Introduction

At The Centre for Applied Jungian Studies our purpose is to reach out to everyone who has a desire to understand themselves and others better, and to improve their relationship with the world around them. The tools of applied psychodynamics generally, and Jungian psychology specifically, provide a powerful and liberating way to do just that. Our goal is to offer you access to these tools so that you can embark on a path to greater consciousness, meaning and individuation.

Jung believed that we are born inwardly whole, that we have a specific nature and calling that is uniquely our own, but that most of us have lost touch with important parts of ourselves. As a result we feel that our lives lack meaning, or that we are living inauthentic lives. We experience a vague discontent and disenchantment, a feeling that there must be more to life. Through listening to the messages from our dreams and imagination, we can make contact with and reintegrate the different parts of ourselves. This striving towards wholeness, towards finding our ‘true personality’, is what Jung called individuation. Individuation is the process of coming to know, giving expression to and harmonizing the various components of our psyche. Once we realize our uniqueness we can undertake the process of individuation and tap into our true authentic self. The journey towards individuation begins by making conscious the major archetypes of the psyche as identified by Jung. This lexicon sets out to describe these major archetypes. Since we focus on teaching Jungian psychology as a practical, accessible and real tool for personal transformation, exercises have been provided to help you engage with these archetypes and begin your journey towards individuation and to living consciously.

Enjoy the journey!
**The Imaginal Realm**

Before we get to the specifics of the exercises included in this lexicon, let me say something briefly about what we are doing when we do these exercises. These exercises are done in the realm of the imagination or the “imaginal”. The realm of the imagination is central to psychoanalysis and Jungian psychology in particular. It is through the faculty of the imagination that we can access unconscious content, attitudes, ideologies and orientations that are typically hidden from consciousness. Beyond the obvious psychoanalytic value, the (directed) imagination is the royal road to creativity. We must differentiate between directed or “primary” imagination and mere fantasy. In exercises such as these it is a focused application of directed imagination.

The power to imagine things that have not actually been experienced has, on the one hand, commonly been regarded as a key aspect of creative and intelligent thought. On the other hand, this power of imagination has equally commonly been regarded as a rather passive and mechanical capacity to arrange and order the images of thought arising out of the memory. There is a wide distinction between the different forms of imagination. Coleridge gave the name “primary imagination” to the one extreme, and the name “fancy” (from the word fantasy) to the other. Although all aspects of the imagination are important in depth psychology – directed, primary, associative, reverie or fantasy – we concern ourselves here with the directed, or in Jungian terms active, imagination.
Archetypes

Archetypes are primordial images and symbols found in the collective unconscious. Each archetype has a unique set of meanings, motivations and personality traits, for example, the archetypal images of the hero, the child and the mother. Jung’s archetypes are not limited to human characters, including animal archetypes such as the serpent and the lion, as well as objects which function as archetypes like gold, the castle or the forest.

Archetypes are inherited, inborn potentials. They are patterns of thought and emotions which provide us with a set of tools, skills, capabilities, lessons, opportunities and potential for this lifetime. They form the foundation upon which each individual builds his own experience of life, colouring them with his unique culture, personality and life events. Since they are unconscious, they cannot be known or experienced in themselves and can only be known indirectly through examining their effects, their manifestations in images and symbols and by examining behavior, images, art stories, myths or dreams.

Archetypes provide us with a set of tools, skills, capabilities, lessons, opportunities and potential for this lifetime. Knowing the individual archetypal patterns at play in our lives can:

- Provide us with insight into the way in which we operate in the world.
- Help us examine the recurring patterns playing out in our lives and our dreams.
- Give us insight into the key challenges and choices that each of our archetypal patterns bring into our lives.
- Give us insight into areas of our lives in which we feel stuck.

