

VOLUME 7: TWO ESSAYS ON ANALYTICAL PSYCHOLOGY
Abstracts of the Collected Works of C. G. Jung

Volume 7: Two Essays on Analytical Psychology

On the psychology of the unconscious. Prefaces.

In: Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 1-8).

The five prefaces introducing this volume indicate that the original work, "The Psychology of the Unconscious Process," has been revised and refined many times. The purpose of the work, mentioned in the 1917 and 1918 editions, is to provide a broad survey on the nature and the psychology of the unconscious. The growing concern with the human psyche and the interest in man's chaotic unconscious is seen as a result of the First World War. This concern, motivating self-reflection is seen as a favorable trend since the psychology of nations and that of individuals are interrelated. The hope is expressed that the individual's return to his own deepest being will result in a cure for the illnesses of the times. It is frequently noted that this work attempts to popularize a highly complicated science still in the process of development. The essay is not intended to be comprehensive. Its purpose is to supply background information to be used as an introduction to the unconscious. Because this study is virtually virgin territory, the essay may contain inadequacies and errors. The preface to the fifth edition, the edition that applies to this volume, indicates that the previous versions had been thoroughly revised and that the material on psychological types has been included in a separate volume, title "Psychological Types."

On the psychology of the unconscious. I. Psychoanalysis

In: Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 9-18).

A brief overview of the theories which led from experimental psychology to a psychotherapy of neuroses is presented along with an analysis of a case study illustrating the role of the unconscious in the development of neuroses. Charcot, Janet, Bernheim, Liebault and Freud are compared, and Breuer's work is singled out at the starting point for this new psychology. Breuer's classic case of Anna, an hysterical neurotic, is used to illustrate the so-called trauma theory. Numerous other hysterical neuroses are presented. Freud is credited with carrying Breuer's work forward and posing the problem in terms of predisposition, a term used to signify the role of an early unconscious trauma in neurosis. The hysterical disorder of a young female patient is explored in detail, revealing the role of a disturbance in the erotic sphere, as well as the presence of a trauma, as a factor in creating the neurosis.

On the psychology of the unconscious. II. The Eros theory.

In: Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 19-29).

A general discussion of the role of the erotic conflict and its place in neurosis precedes the discussion of the techniques of psychoanalysis and therapy. The historical role of sexual conflict in the development of psychoanalysis is discussed. Methods of analyzing the unconscious include hypnotism, association, and dream analysis. Dream analysis, the most important method, is described. A hypothetical dream is presented and evaluated in terms of the theory of wish fulfillment. The purpose of Freudian psychoanalysis is explained as an attempt to make the animal instincts conscious in order to incorporate them into a purposeful whole. Freud's theory of repression of sexuality as the foundation of neurosis is evaluated and it is concluded that, although it is grounded on a true and factual principle, it is, nevertheless, one-sided and exclusive. A broader understanding of Eros as energy is suggested as the key to arriving at a harmony between spirit and instinct, the goal of psychoanalysis.

On the psychology of the unconscious. III. The other point of view: the will to power.

In: Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 30-40).

Freud's theory of neurosis, based on Eros and Adler's theory which stems from the will to power, are compared and contrasted. The instinct of self-preservation and its relation to the will to power are examined in the light of Nietzsche's teachings. An analysis of the dangers lurking in an "identification with the shadow," i.e., with just one of the instincts, explains Nietzsche's neurotic one-sidedness. The importance of both Eros and the will to power, manifested in a drive for the preservation of the species and self-preservation, are stressed. Wagner is mentioned briefly as an advocate of the former, and Nietzsche as his polar opposite. A clinical case is studied in detail from two perspectives: Freud's belief that a neurosis arises from antecedent circumstances (causality) and Adler's contention that teleological causes are paramount. The Freudian analysis concentrates on Eros, the Adlerian approach emphasizes the power instinct, and they contradict one another. 1 reference.

On the psychology of the unconscious. IV. The problem of attitude-type.

In: Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 41-63).

