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## *Aion: Phenomenology of the Self*<sup>1</sup>

### I

#### *The Ego*

Investigation of the psychology of the unconscious confronted me with facts which required the formulation of new concepts. One of these concepts is the *self*. The entity so denoted is not meant to take the place of the one that has always been known as the *ego*, but includes it in a supraordinate concept. We understand the ego as the complex factor to which all conscious contents are related. It forms, as it were, the centre of the field of consciousness; and, in so far as this comprises the empirical personality, the ego is the subject of all personal acts of consciousness. The relation of a psychic content to the ego forms the criterion of its consciousness, for no content can be conscious unless it is represented to a subject.

With this definition we have described and delimited the *scope* of the subject. Theoretically, no limits can be

<sup>1</sup> From *Aion: Researches into the Phenomenology of the Self. Collected Works*, Vol. 9.ii, pars. 1-42; translated from the first part of *Aion: Untersuchungen zur Symbolgeschichte* (Psychologische Abhandlungen, VIII; Zurich, Rascher Verlag, 1951).

set to the field of consciousness, since it is capable of indefinite extension. Empirically, however, it always finds its limit when it comes up against the *unknown*. This consists of everything we do not know, which, therefore, is not related to the ego as the centre of the field of consciousness. The unknown falls into two groups of objects: those which are outside and can be experienced by the senses, and those which are inside and are experienced immediately. The first group comprises the unknown in the outer world; the second the unknown in the inner world. We call this latter territory the *unconscious*.

The ego, as a specific content of consciousness, is not a simple or elementary factor but a complex one which, as such, cannot be described exhaustively. Experience shows that it rests on two seemingly different bases: the *somatic* and the *psychic*. The somatic basis is inferred from the totality of endosomatic perceptions, which for their part are already of a psychic nature and are associated with the ego, and are therefore conscious. They are produced by endosomatic stimuli, only some of which cross the threshold of consciousness. A considerable proportion of these stimuli occur unconsciously, that is, subliminally. The fact that they are subliminal does not necessarily mean that their status is merely physiological, any more than this would be true of a psychic content. Sometimes they are capable of crossing the threshold, that is, of becoming perceptions. But there is no doubt that a large proportion of these endosomatic stimuli are simply incapable of consciousness and are so elementary that there is no reason to assign them a psychic nature—unless of course one favours the philosophical view that all life-processes are psychic anyway. The chief objection to this hardly demonstrable hypothesis is that it enlarges the concept of the psyche beyond all bounds and interprets the life-process in a way not absolutely warranted by the facts. Concepts that are too broad usually prove to be unsuitable instruments because they are too vague and nebulous. I have therefore

suggested that the term "psychic" be used only where there is evidence of a will capable of modifying reflex or instinctual processes. Here I must refer the reader to my paper "On the Nature of the Psyche,"<sup>2</sup> where I have discussed this definition of the "psychic" at somewhat greater length.

The somatic basis of the ego consists, then, of conscious and unconscious factors. The same is true of the psychic basis: on the one hand the ego rests on the *total field of consciousness*, and on the other, on the *sum total of unconscious contents*. These fall into three groups: first, temporarily subliminal contents that can be reproduced voluntarily (memory); second, unconscious contents that cannot be reproduced voluntarily; third, contents that are not capable of becoming conscious at all. Group two can be inferred from the spontaneous irruption of subliminal contents into consciousness. Group three is hypothetical; it is a logical inference from the facts underlying group two. It contains contents which have *not yet* irrupted into consciousness, or which never will.

When I said that the ego "rests" on the total field of consciousness I do not mean that it *consists* of this. Were that so, it would be indistinguishable from the field of consciousness as a whole. The ego is only the latter's point of reference, grounded on and limited by the somatic factor described above.

Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor *par excellence*. It is even acquired, empirically speaking, during the individual's lifetime. It seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner.

