From Ezekiel's vision? But there is no Christian teaching that identifies the seraphim with God.

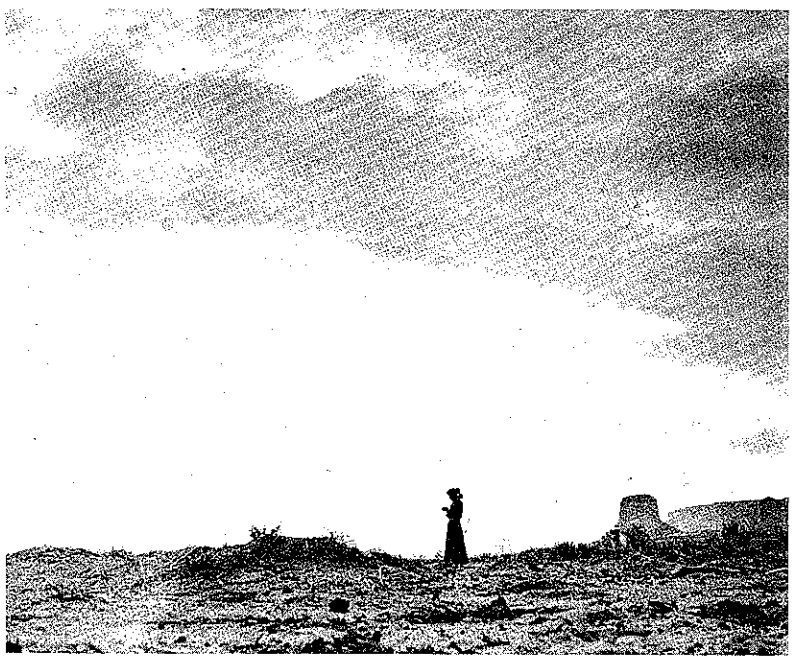
The same question may be asked about the horned serpent. In the Bible, it is true, there are many horned animals—in the Book of Revelation, for instance. But all these seem to be quadruped, although their overlord is the dragon, the Greek word for which (*drakon*) also means serpent. The horned serpent appears in 16th-century Latin alchemy as the *quadricornutus serpens* (four-horned serpent), a symbol of Mercury and an antagonist of the Christian Trinity. But this is an obscure reference. So far as I can discover, it is made by only one author; and this child had no means of knowing it.

In the second dream, a motif appears that is definitely non-Christian and that contains a reversal of accepted values—for instance, pagan dances by men in heaven and good deeds by angels in hell. This symbol suggests a relativity of moral values. Where did the child find such a revolutionary notion, worthy of Nietzsche's genius?

These questions lead us to another: What is the compensatory meaning of these dreams, to which the little girl obviously attributed so much importance that she presented them to her father as a Christmas present?

If the dreamer had been a primitive medicine man, one could reasonably assume that they represent variations of the philosophical themes of death, of resurrection or restitution, of the origin of the world, the creation of man, and the relativity of values. But one might give up such dreams as hopelessly difficult if one tried to interpret them from a personal level. They undoubtedly contain "collective images," and they are in a way analogous to the doctrines taught to young people in primitive tribes when they are about to be initiated as men. At such times they learn about what God, or the gods, or the "founding" animals have done, how the world and man were created, how the end of the world will come, and the meaning of death. Is there any occasion when we, in Christian civilization, hand out similar instructions? There is: in adolescence. But many people begin to think again of things like this in old age, at the approach of death.

The little girl, as it happened, was in both these situations. She was approaching puberty and, at the same time, the end of her life. Little or nothing in the symbolism of her dreams



The little girl's dreams (p. 70) contain symbols of creation, death, and rebirth, which resemble the teachings given to adolescents in primitive initiation rituals. Left, the end of a Navaho ceremony: A girl, having become a woman, goes into the desert to meditate.

Death and rebirth symbolism also appears in dreams at the end of life, when the approach of death casts a shadow before it. Right, one of Goya's last paintings: The strange creature, apparently a dog, that emerges from the dark can be interpreted as the artist's foreshadowing of his death. In many mythologies dogs appear as guides to the land of the dead.

points to the beginning of a normal adult life, but there are many allusions to destruction and restoration. When I first read her dreams, indeed, I had the uncanny feeling that they suggested impending disaster. The reason I felt like that was the peculiar nature of the compensation that I deduced from the symbolism. It was the opposite of what one would expect to find in the consciousness of a girl of that age.

These dreams open up a new and rather terrifying aspect of life and death. One would expect to find such images in an aging person who looks back upon life, rather than to be given them by a child who would normally be looking forward. Their atmosphere recalls the old Roman saying, "Life is a short dream," rather than the joy and exuberance of its springtime. For this child's life was like a *ver sacrum vovendum* (the vow of a vernal sacrifice), as the Roman poet puts it. Experience shows that the unknown approach of death casts an *adumbratio* (an anticipatory shadow) over the life and dreams of the victim. Even the altar in Christian churches represents, on the one hand, a tomb and, on the other, a place of resurrection—the transformation of death into eternal life.

Such are the ideas that the dreams brought home to the child. They were a preparation for death, expressed through short stories, like the tales told at primitive initiations or the *Koans* of Zen Buddhism. This message is unlike the orthodox Christian doctrine and more like ancient primitive thought. It seems to have originated outside historical tradition in the long-forgotten psychic sources that, since prehistoric times, have nourished philosophical and religious speculations about life and death.

It was as if future events were casting their shadow back by arousing in the child certain thought forms that, though normally dormant, describe or accompany the approach of a fatal issue. Although the specific shape in which they express themselves is more or less personal, their general pattern is collective. They are found everywhere and at all times, just as animal instincts vary a good deal in the different species and yet serve the same general purposes. We do not assume that each new-born animal creates its own instincts as an individual acquisition, and we must not suppose that human individuals invent their specific human ways with every new birth. Like the instincts, the collective thought patterns of the human mind are innate and inherited. They function, when the occasion arises, in more or less the same way in all of us.

Emotional manifestations, to which such thought patterns belong, are recognizably the same all over the earth. We can identify them even in animals, and the animals themselves understand one another in this respect, even though they may belong to different species. And what about insects, with their complicated symbiotic functions? Most of them do not even know their parents and have nobody to teach them. Why should one assume, then, that man is the only living being deprived of specific instincts, or that his psyche is devoid of all traces of its evolution?

Naturally, if you identify the psyche with consciousness, you can easily fall into the erroneous idea that man comes into the world with a psyche that is empty, and that in later years it contains nothing more than what it has

learned by individual experience. But the psyche is more than consciousness. Animals have little consciousness, but many impulses and reactions that denote the existence of a psyche; and primitives do a lot of things whose meaning is unknown to them.

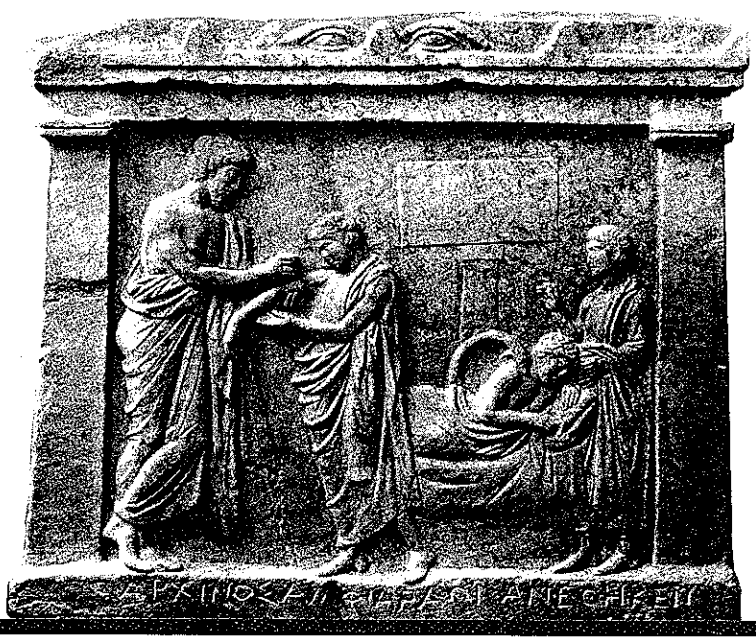
You may ask many civilized people in vain for the real meaning of the Christmas tree or of the Easter egg. The fact is, they do things without knowing why they do them. I am inclined to the view that things were generally done first and that it was only a long time afterward that somebody asked why they were done. The medical psychologist is constantly confronted with otherwise intelligent patients who behave in a peculiar and unpredictable way and who have no inkling of what they say or do. They are suddenly caught by unreasonable moods for which they themselves cannot account.

Superficially, such reactions and impulses seem to be of an intimately personal nature, and so we dismiss them as idiosyncratic behavior. In fact, they are based upon a preformed and ever-ready instinctive system that is characteristic of man. Thought forms, universally understandable gestures, and many attitudes follow a pattern that was established long before man developed a reflective consciousness.

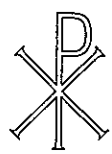
It is even conceivable that the early origins of man's capacity to reflect come from the painful consequences of violent emotional clashes. Let me take, purely as an illustration of this point, the bushman who, in a moment of anger and disappointment at his failure to catch any fish, strangles his much beloved only son, and is then seized with immense regret as he holds the little dead body in his arms. Such a man might remember this moment of pain for ever.

We cannot know whether this kind of experience was actually the initial cause of the development of human consciousness. But there is no doubt that the shock of a similar emotional experience is often needed to make people wake up and pay attention to what they are doing. There is the famous case of a 13th-century Spanish hidalgo, Raimon Lull, who finally (after a long chase) succeeded in meeting the lady he admired at a secret rendezvous. She silently opened her dress and showed him her breast, rotten with cancer. The shock changed Lull's life; he eventually became an eminent theologian and one of the Church's greatest missionaries. In the case of such a sudden change one can often prove that an archetype has been at work for a long time in the unconscious, skilfully arranging circumstances that will lead to the crisis.

Such experiences seem to show that archetypal forms are not just static patterns. They are dynamic factors that manifest themselves in impulses, just as spontaneously as the instincts. Certain dreams, visions, or thoughts can suddenly appear; and however carefully one investigates, one cannot find out what causes them. This does not mean that they have no cause; they certainly have. But it is so remote or obscure that one cannot see what it is. In



Some dreams seem to predict the future (perhaps due to unconscious knowledge of future possibilities); thus dreams were long used as divination. In Greece the sick would ask the healing god Asklepios for a dream indicating a cure. Left, a relief depicts such a dream cure: A snake (the god's symbol) bites a man's diseased shoulder and the god (far left) heals the shoulder. Far right, Constantine (an Italian painting *c.* 1460) dreaming before a battle that was to make him Roman Emperor. He dreamed of the *chi-rho*, a symbol of Christ (right), and a voice said: "In this sign you will conquer." He took the sign as his emblem, won the battle, and was thus converted to Christianity.



such a case, one must wait either until the dream and its meaning are sufficiently understood, or until some external event occurs that will explain the dream.