The attitudes of introversion/extraversion are introduced to explain the opposition of the Freudian and Adlerian viewpoints. Theories are seen as reflecting an author's peculiarities and, consequently, they are often narrow in scope. The two very different theories of neurosis, the first emphasizing the object and the second emphasizing the subject, are viewed as manifestations of a type antagonism. The introversion personality type focuses on the subject; the extraversion type focuses on the object. However, these types are seldom observed in a pure state. The dynamics of a relationship between individuals who possess opposite personality types is examined. In contrast with the views of Freud and Adler, neuroses are described as sometimes serving useful adjustive functions. Freud and Adler are criticized for refusing to recognize the inexorable role of irrational fate in the development of both humanity and the individual. Psychic energy, defined as "libido," is the focus of much of the discussion. Examples are used to demonstrate that the psychic energy released during treatment follows an unpredictable path known only to the unconscious. This energy has its source in the tension of opposites and can only be used when the proper gradient is found. Several type theories, all based on opposites, are cited. It is felt that in order to advance in treatment, i.e., to achieve a balance in the psyche, one must recognize the principle of opposition. 8 references.

On the psychology of the unconscious. V. The personal and the collective (or transpersonal) unconscious.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 64-79).

The idea of the collective unconscious is introduced and its role in the process of transference in psychotherapy is discussed. Guidance for the existence of the collective unconscious is found in ancient myths and primitive religions. Robert Mayer's discovery of the conservation of energy is presented as evidence of the workings of the transpersonal unconscious, and of the manner in which the archetypes or primordial images may contribute, at times, to our intellectual advancement. On the other hand, the harmful effects of introjection and projection are also pointed out. The transition between the two stages of life, instinctual and cultural, is examined in terms of Heraclitus' psychological law of enantiodromia or the force of opposites. 12 references.

On the psychology of the unconscious. VI. The synthetic or constructive method.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (80-89).

It is suggested that the traditional method of dream analysis reduction must be followed by synthesis when the symbols originate in the collective

unconscious. The value of this approach is supported by a detailed dream analysis utilizing both the redirective and synthetic modes of interpretation. The process of reconciling the conscious with the unconscious, or dealing with both the real and imaginary, is termed the transcendent function. A dream reported by a female patient is interpreted in two ways and used to support the use of the synthetic mode. This constructive (subjective) process refers the dream images back to the patient, while the Freudian analytical (objective) method equates dream images with objects in the real world. It is recommended that the therapist should search for archetypal motifs when an analytical dream interpretation no longer elicits new information. If these are found, the interpretive procedure should be altered accordingly. 2 references.

On the psychology of the unconscious. VII. The archetypes of the collective unconscious.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 90-113).

Lengthy analyses of the dreams of two patients (one female, one male) are presented as examples of the importance of the archetype in revealing the contents of the unconscious. The examination of the dreams demonstrates that material from the collective unconscious is often projected onto persons in the immediate environment. Attention is given to the "magic demon," a commonly projected archetype, and several references to this and other symbols from literature, religion, and history are cited as examples. The purpose of dreams is stated: dreams act as a compensation, aid in maintaining psychic equilibrium and serve as a mental corrective. The analysis of the dreams of the male patient demonstrates that the symbols and metaphors of the dream are a preparation for effective therapy. One of the basic themes revealed in dream analysis is that of the "individuation process," defined as the goal of the transcendent function; i.e., to uncover and facilitate the original potential wholeness of the individual. The whole discussion emphasizes how important it is for the therapist to gain a complete understanding of dreams and the various manifestations of the unconscious. Such an understanding enables the therapist to prevent the formation of unconscious oppositions and to utilize the healing factor of compensation. 3 references.

On the psychology of the unconscious. VIII. General remarks on the therapeutic approach to the unconscious.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 114-118).

