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[Home](#)

[About Jung](#)

[About C G Jung Society](#)

[The Red Book](#)

[Events](#)

[Clinics](#)

Articles

CG Jung Bio

[Individuation](#)

[Dream Away Stress](#)

[On Life After Death](#)

[Is this an Imago Dei?](#)

[Human Magic](#)

[Media & Resources](#)

[Site Map](#)

Birth

The trail blazer, Carl Jung, was born on the 26th of July 1875 in the village of in Kesswil, in German speaking Switzerland. This quiet hamlet, near the Rhine falls at Laufen, nestled in a wooded glade on the shore of Lake Constance, being about sixty kilometres north west of Zurich.

Professor Jung was the eldest son of a country protestant parson and the grandson of Dr. Carl Gustav Jung, an innovatory German doctor who had a pioneering interest in mental diseases. His grandfather inaugurated a rare and humane, psychiatric clinic in Basel, Switzerland, in the mid-nineteenth century. Jung's grandfather was a Grand Master of the Swiss Lodge of Masons. Rumour had it that Jung's grandfather was an illegitimate son of Goethe the eighteenth century German poet. Goethe is probably best known for his version of the tale of Faust, the naive mortal who made a pact with Mephistopheles.

Faust was based on one or more characters by the name of Dr. Faustus who practiced alchemy and magic in 16th Century Germany. These magi supposedly made pacts with the Devil for power and knowledge. Johann Wolfgang von Goethe (1749-1832) was a German poet, novelist, dramatist, and natural philosopher. Goethe was linked to various secret societies, with probable access to their arcane texts. He dabbled with the tale of Faust for nearly sixty years. This archetypal tale concerns a learned man who sells his soul to the dark side for personal gain which nearly brings about his downfall. However, Goethe leaves us hope, because in his version, Faust manages to free himself from this demonic pact, achieving redemption. This seems to have been a dramatic precursor of modern humanity and its loss of soul, demonstrated by the insatiable, material desire to exploit nature, without taking into account the consequences. This loss of soul could account for all the present ills of modern society and the present state of the planet. Most of the medieval magicians like Dr. Faust, practiced alchemy.

Alchemy

The general misconception of alchemy is of a strange men concocting experiments in order to find ways of turning base metals into gold. Whereas true alchemists were seeking how to transform the material substances of the body and mind into pure spirit that would transcend time and space. Their procedures did involve physical experiments. This knowledge gave birth to its offspring of chemical science, which has devised many innovations that are very practical for mankind. However the dark side of this knowledge has produced the firearm, atomic and chemical warfare as well. Consumer societies are now destructively dependent on chemistry and biology, in order to falsely satisfy the profit motivated industrial farming and consumer markets. This dark, shadowy side of science produces the unnecessary and unwanted toxic by-products seriously damaging the people and the ecosystems of the Earth.

This has now reached a critical point of Total Toxic Overload, being the point where there are more toxins produced than the Earth can readily digest. Genetically Modified Organisms are another offshoot of these sciences which are promoted by the self interest groups as the saviour of mankind. However if only twenty percent of these organisms are destructive and spiral out of hand, they would destroy any unlikely benefits from GMO's. This is due to the actual intention of these substances, being control and power motives which are prime examples of shadow qualities. Therefore in effect these destructive tendencies are the unbridled emanations from the unconscious. Dr Jung realized that the real dilemma is not between peoples or nature but between the unconscious and conscious entities.

Jung did not like rules, although he concluded in his empirical analysis of the unconscious that there were certain psychologems (psychological truths). These will be repeated, throughout the book, as they are difficult to grasp at one pass. One main psychologem is that the unconscious is always projected through the human condition outwards onto matter or people. Projections are always negative, until reflected or made conscious by the psyche of a person.

Occasionally Professor Jung, would bring up his grandfather's uncomfortable lineage as a tease, not always being appreciated by other family members. Jung despite his unusual intellectual abilities was a very warm humorous man, remaining a healer who retained all his life, the sentiment of the biblical saying, 'what aileth thee my brother'? This made him an outstanding doctor and humanitarian.

Insane Asylum

After graduating as a medical doctor from Basel University he became senior staff physician at the insane asylum, the Burgholzli, in Zurich. This was under Eugene Bleuler, an unusually caring doctor of psychiatry for that austere, Victorian period.

There was a sharp learning curve for Jung, from 1902-1912 which helped to satisfy his ceaseless desire for truth and knowledge. His first international encounter was with another pioneer of mental illness, Pierre Janet, at the Salpêtrière Hospital, in Paris who studied the mentally deranged and practiced hypnotherapy with relative success. After several trials Jung uncovered that hypnotherapy had a temporary cathartic effect because it only exorcises suppressed contents that have been stuffed out of sight into the personal unconscious. However if the deeper unconscious and archetypal cause is not addressed, the malaise will re-occur.

