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I

THE PSYCHE AND THE TRANSFORMATION OF THE REALITY PLANES: A METAPSYCHOLOGICAL ESSAY

I

It is with some misgivings that I am addressing you now, for I am well aware of the problematic nature of my material. I am offering here tentative interpretations, neither facts nor proofs, more questions than answers. All that I have to say may well be called into question. Still, I decided to present this essay, since I keep bumping into people for whom these same problems have created a headache similar to my own. And this term, headache, is really an understatement.

My endeavor concerns the premises for a theory of the psyche that includes data and experiences which I am not going to prove here, but which I assume to be proven. This theory must encompass parapsychic phe-

“Die Psyche und die Wandlung der Wirklichkeitsebenen: Ein metapsychologischer Versuch,” *Eranos-Jahrbuch* 1952, on “Man and Energy.” Translated by Hildegard Nagel, *Spring* 1956; revised by Inge Roberts in consultation with William Goodheart.

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nomena, but also the anticipatory character of childhood and initial dreams, the validity of the *I Ching* oracle,¹ and the synchronistic phenomena discovered and made partially intelligible by C. G. Jung.² Once established, these concepts ought to extend to and benefit the field of biology and, indeed, life as a whole.

It is a question of determining the unity of a reality which can be no longer (or rather, which can be no longer exclusively) divided into an outer physical-biological world and an inner psychic world by means of the polarization of our consciousness.

The work of C. G. Jung gave me courage, especially "The Spirit of Psychology"³ and "Synchronicity." But let me add that I am responsible for everything I am going to say: at this point one must risk one's own skin.

I am unable to adhere to scientific modesty, supposedly a great virtue in our day, and to remain within the confines of what has been proven. It seems to me of crucial importance today to have the courage to compromise oneself in this respect. This entails asking anew the question of meaning for humanity, and attempting to sketch a unified image of the human being's position in the world. Even though it may be necessarily an imperfect one, such an image would counterbalance the atomization of our outer reality. In this sense, my attempt yet again has its source in daily psychotherapeutic work and circles back to end in it.

1. *I Ching*. See Abbreviated References.

2. Jung, "Synchronicity: An Acausal Connecting Principle," CW 8. [Orig. 1952. A brief version was given as a lecture at Eranos 1951.]

3. *Spirit and Nature* (PEY 1, 1954; orig. 1947). [Revised as "On the Nature of the Psyche," CW 8.]

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Scientific caution, which does not take into account the human soul's hunger for orientation, tries to appease with stones instead of offering the staff of life. This leads human beings to go wherever they can to find bread, even if it is of the cheapest kind. Since science refutes the human quest for meaning, it drives us to search for it in collective movements, even though in reality these hollow us out from within or destroy us from without.

Our essay is based on the various kinds of "knowing" [*Wissen*] we encounter in one and the same individual. The concept of knowledge most familiar to us is that of conscious knowledge, i.e., an ego-centered form of knowing. Its contents are linked to the ego and form a more or less closed system. Also part of the ego-centered knowledge are those contents which have become unconscious (i.e., those which had originally been linked to the ego, but became subsequently unconscious by dropping out of consciousness): contents which we have at the disposal of our memory or have forgotten, suppressed, or repressed. Classification becomes dubious when the contents of "perceiving consciousness" are concerned, i.e., all those contents which, for instance, hypnosis can transfer to consciousness, such as subliminal perceptions and experiences. These are capable of becoming conscious without having been linked to the ego.

Here we encounter the reality of an uncentered system of knowledge. This means we must assume that a system—here the perceiving system—has at its disposal a complicated knowledge with manifold contents. And yet this knowledge is not centered, not linked to the ego for instance. The question arises, whether we must still

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designate the contents of this system as contents of ego-consciousness. In all cases, however, these are contents that can easily be linked to the ego and filed into the conscious system. We might even have to designate the knowledge of such contents as knowledge beyond the ability of the ego, or as *extraneous knowledge*. It follows that all knowledge that is not primarily linked to the ego-complex must be considered as being extraneous knowledge. Therefore, a forgotten or repressed content is unconscious but not extraneous, while a subliminal perception, in a more general sense, ought to be called conscious but extraneous, if there is no initial linkage to the ego-complex.

When we speak in figurative terms of the differing intensities of consciousness, we usually refer to the contents being at different "distances" from the focus of ego-consciousness. Those contents which are in the focus of consciousness are light, the others are less light to dark, and ego-consciousness turning toward a previously unknown or unconscious content lifts the latter into the light of consciousness.

All ego-centered contents of conscious knowing can (and do, to a large extent) determine the ego's reflected and consciously meaningful behavior. We usually with good reason call only these conscious contents "knowledge." When considering, however, the concept of an "unconscious knowing," it becomes obvious that there ought to be different degrees, steps, or kinds of knowledge. And the question arises: what are the relations between these different degrees or kinds of knowledge and in what manner do they constitute our picture of the world?

