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# ARCHETYPAL DIMENSIONS OF THE PSYCHE



Marie-Louise von Franz



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120. In my experience, almost no fairy tale represents a complete lysis. Unfortunately in the scope of this study it is not possible for me to document this; however, I would still like to mention it.
121. R. Allendy, *Le Symbolisme des nombres* (Paris, 1948), p. 113.
122. *Ibid.*, pp. 113–15.
123. *Ibid.*, p. 132.
124. *Ibid.*, pp. 143f.
125. Cf. *inter alia* P. Sarasin, *Helios und Keraunos* (Innsbruck, 1924), pp. 172ff.; and D. Nielsen, *Der dreieinige Gott* (The Triune God) (Berlin, London, 1922), *passim*; and W. Kirfel, *Die dreiköpfige Gottheit* (The Three-headed Deity) (Bonn, 1948), *passim*.
126. In cw 11, para. 180, pp. 118f.
127. Cf. the remarks in *ibid.*, para. 119, pp. 69f.
128. See “The Spirit Mercurius,” in cw 13, p. 241.
129. Cf. E. Renner, *Goldener Ring über Uri*, pp. 216, 217.
130. The fact that in this dairyman’s charm the Trinity appears as three shepherd boys clearly corresponds to a need to experience them in a more human form.

## THE DISCOVERY OF MEANING IN THE INDIVIDUATION PROCESS



C. G. JUNG ONCE DIVIDED the main events in a psychological treatment into four stages: confession, elucidation, education, and transformation. The first stage, confession, represents a historical continuation of the confession practices in the ancient mystery cults and in the Catholic Church. The purpose of it is to relieve the individual of painful, repressed secrets or affects that isolate him from his fellow human beings. “It is,” says Jung, “as though man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men.”<sup>1</sup> And, “It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. There would appear to be a sort of conscience in mankind that severely punishes everyone who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among men.”<sup>2</sup>

The second stage is elucidation of the origin of certain disturbances and fixations, which are mostly based on wishful childhood fantasies. This is the area in which Sigmund Freud made

so many helpful discoveries. Elucidation makes use of interpretation of dreams in order to gain access to the hidden material.

The next problem facing us, now in the third stage, is educating the patient as a social human being, a necessity Alfred Adler first highlighted and that today plays a central role particularly in group therapy and self-development groups.

The fourth stage, transformation, responds to a further need, which is not included in the previous stages, or is included only implicitly. This has to do with the notion that social adjustment and so-called normality is not the ultimate goal for all people. It is that for the unsuccessful, but for those who can perform adequately without difficulty, it spells deadly boredom. Although we are herd animals and are therefore only happy when we can function as social beings, there nevertheless persists along with this a longing for one's own uniqueness and for a "meaning" in one's own life that goes deeper than mere social adjustment.

The inner development process, which leads to the realization of this fourth stage, Jung called the individuation process. It involves the development of what is known as a mature personality, "a well-rounded psychic whole that is capable of resistance and abounding in energy,"<sup>3</sup> which is capable of choosing its own path and self-reliantly remains true to its own inner law.<sup>4</sup> Especially in times of collective neurosis, the existence of such mature people is of crucial importance. Also in this stage, according to Jung, only dreams can point the way, for this development follows a purely inner bent or is determined by destiny.<sup>5</sup> Dreams that are an index of the individuation process have, as we shall see, a strange religious or mythological character, for after all it is really religions that have served humanity in the discovery of inner meaning from time immemorial. Today, however, there are all too many people for whom the existing religions are no longer capable of providing any meaning and who are also not satisfied by the purely extraverted worldview of contemporary science or by the intellectual word games of modern philosophers. It is at moments like these that many people are called by an inner voice and find themselves compelled to set forth on an inner quest.

Instead of presenting a general set of ideas concerning the Jungian notion of individuation, I prefer to base my further explanations on a practical example, the dreams of a thirty-eight-year-old doctor who was not undergoing any treatment based on depth psychology. This has the advantage of letting us observe the process as an uninfluenced development taking place naturally, outside the context of psychological treatment. In the context of treatment, of course, the process is more concentrated, and through the greater understanding of consciousness, many false directions, such as we shall also see here, can be avoided.

This doctor came from somewhere far to the north and was a successful general practitioner with a normal "happy" marriage and two grown children. He had in every respect attained the third stage of normality and satisfactory social functioning. He had been raised a Protestant but hardly ever went to church anymore and subscribed to a sensible, "Christian," humanitarian idealism without all that much depth to it. He came to Zurich supposedly to study at the Jung Institute; however, on the only occasion that I saw him during that time, I discovered that he had fled from a conflict back home. He had fallen in love with a married patient and, in order to escape the entanglements that could be expected, had decided to study in Zurich. Discussion, however, showed that this was practically not possible, especially for financial reasons, and so I advised him to return home to his "inner hell" and remain there. He returned home and became an assistant at a psychiatric clinic so as to be able to switch over into psychiatry. Somehow he felt that he should devote himself more to people's psychic problems. He also began to read Jung's writings. From then on, spontaneously, he kept sending me his dreams, partly with his own interpretations. His was a very intuitive, almost mediumistic nature, and thus he understood his dreams astonishingly well on his own. Only from time to time did I signal him when he was in danger of erring into a precipitous decision or an inflation. As a result, we are able to catch a glimpse of a nearly uninfluenced period of what Jung called individuation.

