

Dictionary of Analytical Psychology

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Selections and definition for this dictionary arise out of my personal need to have a concrete form from which I take my conscious standpoint. In psychology, above all other sciences, a grounded fixed position enables one to not be inundated by the unconscious when it manifests in inner experience or with creative force. Without a strong conscious standpoint it difficult to sort through the situations encountered in clinical practice. The contents of this dictionary, like the contents that arise in a consciousness open to the unconscious, are always changing reflecting the continuous inner and natural psychic growth process. The “edginess” and “quirkiness” of the dictionary’s entries reflect the dynamic tension emanating from the interaction of the images arising from the unconscious with the momentary needs of consciousness.

Temperament drives my approach here. For each entry I try to begin at the level of the most basic sensation, describe its scope (logos) and place it into a categorical framework (ordering by thinking – classifying by aspects of what a thing is). In psychology, such categories may reflect upon the state of the psyche, a process, a function, a phenomena, an imaginal figure, or a stage, to name a few.

My referenced entries use paraphrasing unless designated as original indicated by quotation marks. I’ve done my best to avoid plagiarism but can’t guarantee that some cryptomnesia hasn’t taken hold of me. The soul is a fickle creature and the autonomous psyche sometimes needs to knock down the hybris of the scientifically-oriented consciousness. I’m sure I’ve made some spelling and grammatical mistakes. Please feel free to let me know about these so that I can correct the dictionary (include the version date you are referring to). To preserve the integrity of the content, this material is copyrighted. You may obtain permission to use the entries from this dictionary without charge when it is used solely for non-profit educational and scientific purposes. Its use for profit in any form of electronic or auditory media, publications, or books may require a more extensive contractual agreement. In the appendix I give 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

The French physician Pierre Janet first introduced the term *abaissement* (*abaissement du niveau mental*, literally meaning “a lowering of the mental level”) into psychology to refer to the idea that at times one can demonstrate that a subject’s field of consciousness can become smaller and restricted:

“The only essential and certain thing is that this extent of the field of consciousness varies very much with individuals and their state of mind. ... [In hysteria] the mind is too narrow to contain several ideas opposing one another. ... The field of consciousness becomes ... more contracted. The patient can no longer perceive more than two elementary sensations at once. “ (Janet, “The Major Symptoms of Hysteria, 1920, p. 307)

Jung’s understanding of *abaissement* adds greater value to Janet’s idea by expressing it in energetic terms: At times, when under the influence of a psychic factor, the field of consciousness alters because there is not enough “energy” to maintain it normally. This allows normally unconscious factors to become manifested. Then “*abaissement*” becomes a principle of “the spontaneous or voluntarily lowering of the energy tension of consciousness” manifesting in: 1. The images of normal sleep (dreams); 2. Certain phenomena seen in psychopathology; 3. Parapraxis of everyday life; and 4. Active imagination. Jung notes that “all dreamlike conditions, whether due to fatigue, fever, or toxins, are *abaissement* phenomena” (SL, para. 511).

I suggest that one may broaden the concept of “*abaissement*” to say that it is also a phenomena affecting the border between consciousness and the unconscious – the so-called “threshold of consciousness.” Thus, an *abaissement* might be conceived as a lessening of the effectiveness or an increased porosity of this border to unconscious contents. The effect of an *abaissement* 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 phenomenon 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).

Abstract

See concretism, functions

Abstract is the opposite of concrete. Psychologically, “abstract” has come to mean a non-archaic, non-concrete category reflecting an awareness that now one can distinguish between a thing’s material (concrete) and non-material (abstract) aspects. As such, from the psychological

standpoint, that an idea is an abstract “thing” represents a development of the thinking function. Thus, its psychological meaning cannot be understood separately from the fact that in the West the average person could not access the individual thinking function until the seventeenth century. Now, the classification of a thing as “abstract” is conditioned by these cultural and collective psychic developments. Thus, To know something experientially is also to know it concretely. We know of having had an instinctual reaction by its concrete effects. Psychologically, anything that affects or moves a person rests upon certain concrete fundamentals of physiological functioning. When thought and feeling are overly abstract concrete factors may induce a compensatory obsessiveness and / or compulsive inability to control outer actions or somatic signs and symptoms.