Growth and Influence

During this creative period, Jung developed the famous word association tests based on a question and answer response format. He realized that if the person concerned had repressed a truth too painful to bear in consciousness, this content would be pushed downwards into his personal unconscious (the Freudian subconscious). Jung named the constellation of these repressed contents complexes. Depending on the degree of the 'feeling tone' i.e. amount of repressive energy, there would be a relative delay in the response. For example the greater the repression, the longer the delay in response. This evolved into the lie detector test using Jung's observations that if people transgressed their true conscience there was a delay in answering the question. This resulted in a change in the resistance of the epidermis which could be measured by a galvanometer. These electrical fields have been used for thousands of years by Oriental medicine such as acupuncture. This energy phenomena is explained in detail, in 'Tai Chi Chuan & The Code of Life' and 'Key to Health'.

During this period of growth, Jung encountered Freud. This was after Jung had published an internationally, acclaimed treatise on schizophrenia, (*Dementia Praecox*). A close friendship ensued lasting many fruitful years. However Jung had to part from Freud, his work and circle due to strong differences over the cause of mental imbalance. Freud dogmatically insisted that all psychological disturbances were caused by suppressed incest motives of a sexual nature. Jung could not stay with this one sided hypothesis. He observed that the psyche was a flowing mechanism with as much material coming from the unconscious sphere, as from the outside, vibrational world. It has since come to light that Freud himself had a disturbed childhood which involved negative sexual experiences with his nanny.

The Collective Unconscious

At this time Jung developed his theory of the Collective Unconscious. He realized that Freud's incest motive was archetypal, therefore coming from the unconscious i.e. the Oedipus and the Electra complexes. In later years Jung showed that the incest motive was an unconscious desire. This repressed energy would project in its negative destructive form in a sexual manner. This could manifest itself as deviant incestuous thoughts or acts, child abuse including paedophilia. These unconscious urges are like vampires drawing perverted pleasure from the innocence of the vulnerable young. However if these complexes could be drawn into consciousness, an archetypal marriage of opposites would occur. Jung adopted the classical Greek term of the hieros-gamos, for this coupling of the unconscious and the conscious, male and female, young and old aspects of the psyche. The psychological offspring of this coupling, being the quintessential archetype of rebirth. This is the divine child bringing redemption, classically portrayed in the Christian myth of Jesus and the virgin birth. The virgin birth actually representing a non physical process, i.e. a non-material union of male, consciousness and the female, unconsciousness. This gave rise to the *Annunctio ad Auream* being the Annunciation by the Ear or inner voice of revelation that in the New Testament was the herald and insemination of Mary. This being a symbol of an actual spiritual rebirth.

The Great Mother

The incest taboo is an evolutionary tool which helps to produce healthy offspring also generating balanced family and tribal units. The incest taboo is also an archetypal protection for the ego. Because the ego can be overwhelmed by the infinite world of the unconscious which is the Mother of all Mothers. Therefore, incest neurosis and fantasies often are engendered by this archetypal struggle to free oneself from the clutches of the unconscious. An example of this struggle is the rites of passage needed when an offspring breaks free of parental control. This can be a focus on popular music, fashion, alcohol, soft and hard drugs, peer pressure and so forth. In older cultures this would be the hunting of a dangerous animal, painful circumcision etc. This could also be a 'vision quest' of some Native Americans, in which a youth went into the wilderness alone, without food or water, in search of a personal guardian spirit, usually thought to be revealed to him in a dream. In

traditional societies this could be a religious confirmation or bar/bat mitzvah. These rites of passage of most cultures are designed to transfer responsibility of the soul away from the projections of the parents to godparents, relatives, elders or spirit guides. It is natural for offspring to project onto mothers and fathers, albeit unconscious, numinous qualities due to the power and influence parents have over their defenseless children. This is the stuff of childhood complexes when all is not as it should be.

Power, Joy and Rebirth

In later years Jung noted humorously that the extrovert Freud whose name means, joy in German, based his theory of psychoanalysis on the pleasure principle. Whilst one of Freud's pupils, an introvert, called Adler, who also broke from Freud, developed his theory of psychoanalysis, on the will to power. Adler observed that individuals retained instinctual relics of self preservation from prehistory. These archaic instincts have been distorted into a negative principle of power motives and dominance. This is all too evident in both personal relationships or the opposing factions in war, politics and religions. This will to power has destroyed many nations and people simply due to a difference of inner conviction and the need to win. Oddly, Adler in German means eagle which has always been a symbol of power.