The initial situation is already typical, for individuation usually begins in the midlife period and with an unresolvable conflict. In this case, it seemed to him immoral to break up his marriage and that of the woman he was in love with, and it also seemed to him immoral to suppress a genuine feeling of love on account of convention, especially since the woman in question was already on the verge of self-destruction because of his rejection of her love so far. This is the typical kind of no-way-out situation in which the heroes of so many myths and fairy tales find themselves at the beginning of their quests, a plight against which reason, conventional morality, resolves of will, and so on, are helpless. But major conflicts, as Jung points out, can only rarely be “resolved”; one can only outgrow them through inner ripening.

When the doctor returned home, at first he attempted to maintain a conventional distance from the woman he was in love with, although he suffered deeply from the fact that he was unable to come to her aid. Then suddenly his potency in his marriage began to fail. He sent me the following dream:

A ship lay off the shore of my childhood home. I looked it over carefully and found it to be in excellent shape. I knew I had crossed the sea in it several times. I asked myself: Why in the world don't I take a voyage? I thought, because I didn't understand the engine well enough.

The same night his wife dreamed he had slipped and fallen in the water. She helped him out, and he remarked, “I suddenly felt a weakness in my foot and slipped.” His own interpretation was as follows:

The ship is a psychic-energy process, which I don't yet know well enough and which therefore could cause complications. The weakness in the foot is the Achilles' heel. The whole thing has to do with Alberta [the woman he was in love with]. I am often in a depressive mood. I worry about Alberta. She still goes on living but has severe depressions over the suffering in the world. I feel something similar—perhaps she is my relationship to humanity?

I have an inescapable feeling that without Alberta I won't get any further. I'm ambitious and could easily continue to dwell on outer things. I can't let her go. I can't get rid of the feeling that both are meaningful: my marriage and my—call it that for all I care—obsession with Alberta. Perhaps it has something to do with Jung's idea of individuation? What I do know is that when I just talk to Alberta on the telephone, my joy in life comes back. But that, too, is clearly no solution! Anyhow, it keeps death from the door. Any help I am able to give other patients, I feel, is something I am really doing for her, but I still can't use that as an excuse, can I? My responsibility toward her person doesn't become less if I work myself to death for others! Surely one cannot betray love with a doctor's compassion. . . .

From these comments it becomes clear what Jung meant by an anima projection. The young man's magical image of woman has devolved upon Alberta, and there is no trick in the world that can pry it loose from her. Only the path of living through one's suffering can bring a development. We also see how he tried in vain to sublimate his love into medical compassion, and yet deep within himself knew that this was a deception.

As we know, what Jung means by anima is the inner image of the feminine that a man carries in himself, of all feminine figures—mother, daughter, sister, beloved, wife. Originally it is derived from the image of the mother, the first woman he meets. The character traits of this figure correspond to the attributes of the feminine side of a man, to the style of his unconscious approach to life. In our case, the anima is suicidal and depressive, because until now he has neglected her, and thus he also has a kind of hidden depression. Whenever a man meets a woman who entirely or to a great extent fits this inner image, he falls prey to a hopeless fascination. Then a feeling of primordial familiarity appears: “Oh, in times gone by you were my sister or my wife!” Every beloved, says Jung,<sup>6</sup> is the vehicle or embodiment of this perilous reflection, the “Mistress Soul,” as Carl Spitteler called her. She belongs to the man, and “she is the loyalty which in the interests of life he must sometimes forgo; she is the much needed

compensation for the risks, struggles, sacrifices . . . ; she is the solace for all the bitterness of life. And at the same time, she is the great illusionist, the seductress, who draws him into life . . . and not only into its reasonable and useful aspects but also into its frightful paradoxes. . . ." Through integration the anima becomes an eros of consciousness and a function that mediates contents of the collective unconscious to consciousness. For if a man attempts to draw the fantasy images that lie behind his irrational moods and sudden "states" into consciousness, he can in this way gain access to the psychic contents behind them. Therefore, the anima is also the *femme inspiratrice* in his creative activity. Only through a relationship with a real woman can a man realize his anima.<sup>7</sup>

But let us return to the dreamer. For many months he continued to live absorbed exclusively in his work. He felt oppressed, obsessed, a feeling "like before a thunderstorm or an earthquake," a feeling "that something is about to happen." "Perhaps," he said, "Jung's collective unconscious?" Then he had a dream:

A dream man is standing with me, somebody who is kindly, a wise friend. He says, "Are you sure that you really want to help her [Alberta], even though you might have to put your life on the line?" "Yes," I reply. Then we move through space with the speed of the wind and stop somewhere in the middle of Europe. There, suddenly a man is standing next to us. He is, I know, evil, and somehow I also know that he has taken the "light" away from Alberta, and that I can heal her only if I get it back. She herself could not get it back; I have to do it for her or she will remain incurable. The only solution is to dive into the evil man. "You know the danger," says the dream friend. "If you don't go as straight as you can and if you don't pay attention to anything besides your task, you will never be able to find your way back into life." (I understood this literally in the dream, that the following morning my dead body would be found in the bed.) "Yes, it's clear to me," is my answer. Then somehow I dive into the man; it is as though I am climbing into a deep cave. I wander around in the darkness, always looking for the "light," and at last I find

it. . . . I take it with me and hurry back. I wake up with the feeling of having come out of the cave.

He did not have much of an idea what he could say about this dream. He thought it might have to do with finding his inferior side, which was part of him, or with finding a light for Alberta, or with something connected with healing ailing humanity. Then he fell prey for a period of time to an acute fear of going mad, and then a feeling came to him that if he were able to empathize with a patient, "the patient would become conscious in himself." Obviously he had dived into the darkness and was in no less danger than the dream predicted.

When we look at this dream more closely from the point of view of Jungian psychology, the evil man into whom the dreamer had to dive must represent what Jung referred to as the shadow. Since the dreamer took a conscious position that was far too idealistic, he had strongly repressed his egoistic, instinctive, "evil," and especially, aggressive side. Into this side of his nature he now had to penetrate knowingly—a major moral task, for the shadow contains obsessive affects and emotions that can overwhelm one at any moment. However, only if the dreamer penetrates into this dark side can he find the healing light for Alberta. The good dream friend will crop up again; he is a personification of what Jung called the Self, the wholeness of the personality. Characteristically, this dream friend guided him to the center of Europe, that is, to the inner center of his psyche. And there, in this center, he must confront his dark side.

In a subsequent dream, red cows and bullocks are running around like mad, but it seems that through this the earth was being turned over, and this made it fertile. The instincts and affects have broken out. In a further dream, then, a "spirit" appeared out of an old coffin in the cellar of a four-cornered castle with four corner towers. This castle is a variant of the motif of the center in the foregoing dream and again a symbol of the Self. In the depths there, something that is dead wants to come to life. The dreamer thought it was something that always made him

scatterbrained when he wanted to please his mother. In accordance with that, it seems that it is once again evil, the aggressive masculine element, that is waiting in the coffin for resurrection. After this dream he suddenly became occupied with the question, whenever a clash of any kind came about, of how much evil there was in him and how much in his environment, and how this question could be decided. He came to the conclusion that in relation to the problem one must "find a medium," a midpoint between the two. After this insight, he dreamed he was on a ship that was sailing to the land of freedom, the "homeland." He himself could have flown ahead in a plane to the destination, but only if he left behind everything personal and all his possessions. Thus, he now went on that voyage that had been heralded by the first dream described above, but he had to give up everything in order to reach inner freedom. This freedom is nothing other than being conscious, for wherever we are unconscious, we are unfree. The dreamer understood freedom otherwise, that is, as being liberated from the prudish, conventional inhibitions that he had nurtured until now, and he dared to take the leap of entering a relationship with Alberta, albeit, to begin with, a platonic one.

A gigantic sex wave inundated him with dreams of nightclubs and stripteasers, behind whose smiles, however, as he said, "the longing for 'real love' shone through." At this time he wrote me:

I'm working a lot, and my career is progressing, but I feel strangely unenthusiastic. It's that my wife doesn't understand my deep inner life; I could deal with it better if she understood it. But that's a general problem, isn't it? My yearning to see Alberta is partly seeing and partly blind, a mixture of love and obsession. My greater part, the part that sends the "inner voice," feels responsible for both, my wife and Alberta, and for everyone else involved—there is this growing sense of responsibility versus my continually erupting egotism. My greater "I" has driven my little "I" into a corner, and this upsets neither my health nor my work. I pull myself together and do my work, but as soon as I have to take part in empty surface life, I feel tired—it's such a horrible waste of time! My ego is impatient and forgets that life proceeds

step by step on a spiral staircase; one can't leap into heaven. And yet I experience heaven in my heart, moments of truth and beauty that give me strength and profound gratitude but also intensify my suffering.

And again:

I am happy, and so is Alberta. After all, I have my inner teacher, and she is coming along with me. So I must simply follow "the light of my heart."