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.

Affect

An affect is characterized by the abrupt onset of feeling-tone ranging from psychic discomfort or fear to panic plus some scientifically demonstrable bodily (somatic) innervation. Some of the affective or psychosomatic symptoms are: increased blood pressure or heart rate; sweating; change in breathing pattern; sensations of smothering or choking; trembling, shaking, or tremor; pain or discomfort of a body part; dizziness, lightheadedness, confusion, inability to think or concentrate; and gastro-intestinal effects such as nausea or symptoms associated with altered peristalsis. Jung used the term “complex” or “feeling-toned complex” (*geföhlsbetoner Komplex*) to describe the spontaneous, automatic affect that occurred in response to an indifferent stimulus word in a Word Association Test. Such an affect on its lowest intensity level was noted as a failure to respond. In experiments conducted at the very beginning of the 20th century, by

pairing the Word Association test with machines to monitor physiological response, Jung demonstrated that almost every feeling-toned complex also had an accompanying physiological change. By such experiments, science demonstrates the inseparable linkage of affect / emotion and body.

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 spontaneous 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.” When functioning ideally, anima appears to act 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.” Anima-mediated images, as all images of the collective unconscious, potentially reveal at least two sides of a content, thus, the truth of Jung’s statement: “The anima can transmit not only good influences but also evil ones” (JLI, p. 485). In Western scripture, anima appears as the *sapientia Dei* (The Hebrew Hochma, known is Greek as *Sophia or Wisdom*) – the feminine personification of the *imago Dei*.

Images of anima probably arise or are influenced from the personal experience with one's mother and other women; archetypal or primordial images; cultural ideas about women; and the undeveloped feminine in a man. Anima relates a man to the eros (relatedness) principle and may be viewed as a psychic factor which 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 affect 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 refers to the *Anthropos* archetypal image as the "Great Man" or the "Two-Million Year-Old Man" who lives within our psyche (JS, p. 57). The Naskapi Indians tradition asserted that only when a vital situation or impasse arises, then the "Great Man" or the "Two-Million Year-Old Man" will speak in a dream. Jung suggested that this instinctual man lives within yourself (Unpublished talk with students, 1958, pp. 8-9).

Such a personification provides access to a non-thinking categorization of the levels of consciousness within. A talk with the Great Man within is a dialogue with the earlier strata occurs in personified form. One might consider such a feeling and personal framework as complementary to the thinking, impersonal approach.

Apperception

See functions (four)

Apperception is a classical German psychological term which refers to the ordering of a perception (sensation or intuition) by categorization (thinking) or assigning it a value (feeling).

The concept of apperception presumes the mental operation of the 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 which represent the limited number of situations that are common to humankind. I consider instinct and archetype as psychic or categorical opposites. One can say that the activation of an archetype results a psychic manifestation whereas the activation of an instinct results in a bodily innervations. Archetypes, as such, are indefinable and unknowable whereas, the psychic manifestation, that is, the archetypal image is readily perceived by consciousness. Excluding ideas related to the concept of synchronicity, activated archetypes induce their effects principally through fascination, numinous feelings, and bodily manifestation.

Archetypal Image

Psychology makes a distinction between the archetype and the activated archetype manifesting as an archetypal image which human ego consciousness can appreciate. An image may be classified as archetypal, if it occurred in recorded human history in similar form. Such parallels allow one to assert that the past and present image are linked through having the same symbolic meaning. Such images are said to be *semper ubique* – that is, they have the same meaning always (at all time periods) and everywhere (in all geographical places). Archetypal images may or may not be consciously connected with a known tradition (AS, para. 352).

