Jungian Compendium: Volume 1

A SYNOPSIS OF EIGHT ESSENTIAL JUNGIAN BOOKS

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This Compendium consists of eight key books on Jungian Psychology and is published by The Centre for Applied Jungian Studies, July 2019.

We are very pleased to be able to offer you this Compendium, Volume 1, in our series of essential Jungian texts. This is part of our ongoing initiative to disseminate Applied Jungian Psychology as widely as possible and to democratise access to Jungian theory beyond its traditional confines and structures. These synopses offer the reader an insight and overview of each book's essence and structure. They are designed to allow accelerated learning through presenting in each synopsis the crux of the books message. At the end of each synopsis you will find a link to purchase the complete book from Amazon. In the spirit of full disclosure, although this compendium is offered completely free of charge, the links to the purchase of the books are affiliate links. The synopses in this volume were written by Dr Shane Eynon the current curator and facilitator of the Jungian Book Club and Lynelle Pieterse, former member of The Centre for Applied Jungian Studies facilitation team and curator of the Jungian Book Club.

Primary Texts:

Archetypes and the Collective Unconscious by C.G. Jung
Answer to Job by C.G. Jung
The Undiscovered Self by C.G. Jung

Secondary Texts:

Complex/Archetype/Symbol by Jolande Jacobi
Ego and Archetype by Edward. F. Edinger

Imaginal Psychology:

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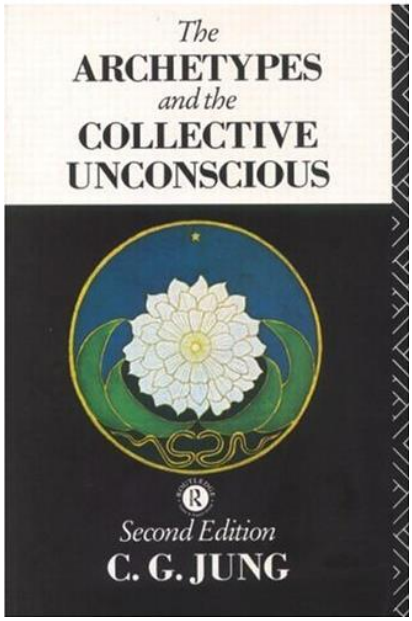
Archetypes and the Collective Unconscious by C.G. Jung

Synopsis written by Shane Eynon



Archetypes and the Collective Unconscious is Part 1 of Volume 9 in The Collected Works of C. G. Jung, a series of books published by Princeton University Press in the U.S. and Routledge & Kegan Paul in the U.K.
Three essays establish Jung's theory. They are followed by essays on specific archetypes and a section relating them to the process of individuation. The volume includes numerous full-colour illustrations.

The Journal of Analytical Psychology calls this volume: *"An eloquent witness to Jung's greatness of mind and heart. His idea of the archetype involves profound attitudes towards man's existence and intimates values through which very many people have found a new significance in their lives."*

Part I: Archetypes of the Collective Unconscious

"The hypothesis of a collective unconscious belongs to the class of ideas that people at first find strange but soon come to possess and use as familiar conceptions. This has been the case with the concept of the unconscious in general. After the philosophical idea of the unconscious, in the form presented chiefly by Carus and von Hartmann, had gone down under the overwhelming wave of materialism and empiricism, leaving hardly a ripple behind it, it gradually reappeared in the scientific domain of medical psychology.
At first the concept of the unconscious was limited to denoting the state of repressed or forgotten contents. Even with Freud, who makes the unconscious—at least metaphorically—take the stage as the acting subject, it is really nothing but the gathering place of forgotten and repressed contents, and has a functional significance thanks only to these. For Freud, accordingly, the unconscious is of an exclusively personal nature, although he was aware of its archaic and mythological thought-forms….
Psychic existence can be recognized only by the presence of contents that are capable of consciousness. We can therefore speak of an unconscious only in so far as we are able to demonstrate its contents. The contents of the personal unconscious are chiefly the feeling-toned complexes, as they are called; they constitute the personal and private side of psychic

life. The contents of the collective unconscious, on the other hand, are known as archetypes." CG Jung, 1969

Here we see Jung laying out the foundations of his most controversial theories regarding the human psyche. The premise of his theory starts with the personal unconscious, which is similar to Freud. In every human, our minds have the innate capacity to take experiences and bundle them together according to templates of associated experiences. In this way, our memories are sifted and stored according to similarities along with the emotional weight of those memories. Jung called these bundled memories 'complexes' and this concept of memory storage has been proven to be the correct conceptualization based on modern neuroscience research (see LeDoux, J. (2003) Synaptic Self (How Our Brains Become Who We Are), Penguin Putnam, Paperback). Current psychotherapy interventions, such as Eye-Movement Desensitization and Reprocessing (EMDR) use the de-potentiating of the emotional charge of complexes to improve trauma symptoms (see Eye Movement Desensitization and Reprocessing (EMDR) Therapy, Third Edition: Basic Principles, Protocols, and Procedures, 2017).

The Complex Theory forms a theoretical foundation for the Collective Unconscious. Jung hypothesized that the central and most pivotal entry into the complex was through the visual system (Jung, 1969). This was due to his extensive clinical experience and of the study, research, and collection of dream material. Jung found that dreams were, at their core, a series of emotion-laden images. These images were structured in a dream sequence to symbolize a form, or type, of language of the unconscious. This in and of itself is a theoretical leap. Jung felt confident that he may be theoretically on the right track due to the ubiquitous and universal nature of the many dream images across time and cultures (Jung, 1969). Jung would go on to piece together a correlation between the ancient images of mythology and religion with individual dream motifs he heard from patients. This correlation would strike Jung as impossible to account for through learning along. Many of his patients had never been exposed to the images produced from dreams that matched images from mythology and world religions, so this phenomenon could not be accounted for simply based on suggestion or past exposure. The argument Jung makes here is a bit tenuous and that forms some of the criticisms as he further develops his theoretical argument.
Jung would call dream images that are highly similar to those found in world mythology and religion "Archetypes" from the Greek and early Christian philosophical traditions (Jung, 1969). In short, the Greek and other philosophical traditions had labelled the Archetype as a pre-existent thought-form that structured the world and undergirded reality as we know it.

Using a crude modern metaphor, the Archetypes are the software running the hardware of a computer.

The Archetypes, when applied to the human psyche, are analogous to the blueprint for an experience that a human being will likely encounter during a lifetime. This is very similar to the Fixed Action Patterns that are studied in animals by the field of ethology (see Alcock, J. (1998) Animal Behaviour: An Evolutionary Approach (6th edition), Chapter 5. Sinauer Associates, Inc. Sunderland, Massachusetts. ISBN 0-87893-009-4 and Kenyon, P. "Ethological Experiments". University of Plymouth.). The theory that archetypes could exist innately within the psyche requires the further development, that of a repository and transmission of their functions within the psyche of every human. This logically led Jung to develop a theory of the Collective Unconscious, in which innate formulations of particular relational and environmental challenges that are likely to occur during a human being's lifetime are in a sense contained within the psyche at birth. Therefore, for Jung, under the personal unconscious of each individual there is a collective level of the unconscious. The image, as they appear in dreams, forms the common language for the unconscious. The complex aggregates memories and experiences around an archetypal core that is innate to the structure and function of the psyche.

Anima

Jung gives as overview of his first archetype of the collective unconscious, the anima. Today, modern readers of Jungian thought have certain ideas about the anima and what it means. However, as Jung lays out his idea of the anima, it has a much different quality than the character we come across on the internet webpages. Jung takes us on a deeply scholarly overview of the concept of the anima across religions and the mythological from across eons and world cultures. Jung's analysis is that the anima is a psychological archetype of the feminine and that which pulls the psyche down into its roots as opposed to the masculine which pulls up into the clouds of thought.

Part II: Psychological Aspects of the Mother Archetype

Jung takes us on a hard won clinical examination of the impact of the Mother Complex on an individual's psychology. Again, we see that the Complex and Archetype go hand-in-hand. The archetypes cannot be grasped without the complex. In essence, the complex forms the flesh over the skeleton of each archetype. The point is made that inner relationships mirror outer relationships and that as the unconscious relationships are worked through, the outer relationships are altered.

Part III: Concerning Rebirth

Here Jung shows us an example of the archetype as a common situation experienced in life. This type of situational example sometimes gets glossed over in writing about archetypes, but Jung gives us a good argument that common life struggles, not just relationships, are often archetypal. Philosophically, this is very interesting. Taking Jung's idea of the collective unconscious, he is explicitly saying that common ancestral struggles are innate to the psyche for recognition in each individual life. Rebirth is the common experience of having to 'start over' after a phase of life or calamity.

Part IV: The Psychology of the Child Archetype

"As to the psychology of our theme I must point out that every statement going beyond the purely phenomenal aspects of an archetype lays itself open to the criticism we have expressed above. Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. The archetype—let us never forget this—is a psychic organ present in all of us. A bad explanation means a correspondingly bad attitude to this organ, which may thus be injured. But the ultimate sufferer is the bad interpreter himself. Hence the "explanation" should always be such that the functional significance of the archetype remains unimpaired, so that an adequate and meaningful connection between the conscious mind and the archetypes is assured. For the archetype is an element of our psychic structure and thus a vital and necessary component in our psychic economy. It represents or personifies certain instinctive data of the dark, primitive psyche, the real but invisible roots of consciousness. Of what elementary importance the connection with these roots is, we see from the preoccupation of the primitive mentality with certain "magic" factors, which are nothing less than what we would call archetypes." Jung, 1969.

"One of the essential features of the child motif is its futurity. The child is potential future. Hence the occurrence of the child motif in the psychology of the individual signifies as a rule an anticipation of future developments, even though at first sight it may seem like a retrospective configuration. Life is a flux, a flowing into the future, and not a stoppage or a backwash. It is therefore not surprising that so many of the mythological saviours are child gods. This agrees exactly with our experience of the psychology of the individual, which shows that the "child" paves the way for a future change of personality. In the individuation

process, it anticipates the figure that comes from the synthesis of conscious and unconscious elements in the personality. It is therefore a symbol which unites the opposites; a mediator, bringer of healing, that is, one who makes whole." Jung, 1969

The Psychological Aspects of the Kore

For women, the Kore image speak *to "the supraordinate personality or self" (para 314).* If the Kore image appears, it may tell us something about the "the wholeness" of the unconscious psyche . In particular, the Kore image can tell us something about the undeveloped part of the personality. If the maiden image is incapable of maturation, then we may be seeing a hindrance in the individuation process. In this regard, Jung says: *"Maidens are always doomed to die, because their exclusive domination of the feminine psyche hinders the individuation process, that is, the maturation of personality" (para. 355).* The inability to grow and mature is commonly expressed in a mythological manner. If one is too attached to feminine innocence, then life is bound to push for transformation and change. In such cases we see the Kore being exposed to dangers.

"As a matter of practical observation, the Kore often appears in woman as an unknown young girl, not infrequently as Gretchen or the unmarried mother. Another frequent modulation is the dancer, who is often formed by borrowings from classical knowledge, in which case the "maiden" appears as the corybant, maenad, or nymph. An occasional variant is the nixie or water-sprite, who betrays her superhuman nature by her fishtail. Sometimes the Kore- and mother-figures slither down altogether to the animal kingdom, the favourite representatives then being the cat or the snake or the bear, or else some black monster of the underworld like the crocodile, or other salamander-like, saurian creatures. The maiden's helplessness exposes her to all sorts of dangers, for instance of being devoured by reptiles or ritually slaughtered like a beast of sacrifice. Often there are bloody, cruel, and even obscene orgies to which the innocent child falls victim. Sometimes it is a true nekyia, a descent into Hades and a quest for the "treasure hard to attain," occasionally connected with orgiastic sexual rites or offerings of menstrual blood to the moon. Oddly enough, the various tortures and obscenities are carried out by an "Earth Mother…. The figures corresponding to Demeter and Hecate are supraordinate, not to say over-life-size "Mothers" ranging from the Pieta type to the Baubo type. The unconscious, which acts as a counterbalance to woman's conventional innocuousness, proves to be highly inventive in this latter respect. I can recall only very few cases where Demeter's own noble figure in its pure form breaks through as an image rising spontaneously from the unconscious. I remember a case, in fact, where a maiden-goddess appears clad all in purest white, but carrying a black monkey in her arms. The Earth Mother is always chthonic and is occasionally related to the moon,

either through the blood-sacrifice already mentioned, or through a child-sacrifice, or else because she is adorned with a sickle moon.", Jung, 1969

Part V: The Phenomenology of the Spirit in Fairytales

Jung here makes the case that spirit, as seen through dream material, is analogous with the archetype. Spirits and Gods are the personification of archetypes, psychologically speaking, as inhabitants of the unconscious that are then projected outward. We can see this projection clearly in an analysis of fairytales. This is a radical idea and one that squarely places the spiritual and religious within the domain of psychological study.

The Psychology of the Trickster-Figure

"Since all mythical figures correspond to inner psychic experiences and originally sprang from them, it is not surprising to find certain phenomena in the field of parapsychology which remind us of the trickster. These are the phenomena connected with poltergeists, and they occur at all times and places in the ambiance of pre-adolescent children. The malicious tricks played by the poltergeist are as well-known as the low level of his intelligence and the fatuity of his "communications." Ability to change his shape seems also to be one of his characteristics, as there are not a few reports of his appearance in animal form. Since he has on occasion described himself as a soul in hell, the motif of subjective suffering would seem not to be lacking either. His universality is co-extensive, so to speak, with that of shamanism, to which, as we know, the whole phenomenology of spiritualism belongs. There is something of the trickster in the character of the shaman and medicine-man, for he, too, often plays malicious jokes on people, only to fall victim in his turn to the vengeance of those whom he has injured. For this reason, his profession sometimes puts him in peril of his life. Besides that, the shamanistic techniques in themselves often cause the medicine-man a good deal of discomfort, if not actual pain. At all events the "making of a medicine-man" involves, in many parts of the world, so much agony of body and soul that permanent psychic injuries may result. His "approximation to the saviour" is an obvious consequence of this, in confirmation of the mythological truth that the wounded healer is the agent of healing, and that the sufferer takes away suffering." Jung, 1969

Part VI: Conscious, Unconscious, and Individuation

"The relation between the conscious and the unconscious on the one hand, and the individuation process on the other, are problems that arise almost regularly during the later stages of analytical treatment. By "analytical" I mean a procedure that takes account of the

existence of the unconscious. These problems do not arise in a procedure based on suggestion. A few preliminary words may not be out of place in order to explain what is meant by "individuation." I use the term "individuation" to denote the process by which a person becomes a psychological "in-dividual," that is, a separate, indivisible unity or "whole." It is generally assumed that consciousness is the whole of the psychological individual. But knowledge of the phenomena that can only be explained on the hypothesis of unconscious psychic processes makes it doubtful whether the ego and its contents are in fact identical with the "whole." If unconscious processes exist at all, they must surely belong to the totality of the individual, even though they are not components of the conscious ego. If they were part of the ego they would necessarily be conscious, because everything that is directly related to the ego is conscious. Consciousness can even be equated with the relation between the ego and the psychic contents."

A Study in the Process of Individuation

Jung starts this chapter with a quote: *"Tao's working of things is vague and obscure. Obscure! Oh vague! In it are images. Vague! Oh obscure! In it are things. Profound! Oh dark indeed. In it is seed. Its seed is very truth. In it is trustworthiness. From the earliest Beginning until today Its name is not lacking By which to fathom the Beginning of all things. How do I know it is the Beginning of all things? Through it!"* Lao-Tzu, Tao Teh Ching, ch. 21. Here Jung takes us on an examination or case study of the individuation process in an individual analysand. He shows us the process unfold over a series of images he presents that capture the process as it culminates in a series of mandala figures.

Concerning Mandala Symbolism

Jung presents a detailed and very laborious analysis of mandala figures from across cultures to support his contention that the mandala. *"This paper is a groping attempt to make the inner processes of the mandala more intelligible. They are, as it were, self-delineations of dimly sensed changes going on in the background, which are perceived by the "reversed eye" and rendered visible with pencil and brush, just as they are, uncomprehended and unknown. The pictures represent a kind of ideogram of unconscious contents. I have naturally used this method on myself too and can affirm that one can paint very complicated pictures without having the least idea of their real meaning. While painting them, the picture seems to develop out of itself and often in opposition to one's conscious intentions. It is interesting to observe how the execution of the picture frequently thwarts one's expectations*

in the most surprising way. The same thing can be observed, sometimes even more clearly, when writing down the products of active imagination." Jung, 1969

Commentary

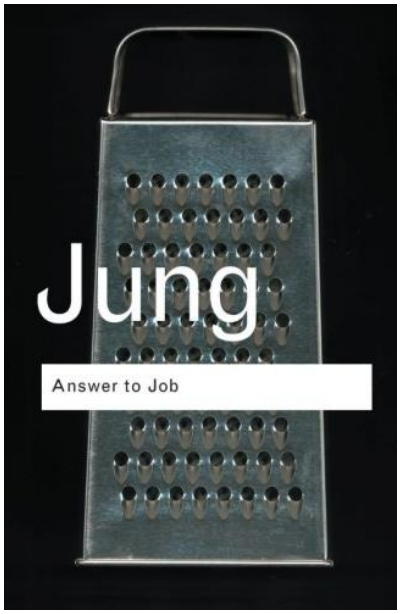
In many respects this book is a masterpiece of Jungian theory and perhaps the ultimate flower of Jung's efforts as they apply to clinical practice and psychological theory. However, Jung is difficult to read. His presentation of ideas can seem at once fragmentary and full of depth. The effort required to read Jung can cause misunderstandings if emphasis is placed incorrectly or the whole corpus is not held together in the mind of his readers. This requires the reader to sew together a tapestry of coherent thought for Jung. You almost get the impression that Jung would be overcome with extremely powerful ideas that he laid out in painstaking detail, only later realize that when put together, the writing is rather difficult to parse and hands together loosely. Yet, we are fortunate indeed that Jung was such a prolific writer. It would have been helpful if Jung had produced a meta-commentary of his theories and ideas, but as it is, the Collected Works are just that, a collection of smaller papers put together by others. It is helpful for readers of Jung to have a copy of Memory, Dreams, Reflections close at hand for reference when reading the Collected Works.

Purchase this book

The archetypes and the collective unconscious by C.G. Jung

Answer to Job by C.G. Jung

Synopsis written by Lynelle Pieterse



Answer to Job was first published in 1952 in German and was included in Jung's "Collected Works", as part of volume 11. It was published in English in 1954. It is regarded as one of Jung's most controversial works.

In *Answer to Job,* Jung demonstrates his in-depth knowledge of the Bible; however, what makes the book remarkable is the fact that it is a personal and authentic exposition of the subject of human suffering as it relates to the Christian religion.

Jung wrote *Answer to Job* in his old age when he was ailing and feverish. It is written in a passionate, unrestrained style in which Jung often repeats himself. One gets the sense that he felt compelled to write the book, that it was urged from the depths of his unconscious. Jung faced his own set of personal, religious and professional challenges and was grappling with the idea of good and evil that he saw in himself and in the world around him. This was at a time when the world was asking questions around humanity and even insanity, after the atrocities of World War II.

Jung feels repressed anger towards God and he seems to be wrestling with God the same way Jacob wrestled with the angel of God. He asks an emotionally charged question, similar to the one Job and Christ asked, asking why God had forsaken him. In *Answer to Job,* Jung projects his inner conflict around religion and suffering onto the core nature of God.

INTRODUCTION

Jung's relationship with religion was influenced by the conflict he experienced in his relationship with his strictly religious, authoritative father, as well as the issues he had with the Christian church of his time. In using the story of Job, Jung demonstrates his belief that one should be permitted to challenge God. Critics of the book have said that Jung judges God, but such criticism is mostly based on uninformed naiveté. Jung viewed God as a phenomenon. He addresses the idea of God from the perspective of his own personal processes that related to his individuation; individuation for Jung was a form of religion.

The book reveals much about Jung's personal unconscious. The dynamics between Job and God can be equated to Jung's dynamics between his ego and self. It is an example of an

exploration of Jung's and God's consciousness, and can be interpreted as a parallel for the exposition of the unconscious, particularly in the way that man relates to religion.
Jung uses the Book of Job, specifically Job's relationship with God, as a metaphor for man's relationship to suffering. He says, God is insufficient as an answer for the question about evil in the world.
He emphasises that religion as a symbol can have an impact on our personal psychology. It is through our personal psychic processes that we interpret the character of God, based on the experience of the 'numinosum' and the meaning that this holds for us. We must confront the numinous as a means of protesting against the premises of religious dogma. Jung argues, the idea of God is based on unconscious aspects and relates to archetypal images which are 'metaphysical objects'. It is only through the lived experience of the archetype, if we are prepared to engage with the tensions, that we may be able to understand life in a spiritual context. He says, if we integrate the numinous, the ego will in the same way come to terms with the self. God and the Christian myth was very much a reality for Jung, but he viewed formal religion as a defence against having a religious experience.
The story of Job is relevant in the context of modern-day psychology as it serves as an analogy for coming to terms with God by directly confronting the 'numinosum'.
Throughout *Answer to Job*, Jung demonstrates the importance of imagination when relating to the numinous. He says concepts about religion are based on human imagination, on things merely heard about, not physically and empirically seen, and are therefore not finite.
In the introduction, Jung says he wishes to address the 'revered subject of religion', specifically, the tradition of the Christian faith. He refers to the conflict that accompanies the traditional Christian belief system, namely that a thing is only true if it can be scientifically proven, i.e. that faith depends on whether you believe that Christ was really born from a virgin conception vs the argument that considers it scientifically impossible. Jung agrees, there is no logical answer to this conflict and says, both sides are wrong in as much as they are right. He stresses, 'physical' is not the only criterion of truth, there are psychic truths which are equally true although they cannot be proven the same way that physical truths can. Beliefs cannot be said to be wrong or untrue, they exist as facts in the minds of men as independent psychic experiences; they do not need any other physical proof. Jung argues, beliefs cannot be contested and do not need to be proven in the formal sense of the word.
He writes: *"The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on the unconscious, i.e. on transcendental processes." (p. xii)*
Jung explains that the concepts we create around the idea of God are not finite or absolute, they are based on human imagination. He emphasises that language, as a finite means is limited in conveying the precise meaning of these objects. We experience beliefs through

the medium of consciousness based on influences from the internal and external world, as metaphysical objects. There is however an aspect of our knowing that goes beyond consciousness. Jung refers to the knowing that relates to basic principles or archetypal images which function as 'unknowable inadequate constructs' in the psyche. He writes: *"But, although our whole world of religious ideas consists of anthropomorphic images that could never stand up to rational criticism, we should never forget that they are based on numinous archetypes, i.e. on an emotional foundation which is unassailable by reason. We are dealing with psychic facts which logic can overlook but not eliminate". (p. xiv)*

The Book of Job is a book of lament, similar to other books on suffering and woe in the Bible. Jung uses the suffering of Job to draw a parallel between man's shadow and self, to the dark and light in God's nature. He reflects on the opposites that existed in God's nature and explores this as it relates to the duality of his own nature. He says, God rages against Job because of Job's conscious reflection. God's weakness, according to Jung, is that God does not reach full consciousness in his interaction with Job. Jung believes, Job defeated God and had the moral high ground and was in a superior position to God. Even though this idea is considered blasphemous by some critics, it serves as a metaphor for the questions Jung and the world were asking about the existence of evil, questions Jung felt God could not answer.