Whilst Jung, the German word for young, realized that both could be right because Freud and Adler were different psychological types. Therefore they saw life and its problems from different angles. This was one cause for the innovator Jung to develop his theory of psychological types. His method took into account the differing personal perspectives such as whether a person was an extrovert or an introvert and so forth. He went on to formulate, that there were four functions of orientation in consciousness, thinking-feeling-sensation-intuition. If only one function is used and recognized, a person is only one third conscious. The predominant function adheres to the ego which is the center of a person's consciousness. The more functions are recognized and used the greater the strength of the ego.

Revelation from Madness

The other main reason that set Jung on his own path was that he observed in his neurotic or psychotic patients whether poor, uneducated, wealthy or highly cultured that their unconscious material was similar. For example before WW II in the Burgholzli the Zurich mental asylum, Jung relates that a completely uneducated peasant said he saw the sun as a phallus emanating a wind. This echoed an ancient classical idea that has made the sun a masculine deity in most cultures. In Taoism this would be the Yang masculine principle, the Chinese character for the sun is Tai (great)Yang, echoed by the Sun Kings of Egypt, Greece and the Aztecs etc. This started his postulate that there was a common stratum that underlies consciousness which he named the collective unconscious. At the end of the twentieth century science has discovered solar winds which are electrical fields that emanate from the sun. These upset satellites regularly and disturb terrestrial communication and electronic systems as well. Whole cities can be plunged into darkness by having their electrical distribution systems fused by these events. Therefore the only way a mentally defective, uneducated peasant could have gained such information was from within. But due to his psychotic condition he was unable to realize the potential of his visions. Whereas many artists, writers, musicians, mystics and so forth can make some of order out of this confusing phenomenon.

Truth in Dreams

Another bone of contention for Jung was that although Freud realized that dreams were indicators of trouble in the psyche, his interpretation was too dogmatic. Dr. Jung independently realized that dreams compensated for conscious problems but he could not accept that all the contents coming from this sphere were only repressions of unbearable conscious facts. Freud maintained that the contents of the dreams had a variety of specific interpretations. Whereas Jung realized that each dream was unique to the dreamer and that the symbols therein, were also to be interpreted on a personal level. Although a dream content can have a common meaning, the archetypal contents relate to the personal psyche of the individual. Jung established that there are not any dogmatic rules, which govern dream interpretation.

Sigmund Freud's doctrinaire view was mainly due to the fact that he had only worked with a certain class of patient. This coupled with a personal neurosis created a resistance to the acceptance of the collective unconscious. Whereas Carl Jung had been a doctor at an insane asylum as well as treating all levels of society including the rich, the intellectuals and famous from all walks of life and nations. Therefore Dr. Jung, with his precise Swiss psyche, observed that the contents from dreams, fantasies and visions etc. of his patients, from all social spheres, although personal, contained these archetypal symbols.

Freud developed his reductive method of analysis using dreams, and fantasies etc. in a rigid

and unacceptable way which for Jung was soulless. Jung saw that this method of reductive analysis had beneficial effects, albeit limited. But it lacked depth and left the individual with an emptiness which did not reach the root cause ending up as 'reductio ad nauseam'. This is also true of hypnotherapy which like reductive analysis purely functions as a temporary vent or catharsis but rarely acting as a long term solution.

Jung had to separate himself from the Viennese school of psychiatry, leaving Freud behind, by publishing his contentious work ' On the Psychology of the Unconscious' which angered Freud, thus causing the final break.

Although Freudian psychology is more widely accepted, it is a little known fact that Jung cured Freud of a neurosis. Freud often fainting in Jung's presence. Jung for professional and personal reasons did not want this to become public knowledge. Thus only coming to light, posthumously on the publication of Jung's personal letters which on his instruction were not to be released until after his death, leaving their destiny to fate.

Break with the Unconscious Freud

Jung's book ' On the Psychology of the Unconscious' explores the unconscious along with its projections. This included material of the deranged, the visions of the alchemists in the middle ages, the classical scholar, scientists, as well as the saints and prophets from many disciplines. He showed empirically that there was a common stratum underlying the consciousness of each human being.

He uncovered that in the collective unconscious there were dominant principals that were psychoid i.e. that which can never be made fully conscious. He called these dominants, archetypes and went on to show that they were also common in all cultures.

He collated enough data to prove that dreams, fantasies and visions were the much needed mechanisms of compensation to live a balanced life. They were also symbols of an archetypal creative force giving birth to itself through the psyche of individuals. This led to his realization that the unconscious could only communicate its meaning to the individual psyche by way of symbols. Symbols are the language of the unconscious. When the symbolic language of the unconscious contents are fully understood, the material then becomes integrated into consciousness thus relieving the psyche of its dichotomy. If this split is not realized at a personal level, the unconscious result will manifest as outer disaster on a personal, or worse still on a collective level. This can be seen more and more as war, pollution, social disharmony and so forth.