Assimilation

Assimilation describes the inner process of taking in and integrating a psychic content. Assimilating a content can be conceptualized as facilitating the release the energy that was trapped when the content only existed in the unconscious. Such released energy has a vivifying effect; consciousness feels more able to realize its desires. 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 describes a conscious process of concentrating upon an image and allowing its associated memories to come up into consciousness. Von Franz advises that in associating the main goal is on reviving “the emotional or feeling qualities and not on definitions.” Thus, for Von Franz, when associating is done correctly, one is able to “get back into the original richness of what the picture conveys” (CM, pp. 58-59).

Attitude / Attitude Preference

See individual, person

Etymologically, the English word “attitude” is a doublet of “aptitude” which derives from the Latin “aptus” meaning “fitted or joined.” Western culture thinks of attitude as a more or less constant aspect of a person from which they appear to take in, order, value, or decide about inner and outer experiences. An attitude also generally contains some allegedly individual standpoint or viewpoint from which the person is ready to receive and organize such new experiences. As such, every attitude, regardless of whether the person is aware of it, has both conscious and unconscious aspects. The English word derivation suggests its unconscious aspects reflect upon the “right” or most “fitting” (optimal) postures or bodily positions for complex motor actions necessary for human survival. One can note by studying both present-day native societies and earlier civilizations there are optimal postures and movements required for the carrying out most tasks as well as the duties of the social and religious functions. One sees in the religious and healing rituals of the shaman / priest / magician or the aesthetic actions of the musician / singer / dancer / actor, or the day-to-day tasks of the hunter, craftsman, or farmer, are definite actions that are optimal or near-optimal for performing their tasks at the most efficient and/or effective for survival and religious purposes.

Jung defined attitude (*einstellung*) as “a readiness of the psyche to act or to react in a certain direction” regardless of whether that direction is conscious or unconscious to the individual (PT, p. 526, Baynes Translation). Jung’s “readiness to perform” may be supplemented by considering my above discussion on attitude’s collective aspects. From this one can see that when a person’s actions showed a readiness toward optimal performance that became the “good attitude” while its lack became the “bad attitude.” At some later time, “attitude” came to refer to inner qualities.

The “attitude preferences” of introversion and extraversion can refer to the direction or flow of psychic activity or energy toward the subject in the case of introversion or toward the object in extraversion. Thus, one can make observations of a person’s attitude preference and infer as to whether they tend to give more value toward the inner (subject) or the outer (object).

Attraction / Repulsion

I use “attraction” or “repulsion” to refer to the dream ego’s reaction to an imaginal content. When a dream or the fantasies of active imagination are attractive or alluring to the subject this may be thought of as an attempt by the unconscious (nature) to get the subject’s attention or to change his or her attitude toward the content. When such a feeling content is highly charged, it is necessary for the analysts to assess that the conscious stance (ego strength) be sufficient to withstand the unconscious. 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?

Circumstances / Experience / Phenomena

See identity, participation mystique

From the psychological standpoint, there is no such thing (fact) as circumstances; there is only life as it is. Etymologically, "circumstances" means "that which is around" ("circum") one's "stand" ("stare") – one's standpoint. Therefore, "circumstance," or for that matter, experience or phenomena are intellectual concepts or construct describing life events. Psychologically, such a construct is only possible by virtue of there being human consciousness, the possibility of a fixed position or standpoint from which "a someone can view a something" as separate from oneself.

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

See affect

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).

Concretism

See abstract

“The relation of identity with the object (v. Identity), or “participation mystique” (q.v.) is archaic. Concretism of thought and feeling is archaic. Compulsion and inability for self-control (being carried away) are also archaic. That condition in which the psychological functions are fused or merged one into the other (v. Differentiation) is archaic, the fusion, for instance, of thinking with feeling, feeling with sensation, or feeling with intuition. Furthermore, the coalescence of parts of a function (‘audition colorize’), ambitendency and ambivalence (Bleuler), i.e. the state of fusion with its counterpart, e.g. positive with negative feeling, is also archaic” (Baynes, pp. 534-5).

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).

