

Article

Psychoanalysis & Cosmic Order (Part I)

Robert Campbell*

Abstract

The article is in two parts. Part One reviews the structural foundations of psychoanalysis in broad outline as initiated by Sigmund Freud and further developed by Carl Jung. The focus is on structure as it relates to both normal behavior as well as abnormal stressful conditions. In Part Two it is shown how this structural outline is consistent in some essential details and inconsistent in others with how the cosmic order was revealed to the author. Psychoanalysis is a branch of psychiatry pioneered by Sigmund Freud. It was clear to him that many mainstream psychiatric problems are rooted in the formative years from infancy, together with later-stage developments and compensations according to individual circumstances. His sexual theory was especially central to his practice. The stages of development that he defined will be largely skipped over without commenting on their validity in order to focus on his overall structural synthesis. Later the relevance of both Freud's work and that of Jung to the cosmic order will be reviewed.

Keywords: Cosmic order, psychoanalysis, Carl Jung, Sigmund Freud, sexual theory.

Part One

Notes on Freud's personal history

Freud was born to Jewish parents in 1856, in the Moravian town of Freiberg, now in the Czech Republic, the first of eight children. His father Jakob's family were Hasidic Jews, and although Jakob himself had left the tradition, he was known for his Torah study. He married Amalia Nathansohn, who was 20 years younger and his third wife. They were struggling financially and living in a rented room in a locksmith's house when Sigmund was born.

Freud was an outstanding pupil and graduated from the Matura in 1873 with honors. He loved literature and was proficient in German, French, Italian, Spanish, English, Hebrew, Latin and Greek. He entered the University of Vienna at age 17 and graduated with an MD in 1881. He had a special interest in Darwinism. Freud began smoking at 24, becoming strongly addicted to a couple dozen cigars a day.

In 1882, Freud began his medical career at the Vienna General Hospital. His research work in cerebral anatomy led to the publication of a seminal paper on the palliative effects of cocaine in 1884 and his work on aphasia would form the basis of his first book.¹ Over a three-year period,

*Correspondence: Robert Campbell, Independent Researcher. <http://www.cosmic-mindreach.com>
E-Mail: bob@cosmic-mindreach.com

¹ Freud S. *On the Aphasias: a Critical Study* (1891)

Freud worked in various departments of the hospital. His time spent in Meynert's psychiatric clinic and as a locum in a local asylum led to an interest in clinical work.

Sigmund and Martha met in April 1882 and after a four-year engagement they were married in Hamburg. Freud and Bernays's love letters sent during the engagement years, according to Freud's official biographer Ernest Jones,² "would be a not unworthy contribution to the great love literature of the world." Freud sent over 900 (lengthy) letters to his fiancée, which chart the ups and downs of a tempestuous relationship, marred by outbreaks of jealousy on his part. The fire faded after the marriage when Freud poured himself whole heartedly into his work.

The young Martha Bernays was a slim and attractive woman who was a charmer, intelligent, well-educated and fond of reading. As a married woman, she ran her household efficiently, and was almost obsessive about punctuality and dirt. Firm but loving with her six children, she spread an atmosphere of peaceful joie de vivre through the household (at least according to the French analyst René Laforgue³). However, Martha was not able to establish a strong connection with her youngest daughter, Anna, who was closer to her father and his work. From 1891 until they left Vienna in 1938, Freud and his family lived in an apartment in a historical district of Vienna. In 1896, Minna Bernays, Martha Freud's sister, became a permanent member of the Freud household after the death of her fiancé. The close relationship she formed with Freud led to rumors of an affair.

Freud's Basic Structural Outline

Freud defined the Id, Ego, and Super-ego as three theoretical parts of the psyche in terms of whose activity and interaction our mental life is described. The **id** consists of unconscious instinctual drives and appetites that often exist in mutual contradiction. These are largely inherited from birth and it should be added that they may include innate talents and behavioral tendencies. The **super-ego** plays the role of conscience and morality that places limits on the id. The **ego** is the learned organized part that must mediate the other two according to circumstance.

