

# Dictionary of Depth (Jungian) Psychology

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*Selections and definition for this dictionary arise out of my personal need. It is the product of many years of experience and work. Its current contents reflect upon the continuous inner and natural growth process arising from the interaction of a dynamic emanating from the unconscious and the need of consciousness for more knowledge of Jungian psychology.*

*My approach for each entry is to begin from the standpoint of the most basic sensation / logos / thinking aspect (what “it” is). For example, does the “it” (term used in the dictionary) describe a state of the psyche, a process, a function, a phenomena, an imaginal figure, or a stage, to name a few?*

*Referenced entries are paraphrased unless quotations marks are used. The appendix gives a brief formulation of the basic premises of depth psychology. My hope is that this dictionary brings value and sparks the curiosity of those interested in Jungian psychology.*

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## ***Abaissement***

Abaissement or *abaissement du niveau mental*, a term first introduced into psychology by Janet, refers to a low energy-tension state of consciousness. Jung explained it as a specific time moment in which an individual has spontaneously or voluntarily lowered the energy tension of consciousness. In using this term Jung also always considers the moment from the standpoint of the unconscious. All dreamlike conditions, whether due to fatigue, fever, or toxins, are abaissement phenomena (SL, para. 511). Looked at from the standpoint of the “threshold of consciousness,” it is a lessening of the effectiveness or an increased porosity of the border between consciousness and the unconscious. Its effect is that images of unconscious origin are no longer blocked from conscious perception. One might conceptualize these “images” as “flowing” into the field of consciousness along a gradient: from a higher energy state in the unconscious into a lower energy state in consciousness. Jung sees this as a natural, homeostatic / compensatory phenomena of the psyche.

Contents arriving in consciousness during an abaissement or dream (an abaissement that occurs normally during sleep) have features of: logical discontinuity, fragmentary character, and analogy. They may elicit superficial associations of the verbal, clang, or visual type or irrational expressions of a state of confusion (SDP, para. 152). Amplification enriches or adds energy to these low energy-tension contents so that their images become less subliminal, more definite, and thus more conscious (SL, para. 511) which makes them “more ordered, ... dramatically composed and reveals [their] clear sense-connections. [Also] the valency of the associations

increases” (SDP, para. 152).

### ***Active imagination***

Active imagination is a process which Jung rediscovered in which a concentration upon an image both prevents it from disappearing into the unconscious and animates. In an active imagination consciousness neither directs nor chooses what happens to the resulting images. This is unlike daydreaming in which the ego chooses the imaginal drama (storyline) and more often than not is the drama’s central hero (IWM, p. 222). The greatest value of active imagination comes through amplifying its images, understanding its meaning, and by taking an ethical stand to them.

### ***Adler***

**See Freud.**

### ***Adolescence / Adolescent***

**See constellation, development, psychology in adults.**

During adolescence, a stage of life, a child experiences a conflict between their desire for independence and the need for the continued security provided by parents. At the same time, the parent’s task is to give up their previous level of authority and accept their child’s growing independence. Adolescent psychology typically constellate parental imagos. This stage may be called reductive, dealing principally with identifications distorting adaptation and creating illusions about reality.

### ***Amplification***

**See abaissement, association, images, interpretation, subliminal.**

Amplification is a conscious process of enriching dim emotional ideas, feelings, and reactions which arise in associating to spontaneously produced unconscious images (CM, p. 59). One also may amplify non-personal images that arise. In particular, associative feelings and senses arising from memory images add energy to subliminal images by increasing their energy tension. Amplification restores “the richness which is beyond and which got lost in crossing the threshold” (CM, p. 59). Amplification transforms certain subliminal images into memory images or contents similar to other products of consciousness. Without this, subliminal images cannot produce a definite thought or feeling (SL, para. 511). Amplification, done successfully, often results in a felt-sense of relief of tension which can have beneficial effects upon the mental health of the subject.

### ***Analytical Treatment***

**See the four stages of therapy; confession, elucidation, education, and transformation.**

Analytical treatment is an empirical approach which observes and works with the spontaneous phenomenon of the psyche (PR, para. 2). Analysis should follow the material which comes from the patient without regard to the analyst’s theory. The goal of the analyst should be “to learn the language of the patient” thereby helping them follow the tendencies of the unconscious (SL,

para. 518). Analysis hopes to bring a new or readjusted attitude through the help of the analyst. However, any new attitudes and adaptations gained in analysis eventually become inadequate as life is a non-static, flowing, dynamic process (SDP, para. 142-143). Analysis helps by removing developmental obstacles which frees trapped energy. Also modern humans have trapped energy in the unconscious from excessive one-sidedness and lack of contact with their instincts and the unconscious itself.

### **Anima**

**See eros.**

Anima is the name of the imaginal or soul figure which universally appears in dreams of men. Psychologically, the anima is the feminine “counterpart of masculine consciousness.” Anima functions as “a link between the collective unconscious and the conscious, just as the persona is a link between the real personality and the external world.” Her mediated images are dual as are all images of the collective unconscious. “The anima can transmit not only good influences but also evil ones” (JLI, p. 485). In Western scripture, anima appears as the “Wisdom” – the feminine personification of the *imago Dei*.

Anima arises from the personal experience with one’s mother and other women; primordial images, cultural ideas about women; and the undeveloped feminine in a man. Anima relates a man to the eros principle and also activates, promotes, and animates soul (IWM, p. 90). When unrealized, as a constellated archetypal soul figure, anima acts in projection exerting an attractive and compulsive pull toward an outer female, in for example, “love at first sight” or as an unconscious introjection resulting in womanish moods and behavior. These moods of hypersensitivity or being easily-irritated effect a behavior somewhat like an under-developed woman (PR, para. 48). While this may have a biological advantage promoting reproduction it can impair individual growth since anima responses and expressions are collective. A strong ego stance is needed to order and apply the experiences with anima. Therefore, anima realization is one of the very helpful and essential mid-life developmental tasks for a man. A mature and development relationship with anima keeps her as an inner figure enhancing or helping her “wisdom” to work hand-in-hand (*coniunctio*) with a man’s logos.

### **Animus**

**See logos.**

Animus is the imaginal or soul figure which universally appears in the dreams of women. Unlike anima, which often appears singly, the animus often manifests as a multiplicity of figures. Animus arises from the personal experience of father and other men; primordial images; cultural ideas about men; and the undeveloped masculine parts of a woman (IWM, p. 106). The animus relates a woman to the logos principle. Lack of awareness of animus results in authoritative statements and opinions which are generally collective but initially feel individual to the woman. Development through contact with the animus and individual consciousness often leads to a spiritual awakening.

## ***Anthropos***

**See consciousness, levels of; personification.**

Anthropos means those of human form. Jung also calls it the “Great Man” or the “Two million year old man” who lives within our psyche (JS, p. 57). The Naskapi Indians assumed that when there is a vital situation or an impasse, then in a dream the Great Old Man, the two million year-old man, will speak. When you are at an impasse, then only do you hear the voice and it speaks in the dream. There is a thing like an instinctual man. If you want to know him go to the primitives or the primitive within yourself (Unpublished talk with students, 1958, p. 8-9). Beside a thinking categorization of the levels of consciousness within, one can approach it as a personification – the million year old man in us. This allows for a more feeling and personal framework rather than one which is thinking and impersonal. However, both are important. By talking with the Old or Great Man within a dialogue with the earlier strata occurs in personified form.

## ***Apperception***

Apperception orders a perception (sensation or intuition) by categorization or assigning it a value. Apperception requires a comparison of the content to an already existing content.

## ***Archetype***

**See numen, numinous.**

Archetype is an a priori disposition present at birth to react in the same way as people have always reacted (SDP, para. 229). Archetypes do not cause but rather condition the individual toward responding to events in a particular way (MOM, p. 16). Jung suggests that there are a limited number of archetypes representing the limited number of situations that are common to humankind. Instinct and archetype represent opposites with the activation of an archetype resulting in a psychic manifestation rather than a bodily innervation. Archetype, as such, are undefinable and unknowable. When an archetype is activated it manifests as an archetypal image. Activated archetypes induce their effects principally through fascination, numinous feelings, and bodily manifestation.

## ***Archetypal Image***

An activated archetype may be appreciated as an archetypal image. An image may be identified as archetypal, if it occurs in human history in identical form and with the same meaning at all times in all places. Archetypal images may or may not be consciously connected with a tradition (AS, para. 352).

## ***Assimilation***

Assimilation is a process of taking in and integrating a psychic content. Assimilated contents often release the energy that was trapped with the content in the unconscious thereby making it available for the will and consciousness. For more on this, see “Letter to Pere Bruno,” JLII, 5 November 1953, pp. 673-678. Jung calls the mythical attributes of an image, a ‘phenomena of

assimilation.””(SL, para. 1520).

### ***Association***

**See amplification.**

Associating is the conscious process of concentrating on an image and allowing a memory to come up. Von Franz writes that the main thing in associating is to concentrate “on the emotional or feeling qualities and not on definitions.” She advises one to “get back into the original richness of what the picture conveys” (CM, pp. 58-59).

### ***Attitude Preference***

Introversion and extraversion are temperamental preferences of attitude that determine the direction of psychic activity and energy, either toward the object in extraversion or toward the subject in introversion. Attitude preferences determines whether more value is placed inside or outside the subject (SDP, para. 250).

### ***Attraction / Repulsion***

I use this to refer to phenomenon which can be observed in instances when the unconscious images of dreams or of the fantasies of active imagination are attractive or alluring to the subject. I suggest that this may be an attempt on the part of the unconscious (nature) to get the subject’s attention or to make some content acceptable. Generally speaking, for such a psychic condition to be adaptive, a conscious stance and good ego strength are necessary since there is a danger that the unconscious, being stronger than consciousness, may swallow it up. Von Franz writes that unconscious attraction may “indicate that for the next period of time, inner development is to take place through an encounter with the unconscious and dreams” (P, p.181).

