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Complex/Archetype/Symbol in the Psychology of C. G. Jung

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6-30 Complex

6-19 as common to Jung and Freud

19-30 proper to Jung

6 feeling-toned group of representations

= feeling-toned complex

= complex

8 = a nuclear element, a vehicle of meaning, beyond the realm of conscious will, unconscious and uncontrollable

& secondarily, a number of associations connected with nuclear element, stemming from innate disposition and from individual experiences

7 analogy of leitmotiv and its variants

feeling-tone (eg anger, irritation) is leitmotiv
actions and moods are modulations of leitmotiv

10 ego-complex, the central characteristic of our psyche
but only one among complexes; the others commonly associated with ego complex and so come into consciousness; but may /forth remain in background until suitable constellation calls them
if only intellectually known, they remain uncontrolled

11 compulsive, can keep extending associations, have
archaic-mythic numinous character

when raised to consciousness, they slough off automatic compulsive character; developing process of adaptation possible

12 no difference in principle between fragmentary personality and a complex

14 complex consists not only of meaning but also of value, so only emotional experience liberates

15 a) complex unconscious, not sufficiently charged with energy to be experienced as independent will, more or less blocks natural psychic process

b) complex unconscious, already so swollen and independent that it acts as a second ego in conflict with conscious ego; two truths, two conflicting streams of will, threat of split

c) complex can break completely off and become autonomous; dual personality (Janet); several personalities

- 15 d) conscious ego engulfed, complex has more or less become ruler in the house, called 'identification of ego and complex' eg father-complex, mother-complex, identificatio with God, devil, animals, etc., one behaves as if
- 16 e) unconscious contents experienced only in projected form; unconscious complex so markedly split off that it is projected on others, real or imaginary
f) the complex is known to the conscious mind, but only intellectually, and so retains all its original force.
- 17 Alternatives are ~~identifications~~ 1) total unconsciousness, 2) identification, 3) projection, 4) confrontation.
Aliter a) total unconsciousness, b) splitting, c) multiple personality, d) ~~identification~~ identification of ego and complex
e) projection, f) confrontation
- 18 No complex can be resolved unless one faces the conflict that causes it, and this requires courage, strength, and an ego capable of suffering
Alter, the complex results from dodging, ~~xxx~~ burying, a real issue
- 19 Agreement on complex drew Freud and Jung to one another's attention in 1902 and in 1907 brought them together for a while. By 1913 Jung had developed a fundamentally different view and their ways parted.
Jung distinguished
personal unconscious: Freud's repressed material
collective unconscious: typical patterns of human experience and behavior
Hence for Jung complexes are focal or nodal points of psychic life, which must not be absent, because if they were, psychic activity would come to a standstill. They constitute those neuralgic points in psychic structure, to which undigested ~~xx~~ unacceptable elements, elements of conflict, will cling, but the fact that they are painful is not a proof that they are pathological. They constitute the structure of the unconscious part of the psyche and are its normal manifestations. .. a complex becomes pathological only when we think we have not got it.
- 21 For Jung one and the same complex has a dual aspect: he does justice to Freud but adds that evil can have a prospective positive aspect. From 1926 certain complexes due to situation!

- 25 For Jung the complex constitutes the structure of the psyche;
in itself it is a healthy component of the psyche; it can
be pathological only if it comes from the personal unconscious,
26 where it undergoes a specific transformation and coloration
by being drawn into an area of individual conflict

When a complex is divorced from the superimposed contents
from the personal life of the individual (in analysis),
when this repressed material is raised to consciousness,
the nodal point in the collective unconscious, the true
nucleus of the complex, is freed from all these contents
with which it has been cloaked.

- 27 The individual for example is no longer confronted with
his own mother but with the archetype of the maternal; no
longer with the unique personal problem created by his
own mother as a concrete reality, but with the universally human
impersonal problem of every man's dealing with the primordial
maternal ground in himself.

- 27 Similarly, his own father, and the archetype of the paternal,
and with the general problem of son becoming a man and no
longer under his father.

If a complex remains only a greater or less nodal point
in the collective unconscious, if it is not swollen with
too much personal material, then it is not harmful but
extremely fruitful, for it is the energy giving cell from
which all further psychic life flows.

But if it is overcharged and becomes autonomous, or if it
invades the realm of consciousness, it may take on any of the
forms that generate neurosis or psychosis. And if the
conscious mind cannot cope with these contents, the result,
in peoples as well as in individuals, is the same:
disorganization and disintegration.

Thus it is solely the state of the conscious mind, the
greater or less stability of the ego personality, that
determines the role of the complex. Everything depends on
whether the conscious mind is capable of understanding,
assimilating, and integrating the complex, in order to
ward off its harmful effects. If it does not succeed in
this, the conscious mind falls a victim to the complex,
and is in greater or lesser degree engulfed by it.

- 28 Neurosis lies on one side, psychosis on the other, of the dividing line drawn by the ~~px~~ power ~~f~~ of ego consciousness to resist the breakthrough of unconscious contents
- Complexes of the ~~xxxxxxxxxxxx~~ personal unconscious are less to be feared.. the conscious mind can somehow deal with them. For the explosive dynamic nucleus is sufficiently insulated by the layer of personalistic, environment-conditioned experiences around it, which serve as a kind of buffer in its encounter with consciousness
- 29 .. the danger and the corresponding anxiety are greatest when the confrontation is with the complexes of the collective unconscious, whose 'explosive charge' can act as an earthquake shattering everything around it; and yet this danger can also open up the possibility of a total creative transformation and renewal of the psyche, and must for this reason be risked under certain circumstances....
- The complex in its seminal function even deserves a place of ~~x~~ honor as the life renewing and life promoting source whose function it is to raise the contents of the unconscious to consciousness and mobilize the formative powers of consciousness.
- 30 In 1934, in his Eranos Lecture on the 'Archetypes of the Collective Unconscious' Jung stated:
- '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.'