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Here we encounter an important and, in our eyes, highly problematic and familiar association, namely that of knowledge and consciousness. This corresponds to the equally untested association of ignorance and unconsciousness. Because it seems self-evident, we assume that the evolution of life, leading to human consciousness, represents a development from unconsciousness and ignorance to consciousness and knowledge. But unconsciousness signifies merely unconsciousness of knowledge, not its absence. There are various forms of unconscious knowledge, and ego-consciousness only represents one particular form of knowledge whose clarity, precision, and applicability to the ego is dearly paid for with its one-sidedness. Just as the ego represents only one specific yet leading complex among the manifold psychic entities, so also is its associated knowledge a specific and restricted knowledge in which the multiplicity of other forms of knowledge is renounced.

The fact that we associate knowledge exclusively with the system of ego-consciousness is the result of our obsession with the ego-complex, with which we habitually identify our total personality. This identification was historically significant and necessary for our development, but it is nevertheless false and responsible for a dangerous narrowing of our horizon and of our “knowing.”

Recognition of the incompleteness of our ego-consciousness and of the non-identity of the ego with our total personality has led to the concept of the “unconscious” in depth psychology. The misleading idea that ego-consciousness is synonymous with knowledge, and unconsciousness with ignorance, is understandable,

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since such an idea is correct for the ego-complex, which knows about the contents of the conscious mind but which is ignorant about those of the unconscious mind. Matters take on a new aspect, however, if we proceed from a psychological system where an ego-centered ego-consciousness represents merely one sector, next to which there exists as unconscious mind a far-reaching psychic realm, encompassing infinite contents and forms of knowledge.

Ego-consciousness is the distinguishing characteristic of the human species. It is one of the most significant instruments or organs that enabled human beings to develop a nearly unlimited capacity for adaptation to every possible earthly environment in contrast to most other living creatures. An essential achievement of this ego-consciousness has been the construction of the picture of a so-called objective "real outer world." In general, living creatures are closely linked to a specific environment, "their" world, together with which they form a unified field. They are bound to this field, fitted and adapted to definite, species-related segments of the world. Their functioning and their very existence depend largely on the invariability of their specific environment. If there is any radical change in the section of the world which had formed their field, they perish. It is true in a certain sense that living creatures are capable of changing and of adapting to new situations, but biology has taught us that those instincts of living creatures which are part and parcel of their field are largely rigid and can only to a very small extent be varied by the individual animal. Thus, non-human creatures are largely field-determined and unfree. The extent of their adap-

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tation to their particular field, the one applicable to them, allows their existence, just as it excludes their freedom, that is, their existence under different living conditions.

Thanks to the development of the conscious mind in connection with the ego-complex, the human situation is different. For the conception of an outer world, as it is presented by the conscious mind, is based on the fact that this world appears as something objective, in which we are not enclosed as in a field, but which we confront at a distance and handle by means of developed instrumental techniques. This constitutes human adaptability and freedom in contrast to the restriction of the non-human creation. But at the same time it constellates our feeling of isolation and our alienation from that world for, unlike animals and plants, we are not embedded in this world, which appears to us as the real world outside. Instead we confront it.

Ego-consciousness represents a specifically restricted field of knowledge in which the world-continuum is broken up into constituent parts. But we must not say "into *its own* constituent parts," since this breaking up of the world-continuum by the conscious mind into things, attributes, and forms as separate realities which exist side by side is not even what we as total personalities directly perceive. It is the world of our ego-consciousness, artificial in a sense, that makes the world appear thus to our rationally cognizing ego. As experiencing totalities, in heightened or lowered states of consciousness, we experience the world as something altogether different. We are only just beginning to recognize that different psychic constellations are associ-

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ated with different experiences of the world, and that the world experience associated with our ego-consciousness is only *one* form, and not necessarily the one that is most comprehensive and closest to reality. But since we habitually identify ourselves with ego-consciousness, we assume its corresponding experience of the world to be "the" correct world experience *per se*.

Just as we have learned to associate animals with their specific environments, so we must ascribe to human beings an experience of the world that is specific to them alone and that is, moreover, dependent on the psychic situation in which they and their cognizing system exist. The ego-associated conscious mind and the world cognizable to it form an interrelated unity that has become a historical fact, just as, for instance, the world of early humans with its emphasis on magic was a fact—a world where cognition was not centered in ego-consciousness as it is in modern human beings. But in neither case can that which cognizes, or that which is being cognized, be deduced one from the other. Neither the subjective nor the objective approach is adequate. For the cognizing system itself evolved only in the context of the world to which it is related. Knowledge of this world, the one it is related to, is built into the organic basis of the cognizing system.

If we start from the conscious system, we detach subject and object from the field of mutually conditioning entities and view them as forces opposing one another. In so doing we easily forget that this polarization is but a product of our cognitive system, and not a property of the world-field that forms its basis. This separation into an inner and an outer world, which is so self-evident to

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our ego, is conditioned only by our cognitive system. There are other forms of cognition for which this polarization is not valid but which are evident to ourselves as totalities, though they are not evident to our ego-centered conscious system. In ourselves as totalities, extraneous psychic systems are active which to our egos initially pass for unconscious cognitive systems.

