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ARCHETYPES OF THE COLLECTIVE UNCONSCIOUS¹

¹ The hypothesis of a collective unconscious belongs to the class of ideas that people at first find strange but soon come to possess and use as familiar conceptions. This has been the case with the concept of the unconscious in general. After the philosophical idea of the unconscious, in the form presented chiefly by Carus and von Hartmann, had gone down under the overwhelming wave of materialism and empiricism, leaving hardly a ripple behind it, it gradually reappeared in the scientific domain of medical psychology.

² At first the concept of the unconscious was limited to denoting the state of repressed or forgotten contents. Even with Freud, who makes the unconscious—at least metaphorically—take the stage as the acting subject, it is really nothing but the gathering place of forgotten and repressed contents, and has a functional significance thanks only to these. For Freud, accordingly, the unconscious is of an exclusively personal nature,² although he was aware of its archaic and mythological thought-forms.

³ A more or less superficial layer of the unconscious is undoubtedly personal. I call it the *personal unconscious*. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the *collective unconscious*. I have chosen the term “collective” because this part of the unconscious is not individual but universal; in contrast to

¹ [First published in the *Eranos-Jahrbuch* 1934, and later revised and published in *Von den Wurzeln des Bewusstseins* (Zurich, 1954), from which version the present translation is made. The translation of the original version, by Stanley Dell, in *The Integration of the Personality* (New York, 1939; London, 1940), has been freely consulted.—EDITORS.]

² In his later works Freud differentiated the basic view mentioned here. He called the instinctual psyche the “id,” and his “super-ego” denotes the collective consciousness, of which the individual is partly conscious and partly unconscious (because it is repressed).

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the personal psyche, it has contents and modes of behaviour that are more or less the same everywhere and in all individuals. It is, in other words, identical in all men and thus constitutes a common psychic substrate of a suprapersonal nature which is present in every one of us.

- 4 Psychic existence can be recognized only by the presence of contents that are *capable of consciousness*. We can therefore speak of an unconscious only in so far as we are able to demonstrate its contents. The contents of the personal unconscious are chiefly the *feeling-toned complexes*, as they are called; they constitute the personal and private side of psychic life. The contents of the collective unconscious, on the other hand, are known as *archetypes*.

- 5 The term "archetype" occurs as early as Philo Judaeus,³ with reference to the *Imago Dei* (God-image) in man. It can also be found in Irenaeus, who says: "The creator of the world did not fashion these things directly from himself but copied them from archetypes outside himself." ⁴ In the *Corpus Hermeticum*,⁵ God is called τὸ ἀρχέτυπον φῶς (archetypal light). The term occurs several times in Dionysius the Areopagite, as for instance in *De caelesti hierarchia*, II, 4: "immaterial Archetypes,"⁶ and in *De divinis nominibus*, I, 6: "Archetypal stone."⁷ The term "archetype" is not found in St. Augustine, but the idea of it is. Thus in *De diversis quaestionibus LXXXIII* he speaks of "*ideae principales*, 'which are themselves not formed . . . but are contained in the divine understanding.' " ⁸ "Archetype" is an explanatory paraphrase of the Platonic εἶδος. For our purposes this term is apposite and helpful, because it tells us that so far as the col-

³ *De opificio mundi*, I, 69. Cf. Colson/Whitaker trans., I, p. 55.

⁴ *Adversus haereses* II, 7, 5: "Mundi fabricator non a semetipso fecit haec, sed de alienis archetypis transtulit." (Cf. Roberts/Rambaut trans., I, p. 139.)

⁵ Scott, *Hermetica*, I, p. 140.

⁶ In Migne, *P.G.*, vol. 3, col. 144.

⁷ *Ibid.*, col. 595. Cf. *The Divine Names* (trans. by Rolt), pp. 62, 72.

⁸ Migne, *P.L.*, vol. 40, col. 30. "Archetype" is used in the same way by the alchemists, as in the "Tractatus aureus" of Hermes Trismegistus (*Theatrum chemicum*, IV, 1613, p. 718): "As God [contains] all the treasure of his godhead . . . hidden in himself as in an archetype [*in se tanquam archetypo absconditum*] . . . in like manner Saturn carries the similitudes of metallic bodies hiddenly in himself." In the "Tractatus de igne et sale" of Vigenerus (*Theatr. chem.*, VI, 1661, p. 3), the world is "ad archetypi sui similitudinem factus" (made after the likeness of its archetype) and is therefore called the "magnus homo" (the "homo maximus" of Swedenborg).

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lective unconscious contents are concerned we are dealing with archaic or—I would say—primordial types, that is, with universal images that have existed since the remotest times. The term “*représentations collectives*,” used by Lévy-Bruhl to denote the symbolic figures in the primitive view of the world, could easily be applied to unconscious contents as well, since it means practically the same thing. Primitive tribal lore is concerned with archetypes that have been modified in a special way. They are no longer contents of the unconscious, but have already been changed into conscious formulae taught according to tradition, generally in the form of esoteric teaching. This last is a typical means of expression for the transmission of collective contents originally derived from the unconscious.

6 Another well-known expression of the archetypes is myth and fairytale. But here too we are dealing with forms that have received a specific stamp and have been handed down through long periods of time. The term “archetype” thus applies only indirectly to the “*représentations collectives*,” since it designates only those psychic contents which have not yet been submitted to conscious elaboration and are therefore an immediate datum of psychic experience. In this sense there is a considerable difference between the archetype and the historical formula that has evolved. Especially on the higher levels of esoteric teaching the archetypes appear in a form that reveals quite unmistakably the critical and evaluating influence of conscious elaboration. Their immediate manifestation, as we encounter it in dreams and visions, is much more individual, less understandable, and more naïve than in myths, for example. The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived, and it takes its colour from the individual consciousness in which it happens to appear.⁹

7 What the word “archetype” means in the nominal sense is clear enough, then, from its relations with myth, esoteric teaching, and fairytale. But if we try to establish what an archetype is *psychologically*, the matter becomes more complicated. So far mythologists have always helped themselves out with solar,

⁹ One must, for the sake of accuracy, distinguish between “archetype” and “archetypal ideas.” The archetype as such is a hypothetical and irrepresentable model, something like the “pattern of behaviour” in biology. Cf. “On the Nature of the Psyche,” sec. 7.

