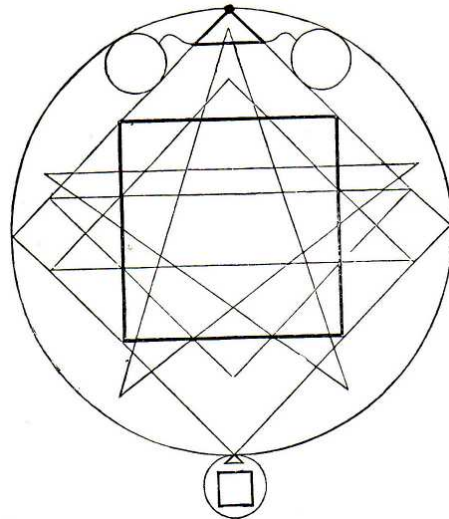


# Meditation Triangle Units



## The Collective Unconscious and Its Archetypes

by

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# The Collective Unconscious and Its Archetypes



## Foreword

The works of the psychologist Carl Gustav Jung are voluminous and profound. He developed the study of the unconscious part of the psyche beyond the negative aspects emphasized by Freud, and found within the collective unconscious the source of all inspirations and instincts -- including the beautiful and spiritual. The uniting or integration of the conscious (thinking) mind with the unconscious mind became the foundation of psychological wholeness and balance in Jung's practice of modern psychology.

The following is from the "Definition" portion of Jung's lecture in 1936 on "The Archetypes and the Collective Unconscious", Collected Works, Vol. 9.i, pars. 87-110.

The collective unconscious is a part of the psyche which can be negatively distinguished from a personal unconscious by the fact that it does not, like the latter, owe its existence to personal experience and consequently is not a personal acquisition. While the personal unconscious is made up essentially of contents which have at one time been conscious, but which have disappeared from consciousness through having been forgotten or repressed, the contents of the collective unconscious have never been in consciousness, and therefore have never been individually acquired but owe their existence exclusively to heredity. Whereas the personal unconscious consists for the most part of complexes, the content of the collective unconscious is made up essentially of archetypes.

The concept of the archetype, which is an indispensable correlate to the idea of the collective unconscious, indicates the existence of definite forms in the psyche which seem to be present always and everywhere. Mythological research calls them "motifs"; in the psychology of primitives they correspond to Levy-Bruhl's concept of "representations collectives," and in the field of comparative religion they have been defined by Hubert and Mauss as "categories of the imagination." Adolf Bastian long ago called them "elementary" or "primordial thoughts." From these references, it should be clear enough that my idea of the archetype -- literally a pre-existent form -- does not stand alone, but is something that is recognized and named in other fields of knowledge.

My view along my studies, then, is as follows: In addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche (even if we tack on the personal unconscious as an appendix), there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals. This collective unconscious does not develop individually, but is inherited. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents.

### **From Carl Gustav Jung's "The Structure of the Psyche", 1927:**

Just as some kind of analytical technique is needed to understand a dream, so a knowledge of mythology is needed in order to grasp the meaning of a content deriving from the deeper levels of the psyche....

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

We can see this most clearly if we look at the heavenly constellations, which original chaotic forms were organized through the projection of images. This explains the influence of the stars as asserted by astrologers. These influences are nothing but unconscious, introspective perceptions of the activity of the collective unconscious. Just as the constellations were projected into the heavens, similar figures were projected into legends and fairy tales or upon historical persons.

# Jungian Archetypes and Symbols

## Carl G. Jung (1875-1961)

Jungian archetypes have a central role in dreams, art, myths, and legends. Jung buried himself in the study of myths and art from across time and cultures to build his concept of archetypes.

Jung, a psychiatrist and psychologist, was a contemporary of Sigmund Freud, the father of psychology. Jung studied with Freud (1907-1912) for a time before parting and pursuing his own theory and work.

Freud's psycho-sexual view of mental illness saw sexuality as the primary driving force behind most or many mental disorders, especially neuroses. Personality was composed of the instinctual Id, Ego, and Super Ego. The ego was what we projected to the world. The Super Ego played the role of a conscious, there to keep the Id in check. In the Id was our animalistic, instinctual drives and desires. Freud's credo was that the purpose of treatment was to make the unconscious conscious. This is still the guiding principle behind many insight-oriented therapies. His treatment method was called psychoanalysis.