With this audience I may assume that the concept of the archetype is a familiar one. I need only to point out that the development of human consciousness is directed by archetypes. These are psychic entities or systems which, like the entire extraneous psyche, are characterized—among other properties—by being directive and orientative. And they behave as well as if they had knowledge, or as if knowledge were incorporated in them. In this sense the ego-complex is the offspring of the totality, or of the self; and the knowledge commanded by ego-consciousness is only a variety of extraneous psychic knowledge which is fostered in a development specific to humanity. This is taught by child as well as by adult psychology, and by the symbolism of the neuroses as well as by the symbolism of the imagination.

The extraordinary difficulty of even approximately coming to terms with these problems, a difficulty which has often made me despair of ever succeeding to clarify those matters concerned in this essay (either for myself or for you), is due to a fact already touched upon by Jung in his work on synchronicity. It is a question of a psychological “indeterminate relationship,” a concept analogous to that in physics. In physics the term is used to describe the fact that there are situations where basically only one part of the phenomenon under investigation

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can be studied, while simultaneously another part becomes thereby indeterminable, and vice versa. In the psychic realm the cognitive systems are similarly related. When we are identical with the ego as the center of the conscious mind, the extraneous systems of cognition, which we call the unconscious, are lost to our cognition to a large extent. We can do little more than transmit some of their contents to the conscious system with its tendency to polarize, to concretize, and to causalize. This means that we are not actually able to realize extraneous knowledge and its supposedly pre-logical form of cognition by way of the categories of our conscious mind. When, on the other hand, we are in a situation in which extraneous knowledge dominates, we speak of an *abaissement du niveau mental*, and we say that we have become “unconscious,” despite the fact that we may know much more in this state than in the state of consciousness. The most familiar example of this is hypnosis, during which a person may remember an immense amount of data of which the conscious ego is ignorant, or which it is unable to remember. The makeshift names used by the conscious mind, which speaks—not without reason—of an unconsciousness, a subconscious, an approximate consciousness, and a superconsciousness, indicate in themselves that our Western conscious system, which is specialized for other tasks, remains in fact a stranger in relation to this extraneous cognition of the psychic realm.

It is important to note that the experiences we have during a state not centered in ego-consciousness are bound up largely with this state. These experiences appear to be “invalid” after we have returned to the state

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of ego-centered consciousness, and we find it difficult or are entirely unable to get hold of them by the means available to us within this state of consciousness. There is even a marked tendency on the part of the system of ego-consciousness to repress the extraneous knowledge. This is the natural expression of the tendency toward self-preservation which impels the conscious system, as every system and every entity would be impelled, to ward off all disruptive forces and contents.

Experiences that stem from a world-field other than that of the conscious mind, and that belong to a situation of our total personality not centered in ego-consciousness, cannot be controlled by ego-consciousness, since they are outside its area of focussed vision. The conscious mind is a cognitive system whose emphasis on clarity and discrimination tends to sunder the world-continuum into opposites and at the same time to eliminate systematically the emotional component of all that is alive. Thus, the world's aspect of unity and continuity, as well as its liveliness and significance, graspable for instance through feelings and through intuition, must be renounced and is lost in the presence of the ego's restrictedly specialized conscious cognition. These same excluded elements, however, play an emphatic and leading role in extraneous psychic cognition. Just as we, as conscious egos, are capable of clear if restricted knowledge—with all the losses that this restriction involves—so are we unable to maintain the controlled definition and unemotional discrimination of conscious cognition while in the state of extraneous cognition. Assertions resulting from cognition are always field-related; they are

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only applicable to the cognitive system that is actualized at the time of cognition.

In *participation mystique*, which we—not, to my mind, too accurately—describe as an “unconscious” state, there is the experience of an abundance of connections and relationships of unity between humans, between humans and animals, between humans and the world which does not agree with the experiences that apply to conscious cognition and its field of reality. *Participation mystique* is more than merely “subjective” impressions, especially since during this situation the subject itself has dissolved into a field-situation where the boundary between subject and object is blurred, if not suspended. The conscious mind—only partially comprehending—describes the relationships that are valid for this reality as illusory. But ego-consciousness is not fully competent to deal with phenomena relating to a reality-field other than its own. And the reality to which *participation mystique* refers therefore must not be labelled illusory, i.e., false, although it too is only a relative reality, as is that of the field of the conscious mind.

We shall elucidate this with the help of the concept of projection, so important in this context. We are accustomed to explaining *participation mystique* as a state resulting from the presence of projections. Conversely, we say that projection is—or rather constructs—a part of that unconscious identity and thus leads to a *participation mystique*.

