EDITOR'S INTRODUCTION

by Violet S. de Laszlo

There is, in short, a comparative anatomy of the mind as well as of the body, and it promises to be no less fruitful of far-reaching consequences, not merely speculative but practical, for the future of humanity.

—Sir James Frazer: *Folklore in the Old Testament*
(Abridged Edition, New York, 1923)

This volume is intended to present as fully as possible some of the most important areas of Jung's conception of the nature and functioning of the human psyche. It is intended as a basic reader for those who wish to acquaint themselves with the original structure of his conception.

It has not been possible until recently for the English-speaking public to form an adequate opinion of Jung's work because publication of the translations had not kept pace with the Swiss editions. Now, however, publication of the Collected Works in English has begun to remedy the deficit. Since it will do so without regard for the chronological sequence of the volumes, some of the important recent writings are being made available sooner. These later works, written in the seventh and eighth decades of Jung's life, represent the culmination of his achievement. Their focal area is occupied by the symbolic expressions of man's spiritual experience. In observing, describing, and collating its manifestations in the imaginative activities of the individual, in the formation of mythologies

and of religious symbolism in various cultures, Jung has laid the groundwork for a psychology of the *spirit*.¹ These studies in turn rest upon the underpinnings of Jung's earlier work and can therefore be fairly grasped and evaluated only with the aid of a comprehensive knowledge of the earlier premises. Since spiritual life is indissolubly linked with religious life and experience ("religious" as distinct from any particular dogma or church), Jung's attention has been increasingly focused upon the spontaneous spiritual and religious activities of the psyche. These activities have been observed to originate in those regions of the psyche which, for want of a more positively descriptive word, have come to be named the *unconscious*. The reader will find in this volume ample evidence of Jung's concept of the unconscious. It is the central pillar of his life's work, which began shortly after the turn of the century with his experimental researches and clinical investigations at the Zurich psychiatric clinic in his native Switzerland.

In his essay *The Spirit of Psychology*, later entitled *On the Nature of the Psyche*, Jung speaks of the significance of the unconscious in psychology as follows: "The hypothesis of the unconscious puts a large question mark after the idea of the psyche. The soul, as hitherto postulated by the philosophical intellect and equipped with all the necessary faculties, threatened to emerge from its chrysalis as something with unexpected and uninvestigated properties. It no longer represented anything immediately known, about which nothing more remained to be discovered except a few more or less satisfying definitions. Rather, it now appeared in strangely double guise, as both known and unknown. In consequence, the old psychology was thoroughly unseated and as much revolutionized as classical physics had been by the discovery of radioactivity." Indeed, Jung's entire work constitutes a multidimensional research project into the nature of the *unconscious*, more particularly of the *collective unconscious*. The latter comprises the sum total of all the psychic areas which lie beyond the limits of the *personal unconscious*, this in turn being approximately identical with the area discovered and investigated by Freud under the single designation of the *unconscious*. It is essential for the understanding of Jung's work to bear in mind these distinctions, without which ideological and semantic confusion becomes inevitable. Jung's *collective unconscious* designates all the structural and functional areas which are com-

¹ *Spirit*: "The animating or vital principle in man, the immaterial intelligent or sentient part of a person." (Definition from the *Oxford English Dictionary*.)

mon to the human psyche *per se*, the outline of all its general features which in a manner of speaking might be equated with the general build and features of the human body. Each individuality, both psychically and somatically speaking, presents a unique mosaic within the framework of the general features.

A science of psychology must concern itself with many partial aspects of the total psychic structure and functioning. First of all, it needs to make a distinction between consciousness and the unconscious. The investigation of consciousness will result in a series of observations leading to a psychology of the *ego* with its range of individual variations. Since conscious behavior and strivings rest upon the immediate subsoil of the personal unconscious, no ego psychology can avoid paying attention to the latter. In regard to both motivation and perception the marginal and submarginal regions below the threshold of consciousness have to be taken into account. It is the network of half or totally forgotten impressions and reactions, of partially realized or wholly suppressed emotions, of critically rejected thoughts and feelings which in their totality make up the shadow region of the personal unconscious. This, then, is a product of the individual's personal existence and biography. Much of it can be remembered and assimilated into consciousness with the help of the techniques of association used by the various schools of depth analysis. This brings about an increase of self-understanding which is experienced as a psychic growth. Jung's early contribution in this field consisted in devising and perfecting the association method, which later became known as the word-association test. He made extensive studies of the verbal responses of his experimental subjects to a given set of stimulus words. The observations included the reaction-time intervals as well as the disturbances in reproduction regarding the stimulus. The association experiments were bound to be of considerable significance in psychopathology.² At this point, evidently, the unconscious had already become the object of investigation.