Archetypes

47 Man's need to understand the world and his experience in it symbolically as well as realistically

46 realistically: night and day; symbolically: dying and resurrected hero

47 The symbolic imaginative view of the world is just as organic a part of the child's life as the view transmitted by the sense organs.... It is eminently the view that makes man what he is. It is the root of all creative activity and is not fed by repressions (as psychoanalysts believed) but by the power of the initially imperceptible archetypes, working from out of the depths of the psyche and creating the realm of the spiritual... ..the myth of the solar hero is the psyche's spontaneous 'translation' of the sun's course and reflects man's growing awareness of the psychic processes accompanying the physical process... the archetype does not proceed from the physical fact but describes how the psyche experiences the ~~physical factors~~ psychic factors. The word, translate, refers to that spontaneous activity of the psyche which we have hitherto been unable to account for in materialistic or biological /48/ terms, and which bears witness to its ultimately spiritual and 'immaterial' nature.

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolical image, which apprehends the natural process just as the eye catches the light. And in the same way as the eye bears witness to the peculiar and independent creative activity of living matter, the primordial image is an expression of the unique and unconditioned creative power of the mind.

Thus the archetype should be regarded first and foremost as the magnetic field and energy center underlying the transformation of psychic processes into images.

50 Jung's distinction between the archetype as such (not perceptible) and the represented or already perceptible archetype, for the archetype in itself.. is beyond apprehension, psychoid.

f 34 At first the notion of archetype was applied by Jung primarily to psychic 'motifs' that could be expressed in images. But in time it was extended to all sorts of patterns, configurations, happenings, etc., hence to dynamic processes as well as

- 34 static representations. Ultimately it came to cover all psychic manifestations of a biological, psychological, or ideational character, provided they were more or less universal or typical.
- 35 The archetype as such is a psychoid factor that belongs, as it were, to ^{the}invisible, ultraviolet end of the psychic spectrum... One must constantly bear in mind that what we mean by archetype is in itself irrepresentable, but that it ~~x~~ has effects which enable us to visualize it, namely, the archetypal images.
- 36 The unconscious as the totality of all archetypes is the deposit of all human experience right back to its remotest beginnings. Not indeed a dead deposit, a sort of abandoned rubbish heap, but a living system of reactions and aptitudes that determine the individual's life in various ways -- all the more effective because invisible. It is not just a gigantic historical prejudice, an a priori historical condition, but it is also the source of the instincts, for the archetypes are simply the forms which the instincts assume.
- Just as we have been compelled to postulate the concept of an instinct determining or regulating our conscious actions, so, in order to account for the uniformity and regularity of our perceptions, we must have recourse to the correlated concept of a factor determining the mode of apprehension. It is this factor that I (Jung) call the archetype or primordial image. The primordial image (early name for archetype (33)) might suitably be described as the instinct's perception of itself, or as the self-portrait of the image.
- 37 Archetypes... are systems of readiness for action and, at the same time, images and emotions. They are inherited with the brain structure -- indeed they are its psychic aspect.
- The archetype is not only an image in its own right but also a dynamism which makes itself felt in the numinosity and fascinating power of the archetypal image. The realization and assimilation of instinct never take place... by absorption into the instinctual sphere, but only through integration with the image which signifies and at the same time evokes the instinct, although in a form quite different from the one we meet on the biological level... It (instinct) has two aspects...

.. .. it is experienced as physiological /38/ dynamism, while
38 on the other hand its multitudinous forms enter into
consciousness as images and groups of images where they
develop numinous effects which offer, or appear to offer,
the strictest possible contrast to instinct psysiologically
regarded... Psychologically... the archetype as an image of
instinct is a spxiritual goal toward which the whole~~m~~ nature
of man strives...

We are forced to assume therefore that the given brain structu
ure does not owe its peculiar nature merely to the influence
of surrounding conditions, but also and just as much to the
peculiar and autonomous quality of living matter, ie to a law
inerent in life itself.

39 During a coma the sympathetic system is not paralyxzed
and could therefore be considered as a possible carrier of
psychic functions... one must ask... whether .. dreams are
produced not so much by the activity of the sleeping cort~~tex~~
as by theunsleeping sympathetic system and are therefore of a
tra~~ns~~scerebral nature.

43 The term [archetype] is not meant to denote an inherited
idea, but rather an in~~h~~erited mode of psychic functioning,
corresponding to the inborn way in which the ch~~ick~~
emerges from the egg, the bird builds its nest, a certain
k kind of wasp stings the motor ganglion of the caterpillar,
and eels find their way to the B~~er~~mudas. In other words,
it is a pattern of behavior. This aspect of the archetype
is the biological one.. But the picture changes at once
when looked at from the inside, that is, from within the
x realm of the subjective psyche. Here the archetype
presents itself as numinous, that is, it appears as an
experience of fundamental importance, Whenever it clothes ~~it~~
itself in the appropriate symbols, which is not /44/ always
44 always the case, it puts the individual into a state of
possessed~~n~~ess, the consequences of which may be incalculable.

52 .. the archetypes are not inherited representations but inherited possibilities of representation. They appear only in the finished or shaped material as the regulative principles that shape it. They are channels, predispositions, river-beds into which the ~~xxx~~ water of life has dug deep. These channels form a kind of psychic mesh with 'nodal points' corresponding as we have seen to the complex structure of the psyche with its nuclei of meaning. We must presume them to be the hidden organizers of representations, they are the primordial pattern underlying the invisible order of the unconscious psyche; down through the millenia their irresistible power has shaped and reshaped the eternal meaning of the contents that have fallen into the unconscious and so kept them alive. They form a potential axial system and -- like an invisible crystal lattice in a solution -- are prefigured as it were by the unconscious mind.... Even when we encounter them within us (in dreams for example), the archetypes as soon as we become consciously aware of them, partake of the concrete outside world, for from it they have drawn the matter in which they are clothed. The archetype/is, so to speak, an eternal presence... and to what extent it is perceived by the conscious mind depends only on the constellation of the moment.