Despite the unlimited extent of its bases, the ego is never more and never less than consciousness as a whole. As a conscious factor the ego could, theoretically at least,

<sup>2</sup> *Collected Works*, Vol. 8, pars. 371ff.

be described completely. But this would never amount to more than a picture of the *conscious personality*; all those features which are unknown or unconscious to the subject would be missing. A total picture would have to include these. But a total description of the personality is, even in theory, absolutely impossible, because the unconscious portion of it cannot be grasped cognitively. This unconscious portion, as experience has abundantly shown, is by no means unimportant. On the contrary, the most decisive qualities in a person are often unconscious and can be perceived only by others, or have to be laboriously discovered with outside help.

Clearly, then, the *personality as a total phenomenon* does not coincide with the ego, that is, with the conscious personality, but forms an entity that has to be distinguished from the ego. Naturally the need to do this is incumbent only on a psychology that reckons with the fact of the unconscious, but for such a psychology the distinction is of paramount importance. Even for jurisprudence it should be of some importance whether certain psychic facts are conscious or not—for instance, in adjudging the question of responsibility.

I have suggested calling the total personality which, though present, cannot be fully known, the *self*. The ego is, by definition, subordinate to the self and is related to it like a part to the whole. Inside the field of consciousness it has, as we say, free will. By this I do not mean anything philosophical, only the well-known psychological fact of "free choice," or rather the subjective feeling of freedom. But, just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self. And just as circumstances or outside events "happen" to us and limit our freedom, so the self acts upon the ego like an *objective occurrence* which free will can do very little to alter. It is, indeed, well known that the ego not only can do nothing

against the self, but is sometimes actually assimilated by unconscious components of the personality that are in the process of development and is greatly altered by them.

It is, in the nature of the case, impossible to give any general description of the ego except a formal one. Any other mode of observation would have to take account of the *individuality* which attaches to the ego as one of its main characteristics. Although the numerous elements composing this complex factor are, in themselves, everywhere the same, they are infinitely varied as regards clarity, emotional colouring, and scope. The result of their combination—the ego—is therefore, so far as one can judge, individual and unique, and retains its identity up to a certain point. Its stability is relative, because far-reaching changes of personality can sometimes occur. Alterations of this kind need not always be pathological; they can also be developmental and hence fall within the scope of the normal.

Since it is the point of reference for the field of consciousness, the ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. The ego therefore has a significant part to play in the psychic economy. Its position there is so important that there are good grounds for the prejudice that the ego is the centre of the personality, and that the field of consciousness is the psyche *per se*. If we discount certain suggestive ideas in Leibniz, Kant, Schelling, and Schopenhauer, and the philosophical excursions of Carus and von Hartmann, it is only since the end of the nineteenth century that modern psychology, with its inductive methods, has discovered the foundations of consciousness and proved empirically the existence of a psyche outside consciousness. With this discovery the position of the ego, till then absolute, became relativized; that is to say, though it retains its quality as the centre of the field of consciousness, it is questionable whether it is the centre of the personality. It is part of the personality but not the whole of it. As I have said, it is

simply impossible to estimate how large or how small its share is; how free or how dependent it is on the qualities of this "extra-conscious" psyche. We can only say that its freedom is limited and its dependence proved in ways that are often decisive. In my experience one would do well not to underestimate its dependence on the unconscious. Naturally there is no need to say this to persons who already overestimate the latter's importance. Some criterion for the right measure is afforded by the psychic consequences of a wrong estimate, a point to which we shall return later on.

We have seen that, from the standpoint of the psychology of consciousness, the unconscious can be divided into three groups of contents. But from the standpoint of the psychology of the personality a twofold division ensues: an "extra-conscious" psyche whose contents are *personal*, and an "extra-conscious" psyche whose contents are *impersonal* and *collective*. The first group comprises contents which are integral components of the individual personality and could therefore just as well be conscious; the second group forms, as it were, an omnipresent, unchanging, and everywhere identical *quality or substrate of the psyche per se*. This is, of course, no more than a hypothesis. But we are driven to it by the peculiar nature of the empirical material, not to mention the high probability that the general similarity of psychic processes in all individuals must be based on an equally general and impersonal principle that conforms to law, just as the instinct manifesting itself in the individual is only the partial manifestation of an instinctual substrate common to all men.