The risks and the benefits of gaining an understanding of the unconscious are described and reference is made to the contributions of Freud, Adler and Nietzsche to this understanding. The dangers inherent in the

unconscious are demonstrated by allusions to latent psychoses, controlled by artificial normalcy, and to overt manifestations which often take the form of accident proneness. However, the favorable side of the unconscious is also presented: one who has the capacity and urge for higher differentiation can gain access to its therapeutic potential. Only by means of this transcendent function can harmony be achieved. The therapist is advised to meet the needs of the individual since no formula can indicate how and when a cure will be effected. Concluding remarks concern differing views of practitioners in medical psychology, something which compounds the difficulty for the reader new to the subject. All investigators compose theories from their existing cognitive frameworks and unique life experiences. These views are contrasted with those of Freud.

On the psychology of the unconscious. Conclusion.

In: Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 119).

The worth of the preceding pages is left to the judgment of the future. Apologies for the difficulty of the material are presented, and all who venture into a new area are urged to proceed, but with caution- For progress to occur in the field of human behavior, the psychology of tomorrow must have a broad foundation that encompasses human emotions and the contents of the psyche as well as the intellect.

The relations between the ego and the unconscious. Prefaces.

In: Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 123-125).

In prefaces to the second (1935) and third (1938) editions, the purpose of the work, "the relation between the ego and the unconscious," is cited: to give a summation of 28 years of psychological and psychiatric experience, in order to form an intellectual conception of the unconscious. The idea that the development of the unconscious is an independent process, a view which distinguishes these theories from Freud's, is traced back to a study of somnambulism made in 1902. The present book describes the relation between the conscious and the unconscious, although it does not claim to offer the final answers to the nature and essence of the unconscious. It is mentioned that Oriental philosophy has been interested in similar problems for centuries and thus is valuable as comparative material. 2 references.

The relations between the ego and the unconscious. Part 1. The effects of the unconscious upon consciousness. I. The personal and the collective unconscious.

In: Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 127-138).

The personal and the collective unconscious are defined, and Freud's view of the personal unconscious, the storehouse of repressed material, is expanded to include energized conscious material as well as subliminal sense perceptions. The unconscious is seen as acting in a compensatory fashion, creating the seeds of future conscious thoughts. These unconscious processes and all the unconscious material acquired during the individual's lifetime are defined as the personal unconscious. A case study is presented that reveals the presence of certain unconscious material beyond the scope of the individual's life experiences. The presence of this material is explained by postulating the existence of a collective unconscious. To illustrate this theory, the case of a female patient who has reached the upper limit of the therapeutic benefits of transference is presented. In order to discover a more permanent basis for her recovery, her dreams, thought to be indicators of hidden psychic processes and desires, are analysed. In one of her dreams, the analyst assumed superhuman proportions akin to those of a gigantic primordial father. This dream also contained an image of God as the wind which was interpreted as the patient's longing for absolute faith. This image is not personal since the woman, an agnostic, thought of God as an abstract life force and was unaware that the phrase "God is spirit" is a free translation of the original Greek of the New Testament that reads "God is wind." Thus an historic image of world wide distribution is shown to have come into existence again through a natural psychic function. It is concluded, then, that the unconscious contains not only personal, but also impersonal and collective components in the form of inherited thought categories or archetypes. Furthermore, it is shown that these archetypes can be restored to consciousness by the primitive analogical mode of thinking peculiar to dreams. 4 references.

The relations between the ego and the unconscious. Part 1. The effects of the unconscious upon consciousness. II. Phenomena resulting from the assimilation of the unconscious.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 139-155).

The salutary effects of the assimilation of the unconscious and consciousness are studied and the dangers inherent in uncovering the collective unconscious are examined. Typically, the individual feels either unduly elated or depressed upon discovering the contents of his personal unconscious. Both are reactions to the obliteration of former conscious psychic boundaries that the uncovering of the unconscious inevitably produces. When the opposites of the conscious and the unconscious are brought together the analysand feels either cursed by the evil in him that went previously unperceived or vindicated by the unperceived good. The cure is seen as stemming from the individual's ability to recognize that the two, taken together, comprise his reality. If, however, portions of the collective unconscious are dredged up with the personal unconscious, the