53n 'constellation' means the state of consciousness to which the unconscious stands in a compensatory relation; it is manifested in the distribution of psychic energy and the corresponding charge of the archetype that has been touched and called awake by a current problem.

55 .. 'totality character' and 'transponibility' are essential features both of the archetype and the Gestalt. "Gestalten are totalities, whose behavior is not determined by the behavior of their elements, but by the inner nature of the whole" (Wertheimer).

~~xxx~~ Every archetype is capable of infinite ~~x~~ development and differentiation; like a robust tree it can put forth branches and thousands of magnificent blossoms. (Futile to ask whether primordial forms are few or many]

56 The deeper the unconscious stratum from which the archetype stems, the scantier will be its basic design, but the more possibilities of development will be contained in it, and

the richer it will be in meanings.

We designate as primary those archetypes which are not susceptible of further reduction... we term the next in line .. secondary, the third generation tertiary etc., until we come to those highly diversified archetypes which closest to the familiar domain of our consciousness and hence possess the least richness of meaning and numinosity or energy charge.

57 Such a hierarchical chain might, for instance, be formed of those archetypes which manifest the basic traits of the entire human family, or the feminine sex alone, of the white ~~xxx~~ race, of Europeans, of Nordics, of the British, of the citizens of London, of the Brown family, etc. The later however ~~xxx~~ must be regarded as variations of the earlier. The basic structure is laid down, but its individual spatiotemporal concretizations are imprinted by the time and environmental ~~xxxxxxxxxxxx~~ constellation in which they appear.

Just as the formation of crystals rests on relatively simple principles, the archetypes too reveal certain basic features that assign them to definite groups. There are .. types of situations and types of figures that repeat themselves frequently and have a corresponding /58/ meaning. I therefore employ the term 'motif' to designate these repetitions. The typical motifs of the collective unconscious are akin to the morphological and functional similarities in the system of biology.

58 The psychic manifestations of the spirit indicate at once that they are of archetypal nature -- in other words, the phenomenon we call spirit depends on the existence of an autonomous primordial image which is universally present in the preconscious makeup of the human psyche.

The fact that the psyche of every individual, in the course of his natural growth, develops into a totality comprising such different components as the ego, the unconscious, the persona, the shadow, etc., is an ~~an~~ archetypal phenomenon....

59 Thus ~~in~~ individuation, man's potential development into an unique personality, is also an archetypal process, contained in germ in every psyche, whether it is actualized or not. And since all psychic life is absolutely grounded in archetypes, and since we can speak not only of archetypes but equally well of archetypal situations, experiences, actions, feelings, insights, etc., any hidebound limitation of the concept would only detract from its richness of meaning and implication.

60 Freudian unconscious a reservoir of repressions; Jung's comprises all the contents of the psychic experience of mankind the most precious with the most worthless, the most beautiful with the most ugly; further, the collective unconscious is in every respect neutral, its contents acquire their value and position only through confrontation with consciousness

The conscious mind adopts a personal standpoint guided by personal choice and attitude; the collective unconscious speaks the unfalsified voice of nature, uninfluenced by the injunctions and prohibitions of the environment

61 The conscious mind can only claim a relatively central position and must put up with the fact that the unconscious psyche transcends it and as it were surrounds it on all sides.

Archetypes not merely for the guidance of the body but contain ideations lying beyond the realm of the corporeal, metaphysical facts and factors, that are not included in the term instinctive unconscious.

62 The psyche is a conscious-unconscious whole.

63 we are compelled to assume that there exists in the unconscious something like an a priori knowledge or an 'immediacy' of events which lacks any causal basis but which manifests itself whenever the constellation is suitable.

64 physis and psyche may be regarded as two aspects of the same thing, ordered according to a meaningful parallelism; they are as it were superimposed ~~on~~ the one on the other; they are synchronous and in their operation not to be understood on the basis of causality ~~it~~ alone.

In this view the archetype, in addition to its function as a formative factor within the individual psyche, takes on the broader significance of a higher order to which both the psyche of the individual and the object of perception are subordinated. It may be regarded as an organizer of representations, working from out of the unconscious, as a kind of regulator and organizing factor. In comparison with your individual temporality, the life of the archetype is timeless and unlimited.

- 65 .. the self as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but it is also a point of departure, the fertile soil from which all future life will spring

Thus the archetype, like everything that is psychologically alive, has the essential attribute of bipolarity... it is turned both forwards and backwards, integrating into a meaningful whole all the possibilities of ~~x~~ that which has been and of that which is still to come. On the basis of this bipolarity its healing aspect may be viewed as a fragment of anticipatory psychological development and utilized in psychotherapy.

- 66 Archetype and consciousness

When a distressing situation arises, the corresponding archetype will be constellated in ~~XXXXXXXXXXXX~~ the unconscious. Since this archetype is numinous, it will attract to itself the contents of consciousness -- conscious ideas that render it perceptible and hence capable of conscious realization. Its passing over into consciousness is felt as an illumination, a revelation, or a saving idea.

Only when the archetypes come into contact with the conscious mind, can the conscious mind differentiate them. Only then when the archetype has been represented, can it be assimilated in the course of analysis and translated into a conscious formula. This process is absolutely necessary, for ~~the~~ the contents of the collective unconscious are precisely /67/

- 67 energy charged nuclei of meaning. They are often possessed of a magic and fascinating power and must be divested of their reality and power by a 'changing of names, by being translated into a communicable language.

Psychology therefore translates the archaic speech of myth into modern mythology. This seemingly hopeless undertaking is a living and lived myth, satisfying to persons of a corresponding temperament...

If such a translation is successful, the instinctual energies present in the unconscious contents are canalized into the conscious mind, where they become a new source of energy. A new bond is created between our personal conscious world and the primordial experience of mankind and 'the historical man within us joins hands with the newborn individual man -- the locked gate to the roots and sources of our psychic life is reopened

67 When an individual finds himself in a grave and seemingly
 issueless psychic situation, archetypal dreams tend to set in,
 indicating a possibility of ~~xxx~~ progress that would not other-
 /68 wise have occurred to him. It is in general such/situations
 that regularly constellate the archetype and, if not by
 dreams, then through encounters and experiences that stir
 up the unconscious. In such cases the psychotherapist...
 is obliged to find a solution to a problem that cannot be
 approached rationally. It is the patient's unconscious
 that steers him toward this solution.