The basic structure was introduced along with the Oedipus concept in 1899,⁴ when Freud was 43. The id, ego and super-ego are purely psychological concepts that were not intended to correspond to structures of the brain or nervous system. There is nevertheless a general correspondence to our three brains, namely the emotional limbic brain, the language bound left hemisphere, and the intuitive and holistic right hemisphere respectively.⁵

The ego finds itself engaged in conflict with repressed impulses in the id and subordinated to the super-ego. And at the same time, the interplay between the love instinct (Eros) and the death instinct (Thanatos) can manifest itself in all three.

² Jones E. *The Life and Work of Sigmund Freud* (1953, 1955, 1957, 1961)

³ Gay P. *Freud* (1989)

⁴ Freud S. *The Interpretation of Dreams* (1899)

⁵ <http://www.cosmic-mindreach.com/Three-Brains.html>

The Ego controls the Id, like the rider of a horse, but sometimes the rider is obliged to guide the horse where it wants to go. Since the ego relates to sensory experience of the phenomenal world Freud regarded the ego as a mental projection of the surface of one's physical body and thus concerns personal behavior in concert with the phenomenal behavior of the universe, whether it is other people, animals, plants, the weather, or whatever.

A close relationship between Freud and Fliess came to a bitter end. Freud claimed that a combination of a homoerotic attachment and the residue of his "specifically Jewish mysticism" lay behind loyalty to his Jewish friend and he over-estimated the work of Fliess.⁶ Despite his rejection of religion Freud retained his social allegiance to Judaism. Freud and family escaped from Austria in 1938 with the help of friends. Suffering from severe terminal cancer of the jaw he died in 1939 at London from lethal injections of morphine at his request.

Eros and Thanatos

Eros and Thanatos operate within the structure of Id, Ego and Super-Ego. In his 1920 book "*Beyond the Pleasure Principle*," Freud applied the concept of **Eros** to psychoanalysis. He referred to **Eros** as the life instinct, which includes sexual instincts, the drive to live, and basic instinctual impulses such as thirst and hunger. These are primal appetites that one strives to gratify. We seek the erotic experience of unity or fulfillment. Its counterpart is **Thanatos**, which is the death instinct, although Freud did not use this word explicitly. He came to understand it as being directed outwards for control over others. It becomes what he called "the destructive instinct, the instinct for mastery, or the will to power."

To communicate his sexual theory Freud used the Oedipus story from Greek mythology. Unknowingly Oedipus killed his father in combat and married his mother, fathering two siblings. Freud used the story to exemplify a son's erotic attachment to his mother from infancy. He later acknowledged an opposite Oedipus complex for a daughter's erotic attachment to her father. Jung named the latter the Electra complex after a Greek matricidal myth. Freud considered the term Electra complex inaccurate. A friction between them had developed. Freud resented challenge to his fatherly authority to the point of fainting when confronted sometimes.

Freud's development of the theory involved self-analysis. His beautiful, and dynamic mother Amalia called him "my golden Sigi," and favored him over his seven siblings, a relationship he treasured. His ineffectual father Jacob was twice her age of 20, being 40 when Sigmund was born. His father's business failed when Sigmund was four and they lived in poverty.

His genial father's death in 1896 traumatized Freud. He experienced extreme mood fluctuations, feelings of impotence, failure, guilt, a "neurasthenia" which prompted a "self-analysis" of his dreams and childhood memories. His explorations of his feelings of hostility to his father and rivalrous jealousy over his mother's affections led him to a revised theory of neuroses. This led to the publication of *The Interpretation of Dreams*, in which he outlined the structural basis of his theory. He regarded it his most important work.

⁶ Gay P. *A Life For Our Time* (1998)

A more classic example of the Oedipus complex is given in Adolf Hitler's relationship to his parents. Adolf rejected his physically abusive father who was 23 years older than his loving and consoling mother. Four years after his father's death Adolf was crushed by his mother's death when he was 18 and he carried the grief the rest of his life. As the Nazi leader, Hitler sought erotic self-confirmation as the Fuehrer and the sole source of power in Germany.

In general **Eros** is directed inward while **Thanatos** is directed outward. This summarizes how an imbalance between inward and outward perceptions influence the mind set and behavior of individuals as well as cultures. It is essentially the source of all the world's problems. To simplify, most people have two sets of rules: one set for themselves and another set for others. A genuine creative balance between inside and outside is lacking.