Dream Diary for Self Healing

To start this process is easy. It is achieved by firstly noting down any dreams, understood or not. The meaning of which will gently percolate through in time. Just like any skill, practice will improve the procedure. This process can be likened to a detective piecing together all the clues to create a picture to solve a problem. A simple analogy of this would be the jig-saw puzzle where the whole scene is scrambled into unconscious pieces. However it takes a little persistent effort to consciously assemble and create a finished picture. It is as if the soul's journey was an unconscious jig-saw being put together during life, with each dream or vision being a piece of the puzzle.

The European folktale of Rumpelstiltskin is a good example of this process. Briefly Rumpelstiltskin offers to help a maiden in trouble, by magically spinning her flax into gold. But he adds a forfeit for his help, being that she must give her first-born to him. In desperation she agrees. When the child is born she begs Rumpelstiltskin to let her keep the child. He agrees on the condition that she can discover his name within three days. At once she dispatches all her servants to discover his name. One of the girls sees Rumpelstiltskin dancing merrily by himself deep in the forest. The forest is a symbol of the unconscious. He is cavorting about, singing out loud his name, repeatedly. When he returns after three days to take the child, the spell is broken as the cursed maiden utters his name, Rumpelstiltskin. He is so angered that he stamps himself into the ground, tearing himself to pieces. After this revelation, the girl is free of this obligation.

The moral of this fairytale is, that when you become aware of these unconscious 'goblins' one is freer and obviously more conscious.

Future Truth in Dreams

A dream or a fantasy can be interpreted instantly or take years to fully unravel but maybe, this is Nature's way of reminding us of our mortality. Jung coined a phrase that he acquired from the Elgoni tribe whilst in Africa that dreams could also be 'big' and he retained this nomenclature. A big dream is not so personal being more prophetic. This was expected of the Elgoni's medicine man as in many other cultures. The shamans were expected to have 'big' dreams. The Eskimo shaman of the Inuit Indians of Alaska was expected to foretell the

next fruitful hunting ground which was critical for their survival in the frozen wastelands. Animals also hunt in this intuitive way. However most dreams are personal.

This prophetic phenomenon is common in all cultures from all over the world. Whether they were religious prophets or financial wizards. Jung noted that there were certain people that have this talent naturally but also observed that when a person was well into the process of individuation, this intuitive function is more readily available for personal use.

Unique Destiny

This method of interpreting the unconscious contents, allows a person to find a unique destiny, which gives life its true meaning. Most people who indulge in this course of action, can become more whole whether to practice their religious beliefs or understanding their ethnic cultures or to simply enjoy to be more balanced in careers and relationships. But for some it could be the rite of passage into the maze of the unconscious in order to develop the process of individuation. However this is not meant for all. Quite often when I am helping people with their dream interpretation, a sign will come from the unconscious. I will give one example of a young man with a troubled past who quickly put together the reasons for his present demise. However when the material from the unconscious became troubling for him he dreamed that when he looked into the dark he saw a brick wall. It was time to stop. However some years on, in a later dream he was required to disassemble the now smaller wall, brick by brick having to clean everyone. The unconscious allowed him to tentatively restart his process. I have returned many people to their families, careers but often when the archetypal material becomes more involved, hurdles appear not only in the unconscious but resistances in the person themselves. This is a sign to desist.

Real Gold

Jung cleverly spotted that the serious alchemists equated their arcane substance, the *massa confusa*, with mercury, being a metaphor for the unconscious. This alchemical projection onto mercury, quicksilver, the metal and the Roman god, if taken in safe doses was positive but if absorbed in excess would cause madness, as do the noxious gases of the element mercury, *mercurius oxide*.

Jung went on to discover that the psychoid Archetypes were also the root cause of the disturbances in the psyche. It is as if these archetypes are pressing to cross the threshold into consciousness. Over the millennia these archetypes have been manifested as the religious beliefs, gods and goddesses of all cultures. Please note the unconscious is always projected until reflected. However these projected archetypes stabilized collective societies as they contained majesty and mystery. Therefore most of the negative side effects were contained by these objects of reverence. Nowadays the essence of these beliefs do not grip individuals in the same way, thus having lost their power to contain and balance.

Walk on Water?