Jung set forth his own theory of libido and the unconscious. His primary contributions in terms of therapy were several.

- His theories on personality types, which serves today as the basis for the Myers-Briggs Personality Types classification system: Introvert/extrovert, thinking/feeling, and intuition/sensation.
- His rejection of Freud's psychosexual aetiology for neuroses, and his corresponding emphasis on client's here-and-now conflicts. This method he referred to as analytical psychology.
- His emphasis on the libido as being more closely aligned with the will to live rather than sexuality.
- The cooperation between the conscious and unconscious mind for mental health and wellbeing. The "unconscious" consists of the personal unconscious and well as a more global unconscious inherited in our species, referred to as the Collective Unconscious. (See discussion in "consciousness and personality", coming soon.)

It is to this last point that archetypes and symbols come into our discussions...

## Summary of the Above

The contents of the collective unconscious are called "archetypes," which means they are original (i.e., primal), inherited patterns, or forms of thought and experience. They are the ancient, unconscious source of much that we think, do, and say as human beings. They are the "givens" in our psychological makeup, the patterns that shape our perceptions of the world, the furnishings that are present in our psychological home from the moment of birth. We inherit the same forms, but each of us fills in the content by the way we experience our lives. Thus, Father might be a positive archetype to one person, but it might be filled with negative meaning for another.

Archetypes can be loosely compared to the instincts of animals. For example, birds instinctively know how to build nests and all the birds of a species build the exact same kind of nest. The bird is unaware that it has a special instinct for a particular form of nest building. Nevertheless, it does. Or we could say that dogs, as a species, are psychologically patterned to be loyal and obedient to the archetype of Master. Master is an archetype that is strongly developed in dogs; however, it does not appear to be an archetype that exists in the psyches of giraffes, snails, or buffaloes.

Humans are the same way. Archetypes that exist in humans include Male and Female, God and the Devil, Goddess and Witch, Father and Brother, Mother and Sister, Dragon, Lion, Priest, Lover, Hero, Tree, Snake, and so on. We humans automatically inherit the outlines of these archetypes, fill them in with colours and details of our individual experiences, attach meaning to them, and project them into the outer world.

Archetypes are neither good nor bad. They simply are. Archetypes are not susceptible to being sugar-coated or tamed by civilization; they live an autonomous existence at the root of our psyches in their original raw and primitive states. To most humans, with our limited awareness of the natural cycles of life and our fear of suffering, certain archetypal qualities seem good and others seem bad. We are attracted to the "positive," creating, nurturing aspects of Mother, for example, but terrified of her "negative" qualities such as her terrible fierce possessiveness, or her power of life and death over us.

Because of our fascination with, and fear of, these unknown qualities within us, when an archetype appears in a dream it can have an especially powerful impact. If a positive or likeable aspect of Lion, Dragon, Mother, Father, Goddess, or God appears in a dream, we may wake up feeling fascinated with the dream - it feels mysterious and meaningful. The meaning behind this kind of dream is often more profound than the meanings behind dreams that have to do with our

daily lives. An archetypal dream may have something to do with our life's journey: our striving for individuation, the unification of our masculine and feminine potential, or our initiation into the sacred realm.

But when an archetype appears in a dream in its negative or most primitive guise, it can disrupt our sleep in terrifying nightmares. Then we want to run and hide. We want to forget the dream as soon as we can, for it feels dangerous and threatening to our well-being. We cannot prevent these contents of the collective unconscious from appearing in our dreams, nor can we domesticate them, but we can diminish their power to interfere with our waking lives by paying attention to what they tell us about ourselves. Accepting the fact that we contain the potential for vile and inhuman behaviour can be a humbling experience that teaches us tolerance, compassion, and empathy; when we know that the archetypal evil lives within ourselves, we are far less apt to point an accusatory finger at someone else

## **Introduction to the Archetypes**

'Archetype' defies simple definition. The word derives from a Greek compound of *arche* and *tupos*. *Arche* or 'first principle' points to the creative source, which cannot be represented or seen directly. *Tupos*, or 'impression', refers to any one of the numerous manifestations of the 'first principle' (Joseph Henderson, from *ARAS Vol.1: Archetypal Symbolism* p.viii). Jung himself spoke of the "indefiniteness of the archetype, with its multiple meanings" (*Collected Works of CG Jung*, 16:497), and had many different thoughts about archetypes throughout his professional life. Just as in the process of using this online site it is helpful to circle around the diverse meanings of a symbol, perhaps it would be helpful to circle around 'archetype' by looking at some of the ways Jung described it in his collected works (volume and paragraph are cited).