results can be catastrophic. The transpersonal contents of the unconscious are living entities and the individual's discovery of their existence within his own psyche can lead to personality disintegration. The development of personality demands strict differentiation of the individual from the collective psyche. A partial or blurred differentiation can lead to the melting away of the individual into the collective. The annexation of the deeper layers of the unconscious can, on the other hand, lead to an enlargement or inflation of the personality. This inflation can be harmful or beneficial depending on the individual's ability to assimilate the new knowledge. It is important, therefore, in practical treatment, to keep the integrity of the personality constantly in mind and avoid over loading the patient with too much knowledge of his unconscious. 7 references.

The relations between the ego and the unconscious. Part 1. The effects of the unconscious upon consciousness. III. The persona as segment of the collective psyche.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 156-162).

The distinction between personal and collective unconscious is reiterated and persona is defined in relation to the collective psyche. The persona consists of the sum of psychic facts that are felt to be personal. It is, however, only a mask for the collective psyche. One's real individuality lies in the unconscious self which, despite the ego consciousness' feeling of exclusive identity with the persona, makes itself felt directly and indirectly in the choice and delineation of the persona. Through the analysis of the personal unconscious, the conscious mind becomes suffused with collective material which brings with it the elements of individuality. The case of the philosophy student presented in chapter one is reviewed as an example of the manner in which individuality and aspects of the collective psyche begin to emerge in a coalescent state once personal repressions are listed. In an almost magical way the collective psyche begins to determine the individual's fate. It is often beneficial in analysis to induce artificially a predominance of unconscious influences; this breaks down the persona and undermines the authority of the conscious mind thereby leading a patient past a difficulty that might block further development. As long as the conscious mind is capable of assimilating the products of the unconscious, the latter's instinctive inclination to correct the balance of the conscious mind will be beneficial. However, if the unconscious simply rides roughshod over the conscious mind, a psychotic condition will develop. 1 reference.

The relations between the ego and the unconscious. Part 1. The effects of the unconscious upon consciousness. IV. Negative attempts to free the individuality from the collective psyche. a. Regressive restoration of the persona.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 163-168).

Regressive restoration of the persona is described as an unsatisfactory attempt by the patient to extricate himself from the collective psyche. The contact of the unconscious psyche and the collective psyche results in a collapse of the conscious persona, a traumatic event for the patient. To escape it, some people climb to new heights while others dive into the abyss below. Those people who categorically reject and repress the contents of the collective psyche are cited as examples of the second form of escape which inevitably leads to the reestablishment of a now diminished persona. This is likened to Faust's rejection of freedom and yearning for a simple life. Since one's earlier state of naive consciousness cannot be recovered, the person who chooses this road often leads a life of resignation self-embitterment and chronic neurotic sickliness. 6 references.

The relations between the ego and the unconscious. Part 1. The effects of the unconscious upon consciousness. IV. Negative attempts to free the individuality from the collective psyche. b. Identification with the collective psyche.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 169-171).

The effect of identification with the collective psyche as a means of escaping the trauma resulting from the collapse of the conscious persona is described. To free himself from the embrace of the collective psyche, instead of denying it, as in regressive restoration of the persona, the afflicted individual accepts it so totally that he is devoured by it, becomes lost in it, and thus is no longer capable of perceiving it as a separate entity. Such people often feel that they possess a great truth. There are powerful psychological inducements for holding onto this identification with the collective psyche: it enhances one's life feelings, promises a rich harvest of knowledge, and makes one feel as though life has suddenly acquired a new direction. But the final effects of identification are considered harmful in that one does not reap the benefits of the collective psyche but merely becomes one with them (inflation). Despite the seeming rewards and gratifications accompanying inflation, it is shown that the ability for effective self-criticism vanishes.

The relations between the ego and the unconscious. Part 2. Individuation. I. The function of the unconscious.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 173-187).