Freud regarded the death drive as tending toward a level of zero tension with the idea that it tends toward a minimum level of tension. Freud reached the conclusion that the compulsion to repeat is an effort to restore a state that is both historically primitive and marked by the total draining of energy: death.⁷

The Id:

The id consists of emotional impulses and tendencies that either seek immediate fulfillment or settle for a compromise. The id supplies the energy for the development and continued functioning of conscious mental life, although the working processes of the id itself are completely unconscious in the adult (less unconscious in the child). In waking life it belies its content in slips of the tongue, wit, art, and other modes of expression that are not rational at least in part. The primary methods for unmasking its content, according to Freud, are the analysis of dreams and free association.⁸

Freud saw the Id as the vehicle of the libido or emotional tendencies and drives that the Ego employs and can modify through mechanisms of repression. Consequently the Id seeks alternative expression for impulses regarded as evil or excessively sexual that were felt as normal at an earlier stage and later repressed. The repressed memories tend to be screened or masked by displacing them to a different remembered event.⁹ Whereas the ego is associated with reason and sanity, the id belongs to the passions or emotional drives. It should be added that this need not be negative. Emotional energy also fuels our positive creative contributions.

"The division of mental life into what is conscious and what is unconscious is the fundamental premise on which psycho-analysis is based". He further distinguishes between two types of unconscious thoughts: "preconscious" ideas, which are latent yet fully capable of becoming conscious; and "unconscious" ideas, which are repressed and cannot become conscious without the help of psychoanalysis.

Before defining the ego explicitly, Freud argues for a manner in which unconscious thoughts can be made conscious. He believes the answer lies in the difference between unconscious thoughts

⁷ Freud S. *Beyond the Pleasure Principle* (1920)

⁸ *The Editors of Encyclopædia Britannica*

⁹ Freud, S. *Screen memories. Standard Edition*, 3, 301-322. London: The Hogarth Press. (1899).

and preconscious thoughts: The unconscious are "worked out upon some sort of material that remains unrecognized", while the preconscious are connected to perceptions, especially "verbal images". The difference, then, is a connection to words (more specifically, to the "memory residue" of words.) The goal of psychoanalysis, then, is to connect the freely floating unconscious material to words via psychoanalytic dialogue. Freud believed that sexual instincts that stem from the id and bring about the Oedipus complex, are what dictate the shape and structure of the super-ego.

Freud also postulates a process of desexualization, when libidinal energy passes from the id (its origin) into the ego—which (through a process called "sublimation") abandons the original sexual aims and utilizes the energy to fuel thought and self-interested actions. The libido is, therefore, transformed into energy that can be applied toward creative or destructive aims. This indicates that the love instinct Eros is the primary motivation of the id. But Freud notes that the id's compulsion to comply with the love-instinct is also a manifestation of the pleasure principle, or the tendency to avoid tensions that come with the love-instinct.¹⁰

The Ego

The goal of Freudian therapy, or psychoanalysis, was to bring repressed thoughts and feelings into Ego consciousness in order to free the patient from suffering repetitive distorted emotions. This talking cure encouraged a patient to talk about dreams and engage in free association, in which patients report their thoughts without reservation and make no attempt to concentrate while doing so. Transference, the process by which patients displace onto their analysts feelings and ideas which derive from previous figures in their lives, was first seen as interfering with the recovery of repressed memories and disturbed patients' objectivity, but by 1912, Freud had come to see it as an essential part of the therapeutic process.

The ego concerns beliefs that influence behavior, among them religion. Freud regarded God as an infantile need for a powerful, supernatural father. Although religion restrained man's violent nature in the early stages of civilization, in modern times he believed it can be set aside in favor of reason and science. He notes a likeness between religious belief and neurotic obsession.¹¹ He thought that it serves as a buffer from man's "fear of nature" just as the belief in an afterlife serves as a buffer from man's fear of death. The core idea is that all religious belief can be explained by its function to society, not by its relation to the truth.¹² Moreover, he perceived religion, with its suppression of violence, as mediator of the societal and personal, the public and the private, conflicts between Eros and Thanatos. Later works indicate Freud's pessimism about the future of civilization.¹³

Freud believed the ego employs the reality principle by seeking to please the id's drive in realistic ways that will bring long term benefit rather than grief. As the ego "attempts to mediate

¹⁰ Freud S., *The Ego and the Id* (1923)

¹¹ Freud S. *Obsessive Actions and Religious Practices* (1907)

¹² Freud S. *The Future of an Illusion* (1927)

