

The 4 main ways that the mind works are sensation/thinking and feeling /intuition - the former more the realm of the conscious (c - rational), the latter of the unconscious (u - nonrational)

Thinking and feeling are categories of perception; intuition and sensation of apprehension

c (shadow + anima) + c (ego) = Self.

The unconscious (u) is compensatory/complementary to the conscious (c).

The u provides us with contents which, if consciously recognized, would extend the range of c. It is a self-contained world with its own 'reality', not just a mirror of the c. Material objects are the realm of c, psychic objects of the u. Throughout life the self continues to pressure the ego to face reality and participate in the process of individuation.

It is ultimately the Self that orders and regulates one's human relationships, so long as the conscious ego takes the trouble to detect the delusive projections and deals with these inside himself instead of outside. It is in this way that spiritually attuned and similarly oriented people find their way to one another, to create a group that cuts across all the usual social and organizational affiliations of people (individuals). Only if these connections are created by the Self can one feel any assurance that envy, jealousy, fighting, and all manner of negative projections will not break up the group. Thus an unconditional devotion to one's own process of individuation also brings about the best possible social adaptation. The social function of the Self, therefore, works in a hidden way to unite separate individuals who belong together.

An INSTINCT is any typical action/reaction at the level of perception, whether recognized as such or not. An INTUITION/ARCHETYPE is any typical mode of apprehension (father, (dual) mother, witch, sibling, rebirth, hero, sage, shadow, anima, marriage ...) an instinct (perception)'s apprehension of itself, the abstraction of the personal instinct. Instincts/intuitions live in the c as well as the u, and induce c actions. The c thus has its nonrational symbols and myths as well as the u - an ancient acknowledgment that the u must have its say in our c existence. Such c symbols as initiation rites try to establish a balance between containment and liberation for the individual in society. The hero slaying the dragon replays individuation

over and over for society's benefit (society in fact usually destroys heroes and prophets). Being a disciple makes a virtue of mental laziness/cowardice. A disciple uses the master's aura to inflate his ego (to make up for a loss of spiritual freedom).

If the instincts are repressed, they are forced into the u. The u is the repository of memories both repressed and lost, and of contents not yet in the c. Archetypes (which inform intuitions) and instincts determine our lives, and act at the deeper, third level after c and u - the COLLECTIVE U. The collective u reveals itself when the personal u is satisfied (leading to 'big' dreams). Illegitimate mooning after the infinite can result in banal dreams (compensatory role of u). Religious conversion or neurosis seems to irrupt suddenly, but the interior processes leading up to it were gradual and u. The collective u deals with collective problems of the race, requiring collective compensation in the u for collective problems in the c.

Repression of the collective psyche is necessary for the development of civilized personality (freedom). The 'savage' lives a mostly u collective life. This development occurs superficially as a mask/PERSONA. Society tries to repress personality, aiming for a (safe) mediocrity.

In general, a small social body allows greater freedom than a large organization.

Marriage, the collective psychic union of male and female, is in fact the return to the mother's womb, an experience of the Divine, whose transcendent force obliterates and consumes everything individual: the lovers are robbed of their freedom and made instruments of the life urge. The woman contains the man's emotional life, the man contains the woman's spiritual life. Their relation is collective, and the transition to an individual relationship is difficult.

The PERSONA is the compromise between the individual and society, but the u is still there (i.e., the seeds of INDIVIDUATION) in the guise of collective u fantasies which break open the false crust of the persona. The 'simple life' has no psychic problems. Nature inexorably shapes him who lives it. The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other. It occurs more at midlife, when evening is born, and the second half of life begins. Passion becomes duty; "I want" becomes "I must". The aims of second half of life are different from those of the first. This you must recognize.

SHADOW - child creates a shadow based on need to conform to family/ society. If unintegrated => projection onto others in u AND c (usually same sex) and irrational interpersonal functioning (bitter shallow relations). Threatening but leads to next stage in individuation. Withdraw projections allowing enlarged ego and c.

INDIVIDUATION is the actualization of one's unique potentials in whatever manner and to whatever extent permitted by the vicissitudes of life.