## II

### *The Shadow*

Whereas the contents of the personal unconscious are acquired during the individual's lifetime, the contents of

the collective unconscious are invariably archetypes that were present from the beginning. Their relation to the instincts has been discussed elsewhere.<sup>3</sup> The archetypes most clearly characterized from the empirical point of view are those which have the most frequent and the most disturbing influence on the ego. These are the *shadow*, the *anima*, and the *animus*.<sup>4</sup> The most accessible of these, and the easiest to experience, is the shadow, for its nature can in large measure be inferred from the contents of the personal unconscious. The only exceptions to this rule are those rather rare cases where the positive qualities of the personality are repressed, and the ego in consequence plays an essentially negative or unfavourable role.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period.

Closer examination of the dark characteristics—that is, the inferiorities constituting the shadow—reveals that they have an *emotional* nature, a kind of autonomy, and accordingly an obsessive or, better, possessive quality. Emotion, incidentally, is not an activity of the individual but something that happens to him. Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain de-

<sup>3</sup>“Instinct and the Unconscious” (supra, pp. 47–58) and “On the Nature of the Psyche,” in *The Structure and Dynamics of the Psyche* (Collected Works, Vol. 8), pars. 397ff.

<sup>4</sup>The contents of this and the following chapter are taken from a lecture delivered to the Swiss Society for Practical Psychology, in Zurich, 1948. The material was first published in the *Wiener Zeitschrift für Nervenheilkunde und deren Grenzgebiete*, 1 (1948), 4.

gree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly incapable of moral judgment.

Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to moral control and prove almost impossible to influence. These resistances are usually bound up with *projections*, which are not recognized as such, and their recognition is a moral achievement beyond the ordinary. While some traits peculiar to the shadow can be recognized without too much difficulty as one's own personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the *other person*. No matter how obvious it may be to the neutral observer that it is a matter of projections, there is little hope that the subject will perceive this himself. He must be convinced that he throws a very long shadow before he is willing to withdraw his emotionally-toned projections from their object.

Let us suppose that a certain individual shows no inclination whatever to recognize his projections. The projection-making factor then has a free hand and can realize its object—if it has one—or bring about some other situation characteristic of its power. As we know, it is not the conscious subject but the unconscious which does the projecting. Hence one meets with projections, one does not make them. The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one. Projections change the world into the replica of one's own unknown face. In the last analysis, therefore, they lead to an autoerotic or autistic condition in which one dreams a world whose reality remains forever unattainable. The resultant



*sentiment d'incomplétude* and the still worse feeling of sterility are in their turn explained by projection as the malevolence of the environment, and by means of this vicious circle the isolation is intensified. The more projections are thrust in between the subject and the environment, the harder it is for the ego to see through its illusions. A forty-five-year-old patient who had suffered from a compulsion neurosis since he was twenty and had become completely cut off from the world once said to me: "But I can never admit to myself that I've wasted the best twenty-five years of my life!"

It is often tragic to see how blatantly a man bungles his own life and the lives of others yet remains totally incapable of seeing how much the whole tragedy originates in himself, and how he continually feeds it and keeps it going. Not *consciously*, of course—for consciously he is engaged in bewailing and cursing a faithless world that recedes further and further into the distance. Rather, it is an unconscious factor which spins the illusions that veil his world. And what is being spun is a cocoon, which in the end will completely envelop him.