Jung identified the five main archetypes within our psyche. These are the Persona, Ego, Shadow, Anima/Animus, and Self.
**Persona**

The word ‘persona’ comes from the large carved masks worn by Greek actors as they performed before audiences, and means “to sound through”. Besides identifying the characters in the play, these masks served as primitive megaphones which carried the voices of the actors to the top benches of the amphitheater. In the same way our persona facilitates communication between ourselves and the world, serving as a bridge between our ego and the external world. The persona is our public personality, the face we show the world. The persona is the mask through which we get to know each other and interact with each other. The persona is a compromise between what society expects of us and our own inner personal identity.

Many of us are inclined to identify ourselves with our inner world or, at the very least, with our private selves. The persona is seen as a necessary evil, a mask that needs to be worn for the world out there. It is this negativity towards the persona, that it is not authentic, that casts it in a poor light. Yet it is the persona that is the true carrier of our essential being into the world. It is through the persona that the world comes to know us, not through our inner life.

In dreams, myths and stories, the persona is often symbolized by what we are wearing, our clothing, uniform, animal skins or other covering, or by our own skin, our nakedness.

So what does your persona look like, is it serving you or hindering you?
Exercise

Imagine a scenario where you have been given a brief to establish and run a coffee shop. The parameters are fairly generous:

- You have unlimited budget, time and resources.
- You can open this shop anywhere in the world.
- Whilst making the shop profitable can be a priority, it need not be; that is to say, profitability is a permissible but not necessary (essential) concern.

In constructing your coffee shop these are the parameters that you should focus on (and any others that occur to you):

- location
- operating hours
- the look and feel of the shop, exterior and interior, shop fittings, layout, colours etc.
- the ambiance and atmosphere you would create
- your menu
- particular area/s of focus
- your clientele
- where and what you would be doing in your shop
- any other areas or parameters that occur to you.

Assuming you are doing this exercise on your own I suggest you take the time to write out the answers to these questions. If you are doing the exercise with a companion you can simply verbalise the answers. Whichever way you do the exercise, the act of concretising the answer through some medium is important and increases the value you will get from engaging in the exercise.

Please do the exercise before reading any further.
Now unpack what you have done and what is symbolised in the exercise.

The coffee shop is a symbol of your persona. It expresses in an imaginal form a metaphor of who you are in the world, what face or mask you show the world, what your social/public values are, who you wish to attract to yourself, what you are putting out there to attract those people and, more broadly, your value proposition – what you offer the world.

In analyzing your own coffee shop, these are the types of questions you might ask, and aspects to reflect on:

- **Location** is significant – this says a lot about where your soul longs to be, where your real home is.
- **What values** are represented in your coffee shop? What dominates: aesthetics, quality, profit, the fare, the standard of the coffee, the type of customers, the atmosphere? Is it about connectedness, communication, elegance, etc.
- **Are you** in an introverted or extroverted **role**: are you behind the scenes or the front of the shop? Are you even present in your coffee shop?
- **The customers** are revealing as presumably these are the types of people that you want to socialise with (that would be a reasonably intuitive inference to draw). Who are these people? How selective are you in the type of customer and how is this reflected in your actual life? If there is a real contrast between the customers in your coffee shop and the people you are mixing with in the real world, then this bears further reflection – why the contrast?
- **Trading hours**: when are you at your best?
- **What do you offer?** Why would customers frequent your shop, and what would keep them coming back?

The image of your coffee shop is obviously an idealisation, that is to say it is aspirational, not necessarily indicative of the status quo. So what it brings to light are your ideal, rather than lived, values. Once again any contrast between the two is worth noting and reflecting on.

The question I want to leave you with is: What exactly do you think the **coffee** (in the coffee shop) symbolises?

To read more about the persona see the following blogs on our page:

Personal Branding and the Jungian Perspective
Understanding your Brand: What would you look like as a coffee shop?
Ego

The ego is the center of consciousness, the bearer of our personality and our concept of ourselves. It distinguishes us from others and gives us our sense of identity, our “I”. The Ego stands at the junction between our inner and outer worlds, performing the function of perceiving meaning and assessing value. The ego provides a sense of consistency and direction in our conscious lives and plays an important part in the development of a healthy psyche. Without the ego there is no driver of the psyche. In dreams, myths and stories the ego is often symbolized by 'The Hero'.