Since this research was undertaken during the years which Jung spent at the Zurich psychiatric clinic under Professor Eugen Bleuler, he was naturally led to observe the state of the unconscious in the mentally diseased. Whereas Freud's discovery of the unconscious took place chiefly through his observation of a case of hysteria, Jung's attention became mainly directed towards the uncon-

² "The Association Method" and "Studies in Word Association," *Collected Works*, Vol. 2.

scious contents of the schizophrenic psychoses. One of the papers written at that time in co-authorship with Professor Bleuler bore the title *Complexes and the Cause of Illness in Dementia Praecox*.³ (I am, of course, translating these originally German titles.) Out of this work later developed Jung's theory of the complexes, in which he came to regard the complexes as the smallest energetic entities of the psychic dynamism, each invested with a certain amount of energy and functioning with varying degrees of relative independence and interdependence. In this context the complex loses its pathological connotation and is regarded as the normal basic constituent of psychic life. Consequently, its pathology, if any, is derived from a particular malfunctioning and relative distortion, disproportion, or displacement somewhat analogous to the dysfunctions in the realm of the body. Another avenue which began to open up at the time of these researches was to lead directly into what soon became Jung's chief field of interest: symbolic content and language of the unconscious psyche.

During these same years, contact was made between the Zurich workers and the imaginatively creative group that had begun to gather in Vienna—Freud, Adler, Rank, Stekel, to name but a few. The mutual stimulation resulting from these intensive exchanges led to the publication, beginning in 1909, of the *Yearbook for Psychoanalytical and Psychopathological Researches*, under the general direction of Bleuler and Freud and the editorship of Jung. Many of the most important papers and studies made during those years were published in the *Yearbook*, which, unfortunately, came to an end in 1914. To leaf through these rich volumes today leaves the reader sorrowing over the sudden demise of the *Yearbook* because of the external disruptive forces of World War I and their internal equivalent of scientific dissension.

In the 1912 volume of the *Yearbook*, Jung published his first major work under the title *Transformations and Symbols of the Libido*. The different concept of the libido on the one hand, and on the other hand the concept of the unconscious extended here far beyond the confines of the personal individualistic biography, were unacceptable to Freud and became the ideological-spiritual reason for his subsequent rejection of Jung. The work itself represents a milestone in the pursuit of the psychological understanding of the dynamics of the unconscious. It has been extensively revised by

³ Included in *Collected Works*, Vol. 3.

Jung in recent years in order to relate it more directly to the advances in his studies and research in symbolism of the past two decades. It was republished under the title *Symbols of Transformation* in 1956. Its opening chapter, "Two Kinds of Thinking," explains in essence Jung's approach to the unconscious in terms of the nature of the unconscious itself, that is, as the spontaneous activity of the living psyche. The two kinds of thinking are: the directed thinking in logical sequences commonly understood in the use of the term, and regarded as a phylogenetically more recent acquisition, in contrast to the spontaneous, imaginative, largely non-verbal and non-logical processes which can be said to form the raw material of all creative activity. It is important that the reader should familiarize himself thoroughly with this distinction, and particularly with the nondirected, more archaic, more "natural" nature of the imaginative processes. Without such an understanding the body and intent of Jung's work cannot be properly grasped, because his work is predicated precisely on these processes and on the contents which they reveal. It is, one might say, based on the logical use of an empiricism which comes to grips with its material through an empathic rather than an analytical approach. In other words, Jung approaches the unconscious in its own terms. His reader in turn should use the same approach in exposing himself at first as fully and as uncritically as his reader training (or mistraining) will permit. Since the logically directed and the spontaneous mental and psychic activities mutually exclude each other to a considerable degree, no live relationship can be established with the unconscious through the directed pathways of thought. However, this is not to deny the value nor the place of the thinking function, which in its turn is needed to comprehend this relationship analytically and intellectually—but only after the relationship has been experienced. If it has not been given a chance to come to life, then, after all, nothing is there which might be analyzed.