One might assume that projections like these, which are so very difficult if not impossible to dissolve, would belong to the realm of the shadow—that is, to the negative side of the personality. This assumption becomes untenable after a certain point, because the symbols that then appear no longer refer to the same but to the opposite sex, in a man's case to a woman and vice versa. The source of projections is no longer the shadow—which is always of the same sex as the subject—but a contrasexual figure. Here we meet the animus of a woman and the anima of a man, two corresponding archetypes whose autonomy and unconsciousness explain the stubbornness of their projections. Though the shadow is a motif as well known to mythology as anima and animus, it represents first and foremost the personal unconscious, and its content can therefore be made conscious without too much difficulty. In this it

differs from anima and animus, for whereas the shadow can be seen through and recognized fairly easily, the anima and animus are much further away from consciousness and in normal circumstances are seldom if ever realized. With a little self-criticism one can see through the shadow—so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil.

### III

#### *The Syzygy: Anima and Animus*

What, then, is this projection-making factor? The East calls it the "Spinning Woman"<sup>5</sup>—Maya, who creates illusion by her dancing. Had we not long since known it from the symbolism of dreams, this hint from the Orient would put us on the right track: the enveloping, embracing, and devouring element points unmistakably to the mother,<sup>6</sup> that is, to the son's relation to the real mother, to her imago, and to the woman who is to become a mother for him. His Eros is passive like a child's; he hopes to be caught, sucked in, enveloped, and devoured. He seeks, as it were, the protecting, nourishing, charmed circle of the mother, the condition of the infant released from every care, in which the outside world bends over him and even forces happiness upon him. No wonder the real world vanishes from sight!

If this situation is dramatized, as the unconscious usually

<sup>5</sup> Erwin Rousselle, "Spiritual Guidance in Contemporary Taoism," translated by Ralph Mannheim, in Joseph Campbell, ed., *Papers from the Eranos Yearbooks*, Bollingen Series XXX (New York, 1954-68, 6 vols.), Vol. 4, p. 82.

<sup>6</sup> Here and in what follows, the word "mother" is not meant in the literal sense but as a symbol of everything that functions as a mother.

dramatizes it, then there appears before you on the psychological stage a man living regressively, seeking his childhood and his mother, fleeing from a cold cruel world which denies him understanding. Often a mother appears beside him who apparently shows not the slightest concern that her little son should become a man, but who, with tireless and self-immolating effort, neglects nothing that might hinder him from growing up and marrying. You behold the secret conspiracy between mother and son, and how each helps the other to betray life.

Where does the guilt lie? With the mother, or with the son? Probably with both. The unsatisfied longing of the son for life and the world ought to be taken seriously. There is in him a desire to touch reality, to embrace the earth and fructify the field of the world. But he makes no more than a series of fitful starts, for his initiative as well as his staying power are crippled by the secret memory that the world and happiness may be had as a gift—from the mother. The fragment of world which he, like every man, must encounter again and again is never quite the right one, since it does not fall into his lap, does not meet him half way, but remains resistant, has to be conquered, and submits only to force. It makes demands on the masculinity of a man, on his ardour, above all on his courage and resolution when it comes to throwing his whole being into the scales. For this he would need a faithless Eros, one capable of forgetting his mother and undergoing the pain of relinquishing the first love of his life. The mother, foreseeing this danger, has carefully inculcated into him the virtues of faithfulness, devotion, loyalty, so as to protect him from the moral disruption which is the risk of every life adventure. He has learnt these lessons only too well, and remains true to his mother. This naturally causes her the deepest anxiety (when, to her greater glory, he turns out to be a homosexual, for example) and at the same time affords her an unconscious satisfaction that is positively mythological. For, in the relationship now reigning be-

tween them, there is consummated the immemorial and most sacred archetype of the marriage of mother and son. What, after all, has commonplace reality to offer, with its registry offices, pay envelopes, and monthly rent, that could outweigh the mystic awe of the *hieros gamos*? Or the star-crowned woman whom the dragon pursues, or the pious obscurities veiling the marriage of the Lamb?

