

*In class Sunday (13Nov78), I asked Barbara to do this, as we were relating archetypes to the biblical myth/images/symbols. Her column was too wide to reproduce on our machine, so I've oriented it sideways. A good and useful job!*

ARCHETYPES

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The primary archetypes in Volumes 5, 8, 9<sup>1</sup>, are; Anima, animus, child, father, mother, maiden, self, shadow, wise old man/woman, hero, mandala(circle), animals, and nature. Definition page 42, Vol. 9<sup>1</sup>! The collective unconscious is a part of the psyche which can be negatively distinguished from a personal unconscious by the fact that it does not, like the latter, owe its existence to personal existence or personal experience and consequently is not a personal acquisition. While personal unconscious is made up essentially of contents which have at one time been conscious but which have disappeared from consciousness through having been forgotten or repressed, the contents of the collective unconscious have never been in consciousness, and therefore have never been individually acquired, but own their existence exclusively to heredity. Whereas their personal unconscious consists for the most part of complexes, the content of the collective unconscious is made up of essentially of archetypes. The concept of the archetyp, which is an indispensable correlate of the idea of the collective unconscious indicates the existence of definite forms in the psyche which seem to be present always and everywhere. Mythological research call them motifs... In addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche..there exists a second psychic system of a collective, universal, an impersonal nature which is identical in all individuals. This collective unconscious does not develop individually but is inherited. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents. ...pp.44..Archetypes are the unconscious images of the instincts themselves, in other words they are patterns of instinctual behaviour. pp.101...The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Whether this psychic structure and its elements, the archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable. The structure is something given, the precondition that is found to be present in every case. And this is the mother, the matrix..the form into which all experience is poured. The father, on the other hand, represents the dyn-amism of the archetype, for the archetype consists of 'both...form and energy. The (archetypes)represents not only something that existed in the distant past but also something that exists now; that is to say, it is not just a vestige but a system functioning in the present whose purpose is to compensate or correct, in a meaningful manner, the inevitable one-sidedness and extravagance of the conscious mind. §(pp.162)

OVER

Vol.8, pp.135..Instincts are typical modes of action, and wherever we meet with uniform and regularly recurring modes of action and reaction we are dealing with instinct no matter whether it is associated with a conscious motive or not. In Plato an extraordinarily high value on the archetypes as metaphysical ideas, as paradigms, or models, while the real things are held to be only the copies of these model ideas. I borrowed the idea of the archetyp from St. Augustine.

pp.137..Archetypes are typical modes of apprehension, and whenever we meet with uniform and regularly recurring modes of apprehension we are dealing with an archetype, no matter whether its mythological character is recognized or not. The collective unconscious consists of the sum of the instincts and their correlates, the archetypes. Just as everybody possesses instincts, so he also possesses a stock of archetypal images. The most striking proof of this is the psychopathology of mental disturbances what are characterized by an irruption of the collective unconscious. Such is the case in schizophrenia; here we can often observe the emergence of archaic impulses in conjunction with unmistakable mythological images. ...pp.219n It is very probably that the archetypes, as instincts, possess a specific energy which cannot be taken away from them in the long run. The energy peculiar to the archetype is normally not sufficient to raise it into consciousness. For this it needs a definite quantum of energy flowing into the unconscious from consciousness, whether because consciousness is not using this energy or because the archetype attracts it to itself. The archetype can be deprived of its supplementary charge, but not of its specific energy.

pp.226..it is an arrant assumption that archetype means an inborn idea. No biologist would ever dream of assuming that each individual acquires his general mode of behavior afresh each time. It is much more probable that the young weaver bird builds his characteristic nest because he is a weaver bird and not a rabbit. Similarly, it is more probably that man is born with a specifically human mode of behaviour and not with that of the hippotamus or with none at all. Integral to his characteristic behaviour is his psychic phenomenology..Archetypes are typical forms of behaviour which, once they become conscious, naturally present themselves as ideas and images... Vol. 5, pp. 328...An essential part of the disposition (of the child) is the a priori existence of "organizing factors", the archetypes, which are to be understood as inborn modes of functioning that constitute, in their totality, man's nature. The chick does not need to learn how to come out of the egg..it possess this knowledge a priori. pp.228...archetypes, that is, universal and inherited patterns which, when taken together, constitute the structure of the unconscious. When Crist, for instance, speaks to Nicodemus of spirit and water, these are not just random ideas, but typical ones which have always exerted a powerful fascination on the mind. Christ here is touching on the archetyp, and that, if anything, will convince Nicodemus, for the archetypes are the forms or river-beds along which the current of psychic life has always flowed.