To familiarize the reader as fully as possible with Jung's concept of the unconscious, his illuminating paper *On the Nature of the Psyche* has been made the second selection of the present volume. This is followed by three chapters from Part One and two chapters from Part Two of *The Relations Between the Ego and the Unconscious*, taken from the volume *Two Essays on Analytical Psychology*. The sum of this material represents a clear introduction to the impressive and convincing evidence of certain major aspects of the nature and

functioning of the unconscious which Jung has elaborated during more than five decades of painstaking observation, research, and analytical thought. *On the Nature of the Psyche*, originally written in 1946, represents a relatively recent résumé of his observations and conclusions on the nature of the psyche.

Of all Jung's works, these "Two Essays" have undergone the most frequent re-editing, revision, and expansion, together with changes in titles indicating shifts in emphasis and in presentation. In his preface to the second edition (1934), Jung speaks of his essay on the *Relations Between the Ego and the Unconscious* as "the expression of a long-standing endeavour to grasp and—at least in its essential features—to depict the strange character and course of the *drame intérieur*, the transformation process of the unconscious psyche. This idea of the independence of the unconscious, which distinguishes my views so radically from those of Freud, came to me as far back as 1902, when I was engaged in studying the psychic history of a young girl somnambulist (*On the Psychology and Pathology of So-Called Occult Phenomena*, *Collected Works*, Volume 1). In a lecture which I delivered in Zurich in 1908 on the content of the psychoses (*Collected Works*, Volume 3), I approached this idea from another side. In 1912, I illustrated some of the main points of the process in an individual case and at the same time I indicated the historical and ethnological parallels to these seemingly universal psychic events."

The data we have presented, though perhaps confusing in their interweaving, are of great importance for the understanding of the evolution of Jung's thought. It must be borne in mind that a body of thought so vast and intricate cannot be comprehended through a brief and superficial acquaintance, but can only reveal its significance to a perseveringly receptive mind. To make matters still more complex, the same decade that witnessed the publication of *Transformation and Symbols of the Libido* was also the decade of travail for the *Psychological Types*. To quote from Jung's own foreword (1920): "This book is the fruit of nearly twenty years' work in the domain of practical psychology. It is a gradual intellectual structure, equally compounded of numberless impressions and experiences in the practice of psychiatry and nervous maladies, and of intercourse with men of all social levels; it is a product, therefore, of my personal dealings with friend and with foe; and finally it has a further source in the criticism of my own psychological particularity."

Psychological Types is represented in the present volume by (a) Jung's own Introduction, preceded by the significant motto taken from Heine on the characteristic traits in the natures of Plato and Aristotle elevated to the prototypes of two distinct human natures; (b) an abridged rendering of Jung's chapter entitled "General Description of the Types"; (c) an abridged rendering of the chapter of "Definitions." These definitions relate to a number of expressions in the language of psychology which have been used by various authors with widely different connotations, and which Jung has used throughout his writings in certain specific senses discussed by him in this chapter.

The original edition of *Psychological Types*, apart from the definitions, was composed of ten chapters, each of which illuminates a certain historical aspect. The chapter headings and subtitles speak for themselves:

Chapter I. "The Problem of Types in the History of Classical and Medieval Thought," divided into (1) Psychology in the Classical Age: The Gnostics, Tertullian, and Origen; (2) The Theological Disputes of the Ancient Church; (3) The Problem of Transubstantiation; (4) Nominalism and Realism; (5) The Holy Communion Controversy between Luther and Zwingli.

Chapter II. Jung discusses "Schiller's Ideas upon the Type Problem" based upon Schiller's *Letters on the Aesthetic Education of Man* and his ideas on *Naive and Sentimental Poetry*.

Chapter III. "The Apollonian and the Dionysian" takes as its basis Nietzsche's *Birth of Tragedy*.

Chapter IV. "The Type Problem in the Discernment of Human Character" was written in reference to a book by the English surgeon, F. Jordan, entitled *Character as seen in Body and Parentage*.

