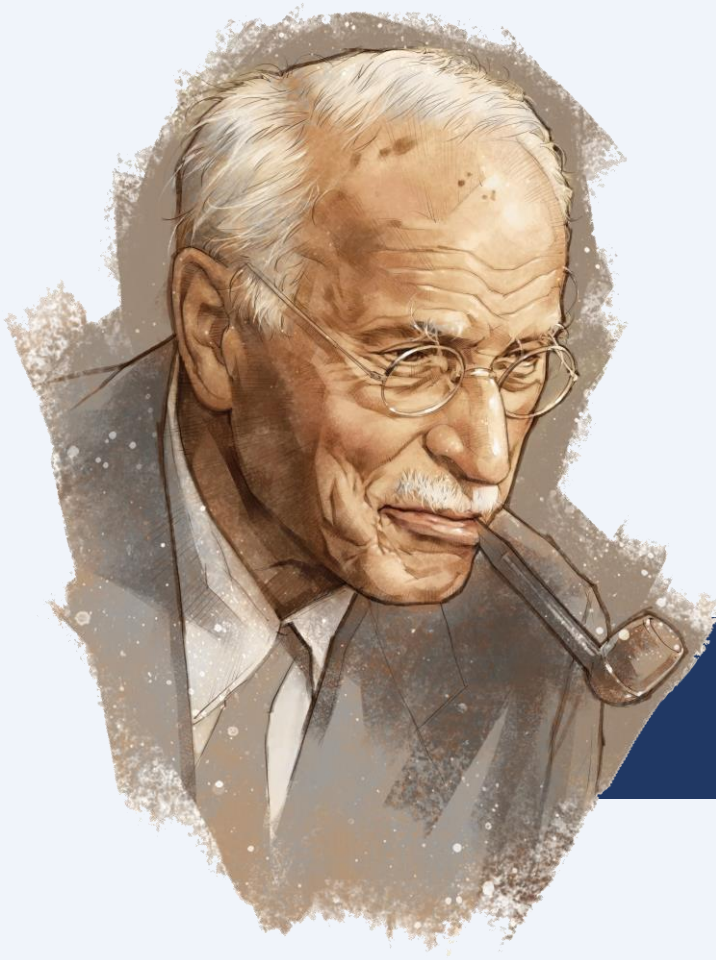




Jung's Model of the Psyche

WENDY STACEY
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Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

Jung - The Psyche

Psyche refers to the totality of all psychic processes and for the development of the individual by striving to balance opposing qualities, actively seeking one's own development.

Jung saw the psyche as opposing and contradictory qualities and drives- whereby harmony can be attained by balancing the consciousness and unconsciousness.

The Psyche seeks to self regulate (like the body) to achieve 'individuation'.



Jung - The Psyche

The Psyche consists of two areas – the conscious and the unconscious. The unconscious is divided into the *personal unconscious* and the *collective unconscious*. The latter being split from anything personal and common to all.

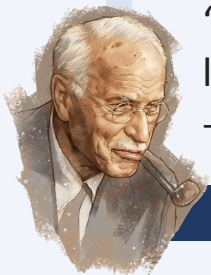
‘I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a ‘personality’.

- Jung, 1971, 797

Jung saw soul as an animating principle.

‘Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life’

- Archetypes of the Collective Unconscious, p. 26



Jung - The Conscious Mind

The conscious mind – where the person is aware of one's own thoughts and memories and emotions

The Ego refers to as complexes which make up our conscious awareness and which organises our thoughts and feelings and (unrepressed) memories. The ego is what bridges the inner and outer worlds. How one relates to these inner and outer worlds is determined by their attitude type.

‘The ego is subordinate to the self and is related to it like a part to the whole’
- Aion, p. 1-6

The ego is acquired during an individual's lifetime,[second part of life] arising from the collision between the individual and the environment, and develops from further collisions between the outer world and the inner which is the unconscious.



Jung - The Conscious Mind

‘It always finds its limit when it comes up against the unknown’
- Aion, p.1-6

Bringing forth the images or narrative of the unconscious and personified Jung refers to as the ‘active imagination’.

The conscious is a small part of what makes up our psychological functions and most of our experiences that explain behaviour are unconscious.



Jung - The Personal Unconsciousness

Repressed memories inherited by all human beings – what we find painful and not within our own consciousness.

‘Besides these we must include all more or less intentional repressions of painful thought and feelings. I call the sum of these contents the “personal unconscious”’.
- Jung, CW 8, par. 270.

These images, dreams and subjective unconscious that contains our personal history. These contain complexes;

‘The personal unconscious contains lost memories, painful idea that are repressed (i.e., forgotten on purpose), subliminal perceptions, by which are meant sense-perceptions that were not strong enough to reach consciousness, and finally, contents that are not yet ripe for consciousness’ .
- Jung, CW 7, par. 103.



Jung - The Personal Unconsciousness

Unconscious complexes counterweight to consciousness and comes through in dreams and images and counterbalances our conscious orientation.

‘Everything of which I know, but of which I am not at the moment thinking; everything of which I was conscious but have not forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntary and without paying attention to it, I feel, I think, want, and do; all the future things which are taking shape in me and will sometime come to consciousness; all this is the content of the unconscious’

- Jung, CW 8, par. 382.