Along these same lines, one might suggest that at time, the opposite of attraction, “repulsion,” as portrayed in a dream as being the dream ego’s attitude may “indicate that for the next period of time, inner development is to take place through” living life, particularly the challenges necessary for age appropriate adaption, often seen in the young adult.

### ***Autonomous***

Autonomous refers to a psychic function, structure, complex, or archetype which acts independent of the ego and not under its control.

### ***Barbarism***

In the CW, Jung seems to emphasize a different meaning that one gets from the English translation: 1. A person who is not civilized. 2. Foreigner differing from the speaker or writer in language and customs. In ancient times a barbarian was a person who is not was not a Greek, a person outside of the Roman empire, or person who was not a Christian. 3. Person without sympathy for literary culture or art. The word barbaric also emphasizes a lack of refinement and gentleness and a love of show. These characteristics may sometimes be used to distinguish less

highly civilized people. The word may emphasize a harshness and cruelty of uncivilized peoples.

### ***Causality / Causal***

**See finality, conditionalism, materialism.**

Causality is a category or mode of thinking about an event or series of events. It is the statistical plausibility that a particular cause will result in a particular effect. Finality is causality's opposite and relates the events to an overriding meaning, goal, or purpose. One may look at any biological or psychic process from both standpoints. For example, in a neurosis, one may explore the antecedent parental or childhood experiences (causal approach) or by asking the question, what is the purpose of the illness or symptoms?

### ***Civilization / Culture***

Civilized means: 1. Bring out of the savage or barbarian condition; train in culture, science, and art. 2. Improvement in culture and good manners; refine. 3. Of a citizen or citizens. 4. Politeness; courtesy. Civilization can also refer to a country or region where there is an advanced stage of social development.

Culture means: 1. Fineness of feelings, thoughts, tastes, manners, etc. 2. Civilization of a given race or nation at a given time; its customs, arts, conveniences, etc. 3. Development of the mind or body by education, training, etc. 4. Breeding or refinement. It is derived from the Latin word, *cultura* – “a tending” < *colere* from which we derive the word, cultivate. Jung defines culture much along the lines of #1: “Schiller places the responsibility for this decline of the modern individual on culture, that is, on the differentiation of functions” (PT, para. 106).

### ***Collective Unconscious***

**See ideas, numen.**

The collective unconscious is a structural layer of psyche from which the origin of primordial or archetypal images arise. The hypothesis adds that the potential for such images is present at birth and not acquired through experience or knowledge. Archetypal images are non-personal, collective, and relate to a situation that is common to humankind. The collective unconscious is also the source of creative ideas in the platonic sense. In the moment, the felt-sense or quality of constellated contents of the collective unconscious is the feeling-tone of the numen.

### ***Compensation***

Compensation is an automatic response of the unconscious to the conscious situation such as seen in a homeostasis or a self-regulatory function. Compensation “adds to the conscious psychological situation of the moment all those aspects which” might aid adjustment, give a different and more accurate point of view, and facilitate “properly balanced action” (SDP, para. 469). Compensation may supply “those elements from the previous day which remained subliminal because of repression or because they were simply too feeble to reach consciousness” (SDP, para. 492).

Compensation may lose its effectiveness if the unconscious “contains too many things that normally ought to be conscious [either] ... by repression or neglect. They overlay, as it were, the normal unconscious psyche and distort its natural symbol-producing function” (SL, para. 512).

### ***Complex***

Complexes are psychic contents gathered around a central theme and associated with a particular feeling tone. Most arise from being split-off from consciousness because of traumatic influences or incompatibility (SDP, para. 253). If their energy level is higher than the ego, complexes may cause a disturbance or interference of normal conscious directedness. Complexes may act autonomously, be conscious or unconscious, and appear as personifications in dreams. Once formed, complexes have “a powerful inner coherence” and stability, a “high degree of autonomy,” and behave like “an animated foreign body in the sphere of consciousness” (SDP, para. 201). Complexes have a nuclear element and a large number of secondarily constellated associations. The nuclear element is acquired during life and also contains factors which are innate and primordial (SDP, para. 18).

### ***Complexio Oppositorum***

“The unconscious reveals itself as a cosmos of its own, governed by meaningful laws and made up of components that seem strange and paradoxical if one merely takes them at face value. It is a *complexio oppositorum*, i.e., made up of opposites. ... [In some dreams] both sides appear from out of nowhere, out of the void which is the fullness of the unconscious.” (DVN, p.139).

“The unconscious is ambivalent; it can produce both good and evil effects. So the image of God has two sides, like YHVH or the God of Clement of Rome with two hands; the right is Christ, the left Satan, and it is with these two hands that he rules the world. Nicholas of Cusa calls God a *complexio oppositorum*. ... YHVH’s paradoxical qualities are continued in the New Testament. In these circumstances it becomes very difficult to know what to make of prayer. Can we address our prayer to the good God to the exclusion of the demon, as Schweitzer recommends? Have we the power of dissociating God like the countrywoman who said to the child Jesus, when he interrupted her prayer to the Virgin: Shhh, child, I’m talking to your mother? Can we really put on one side the God who is dangerous to us? DO we believe that God is so powerless that we can say to him: Get out, I’m talking to your better half? Or can we ignore the *absconditus* [hidden or concealed] ? Schweitzer invites us to do just this; we’re going to have our bathe in the river, never mind the crocodiles. One can, it seems, brush them aside. Who is there who can produce this simple faith?” (SL, para. 1537).

### ***Conditionalism***

Conditionalism describes a category or mode of thinking where a strict coordination between cause and effect can be observed under certain experimental conditions. It occurs infrequently if ever in nature and is less frequent in living as opposed to dead matter (CD, p. 3).

## ***Confession***

**See analytical treatment.**

Confession refers to a patient's admission of those things about themselves which they dislike and are ashamed or afraid of. Jung noted that these may evoke "overpowering feelings of inferiority" or weakness which can demoralize a patient. He advises that it's often helpful "first to give a positive outlook to the patient" which builds "a foundation on which he could stand, before we approached more painful and debilitating insights" (SL, para. 513).

Most often, patients first project their inferiorities on others before they confession to their own. Confession helps relieve the patient of painful, repressed secrets or emotions which isolate him from his fellow human beings. There appears to "be a sort of conscience in mankind that severely punishes everyone who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human" (ADP, p. 221).

## ***Conscious / Unconscious***

**See directedness.**

Consciousness is the field of inner and outer experience that relates itself to the ego (subject). By consciousness, an ego orients to these inner and outer facts (SDP, para. 256) through one of the four functions. Also, consciousness is that quality of awareness which adapts to the outside world in the moment (SDP, para. 132). Consciousness also possesses directedness of attention and action, also called "will." By the term consciousness, psychology means more than alertness or awareness. It refers to an awareness by the ego complex that the "I" (awareness of oneself as subject) is doing something along with a knowledge of the purpose of that doing. By definition, this level of consciousness excludes all animals. Human consciousness enables one to give an account of the doing's or experience's meaning or value to oneself and express that to others.

The unconscious is all that is not conscious at any given moment. The unconscious is not directly accessible to observation. It is inferred through its effects. "It is as if" (SDP, para. 297). The unconscious contains forgotten and repressed contents which are unpleasant, disturbing, or incompatible to the ego (IWM, p. 9). It also contains contents too feeble to have been conscious in the first place and creative contents which were never conscious. At times, the unconscious appears to have an intelligence and purposiveness superior to conscious insight (PR, para. 63).

The field of consciousness is very limited and small compared to the field of the unconscious. Any excessively strong position in one brings about its opposite in the other – their compensatory relationship (APS, p.77). Suppression of the unconscious counteraction or counterpoint adversely affects the self-regulatory balance of the psyche (SDP, para. 160). The boundary between conscious and unconscious is always changing. Consciousness may work by "fixing" the image, preventing its animation and thereby allowing the ego to take a fixed stance. Such a phenomenon is seen in the Western conscious *a priori*s of time and space.

In symbology of the unconscious, the above is associated with masculine, winged birds and creatures, orderedness, light, a collective idea, and spirituality while the unconscious below is

associated with the feminine, fertility, darkness, animals, and the chthonic realm. The unconscious below is more often manifested as a form of an emotion, physical symptom, affective disturbance of the sympathetic nervous system, or synchronistic occurrence (PA, pp. 142-143).

***Consciousness, levels of***  
**See eros and logos.**

One way to view levels of consciousness is to compare individual psyche development with the development or transformation of the Western *imago Dei*. From a psychological standpoint, religions reflect the highest meaning of human beings. Their dogma reflect the unsolvable problem of the opposites of matter and spirit and subject and object. Religion explains what has happened and why it has happened.

The levels or strata of the development of individual consciousness may be divided into six regions or fields of experience which still exist universally in the psyche of modern human beings. According to Edinger, these are: 1. Animism (hunters and gatherers; migratory villages); 2. Matriarchy (geographically settled agricultural communities); 3. Hierarchical polytheism (development of larger urban centers); 4. Tribal monotheism (Judaism); 5. Universal monotheism (Christianity); and 6. Individuation. In this schema, each stage represents the psychic fact that the world of ego was become larger and more complex. In animism the autonomous psyche is experienced everywhere and in everything. In matriarchy, the great nourishing earth mother is the major factor; the masculine principle is subordinate to the feminine provider. Feeble consciousness still dominated by nature and the earth principle; it is born but dies young (symbol of castrated male) not achieving full maturity and goes through the ordeal-death-rebirth cycle repeatedly. In hierarchical polytheism, the masculine principle begins to subordinate the feminine and kingship arises. Humankind has the power to live in cities far removed from the need to kill animals and farm the land. There is more advanced writing, metallurgy, and technology. Theology and social structure becomes hierarchical based on levels of power and authority. In tribal monotheism, a single all-encompassing deity emerges who is linked to a specific tribe or people who are chosen by him. He has personal relations with only his chosen people. Though his singleness is proclaimed he does not have control of everything and he has enemies. At times he is portrayed as being quite unconscious and infantile. In universal monotheism, the tribal monotheism of Israel was made available to the nations. At this strata, the god-image is more solidly split in two parts: with three “pieces” being good and one “piece” being bad. In this strata the concept of the transformation of a god-image, who is still connected to his roots, arises. In individuation, “religious imagery is understood as the phenomenology of the objective psyche” (NGI, pp. xvi-xxii).