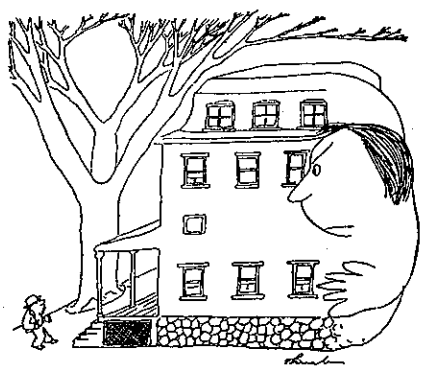
At the moment of the dream, this event may still lie in the future. But just as our conscious thoughts often occupy themselves with the future and its possibilities, so do the unconscious and its dreams. There has long been a general belief that the chief function of dreams is prognostication of the future. In antiquity, and as late as the Middle Ages, dreams played their part in medical prognosis. I can confirm by a modern dream the element of prognosis (or precognition) that can be found in an old dream quoted by Artemidorus of Daldis, in the second century A.D.: A man dreamed that he saw his father die in the flames of a house on fire. Not long afterward, he himself died in a *phlegmone* (fire, or high fever), which I presume was pneumonia.

It so happened that a colleague of mine was once suffering from a deadly gangrenous fever —in fact, a *phlegmone*. A former patient of his, who had no knowledge of the nature of his doctor's illness, dreamed that the doctor died in a great fire. At that time the doctor had just entered a hospital and the disease was only beginning. The dreamer knew nothing but the bare fact that his doctor was ill and in a hospital. Three weeks later, the doctor died.

As this example shows, dreams may have an anticipatory or prognostic aspect, and anybody trying to interpret them must take this into consideration, especially where an obviously meaningful dream does not provide a context sufficient to explain it. Such a dream often comes right out of the blue, and one wonders what could have prompted it. Of course, if one knew its ulterior message, its cause would be clear. For it is only our consciousness that does not yet know; the unconscious seems already informed, and to have come to a conclusion that is expressed in the dream. In fact, the unconscious seems to be able to examine and to draw conclusions from facts, much as consciousness does. It can even use certain facts, and anticipate their possible results, just because we are *not* conscious of them.

But as far as one can make out from dreams, the unconscious makes its deliberations instinctively. The distinction is important. Logical analysis is the prerogative of consciousness; we select with reason and knowledge. The unconscious, however, seems to be guided chiefly by instinctive trends, represented by corresponding thought forms—that is, by the archetypes. A doctor who is asked to describe the course of an illness will use such rational concepts as "infection" or "fever." The dream is more poetic. It presents the diseased body as a man's earthly house, and the fever as the fire that is destroying it.

As the above dream shows, the archetypal mind has handled the situation in the same way as it did in the time of Artemidorus. Something that is of a more or less unknown nature has been intuitively grasped by the unconscious and submitted to an archetypal treatment. This suggests that, instead of the process of reasoning that conscious thought would have applied, the archetypal mind has stepped in and taken over



In a dream quoted from Artemidorus on this page, a burning house symbolizes a fever. The human body is often represented as a house: Left, from an 18th-century Hebrew encyclopedia, the body and a house are compared in detail—turrets as ears, windows as eyes, a furnace as stomach, etc. Right, in a cartoon by James Thurber, a henpecked husband sees his home and his wife as the same being.

the task of prognostication. The archetypes thus have their own initiative and their own specific energy. These powers enable them both to produce a meaningful interpretation (in their own symbolic style) and to interfere in a given situation with their own impulses and their own thought formations. In this respect, they function like complexes; they come and go very much as they please, and often they obstruct or modify our conscious intentions in an embarrassing way.

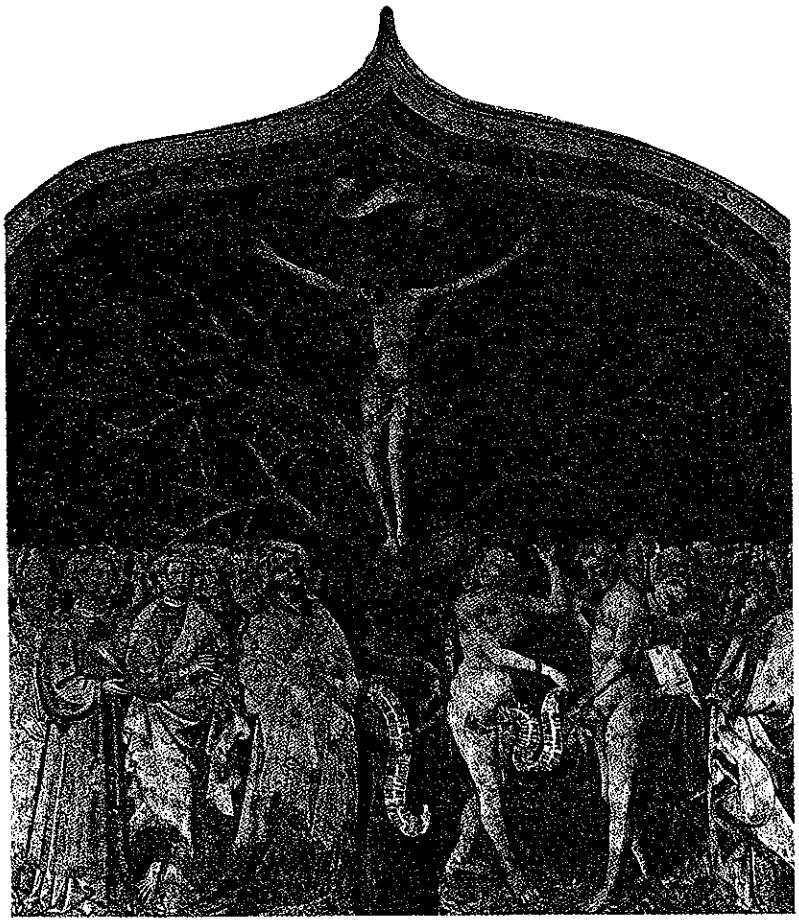
One can perceive the specific energy of archetypes when we experience the peculiar fascination that accompanies them. They seem to hold a special spell. Such a peculiar quality is also characteristic of the personal complexes; and just as personal complexes have their individual history, so do social complexes of an archetypal character. But while personal complexes never produce more than a personal bias, archetypes create myths, religions, and philosophies that influence and characterize whole nations and epochs of history. We regard the personal complexes as compensations for one-sided or faulty attitudes of consciousness; in the same way, myths of a religious nature can be interpreted as a sort of mental therapy for the sufferings and anxieties of mankind in general—hunger, war, disease, old age, death.

The universal hero myth, for example, always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions (as if with magic spells) and exalt the individual to an identification with the hero.

If we try to see such a situation with the eyes of the believer, we can perhaps understand how the ordinary man can be liberated from his personal impotence and misery and endowed (at least temporarily) with an almost superhuman quality. Often enough such a conviction will sustain him for a long time and give a certain style to his life. It may even set the tone of a whole society. A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. It is said that stories told by a power-seeking priesthood are not "true," but merely "wishful thinking." But the very word "invent" is derived from the Latin *invenire,* and means to "find" and hence to find something by "seeking" it. In the latter case the word itself hints at some foreknowledge of what you are going to find.

The energy of archetypes can be focused (through rituals and other appeals to mass emotion) to move people to collective action. The Nazis knew this, and used versions of Teutonic myths to help rally the country to their cause. Far right, a propaganda painting of Hitler as a heroic crusader; right, a solstice festival celebrated in summer by the Hitler Youth, a revival of an ancient pagan festival.



Top, a child's painting of Christmas includes the familiar tree decorated with candles. The evergreen tree is connected with Christ through the symbolism of the winter solstice and the "new year" (the new eon of Christianity). There are many links between Christ and the tree symbol: The cross is often seen as a tree, as in a medieval Italian fresco, left, of Christ crucified on the tree of knowledge. Candles in Christian ceremonies symbolize divine light, as in the Swedish Christmas festival above, where the girls wear crowns of burning candles.

Let me go back to the strange ideas contained in the dreams of the little girl. It seems unlikely that she sought them out, since she was surprised to find them. They occurred to her rather as peculiar and unexpected stories, which seemed noteworthy enough to be given to her father as a Christmas present. In doing so, however, she lifted them up into the sphere of our still living Christian mystery—the birth of our Lord, mixed with the secret of the evergreen tree that carries the new-born Light. (This is the reference of the fifth dream.)

Although there is ample historical evidence for the symbolic relation between Christ and the tree symbol, the little girl's parents would have been gravely embarrassed had they been asked to explain exactly what they meant by decorating a tree with burning candles to celebrate the nativity of Christ. "Oh, it's just a Christmas custom!" they would have said. A serious answer would require a far-reaching dissertation about the antique symbolism of the dying god, and its relation to the cult of the Great Mother and her symbol, the tree—to mention only one aspect of this complicated problem.

The further we delve into the origins of a "collective image" (or, to express it in ecclesiastical language, of a dogma), the more we uncover a seemingly unending web of archetypal patterns that, before modern times, were never the object of conscious reflection. Thus, paradoxically enough, we know more about mythological symbolism than did any generation before our own. The fact is that in former times men did not reflect upon their symbols; they lived them and were unconsciously animated by their meaning.

I will illustrate this by an experience I once had with the primitives of Mount Elgon in Africa. Every morning at dawn, they leave their huts and breathe or spit into their hands, which they then stretch out to the first rays of the sun, as if they were offering either their breath or their spittle to the rising god—to *mungu*. (This Swahili word, which they used in explaining the ritual act, is derived from a Polynesian root equivalent to *mana* or *mulungu*. These and similar terms designate a "power" of extraordinary efficiency and pervasiveness, which we should call divine. Thus the word *mungu* is their equivalent for Allah or God.) When I asked them what they meant by this act, or why they did it, they were completely baffled. They could only say: "We have always done it. It has always been done when the sun rises." They laughed at the obvious conclusion that the sun is *mungu*. The sun indeed is not *mungu* when it is above horizon; *mungu* is the actual moment of the sunrise.