¹³ Freud S. *Civilization and its Discontents* (1931)

between id and reality, it often cloaks the unconscious urges of the id with its own (preconscious) rationalizations, to conceal the id's conflicts with reality, to profess "...to be taking notice of reality even when the id has remained rigid and unyielding." Allowing the individual to defer instant gratification, the reality principle is the governing principle of the actions taken by the ego, after its development from a "pleasure-ego" into a "reality-ego".¹⁴

The ego's task is to find a balance between primitive drives and reality while satisfying the id and super-ego. Its main concern is with the individual's safety. It allows some of the id's desires to be expressed when their consequences are marginal. "Thus the ego, driven by the id, confined by the super-ego, repulsed by reality, struggles...in bringing about harmony among the forces and influences working in and upon it," and readily "breaks out in anxiety—realistic anxiety regarding the external world, moral anxiety regarding the super-ego, and neurotic anxiety regarding the strength of the passions in the id."¹⁵

The ego has to do its best to suit all three and is thus constantly feeling hemmed in. The ego seems to be more loyal to the id, preferring to gloss over the finer details of reality to minimize conflicts while pretending a regard for reality. But the super-ego is constantly watching and punishes the ego with feelings of guilt, and anxiety. To overcome this the ego employs many defense mechanisms from denial and rationalization to fantasy that lessen the tension by masking threatening impulses when id behavior conflicts with social expectations.

The Super-Ego

The super-ego reflects the internalization of cultural rules, mainly taught by parents applying their guidance and influence. For Freud "the installation of the super-ego can be described as a successful instance of identification with the parental agency," while as development proceeds "the super-ego also takes on the influence of those who have stepped into the place of parents — educators, teachers, and people chosen as ideal models". Thus a child's super-ego is constructed on the model of its parents' super-ego and becomes the vehicle of value traditions which propagate themselves from generation to generation.

Parents regularly make important contributions to the formation of character; but in that case they only affect the ego, they no longer influence the super-ego, which has been determined by the earliest parental images. The earlier in development, the greater the estimate of parental power. When one defuses into rivalry with the parental imago, (unconscious mental image) then one feels the 'dictatorial thou shalt' to manifest the power the imago represents.¹⁶

"The super-ego is in close touch with the id and can act as its representative in relation to the ego". People exhibit a sense of guilt that makes them resistant to conquering their pathology. The super-ego condemns the ego—" [displaying] particular severity and [raging] against the ego with the utmost cruelty" and giving it a deep-seated, mysterious feeling of guilt. The super-ego includes the individual's ego ideals, spiritual goals, and the psychic agency that criticizes and

¹⁴ Freud S. *General Psychological Theory: Papers on Metapsychology* (published 1963)

¹⁵ Freud S. *New Introductory Lectures on Psycho-Analysis* (1933)

¹⁶ Freud S. *New Introductory Lectures on Psycho-Analysis* (1933)

prohibits drives, fantasies, feelings, and actions. "The Super-ego acts as conscience ... It strives to act in a socially appropriate manner, whereas the id wants instant self-gratification." As our moral compass it helps us to act in acceptable ways.

Freud's theory implies that the super-ego is a symbolic internalization of the father figure and cultural regulations. The super-ego and the ego are the product of two key factors: the state of helplessness of the child and the Oedipus complex. Its formation takes place during the dissolution of the Oedipus complex and is formed by identification with and internalization of the father figure. The super-ego retains the character of the father. The stronger the Oedipus complex was and the more rapidly it was repressed by the influence of social authority, the stricter will be the domination of the super-ego over the ego later—in the form of conscience or perhaps of an unconscious sense of guilt.¹⁷

The super-ego of women "is never so inexorable, so impersonal, so independent of its emotional origins as we require it to be in men...they are often more influenced in their judgements by feelings of affection or hostility." Freud went on to modify his position to the effect "that the majority of men are also far behind the masculine ideal and that all human individuals, as a result of their bisexual disposition and of cross-inheritance, combine in themselves both masculine and feminine characteristics."¹⁸ Freud made use of the castration complex in men and penis envy in women. This can be interpreted as a fear of emasculation in males and an aggressive desire in females. Both tendencies can be evident in both sexes.

