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## THE “SHIMMERING CONCEPT” OF L. WITTGENSTEIN AND THE HERMENEUTICS OF FRAGMENTS IN C. JUNG’S “VISIONS”

**Associate Prof. Dr. Vladimir Vinokurov**

**Associate Prof. Dr. Marina Vorontsova**

Lomonosov Moscow State University, **Russia**

### ABSTRACT

The questions of research and application of the creative heritage of L. Wittgenstein remain insufficiently studied. The report formulates the conditions for communication between the autonomous figures of the dream, including its subject. These conditions are necessary in the process of understanding and integrating the unconscious contents in the “my world”.

The aim of this research is to create an analytic model for the functional structures of dream images, the logic of events and transformations. The hypothesis of the research: the relation “of the autonomous figures of dreams” to “Ego” equals one of the relations in psychotherapeutic practices. For describing the contradiction Wittgenstein suggests a peculiar “shimmering concept” and function of symmetrical structure:  $F(F)$ , where  $F(\xi) = -\xi(\xi)$ . This report attempts to apply Wittgenstein's meta-function  $F(F)$  to the analysis of communication of autonomous dream figures.

The study applies the method of geometrization (image) for logical structures and functional-topological and logical analysis to the clarification of the clinical case of “Visions” by C. Jung.

The results are the development of methods for the philosophical analysis to the practices of psychotherapy.

**Keywords:** communication, dream, structure, transformation.

### INTRODUCTION

Wittgenstein wrote in “Tractatus Logico-philosophicus” (in German 1921, in English 1922; revised 1933): “3.333. A function cannot be its own argument, because the functional sign already contains the prototype of its own argument and it cannot contain itself. If, for example, we suppose that the function  $F(fx)$  could be its own argument, then there would be a proposition “ $F(F(fx))$ ”, and in this the outer function  $F$  and the inner function  $F$  must have different meanings” [1]. In translation of 1961 (revised 1974): “3.333. The reason why a function cannot be its own argument is that the sign for a function already contains the prototype of its argument, and it cannot contain itself. For let us suppose that the function  $F(fx)$  could be its own argument: in that case there would be a proposition “ $F(F(fx))$ ”, in which the outer function  $F$  and the inner function  $F$  must have different meanings” [2]. This thesis was discussed in detail by H. Mounce and V. Rudnev. Mounce believes that the function and argument are different symbols. The only sign in the expression  $f(f)$  is only the sign “f” [3]. Rudnev believes that the argument contains a constant as a prototype. By creating an argument from the function,

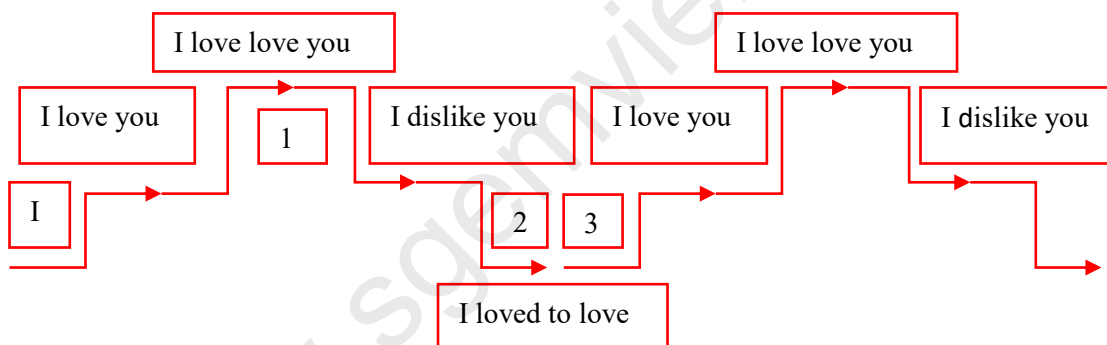
we get the expression: "pig of pig"[4]. Accentuation of the "reason" in the translation of the thesis shows that we are talking about reality. And this reality is a constant.

## DISCUSSION AND RESULTS

### I. The first idea – St Augustine (354–430): "Confession"

The first idea of report is to show the disintegration of a personality and appearance of "the collective unconscious" by analyzing this fragment of "Confession" by St Augustine. It allows us to come from the phenomenological description of personality transformation process to means of psychological defense. By solving the questions of love St Augustine uses hidden rhetorical constructions, which reflect his emotional processes in the most adequate way. They should be analyzed and clarified.