And:

I used to think that the sexual relationship in marriage meant "being one flesh" and that misfortune awaited any who violated their marriage. But now the shattering insight has come to me that I have always been married to Alberta from the beginning of time. We were both somehow aware of this. But if we were to conduct ourselves irresponsibly toward our partners and children, that would then be a violation of our marriage. It has nothing to do with sexuality. Sometimes we feel that sexual relations with our legitimate partners are like a violation of marriage. The world would surely think that divorce is the only decent solution; according to the collective ethos, our love is something profane, even though this same love is praised in the churches and in rituals as something glorious. Naturally we have thought about the "decent" solution of divorce. But our loves lies between two millstones: passion and responsibility, and it must remain there, so the grain can become bread. Who could understand this?

At this time he had the following dream:

I was in a Catholic school and walking over a meadow to church. It was winter. I knew the world was divided into two parts: the "free nations" and the "totalitarian states." As I entered the church, I heard rifle shots. I saw a man like Father X hide behind a column. (X is a good priest but weak in matters of wine and women.) Before him a woman was standing, a spy from the totali-

tarian enemy states, and she shot at him until all her ammunition was used up. Then she came out and held up her hands to signify surrender. The priest also threw his rifle aside. Then a man came up from the cellar (he reminds me of an earthbound, simple, but artistically gifted friend who sees me as "hopelessly cerebral"; he is helpful, loves animals, and is practical and completely unconventional). Now all three of us went for the woman. She wanted to attack, but the man from the cellar held her tight, and she yielded and handed him an object as a token of her surrender. He touched it but recoiled as though it were a hot iron and dropped it. I picked it up and felt that it was very significant and not harmful for me. It was a round object made of copper, like a flat ashtray with snakes around the edges in wave patterns. In the dream I thought, "Christ's crown of thorns." In the middle was a red translucent yolk of great beauty. I took it and thought, "If it weren't for this red yolk, I would not know how beautiful copper can be." I went home and showed my wife the object, but she was afraid of it, so I kept it for myself. I knew it was a treasure that could only be kept by someone who had earned it through hardship and effort. I also knew that the yolk meant "blood and tears."

Instead of interpreting this dream, he added a second one to it, which he had had two years earlier and which we will examine later. First I would like to comment on the first dream briefly myself. The Catholic environment means for the dreamer, as emerges from his remarks in his letters, the world of religious symbols that has been lost by Protestants. Here the dreamer still has to learn, hence the school. Then he tells us it is as though the world were divided by the Iron Curtain. This motif appears frequently in the dreams of modern people and symbolizes, on a first level, their own neurotic dividedness. But it also points to the neurotic split that has become visible in our entire culture. Our whole world is dissociated, Jung tells us,<sup>8</sup> like a neurotic person. "The Western man sees himself forced, an account of the aggressive will to power of the East, to undertake extraordinary defence measures, and at the same time, he brags about his virtue and his good intentions. He does not notice, however, that his

own vices, which he has covered up with good international manners, are being systematically taken up and manifested by the Communist world. . . . His own shadow smirks at Western man from the other side of the Iron Curtain."

Behind the two separated worlds stand two archetypal powers. In the West, the cosmic principle is called God or father; in the East, it is mother, which means matter. "Essentially, we know as little of the one as of the other."<sup>9</sup> In the dreamer, too, these principles of the Christian spirit and the material, that is to say, bodily principle of love are face to face with each other. That is why in his dream the East is represented by a woman. The Christian spirit, however, is represented by quite a lax priest—lighthearted, merry Christianity with a little wine and sex. For after all, we are adults and have read Freud. As in the dream, the enemy from the material side surrenders; it is she who hands over that round small copper bowl with snakes, an article of supreme value. This round object is a mandala, and as Jung endeavored to prove in nearly every one of his works, a symbol of the Self, the inner, higher wholeness of the personality. It is made of copper, the metal of the goddess Venus-Aphrodite. The coiling snakes suggest the healing staff of Aesculapius, according to the dreamer's own associations. The red yolk is like a piece of primal living matter, the *prima materia* of the alchemists, the secret of life, which is spirit and matter at the same time. The object reminds the dreamer of Christ's crown of thorns. It also has to do with the "thorn in the flesh" of which Paul spoke, since for Christians, this Aphrodite symbol is a source of suffering and conflict. This dream shows very nicely what Jung was always pointing out, that in the imitation of Christ we are not meant to mimic Christ outwardly; rather, being Christian should mean taking one's own cross, one's own conflict, upon oneself. The saving symbol is a paradox: it is an article of supreme value, the secret of life, and at the same time, blood and tears. No one else can hold the "hot iron" but the dreamer himself, for it is his cross and his life secret, which he must keep for himself.

After this dream, the dreamer began also to have physical rela-



tions with the woman he loved, for he interpreted the yolk as the physical person, "consisting of body cells." After all, as he says himself in the dream, without this yolk he would not know how beautiful copper, the metal of Venus, could be. His male potency was now once again fully restored.