Containment

Containment expresses the psychological principle of limitation, enclosure, and safety. Originally such a principle might be applied to religious concepts -- the contents of the collective unconscious. Traditional religion works because it possesses a form or structure which while

allowing access to numinous contents limits their dissolving power upon the ego. Such a phenomena attests to the powerful effects of the constellated contents of the unconscious can have on behavior and inner adaptedness.

Cryptomnesia

When a subject's work appears "borrowed" from another's work, the psychological viewpoint must consider cryptomnesia in addition to the possibility of plagiarism. Cryptomnesia refers to a well-known phenomena which must have the following two aspects: 1. The particular content of consciousness refers to a memory image laid down in the subject's past; and 2. the subject has no awareness of this fact, believing instead that it was either a de novo experience or a new memory connection that he or she made. Cryptomnesia can be established by comparing the content to the content it was "borrowed" from and, ideally, having a personal encounter with the subject to form a clinical assessment of whether such connections are indeed unconscious.

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 functions, will

I use this word to refer to the idea that all of the four functions operate at all times in every modern Westerner and that some of these work entirely on an unconscious basis. This enables one to say that "such and such a function is not yet *detached* from the unconscious and therefore, to some degree, is contaminated with other unconscious functions or contents.

When one or more of the four functions or other psychic structures are not detached from the unconscious it might be said to exist in an undifferentiated form, or a contaminated or 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).

Typically, when a function or content first detaches from the unconscious, it does so in a

compartment or as a field that is, in some way, has limited availability to the ego complex. Additionally, it may be that multiple compartments form before a single one is more or less under the "will power" of the ego.

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 refers to a psychic function appearing in dreams, visions, and fantasies. The dream ego is the remnant of consciousness left during dreaming. It is the perceiving subject of the imaginal event. By such a concept, one postulates that even in sleep, the activity of the ego doesn't stop, though it is very restricted compared to its scope when awake. Jung called the dream ego “a curiously distorted ego ... a mere fragment or shadow of [it]” (SDP, para. 580). One might say that in an imaginal experience, the dream ego confront or enters the field of the inner life just as, in awake life, the ego confronts outer life.

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

See dream ego

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, identification.

Ego developments dependence upon language demands that one postulate that it rests upon a somatic base described as the connections between memory images. One sees this most clearly in the two transitional states related to the extremes of age: 1) the period of the acquisition of language in children; and 2) the later life period in which, to some degree, there is a loss of language function. However, given the dependence on language for the assessment of the integrity of the ego complex, in this later group one cannot be certain that it is not preserved even when it cannot be expressed or documented by an outside observer. At present, the relationship between normal aging of the brain and the so-called "degenerative" condition of Alzheimer's disease is unclear. One can, without much risk of inaccuracy, call it a state of "accelerated" aging. What one can say about "normal" aging and "accelerated" aging of the brain is that in both, there is a return to a more reflexual existence out of which both the ego complex and the more complex motor activities of development (such as walking) arose to begin with.

The extent of the ego complex can never be fully described (A, para. 3). One might view it as something that is acquired or found during one's lifetime. Potentially, ego development never stops during life but may "enlarge or grow" through experiences whereby the identification between subject and object are broken. One ego is not the same as another. Therefore, a person's ego appears to us as unique. Normally the ego complex maintains a relative stability during life.

"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.

Emotion

See affect

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.

We distinguish three imaginal experiences: 1) the dream during sleep; 2) the spontaneous vision occurring during the awake state; and 3) the fantasy in which the subject voluntarily lowers the tension of consciousness to observe the natural flow of images below its surface.

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 phenomenon. 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, primal functions, will

A useful concept is that consciousness uses four functions to orient the ego to its outside and inside reality (what might be called material and psychic facts or objects). In development, one can demonstrate that the ego first uses one of the four functions to do this, what one calls the “superior function.” The opposite function to the superior is called the “inferior function.” The word, “inferior,” has a somewhat different meaning from its colloquial usage. To psychology, “inferior function” means that compared to the “superior function” the inferior is relatively under-developed, archaic (see definition) primitive and largely operates autonomously out of the unconscious. Jung notes that the inferior function is not fully detached from the unconscious and therefore is “embedded and entangled in the collective unconscious” (DA, p. 604). I divide the four functions into two (sensation and intuition) which are perceptual or irrational (or more accurately, “a-rational”) and two which are ordering or rational (thinking and feeling).