68 Once the patient is approached in this way, the deeper layers
 of the unconscious, the primordial images are activated, and
 the transformation of the personality can get under way.

Reduction to environment may partly be true, but beyond
 personal unconscious there are irrational affective reactions
 and impulses, which organize the material in an archetypal way.

The more clearly the archetype is constellated, the more
 powerful will be its fascination, and the resultant psycho-
 I logical statements will formulate it as something demonic
 or divine.. Such statements indicate possession by an
 an archetype.. The statements themselves are anthropomorphic,
 but they prove that the archetype (unrepresentable)
 has been activated... It is very probable that the activation
 of an archetype depends on an alteration of the conscious
 situation, which requires a new form of compensation. This
 compensation in /69/ turn leads to new distribution of
 psychic energy and a corresponding reordering of the psychic
 situation. In such cases we must follow nature as a guide

Often the archetype confronts the individual in the form
 of a seeming trifle, of something that scarcely attracts
 notice; and this is as true for the figures of the
 outside world as for those of the inner world... But..
 the greatest effect comes from the ~~xxx~~ smallest causes
 has become patently clear not only in physics but also
 in the field of psychological research.

72 For the archetypes, as the voice of the human species,
 are the great ordering factors, disregard or violation of
 which brings with it confusion and destruction... unfailing
 causes of neurotic and even psychotic disorders...

73 They are also the protectors and bringers of salvation
 which ~~xx~~ can overcome every blockage and heal every split...

Symbol

Archetype and symbol

- 74 Symbol is archetype manifested in space and time, perceived by conscious mind
- Symbol must have an archetypal ground plan, but archetype of itself is not symbol
- Archetype is a structure of undefinable content, a system of readiness, an invisible center of energy, but always a potential symbol and whenever a general psychic constellation, a suitable constellation of consciousness, is present the dynamic ~~xx~~ nucleus (archetype) is ready to manifest itself and actualize itself as a symbol
- The archetypes are the numinous and structural elements of the psyche and possess a certain autonomy and specific energy ~~x~~ which enables them to attract, out of ~~x~~ the conscious mind, those contents that are best suited to themselves;
- 75 thereby they are made perceptible
- 76 A symbol is never entirely abstract. but always in some way incarnated... even the most abstract of archetypal relationships, situations, ideas are visualized by the psyche as specific forms, figures, images, objects, etc. (which may be concrete: human animal plant forms; or abstract: circle, cube, cross, sphere, etc), or at least translatable into events susceptible of being represented in images or pictorial sequences. 77: parable metaphor etc
- 78 The symbol awakens intimations, speech can only explain. The symbol strikes its roots in the most secret depths of the soul, language skims over the surface of the understanding like a soft breeze. Only the symbol can combine the most disparate elements into a unitary impression. Words make the infinite finite, symbols carry the mind beyond the finite world of becoming into the realm of infinite being. They awaken intimations; they are tokens of the ineffable, and like it they are inexhaustible.
- 80 An expression that stands for a known thing always remains a mere sign and is never a symbol of it. A living symbol cannot be created from known associations.

- 82 Whether a thing is a symbol or not depends chiefly on the /attitude of the observing consciousness. It depends on whether a man is able and in a position to regard a given object, a tree, for example, not merely ~~x~~ in its concrete manifestation, but also as an expression, a token, for something unknown.
- 83 Symbols given a metaphysical interpretation and reference (theology) thereby become signs. As symbols they do not merely represent and communicate but contain embrace substitute for the symbolized.
- 84 Symbols are not signs and not allegories; but they can degenerate into ~~x~~ signs
- In so far as a symbol is a living thing, it /85/ is an expression for something that cannot be characterized in any other or better way. The symbol is alive only so long as it is pregnant with meaning. Once its meaning has been born out of it, once that expression is found which formulates the thing sought, expected, divined better than the hitherto accepted symbol, then the symbol is dead, it becomes a conventional sign.
- 88 As a uniter of opposites the symbol is a totality which can never be ~~x~~ addressed only to one faculty of man -- his reason ~~or~~ intellect for example -- but always concerns our wholeness, touches and produces a resonance in all four of our functions at once. The symbol as 'image' has the character of a summons and stimulates a man's whole being to a total reaction; his thought and feeling, his senses and his intuition participate in this reaction, and it is not, as some mistakenly suppose, a single one of his functions that is actualized.

The symbol in Freud and Jung

- 88 Freud confines himself to personal unconscious; in it there are no archetypes, and so Freud has no symbols in
- 89 Jung's sense; what Freud calls symbols are just signs. /or symptoms
- Jung's symbols express the archetypal and so are true symbols; and since archetypal as such is unconscious, they must express the unknown, exceed the comprehension of the conscious mind

89 Though condensed and overdetermined the Freudian 'symbols'
 90 are always causally /90/ explicable; in this sense they
 are unambiguous and unipolar. The symbol as Jung sees it
 cannot be analysed or apprehended on the basis of causality,
 nor can it be determined in advance; it is ambiguous and
 bipolar

93 There are processes, writes Jung, which express no
 particular meaning, being in fact mere consequences or
 symptoms; there are other processes which bear within them-
 selves a hidden meaning, processes which not merely have
 arisen from something but which seek to become something,
 and are therefore symbols.

94 For Freud there are only symptoms; For Jung one has to
 decide in each individual case whether the evidence is
 to be interpreted as symptom or as sign.

The symbol as mediator

94 Animals have signals and signs but no symbols

In addition to the world of physical reality man has a world
 of symbolic reality, and he must give it expression if he wishes
 to rise from the animal world of instinctual drives to the
 creative being he shares with the gods.