But now let us turn our attention to the dream of two years earlier, which was sent to me along with the one above, as though the one should explain the other:

I was with my teacher, an invisible presence, on the edge of a sphere, which he had called "the ultimate reality," something without time and space, indescribable. Only those who have seen it can understand this experience—an "everything-nothing," an "everywhere-nowhere," an "everybody-nobody," the "not-yet-spoken word." Somehow the teacher helped me to pull two beings or somethings out of this ultimate reality. I didn't see them, but I knew of them. In order to make them visible, the teacher helped me to extract a silver-gray, mistlike material from the space we were floating in, and we coated the two beings, and a third something that separated the two, with that. When I saw them coated, a profound astonishment came over me. "Those are angels!" I shouted. "Yes," he replied, "that is you." I saw the gray curtain that separated the two angels, and the teacher explained, "That is the veil of illusion." It had lots of holes in it. I was deeply moved and called out, "Oh, it's dissolving, it's dissolving," and I felt that thousands of years that had been lived in the half-conscious hope that this could be broken through were now fulfilled. I went to the angel who was "me" and saw a silver string hanging down from him into a little creature that was also "me" in the realm of illusion. Another string hung down into a woman. It was Alberta. The two angels seemed to be identical and sexless, and they could "think together" in a kind of identity. (That has happened to me with Alberta in reality, "down here.") And we thought: "Such a small part of our consciousness lives in these little creatures, and they worry about such trivial things. Poor little creatures! And we saw that their union could only come about properly if the two little creatures kept up their responsibilities to their relatives and didn't follow their egotistic desires. And at the same time it was

clear to us that it would be a sin against this "ultimate reality" (sin against the Holy Spirit?) if we didn't continue on with the process of mutual development of consciousness.

He added to that:

I could write an entire book as a commentary to this; however, I don't have the time. But I must confess there is something in me that simply believes in this path. God uses conventional duty as a weapon in order to cause us to live against his own law. I'm still seeking something that Francis of Assisi obviously found, the "living heart," or that "God is love." But my dependence on the world keeps hindering me. And maybe my so-called virtue contains more sin against life and more pride than love?

This dream about angels in the beyond who are secretly identical with the two little creatures on earth, the two "egos" involved in this drama, points to an archetypal situation that Jung described in detail in his "The Psychology of the Transference," and therefore I must here refer the reader to that work.<sup>10</sup> Whenever man and woman face each other in a love situation, there are actually four figures involved: the two "egos" and their two unconscious personality components, which Jung called the anima and the animus. In the alchemical tradition, the latter are symbolized by the sun and the moon or by the king and queen. In our dream they are symbolized by two sexless angels. I have already attempted to describe the anima. Her counterpart in the woman is the animus, a derivative of the father image. It manifests negatively as prejudices, rigid opinions, traditional spiritual patterns, brutality, and other forms of masculine inferiority. It manifests positively as buoyancy, creativity, and steadfastness of character. The fact that here in our dream the two figures are sexless angels could be understood as a compensation, because at this stage sexuality seemed so very important to both partners.

Jung pointed out in his work that the tendency exists for both animus and anima to be projected onto a human partner, or in the framework of the Christian tradition to be projected onto the

dogma.<sup>11</sup> In the first case, an immeasurable fascination is engendered, as in the preceding example. In the latter case, Christ represents the inner groom, while Mary or the Church (*ecclesia*) is the inner bride. In this case, then, these figures are unconscious as the individuals' own personality components. These projections onto the dogma have today become to a great extent dysfunctional. This has gone hand in hand with the demise of Christian collective norms. "Our 'civilization,' however, has turned out to be a very doubtful proposition, a distinct falling away from the lofty ideal of Christianity; and, in consequence, the projections have largely fallen away from the divine figures and have necessarily settled in the human sphere . . ." (namely, onto ersatz gods like *Führer* figures and the like); or ". . . the lapsed projections have a disturbing effect on human relationships and wreck at least a quarter of the marriages." Nonetheless, this step backward has an advantage to it, in that it forces us to turn our attention to the human psyche. The present dream expresses in a very refined fashion how one aspect of what is in play is something personal. It is said of the angel that he is the dreamer and yet that this does not mean the ephemeral little ego, which ekes out its existence as one more ego below on earth. Both angels, who on earth belong to the dreamer and Alberta, are actually one. It is an illusion to believe, in accordance with the way it is presented in the dream, that they are two. The unconscious urge symbolized by the union of two angels is ultimately striving for an inner connection of the personality components, a "spiritual" wedding as an inner experience that is not projected. This urge is leading toward the discovery and experience of the Self, the goal of individuation. Only such a unification in the Self, according to Jung, can preserve the modern human being from dissolution in the mass psyche.<sup>12</sup>