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lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need—or rather, his unconscious psyche has an irresistible urge—to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories¹⁰ of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection—that is, mirrored in the events of nature. The projection is so fundamental that it has taken several thousand years of civilization to detach it in some measure from its outer object. In the case of astrology, for instance, this age-old “scientia intuitiva” came to be branded as rank heresy because man had not yet succeeded in making the psychological description of character independent of the stars. Even today, people who still believe in astrology fall almost without exception for the old superstitious assumption of the influence of the stars. And yet anyone who can calculate a horoscope should know that, since the days of Hipparchus of Alexandria, the spring-point has been fixed at 0° Aries, and that the zodiac on which every horoscope is based is therefore quite arbitrary, the spring-point having gradually advanced, since then, into the first degrees of Pisces, owing to the precession of the equinoxes.

- 8 Primitive man impresses us so strongly with his subjectivity that we should really have guessed long ago that myths refer to something psychic. His knowledge of nature is essentially the language and outer dress of an unconscious psychic process. But the very fact that this process is unconscious gives us the reason

¹⁰ An allegory is a paraphrase of a conscious content, whereas a symbol is the best possible expression for an unconscious content whose nature can only be guessed, because it is still unknown.

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why man has thought of everything except the psyche in his attempts to explain myths. He simply didn't know that the psyche contains all the images that have ever given rise to myths, and that our unconscious is an acting and suffering subject with an inner drama which primitive man rediscovers, by means of analogy, in the processes of nature both great and small.¹¹

9 "The stars of thine own fate lie in thy breast,"¹² says Seni to Wallenstein—a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today.

10 Tribal lore is always sacred and dangerous. All esoteric teachings seek to apprehend the unseen happenings in the psyche, and all claim supreme authority for themselves. What is true of primitive lore is true in even higher degree of the ruling world religions. They contain a revealed knowledge that was originally hidden, and they set forth the secrets of the soul in glorious images. Their temples and their sacred writings proclaim in image and word the doctrine hallowed from of old, making it accessible to every believing heart, every sensitive vision, every farthest range of thought. Indeed, we are compelled to say that the more beautiful, the more sublime, the more comprehensive the image that has evolved and been handed down by tradition, the further removed it is from individual experience. We can just feel our way into it and sense something of it, but the original experience has been lost.

11 Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic—and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images—be they Christian or Buddhist or what you will—are lovely,

¹¹ Cf. my papers on the divine child and the Kore in the present volume, and Kerényi's complementary essays in *Essays on [or Introduction to] a Science of Mythology*.

¹² [Schiller, *Piccolomini*, II, 6.—EDITORS.]

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mysterious, richly intuitive. Naturally, the more familiar we are with them the more does constant usage polish them smooth, so that what remains is only banal superficiality and meaningless paradox. The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy. They have stiffened into mere objects of belief. So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysses of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas. There are many Europeans who began by surrendering completely to the influence of the Christian symbol until they landed themselves in a Kierkegaardian neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols. This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense. We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them. That people should succumb to these eternal images is entirely normal, in fact it is what these images are for. They are meant to attract, to convince, to fascinate, and to overpower. They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity. That is why they always give man a premonition of the divine while at the same time safeguarding him from immediate experience of it. Thanks to the labours of the human spirit over the centuries, these images have become embedded in a comprehensive system of thought that ascribes an order to the world, and are at the same time represented by a mighty, far-spread, and venerable institution called the Church.

¹² I can best illustrate my meaning by taking as an example the Swiss mystic and hermit, Brother Nicholas of Flüe,¹³ who has recently been canonized. Probably his most important re-

¹³ Cf. my "Brother Klaus."

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ligious experience was the so-called Trinity Vision, which pre-occupied him to such an extent that he painted it, or had it painted, on the wall of his cell. The painting is still preserved in the parish church at Sachseln. It is a mandala divided into six parts, and in the centre is the crowned countenance of God. Now we know that Brother Klaus investigated the nature of his vision with the help of an illustrated devotional booklet by a German mystic, and that he struggled to get his original experience into a form he could understand. He occupied himself with it for years. This is what I call the "elaboration" of the symbol. His reflections on the nature of the vision, influenced as they were by the mystic diagrams he used as a guiding thread, inevitably led him to the conclusion that he must have gazed upon the Holy Trinity itself—the *summum bonum*, eternal love. This is borne out by the "expurgated" version now in Sachseln.

- ¹³ The original experience, however, was entirely different. In his ecstasy there was revealed to Brother Klaus a sight so terrible that his own countenance was changed by it—so much so, indeed, that people were terrified and felt afraid of him. What he had seen was a vision of the utmost intensity. Woelflin,¹⁴ our oldest source, writes as follows:

All who came to him were filled with terror at the first glance. As to the cause of this, he himself used to say that he had seen a piercing light resembling a human face. At the sight of it he feared that his heart would burst into little pieces. Therefore, overcome with terror, he instantly turned his face away and fell to the ground. And that was the reason why his face was now terrible to others.

- ¹⁴ This vision has rightly been compared ¹⁵ with the one in Revelation 1 : 13ff., that strange apocalyptic Christ-image, which for sheer gruesomeness and singularity is surpassed only by the monstrous seven-eyed lamb with seven horns (Rev. 5 : 6f.). It is certainly very difficult to see what is the relationship between this figure and the Christ of the gospels. Hence Brother Klaus's vision was interpreted in a quite definite way by the earliest sources. In 1508, the humanist Karl Bovillus (Charles de Bouelles) wrote to a friend:

¹⁴ Heinrich Woelflin, also called by the Latin form *Lupulus*, born 1470, humanist and director of Latin studies at Bern. Cited in Fritz Blanke, *Bruder Klaus von Flüe*, pp. 92f.

¹⁵ *Ibid.*, p. 94.

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I wish to tell you of a vision which appeared to him in the sky, on a night when the stars were shining and he stood in prayer and contemplation. He saw the head of a human figure with a terrifying face, full of wrath and threats.¹⁶

¹⁵ This interpretation agrees perfectly with the modern amplification furnished by Revelation 1 : 13.¹⁷ Nor should we forget Brother Klaus's other visions, for instance, of Christ in the bear-skin, of God the Father and God the Mother, and of himself as the Son. They exhibit features which are very undogmatic indeed.