The psychological aspect of this transformation can be reconstructed from that part of "Confession" where Augustine describes his Carthage impressions. He suffers psychological chaos: he "ran into love", "loving love". Augustine finally summarizes these impressions by saying "I loved not yet, yet I loved to love" [5]. So, "I love you" is normal expression. But it is simple, trivial and primitive. By strengthening the predicate we come to formula "I love love you". But these two phrases are totally different, because the hidden meaning of the second one is denying the first one. If we continue to strengthen it we come to formula "I love, love, love..." and it is what Augustine meant by saying "I loved to love", thesis becomes antithesis



and that is the circle (Fig. 1).

Fig 1. St Augustine. At time "1", the loss of the object occurs, at the time "2", the loss of reality, at the moment "3" the appearance of a new object and a new reality.

St Augustin writes about "hell breath of wanting", considering it to be the will's mutation, demonization and destruction. It is necessary to divide the subject to come to next stage. So, we come to next formula "I love, love you"="I(1) love you+ I(2) love you" where "I(1)" is different to "I(2)". The next stage comes from dividing the initial integrity. The division stays hidden, but St Augustin insists that it is dramatic because the collective personality is created for the cost of disintegration of initial personality. So, paradox and antinomy are parts of will.

The key moment of soul division, when its reasonable part is considered to be the integrity of human abilities (main of them are will, memory, reason, emotions, mind). The division of the soul is the division of integrity. The disintegration is complete when the soul still possesses all these abilities but cannot unite them.

The functional description of these experiences includes the function which is the proper argument of  $F(f(x))$ , which leads to  $f(x) \rightarrow F(fx) \rightarrow F(F(fx)) \rightarrow \dots$  It continues: "I dislike, but loved to love". The functional description:  $F(F) = -f(x)$ .

## II. Second idea – L. Wittgenstein.

In "Remarks on the Foundations of Mathematics" (1942) Wittgenstein again returns to this topic. For the description of this contradiction Wittgenstein proposes a kind of function: "F(F), where  $F(\xi) = -\xi(\xi)$ " [6]. It is "a shimmering concept".

Example:

$$\xi = 1; F(\xi) = -\xi(\xi) = -1; F(F) = 1.$$

$$F(\xi) = 1; F(\xi) = -\xi(\xi) = 1; \xi = -1.$$

$$\xi = -1; F(\xi) = -\xi(\xi) = 1; F(F) = -1.$$

$$F(F) = F(\xi) = -1; F(\xi) = -\xi(\xi) = -1; \xi = 1.$$

Function "F" is transferred into the brackets and back in a circle way (Fig. 2).

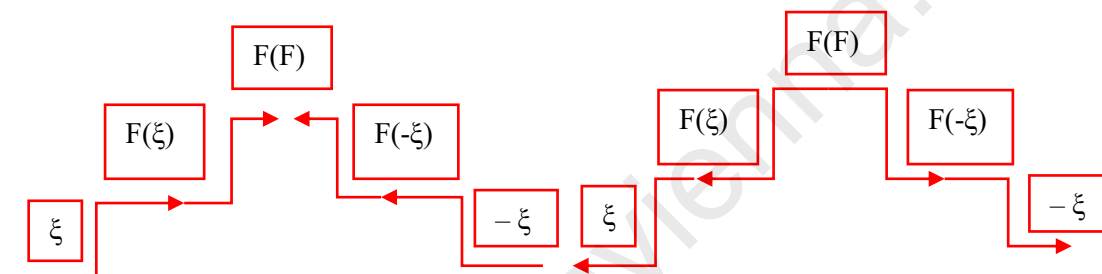


Fig. 2. L.Wittgenstein. On the left is a geometric representation of congruent figures in the "Tractatus"(1921) [7]. On the right is the geometrization of the consideration of the contradiction in the "Remarks" (1942).

Contradiction is part of logical symbolism, and according to Wittgenstein the logic is transcendental. The function  $F(f)$  can be called a "transcendental function".

## III. Third idea - C. Jung's "VISIONS" (1930 – 1934)

At the beginning of the seminar Jung notices: "I must explain to you that the lectures are about the development, one might say, of the transcendent function out of dreams and visions, and the actual representations of those images which ultimately serve in the synthesis of the individual: the reconciliation of the pairs of opposites and the whole process of symbol formation" [8].