What they were doing was obvious to me, but not to them; they just did it, never reflecting on what they did. They were consequently unable to explain themselves. I concluded that they were offering their souls to *mungu*, because the breath (of life) and the spittle mean "soul-substance." To breathe or spit upon something conveys a "magical" effect, as, for instance, when Christ used spittle to cure the blind, or where a son inhales his dying father's last breath in order to take over the father's soul. It is most unlikely that these Africans ever, even in the remote past, knew any more about the meaning of their ceremony. In fact, their ancestors probably knew even less, because they were more profoundly unconscious of their motives and thought less about their doings.

Goethe's Faust aptly says: *"Im Anfang war die Tat* [In the beginning was the deed]." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took him a very long time indeed to arrive at the preposterous idea that he must have moved himself—his mind being unable to identify any other motivating force than his own.

We should laugh at the idea of a plant or an animal inventing itself, yet there are many people who believe that the psyche or mind invented itself and thus was the creator of its own existence. As a matter of fact, the mind has grown to its present state of consciousness as an acorn grows into an oak or as saurians

developed into mammals. As it has for so long been developing, so it still develops, and thus we are moved by forces from within as well as by stimuli from without.

These inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called *mana,* or spirits, demons, and gods. They are as active today as they ever were. If they conform to our wishes, we call them happy hunches or impulses and pat ourselves on the back for being smart fellows. If they go against us, then we say that it is just bad luck, or that certain people are against us, or that the cause of our misfortunes must be pathological. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control.

It is true, however, that in recent times civilized man has acquired a certain amount of will power, which he can apply where he pleases. He has learned to do his work efficiently without having recourse to chanting and drumming to hypnotize him into the state of doing. He can even dispense with a daily prayer for divine aid. He can carry out what he proposes to do, and he can apparently translate his ideas into action without a hitch, whereas the primitive seems to be hampered at each step by fears, superstitions, and other unseen obstacles to action. The motto "Where there's a will, there's a way" is the superstition of modern man.

Yet in order to sustain his creed, contemporary man pays the price in a remarkable lack of introspection. He is blind to the fact that, with all his rationality and efficiency, he is possessed by "powers" that are beyond his control. His gods and demons have not disappeared at all; they have merely got new names. They keep him on the run with restlessness, vague apprehensions, psychological complications, an insatiable need for pills, alcohol, tobacco, food —and, above all, a large array of neuroses.

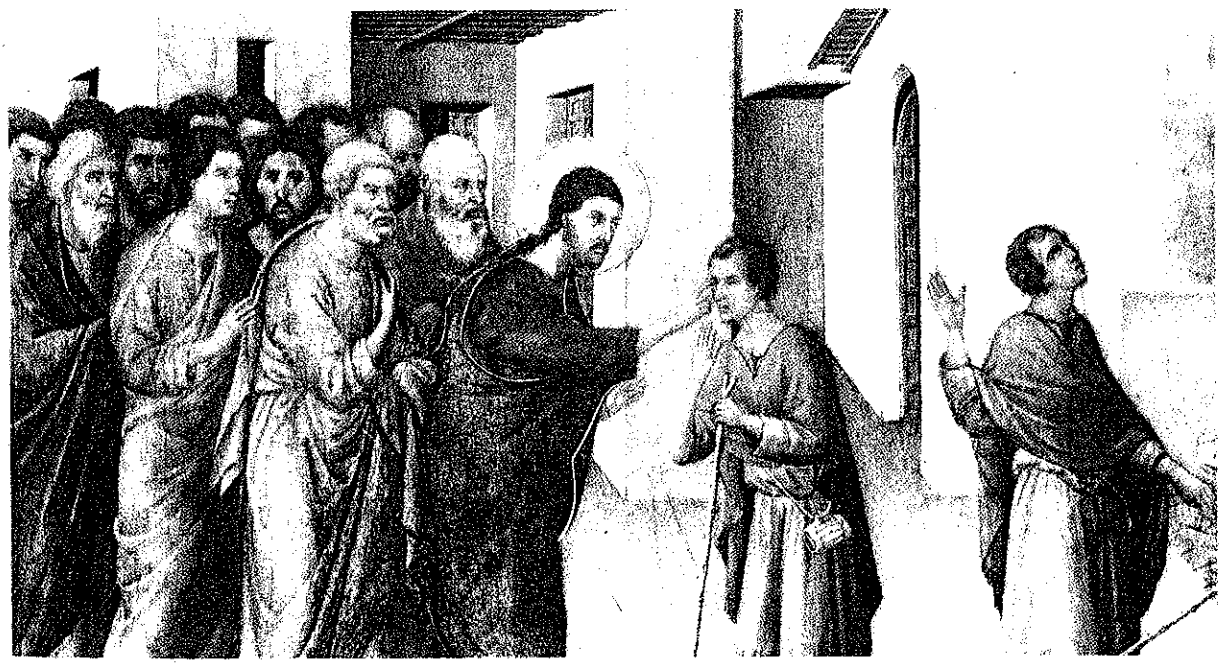
Two examples of belief in the "magical" quality of breath: Below left, a Zulu witch doctor cures a patient by blowing into his ear through a cow's horn (to drive the spirits out); below, a medieval painting of the creation depicts God breathing life into Adam. Right, in a 13th-century Italian painting, Christ heals a blind man with spittle—which, like breath, has long been believed to have a life-giving ability.

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be by means of physical symptoms in the case of a neurosis, or by means of incidents of various kinds, like unaccountable moods, unexpected forgetfulness, or mistakes in speech.

A man likes to believe that he is the master of his soul. But as long as he is unable to control his moods and emotions, or to be conscious of the myriad secret ways in which unconscious factors insinuate themselves into his arrangements and decisions, he is certainly not his own master. These unconscious factors owe their existence to the autonomy of the archetypes. Modern man protects himself against seeing his own split state by a system of compartments. Certain areas of outer life and of his own behavior are kept, as it were, in separate drawers and are never confronted with one another.

As an example of this so-called compartment psychology, I remember the case of an alcoholic who had come under the laudable influence of a certain religious movement, and, fascinated by its enthusiasm, had forgotten that he needed a drink. He was obviously and miraculously cured by Jesus, and he was correspondingly displayed as a witness to divine grace or to the efficiency of the said religious organization. But after a few weeks of public confessions, the novelty began to pale and some alcoholic refreshment seemed to be indicated, and so he drank again. But this time the helpful organization came to the conclusion that the case was "pathological" and obviously not suitable for an intervention by Jesus, so they put him into a clinic to let the doctor do better than the divine Healer.

This is an aspect of the modern "cultural" mind that is worth looking into. It shows an



alarming degree of dissociation and psychological confusion.

If, for a moment, we regard mankind as one individual, we see that the human race is like a person carried away by unconscious powers; and the human race also likes to keep certain problems tucked away in separate drawers. But this is why we should give a great deal of consideration to what we are doing, for mankind is now threatened by self-created and deadly dangers that are growing beyond our control. Our world is, so to speak, dissociated like a neurotic, with the Iron Curtain marking the symbolic line of division. Western man, becoming aware of the aggressive will to power of the East, sees himself forced to take extraordinary measures of defense, at the same time as he prides himself on his virtue and good intentions.

What he fails to see is that it is his own vices, which he has covered up by good international manners, that are thrown back in his face by the communist world, shamelessly and methodically. What the West has tolerated, but secretly and with a slight sense of shame (the diplomatic lie, systematic deception, veiled threats), comes back into the open and in full measure from the East and ties us up in neurotic knots. It is the face of his own evil shadow that grins at Western man from the other side of the Iron Curtain.

It is this state of affairs that explains the peculiar feeling of helplessness of so many people in Western societies. They have begun to realize that the difficulties confronting us are moral problems, and that the attempts to answer them by a policy of piling up nuclear arms or by economic "competition" is achieving little, for it cuts both ways. Many of us now understand that moral and mental means would be more efficient, since they could provide us with psychic immunity against the ever-increasing infection.

"Our world is dissociated like a neurotic." Left, the Berlin Wall.

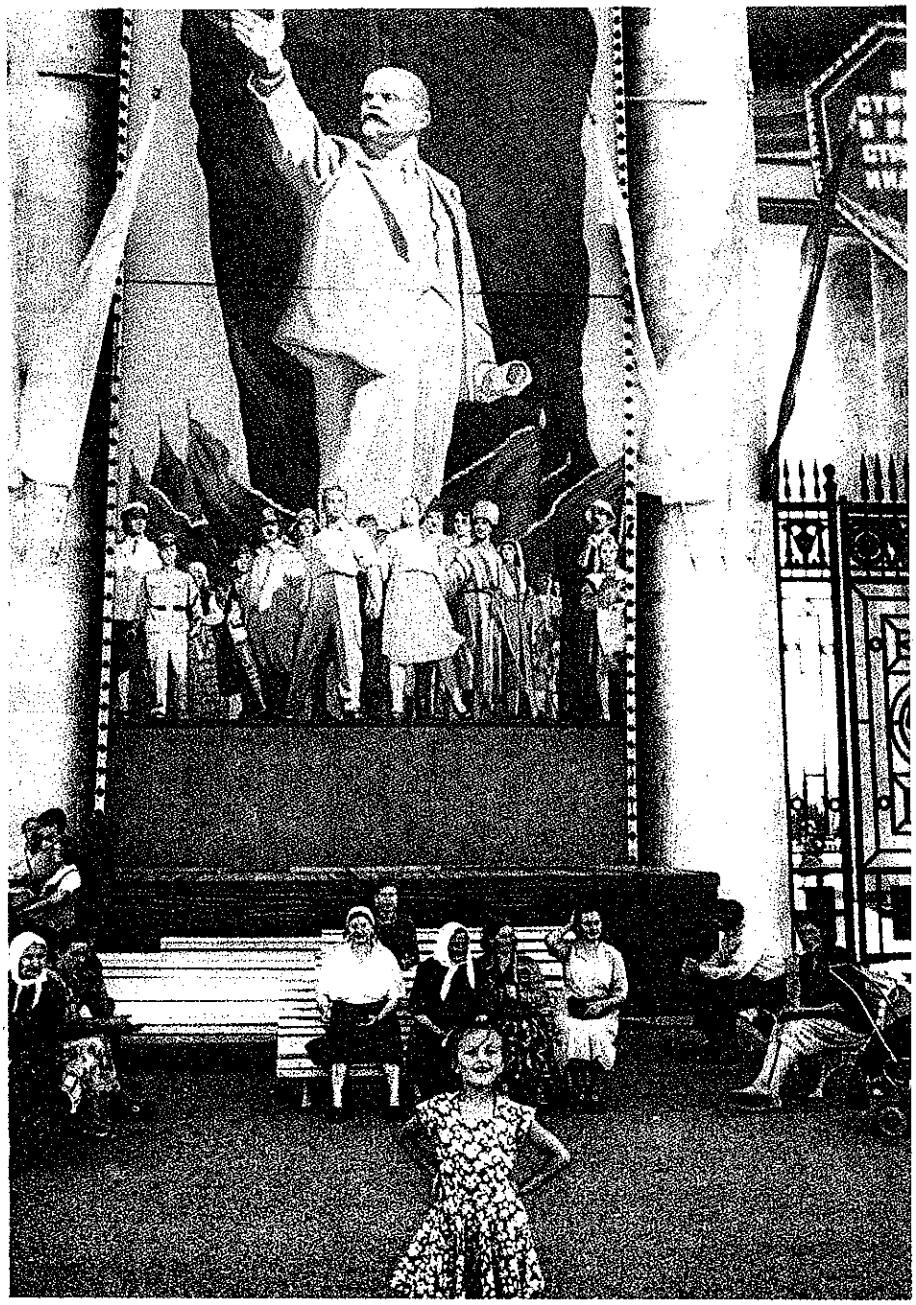
But all such attempts have proved singularly ineffective, and will do so as long as we try to convince ourselves and the world that it is only *they* (i.e., our opponents) who are wrong. It would be much more to the point for us to make a serious attempt to recognize our own shadow and its nefarious doings. If we could see our shadow (the dark side of our nature), we should be immune to any moral and mental infection and insinuation. As matters now stand, we lay ourselves open to every infection, because we are really doing practically the same thing as *they*. Only we have the additional disadvantage that we neither see nor want to understand what we ourselves are doing, under the cover of good manners.