¹⁶ Traditionally this great vision was brought into connection with the Trinity picture in the church at Sachseln, and so, likewise, was the wheel symbolism in the so-called "Pilgrim's Tract."¹⁸ Brother Klaus, we are told, showed the picture of the wheel to a visiting pilgrim. Evidently this picture had preoccupied him for some time. Blanke is of the opinion that, contrary to tradition, there is no connection between the vision and the Trinity picture.¹⁹ This scepticism seems to me to go too far. There must have been some reason for Brother Klaus's interest in the wheel. Visions like the one he had often cause mental confusion and disintegration (witness the heart bursting "into little pieces"). We know from experience that the protective circle, the mandala, is the traditional antidote for chaotic states of mind. It is therefore only too clear why Brother Klaus was fascinated by the symbol of the wheel. The interpretation of the terrifying vision as an experience of God need not be so wide of the mark either. The connection between the great vision and the Trinity picture, and of both with the wheel-symbol, therefore seems to me very probable on psychological grounds.

¹⁶ *Ein gesichte Bruder Clausen ynn Schweytz und seine deutunge* (Wittemberg, 1528), p. 5. Cited in Alban Stoeckli, O. M. Cap., *Die Visionen des seligen Bruder Klaus*, p. 34.

¹⁷ M. B. Lavaud, O.P. (*Vie Profonde de Nicolas de Flue*) gives just as apt a parallel with a text from the *Horologium sapientiae* of Henry Suso, where the apocalyptic Christ appears as an infuriated and wrathful avenger, very much in contrast to the Jesus who preached the Sermon on the Mount. [Cf. Suso, *Little Book of Eternal Wisdom*, Clark trans., pp. 77-78.—EDITORS.]

¹⁸ *Ein nutzlicher und loblicher Tractat von Bruder Claus und einem Bilger* (1488).

¹⁹ Blanke, pp. 95ff.

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- ¹⁷ This vision, undoubtedly fearful and highly perturbing, which burst like a volcano upon his religious view of the world, without any dogmatic prelude and without exegetical commentary, naturally needed a long labour of assimilation in order to fit it into the total structure of the psyche and thus restore the disturbed psychic balance. Brother Klaus came to terms with his experience on the basis of dogma, then firm as a rock; and the dogma proved its powers of assimilation by turning something horribly alive into the beautiful abstraction of the Trinity idea. But the reconciliation might have taken place on a quite different basis provided by the vision itself and its unearthly actuality—much to the disadvantage of the Christian conception of God and no doubt to the still greater disadvantage of Brother Klaus himself, who would then have become not a saint but a heretic (if not a lunatic) and would probably have ended his life at the stake.
- ¹⁸ This example demonstrates the use of the dogmatic symbol: it formulates a tremendous and dangerously decisive psychic experience, fittingly called an “experience of the Divine,” in a way that is tolerable to our human understanding, without either limiting the scope of the experience or doing damage to its overwhelming significance. The vision of divine wrath, which we also meet in Jakob Böhme, ill accords with the God of the New Testament, the loving Father in heaven, and for this reason it might easily have become the source of an inner conflict. That would have been quite in keeping with the spirit of the age—the end of the fifteenth century, the time of Nicholas Cusanus, whose formula of the “*complexio oppositorum*” actually anticipated the schism that was imminent. Not long afterwards the Yahwistic conception of God went through a series of rebirths in Protestantism. Yahweh is a God-concept that contains the opposites in a still undivided state.
- ¹⁹ Brother Klaus put himself outside the beaten track of convention and habit by leaving his home and family, living alone for years, and gazing deep into the dark mirror, so that the wondrous and terrible boon of original experience befell him. In this situation the dogmatic image of divinity that had been developed over the centuries worked like a healing draught. It helped him to assimilate the fatal incursion of an archetypal image and so escape being torn asunder. Angelus Silesius was

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not so fortunate; the inner conflict tore him to pieces, because in his day the stability of the Church that dogma guarantees was already shattered.

- ²⁰ Jakob Böhme, too, knew a God of the “Wrath-fire,” a real *Deus absconditus*. He was able to bridge the profound and agonizing contradiction on the one hand by means of the Christian formula of Father and Son and embody it speculatively in his view of the world—which, though Gnostic, was in all essential points Christian. Otherwise he would have become a dualist. On the other hand it was undoubtedly alchemy, long brewing the union of opposites in secret, that came to his aid. Nevertheless the opposition has left obvious traces in the mandala appended to his *XL Questions concerning the Soule*,²⁰ showing the nature of the divinity. The mandala is divided into a dark and a light half, and the semicircles that are drawn round them, instead of joining up to form a ring, are turned back to back.²¹

- ²¹ Dogma takes the place of the collective unconscious by formulating its contents on a grand scale. The Catholic way of life is completely unaware of psychological problems in this sense. Almost the entire life of the collective unconscious has been channelled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. The collective unconscious, as we understand it today, was never a matter of “psychology,” for before the Christian Church existed there were the antique mysteries, and these reach back into the grey mists of neolithic prehistory. Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space.

- ²² The iconoclasm of the Reformation, however, quite literally made a breach in the protective wall of sacred images, and since then one image after another has crumbled away. They became dubious, for they conflicted with awakening reason. Besides, people had long since forgotten what they meant. Or had they really forgotten? Could it be that men had never really known what they meant, and that only in recent times did it occur to

²⁰ London, 1647.

²¹ Cf. my “Study in the Process of Individuation,” *infra*.

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the Protestant part of mankind that actually we haven't the remotest conception of what is meant by the Virgin Birth, the divinity of Christ, and the complexities of the Trinity? It almost seems as if these images had just lived, and as if their living existence had simply been accepted without question and without reflection, much as everyone decorates Christmas trees or hides Easter eggs without ever knowing what these customs mean. The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean. That the gods die from time to time is due to man's sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone. In reality, however, he has merely discovered that up till then he has never thought about his images at all. And when he starts thinking about them, he does so with the help of what he calls "reason"—which in point of fact is nothing more than the sum-total of all his prejudices and myopic views.

²³ The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers.

²⁴ Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East.

²⁵ There is no objection to this, in and for itself. Nobody forced the Romans to import Asiatic cults in bulk. If Christianity had really been—as so often described—"alien" to the Germanic

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tribes, they could easily have rejected it when the prestige of the Roman legions began to wane. But Christianity had come to stay, because it fits in with the existing archetypal pattern. In the course of the centuries, however, it turned into something its founder might well have wondered at had he lived to see it; and the Christianity of Negroes and other dark-skinned converts is certainly an occasion for historical reflections. Why, then, should the West not assimilate Eastern forms? The Romans too went to Eleusis, Samothrace, and Egypt in order to get themselves initiated. In Egypt there even seems to have been a regular tourist trade in this commodity.