Sensation

Sensation describes a perception of an object. Simply put, “sensation tell us that something is.” Since all perception is “inner,” that is, psychic in nature, the perception of the “is” intellect may divide it into categories. For example, one may divide those sensations that autonomously arise from the body (perception of endosomatic stimuli) from those that arise as a result of stimulation emanating external to the subject’s body (ectosomatic stimuli). I have noted that sensation as distinguished from intuition generally describes a perceptual experience of the “foreground” whereas intuition is of that experience’s “background.” Sensation, as the term is generally used, refers to the experience of a concrete object (meaning it has a definite mass or other properties which can be scientifically demonstrable) whereas intuition of the object’s abstract aspects. However, when a sensation or intuition triggers an emotion (autonomous bodily innervations) the subject experiences the simultaneous occurrence of the object’s concrete and abstract

aspects.

Intuition

See idea

Intuition describes the perception of an object's background rather than its foreground. When it relates to the object's foreground, it is the perception of what is not-there or not-present in the direct sensation of the object. As such it may relate to the object's background of place or time. In other words, past or future ideas about the object. It is impossible to speak about intuition abstractly; one can only talk of intuitive contents. Jung notes that intuitive contents arrive in conscious whole and complete, as "a kind of instinctive apprehension" (PT, para. 770). In development, one sees that both sensation and intuition don't exist in isolation but are fused with one of the ordering functions. This is a feature which enables one to distinguish between childhood (or primal consciousness) and adult consciousness. Jung writes that 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 describes the rational psychic function which changes a perception into a content of consciousness. Thinking tells us what the content is. Thinking divides a content into at least two parts or categories. Thus thinking divided or discriminated a thing into a "this and not a that." Recognition of a new content requires a comparison and possible differentiation from a previous content, sometimes called a "memory or memory image" (SDP, para. 290). As Jung says, thinking ... brings the contents of ideation into conceptual connection with one another. When more than one content is linked up together they may be formed into a "concept," the collective notion or a description of the general agreement about the nature of the combined things (material or psychic objects). Though thinking excludes feeling every conscious thought has at the same moment an unconscious feeling tone (value).

Feeling

See affect

Feeling describes a rational psychic function which expresses the value of a thing to a subject. However, it must be remembered that from the psychological standpoint "value" expresses, at least on some level, psychic intensity. I distinguish feeling from affect (emotion). One finds that, in general, feeling relates to the personal side of the object whereas thinking refers to its impersonal or collective side. Feeling, like thinking relates to both material and psychic things (objects).

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 heuristic¹ 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 *eidōs* 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 describes a state in which subject and object are merged. The opposite of identification is dissociation. Ego consciousness detaches subject from object by what is called its power to differentiate and discriminate. Therefore not only is identification a psychological state but its use describes an autonomous and totally unconscious process. In Jung’s ethnological travel, he observed and formulated that in these native societies “the unconscious coalesces with the external world. ... 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). However, it is not in native societies alone that we meet primal consciousness and identification. Modern clinical

experience often encounters cases which must be described as ones in which the subject appears to have a severe restriction or limitation of ego consciousness based upon a fusion between their emotional state and either inner and outer objects.

Image, Images, Imaginal

I define an image as referring to a form of representation of a content in consciousness. Since the psyche autonomously produces images they are also a reaction to the outer and inner matrix of experience and event. The “conscious representation” of image refers to not only the visual, auditory, or somatosensory impressions but also their associated feeling-tones and emotions they might provoke. One might call certain situations “potential images.” Some examples are: 1) when the innervations of nerves emanating from stimulation of the viscera, skin, and autonomic (sympathetic and parasympathetic nervous system) are, at present, too feeble to reach consciousness; 2) when an instinct or archetype is activated; 3) when a complex is activated.