In Jungian psychology the ego is strengthened through introspection and integration of the archetypes.

To read more about the ego see the following blogs on our page:
  To Have or Not to Have an Ego
  Steve Jobs
The shadow represents unknown, or little known, characteristics of the ego. The shadow is the inferior being in us all, it wants to do all the things that we do not allow ourselves to do, or that we don’t want to be. It is our uncivilized desires and emotions, our dark side, those aspects of ourselves that exist but which we do not acknowledge or with which we do not identify. It is the unconscious aspect of our personality, usually hidden and repressed. It is all we are ashamed of, such as egotism, laziness, lustfulness, selfishness, greed, envy, anger, rage. Whatever we see as evil, inferior or unacceptable and deny within ourselves becomes part of our shadow.

Disregarding our shadow, or being sufficiently arrogant to believe we don’t have one, is not only naive but dangerous for ourselves and others. As long as the shadow remains unconscious and unrecognized, it is at its most dangerous. Once we make the unconscious shadow conscious then we can work with it, contain it and possibly even transform it. It is consciousness which gives us choice. Nothing can be transformed whilst it remains unconscious. So while it would be an overstatement to say that making the shadow conscious is a cure-all, it is far better than when it remains unconscious. This act of making the shadow conscious is a major part of the journey. For Jung it is the starting point towards psychic health and individuation.

How can we recognize the shadow operating in our lives?
Dreams

Dreams are probably the most well known and best route to the shadow. To quote Freud, “dreams are the royal road to the unconscious”. It is in our dreams that we encounter the many unsavoury aspects and shadowy characters that in waking life we may shy away from. We learn from depth psychology that all of the dynamics that are acted out in our dreams are aspects of ourselves. In our dream state the conscious censor is sidestepped and we see directly into the unconscious. Once we learn to interpret and understand our dreams, we gain a direct line of sight on our shadows. In dreams, myths and stories, the shadow is often symbolized by an inferior figure such as a tramp, beggar, servant, drug addict, pervert, thief, gypsy, prostitute or by something dark and threatening like a zombie.
Projection

Frequently, if not always, those characteristics in others that we most abhor are our own repressed and unrecognised selves. It is a tremendous burden to carry our own load and a great relief to unburden ourselves by placing this load on the nearest person. What we fear, loathe, despise, crave, hate or covet in the other is often an unacknowledged aspect of ourselves.

Parapraxes

Parapraxes was an early discovery of Freud’s. He coined this term in reference to the things which we do accidently or despite ourselves. This could be misaddressing a person, saying an inappropriate thing or a host of those other small ‘unintentional’ things we do every day, from the trivial (like forgetting someone’s name) to the not so trivial (like crashing the car).

Some good news!

The shadow is not all bad as it also contains unacknowledged talents. These are talents which, for whatever reason, have not seen the light of day in our lives but which not only exist, but contain huge amounts of libido and potential. Authenticity, real happiness and wholeness can only be served by the integration and accommodation of our unconscious shadows.

To read more about the shadow see the following blogs on our page:

- The encounter with the Shadow – a key moment on the journey to individuation
- Yes I know your mother is a bitch...
- Have you swallowed another’s shadow?
- On the Darker Side of Life
- The Irrational Psyche and the Shadow
Anima/Animus

Jung thought that the psyche was inherently an androgynous entity regardless of the physical gender, containing and embracing both the feminine and masculine. In a woman her contra-sexuality is masculine and governs her rational thinking function. We call this the Animus. In a man his contra sexuality is feminine and governs his irrational feeling function, and is called the Anima.

When we talk about the role of the Anima and Animus we are talking about the following qualities.