Freud's also discusses a "cultural super-ego". He suggested that the demands of the super-ego "coincide with the precepts of the prevailing cultural super-ego." Ethics are a central element in the demands of the cultural super-ego, but Freud (as analytic moralist) protested against what he called "the unpsychological proceedings of the cultural super-ego...the ethical demands of the cultural super-ego. It does not trouble itself enough about the facts of the mental constitution of human beings."¹⁹

Jung's relationship to Freud

Jung was born in 1875, Freud's junior by 19 years. In 1900 Jung began working at the Burghölzli psychiatric hospital in Zürich with Eugen Bleuler who was already in communication with Sigmund Freud. Jung sent a copy of his 1906 book *Studies in Word Association* to Freud and the intense friendship between them developed.

In 1902, five Viennese physicians and close Jewish associates of Freud were invited to meet at his apartment every Wednesday afternoon to discuss issues relating to psychology and neuropathology. This group was called the Wednesday Psychological Society and it marked the beginnings of the worldwide psychoanalytic movement. Max Graf, who joined the group soon after, described the ritual of the early meetings. The last decisive word was always spoken by

¹⁷ Freud S. *The Ego and the Id* (1923)

¹⁸ Freud S. *Three Essays on the Theory of Sexuality* (1925)

¹⁹ Freud S. *Civilization and Its Discontents* (1930)

Freud. There was the atmosphere of the foundation of a religion and Freud was its new prophet who made prevailing methods of psychological investigation appear superficial. By 1906, the group had grown to sixteen members. That year Freud began a correspondence with Jung who had become an acclaimed researcher. In 1907, Jung and a colleague travelled to Vienna to meet Freud and attend the group. They established a small group in Zürich.

In 1911, the first women were admitted to the Vienna Society, including Sabina Spielrein. Prior to the completion of her studies, at Zurich University she had been Jung's patient. The daughter of Jewish Russian doctors, Spielrein was admitted to the Burghölzli mental hospital where Jung, who had wed two years previously, worked. While there for almost a year she established an intimate relationship with Jung^{20,21} who was later her medical dissertation advisor on schizophrenia. When Jung's breach of professional ethics became known he left his position at Burghölzli. Spielrein continued to work with Jung until 1912 when she married a Russian Jewish physician. She was elected a member of Freud's Vienna Psychoanalytic Society and eventually returned to Russia. She and her two daughters were shot in a synagogue by a Nazi SS death squad in 1942.

Two years after Freud and Jung met, they toured the U.S. together, which culminated in what the American Psychological Association calls "the most famous conference in the history of American psychology." In 1912, however, Jung published *Psychology of the Unconscious*, which diverged from Freud and their personal and professional relationship fractured. Several of Freud's followers defected over a period of several years. After their break in 1913, Jung went through a difficult and pivotal psychological transformation, exacerbated by the outbreak of the First World War. Henri Ellenberger called Jung's intense experience a "creative illness" and compared it favorably to Freud's own period of what he called neurasthenia and hysteria.²²

Jung's approach to Analytical Psychology

Although Jung's early work was generally consistent with Freud's his thoughts about the unconscious were taking a very different direction. He called it "analytical psychology" to distinguish it. Jung's work and personal experiences also convinced him that life has a spiritual purpose beyond material goals. Based on his study of global spiritual traditions he considered life a journey of transformation, which he called a process of individuation at the mystical heart of all religions. It is a journey of self-realization associated with the Divine.

While Jung worked on his *Psychology of the Unconscious*, tensions grew with Freud because of their disagreements over the nature of libido and religion. Jung focused on the collective unconscious as the part of the unconscious that contains memories and ideas that Jung believed are historically implicit in the human condition. While he agreed with Freud that the libido is important for personal growth he claimed there is more to it than sexual influences. Jung believed his personal development was influenced by factors unrelated to sexuality.

²⁰ Owens L. *Jung in Love: The Mysterium in Liber Novus* (2015)

²¹ "The letters of C. G. Jung to Sabina Spielrein," *Journal of Analytical Psychology* (2001)

²² Ellenberger H.F. *The Discovery of the Unconscious* (1970)

Jung and Freud had very different concepts of the unconscious. According to Jung, Freud conceived the unconscious solely as a repository of repressed emotions and desires. What Jung called the "personal unconscious" is consistent with Freud's model but he considered it overshadowed by what he called the "collective unconscious". The latter is a synchronous process involving archetypes that influence humans over space and time.²³ This requires that archetypes are energy patterns with timeless characteristics that can unconsciously influence people regardless of their location or personal history. Freud had actually mentioned a collective level of psychic functioning but saw it as an appendix to the rest of the psyche.