But this inner synthesis cannot take place without a conscious and accepted relationship to one's fellow human beings. "That mysterious something in which the inner union takes place is nothing personal, has nothing to do with the ego, is in fact superior to the ego, because as the self, it is the synthesis of the ego

and the suprapersonal consciousness." This brings about an inner consolidation of the individual, but not a hardening. "That is the core of the whole transference phenomenon, and it is impossible to argue it away, because relationship to the self is at once relationship to our fellow man, and no one can be related to the latter until he is related to himself." That is why individuation has two principal aspects: on the one hand it is an internal process of integration, and on the other, it is a process of objective relationship. This double aspect has two corresponding dangers. The first is the danger of the patient's using the opportunities for spiritual development arising out of the analysis of the unconscious as a pretext for evading the deeper human responsibilities, and for affecting a certain "spirituality" which cannot stand up to moral criticism [this is what the dreamer was doing at first, at the time that he was remaining aloof from Alberta]; the other is the danger that atavistic tendencies may gain the ascendancy and drag the relationship down to a primitive level. Between this Scylla and that Charybdis, there is a narrow passage. . . ."<sup>13</sup>

In the present dream, the "teacher" presents a personification of the self, and he tries to show the dreamer that he must keep up his moral obligations to his family and yet must also not evade his relationship with his beloved. The cosmic elevatedness of the image is trying to point to the higher significance of the way that should be taken and to lift the dreamer above the futility of his all-too-earthbound worries and desires onto a higher level, and to show him the suprapersonal aspect of the whole situation, which is aiming toward the realization of the Self, of the God image within himself. For an angel (*angelos*) is after all a messenger of God.

At this point I would like to end the discussion of this phase of development. The drama on earth continued on for better or for worse. The two lovers remained in their marriages and with their children. Gradually the intensity of the fascination dwindled, but a good, understanding friendship continued to exist. We could say that the dreamer was able to integrate his anima at

least partially, and the differentiation of the eros principle came to benefit his therapeutic practice.

However, with this the goal was still far from being achieved and the adventure was still far from ending. Instead a new problem cropped up, which arises from the experience of the Self. This new problem is clearly reflected in a dream the dreamer sent me several years later:

I had made the journey on foot from England to Switzerland with an unknown girl. We were good friends and experienced a great deal of joy and suffering together. In Zurich there was a big institute called "The Institute of Positive Intentions" with different departments for the different "positive intentions." There were several fountains there, green plants, and bright light. I listened to the lectures going on there, and as I was looking around, I came into a room where John C., a well-known theosophist, was lecturing. There I saw a table at which twelve white-haired, dignified old men in red robes were sitting. They looked very wise. There was, however, an additional seat that seemed to be empty. I asked John C., "Are you still preaching about the One who is to come and occupy that chair (the world teacher)?" He blushed and said, "It is difficult in institutions that favor certain conventions to go against them" (meaning against those who know better). I understood that he wanted to save certain values by serving certain conventions that he did not believe in himself. Suddenly I felt a kind of higher consciousness come up in myself. It was like a voice that said, "Positive intentions can blind inner vision so that people only think in terms of positive expectations. Their expectation to see that empty seat occupied leads them to the deception of thinking that it is presently empty. In truth it is and always has been occupied by the 'formless One,' the supreme teacher, who is himself reality. The twelve wise men not only know that He holds the seemingly empty seat, but also that He is in them themselves and in everyone. They know that, whereas the others do not know it." Now I left the institute, because the lectures seemed sterile to me. And I found my girl again . . . and asked her if she wanted to go to Russia with me. . . . I knew I was asking a lot of her and even added, "I cannot promise never to

leave you; we have to go together without any conditions." At first she was surprised, but then she understood. . . . Our gazes met and we found it best simply to trust one another without promises. And I soon saw that she wished for nothing better than to go with me in freedom and without assurances and just to live and let the "formless One" guide us.

The dreamer had planned to get further psychological training in England as well as in Zurich. Thus these two places symbolized continuation of the inner path. The institute of "positive intentions" is obviously a projection onto the Jung Institute, but since, in contrast to reality, a theosophist was lecturing there, this represents something in the dreamer himself, for at this time he had developed a sudden interest in theosophy. The table recalls the Round Table of the knights-errant, which was built on the model of the table of the Last Supper, and at which, there also was an empty seat, the *siège perilleux* left vacant by Judas. The earth opens and devours whoever sits in that seat. In the Grail saga, Percival unwittingly sat in that seat and as a result was forced to seek the Grail.<sup>14</sup> Thus the empty seat is a place where numinous things happen, where the course of history turns in the direction of good or evil. People's expectation, presented in the dream as false, that at some time the "teacher of the world" will appear there, corresponds to the Christian expectation of the Second Coming of Christ or the Jewish expectation of the Messiah. In contrast to that, the dream states that the "formless One" has always been there and still is. It is the God image active in the human psyche, which is no longer to be expected in an external development projected onto history, but to which we should submit in the here and now. The dreamer then leaves this circle because he feels the lectures to be sterile, and continues with his travels to Russia, a further journey on his inner path into the beyond, beyond the Iron Curtain, that is, his still dark inner side, or the unconscious. Russia, as the land of materialism, means for him the world of sensation, his inferior consciousness function, where he still had plenty to learn, and also where his shadow, in

the form of not-yet integrated ambition, still awaited him as a task.