26 The gods of Greece and Rome perished from the same disease as did our Christian symbols: people discovered then, as today, that they had no thoughts whatever on the subject. On the other hand, the gods of the strangers still had unexhausted mana. Their names were weird and incomprehensible and their deeds portentously dark—something altogether different from the hackneyed *chronique scandaleuse* of Olympus. At least one couldn't understand the Asiatic symbols, and for this reason they were not banal like the conventional gods. The fact that people accepted the new as unthinkingly as they had rejected the old did not become a problem at that time.

27 Is it becoming a problem today? Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? No doubt this is possible. Or is there something in ourselves that commands us to go in for no mummeries, but perhaps even to sew our garment ourselves?

28 I am convinced that the growing impoverishment of symbols has a meaning. It is a development that has an inner consistency. Everything that we have not thought about, and that has therefore been deprived of a meaningful connection with our developing consciousness, has got lost. If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false. A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better

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stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. This fear is far from unjustified, for where God is closest the danger seems greatest. It is dangerous to avow spiritual poverty, for the poor man has desires, and whoever has desires calls down some fatality on himself. A Swiss proverb puts it drastically: "Behind every rich man stands a devil, and behind every poor man two."

²⁹ Just as in Christianity the vow of worldly poverty turned the mind away from the riches of this earth, so spiritual poverty seeks to renounce the false riches of the spirit in order to withdraw not only from the sorry remnants—which today call themselves the Protestant church—of a great past, but also from all the allurements of the odorous East; in order, finally, to dwell with itself alone, where, in the cold light of consciousness, the blank barrenness of the world reaches to the very stars.

³⁰ We have inherited this poverty from our fathers. I well remember the confirmation lessons I received at the hands of my own father. The catechism bored me unspeakably. One day I was turning over the pages of my little book, in the hope of finding something interesting, when my eye fell on the paragraphs about the Trinity. This interested me at once, and I waited impatiently for the lessons to get to that section. But when the longed-for lesson arrived, my father said: "We'll skip this bit; I can't make head or tail of it myself." With that my last hope was laid in the grave. I admired my father's honesty,

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but this did not alter the fact that from then on all talk of religion bored me to death.

- ³¹ Our intellect has achieved the most tremendous things, but in the meantime our spiritual dwelling has fallen into disrepair. We are absolutely convinced that even with the aid of the latest and largest reflecting telescope, now being built in America, men will discover behind the farthest nebulae no fiery empyrean; and we know that our eyes will wander despairingly through the dead emptiness of interstellar space. Nor is it any better when mathematical physics reveals to us the world of the infinitely small. In the end we dig up the wisdom of all ages and peoples, only to find that everything most dear and precious to us has already been said in the most superb language. Like greedy children we stretch out our hands and think that, if only we could grasp it, we would possess it too. But what we possess is no longer valid, and our hands grow weary from the grasping, for riches lie everywhere, as far as the eye can reach. All these possessions turn to water, and more than one sorcerer's apprentice has been drowned in the waters called up by himself—if he did not first succumb to the saving delusion that *this* wisdom was good and *that* was bad. It is from these adepts that there come those terrifying invalids who think they have a prophetic mission. For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to find companions in his vice.

- ³² When our natural inheritance has been dissipated, then the spirit too, as Heraclitus says, has descended from its fiery heights. But when spirit becomes heavy it turns to water, and with Luciferian presumption the intellect usurps the seat where once the spirit was enthroned. The spirit may legitimately claim the *patria potestas* over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Hence Ludwig Klages²² and Max Scheler²³ were moderate enough in their attempts to rehabilitate the spirit, for both were children of an age in which the spirit was no longer up above but down below, no longer fire but water.

²² [Cf. *Der Geist als Widersacher der Seele*.]

²³ [Cf., e.g., *Die Stellung des Menschen im Kosmos*.—EDITORS.]

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33 Therefore the way of the soul in search of its lost father—like Sophia seeking Bythos—leads to the water, to the dark mirror that reposes at its bottom. Whoever has elected for the state of spiritual poverty, the true heritage of Protestantism carried to its logical conclusion, goes the way of the soul that leads to the water. This water is no figure of speech, but a living symbol of the dark psyche. I can best illustrate this by a concrete example, one out of many:

34 A Protestant theologian often dreamed the same dream: *He stood on a mountain slope with a deep valley below, and in it a dark lake. He knew in the dream that something had always prevented him from approaching the lake. This time he resolved to go to the water. As he approached the shore, everything grew dark and uncanny, and a gust of wind suddenly rushed over the face of the water. He was seized by a panic fear, and awoke.*

35 This dream shows us the natural symbolism. The dreamer descends into his own depths, and the way leads him to the mysterious water. And now there occurs the miracle of the pool of Bethesda: an angel comes down and touches the water, endowing it with healing power. In the dream it is the wind, the pneuma, which bloweth where it listeth. Man's descent to the water is needed in order to evoke the miracle of its coming to life. But the breath of the spirit rushing over the dark water is uncanny, like everything whose cause we do not know—since it is not ourselves. It hints at an unseen presence, a numen to which neither human expectations nor the machinations of the will have given life. It lives of itself, and a shudder runs through the man who thought that "spirit" was merely what he believes, what he makes himself, what is said in books, or what people talk about. But when it happens spontaneously it is a spookish thing, and primitive fear seizes the naïve mind. The elders of the Elgoni tribe in Kenya gave me exactly the same description of the nocturnal god whom they call the "maker of fear." "He comes to you," they said, "like a cold gust of wind, and you shudder, or he goes whistling round in the tall grass"—an African Pan who glides among the reeds in the haunted noontide hour, playing on his pipes and frightening the shepherds.

36 Thus, in the dream, the breath of the pneuma frightened another pastor, a shepherd of the flock, who in the darkness of the night trod the reed-grown shore in the deep valley of the

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psyche. Yes, that erstwhile fiery spirit has made a descent to the realm of nature, to the trees and rocks and the waters of the psyche, like the old man in Nietzsche's *Zarathustra*, who, wearied of humankind, withdrew into the forest to growl with the bears in honour of the Creator.

37 We must surely go the way of the waters, which always tend downward, if we would raise up the treasure, the precious heritage of the father. In the Gnostic hymn to the soul,²⁴ the son is sent forth by his parents to seek the pearl that fell from the King's crown. It lies at the bottom of a deep well, guarded by a dragon, in the land of the Egyptians—that land of fleshpots and drunkenness with all its material and spiritual riches. The son and heir sets out to fetch the jewel, but forgets himself and his task in the orgies of Egyptian worldliness, until a letter from his father reminds him what his duty is. He then sets out for the water and plunges into the dark depths of the well, where he finds the pearl on the bottom, and in the end offers it to the highest divinity.