Jung continues to explore the evolution of God in man's consciousness. He says, because of God's omnipotence and omniscience, it was not required of the God of the Old Testament to demonstrate consciousness or self-reflection. He says, consciousness and self-reflection imply morality. God, as he related to his people in the Old Testament, is amoral, and Job is the 'better man' because he was able to project human characteristics onto God which in the end caused God to become more 'human'. Jung says, the Creator needs man to reflect on him; Yahweh can only become conscious through man's reflection. He writes: *"Existence is only real when it is conscious to somebody." (p. 11)*

The theme throughout the first half of *Answer to Job* relates primarily to the story of Job. Jung says, Job must let go of his right to expect that God will come to the rescue and remove the evil suffering in the world. When God allows Satan to cast suspicion on Job, it confirms God's inability for consciousness and reflection; this is the reason why God insisted that man must fear him, because Yahweh in turn lacked faithfulness toward Job. Jung argues, since Adam and Eve, man's reasoning capacity was evolving, and this consciousness would threaten the omnipotence and omniscience of God. God ties man to himself through the covenant in the story of Noah and the rainbow, to ensure man's faithfulness. If man were to question God, it would threaten the autonomy of God.

The first half of *Answer to Job* relates to Job's relationship with the Old Testament Yahweh. Jung explores the mind of God and compares the key differences between man's nature and

God's nature. He gives an exposition of the evolution of the God image that began with Adam and Eve and progressed to the God of the Book of Revelations. Jung says, God was preparing man for the transition from the Old Testament Yahweh image to the fallen Christ, thus, Job stands as a prefiguration of Christ. The ambivalent character of God regarding suffering relates to both Job and Christ. The unjust suffering links them. This is a central theme in *Answer to Job*.

Jung considers man's response to suffering at the hand of the symbol of the *coincidential oppoitorium* as a primary archetype of the human psyche. He says, the paradoxical quality of human nature is inherent to man and God. The tension of the opposites plays an important role in the process of becoming conscious. Jung explores the concept of the opposites throughout the book. He says, traditionally it is challenging to visualise the contradictory aspects of God, Satan must first be hidden. This is as a metaphor for how God hides from his own consciousness. Jung gives an emotional account, as if to say there is no answer to the evil in the world. He says God and evil seem to be allies, and when he considers Job's story, he views Yahweh as not human, but sees him as a monster. Jung says unconsciousness has an animal quality, therefore God cannot be judged morally because he is inhuman, he is merely a phenomenon.

Jung continues with the exposition to show how the archetype of Wisdom, characterised by Sophia resulted in the evolution of God. Sophia changes the nature of God. She is the forerunner of Mary and of the Holy Spirit. The incarnate God is announced by introducing Sophia as the feminine 'numen' of Jerusalem, which is the mother city. Jung says the appearance of Sophia affected Yahweh's relationship to man in that he symbolises self-reflection. Because God lacks Eros and relatedness in his marriage to Israel, Sophia comes to the rescue. Sophia, while co-existing with God, symbolises the hieros gamos; she becomes the vehicle from the unconscious to consciousness. Jung's view is that evil does not exist in the absence of good, but rather that good and evil is a fundamental aspect of God's nature. Previously it was believed that only man had this dualistic nature.

The mother of God is now protected against Satan because God has consulted his own omniscience and is conscious of the evil in Satan. God is conscious of his own dualistic nature, but God is not split in the unhealthy psychological sense; he is the totality of inner opposites, just like man. Jung shows how this is the co-existence of opposites which signifies inner psychic and religious health as symbolised through the birth of Christ. Jung illustrates that God's nature is both that of helper and of persecutor. This serves to address the religious doubts man would have if we were to assume that God was only good. It would not be reconcilable with the realities of evil in the world; the divide between us and God would become too wide if we were to imagine God as only good.

Jung refers to God's evil side as the elusive fourth side of the Trinity, and calls it the 'Quaternity'. He says it is the missing aspect, the 4th piece that symbolises God's feminine nature which manifested symbolically through the assumption of the Virgin Mary by the Pope in 1950. Mary and her son became gods as a symbol for the completeness of the God incarnate.

The other biblical characters that Jung explores after the story of Job present as archetypal relationships of God to man. They feature as aspects of God in a complex exploration of how man continues to relate to God while he evolves in our time and the minds of men. As archetypes, they cannot be directly experienced or articulated. It is a testimony of Jung's brilliance that he uses symbols and myths that exist in our religious thinking to explore the evolution of God in this way.

After Jung discusses the role of Sophia as wisdom, as the one who symbolises the first step in the right direction for God, he explores the character of Abel as the imperfect prototype of God's son. He moves on to discuss Christ as the hero archetype, Satan as the symbol for God's wrongdoing to Job and subsequent enlarged consciousness which caused God to eventually evolve into the loving father. He discusses the incarnation of Christ as the way in which God restores the wrong that was done to Job. The incarnation of Christ also addresses the existence of the opposites in a single archetypal whole that manifests as consciousness. The latter is the precursor for Christ as a highly numinous character who symbolises the union that Ezekiel announced, that man will be assimilated into the Divine Drama through the humanization of God. Christ is announced as the hero, the half-god, the mediator who introduces the role of the Holy Spirit as the continuation of God's incarnation. Jung challenges the traditional Christian myth that says God sent his son to die for man's sins. He says, God realised that Job was treated unjustly, and God repents by sending his son to die for his, God's, sins. Jung argues that this serves as a metaphor for God's own psychological evolution over time.

Jung spends some time discussing the book of Revelations. He illustrates how God is not all good and describes God's unpredictable nature. Based on his own personal view, he argues that the John of the Epistles is the same John of the book of Revelation. He discusses how an extreme transformation of the unconscious took place based on the dynamics of the Book of Revelations. For Jung, the John of Revelation symbolised the ongoing virtuousness that the early Christians upheld, but the John of the Apocalypse symbolised the breach between the opposites. He says, the split erupted from the deepest depths of the unconscious. He views it as similar to the unconscious of the God of Job, but suggests the events of the Apocalypse did not contain a shadow and was not a marriage of the opposites, but was a pathological dive away from God's good side.

Jung uses this as a metaphor to describe the defences in the human psyche which caused a split form sexuality, from man's deepest self and from God. One can imagine that Jung was possibly projecting his own internal split and the divide that he witnessed in the Christian church of his time.

The myth comes full circle when God, in the form of Jesus experiences the human crisis of being abandoned by God. Jung says this is the answer to the question of why Job had to suffer. At the time of Job God already wanted to become conscious by integrating evil and good and Job was the starting point of God becoming more human, more conscious. Jung illustrates that God, by becoming half man, half God, was communicating to man his most profound acknowledgment of human suffering in the world.

However, God, according to Jung, can still not be trusted for being fully conscious. Because even after the death on the cross, the Lord's Prayer is proof that God still had the ability to tempt man because man must ask God not to lead him into temptation. Jung argues that even this event was not the complete picture of the incarnation of God. It continued to evolve even after the crucifixion of Christ.

CONCLUSION

In *Answer to Job,* Jung illustrates his own deep-seated curiosity about religion as an experience of his own psychology as it relates to the nature of God's psychology. It is probably Jung's most thorough communication about psychic truth regarding religion. He emphasised that for him it was enough to know God as part of his own personal psychology as this was proof that God existed. He felt it was not necessary that he had to say he believed in God, yet he was not agnostic. To his mind he merely challenged his own ideas as well as the ideas of his time which informed the ideas about the nature of God.

Jung engaged in a multi-layered way with the meaning of the Christian myth. He reflected on the aspect of evil in the world, but was not able to reconcile the conflict in the psyche of the God of Christianity that he knew.

The problem that Jung faced in *Answer to Job* centred around the difficulty in trying to portray God as having a human character, while at the same time being omnipotent. This would normally be a contradiction in terms and by addressing this Jung describes the challenges we face around defining an infinite concept such as God in finite terms. He says, the personal ego is limited, and we project this limited view onto the symbol of God. We cannot ever know the unknowable God, and we are forced to accept this as a mystery of incomprehensible depths that manifests in our own psychology.

The book can be considered as a specific paradigm relating to one's experience about God. Jung believed the paradigm that he worked with in *Answer to Job* made the most

psychological sense, and for this reason it could be viewed as the most sustainable one for others to adopt. This was based on Jung's own authentic process of discovering an answer for himself which he wanted to share with the world. Jung believed that authentic accounts about life and human existence held the potential for human culture to evolve within these truths. He portrayed Job as the archetype of our relationship to suffering in the hope that the book would increase our wisdom around our experience of suffering.

Answer to Job seems to imply that man must set God straight because both God and man has a shadow, and these two shadows mirror each other. If God was seen to be only good then there would be no explanation for the evil that man experiences in the world. But Jung says, the reason why he addressed the story of Job's suffering is because it serves as a metaphor for how man can correct the imbalance in the psychology of God, and at the same time correct the imbalance in his own psychology regarding the subject of religion.

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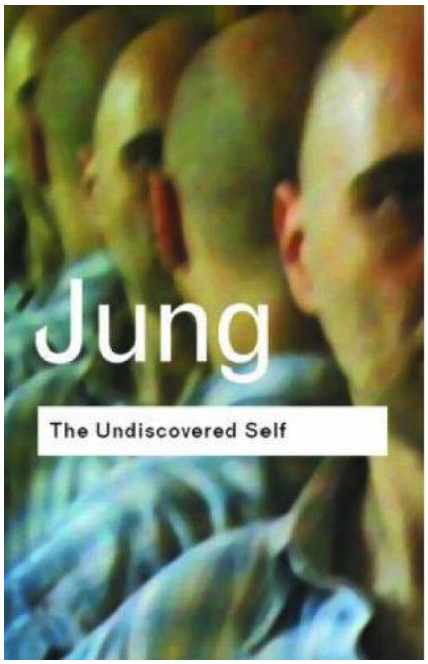
The Answer to Job by C.G. Jung

The Undiscovered Self by C.G. Jung

Synopsis written by Lynelle Pieterse



The book consists of a series of 7 essays. In 1957 Jung was deeply concerned about the Cold War and Communism. However, the content is also relevant for us in 2016.

The Plight of the Individual in Modern Society p. 1-11

Jung discusses his grievance of mass-movements, specifically of dictatorships that ignore and deny the role and place of the individual and reduce the individual to an anonymous element of society. In such a society, the individual does not exist as an entity; individuals are one and the same. Jung warns, if the individual is unacknowledged and diminished by society he is vulnerable to the influence of institutions of power to manipulate him into serving their one-sided aims and policies. He spoke against the power of Russia, but he warned that it was prevalent in the West as well, and therefore also relevant today.

Are we then able to resist mass movements in society? He advocates that the unconscious nature of our psyche must be acknowledged so that we can resist the influence of the unthinking masses. The undiscovered self is an aspect of human existence that should be accessed so that we can gain self-knowledge and resist ideological fanaticism. To be able to do this, we must face the duality of the human psyche, and acknowledge the factions of both good and evil in us, and 'hold' the opposites in balance. When we do this, we will be able to resist the external powers, and the opposites that manifest in society.

"The mass crushes out the insight and reflection that are still possible with the individual, and this necessarily leads to doctrinaire and authoritarian tyranny…" (p. 2)

He gives examples and makes comparisons in the essays to show the importance of the individual life, of knowing oneself. He shows the negative effect that the power of mass movements has on the psyche of the individual:

"It is not the universal and the regular that characterise the individual but rather the unique." (p. 3)

He warns that although science performs the function of creating some order, *"The statistical method shows the facts in the light of the ideal average but does not give us a picture of their empirical reality."* (p. 5)
Theories tend to rob the individual of his value whereas it should be the individual who should be the true focus of the scientific investigation. He says one can only truly know the individual outside of theoretical assumptions and statistics. *"Science supplies us with, instead of the concrete individual, the names of organizations and, at the highest point, the abstract idea of the state as the principle of political reality."* (p. 8)
Jung warns that the individual becomes a slave to the State and in so doing he is robbed of his judgement and responsibility.

Religion as the Counterbalance to Mass-mindedness p. 13-21

In the second essay Jung compares the two institutions of State and Church and discusses the commonalities.
"The State has taken the place of God; that is why, seen from this angle, the socialist dictatorships are religions and State slavery is a form of worship." (p. 17)

In this way external power is used to influence the masses as well as the dynamics of groups; using the element of fear to scare people into becoming obedient to their ideologies. For example, socialist dictatorships are worshipped in the same way as God is worshipped in formal religion. The State not only ignores the right of the individual, but has psychically taken away the metaphysical basis with which he orientates himself in the world. The individual can no longer influence his political environment based on his individual ethical decisions. *"Just as the addition of however many zeros will never make a unit, so the value of community depends on the spiritual and moral stature of the individuals composing it."* (p. 21) Jung emphasises the need for rationality and says that reason and critical thinking are usually not ever-present, feature consistently, nor function in an integrated way in society. People seem to prefer being part of a group whose ideology is based on a fanatical view; where someone or something outside of them dictates their thinking and their actions, and provides absolute solutions.

The Position of the West and the Question of Religion p. 23-30

Jung believes the ability to see clearly, to interact in an individual and personal way, is compromised by the call to mass thinking. This inhibits the communication of ideas and

prevents the process of self-knowledge. He argues that the threat of the East is based on this form of mass thinking and this has become a danger to the West. However, he says, *"one possibility remains, and that is a breakdown of power from within, which must be left to follow its own inner development."* (p. 24)

This is where the individual can play an important role; when her realises that self-knowledge, more specifically psychological insight, is the way to access his true political power.

Jung believes there is great danger in religious fanaticism which is akin to a psychic indoctrination almost impossible to get rid of. When men subscribe to religion instead of to an inner experience of themselves as they relate to God, they become trapped and are at risk of losing their individual identity as well as their sense of Self which resides within their psyche. *"The absolute State has an army of fanatical missionaries to do its bidding in matters of foreign policy…"* (p.24).

He states, fanatics seem to ignore the fact that religion/dogma is no substitute for an inner, personal experience; that *"the antidote, should in this case be an equally potent faith of a different and nonmaterialistic kind, and that the religious attitude grounded upon it would be the only effective defence against the danger of psychic infection."* (p. 25)

The two primary powers in society at the time the book was written were the State and the Church. These mass institutions aimed to control the masses. Jung emphasises the danger of a creed as it manifests in the form of a public institution; it professes its duty to the State and yet masquerades as a quasi-relationship of man to God. But the Church in this instance adheres to 'unreflecting belief' whereas in the case of the role of a relationship, it is informed by the inner experience of the individual. Jung discusses the difference between the literal and symbolic interpretation of the Christian myth as it relates to the Creed and to true faith. Regarding the Marxist ideology and the State religion of the Church, he writes:
"The absolutist claim of a 'Civitas Dei' represented by man, bares an unfortunate resemblance to the 'divinity' of the State, and the moral conclusion drawn by Ignatius Loyola from the authority of the Church ('the end sanctifies the means') anticipates the lie as political instrument in an exceedingly dangerous way." (p. 27)

The danger that results from this approach is that the individual's freedom is taken away, both before God and before the State. The individual's already fragile ability to function as an autonomous being is severely threatened by the imprisonment of his psyche.

The Individual's Understanding of Himself p. 31-49

Jung illustrates how individuals can arrive at a knowledge of the external world yet their minds remain an unknown entity. Man is a unique phenomenon that can externally be compared to animals yet internally the psyche of an individual is unique and different. He warned that there is a grave danger that the position and value of the individual will be lost in science and in statistics.

"the paradoxical evaluation of humanity by man himself, is in truth a matter for wonder, and one can only explain it as springing from an extraordinary uncertainty of judgement – in other words, man is an enigma to himself. This is understandable, seeing that he lacks the means of comparison necessary for self-knowledge. He knows how to distinguish himself from the other animals […] but as a conscious, reflecting being, gifted with speech, he lacks all criteria for self-judgement." (p. 31)

Until he becomes conscious and seeks to know himself.

Jung continues to say that the individual's psyche has not yet been fathomed, not even on a physiological basis. What he does know, however, is that the psyche harbours the phenomenon of consciousness. *"Consciousness is a precondition for being."* (p.33)

He states the individual is the bearer of consciousness and he is the only being or entity who manifests the psyche on an empirical level.

"Firstly, the individual psyche, just because of its individuality, is an exception to the statistical rule […] Secondly, the Churches grant it validity only in so far as it acknowledges their dogmas – in other words, when it surrenders to a collective category." (p. 34)

The aim is therefore to focus not on the influence of humanity but rather on the individual. The symbol of Christianity carries with it the importance of the individual in that the individuation process is akin to God's revelation of himself to the individual.

There is a resistance in the world and in the thinking of modern man to afford the psyche its true position and give it the power it deserves. Even though the psyche *"remains an insoluble puzzle"*, the individual should not refrain from trying to discover himself. Jung says the resistance to acknowledge the psyche is based on fear, specifically on a fear of the unconscious. Even Freud was cautious about the aspects of the unconscious as the archetypal images that surface cannot be intellectually explained or controlled. Similar complex phenomenon arises in the field of medicine, and Jung uses the example of doctors

who use statistics to find solutions; they base their research on similarities, generalisations and communalities to arrive at conclusions. Yet the individual, as with the unconscious, does not allow for this type of scientific measuring. There are more exceptions than there are generalizations; and reality exists out of irregularities. Jung advocates that one should aim for a balance between knowledge and understanding as is the case when a psychologist works with a patient. In the same way, the psychologist starts off from a basis of knowledge, but knows there is something more: *"while respecting metaphysical (i.e. nonverifiable) convictions and assertions, […] will take care not to credit them with universal validity."* (p. 38)

The Church's focus on mass action deprives the individual of an experience of a unique and personal salvation and stands in stark contrast to Christ's invitation to come as an individual to his table. *"And are not Jesus and Paul prototypes of those who, trusting their inner experience, have gone their own individual ways, disregarding public opinion."* (p. 41)

Yet as humans we know that there is some form of safety in numbers; this is because we are forever prone to slip back into the juvenile position of eternal care where we do not have to face taking responsibility for a process of becoming independent. The mentality of the mass man is in a childlike state when the individual's power is vested in another to secure his well-being. What he does not realise, because he is not yet conscious, is that the more power he offers up to the mass movement, the more he becomes disempowered and helpless. In the same way, the modern-day individual has become alienated from his instincts and therefore from himself. He feels deeply disconnected from others and subsequently projects the split that he feels inside of himself onto his outer world and onto his fellow-beings. Our continuous search for alternative gods (idols) in the form of relationships, work, money, the government, is a manifestation of our one-sided life. Jung compares this to the existence behind the Iron Curtain.

"And just as the typical neurotic is unconscious of his 'shadow side', so the normal individual […] sees his shadow in his neighbour or in the man behind the great divide." (p. 46)

Jung believes dissociation in this form contains energy in the individual's psyche the same way an instinct does in the biological world, yet *"even though pathologically altered and perhaps perverted by the regression of energy, [it] contains a core of normal instinct, the hallmark of which is adaptedness. [It] appears as an 'image' which expresses the nature of the instinctive impulse…"* (p. 48)

The content of our instincts present as archetypal images; they existed long before we did even before our bodies took on form. Jung emphasises if we are to restore our instinctive

flow of energy, our psychic libido, it is essential that we acknowledge and apply these archetypal images to our life to address our current day (political) challenges.

The Philosophical and the Psychological Approach to Life p. 51-62

Following the idea that we become aware that our flow of psychic energy yearns to be restored, we seek new ideas in the hope of arriving at a point of restoration.
"But even when, as rationalists, we feel impelled to criticise contemporary religion as literalistic, narrow minded and obsolescent, we should never forget that the creeds proclaim a doctrine whose symbols […] nevertheless possess a life of their own, because of their archetypal character." (p. 52)

Jung advocates that reality exists in the individual's psyche in the form of consciousness. Our ideas are formulated in the mind and are influenced by the outside world. However, in the outside world, if something remains stable there is no need to change it; it does not contain the ability for consciousness. Religion is an example of such a fixed experience – if it works for the masses, why change it? Yet the ever-present split between faith and knowledge challenges the integration of archetypal material once we become exposed to religious myths. This split is symptomatic of a split in our consciousness. The individual is a *"social microcosm, reflecting on the smallest scale the quantities of society at large, or, conversely, as the smallest social unity, cumulatively producing the collective dissociation."* (p. 54)

Jung explains, we experience and reflect the collective situation which is split, and in the same way we have become suspicious of the original word pertaining to the Christian faith; to the myths that support the word.

Jung states that one's relationship and experience to God is metaphysical (transcending physical matter or the laws of nature), meaning it presents only in the mind of the individual. Because this relationship is not empirically (by observation of the senses) experienced, it derives from the unconscious. Jung argues that this is the only true religious experience that man can hope to arrive at.
"…modern man can know himself only in so far as he can become conscious of himself […] His consciousness therefore orients itself chiefly by observing and investigating the world around him…". (p. 57)

The danger exists that this activity is so exacting that we lose touch with our instinctive (intuitive) ability to orientate ourselves in the outer world. As we disconnect from this ability, a dissonance arises within us, and in turn we assert more power to the external world. We seek the wrongs in the external world, but replace them with other wrongs. *"The consciousness of modern man still clings so much to outward objects that he makes them exclusively responsible…"*. (p. 60)

The subjectivity of our conscious minds does not assist us in accessing our unconscious faction, the latter being solely objective in that it is not something that we can arbitrarily create – it presents itself without our doing. Jung believes the answer is for us to become conscious of our inner world; to access a second psychic authority that we integrate, to prevent a similar split between our inner and outer world.

Self-Knowledge p. 63-74

Jung emphasises, the individual must access the power of his unconscious; true power resides in self-knowledge which includes knowledge of the unconscious. This knowledge is essential to arrive at a meaningful religious experience. Jung does not say that the unconscious is equal to God. He says that the problem of God is a transcendental one: *"we are dealing with an anthropomorphic idea whose dynamism and symbolism are filtered through the medium of the unconscious psyche."* (p. 64)

The individual experience of God is a psychological one and it is primarily numinous in its quality, and therein lies its value for the individual. He bemoans the fact that ideologies seem to determine the individual's orientation in the world, that most people question the value of psychology, yet it is a key area if one hopes to understand the function of the individual's psyche and what motivates him.
Jung warns against the 'trahison des clercs' – against the betrayal of the intellectuals. He says that it is a sad state of affairs when the presence of high intelligence excludes the ability to access the deeper values of human existence, i.e. of that of the heart. When man has not yet accessed his unconscious, he will deny that evil is part of every individual and admit that it can therefore manifest in mass movements; actually it will manifest in of all of humanity. The 'popular lie' will prevail that evil resides in the enemy outside of the individual, and in so doing he will project his shadow outside of himself. Such was the makings of the Colonialists with their view of their subjects.

"None of us stands outside humanities black collective shadow […] for only a fool can permanently neglect the condition of his own nature. In fact, the negligence is the best means of making him an instrument of evil." (p. 68)

Jung refers to the creation of the atomic bomb; the result of dualism that existed in the collective and individual unconscious.
"So it is not the conscious effort alone that is responsible for the result; somewhere or other the unconscious, with its barely discernible goals and intentions, has its finger in the pie." (p. 70)
The current war against terror can be viewed as an example of a similar kind of duality. The individual has a limited knowledge of himself when he believes himself to be good because he has not yet fathomed (and integrated) the duality of his inner world. He has split off the opposites in himself and has banished them to the unconscious. But it is exactly in this psychic space that the fullness of being human can be experienced; where the individual can become an agent of integration, bringing the opposites together as they manifest in the outer world. *"Recognition of the shadow […] leads to the modesty we need to acknowledge imperfection."* (p. 73)

This modesty, more than any autocratic authority, ironically has the potential to bond human beings together in a profound and liberating way. Jung says, it is this conscious recognition and consideration that is needed whenever human relationship is established.
"A human relationship is not based on differentiation and perfection, for these only emphasise the differences and call forth the exact opposite; it is based, rather, on imperfection, on what is weak, helpless and in need of support – the very ground and motive of dependence. The perfect has no need of the other, but weakness has, for it seeks support and does not confront its partner with anything that might force him into an inferior position and even humiliate him." (p. 73)
Jung emphasises that these are not meaningless words asking for an idealistic view of society. They are essential to infer the basic principles that should hold a healthy society in good standing.