The communist world, it may be noted, has one big myth (which we call an illusion, in the vain hope that our superior judgment will make it disappear). It is the time-hallowed archetypal dream of a Golden Age (or Paradise), where everything is provided in abundance for everyone, and a great, just, and wise chief rules over a human kindergarten. This powerful archetype in its infantile form has gripped them, but it will never disappear from the world at the mere sight of our superior point of view. We even support it by our own childishness, for our Western civilization is in the grip of the same mythology. Unconsciously, we cherish the same prejudices, hopes, and expectations. We too believe in the welfare state, in universal peace, in the equality of man, in his eternal human rights, in justice, truth, and (do not say it too loudly) in the Kingdom of God on Earth.

The sad truth is that man's real life consists of a complex of inexorable opposites—day and night, birth and death, happiness and misery, good and evil. We are not even sure that one will prevail against the other, that good will overcome evil, or joy defeat pain. Life is a battleground. It always has been, and always will be; and if it were not so, existence would come to an end.

It was precisely this conflict within man that led the early Christians to expect and hope for an early end to this world, or the Buddhists to

Every society has its idea of the archetypal paradise or golden age that, it is believed, once existed and will exist again. Left, a 19th-century American painting embodies the idea of a past utopia : It shows William Penn's treaty in 1682 with the Indians occurring in an ideal setting where all is harmony and peace. Below left, a reflection of the idea of a utopia yet to come : A poster in a Moscow park shows Lenin leading the Russian people toward the future.



Above, the Garden of Eden, depicted as a walled (and womb-like) garden in a 15th-century French painting, and showing the expulsion of Adam and Eve. Right, a "golden age" of primitive naturalness is pictured in a 16th-century painting by Cranach (entitled *Earthly Paradise*). Far right, the 16th-century Flemish artist Brueghel's *Land of Cokaygne*, a mythical land of sensual delights and easy living (stories of which were widely popular in medieval Europe, especially among the hard-working peasants and serfs).

reject all earthly desires and aspirations. These basic answers would be frankly suicidal if they were not linked up with peculiar mental and moral ideas and practices that constitute the bulk of both religions and that, to a certain extent, modify their radical denial of the world.

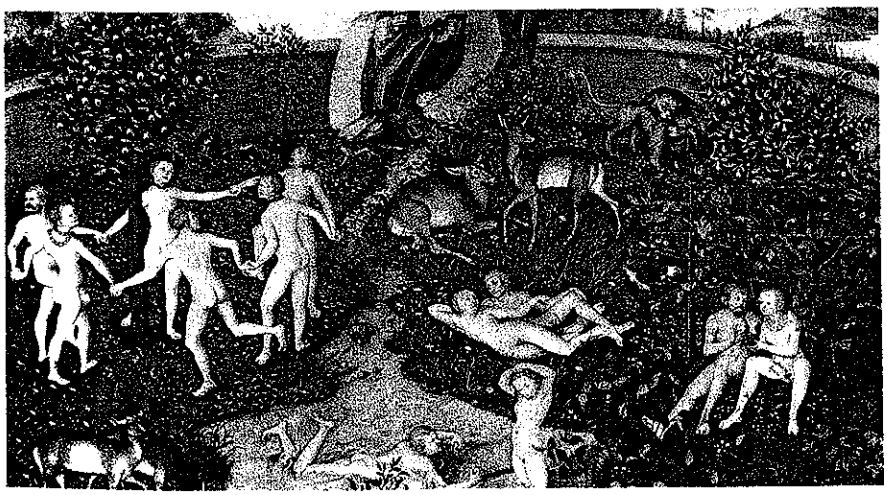
I stress this point because, in our time, there are millions of people who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion, the loss remains as good as unnoticed. But when suffering comes, it is another matter. That is when people begin to seek a way out and to reflect about the meaning of life and its bewildering and painful experiences.

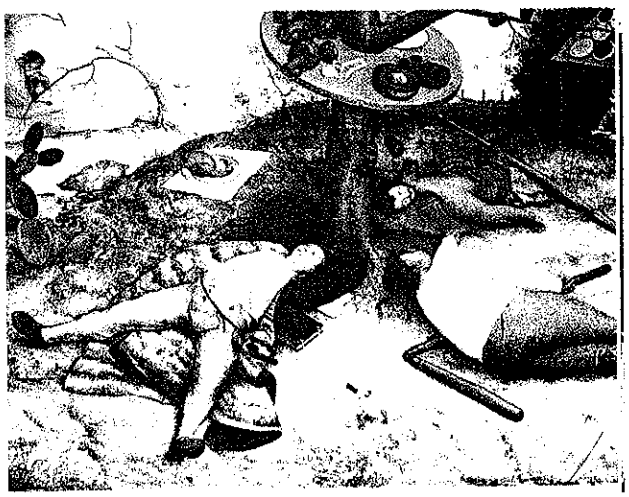
It is significant that the psychological doctor (within my experience) is consulted more by Jews and Protestants than by Catholics. This might be expected, for the Catholic Church still feels responsible for the *cura animarum* (the care of the soul's welfare). But in this scientific age, the psychiatrist is apt to be asked the questions that once belonged in the domain of the theologian. People feel that it makes, or would make, a great difference if only they had a positive belief in a meaningful way of life or in God and immortality. The specter of approaching death often gives a powerful incentive to such thoughts. From time immemorial, men have had ideas about a Supreme Being (one or several) and about the Land of the Hereafter. Only today do they think they can do without such ideas.

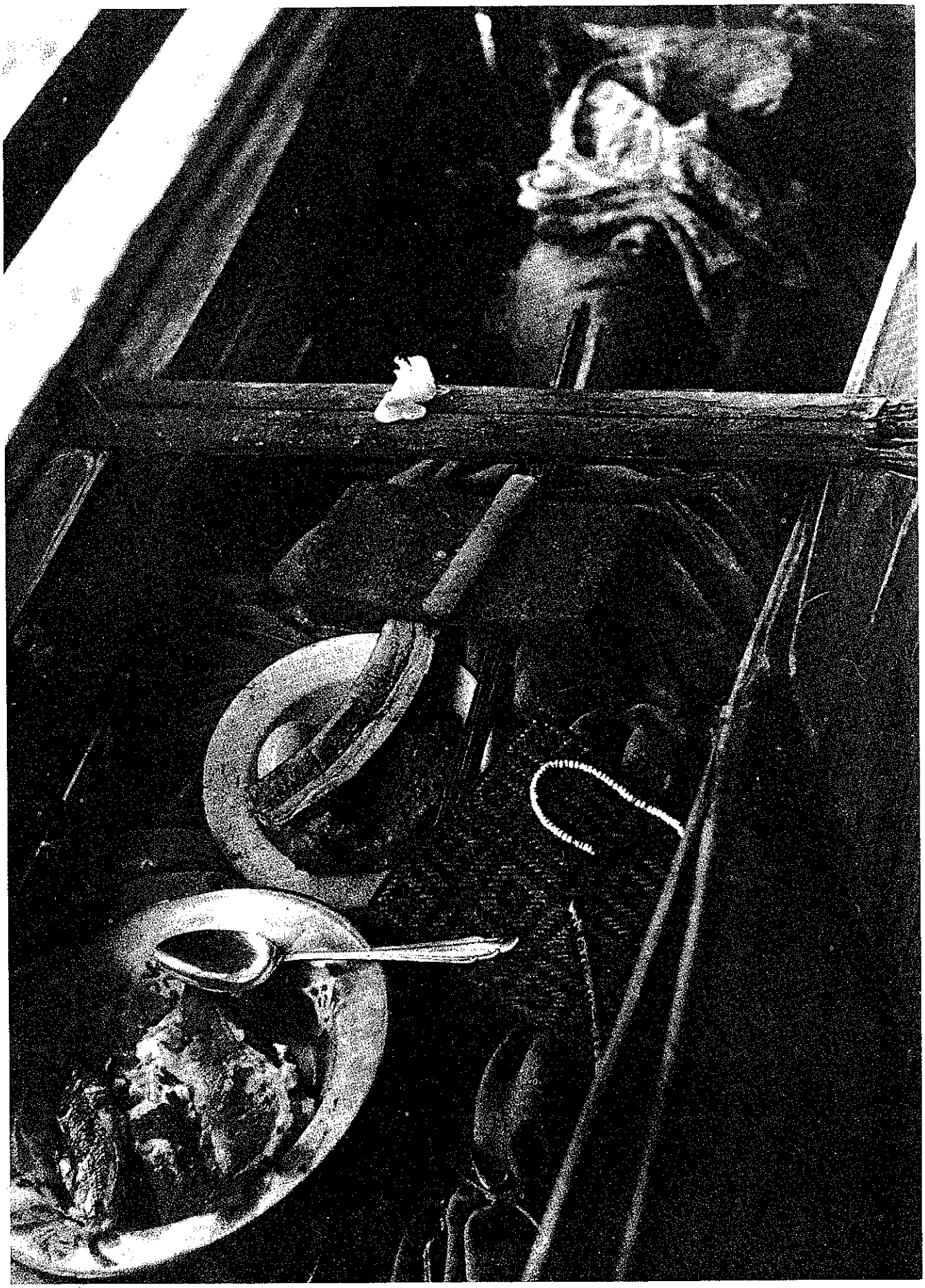
Because we cannot discover God's throne in the sky with a radiotelescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true." I would rather say that they are not "true" *enough*, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation.