38 This hymn, ascribed to Bardesanes, dates from an age that resembled ours in more than one respect. Mankind looked and waited, and it was a *fish*—"levatus de profundo" (drawn from the deep)²⁵—that became the symbol of the saviour, the bringer of healing.

39 As I wrote these lines, I received a letter from Vancouver, from a person unknown to me. The writer is puzzled by his dreams, which are always about water: "Almost every time I dream it is about water: *either I am having a bath, or the water-closet is overflowing, or a pipe is bursting, or my home has drifted down to the water's edge, or I see an acquaintance about to sink into water, or I am trying to get out of water, or I am having a bath and the tub is about to overflow,*" etc.

40 Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the "subconscious," usually with the pejorative connotation of an inferior consciousness. Water is the "valley spirit," the water dragon of Tao, whose nature resembles water—a *yang* embraced in the *yin*. Psychologically, therefore, water means spirit that

²⁴ James, *Apocryphal New Testament*, pp. 411–15.

²⁵ Augustine, *Confessions*, Lib. XIII, cap. XXI.

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has become unconscious. So the dream of the theologian is quite right in telling him that down by the water he could experience the working of the living spirit like a miracle of healing in the pool of Bethesda. The descent into the depths always seems to precede the ascent. Thus another theologian²⁶ dreamed that *he saw on a mountain a kind of Castle of the Grail. He went along a road that seemed to lead straight to the foot of the mountain and up it. But as he drew nearer he discovered to his great disappointment that a chasm separated him from the mountain, a deep, darksome gorge with underworldly water rushing along the bottom. A steep path led downwards and toilsomely climbed up again on the other side. But the prospect looked uninviting,* and the dreamer awoke. Here again the dreamer, thirsting for the shining heights, had first to descend into the dark depths, and this proves to be the indispensable condition for climbing any higher. The prudent man avoids the danger lurking in these depths, but he also throws away the good which a bold but imprudent venture might bring.

- ⁴¹ The statement made by the dream meets with violent resistance from the conscious mind, which knows "spirit" only as something to be found in the heights. "Spirit" always seems to come from above, while from below comes everything that is sordid and worthless. For people who think in this way, spirit means highest freedom, a soaring over the depths, deliverance from the prison of the chthonic world, and hence a refuge for all those timorous souls who do not want to become anything different. But water is earthy and tangible, it is also the fluid of the instinct-driven body, blood and the flowing of blood, the odour of the beast, carnality heavy with passion. The unconscious is the psyche that reaches down from the daylight of mentally and morally lucid consciousness into the nervous system that for ages has been known as the "sympathetic." This does not govern perception and muscular activity like the cerebrospinal system, and thus control the environment; but, though functioning without sense-organs, it maintains the balance of life and, through the mysterious paths of sympathetic

²⁶ The fact that it was another theologian who dreamed this dream is not so surprising, since priests and clergymen have a professional interest in the motif of "ascent." They have to speak of it so often that the question naturally arises as to what they are doing about their own spiritual ascent.

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excitation, not only gives us knowledge of the innermost life of other beings but also has an inner effect upon them. In this sense it is an extremely collective system, the operative basis of all *participation mystique*, whereas the cerebrospinal function reaches its high point in separating off the specific qualities of the ego, and only apprehends surfaces and externals—always through the medium of space. It experiences everything as an outside, whereas the sympathetic system experiences everything as an inside.

- 42 The unconscious is commonly regarded as a sort of incapsulated fragment of our most personal and intimate life—something like what the Bible calls the “heart” and considers the source of all evil thoughts. In the chambers of the heart dwell the wicked blood-spirits, swift anger and sensual weakness. This is how the unconscious looks when seen from the conscious side. But consciousness appears to be essentially an affair of the cerebrum, which sees everything separately and in isolation, and therefore sees the unconscious in this way too, regarding it outright as *my* unconscious. Hence it is generally believed that anyone who descends into the unconscious gets into a suffocating atmosphere of egocentric subjectivity, and in this blind alley is exposed to the attack of all the ferocious beasts which the caverns of the psychic underworld are supposed to harbour.
- 43 True, whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the *persona*, the mask of the actor. But the mirror lies behind the mask and shows the true face.
- 44 This confrontation is the first test of courage on the inner way, a test sufficient to frighten off most people, for the meeting with ourselves belongs to the more unpleasant things that can be avoided so long as we can project everything negative into the environment. But if we are able to see our own shadow and can bear knowing about it, then a small part of the problem has already been solved: we have at least brought up the personal unconscious. The shadow is a living part of the personality and therefore wants to live with it in some form. It cannot be argued out of existence or rationalized into harmlessness. This problem

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is exceedingly difficult, because it not only challenges the whole man, but reminds him at the same time of his helplessness and ineffectuality. Strong natures—or should one rather call them weak?—do not like to be reminded of this, but prefer to think of themselves as heroes who are beyond good and evil, and to cut the Gordian knot instead of untying it. Nevertheless, the account has to be settled sooner or later. In the end one has to admit that there are problems which one simply cannot solve on one's own resources. Such an admission has the advantage of being honest, truthful, and in accord with reality, and this prepares the ground for a compensatory reaction from the collective unconscious: you are now more inclined to give heed to a helpful idea or intuition, or to notice thoughts which had not been allowed to voice themselves before. Perhaps you will pay attention to the dreams that visit you at such moments, or will reflect on certain inner and outer occurrences that take place just at this time. If you have an attitude of this kind, then the helpful powers slumbering in the deeper strata of man's nature can come awake and intervene, for helplessness and weakness are the eternal experience and the eternal problem of mankind. To this problem there is also an eternal answer, otherwise it would have been all up with humanity long ago. When you have done everything that could possibly be done, the only thing that remains is what you could still do if only you knew it. But how much do we know of ourselves? Precious little, to judge by experience. Hence there is still a great deal of room left for the unconscious. Prayer, as we know, calls for a very similar attitude and therefore has much the same effect.

- 45 The necessary and needful reaction from the collective unconscious expresses itself in archetypally formed ideas. The meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad. It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything

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living, begins; where I am indivisibly this *and* that; where I experience the other in myself and the other-than-myself experiences me.

46 No, the collective unconscious is anything but an incapsulated personal system; it is sheer objectivity, as wide as the world and open to all the world. There I am the object of every subject, in complete reversal of my ordinary consciousness, where I am always the subject that has an object. There I am utterly one with the world, so much a part of it that I forget all too easily who I really am. "Lost in oneself" is a good way of describing this state. But this self is the world, if only a consciousness could see it. That is why we must know who we are.