For example walking on water is no longer a miraculous event if taken literally. However if one breaks down the symbolic meaning of this miracle it retains its magical quality. Water is a symbol of the unconscious, with the wise prophet being able to remain above this vast sea of inner knowledge, without faltering. Madness and genius are so close together, because both are near the infinitesimal potential of the unconscious. The loss of meaning and mystery of these ancient texts, is the reason why humanity is undergoing a cusp from organized religion to individualism. Individualism, although distasteful, is a collective step towards the meaning of life. When individualism has burnt itself out by its own selfish attitudes and its negative exploitation of people and the environment, it will turn around. I echo Jung's argument that if more people can become aware of this mechanism of consciousness, it will prevent the ever increasing devastation of societies and the planet, thus preventing more disasters.

Jung ascertained that the unconscious, not the personal unconscious, was autonomous also containing the archetype of God, as an *Imago Dei*, or Godhead. Jung referred to this phenomenon as *The Self*. This archetype or entity acts as a self regulating mechanism, causing a person to develop neurotic symptoms if he or she deviates from their own *Via Regia*. However the purely demonic can be so alienated from this centre, that the ability to engender a natural conscience of self correcting guilt is diminished. However as history shows, the greater the distance, the greater and longer is the payback. In the public arena this can be seen in the rise and fall of despotic regimes or leaders.

Depression Good or Bad

Jung realized that a personal disturbance, or mild depression, was actually part of this self

regulating mechanism. One retains a problem with all its unpleasant psychological and bodily discomforts until this split is united in consciousness. This is achieved with honest self-analysis. Although, initially uncomfortable, it creates a healing action or act of becoming whole. Heal is derived from the word whole. This enlarges and concretizes consciousness to produce a more solid and self assured person.

All Religions are Common with Their Devils and Gods

He also observed after his exhaustive studies of world religions, Eastern and Western alchemy that all these beliefs were made up of these projections from the unconscious. These maturing into the various world credos. There are many examples of this phenomena including the Australian aboriginal dream time, alcheringa. Alcheringa is a mythological period of time during which the natural environment was shaped and mythic beings began to walk the earth. Some were responsible for creating human life, which shared a common life force with its creators as well as all of nature. The dream time has no foreseeable end, with the mythic entities being projected and metamorphosed onto natural features such as rocks, water holes, or ritual objects. The dream time regards mankind and nature as one corporate whole. A classic Western projection is Astrology where constellations of stars are given animal or human attributes. For instance Aquarius is not an actual Water Carrier, yet people born under its sign have certain qualities. This is because the primordial clock from the unconscious is projected onto the clock of the rotating heavens.

The Mayan and Aztec cultures were discovered in the West by Spanish conquistadors around the Yucatán peninsular of Guatamala, near Mexico. When Cortés arrived in Yucatán he found crosses on their monuments and pyramids. This gave Cortés and his priests a serious dilemma, because his mission was under the pretext to civilize these supposed heathens, in the name of the Cross. Although what they really sought was gold and treasure. The Catholic clerics devised a ruse to explain the presence of these religious crosses, by implicating them as a plot of the Devil. They concluded that Satan had placed these crosses beforehand, in order to trick this Christian mission out of its so called Holy venture. This being a mercurial duplicitous side of the human psyche displaying self deception and self justification. All too prevalent in our present PR societies of projected personas, being mere masks of the shadow.

The ancient Egyptian civilization besides many other symbols also had pyramids and crosses including the ankh which is a symbol of life. The Egyptian Goddess Isis is depicted as holding her infant son, Horus, in her arms. She is an archetypal precursor of the image of Mary holding the infant Jesus, depicted the world over in Christian places of worship. Also there are many instances of black madonnas, after the fashion of Isis, a fine example is to be found in Chartres cathedral in France.

God as an Archetype

Also there is the common, archetypal theme running through many belief systems, including the hero myth. The hero usually survives a dangerous birth, after which he or she rejects and challenges the established order after surviving many perilous experiences, then finding inner redemption. The male version of this is to be found amongst the major religions of Christianity with Jesus, Mohammed in Islam, Krishna of Hinduism and Buddha. Generally speaking, the older cultures are less conscious, having more heroic Gods and Goddesses, with the later ones settling for a monotheistic structure. This process should continue to develop until it reaches a stage where the Godhead with all its responsibilities lies solely, within the individual.

Individuation

The more collective one is, the more unconscious one stays. This is why it is wise to keep away from mass or collective thinking. Therefore one should be as individual, as possible without being selfish, thus supporting the collective, whenever possible, whether it is the family, the community or society, however always in a conscious way. One only has to look at any unconscious gathering to note the inhumanity of these collectives. This could be a simple mob, a gang, a corporate body, even national or religious extremes. These groups drown the consciousness of the individual ego, which becomes submerged into an amorphous unconscious collective. The ego then regresses into a reptilian mode of behaviour, simply hell bent on survival and power. This opportunistic attitude is not conducive to engendering a balanced long term view for either individual or collective survival. The unbridled market economy is a classic case of a destructive collective, where anything, whether animate or inanimate is there to be exploited. Hence its destructive tendency, where the tail is now wagging the dog. Remember all projections have negative results until made conscious.