All humans have the potential to experience all of these fields or regions. There are no living human beings that are primitive or primal as such. Yet that experience is for the most part dependent upon and conditioned by education and the experience of civilization that one was raised in. The most important factors seem to be literacy and play which help one to incorporate these experiences as stable memory traces from which the ego can take a stance.

## ***Constellated / Constellation***

A constellated content promotes a person to take up a position from which they can be expected to react in a particular way (SDP, para. 198).

## ***Daemonic***

**See possession.**

## ***Depression***

Depression describes a state in which consciousness is deprived of energy which is trapped in the unconscious. Such a loss of energy relates to the individual's feelings of emptiness, sadness, and fatigue. Trapped energy is not available to facilitate adaptation to life (SDP, para. 166).

## ***Detachment***

**See will**

I use this word to refer, for example, to a distinctly Jungian concept: that all of the four functions operate at all times in every modern Westerner. However, the operation of these functions may be entirely on an unconscious basis. To describe such a phenomena, one might say, "such and such a function is not yet *detached* from the unconscious and therefore is contaminated with it.

When one or more of the four functions or other psychic structures remain attached to the unconscious, such a product of the unconscious might be said to exist in an undifferentiated or contaminated, or even pre-conscious state. For example, relating this to autonomous ideation, Jung writes of such primal thinking: "the primitive does not think consciously, but thoughts appear [in consciousness]. The primitive cannot assert that he thinks; it is rather that 'something thinks in him.' The spontaneity of the act of thinking does not lie, causally, in his conscious mind, but in his unconscious" (ACU, para. 260).

Jung asserted that "will" arose at "a time in the dawn of all history, in the beginning of civilization, when man first detached one function from the collective unconscious; that is, he succeeded in making a part of the unconscious psyche serviceable for his own purpose. [At that] moment ... man could say that he had a purpose or the will to do so-and-so ... ." (DA, p. 604).

## ***Development***

**See consciousness, life stages, mandala, play, story-telling.**

Development refers to the readily identifiable and age-appropriate activities and responsibilities of outer life as determined by a particular society at a particular time period. When achieved according to the society's definitions, one can be said to have adapted appropriately to that particular life stages. More crucial life stage transitions are associated with mandalas, archetypal dreams or images, and, in native societies, primal initiation rites.

## ***Differentiation***

Differentiation is the function or ability to discriminate one content from another or the subject from object (the “I” from the “not-I”). The unconscious is non-differentiated. The less differentiated consciousness is the more life is lived as a stream of events. In these states, such as in a small child or in humans living at an archaic level of consciousness, the individual only knows whether the event belong to them or to the other and that it affects them (DP, para. 83).

### ***Directedness***

Directedness is the ability to focus attention upon a psychic content. It also refers to an individual’s ability to initiate action and is somewhat analogous to will power. Directedness, because it is a position taken up by consciousness, automatically creates a counterpoint in the unconscious (SDP, para. 139).

### ***Dissociation***

Dissociation refers to a state in which there is too great a separation between different parts of the psyche which should be connected in some manner. Dissociation is an unconscious, automatic process. Dissociation may also refer to too wide a separation between subject and object(s) or two parts of a concept or value. Its opposite is identification. Dissociation also describes the normal tendency of consciousness to break into parts which may aid the development of a single part or function but at the cost of potential dissociation from the unconscious part (SDP, para. 138). This tendency is managed in modern Westerners life by building compartments in which the split off parts are put. However, such actions do not protect them from the psychological effects of too great a separation from their own instincts and from numinous experience.

### ***Doubling***

Doubling or twining of a content is a phenomena that occurs as an unconscious content approaches or is at the threshold of consciousness. After a content becomes conscious, one part remains conscious while the other part falls back into the unconscious.

### ***Dream (s)***

**See abaissement, amplification, dream ego, interpretation.**

Dreams are psychic products of sleep which occur spontaneously without conscious motivation. Since dreams originate in the unconscious, we do not know their source or motives (SDP, para. 580). Dreams images are at first subliminal and not capable of producing a “definite thought, unless it should cease to be a dream by instantly becoming a conscious content” (SL, para. 511). Personal dreams deals with imagery from the personal emotional complex while the collective dream use images from the collective unconscious (IWM, p. 33). Dreams are compensatory to the conscious situation and also contain creative contents never before conscious. Dreams may reveal knowledge that consciousness never thought of, but such contents should be judged by consciousness. Repetition of a dream may indicate that a vital, but neglected or ignored content, is important for consciousness.

“The relation of the unconscious to the conscious mind is to a certain extent complementary, as elementary psychogenic symptoms and dreams caused by simple somatic stimuli prove\*. ... Careful observation and analysis show, however, that not all dreams can be regarded mechanically as mere compensatory devices but must be interpreted rather as attempts at compensation, though this does not prevent very many dreams from having, on a superficial view, a distinct complementary character” (MC, para. 124). \* – “Particularly dreams about hunger, thirst, pain, and sex. Another complementary factor is the feminine nature of the unconscious in a man” (MC, para. 124, n. 55).

In addition to the complementary and compensatory aspects of dreams, there is also the creative and destructive side emanating not from the ego or its reactions / non-reactions but from the collective unconscious which may be personified at the Old Wise man or as elemental powers or natural events such as an earthquake or a great wind.

### ***Dream ego***

The dream ego is the small remnant of consciousness left during dreaming. In sleep, the activity of the ego doesn't stop but is very restricted, “a curiously distorted ego ... a mere fragment or shadow of the waking ego” (SDP, para. 580). In a dream, the dream ego is confronted with or enters the field of the inner life “in the same way as outward circumstances” confront the ego in real life (SDP, para. 580).

### ***Drive***

A drive is an energy-dependent conscious behavior or action as in the drive toward meaning or for success (SDP, para. 52).

### ***Education***

**See analytical treatment.**

Education, as the third stage of therapy, refers to the education of individuals principally about their adaptation and behavior as social human being in a group (ADP, p. 222).

### ***Ego Complex***

The ego complex is the center of the field of consciousness. It is the subject or complex factor to which conscious contents are related. No content can be called conscious unless it is represented to a subject. Symbolically, consciousness is the small light within in the domain of the larger darkness of the unconscious. It is from one's ego that a stance in life is taken both to external situations and to the psychic products of the inner life. The ego's power of directedness and strength are roughly proportional to its ability to remain whole when confronted with the constellated contents of the unconscious. As the energy value of the unconscious content increases, an increased consciousness which expands its capacity or a splitting off as in a compartmental psychology is needed for ego cohesion to be maintained. Consciousness readily fatigues and breaks into parts unless its energy value is increased.

## ***Ego development***

**See play.**

The ego rests on both a somatic and a psychic base. However, it is a factor that can never be fully described (A, para. 3). It is acquired or found during one's lifetime. Initially it seems to arise from the collision between soma and the environment. Once the ego is established as a subject, it develops from further collisions with both the outer and inner worlds (A, para. 6). The ego is, so far as one can judge, individual and unique. Ego identity is retained up to a certain point but its overall stability is relative (A, para. 10).

“Little children talk of themselves first in the third person and begin to say ‘I’ only when they have found their ego. [One might also] ... say [that] the empirical existence of an ego is a condition through which continuous consciousness becomes possible. For we know that the sort of impersonal consciousness observed in little children is not continuous but of a dissociated and insular character” (JLI, pp. 254-255). On theoretical ground, the universal existence of childhood play suggests that it is a factor in ego development. In particular, it must supply to the psyche certain factors which facilitate the separation of the pre-conscious wholeness into subject and object.

## ***Egyptian psychology***

Ancient Egyptian psychology was fundamentally different from Western psychology. Its background was an impersonal unconsciousness paired with a “revealed consciousness, or a consciousness inspired from within ... derived directly from the gods, personified in Pharaoh. He was the self and the individual of the people. The spirit still came from above. The tension between above and below was undoubtedly extreme, hence the opposites could be held together only by means of equally rigid forms. The ‘duality’ of the ruler is based on the primitive belief that the placenta is the brother of the new born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. You can find detailed descriptions of this in Levy Bruhl ... . The *ka* is probably a descendant of the placenta.” (JLI, pp. 259-260).

## ***Entelechy***

Something grows to what it is meant to be. In biology it refers to the observation that a distinctively identifiable seed will grow into a particular plant. The term “entelechy” refers to this future, presumably pre-determined development. Jung noted empirically a similar phenomena: the psyche may anticipate future developments in the form of an image which later proves to be an accurate representation of the yet-to-be synthesis of personality. Seen from some future vantage point, one can identify all of the hard work that “led” to the development and rightly call the process a “synthesis.” However, when viewed from this past vantage point, the later development seems to have been inevitable, just as the seed which will grow into the oak tree, and therefore may be called “entelechy” (ACU, para. 278).