47 The unconscious no sooner touches us than we *are* it—we become unconscious of ourselves. That is the age-old danger, instinctively known and feared by primitive man, who himself stands so very close to this pleroma. His consciousness is still uncertain, wobbling on its feet. It is still childish, having just emerged from the primal waters. A wave of the unconscious may easily roll over it, and then he forgets who he was and does things that are strange to him. Hence primitives are afraid of uncontrolled emotions, because consciousness breaks down under them and gives way to possession. All man's strivings have therefore been directed towards the consolidation of consciousness. This was the purpose of rite and dogma; they were dams and walls to keep back the dangers of the unconscious, the "perils of the soul." Primitive rites consist accordingly in the exorcizing of spirits, the lifting of spells, the averting of the evil omen, propitiation, purification, and the production by sympathetic magic of helpful occurrences.

48 It is these barriers, erected in primitive times, that later became the foundations of the Church. It is also these barriers that collapse when the symbols become weak with age. Then the waters rise and boundless catastrophes break over mankind. The religious leader of the Taos pueblo, known as the Loco Tenente Gobernador, once said to me: "The Americans should stop meddling with our religion, for when it dies and we can no longer help the sun our Father to cross the sky, the Americans and the whole world will learn something in ten years' time, for then the sun won't rise any more." In other words, night will

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fall, the light of consciousness is extinguished, and the dark sea of the unconscious breaks in.

49 Whether primitive or not, mankind always stands on the brink of actions it performs itself but does not control. The whole world wants peace and the whole world prepares for war, to take but one example. Mankind is powerless against mankind, and the gods, as ever, show it the ways of fate. Today we call the gods “factors,” which comes from *facere*, ‘to make.’ The makers stand behind the wings of the world-theatre. It is so in great things as in small. In the realm of consciousness we are our own masters; we seem to be the “factors” themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. To know this is decidedly unpleasant, for nothing is more disillusioning than the discovery of our own inadequacy. It can even give rise to primitive panic, because, instead of being believed in, the anxiously guarded supremacy of consciousness—which is in truth one of the secrets of human success—is questioned in the most dangerous way. But since ignorance is no guarantee of security, and in fact only makes our insecurity still worse, it is probably better despite our fear to know where the danger lies. To ask the right question is already half the solution of a problem. At any rate we then know that the greatest danger threatening us comes from the unpredictability of the psyche’s reactions. Discerning persons have realized for some time that external historical conditions, of whatever kind, are only occasions, jumping-off grounds, for the real dangers that threaten our lives. These are the present politico-social delusional systems. We should not regard them causally, as necessary consequences of external conditions, but as decisions precipitated by the collective unconscious.

50 This is a new problem. All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. No doubt this discovery is hardly credible at present. To be convinced, we need to have the experience pictured in the dream of the theologian, for only then do we experience the self-activity of the spirit moving over the waters. Since the stars have fallen from heaven and our highest symbols have paled, a secret life holds sway in the unconscious. That is why we have a psychology

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today, and why we speak of the unconscious. All this would be quite superfluous in an age or culture that possessed symbols. Symbols are spirit from above, and under those conditions the spirit is above too. Therefore it would be a foolish and senseless undertaking for such people to wish to experience or investigate an unconscious that contains nothing but the silent, undisturbed sway of nature. Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But "the heart glows," and a secret unrest gnaws at the roots of our being. In the words of the *Völuspá* we may ask:

What murmurs Wotan over Mimir's head?
Already the spring boils . . .

- 51 Our concern with the unconscious has become a vital question for us—a question of spiritual being or non-being. All those who have had an experience like that mentioned in the dream know that the treasure lies in the depths of the water and will try to salvage it. As they must never forget who they are, they must on no account imperil their consciousness. They will keep their standpoint firmly anchored to the earth, and will thus—to preserve the metaphor—become fishers who catch with hook and net what swims in the water. There may be consummate fools who do not understand what fishermen do, but the latter will not mistake the timeless meaning of their action, for the symbol of their craft is many centuries older than the still unfaded story of the Grail. But not every man is a fisherman. Sometimes this figure remains arrested at an early, instinctive level, and then it is an otter, as we know from Oskar Schmitz's fairytales.²⁷

- 52 Whoever looks into the water sees his own image, but behind it living creatures soon loom up; fishes, presumably, harmless dwellers of the deep—harmless, if only the lake were not haunted. They are water-beings of a peculiar sort. Sometimes a nixie gets into the fisherman's net, a female, half-human fish.²⁸

²⁷ [The "Fischottermärchen" in *Märchen aus dem Unbewussten*, pp. 14ff., 43ff.—EDITORS.]

²⁸ Cf. Paracelsus, *De vita longa* (1562), and my commentary in "Paracelsus as a Spiritual Phenomenon" [concerning Melusina, pars. 179f., 215ff.].

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Nixies are entrancing creatures:

Half drew she him,
Half sank he down
And nevermore was seen.

53 The nixie is an even more instinctive version of a magical feminine being whom I call the *anima*. She can also be a siren, *melusina* (mermaid),²⁹ wood-nymph, Grace, or Erlking's daughter, or a lamia or succubus, who infatuates young men and sucks the life out of them. Moralizing critics will say that these figures are projections of soulful emotional states and are nothing but worthless fantasies. One must admit that there is a certain amount of truth in this. But is it the whole truth? Is the nixie really nothing but a product of moral laxity? Were there not such beings long ago, in an age when dawning human consciousness was still wholly bound to nature? Surely there were spirits of forest, field, and stream long before the question of moral conscience ever existed. What is more, these beings were as much dreaded as adored, so that their rather peculiar erotic charms were only one of their characteristics. Man's consciousness was then far simpler, and his possession of it absurdly small. An unlimited amount of what we now feel to be an integral part of our psychic being disports itself merrily for the primitive in projections ranging far and wide.

54 The word "projection" is not really appropriate, for nothing has been cast out of the psyche; rather, the psyche has attained its present complexity by a series of acts of introjection. Its complexity has increased in proportion to the despiritualization of nature. An alluring nixie from the dim bygone is today called an "erotic fantasy," and she may complicate our psychic life in a most painful way. She comes upon us just as a nixie might; she sits on top of us like a succubus; she changes into all sorts of shapes like a witch, and in general displays an unbearable independence that does not seem at all proper in a psychic

²⁹ Cf. the picture of the adept in *Liber mutus* (1677) (fig. 13 in *The Practice of Psychotherapy*, p. 320). He is fishing, and has caught a nixie. His *soror mystica*, however, catches birds in her net, symbolizing the animus. The idea of the anima often turns up in the literature of the 16th and 17th cent., for instance in Richardus Vitus, Aldrovandus, and the commentator of the *Tractatus aureus*. Cf. "The Enigma of Bologna" in my *Mysterium Coniunctionis*, pars. 51ff.