Modern man may assert that he can dispense with them, and he may bolster his opinion by insisting that there is no scientific evidence of their truth. Or he may even regret the loss of his convictions. But since we are dealing with invisible and unknowable things (for God is beyond human understanding, and there is no means of proving immortality), why should we bother about evidence? Even if we did not know by reason our need for salt in our food, we should nonetheless profit from its use. We might argue that the use of salt is a mere illusion of taste or a superstition; but it would still contribute to our well-being. Why, then, should we deprive ourselves of views that would prove helpful in crises and would give a meaning to our existence?

And how do we know that such ideas are not true? Many people would agree with me







if I stated flatly that such ideas are probably illusions. What they fail to realize is that the denial is as impossible to "prove" as the assertion of religious belief. We are entirely free to choose which point of view we take; it will in any case be an arbitrary decision.

There is, however, a strong empirical reason why we should cultivate thoughts that can never be proved. It is that they are known to be useful. Man positively needs general ideas and convictions that will give a meaning to his life and enable him to find a place for himself in the universe. He can stand the most incredible hardships when he is convinced that they make sense; he is crushed when, on top of all his misfortunes, he has to admit that he is taking part in a "tale told by an idiot."

It is the role of religious symbols to give a meaning to the life of man. The Pueblo Indians believe that they are the sons of Father Sun, and this belief endows their life with a perspective (and a goal) that goes far beyond their limited existence. It gives them ample space for the unfolding of personality and permits them a full life as complete persons. Their plight is infinitely more satisfactory than that of a man in our own civilization who knows that he is (and will remain) nothing more than an underdog with no inner meaning to his life.

A sense of a wider meaning to one's existence is what raises a man beyond mere getting and spending. If he lacks this sense, he is lost and miserable. Had St. Paul been convinced that he was nothing more than a wandering weaver of carpets, he certainly would not have been the man he was. His real and meaningful life lay in the inner certainty that he was the messenger of the Lord. One may accuse him of suffering from megalomania, but this opinion pales before the testimony of history and the judgment of subsequent generations. The myth that took possession of him made him something greater than a mere craftsman.

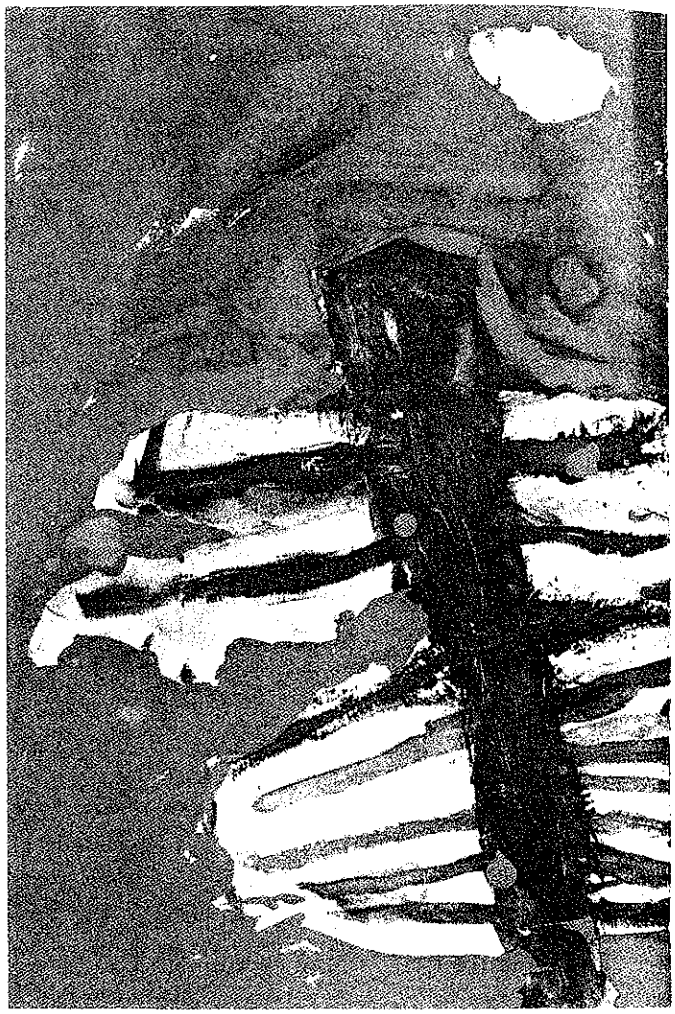
Such a myth, however, consists of symbols that have not been invented consciously. They have happened. It was not the man Jesus who created the myth of the god-man. It existed for many centuries before his birth. He himself was seized by this symbolic idea, which, as St. Mark tells us, lifted him out of the narrow life of the Nazarene carpenter.

Left, a South American tribe's ritual boat burial. The dead man, placed in his own canoe, is given food and clothing for his journey. Religious symbols and beliefs of every kind give meaning to men's lives: Ancient peoples grieved over death (right, an Egyptian figurine representing mourning, which was found in a tomb); yet their beliefs made them also think of death as a positive transformation.

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations have called poets or philosophers. Primitive story tellers did not concern themselves with the origin of their fantasies; it was very much later that people began to wonder where a story originated. Yet, centuries ago, in what we now call "ancient" Greece, men's minds were advanced enough to surmise that the tales of the gods were nothing but archaic and exaggerated traditions of long-buried kings or chieftains. Men already took the view that the myth was too improbable to mean what it said. They therefore tried to reduce it to a generally understandable form.

In more recent times, we have seen the same thing happen with dream symbolism. We became aware, in the years when psychology was in its infancy, that dreams had some importance. But just as the Greeks persuaded themselves that their myths were merely elaborations of rational or "normal" history, so some of the pioneers of psychology came to the conclusion that dreams did not mean what they appeared to mean. The images or symbols that they presented were dismissed as bizarre forms in which repressed contents of the psyche appeared to the conscious mind. It thus came to be taken for granted that a dream meant something other than its obvious statement.

I have already described my disagreement with this idea—a disagreement that led me to study the form as well as the content of dreams. Why should they mean something different from their contents? Is there anything in nature that is other than it is? The dream is a normal and natural phenomenon, and it does not mean something it is not. The Talmud even says: "The dream is its own interpretation." The confusion arises because the dream's contents are symbolic and thus have more than one meaning. The symbols point in different directions from those we apprehend with the conscious mind; and therefore they relate to something either unconscious or at least not entirely conscious.



Above, a child's drawing of a tree (with the sun above it). A tree is one of the best examples of a motif that often appears in dreams (and elsewhere) and that can have an incredible variety of meanings. It might symbolize evolution, physical growth, or psychological maturation; it might symbolize sacrifice or death (Christ's crucifixion on the tree); it might be a phallic symbol; it might be a great deal more. And such other common dream motifs as the cross (right) or the *lingam* (far right) can also have a vast array of symbolic meanings.

To the scientific mind, such phenomena as symbolic ideas are a nuisance because they cannot be formulated in a way that is satisfactory to intellect and logic. They are by no means the only case of this kind in psychology. The trouble begins with the phenomenon of "affect" or emotion, which evades all the attempts of the psychologist to pin it down with a final definition. The cause of the difficulty is the same in both cases—the intervention of the unconscious.

I know enough of the scientific point of view to understand that it is most annoying to have to deal with facts that cannot be completely or adequately grasped. The trouble with these phenomena is that the facts are undeniable and yet cannot be formulated in intellectual terms. For this one would have to be able to comprehend life itself, for it is life that produces emotions and symbolic ideas.

The academic psychologist is perfectly free to dismiss the phenomenon of emotion or the concept of the unconscious (or both) from his consideration. Yet they remain facts to which the medical psychologist at least has to pay due attention; for emotional conflicts and the intervention of the unconscious are the classical features of his science. If he treats a patient at all, he comes up against these irrationalities as hard facts, irrespective of his ability to formulate them in intellectual terms. It is, therefore, quite natural that people who have not had the medical psychologist's experience find it difficult to follow what happens when psychology ceases to be a tranquil pursuit for the scientist in his laboratory and becomes an active part of the adventure of real life. Target practice on a shooting range is far from the battlefield; the doctor has to deal with casualties in a genuine war. He must concern himself with psychic realities, even if he cannot embody them in scientific definitions. That is why no textbook can teach psychology; one learns only by actual experience.

We can see this point clearly when we examine certain well-known symbols:

The cross in the Christian religion, for instance, is a meaningful symbol that expresses a multitude of aspects, ideas, and emotions; but a cross after a name on a list simply indicates that the individual is dead. The phallus functions as an all-embracing symbol in the Hindu religion, but if a street urchin draws one on a wall, it just reflects an interest in his penis. Because infantile and adolescent fantasies often continue far into adult life, many dreams occur in which there are unmistakable sexual allusions. It would be absurd to under-

stand them as anything else. But when a mason speaks of monks and nuns to be laid upon each other, or an electrician of male plugs and female sockets, it would be ludicrous to suppose that he is indulging in glowing adolescent fantasies. He is simply using colorful descriptive names for his materials. When an educated Hindu talks to you about the Lingam (the phallus that represents the god Siva in Hindu mythology), you will hear things we Westerners would never connect with the penis. The Lingam is certainly not an obscene allusion; nor is the cross merely a sign of death. Much depends upon the maturity of the dreamer who produces such an image.

The interpretation of dreams and symbols demands intelligence. It cannot be turned into a mechanical system and then crammed into unimaginative brains. It demands both an increasing knowledge of the dreamer's individuality and an increasing self-awareness on the part of the interpreter. No experienced worker in this field will deny that there are rules of thumb that can prove helpful, but they must be applied with prudence and intelligence. One may follow all the right rules and yet get bogged down in the most appalling nonsense, simply by overlooking a seemingly unimportant detail that a better intelligence would not have missed. Even a man of high intellect can go badly astray for lack of intuition or feeling.

When we attempt to understand symbols, we are not only confronted with the symbol itself, but we are brought up against the wholeness of the symbol-producing individual. This includes a study of his cultural background, and in the process one fills in many gaps in one's own education. I have made it a rule myself to consider every case as an entirely new proposition about which I do not even know the ABC. Routine responses may be practical and useful while one is dealing with the surface, but as soon as one gets in touch with the vital problems, life itself takes over and even the most brilliant theoretical premises become ineffectual words.