An Archetype is an inner guide, which presents us with the deep structure for our experience, motivation and meaning. These Archetypes aid us on our own unique life's journey or pilgrimage. They help us to discover our personal motivations and what gives our lives, brands and business their unique meaning. We encounter Archetypes in a variety of ways, some of the most common through advertising, art, literature, television and the cinema. They invoke a variety of responses that decide how we think and act.

We each have our own personal archetypes, intimate companions that are with us and can be contacted and used. These are the source of our personal power.

The ancients and indigenous peoples called these intimates, Spirit Guides or Allies.

These are our survival archetypes. They are the intimate companions of your intuition. All four influence how we relate to material power, respond to authority, and make choices. You can read more about them on the Traditional Archetype page.

These four symbolize our four life challenges as we grow toward adulthood. How we negotiate these challenges determines a lot about our personal power and who we are in the world.

You will have a chance to meet your personal archetypes on the Power Animal, Teacher, and Working with Your Personal Archetype pages.

## **The Value of the Archetype**

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them (CW8:794).

[For the alchemists] they were seeds of light broadcast in the chaos...the seed plot of a world to come...One would have to conclude from these alchemical visions that the archetypes have about them a certain effulgence or quasi-consciousness, and that numinosity entails luminosity (CW8:388).

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us (CW8, 342).

**Archetypes** are visual symbols or energetic imprints that exist in our psyches. Some are readily understood while others bring subliminal messages that are there to help you trigger your memory of why you are here and the truth behind the illusion of reality. Archetypes can often convey messages that verbal and written information cannot.

Archetypes are found everywhere, as their symbols are a language of the mind, taken to different frequencies of thought and connected to each other by the

collective unconsciousness. There are individual and universal archetypes. You become aware of them in meditation, dreamtime, remote viewing or other out-of-body experiences, when you doodle on a pad, crop circles or landscape art, other art forms, jewellery, hieroglyphs, a logo, on a billboard, anywhere at all. Archetypes can also be auditory, a tone, a series of notes, a harmonic. Reality is a series of metaphors set into motion by the synchronicity of archetypes we experience.

The term Archetype began with Carl Jung. In Jung's terms, 'Archetype' is defined as the first original model of which all other similar persons, objects, or concepts are merely derivative, copied, patterned, or emulated. These patterns derive from a universal collective unconscious which in metaphysics is called the Grids, Akashic Records, Sea of Consciousness, that which creates our reality. In this context, archetypes are innate prototypes for ideas, which may subsequently become involved in the interpretation of observed phenomena.

Master or Universal archetypes are created by the patterns of Sacred Geometry. The remainder are derivatives of these patterns.

## **Ways of Naming the Archetype**

The contents of the collective unconscious...are known as archetypes (CW9(1):4).

...we are dealing with archaic or--I would say—primordial types, that is, with universal images that have existed since the remotest times (CW9(1):5).

...archetypes probably represent typical situations in life (CW8:255).

...qualities that are not individually acquired but are inherited...inborn forms of "intuition," namely the archetypes of perception and apprehension, which are the necessary a priori determinants of all psychic processes (CW8:270).

It seems to me their origin can only be explained by assuming them to be deposits of the constantly repeated experiences of humanity (CW7:109).

## **How an Archetype Expresses Itself**

The term 'archetype' is often misunderstood as meaning a certain definite mythological image or motif...on the contrary, [it is] an inherited tendency



of the human mind to form representations of mythological motifs—representations that vary a great deal without losing their basic pattern...This inherited tendency is instinctive, like the specific impulse of nest-building, migration, etc. in birds. One finds the *representations collectives* practically everywhere, characterized by the same or similar motifs. They cannot be assigned to any particular time or region or race. They are without known origin, and they can reproduce themselves even where transmission through migration must be ruled out (CW 18:523).

...besides [the intellect] there is a thinking in primordial images—in symbols which are older than historic man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche (CW8:794).