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content. Occasionally she causes states of fascination that rival the best bewitchment, or unleashes terrors in us not to be outdone by any manifestation of the devil. She is a mischievous being who crosses our path in numerous transformations and disguises, playing all kinds of tricks on us, causing happy and unhappy delusions, depressions and ecstasies, outbursts of affect, etc. Even in a state of reasonable introjection the nixie has not laid aside her roguery. The witch has not ceased to mix her vile potions of love and death; her magic poison has been refined into intrigue and self-deception, unseen though none the less dangerous for that.

- 55 But how do we dare to call this elfin being the “anima”? Anima means soul and should designate something very wonderful and immortal. Yet this was not always so. We should not forget that this kind of soul is a dogmatic conception whose purpose it is to pin down and capture something uncannily alive and active. The German word *Seele* is closely related, via the Gothic form *saiwalô*, to the Greek word αἰόλος, which means ‘quick-moving,’ ‘changeable of hue,’ ‘twinkling,’ something like a butterfly—ψυχή in Greek—which reels drunkenly from flower to flower and lives on honey and love. In Gnostic typology the ἄνθρωπος ψυχικός, ‘psychic man,’ is inferior to the πνευματικός, ‘spiritual man,’ and finally there are wicked souls who must roast in hell for all eternity. Even the quite innocent soul of the unbaptized newborn babe is deprived of the contemplation of God. Among primitives, the soul is the magic breath of life (hence the term “anima”), or a flame. An uncanonical saying of our Lord’s aptly declares: “Whoso is near unto me is near to the fire.” For Heraclitus the soul at the highest level is fiery and dry, because ψυχή as such is closely akin to “cool breath”—ψύχειν means ‘to breathe,’ ‘to blow’; ψυχρός and ψύχος mean ‘cold,’ ‘chill,’ ‘damp.’

- 56 Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be

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lived; as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple. Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness.³⁰ A certain kind of reasonableness is its advocate, and a certain kind of morality adds its blessing. But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason—in the realm of dogma—he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem.

57 The anima is not the soul in the dogmatic sense, not an *anima rationalis*, which is a philosophical conception, but a natural archetype that satisfactorily sums up all the statements of the unconscious, of the primitive mind, of the history of language and religion. It is a “factor” in the proper sense of the word. Man cannot make it; on the contrary, it is always the *a priori* element in his moods, reactions, impulses, and whatever else is spontaneous in psychic life. It is something that lives of itself, that makes us live; it is a life behind consciousness that cannot be completely integrated with it, but from which, on the contrary, consciousness arises. For, in the last analysis, psychic life is for the greater part an unconscious life that surrounds consciousness on all sides—a notion that is sufficiently obvious when one considers how much unconscious preparation is needed, for instance, to register a sense-impression.

58 Although it seems as if the whole of our unconscious psychic life could be ascribed to the anima, she is yet only one archetype among many. Therefore, she is not characteristic of the unconscious in its entirety. She is only one of its aspects. This is shown by the very fact of her femininity. What is not-I, not masculine, is most probably feminine, and because the not-I is felt as not belonging to me and therefore as outside me, the anima-image is usually projected upon women. Either sex is inhabited by the opposite sex up to a point, for, biologically speaking, it is simply the greater number of masculine genes that tips the scales in

³⁰ La Rochefoucauld, *Pensées* DLX. Quoted in *Symbols of Transformation*, p. 174.

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favour of masculinity. The smaller number of feminine genes seems to form a feminine character, which usually remains unconscious because of its subordinate position.

59 With the archetype of the anima we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Everything the anima touches becomes numinous—unconditional, dangerous, taboo, magical. She is the serpent in the paradise of the harmless man with good resolutions and still better intentions. She affords the most convincing reasons for not prying into the unconscious, an occupation that would break down our moral inhibitions and unleash forces that had better been left unconscious and undisturbed. As usual, there is something in what the anima says; for life in itself is not good only, it is also bad. Because the anima wants life, she wants both good and bad. These categories do not exist in the elfin realm. Bodily life as well as psychic life have the impudence to get along much better without conventional morality, and they often remain the healthier for it.

60 The anima believes in the *καλὸν κάγαθόν*, the 'beautiful and the good,' a primitive conception that antedates the discovery of the conflict between aesthetics and morals. It took more than a thousand years of Christian differentiation to make it clear that the good is not always the beautiful and the beautiful not necessarily good. The paradox of this marriage of ideas troubled the ancients as little as it does the primitives. The anima is conservative and clings in the most exasperating fashion to the ways of earlier humanity. She likes to appear in historic dress, with a predilection for Greece and Egypt. In this connection we would mention the classic anima stories of Rider Haggard and Pierre Benoît. The Renaissance dream known as the *Ipnerotomachia* of Poliphilo,³¹ and Goethe's *Faust*, likewise reach deep into antiquity in order to find "le vrai mot" for the situation. Poliphilo conjured up Queen Venus; Goethe, Helen of Troy. Aniela Jaffé³² has sketched a lively picture of the anima in the age of Biedermeier and the Romantics. If you want to know what happens when the anima appears in modern society, I can warmly recommend John Erskine's *Private Life of Helen of*

³¹ Cf. *The Dream of Poliphilo*, ed. by Linda Fierz-David. [For Haggard and Benoît, see the bibliography.—EDITORS.]

³² "Bilder und Symbole aus E. T. A. Hoffmanns Märchen 'Der Goldne Topf.'"

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Troy. She is not a shallow creation, for the breath of eternity lies over everything that is really alive. The anima lives beyond all categories, and can therefore dispense with blame as well as with praise. Since the beginning of time man, with his wholesome animal instinct, has been engaged in combat with his soul and its daemonism. If the soul were uniformly dark it would be a simple matter. Unfortunately this is not so, for the anima can appear also as an angel of light, a psychopomp who points the way to the highest meaning, as we know from *Faust*.