## ***Ethic***

**See moral.**

The relationship of the ego to the unconscious other – the subject within the unconscious as object. There is no reason to suppose that though the forms under which ethics appear are different in different cultures that the process of ethical judgment is any different among members of the human race (CT, para. 108). Whereas a moral is collective, the foundation of an ethical decision is a spontaneous and decisive impulse on the part the unconscious.” (MDR, p. 330). An ethic is always a matter of feeling whereas a moral may be intellectual only.

### ***Elucidation***

**See analytical treatment.**

Elucidation is the second stage of therapy in which one might see the origin of certain disturbances and fixations as based on the parental imagos and shadow projections. Freud saw this as the stage of wishful childhood fantasies.

### ***Empiricism***

**See experience.**

Empiricism begins with a description of what is and what is experienced: psychic experience from dreams, visions, fantasies of individuals and the delusions of psychotics. An empiric approach records the natural and involuntary products of the psyche without regard to their relation to a traditional or accepted truth. The purpose of explaining what is seen is to make the experience “generally and humanly understandable” (JLI, pp. 237-238).

### ***Enantiodromia***

Enantiodromia is a term of Heraclitus meaning “running counter to.” It refers to the empirical finding that, psychologically, things turn into their opposite. Jung used the concept to draw attention to the psychic fact that over the course of time there emerges from the unconscious, contents, trends, or behaviors which are opposite from the predominant features of consciousness or external life.

In his earlier works, Jung explains this same clinical observation from the standpoint of the effects of psychic energy (libido) flowing from the unconscious to consciousness: “When I was working on the *Psychology of the Unconscious*, ... Freud could see nothing in the book except resistance to the father, and the point in it to which he took the greatest exception was my contention that the libido is split and produces the thing that checks itself” (APS, p. 24).

By this he means that any strong conscious tendency brings a reaction of its opposite from the unconscious which “checks” it.

See my entry under the term, “heuristic,” for an example of enantiodromia.

### ***Epistemology***

Epistemology is the science of knowledge. When one adheres to a strict epistemology they refrain from making postulates which can neither be proven nor disproven. Such postulates are

the domain of metaphysics rather than psychology.

### ***Eros***

**See logos, play.**

Eros relates to the psyche activity of relating two or more things, concepts, or contents to one another. Out of this intuitive concept, one might derive that eros relates directly to the human propensity for relatedness and receptivity. It also may refer to the principle of love in both its instinctual aspects and deeper meanings. In psychology, it refers to the feminine developmental of consciousness which occurs as an *a priori*. It is perhaps the psychic correlate or correspondence to the biological / genetic distinctive of the female Homo sapiens. Generally, a woman is more consciously in touch with eros while her logos function is less developed.

### ***Experience***

All experience is psychic experience which has three sources: the outer world (physically transmitted through the senses), the body, and the unconscious. “Physically transmitted” means that the phenomena is either now or will later be capable of measurement with an instrument. At present, we can only measure psychic intensity through the feeling function or indirectly through disturbances in bodily function.

### ***Extraversion / Introversion***

**See functions.**

These terms refer to the differentiations of a particular attitude preference to bring reality to the ego via the subject or the object. In extraversion, the energy of consciousness habitually flows from the subject (the person) toward the object (outwardly) with an unconscious flow from the object back toward the subject. Extraverts are generally recharged by people contacts. In introversion, conscious energy flows toward the subject (themselves) with an unconscious flow from the subject back to the object. The unconscious counter-flow contributes toward the introvert’s subjective feeling of being drained from too many or too intense people contacts (JT, p. 4).

### ***Fantasy***

**See image, play.**

Fantasy is the natural flow of images which is the activity of the psyche. It comes involuntarily with sleep or an abaissement.

### ***Finality / Final***

**See causality.**

Finality is a categorization of events or a sequence of events from the standpoint of them having a purpose or goal. It is the opposite of causality. The two categories of events exclude each other but both help one to describe biological and life processes and phenomena. “Things can still be investigated from the point of view of a possible conformity to an inner purpose” (CD,

pp. 3-4). Though it appears as if the end or goal had pre-existed, in psychology finality is not teleology. Not all events or series of events have meaning. There is also meaninglessness.

### ***Fixation***

Fixation describes a situation in which there is a strong attachment to a complex. Though one can say that the neurotic is more influenced by complexes than a normal person, fixation itself may be a normal phenomena. The more primal consciousness is the more it appears bound to the world of nature (as the matrix rather than consciousness), conservatism, and instinct regardless of whether there are complexes. In distinction the neurotic is markedly influenced by his infantile conflict which is “less a matter of fixation than of the peculiar use which he makes of his infantile past” (FP, para. 364).

### ***Freud***

Jung described the leading features of the particular psychologies as follows: 1) Freud – pleasure and pain; 2) Adler – power and defeat; and 3) Jung – preservation of self and species (individual and collective). “I will say Freud’s point of view is an extraverted point of view” (JS, p. 257). On inferiority complex: It plays almost as great a role as the sex complex. While the sex complex belongs to a hedonistic type of man who thinks in terms of his pleasure and displeasure, another type, one who has not arrived, thinks in terms of power and defeat. To him it is far more important to win out somewhere than solve his whole sex problem (JS, p. 257). Preservation of self and species: Life has two aspects: self-preservation and the preservation of species. Nobody in his senses dismisses the one or the other thing. We always have both aspects, because we are meant to be balanced” (JS, p. 257).

### ***Functions (Four)***

#### **See detachment, will**

The four functions serve to orient the ego to outside and inside reality (material and psychic facts). The ego generally uses one or two of the four functions to do this, called the superior function and the first auxiliary functions. The inferior function means the underdeveloped, archaic, or primitive function which is the opposite of the superior function. “... When one studies the psychology of the functions, one finds that [often] it is not fully detached, that, [even] in the differentiated type, there is still a part, a root, of the most differentiated function which is embedded and entangled in the collective unconscious” (DA, p. 604).

### **Sensation**

Sensation brings to consciousness the perception that something is, usually the foreground of an experience.

### **Intuition**

#### **See idea.**

Intuition brings to consciousness a perception about what is not there, the not-present in the

background of place or time – past or future (SDP, para. 256). Intuitive contents come arrive in conscious whole and complete, as “a kind of instinctive apprehension” (PT, para. 770). Both sensation and intuition are characteristic of childhood or primal consciousness. Intuition counter-balances sense impressions with mythological images, the precursors of ideas. Intuition stands in a compensatory relationship to sensation and, like it, is the matrix out of which thinking and feeling develop as rational functions” (PT, para. 772).

### **Thinking**

**See intellect.**

Thinking is the rational function which changes a perception into a psychic content. It is the rational function that tells us what the content is. Thinking divides a content into at least two parts or categories which allow one to say that something is a “this and not a that.” Recognition, derived from thinking (SDP, para. 288), compares and differentiates with the help of memory or memory images (SDP, para. 290). Thinking ... brings the contents of ideation into conceptual connection with one another; it links up ideas by means of a concept. Thinking excludes feeling, however every conscious thought has at the same moment an unconscious feeling value.

### **Feeling**

Feeling is the rational function of establishing the value of the object to the subject (SDP, para. 256). Therefore, feeling relates to the personal side of the object whereas thinking refers to its impersonal side. Feeling function refers to psychic facts just as touch relates to physical facts (SDP, para. 223).

### **Gnosis**

*Gnosis* means knowledge derived from inner experience rather than the outer realm of life (FP, para. 77).

### **Heuristic**

The English word “eureka” derives from the same Greek root as “heuristic” does. Eureka is the exclamation of surprise and delight at the experience of “inventing” or “finding” the solution to a problem or dilemma. The common usage of heuristic is “helping one to learn.” It is easiest to understand Jung's use of this term by the following example:

“I formulated [enantiodromia] as a heuristic<sup>1</sup> principle always to seek for the opposite of every given trend, and all along the line the principle worked. Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith. So in general any excessively strong position brings forth its opposite. I traced this phenomena down to the fundament split in the libido, by virtue of which split we can never crave anything violently without at the same destroying it” (APS, p.77).

## ***Idea / Ideation***

According to Plato, idea is the eternal *eidos* relating to Jung's primordial images that are eternal and transcendent forms. Classically, the seer has perceived them in the images of dreams and revelatory visions" (ACU, para.68). These conceptualizations view the creative idea as non-ego in origin. Such a viewpoint is also seen in the Judeo-Christian scriptures: "I, Wisdom, have intelligence in hand, knowledge and insight I command" (Prov. 8:12, Moffatt) – which agree with the Platonic view that creative "insight" come through the agency and "command" of an archetypal constellations of the *imago dei* through anima ("Wisdom" as the suprapersonal feminine personification).

Idea is distinguished from ideation which refers to the fact that contents which seem to spontaneously come into consciousness are brought into conceptual connection with one another by thinking. The products of ideation are the contents of imagination. "All conscious imagination and action have been developed with these unconscious archetypal images as their basis, and always remain bound up with them" (AS, para. 12).

## ***Identification***

Identification is a totally unconscious process in which subject and object are merged. The opposite of identification is dissociation. Consciousness detaches subject and object through differentiation and discrimination. In native societies, Jung observed that "the unconscious coalesces with the external world, as can plainly be seen from the numerous projections of the primitive consciousness. Here one can hardly speak of an ego-world relationship, since the ego as we understand it barely exists. The primitive consciousness is an immersion in a stream of events in which the outer and inner world are not differentiated, or very indistinctly so" ("Letter to Marie Ramondt – 10 March 1950," JLI, pp. 548-549). When such cases of limited ego consciousness are encountered clinically, one would do well to remember "this interweaving of the external object with the psychic state" (JLI, p. 549).