The Meaning of Self-Knowledge p. 75-79

With self-knowledge comes the ability to choose what is best for the individual. An integrated choice serves the individual better as it relates to his whole being and is therefore a more sustainable way of ensuring his needs will be met, individually as well as politically.

Otherwise men will be led astray more easily by mass movements that disregard their true interests and alienate them from themselves.
Jung emphasises that individuals who live from a position of self-knowledge should inspire others toward living in harmony with their inner and outer worlds. He says the world will be saved by individuals who have a strong sense of their inner world and a commitment to live from a place where they are holding the opposites. Individuation resulting from this form of psychic integration will afford the individual a fighting chance towards creating a society of conscious individuals.

Conclusion

This book brings to the foreground the life of the individual's psyche. It warns against the influence of mass movements in so far as institutions resulting from these mass dynamics, pose a danger to the psyche of human beings. The individual is key to saving the world from dictatorships that propose 'sameness' and a denial of the individual. The uniqueness of the individual should be protected; in all the world, there are not two people who are exactly alike – not even in families. Society should provide a place for the individual and ideally become a collective consisting of individuated persons. Of course, there is no simple recipe about how to discover the Self. What we do hear is that assumptions and statistics based on theories is not the space where the individual lives, and especially not an environment where he will individuate.

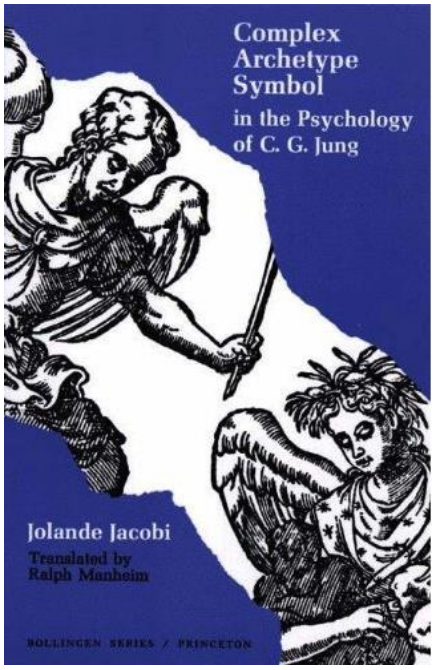
Jung argues that it is our individual consciousness and our ability to remain true to our experience of the conscious and to the unconscious which will 'save' us. If a keen curiosity and openness to knowing oneself is the result of reading this book, then Jung will certainly have achieved his aim in writing it.

Purchase this book

The Undiscovered Self by C.G. Jung

Complex, Archetype, Symbol in the Psychology of C.G. Jung by Jolande Jacobi

Synopsis written by Lynelle Pieterse



In the foreword, Jung writes: *"…the concept of the archetype has given rise to the greatest misunderstandings."*

The book is a discussion about the intricate terms Complex, Archetype, and Symbol and specifically about how they are interrelated.
Jolande Jacobi was an associate of C.G. Jung for many years. She is known for her ability to explain Jung's theories clearly and logically. Jacobi explains how archetypes, complexes and symbols are perceived, interact with each other, and gain autonomous power. She gives an authoritative, structured account and often refers to numerous quotations from Jung's own writings. Her clear definitions are valuable as Jung's works often contain elements of ambiguity.

COMPLEX

Feeling-toned groups of representations in the unconscious Jacobi relates the information about complexes by saying, Jung as opposed to Freud, believed complexes reveal more about the unconscious than dreams do. He originally defined the term 'feeling toned complex' based on what he observed during his Word Association Test. It is Jung's definition of "complex" that is widely used today. Complexes have a strong emotional content; they present as powerful feeling-toned thoughts and emotions, they usually accompany a somatic effect in the body. The power they hold is directly related to how primal the psychic depository experience was. Because we are initially unaware of their powerful effect, a complex can take control of our consciousness.
Jung said every complex holds a "nuclear element", the core which presents beyond the conscious will. The meaning we make of this source depends on our personal disposition and experience. As a potential disturbance, depending on its emotional charge it has the potential to act as an actual disturbance in the psyche. If it resists the intent of ego consciousness and splits off, it presents as a separate controlling entity. For this reason, Jung said: *"Complexes have us"(p.9)*

Autonomy of the complexes

A complex is independent and acts like an autonomous personality; it has a drive, fears, hopes, desires and intentionality; it uses any opportunity to express itself especially when consciousness is lowered. As an irrational pattern of behaviour it is compulsive and one-sided. The ego-complex forms the centre of the psyche. A complex can only be understood once its emotional content is discharged and assimilated emotionally. An unconscious complex is highly numinous (non-perceptible) and subversive. A conscious complex can only be personalised and rationalised when the dialectic process between the unconscious and conscious makes this possible.

On the phenomenology of the complex

Jacobi discusses the phenomenology of complexes and emphasises, only an emotional experience liberates a complex; resolution and transformation is then possible. A complex presents in the following way:

- primarily unconscious, not yet present, with an independent will
- still unconscious, containing 'swollen' energy, acting as a second conflicting ego
- a "complex ego" that has split off and presents as a second personality
- heavily charged entity, draws conscious ego into its sphere, overpowers and engulfs it – total or partial identification between ego and complex
- unconscious complex appears in projected form – as an attribute of an entity on the outside; worst case = paranoia
- complex is known only intellectually, still retains its original force; only once it is understood and its content has been integrated can it be resolved.

Jacobi writes: *"Maturity implies that the different parts of the psyche are recognised as such and brought into the proper relation to one another. […] This makes it possible to keep the influence and incursions of the unconscious entirely separated from those that have already been clarified by consciousness – the two will no longer be confused." (p.17)*
The ego must gain control over the complex by confronting it; to reconcile it, we should let go of our infantile notions and adapt ourselves into adulthood.

The difference between the conceptions of Jung and of Freud

The difference between how Freud and C.G. Jung's used the term complex will enable us to eliminate the misconceptions about Jung's view. He distinguished between the personal and

the collective unconscious. Freud said the unconscious held only repressed content, as a symptom of illness in the psyche. Jung said complexes make up the normal structure of the unconscious part of the psyche. And *that "Suffering is not an illness; it is the normal counter pole to happiness." (p.20)* He argued a complex provides the stimulus for renewal in the psyche; an opening, potential for discovery. It contains duality as an illness and a path to psychic health.

Two kinds of complexes

In terms of its "nuclear element", there is the complex that is split off from consciousness, repressed after painful emotional trauma; it is of a personal nature and feels as if belongs to the personal psyche, originating from the personal unconscious. The second kind is one that has a different source, contains irrational content which the person does not feel belongs to him, as if from an outside source; contains mythical universal human material originating from the collective unconscious. If energy is released in the first instance, then healing is possible. However, not all complexes can be resolved. Some belong to an eternal matrix, made up of nodal points in the collective unconscious that have a core magnetic pull, only once they become overcharged and split off as a complex can they become conscious.

Complexes belong to the basic structure of the psyche

Jacobi states Jung's use of complex became the forerunner for the study of archetypes She discusses the core aspect of a complex; that it is cannot be controlled, and lies laden with energy in the unconscious. In addition, a complex is known for the various associations it makes with the "nuclear element". Jung said a complex is part of the normal structure of the psyche. Originating from the collective unconscious it is not yet pathological, only when it rises from the personal unconscious does it need to be resolved, Once the personal material collected around the nodal point is released it affords great psychic relief and can become fruitful as an energy giving aspect through which psychic life can flow.
When a complex is overcharged, and becomes autonomous it invades the realms of consciousness and results in neurosis and psychosis. He uses an example of a father-son problem which shifts from individual guilt to the realisation that his liberation is from the dominant influence of consciousness; personal complex material as it relates to the collective unconscious. The stability of the ego personality therefore determines the role of the complex.

Neurosis and psychosis

It is therefore not the content of the complex, but the condition of the individual's mind that determines the unhealthy or healthy aspect of a complex. If the ego fears the unconscious material, the individual will remain in imbalance and one-sidedness. The lowering of consciousness then causes neurosis.
Complexes from the personal unconscious are less feared as they are in a way familiar to the person who created them in the first place. When they originate from the collective unconscious they are perceived by the psyche as a more serious threat, resulting in psychosis. Both these pathologies can mean total transformation and renewal of the psyche when confronted and be life renewing and life promoting. Jung's view was revolutionary and differed from Freud's view that these pathologies only signified psychic illness.
Eventually Jung's view about complexes lead to the fundamental discovery of archetypes. He wrote: *"The contents of the personal unconscious are chiefly the feeling-toned complexes, as they are called; they constitute the personal and private side of psychic life. The content of the collective unconscious, on the other hand, are known as archetypes." (p.30)*

ARCHETYPE (p.31 – 73)

Of the nature of the archetype

Jung's concept of the archetype illustrates how it has undergone considerable development over the last 30 years. It has expanded and in doing so has become more abstract. Based on his view, Jacobi says an archetype expresses itself in the first instance as a metaphor in that an aspect of it remains unknown. It can be recognised only by the effect it has on the psyche. It forms the dominant structural aspect of the psyche, its origin only known in as much as it lies in the collective unconscious. We have an indirect knowledge of archetypes based on our encounters with them as they present a metaphysical question.
The historical development of the concept of the archetype in the work of Jung
Jacobi presents the development from a biological and philosophical angle and says Jung is known for not having a dogmatic approach to psychological dynamics. In 1917 he termed archetypes the *"dominants of the collective unconscious."(p.33*) Before that he referred to them as "primordial images", as mythological manifestations of human behaviour.
Archetypes are part of the psychic structure and are represented by the conscious mind. In 1946 in his article "The Spirit of Psychology" he distinguished between two kinds of archetypes – the "archetype as such (per se) which is potentially present, and the perceptible archetype with its potential to be "represented" – the so called archetypal image. Archetypes (per se) are described as structural factors in the collective unconscious, invisible nuclear elements and potential carrier of meaning. The distinction is based on the

aspect of representation when an archetype is expressed by the individual's own psychology and enters consciousness.

Archetype, instinct, and brain structure

Jung said an archetype is a priori historical condition, a kind of blue print so to speak of an instinct: *"…the archetype [is] a structural quality peculiar to the psyche, which is somehow connected to the brain." (p.37)* He continues to say it is an autonomous element of the unconscious inherited with the brain's structure. This kind of instinct is numinous – it cannot be known in a normal way and differs from purely biological instincts, i.e. not conditioned but adheres to laws inherent to autonomous rules of life itself. Jung's most recent writings explored the concept that there is an additional function of the brain which carries psychic functions – which he called the "trans cerebral nature" of the brain.

The biological aspect of the archetype

An archetype moves toward the outer world and is at the same time oriented to the internal world. Jacobi refers to Adolf Portman and Hedinger and to child psychologists Spitz and Wolf. Portman speaks of the "primordial images" wherein he compared the ordering/gestalten aspect of animals to the human psyche's ability to produce archetypes. Hedinger illustrated in a study how the action of archetypes can be found in animal's instinctual behaviour.

Jung said: *"The term [archetype] is not meant to denote an inherited idea, but rather an inherited mode of psychic functioning, corresponding to the inborn way…" (p. 43)*

Here archetypes present as numinous, an important experience which in a way possesses the human psyche. Spitz and Wolf illustrated how a child responds to a Gestalt image of the human face. Jung confirmed this by saying the psyche of a new born child is not a clean slate, it resonates to stimuli in its environment based on embedded factors that have been inherited and are planted in the brain's organic system. Another reference is made to F. Stirnimann's studies on new-born babies who said the psyche is already structured at birth and compared it to a photographic plate which reveals its parts through exposure. Jung emphasised, Archetypes are not like reflexes, they have a meaningful expression related to consciousness; the psychical and psychic are separately observable in parallel with each other. He compared the human body and its organs to the psyche – both have an inherent structure, and manifest their functionality because of physical events and impressions.

Realistic and symbolic understanding

Man tended to express regular events such as the rising of the sun in the form of images. Jung's view is this supports the argument that the psyche has the unique capacity to translate physical events into archetypal images. Children manifest this when they express their imaginative view of the world not based on the physical world they perceive with their five senses. Jung viewed this as the root of man's creative ability. E.g. the myth of the solar hero describes how the psyche experiences the physical phenomenon of the sun's journey through the sky. Jung explains, the archetypes act like a magnetic field that transforms psychic processes into images, as a structure of the unconscious which appears in "definite forms by way of projection." (p.48)

The word archetype holds two elements: "arche" – meaning original, a primal source, a dominant, and "type" denoting an action like the imprinting a coin. It supports the formative ability contained in the archetype.

Archetype and Platonic idea

Archetypes relate to Plato's "Idea". His concept relates to the a priori idea "inherently immutable" which is like Jung's archetype as such (per se) which are not perceptible. Jung distinguishes this from the represented or already perceptible archetype. The first one precedes the conscious experience of the psyche, it goes beyond consciousness. The archetype is not merely an idea, it is a dynamic "living organism, 'endowed with generative force". (p.50) Archetypes were formed prior to the conscious mind's thinking ability. This is the basis for Jung's view that archetypes are typical forms of apprehension and perception, being active and passive in a process that takes place in the material, physical and spiritual realms.

The archetypes are not inherited images

In agreement with Jung's view of archetypes Jacobi stresses the point that archetypes are not ready-made images like Plato's Idea; they can be distinguished as non-perceptible and perceptible (or represented) psychic entities. This has been the basis for many misunderstandings regarding archetypes. It is important to remember that Jung's view is that archetypes are structural components of the psyche that manifest in various patterns – the images are therefore not inherited representations, but have the nature of bearing inherited potential for representation. They act like hidden organisers with furrows into which universal experiences have dug deep into the psyche.

As primordial patterns they underlie the invisible order of the psyche and are pre-figured in the unconscious. They do not have a material existence until the moment the conscious mind puts flesh to their invisible bones, and an image is born. E.g. in dreams, as soon as we

become conscious of an archetype it has already drawn from the material world its form that is visible form to the conscious psyche; an 'internal presence' which the conscious mind constellates depending on the moment in which it finds itself. Archetype as a vessel of potential existence is fluid and continues to hold a new interpretation based on each unique experience of the psyche. Jacobi emphasises our explanations of what archetypes are seems like various translations into various metaphorical languages.

Archetype and Gestalt

Archetypes with their inherited form correlate to the Gestalt theory, in that the images of Gestalt are also inherited. Jacobi refers to Christian von Ehrenfels who said Gestalt is more than the sum of elements, it preserves an inherent character like a melody retains its basic form regardless of the instrument involved or the key in which it is played. She continues to explain Gestalt is more formal and relates to the primordial pattern. Archetypes express content in the form of images when aroused by the emotional charge they contain and is therefore richer. Both Gestalt and archetype result from the play of psychic forces which differs from the ready-made Idea of Plato.

The hierarchy of the archetypes

Archetypes have infinite ways of manifesting, but Jacobi says they do fall under typical and basic experiences; the latter as primordial opposites such as the concepts of Light and Dark that relate to creation itself. She refers to the genealogies of the gods where the primary god or parent is the carrier of the archetype in its simplest or purest form, and the off-spring manifest in various ways and this does not change the essential aspect of the original carrier which is the parent. She explains the use of primary, secondary and tertiary archetypes where tertiary archetypes are the least rich and numinous. Motifs of the collective unconscious can be compared to systems of biology; they feature a priori forms able to exhibit the primordial pattern specific for personifications, and are able to exhibit the more abstract structures such as spirit, an autonomous entity universally present in the psyche. Jung warns we should not diminish the archetype by defining it in unambiguous terms for at its core feature lies its ambivalent nature.

On the collective unconscious

Jacobi writes: *"The collective unconscious is a supra-personal matrix, as the unlimited sum of fundamental psychic conditions accumulated over millions of years, in a realm of immeasurable breadth and depth." (p.59)*

Jung emphasises the difference between the personal unconscious and the collective unconscious. The latter has a neutral character which takes on form and has value when it encounters consciousness; its objective aspect. But when personal consciousness adopts a primarily personal standpoint it is primarily subjective. He emphasises that there are no definite lines between consciousness and the collective unconscious and explains that it functions as a hybrid, a mix of the two consciousness planes. The unconscious content connects the psyche to physiological states on the one hand and archetypal material on the other, but it also moves it forward by means of intuitions.

Archetype and synchronicity

Jacobi explains synchronicity when inner occurrences of the psyche seem to manifest at the same time with outer situations or events. Jung says, when the conscious and unconscious realms blend together, the same as when consciousness is lowered and the unconscious content spontaneously rises to the fore the psyche, the individual, experiences it as occurring simultaneously. He explains the experience lies not in the causal nature of these events, but it is the archetype which effects the cause. His later view was: *"Space, time, and causality, the triad of classical physics […] would then be supplemented by the synchronicity factor and become a tetrad. […] a coincidence in time of two or more causally unrelated events which have a similar meaning." (p.63)*

The a priori knowledge in the unconscious makes itself know where it seems suitable, in a way, latching onto a related occurrence and projects causality onto it. The archetype here functions as a higher order and other (outer) aspects fall under its rule. This relates to the psyche's ordering function in that the archetypes have a forward and backward function – to the past and to the future which affords them their bipolar aspect. They are not insulated from each other and are interrelated.

Archetype and consciousness

Jung said an archetype is constellated in the unconscious when an external situation, usually with an emotional charge, arises and corresponds to it. The numinous character of the archetype means that it holds specific energy and attracts the relevant experience of the conscious psyche which enables it to be realised. When a psychic entity assimilates the quality of an image it is said to represent it. Only then can it be translated into conscious material. This is the only way for energy charged nuclei of meaning from the collective unconscious to surface into consciousness and be translated into a communicable language to produce new psychic energy.

Dreams depicting archetypal images are a way through which previously trapped energy in the unconscious is release. Jung compares the action of archetypes to the action of atoms that often present in a seemingly small way but are connected to a much larger entity. He explains, the greatest effect comes from the smallest cause, e.g. the more deeply one delves into the field of micro-physics the more explosive are the forces that one would find there. And so it is with an archetype.

An example from the world of dreams

Jacobi gives an example of a dream that Jung documented where he demonstrates how the unconscious brings to the fore an archetypal dream to restore the subject's psychic balance. The archetypal image of the "Wise old Man" comes to the aid of the dreamer (the hero in his own dream) and compensates for what is lacking in the hero psyche. Jung concludes by saying: *"In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of neurosis, any more than we can rid our body and its organs without committing suicide." (p. 72)*

The archetypes with their ordering function will forever try to restore the healthy functioning of the psyche. They are the protectors and the bringers of salvation; they close the division in the psyche. This closing of the psychic divide is mankind's destiny and it becomes our own personal destiny which is able to save us.

SYMBOL (p.74 – 118)

Archetype and symbol

In the section on symbols there is an interesting discussion on the relation between symbol, sign and allegory that Jacobi initiates.

Jung explains the conscious mind can perceive and experience symbols. It can be said that symbols are in a way representations in the conscious mind of archetypes per se and that when an archetype manifests in real time, we speak of a symbol. He explains that symbols are archetypes that are determined by the hidden archetype per se. Yet this is only a potential symbol. When a situation arises in the conscious realm of the psyche an archetype's dynamic nucleus holds the potential to present itself in the form of a symbol. Symbols always have their basis in the unconscious archetype, but the conscious mind gives them their form. And the archetype becomes a concrete image and acts like a vehicle

which transports itself into the conscious mind. Jung defines the symbol as *"the essence and image of psychic energy." (p. 75)*

A symbol is the archetype incarnated and is thus not purely an abstract entity. Symbols are the psyche's way of informing the countless myths with content. E.g. the Gospels featuring parables and metaphors. Jacobi says even Jung found it challenging to differentiate between a symbol and an archetype. Language is finite and it challenges the description of an infinite concept or phenomenon.

What is a symbol?

Symbol is described as pertaining to an image-like entity accessible from the unconscious mind that the conscious mind can perceive. Jacobi explains that symbols can be inherited and they are our personal or collective source of all mythic, symbolic and dream representations.

Symbol and sign

The difference between the two still confuses at times. Symbols are not available directly but make themselves known as images and created patterns which manifest as symbols and have an unlimited potential with regards to number and variety. Jung distinguished between allegory, sign and symbol. Symbol is beyond the obvious. Allegory interprets symbolic expression through an intentional paraphrase. If something refers to a known thing it is merely a sign as it relates to an entity in the physical world. A symbol on the other hand relates to the world of meaning. One cannot create a symbol from known content. Jung agreed with W. Piaget who said symbols contain conscious and unconscious aspects, and said there are two kinds of observers – the one who observes the concrete or the literal and the other who looks for the meaning behind what is being observed. Jacobi refers to A. Weis whose view was that the Christian symbols function as signs in that they represent the transcended reality. Jung's view is that the Christians symbols have their value because they relate to the psychological field of experience. He explains that through his study of archetypes he could brave the confines of Christianity's signs and to view Christianity instead as a psychological fact. He says, *"They are images that for the most part transcend consciousness." (p.84)* For Jung their value lies in the fact that we can believe in them; that they are living entities because they are pregnant with meaning and can be created from known associations. E.g. for some the cross is a sign and for some it is a symbol that calls up the Passion of Christ.

Jacobi refers to Goethe's theory of colour where the concept of colour is applied as an allegory and its meaning must be explained, e.g. green means hope. But when colour is

used in a mystical sense it is used as a symbol.
Jung laments that too many individuals are cut off from the figurative use of signs. The word symbol means to throw together opposites so that they can become unified. He emphasises, we can only understand symbols when we employ the four functions of the psyche, i.e. thoughts, feelings, senses and intuition.

The symbol in Freud and Jung

Based on their different view of the unconscious Freud said in the personal unconscious, there are no archetypes because only personal experience make up the unconscious, therefore there are only signs. Jung on the other hand said the content from the collective unconscious are symbols because they do not spring from any individual's experience. True symbols spring from a universal source and are the expression of an intuitive idea. Jacobi writes: *"The symbol as Jung sees it is a psychic factor that cannot be analysed or apprehended based on causality, nor can it be determined in advance; it is ambiguous and bipolar." (p. 90*)
Jung explains how elements in creation can become symbols for the characteristics of man while man at the same time and in parallel contains elements of the cosmos, which illustrates the concept of micro-macrocosm. Our ability to move concretely real content to the psychic arena makes it possible for us to express both realities as we hold the content of the real and the symbolic at the same time. Jung says this is the only way in which we can heal our psychic imbalances.
Freud uses the term symptom when something is causally condition and caused by an underlying process. But Jung says our interpretive ability is key to whether we view a psychic occurrence as a mere symptom or afford it the value of a symbol.

The symbol as mediator

Man differs from the animals in that the animals have signals and signs and man has the added dimension of the symbolic reality. The symbol enables us to transition between the conscious and the unconscious, the psychic opposites. It is the basis of the bipolar aspect of the archetypes and it is here the potential to reconcile the opposites exist. The German word Sinnbild refers; 'Sinn' meaning sense and 'Bild' meaning image which takes on shape and meaning through union with the sense. In a way like a marriage between the masculine and feminine aspects in the psyche.
A symbol is alive if it contains all its content, i.e. its form, the opposites, the raw material of imagery drawn together as a whole. It has a life-giving function when it expresses the numinous in the best possible way as it draws together the unconscious and the conscious

elements. This mediating function is one of the most important abilities of the psyche. Through transcendence the opposites are united and the symbol enhances the psychic energy and moves it to its desired end. Jung calls this state the third end illustrating that each symbol moves beyond the realms of good and evil into a third dimension. This is what Jung calls the transcendent function of a symbol; when it creates a transition from one attitude to another.