Imagination and intuition are vital to our understanding. And though the usual popular opinion is that they are chiefly valuable to poets and artists (that in "sensible" matters one should mistrust them), they are in fact equally vital in all the higher grades of science. Here they play an increasingly important role, which supplements that of the "rational" intellect and its application to a specific problem. Even physics, the strictest of all applied sciences, depends to an astonishing degree upon intuition, which works by way of the unconscious (although it is possible to demonstrate afterward the logical procedures that could have led one to the same result as intuition).

Intuition is almost indispensable in the interpretation of symbols, and it can often ensure that they are immediately understood by the dreamer. But while such a lucky hunch may be subjectively convincing, it can also be rather dangerous. It can so easily lead to a false feeling of security. It may, for instance, seduce both the interpreter and the dreamer into continuing a cosy and relatively easy relation, which may end in a sort of mutual dream. The safe basis of real intellectual knowledge and moral understanding gets lost if one is content with the vague satisfaction of having understood by "hunch." One can explain and know only if one has reduced intuitions to an exact knowledge of facts and their logical connections.

An honest investigator will have to admit that he cannot always do this, but it would be dishonest not to keep it always in mind. Even a scientist is a human being. So it is natural for him, like others, to hate the things he cannot explain. It is a common illusion to believe that what we know today is all we ever can know. Nothing is more vulnerable than scientific theory, which is an ephemeral attempt to explain facts and not an everlasting truth in itself.

Ancient mythological beings are now curiosities in museums (right). But the archetypes they expressed have not lost their power to affect men's minds. Perhaps the monsters of modern "horror" films (far right) are distorted versions of archetypes that will no longer be repressed.

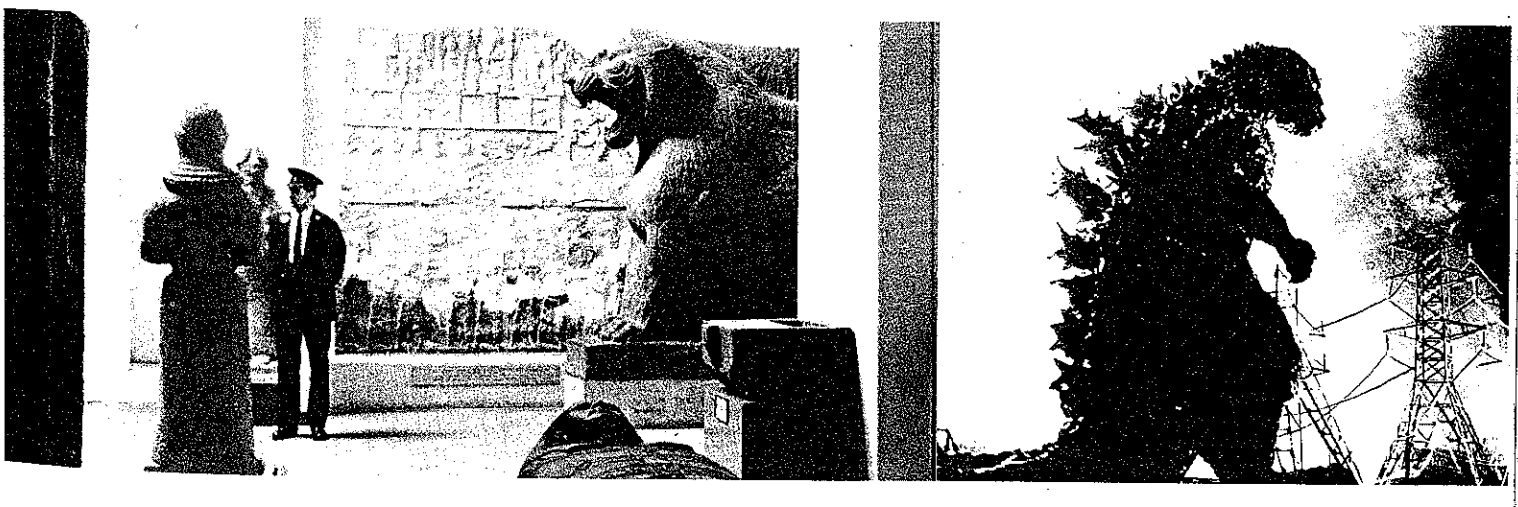
The role of symbols

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious contents of the psyche, and they therefore represent an enormous number of variations on the essential archetypal images. In many cases they can still be traced back to their archaic roots—i.e., to ideas and images that we meet in the most ancient records and in primitive societies. The cultural symbols, on the other hand, are those that have been used to express "eternal truths," and that are still used in many religions. They have gone through many transformations and even a long process of more or less conscious development, and have thus become collective images accepted by civilized societies.

Such cultural symbols nevertheless retain much of their original numinosity or "spell." One is aware that they can evoke a deep emotional response in some individuals, and this psychic charge makes them function in much the same way as prejudices. They are a factor with which the psychologist must reckon; it is folly to dismiss them because, in rational terms, they seem to be absurd or irrelevant. They are important constituents of our mental make-up and vital forces in the building up of human society; and they cannot be eradicated without serious loss. Where they are repressed or neglected, their specific energy disappears into the unconscious with unaccountable consequences. The psychic energy that appears to have been lost in this way in fact serves to revive and intensify whatever is uppermost in the unconscious—tendencies, perhaps, that have hitherto had no chance to express themselves or at least have not been allowed an uninhibited existence in our consciousness.

Such tendencies form an ever-present and potentially destructive "shadow" to our conscious mind. Even tendencies that might in some circumstances be able to exert a beneficial influence are transformed into demons when they are repressed. This is why many well-meaning people are understandably afraid of the unconscious, and incidentally of psychology.

Our times have demonstrated what it means for the gates of the underworld to be opened. Things whose enormity nobody could have imagined in the idyllic harmlessness of the first decade of our century have happened and have turned our world upside down. Ever since, the world has remained in a state of schizophrenia. Not only has civilized Germany disgorged its



terrible primitivity, but Russia is also ruled by it, and Africa has been set on fire. No wonder that the Western world feels uneasy.

Modern man does not understand how much his "rationalism" (which has destroyed his capacity to respond to numinous symbols and ideas) has put him at the mercy of the psychic "underworld." He has freed himself from "superstition" (or so he believes), but in the process he has lost his spiritual values to a positively dangerous degree. His moral and spiritual tradition has disintegrated, and he is now paying the price for this break-up in world-wide disorientation and dissociation.

Anthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization. Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay. We are now in the same condition. But we have never really understood what we have lost, for our spiritual leaders unfortunately were more interested in protecting their institutions than in understanding the mystery that symbols present. In my opinion, faith does not exclude thought (which is man's strongest weapon), but unfortunately many believers seem to be so afraid of science (and incidentally of psychology) that they turn a blind eye to the numinous psychic powers that forever control man's fate. We have stripped all things of their mystery and numinosity; nothing is holy any longer.

In earlier ages, as instinctive concepts welled up in the mind of man, his conscious mind could no doubt integrate them into a coherent psychic pattern. But the "civilized" man is no longer able to do this. His "advanced" consciousness has deprived itself of the means by which the auxiliary contributions of the instincts and the unconscious can be assimilated. These organs of assimilation and integration were numinous symbols, held holy by common consent.

Today, for instance, we talk of "matter." We describe its physical properties. We conduct laboratory experiments to demonstrate some of its aspects. But the word "matter" remains a dry, inhuman, and purely intellectual concept, without any psychic significance for us. How different was the former image of matter—the Great Mother—that could encompass and ex-

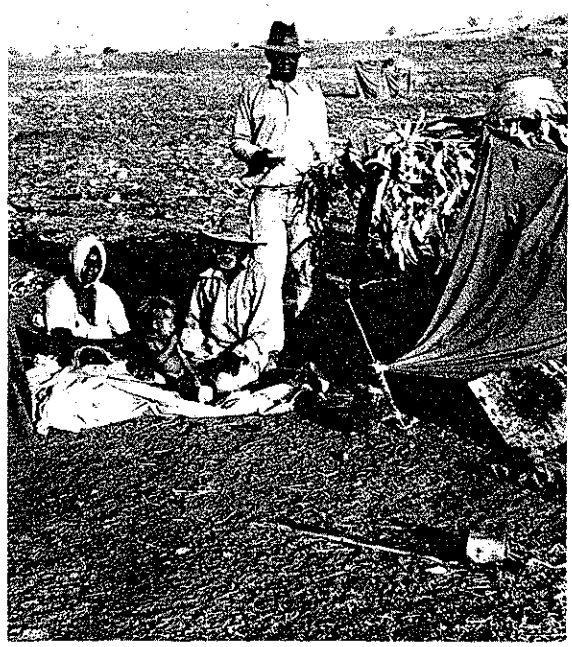
press the profound emotional meaning of Mother Earth. In the same way, what was the spirit is now identified with intellect and thus ceases to be the Father of All. It has degenerated to the limited ego-thoughts of man; the immense emotional energy expressed in the image of "our Father" vanishes into the sand of an intellectual desert.

These two archetypal principles lie at the foundation of the contrasting systems of East and West. The masses and their leaders do not realize, however, that there is no substantial difference between calling the world principle male and a father (spirit), as the West does, or female and a mother (matter), as the Communists do. Essentially, we know as little of the one as of the other. In earlier times, these principles were worshiped in all sorts of rituals, which at least showed the psychic significance they held for man. But now they have become mere abstract concepts.

As scientific understanding has grown, so our world has become dehumanized. Man feels himself isolated in the cosmos, because he is no longer involved in nature and has lost his emotional "unconscious identity" with natural phenomena. These have slowly lost their symbolic implications. Thunder is no longer the voice of an angry god, nor is lightning his avenging missile. No river contains a spirit, no tree is the life principle of a man, no snake the embodiment of wisdom, no mountain cave the home of a great demon. No voices now speak to man from stones, plants, and animals, nor does he speak to them believing they can hear. His contact with nature has gone, and with it has gone the profound emotional energy that this symbolic connection supplied.

This enormous loss is compensated for by the symbols of our dreams. They bring up our original nature—its instincts and peculiar thinking. Unfortunately, however, they express their contents in the language of nature, which is strange and incomprehensible to us. It therefore confronts us with the task of translating it into the rational words and concepts of modern speech, which has liberated itself from its primitive encumbrances—notably from its mystical participation with the things its describes. Nowadays, when we talk of ghosts and other numinous figures, we are no longer conjuring them up. The power as well as the glory is drained out of such once-potent words. We have ceased to believe in magic formulas; not many taboos and similar restrictions are left; and our world seems to be disinfected of all such "superstitious" numina as "witches, warlocks, and worricows," to say nothing of werewolves, vampires, bush souls, and all the other bizarre beings that populated the primeval forest.