95 The bipolarity of the symbol: its pointing backwards and
 forwards; its function of reconciling opposites, the
 conscious and the unconscious, the antithetical qualities
 that characterize them

96 When either the conscious or the unconscious predominates,
 97 the symbol becomes just a symptom. Detached from the
 unconscious, its meaning is mastered and it is just a sign;
 detached from conscious mind and its power to assign
 meaning, the symbol degenerates into psychotic symptom

When one says that the symbol is dead, one refers
 not to the archetype, the numinous nucleus, but to
 the compound of image and nucleus.

A symbol really lives when it is the best and highest
 possible expression for something divined but not yet
 known even to the observer. Under these circumstances...
 it has a life-giving and stimulating effect. The element
 of hypothesis in scientific theory is an anticipatory
 description of fact still essentially unknown and so
 it is a symbol.

98 The ~~xx~~ symbol is a kind of mediator between the incompatibles of conscious and unconscious, hidden and manifest. It is neither abstract or concrete, neither rational nor irrational, neither real nor unreal. It is both. It belongs to that intermediate realm of subtle reality which it alone can adequately express

The prospective meaning and pregnant significance ~~xx~~ of the symbol appeal ~~xx~~ just as strongly to thinking as to feeling, while its peculiar plastic imagery when shaped into sensuous form stimulates sensation just as much as intuition. Its comprehensive wholeness provokes.. the reaction of all four functions of consciousness.

This mediating bridge-building quality of the symbol may be regarded as one of the most ingenious and significant devices of the psychic economy. It constitutes the only truly natural and health giving counterweight to the inherent dissociability of the psyche. The symbol unites opposites only to release them and thereby maintains psychic life in a constant flux and carries it on to its ~~xx~~ destined goal

The symbol as a transformer of energy

99 With the birth of the symbol the regression of the libido into the unconscious ceases. Regression changes into progression, blockage ~~xx~~ gives way to flowing, and the pull of the primordial abyss is broken

100 The symbol as a visible expression of the accumulated energy charge of a nucleus of meaning within the psychoid collective unconscious, is able on the one hand to relieve the tension~~xx~~ and, on the other hand, through its deeper meaning, to ~~xxxx~~ make a new impression on the psychic process, ie, to open up a new path and hence produce a new distribution of energy. Thus, advancing from synthesis to synthesis, it unceasingly redistributes the libido and converts it into meaningful activity.

disclosed in the crass naturalism of the dream can be understood symbolically! Not, as one might suppose, because this enables the dreamer to evade his problems (sexual problems for example) but because often it is only such an understanding that can reveal the true//
101 meaning of the dream and bring~~xx~~ help to the dreamer.

101 Jung writes: I call every interpretation which equates
the dream images with real objects an interpretation on the
object level. In contrast to this the interpretation which
102 refers /102/ every part in the dream and all the actors back
to the dreamer himself. This I call interpretation on the
subject level. Interpretation on the object level is
analytic, because it breaks the dream down into contents of
memory that refer to external situations. Interpretation on
the subject level is synthetic, because it detaches the
underlying complexes of memory from their external causes,
regards them as tendencies or components of the subject, and
reunites them with that subject.

Thus Jungian conception stands in fundamental opposition to
Freud, who considers only interpretation on the object level.

Jung of course does not interpret every dream on the subject level.
103 The process which Jung (like Freud) calls a transformation
of energy from the (undifferentiated) biological ~~form~~
form to the (differentiated) cultural form has been going
on ever since the beginnings of humanity and continues still.
Jung also believes that the deeper meaning of all mysteries
and rites of initiation is of a symbolic nature and serves
the purpose (unconscious of course) of transforming the
the libido. From the standpoint of energy one may regard
psychic processes as conflicts between a blind instinct and
freedom of choice or as a ~~balance~~ balancing of energy between
instinct and spirit.

Individual and Collective Symbols

106 In analytical treatment, according to Jung, every symbol
should be considered in its collective as well as in its
individual context and as far as possible should be under-
stood and interpreted on the basis of both.

Individual and collective symbols are formed in outwardly
different ways, but ultimately both are based on an identical
structural pattern or archetype. The points of contact
between the individual religious symbols of numerous mystics
and the official symbols of the various religions can be
attributed to this common underlying pattern. (Danger of
charges of heresy, excommunication, .?)

- 106 The more archaic and deeper, that is the more physiological, the symbol is, the more collective and universal, the more 'material' it is. The more abstract, differentiated, and specific it is and the more its nature ~~xx~~ approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere //
- 107 allagory, which nowhere oversteps the bounds of conscious comprehension, and then is exposed to all sorts of attempts at rationalistic and therefore inadequate explanation.
- .. on the highest individual level they become the exact copy of a factual and consciously intended content.
- 108 'True symbolism occurs where the particular represents the more ~~xx~~ general, not as dream or shadow, but as living momentary revelation of the unfathomable.' (Goethe)
- Fairy tales and fables...
- .. 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, ie on an emotional foundation which is unassailable by reason.
- .. basic truths of the church, which apprise us of the nature of intrapsychic experience in an almost inconceivably perfect way. All scientific theories are necessarily abstract and rational, whereas dogma expresses an irrational whole by way of imagery
- 109 There is a primordial kinship between the great traditional mythologies with their mythologems and the archetypes with their symbols which have condensed into individual ~~xxx~~ mythologies in the individual human psyche... The divine images of the great mythologies are nothing other than projected intrapsychic factors, nothing other than personified archetypal powers, in which ~~x~~ human existence rises to the grandeur of the type and is concretized in its aspects.
- 110 Archetypes, mythologems, and music are woven from the same stuff, from the primordial archetypal material of the living world, and every future view of the world and of man will also emanate from this matrix of life experience.

The ego between collective consciousness and collective unconscious

110 The archetypes of the collective unconscious work upon the ego with magic and numinousness, lend meaningful form to the dynamism of the instinctual foundation of man, and represent the spontaneous manifestation of his authentic essential nature.