The subsequent chapter is devoted to the "Problem of Types in Poetry," based on the narrative *Prometheus and Epimetheus* by the Swiss poet Carl Spitteler, and leads to a comparison between the epic of Spitteler and Goethe's *Prometheus*. It also includes an extensive discussion of the psychologic-philosophical problem of the opposites in Brahmanic and in Chinese Taoist philosophy.

The final chapters are devoted to the Type problem in psychiatry, in aesthetics, and in modern philosophy, with particular reference to William James's types.

This brief glimpse of the elaboration of the Type problem may serve to assist the reader in locating the territory in which the tenth chapter, the "General Description of the Types," lies embedded.

Its structure has been editorially simplified for presentation in this volume through the omission of alternating subsections, which it is hoped will clarify the pattern without unduly curtailing its meaning.

Jung speaks of *attitude types*, which are distinguished by the general direction of the individual's interest or "libido" movement. In regard to the attitude types he has designated as *extraverted* the person whose interest flows naturally outward towards the surrounding objects, be they of a concrete or an abstract nature: factual, ideological, or emotional, engaging and holding his interest through whatever appropriate channels may be available to him. Conversely, the interest of the *introverted* person is mainly directed towards his inner life and internal reactions, be they his own responses to stimuli from the environment, or the spontaneously arising thoughts, images, and feelings from within himself, that is to say, out of the unconscious. The attitude type is therefore characterized by his relation with the external and the internal object respectively, since the endopsychic processes can be regarded as an objective inner existence capable of being consciously experienced, observed, and registered. The life of the extravert is lived mainly through his direct attention, frequently to the point of identification, to the object of his interest. The life of the introvert derives its value from his internal assimilation of whatever material enters into his experience. The dynamics of both types are, therefore, opposite and compensatory. This is not to say that any given person reacts exclusively in one or the other fashion, but rather that the possibility exists for anyone to observe the predominance of one reaction pattern over the other in large numbers of persons as well as within himself.

In addition to the attitude types, Jung distinguishes a number of *function types*. We are here confronted with a special use of the general term *function*. Jung defines it as follows: "By psychological function I understand a certain form of psychic activity that remains theoretically the same under varying circumstances." He goes on to enumerate what he considers to be the four basic psychological functions, namely, *thinking* and *feeling*, designated as the two rational functions because they are evaluative, and *sensation* and *intuition*, designated as irrational because of their immediate perceptive character.

Of these four basic functions it can further be observed that each of them appears to be developed in varying degrees in every

individual, and that one or at most two functions predominate over the remaining ones in each person. "Developed" here means accessible to conscious use and accordingly perfected as an adaptive tool with which a person masters the tasks and problems which he encounters in the course of his life. Anyone engaged in an intellectual pursuit will use and develop primarily his thinking function. A painter or sculptor on the other hand is likely to achieve his work primarily through the channels of feeling and sensation, the latter referring to the sum total of his sensory perceptions and including his assimilation of ideational elements. The paintings of Paul Klee could be taken to illustrate this conception. This is not to say that thought and intuition are excluded from the artist's reactions—far from it. Conversely, a mechanic or engineer must needs possess a good factual and analytical mind, and so must the scientist—thereby using a combination of sensation and thought. There again, the role of intuition will be the greater the more creative the personality. In reference to the degree of development of each function Jung speaks of the "superior" or the more differentiated in contrast to the "inferior" or the less differentiated one. By this no value judgment is expressed about any particular function except as regards its state of differentiation or development.

These introductory remarks can barely indicate the general scope of Jung's conception of the types and its vast practical and scientific potential. To recognize oneself or another as an introvert or extravert, possessed of a sound and reliable feeling or thinking function as the case may be, has obvious values and advantages of a practical, theoretical, and spiritual nature. This becomes clear when one reads the far-reaching conclusions at which Jung arrived in his studies on the attitude and function types. It has been briefly mentioned that they are conceived of as relating to each other in an opposite yet compensatory manner. This holds true for the attitudes of extraversion and introversion as well as for the functional opposites of thinking/feeling and sensation/intuition. Since each individual is regarded as being potentially capable of developing both attitudes and all of the four functions, the relatively less developed attitudes and functions must of necessity be the ones of which he is unaware—in other words, the ones that lie unused and submerged in the unconscious. If they can be lifted into consciousness, and thus made available, his mode of experiencing will thereby gain correspondingly in breadth and depth. The introvert who can establish a fuller relationship with his environment and