Letters they exchanged show Freud's refusal to consider Jung's ideas. This rejection caused what Jung described as a "resounding censure".²⁴ Everyone he knew dropped away except for two of his colleagues. Jung described his book as "an attempt, only partially successful, to create a wider setting for medical psychology and to bring the whole of the psychic phenomena within its purview." (The book was later revised and retitled *Symbols of Transformation* in 1922).

Following their break in 1913, at the age of thirty-eight, Jung experienced a horrible "confrontation with the unconscious". He saw visions and heard voices. He worried at times that he was "menaced by a psychosis" or was "doing a schizophrenia". He decided that it was valuable experience and, in private, he induced hallucinations or, in his words, "active imaginations". Jung recorded his private notes of these experiences in a red book, over a period of sixteen years. Some of his analytical concepts derived from these observations. Ulrich Hoerni, Jung's grandson, finally decided to publish it to raise funds needed for the Philemon Foundation to prepare Jung's life's works for publication.

Jung's personal history

His father Paul was an impoverished rural pastor in the Swiss Reformed Church and his mother Emilie was the youngest child of a distinguished Basel churchman and academic. Both were the youngest of thirteen siblings. Emilie was a depressed woman who said that spirits visited her at night, although she was normal in daytime. Jung recalled that at night his mother became strange and mysterious. He reports in his autobiography that one night he saw a faintly luminous figure coming from her room with a head detached and floating in the air in front of the body. He was closer to his father. Emilie's condition improved when they relocated closer to her family when Carl Jung was four. When he was nine his sister Johanna Gertrud (known as Trudi) was born and eventually became his secretary.

Jung was an introverted child who liked solitude. From childhood, he believed that, like his mother, he had two personalities—a modern Swiss citizen and a personality more suited to the 18th century. "Personality Number 1", as he termed it, was a typical schoolboy living in the era of the time. "Personality Number 2" was a dignified, authoritative and influential man from the past. Although Jung described himself as close to both parents in his autobiography, he was

²³ Jung C. *Collected Works vol. 9.I* (1959), *"The Concept of the Collective Unconscious"* (1936), (p. 43).

²⁴ Jung C. *Memories, Dreams, Reflections*, (1962 autobiography)

disappointed by his father's academic approach to faith and apprehensive about his mother's condition. Both factors were relevant to his later work.

As a child he made certain totems and messages in a secret language that brought him a feeling of peace and security. As he reports in his autobiography they were strikingly similar to practices of distant indigenous cultures that he knew nothing about at the time. His later work about symbols, archetypes, and the collective unconscious were inspired, in part, by these early experiences. He also reports a school incident when he was twelve when he momentarily lost consciousness after being pushed to the ground by another boy, although he conceded it was his fault. He disliked school and when he began having fainting spells on his way to school and doing homework he stayed home for six months. After overhearing his father talking about his future need to support himself he began to study assiduously and overcame his fainting spells. He later recalled, "(this) was when I learned what a neurosis is."

When Jung was three past he dreamed about descending to an underground stone chamber in a green meadow containing a sumptuously rich golden throne upon which stood an erectile penis about twelve to fifteen feet high. On the very top of the phallus head was a single eye, gazing upward. He heard his mother's voice calling from outside, "Yes, just look at him. That is the man-eater!" He awoke scared to death. It was only much later he realized he had dreamed of a phallus, and decades later he recognized that it had been a ritual phallus.²⁵ It could be considered a fertility symbol of the earth mother related to what Jung later called the animus archetype. In any case it indicates that at an early age his conscious and unconscious were diverging from normal thinking concerning both Christianity and the natural world.

In 1895 Jung began to study medicine at the University of Basel. A year later father Paul died leaving the family dependent on relatives who contributed to Jung's studies. In 1900 he began working at the Burghölzli psychiatric hospital in Zürich with Eugen Bleuler. Jung's dissertation, published in 1903, was titled *On the Psychology and Pathology of So-Called Occult Phenomena*. During World War I Jung was drafted as an army doctor and made commandant of an internment camp for British officers and soldiers. The Swiss, being neutral, were obliged to intern personnel from either side who crossed their frontier.