One might also categorize an image as: 1) personal, meaning it was acquired during one’s life (see entry on “personal unconscious”); or 2) impersonal, meaning it can be demonstrated to be ubiquitous in the collective. Impersonal images have historical, mythological, religious, or numinous qualities. Image relates to the idea that consciousness has no direct relation to any material objects – an unconscious process is *a priori* always interposed (SDP, para. 745).

Images are the *sine qua non* of psychological facts regardless of whether the process “producing” them emanates from material or psychic happenings. Jung says it another way: “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” (JLII, p. 522).

Imago

As a term imago usually refers to an image of a complex or a particular memory content relating to an actual person or category of people such as father, mother, siblings, etc. 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 and refers to their unique characteristics by which one might separate or distinguish them from other individuals. Collective refers to a group. In general, the collectivism tends toward undervaluing the unconscious, conservative behavior, and a greater likelihood of instinctual activation.

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 refers to an unconscious state of process in which there is an inaccurate judging of oneself to be more than they are. Therefore, it is almost invariable that that an inflation will result from an identification with an archetype. Inflations are generally compensated for by feelings of inferiority in some other area of the personality (JLI, n.4 , p. 52).

Instinct

See play.

Instincts are non-personal phenomena. We consider them pre-programmed biological, non-rational responses to an inner or outer triggering event or experience. The organism's response have the characteristics of repetition, dynamism and compulsion. One might consider instinct as having 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

See functions, thinking

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.

Etymologically, “logos” means “finding the word or name for something.” In psychology it refers to the fact that there exists a psychic factor or human potential to separate one concept or content from another. Jung points out that logos seems to be the predominant masculine developmental principle of consciousness and also that it arises *a priori*. One might also suggest that logos is an intuitive concept that describes the correlate or correspondence between the biological / genetic distinctive of the male Homo sapiens and the fact that contents already arrive in consciousness with a certain degree of unconscious ordering. Generally a man is more consciously in touch with this principle of logos, while the corresponding feminine principle of

eros is less well developed and remains principally unconscious.

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 / Materialistic

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).

Ontogeny / Phylogeny

The second term, “phylogeny” refers to the biological designation of the “family” origin of life such as the phylum (kingdom) and species of a particular organism (human beings 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 Greek word is “ontogeny,” meaning “the development of an individual organism” is a composite word = 1. *ontos* (“being”) + 2. *geneia* (“origin”) < *genes* (“born, produced”).

Opposites

See matter / spirit.

Consciousness *a priori* expresses concepts 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. As to the state of such “opposites” in the unconscious one can only make a hypothesis. Jung describes the situation poetically as “[in the unconscious] the opposites slumber side by side; they are wrenched apart only by the activity of the conscious mind ...” (MC, para. 184).

Ordering

See functions (thinking and feeling)

Describes the predominant way in which an individual organizes perceptions, whether by thinking or feeling.

Pairs of opposites

See opposites

Participation Mystique

See identification, individual / collective, projection.

Jung adaptation of the term “participation mystique” originally coined by the French anthropologist Levy-Bruhl refers to the observation in adults of stable set of contents which are mixture of conscious and unconscious images from the archetypal layer of psyche (also called “collective representations” by Jung). In our era, the viewpoint or suggestion that a native society or individual is in “participation mystique” now has a negative, paternalistic, and provincial feel much like a Westerner describing or judging a particular era or person as being in the “dark ages” or, more charitably, as “unenlightened.” In any event, Jung’s use of the phrase describes very accurately a psychological truth – participation mystique (also called “participation”) refers to there being evidence of an unconscious identity between subject and

object. Participation is a normal feature of childhood and all adults retain a small or large remnant of it. The psychological principle flows out of this definition: the less individual a person is the greater the tendency toward participation. In the modern Westerner, the “problem” of participation is compounded by the common occurrence of dissociation from both instinct and the numinous experience.