the extravert who can discover the reality and wealth of his inner life will both be immensely richer than before, and so will the thinking man who gains access to his formerly unknown feeling values, or the factual sensation person who previously found himself excluded from the sphere of the intuitive imagination. This increase in the modes of experience and of comprehension represents psychological growth. Jung considers that this *growth potential is inherent in every human psyche*, and that whereas the first half of life is normally devoted to learning and to adapting to life's demands in terms of the natively given primary attitudes, the second half finds its fulfillment through the assimilation of the hitherto unconscious potential. Evidently, this equals a greater degree of "wholeness" and of maturity of judgment and experience.

The process of growth and maturation during the individual life span Jung has designated by the term *individuation*. This is a concept—or more than a concept: the statement of a fact observed and experienced innumerable times—which in the course of the years became the main focus of Jung's thought and studies, culminating in his stupendous contribution to what might be described as a psychology of the spirit. Growth at all levels must include spiritual development as its most subtle and valuable aspect. The life of the spirit, manifest in the psyche, must evolve in accordance with certain principles and forms, which, in turn, must be related to all the other levels of human existence. If they were totally incommensurate or dissociated, life could not continue. To designate these principles and forms Jung has adopted the term *archetypes*. Rather than devote his time to the peculiarities of many individual life histories, he was led to concentrate his energies upon the observation of the common matrix of psychic existence which he decided to designate as the *collective unconscious*. In this context the archetypes represent the basic forms and pathways in which our psychic existence is being enacted and which at any stage of our individual development exert their powerful influence. It is the archetypes which from times immemorial and in true recognition of their ever-present dominance have been elevated to the ranks of deities and heroes. The sequences of events which constitute the life histories of these beings are the stuff which is woven into the patterns of our mythologies. Such mythologies, therefore, reflect in an immediate and spontaneous manner the inner distinctive life of the psyche of any given culture or any religious belief.

Jung has written widely on the archetypes and the collective un-

conscious—indeed, a comprehensive double volume of the Collected Works, the ninth, is devoted to twelve specialized papers and a long monograph on these dominant concepts. We have chosen two of these for the present volume. *Archetypes of the Collective Unconscious*, a more general survey, was first published in 1934 and was recently revised by Jung. *Psychological Aspects of the Mother Archetype* (1938, later revised), a fascinating and extensive treatment of what many will consider—along with its counterpart, the father archetype—the most significant and surely the most compelling archetype of all, has not been generally available in English before. Jung has written special studies also of the self, the primordial child, the *kore* or maiden, the anima, rebirth, the spirit, the shadow, and the mandala, and has treated these and other archetypes elsewhere in his writings.

Part Two of the present volume is assigned to questions of psychopathology and of therapy. The paper *On the Nature of Dreams* is of comparatively recent date (1945) and sums up Jung's point of view regarding their significance and value and his approach to their interpretation in an admirably concise manner. After paying homage to Freud for having established a valid method of dream interpretation, Jung describes his own differing procedure as a "survey of the context." In this approach no use is made of free association. In its place a careful investigation is made of all the elements which the dreamer is able to assemble around each component of the dream: reminiscences, similarities to objects, persons, and events encountered in his life, spontaneous attempts at interpretation, etc. These elements enlarge the tissue of the dream itself and the dreamer is not encouraged to stray far from its natural center. Thus, a certain amount of conscious understanding is directed towards that area of the unconscious whence the dream in question originated. Here again, as in the *Types*, Jung emphasizes the complementary nature of consciousness and the unconscious. It is important, therefore, to try to understand the message of the dream in its own language, without any assumption as to a fixed meaning of any given element, at least in regard to the personal aspects of the dream. However, where the dream presents recognizable mythological themes and archetypal figures, the interpretation must take into account their claim to general validity. The contact with the deeper regions of the unconscious forms an essential part of the individuation process to which Jung refers also as the "spontaneous realization of the whole person."