Religious activities have now declined and only given lip service, mainly replaced in society by complicated legal and social mores which handle the consequences of these unconscious projections. I must remind the reader who may be surprised at that last comment, that

nearly all religions have advocated and prayed for peace for thousands of years, yet mankind has never been so destructive to his fellow human beings or the planet, both of which are now seriously at risk. The atom bomb did not grow on a tree but from a person's mind.

Projected Deities

Jung called this process of becoming conscious by self analysis, individuation. This is the method of self-realization by reflection of the unconscious contents, as opposed to projection. This means a person becomes whole instead of the impossible goal of perfection, idealized and promoted by most religions. Therefore when one becomes more conscious, one is more of an individual. Thus an individual is no longer dis-joined or torn apart, by the vicissitudes of life and the unconscious. However this process has nothing to do with individualism which is a term describing an egocentric behaviour, therefore a destructive tendency. Competition breeds envy and pride as some lose and some win, creating a disharmony. Whereas the beauty of individuation is that it is completely personal being unique to every human psyche without disturbing anyone else, although sometimes needing guidance but always remaining unique.

In Christianity a type of individuation is projected onto the resurrection of life after death in Heaven with the Christ. In Taoism this would be at one with Tao, for the Buddhist finding Nirvana, In Islam, meaning in Arabic, 'submission' to God, where the cardinal principle is 'tawhid', making one, being an absolute unity with Allah. Unfortunately these well meaning systems have often been manipulated as a tool of control and subjugation, as in the case of the 'Divine Right of Kings'.

The archetypal analysis of dreams, fantasies and visions concretizes these factors into the conscious realm. This changes the role of the ego from being the egocentric "I", to a more wholesome role of being a mirror in order to reflect instead of project. Superficially, this intellectual sacrifice can seem, at first, to be a loss of control, but in effect, it is a very centering exercise in order to enlarge consciousness and long term stability.

This process not only acts as a compensatory healing action from the unconscious, but becomes a mentor and guide for the process of individuation. However, individuation is not for the light hearted. Because the ego suffers a proportionate loss of energy causing a depression or darkening of the light of consciousness. The ego, temporarily loses, its dominance, undergoing a certain level of disorientation, during its encounters with the images and symbols of the unconscious. The alchemists called this melancholia. This is the most creative time for inspirations to pass over from these never regions. Any artist, scientist or writer, if honest will admit that most of their creative work comes from this nowhere land. Inspiration is related to breath/psyche/soul etc. as in respiration, also to 'in' spiral or 'in' turning events. This challenging task can be likened to the hero myths carrying out difficult and dangerous adventures, for if the hero manages to persist to the end, will succeed.

Rooted

However, one should keep one's feet firmly planted on the terra firma of life, ensuring to carry out pleasantly one's daily obligations, during the process of individuation. Always retaining a sense of humour.

During the eventful period of discoveries and encounters with his own unconscious, Jung gave up his post at the Burgholzli to concentrate on his ever growing private practice due to his increasing reputation at home and abroad. Whilst still studying the mythical symbolism of the unconscious he decided to investigate Western medieval alchemy in depth because of a dream. This led Jung to amass the world's largest collection of alchemical works. He spent ten years breaking the enigmatic codes of the alchemical treatises. These were purposely made obscure, since the practice of alchemy in the middle ages could result in accusations of occult practices which could result in persecution, torture and death.

Gold or God

He showed that the language of the alchemist was archetypal, being quite often literally projected onto the physical world, like trying to make gold. There were many charlatan alchemists exploiting the greed of the naïve members of the ruling class. However, the more genuine practitioners of this art realized the process was a transformation of the soul. Even so, they would also practice this Royal Art in their laboratories concocting noxious substances. This was due to their inability to understand these unconscious symbols. Mankind had to wait for Jung to unravel these enigmas.

In the eighteenth century during, the birth of the 'age of reason' the practice of alchemy

evolved into the rational of chemistry, a practical but soulless offspring.

Jung had several serious encounters with the unconscious himself, the most profound was in 1913 which became the basis for his **Liber Novus/Red Book** and in nineteen twenty-eight he painted many mandalas. One manifested itself as a golden fortified castle, which Jung realized was a symbol of his own 'Self'. He realized that one could not go beyond this center, being the ultimate goal for each soul. He formulated that this type of mandala was not only an archetype of healing but the total orientation of one's entire being; i.e. The Self or Godhead.

