

D0082

196 B. Jung, Sept. 16, '75.

1. Class list
2. Drop paper.
3. Around till 5 P.M.

Feeling-toned complex introduced last time. Basic structural units of the psyche, consisting of ideas & affects linked in a nucleus and manifested in an image or symbol. Egs. of father-complex & shadow as revealed in dream sequences. Related to Freud's theory of trauma in that they play in part the same function in neurosis. But extends far beyond neurotic causation for Jung; also, complexes are cohesive & stable, unitary structures & feeling & idea, not dissociable except in schizophrenic cases.

The complexes are autonomous, relatively independent from the ego & its control. Can be activated agst. the ego's wishes. But not just what Freud wd call compulsive & obsessive neurotic Q's. Also the impersonal layers of the psyche, the collective ucs, whose autonomy is strange, magical, healing. E.g. of the wise old man. Inflation, ^{by identification} Analyst, ^{spiritual director}.

The ego itself is a complex, the centre of the conscious psyche. The ego must remain in ^(no identification) harmony with the ucs background, or the other complexes will split off from it, disturb it, and form a second authority continually upsetting the ego, yet unknown to the ego. The exp. will be one of alienation from oneself, of splitting, but the ego will not be able to criticize the 2nd authority bec. it won't know what it is. ^{1st 1/2 - 2nd 1/2} life -- ucs background

While the psyche is one, it is so only potentially. The realization of its unity is a goal to be pursued by the continual integration of feeling-toned complexes. When are they to be integrated? As they manifest themselves. The shadow cannot be integrated until it has become a problem. ^{is what differs, not the facts of harmony}

The 2nd authority is creative in the case of complexes that come from the archetypal layer, but negative & dangerous if on the personal layer. Jung says:

"Complexes interfere with the intentions of the will and disturb the conscious performance; they produce disturbances of memory and blockages in the flow of associations; they appear and disappear according to their own laws; they can temporarily obscure conscious-

Difference betw. splitting & autonomy.

men, or influence speech and action in an unconscious way. In a word, complexes behave like independent beings, a fact especially evident in abnormal states of mind." Vol. 8, p. 121.

The notion of the nucleus & image is a sign of personification. The complexes have a personality of their own, with particular affects, ideas, even a particular memory. Cf. "my anima." Or Sebastian's "Ledric." The complex is "a miniature, self-contained psyche."

Legend, dream, & myth reveal this tendency. They portray essential aspects of the human personality -- typical attitudes, characteristic behavior, recurrent modes of reaction -- in the guise of personifications and autonomous motives.

Thus even the psyche of "normal" people is split into self-contained fragments. A vast range betw. integration & neurosis. There is an image of psychic unity, the archetype of the self, lying dormant in the psyche, but it is the goal of development, moved toward by gradually integrating still unconscious contents capable of being admitted into consciousness.

The contents of the psyche are both personal & impersonal. Personal = those wh. belonged to the ego-complex & were split off from it and ignored. Impersonal = originated fr. the timeless & primordial base of the psyche, indep. of the ego & personal memories. They have a meaning common to all men, arising out of a timeless basis.

So our complexes have a double-layer character. Of the impersonal complexes, Jung says: They "arise from that realm of creative psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies. Ideas spring from something greater than the personal human being. Man does not make his ideas; we could say that man's ideas make him." CW 4, p. 333.

Impersonal complexes involve problems wth. concerns human-kind per se, and also are related to the fertile ground of creative processes. They make it possible to approach the psychic suffering of man from the depths of his personality. Jung opened new prospects for psychotherapy.

Many complexes are caused by conflict, especially moral conflict. Complexes may also initiate conflict. Conflict is the result of a tension of opposites: ethics & sexuality, individual desire & collective mores, nature and mind.

Conflict is not per se neurotic. It is an inevitable aspect of life & development & is not necessarily negative. The polarity of the psyche is normal & expresses "the apparent impossibility of affirming the whole of one's nature." (CW 8, p. 97).

But the opposites are to be in continuous interaction w. one another. If they become disunited and at odds, the eruption of neurosis becomes likely. Then the psyche is split by strong emotional barriers.

Freud & Jung differ on the nature of moral conflict, & here Jung contributes one of his most valuable insights. For Freud, moral conflict is a clash between cultural standards and instinctual desire. Until the 1930's, F. coordinated the ues with the immoral side. Ues = instinct = immoral. For Jung, it is frequently the moral tendencies that are in the ues, overlooked, needing to be released from prison. Creative products are there too. [And instinct is not evil. Good & evil apply to the process of the reconciliation of the opposites].

For Jung, personal ues complexes usually point to areas of sensitivity, vulnerability, and inferiority. But it is possible to transform offensive and undesirable traits by the right conscious attitude taken toward them. This right attitude is neither perfectionistic asceticism

^{permissive}
 nor laxity. Both of these are a form of neglect, repression. The already
 victimized side becomes further victimized by perfectionism, further
 neglected by permissive laxity. First, what is discordant, unassimilated,
 antagonistic is an incentive to greater effort, but effort of the right kind:
 not to stamp out but to befriend, to cease neglecting, to embrace and
 ask forgiveness of the neglected side within. Then the weak point of
 psychic life can become the area of potential victory. There is almost
 no emotion-led experience, psychic trauma, or complex-
 related attitude to life which could not be used to good advantage
 as an occasion for deepening one's insight, becoming more
 conscious, expanding the personality.

PSYCHIC TOTALITY. This is the guiding principle in all of Jung's
 investigations. Tied to a notion of psychic energy as creative and
teleological. Comparison w. Freud where psychic energy is displaced in
 various ways; for Jung it is transformed. For Freud, psychic mechanisms
 are laws determining a play of forces: repression, substitution, etc.
 For Jung, psychic energy intends a goal: individuation, and is transformed
 in the process of evolving toward this goal.

Perhaps a good ex. in their respective attitudes to fantasy. Fantasy for
 Freud, and for the early Jung, was a distortion due to subjective thinking.
 But later, he sees it as connected with the objective psyche & ~~that~~ as having
 an objective purpose of its own, an unconscious meaning. Spontaneous music.
 CW 6, p. 478.

Thus fantasies & dreams came to be understood as symbolic & th.
 symptomatic. From the Freudian view of the symbol as a form of inferior
 thinking, Jung came to see it as "the best possible description or formulation
 of a relatively unknown fact." Ibid., 474.

To repression.