As the products of imagination are always in essence visual, their forms must, from the outset, have the character of images and moreover of typical images, which is why...I call them 'archetypes' (CW 11:845).

...[Tribal] lore is concerned with archetypes that have been modified in a special way. Another well-known expression of the archetypes is myth and fairytale (CW 9 (1):5,6).

The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived, and it takes its color from the individual consciousness in which it happens to appear (CW 9(1):6).

## **The Archetype's Link with Ancestral Life**

The collective unconscious comprises in itself the psychic life of our ancestors right back to the earliest beginnings. It is the matrix of all conscious psychic occurrences... (CW 8:230)

An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself (CW10:395).

...for the contents of the collective unconscious are not only residues of archaic, specifically human modes of functioning, but also the residues of functions from [our] animal ancestry, whose duration in time was infinitely greater than the relatively brief epoch of specifically human existence (CW 7:159).

## How do I identify the archetypal energies that are affecting my life?

To identify the particular archetypal energies that are affecting your life involves a combination of intuition and a 'symbolic' review of your life.

What you are doing when you undertake this exercise is that you are identifying the archetypal patterns of power that are with you. In naming and understanding these 'patterns' in your life, you are **capturing all the stories and the myths** that are contained within that power and that are playing out in your life.

When people first start looking at their archetypes, they *always* pick the archetypes they aspire to be rather than the ones that are actually playing out in their lives. This is why getting somebody else to help you name the patterns in your life can be so powerful - as somebody outside your life can often find it easier to help you identify and name the patterns than you will.

### The Seven Main Archetypes:

1. **Hero:** "The Hero is the protagonist or central character, whose primary purpose is to separate from the ordinary world and sacrifice himself for the service of the Journey at hand - to answer the challenge, complete the quest and restore the Ordinary World's balance. We experience the Journey through the eyes of the Hero."
2. **Mentor:** "The Mentor provides motivation, insights and training to help the Hero."
3. **Threshold Guardian:** "Threshold Guardians protect the Special World and its secrets from the Hero, and provide essential tests to prove a Hero's commitment and worth."
4. **Herald:** "Herald characters issue challenges and announce the coming of significant change. They can make their appearance anytime during a Journey, but often appear at the beginning of the Journey to announce a Call to Adventure. A character may wear the Herald's mask to make an announcement or judgment, report a news flash, or simply deliver a message."
5. **Shapeshifter:** "The Shapeshifter's mask misleads the Hero by hiding a character's intentions and loyalties."
6. **Shadow:** "The Shadow can represent our darkest desires, our untapped resources, or even rejected qualities. It can also symbolize our greatest fears and phobias. Shadows may not be all bad, and may reveal admirable, even redeeming qualities. The Hero's enemies and villains

often wear the Shadow mask. This physical force is determined to destroy the Hero and his cause."

7. **Trickster:** "Tricksters relish the disruption of the status quo, turning the Ordinary World into chaos with their quick turns of phrase and physical antics. Although they may not change during the course of their Journeys, their world and its inhabitants are transformed by their antics. The Trickster uses laughter [and ridicule] to make characters see the absurdity of the situation, and perhaps force a change."

## The Twelve Stages of the Pilgrimage

1. **Ordinary World:** "The Hero's home, the safe haven upon which the Special World and the Journey's outcome must be compared." The Journey begins in the Ordinary World, travels to the Special World, and returns to the Ordinary World.
2. **Call to Adventure:** The Call to Adventure sets the story rolling by disrupting the comfort of the Hero's Ordinary World, presenting a challenge or quest that must be undertaken.
3. **Refusal of the Call:** "A Hero often refuses [or is reluctant] to take on the Journey because of fears and insecurities that have surfaced from the Call to Adventure. The Hero may not be willing to make changes, preferring the safe haven of the Ordinary World. This becomes an essential stage that communicates the risks involved in the Journey that lies ahead. Without risks and danger or the likelihood of failure, the audience will not be compelled to be a part of the Hero's Journey."
4. **Meeting with the Mentor:** "The Hero meets a Mentor to gain confidence, insight, advice, training, or magical gifts to overcome the initial fears and face the Threshold of the adventure. The Mentor may be a physical person, or an object such as a map, a logbook, or other writing."
5. **Crossing the Threshold:** "Crossing the threshold signifies that the Hero has finally committed to the Journey. He is prepared to cross the gateway that separates the Ordinary World from the Special World."
6. **Tests, Allies, Enemies:** "Having crossed the threshold, the Hero faces Tests, encounters Allies, confronts Enemies, and learns the rules of this Special World. The Hero needs to find out who can be trusted. Allies are earned, a Sidekick may join up, or an entire Hero Team forged. The Hero must prepare himself for the greater Ordeals yet to come and needs this stage to test his skills and powers, or perhaps seek further training from the Mentor. This Initiation into this Special World also tests the Hero's commitment to the Journey, and questions whether he can succeed."