Psyche transformed by relations of ego to 'contents' of u (read in dreams/fantasies) -> one's worldview.

The psychological types. -extremes thinking excluding feeling, sensation excluding intuition and vice versa

-both thinking & feeling, sensation & intuition should be developed in balance in individuation

-there is a c primary function and a relatively u auxiliary compensatory function (i.e., 1/a/ + sensation, 1/b/ + intuition)

1/extrovert (inner life subordinated to external necessity, moral laws governing his actions coincide with the demands of society, the prevailing moral standard) -he can get sucked into objects -the u being complementary, concentrates the libido on the subjective factor, those needs repressed by the c (artistic, infantile, egocentric needs)

RATIONAL

a/thinking type (life governed by reflective thinking so that every action proceeds from intellectually considered motives (see also for 2/a/) (Darwin - critique of science) -he subordinates himself to his formula and expects the same from those around him => dictator, prig -feelings repressed => becomes unscrupulous to achieve ends (Bronson character)

b/feeling type (extravert's feeling always in harmony with objective values, thus are genuine)

IRRATIONAL

c/sensation type (guided by intensity of objective influences)

d/intuition type (always seeking out new possibilities with great intensity, only to abandon them cold-bloodedly as soon as their range is known and no further developments can be divined) -his morality is loyalty to his vision -consideration for the welfare of others is weak. Their psychic well-being counts as little with him as does his own. -if not too egocentric, can render exceptional service as initiator -u similar to the sensation type. Thinking and feeling, repressed, come up with similar infantile, archaic thoughts and feelings. Can get tangled up with unsuitable other because this person has stirred up archaic sensations, leading to u compulsive ties.

2/introvert (governed by subjective data; ego unadapted to object) -the object comes to exert an overwhelming influence in the u and forcibly intrudes itself on the c, charged with the qualities of the u -his ideal is a lonely island where nothing moves except what he permits -embraces underdog, society as oppressor

RATIONAL

a/thinking type (Kant - critique of knowledge) -his thinking leads from the subjective back to subjective content (as opposed to the object) -force the facts into the shape of his image of them -follows ideas inwards (vs 1/a/ outwards) for their own sake -judgments appear cold, inflexible, arbitrary, ruthless because relates to subject, not object -may be polite, kind, amiable, but uneasy ((ulterior motive) -misunderstood, beset by anxiety if he has to make his precious thoughts into reality. When he does, he dumps them there and is annoyed if they fail to thrive on their own account. -unpractical and fearful of publicity. Assumes his ideas are universally admired -stubborn -doesn't see how he is misused or exploited. To him the object is secondary, and the objective evaluation of his product is u -his style is full of doubts and qualifications. His work goes slowly and with difficulty -taciturn or else throws himself on people who cannot understand him -may be a misanthropic bachelor with a childlike heart -gauche in behaviour, anxious to escape notice -casual acquaintances think him inconsiderate

and domineering, prickly and arrogant -closest friends value his intimacy highly -relates poorly to students (doesn't understand his students' mentality) -falls back on emotion when misunderstood -isolation increases, his ideas become destructive, poisoned by bitterness, while repressed u threatens his solitude -f,i,s mostly u and therefore primitive extraverted -tries to protect himself from f,i,s. His defences against them combine with a vague fear of the feminine sex.

b/feeling type (feeling which devalues object) -seeking an image which has no existence in reality, a kind of vision, ignoring objects which do not fit in with its aim -similar to 2/a/ but things are felt rather than thought -inane transport of feeling for its own sake

IRRATIONAL

c/sensation type -oriented amid flux of events not by rational judgment but simply by what happens -guided by intensity of subjective influences -men, animals, houses, rivers appear either as benevolent deities or as malevolent demons unconsciously, affecting his judgments and actions -objective world as mere comedy -his u has good nose for objectively real but ambiguous, shadowy sordid, dangerous possibilities lurking in background

d/intuition type -not immediately useful, but c full of archetypes - prophet, long term collective goals, mystical dreamer, artist, crank -perception via collective u his forte -u goes over to opposition, giving rise to compulsive sensations whose excessive dependence on the object directly contradicts the c attitude (=>compulsive ties to persons or objects)

c/d/ not tied to fashion of the day - educators, promoters of culture, but poor communicators. Their life teaches more than their words. (This is the best teacher, not the words of object-oriented technicians.)