‘A more or less superficial layer of the unconscious’ that is undoubtedly personal and not yet ripe for consciousness.



Jung - The Collective Unconscious

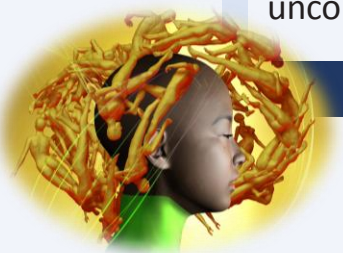
‘A more or less superficial layer of the unconscious is undoubtedly personal. I call it the personal unconscious. But this *personal unconscious* rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the *collective unconscious*... This part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behaviour that are more or less the same everywhere and in all individuals... The contents of the personal unconscious are chiefly the *feeling-tones complexes*... they constitute the personal and private side of psychic life. The contents of the collective unconscious, on the other hand, are known as *archetypes*.’

- Jung, The Archetypes of Collective Unconscious CW,3

‘The collective unconscious contains the whole spiritual heritage of mankind’s evolution, born anew in the brain structure of every individual’.

- Jung, CW 8, par. 342.

The more one becomes aware of the contents of the personal unconscious, the more the images of the collective unconscious are able to shape the personal unconscious. We can develop this interaction by either studying the mythology of the collective unconscious (the spiritual evolution of mankind) or within the analysis of the individual... Making conscious the unconscious and striving towards the process of individuation.



Jung - The Collective Unconscious

The personal and private side of one's psychic life which does not derive from personal experience and is not a personal acquisition, but is inborn.

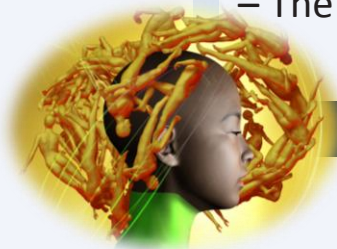
- Archetypes of the Collective Unconscious, pp 3-4

Collective because this part of the unconscious is not individual but universal – common to all and inherited by all.

Where the mind is made of inherited memories to which the individual is not aware – Jung sought to explain the collective unconscious as social phenomena such as fears, and consisted of archetypes (or primordial images) such as myths, signs, symbols, legends or ways of thinking inherited by ancestors and which connected everyone through a shared set of experiences.

'It is... identical in all men and thus constitutes a common psychic substrate of a supra personal nature which is present in every one of us'

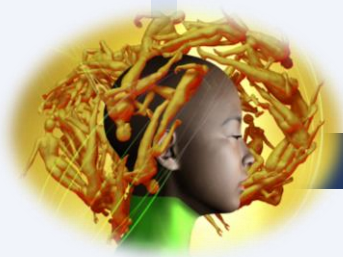
– The Archetypes and the Collective Unconscious, pp 3-4, 88



Jung - The Collective Unconscious

‘The collective unconscious-so far as we can say anything about it at all-appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious... We can therefore study the collective unconscious in two ways, either in mythology or in the analysis of the individual’.

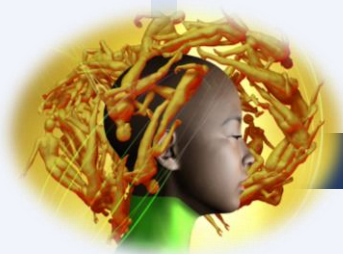
- Jung, CW 8, par. 325.



Jung - The Collective Unconscious

Frances Clynes

The collective unconscious reflects earlier ideas about the living unity of, and chains of sympathies or correspondences within, the cosmos, such as the alchemical *unus mundus* in which the alchemical metals in the earth correspond to the planets in the heavens; the Platonic *anima mundi* or World-soul in which every human soul is related to a star and everything in the manifest universe reflects and embodies a divine Idea; and the Stoic concept of the unity of spirit and matter within on living organism, which forms the basis of the idea of *heimarmene* or astral fate.



Jung - Archetypes

Archetype – not inherited, but universal and every aspect of human life and experience has corresponding archetype. The are unconscious.

‘It is not ... a question of inherited ideas but of inherited possibilities of ideas. Nor are they individual acquisitions but, in the main, common to all, as can be seen from universal occurrence’.

- Jung, CW 9i, par. 136.

‘An archetypal content expresses itself, first and foremost, in metaphors. If such a content should speak of the sun and identify with it the lion, the king, the hoard of gold guarded by the dragon, or the power that makes for the life and health of man, it is neither the one thing nor the other, but the unknown third thing that finds more or less adequate expression in all these similes, yet – to the perpetual vexation of the intellect – remains unknown and not to be fitted into a formula’.

- Jung, CW 9i, par. 267



Jung – The Archetypes

‘A year before Jung started working on the Liber Novus, Jung identified fate with the archetypes... *The effect of the unconscious images has something fateful about it. Perhaps who knows – these eternal images are what mean by fate*’

- Greene p. 122 quotes Jung Psychology of the Unconscious

‘The Archetype is an element of our psychic structure and thus a vital and necessary component in our psychic economy. It represents or personifies certain instinctive premises in the dark, primitive psyche, in the real but invisible *roots of consciousness*’.