East meets West

Synchronistically just after Jung painted this mandala, Richard Wilhelm a German pastor who had been a missionary in China sent him a manuscript of a Taoist Alchemical text, The Secret of the Golden Flower. This gave Jung undreamed of proof of the healing (making whole) mandala and the principle of the circumambulation of the center, the Self. This also confirmed his independent researches of the archetypes. Because the Taoists had completely in an unrelated fashion centuries apart, encountered similar archetypal structures to those he had discovered. Richard Wilhelm was likewise struck by the extraordinary similarities of the ancient Taoist sages and Jung's work on the unconscious. Thus Jung conclusively concluded that there was a common stratum, he named the collective unconscious, existing outside of consciousness, yet available to all mankind. China and especially Taoism had always been very secretive about its borders and knowledge. Even in China these Taoist texts were guarded secrets.

He devoured Wilhelm's manuscript of the Secret of the Golden Flower, writing a commentary for Wilhelm's translation of this Taoist method of individuation.

This synchronistic mandala painting of a Golden Castle was similar in design to the description of the Golden Field of the elixir of immortality sought by the author of this Chinese text i.e. Temenos.

Jung spent the next thirty years until his death in 1961 actively elucidating and compiling empirical data from the fruits of his labours, including his patients' and of course, his own unconscious. He analyzed over one hundred thousand dreams. The result of this opus is to be found in his collected works.

Private Jung goes Public

Jung did not care much for publicity, probably for a host of previous misquotes, until prompted by a dream after an approach by the BBC in the UK. He, then gave his only public television interview, in 1960 with the respected journalist, John Freeman, who introduced Jung as the greatest healer of his time.

Active Imagination and Individuation

Jung also developed a process called active imagination which briefly, was a method that could accelerate this healing process by animating the unconscious contents of dreams and fantasies etc. He realized that if one concentrated on this material, with practice, it would cause an equivalent active response from the unconscious, thus creating a live dialogue with one's inner aspects. However this needs care as one has to weed out the tricksters and the goblins from the beneficent fairies so to speak. Inner voices and visions can equally come from disturbed areas of the psyche. Distorted and demented inner occurrences are usually sourced from disturbed areas of repressed complexes, as in the case of schizophrenia giving rise to destructive inner voices or impulses. In extreme cases these inner experiences can be pathological and dangerous in the wrong hands. Yet Jung proved that even if these extremes were broken down and understood, they have tremendous healing properties. The solution always lies at the heart of the problem.

Thus he noted that the cure lay in the problem. All problems being a loss of soul. The twenty first century solution to mental illness is to numb the individual with chemical substances, invariably turning the person concerned into a vegetable, usually motivated by economic expediency or lack of resources and experience.

Individuation does not necessarily mean that one has to follow any particular creed, but just take the trouble, to seek the solution from within. When one feels uncomfortable, one has lost contact with The Self. All religious attitudes are attempts to regulate these powerful archetypes including the Imago Dei, The Self. Religious practices all over the world synthetically achieve this, by cloaking the archetypes in dogma, rituals, icons in the shrines, churches and temples of the different faiths.. The word religion has two possible sources, one being 'relego' to gather together, or 'relegare' to re-bind. So, religion is an attempt at gathering or binding together the unconscious projections of the psyche.

Travel

For his day, before WWII, when travel was a great deal slower and complicated, Jung traveled extensively, to England, Africa, North America, India and all across Europe. Where he amassed more proof for his hypothesis of a 'collective unconscious'. He observed that although each culture had its own archetypal symbols, they nevertheless all had the same aim and significance.

Holy Grail and The Unconscious

One of the most common being the hero myth. Generally the hero has a dangerous birth and a life of struggle. He or she is born with unusual talents bestowed on them by deities, assisted on the various seemingly impossible quests by benevolent spirits and thwarted by malevolent forces. The quests vary from recovering magical vessels as in the Grail Tradition, to rescuing damsels in distress described in the tale of St George and the dragon. All of these have a common theme of a difficult and dangerous beginning with adventures of luck and betrayal featuring evil knights, beasts and dragons, magical swords or potions, witches, sorcerers, goblins, fairies etc. before the hero can accomplish redemption. This is just like life itself which is paralleled in individuation by the encounters with the unconscious forces.

A classic example is the legend of St George and the Dragon. Here the dragon represents the dark side of the male personality associated to the chthonic forces of the earth. This shadowy aspect of the untamed beast had to be overcome, in order to free the entrapped maiden. This represents the feminine aspect of a man's psyche, the anima, chained to the material world. She is imprisoned by the inhuman forces of nature. In this legend, St. George defeated the dragon, thus liberating the king's daughter. After she was free, the princess put her belt around the beast taming its power into useful domesticity. This is a classical myth which explains how the feminine aspect of man, when understood fully and released is transformed into a benevolent aspect. The myth of St George was brought back to the UK by the Knight Templars who discovered that the liberation of Jerusalem was a ruthless and pointless blunder. This gave rise to the birth of their feminine aspect, being the feeling function of these warriors, propagating chivalry as well as the wandering minstrels and troubadours.