From Memories, Dreams, Reflections

The stone has no uncertainties, no urge to communicate, is eternally the same for 1000s of yrs while I am only a passing phenomenon which bursts into emotions like a flame.

The Other in me was the timeless, imperishable stone.

Grace - give self completely to God's will (often terrible awful) - know/experience the immediate, living God who can make you renounce your views and convictions. - courage. - nothing evil comes from such tests of courage (God sitting on temple)

Freud replace religious dogma with sex dogma (Jaweh -> eros) extremism. Oriental remedy 'freedom from oppositions'

Mind oscillates between sense and nonsense, not right and wrong

Yesterday's truth is today's deception

Freud's dreams (u) deceive c vs Jung: part of nature. They don't intentionally deceive. But we consciously can deceive ourselves.

Invest sex not just personal/biol but spiritual aspect and numinous meaning.

F took neurotic patients seriously and entered into their personal psychology, thus let case material speak for itself.

Ask anima "What do you see?" when have emotional problem, ask for image not intellectualisation.

U is PROCESS

Instincts - reduce to manifestation of psychic energy (hunger, sex, aggression)

{green gold - alchemical symbol of life - spirit}

[psychiatrist in dream - one's shadow, fish - one's u]

Built house with tower/ courtyard a la self with spiritual material -> symbol of psychic wholeness

Parsifal and Merlin his dark brother (son of Devil and virgin)

Rose/cross represent Christian/Dionysian elements opposites

Hints own ancestor was alchemist ->his karma to complete his work

Wotan God of ecstasy

Answer your ancestors

Individual psyche is composed of previous age-old components=>Find stability in historical roots

Reform by retrogression - simple, tried and tested

Mascul'n of women - loss of natural wholeness (children, hearth) compensation for her

impoverishment

Fem'n of men - a further consequence

Spit in hands to sun in Africa - power of healing, magic, life in spit

Dreams in Africa were of Switz.=> u treated Africa exp as (not real)/ symbolic act.

Nightmare - u warning that the primitive is a danger.

Christian strives for good and succumbs to evil

Asian feels himself outside g and e thru meditation (liberation from opposites)

(but this means that g and e become MY g and evil. Jung: must pass thru the inferno of one's passions to overcome them)

Must accept thoughts that go on within oneself of their own accord as part of one's reality (not so much the subjective judgements, tho those too)

"Active imagination" is a way of meditating imaginatively, by which one may deliberately inter into contact with the u and make a c connection with psychic phenomena. It is fundamentally different from yoga in that the meditator remains completely devoid of any conscious goal or program. The meditation becomes the solitary experiment of a free individual, which is the reverse of a guided attempt to master the u. (see Jung's The Transcendent Function ch VIII) p219

Synchronicity or meaningful coincidence of outer and inner events that themselves are not causally connected. Two events are connected here by the symbolic meaning that our society gives to one or both of them.

Every personification of the u - the shadow, the anima, the animus, and the Self - has both a light and a dark aspect. (Virgin Mary/witches). The process of individuation excludes any parrot-like imitation of others. The teachings of leaders like Christ and Buddha become petrified by aping of their followers. To follow in the steps of a great spiritual leader does not mean that one should copy and act out the pattern of the individuation process made by his life. It means that we should try with a sincerity and devotion equal to his to live our own lives. p236

St. Christopher, patron saint of travellers. First he served a king, but when he saw the king feared the devil, he became the devil's servant. Then he discovered the devil (lord of matter) feared the Crucifix, so he decided to serve Christ if he could find him. He waited for years, carrying many people across the river. A child he carried felt like the whole universe by midstream. He realized it was Christ, who gave him remission of his sins and eternal life. The miraculous child is a symbol of the Self that 'depresses' the ordinary human, even though it is the only thing that can redeem him.

(Official religious doctrines actually belong to the collective c (what Freud called the super-ego), but once they sprang from the u.)