Jung analyzes dreams and visions of a woman who fell in hopeless love: "Our patient is a woman of about thirty years of age. She is highly educated, very intelligent, a typical intellectual, with an almost mathematical mind. She is a natural scientist by education and exceedingly rational. She has a great deal of intuition, which really ought to function but is repressed because it yields irrational results, and that is very disagreeable to the rational mind. Such a case, a mental attitude of such a character, is likely to come up against a situation early in life where that attitude becomes useless. If fate is benevolent, one soon gets into a tight hole. If fate is not benevolent, it allows one to live a long time with such an attitude, and so one loses a lot of opportunities in life. This woman got into a hole at about thirty. That is pretty decent; obviously her fate is

benevolent, it has given her a chance at thirty. <...> This woman is rational, married, propagating the species, everything is quite all right, yet she is completely isolated. <...> So it is quite inevitable, when not living in relatedness, that feeling simply cannot climb to the heights of the head; it is overwhelmed by the intellect apparently and disappears, but reappears projected upon a man who, of course, is not the husband. That is a woman's case, and there are similar cases with men. The lack of relatedness is then compensated by a sudden magic relationship, a fascination, a participation mystique. Therefore it is usually love at first sight and the most compulsory form of love. It is natural that our patient suffered from such a problem, which means the ultimate conflict between her rational thinking and primitive nature" [9]. The psychological type of a patient in love (Fig. 3): "Th – F" (Th – Thinking, F – Feeling, S – Sensation, I – Intuition).

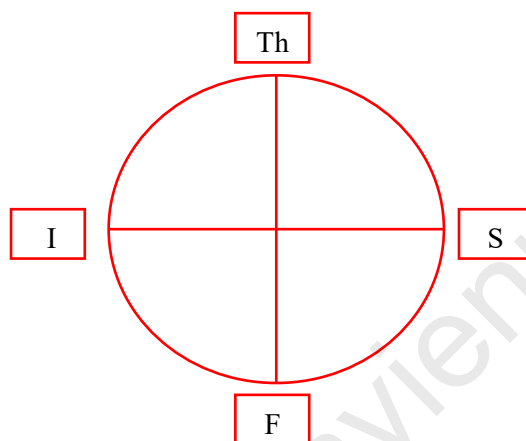


Fig. 3. The psychological type of the patient.

The first dream: "I was trying to play some music and all the different members of my family were interfering. I was on a terrace looking out over the sea, when a rich Jew at the next table began to play also. The music that he played was so beautiful that I stopped playing for a minute myself to listen to him" [10]. In the first dream a musician appears showing that the patient "loves love itself" – "the music of emotions". Jung establishes the functional model of the psychological type of a patient in love: "Th – F" (Th – Thinking, F – Feeling), but he does not apply a functional analysis to the autonomous figures of dreams. The functional structure of the figure is "FSThI" (Fig.4).

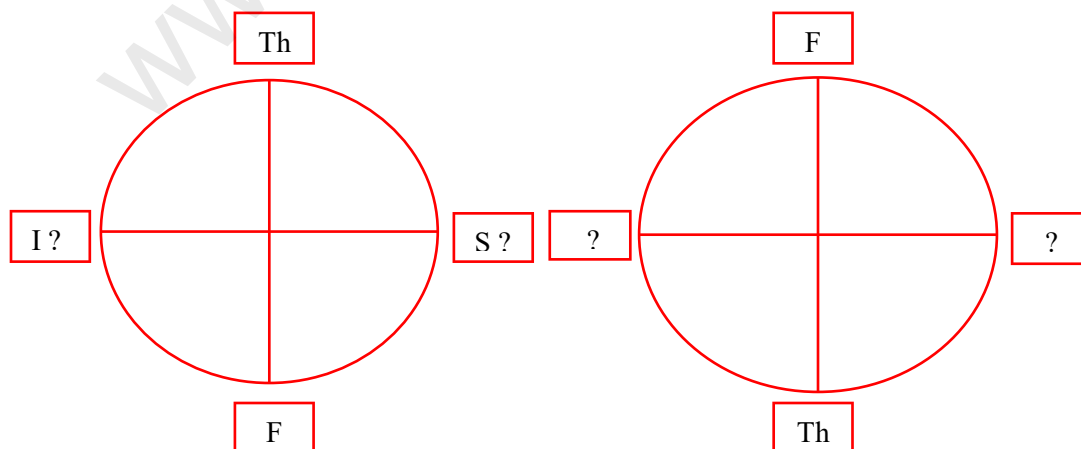


Fig 4. The psychological type of the patient and a functional analysis to the autonomous figures of dreams. Th – Thinking, F – Feeling, S – Sensation, I – Intuition.