Many benevolent bodies were founded all over Europe by the by the returning crusaders. This included a fairer, English legal system. The templar church still stands in the heart of London's legal home in the Temple area of the City.

In France many hospices and hospitals for the poor and needy were set up. In the twelfth century, they were associated with the Cathars who practiced religious dualism and tolerance in and around Carcassonne in Southern France. They considered the feminine to be as important and relevant as the masculine, which was unheard of in its day. The Cathars were slandered with distorted propaganda by the established hierarchies because they threatened the power and thus the income of Rome and its allies. These so called heretics studied the Kabala, the Tarot and various aspects of alchemy having both male and female priests. Their strongholds were destroyed in bloody massacres, when their influence became too much of a threat to the corrupt Christian order of the day. Many of the Cathar traditions went underground passing down into the occult, freemasonry, pagan magic, later Protestantism, even influencing the trade and banking of the Quartier du Temple in Paris.

The Assumption of the Feminine

Yet it took another nine hundred years for the feminine to be more accepted officially by Christianity. In 1950 Pope Pius XII proclaimed the dogma of the Ascension of the Blessed Virgin. This being a symbolic act of integrating the feminine side of creation to be accepted into the metaphysical realm, besides the general acceptance of an elevation of the feminine by a masculine order. In both Western and Eastern alchemy, being mainly patriarchal, the unconscious is feminine, appertaining to the moon complemented by consciousness being masculine, linked to the sun.

The feminine aspect of a man acts as an intuitive guide into and out of this dark realm of the unconscious. This prevents it becoming a negative feminine figure projected onto the actual feminine. The projected feminine results in all the unnecessary love tangles and negative fantasies for men. A fear of this inner feminine aspect resulted in all the oppressive dogma against women including, the collective negative projections of the witch hunts of the middle ages. This is also the reason for the present and historical persecution of women in religion or society, by patriarchal social orders. The masculine soul of a woman acts in the same way for the female.

The Battle of the Sexes

There is a new twist to these inner conflicts of feminine and masculine characteristics. At the beginning of the twenty first century, the inner masculine of women is now bursting forth in a negative way, with some extreme forms of female emancipation and so forth. This is de-humanising the feminine, instead of enhancing and strengthening femininity. N.B. all projections are negative until reflected. Therefore it is now a time for women to conceive this masculine aspect but in a creative way. This inner soul, when accepted and understood by a woman will be her internal guide which will secure her place in the inner, as well as the outer worlds. Most female careers in order to become successful do not retain feminine attributes but don an artificial cloak of masculinity, which is negative as it is projected.

The Journey of the Hero

It is clear that the journey of individuation is an heroic quest. The unsung hero, C.G. Jung, made this process conscious and for the first time in history, laying out this process, comprehensively in his collected works for all to discover.

That which is not understood is feared, then subsequently attacked. If one cannot understand or accept opposites one remains more collective and unconscious.

Jung had many critics who did not understand his work because of their collective status, even at the turn of the twenty first century. Jung, as I do, accepted that each person has a unique point of view, but he concluded that each person's view is tainted by their level of consciousness. He went on to prove empirically that when a person becomes more conscious he or she becomes more settled and wise. The impartial judge of this factor, being the internal arbiter, The Self. Therefore it is immaterial what view we have of Jung, be it saint or sinner, because he determined that dreams and reasoned visions when carefully analysed in an archetypal fashion, will show the person exclusively, if he or she is right or wrong.

Each Person has a Unique and Individual Truth that Lies Within

Professor Jung never wanted his work to be accepted blindly, but act as a guide along the Via Regia, leading to the Self. This creates an environment of true freedom from the torment of opposites, i.e. the conscious aspects of a person vis a vis the unconscious. Thus giving life its true meaning and the goal of consciousness. The process of individuation is not a path of denial but one that enhances life. Thus improving personal relationships between partners, family members, inter personal skills in society, career satisfaction and strengthening inner convictions of all hues, be they of a social or religious nature.

This book is an attempt to elucidate the process of individuation, with its benefits for the individual, one's fellow humans and the environment.

Three days before his death on 6th June 1961, Jung had a dream where a large stone appeared to him and on it was carved; "A sign unto you of wholeness and oneness". The stone was an important symbol for Jung as it represented the lapis or the ultimate goal of the alchemists, being the Self. I give the last word to Jung in this introduction, with his phrase;

' Let us dream the myth on'.

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