- 61 If the encounter with the shadow is the "apprentice-piece" in the individual's development, then that with the anima is the "master-piece." The relation with the anima is again a test of courage, an ordeal by fire for the spiritual and moral forces of man. We should never forget that in dealing with the anima we are dealing with psychic facts which have never been in man's possession before, since they were always found "outside" his psychic territory, so to speak, in the form of projections. For the son, the anima is hidden in the dominating power of the mother, and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. On the other hand, she may spur him on to the highest flights. To the men of antiquity the anima appeared as a goddess or a witch, while for medieval man the goddess was replaced by the Queen of Heaven and Mother Church. The desymbolized world of the Protestant produced first an unhealthy sentimentality and then a sharpening of the moral conflict, which, because it was so unbearable, led logically to Nietzsche's "beyond good and evil." In centres of civilization this state shows itself in the increasing insecurity of marriage. The American divorce rate has been reached, if not exceeded, in many European countries, which proves that the anima projects herself by preference on the opposite sex, thus giving rise to magically complicated relationships. This fact, largely because of its pathological consequences, has led to the growth of modern psychology, which in its Freudian form cherishes the belief that the essential cause of all disturbances is sexuality—a view that only exacerbates the already existing conflict.³³ There is a confusion here between cause and effect. The sexual disturbance is by no means the cause of neurotic difficulties, but is, like these, one of the patho-

³³ I have expounded my views at some length in "Psychology of the Transference."

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logical effects of a maladaptation of consciousness, as when consciousness is faced with situations and tasks to which it is not equal. Such a person simply does not understand how the world has altered, and what his attitude would have to be in order to adapt to it.

62 In dealing with the shadow or anima it is not sufficient just to know about these concepts and to reflect on them. Nor can we ever experience their content by feeling our way into them or by appropriating other people's feelings. It is no use at all to learn a list of archetypes by heart. Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. This is how daemonic power reveals itself to us. Until not so long ago it would have been an easy matter to do away with the young woman as a witch.

63 In my experience there are very many people of intelligence and education who have no trouble in grasping the idea of the anima and her relative autonomy, and can also understand the phenomenology of the animus in women. Psychologists have more difficulties to overcome in this respect, probably because they are under no compulsion to grapple with the complex facts peculiar to the psychology of the unconscious. If they are doctors as well, their somato-psychological thinking gets in the way, with its assumption that psychological processes can be expressed in intellectual, biological, or physiological terms. Psychology, however, is neither biology nor physiology nor any other science than just this knowledge of the psyche.

64 The picture I have drawn of the anima so far is not complete. Although she may be the chaotic urge to life, something strangely meaningful clings to her, a secret knowledge or hidden wisdom, which contrasts most curiously with her irrational elfin nature. Here I would like to refer again to the authors already cited. Rider Haggard calls She "Wisdom's Daughter"; Benoît's Queen of Atlantis has an excellent library that even contains a lost book of Plato. Helen of Troy, in her reincarnation, is

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rescued from a Tyrian brothel by the wise Simon Magus and accompanies him on his travels. I purposely refrained from mentioning this thoroughly characteristic aspect of the anima earlier, because the first encounter with her usually leads one to infer anything rather than wisdom.³⁴ This aspect appears only to the person who gets to grips with her seriously. Only then, when this hard task has been faced,³⁵ does he come to realize more and more that behind all her cruel sporting with human fate there lies something like a hidden purpose which seems to reflect a superior knowledge of life's laws. It is just the most unexpected, the most terrifyingly chaotic things which reveal a deeper meaning. And the more this meaning is recognized, the more the anima loses her impetuous and compulsive character. Gradually breakwaters are built against the surging of chaos, and the meaningful divides itself from the meaningless. When sense and nonsense are no longer identical, the force of chaos is weakened by their subtraction; sense is then endued with the force of meaning, and nonsense with the force of meaninglessness. In this way a new cosmos arises. This is not a new discovery in the realm of medical psychology, but the age-old truth that out of the richness of a man's experience there comes a teaching which the father can pass on to the son.³⁶

- 65 In elfin nature wisdom and folly appear as one and the same; and they *are* one and the same as long as they are acted out by the anima. Life is crazy and meaningful at once. And when we do not laugh over the one aspect and speculate about the other, life is exceedingly drab, and everything is reduced to the littlest scale. There is then little sense and little nonsense either. When you come to think about it, nothing has any meaning, for when there was nobody to think, there was nobody to interpret what happened. Interpretations are only for those who don't understand; it is only the things we don't understand that have any meaning. Man woke up in a world he did not understand, and that is why he tries to interpret it.

³⁴ I am referring here to literary examples that are generally accessible and not to clinical material. These are quite sufficient for our purpose.

³⁵ I.e., coming to terms with the contents of the collective unconscious in general. This is *the* great task of the integration process.

³⁶ A good example is the little book by Gustav Schmalz, *Östliche Weisheit und Westliche Psychotherapie*.

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66 Thus the anima and life itself are meaningless in so far as they offer no interpretation. Yet they have a nature that can be interpreted, for in all chaos there is a cosmos, in all disorder a secret order, in all caprice a fixed law, for everything that works is grounded on its opposite. It takes man's discriminating understanding, which breaks everything down into antinomial judgments, to recognize this. Once he comes to grips with the anima, her chaotic capriciousness will give him cause to suspect a secret order, to sense a plan, a meaning, a purpose over and above her nature, or even—we might almost be tempted to say—to “postulate” such a thing, though this would not be in accord with the truth. For in actual reality we do not have at our command any power of cool reflection, nor does any science or philosophy help us, and the traditional teachings of religion do so only to a limited degree. We are caught and entangled in aimless experience, and the judging intellect with its categories proves itself powerless. Human interpretation fails, for a turbulent life-situation has arisen that refuses to fit any of the traditional meanings assigned to it. It is a moment of collapse. We sink into a final depth—Apuleius calls it “a kind of voluntary death.” It is a surrender of our own powers, not artificially willed but forced upon us by nature; not a voluntary submission and humiliation decked in moral garb but an utter and unmistakable defeat crowned with the panic fear of demoralization. Only when all props and crutches are broken, and no cover from the rear offers even the slightest hope of security, does it become possible for us to experience an archetype that up till then had lain hidden behind the meaningful nonsense played out by the anima. This is the *archetype of meaning*, just as the anima is the *archetype of life itself*.

67 It always seems to us as if meaning—compared with life—were the younger event, because we assume, with some justification, that we assign it of ourselves, and because we believe, equally rightly no doubt, that the great world can get along without being interpreted. But how do we assign meaning? From what source, in the last analysis, do we derive meaning? The forms we use for assigning meaning are historical categories that reach back into the mists of time—a fact we do not take sufficiently into account. Interpretations make use of certain linguistic matrices that are themselves derived from primordial

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