When the problem of the anima is integrated, Jung said, a further danger appears on the inner way, namely, the identification with the so-called *mana* personality or the Self, the "great wise man." Whoever falls prey to this danger loses his individuality and again becomes, without noticing it, inwardly collective. That is why in the dream there is an institute with many people and many schools of thought. The inner direction seems to be lost. And this is a trap that the dreamer then fell into head over heels. He began to present himself in his letters more and more as the Great Wise Man who had noble intentions of helping the human race. And regressive collectivization also hit him in a very concrete way. He became a member of an alchemical-hermetic Masonic lodge, which exercised considerable influence in his homeland. At that point, he broke off his correspondence with me, since he "no longer needed spiritual help." Also, he was cut off from me by his "initiation's" rule of silence. During this time, he appeared in Zurich for two days, and we had only a limited contact. His inflation had isolated him entirely from any human conviviality.

In his essay "The Relations between the Ego and the Unconscious,"<sup>15</sup> Jung described this danger on the inner way in detail. It is, he says, "a masculine collective figure who now rises out of the dark background and takes possession of the conscious personality." This "entails a psychic danger of a subtle nature, for by inflating the conscious mind, it can destroy everything that was gained by coming to terms with the anima." One then experiences oneself as capable of proclaiming the nature of the ultimate reality. "In the face of this, our pitifully limited ego, if it has but a spark of self-knowledge, can only draw back and rapidly drop all pretence of power and importance." Coming to terms with the anima "was not a victory of the conscious over the unconscious, but the establishment of a balance of power between the two worlds."<sup>16</sup> What especially seduced our dreamer were his "positive intentions"; he was always wanting to "help suffering

humanity," and that also drove him to become a member of a politically active lodge. Fundamentally, he was unable to admit that up to this point he had more passively undergone the process of development than actively achieved it. He had, like Jacob at the ford, wrestled with the angel of God; something outside of him and stronger than he had taken possession of his life. "But anyone who attempts to do both," says Jung, "to adjust to the group and at the same time pursue his individual goal becomes neurotic." Such a "Jacob," Jung continues with a wink of the eye, "would be concealing from himself the fact that the angel was after all the stronger of the two—as he certainly was, for no claims were ever made that the angel, too, came away with a limp."<sup>17</sup>

For me, this phase of the development of my relationship with the dreamer provided an opportunity to sacrifice my own claim to power in the form of "positive intentions." I could only hope that the "formless One" would help. And he did help. After about a year the dreamer began to write me again in an entirely civilized fashion, and he sent me a dream in which, in long dramatic scenes, he was finally able to save himself from the power of a dangerous, malevolent dictator in a red robe. The dreams that followed insisted that he should give creative form to his inner experiences. He considered collecting some folkloric motifs of his homeland and working on them, and then immediately thereafter dreamed that his father had offered him some magnificent jewels he had found in his country. The father here signifies the spiritual tradition offering him the supreme psychic values to be found in those myths.

So now the way forward lay open again. Twelve years had passed since his first dreams, and he was now fifty years old, with his inner way still far from over—if we are to believe the dreams of the dying, the process continues even after death.

I have tried only to give a very brief sketch here, which provides but a glimpse into this process, and have left out many ups and downs—worries about wife and children, personal problems of all kinds—that came between the main moments. For those

who are not familiar with such inner processes, it is difficult to decide what in this process is personal and what is of general human significance. Typical, first of all, is the need for coming to terms with one's own dark side, the shadow, as the dreamer here had to look for the "light" in the evil man. Also typical is the need to subordinate oneself to the Self, or as it is called here, "the formless One" (without identifying with it) and to pursue one's path under its guidance. Everything else in this case is more or less personal. This path is not only pursued by socially more elevated individuals but also by those from among the simple folk—always only individuals, however.

That the path of individuation has a religious character is clearly obvious from the dreams that have been presented. This has caused representatives of the various religious denominations to express the concern that the path of individuation might lead to a scattering of the community. "This would indeed be a retrograde step," Jung answered them, "but it cannot be blamed on the 'true man' [the Self]; its cause is rather all those bad human qualities which have always threatened and hindered the work of civilization. (Often, indeed, the sheep and the shepherd are just about equally inept.) The 'true man' has nothing to do with this. Above all he will destroy no valuable cultural form since he himself is the highest form of culture. Neither in the East nor in the West does he play the game of shepherd and sheep, because he has enough to do to be a shepherd to himself."<sup>18</sup>

The way to the "true inner person," or subordination to the "formless One," is, as we can see, dangerous. The development of the personality is an act of daring, and it is tragic that it is precisely the demon of the inner voice who means at once supreme danger and indispensable help.<sup>19</sup> For this reason, no one pursues this path who is not inwardly forced to, but it is important for pastors and doctors to be aware of its existence, for when a person is called by the inner voice and does not follow it, he wastes away in neurosis or is even destroyed. As long as a person still believes in the light of the truth as already revealed, he is at least protected from this difficult path, but when the light of all

the truths of preaching and faith has gone out, for many there remains no alternative but to seek the "light" within themselves. Therefore, I would like to conclude with a citation from the *Bṛhadaranyaka-Upanishad* (4.3:2-7):

2. [Janaka questioned thus 1:1] "O Yajnavalkya, which is the light of the person?" "The light of the sun, O king," said [he], "by the light of this sun, indeed, one sits, walks about, works and comes back." "So it is, indeed, O Yajnavalkya" [said Janaka].