Jung married Emma Rauschenbach, seven years his junior, in 1903. They had four daughters and a son. Despite limited education Emma took a strong interest in her husband's work and assisted him, becoming a noted analyst in her own right, and enduring his close relationships with other women. Upon her father's death in 1905, Emma and her sister inherited the International Watch Company, manufacturers of luxury time-pieces. Emma's brother-in-law became the main proprietor, but as major shareholders, the thriving business ensured the Jung family's financial security. Emma died of cancer in 1955 at age 73, six years before Carl.

²⁵ https://www.themystica.com/mystica/articles/p/phallic_dream.html

Key concepts of Jung's analytical psychology

Synchronicity: It is an acausal principle as a basis for the apparently random simultaneous occurrence of phenomena.²⁶ Synchronous events transcend linear transmission through space and time. Similarities in thought and behavior recur in diverse cultures often at different periods of history in as well as personal coincidences that link relevant events and people. It is also evident in the historical record.²⁷

Archetypes: They are synchronously recurring mental themes with universal characteristics. Jung identified their recurrence in religious art, mythology and fairy tales across cultures as highly developed elements of the collective unconscious. He understood archetypes as universal, archaic patterns and images that derive from the collective unconscious and are the psychic counterpart of instinct.²⁸ As inherited potentials they are actualized when they enter consciousness as images or manifest in behavior on interaction with the outside world.²⁹

Complex: The personal repressed or unconscious core pattern of emotions, memories, perceptions, and wishes organized around a common theme that governs perception and behavior. Jung included the ego in a comprehensive theory of complexes. He said "by ego I understand a complex of ideas which constitutes the center of my field of consciousness and appears to possess a high degree of continuity and identity. Hence I also speak of an ego-complex".³⁰ Freud's view was limited to the Oedipus and Electra complexes.

Extraversion and introversion: Jung's perspective suggests that everyone has both an extraverted side and an introverted side, with one being more dominant than the other. Rather than focusing on interpersonal behavior in the popular sense, Jung defined introversion as an "attitude-type characterized by orientation in life through subjective psychic contents" (a focus on one's inner psychic activity) and extraversion as "an attitude type characterized by concentration of interest on the external object" (the outside world).³¹

Shadow: Jung's shadow can include everything outside consciousness, and may be positive or negative. "Everyone carries a shadow and the less it is embodied in the individual's conscious life, the blacker and denser it is." The shadow is prone to psychological projection, in which a perceived personal inferiority is recognized as a perceived moral deficiency in someone else. Jung writes that if these projections remain hidden, "The projection-making factor (the Shadow archetype) then has a free hand and can realize its object--if it has one--or bring about some other situation characteristic of its power." These projections insulate and harm individuals by acting as a constantly thickening veil of illusion between the ego and the real world. The shadow may be positive and the seat of creativity.

Collective unconscious: In addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche (even if we tack on the

²⁶ Bright G. "Synchronicity as a basis of analytic attitude", Journal of Analytical Psychology (1997)

²⁷ http://www.cosmic-mindreach.com/Human_History.html

²⁸ Feist J, Feist GJ, *Theories of Personality*, NY McGraw-Hill(2009)

²⁹ Stevens A. "The archetypes" Ed. Papadopoulos R. *The Handbook of Jungian Psychology* (2006)

³⁰ Jung CG. *Psychological Types. Collected Works. 6*. Princeton University Press. (1971) [1921]

³¹ Jung CG. *Memories, Dreams, Reflections*. London: Fontana Press. (1995).

personal unconscious as an appendix), there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals. This collective unconscious does not develop individually but is inherited. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents.³²

Anima and animus: They are archetypal elements of the collective unconscious, a domain of the unconscious that transcends the personal psyche. In the unconscious of a man, the anima finds expression as a feminine inner personality. In the unconscious of a woman the animus is expressed as a masculine inner personality. Because a male's sensitivity is often lesser or repressed, the anima is one of the most significant autonomous complexes of all. It is said to manifest itself by appearing in dreams. It influences a man's interactions with women and his attitudes toward them and vice versa for women and the animus. Jung identified four levels in each from physical attraction of the opposite sex to spiritual wisdom.³³