To be more accurate, the surface of our world seems to be cleansed of all superstitious and irrational elements. Whether, however, the real inner human world (not our wish-fulfilling



Repressed unconscious contents can erupt destructively in the form of negative emotions—as in World War II. Far left, Jewish prisoners in Warsaw after the 1943 uprising; left, footwear of the dead stacked at Auschwitz.

Right, Australian aborigines who have disintegrated since they lost their religious beliefs through contact with civilization. This tribe now numbers only a few hundred.

fiction about it) is also freed from primitivity is another question. Is the number of 13 not still taboo for many people? Are there not still many individuals possessed by irrational prejudices, projections, and childish illusions? A realistic picture of the human mind reveals many such primitive traits and survivals, which are still playing their roles just as if nothing had happened during the last 500 years.

It is essential to appreciate this point. Modern man is in fact a curious mixture of characteristics acquired over the long ages of his mental development. This mixed-up being is the man and his symbols that we have to deal with, and we must scrutinize his mental products very carefully indeed. Skepticism and scientific conviction exist in him side by side with old-fashioned prejudices, outdated habits of thought and feeling, obstinate misinterpretations, and blind ignorance.

Such are the contemporary human beings who produce the symbols we psychologists investigate. In order to explain these symbols and their meaning, it is vital to learn whether their representations are related to purely personal experience, or whether they have been chosen by a dream for its particular purpose from a store of general conscious knowledge.

Take, for instance, a dream in which the number 13 occurs. The question is whether the dreamer himself habitually believes in the unlucky quality of the number, or whether the dream merely alludes to people who still indulge in such superstitions. The answer makes a great difference to the interpretation. In the former case, you have to reckon with the fact that the individual is still under the spell of the unlucky 13, and therefore will feel most uncomfortable in Room 13 in a hotel or sitting at a table with 13 people. In the latter case, 13 may not mean any more than a discourteous or abusive remark. The "superstitious" dreamer still feels the "spell" of 13; the more "rational" dreamer has stripped 13 of its original emotional overtones.

This argument illustrates the way in which archetypes appear in practical experience: They are, at the same time, both images and emotions. One can speak of an archetype only when these two aspects are simultaneous. When there is merely the image, then there is simply a word-picture of little consequence. But by being charged with emotion, the image gains numinosity (or psychic energy); it becomes dynamic, and consequences of some kind must flow from it.

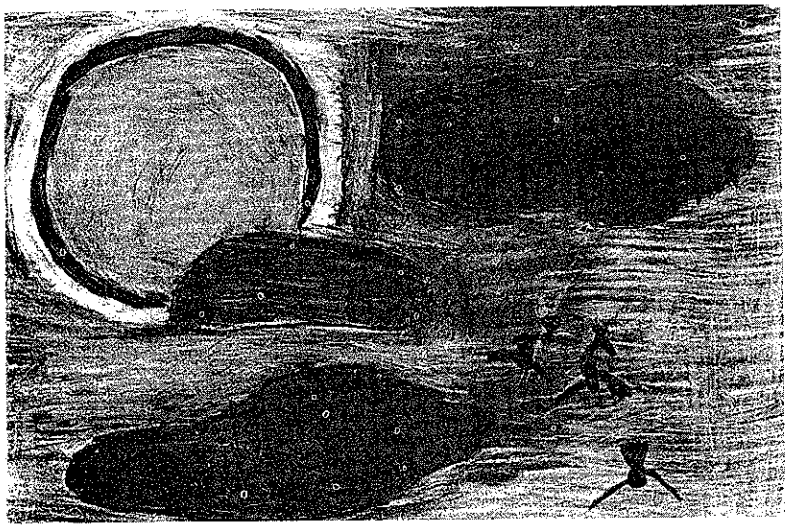
I am aware that it is difficult to grasp this concept, because I am trying to use words to describe something whose very nature makes it incapable of precise definition. But since so many people have chosen to treat archetypes as if they were part of a mechanical system that can be learned by rote, it is essential to insist that they are not mere names, or even philosophical concepts. They are pieces of life itself—images that are integrally connected to the living individual by the bridge of the emotions. That is why it is impossible to give an arbitrary (or universal) interpretation of any archetype. It must be explained in the manner indicated by the whole life-situation of the particular individual to whom it relates.

Thus, in the case of a devout Christian, the symbol of the cross can be interpreted only in its Christian context—unless the dream produces a very strong reason to look beyond it. Even then, the specific Christian meaning should be kept in mind. But one cannot say that, at all times and in all circumstances, the symbol of the cross has the same meaning. If that were so, it would be stripped of its numinosity, lose its vitality, and become a mere word.

Those who do not realize the special feeling tone of the archetype end with nothing more than a jumble of mythological concepts, which can be strung together to show that everything means anything—or nothing at all. All the corpses in the world are chemically identical, but living individuals are not. Archetypes come to life only when one patiently tries to discover why and in what fashion they are meaningful to a living individual.

The mere use of words is futile when you do not know what they stand for. This is particularly true in psychology, where we speak of archetypes like the anima and animus, the wise

The ancient Chinese connected the moon with the goddess Kwan-Yin (pictured above). Other societies have personified the moon as a divinity. And though modern science shows us that the moon is really only a cratered ball of dirt (left), we have retained something of the archetypal attitude in our familiar association of the moon with love and romance.



In a child's unconscious we can see the power (and universality) of archetypal symbols. A seven-year-old's painting (left)—a huge sun driving away black birds, demons of the night—has the flavor of a true myth. Children at play (right) spontaneously dance in as natural a form of self-expression as the ceremonial dances of primitives. Ancient folklore still exists in children's "ritual" beliefs: For instance, children all over Britain (and elsewhere) believe it is lucky to see a white horse—which is a well-known symbol of life. A Celtic goddess of creativity, Epona, shown (far right) riding a horse, was often personified as a white mare.

man, the great mother, and so on. You can know all about the saints, sages, prophets, and other godly men, and all the great mothers of the world. But if they are mere images whose numinosity you have never experienced, it will be as if you were talking in a dream, for you will not know what you are talking about. The mere words you use will be empty and valueless. They gain life and meaning only when you try to take into account their numinosity—i.e., their relationship to the living individual. Only then do you begin to understand that their names mean very little, whereas the way they are *related* to you is all-important.

The symbol-producing function of our dreams is thus an attempt to bring the original mind of man into "advanced" or differentiated consciousness, where it has never been before and where, therefore, it has never been subjected to critical self-reflection. For, in ages long past, that original mind was the whole of man's personality. As he developed consciousness, so his conscious mind lost contact with some of that primitive psychic energy. And the conscious mind has never known that original mind; for it was discarded in the process of evolving the very differentiated consciousness that alone could be aware of it.

Yet it seems that what we call the unconscious has preserved primitive characteristics that formed part of the original mind. It is to these characteristics that the symbols of dreams constantly refer, as if the unconscious sought to bring back all the old things from which the mind freed itself as it evolved—illusions, fantasies, archaic thought forms, fundamental instincts, and so on.

This is what explains the resistance, even fear, that people often experience in approaching unconscious matters. These relict contents are not merely neutral or indifferent. On the contrary, they are so highly charged that they are often more than merely uncomfortable. They can cause real fear. The more they are repressed, the more they spread through the whole personality in the form of a neurosis.

It is this psychic energy that gives them such vital importance. It is just as if a man who has lived through a period of unconsciousness should suddenly realize that there is a gap in his memory—that important events seem to have taken place that he cannot remember. In so far as he assumes that the psyche is an exclusively personal affair (and this is the usual assumption), he will try to retrieve the apparently lost infantile memories. But the gaps in his childhood memory are merely the symptoms of a much greater loss—the loss of the primitive psyche.

As the evolution of the embryonic body repeats its prehistory, so the mind also develops through a series of prehistoric stages. The main

task of dreams is to bring back a sort of "recollection" of the prehistoric, as well as the infantile world, right down to the level of the most primitive instincts. Such recollections can have a remarkably healing effect in certain cases, as Freud saw long ago. This observation confirms the view that an infantile memory gap (a so-called amnesia) represents a positive loss and its recovery can bring a positive increase in life and wellbeing.

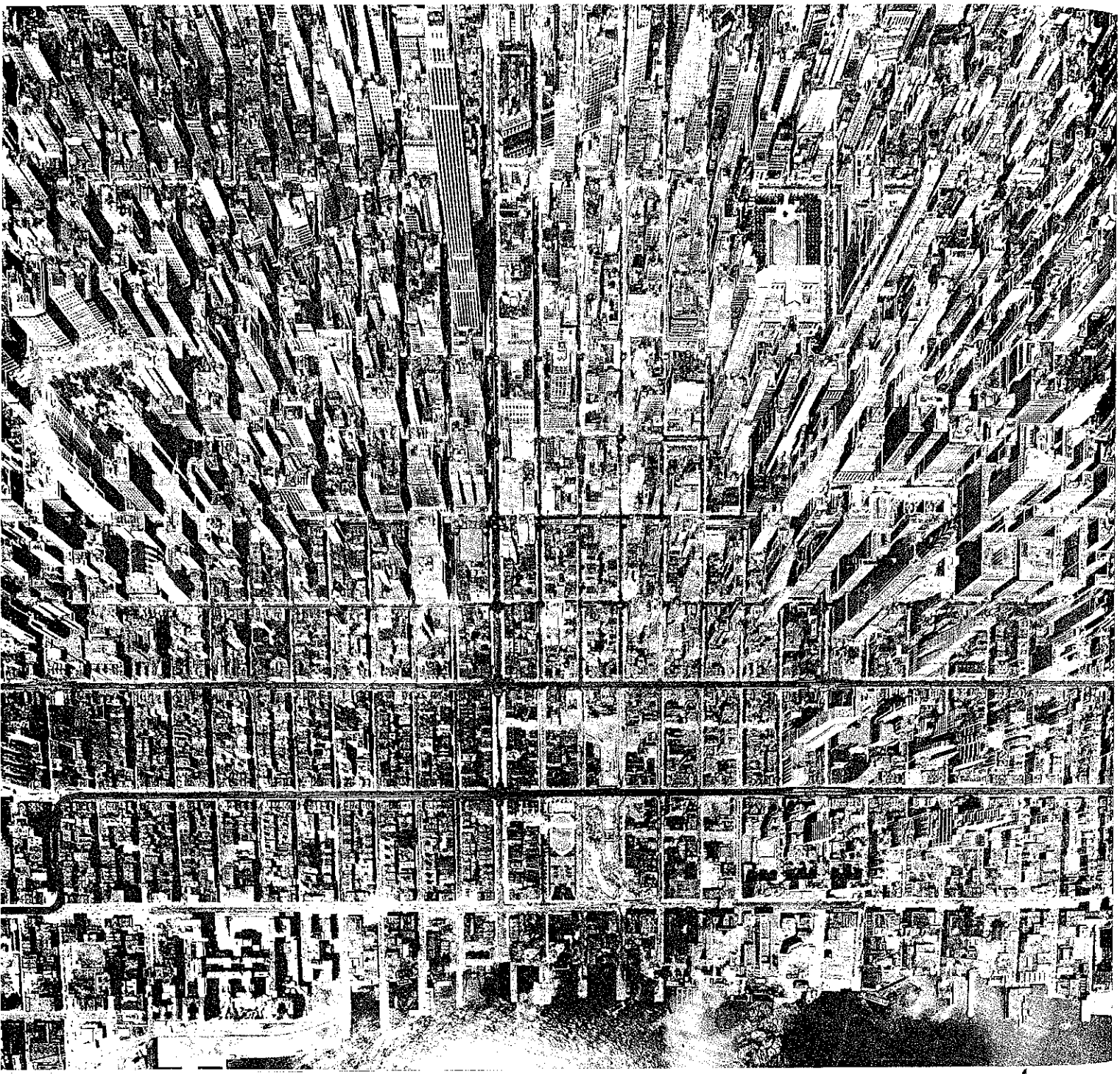
Because a child is physically small and its conscious thoughts are scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That "original mind" is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. If the reader remembers what I said earlier about the remarkable dreams of the child who made a present of her dreams to her father, he will get a good idea of what I mean.