When a primitive man says he obtains his knowledge from a bird that told him a secret, we call this a projection. This theory could be stated as follows. We claim that this knowledge was present “in him” but “uncon-

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scious," that he, however, experiences it as coming from outside, and that the connection with the bird is accidental. Hence we say that he has "projected" something inner to the outside. However, all these assertions of our conscious mind are not really correct, even though they are convenient for our ego-centered cognizing. The inaccuracy begins with the statement that the knowledge has been present "in" him. We further assume, in opposition to this inner dimension, a separate outer dimension which we associate with the bird; thereby this bird, which is the essential factor for the primitive (he calls it the "doctor bird" for this reason), is excluded from our interpretation as an "accidental" phenomenon.

When we try to improve the interpretation by using the term "exteriorization," we emphasize, it is true, the primary "outwardness" of the experience, while the concept of projection presupposes its primary "inwardness." But this outwardness, too, is thereby understood not as something real, but only as something phenomenally outward. The correct description of the facts would be to say that the knowledge imparted to the primitive by means of the bird is field knowledge, extraneous knowledge, present or emergent in the living field, enclosing both bird and primitive.

The field character of that which pertains to the psyche has been stressed in Gestalt theory.⁴ And Heyer, too, pointed out the field character of archetypes and instincts.⁵ To contrast or to complement these conceptions,

4. For example, John Cohen, "Analysis of Psychological 'Fields,'" *Science News* 13 (Harmondsworth, 1949), 145ff.

5. G.-R. Heyer, *Vom Kraftfeld der Seele* (Stuttgart and Zurich, 1949).

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I am interested in the attempt to emphasize the meta-psychical unitary character of this field, which is not merely a psychic one. And furthermore I want to stress the quality of this field's knowledge which leads us to speak of field-knowledge. The knowledge was not present "in" the primitive—for he didn't find it within himself—nor was it, in the sense of consciousness, "outside," for it was not an objective part of the bird, which for us is part of the outer world. Rather, the knowledge emerges as part of a reality-field in which something happened between the primitive and the bird, as if this knowledge itself, like the primitive and the bird, were a part of the field.

This description may at first sound odd. In a sense it is a conception that is difficult to follow, since we assume knowledge to be something real and in the same category as we assume human and bird to be. But strange as it is, the extraneous knowledge appertaining to that which we term unconscious seems best characterized—at least relatively—by the image of a field-content. Depth psychology as well as biology have shown that there exists a knowledge connected with neither the cerebrospinal nervous system nor with any nervous system whatever. It follows that we must learn no longer to regard as self-evident that all knowledge is "inner," that is, in our consciousness, in our psyche, in us, in a living creature. This becomes especially clear when we remember that inner and outer are categories of our conscious system and are competent only for its own reality, but not for the reality, for instance, of *participation mystique*, nor consequently for the reality of projection. The reason why we find it so difficult to under-

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stand the phenomena presented by biology, depth psychology, and parapsychology is simply that they cannot be grasped or even described by the concepts familiar to our conscious minds.

The findings of depth psychology bring us closer to an extraneous knowledge pertaining to the psyche, a knowledge which—though not bound to the ego or to consciousness—is nevertheless of decisive importance for human life, possibly even more so than the knowledge of ego-consciousness with its primary orientation toward the outside world. I should like at this point to refer to the passages in “Synchronicity” in which Jung, while tackling similar problems as we do here, speaks of an “absolute and prior” knowledge of the unconscious mind.

The necessary inclusion of borderline phenomena in psychology forced Jung himself to formulate new concepts, even though these as well call into question anew the established image and system of depth psychology and the theory of the unconscious.

My proposition now is no more than an attempt to construct an altered model for the position of humanity, and especially our psychic personality, in this world. I have been much encouraged in this by conversations I had with Professor Knoll⁶ last year. He explained to me that it is customary in modern physics to outline model images on the express understanding that the concepts for those models may be false, are subject to constant changes and are to be replaced by different ones which

6. [Max Knoll (1897-1971), physicist, philosopher of science, professor at Princeton and Munich, lectured at Eranos 1951 and later.]