The Self: The Self is one of the Jungian archetypes, signifying the unification of consciousness and unconsciousness in a person, and representing the psyche as a whole. The Self is realized as the product of individuation, which in Jung's view is the process of integrating one's personality. What distinguishes Jungian psychology is the idea that there are two centers of the personality. The ego is the center of consciousness, whereas the Self is the center of the total personality, which includes consciousness, the unconscious, and the ego. The Self is both the whole and the center.³⁴

Individuation: It is the process in which the individual self develops out of an undifferentiated unconscious – seen as a developmental psychic process during which innate elements of personality, the components of the immature psyche, and the experiences of the person's life become integrated over time into a well-functioning whole. "In general, it is the process by which individual beings are formed and differentiated [from other human beings]; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology."³⁵ Individuation is a process of transformation whereby the personal and collective unconscious are brought into consciousness (e.g., by means of dreams, active imagination, or free association) to be assimilated into the whole personality. Individuation has a holistic healing effect on the person, both mentally and physically. It is a completely natural process necessary for the integration of the psyche.³⁶

The Persona: Jung regarded the persona as the social face the individual presents to the world. It is "a kind of mask, designed on the one hand to make a definite impression upon others, and on the other to conceal the true nature of the individual".³⁷ The development of a viable social persona is part of adapting to, and preparing for, adult life in the social world. A strong ego relates to the outside world through a flexible persona; identification with a specific persona

³² Jung CG. *The Archetypes and the Collective Unconscious* (1996)

³³ Jung CG. *The Psychology of the Unconscious* (1917)

³⁴ Henderson JL. "Ancient Myths and Modern Man" in C. G. Jung ed., *Man and his Symbols* (London 1978)

³⁵ Jung CG. *Psychological Types*. Collected Works, vol. 6, par. 757.

³⁶ Jung CG. *Symbols of Transformation: An Analysis of the Prelude to a Case of Schizophrenia*, vol. 2 (1962)

³⁷ Jung CG. *Two Essays on Analytical Psychology* (London 1953) p. 190

(doctor, scholar, artist, etc.) inhibits psychological development. Thus "the danger is that people become identical with their personas—the professor with his textbook, the tenor with his voice."³⁸ The result is its excessive concern for 'what people think'. It is an unreflecting state of mind 'in which people are unconscious of their distinction in the world.'³⁹

Summary

Everyone practices psychoanalysis to some extent. Exposure to others over time brings general impressions of their characteristics such as clever, dull, honest, dishonest, good, bad, trustworthy, deceitful, and so on. These general impressions influence our interpersonal relationships although we are usually able to mask them or evade confrontation in the interests of peace, or to avoid personal compromise, in navigating our way through life. They may be impressions founded on solid evidence, they may partly be projections of one's own shortcomings, they may be biased, they may be intuitive feelings that one picks up that others project, they may reflect a personal agenda or a spectrum of desires, or any combination of factors that may make us either a good or a bad judge of character. In our own best interests it can therefore be helpful to understand how our own judgement can be influenced. A general review of how a professional psychoanalyst treats stressful conditions that arise in their patients can be helpful. Although Freud and Jung have been summarized above there are many others who have developed divergent theories and techniques although there are common elements between them. In general these have been listed as follows:

1. a person's development is determined by often forgotten events in early childhood, rather than by inherited traits alone;
2. human behavior and cognition is largely determined by irrational drives that are rooted in the unconscious;
3. attempts to bring those drives into awareness triggers resistance in the form of defense mechanisms, particularly repression;
4. conflicts between conscious and unconscious material can result in mental disturbances such as neurosis, neurotic traits, anxiety and depression;
5. unconscious material can be found in dreams and unintentional acts, including mannerisms and slips of the tongue;
6. liberation from the effects of the unconscious is achieved by bringing this material into the conscious mind through therapeutic intervention;
7. transference is an important part of the psychoanalytic process, whereby patients relive infantile conflicts by projecting onto the analyst feelings of love, dependence and anger.

In Part Two the author reviews some highly unusual personal experiences, some cosmic revelations, and some developments of the brain sciences since the work of Freud and Jung that will illustrate the validity of some of the concepts as well as some of their limitations.

(Continued on Part II)

³⁸ Jung CG. *Memories, Dreams, Reflections* (London 1983) p. 416

³⁹ Dawson T. in *The Cambridge Companion to Jung* (Cambridge 1977), page 267