Individuation, as an alternative and more desirable form of development than those forms wherein the collective psyche has the upper hand is

discussed. The aim of individuation, to divest the self of the false wrappings of the persona and the suggestive powers of primordial images, is presented. Although the persona is easily understood by all, since everyone can consciously experience it, the workings of the unconscious processes are seen to be more difficult to understand since they are more subtle. Analyses of those unconscious factors can be effected in part by examples from mental illness, creative inspiration and religious conversion. The unconscious is seen as standing in a compensatory relation to the conscious mind. Several examples from case histories are presented to illustrate the specific ways in which the unconscious performs its compensatory function. In general, it works by producing images, usually revealed in dreams, that respond to a conscious situation. In so doing the unconscious does not "think" but rather acts automatically. Since man's consciousness is circumscribed, this compensatory function of the unconscious supplies psychic contents which, if properly recognized, extend the range of consciousness. The result of this process is evaluated: the increase in self-knowledge diminishes the layer of the personal unconscious that is superimposed over the collective unconscious. 3 references.

The relations between the ego and the unconscious. Part 2. Individuation. II. Anima and animus.

In: Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 188-211)

The anima/animus concepts are presented and defined in relation to the process of individuation. For the purposes of psychological inquiry, the soul is defined as a semiconscious psychic complex that has partial autonomy. The feminine part of a man's soul is called the anima. The soul's femininity derives from three sources: man's life experiences with women, the inherited collective image of woman that exists in man's unconscious, and an innate psychic structure that allows man to experience in the subject manner of woman. Fundamental differences in the psyches of man and woman are said to exist. Man is described as more objective and rational, woman as more subjective and emotional. Man represses his feminine qualities in order to develop his persona; hence, the relation between the anima and the persona is compensatory. Since complete identification with the persona leads to neurosis, the compensatory function of the anima is salutary. In order for individuation to take place, however, man must free himself from both the persona and the anima and realize that the interplay between the inner and the outer forces represents the energetics of the life process, the polar tension necessary for self-regulation. Because the anima is an inner process and harder to recognize it is more difficult to deal with than is the persona. As a method for perceiving the anima it is suggested that it be objectified; i.e., granted the status of a separate, concrete entity, and allowed to speak. By making the anima conscious the individual builds a bridge to his unconscious. Since the animus is the

corresponding entity in women, it plays its role in the development of a woman's personality. 4 references.

The relations between the ego and the unconscious. Part 2. Individuation. III. The technique of differentiation between the ego and the figure of the unconscious.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 212-226).

The aim of differentiation and techniques for facilitating it are examined. Individuation, the attainment of a personality at midpoint between the ego consciousness and the unconscious, is seen as the result of differentiation. In order to facilitate differentiation in neurotics, it is suggested that the production of fantasies be encouraged. The theory behind this technique is explained: if the unconscious has gained an ascendancy over the conscious, the strength of the former can be sapped by funneling its energy into the production of fantasies. This continual conscious realization of unconscious fantasies extends conscious horizons by the inclusion of unconscious contents and gradually diminishes the dominant influence of the unconscious. Only by dissolving autonomous complexes such as the anima can the individual come to terms with his unconscious. Two case studies are presented to document the therapeutic effects of fantasy production. It is stressed that the patient must take his fantasies literally, participate in them actively, and thereby derive the maximum therapeutic benefit. The analyst, however, is cautioned to ignore the literal content of the fantasies and to probe beneath them in order to discover the underlying operative processes.

The relations between the ego and the unconscious. Part 2. Individuation. IV. The mana personality.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 227-241).

The formation and characteristics of the mana personality, a stage of development that follows the transformation and dissolution of the anima as an autonomous complex, are described. The power (mana) that infused the anima is often usurped by the ego. As a consequence the individual feels, mistakenly, that he has vanquished the unconscious and that his new knowledge of it will give him power. Hence, he perceives himself as a wise and powerful man. This self-concept, termed the mana personality, is a flat, collective figure, as are all archetype dominated personalities; consequently, it restricts the individual's growth. In order to continue to develop, the individual must go through the process of differentiating the ego from the mana personality. This involves bringing those contents of the unconscious specific to the mana personality to consciousness. The danger of identifying or concretizing the contents of the mana personality into a

god are pointed out with Goethe's Faust and Nietzsche's Zarathustra cited as attempts to master the contents of the mana personality. Since these approaches are obviously not suited to the man who lives in the real world, the assimilation of the contents of the mana personality into the conscious mind is seen as the best solution. The results will be the formation of the concept of self, a psychological construct akin to the religious concept of the "god within us." 3 references.