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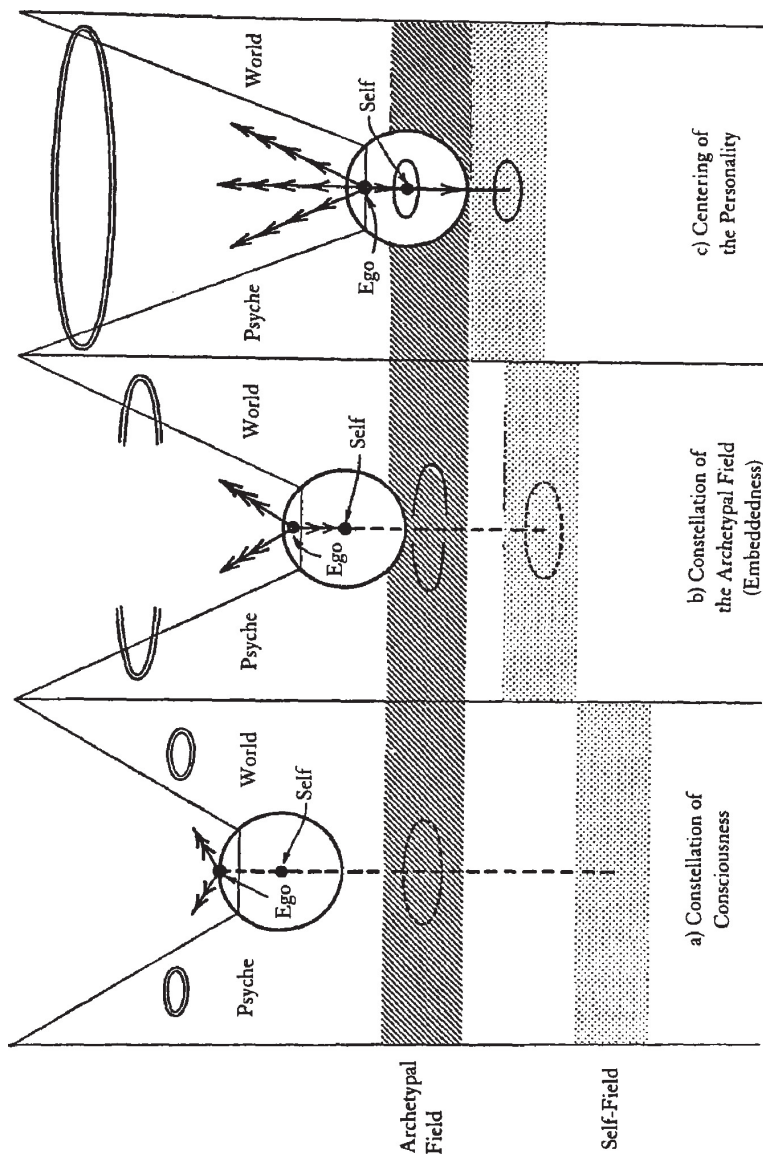
may be more appropriate. I therefore ask you to consider my model as a groping attempt in this sense—and in this sense only—an attempt for which my remarks furnish a text, the validity of which is equally tentative.

The first sketch of our diagram (a) refers to the normal situation of the conscious mind. There is the customary “personality sphere” with the field of ego-consciousness and with the operative self as center. Right and left of this sphere we have the world of ego-consciousness, divided into psychological “inner” and physical “outer.” The angled corner position of these worlds indicates that this polarization becomes invalid already in the deeper layers of the personality. There, through the phenomena known as *participation mystique* and projection, outer is experienced as inner and inner as outer, and those differentiations and polarizations familiar to our conscious minds cease to operate. Below and outside this personality sphere are two fields; the upper one I have termed the “archetypal field,” and one below the “self-field.”

I propose to subdivide my remarks as follows:

To begin, we must consider the nature of the “archetypal field” which contains the collective unconscious. In doing so we must clarify the transgressive character of this field in its metaphysical and its metaphysical structure. Then we must elucidate the alternative character of this field, a field which appears either as an effect of energy or as form [*Gestalt*]. Some of the laws concerning the processes of formation and dissolution of this field can aid us in grasping the parapsychological phenomena. In this context we must also consider the tritemporal nature of our conscious minds and the different

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orientation to time which seems to be characteristic of certain archetypal structures.

A further chapter ought to be devoted to the self-field, a regulatory field superior to the archetypal field. The connection between the self-field and ego-consciousness is brought about, as I see it, by the self-ego and ego-self axis; namely, the central axis which constellates the regulating phenomenon of form, and thereby the possibility of cognition per se.

Developments connected with this ego-self axis are part of the specific human nature, insofar as we differ from animals. They are closely bound up with the specifically human experiences of creativity and freedom.

In a final chapter, no longer belonging in this context, the concepts and distinctions thus gained would be applied to an outline showing the ascending order of life, whereby some problems of biology and especially the problem of meaning might appear in a new light.

Since such a plan exceeds the boundaries of this lecture, I must confine myself largely to references which I shall present at a later date.

The experiences of our conscious mind and of its reality as well have been gained in the course of human development. As I have tried to show in my *Origins and History of Consciousness*,⁷ the ego—like the consciousness into whose center it has gradually moved—is the product of step-by-step evolution. In this evolution there occurs a stratification of phenomena in which the reality of the Western conscious mind forms the topmost outer layer. Below this, however, the biologically and psycho-

7. [Orig. 1949.]

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logically deeper layers of alternate realities, of alternate experiences and forms of knowledge, are alive in every personality.

To the extent that we leave the reality-world of the conscious mind and enter regions where a unitary world is the operating reality, and where psychical and physical matters are no longer polar opposites, the firm outline, defining a person or form, becomes blurred. Not only do collective phenomena emerge as the distance from ego-consciousness increases (hence the term "collective unconscious"), but the formations achieved by the unconscious become increasingly indefinite, ambiguous, and formless as we move away from consciousness. Unambiguousness is lost in ambiguity; definition is superseded by an abundance of overlapping and indistinguishable symbols until at last the "archetype itself" must be recognized as something without form, something that only under certain conditions is disposed to crystallize into form or forms.