## ***Image, Imaginal***

An image refers to the representation of a content in consciousness. Images are not just visual but refer to a contents associated affects, their feeling-tones (SDP, para. 291). Image may be either personal or impersonal (having collective and ... mythological qualities) also known as primordial image (PT, para. 732). Image refers to the fact that consciousness has no direct relation to any material objects – an unconscious process is interposed (SDP, para. 745).

"Our images are, as a rule, of something, and even delusions are 'images' of something, as modern psychology has amply shown. If, for instance, I imagine an animal which does not exist in reality as we know it, I form a picture of a mythological entity, following the age-old activity of our ancestors in imagining fairy beasts and 'doctor animals.' I am functioning within the frame of an archetype. I am in this case strongly influenced by it. (The archetype has efficacy.) But although we can be fairly certain that no such animal exists in physical reality, there is nevertheless a real cause which has suggested the creation of a dragon. The dragon-image is its expression" (JLII, p. 522).

## ***Imago***

An image of a complex or a particular memory content or area. One refers to an imago when a subject perceives an actual person mainly through their projections. For example, the parental imago is composed of two factors: the personally acquired image of the personal father or mother plus the parental archetype (JLI, n. 3, p. 52).

## ***Individual / Collective***

Individual relates to a single person whereas collective relates to a group. Collectivism tends to undervalue the unconscious, is conservative, and promotes instinct and herd function (instinct of the collective).

## ***Individuation***

**See transformation.**

Individuation is the natural life process of becoming oneself, a harmony or wholeness of entire personality. Individuation refers to contact with the unconscious in its symbol forming function and with the self as the objective other within the unconscious. Individuation advances roughly proportional to one's connection with numinous contents of the collective unconscious. Some of its symbols are the spiral or serpentine path signifying the non-linear transformation of personality onto a higher level. One never can know the individuation path for another as it is revealed individually in their dreams and visions.

## ***Inflation***

Inflation is an unconscious state of inaccurately judging oneself to be more than they are. Inflation usually may come from identification with an archetype. It is generally compensated by feelings of inferiority in some other area of the personality (JLI, n.4 , p. 52).

## ***Instinct***

**See play.**

Instincts are pre-programmed biological, non-rational responses to an inner or outer triggering event or experience. The response has the characteristics of repetition, dynamism and compulsion. Instinct is felt to have a specific meaning and intention (CT, para. 556). Human instincts can be modified to a certain extent and then exhibit both physical (biological) and psychological aspects (SDP, para. 233). For example, when the chief human instincts of hunger, self-preservation, and sexuality are modified, their compulsivity abates and their energy can be moved into non-instinctual channels. When the more basic instincts are satisfied, the important instinct of play (drive to activity) appears. It also may be modified into "travel, love of change, and restlessness" (SDP, para. 237-240).

## ***Intellect***

Intellect is the capacity for directed thinking (PT, para. 832).

### ***Interpretation***

**See amplification, association, subjective level, symbols.**

To interpret a dream means to reconstruct its central message or meaning. One tries to put the dream's meaning into a "sentence or a nutshell" somewhat like "a letter or a telegram that has a definite message to convey" (CM, p. 59). Interpretation strengthens the ego whereas amplification satisfies the emotional needs of the unconscious and the personality (CM, pp. 59-60).

### ***Introjection***

Introjection refers to the unconscious assimilation of a content, while projection is a process of dissimilation or expelling of a subjective content into or onto an object (PT, para. 768). Like projection, one speaks of introjection only when there is an awareness of what has happened or a question of whether a content might have been "thrown into" oneself from the outside.

### ***Judgment***

Judgment refers to an opinion or determination of value by subject. It indicates the direction of the path that is desired and chosen (SDP, para. 136). Judgment is always based on experience – what is already known and of necessity becomes one-sided (SDP, para. 136).

### ***Libido / Energy***

Libido is a concept related to life force or vital energy. It manifests as instincts and drives such as the nutritive instinct in an infant; the adolescent sexual drive; and the adult adaptation to the outer world. Whenever libido, in the process of adaptation, meets an obstacle, it accumulates potentially to enable the increased effort necessary to overcome it. However, if the obstacle is too strong or the person abandons their task, it regresses and reverts to an earlier and more primitive mode of adaptation" (FP, para. 568).

The energy concept is an interpretation of physical events. In past times, it was symbolized in the secret fire of the alchemists, the phlogiston (heat-force) inherent in matter, the primal warmth of the Stoics, or the Heraclitean ever-living fire. The primitive notion of an all-pervading vital force, a power of growth and magic healing is generally called mana" (ACU, para. 68).

A final point of view is easily conceptualized as energetic – the flow of energy toward a definite goal (direction) which follows the gradient of potential in a way that cannot be reversed. The idea of energy is not that of a substance moved in space; it is a concept abstracted from its relation to movement (SDP, para. 3).

### ***Life stages***

**See adolescence, mid-life.**

## ***Liminal***

Liminal refers to a borderline region such as the “threshold of consciousness” between consciousness and the unconscious.

## ***Logos***

**See eros.**

Logos means finding the word or name for something. Out of this intuitive concept, one might derive that logos is a psychic factor or human potential to separate one thing, concept, or content from another. In psychology, it refers to the masculine developmental principle of consciousness which occurs *a priori*. It is perhaps the psychic correlate or correspondence to the biological / genetic distinctive of the male Homo sapiens. Generally a man is more consciously in touch with logos, while his eros is less developed.

## ***Lumen or luminosity***

**See numen**

Lumen is the “light” of numen (archetype) referring to knowledge or intelligence which appears in consciousness. Lumen is non-ego in origin.

## ***Magic / mana***

**See energy, libido.**

Psychologically, magic or mana is unconscious causality attributed to a numen. It is a force which may bring about an immediate change of plans or attitude. In magic, the psychic and the objective coalesce in the external world as the invisible force which acts on a person from without. Primal, magic-believing man is un-psychological (CT, para. 128). “But what, in fact, is this unconscious that played such a far-reaching and unforeseeable part in Jung’s life and work? Actually, it is just a modern technical expression for an inner experience which is as old as mankind, the experience which occurs when something alien and unknown overwhelms us from within, when the working of inner forces suddenly changes our lives, when we have dreams or inspirations or hunches which we know we have not ‘made up’ but which come to us from a psychic ‘outside’ and push their way into consciousness. In earlier times these effects of unconscious processes were ascribed to a divine fluid (*mana*) or to a god or demon or ‘spirit.’ Such names gave expression to the feeling of an objective, alien, and autonomous presence, as well as to a sense of something overwhelming to which the conscious ego had to submit” (MOT, p. 7).

## ***Mandala***

Typically, it is an individuation symbol which “encompasses, protects, and defends the psychic totality against outside influences and seeks to unite the inner opposites” (CT, para. 621). A mandala is both a distinct individuation symbol and a symbolical representation of the self. Jung considered the mandala a non-regressive unconscious product – an elemental god-image. He found it more commonly in people who could no longer project the idea of God onto an

autonomous entity of a known religion (PR, para. 158-9).

### ***Materialism***

**See matter / spirit.**

Materialism is a category of idea that something is of material origin. It also represent a unconscious metaphysical judgment – an identification with one side of the archetype. It drags a part of the psyche and puts it either in heaven or earth depriving them of the possibility of a middle position” (AA, J59, p. 100, para. 14). Jung calls Freud’s psychological error “scientific materialism,” that is he only considers the matter / soma aspect of archetype while ignoring its psychic / spiritual aspect. Materialism is “the corresponding developmental of spirit in the reverse” (ACU, para. 391). Both spiritualism and materialism are one-sided metaphysical judgments. As a categories of idea, material origin’s opposite is that something is of mental or spiritual origin.

### ***Matter / Spirit***

**See materialism.**

The reality of matter’s existence comes through the sense perceptions while the reality of the spirit comes through psychic experience, an inner perception (SDP, para. 251). Before the scientific enlightenment, investigators projected into matter their unconscious contents as any unknown and incomprehensible entity, like matter, provides a suitable hook for projection (PR, para. 95).

### ***Meaning***

A category of thought which assigns a high personal value to an event or series of events.

### ***Memory***

Memory represents an image or content that has been assimilated and integrated into consciousness. Then it can be accessed or recalled by the ego. Memory enables the ego, through comparison with other contents, to establish its relationship to other contents events, or experiences. This allows the ego to take a position toward them.

### ***Mid-life***

**See anima, life stages, shadow**

Midlife transition begins at age 35-40). Midlife requires a change of focus from the outward achievements of early adulthood to inward growth. The main barrier to a successful transition is conscious one-sidedness and recognition of the figures of the personal unconscious as psychic facts. In this stage, analytical treatment invariably leads to confrontation with anima / animus.

### ***Moral***

**See ethic**

Moral describes the relationship of an individual to some code of civilization which determines right from wrong or good from evil.

### ***Myth***

Myth makes statements about processes in the unconscious. Religious statements, in distinction from mythic ones, still carry a feeling-tone of numinosity (PR, para. 451).

### ***Nature***

Nature refers to the physical world of plants, animal, and minerals in their original state, uninfluenced and unchanged by human beings. Nature means “to be born” referring to the world of things except those made by man. The two facts of human life, nature and civilization, are opposites. When either fact is judged as the better or only way of life, the individual becomes psychically unbalanced and lacks wholeness. Either extreme can possess an individual through a connection to an archetypal constellation of self-preservation

### ***Neurosis***

Neurosis may be conceived as a failed adaptation or an attempt at self cure (FP, para. 574). Jung emphasis was not on the cause in the past, but on the necessary task the patient is not accomplishing in the present. In neurosis, Jung saw that the “regressive libido ... has not found its natural outlet in any new form of adaption to the demands of life” (FP, para. 570). In neurosis there is increased permeability of the threshold of consciousness – the boundary between consciousness and unconsciousness (SDP, para. 134). Jung noted the fact that neurotics hides disagreeable things is in no way pathological as normals do the same (PR, para. 41).