This myth, better than any other, illustrates the nature of the collective unconscious. At this level the mother is both old and young, Demeter and Persephone, and the son is spouse and sleeping suckling rolled into one. The imperfections of real life, with its laborious adaptations and manifold disappointments, naturally cannot compete with such a state of indescribable fulfilment.

In the case of the son, the projection-making factor is identical with the mother-*imago*, and this is consequently taken to be the real mother. The projection can only be dissolved when the son sees that in the realm of his psyche there is an *imago* not only of the mother but of the daughter, the sister, the beloved, the heavenly goddess, and the chthonic Baubo. Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her *Maya*—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it.

This image is "My Lady Soul," as Spitteler called her. I

have suggested instead the term "anima," as indicating something specific, for which the expression "soul" is too general and too vague. The empirical reality summed up under the concept of the anima forms an extremely dramatic content of the unconscious. It is possible to describe this content in rational, scientific language, but in this way one entirely fails to express its living character. Therefore, in describing the living processes of the psyche, I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology, which is wont to toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations.

The projection-making factor is the anima, or rather the unconscious as represented by the anima. Whenever she appears, in dreams, visions, and fantasies, she takes on personified form, thus demonstrating that the factor she embodies possesses all the outstanding characteristics of a feminine being.<sup>7</sup> She is not an invention of the conscious, but a spontaneous product of the unconscious. Nor is she a substitute figure for the mother. On the contrary, there is every likelihood that the numinous qualities which make the mother-*imago* so dangerously powerful derive from the collective archetype of the anima, which is incarnated anew in every male child.

Since the anima is an archetype that is found in men, it is reasonable to suppose that an equivalent archetype must be present in women; for just as the man is compensated by a feminine element, so woman is compensated by a masculine one. I do not, however, wish this argument

<sup>7</sup> Naturally, she is a typical figure in *belles-lettres*. Recent publications on the subject of the anima include Linda Fierz-David, *The Dream of Poliphilo*, translated by Mary Hottinger, Bollingen Series XXV (New York, 1950), and my "Psychology of the Transference" (*Collected Works*, Vol. 16). The anima as a psychological idea first appears in the sixteenth-century humanist Richardus Vitus. Cf. my *Mysterium Coniunctionis* (*Collected Works*, Vol. 14), pars. 91ff.

to give the impression that these compensatory relationships were arrived at by deduction. On the contrary, long and varied experience was needed in order to grasp the nature of anima and animus empirically. Whatever we have to say about these archetypes, therefore, is either directly verifiable or at least rendered probable by the facts. At the same time, I am fully aware that we are discussing pioneer work which by its very nature can only be provisional.

Just as the mother seems to be the first carrier of the projection-making factor for the son, so is the father for the daughter. Practical experience of these relationships is made up of many individual cases presenting all kinds of variations on the same basic theme. A concise description of them can, therefore, be no more than schematic.

Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint. This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit. The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. But I do not wish or intend to give these two intuitive concepts too specific a definition. I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros, the function of relationship, is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident. It gives rise to misunderstandings and annoying interpretations in the family circle and among friends. This is because it consists of *opinions* instead of reflections, and by opinions I mean *a priori* assumptions that lay claim to absolute truth. Such assumptions, as everyone knows, can be extremely irritating. As the animus

is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima. With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question of *power*, whether of truth or justice or some other "ism"—for the dressmaker and hairdresser have already taken care of their vanity. The "Father" (i.e., the sum of conventional opinions) always plays a great role in female argumentation. No matter how friendly and obliging a woman's Eros may be, no logic on earth can shake her if she is ridden by the animus. Often the man has the feeling—and he is not altogether wrong—that only seduction or a beating or rape would have the necessary power of persuasion. He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse). This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same.

This singular fact is due to the following circumstance: when animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance

of love at first sight). The language of love is of astonishing uniformity, using the well-worn formulas with the utmost devotion and fidelity, so that once again the two partners find themselves in a banal collective situation. Yet they live in the illusion that they are related to one another in a most individual way.