The symbol as transformer of energy

Jacobi explains how symbols release psychic libido. Jung says a symbol has a healing character. For Freud, psychic energy could only be released one way, from a repressed state to an unrepressed expression. For Jung, this energy is bipolar. It continuously flows between two conflicting elements; a synthesis of conscious and unconscious material. The energy from the nucleus of meaning in the collective unconscious is relieved of its tension and makes a new imprint on the psychic process. It opens a road for energy to flow through. E.g. when a dream is understood symbolically, Jung said: *"I call every interpretation which equates the dream images with real objects an interpretation on the object level. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level." (p. 102)* This enables the seemingly dislodged elements of the dream to be reunited with the subject who dreamed them. And powerfully engages the psyche's creative ability to releases psychic blockages. In a nutshell, it is this is where the balancing of instinct and spirit happens.

Individual and collective symbols

For Jung, the value of a collective symbol lies in the fact that *it "formulates an essential unconscious factor that touches the corresponding chord in every psyche." (p. 104)* When the universal archetypal pattern of a symbol becomes the symbol of the people i.e. a collective symbol such as the ones found in myths and religion, it has an intrinsically valuable effect on the psyche. Jung explains, an individual symbol is more short lived and is created by each individual's psyche. The individual symbols arriving in the consciousness from the deepest realms of the psyche have the power to illuminate and utilise the full numinosity of the archetype when the individual symbol is experienced in parallel with the collective symbol. This is when it is most powerful, being fully integrated into the psyche as a whole.

Jung says, symbols always present themselves spontaneously; they are not a rational product of the mind but rather a result of a psychic process which expresses itself symbolically. Symbols reveal aspects of the subject's inner psychic character and religion

functions as a symbol in this way; they spring from the natural life of the unconscious and express it appropriately. He expands and says an appropriate metaphor for the collective unconscious is the 'universal soul'. *"Individual and collective symbols are formed in outwardly different ways, but ultimately both are based on an identical structural pattern or archetype." (p.106)* Religious symbols and dogmas correspond to the archetypes. Mythology is the primal route of the archetypes as they manifest toward becoming symbols.

The ego between the collective consciousness and the collective unconscious

Jacobi emphasises that we must distinguish between the archetype of the collective unconscious and the collective consciousness. The first influences the ego from the realm of the unconscious and has an effect on our specific behaviour. The latter is a representation of our norms, views and customs derived from a specific environment. The first with their numinous character are a spontaneous manifestation of man's authentic core nature. The latter are mere copies or representations of the former; merely rational concepts.

The ego stands between the realm of the collective unconscious and the collective conscious. Jung's view is that the ego consciousness is influenced by the two factors, on the one hand social consciousness as a collective influence and on the other hand the dominants of the collective unconscious, or archetypes. The first relates to natural impulses and the latter to the influences that come into consciousness as universal ideas.

Whenever the ego is overwhelmed by the collective consciousness or by the collective unconscious it risks losing its independent function in the psyche. A symbol loses its life-giving function when it is stripped of its archetypal essence, and is rationalised as an entity purely existing in the collective consciousness. The many 'isms' in the world today refer; they do not serve to illuminate our understanding. When these two areas of consciousness come into direct conflict we realise how challenging it is to express our individuality freely. The ego that can navigate this tension is the one closest to achieving psychic health and wholeness.

The symbol of the individuation process

Jung's definition of individuation is when the psyche increases in consciousness and it results in the maturing of the individual. There are specific symbols which characterise this process; they are based on definite archetypes that present in visions, fantasies and dreams. They appear informed by the specific internal conscious situation of the individual and have a specific significance for him. E.g. the Shadow, Wise Old Man, Child (and the Child Hero), Mother, Maiden, Anima, Animus archetypes, each representing an aspect of the psyche.

In the same way, the unifying symbols representing the centre of the Psyche are significant, e.g. the Mandala, the Stone, the Gods which Jung calls *"symbols of the basic order of the psyche as a whole." (p. 115)* Jung explains, the individuation process is like a dialogue between the unconscious and the conscious where the symbols act as a mediator or bridge reconciling the contradictions that arise from each side. The psyche contains within its core the potential for wholeness. *"Something empirically demonstrable comes to our aid from the depths of our unconscious nature." (p. 116)*

The psyche's capacity for symbol transformation

The psyche can transform symbols. Jacobi explains, the archetypes correlate to the manifold 'nodal points' of the collective unconscious, but the various symbols the individual psyche creates are infinitely more. They acquire their personal expression from an individual's personal experiences. Jung's view is the symbol is the eternal mediator between the rational and the irrational which implies that myths will continue to be translated into the current psychological context so that the individual can relate them to his soul. If we do this, we would rescue the essence of a myth and make it relevant for the world we live in today and its mystery would be preserved.

Jung says: *"Every attempt at psychological explanation is, at bottom, the creation of a new myth. We merely translate one symbol into another symbol which is better suited to the existing constellation of our individual fate and that of humanity as a whole." (p. 118)*

Summary

Symbols are the core of our culture being the universal patterns of myth, religious symbols and ideas. The primordial ground of the psyche are the archetypes which form the universal foundation in every human psyche. The two archetypes are the non-perceptible archetypes which form the structure of the psyche, and the perceptible archetype which is represented to the conscious mind and functions primarily as a symbol. Complexes with their energy nucleus which function from a nodal point in the structure of the collective unconscious can in this regard be equated with an archetype.

As soon as the core of the complex generates feeling toned associations, and functions as an autonomous entity in the psyche, it may present as a symptom, but cannot be said to be a symbol or an archetype. The difference is, the complex denotes something that is as such not perceived by consciousness vs. the symbol which points to an 'image-like' entity which is based on perception. According to Jung, complex and symbol have many correlations; both are rooted in an archetypal core (nucleus) of meaning that resides in the collective unconscious. Jacobi explains, this could be why Jung used the terms interchangeably. She

continues to say that the key difference between complexes and symbols lie the state of the ego consciousness and how it deals with complexes.
Finally, it would benefit us greatly if we can facilitate the task of the conscious mind to assist the psyche in ordering the dynamics of our primordial psychic nature. The ideal would be that not instinct or intellect but rather spirit which is unique to man and that views both, may ensure the balance of the psyche. Jung concludes by saying it is *"man's capacity for consciousness [which] alone makes him man." (p. 124)*

ARCHETYPE AND DREAM (p. 127 – 198)

Introduction

The second section of the book provides an analysis of a single dream in the Jungian style. The style is different from the first section of the book, and is written in a more poetic style. It is an interpretation of one very rich dream. Jung's words come to mind, that the dream is a little hidden door in the innermost of the soul.
Jacobi uses Jung's method of dream analysis, followed by the amplification of a dream which an 8-year old girl gave to her father. And it is a good example of the kind of symbolic dream which children sometimes have. Jacobi collects myths from many sources over the next 50 pages, and they leave no doubt about the evidence on which the nature of the symbol, as conceived by Jung, is based, and demonstrates the richness of the amplificatory material at her disposal. The child whose dream was used died two years later and not much personal detail about her is known so conclusions could not be made with utmost certainty.

The Dream of the Bad Animal

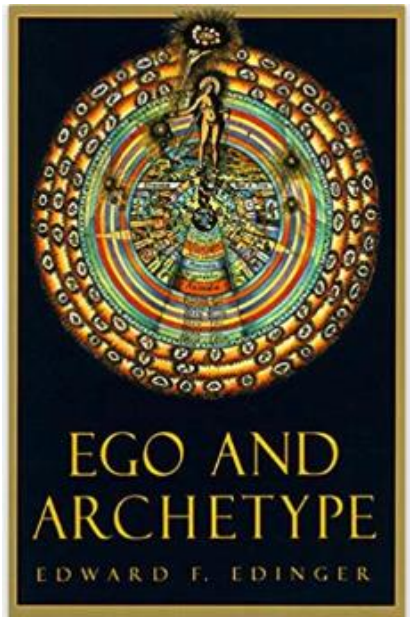
It is the dream an 8-year old girl dreamt who had a rich inner world and would write her dreams down. This one is a dream she gave to her father for Christmas. She died a short while after she had the dream. The dream is explained and interpreted in great detail: the hermaphroditic aspect of the animal, the meaning of dragon and snake, the horn and the horned serpent, impaling and devouring, the dual psychological aspect of the animal, the little animals, and the blue fog or vapor in the dream are all explained by Jacobi. The mystic of "the four", "the one and four" in the dream is also explained, and the rite of the night sea journey as a metaphor for life, death and rebirth.
Jacobi concludes by reminding us of Jung's view that dreams *"are self-representations of events in the unconscious and a compensation for the situation of the conscious mind." (p. 190)* She continues to explain that the dream confronted the young dreamer with a reality

which presented itself far beyond her ability to interpret it; that the symbols in the dream show how the unconscious psyche has a mysterious ability to reveal its content. It illustrates how each dream is a self-commentary of the psyche. She ends by saying: *"The answer to the secrets of the day and the solutions to riddles of the future are all contained in [the] primordial womb of the collective unconscious." (p. 198)*

Purchase this book
Complex/Archetype/Symbol by Jolande Jacobi

Ego and Archetype by Edward. F. Edinger

Synopsis written by Lynelle Pieterse



In the introduction we are reminded that Jung *"achieved a magnificent synthesis of human knowledge."* Through his work we have come to know the reality of the psyche and the phenomenology of how it manifests in us and in the world. We can therefore recognise the same phenomenology expressed in the culture-products: myth, religion, philosophy, art and literature. The area where we best see the reality of the psyche is when one person works in a committed way on their own personal development which Jung terms, the process of Individuation – *"a process in which the ego becomes increasingly aware of its origin from and dependence upon the archetypal psyche."*

Part 1: Individuation and the stages of development

In this section Edinger discusses Individuation and the stages of development. He explains the challenges, i.e., what the relationship is of the ego to the Self, specifically how the ego manifests as an *"Inflated ego"*, and an *"Alienated ego".* Finally, he describes how the *"Encounter with the Self"* manifests in the psyche and what its value is on the path toward Individuation. Regarding the Inflated ego, Jung's theory of the collective unconscious or the archetypal psyche is significant. Edinger writes, *"we know that the individual psyche is not just a product of personal experience […] it has pre-personal or transpersonal dimension which is manifested in universal patterns and images such as are found in all the world's religions and mythologies."*

The structuring or ordering principle which unifies the various archetypal contents is explained as the central archetype or archetype of wholeness, the Self. In relation to the Self, the ego is described as the centre of conscious personality and the subjective seat of identity. The Self is then the seat of objective identity, the inner empirical deity or 'imago Dei'. The Self is expressed through symbolic images. The book is about the Self as the richest source for the phenomenological study of the Self in the many representations man has made of the deity.

Some of the themes and images of the Self are discussed – Wholeness, totality, union of opposites, point where God and man meet. It is considered to be central source of life energy, and simply described as God. Edinger explains that according to Jung there are two autonomous centres of psychic being, the ego and the Self; that the importance of the relationship between the two is like man's relationship to his Creator, as shown in the religious myth. Parallel with this, man's psychological development can be understood in terms of the relationship between the Ego and the Self. It is the progressive evolution of the Ego-self relation that is of value.

The structure of the psyche in terms of the ego and the Self is explained. There is the primordial Self, or what Jung calls the *'Ouroboros'.* The individual ego is born out of this. Ego development takes place; in the first half of life the focus is on ego development and specifically regarding the separation between the ego and Self. In the second half of life, the focus is on how the ego relates to the Self. With reference to the first half of life, the ego-Self separation is key. It is as two stages, as a cycle that alternates between Inflation and Alienation.

With regard to ego-Self identity, Edinger presents a diagram to explain the Ego-Self axis. There is a connecting link between the two which ensures the integrity of the psyche. One can become conscious or partly conscious depending on how the ego relates to the Self. The Self then being the totality of the psyche and the dialectic between the ego and the Self is the process of Individuation.

When ego inflation occurs, the ego thinks it is bigger than it is, thinks it is the Self. When this happens, the ego is totally identified with the Self and experiences itself as a god – the original state of the unconscious is wholeness and perfection, metaphorically speaking, God. We yearn for the symbolically primitive which is perfect, the original state that we experienced when we are born. The basic problem for the adult becomes how to achieve union with nature and the gods, without bringing about the inflation of identification with the Self which is what he yearns for, i.e., how to *"successfully remove the child from his inflated state and give him a realistic and responsible notion of his relation to the world, while at the same time maintaining that living link with the archetypal psyche which is needed in order to make his personality strong and resilient."* The child experiences himself as the centre of the universe, but before long the world begins to reject his demands. It is reality that contradicts the unconscious ego assumptions. *"All of us deep down have a residue of ego inflation that is manifested as an illusion of immortality."*

Edinger refers to myths to explain how the inflated ego manifests. In the story of Adam and Eve: *"The myth depicts the birth of consciousness as a crime which alienates man from God, from his original wholeness. The serpent is the symbol of knowledge or emerging consciousness. Its temptation represents the urge toward self-realisation in man and symbolises individuation. Eating the forbidden fruit symbolises the transition from eternal state of unconscious oneness with the Self to a real, conscious life in space and time. […] The innate and necessary stages of psychic development require a polarisation of the opposites, conscious vs. unconscious, spirit vs nature." (20) "Pain and suffering and death do exist prior to the birth of consciousness, but if there is not consciousness to experience them, they do not exist psychologically. […] We have to become alienated from the natural unconscious state of wholeness if we wish to develop into consciousness." (25)*

A description of the process of the Alienated ego follows. *"Although the ego begins in inflation this condition cannot persist. Encounters with reality bring about an estrangement between ego and Self."* (37) The process of alienation is symbolised by such images as a fall, and exile. In these myths it shows how the ego has been injured. This injury can best be understood as damage to the ego-self axis. *"The Self stands behind the ego and can act as a guarantor of its integrity. Jung says, the ego stands to the self as the moved to the mover."* (38) The myth that describes this process is the Old Testament man (ego) who was created in the image of God (Self). *"The ego-self axis represents the vital connection between ego and Self that must be relatively intact if the ego is to survive stress and grow. This axis is the gateway or path of communication between the conscious personality and the archetypal psyche. Damage to this axis impairs or destroys the connection between conscious and unconscious, leading to alienation of the ego from its origin and foundation."* (38)
The Self may be experienced in childhood in relation to the parents, initially the mother in that she represents the Self – nourishing, protecting. The dependent child represents the childish ego consciousness. An illustration of this immature consciousness follows through the use of various myths: *"Cain is a figure of alienation." (45). "Melville's book, 'Moby Dick', is a beautiful example of […] an alternation between the states of inflation and alienation." (46) We are reminded that "just as the experience of active inflation is a necessary accompaniment of ego development, so the experience of alienation is a necessary prelude to awareness of the Self."*
Jung reminds us of the numinous power of the Self, with specific reference to alienation of the ego and the religious experience. *"The classic symbol for alienation is the image of the wilderness. And it is here, characteristically, that some manifestation of God is encountered."* (50) Edinger quotes Jung in this regard:

"A religious attitude, understood psychologically, is based on an experience of the 'numinosum', i.e., the Self. But it is impossible for the ego to experience the Self as something separate as long as the ego is unconsciously identified with the Self. This explains the need for the alienation experience as a prelude to the religious experience." (52)

The restitution of the ego-Self axis which follows inflation and alienation is key. *"Like the body, the unconscious psyche has an instinctive wisdom which can correct the errors and excesses of consciousness if we are open to its messages. This corrective function derives from the Self and requires a living, healthy connection between Self and ego in order to operate freely." (61)*

What follows is the idea that we can eventually encounter the Self. *"The inflated state, when acted out, leads to a fall and hence to alienation. The alienated condition likewise, under normal circumstances, leads over to the state of healing and restitution." (62)* The role of the collective is a powerful influence in correcting these states. Edinger refers to traditions in Zen Buddhism and Christianity as examples. *"All religions are repositories of transpersonal experience and archetypal images." […] When the collective psyche is in a stable state, the vast majority of individuals share a common living myth or deity. Each individual projects his God-image (the Self) to the religion of his community." (65)* However he warns that these practices also deprive man of the opportunity to experience the encounter with the Self on an individual level. The solutions according to Edinger is possible if the individual is *"able to work consciously and responsibly with the activation of the unconscious he may discover the lost value, the god-image, within the psyche." (68)* What then follows is a breakthrough which occurs *"usually after an intense alienation experience, the ego-Self axis suddenly breaks into conscious view. […] The ego becomes aware of, experientially, of a transpersonal centre to which the ego is subordinate." (69)* The book of Job is an example of *"a remarkably comprehensive symbolic account of an encounter with the Self." (76) "Jung considers that Job was released from his despair through a process of increasing consciousness on the part of deity." (94)*

The last section under Chapter 1 illustrates the process of the individuated ego. *"Individuation is a process, not a realised goal. […] Speaking generally, the individuation urge promotes a state in which the ego is related to the Self without being identified with it. Out of this state there emerges a more or less continuous dialogue between the conscious ego and the unconscious, and also between outer and inner experience. A two-fold split is healed to the extent individuation is achieved; first the split between conscious and unconscious which began at birth of consciousness, and second the split between subject and object." (96)* Edinger concludes by saying, *"For modern man, a conscious encounter*

with the autonomous archetypal psyche is equivalent to the discovery of God. After such an experience he is no longer alone in his psyche and his whole world view is altered." (104)

Part 2: Individuation as a way of life

As mentioned earlier, the work is to establish in us a unique centre in which the universe reflects itself. Edinger starts off by reminding us a most common modern psychological disorder of sorts, one of feeling that life has no meaning.

"Our relation to life has become ambiguous. The great symbol system which is organised Christianity seems no longer able to command the full commitment of men or to fulfil their ultimate needs." (107)

He distinguishes between different uses of the word 'meaning', and specifically to the subjective use of the word as it relates to our psychological orientation. In the first instance when something deep has happened to us, we experience subjective, living meaning. Dreams, myths and works of art can convey this sense of meaning as well. By asking, what is the meaning of my life it becomes more subjective that the question, what is the meaning of life. The first question now holds the possibility of an answer.

"The problem of life meaning is closely related to the sense of personal identity. […] Who am I. (109)

"Modern man's most urgent need is to discover the reality and value of the inner subjective world of the psyche, to discover the symbolic life. As Jung said: "Man is in need of a symbolic life…Only the symbolic life can express the need of the soul – the daily need of the soul, mind you!" (109) Edinger explains,

"A symbol […] is an image or representation which points to something essentially unknown, a mystery. […] A sign is dead, and a symbol is alive. Symbols are spontaneous product s of the archetypal psyche. One cannot manufacture a symbol; one can only discover it. Symbols are carriers of psychic energy. […] The relation between the ego and the symbol is a very important factor." (110)

The three relations between the ego and the symbol are, in short: Where the ego identifies with the symbol, it lives out the image concretely, and the ego and archetypal psyche is one; when the ego is alienated from the symbol if functions outside of consciousness, and all symbols are merely seen as signs*. "Its mysterious urgencies will be understood only in terms of elementary, abstract factors."* And the third option, Edinger writes is the one to strive for. Here the ego*, "while clearly separated from the archetypal psyche, is open and receptive to the effects of symbolic imagery."* A kind of conscious dialogue between the ego and emerging symbols becomes possible. The symbol is then able to perform its proper

function as release and transformer of psychic energy with full participation of conscious understanding.

Edinger explains the difference between two fallacies, concretistic and reductive, that can occur in the area of symbol and ego interaction. The one is the concretistic fallacy, where the ego in a more primitive state cannot distinguish symbols of the archetypal psych from concrete, external reality, e.g. the animalistic beliefs in primitives, or in religious believers who misunderstand religious images to refer to literal facts.

"The reductive fallacy makes the opposite mistake. In this case the significance of the symbol is missed by misunderstanding it only as a sign for some other know content […] that it can see behind symbols to their 'real' meaning. […] It operates on the assumption that no true mystery, no essential unknown transcending the ego's capacity for comprehension, exists […] The conflict [between the two] is at the core of the contemporary conflict between traditional religious view of man and the so-called modern scientific view." (112)

"As with all matters pertaining to personality, the concretistic and reductive fallacies will not be changed by rational exhortation. Actually they can be considered as two successive stages in personality development." (113)

The first to relate to the early stage of ego development, i.e. as seen in primitives and children, and the latter *"stems from a state of alienation between ego and the symbolism of the unconscious and occurs in a later stage of development. […] this leaves a dissociation between ego and unconscious which sooner or later must be bridged if one is to become whole. […] The ultimate goal of Jungian psychotherapy is to make the symbolic process conscious. […] The basic proposition is this: An unconscious symbol is lived but not perceived […] experienced only as a wish to some external action." (113)* Here the process of analogy can reveal the hidden image of the unconscious symbol. As Jung says,

"The creation of … analogies frees instinct and the biological sphere as a whole from the pressure of unconscious contents. […] Since such symptom images have the same origin as dreams, we can approach them in the way we would a dream – by the method of amplification." (114)

In a further exposition in this chapter, reference is made to images of deity and specifically to the fact that their value is that of symbols because *"a deity or superpower cannot be precisely defined. It is not a sign for something know and rationally understood, but rather a symbol expressing a mystery. This manner of interpretation, if successful, can lead the patient toward symbolic life." (115)* Myths are used to describe the process of becoming conscious of symbols in the psyche. Such is the example of Job.

"To be able to recognise the archetype to see the symbolic image behind the symptom, immediately transforms the experience. It may be just as painful, but now it has meaning.

