications of holism

https://oneworldprojectholism.wordpress.com/