Turning now to psychopathology, the paper *On the Psychogenesis of Schizophrenia* has been included here in preference to any other works presenting Jung's point of view and understanding of the psychoses and neuroses. Discussions of neurosis are difficult to isolate from their context in his writings, but fortunately this paper contains much illuminating material regarding psychosis. These are in step with Jung's central point regarding schizophrenia, that is, that a lowering of the level of psychic functioning (referred to throughout this paper in the original French designation coined by Pierre Janet—"abaissement du niveau mental") opens the flood-gates for an invasion of the conscious mind by the unconscious. In this inundation, as it were, no possibility exists for a gradual assimilation of the unconscious contents, which erupt in the form of archaic fantasies, of fears and desires in their crude instinctual nakedness. Thus, the unconscious is experienced not in its creative but in its destructive power.

Obviously, it is at the point of conflict and imbalance in the relation between the conscious personality and the unconscious psyche that the question of therapy arises. The following section of the present volume is Jung's introductory chapter to his *Psychology of the Transference*, which was published in Zurich in 1946. At the time when *Psychology of the Transference* was being written, its author had long been deeply engaged in his studies of the symbolism contained in the writings of the medieval alchemists. Their treatises had revealed themselves to be a rich stream of symbolic lore which drew its nourishment from many sources ranging from Greek mythology to the Old and the New Testaments, the Christian Church Fathers and other even more distant tributaries. This stream welled up from its subterranean unconscious existence, prompting the alchemists into undertaking their experiments and cogitations, which appear to our modern rational thought like a strange intermingling of practical experiment with astute philosophical musings and endless chains of visionary dreams. Having been forcefully struck by the similarities of a number of symbols in the dreams of his patients to the multifarious symbols found in the alchemical literature, Jung made himself thoroughly at home in the alchemical texts, which he studied in their Latin and Greek intricacies of thought and of symbol. He came to the conclusion that these symbols belong to what he had already come to describe as the collective unconscious. Since the archetypal symbols of the deeper psyche in their entirety are the carriers of the process of

individuation, it became clear why the alchemists were so fascinated by the upsurge of the images which they experienced in the course of their work, and upon which they meditated at such length.

What, one must ask, have these interesting observations got to do with the transference in psychotherapy? The common denominator is to be found in the *symbols of individuation*. In fact, the first paper in which Jung established the parallels between certain symbols in modern dreams and their counterparts in alchemical literature bore the title *Dream Symbols of the Process of Individuation*.⁴ This study was later expanded into a major work entitled *Psychology and Alchemy*, the introductory chapter of which is included in this volume. The inner experience of psychic growth is frequently reflected in a series of symbolic images made manifest in dreams. This can be ascertained in cases where a careful record of the dreams is kept over a long period of time. It then becomes apparent that certain elements and motifs keep recurring in different modulations, thus proving a continuity which would have remained unobserved in the absence of a sustained interest. Like wise, the ancient and medieval alchemical literature abounds in sequences of symbolic images which upon closer study revealed striking parallels to a number of recorded series of dreams from certain patients. One such particularly striking dream sequence became the material upon which Jung based his comparative study of alchemical symbolism and the integrative symbols in the modern psyche. This indicates a validity of certain symbols in the sense of their being operative in vastly different epochs and circumstances. It also indicates a validity of the respective sequences as portraying a psychic evolution within the life span of an individual existence.

The considerations on the theme of the transference swing between the two poles of the patient-doctor relationship (subsequently developed into a general theory of the unconscious dynamics of interpersonal relationships) and the inner psychic development from a state of conflict towards one of greater inner freedom and unity, which is symbolized in the idea of the mystic marriage or union; for this the Greek expression *hieros gamos* is frequently used by Jung. In contradistinction to Freud, Jung assigns an actively participating role to the analyst, whose empathy and carefully self-observant supportive attitude combined with his

⁴ First published in English in *The Integration of the Personality*, New York, 1939.

knowledge of the archetypal dynamics should enable him to assist the patient in establishing the much-needed contact with the deeper self. Jung develops these thoughts by means of analyzing a sequence of images from an alchemical treatise, *Rosarium philosophorum*, published in the year 1550. They depict the union of male and female figures called the King and Queen, also the Sun and Moon (Sol and Luna), and the new birth resulting therefrom, interpreted by Jung as symbolic of the renewal of the inner personality and as the fruit of the therapeutic contact with the eternal realm of the archetypes.