The total reality of our conscious minds cannot be experienced in a single unified act, but consists of polarized worlds. To ego-consciousness, the physical reality of the outer world and the psychical reality of the inner world are given facts. Each is characterized by a series of causal connections which are ostensibly relatively unified and independent of one another. While this consciousness situation prevails, the ego perceives archetypal structures, as we have suggested in the first sketch, sometimes in the world outside and sometimes inside the psyche. And yet no connection between them, let alone their identity, is or can be experienced by ego-consciousness.

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In a certain sense there exists in all of us the notion that the archetypes and the collective unconscious represent a layer that we encounter "within" us by introversion, just as by extraversion we come up against the world as something "outside" ourselves. It is true that we speak of the collective unconscious as of an objective psychic dimension. And yet the inner archetypal character is so self-evident to us that it was only in his later works that Jung spoke of the transgressive character of archetypes (when he was discussing exceptional cases of synchronistic phenomena) as being an option in which the archetype's inner phenomenon also appears outside by affecting the outside world.⁸

Since the concept of archetypes and of a collective unconscious was based on experience gained by observing the psychological events in individual people, it would be natural to attribute to the self, if to any subject at all, that extraneous knowledge which exceeds the knowledge that ego-consciousness commands. After all, this self is the central symbol of the total personality, whose knowledge is more encompassing in all dimensions than that of the ego and the conscious mind. Initially it seems as though this knowledge were valid only for the individual and could only be seen as alive within the individual. But here, too, we encounter the paradox of the archetype and the need for views that complete the archetype's nature, as we until now have been accustomed to see it.

The collective unconscious is not merely a pantheon of forms possessing psychic significance. In reality all ar-

8. "Synchronicity," CW 8, par. 964.

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chetypes are connected and fused with one another. They overlap in their effect as well as in their appearance, and only the total constellation of the individual person or the group permits them to appear as an image [*Bild*] under certain circumstances. Whether or not archetypes do appear or whether they are imperceptible, that is, latent images, their effect is continuous although it only partially enters the realm of our conscious experience. Therefore, we can only grasp partial aspects of their reality. Here the uncertainty-relation, which we mentioned before, is particularly valid. To the extent that the archetypal field is so constellated as to allow the archetype to achieve visual expression, the archetype is capable of becoming conscious and a series of elaborations begins. These lead from a deep emotional impact by the image and symbol to mythological conception and finally to creating consciousness and to assimilating image and symbol into the contents of the system of the conscious mind. At the same time a number of influences cease which, prior to this constellation, are characteristic for the transgressive effective field of the archetypal realm. Jung has defined the “transgressive character” of the archetype more narrowly for the synchronistic phenomena and their transcending of boundaries: “[they] are not found exclusively in the psychic sphere, but can occur just as much in circumstances that are not psychic.”⁹

However, I do not consider this transgressiveness of the archetype an exception, even though each individual case, as an improbable borderline phenomenon, must

9. Ibid.

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initially be appraised in this way by Western conscious minds. Rather, I recognize the transgressive unitary structure of the archetypal field as being the basis for an abundance of similar phenomena, in which the boundaries between inner and outer, psychic and physical realms melt away.

As a consequence I find myself compelled to regard the separation of inner and outer as principally invalid for the archetypal sphere and to replace it with the neutral concept of the extraneous. While the archetypal images emerge within the realm of the psychic personality, their corresponding reality is a field outside. This field is a metapsychic as well as a metaphysical structure; it is both formed and formless; it appears to us generally in either psychic or in physical effects; and in special cases—those that are synchronistic—it appears to be both psychic and physical. Moreover, it makes possible or real all those correlations which we describe as magical, telepathic, telesthetic, etc.—in other words, as T-phenomena.

I depict this layer of the archetypal field as something extrapersonal as well as something “beyond” the contrast between the psychic and the physical which the conscious mind posits. Accordingly, each archetype, or rather its underlying reality, would be able to appear in psychic as well as in physical terms, within as well as without.

It is true for archetypal symbolism that the outer always appears as an inner, and the inner as an outer. After all, the symbol *tree* is not a psychic copy of a tree in a meadow; rather, it corresponds to a reality present in the archetypal field, and which can be experienced as

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an inner image as well as an outer tree. Thus the outer world is experienced as an image, which is psychically given, just as the psychic image is the reactive impression of the psychic realm on something experienced as external. It just is not enough to regard the numinosity of a tree or, as in our earlier example, of a bird, as the projection of something psychic onto something physical. One would be equally justified in saying that this numinosity is the precipitate of the physical within the psychical—in reality, it is something central and something beyond. Numinosity is a characteristic of the archetypal field underlying all reality which appears in both psychic and physical form. So actually each manifestation of the archetype contains not only a psychic-inner but also always a component characteristic of the outer world. The experience of what we call archetype occurs within an extremely intense and consciousness-transcending context of human life.