Perception

See functions (sensation and intuition)

Perception describes the predominant mode in which an individual pays attention to the stimuli arising from the sense organs or brain, whether by sensation or intuition, respectively. Human perception presupposes that a considerable amount of unconscious ordering occurs prior to awareness of stimuli.

Person

See attitude, individual, persona

A person is a man, woman, or child. Person comes from an Old French word derived from the Latin *persona* (see next definition). Its doublet is “parson,” the Old English word for a leader in the Anglican (Protestant) church. Parson’s first recorded usage was in 1623 and referred to the indivisibility of the Trinity. Gradually, it lost its reference to the divine coming to refer to the divine’s designate on earth, the “parson.” I suggest that “parson” became “person” as more people (non-clergy) became more “individual” 17th and 18th century, just as the “parson” had done in the previous century. Language, in regard to its word meaning, reflects upon changes in the collective. The collective has a need to express something that is a common experience.

I distinguish between “person” and “individual” with the latter state representing a higher degree of consciousness. Whereas a collective is made up of many “persons,” from a psychological standpoint, few of them may be “individuals.”

Persona

Persona 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. The word, “personality” derives from the Latin *persona* meaning mask. This word was probably first applied to the outside activity of an individual acting.

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.

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).

Primal Functions

See eros, logos.

In the history of human psychic development a psychic state can be described in which the ordering functions operated more or less unconsciously. In such a state, human beings possessed the power to distinguish objects from one another, measure or weigh them, and to learn new ways to adapt to their inner and outer environments. It remains a question whether such actions can be described as rational since in modern times “rational” implies both ego consciousness and the application of will power for individual choice. Hansueli Etter gives the following example from the peoples of the Kalihari desert of Africa: The primal peoples were completely dependent upon their sensation function. However, they learned to apply both rational and irrational possibilities to ensure their survival. For example, when a bushman was in need of water but there was no obvious source, they might apply the “rational” solution of finding a monkey, restraining it for a few days while feeding it salt, and then releasing it to find water which has hidden from human view. On the other hand, they might apply the “irrational” means of divination which, through knowledge obtained from tribal lore and practice, also increased the likelihood of finding water.

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-adaption 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,” JLII, 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 19th 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 understands 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 is a psychological mechanism which frees consciousness from the burden of incompatible contents. Though, in the moment, this may aid adaptation, more often than not, it has negative psychological consequences resulting from an increased tension between consciousness and the demands of the unconscious which might move the individual toward greater individuation. Repression, at least temporarily, facilitates conscious directedness by allowing one aspect of a content to be emphasized. However, the mechanism itself demands that the content's opposite part fall into the unconscious, where it can attract other similar contents to become a complex which may later negatively affect inner and outer adaptation. Therefore, repression is perhaps the most important psychological mechanism underlying a neurosis.

Self

The self is the virtual center of the whole personality (conscious and unconscious) and of life. I suggest that this distinction between a virtual and actual center is crucial or else one runs the risk of falling into unwarranted psychological assumptions and hypothesis. Jung emphasizes this point toward the end of his life in a 1959 discussion with Miguel Serrano: "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).

Thus, one can distinguish the self from the ego which clearly can be defined as the center of consciousness. Because the self spans, or includes, consciousness and the unconscious within its hypothetical boundaries, it becomes a somewhat indefinable concept. Therefore, it stands for wholeness and can only be intellectually formulated by describing and reflecting upon its symbols. Jung’s gift and enormous service to psychology was the documentation of the self’s most common symbols – the archetypal images of god, mandalas, and quaternities.

Additionally, he delineated many other self-images such as: geometric (sphere, circle, square, octagon); material or natural substances and phenomena (e.g., ruby, diamond, mercury, gold, water, fire); and theriomorphic (lamb, dove, fish, snake, etc) (PR, para. 276). The symbols of the self appear as non-personal, ranging in value from the highest to the lowest and from the sublime to the base. From his own investigation Jung concluded that there was no empirical way to distinguish self symbols from the images or personifications of traditional religions. 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, gives insights, fires up, and inspires. 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).