In both its positive and its negative aspects the anima/animus relationship is always full of "animosity," i.e., it is emotional, and hence collective. Affects lower the level of the relationship and bring it closer to the common instinctual basis, which no longer has anything individual about it. Very often the relationship runs its course heedless of its human performers, who afterwards do not know what happened to them.

Whereas the cloud of "animosity" surrounding the man is composed chiefly of sentimentality and resentment, in woman it expresses itself in the form of opinionated views, interpretations, insinuations, and misconstructions, which all have the purpose (sometimes attained) of severing the relation between two human beings. The woman, like the man, becomes wrapped in a veil of illusions by her demon-familiar, and, as the daughter who alone understands her father (that is, is eternally right in everything), she is translated to the land of sheep, where she is put to graze by the shepherd of her soul, the animus.

Like the anima, the animus too has a positive aspect. Through the figure of the father he expresses not only conventional opinion but—equally—what we call "spirit," philosophical or religious ideas in particular, or rather the attitude resulting from them. Thus the animus is a psychopomp, a mediator between the conscious and the unconscious and a personification of the latter. Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man's consciousness, the animus gives to woman's consciousness a capacity for reflection, deliberation, and self-knowledge.



The effect of anima and animus on the ego is in principle the same. This effect is extremely difficult to eliminate because, in the first place, it is uncommonly strong and immediately fills the ego-personality with an unshakable feeling of rightness and righteousness. In the second place, the cause of the effect is projected and appears to lie in objects and objective situations. Both these characteristics can, I believe, be traced back to the peculiarities of the archetype. For the archetype, of course, exists *a priori*. This may possibly explain the often totally irrational yet undisputed and indisputable existence of certain moods and opinions. Perhaps these are so notoriously difficult to influence because of the powerfully suggestive effect emanating from the archetype. Consciousness is fascinated by it, held captive, as if hypnotized. Very often the ego experiences a vague feeling of moral defeat and then behaves all the more defensively, defiantly, and self-righteously, thus setting up a vicious circle which only increases its feeling of inferiority. The bottom is then knocked out of the human relationship, for, like megalomania, a feeling of inferiority makes mutual recognition impossible, and without this there is no relationship.

As I said, it is easier to gain insight into the shadow than into the anima or animus. With the shadow, we have the advantage of being prepared in some sort by our education, which has always endeavoured to convince people that they are not one-hundred-per-cent pure gold. So everyone immediately understands what is meant by "shadow," "inferior personality," etc. And if he has forgotten, his memory can easily be refreshed by a Sunday sermon, his wife, or the tax collector. With the anima and animus, however, things are by no means so simple. Firstly, there is no moral education in this respect, and secondly, most people are content to be self-righteous and prefer mutual vilification (if nothing worse!) to the recognition of their projections. Indeed, it seems a very natural state of affairs for men to have irrational moods and women

irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. Hence it is much more difficult to become conscious of one's anima/animus projections than to acknowledge one's shadow side. One has, of course, to overcome certain moral obstacles, such as vanity, ambition, conceit, resentment, etc., but in the case of projections all sorts of purely intellectual difficulties are added, quite apart from the contents of the projection which one simply doesn't know how to cope with. And on top of all this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep.

Although there are, in my experience, a fair number of people who can understand without special intellectual or moral difficulties what is meant by anima and animus, one finds very many more who have the greatest trouble in visualizing these empirical concepts as anything concrete. This shows that they fall a little outside the usual range of experience. They are unpopular precisely because they seem unfamiliar. The consequence is that they mobilize prejudice and become taboo like everything else that is unexpected.