Instead of isolating the sufferer form his fellow humans, it unites him with them in a deeper rapport." (116)

Jung's words guide us on our journey into contact with the archetypal psych. He writes: *"I was living in a constant state of tension… To the extent that I managed to translate the emotions into images – that is to say, to find the images which were concealed in the emotions – I was inwardly calmed and reassured." (117)* Edinger relays this as, *"the symbolic life is some form of prerequisite for psychic health." He documents many cases of dreams and stories of clients who through the natural engagement with the symbolic life within their psyche, they illustrate the process of "analytical psychology concerning the origin and the development of the conscious ego." (121)* In further illustrations through the use of dreams, there is reference back to the ego-Self axis and its functions. An example of a dream is used:

"I would draw your attention to the light symbolism in this dream […] Light represents consciousness […] refers to the creation of the ego which is the light of consciousness born out of the darkness of the unconscious [there are wise men in the dream who bring gifts and wisdom] "Wisdom is light in the psychological sense. The wise men are bringers of light of consciousness." (129)

The symbols that the ego and the archetypal psyche present us with, allow symbolic meaning to be transmitted. *"The symbol leads us to the missing part of the whole man." (130)*

The following chapter is symbolic exposition of Christ as paradigm of the individuated ego. *"The image of Christ, and the rich network of symbolism which has gathered around Him, provide many parallels to the individuation process. In fact, when the Christian myth is examined carefully in the light of analytical psychology, the conclusion is inescapable that the underlying meaning of Christianity is the quest for individuation." The myth of Jesus Christ is unique in its assertion of the paradoxical double aspect of Christ. He is both God and man. […] Understood psychologically, this means that Christ is simultaneously a symbol for both the Self and the ideal ego." (132)*

An exposition of this myth follows regarding Jung's idea that the Christ can be seen as the symbol of the Self. Edinger's view is that Jung *"never really elaborated the idea of Christ as symbol of the ego."* He continues to explore the subject by saying that Christ as an illegitimate child did not have a traditional father figure. In such a case there is *"no layer of personal experience to mediate between the ego and the numinous image of the archetypal father."* This resulted in a void in the psyche which made it vulnerable to the forces of the unconscious. *"Jesus would appear to fit [this] description. He experienced a direct relation to the heavenly (archetypal) father and described in numerous vivid symbolic images the nature of the kingdom of heaven (the archetypal psyche)". (133)* Edinger continues to say

that Jesus spoke about the idea of projection thousands of years before depth psychology even existed. E.g. Jesus said: *"Why do you look at the speck of sawdust in your brother's eye with never a thought for the great plank in your own eye?"* On the subject of over-identification with parents and family, Jesus warned: *"For I have come to set a man against his father, and a daughter against her mother…" (133)*

From these examples, it seems that Jesus encouraged the *"solitary condition, the state of being autonomous individual. This can be achieved only by a separation from unconscious identification with others." (134)* And so the symbol of the cross is related to man finding his true self. *"To take up one's own cross would mean to accept and consciously realize one's own particular pattern of wholeness." (135)* These teachings are not meant to be taken literally. Jung suggests that it is best understood on a subjective or inner level. In his seminar on "Visions" […] 1930 in Zurich referred to the Sermon on the Mount as similar to the discovery of depth psychology for the individual. E.g. the following beatitudes can be understood psychologically. *"Blessed are: the poor in spirit"* – the ego that is aware of its own emptiness is now open to the unconscious and can experience the archetypal psyche (kingdom of heaven*); "…those who mourn" – the individual who withdraws their identification on an object outside of themselves, experiences a senses of loss; "…the meek*" – when the attitude of the ego is thus to the unconscious it is teachable and flexible with regard to its assumptions*; "…those who hunger"* – Edinger explains, this describes the empty ego who does not *"identify its own opinions and judgements with the objective inner law".[…] "Blessed is the merciful"* refers to the ego when it has a *"kind and considerate"* attitude toward the shadow; *"…the pure in heart"* describes an ego that has made the unconscious (it's dark stuff) conscious and in doing so becomes pure and open to experience the Self; *"…the peacemakers"* is explained as the ego's role in reconciling the opposites, acting in the interest of the Self, as a kind of *"son of God*"; and finally, *"…the persecuted*" relates to the ego that experiences pain, but does not turn it into a negative dynamic in the psyche, and *"is rewarded by contact with the archetypal psych and its healing, life-giving images." (137-138)*

Aspects of Jesus' teachings illustrate how we can interpret them psychologically. The many references in passages in the gospel that refer to that which has been lost, *"refer[s] to the special significance of the lost or repressed portion of the personality. […] The lost part is the most important because it takes with it the possibility of wholeness. The inferior function which has been lost to conscious life needs to be given special value if one's goal is the wholeness of the Self. The last becomes first and the stone that the builders ejected becomes the cornerstone." (143)*

More examples follow of images from the gospel that support the path to individuation and wholeness. The value of Christ as the Self-oriented ego, meaning an ego which is conscious of being directed by the Self, is a core aim toward Self-acceptance, as *"God's beloved"*. But

a warning follows that if the ego starts to identify with this valuable discovery and *"appropriates it for personal purposes"* it falls prey to inflations. The three temptations of Christ in the dessert are considered necessary challenges that the ego would encounter when it encounters the Self. In other words, if the ego identifies with the Self, it loses the ability to acquire transpersonal wisdom i.e. to seek the myth or archetypal image which expresses his individual situation. Edinger reminds us that transpersonal images have the ability to *"protect [the ego] from the danger of inflation". (149)* The powerful image of Jesus on the cross expresses the position of the ego in the individuation crisis it will undoubtedly encounter. It relates to the *"paralysing suspension between opposites*", that "*the ego and the Self are simultaneously crucified"*; and to *"the archetypal psyche's spontaneous tendency to nourish and support the ego"*. A so called 'Dark Night of the Soul' is the place where the ego is able to have a profound encounter with the Self (with God), where the two merge. In St John of the Cross's words this *"is the state of union with God." (150)*

Edinger concludes by referring the second half of our life, *"At this phase of development, the image of the suffering deity is immensely pertinent. This symbol tells us that the experience of suffering, weakness, and failure belongs to the Self and not just to the ego." (153) "Man as the image of God becomes relevant. "If the figure of Christ is a mirror for the ego, it is certainly reflecting a paradoxical double image. Is the individual ego then both man and God, ego and Self? […] Jung touches on this same question in his alchemical studies". (155)*

The conclusion is that an intimate connection was reached between the ego and God. *"If we formulate this idea psychologically, it means that the real ego relates to the Self only via an ideal ego as paradigmatic model (Christ) which bridges the two worlds of consciousness and the archetypal psyche by combining both personal and archetypal factors. […] With these rather ambiguous reflections we encounter analytical psychology's most difficult problem, namely the nature of the relation between the ego and the Self. […] The ego is the seat of consciousness and if consciousness creates the world, the ego is doing God's creative work in its effort to realise itself through the way of individuation." (156)*

The chapters on Being an Individual discusses the 'a priori' existence of the ego. Edinger writes:

"The notion that one's identity has an 'a priori' existence is expressed in the ancient idea that each person has his own individual star, a kind of celestial counterpart, representing his cosmic dimension and destiny. […] The process of achieving conscious individuality is the process of individuation which leads to the realization that one's name is written in heaven. […] The fact is that embedded in the manifestations of unconscious individuality lies the supreme value of individuality itself, waiting to be redeemed by consciousness." (159-160)

A section is devoted to an ego that devotes itself to selfish and egocentric behaviour, with reference to Narcissism, "the general misunderstanding concerning self-love. […] Narcissus

represents the alienated ego that cannot love, that is cannot give interest and libido to life – because it is not yet related to itself." (161) The image of the widow (meaning "desolate in this world") is used to illustrate how a "dependent projection must be broken." (163) Images related to the process of alchemy as seen in the Monad, are also used – "that the principle of individuality is the creative principle itself [and] does convey forcefully the sense that the individual is the carrier of a profound mystery. (165) Numerous instances of individuality follow, and Edinger concludes: "the whole world for each is peculiar and private to that soul. […] We each inhabit our own separate world and have no way of knowing how our world compares with that of others. […] It follows then that there will be as many worlds as there are centres of consciousness, and each is separate […] hermetically sealed from all others." (169)

The questions asked relating to human solidarity such as where does empathy, love, understanding, and support come into play. The answer seems to lie in our ability to exclude the relationships that are based on projection and unconscious identification. If we are able to do this, we get to a place of *"love or relationship […] that can enable us to have objective love and understanding. […] But to the extent that we are related to our individuality as a whole and in its essence, we come into objective and compassionate relation to others." (170)* The concept of unity and multiplicity as opposites in the process of developing consciousness is introduced. Fragmentation is seen in the use of the myths describing "*a state of dispersal [where] there can be not experience of essential individuality. One is in thrall to the 'ten thousand things.' [..] The process of self-collection, or better self-recollection, involves accepting as one's own all those aspects of being which have been left out in the course of ego development." (174)*

In this last chapter of the second part of the book, Edinger uses the values of the numbers 3 and 4 as symbols for the structure and the developmental goal with regard to the Trinity Archetype. The number 4 relates to psychic wholeness and the number 3 as it specifically relates to the Father, Son and Holy Ghost as representing of the deity, the Self. He uses 4 to show how the energy of the psyche is able to reach stability and rest. And how the *"Trinitarian symbols on the other hand imply growth, development and movement in time." (182)*

"The theme of transformation, of death and rebirth, which is a dynamic, developmental happening, is also associated with the number 3." (187) Edinger sums it up,

"Four is structural wholeness, completion – something static and eternal. Three on the other hand represents the totality of the cycle of growth and dynamic change – conflict and resolution and renewed conflict again. […] Jung … returns to the alchemical question: […] It could refer to the proper and necessary conflict in man between the completeness of the static, eternal quaternity and the dynamic change and vitality of the trinity." (189)

The aspect of the no. 3 representing the masculine and the no. 4 the feminine is used to further illustrate the dynamic of the psyches development. (189) He quotes Jung, *"We shall hardly be mistaken if we assume that our mandala aspires to the most complete union of opposites that is possible, including that of the masculine trinity and the feminine quaternity." (192) Edinger concludes, "The trinity archetype seems to symbolise individuation as a process, while the quaternity symbolises its goal or completed state." (193)*

Part 3: Symbols of the goal

Jung said, "Man has a soul…there is a buried treasure in the field." According to Edinger the process of individuation often expresses itself in symbolic images of a metaphysical nature. And Jung explored the realm of the metaphysical world with great courage. Paul Tillich in his commentary on Jung's view, added that the symbolic images *"must express what needs revelations, namely, the mystery of being." (199)*

Edinger adds an important point:

"…projected metaphysical content, when withdrawn from projection, may still retain its metaphysical quality. We know that… dreams do reveal, to some extent, the 'mystery of being'. Hence these messages can properly be called metaphysical, i.e., beyond the physical or ordinary conceptions of life. […] dreams of individuals…tend to also express a general or common viewpoint, a kind of perennial philosophy…being based on the universality of the urge to individuation." (199)

In this section he records a series of dreams from his patients. He shows how the content of dreams demonstrates the developmental dynamic of the psyche as it manifests in various archetypal images. He concludes by saying: *"Somehow the presence of the analyst was needed to release the numinosity of the dream images. Taken as a whole, the dreams conveyed a series of small religious experiences which brought about a gradual and definite change in the dreamer's life attitude." (224)*

An in depth discussion of the image of the Blood of Christ follows to support the point that "*Theology without alchemy is like a noble body without its right hand." He emphasises that the archetypal image of the blood…must be treated with care. […] the empirical method of analytical psychology requires that we attempt to strip away the protective, traditional context in order to examine the living symbol itself… and its function in the individual psyche." (225)*

"Jung's psychology is… a verifiable science. […] we are obliged to use the cumbersome empirical-descriptive method which always keeps in immediate view the actual manifestations of the psyche…" (226) Edinger discusses the various meanings of the image of blood in terms of it being the *"most appropriate gift to God […] is the notion that blood*

establishes a bond or covenant […] In the new dispensation the 'blood of the covenant' becomes the blood of the communion meal. […] the drinking of Christ's blood… can be seen symbolically to represent a two-fold cementing process… the individual communicant cements his personal relation to God. Secondly, he becomes psychologically identified… as part of the mystical body of Christ." (231)

"Another important line of symbolic connections links the blood of Christ with the grape and wine of Dionysus. […] wine is analogous to the 'living water' which Christ offered to the woman of Samaria." (235) Edinger explains the concept of sacrifice as it relates to the image of Christ's blood. Jung describes the meaning of Christ sacrificing himself through his blood as follows: *"If the projected conflict is to be healed, it must return into the psyche of the individual… must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood, which means that he must recognise and accept the other in himself […] An individual's shadow is invariably bound up with the collective shadow […] This 'feedback' process is at the same time a symbol of immortality." (245)*

The conclusion is that the images of blood and wine form part of the alchemical value these symbols have in the developmental stages of the psyche. *"As Jung comments… 'these instructions are the typical alchemical procedure of extracting the spirit or soul, thus for bringing unconscious contents to consciousness." (251)* Edinger describes how *"The symbol of the blood of Christ is active in the modern psyche […] how a psychic symptom can be resolved when its core of archetypal meaning is penetrated […] suffering has been transformed into conscious, meaningful suffering which is understood as a necessary ingredient of a profound, archetypal life process, i.e., the extraction of the blood of Christ." (257)* And finally to conclude, he says, *"an archetypal dynamism represented by the blood of Christ… confirms the reality of the 'power of redemption' which is the essential quality of the blood of Christ." (259)*

In the final chapter, Edinger explores another mythical image. *"A rich and complex symbol of the Self is found in the alchemist's idea of the Philosopher's Stone – the ultimate goal of the alchemical process." (260)* He reminds us that the goal of individuation is to achieve a conscious relation to the Self, and with this image the Philosopher's Stone is a symbol of the Self. The Stone is described as if it were four different Stones, and again the number 4 returns to play an important part in this illustration as it represents wholeness. *"In order to produce the Philosopher's Stone, the four elements must then be reunited in the unity of a quintessence. The original whole… is thus restored…". (265)* He concludes by saying, *"To bring an emerging unconscious content into consciousness, the immaterial must be clothed in matter, the disembodied, or better the not-yet-embodied, must undergo incarnation; a spirit must be caught in some discernible form in order to become a content of consciousness. (285)*

"The knowledge of the archetypal psyche is indeed available only to a few. It derives from inner subjective experiences which are scarcely communicable. However, the reality of the psyche is beginning to find witnesses for itself. The Philosopher's Stone is a symbol for that reality… It is a potent expression of the source and totality of the individual being. Whenever it appears in the process of psychotherapy it has a constructive and integrating effect." (295)

Conclusion

To summarise the key learning areas in the book, the goal of the psyche is individuation and wholeness, and encountering the Self is a core developmental aim of the psyche. This key process of the ego – being not yet conscious of itself or of the Self as separate entities – is to become conscious and return and find a place of balance and restitution on the ego-Self axis.

Symbols are alive and act as carriers of psychic energy. It is important for our psychic health that we engage with them in a conscious way as they relate to the experience of our archetypal psyche. The process of individuation expresses itself by means of symbolic images of a metaphysical nature. Encountering myths as they resonate with the psyche in different ways through dreams, religious and numinous experiences, assist us in making the unconscious conscious.

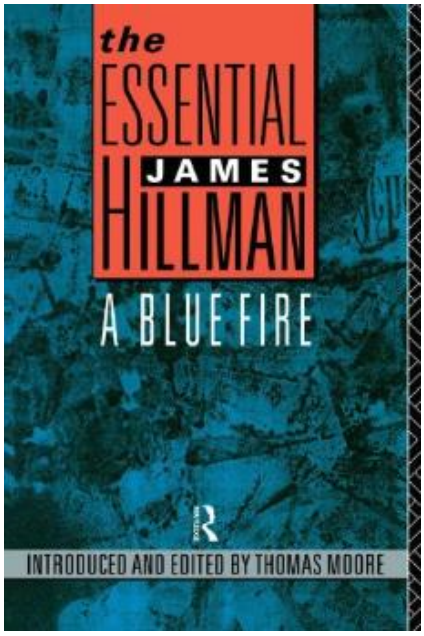
The goal is to become an autonomous individual separate from unconscious identification with anything outside of ourselves; to remain in the flux of opposites which is in itself a numinous space, because wholeness is found in the union of opposites. We hold fast to the knowledge that embedded in the manifestations of our unconscious individuality, the supreme value of individuality itself lies waiting to be redeemed by consciousness.

Purchase this book

Ego and Archetype by Edward F. Edinger

A Blue Fire by James Hillman

Synopsis written by Shane Eynon



James Hillman (April 12, 1926 – October 27, 2011) was an American psychologist. He studied at, and then became the leader of studies for, the C.G. Jung Institute in Zurich soon after the death of C.G. Jung.

Hillman was born in Atlantic City, New Jersey in 1926. He was the third child of four born to Madeleine and Julian Hillman. James was born in Breakers Hotel, one of the hotels his father owned. His maternal grandfather was Joseph Krauskopf, a rabbi in the Reform Judaism movement who founded several schools and synagogues. For many years he served as an itinerant rabbi in the Deep South of the United States. After high school, he studied at the Edmund A. Walsh School of Foreign Service for two years. He served in the US Navy Hospital Corps from 1944 to 1946, after which he attended the University of Paris, studying English Literature, and Trinity College, Dublin, graduating with a degree in mental and moral science in 1950. In 1959, he received his PhD from the University of Zurich, as well as his analyst's diploma from the C.G. Jung Institute and was then appointed as Director of Studies at the institute, a position he held until 1969.

Career

In 1970, Hillman became editor of Spring Publications. Re-visioning Psychology, was written in 1975 and nominated for the Pulitzer Prize. His 1997 book, The Soul's Code: In Search of Character and Calling, was on The New York Times Best Seller List that year. His works and ideas about philosophy and psychology have also been popularized by other authors such as Thomas Moore. His published works, essays, manuscripts, research notes, and correspondence (through 1999) reside at OPUS Archives and Research Centre, located on the campuses of Pacifica Graduate Institute in Carpinteria, California which is now a hub for the study of depth psychology.

Archetypal psychology

Archetypal psychology is a polytheistic psychology that differs from Jung's Analytical Psychology in many ways, in that it attempts to recognize the myriad fantasies and myths that shape and are shaped by our psychological lives. The ego is but one psychological fantasy within an assemblage of fantasies. To illustrate the multiple personifications of psyche Hillman made reference to gods, goddesses, demigods and other imaginal figures which he referred to as sounding boards "for echoing life today or as bass chords giving resonance to the little melodies of daily life". Here we can see a difference with orthodox Jungian Psychology. Although he insisted that these figures should not be used as a 'master matrix' against which we should measure today and thereby decry modern loss of richness. Archetypal psychology is part of the Jungian psychology tradition and related to Jung's original Analytical psychology but is also a radical departure from it in some respects.

Whereas Jung's psychology focused on the Self, its dynamics and its constellations (ego, anima, animus, shadow), Hillman's Archetypal psychology relativizes and de-literalizes the ego and focuses on psyche, or soul, and the archai, the deepest patterns of psychic functioning, "the fundamental fantasies that animate all life" (Moore, in Hillman, 1991). NB: Adapted and revised from Wikipedia, 2018

PART ONE: SOUL

'Archetypal psychology is not a psychology of archetypes. Its primary activity is not matching themes in mythology and art to similar themes in life. Rather, the idea is to see every fragment of life and every dream as myth and poetry.' Hillman, James. The Essential James Hillman: A Blue Fire (p. 15). Taylor and Francis.

We see here that Hillman makes a divergence from classical the classical Analytical Psychology from the outset. Hillman is building the basis of a psychology that views the inner world and outer world through the lens of myth and poetry. Hillman bases the entirely of his psychology not on science but on the aesthetic and poetic basis of the soul. He views consciousness as a thin layer of literalism that is depriving the soul of much needed meaning and experience.

In essence, Hillman is seeking to harness the power of imagination and the image to bring a true and profound meaning to life. Therefore, psychology stands apart from science, moral philosophy, and religion in that is a disciple of the imaginative activity of the soul. Hillman wants us to be forced by the images. Rather than interpret a dream, Hillman prefers to let the dream interpret us. This approach gives imagination absolute priority over ego

understandings and applications. The idea of a poetic basis of mind is a radical one, moving consciousness away from heroics toward a more receptive and malleable posture.

For Hillman, the soul takes on all the meanings that have been handed down throughout time and across cultures. He describes the essential meaning of soul as that part of human experience that is able to create and image. The loss of soul as described in the past includes not only a particular lifelessness and meaninglessness for those who lose soul, but also all the past descriptions of possession and oppression defined by past spiritual practices.

Hillman takes a unique view of psychopathology and psychiatric symptoms. In his view, which he shares with Jung, the very symptoms of suffering such as psychosis, depression, and anxiety are in actuality a language of the soul. In helping us with those symptoms the analyst and patient both need a loving patience in order to uncover and understand the nature of the symptom and learn the language of the soul.

Readers complain that James Hillman offers little in the way of technique and method. He speaks strongly against guided imagery, Gestalt techniques, the interpretation and application of images for life, drug-induced reverie, and studies in symbolism. While it is true one looks in vain in Hillman for a manual explaining how to work with images, he does provide some precise guidelines for elaborating images and for preserving their integrity. Of primary importance in archetypal practice is one's attitude toward an image. Hillman says over and over that he wants to preserve the phenomena. "Stick to the image" has become a rule of thumb. This means not translating images into meanings, as though images were allegories or symbols. As he says, if there is a latent dimension to an image, it is its inexhaustibility, its bottomlessness. Even subtle moves with an image can turn it into a concept or link it into an abstract group of family symbols.

Hillman also advises that an image comes with a moral claim. It haunts or obsesses until we respond to it in some fashion. It may suggest an internal necessity or a limitation, or it may require direct action. Images are daimones offering indications of fate. In a climate of modernism, imagination is often taken lightly. Relying on images for an ethical sensibility would seem to promote relativity. Anything goes. But Hillman recognizes a profound, subtle, complex morality in taking images seriously. Knowing our fantasy life is to know ourselves profoundly. From that particular kind of self-knowledge that is beyond ego comes a strong sense of destiny. In this sense, imagination provides a solid moral grounding. A different yet important kind of grounding also arises from psychological ideas. Modern psychology suffers

from a debilitating anti-intellectualism. Instead of ideas, it relies on research designs, quantitative studies, simple and literalistic catalogues of illness, and a wide range of techniques. Or, it goes in the opposite direction where feelings are the final moral arbitrator.

One of Hillman's radical contributions to psychology is to ground psychology once again in ideas that have depth and texture, and to propose ideas with intellectual passion. In many writings, Hillman presents "rules" for working with images that are similar to the "rules" artists follow in their work. These rules protect the individuality of the image and yet let it speak more loudly than it would without this work. One rule, for instance, is to consider all the details and the context of an image. If you dreamed of a snake last night, that snake is not identical to the one that appeared to Adam and Eve, although it may be related. Hillman recommends that we take an olfactory approach to images. Pg. 50.

PART TWO: WORLD

According to the ancient Greek philosopher Thales, "the whole world is full of gods." The idea that the world itself in all its particulars has soul was reborn in the Renaissance and now it is taken up in archetypal psychology. In the writings of James Hillman, Robert Sardello, Ginette Paris, Wolfgang Giegerich, and other archetypalists, this is not just a philosophical and mystical notion. If psychology is by definition work with the soul, and if nature and culture have soul, then psychology must concern itself with this larger sphere. Hillman argues strongly against reducing soul to personal subjectivity, naming personalism as one of the burdens of the modern era.

Psychology assumes that only humans are persons, and therefore we are given the impossible responsibility of carrying the full weight of soul. We tend to interpret everything in terms of personal relationships. Even therapy is often defined as the interaction of two persons, and the goal in therapy is the personal development or growth of the private individual. The soul is not of itself personal. Of course, the psyche presents itself in images of persons and in personal feelings, but it is more than personal. Carl Jung used the phrase objective psyche, suggesting that when we look into the soul, we are looking at something with its own terrain, its own history and purposes, and its own principles of movement and stasis. The interested, noninterfering tone Hillman usually takes when dealing with manifestations of the soul derives in large measure from this conviction that the soul has its own reasons.

To the archetypal psychologist the world, too, is a patient in need of therapeutic attention. When our fantasy of the world deprives it of personality and soul, we tend to treat this "inanimate" world badly. We place all our psychological attention on interior events and intimate relationships, withdrawing that attention from the world. But if the world has subjectivity, we have to have a relationship with it Therefore, as Hillman says, we can be in the world through the heart rather than the head. We can feel our congenital ties to the things of nature and of culture, discovering our actual attachments and thereby developing new intimacies with what has been previously dismissed as dead throwaway matter. Hillman refuses to see personality in the world of things as projection of our own fantasies. While it is true that we perceive the world's soul through a refined and strong imagination, that doesn't mean that the world is alive only through our fantasy of it. Nature, architecture, politics, economics, and even city transportation are filled with fantasy that lies beyond our projections. Archetypal psychology tries to unveil that imagery. The point is not to dissect the world's soul for the mere pleasure of analysis and understanding, but to remember the world's body so that we can become more aware of how it affects us and relate to it as person to person. We might also find in that relationship, as we would with a human patient, areas of suffering in need of special attention. Here, Hillman's point is that therapy on our own souls is ultimately ineffective without equal attention to the world soul.