In a series of visions (I – X), the figure of the unconscious appears as an Indian with the functional type of a hunter “SThIF” (Fig.5), which then transforms structurally, assuming the form “FSThI” (Fig.6).

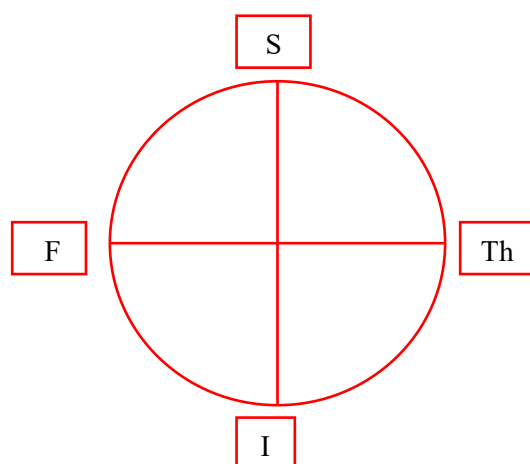


Fig.5. Type of a hunter. Figures of dreams - a hunter (Indian).

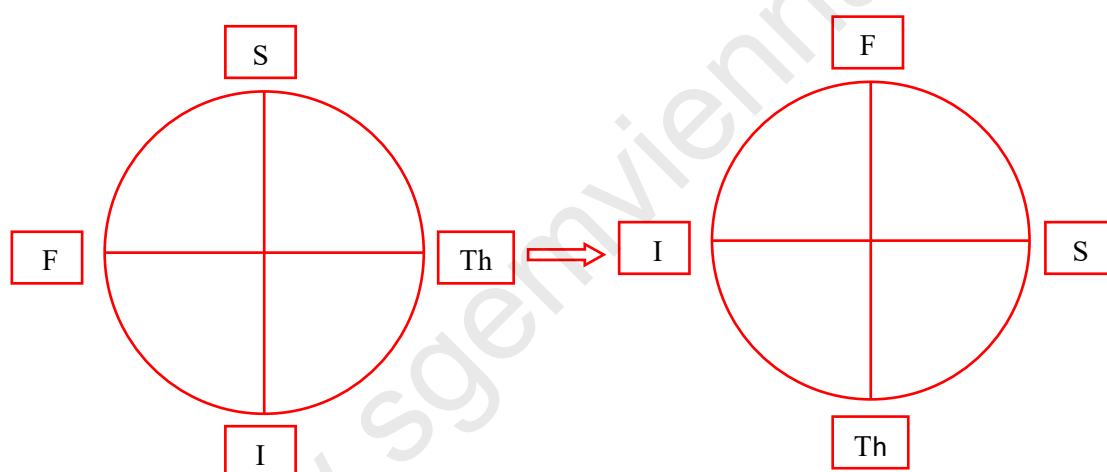


Fig 6. Transformation. Th – Thinking, F – Feeling, S – Sensation, I – Intuition Transformation.

Episode I: She sees her attacking Rocky Mountain sheep. Indian kills by spear. Episode II: A black horse appears, Indian jumps on the horse, and the animal rushes to a black lake surrounded by black mountains, the sun sets behind them. Twilight comes. The horse lies on the shore of the lake and dies.

Episode III – VII: Indian drops in black lake.

Episode VIII. The Indian appears after a long time on the other side of the lake next to the crane. Black water flows from it. He holds his head in his hands. Crane appeals to him with the words: "Wipe your tears." Jung stops before this problem. He says: Who said that the Indian was crying? An Indian is a hunter and a warrior. He should not cry!

Episode X. Indian stopped to drink water from brook. Indian lifted bedspread from my person, and we saw friend on friend. It gave to me to drink from source [11].

Jung denies the transformation of the character. The key question: What is the "black lake"? "Black water flows from it". This is black lake's water. → These are the tears. → Black Lake is a lake of tears. This is a mythological image that occurs in Homer, Plato, Dante, Milton. According to the literary tradition this lake is formed by three rivers of hell: Styx, Phlegethon, Acheron. This lake is the Cocytus – a lake of tears. Even stories about him can awaken the warriors of sensitivity considered Plato. The functional type of a hunter "STHIF" changes and becomes "FSThI" (Fig. 6).