Suppression

See repression

Suppression implies a conscious or deliberate choice to act or live in a particular way. Becoming conscious of one's own suppressions, does not prevent feelings of "worry, conflict and suffering" but suppression never causes a neurosis. In distinction, Jung suggests that neurosis related to repression always provides a substitute for legitimate suffering" (PR, para. 129). Unlike suppression, repression is autonomous and unconscious.

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.

Synchronicity

See transgressivity

The term describes a psychic fact: the not uncommon occurrence of the individual experience of a meaningful connection between and inner and outer event which has a felt-sense of strangeness usually occurring at the moment when one experiences the outer event. One experiences a

synchronistic event as a chance occurrence. The idea that one “caused” it is entirely excluded as a possibility, but the thought comes that the outer event was somehow conditioned by one’s inner experience which either occurred before the outer event or is “remembered” at the time of the outer event and accompanied by the felt-sense which one associates with the totality of what one calls a “synchronicity.”

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.

Transgressivity

See synchronicity.

Jung uses the term (“Synchronicity . . .,” CW 8, para. 964) in an attempt to explain the “why” or “how” of a synchronicity. I suggest that such an explanation perceives as the synchronicity having an underlying high energy tension state between two objects, one material and the other psychic. In such an occurrence, the material and psychic objects are at the extremes of polarity – that is, they exist in a state of maximum separation. The idea of transgressivity as an explanatory principle of a synchronicity begins with the postulate that one of the objects has “expanded” beyond its “normal” frame. At the moment of transgressivity, the frame of the object, be it in its material or psychic state, is breached and energy flows from the breached pole to the other pole momentarily connecting the two.

Such a concept is necessary on an empirical level, since synchronicities are not uncommon and furthermore, may be expected in a higher than “normal” frequency in certain clinical situation that an analyst might experience. One might say that such occurrences have a regularity about them. The concept of transgressivity explains this “regularity” from the standpoint of energy rather than as a property of the objects themselves. It relies on an additional concept, that is useful in psychology: “energy” will regularly flow between poles when a gradient exists. However, in a synchronistic event, from the standpoint of either pole, matter or psyche, there is no possibility of categorizing it as either fully chance or fully causal. Such a “regularity” of occurrence enables one to “predict,” for example, which the analyst feels the extreme psychic tension of a pre-psychotic state, that it is likely that a synchronicity will occur.

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

Psychologically, “will or will power” refers to a quality of consciousness by which the individual can direct their thoughts, words, or actions toward a goal. Since the idea of will or will power is meaningless without the idea of distinguishing between human consciousness and the unconscious, it follows that the existence of both culture and morals presuppose the presence of both ego and will. Since consciousness arises out of the unconscious, the pre-cursors of the four functions and will, from which arise culture and morals, existed at some point in the history of humankind as autonomous and collective, that is, non-individual, qualities. Such a concept has parallels to animal behavior. For example, a dog may desire his toy or bone, seek it out, and play with it or chew it, respectively. Advancements in the study of animal behavior demonstrate that, at least in warm-blooded creatures, such animals have something like an inner image or psychic representation, which zoologist’s call “inwardness” that accompany such actions. However, it has not as yet been demonstrated that animals, unlike humans, can reflect upon their inner images. We cannot say that animals can detach such images from their biological underpinnings to make them a content of consciousness. Therefore, from the standpoint of human ego consciousness, one could call such animal behavior, unconscious behavior. It is the fact of language that enables us to distinguish between such animal and humans behavior. Humans can describe to examiners the qualities of their “inwardness” which enables us to describe it as “psyche.” Whereas, in animals, we cannot more than the most rudimentary aspects of their “inwardness” at the present time.

“Will Power” can be conceptualized as being roughly proportional to the quantity of free energy available to the ego. Such “will power” or freedom from the compulsivity of instinctual behavior can also be said to increase in proportion to an examiner’s estimation of another’s extent of consciousness. Thus one can say that with increased consciousness there is, at least to a certain degree, an increased freedom of behavior.

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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