### ***Numen***

The numen [L < *numen* ‘ the sacred] is the unconscious archetypal source of feelings of awe and sacred fear. Dissociation from instincts and the unconscious leaves modern man without a numinous connection to myths and gods. The numen is the source of creative ideas, myth, and religion. It first appears in human history as an identification in the figures of gods and daimons (MDR, pp. 346-347). The numen is a fact of life and if suppressed works through substitute gods of sex, power, and material goods. Numinous symbols work by fascination, impression, suggestion, and conviction roughly proportional to the energy stored up in the archetype. The experience of the archetype can seize and possess the whole personality, and is the factor which also produces faith” (ST, para. 344).

### ***Numinous / Numinosity***

**See numen and lumen.**

Numinosity is the influence of the numen – an autonomous experience of awe and fascination sometimes associated with bodily manifestations. The felt-sense of awe is toward a visible object or experienced as a fascination or influence of an invisible presence (PR, para. 6). The presence of the numen also can bring knowledge and insight, which one calls the luminous or

light giving properties of a numen that is realized (ML, p.60). The numinous experience must be guarded as a precious thing because it is easily taken from a person and naturally fades over time. One receives the *influxus divinus* as a grace: one can only draw closer to what promotes it and move away from that which seems to block it (JLII, pp. 56-57).

### ***Objective***

Objective refers to the object, the other, the outside situation, or as seen from the point of view of the object. It is distinguished from the subject, which refers to the ego, the one who experiences, or the inner experience itself. No objective statement is completely non-subjective because of its passage through the subject's mind" (APS, p. 57).

### ***Obsession***

An obsession is the autonomous appearance in consciousness of a thought, idea, or concept as a compensation to some unconscious formation (PR, para. 35).

### ***Opposites***

**See matter / spirit.**

Concepts can frequently be divided into pairs of opposites such as matter / spirit which also may be expressed as: instinct / archetype or soma / psyche or earth / mind or nature / civilization.

### ***Pairs of opposites***

**See opposites**

### ***Participation Mystique***

**See identification, individual / collective, projection.**

Jung adapted the term "participation mystique" originally coined by the French anthropologist Levy-Bruhl to refer to the continued connection to the archetypal layer of psyche in adult life. He calls the images produced "collective representations." At first glance, especially from a traditional Western viewpoint, the person so described may be thought of as being in the "dark ages" or, more charitably, as "unenlightened." Such a typically one-sided Western designation relates more to a personality which is dissociated from both instinct and the numinous and has unconsciously made matter into a substitute god. Empirically, participation mystique (also called "participation") describes an unconscious identity between subject and object. It can be said to be a normal feature of childhood and is retained as a layer of archaic consciousness present in all humans beings. The less individual a person the greater the tendency to exhibit participation.

### ***Persona***

Person is an image or adaptive system / structure which stands between the ego and the external world and is shown to the world. The persona is a compromise role with individual and collective features which facilitates interaction within a collective and protects the ego. Early in

development, the ego and persona may be identical. However, this should not be the case in adulthood. A person may find that their persona is at odds with their inner values. Persona may appear in dreams as clothing or a uniform.

### ***Personal Unconscious***

The personal unconscious contains contents which are acquired during a person's lifetime. Its contents include those that have lost their energy intensity (forgotten); been repressed, or were sense impressions which never had enough intensity to reach consciousness (SDP, para. 321). In the moment, the felt-sense or quality of constellated contents of the personal unconscious is the affect or the feeling-tone of the complexes. The figures of the personal unconscious whose origin lay closer to consciousness appear as known figures of the same sex (shadow and persona) and opposite sex (anima) whereas as those which are unknown to the dreamer tend toward origins deeper from consciousness.

### ***Personification***

**See symbol, theriomorphic.**

Personification refers to the autonomous activity of the symbol-producing function of the psyche which produces images of people (anthromorphic) or animals (theriomorphic). After a symbolic personification is amplified and interpreted, one feels it was chosen because it represents the best possible way to express significant unknowns to consciousness.

### ***Phylogeny***

This term is a biological designation which refers to the "family" origin as in phylum (kingdom) and species, such as *homo sapiens*. In general, it means the origin and development of a particular kind of life such as an animal or plant. From the Greek *phylon* race + *-geneia* origin (Thorndike). A related word is ontogeny which means "the development of an individual organism. From the Greek *ontos* being + *geneia* origin < genes born, produced" (Thorndike).

### ***Play***

**See development, eros, fantasy, instinct, logos, and story-telling.**

Play, as the drive to activity, may be considered an instinct like hunger and sex whose purpose appears to be the promotion of ego development in both sexes. It seems to me more closely associated with eros than logos as suggested by the following Biblical amplification:

*"The Eternal formed me [Wisdom] first of his creation, first of all his works in days of old. 30 I was with him then, his foster-child. I was his delight day after day, playing in his presence constantly, playing here and there over his world, finding my delight in humankind" (Prov. 8:22, 20-31, Moffatt).*

Jung expanded upon Schiller seeing in the play instinct a relationship between it and the adult psyche's symbol-creating function. Jung noted that the symbol stands between "the two opposing functions" and is seen in the "inferior function [which] is only partly attached to

consciousness; its other part is attached to the unconscious.” In the adult psyche “fantasy activity [as the] creative and receptive at once” replaces play and is the vehicle by which the “opposites merge” (PT, para. 171).

Through play, a child has the opportunity to allow the creative or individuation energies to be constellated in response to inner and outer world facts. Therefore, the play instinct is a normal childhood life-response to adaptation challenges in the present. Giving it freedom, on the condition that the child meets the affairs of real life, greatly aids ego development. The child who knows how to play can enter the actual and fantasy worlds with equal freedom and flexibility. Through natural play, a child calls up those archetypes which they have a particular need for.

### ***Possession***

Possession describes the psychological situation in which an unconscious autonomous complex becomes powerful enough to control the personality. This usual takes the form of a menacing personification (JLI, p. 344).

### ***Primal Consciousness***

Refers to the layer of psyche present in all humans in which life is experienced as a stream of events with no or limited ego power to distinguish between subject and object or inner and outer world such that the unconscious coalesces with the external world (JLI, pp. 548-549).

Jung wrote that the unconscious, as we know it today, came into existence in its present form only through the differentiation of consciousness. Primal consciousness represents an earlier stage of consciousness in which there is an interweaving of the external object with the psychic state. Despite this contents could be clearly formed, yet they lack the accent of value we normally associate with present-day human consciousness” (JLI, p. 549).

### ***Projection***

**See identification, introjection, psychic facts.**

In projection there is an unconscious expelling of subjective content(s) onto an outer person (object). One calls this identification unless the subject has a vague awareness or doubt of the projection’s truth. Projection is a normal occurrence in the course of all human relationships and is not pathological unless it produces non-adaptation or neurotic symptoms. Human beings fill in all things unconscious by projections, that is, every content that exceed “the bounds of” their personal consciousness” (ST, para. 507). In *Aion*, Jung calls the shadow, anima /animus, and self “projection-making factors” referring to their autonomous actions (having a “free hand”) to realize their object (A, para. 16, 24, 26, 28, 29, 44). Projection never results in a cure since it prevents the conflict only on the surface, while deeper down it creates a neurosis which allows him to escape into illness (ST, para. 507). Projections isolate one from reality by creating illusions.

It is “through the withdrawal of projections” that conscious “knowledge is slowly developed”

(PR, para. 140). Since all human perception is psychic, “there is nothing in or of the material world that is not a projection.” “Also, any memory of an experience and mental assimilation of a content is psychic as well. As far as one can say, if a “material thing does not enter our consciousness” as a psychic experience, “we cannot say for certain that it does exist” (JLI, p. 255).

### ***Psyche***

**See spirit.**

Psyche is a heterogenous structure of loosely bound hereditary units that show a marked tendency to split into parts (SDP, para. 252) or fragmentary personalities (PR, para. 75). The psyche consists essentially of images (SDP, para. 618); it is also roughly equivalent to what has been at all times and in all places called the soul of a living being. Psyche represents the substance or matrix of all inner world phenomena. Jung writes in a letter: “Psyche for me is an inclusive term for the totality of all so-called psychic processes. Spirit is a qualitative designation for certain psychic contents (rather like ‘material’ or ‘physical’)” (“Letter to Heinrich Boltze – 13 February 1951,” JLI, p. 4).

### ***Psychic facts***

Facts may be divided into two types: material and psychic, based upon their presumed origin. However, both are experienced as psychic contents. Whatever a human being touches or comes into contact with immediately changes into a psychic content. Some are labeled of material origin while other are labeled of psychic or spiritual origin. But how those things look as material things in themselves or as spiritual things in themselves we do not know, since we can experience them only as psychic contents and nothing else. However, the Western mind believes they are different and thus has renounced metaphysical assertions – phenomena which are *per definitionem* not verifiable. Such a standpoint is recent as from the Middle Ages up to the 19<sup>th</sup> century we still believed in the possibility of metaphysical assertions. Even now, in countries such as India most people are still convinced of the possibility of metaphysical assertions. Perhaps she is right and perhaps not” (JLI, p. 255).

### ***Psychoanalysis***

The purpose of Jungian psychoanalysis is to re-establish the analysand’s connection between ego and the split-off parts in the unconscious. Such a connection releases the energy attached to the complex which the patient can then use for health, adaptation, and for doing the necessary tasks of life (FP, para. 575).

### ***Psychosomatic***

In a psychosomatic illness, an autonomous unconscious complex attacks the body and at the same time makes the conscious personality powerless. Such symptoms tend to occur in those who force their world view into one function (PR, para. 26).