Panic, especially at night when the citadel darkens and the heroic ego sleeps, is a direct participation mystique in nature, a fundamental, even ontological experience of the world as alive and in dread. Objects become subjects; they move with life while one is oneself paralyzed with fear. When existence is experienced through instinctual levels of fear, aggression, hunger or sexuality, images take on compelling life of their own. The imaginal is never more vivid than when we are connected with it instinctually. The world alive is of course animism; that this living world is divine and imaged by different gods with attributes and characteristics is polytheistic pantheism. That fear, dread, horror is natural is wisdom. In Whitehead's term nature alive means Pan, and panic flings open a door into this reality. There is no access to the mind of nature without connection to the natural mind of the nymph. But when nymph has become witch and nature a dead objective field, then we have a natural science without a natural mind. Science devises other methods for divining nature's mind, and the nymph factor becomes an irregular variable to be excluded. Psychologists then speak of the anima problem of the scientist. But the nymph continues to operate in our psyches. When we make magic of nature, believe in natural health cures and become nebulously sentimental about pollution and conservation, attach ourselves to special trees, nooks and scenes, listen for meanings in the wind and turn to oracles for comfort—then the nymph is doing her thing. ("Pan," 24–25,33, 54)

Therefore, for Hillman, the Anima Mundi (World Soul) is a necessary and essential psychological phenomenon that requires fostering in the Western psyche.

Hillman writes, “Let us imagine the anima mundi as that particular soul spark, that seminal image, which offers itself through each thing in its visible form. Then anima mundi indicates the animated possibilities presented by each event as it is, its sensuous presentation as a face bespeaking its interior image—in short, its availability to imagination, its presence as a psychic reality. Not only animals and plants ensouled as in the Romantic vision, but soul is given with each thing, God-given things of nature and man-made things of the street. The world comes with shapes, colours, atmospheres, textures—a display of self-presenting forms. All things show faces, the world not only a coded signature to be read for meaning, but a physiognomy to be faced. As expressive forms, things speak; they show the shape they are in. They announce themselves, bear witness to their presence: “Look, here we are.” They regard us beyond how we may regard them, our perspectives, what we intend with them, and how we dispose of them. This imaginative claim on attention bespeaks a world ensouled. More—our imaginative recognition, the childlike act of imagining the world, animates the world and returns it to soul. Then we realize that what psychology has had to call projection is simply animation, as this thing or that spontaneously comes alive, arrests our attention, draws us to it. This sudden illumination of the thing does not, however, depend on its formal, aesthetic proportion which makes it “beautiful”; it depends rather upon the movements of the anima mundi animating her images and affecting our imagination. The soul of the thing corresponds or coalesces with ours.

This insight that psychic reality appears in the expressive form or physiognomic quality of images allows psychology to escape from its entrapment in “experience.” Ficino releases psychology from the self-enclosures of Augustine, Descartes, and Kant, and their successors, often Freud and sometimes Jung. For centuries we have identified interiority with reflexive experience. Of course, things are dead, said the old psychology, because they do not experience (feelings, memories, intentions). They may be animated by our projections, but to imagine their projecting upon us and each other their ideas and demands, to regard them as storing memories or presenting their feeling characters in their sensate qualities—this is magical thinking. Because things do not experience, they have no subjectivity, no interiority, no depth. Depth psychology could go only to the intra- and inter- in search of the interiority of soul. Not only does this view kill things by viewing them as dead; it imprisons us in that tight little cell of ego. When psychic reality is equated with experience, then ego becomes necessary to psychological logic. We have to invent an interior witness,

an experiencer at the centre of subjectivity—and we cannot imagine otherwise. With things returned again to soul, their psychic reality given with the anima mundi, then their interiority and depth—and depth psychology too—depend not on their experiencing themselves or on their self-motivation but upon self-witness of another sort. An object bears witness to itself in the image it offers, and its depth lies in the complexities of this image. Its intentionality is substantive, given with its psychic reality, claiming but not requiring our witness. Each particular event, including individual humans with our invisible thoughts, feelings, and intentions, reveals a soul in its imaginative display. Our human subjectivity too appears in our display. Subjectivity here is freed from literalization in reflexive experience and its fictive subject, the ego. Instead, each object is a subject, and its self-reflection is its self-display, its radiance. Interiority, subjectivity, psychic depth—all out there, and so, too, psychopathology."

PART THREE: EROS

According to Hillman, the soul searches everywhere for the myths that will nourish it. For millennia people have looked at trees, springs, caves, mountains, wheels, tall buildings, strongmen, lovely women, and animals of all kinds and have found the sparks of myth. Fantasy weaves around these things and ripens into myth. Later, scholars sometimes try to explain myth by reducing it to the originating object, but they get it backward. It is myth that is significant to human experience, not the object that sparked fantasy.

It's difficult to apply this mythological viewpoint to the family. And it is upon the western family model that Hillman takes great pains to dissect. We have been thoroughly educated into thinking of the family as a literal sociological and psychological entity. Nevertheless, the family that is the concern of many of James Hillman's essays is the mythic, archetypal family. It's possible to look at anything through the image of family. The image itself continually draws on our actual experience of family, but it is not about the actual family. The family serves as metaphor, as a special lens through which we can see certain relations and patterns. Even in actual families, images of family members do not always coincide with literal expectations. A father or brother in a family may evoke maternal qualities, the mother a paternal tone, and so on. Our daily language often reflects this fantasy family. Industries and corporations speak of a family of companies or products. Unions and other organizations call themselves brotherhoods and sisterhoods. We speak casually of mother figures and father figures.

Hillman's writing on the family examines subtle aspects of this metaphoric family. Hillman 's earlier essays explored family members as myth: the abandoned child, the hero's mother, the senex, the puer. These family personalities were seen as types or figures for ways of being. One of the problems in thinking about family mythology is the tendency to forget that even as we think we are always in a particular myth. Even psychological analysis is done through a particular mythic pair of eyes. It is easy to fall into the senex when condemning youth as irresponsible and self-destructive. Some people naturally slip into a maternal complex whenever they encounter a child. A puer might easily discuss the senex with apparent objectivity and yet, from the puer viewpoint, make subtle negative judgments about conservatism or slowness. Hillman helps us get some distance on these unconscious habits derived from the mythical figures of family. For example, he warns against an element of emptiness in the puer's charm, and he suggests that senex melancholy might be a way toward imagination. These essays on family members also attempt to move us out of conventional and therefore unreflected biases. Hillman does not accept the commonly presented view that consciousness is a young male hero battling for independence from a smothering mother. He does not see the child as a phase we grow out of, or as a shadowless source of creativity. He criticizes fantasies of personal growth and warns that we cannot enjoy the benefits of the eternal child unless we also tolerate the childishness and dependence that come along with it.

Hillman also closely studies relations among the members of the archetypal family. He looks for polarities that suggest what is sometimes called a split archetype. From a certain point of view, puer and senex are part of the same archetypal formation. For instance, one solution to senex rigidity and authoritarianism in an organization or in government might involve accommodating some puer elements, some experimentation and re-visioning, rather than valuing only order and tradition. Implied, however, in Hillman's approach is an avoidance of compensatory moves. He has frequently warned against the dangers of compensation in any oppositionalist view of the psyche. Therefore, in a case of a destructive senex complex, it might be better to deepen and enrich the senex element than to compensate by trying to force carefree spontaneity. It is the troublesome family member that needs closer attention, not some other figure.

Hillman takes a unique perspective on the family that needs to respected. "We are born into a family and, at the last, we rejoin its full extension when gathered to the ancestors. Family grave, family altar, family trust, family secrets, family pride. Our names are family names, our physiognomies bear family traits and our dreams never let us depart from home—father and mother, brother and sister—from those faces and those rooms. Even alone and only

ourselves, we are also always part of them, partly them…. Where does family fit in the modern myth of individual independence?

That myth says home is what you leave behind. Moving on means moving out. You can't go home again—unless after failure or divorce. Women want careers, downtown, where the action is. Men long for something more, undefined, but most surely not more family. Marriages and family founding, especially foundings of large families, are more and more countered by separations, living apart, single-parent households, divorces. Generations divided; children in day care; elders in Arizona. The place where one is most likely to be killed is at home, both perpetrator and victim, family members. Yet family has been battered by more than these sociological developments.

It has taken an even worse beating from the notion of development itself. Nothing has abused the family more than our psychological theories of development, with their myth of individual independence. Family, so goes the developmental tale, is only the beginning, a necessary evil, which like all beginnings must be left behind. An adult has grown up, declared his independence, and his life and liberty are dedicated to the pursuit of his own happiness. In the United States a newborn infant is believed to be so symbiotically fused with its mother that every effort must be made to develop its ability to separate, to stand on its own as early as it can. In Japan a newborn infant is believed to be so utterly alien that every effort must be made to enfold it within the human community as early as possible. Two opposed trajectories of development. Neither is right or wrong. Both are living myths, myths because they are lived unconsciously as truths and have long-term consequences.

Psychoanalysis has swallowed whole the myth of individual development away from family. Everyone who buys an hour of analysis buys into this myth called "strengthening the ego." The first steps of any current treatment in mental hygiene (brain washing?) uncover the family romance, as it is called, which, in the widest sense, refers to the damaging fantasies arising from an individual's relations within the family. Notice here the focus on the independent ego; the family represents merely the limits imposed by genetic nature or environmental nurture, a restrictive influence on personal growth. Other cultures would not imagine the individual over and against family. Where other cultural myths dominate, an individual is always perceived as a family member.

Our myth, however, insists that ego is strengthened and full personality achieved away from familial ties and pressures. Psychology has even invented secondary embellishments to make its myth of individual independence more compelling. (Otherwise a person might

naively suppose that the family pulls and pressures are what other cultures regard as filial bonds, kinship love, family pride, parental sacrifice.) Therefore, psychology has discovered an entire demonology within family: the irremediable envy of sibling rivalry between brothers and sisters, castration threats by fathers, disguised cannibalism by sons, devouring mothers and schizogenetic mothers, as well as omnipotent, amoral, polymorphously perverse children. These are only some of the denizens of the deeps in family life. Of course, therefore, maturing, coping and handling have come to mean freedom from family. And of course psychology finds itself justified to go right into the home to exorcise by means of family therapy the creatures that its myth has created.

Is it too much to assert that the most devastating effect of Western psychology is neither the reductive sexualization of the mind nor the pseudoreligion of self-centeredness, but rather its deliberate rupture of the great chain of generations, which it has accomplished by means of its myth of individual development toward independence? Not honour your father and mother, but blame them and you will come out strong…. The overwrought, exhausting difficulties that consume family life indicate that something important is going on. Any big emotion signals value; the task is to discover the gold in the sludge. Let's see what we can recover from [four] typically emotional moments in family life. False identity: During childhood, traits of personality are identified and one's identity begins to form partly in accordance with the perceptions of others. "Gilly's a real tomboy, a stringbean who only has time for animals." (Will Gilly ever marry? Will she become a lesbian or a veterinarian?) "Billy can't keep out of trouble. I can't trust him out of my sight." (Will Billy ever hold down a decent job? Might he end up in prison?) "Milly was the quietest baby, always smiling and such a charmer." (Will Milly stay home with her parents, keeping them happy, or get pregnant at fifteen?)"

Going back home: Whether from prison camp after a war or just taking the bus home for Thanksgiving, homecoming is fraught with dreadful anticipation. Opening the front door releases overwhelming emotions—and also the counterforce of repression against those emotions that so often characterizes the stifled atmosphere of returning. Here we must remember that going home is always going back home.

Returning is essentially a regressive act in keeping with an essential function of family: to provide shelter for the regressive needs of the soul. Everyone needs a place to crawl and lick his wounds, a place to hide and be twelve years old, inept and needy. The bar, the bed, the boardroom and the buddies do not meet the gamut of needs, which always limp along behind the myth of independent individuality. Something always remains undeveloped and

this piece needs to “go back home” as country-and-western lyrics often enough affirm. Going back may mean sleeping till two in the afternoon, or taking refuge in the bathroom, crying with mom in the kitchen, or just complaining as do the grandparents who fall ill during every visit. Going home, at whatever age, offers going back, regression. And the fight against family during these return trips is therefore a displacement of the fight against regression.

We don’t want to admit the weaknesses in our characters and the hungers in our desires. We don’t want to admit that we have not “grown up,” and so blame the family both for bringing out our worst and then for not indulging it enough. Meanwhile: that strange sense of consciousness ebbing away, going down the family drain. The debilitating energy loss strikes everyone alike as if a communal power outage. Everyone caught in repeating, and resisting, old patterns. Nothing changed, after all these years! No one can get out even for a walk to break the spell, the whole family sinking deeper into the upholstery (and television has little to do with it and may even be, in such moments, the household god who saves). These moments attest to the capacity of family for sharing—French anthropology used to speak of a participation mystique—in a common soul or psychic state, and for containing the regressive needs of the soul. No one is at fault, no one is kicked out, and no one can be helped. In the paralysis lies the profoundest source of acceptance. Grandpa can go on grumbling, brother attacking the administration, sister introvertedly attending her exacerbating eczema, and mother go on covering up with solicitous busy-ness. Everyone goes down the drain because family love allows family pathology, an immense tolerance for the hopeless shadow in each, the shadow that we each carry as permanent part of our baggage and that we unpack when we go back home.

These [four] bad moments are symptomatic of what lies at the root of family problems. Not the failure to “relate,” not the breakdown of the old patriarchal model, not even the incurably freakish, especially depressive, pathologies that make their home at home, but rather the root lies in the archetypal nature of family itself. As an archetypal reality, the experience of family feels so often “unreal” because family is permeated through and through with eternal exaggerations, an impossible too-muchness or mythic dimension, which is the stuff of the symptoms we suffer and also the stuff of much of Western culture’s stories, novels, and dramas. And this mythical exaggeration is at work in even the most conventionalized, urban, eat-and-run, unconnected, first-name parents, upward-mobile, areligious unit of consumers called family.

Family is less a rational place than a mythical one, and the expectation of finding rational reality at home is precisely what makes us condemn it as “unreal.” Attempts at unambiguous

communication, reasonable discussion of problems and structuring a new paradigm, all overlook the fundamentals at the source of family life: the deep-seated and indestructible complexes of the psyche—once called daimones, ghosts and ancestors—whose place is in the home. The notorious "nuclear" family of statistics, sermons and advertisements—two parents, two siblings, a family car and a pet—does not correspond with the Latin word from which family derives. "This famous word … is inseparable from the idea of land settlement, and is therefore essentially the house itself, with the persons living in it…. And thus the religion of the familia will be a religion of practical utility, of daily work, of struggle with perils…. It is not the worship of an idea of kinship" (W. W. Fowler, The Religious Experience of the Roman People, Macmillan).

Familia, familias to the Romans meant primarily "a house and all belonging to it," "a household establishment, family servants, domestics (not = family, i.e., wife and children)." Neither parentage nor descent, not even bloodkinship within the clan (for which the Romans had the word gens) determined the use of the word family; place did. By Romans, here, I mean the entire civilized Western world and its language that lives on in our Latinate roots. Because familia connoted a physical house and all belonging to it as goods, fortune, inheritance, the more accurate part of the fantasy of the American nuclear family may be the estate car and the household pet. In fact, a domesticated animal was considered often a familiar. Living together in familiarity as a psychoeconomic organism—such is the meaning of family. Even the Greek word oikonomia (from which come economy and economics) means household management or keeping house. The family is a function of the house, rather than vice versa, where house is the concrete container of multiple familiarities and intimacies, the domesticated (from domus = "house") world of belongings—what belongs to us and to what we belong—and where "belonging" also means what is fitting, appropriate and customary. This etymological revelation suggests a far broader sense of family, giving primary emphasis to the idea of a supportive psychic system under the same roof, whether farm, kibbutz, or a condominium block. This broader sense includes the notions of service and participation, a membership investing in and benefiting from a larger household. Filial piety and brotherly love seem irrelevant to this household, yet it does include all the things belonging to an estate: animals, goods and furnishings. Your family is your furniture in more than a metaphoric sense. Little wonder that such bitterness can erupt over dividing the family dishes after divorce or death; or that dreams of the old family car can continue to haunt long after the car itself was trashed.

On the use of dreams in analysis, Hillman takes a different course than Jung. A persistent message comes through again and again in James Hillman's approach to dreams: draw

near to the dream with respect and attention, enter its culture like a foreigner open to new ways. He urges us to “befriend” the dream, getting to know it the way we might get to know a person. The dream then becomes the occasion for learning about the inner worlds; the people who wander the soul; the landscapes of imagination; the stories and themes that are the cycles of fate, mood, and experience.

Hillman does not recommend bringing a dream up into the light and air of conscious life for interpretation, translation, and application. Rather, he suggests that we stay with the dream, letting it take us to places rarely glimpsed, except perhaps in complexes and compulsions. If, as many dreams show, there is an elevator or escalator between consciousness and the lower world of dream, Hillman’s advice is always to press the down button. Befriending a dream requires time, no quick and clever solutions, as though the dream were a puzzle to be solved. The analysis of a dream, therefore, never ends; it goes on and on. Analysis essentially means to “loosen up.” In imagination, in reflection, and in conversation, perhaps over years, a dream may loosen somewhat, and we might catch something of its mood and setting, its people and its action. It is as though the atmosphere of the dream, like the tone of a good story, draws us into itself, colouring our very reflection on it.

Avoiding interpretation does not mean leaving the dream untouched. Much work can be done without translating the dream into concepts or taking a lesson which is then applied directly to life. A dreamer or analyst can draw on a wealth of knowledge, on imagination and feeling, and on various traditional sources such as astrology or folktales or painting and work the dream without abusing it. Hillman offers a way into the dream other than taking up the club of Hercules and heroically getting the dream under conscious submission. Dante and Odysseus offer a different approach: look around, observe every detail, and get to know the locals. Perhaps because we live in such an extroverted world, surrounded by literalistic readings of life, it is difficult to maintain the underworld point of view. Yet, this is Hillman’s charge. Perhaps, he has written, the point of dreaming is to soak the ego over a long period of time in this world of death—death to our usual, conventional sense of life. An ego pickled in the dream juices of death might then be ready for a soulful life.

In summary, James Hillman was one of the first post-Jungians who endeavoured to formulate his own unique approach to the psyche and in term a method for psychotherapy. In comparison to Jung, Hillman downplays the role of consciousness in belief that building soulfulness required the diminution of consciousness in world that overvalued rationality and logic. As a social critic, he could demonstrate uncanny insight and ability to see clearly what

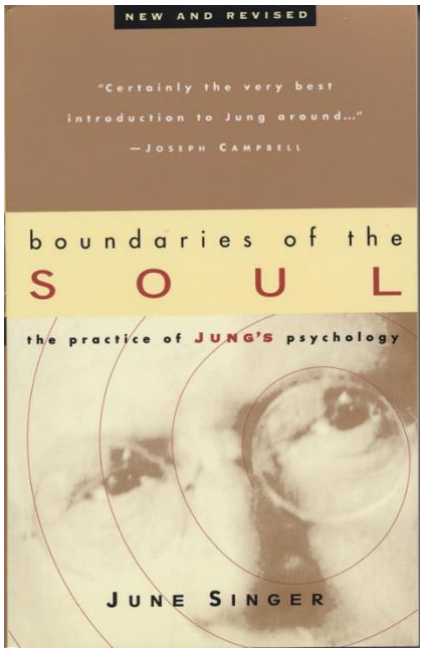
others could not see. Hillman invites us to participate in our lives and the world around us as a continuation of the great mythological tales full of mystery and abounding in life and soul.

Purchase this book

The Essential James Hillman: A Blue Fire by James Hillman

Boundaries of the Soul by June Singer

Synopsis written by Shane Eynon



"Certainly the very best introduction to Jung around…"
Joseph Cambell

INTRODUCTION:

June Singer sets out in her introduction to explain, in very easy to understand language, what sets Jungian Psychology and Jungian Analysis apart from other forms of psychology and psychological interventions. Her first step is to take us through the history and life Carl Jung and the early history of his system of Analytical Psychology as it developed. Ms. Singer herself was trained as an Analyst in Zurich by Jung and the earliest Analysts who had been trained by him. Her life's history is highly intertwined with the life of Carl Jung and the earliest founders of Jungian psychology.

Ms. Singer, with great clarity, summarizes for us what sets Jung's method apart from other systems of psychology in the following passage:

"…But, in today's hurried world, where the blossom is easily seen, enjoyed, and knocked off its stem when it begins to wither and decay, the rhizome is all too often overlooked. We forget that it carries the source of tomorrow's blossom. I admit that Jungian psychology may lay too much emphasis on the rhizome and not enough on the blossom. Jung has often enough been criticized for that. But just because institutional psychology has dealt with observable phenomena, and dealt with them relatively adequately within the limitations of its methods, it has not been necessary for Jung or for Jungians to dwell overlong on the grounds that have been competently tended by others. Therefore, at the risk of seeming one-sided in my approach, I will follow Jung's way and stress the importance of the unconscious rather than consciousness, the mysterious rather than the known, the mystical rather than the scientific, the creative rather than the productive, the religious rather than the profane, the meaning of love rather than the techniques of sex.' – pgs. xix, xx.

In this passage from the Introduction section of 'Boundaries of the Soul', we can see that the central aim of this book is to introduce us to the core of Jung's thought and to the central aim of Jungian Analysis. That aim is to explore the individual and collective unconscious as a method to elevate the one-sidedness of modern culture in order to bring about a wholeness and meaning for the individual that lessens suffering.

PART ONE: THE BASICS

Analyst and Analysand:

The relationship between patient and doctor is very unique in the method devised for Jungian psychotherapy. All Jungian Analysts are required to undergo years of training, supervision, and most importantly a personal analysis in order to practice Jungian Analysis. One of the primary differences between Jungian Analysis and other forms of depth psychology is the degree of openness and the sharing of personal reactions on the part of the therapist. In Jungian Analysis, the Analyst will typically develop a very active role and be open to discussing reactions and reflections on the material brought to the analytic frame. Each Jungian Analyst may practice in slightly different ways as there is no orthodox method or prescribed set of rules to follow. Jung himself was known to be very unorthodox and flexible in his approach to patients. Therefore, he never set out a strict protocol of how to engage in an Analysis of a patient. The primary focus of an Analysis is on the unconscious material being explored in a dialectic process between the Analyst and Analysand where each is working together toward the goal of understanding the unconscious.

Singer tells us that she typically warns her analysands that he or she will face very uncomfortable and disturbing facets of themselves during the process of analysis. This warning is given from the outset, yet many do not fully comprehend the gut-wrenching emotional process at the early stages. This difficulty of facing the dark and unseemly parts of our personality is typically met with a resistance from the patient that will have to be worked through during the treatment.

In Jungian Analysis, the first dream reported to the Analyst holds the greatest significance for it almost always sets the tone and trajectory of the analysis. Much of the dream material and the patient's personal associations to the material will broadcast the core issues of unconscious conflict the person is struggling with, but of which he or she is typically totally unaware. Even the beginnings of the transference will arise out of the early dream material presented in the consultation room. Transference refers to the complex and dynamic relationship that develops between the doctor and patient in psychotherapy. This relationship results most often from projections of unconscious material that is outside of the direct control of a patient's ego and therefore, outside of awareness.

During Jungian Analysis, the Analyst will use a specific lens by which she or he will examine the unconscious material brought into the consulting room. This way of looking at and examining unconscious material was laid out in great detail by Carl Jung in his prolific writings during his life. Singer will explore these methods of analysis in future chapters in great detail. In this first chapter, we should note that Jungian's look at symptoms of neurosis as serving a symbolic purpose for the patient in moving him or her in the course of development. Therefore, a central focus of Jungian Analysis is not so much on the past (although it is important), but the future direction of life in which the unconscious is playing an active role. Because of this focus on the future and on development, Jungian Analysis can be seen as a highly mutual endeavour between and doctor and patient and less of a 'cure' for a disease state as in other forms of depth psychology.