When we say that the archetype always appears in projection, it means that it is manifested in a person-to-person or in a person-to-world context and is never merely a physically-outer or psychically-inner occurrence. One might, initially, want to argue with this latter statement if one thinks of the individuation process, for example, which appears to be an exclusively inner-psychic process. In reality however, an experience takes place—a process which here, as in alchemy, involves the world, human beings, nature, the elements, etc. That is to say, the whole framework that we call living in the world is always involved in even the apparently innermost events. What used to be referred to as “projection into matter” in alchemy appears in a new light as well,

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when seen from this point of view. The world as something-not-merely-psychic also plays a decisive part. You will see this more clearly if you recall the alchemy of transference which Jung described. Events are played out not only *in vitro*, but, in a certain sense, always simultaneously inside and outside. Thus, for example, the analyst is an inner as well as an outer, an archetypal and yet precisely a specifically individual and human reality. Complementing the polar experience of the conscious mind, reality always represents a paradoxical *coincidentia oppositorum* which at times expresses itself in the "true" identity of inner and outer, of psyche and world.

In the normal situation of the conscious mind, which our diagram attempts to sketch (a), it is the centering in ego-consciousness and the polarization into world and psyche which dominates, while the conscious mind is mainly trained on the world-field and the psyche remains unconscious to a large extent. In this constellation, the personality is at the furthest distance from the archetypal field. Both this archetypal field and the directing self-field lie in darkness if we disregard the archetypal images which appear as contents of the external world to this consciousness, as God, gods, daemon, etc. The ego recognizes no connection between the outer world and the underlying structure which lies outside the illuminated reaches of the conscious mind; or it may recognize it only to a minimal extent, and then only as a disturbance. The form-bearing component of the archetypal field appears outside. There is, for instance, no connection for the conscious mind between the Great Mother as an archetypal image within the darkness of the psyche and her worldly manifestation as a goddess

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or personal figure. Seen objectively, the world seems relatively completely split; its connection with or, indeed, its being directed by an underlying self-field is completely unconscious. (That this constellation is not subjectively experienced as a split is self-evident, since at this stage there is hardly any consciousness of the other side of the psyche, and what is present is only what appears to the ego as a unitary outer world.)

All those experiences which transcend the polarization into psyche and world, as for instance parapsychological, extraneous, and mystical experiences, are considered nonsensical, incomprehensible, paradoxical, and illusionary by this constellation of consciousness. All these phenomena remain outside the realm of possible explanation, since in this constellation, which is characteristic of the scientific viewpoint, it is impossible to recognize extraneous psychic knowledge.

The second constellation (diagram b) is fundamentally different. Here the personality is, as it were, "immersed in the archetypal field." This means that there is a reciprocal co-ordination between world and psyche when the personality is in this state, a co-ordination which is based on the archetypal structure which embraces both, or of which both are partial aspects. This coordination, characteristic of the state of *participation mystique* for modern and primitive human beings, leads to an emotionally toned unitary experience, but at the same time to the possibility of the emergence of phenomena in which the contrast between inner and outer is dissolved or at least partially inoperative.

The significance of the parapsychological as well as of the synchronistic phenomena characteristic of this con-

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stellation is quite considerable for many reasons. This is so despite the fact that within the Western world until recently they were regarded as negligible fringe phenomena, an attitude for which Judaeo-Christian theological prejudices as well as the opposing materialistic-scientific prejudices are much to blame. In India, for example, where the worldview is largely determined by extraneous experience, not by knowledge centered on ego-consciousness, the opposite is true.

When we trace the evolution of the vital process and the development within it leading from the formation of extrapersonal fields of knowledge—as is applicable for the instinctual—to the birth of ego-consciousness, it becomes obvious that in those periods, cultures, and constellations during which embeddedness in the archetypal field was axiomatic, such transgressive phenomena, now regarded as parapsychological, were more frequent than they are for us. They were reported in all places where the transgressive character of the archetypal field was dominant; for example, among primitive human beings who were therefore called magic (*homo divinans*) by T.-W. Danzel.¹⁰ When Freud spoke of telepathy as a possible “archaic method of communication,”¹¹ he was referring to this same primary natural state which we have in mind and which is still traceable as part of the mantic reality of all early civilizations.

We need to emphasize particularly that it would be

10. Theodor-Wilhelm Danzel, *Kultur und Religion des primitiven Menschen* (Stuttgart, 1923).

11. Sigmund Freud, *New Introductory Lectures on Psycho-Analysis* (Standard Edition, tr. James Strachey, London; vol. XXII, 1964; orig. 1933), p. 55.

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off the mark to speak of a "magic capacity of the soul." The archetypal field which is the precondition for these events is a reality which we have termed extraneous for the very reason that, although it extends into the psychic human realm, it appears also to have reality in the biological, extra-human, and extra-psychic realms, and should by no means be considered a capacity peculiar to the psyche.

Not only the phenomena of synchronicity, but all phenomena hitherto characterized as magical, point to the unitary archetypal field which is operative not only between human beings, but also between human beings and animals, human beings and things, and similarly between animals and their environment.