The archetypes of collective consciousness seem but pale copies of the unconscious archetypes. Yet when these pale copies cluster together, when a vast number of average opinions set themselves up as rules of conduct, all sorts of mighty π -isms can arise. They seize power over man, and the measure of their power is the extent to which they alienate him from his instinctual foundations. Yet all the-isms have an archetypal foundation; for it is characteristic of the human species to fight the powers of the collective unconscious with those of collective consciousness. For the most part the contents of the collective /111/ consciousness are not --

111 and should not be -- symbols. On the contrary, they are assumed to be purely rational concepts; but insofar as they have a history, they too rest on archetypal foundations, for which reason they inevitably contain a symbolic nucleus. For example, the absolute state consists of individuals deprived of all rights, ruled over by an absolute tyrant or an absolute oligarchy: an archaic social order of numinous nature recreated or repeated on a new plane.

Between the two realms of the collective unconscious and collective consciousness stands the ego, in danger of being swallowed up by both and able to preserve itself only by keeping a middle path between them.

Between the contents of collective consciousness... and those of the collective unconscious there is so pronounced a contrast that the latter are rejected as totally irrational, not to say meaningless, and are most unjustifiably excluded from the scientific preview as though they did not exist.

The ego loses its independence equally if it π is sucked up by this collective consciousness or if it succumbs to the collective unconscious. The result in the first case is the mass man, in the latter the aloof individualist and crack or fanatic, again a victim of his drives.

- 111 When the content of the symbol is exhausted, when the //
- 112 when the secret contained in it is made entirely accessible to consciousness and rationalized, or when it has vanished from consciousness -- ie has succumbed wholly to the unconscious, and the symbol has ~~an~~ accordingly lost ~~its~~ its archetypal opacity and numinousness -- all that remains behind is the husk of the symbol, which ~~then~~ then forms part of the collective consciousness. The contents of the collective consciousness one could say are empty shells of archetypes, simulacra of those of the collective unconscious, their formal reflection. Although they lack the numinosity of the archetypes, their action is quasi-archetypal, for their ideals are at first numinous -- like the archetypes -- but in time they are replaced by propaganda and pressure of opinion, which occasionally make use of authentic symbols, as in the case of the National Socialist swastika. From the relatively harmless 'it is done' or 'it is not done', pedantries that afflict young and old alike, to the intoxicating demagogic theories of ~~the~~ paradise on earth which rob whole nations of their reason, one might list an endless series of rules, customs, laws, systems, and theories whose purpose is to fetter man's natural dispositions from childhood on. Unlike the genuine symbol which touches and grips our whole being, the system, theory, doctrine, program, etc., merely befuddle and ~~seduce~~ seduce our understanding without illuminating it. Thus many an intellectual succumbs to the slogans, the -isms, the collective commandments and prohibitions that come to him from outside, while he remains utterly uncomprehending toward the symbols that rise up from within him, for his mind has long since lost all relation to other parts of his being
- 113 Only when the collective consciousness and the collective unconscious come into conflict and make a battlefield of our psyche, do we become aware of how hard it is to free our personal individuality, the true core of our personality, from the clutches of these two powers. For this liberation requires an individual consciousness, which has become aware of its limitations and that knows it must at ~~all~~ all times retain its living bond with the two realms, the collective consciousness and the collective unconscious.

The symbols of the individuation process

- 113 Individuation - a process of psychic development that aims at broadening the field of consciousness and a maturation of the personality... Highly individual symbols accompany the process and mark its stages like milestones. They are based on definite archetypes, which appear regularly in the material of the unconscious, e.g. dreams, visions, fantasies, and which compel the ~~psyche~~ individual to come to terms with them.
- 114 mode of manifestation highly characteristic of the situation of the individual -- draw material from all sorts of sources -- attractive or repellent according to individual and his situation -- ~~xxx~~ always possesses the quality of a fascinosum. Among symbols of process a few particularly significant: shadow, wise old man, child (including child hero), the primordial or earth mother, the maiden, in man the anima and in woman the animus, each of these representing a different sector of the psyche; and finally the symbols of the psychic center, the self (figures of gods, of indestructible stone, diamond, of geometrical kind as mandala); still every every created thing, big and little, lowly and sublime, can symbolize the self.
- 115 When consciously observed and guided, the individuation process represents a dialectical interaction between the contents of the unconscious and of consciousness; symbols provide the necessary bridges, linking and reconciling the often seemingly irreconcilable contradictions between the two sides. Just as from the outset ~~the~~ every seed contains the mature fruit as its hidden goal, so the human psyche whether aware of it or not, resisting or unresisting, is oriented towards its wholeness.
- 116 Jung says: 'The symbols that rise up out of the unconscious in dreams point rather to a confrontation of opposites, and the images of the goal represent their successful reconciliation... It is the task of the conscious mind to understand these hints. If this does not happen, the process of individuation will nevertheless continue. The only difference is that we become its victims and are dragged along by fate toward that unescapable goal which we might have reached walking upright, if only we had taken the trouble and been

patient enough to understand in time the meaning of the numina that cross our path.'

The psyche's capacity for symbol transformation

116 Side by side with the incessant symbol-forming activity of the psyche, which furthers its flow of energy or is impelled to illustrate it, we must also mention its capacity to transform symbols.

The number of archetypes in unconscious appears to be very great; that of symbols far greater.

As our insights and experiences change, the meaning of a symbol can appear in an ever-changing light or open up to us gradually, so that this meaning and even /117/ the very form of the symbol are placed in continuously new contexts and transformed accordingly.

The numinous, the mysterious, the irrational have been offered to us at all times, but recognized only a few. If the number of these is steadily decreasing, it is also because we seem to have lost the capacity of offering the divine without divulging it. Every epoch has given the mystery its own appropriate guise; but our era has not yet found a suitable cloak for the numinous. It either lays bare the secret or veils it beyond recognition. Jungian psychology is one of the many attempts to find the new 'guise', the new language, and the new vantage point that may help the present-day, rationally inclined man to apprehend the irrational -- which usually loses itself in errors and detours -- by going back to the eternal mediator between that which is accessible to reason and that which is not accessible, namely, the symbol.