Jung has said that there is no limit that is known to the number of archetypes that may emerge from the unconscious. The following are just a few possibilities.

ANIMUS.....THE ARCHETYPAL MASCULINE PRINCIPLE in woman may appear as a fantasy figure, a living person, father, brother, heroes of legend or fairy-tale, sports hero, celebrities, bull fighter, men who accomplish great deeds, the ogre or giant, Merlin, the devil, the stranger, or despot. They are given feeling-tone by the inner development of the individual.

ANIMA.... THE ARCHETYPAL FEMININE PRINCIPLE in man, often relates to his soul, seen as nymph, birds, swan maiden of fairytales, the Muses, Great Mother, Love Goddess, the Prophetess, Aphrodite, Galatea, Sophia, Virgin Mary, Witch, Vixen, Shakti, as sister, and also primitive and chthonic feminine is seen as a fish or a snake and represents the untamed and undifferentiated libido.

The positive animus give woman the capacity for reflection, deliberation, self-knowledge, while the negative causes her to be opinionated, irritating, argumentative, and relates to the question of power.

The positive anima in man gives him genuine feeling, increases his ability for relatedness and relationships. It has to do with spirit, gentling and has a numinous quality leading to wholeness. The negative aspect causes him to be vain and touchy, sentimental, easily filled with resentment and lacking in authentic feeling.

SHADOW.....is always an image of the same sex and is responsible for one's relation with the same sex, it is a realization of one's personal unconscious and the first stage in the analytic process. It contains our basic animal nature and a source of realistic insights and appropriate responses that have survival value. It gives our personality a full-bodied, three-dimensional quality, adding vitality, creativity, vivacity and vigor. Rejection of our shadow flattens our personality.

SYZYGY...The union of the opposites, the anima and the animus is a leading step toward the transcendent state. The marriage of the divine pair seen in Christ and his bride the church and in Alchemy as the Chymical Wedding.

SELF...the ORGANIZING PRINCIPLE and central archetyp of the psyche. It draws to itself and harmonizes all the archetypes and their manifestation in complexes and consciousness. It represents transcendent wholeness, it unites the personal it is the essence of the individuation process, it expresses the situation within which the ego is contained. It is the psychic totality. It is seen as Christ, as God-image, as circle, stone or Lapis, 4-square city, the "Centre", fire (a source of energy), a cross, Ezekiel's vision, Rex Gloriam with the Four Evangelists and is considered monotheistic.

CHILD....IMAGED AS THE Christ Child, as Fo (Buddha), homunculi, son or daughter, dwarf, elf, naked boy, radiant boy, king's son or witch's child, as a jewel, pearl, flower, chalice, golden egg, quaternity, golden ball. It links us with the past and reminds us of forgotten things. The child motif represents the pre-conscious childhood aspect of the collective psyche. It speaks of new birth, rebirth, as yet unrealized potentialities and possibilities.

HERO.....relates to man's unconscious self. (Joseph Campbell wrote a book called Hero With a Thousand Faces) This image appeared as Christ, Kings, Greek gods, saints, wise men, Moses, Jonah, Job, redeemer, father, brother, lover, celebrities, sports heroes, King Arthur, Jason and the Golden Fleece, Charlemagne. The hero is seen as a man who performs deeds of power, who survives, and redeems.

**WISE OLD MAN/WOMAN....**God, father, Wise men from the East, mana personality, teacher, guru, priest, king or ruler, grandfather, Indian Chief, Abraham, Hermes, Mismegistus, Utnapishtim in Gilgamesh Epic, Haphaestus. It represents one who transmits traditional wisdom. (The OLD WISE WOMAN, Rix Weaver)

**ANIMALS....**birds, lamb, bull, goat, ass, ape, horses, wolf, cat, lion, unicorn, fish, dragon, crab, beetle, bee, butterfly, the praying Mantis (see Lost Tribe of the Kalihari, Laurens Van Der Post), ...they are seen as soul figures, as wisdom, spirit, danger, threat and warning, and as instincts for they represent unconscious aspects of the human psyche.

**Nature.....**storm, clouds, rain, hail, wind, mountains, valley, greenness, abyss, narrow path, wide road, mud, deep sea, heavy waves, trees, plants, sun moon, stars, salt, wood, flowers, blood, diamonds, stones, etc.

**Geometric patterns** such as the circle or mandala which represents the psychic center of the personality and is not identifiable, the square, triangle, rectangle, numbers, as well as actions such as dancing and singing, etc.....

These symbols are an attempt of the psyche to represent an instinctual impulse that seeks fulfillment. "Whether a thing is a symbol or not depends chiefly upon the attitude of the observing psyche." (C.G.Jung)