There remains more to be said about the relationship of this phenomenon to the conscious mind and to the shaping and unshaping of psychic images or forms. My concern here is only to make a contribution to the understanding of the unitary nature and the connectedness of these phenomena, the reality of such events being indisputable. It is a fact, even though proof is made difficult by the "uncertainty-relation" of the psychic realm.

Since my time is limited I have had to forgo a detailed analysis of parapsychological examples. It is not my purpose to tell you "mystical tales," but I must quote a few phenomena for exemplification and clarification.

It is well known that one can "happen" upon a constellated archetypal field, while the attitude of the conscious mind—in the sense of belief or disbelief—needs to play no essential role. Some of you may remember Goethe's report about his grandfather in *Dichtung und Wahrheit*. The latter had the gift of prescience, "espe-

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cially in matters that pertained to himself and his destiny." It came to him in dreams, and Goethe notes: "Perfectly prosaic, simple, and without a trace of the fantastic or miraculous, were the other dreams, of which we were informed." And he continues, and this is for us the most important part: "It is worthy of note . . . that persons who showed no signs of prophetic insight at other times, acquired, for the moment, while in his presence, and that by means of some sensible evidence, presentiments of diseases or deaths which were then occurring in distant places."¹²

The physicist Jordan reports on information given him about experiments in Bali. While particularly sacred rituals were being filmed there, most extraordinary disturbances occurred. "In one case several different camera-people were surprised to find that the exposed films were somehow spoiled and showed nothing recognizable. In another case the European woman filming the events suddenly lost five unrelated but crucial screws from her camera, making it unusable at the decisive moment."¹³

These are disturbances which we consider field-effects, but which are not necessarily brought about by a "transmitter." "Happening" onto an archetypally constellated field can occasion—there are plenty of examples for this—phenomena which could be described as "contagion" or tele-induction, producing not only effects which might be explained as being psychic, but also those which we customarily describe as being physical.

12. *The Autobiography of . . . Goethe (Dichtung und Wahrheit)*, tr. John Oxenford, ed. Gregor Sebba (New York, 1969), pp. 36-37.

13. Pascual Jordan, *Verdrängung und Komplementarität* (Hamburg, 1947), p. 140.

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While in this case no image of a transmitting figure appeared in the conscious minds of the affected persons, this is not so in an example which I take from a book by Rhine. It concerns the "Chaffin Will case." "The first will, a duly witnessed document, had given all the family property to one of four sons. In a dream which one of the sons experienced, four years after the first will had been executed, the father told him to look in his (the father's) old overcoat pocket for his will. When the coat was found at the home of another brother a roll of paper was discovered stitched up in it, and on the paper was a reference to a page in the family Bible. This volume, when opened at the page designated, was found to contain a second will which the court verified as written in the father's script. This will, which left the property to the four children in equal shares, was accepted by the Court of Davie County, N.C., without contest."¹⁴ Let us, with Rhine, leave aside the spiritualistic thesis, and let us assume that we are dealing with the spontaneous occurrence of the PSI function, in this case, clairvoyance, so successfully investigated in Rhine's experiments. The frequent appearance of this function in dreams was interpreted by Rhine, too, as being an instance of an unconscious function. The interesting point here is that this extraneous, non-ego-centered knowledge is personified, bound to a figure, in this case the father. The notion that an anonymous knowledge, under conditions to be discussed later, can shape itself into a figure within the human psyche brings us into the vicinity of phenomena which are familiar to us in depth psychology. The appearance of the father is only the configuring *embod-*

14. J. B. Rhine, *The Reach of the Mind* (New York, 1947), p. 184.

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iment of the clairvoyance taking place in the dream, of the timeless anonymous knowledge which surveys the dreamer's particular environment in a detail unknown to his conscious mind.

As every student of depth psychology knows, the archetypal images which appear in dreams or in active imagination possess controlling power and have at their disposal a knowledge which goes far beyond the knowledge of the conscious mind. It is not enough to assume that the archetypal figures are bearers of "universal knowledge." Indeed, their compensatory significance often lies exactly in their grasp of fateful connections which their knowledge allows, but of which the conscious ego is unaware, and which apply to that individual only. When we say that the unconscious mind disposes of an immense number of subliminal perceptions, observations, etc., this easily obscures the fact that in the extraneous psychic realm we must assume the presence of one or several authorities which collect, arrange, and—at the right moment and in intelligible if archaic language—are able to transmit such materials to the conscious ego. The "editor of dreams" is one of these authorities. He assembles a meaningful (since it can be interpreted) structure out of the immense abundance of possibilities gleaned from the day's fragments, memories, associations, combinations, symbols, and archetypal images.¹⁵ As you know, it is not an overstatement to claim for dreams a grandeur, meaningfulness, perfection of form, and emotional force that makes it impos-

15. Cf. Neumann, "Die mythische Welt und der Einzelne," *EJ* 1949, p. 231. [Cf. tr. Rebecca T. Jacobson, *Quadrant* (New York), Fall 1981.]

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