7. **Approach to the Inmost Cave:** "The Hero must make the preparations needed to approach the Inmost Cave that leads to the Journey's heart, or central Ordeal. Maps may be reviewed, attacks planned, a reconnaissance launched, and possibly the enemies forces whittled down before the Hero can face his greatest fear, or the supreme danger lurking in the Special World." The Approach may be a time for some romance or a few jokes before the battle, or it may signal a ticking clock or a heightening of the stakes.
8. **Ordeal:** "The Hero engages in the Ordeal, the central life-or-death crisis, during which he faces his greatest fear, confronts his most difficult challenge, and experiences "death". His Journey teeters on the brink of failure. The Ordeal is the central magical Stage of any Journey. Only through "death" can the Hero be reborn, experiencing a resurrection that grants greater power or insight to see the Journey to the end."
9. **Reward (Seizing the Sword):** "The Hero has survived death, overcome his greatest fear, slain the dragon, or weathered the crisis of the heart, and now earns the Reward that he has sought. The Hero's Reward comes in many forms: a magical sword, an elixir, greater knowledge or insight, reconciliation with a lover. Whatever the treasure, the Hero has earned the right to celebrate. The Hero may have earned the Reward outright, or the Hero may have seen no option but to steal it. The Hero may rationalize this Elixir theft, having paid for it with the tests and ordeals thus far. But the consequences of the theft must be confronted as the Shadow forces race to reclaim the Elixir that must not see the light of the Ordinary World."
10. **The Road Back:** "The Hero must finally recommit to completing the Journey and accept the Road Back to the Ordinary World. A Hero's success in the Special World may make it difficult to return. Like Crossing the Threshold, The Road Back needs an event that will push the Hero through the Threshold, back into the Ordinary World. The Event should re-establish the Central Dramatic Question, pushing the Hero to action and heightening the stakes. The Road Back may be a moment when the Hero must choose between the Journey of a Higher Cause verses the personal Journey of the Heart."
11. **Resurrection:** "The Hero faces the Resurrection, his most dangerous meeting with death. This final life-or-death Ordeal shows that the Hero has maintained and can apply all that he has brought back to the Ordinary World. This Ordeal and Resurrection can represent a "cleansing" or purification that must occur now that the Hero has emerged from the land of the dead. The Hero is reborn or transformed with the attributes of the Ordinary self in addition to the lessons and insights from the characters he has met along the road. The Resurrection may be a physical Ordeal, or

final showdown between the Hero and the Shadow. This battle is for much more than the Hero's life. Other lives, or an entire world may be at stake and the Hero must now prove that he has achieved Heroic status and willingly accept his sacrifice for the benefit of the Ordinary World. Other Allies may come to the last minute rescue to lend assistance, but in the end the Hero must rise to the sacrifice at hand. He must deliver the blow that destroys the Death Star (*Star Wars*), or offer his hand and accept the "magic" elixir of love."

12. **Return with the Elixir:** "The Return with the Elixir is the final Reward earned on the Hero's Journey. The Hero has been resurrected, purified and has earned the right to be accepted back into the Ordinary World and share the Elixir of the Journey. The true Hero returns with an Elixir to share with others or heal a wounded land. The Elixir can be a great treasure or magic potion. It could be love, wisdom, or simply the experience of having survived the Special World. Even the tragic end of a Hero's Journey can yield the best elixir of all, granting the audience greater awareness of us and our world (*Citizen Kane*)."