- Jung, 1951, p. 110

In discussing archetypes as links to the past, Jung states, ‘Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of...The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own soul as well, with corresponding results for our own well-being’.

- Jung, 1951, p. 109



Jung - Individuation

Individuation is the process where the conscious mind brings forward the unconscious. To attain realisation of the self and wholeness.

The psyche is composed of qualities and drives which are contradictory and where we have secondary selves which are formed by complexes and archetypes. Harmony and integration is achieved by balancing (which Jung calls the transcendent function) of the conscious and the unconscious.

Individuation is the process that arises out of the conflict between the conscious and the unconscious.

- Aion, p.6

‘I use the term “individuation” to denote the process by which a person becomes a psychological “in-dividual”, that is, a separate, indivisible unity or “whole”

– The Archetypes and the Collective Unconscious, p. 490



Jung – Achieving wholeness

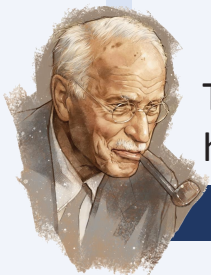
To become aware and access of one's own personal consciousness as well as collective unconscious and learn to live accept it and live in harmony with it. Each of these have its own requirements and needs.

The psyche actively seeks its own development (individuation).

Individuation – being aware of one's own uniqueness and becoming one's own self (self realisation) – bringing the unconscious into the conscious. This balancing process and self realisation is the drive to achieve wholeness. Jung called this the 'transcendent function'.

'The ego is subordinate to the self and is related to it like a part to the whole'

- *Aion*, p. 1-6



The *Self* – 'The total man, i.e. man as he really is, not as he appears to himself' – *The Archetypes and the Collective Unconscious*, p.3

Jung on Plato

‘The world-soul, or in this case, the world-spirit, is a projection of the unconscious... This idea is nothing more than an analogy of the animating principle in man which inspires his thoughts and acts of cognition. “Soul” and “Spirit”, or psyche as such, is in itself totally unconscious. If it is assumed to be somewhere “outside”, it cannot be anything except a projection of the unconscious’

- Aion, p. 219



Jung on Plato

Plato's Archetypes

- A divine reality
- Part of the perfect World of Being
 - associates with reason
- Separate from the human world

Jung's Archetypes

- * Human
- * The collective unconscious
- * 'Analogous to Plato's forms'
- * Not dealing with categories of reason but of the imagination
 - Organs of the pre-rational psyche
- *Psychology and Religion: West and East*



Jung on Plato

‘The World Soul has been renamed the collective unconscious, and the gods have become archetypes. But the idea that all things in the universe are secretly interconnected through invisible changing of symbolic correspondences remains unchanged, as does the perception that the gods (or archetypes) themselves, through their ‘tokens’, are amenable too, and even desirous of, a dynamic interaction with human consciousness that, for Jung, led toward some unknown goal:

There are processes which bear within them a hidden meaning, processes which are not merely derived from something but which seek to become something, and are therefore symbols’

- Greene, 2018. p.84. (Jung CW6. 822)



Jung on Gnosticism

Jung stated that psychology along with what he called 'every empirical science', used pre-existing models or hypotheses, to express concepts

- *Psychology and Religion*

'It is clear beyond a doubt that many of the Gnostics were nothing other than psychologists'

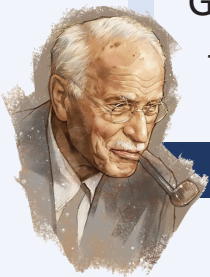
- *Aion*, p.22.

The concept of the individuation process 'develops a symbolism whose nearest affinities are to be found in folklore, in Gnostic, alchemical, and suchlike "mystical" conceptions'

- *Psychology and Religion*

Individuation had already been anticipated and more or less prefigured by the Gnostics

- *Aion*,



Jung on The Soul

‘If we have to deal with the human soul we can only meet it on its own ground, and we are bound to do so whenever we are confronted with the real and crushing problems of life’.

- Jung, *The Development of Personality*, p. 40.

Greene discusses how fate and psyche are unified for Jung – in his interview with the Daily Mail [1957] where Jung described fate and soul as merely two names for the same principle.

‘What happens to a person is characteristic of him. He presents a pattern and all the pieces fit. One by one, as his life proceeds, they fall into place according to some predestined design’

– Greene, 2018. p. 122. (Jung MDR, pp.182—185)



Greene – Jung also associated fate with the Self, the goal of the individuation process.

Jung on The Soul

Greene weaves a number of statements from various original sources

‘Jung also equated fate with the Self, the goal of the individuation process, ‘because it is the most complete expression of that fateful combination we call individuality’. What happens to any individual – excluding those experiences that are part of the ‘fate of the peoples’ and can subsume individual unfoldment – is therefore a reflection of this mysterious inner process, which can only be transformed (although neither avoided nor eradicated) through consciousness. ‘If we do not see a thing’, Jung commented in one of his ETH lectures, ‘Fate does it to us’.

- Greene, 2018. p.123



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