Complexes by Day and Demons by Night: Complex theory as envisioned by Jung is difficult for many people to grasp from a purely pragmatic or empirical standpoint. Singer begins her discussion of complex theory by inviting the reader to think of complexes much like we might think of demons, if we are able to entertain the thought. In Singer's view, as taken from Jung, the complex is composed of two basic parts. The 'nuclear' core is a feeling-tone that relates to an innate archetypal functions of the individual's psyche that is wounded or traumatized by an experience in life and around which a number of associated ideas, memories, and attitudes cluster. The emotional energy and intensity of a complex can vary quite a bit within the unconscious of an individual. The task of Analysis is to aid a patient in becoming conscious of these complexes and through that process 'defuse the bomb' or explosive energy stored in the complex. The complex will remain, but it's potential energy will have been decreased. Often, Singer tells us, these split-off parts of the psyche that constitute the complex can be seen in dream material as animals or mythological creatures that have taken on an almost independent existence and in fact play a central role in the formation of neurotic symptoms and behaviours.

From Associations to Archetypes: Jung found in his work on the complexes, that psychic wounds sometimes resulted in pain so profound and deep that the only mechanism the psyche could employ in order to continue to function was repression. The pain and experience had to be deeply buried in the unconscious to create a sort of psychological anaesthetic. These split-off and repressed contents, over time, would take on a life of their own. This was true as later life experiences would trigger a complex and therefore undergo the same repression, thus adding to the energy and contents of the complex.

In Jung's early work with the Word Association Experiments, which gave complex theory a great deal of academic credibility, Jung read Freud's 'Interpretation of Dreams' and found that complexes could also be seen as common themes in dream material. As Singer points out, the development of what would termed 'Archetypes' are directly a consequence of the relationship between Freud and Jung. As Freud's theory of psychoanalysis became centralized around the theory of a pan-sexuality as the central focus of all psychological phenomena, Jung became convinced that other innate factors, including but not exclusive of the sex-drive, had a vital role in human psychology.

Jung, being a psychiatrist, had begun to explore the common themes of dreams and fantasies of many types of patients to include psychotic patients. Freud was a neurologist who had not treated a variety of mentally disturbed people. Jung began to notice certain common themes in dream material that could be linked to mythology and folk tales which were mythogems of which the patients could not be directly aware. This in turn lead Jung to conclude that just as we are endowed by our ancestors with certain hair colour or eye colour, so too our collective psyche was a product of an ancestral bedrock endowed to us by thousands of generations of humans. This theory he would term the Collective Unconscious. Within this bedrock of the unconscious was contained the innate motifs or primordial images of the psyche, which Jung termed the Archetypes that are directly seen in the mythology and stories of ancient cultures. These were common and regularly experienced struggles of human development through time being endlessly repeated in each generation. This collective layer of the unconscious psyche is transpersonal and universal to all humans.

Are Archetypes Necessary?

While many psychologists would answer this question with a “No” according to Singer, the fact remains that many clinicians are witness to a pattern-making force within the lives of each individual. These mysterious pattern-forming elements are fundamental to human life and remain difficult to define. Archetypes are at best a poor attempt to capture this mysterious pattern-making force with in the psyche, according to Singer. Archetypes cannot be fully grasped or defined. They are related in sense to the fundamental instincts of human life, but the archetypes as a theory capture the deeper meaning and richness of the psyche. Jung found that the concept of the archetype to be fundamental to his understanding of the psyche.

PART TWO: The Inner Process

Individuation: The Process of Becoming Whole

The process of Individuation is the path to self-knowledge. It is ultimately the process of psychological wholeness as a person in analysis becomes aware of those archetypal forces in the unconscious shaping his or her life. In Singer’s writing within this chapter of the book, she postulates that most of our lives and behaviours are highly conditioned by the culture in which we live. Individuation is a two track process of differentiation. On one track, the patient becomes aware of his or her own uniqueness and unique potential in life outside of the constraints of the environment and culture. On the other track the patient learns to differentiate between the “I’ and “Not I” in the culture and the environment. The ideal of individuation as proposed by Jung is that each person becomes aware and integrates of all the unique potentialities and possibilities of his or her life.

Persona and Shadow In Jungian Analysis, one of the first parts of the psyche encountered are the Persona and the Shadow. Singer gives her own take on these central segments of each person’s personality. The Persona is the part of the person’s psyche that is essential to meeting social expectations. It is a mask each person creates in order to function adequately with the cultural demands of our conduct and behaviour. However, it is a mask that many people wrongly assumes is part of their individuality and central to identity. Typically in dreams, the Persona is symbolically represented by clothing and other garments according to Singer. The Persona is a function of the Ego as a compromise between the psychological instincts and social expectations. The other side of the Persona, is the Shadow. The Shadow is the parts of the personality which the Ego wishes to repress and split-off. It is a dynamic structure constructed of all the parts of ourselves we find ugly or unacceptable.

Anima and Animus

The Opposites Within: In this Chapter, Singer takes through the development of thinking on the Anima and Animus in Jungian thinking across almost 75 years. In her summary of conceptual thinking on the topic, it is clear a great deal has changed since the original thinking put forward since Jung theorized on the essential differences between the feminine and masculine in the 1920s through 1959. What stands out in this Chapter, is that current Jungians struggle with questions of what is innately feminine and what is innately masculine within the psyche as opposed to what is culturally conditioned. However, the struggle with Anima and Animus continue to be of central importance to Jungian Analysis.

Circumambulating the Self

After a person in Analysis has gone through overcoming conflicts between Persona and Shadow and then between the Ego and Anima or Animus, a great deal of psychic energy is available for the eventual confrontation with the Self. In Jungian psychology the Self is the totality of the psyche which has sum larger that the constituent parts, especially the Ego. As the Ego comes to understand it's lessened position with the psyche, the Self attains a central role as the organizing force within the psyche of each person. Jung and Singer point out that the Self is in many ways has the interior function of God or a divine presence of a much superior power than that of the Ego.

Understanding Our Dreams

In Jungian Analysis, the central method of dream interpretation is to have the patient give all associations to the content and symbols brought into the session as the dream is recited to the Analyst. In this method, the dream begins to reveal its own story and does not necessarily fit into any prescribed method of interpretation to fit neatly into a prescribed theory of either the doctor or the patient. The next step in Jungian interpretation of dream content is to amplify the associations to the dream with material from myth or fantasy. This process of amplification of the association to dream symbols or motifs helps to break the conscious attitude away from the dream content and reveals the underlying meaning, much like using a language lexicon or translator that is unique for each dreamer. What the analyst wants to avoid is a conscious attempt to conceal or contaminate the dream material with ego-conscious alterations that could steer away from the true meaning of a dream. Dream interpretation is never complete in Jungian Analysis until the dream assents to the interpretation. This method is employed so that you are fostering the growth of the patient to be able to teach the patient to interpret dreams without the assistance of an Analyst.

Dreaming the Dream Onward: Active Imagination

The method of Active Imagination in Jungian Analysis has no hard or fast rules, but it does come with some words of caution from Singer. The use Active Imagination does have the

hazard of pulling a person too strongly into the unconscious where they can become enthralled by the engagement with their unconscious. For Jungians, the unconscious is a real and vitally important aspect of the psyche that is to be treated with the greatest respect. Every fantasy and dream is a doorway to the unconscious. Active Imagination is a process of using artwork or other creative processes that allows the unconscious to come into direct contact with the Ego during the waking hours. Singer uses several case studies to help us understand this method of reaching the unconscious.

PART THREE: The Person in the World

Psychological Types: Key to Communication

In this chapter, Singer goes into great depth to explore the differences in human personalities and orientations to the world which Jung had laid out in his theory of Psychological Types. Singer explains that it is of great benefit for Analysts to understand the different Psychological Types for a successful analysis.

Psyche in the World

The process of Analysis necessarily brings each individual into a more introspective mode of being. However, after period of some self-absorption brought about through a period of Analysis, a person must begin the process of engaging the wider outside world as part of healthy balance. For out development and growth comes about through our interactions with other and the wider society. In fact, as Singer points out, it is a moral obligation of each individual who undergoes an analysis to go out into the wider world for the betterment of society. Singer makes that point that our modern healthcare system does not support a model of psychoanalysis that may take many years and does not offer an immediate relief of suffering. Nonetheless, each person who undergoes analysis has a duty to carry forward that which has been gleaned from the depth of the unconscious and the fruits of the individuation process.

PART FOUR: Analysis and the Human Spirit

Religion, and Other Approaches to the Unknowable

In this chapter, Singer explores the way in which Jung came to his particular view of human psychology and more importantly his personal philosophy of life. Jung treated the religious and spiritual as extraordinary and essential to the human psyche. Jung's own personal 'confrontation with the unconscious' had shown him the supreme value of spiritual insights. In these spiritual encounters, each person is transformed in profound ways and these are experiences needed for human growth.

We Were Born Dying:

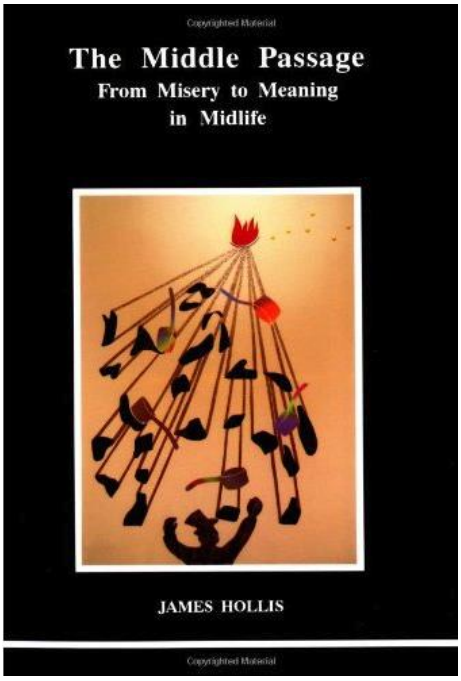
In this last chapter, Singer sums up the totality of the Jungian project: That is for each of us to become comfortably reconciled to the great existential challenges of our lives. That is to meet the challenges of our existence with a sense of curiosity and wonder and not with anxiety, depression, or the many other forms of neurosis encountered as we traverse this life.

Purchase this book

Boundaries of the Soul by June Singer

The Middle Passage: From misery to meaning in midlife by James Hollis

Synopsis written by Lynelle Pieterse



James Hollis received his Diploma in Analytical Psychology from the C.G. Jung Institute in Zurich, and is the Director of the C.G. Jung Educational Centre in Houston, Texas. He is a frequent guest speaker who spends winters in analytic practice and writes during the summers. In his books, he elaborates on the theories of C. G. Jung. Contemplated are such questions as how people may deal with the passage through midlife, creating a richer experience. He also shows readers how to overcome the hardships and struggles of life and how to live every day to the fullest.

The Middle Passage: From Misery to Meaning in Midlife asks the question, how do I arrive at knowledge about my true self? Hollis addresses changes that take place in the middle passage of life; how to redefine our feeling and our view of ourselves, and what is individuation. The main question of the book is: Who am I apart from my history and the roles I play, roles I learnt after birth with which I functioned in the provisional adulthood of my life? He looks at the midlife crisis which is the opening to move from the false self to the true Self.

Ch. 1: The provisional personality p.9-15

Hollis says, we come into the world and view our reality through a lens. And when we look back we realise we did not live from our true nature. Our families pass on certain lenses to us as children which become our partial reality; it conditions our view of life and influences our choices. These views are often informed by childhood trauma which result in a sense of disconnection in the psyche. We create a provisional personality from the strategies we acquired before the age of five, with the common motive of self-protection. Yet, we yearn to recover the connectedness with ourselves. As children, we practice an undifferentiated view of thinking. We believe the energies within and without are aspects of the same reality; that an inner event in the psyche causes events in the outer world, and vice versa. This magical thinking of a child is limited and prejudicial and can restrict the psyches development when carried into adulthood.

Hollis explains, the limiting beliefs are formed when the child interprets his relationship with his parents in three ways which result in a severely partial perspective on life:
Based on parental bonding, the child concludes that life in general will relate to him in the same way; this influences his ability to trust people and the world.
The parents' actions and attitudes towards the child becomes a statement about his worth as a person. And the approach the parents have about life's challenges, is internalised by the child as a truth about his inner and outer world.
Furthermore, emotions during childhood such as feeling overwhelmed and feeling abandoned, become strong motivators in the adult personality.
Jung describes these reflexive, emotionally laden responses as complexes. They are unavoidable because we have a personal history. They can be useful, and can be problematic to a person's psychology. Hollis says, the most influential complexes are those that happened as a result of the child-parent relationship; the father complex and mother complex.
Hollis continues and quotes from the writings of Wordsworth, Eugene O'Neill, and the ancient Greeks who illustrated the false self, the estrangement from our real Self based on our wounded vision. These stories show how we are driven by inner forces which we do not understand.
The only real tragedy in life is when we remain unaware of the split between our complexes and our nature, and choices. It can result in some of our most painful experiences, especially during a midlife crisis. Suddenly our old defence mechanisms no longer work. Hollis says, the distress should be welcomed, as it signifies a real Self that yearns to be expressed, bringing with it a powerful drive and a message of renewal. The transit of the Middle Passage is a clash between the learned (acquired) personality and the demands of the real Self; the first must die and be replaced by the person one wishes to be. Although it can be a source of enormous anxiety, this death and rebirth is not an end, it is a transition in order to live one's full potential and arrive at the life-giving place of mature aging. Hollis: *"Thus, the Middle Passage represents a summons from within to move from the provisional life to true adulthood, from the false self to authenticity." (p.15)*

Ch. 2: The Advent of the Middle Passage p. 16-39

The Middle Passage is a modern idea. Behaviours that were determined by old values from strong outside influences such as families, culture, and church should not automatically be discarded. *"The idea that one is here to become oneself, that mysterious but absolutely unique being whose values may differ from kith and kin, was seldom imparted to those who*

lived before our time." (p.17) Today the popular wisdom is that as individuals we are able to shape our own world.

Hollis explains, the pressure between the acquired self and the greater Self continues to build up. The greater Self seeks to be realised; not merely to challenge to ego-consciousness, but to relieve psychic pressure. Symptoms such as depression and addictions signify that some form of relief is needed; it is the wonderful ability of the psyche to self-regulate, and it drives the transition. Jung's view of neurosis (this split between our two selves) is that it *"must be understood, ultimately as the suffering of a soul which has not discovered its meaning." (p.17)* Hollis explains, the goal is not a life without suffering, rather the acceptance that suffering is already part of our lives, and requires that we explore its meaning. E.g. the suffering of World War II drove philosophers to find meaning within the horrendous suffering they witnessed; to help them find the ultimate purpose of life. Death and rebirth will result in new life when we approach our suffering in this way. We will rediscovery our life.

The Middle Passage is not a chronological event; it is more a linear succession of the years we have already lived. One is obliged to look into one's life, to have a depth perspective, and not merely at one's life. The Middle Passage begins once I ask: *"Who am I, apart from my history and the roles that I have played." (p. 19)* Prior to this point, our past still dominated us. We ask what are the roles we play, and we no longer wish to be dominated by social conditioning as it strips us of our dignity and the worth we feel about our lives. If we are courageous, we can get our lives back by going head-on, fully into our suffering. We see our patterns once we have suffered a few times from the same psychological distress. Hollis suggests, we view our life during this second phase of adulthood, from a place of understanding and forgiveness, because we saw with the light we had; while we were still unconscious.

A new kind of thinking

Our task is to move on from the magical thinking of children, from the narcissistic perspective of ourselves where the ego is still inflated. Beset with wishful thinking, the child functions from this point of view until the age of about 10. He believes he is special and can conquer the world. The pain of adolescence soon stuns him, causing severe cracks in his juvenile thinking. He comes to realise he is not immortal. This is the moment the ego reacts in defence; the heroic thinking of the adolescent results. Although more realistic, it is still partly based on fantastic thinking, and illusions of grandeur. As a defence, it is necessary for the survival of the adolescent to travel safely into adulthood so that he can leave home and start a job; and dive into life.

The Middle Passage begins when the magical thinking and the heroic perspective no longer align with the life one is living; resulting in a collapse of the old-beliefs in order to arrive at realistic thinking which provides a more accurate perspective on one's life. Hollis refers to the writings of Shakespeare and to the Greek myths to illustrate how blind hope is eventually replaced by knowledge and wisdom. The transition is needed to restore the balance of the inflated ego to a position of humility; yet dignified as it stands in its relationship to the universe. The next obvious question should be: *"What work then, needs to be done?" (p.22)*

Changes in identity

Changes in identity are needed to sustain the transition of the psyche through the Middle Passage. The ego tries to maintain the known identities and status quo; it tries to remain in charge. But the psyche strives toward an inner dialectic of death and rebirth We need guidance, but we lack rituals, which leave us feeling lost and disconnected from the psyche's force that desire to move us forward. Hollis continues to explain the four life phases that define a person's identity.

Childhood

When the ego depends on the world of the parents for its identity and meaning; significant psychic dependency. Six traditional rites of passage of old illustrate the need to transition from this state into a state of independence.

1) separation from the parents
2) death from childhood dependency
3) rebirth of the new being
4) teachings of primal myths imparted for adult functioning
5) an ordeal which teaches strength within
6) a return and re-entering into the community with new-found knowledge required for the mature role.

Hollis notes, our own culture lacks these myths, and children are stunted in their psychic development.

The second identity begins at puberty, e.g. student bodies comprise of other confused adolescents aged 12 – 28 years, only partially liberated from parental dependence; the inner truth is still in a way childlike.

Hollis describes the years between 12-40 as the first adulthood. The young person lacks a clear sense of self; and still dons a mask. Dependency is suppressed, while the first

adulthood is still only a provisional existence; not living as an individual with depth and uniqueness. This way of functioning remains intact while it still works; but the Self yearns for expression, and will out in the form of symptoms such as depression, addictions, etc. Because of our projections onto adulthood, we are able to repress the rise of the true Self. Hollis writes: *"The ego never was in control but rather was driven by the energy of the parental and collective complexes, sustained by the power of the projections onto the roles offered by the culture to those who would be adults." (p.25)*

The onset of the third phase occurs during the second adulthood, when projections no longer hold the answer. Enter the midlife crisis. The potential presents itself to become an individual beyond the prescriptions of parental and cultural conditioning; only those who allow the death of the first adulthood resulting in greater responsibility for their lives, will live more consciously with the hope that is a worthy fight. This is only possible when the person gives up the provisional personality and allows the false self to die. Those who remain stuck, become bitter and fearful.

"In the second adulthood, during and after the Middle Passage, the axis connects ego and Self. It is natural for consciousness to assume that it knows all and is running the show. When its hegemony is overthrown, the humbled ego then begins the dialogue with the Self. […] This is a mystery larger than any we will ever understand and its unfolding will provide us with more magnificence than our short lifetime can possible incarnate." (p.27)

The fourths axis, the Self-God axis, or Self-Cosmos connects us to the cosmic drama. Without this our lives will remain fleeting, superficial and without the richness of the universe from which we spring. This enlarged vision is essential for transporting ourselves into the Middle Passage; to provide meaning for our suffering until now. The different axes serve to move us forward in the greater drama so that we can take on more depth and greatness.

Withdrawal of projections

Hollis emphasises, it is necessary for us to withdraw our projections if we are to travel more lightly into the Middle Passage. He quotes Jung*: "the general psychological reason for projection is always an activated unconscious that seeks expression. […] In the darkness of anything external to me I find, without recognising it as such, an interior or psychic life that is my own." (p.27)* We hold the idea that the parent is omniscient and omnipotent; when we leave this realm, we continue projecting this onto the outer world; we believe it holds all our answers. During the Middle Passage, it would serve us well to withdraw these projections. Our projections onto marriage are noticeable when we believe our partner should meet all our psychological and other needs. We transfer the needs of our soul onto the subject of romantic love; like the images of the beloved that we projected onto our parents. We believe

they held all our unconscious material. Here Hollis refers to Robert Johnson and Rumi. (p.28) who illustrate how the Other turns out to be a mere mortal like me.
We project onto parenthood; we assume we know what is best for our children; we project our dreams onto them and we expect our children to fulfil our lives. When our children leave, the projection can be a dangerous inhibiting tool toward their individual personhood. We also project onto our careers. Hollis writes: *"When these projections dissolve, and the dissatisfaction with how one is using one's life energy can no longer be displaced, then one is in the Middle Passage." (p.30)* What is telling about these projections, is our loss of expectations. Hollis refers to the five stages of projection that Marie Louise von Franz notes in her work, Projection and Re-Collection in Jungian Psychology. The withdrawal of projection always results in a psychological crisis; but has at its reward self-knowledge. We discover we can save ourselves; be finally free from the trappings of our dependent childhood. Accessing the power of the psyche in this way should not be underestimated.

The body, sense of time, and hope

Hollis continues, the body system changes and it too signals the need for the Middle Passage. He quotes Yeats: *"Consume my heart away; sick with desire / and fastened to a dying animal." (p.32)* The body becomes a trap. And so too does time when we realise we are not immortal. This experience of having limitations, signals the end of the first adulthood; we are forced to face the realities of life. In contrast, if one avoids the expansion of consciousness by not withdrawing projections, the result is a psyche that is fixated on childhood wishes: I am going to live forever, I am larger than life. These ego's defences which also inform the hope for the perfect relationship, is a juvenile state. The disillusionment that all relationships are imperfect and limited in their ability to meet our psychological needs, results in many marriages ending in midlife. We project what we do not yet own as part of ourselves. We can only release the disappointment about the other once we own up to the fact that it is our responsibility alone to provide for our needs; to find meaning for ourselves. Once this has taken place, we can enter the second adulthood.

Neurosis

The Middle Passage also presents as a stage of heightened neurosis, or even psychological insanity when it results in a severe turn-about of a person's long held way of standing in the world. Hollis describes how a patient threw chairs through a closed window as a way of expressing the inner trapped feeling he was experiencing in his psyche. […] *"responding to the enormity of the needs and emotions which beset [him] just at a time when [his] maps of reality no longer match the terrain." (p.35)* During the Middle Passage the widening gap

between the learned self and the true Self result in a person feeling separated from himself. The neurosis does not mean a neurological event, rather the division the psyche experiences and subsequent protesting as a result. Therapy is a valuable tool in reconnecting with the real Self. The neurosis signals the place of wounding that the ego is frantically trying to navigate against feeling disconnected with the parts of the psyche; it holds enormous potential for transformation as an opening for the psyche to readjust itself to reality.

Dissociation is another symptom of neurosis. We no longer want to submit to the pressures of childhood, or society's expectations; we become estranged from ourselves as parts of our psyche resist conforming. Jung's notion was not to medicate the discomfort away. He mentions the 'new adaptation' that results from engaging through dialogue with the fragmented parts of ourselves; a dialogue between the ego and Self which can heal the split in ourselves caused by our history. Here myths serve a valuable purpose in restoring the psyche's balance and energy. Hollis concludes: *"[…] our dragons represent all that we fear and which threatens to swallow us; but they are also neglected parts of ourselves which may prove immensely valuable." (p.39)*

Ch. 3: The Turn Within p. 40-79

Hollis writes: *"An insufficiently attained ego identity haunts and hinders a person's development in the second half of life." (p.40)* The shift from ego state to the Middle Passage causes confusion, frustration and loss of identity; if this task remains incomplete, it can result in significant distress and disillusionment. The natural response of the ego is to blame the outer world, the same way the child held the parent responsible for meeting his needs. The turning toward one's inner Self, signals the true beginning of maturity; taking full responsibility means we cannot hold God or parents or society responsible. With the breaking down of the ego, it is no longer the prime ruler. This humbling experience although painful, as the story of Job symbolises, is what is needed for the ego to shift from an ego-world perspective to the ego-Self which the second adulthood necessitates. Hollis says it so well: *"[…] growing up […] means finally confronting one's dependencies, complexes and fears without the mediation of others." (p.42)* He suggests, we make fears our agenda; and with this comes a whole new consciousness and way of living one's life; and summons the persona-shadow dialogue.