Appendices: I. New paths in psychology.

In: Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 245-268).

An overview of the history of psychology is outlined with analytic psychology heralded as the present state of the art. Prior to analytic psychology there was a great gulf between what was demanded of psychology and what it could deliver. Sigmund Freud is cited as the father of analytic psychology and credited with fashioning its most valuable tool -- dream analysis. A detailed case history involving a neurotic disorder in a young woman is used to demonstrate the concept that neurosis originates in a disturbance in the psyche. The explication of the roots of the woman's neurosis illustrates how the trauma theory of neurosis came to be replaced by the erotic conflict theory. The recognition of repressed sexual impulses and the resultant tension between the conscious and the unconscious as the most frequent cause of neurosis is held to be an important breakthrough for psychological theory. Likewise, dream analysis is seen as an advance over hypnotism and free association in the area of analytic technique. Dreams are seen as windows into the interior workings of the unconscious. It is pointed out that the general resistance to these new psychological theories and practices is, in accordance with psychoanalytic principles, a sure indicator that something significant is being brought to light. 4 references.

Appendices: II. The structure of the unconscious. 1. The distinction between the personal and the impersonal unconscious.

In: Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 269-273).

The difference between Jungian and Freudian theories of the unconscious are analyzed showing that the development of Jung's theory was aided by his split from the Viennese school of psychology. An argument against Freud's conception of the unconscious as a mere receptacle for repressed incompatible sexual impulses is presented. According to Freud, by means of analysis, the repressions would be lifted rendering conscious the contents of the unconscious; as a result Freud believed the unconscious would wither and disappear. But since this never occurs, the unconscious must contain more material than previously thought and perform more than a repressive

function. It is suggested that the unconscious contains all the psychic materials that have fallen below the threshold of consciousness, the subliminal sense perceptions and material that has not yet reached consciousness. These last are the seeds of future conscious contents. It is held that the unconscious is never quiescent but always producing unconscious fantasies that stand in a compensatory relation to conscious thoughts. The personal unconscious is defined as that layer of the unconscious that contains the unconscious material and processes that were acquired in the course of the individual's life. A case history of a youth who develops a psychosis as a result of glimpsing a portion of the collective unconscious is presented to illustrate the fundamental difference between the personal and the collective unconscious. It is observed that anyone who desires self-realization must make conscious and assimilate the contents of his personal unconscious. 1 reference.

Appendices: II. The structure of the unconscious. 2. Phenomena resulting from the assimilation of the unconscious.

In: Jung, C.. Collected Works of C G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 273-280).

Different reactions to the process of assimilation are discussed, along with the role of the collective psyche in primitive and modern societies. The process of assimilation gives rise to some remarkable phenomena: some patients display an increase of self-confidence, while others become markedly depressed. Analysis of these two reactions reveals that they are but masks for a feeling of helplessness and the will to power respectively. The feeling of "godlikeness" seen in some patients is further dissected to discover its source. The feeling derives from a certain psychic function of a collective nature that is superordinate to the individual. The collective psyche is the original basis for the individual psyche. Modern man, as opposed to primitive man, has been able to differentiate his individual psyche from the collective. If, however, during analysis parts of the collective unconscious are annexed to the conscious mind the personality will inevitably begin to dissolve into its paired opposites. The collective psyche contains good and evil in undifferentiated form. Only with the development of the individual modern mind does a distinction between the two and the resultant repression of evil occur. Repression of the collective psyche was necessary for the development of the civilized personality. The danger is that during analysis the collective unconscious may become dominant. For this reason analysts are cautioned to remember that the goal of analysis is the development of personality, which requires that a clear distinction between the contents of the personal and the collective unconscious must always be maintained. 1 reference.