Every myth must renew itself, just as the king in the fairy tales must hand on his kingdom to his son as soon as the son has accomplished the necessary deeds -- i.e. as soon as he has become ripe for it. At all times the myths have had to be translated into the current psychological language in order to find access to men's souls. Formerly for example one spoke of the hero, the slaying of the dragon, etc.; today we say: personality, process of individuation, victory over the mother, etc. And just as the myth always contains a mystery, so our present psychological terminology is not

not merely rational. It is too much involved /118/
118 in our well-guarded inner life, too much compelled to express
ideas that are only darkly surmised. Hence if we wish once
more to experience myth as an unceasing activity of the
depths of our unconscious, and understand it correctly,
we must first transate it into our language, though when we do
so it may often seem to us that we have lost its kernal and
true meaning. But this is a false 9nference; on the contrary
we have rescued the essence of the myth and integrated it ~~with~~
with our world of ideas by the use of suitable terms. A
vestige of mystery remains, however; it has not been possible
and it never will be possible to translate this into abstract
~~XXXXX~~ concepts, into a discursive language. The only
appropriate expression for it remains the image, the symbol.
Thus every man and every period give the symbols a new guise,
and the 'eternal truth' that the symbol communicates speaks to
us in undying splendor.

The metamorphosis of the gods in our outward and inward
worlds is inexhaustible and never ceases. Hence it can truly
be said: 'Every attempt ~~x~~ at psychological explanation is at
bottom ~~the~~ the creation of a new myth. We merely translate ~~one~~
one symbol into another symbol wich is better suited to the
existing constellation of our individual fate and that of
humanity as a whole. Our science, too, is another of these
figurative languages. Thus we simply create a new symbol for
that same enigma which confronted all ages before us.'

Summary

At the very bottom, in the primordial ground of the /119/
 119 psyche, the nodal points, ie energy charged nuclei of meaning
 of the endlessly ramified and timeless psychic structure;
 they form the collective unconscious, the universal human
 foundation of every individual psyche.

Here we must differentiate between the archetype as such,
 the nonperceptible archetype which ~~is~~ belongs to the psychoid
 realm and which is present only as a structural factor
 and potentiality, and the archetype which has already
 become perceptible, or rather represented to the conscious
 mind and for the most part should be conceived as a symbol.

They are present in the healthy and the sick alike and
 and are basically of the ~~same~~ same nature in both.

Just as buildings of different style and size may be
 erected according to the same ground plan, so the same basic
 archetypal pattern may serve as a foundation for the most
 varied structures.

According to the content with which the archetype is filled,
 and according to the energy charge it obtains from that
 content, we can determine its positional value in the
 psyche's general frame of reference, its meaning, significance,
 and function.

An attempt to break down the course of its activities
 might reveal the following stages.

- 1) The archetype is quiescent, a structural factor in the psychoid
 realm of the collective unconscious, an ~~invisible~~ invisible
 nuclear element and potential carrier of meaning.
- 2) Through a suitable constellation -- which may be conditioned
 by individual or collective factors -- it receives additional
 energy; its charge is increased, and its dynamic operation
 begins. The ~~individual~~ individual constellation depends on the
~~individual's~~ individual's state of consciousness, the collective
 constellation on the corresponding state of consciousness of
 human groups.
- 3) The charge of the archetype is manifested in a kind /120/
 of magnetic pull on the conscious mind, which, however, is
 not at first recognized. It takes the form of a vague
 emotional activity, which may swell into violent psychic agitation.
 on.

- 4) Attracted by the charge, the light of consciousness falls on the archetype; the archetype enters the actual psychic area; it is perceived.
- 5) When the archetype as such is touched by ~~the~~ consciousness, it can manifest itself either on the lower biological plane and take form, for instance, as an expression of instinct or as an instinctual dynamism, or on the higher spiritual plane as an image or idea.

In the latter case the raw material of imagery and meaning are added to it, and the symbol is born. The symbolic guise in which it becomes visible varies and changes according to the outward and inward circumstances of the individual and the times.

The encounter with the ^{consciousness} ~~problem~~ of a collectivity and its problems gives rise to collective symbols, ie mythologems; contact with an individual consciousness gives rise to individual symbols (eg a witch with the features of one's own mother).

- 6) The symbol acquires a certain degree of autonomy in its confrontation with the conscious mind.
- 7) The meaning with which the symbol is pregnant more or less compels the conscious mind to come to terms with it. This may occur in the most diverse ways -- either spontaneously, through contemplation, representation, interpretation, or else in the course of an analysis.
- 8) The symbol may
 - a) be brought closer to the conscious mind by understanding and be felt and recognized as in some degree belonging to the ego, but without being wholly fathomed, so that it continues to be alive and effective;
 - b) be completely fathomed and explored. Then it seems wholly integrated with the ego and assimilated by the conscious mind, but it loses its life and efficacy, and becomes a mere allegory, a sign, or a conceptually unambiguous content of consciousness;
 - c) not be understood at all; it may confront the ego consciousness as an expression of a complex hidden, so to speak, behind it, as a hostile foreign body, split off from it and causing a dissociation in the psyche. It then becomes an autonomous splinter psyche, ~~which~~ which can make itself felt in the form of spirits, hallucinations, etc., that it, in all kinds of neurotic and psychotic symptoms.

- 121 **Complex:** In so far as the nucleus of the complex is conceived as a dynamic nodal point in the structure of the collective unconscious, it may be equated, in regard to its nature and operation, with the archetype.

But in so far as its nucleus is linked, in the course of the individual's life, with feeling-toned associations, and proliferates into a more or less autonomous psychic structure, it represents a psychic factor sui generis, which may appear in perceptible form, ie as a symptom, but which we will do well to distinguish from both the symbol and the archetype.

The second definition of the complex given here is the usual one, and depth psychology generally uses the term in this sense.