So if we set it up as a kind of requirement that projections should be dissolved, because it is wholesomer that way and in every respect more advantageous, we are entering upon new ground. Up till now everybody has been convinced that the idea "my father," "my mother," etc., is nothing but a faithful reflection of the real parent, corresponding in every detail to the original, so that when someone says "my father" he means no more and no less than what his father is in reality. This is actually what he

supposes he does mean, but a supposition of identity by no means brings that identity about. This is where the fallacy of the *enkekalymmenos* ("the veiled one") comes in.<sup>8</sup> If one includes in the psychological equation X's picture of his father, which he takes for the real father, the equation will not work out, because the unknown quantity he has introduced does not tally with reality. X has overlooked the fact that his idea of a person consists, in the first place, of the possibly very incomplete picture he has received of the real person and, in the second place, of the subjective modifications he has imposed upon this picture. X's idea of his father is a complex quantity for which the real father is only in part responsible, an indefinitely larger share falling to the son. So true is this that every time he criticizes or praises his father he is unconsciously hitting back at himself, thereby bringing about those psychic consequences that overtake people who habitually disparage or overpraise themselves. If, however, X carefully compares his reactions with reality, he stands a chance of noticing that he has miscalculated somewhere by not realizing long ago from his father's behaviour that the picture he has of him is a false one. But as a rule X is convinced that he is right, and if anybody is wrong it must be the other fellow. Should X have a poorly developed Eros, he will be either indifferent to the inadequate relationship he has with his father or else annoyed by the inconsistency and general incomprehensibility of a father whose behaviour never really corresponds to the picture X has of him. Therefore X thinks he has every right to feel hurt, misunderstood, and even betrayed.

One can imagine how desirable it would be in such cases to dissolve the projection. And there are always optimists who believe that the golden age can be ushered in simply

<sup>8</sup> The fallacy, which stems from Eubulides the Megarian, runs: "Can you recognize your father?" Yes. "Can you recognize this veiled one?" No. "This veiled one is your father. Hence you can recognize your father and not recognize him."

by telling people the right way to go. But just let them try to explain to these people that they are acting like a dog chasing its own tail. To make a person see the shortcomings of his attitude considerably more than mere "telling" is needed, for more is involved than ordinary common sense can allow. What one is up against here is the kind of fateful misunderstanding which, under ordinary conditions, remains forever inaccessible to insight. It is rather like expecting the average respectable citizen to recognize himself as a criminal.

I mention all this just to illustrate the order of magnitude to which the anima/animus projections belong, and the moral and intellectual exertions that are needed to dissolve them. Not all the contents of the anima and animus are projected, however. Many of them appear spontaneously in dreams and so on, and many more can be made conscious through active imagination. In this way we find that thoughts, feelings, and affects are alive in us which we would never have believed possible. Naturally, possibilities of this sort seem utterly fantastic to anyone who has not experienced them himself, for a normal person "knows what he thinks." Such a childish attitude on the part of the "normal person" is simply the rule, so that no one without experience in this field can be expected to understand the real nature of anima and animus. With these reflections one gets into an entirely new world of psychological experience, provided of course that one succeeds in realizing it in practice. Those who do succeed can hardly fail to be impressed by all that the ego does not know and never has known. This increase in self-knowledge is still very rare nowadays and is usually paid for in advance with a neurosis, if not with something worse.

The autonomy of the collective unconscious expresses itself in the figures of anima and animus. They personify those of its contents which, when withdrawn from projection, can be integrated into consciousness. To this extent, both figures represent *functions* which filter the contents

of the collective unconscious through to the conscious mind. They appear or behave as such, however, only so long as the tendencies of the conscious and unconscious do not diverge too greatly. Should any tension arise, these functions, harmless till then, confront the conscious mind in personified form and behave rather like systems split off from the personality, or like part souls. This comparison is inadequate in so far as nothing previously belonging to the ego-personality has split off from it; on the contrary, the two figures represent a disturbing accretion. The reason for their behaving in this way is that though the *contents* of anima and animus can be integrated they themselves cannot, since they are archetypes. As such they are the foundation stones of the psychic structure, which in its totality exceeds the limits of consciousness and therefore can never become the object of direct cognition. Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation. The unconscious as we know can never be "done with" once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these dangers, which are especially great in neurosis, can in some measure be avoided. It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with

entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature. Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are.