3. [Janaka then questioned thus]: "O Yajnavalkya, which is the light of this person after the sun has set?" "The moon indeed becomes his light, by the light of this moon, indeed, one sits, walks about, does work, and comes back" [replied Yajnavalkya]. "So it is, indeed, O Yajnavalkya" [said Janaka].

4. [Janaka asked again:] "O Yajnavalkya, which is the light of this person, when the sun and the moon have set?" "Fire indeed is his light, by the light of this fire, indeed, one sits, walks about, does work and comes back (replied Yajnavalkya). "So it is, indeed, O Yajnavalkya" (said Janaka).

5. [Janaka now asks:] "O Yajnavalkya, which is the light of this person when the sun and moon have set and fire also is put out?" "Speech indeed is his light; by the light of this speech, indeed, one sits, walks about, does work and comes back. Hence, O king, even when one's hand cannot be distinguished, then wherever speech is uttered one can indeed approach there" [replied Yajnavalkya]. "So it is, indeed, O Yajnavalkya" [said Janaka].

6. [Janaka puts the next question thus:] "O Yajnavalkya, which is the light of this person when the sun and moon have set, fire has gone out, speech has been hushed?" [Yajnavalkya answers thus:] "The Self indeed is his light. By the light of the Self, indeed, one sits, walks about, does work and comes back."

7. [Janaka seeks further explanation thus:] "Which Self [do you mean]?" [Yajnavalkya explains:] "This person consisting of intelligence [residing] among the organs [and which is] the internal light within the heart. . . ."<sup>20</sup>

In the language of our dream, the formless One. The only dangerous reality that we can under no circumstances elude and

at the same time, the only thing of value that no power in the world can take away from us, is the reality of our own psyche.

### Notes

1. C. G. Jung, cw 16, para. 132, pp. 58f.
2. Ibid.
3. Cf. C. G. Jung, "The Development of Personality," in *The Development of Personality*, cw 17, p. 169.
4. Ibid., p. 173.
5. Cf. C. G. Jung, *Memories, Dreams, Reflections*, p. 120.
6. C. G. Jung, cw 9/ii, paras. 24ff., pp. 12ff.
7. Ibid., para. 42, p. 22.
8. C. G. Jung, *Man and His Symbols* (New York: Doubleday, 1964), p. 85.
9. Ibid., p. 95.
10. In *The Practice of Psychotherapy*, cw 16, pp. 163–202.
11. Ibid., paras. 441, 442, pp. 230f.
12. Ibid., paras. 442ff., pp. 230ff.
13. Ibid., paras. 444ff., p. 233ff.
14. Cf. E. Jung and M.-L. von Franz, *Die Graalslegende in psychologischer Sicht* (The Legend of the Grail from the Point of View of Psychology) (Olten, Switz.: Walter Verlag, 1980), pp. 390ff.
15. In cw 7, pp. 123ff., especially the chapter "The Mana Personality," pp. 227ff.
16. Ibid., paras. 378, 381, pp. 228f.
17. C. G. Jung, *Memories, Dreams, Reflections*, p. 344.
18. C. G. Jung, *Mysterium Coniunctionis*, cw 14, para. 491, pp. 348f.
19. C. G. Jung, *The Development of Personality*, cw 17, para. 319, pp. 184f.
20. Swami Sivanada (trans.), *The Brihadaranyaka-Upanishad* (Tehri-Garhwal, U.P. India: Divine Life Society, 1985), pp. 403ff.

## INDIVIDUATION AND SOCIAL RELATIONSHIP IN JUNGIAN PSYCHOLOGY



WE ARE LIVING IN A TIME in which the problem of human relationships has become more urgent than ever before. The reasons for this are well known: the development of technology has brought about rationalism and led to the industrialization of our society. Small rural communities with their closely woven network of personal relationships have dissolved or are dissolving. The inhabitants of the great industrial cities live side by side like strangers. All are oppressed by the thought of their own insignificance in the face of the gray meaningless mass of unknown people surrounding them. With the exception of small groups held together by common religious convictions or shared customs, there exist only communities of interest, which are bound together by commercial, sports-related, or political interests and in general any sort of deeper personal bonding is not present.

This critical situation, which affects humanity as a whole, has led to an increased interest in sociology and, by extension, in psychology as well; but this interest is confined to matters of social behavior. The United States has led the way in behavioral research. There the most varied sorts of group experiments have been undertaken, which in the meantime have also caught on in