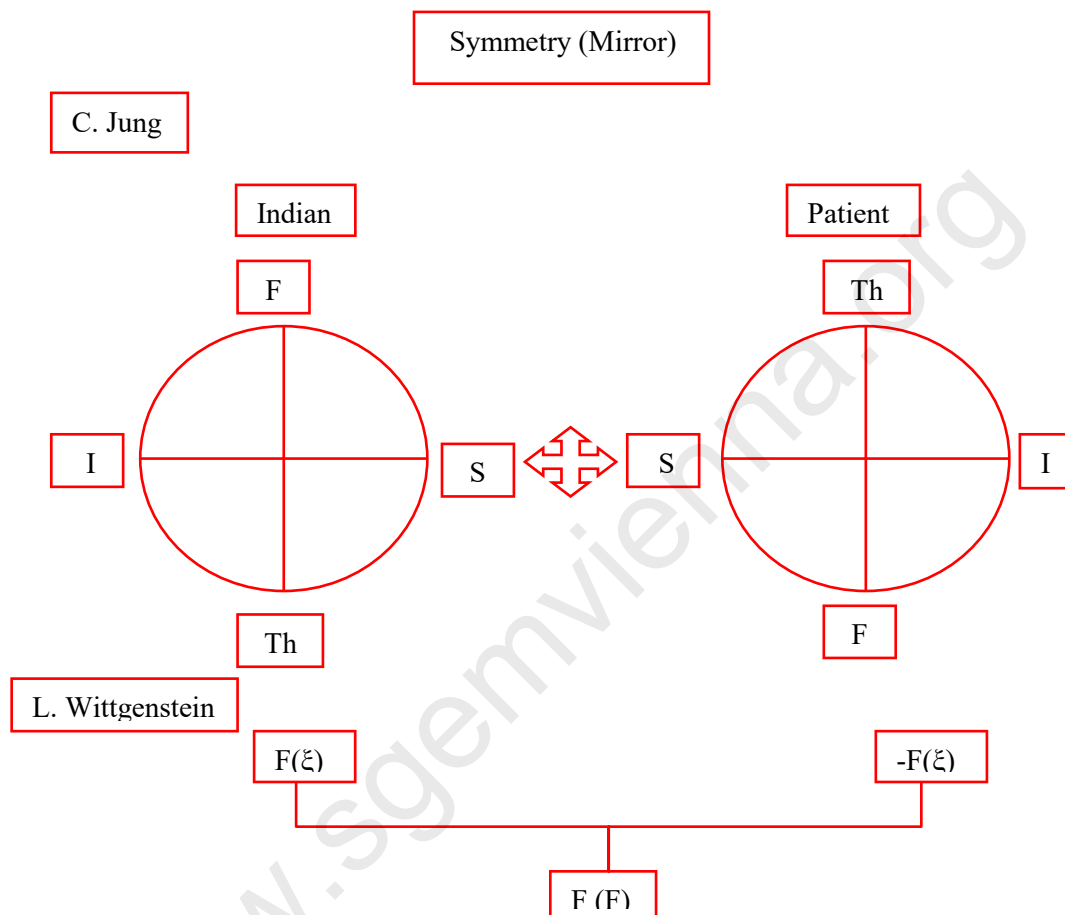


Fig. 7. Symmetry (Mirror).

In analyzing psychoanalytic practice this function F(F) deepens into the reality of "dreams" or "visions", it moves into the past, into deeper layers of dreams. And this movement in the dream is marked by the appearance, disappearance and transformation of the characters. Jung analyzes dreams and visions of a woman who fell in hopeless love. In the first dream a musician appears, showing that the patient "loves love itself" – "the music of emotions". Jung establishes the functional model of the psychological type of a patient in love: "Th – F", but he does not apply a functional analysis to the autonomous figures of dreams. The functional structure of the figure is "FSThI". The form mirrors is the structure of the analysand's psyche ("F – Th" | "Th – F") and makes the "contact" possible. This moment is the appearance of function F(F) (Fig.7).

## CONCLUSION

The application of functional typology to dream images allows us to follow the logic of event lines, the transformation of the functional structure of the images, to determine the conditions of “contact” between the analysand and autonomous figures, which is the starting moment in the integration of the unconscious content.

The next generation of Jungian researchers considered the question of the meaning of symmetrical psychological structures clinically [12] and experimentally [13]. The question of the work of the "transcendental function" of Jung was considered separately [14]. Wittgenstein's research makes it possible to put the question theoretically, what allows psychology to strengthen its scientific basis.

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