## ***Reality***

Jung often uses this term in a way that feels foreign to English speakers. In the Collected Works, the German *Wirklichkeit* which literally means “that which works” or “which does work” or “which has an effect or which effects” is translated into the English word, “reality.” If one understand that by “reality” Jung means that which has an effect which works in a situation, then it is easier to understand how he can write of “physical” (bodily or external events relating to matter) and “mental” (e.g. psychical or spiritual) realities, which sometimes coalesce together in an emotion, which has both psychical (a feeling-tone) effects and bodily innervations, such as change in pulse or respiration. This underscores the scientific basis for Jung’s statements of “psychic,” at times, meaning both physical and mental changes.

## ***Rebirth myths***

Rebirth myths unite the above and below. For example, in ancient Egypt, the tension between the two was perhaps the source of Osiris, the patriarch of all Near Eastern savior figures. Osiris seems to be the source of the idea of an individual (immortal) soul. Another example of a ritual which unites above and below is the baptism of Christians in the Jordan, with the water below and the Holy Ghost above. Similar to rebirth myths are renewal rituals in which there always is a reversion to the half animal, half human condition of prehistoric times. Therefore, such rites make use of animal skins and other animal attributes (JLI, p. 260). Religious rites and rituals which arise out of such myths and are still numinous unite the polar opposites and thus preserve the balance of life within the collective (JLI, p. 261).

## ***Regression***

**See libido / energy, psychosomatic.**

Regression means moving backwards to an earlier state of development. One also can say that libido makes a regression when it encounters an insurmountable obstacle. Then one sees the individual abandoning the task of coming to attempt to overcome it. Such regressed libido activates images from a prior level of development and accompanying behavior often are from an earlier and more primitive mode of adaptation” (FP, para. 568). However, despite the images from the past, the cause of the neurosis is always in the present, seen in some necessary task which the patient will not do (FP, para. 570).

In psychosis there is also a regression of libido, however since it is on the archetypal level, the fascinating influence seems to have assimilated the ego entirely. Oftentimes one sees rebirth themes which are activated and repeat endlessly. Also such activations nearly always manifest in a certain marked childish behavior. The same childishness can be seen with neurotic patients in the form of inflations on account of identifications with the archetypal figures such as the divine child. In both neurosis and those psychosis which respond to therapy, the “real difficulty is to free the patients from the fascination” (JLII, p. 148).

## ***Religion***

**See numen, participation mystique.**

Psychologically, religion is an individual's relationship to the highest or most powerful value possible, regardless of whether that relationship is positive or negative. Additionally, since all religions have God or gods, these can be defined as those psychological fact which wields the greatest power over a person (PR, para. 137). Every religion, even those with substitute gods, are a spontaneous expression of a certain predominant psychological condition (PR, para. 160).

In analysis, religious experience is the only truly healing factor. Generally, all other gains do not extend far beyond adaption to inner and outer realities. It is only the religious factor which regularly results in personality enlargement and wholeness. Hindrances to the religious experience generally fall into two categories: 1. Materialistic – Since God cannot be found, therefore he doesn't exist; 2. Psychologism – God is an illusion derived from certain motives (PR, para. 142). An authentic religious experience is a great treasure, a thing that gives a human being a source of life, meaning, beauty, and peace (PR, para. 167).

A constellated religious experience has voluntary as well as involuntary aspects. For example, it is an ethical achievement for one to accept consciously the value by which they are possessed unconsciously. Psychologically speaking, inspiration, even in the religious sense, comes from a unconscious function. Submission to any metaphysical authority is, from the psychological standpoint, submission to the unconscious (PR, para. 272-3).

### ***Repression***

Repression frees consciousness from incompatible contents. Though this often temporarily aid adaptation, it often has negative psychological consequences by increasing the tension between consciousness and the unconscious. Repression facilitates conscious directedness by allowing one aspect of content to be emphasized.

### ***Self***

The self is the virtual center of the whole personality (conscious and unconscious) and of life. "So far, I have found no stable or definite center in the unconscious and I do not believe such a center exists. I believe that the thing which I call the self is an ideal center, equidistant between the ego and the unconscious, and it is probably equivalent to the maximum natural expression of individuality, in a state of fulfillment or totality. As nature aspires to express itself, so does man, and the self is that dream of totality. It is therefore an ideal center, something created" (JS, p. 394). The self is distinct from the ego which is defined as the center of consciousness. Because it spans consciousness and the unconscious the self is an indefinable whole that can only be formulated symbolically (PR, para. 140). The most common symbols of the self are the archetypal images of god, mandalas, and quaternities. Specific symbols are: geometric (sphere, circle, square, octagon); material (ruby, diamond, mercury, gold, water, fire); theriomorphic (lamb, dove, fish, snake, etc) (PR, para. 276). The symbols of the self generally are generally non-personal, range from the highest to the lowest, and appear as personifications of religious mythologem (A, para. 57). As a developmental factor, the self builds up the ego; as an individuation factor, the self is central to the process.

### ***Sensitivity***

**See fixation, neurosis, regression, serpent.**

Sensitivity refers to a predisposition to act in a particular way and is often seen in neurotics. The sensitivity of neurotics may be an intrinsic, non-acquired factor. Empirically, the sensitivity of neurotics appears to be the cause of their first resistance to adaptation” (FP, para. 572).

### ***Serpent***

**See dragon.**

The serpent, saurian, dragon and other reptiles often symbolize those parts of the human psyche still connected with cold-blooded animal side still living within. Snake symbolism often relates to the body, particularly the sympathetic nervous system. Connection to the snake in dreams and fantasies seems essential for the release of blocked instinctual energy and is essential if the body and consciousness are to work together soundly (JLI, p. 485).

### ***Shadow***

**See confession, mid-life.**

Shadow refers to the dark region of the psyche hidden from consciousness. It most often first experienced in projection. The contents of the shadow are acquired during one’s lifetime and are the inferiorities or unrecognized / neglected elements of the personality. Shadow forms simultaneous with the ego as an alter-ego. In dreams and fantasies, shadow personifications can be recognized as being of the same sex as the dreamer.

Integration of shadow characteristics is often the task of mid-life transition. At this time, awareness of shadow often increases the tension of opposites resulting in a reconciling symbol. This comes autonomously. Such a symbol is convincing and felt as a grace (MDR, pp. 335-336). Shadow may also be constellated when one enters a collective either by activation from the outside or through picking up a darkness which is not one’s own (RMFT, p. 25). Shadow has collective as well as individual aspects. The shadow of the collective unconscious is generally seen as a form of Satan or as the inescapable tyrant (IWM, pp. 85-6).

### ***Sign***

**See symbol.**

A sign is an image which stands for something which is known more or less completely.

### ***Spirit***

**See causality, materialism, matter / spirit, opposites, psyche.**

As a principle, spirit stands in opposition of matter. Spirit is a dynamic principle which is the antithesis of stasis and inertia. (ACU, para. 389). Spirit is a specific category of soul or psyche which can neither be derived from the body or from the external world (AA, 64J, para. 2). Spirit is understood as an immaterial substance or form of existence which on the highest and most universal level is called God (ACU, para. 385). Spirit may be felt as an invisible, breath-like

presence and has often been personified in myth and religion as ghosts or demons. Personified spirit is active, often winged and swift-moving. Encounters with spirit vivify, stimulate, give insights, fire up, and inspire. When an experience of spirit feels as if it belongs to the subject, they are convinced that it is something in their own spirit, whereas if the experience feels strange, then it is somebody else's spirit, and it may be causing a possession (ACU, para. 388).

### ***Splitting***

Splitting is the detachment of part of a content from consciousness. The detached part now feels foreign to the subject. Split-off contents may personify and / or have an autonomous life in the psyche (SDP, para. 253). Splitting allows for the development of certain parts of consciousness while leaving the other parts unchanged (SDP, para. 255).

### ***Story-telling***

**See development, play.**

Story-telling plays a significant role in the development of adaptation to culture. When the stories told are full of mythic and numinous contents these constellate the numen within the hearer constellating the individuation factor particular to that person's development.

### ***Subjective or subject***

A subjective view feels special to the individual and different from the viewpoint of others. A subjective position gives more weight to the object as seen from the subject's psyche rather than the object as it is. Westerners define objective as meaning that a truth is verified by external facts. All other facts are called subjective (PR, para. 778). Psychological facts are subjective when the idea or content occurs in only one individual but are objective when they are shared by society (PR, para. 4).

### ***Subjective level***

**See dream (s), interpretation.**

Dream interpretation on the subjective level takes the dream figures as reflections of inner psychic factors and inner situation of the dreamer (JLI, n2, p. 52).

### ***Subliminal / subliminality***

**See abaissement, dream (s).**

Subliminal means below the threshold of consciousness. Subliminal contents lack the definiteness and clearness of conscious contents. Jung disagreed with Freud's idea of an unconscious censor. He felt that consciousness itself was the factor which effected "a blotting-out effect on the subliminal contents" (SL, para. 511).

### ***Symbol***

**See interpretation, personification, sign.**

Symbols express complex facts that have wide unconscious aspects. A symbol can never be precisely defined or fully explained (SL, para. 417). A symbol is the best possible expression of a complex fact not clearly apprehended by consciousness (SDP, para. 148). Symbols do not have one but several meanings (SL, para. 520). Symbol formation enables the transformation of libido (SDP, para. 93).

### ***Symbol, theriomorphic***

Theriomorphic [or animal] symbols express an animal characteristic of behavior or a psychic level of a content as being at like or at the stage of the psyche of the particular animal. The degree of unconsciousness is expressed by the phylogenetic level of the animal: warm-blooded vertebrates being higher than cold-blooded ones; both being higher than invertebrates.