- Relatedness: Our ability to relate as whole human beings to the world and other people. In order for the relatedness to have an equal measure of heart and mind the psyche relies on contra-sexuality to compensate for the natural one sidedness of the personality.

- Animation or Spirit: The Anima/Animus plays a significant role in determining how we think and feel about our lives in the innermost chamber of our hearts. It is not what we say but the spirit we bring to the world, that we feel inside ourselves and that others become aware of when they interact with us.

- The archetype of the Anima/Animus forms a bridge between our personal unconscious, our subconscious and what Jung refers to as the ‘Collective Unconscious’. The Anima/Animus is the image-making capacity which we use to draw inspirational, creative and intuitive images from the inner world (strictly speaking transpersonal inner world).

When the Animus is integrated in a healthy female psyche, it would typically imbue the following qualities:

- good rational and logical ability
- ability for clear non attached thought
- ability to construct by sustained effort and application
- a strong centre
- good external strength in the person
- a bridge to knowledge and creative thought
- problem solving.
When the Animus is displaced or overwhelms the female psyche it may exhibit some of the following symptoms:
- know-it-all behaviour
- bullying
- sadism
- controlling
- loud
- inability to effectively and meaningfully relate.

The Anima, naturally, is originally based on the boy’s image of his mother and this later evolves with his relatedness to more mature romantic relationships. The Anima is generally related to the singular both in the inner and outer worlds. In other words, a man will generally project his Anima onto only a single woman at any one time, whereas a woman would frequently have more than one Animus projection in her life.

Some typical qualities of the integrated Anima are:
- self soothing, self nurturing and self loving
- access to creative inspiration
- strong centre and contained inner life
- capable of empathy
- able to make value judgements beyond the realm of pure rationality
- access to feeling life
- food relatedness
- happy.

Some typical qualities of the displaced Anima are:
- uncontained, constantly seeking external affirmation
- lack of creativity
- moody
- bitchy
- poor relatedness, behaviour in relationships designed to isolate the person from others
- masochistic
- greedy, grasping
- self centred.

In dreams, myths and stories the Anima is often symbolized by a person of the opposite sex to the dreamer, a woman, a sister or by a cow, a cat, a tiger, a cave or a ship.

In addition to a person of the opposite sex, the Animus would be symbolized by an eagle, a bull or a lion.
DEVELOPING AN IMAGINAL PHOTO OF YOUR RATIONAL MIND

Although the rational mind is the domain of abstract, or naked, thought that is the essence of ideas stripped of their imaginal form, here is a technique to develop an image of this function which is richly and imaginatively filled out. Or to put this in Jungian parlance we are going to look at the Animus (logos) through the lens of the Anima (soul).

This exercise is done in a similar way to the exercise of the coffee shop. The coffee shop exercise was a method for developing an image for your persona.
Conceive, imagine or visualize your rational thinking function (your logos or intellect) as a bookshop, or a library if you wish (although a bookshop will provide a more personal and revealing image). Simply put you are being called on to imagine a bookshop (presumably your bookshop) as a symbolic image of your intellect. Remember that we are concerned here principally with your thinking rather than feeling function. That does not mean the image must necessarily (it may of course) be devoid of feeling, only that our focus here is your rational or thinking function.

Ask these questions in forming the image, or once you have the image:
- Where is the shop located?
- What does the interior of the shop look like (size, shape, colours, lighting, shop fittings, furniture)?
- What is the ambiance and atmosphere of the shop?
- What types of books does the shop specialize in or focus on?
- Are there any books conspicuous by their absence?
- Who are the patrons?
- Who is the store manager – describe in as much detail as possible?