In infantile amnesia, one finds strange mythological fragments that also often appear in later psychoses. Images of this kind are highly numinous and therefore very important. If such recollections reappear in adult life, they may in some cases cause profound psychological disturbance, while in other people they can produce miracles of healing or religious conversions. Often they bring back a piece of life, missing for a long time, that gives purpose to and thus enriches human life.

The recollection of infantile memories and the reproduction of archetypal ways of psychic behavior can create a wider horizon and a greater extension of consciousness—on condition that one succeeds in assimilating and integrating in the conscious mind the lost and regained contents. Since they are not neutral, their assimilation will modify the personality, just as they themselves will have to undergo certain alterations. In this part of what is called "the individuation process" (which Dr. M.-L. von Franz describes in a later section of this book), the interpretation of symbols plays an important practical role. For the symbols are natural attempts to reconcile and reunite opposites within the psyche.

Naturally, just seeing and then brushing aside the symbols would have no such effect and would merely re-establish the old neurotic condition and destroy the attempt at a synthesis. But, unfortunately, those rare people who do not deny the very existence of the archetypes almost invariably treat them as mere words and forget their living reality. When their numinosity has thus (illegitimately) been banished, the process of limitless substitution begins—in other words, one glides easily from archetype to archetype, with everything meaning everything. It is true enough that the forms of archetypes are to a considerable extent exchangeable. But their numinosity is and remains a fact, and represents the *value* of an archetypal event.

This emotional value must be kept in mind and allowed for throughout the whole intellectual process of dream interpretation. It is only too easy to lose this value, because thinking and feeling are so diametrically opposed that thinking almost automatically throws out feeling values and vice versa. Psychology is the only science that has to take the factor of value (i.e., feeling) into account, because it is the link between psychical events and life. Psychology is often accused of not being scientific on this account; but its critics fail to understand the scientific and practical necessity of giving due consideration to feeling.



Healing the split

Our intellect has created a new world that dominates nature, and has populated it with monstrous machines. The latter are so indubitably useful that we cannot see even a possibility of getting rid of them or our subservience to them. Man is bound to follow the adventurous promptings of his scientific and inventive mind and to admire himself for his splendid achievements. At the same time, his genius shows the uncanny tendency to invent things that become more and more dangerous, because they represent better and better means for wholesale suicide.

In view of the rapidly increasing avalanche of world population, man has already begun to seek ways and means of keeping the rising flood at bay. But nature may anticipate all our attempts by turning against man his own creative mind. The H-bomb, for instance, would put an effective stop to overpopulation. In spite of our proud domination of nature, we are still her victims, for we have not even learned to control our own nature. Slowly but, it appears, inevitably, we are courting disaster.

There are no longer any gods whom we can invoke to help us. The great religions of the world suffer from increasing anemia, because the helpful numina have fled from the woods, rivers, and mountains, and from animals, and the god-men have disappeared underground into the unconscious. There we fool ourselves that they lead an ignominious existence among the relics of our past. Our present lives are dominated by the goddess Reason, who is our greatest and most tragic illusion. By the aid of reason, so we assure ourselves, we have "conquered nature."

But this is a mere slogan, for the so-called conquest of nature overwhelms us with the natural fact of overpopulation and adds to our troubles by our psychological incapacity to make the necessary political arrangements. It remains quite natural for men to quarrel and to struggle for superiority over one another. How then have we "conquered nature"?

As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself. But since nobody seems to know what to do, it might be worth while for each of us to ask himself whether by any chance his or her unconscious may know something that will help us. Certainly the conscious mind seems unable to do anything useful in this respect. Man today is painfully aware of the fact that neither his great religions nor his various philosophies seem to provide him with those powerful animating ideas that would give him the security he needs in face of the present condition of the world.

I know what the Buddhists would say: Things would go right if people would only follow the "noble eightfold path" of the *Dharma* (doctrine, law) and had true insight into the Self. The Christian tells us that if only people had faith in God, we should have a better world. The rationalist insists that if people were intelligent and reasonable, all our problems would be manageable. The trouble is that none of them manages to solve these problems himself.

Above left, the 20th century's greatest city—New York. Below, the end of another city—Hiroshima, 1945. Though man may seem to have gained ascendance over nature, Jung always pointed out that man has not yet gained control over his *own* nature.

Christians often ask why God does not speak to them, as he is believed to have done in former days. When I hear such questions, it always makes me think of the rabbi who was asked how it could be that God often showed himself to people in the olden days while nowadays nobody ever sees him. The rabbi replied: "Nowadays there is no longer anybody who can bow low enough."

This answer hits the nail on the head. We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. The Buddhist discards the world of unconscious fantasies as useless illusions; the Christian puts his Church and his Bible between himself and his unconscious; and the rational intellectual does not yet know that his consciousness is not his total psyche. This ignorance persists today in spite of the fact that for more than 70 years the unconscious has been a basic scientific concept that is indispensable to any serious psychological investigation.

We can no longer afford to be so God-Almighty-like as to set ourselves up as judges of the merits or demerits of natural phenomena. We do not base our botany upon the old-fashioned division into useful and useless plants, or our zoology upon the naïve distinction between harmless and dangerous animals. But we still complacently assume that consciousness is sense and the unconscious is nonsense. In science such an assumption would be laughed out of court. Do microbes, for instance, make sense or nonsense?

Whatever the unconscious may be, it is a natural phenomenon producing symbols that prove to be meaningful. We cannot expect someone who has never looked through a microscope to be an authority on microbes; in the same way, no one who has not made a serious study of natural symbols can be considered a competent judge in this matter. But the general undervaluation of the human soul is so great that neither the great religions nor the philosophies nor scientific rationalism have been willing to look at it twice.

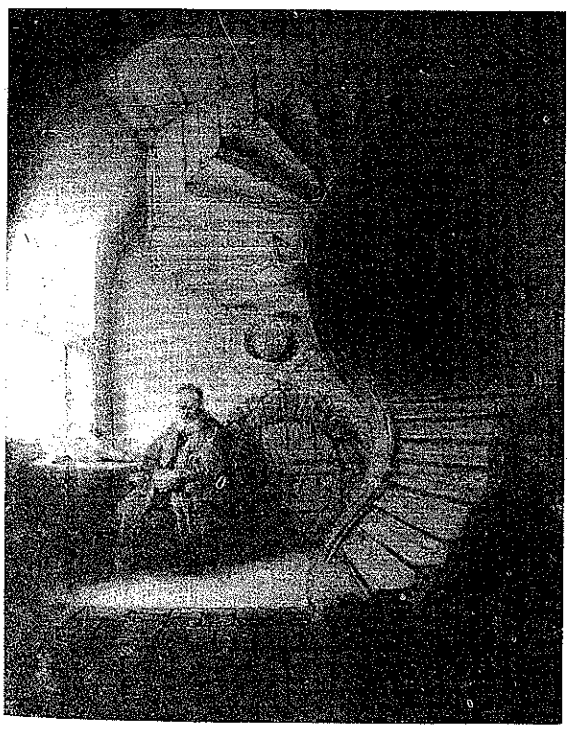
In spite of the fact that the Catholic Church admits the occurrence of *somnia a Deo missa* (dreams sent by God), most of its thinkers make no serious attempt to understand dreams. I doubt whether there is a Protestant treatise or doctrine that would stoop so low as to admit the possibility that the *vox Dei* might be perceived in a dream. But if a theologian really believes in God, by what authority does he suggest that God is unable to speak through dreams?

I have spent more than half a century in investigating natural symbols, and I have come to the conclusion that dreams and their symbols are not stupid and meaningless. On the contrary, dreams provide the most interesting information for those who take the trouble to understand their symbols. The results, it is true, have little to do with such worldly concerns as buying and selling. But the meaning of life is not exhaustively explained by one's business life, nor is the deep desire of the human heart answered by a bank account.

In a period of human history when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions. But the really complex and unfamiliar part of the mind, from which symbols are produced, is still virtually unexplored. It seems almost incredible that though we receive signals from it every night, deciphering these communications seems too tedious for any but a very few people to be bothered with it. Man's greatest instrument, his psyche, is little thought of, and it is often directly mistrusted and despised. "It's only psychological" too often means: It is nothing.

Where, exactly, does this immense prejudice come from? We have obviously been so busy with the question of what we think that we entirely forget to ask what the unconscious psyche thinks about us. The ideas of Sigmund Freud confirmed for most people the existing contempt for the psyche. Before him it had been merely overlooked and neglected; it has now become a dump for moral refuse.

This modern standpoint is surely one-sided and unjust. It does not even accord with the known facts. Our actual knowledge of the unconscious shows that it is a natural phenomenon and that, like Nature herself, it is at least *neutral*. It contains all aspects of human nature —light and dark, beautiful and ugly, good and evil, profound and silly. The study of individual, as well as of collective, symbolism is an enormous task, and one that has not yet been mastered. But a beginning has been made at last. The early results are encouraging, and they seem to indicate an answer to many so far unanswered questions of present-day mankind.



Above, Rembrandt's *Philosopher with an Open Book* (1633). The inward-looking old man provides an image of Jung's belief that each of us must explore his own unconscious. The unconscious must not be ignored; it is as natural, as limitless, and as powerful as the stars.