### ***Theological Terms***

In the Collected Works and Letters, Jung begins the psychological exploration of what a theological term means by explaining what in his mind is their colloquial usage. For example, in a letter to a theologian, he writes that sin, evil, and the Fall are “terms [that] designate simple and recognizable psychological situations forever repeating themselves in all human lives” (JLII, p. 369).

### **Evil and Privatio Boni**

Jung calls evil “the black fiend ever working in man’s nature.” When Jung writes such a statement, one should consider that he is speaking first of all of a psychological fact that is verifiable empirically from patient dreams and active imaginations. He adds to this definition, his own felt-sense of the experience as being to akin to what the Apostle Paul wrote in the New Testament about his experience: “I am tempted and even possessed by evil forces (like St. Paul) time and again” (JLII, p. 369).

In regard to collective “evil”, he writes: “Since there is no end of evil in this world, and since evil is the indispensable counterpart of the antithesis good – evil, it would be an arbitrary limitation of the concept of God to assume that he is only good and so deprive evil of real being. If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. This is another paradox which psychology has to straighten out for our sake, because the flagrant sophisms connected with the discussion of things like the *privatio* boni spoil the understanding and acceptance of religious tenets. Since metaphysical concepts are nowhere touched by psychological argument – because they are indisputable – I remain within the frame of disputable things” (JLII, p. 519).

### **The “Fall”**

In the Collective Works, this term refers to the story of the actions of Adam, Eve, and the serpent in the garden of the Eden as depicted in the Biblical book of Genesis. He understands the term as referring “the disobedience against, and the deviation of the primordial man from, God’s command” (JLII, p. 369). On a personal level, Jung explains how his own behavior mirrors the

story of the “Fall” and is on-going as the “regular experience that I find myself deviating from the prescribed way from the very start” (JLII, p. 369).

### **Limitlessness of God**

Jung understands the limitlessness of God as being an example of the autonomy and unknowableness of the archetype in its numinous manifestation. “I agree fully with the statement that God is not limited, because if he were limited he would not be God. The lack of limitation is a logical consequence of the assumption of a supreme being, of which man cannot judge really. ... We know that metaphysical assertions are indisputable, because no human being can know beyond himself, only God can know the truth” (JLII, p. 519).

### **Omniscience**

Jung finds such a concept untenable from a psychological standpoint because he views it as a logical contradiction which cannot be resolved. He writes: “We would be naturally inclined to assume that God also knows the future. But if we make such a statement, then everything is tending towards the future. In other words: it is necessary and inevitable. Therewith we declare that the world-process contains no problems, as everything is on its predestined way, and we are in full contradiction with the assumption of free will” (JLII, p. 519).

### **Sin**

An offense against our moral code. By this, Jung always understands “moral” as being a concept that is relative because it is collective. That is, different societies have different moral codes that differ in their fundamentals.

### **Sin, Original**

This is a term that is closely related to the next term, the “Fall.” Jung notes that the “Church calls the peccatum originale, Adam’s sin, i.e., man’s disobedience clearly visible in everybody’s life, his inevitable deviation from the state of grace, where there has been no sin yet. The latter begins with the dawn of consciousness, which implies “conscience,” i.e., moral awareness and discrimination. Cases in which this function is absent are pathological (moral insanity)” (JLII, p. 370).

### ***Transcendent Function***

**See individuation, primal consciousness.**

Transcendent function is synonymous to the individuation process, a later Jungian term. Transcendent function refers the combination of a primal aspects of consciousness with autonomous images originating from the unconscious to produce a new living third thing, the uniting symbol (SDP, para. 189). Consciousness is widened through confrontation and integration with previously unconscious contents (SDP, para. 193). The process is never finished: new symbols arise, new understanding develops so that the returning experiences have new meaning and are dealt with in new ways (IWM, p. 237).

### ***Transference***

**See projection**

Transference refers to a specific instance of projection which often occurs in analytical treatment and in life. It is defined as the unconscious clinging to a person who seems to offer a renewal of attitude based upon them bearing both an archetypal and, often, to some degree a parental or authority figure projection.

### ***Transformation***

**See analytical treatment, individuation.**

Transformation refers to enlargement of personality. For some, social adjustment and so-called normality are not sufficient goals; they must find their own unique path and meaning (ADP, p. 222).

### ***Unconscious***

**See consciousness.**

### ***Values***

**See functions (feeling).**

Value intensity is a qualitative estimate of energy quantity of a content (SDP, para. 14). One cannot compare the value intensities with categories, principles or thoughts since they are incommensurates (SDP, para. 16).

### ***Visions***

Visions are spontaneous, autonomous invasions of the unconscious into consciousness. They are distinguished from hallucinations where there is some confusion as to whether the imaginal experience is or is not an objective reality (IWM, p. 239).

### ***Will / Will Power***

**See detachment, functions (four: sensation), logos**

When one speaks of “will or will power” it generally is to refer to an aspect of consciousness, the idea that the individual has the ability to direct their thoughts, words, or actions toward a goal. As consciousness arises out of the unconscious, its products and structures, such as the four functions or will, at some time in human pre-history were attached to the unconscious. It follows that at such a time, such products, structures, or functions operated autonomously. As human beings developed language, the functions of sensation and logos began to detach from the unconscious.

Psychologically, will is roughly proportional to the quantity of free energy available to the ego. Will can be said to increase, seemingly, in proportion to the level of consciousness. The existence of culture and morals presupposes the presence of both ego and will.

## ***Wirklichkeit***

**See reality**

In the German version of the Collected Works, Jung uses this word quite frequently when he speaks about “reality.” By this, he means, “that which works or has an effect.” In general, the German is translated in English as “actuality, objectivity, reality, realness, substantiality, substantiativeness, veritableness.” An *empirische Wirklichkeit* means an “empirical truth.”

## ***Work***

**See civilization / culture**

At times, Jung’s definition of work gives it a certain nuance that is lacking in its English usage. For example, in his paper “On Psychic Energy,” he writes:

“When nature is left to herself, energy is transformed along the line of its natural gradient. In this way natural phenomena are produced, but not work. So also man when left to himself lives as a natural phenomenon, and, in the proper meaning of the word, produced no work. It is culture that provides the machine whereby the natural gradient is exploited for the performance of work.” (SDP, para. 80).

This statement about work is confusing to English readers, as elsewhere Jung applies the “no work” criteria to civilized man, for example, as when a developing adult earns a living, gets a job, or raises children. Then he asserts that these are doing no work but only fulfilling a social function. By this he means that one can do these things from an almost entirely collective standpoint with very little ego or width of consciousness being present. In this usage one must take into account that Jung also distinguishes between social function (civilization) and culture (referring to a differentiation of the rational functions of thinking or feeling). To Jung it is through the concept of culture, that one has the concept of work. Without conscious discrimination, there is only phenomena, even in the case of human phenomena of a complex nature, in distinction to “work” which “requires a machine” for its definition to be sufficiently clear.

Also adding to this confusion is his remarks about the seriousness in which natives enact their rituals referring to ritual dances being “work” or noting the “ceremonial work” that is done in worship or intercession. “All ceremonies may be said to be work and our sense of work is derived from them” (APS, p. 30).

## Appendix

From his first recorded scientific work in 1902, Carl Gustaf (C.G.) Jung, M.D. approaches psychological phenomena by first describing the subject's experience as exactly as possible. As his clinical experience widened, Jung began to see that such empirical data, pooled across subjects and over time, seemed to point toward certain commonalities of structure and images which allowed for a hypothetical conceptual framework that seemed to arise of its own accord. Jung saw that the psyche appears to be stratified in certain layers or fields, the first being the external world. Jung also saw that a subject (called the "ego") has awareness of another layer, conceptualized as being below the surface of the external world, an inner or (intra-psychic) world of which one is conscious of. Thus, human beings see some of the world of those things we would call material and some of the world of things we would call psychic or imaginal. Below these two layers begins the dark region of the unconscious which Jung divided into a personal unconscious which is acquired during one's lifetime and a collective unconscious that is not acquired and which all human beings share equally. In addition to these psychic layers, there appeared two physiological barriers: the body between the external world and the inner world and the "threshold of consciousness" interposed between the inner world of consciousness and the unconscious.

Jung also noticed through the analysis of thousands of dreams that certain imaginal figures, which he named because of their common features, appear more or less consistently. Additionally, these imaginal figures seem to interpose between each of the "layers" or "fields" described above. Thus, Jung named the following imaginal figures: persona (interposed between the layers of the external world and intra-psychic consciousness), shadow (between consciousness and the personal unconscious), and the soul figures of anima in a man or animus in a woman (between the personal unconscious and the collective unconscious). Over time, he recognized another figure, which he called the self. Just as the ego appeared to be the center of the inner world of consciousness, the self, a supra-ordinate figure, seemed to occupy a virtual center of the total personality (conscious and unconscious). Strikingly, Jung could not empirically demonstrate any distinguishing features between images of the self and the *imago Dei*.

To Jung, human psychic development hinged upon pre-existent, undefinable archetypes which helped to build up the individual psychic structures and imaginal figures mentioned above, in addition to attitude type and the for psychic functions. Jung understood that there are many ways to understand psychic experience. He found it especially helpful to view phenomena from the standpoint of the position between different pairs of opposites (categories of ideas) such as: subject and object; identification and dissociation; intensity and flow of energy (high / low and no flow / flow); attitude type (extraversion / introversion); four functions (perceptual of sensation / intuition and organizing of thinking / feeling); from the standpoint of energy transforming structures in the psyche (complexes and archetypes); conscious and unconscious (which ideally lay in compensatory and complementary relationship); collective and individual; adapted and unadapted.

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SL – The Symbolic Life

ST – Symbols of Transformation

TEAP – Two Essays on Analytical Psychology