Both these archetypes, as practical experience shows, possess a fatality that can on occasion produce tragic results. They are quite literally the father and mother of all the disastrous entanglements of fate and have long been recognized as such by the whole world. Together they form a divine pair,<sup>9</sup> one of whom, in accordance with his Logos nature, is characterized by *pneuma* and *nous*, rather like Hermes with his ever-shifting hues, while the other, in accordance with her Eros nature, wears the features of Aphrodite, Helen (Selene), Persephone, and Hecate. Both of them are unconscious powers, "gods" in fact, as the ancient world quite rightly conceived them to be. To call them by this name is to give them that central position in the scale of psychological values which has always been theirs whether consciously acknowledged or not; for their power grows in proportion to the degree that they remain unconscious. Those who do not see them are in their hands, just as a typhus epidemic flourishes best

<sup>9</sup> Naturally this is not meant as a psychological definition, let alone a metaphysical one. As I pointed out in "The Relations between the Ego and the Unconscious" (*Collected Works*, Vol. 7, pars. 296ff.), the syzygy consists of three elements: the femininity pertaining to the man and the masculinity pertaining to the woman; the experience which man has of woman and vice versa; and, finally, the masculine and feminine archetypal image. The first element can be integrated into the personality by the process of conscious realization, but the last one cannot.

when its source is undiscovered. Even in Christianity the divine syzygy has not become obsolete, but occupies the highest place as Christ and his bride the Church.<sup>10</sup> Parallels like these prove extremely helpful in our attempts to find the right criterion for gauging the significance of these two archetypes. What we can discover about them from the conscious side is so slight as to be almost imperceptible. It is only when we throw light into the dark depths of the psyche and explore the strange and tortuous paths of human fate that it gradually becomes clear to us how immense is the influence wielded by these two factors that complement our conscious life.

Recapitulating, I should like to emphasize that the integration of the shadow, or the realization of the personal unconscious, marks the first stage in the analytic process, and that without it a recognition of anima and animus is impossible. The shadow can be realized only through a relation to a partner, and anima and animus only through a relation to a partner of the opposite sex, because only in such a relation do their projections become operative. The recognition of the anima gives rise, in a man, to a triad, one third of which is transcendent: the masculine subject, the opposing feminine subject, and the transcendent anima. With a woman the situation is reversed. The missing fourth element that would make the triad a quaternity is, in a man, the archetype of the Wise Old Man, which I have not discussed here, and in a woman the Chthonic Mother. These four constitute a half immanent and half transcendent quaternity, an archetype which I have called the *marriage quaternio*.<sup>11</sup> The marriage quaternio provides a

<sup>10</sup> "For the Scripture says, God made man male and female; the male is Christ, the female is the Church." Second Epistle of Clement to the Corinthians, xiv, 2 (translated by Kirsopp Lake, *The Apostolic Fathers*, Loeb Classical Library [London and New York, 1912-13, 2 vols.], Vol. I, p. 151). In pictorial representations, Mary often takes the place of the Church.

<sup>11</sup> "The Psychology of the Transference" (*Collected Works*, Vol. 16), pars. 425ff. Cf. "The Structure and Dynamics of the Self" (*Collected Works*, Vol. 9.ii), pars. 358ff., the Naassene quaternio.

schema not only for the self but also for the structure of primitive society with its cross-cousin marriage, marriage classes, and division of settlements into quarters. The self, on the other hand, is a God-image, or at least cannot be distinguished from one. Of this the early Christian spirit was not ignorant, otherwise Clement of Alexandria could never have said that he who knows himself knows God.<sup>12</sup>

<sup>12</sup> Cf. "The Structure and Dynamics of the Self" (*Collected Works*, Vol. 9.ii), par. 347.