Do the exercise before reading on.
Analysing the content of the symbol

I think the implications and inferences one can draw from what come up are largely self explanatory. However I will give you some guidelines in this analytical process. Consider the following:

- What ideology is being advanced by the store? What are its social, cultural and spiritual values, what values does it subscribe to?
- Who does the store cater for? This provides some decent insight into who your “customers” are or should be. The old saying “don’t cast pearls before swine” comes to mind here.
- The distribution of books is, I guess, self-explanatory and doesn’t require any elaboration, but is worth making a note of.
- In what era lies the soul of the store? Is it reminiscent of an earlier time, contemporary or even futuristic? This is a window on where, historically, your rational functioning is at.
- The proprietor or manager of the store is, in Jungian language, the archetypal root (transpersonal) of your thinking function which itself is personal (i.e. a personal complex). You can imagine that if you were unable to find what you are looking for in the store you may well turn to the store manager for help. And I actually encourage you to do just that the next time you hit a roadblock in your thinking.

To read more about the anima/animus see the following blogs on our page:

The Archetypes of the Anima and Animus
The Library of the Mind: imaginal photography and your thinking function
The Self

Jung considered that from birth each individual has an original sense of wholeness – of the Self. Whilst the ego is the centre of consciousness, the Self is the centre of the total personality. It is the part of the psyche which organizes, directs, regulates and mediates between the conscious, personal unconscious and collective unconscious.

Using the metaphor of a symphony orchestra, the Self can be thought of as the conductor of the orchestra and the ego as the orchestra manager who makes the necessary decisions.
about bookings, tickets, hotels, transportation, meals, and so on. Without the orchestra manager, the ego, the orchestra doesn’t get to perform but it is the conductor who makes sure that the music being played is beautiful.

As an inner, guiding function the Self grants a balancing of the opposites, new perspectives, new ways of seeing things, a broader and fuller view of life. It is the Self that guides us towards individuation and living an authentic, conscious life.

As an archetype of wholeness and the regulating centre of the psyche, the Self is symbolized in stories, myths and dreams by the circle, the square or the mandala, the royal couple, a divine child, a great spiritual teacher, prophet or saviour such as Christ, Muhammad, Buddha or by a jewel, a flower, a golden egg or golden ball, or a chalice like the Grail.

To read more about the Self see the following blog on our page:

The Birth of Self
CONCLUSION

Archetypes provide us with a map, a process, a journey towards discovering everything we are and were born to be. If you had the time to explore the exercises, you will have experienced for yourself a sample of the invaluable conceptual tools used in your inner journey towards self-knowledge, transformation, conscious living and a movement towards wholeness, or what Jung called individuation. You will have experienced the power of Applied Jungian Psychology to provide meaning, greater authenticity and psychic expression in your life.

To continue your journey towards individuation, towards living a more authentic, meaningful life join The Conscious Living Programme, our online interactive study programme in Applied Jungian Studies and discover how Applied Jungian psychology can become an important force in your personal quest for a happier, more dynamic life.
Learn how to uncover hidden aspects of yourself – your strengths, latent skills and unsuspected talents. Improve your relationships. Find out what you can do about the complexes that inhibit your personal growth. Discover the dominant archetypes that are operating in your life. Uncover your hidden desires and passions. Uncover your authentic self.

This powerful, transformational and experiential programme has been designed to take you on a journey into your soul, to help you learn the art of becoming conscious, living your best life and realizing your ideal destiny.

Every month we will introduce you to a fascinating concept from psychodynamics. The material will be sent to you via email and consists of a podcast and PDF files which you download onto your computer, smartphone or tablet. The PDF’s contain a concept document, applications and exercises, resources document with links to YouTube videos, online articles and suggested reading, a blog post and a transcript of the podcast. For members in South Africa (Johannesburg and Cape Town) there is also a real world meeting once a month to allow members to meet and share their journey.

While the course is designed to be studied in the comfort of your own home, you will also have the opportunity to interact with other students via a private Facebook group and connect with others on the same journey as you. This powerful process of sharing and experiencing the soul life with others is liberating, life affirming and inspirational. In addition, your questions, thoughts and musings will be answered by our team of Jungian mentors, who themselves have – and are – travelling this journey towards individuation.

**Join now and get the first month free!**

**Looking forward to chatting to you on The Conscious Living Programme!**