- 122 Since the complex usually denotes something nonperceptible, while the symbol usually denotes something image-like, a clear distinction is advisable on this point. The dividing lines, to be sure, are not always /122/ clearly recognizable. One often speaks of complexes of a symbol-like and of symbols of a complex-like character, according to their particular shading.

In principle, according to Jung, complex and symbol are equivalent in many respects, ie insofar as both are rooted in an archetypal nucleus of meaning and in the collective unconscious. Thus, there is some justification for using the terms, archetype, complex, symbol, interchangeably in regard to their essential meaning -- as Jung has done.

If a finer differentiation is to be made and more exact boundary lines are to be drawn, we must distinguish

between the complexes of the collective unconscious which properly speaking must be included among the archetypes or in certain cases the symbols

and those arising from the personal unconscious, in which a certain number of symbols from the collective unconscious lie hidden behind the individual manifestation and can be divested of their individual covering. Most complexes of the personal unconscious must however be interpreted as signs or symptoms.

The difference between the various kinds of effects and meanings of complex and symbol in the healthy and sick results not from their content but from the state of the ego consciousness confronting them and from the way in which this consciousness deals with them.

The healthy man experiences and assimilates them with relative ease. He can overcome them as disturbing factors in the psychic economy, resolve the conflict, and make them fruitful as catalysts for his process of psychic development as shown under 8 a) and ~~XXIII~~ 8 b).

In the sick man they become carriers of symptoms and images ~~by~~ expressing his conflicts and lead to the difficulties and dangers mentioned under 8 c).

- 123 For Jung, the complex cannot be regarded in itself as a disturber of psychic health, but only is so within a definite constellation; and the same is true of the symbol.

In addition to the role played by complex and symbol in the healthy and the sick, we must also consider their role in a third group of individuals, namely, creative men ~~and~~ or artists. For the artist complexes and symbols are not material to be exploited for his own psychic development; rather they are the occasion and the substance of his process of artistic creation and make him the guide, the authentic spokesman of the unexpressed but eternally and profoundly vital forces in the souls of mankind.

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ARCHETYPE AND DREAM

- 128 In the archetypal image love and hate, birth and death, courtship and separation, transformation and sacrifice, etc., appear in their transpersonal, universally human aspect, which transcends everything that is purely individual and reaches out beyond the preoccupations of the limited ego. These [archetypal] dreams, says Jung, occur mostly during the fateful phases of life, in early youth, puberty, at the onset of middle age (36 to 40), and within sight of death, ie in situations that apply to all men. They indicate that the psyche of the dreamer has got into a situation where it requires the help of the unfalsified voice of nature as it manifests itself in archetypal images. At the turning point of middle life, the reality of death may be brought home to a man by an archetypal ~~image~~ dream, showing him unmistakably that he can no longer exclude it from his consciousness without injury to his psyche. For -- in the interest of psychic self-regulation -- every maladjustment, one-sidedness, eccentricity, obstruction, deviation, and disorientation of conscious life is compensated in dreams, often with seismographic accuracy and delicacy. Often the dream represents, as it were, an
- 129 ingenious attempt to communicate to the psyche in the language of images, an insight that happens to be needed just then, and which serves to establish a new balance. This is just as true of the dreams arising from the subjective and personal sphere, the 'little dreams,' as it is of the 'big dreams' stemming from the objective, collective area of the psyche. Both contribute the compensatory insight that makes for better adjustment, the 'little dreams' in respect to everyday life and the environment, the 'big dreams' in regard to the typical, suprapersonal, universally human problems that transcend the ego.
- 130ff Dream interpretation: distinguish personal and collective. Study first personal aspect; add biographical amplification; reactions of dreamer to interpretation; consider not just one dream but series; consider interpretation merely a hypothesis until (if) fully confirmed. Collective interpretation: if no personal elements; or under personal guise; add amplification from legend fairytale myth poetry cultural and religious symbols; what is message about man, message for dreamer?

136 The difference in the methods of interpretation of Freud and Jung, and in their evaluation of dream motifs, is particularly evident in connection with archetypal dreams. Freud limited his investigations of dreams to the realm containing the biographical data of the dreamer, which Jung calls the personal unconscious. Through Freud noted the existence of the material of the collective unconscious (as archaic vestiges), he did not take it into consideration. He did not adopt the concept of the archetype, and symbol did not mean to him what it means to Jung. For him the manifest dream content was not ~~xxxxxx~~ the decisive factor, as it is for Jung, but on the contrary the latent content, hidden behind the dream façade. It is hidden by the dream elements, which serve as cover figures and can be laid bare and interpreted only by the method of causally determined free association.

In Jung's view /137/, the unconscious basis of dreams and fantasies only seem to be infantile instruments. In reality they are 'primitive or archaic thought forms, based on instinct, which naturally emerge more clearly in childhood than they do later. But they are not in themselves infantile, much less pathological... So also the myth, which is likewise based on unconscious fantasy processes, in, in meaning, substance and form, far from being infantile or the expression of an autoerotic or autistic attitude, even though it produces a world picture which is scarcely consistent with our rational and objective view of reality.

- 105 Symbols are never consciously devised; they arise spontaneously. They are not rational or a product of rational thinking or of the will, but rather result from a psychic process of development, which expresses itself in symbols. This is particularly evident in the case of religious symbols. They ~~x~~ are not thought up; ~~that~~ rather they are spontaneous products of unconscious psychic activity; they have grown gradually in the course of the centuries; they have a revelatory character. And for this reason Jung writes:
- 'Experience shows that religions are in no sense conscious constructions but that they arise from the natural life of the unconscious psyche and somehow give adequate expression to it. This explains their universal distribution and their enormous influence ~~on~~ on humanity throughout history, which would be incomprehensible if religious symbols were not at the very least truths of man's psychological nature.' And further: 'Religions are psychotherapeutic systems in the truest sense of the word... They express the whole range of the psychic problem in powerful images; they are the avowal and recognition of the soul and at the same time the revelation of the soul's nature.'