Dialogue with the shadow

Once the ego is no longer dominant, one wonders who one is, who is in charge. It is the place where the persona and shadow collide. The persona being the proudly acquired self,

is a compromise as between the individual and society, according to Jung. This dialogue asks of us to find a balance between the external values of society and our inner truth. The degree to which we believe we are our persona is the degree to which we will suffer; feeling disconnected, resulting in heightened anxiety in the psyche. The mask of the ego and the roles, result in anxiety; we know this is not our true selves; we aware of something much larger and greater residing in our inner world.

The shadow contains all that is repressed and problematic, e.g. anger and sexuality. In the case of anger when it is channelled in the correct way, it can result in enormous liberation and change for the individual. At the core, we must bridge the divide between the false self and the true self, and feel whole in relation to all our parts. To experience one's own reality freely, is to heal the inner split. During the middle passage the energy of the Shadow brings our psyche into balance. Whatever is not yet conscious, will eventually influence us. But the shadow should not be confused with evil; it is merely a part of psychic life which is repressed; and becoming conscious of my shadow, is equal to becoming truly human; being more sincere, and more interesting. Hollis writes, a person without a shadow is pale and uninteresting.

But the shadow will out. And it will do this through unconscious deeds, through projections, through depression, in somatic illnesses. A conscious appointment with my shadow in the midlife is of the utmost importance. By having this dialogue with my shadow, I will relieve much tension in ourselves and in our relationships. If the meaning of life is directly related to the measure in which I live consciously, then the role of the shadow is that of a healer. The more I can know about myself, the more potential I can realise, and the more colourful and richer my experience of life will be.

During the Middle Passage the energy of the Shadow is the aspect which brings our psyche into balance; to bridge the divide between the false self and the true self; to experience one's own reality and to discover one's inner world; and to feel whole in relation to all the parts of our inner world. That which is not yet in consciousness will eventually influence us in future. The shadow should not be confused with evil; it is merely a piece of psychic life which is still repressed. The shadow will out, and it will do this through unconscious deeds, through projections, through depression, in somatic illnesses. To become aware of the shadow is equal to being truly human; we become more sincere, more interesting – a person without a shadow is pale and uninteresting. A conscious appointment with the shadow in the midlife is of the utmost importance; by dialoguing with the shadow, we relieve much tension in ourselves and in our relationships.

Relationship problems and marriages

Our long-term intimate relationships in midlife hold the potential for much pain and disillusionment. They carry with them the unmet needs of the inner child in both partners. Many of these relationships were formed during the first adulthood; from a place of relative unconsciousness. During the Middle Passage, we are confronted with ourselves and our partners. Hollis looks at these relationships by discussing the nature of intimacy; we start off believing that marriage and romantic love are synonymous. He has the view that arranged marriages based on the working function of a relationship, have a higher success rate than those based on romantic expectations which feed into both parties' projections. He illustrates the transactions that take place between men and women in heterosexual relationships at the hand of a diagram. The four entities are: the man's ego, the woman' ego, the animus, and the anima. The animus is the woman's experience of the male principle, primarily influenced by the imprint her father had on her psyche. The anima is the inner experience a man had of the feminine, primarily his mother. The projection diagram shows how the animus in the woman is projected onto the man, and the anima of the man is projected onto the woman. Keeping in mind that anima and animus are unconscious drives in our psyche; and the two egos are our conscious way of relating to each other. Romantic love awards a relationship between a man and a woman with a deep sense of connection. Love at first sight is a good example of an extreme projection onto the other person; believing the other will provide all the happiness in the world.

Real life challenge these projections. Hollis writes: "one is left with the otherness of the Other, who will not and cannot meet the largeness of the projections. So, people will conclude at midlife that 'You are not the person I married.' Actually, they never were. They always were somebody else, a stranger we barely knew and know only a little better now." (p.47) We fall in love with the missing parts of ourselves. Another human can never replace or make up for the part in my psyche which was damaged or went underground. We must take responsibility for the fact that everything we need is available to us when we access our own psyche, our own personality. A relationship with the other can only be as good as my relationship with myself, with the relationship I have with unconscious content in my psyche. It is a fallacy to think that what I 'see' in the other is the answer to my missing parts, or to my primal needs that I experienced as a child that may still be unmet. Hollis writes, it is no wonder relationships are so burdened; due to these inhuman demands that we place on our partners; onto what he terms, the magical Other. If the magical Other will not serve our needs, "The question then shifts from expecting the magical other to save us to the role that relationship might play in attaining greater meaning in life. To put the expectation of together we will be one inhibits the growth and development of both individuals – both others. The fusion model in midlife no longer serves. Hollis substitutes this by saying a mature relationship where each person takes responsibility for his or her happiness, is a relationship

that contains an open-ended character. Each person can take on the task of being fully themselves by taking full responsibility vs. the dependency model we became accustomed to during childhood.

Hollis continues*: "When one has let go of projections and the great hidden agenda, then one can be enlarged by the otherness of the partner. One plus one does not equal One, as in the fusion model; it equals three – the two separate beings whose relationship forms a third which obliges them to stretch beyond their individual limitations." (p.49)* Love relationships, Jung agreed, are one way of living the symbolic life, but not if the partners remain trapped in the superficial. The option of divorce or separation is today an answer to not have to remain stuck in a situation that serves neither party on the journey to individuation. One's partner can most definitely play a supporting role in our journey, but with the agreement that one does not run away from the largeness of responsibility for one's own life. The restoration of a marriage or partnership that has been projected on, remains problematic. It can only be conducive to both parties once the projection of negativity onto the partner is withdrawn. Hollis says, the sooner each partner can commit to the task of individuation as the main aim of the relationship, the greater the chance of success it will have. To take on the role only as partner and not as rescuer or enemy, is the answer. This does not exclude individual therapy. True intimacy results when the parties openly communicate their struggles and disappointments, and generate compassion for the struggle ahead. Only once we have a good sense of what it is like to be the other person, can we truly love the other. A double strength is required – the ability to fully own one's journey toward happiness, plus have the courage to validate the other's point of view. True maturity means releasing expectations that the other (like the child released expectations about the parent) should be the sole provider for one's sense of self-worth. We must learn to be our own best companion and supporter. Healing the messages of the animus and anima is vital for connecting to one's intrinsic value as a partner. Hollis emphasises, a man must make sure that he has a healthy relationship with his feminine soul (anima); evolving from merely living in his head (thinking) to connecting to what he feels*. "Woman cannot be that inner connection; they can only receive and partially carry the man's projection of her." (p.54)* Women should be challenged to secure the relationship they have with themselves. Once her animus as positive energy is expressed, she can release herself from the sense of dependency and of powerlessness. *"Positive animus energy is seldom given; it is achieved." (p.57)*

Affairs

Hollis addresses the matter of midlife affairs: *"Whatever merits the third party may have in reality, she or he will certainly be the bearer of projections." (p.57)* The power of the

unconscious projections is exactly that, powerful. And once possessed by the drives from the unconscious one cannot be said to be realistic. The draw of the affair relates back to the stages of the first adulthood – to the pull of excitement; a magical promise to supplying restoration for the undeveloped aspects of animus and anima in the psyche. For this reason, affairs hold so much numinosity: *"It really embraces one's lost soulfulness." (p.58)*
In the first adulthood marriage holds the promise of fusion. Hollis says, if we were to see ourselves as a sphere with many facets and not as a half seeking the other half, we realise no other person can relate to all our facets; we can only match up a high average of our facets with a high average of the facets of the other person. Multiple friendships may be the answer to these unmet needs, keeping in mind, boundaries around sexual fidelity should be intact. The midlife affair is often viewed as a way to complete one's perceived stunted development; from the perception that one seeks wholeness, and that the first partner did not make this possible. It is indeed a disappointment when we must accept that we truly are separate, even when we are relationship; but is this not exactly the liberating moment when we discover and practice taking responsibility for our own completion, our own connection. *"If marriage is, as Nietzsche suggested, a grand conversation, most marriages do not meet the test." (p.60)* The only solution for a marriage going through the Middle Passage is for each partner to be a separate person; to then enter into dialogue with the other separate person in the marriage. "Each person must become more fully an individual before there can be a transformation of the relationship. […] Hollis concludes: *"Loving the otherness of the partner is a transcendent event, for one enters the true mystery of relationship in which one is taken to the third place – not you plus me, but we who are more than ourselves with each other." (p.61)*

Parents and children

Hollis emphasises, the relationship with our parents should alter during the Middle Passage if our most important task is to separate from our parental complexes. We will never be fully ourselves if we remain stuck in the reactive stage of the first adulthood which determined our sense of self; if we have not yet accepted full responsibility for shaping our own identity. Working through the parent complexes is a key function to address our acquired responses to power and self-actualisation. If we remain in the juvenile state of looking to the outer world to shape our inner identity and orientations, we will not be fully liberated to become who we are meant to be. Many girls have been trapped by aspects of their father's unhealthy animus they internalised; and the same for boys who carry the unhealthy anima of their mothers. Parents must free their children by ceasing to see their children as extensions of themselves; this is the key to hand to their children toward individuation. Hollis describes,

the person who is still trapped by the voice of the internalised parent, is encouraged to find their own voice in therapy so that they may arrive at a place where they come to trust their inner truth. The same principle applies as does in a marriage: *"the task is to love the otherness of the Other. (p.65)*

It is a developmental truth that we cannot love ourselves unless we experienced what it felt like to have our parents affirm us. The greatest need of a child is to feel nurtured and empowered. We must navigate the second adulthood if these aspects are underdeveloped in our psyche. To access as sense of one's own knowing and distinguish it from the messages of the parent, is a vital prelude to the second half of life. If these influences remain unconscious, they contain directive energies which manifest as complexes. *"What is not conscious from our past will infiltrate our present and determine our future […] The degree to which we can risk relationship, or even to imagine it as supportive rather than hurtful, is a direct function of our level of conscious dialogue with the parent complexes." (p.71)* If we are prepared to take on the daunting task of the personal journey of liberation and individuation, we will be able to move beyond our personal history and manifest our full potential.

Job vs. Vocation

Hollis distinguishes between earning money as a job, which our main focus during the first adulthood, versus the idea of having a vocation. The latter he describes as "what we are called to do with our life's energies. It is a requisite part of our individuation to feel that we are productive, and not responding to one's calling can damage the soul." (p.72) He agrees, we cannot ignore the fact that we have bills to pay, but it is crucial that we arrive at a balance in the Middle Passage. Hollis refers to Kazantzaki's novel, The Last Temptation of Christ to illustrate the danger of betraying one's self, and thus betraying one's individuation. Hollis writes quite poetically: "But for vocation one does not ask; one is asked. And a considerable part of the meaning of one's life comes from saying yes when asked. The ego does not run life; it knows very little. It is the mystery of the Self that awesomely asks us to become whole, and how we decide to spend our energy plays a significant role in our journey." (p.74) Living from a place of courage instead of a place of ego-constraint, holds the great reward of releasing our energies that enable us to become the larger person we are called to be.

The inferior function

Hollis discusses Jung's eight personality typologies which describe how we approach our individual reality. Jung's notion is that we have a dominant function and an inferior function

as influences in relation to our vision and our personality. We feel the inner distress at midlife when we and society encourages us to ignore the whole person. Our dreams present as an antidote to this; they communicate our inferior function by taking us to the opening of the unconscious; they show how we express the other side of our personality. Our aim during the Middle Passage should be to reclaim the aspects of ourselves that we sacrificed in the first adulthood. Jung's typology model can restore balance to our personality by acknowledging the parts that became out of balance.

Shadow invasions

Jung's notion is, the persona is the face we believe we should present to the world; it protects our inner world, but remains a fragment of the Self. He emphasises, the Shadow should not be seen as evil rather as a part of us that has been repressed. If making meaning in the second half of life is directly related to the measure in which I live consciously, then the role of the shadow is that of a healer. Hollis writes: *"By dialoguing with our shadow we lift enormous projections of animosity or envy off others." (p.79)* The more I can know about myself, the more potential I can realise, and the more colourful and richer my experience of life will be.

Ch. 4: Case Studies in Literature p. 80-93

Contrary to popular writings on psychology which refers to clinical examples, Hollis discusses some literary cases by referring to the writings of Dante, T.S. Eliot, Shakespeare, Goethe, John Cheever, Dostoevsky's Kafka, Conrad, and the poets Roethke, Richard Hugo, Diane Wakoski, and Sylvia Plath; the content is only partially included in this synopsis. Hollis quotes Aristotle whose view was: *"art can sometimes be clearer than life because art embraces the universal." (p.80)* The examples in the literature effectively illustrate the principles of the Middle Passage. He emphasises, when we read about a shared condition of a literary character, through the dramatization of their human condition, we can identify with the shortcomings, actions and especially insights of the character. This could greatly assist us in feeling less isolated from the process of becoming our true Self. Hollis concludes this chapter by saying: *"We must address the making of our myths more consciously or we shall never be more than the sum of what has happened to us." (p.93)*

Ch. 5: Individuation: Jung's Myth for Our Time p. 94-100

"The experience of the Middle Passage is not unlike awakening to find that one is alone on a pitching ship, with no port in sight. One can only go back to sleep, jump ship or grab the

wheel and sail on." (p.94) Hollis continues to say, when we choose to take responsibility for the journey, we avoid getting stuck in our juvenile notions and neuroses. Jung notion, that we have to understand the shortcomings of our childhood development in order to live a fuller life, supports this. Hollis further writes; *"What we need is not unexamined 'truths', but living myth, that is a structure of value which guides the soul's energies in a way that is consistent with our nature." (p.95)* He refers to the symptoms of the midlife crisis: boredom, shifting jobs or partners, addictions, self-destructive patterns, infidelity, depression, anxiety, etc. which refer to the increasing pressure from within, summoning an inevitable crisis of selfhood that is bound to erupt. If we can see this as an invitation for constructive change, we will welcome the suffering which affords an increase in consciousness with the promise of restored psychic energy. The Self has become tired out by ego defences, and aims to direct us toward a better path. Although we would prefer to be saved by something outside of ourselves, and avoid having to 'swim alone', we will do well to avoid the safer rout which prevents us from experiencing healing and the promise of renewed life. We will be reconnected to something much more lasting which is our own true Self, and heal from the alienation that childhood and culture caused in the soul. On this point, Hollis quotes Jesus who said: *"If you bring forth what is within you, what you bring forth will save you." (p.96)* Although the task may seem daunting, it can also be liberating to realise everything we need already exists as potential in our psyche. Here myths have the makings to guide us consciously and unconsciously; but to avoid the prescriptive false myths which say we must always 'be good children'. Conforming to any expectation that is not one's own would only serve to alienate us more from our true Self. Jung said *"we are forced to choose between outer ideologies or private neurosis. Only the path of individuation could serve as a viable alternative. (p.97).* Individuation is the myth for our time which provides a set of images to guide the soul's energies; it is the call to each of us to become fully ourselves regardless of the limits acquired by our history; keeping in mind Jung's words: *"I am not what I happened to me, I am what I choose to become." (p.97)* We should act as if we are free to choose above our history; removing the notion that we are victims in need of ego-defences which in the end only serve to disappoint. A way to take responsibility is to continuously check what rises up from within our psyche instead of identifying with the objective world as our only reality. This should remind us that we are spiritual beings with a telos, a mysterious goal of our own. The more differentiated we become, the more enriched our relationships will be. Hollis writes: *"The paradox of individuation is that we best serve intimate relationship by becoming sufficiently developed in ourselves that we do not need to feed off others. […] when we have something unique, our fullest possible selves, to offer." (p.99)* It is not a narcissistic view of the world as it is the best possible way to inspire others to become less alienated from themselves and others. When we can stand in relationship to something

larger than ourselves and our own ego, it can transform us. *"We are to know ourselves more fully and to know ourselves in the context of the larger mystery." (p.100)*

Ch. 6: On the High Seas and Alone p.101-117

On the high seas of the soul we are asked to be courageous and conscious. Hollis suggest the following practices and approaches may greatly assist our process of individuation.

From loneliness to solitude

Hollis quotes Marianne Moore who once wrote: *"the best cure for loneliness is solitude." (p.101)* We need a keen appreciation of the relationship to the Self if we are to heal and meet our soul. The practice of solitude, that psychic state wherein I am fully present to myself is what is called for. We must confront the trauma of separation, the loss and the withdrawal of projections, and we must address the aspect of psychic fear. If the parent-child relationship was painful and troubled, subsequent relationships will be experienced by a significant degree of dependency. Hollis suggests we ask: *"In what way am I so afraid that I am avoiding myself, my own journey?" (p.102)* If we are co-dependent in our relationship we will continue to avoid the experience of our own separate being. Asking what voice of the parent is informing my inner script can assist in freeing me to find my own truth. During midlife, we experience many losses in our relationships: children grow up, friends die; divorce takes away much of our security and challenges our identity because of what was held in the projection onto the Other. It is vital that we honour these losses and know that we are far more than any single relationship; we can untie the part of ourselves that we fixed onto our child or partner. Renewed energy springs forth to confront the question, 'what now'. Courage is needed to let go of the trappings that prevent us from individuating outside of relationship. We need rituals to ensure we take time out for ourselves. At first this may seem forced, but allowing the silence to speak, reaps great rewards. Hollis concludes that self-alienation is a product of the modern world; when on 'hears' oneself during chosen times of silence, one finds companionship with one's self which moves us away from empty loneliness into a place of productive solitude.

Connecting with the lost child

The wounds of early childhood can be a source of healing during the Middle Passage. All aspects of the whole and healthy psyche of the child should be recovered as a psychic practice. We must address the negative aspects of the childhood personality, such as the narcissistic, jealous, enraged, volatile aspects; and reclaim the forgotten good childhood

characteristics – freedom, wonder, joy, curiosity. The free child can easily be inhibited by institutions such as marriage or corporates, but healing begins when we openly ask what our spontaneous, healthy child wants; and the inner child needs to be consciously asked what needs to be restored that was restricted by ego-construction during the first adulthood. The left-behind talents hold enormous healing potential for the psyche when invited consciously and creatively.

The passionate life

Hollis refers to Joseph Campbell who said; *"Follow your bliss." (p.105)* We must free ourselves form the dictates of parents and culture to connect with our passion (bliss). Artists have a way of informing us about passion as they are always 'near the fire' of creativity's flame. That which pulls us into life and into our true nature, is the thing that can transform us. The only fear should be to fear the unlived life. Hollis writes: *"My understanding of this is that when one has been in the presence of the truly creative, the imaginatively bold, then one cannot feign unconsciousness. One is similarly summoned to largeness of soul, boldness of action. Finding and following our passion […] serves individuation by pulling our potential from the depths. […] Living passionately is the only way to love life." (p.107)*

The swamplands of the soul

The goal of individuation is wholeness, not an ego that reigns and keeps the psyche fragmented. The child within depends on the Other to always be there. Loss of the things that matter to us come as a huge shock; it is similar to the loss we experienced when we left the first adulthood and launched into the Middle Passage. We become disillusioned to find that there is no such thing as Happiness, on the contrary, we often find ourselves more in a swampland; we feel our loneliness, loss, grief, doubts, depression, despair, anxiety, guilt and betrayal to name a few. Hollis reminds us: *"The psyche has purposiveness which lies beyond the powers of conscious control, and our task is to live through these states and find their meaning." (p.107)* These swamplands represent an aspect of the psyche whose meaning is to be found if we courageously take them on. Dialoguing with the subsequent emotional states affords us our personal integrity and results in enlarged consciousness.

The great dialectic

Jung encouraged that we dialogue with ourselves; asking the daily question: 'Who am I in this situation, what voices do I hear?' Parts of ourselves have become split off by experiences and invade us in the form of complexes. We have must find out who we are, if

we are not our ego and not our complexes. The ego-Self dialogue is therefore crucial; the Self being that part of ourselves which manifests as larger purposiveness; it prompts us through somatic, affective or imaginal expressions. One of the key areas where we can take part in the inner dialogue is through our dreams. When we explore what the images mean, we access a rich source of inner wisdom; it is our personal mythology, as with Jung's technique of active imagination when we gain access to an image in order to engage with the emotional charge it holds for us.

Hollis uses the example of two dreams of his patients. A woman dreamt that she was making love to her professor and this assisted her in integrating previously undeveloped masculine and feminine principles in her psyche. A male patient was caught up in a complicated relationship with his mother. He dreamt about a dance he participated in, but was interrupted by a phone call during the dance. The dream gave him an image which showed him his inner map of the relationship he had with his mother. Hollis emphasises, *"We are not, in this vast universe, bereft of help, empty of meaning. We have a rich and resonant unconscious which speaks to us through the symptomology of everyday life as well as through the spindrift of dreams and active imagination." (p.110)* This should inspire us to ask where do these images live in me, and what are they saying about the way I stand in the world. Hollis concludes by saying*: "The only way to truly revise one's sense of self is by having this kind of dialogue between the ego and Self." (p.111)*

Memento Mori

In the modern world we have become separated from the meaning myths provide around the subject of death; instead we have placed our meaning-making about life and death in the trappings and escapes of the material world. Hollis writes*: "During the Middle Passage both the magical thinking of childhood and the heroic thinking of the first adulthood are replaced by the grim awareness of time and finitude." (p.111)* We do not want to take responsibility for the unknown which would mean life is a series of unknown developments and not a fixed state; we prefer to remain in the comfort zone of the smallness of life. As our bodies age, we naturally feel distressed about the loss of vitality of our youth; the latter affords us only with a state where the ego feels secure. If we become fixed in this state we lose out on becoming part of a larger reality; to become part of the larger rhythm of our whole lifespan. Hollis concludes: *"We know we have survived the Middle Passage when we no longer cling to who we were, no longer seek fame or fortune or the appearance of youth." (p.113)*

This luminous pause

Hollis quotes Jung on the definition of life*: "life is a luminous pause between two great mysteries which yet are one." (p.114)* What we know consciously about the mystery of life is not the full explanation about the journey. Becoming less dependent on our ego-reality during the second half of life, opens us up for the larger possibility about life. Jung warned that if we do not ask the right questions about life we will continue to feel the soul-suffering of living the primarily materialistic life. We do not know where the journey will take us after the Middle Passage; what we do know is that there is a chance we will be liberated from our anxieties when we accept responsibility for ourselves, and realise that what we seek lies within ourselves and not in the outer world. Hollis quotes Jung who reminds us: *"Only the man who can consciously assent to the power of the inner voice becomes a personality." (p.116)* We should remain open to the possibility that we are connected to something infinite; to rise up to the luminous pause between birth and death.

Conclusion

"The conscious experience of the Middle Passage requires separating who we are from the sum of the experiences we have internalised. Our thinking then moves from magical to heroic to human. Our relations with others become less dependent, asking less of them and more of ourselves. Our ego takes a beating and we must reposition ourselves with regard to the outer world – career, relationships, sources of empowerment and satisfaction. In asking more of ourselves, we forego disappointment in others for not delivering what they could never deliver; we acknowledge that their primary responsibility, just like ours, is their own journey." (p.116)

Finally, the summons of the Middle Passage is the same as Tennyson's Ulysses: (p.8)

"The long day wanes: the slow moon climbs: the deep
Moan round with many voices. Come my friends,
'Tis not too late to seek a newer world."

Purchase this book

The middle passage: From misery to meaning in midlife by James Hollis