Appendices: II The structure of the unconscious. 3. The persona as a segment of the collective psyche.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 280-283).

A distinction is made between persona and the conscious mind, and the difference between schizophrenic investment in the unconscious and analytic release of the collective psyche is explained. Analytic experience reveals that the conscious mind is only an arbitrary segment of the collective psyche. It exists because it is ignorant of the universal characteristics of humankind. In addition, it has repressed more or less arbitrarily psychic elements awareness of which might be useful. This arbitrary segment of consciousness is termed the persona and, though it feigns individuality, it really is no more than a mask worn by the collective psyche. During analysis this mask is stripped off and the individual is seen to be, at bottom, collective. The analyst's perception of his collectiveness gives rise to the feeling of "godlikeness." This feeling is characterized by dreams of flying and growth, disorientation in regard to one's identity, and the release of unconscious fantasies. This state borders on and is analogous to schizophrenia. In schizophrenia the unconscious usurps the reality function: unconscious thoughts are heard as though they were voices, and fantasies are seen as though they were real objects. During analysis, however, the patient is aware that he is calling up the unconscious and does not invest its contents with an objective reality.

Appendices: II. The structure of the unconscious. 4. Attempts to free the individuality from the collective psyche.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton University Press, 1966. 349 p. (p. 283-286).

Two common reactions to the initial awareness of identification with the collective psyche are discussed. The feeling that results from awareness of the condition of "godlikeness" drives the patient to seek relief. Two common escape mechanisms are: regressive restoration of the persona and identification with the collective psyche. The first solution results in the reestablishment of the previous persona and is thus regressive. Here the unconscious is mastered by a reductionist analysis of its contents, allowing them to be rejected categorically as mere infantile sexuality or will to power. This solution retards growth and does nothing to diminish the influence of the unconscious on the conscious. The second solution entails accepting the "godlikeness" so totally that it becomes a Part Of the self and thus is no longer threatening. Such identification is always a retrograde step; the patient forfeits his chance to use the treasures of the collective psyche by becoming identified with them. 1 reference.

Appendices: II. The structure of the unconscious. 5. Fundamental principles in the treatment of collective identity

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7. 2nd ed., Princeton

University Press, 1966. 349 p. (p. 288-300).

An overview of the facts involved in the individuation process is provided. It is shown that since both the collective and the individual psyche are valuable, harm results from identifying with one to the exclusion of the other. This tendency in man to seek a unique solution is reinforced by his rationalism, the essence of which is the categorical denial of all that is not already known or understood. The human psyche, however, is both individual and collective. To attempt to divide the two is pointless and impossible. What the analyst must ask himself is: What is it, at this moment and in this patient, that represents the natural urges of life? The answer can only come from observing those psychological germs of life that are born from the natural collaboration of the conscious and the unconscious on the one hand, and of the individual and the collective on the other. Creative fantasies, not dreams, perform this unifying function. Understood hermeneutically, creative fantasies are the signposts to a harmonious life; when coupled with the patient's desire to rid himself of neuroses, they can effect a cure. The addendum to this chapter briefly sketches the process of individuation. It also defines consciousness, the collective unconscious, the collective psyche, individuality, the persona, and the anima. The relationship of these concepts to each other is briefly reviewed.

Appendices: II. The structure of the unconscious. 6 Summary.

In: Jung, C., *Collected Works of C. G. Jung*, Vol. 7 2nd ed., Princeton University Press, 1966. 349 p. (p. 300-304).

A summary of two versions of an outline that arranges and defines the key constructs of human psychology is provided. The six major headings are: the division of psychological material into conscious and unconscious contents, the composition of the persona, the composition of the collective psyche, individuality, collective and individual unconscious, and the anima. Each major theme is further divided into its constituent parts. These are defined and related to the development of the whole schema. The result is a concise picture of the logical processes used for assembling the material.