This theme, in turn, forms the core of the work *Psychology and Alchemy*. It heralds the final and most lofty of Jung's concerns: his study of the religious function of the soul. He says: "I have been accused of 'deifying the soul.' Not I, but God Himself has deified it! I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is *naturaliter religiosa*, i.e., possesses a religious function. . . . For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche: that is to say, they cannot see to what extent the equivalent images lie dormant in their own unconscious." In this perspective the secular preoccupations have been laid aside and the soul is being viewed *sub specie aeternitatis*: the archetypes reveal the essence of their immortal character which is being refashioned ever anew in the "sacred images." The city of God or of the gods, and the sacred personages dwelling therein with their attendants and their animal companions, are present in one form or another in every main religion. Their existence is convincingly proclaimed by the initiator of each religion. Their images are carried along the path of each tradition by the priests, the artists, and by the multitudes of believers whose unconscious receives and re-emits their resonance. Participation in the religious experience can take place through the inward assent given to the traditionally validated symbols, or in contrast, through the immediate contact with the religious symbols which can arise spontaneously from the religious depths of the psyche. This immediate experience constitutes the true meaning of mysticism. The more familiar the reader becomes with the life work of Jung, the more awed will he find himself—provided he can allow himself to respond at these levels—by the singlemindedness amidst the diversity of interest and of subject matter with which Jung's thought

and energies have revolved around the soul which is "*naturaliter religiosa*."

For this reason, the following section of the present volume consists of the first two of the three chapters of *Psychology and Religion*, originally written in English for delivery as the Terry Lectures at Yale in 1937. The present version is the revised one published in the *Collected Works*. Here again, the titles sum up the content: "The Autonomy of the Unconscious" and "Dogma and Natural Symbols." The independent and purposive functioning of the unconscious is difficult to accept, both theoretically and experientially, for the Western-educated mind, in whose opinion consciousness has reigned supreme since the epoch of enlightenment. In the place of an unconscious occupying a limited area we are here presented with the concept of a virtually limitless sphere within which large numbers of meaningful operations take place. "Meaning" here assumes a psychological-spiritual-religious significance in which the unconscious as well as consciousness participate: the former as the "ground of being" (to borrow Paul Tillich's expression), the latter as the perceiving agent without whom the stream of images could run on endlessly and ineffectually, as can be observed in cases of insanity. The conscious ego's need and desire to comprehend the contents of the unconscious play a vital part in any therapeutic procedure which hopes not only to resolve the paralyzing tangles of a neurosis, but also and above all to assist in the maturation or individuation of the personality.

Indeed, the urge towards creative self-fulfilment is regarded by Jung as so universal as to deserve the designation of an instinct, regardless of the mode of life within which it expresses itself. Since both instinct and archetype designate innate and purposeful modes of behavior and of experience, this "instinct" of individuation, in turn, is closely related to the archetype of wholeness, of the psyche in the totality of its conscious plus its unconscious components. This totality Jung has designated as the *self*. The *self* by definition comprises the full scope of a personality from its most individual traits to its most generic attitudes and experiences, actual as well as potential. Hence, it transcends the existing personality. The archetype of wholeness or of the self can therefore be regarded as the dominant of psychic growth. The inherent plan of an individual integrative psychic process can thus be likened to the biological plan inherent in the seed of any living organism. This

process can be experienced existentially in the personal life history, and symbolically wherever the image of wholeness or of the self is present. Indeed, the individuation process can be said to lie at the core of all spiritual experience, since it is coequal with a creative transformation of the inner person, and hence reflects the archetypal experience of an inner rebirth. In this context the impact of the symbol becomes the experience of "meaning" itself, and the archetypal image becomes an ultimate psychic truth and reality. Here then would seem to lie the central connecting link between psychology and religion.

In the last section of the present volume, out of the numerous essays written by Jung on the development of the personality, *Marriage as a Psychological Relationship* has been selected because the practical importance of the topic makes it especially worthy of being presented once again to a wider public. Considering how vast an amount of literature on human development is now available to the general reader, it seems appropriate to reconsider Jung's essay on marriage, with its pertinent distinctions concerning the conscious and unconscious factors which contribute to the relative harmony or disharmony in this, the most important of human relationships.

I have tried to provide here as representative as possible a selection of writings from the seminal work of C. G. Jung. I shall be deeply pleased if this book stimulates a number of its readers to a closer study of Jung's immense contribution to the understanding of the human psyche.