## The Obstacles of the Pilgrimage

1. The pilgrims are introduced in the ORDINARY WORLD, where
2. they receive the CALL TO ADVENTURE.
3. They are RELUCTANT at first or REFUSE THE CALL, but
4. are encouraged by a MASTER or MISTRESS to
5. CROSS THE FIRST THRESHOLD and enter the Special World, where
6. they encounter TESTS, ALLIES, AND ENEMIES.
7. They APPROACH THE INMOST CAVE, crossing a second threshold
8. where they endure the ORDEAL.
9. They take possession of their REWARD and
10. are pursued on THE ROAD BACK to the Ordinary World.
11. They cross the third threshold, experience a RESURRECTION, and are transformed by the experience.
12. They RETURN WITH THE ELIXIR, a boon or treasure to benefit the Ordinary World.
13. This is the life of each one of us. Live your life fully the way you wish.

## Using archetypes to build character

Of course it would always be nice to be someone very important.. But I do not seek to be other people, I seek to be a better me. And using role models (even in the form of abstract symbols or archetypes) can help guide us in improving certain aspects and characteristics of our life.

Let us say, for example, that I wanted to be more spiritual. I could consciously create an archetype in my head by integrating different aspects of all my favorite spiritual leaders. People like the Dalai Lama, Buddha, Gandhi, Robert Thurman, Thich Nhat Hanh, Lao Tzu, Eckhart Tolle, Deepak Chopra, Osho, Mooji, Ghandi, etc.

Then once I created this prototype of a spiritual leader, I can begin to extrapolate certain characteristics that I find are universal about it:

- Compassion and loving-kindness towards others.
- Dedication to one's practice.
- Calmness and patience.
- Wisdom and acknowledging the unknown.

This is just a rough start, but as you can see you can create an archetype fairly quickly – just open up Microsoft Word and start jotting some things down. The idea here is not to yearn to become one of these other individuals, but to extrapolate a lesson from them. To use **their example** as an inspiration to be more like them.

I may never be a very important person, a VIP...but it does not matter, because the point is that what I really want is more rebellion, exploration, spontaneity, leadership and enjoyment in my life. That is where this archetype comes in handy.

## **Energy flows where attention goes**

When I bring my inner “new man” into consciousness I am simultaneously giving it life. As the popular saying goes, “Energy flows where attention goes.” Even just the simple act of writing this blog post is beginning to awaken these new facets of my new being.

I could expand further by meditating on my inner revived being – imagining him in different situations and how he might think and behave. This act of visualization is a great way to send attention (or energy) into different actions one can do to build character. It mentally prepares me to manifest these new man tendencies throughout my day.

In particular, I believe that wakening my inner “new man” will help facilitate my motivation, allow me to take more risks and strive to achieve greater things, like stuff within this blog, in my social interactions, and in my daily habits.

Here are some fantastic ways to “draw energy” from your archetypes, some of which have already been touched upon in this article:

1. Write about them. *That is what I am doing here.*
2. Meditate/visualize/contemplate. *Use your thoughts and imagination to awaken your mind to new possibilities and new ways to act.*
3. Roleplay. *May sound a bit silly, but by acting out your archetypes you are building up your neurology towards these new behaviors.*
4. Integrate into your life. *Cannot just spend all your time thinking, imagining, and role-playing in your room. Now it is time to incorporate these into your daily moment-to-moment existence.*

## **Change only occurs through effort**

Everyone who is involved in self-realization or improvement is looking for that magic pill. Let me tell you what it is. Are you ready? Bring your face closer to the monitor...

### **There is no magic pill!**

If anyone could follow the law of attraction and be famous, successful, and happy...then everyone would be. But I am not going to sit here and tell you that using archetypes will change you over night. They require work and dedication to built.

## **Personal Development Helps**

1. All of that being said: I do not think the “archetype pilgrimage” for personal development is necessarily the best route for everyone. It depends on what you want to change.
2. If you only want to change a behaviour – stick with habit-building techniques: thirty-day experiments, classical conditioning, cognitive-behavioural therapy, and mindfulness.
3. But if you want to make a personality change you need to dive deeper. You need to learn how to see through the eyes of different minds.
4. Archetypes and role models are a great resource for that.
5. There was actually an old technique I learned through an acquaintance (*if anyone can remind me of the name of the technique it would be really*

*helpful*). The technique went something like this: create a mental experience of an interview between you and a role model in your life (*presumably some sort of expert*). By asking them questions and filling in the answers (all in your mind's eye), you would be taking part in a creative cognitive mechanism for solution-building. Theoretically, it could be used for any kind of problem-solving: business, relationships, health, or spiritual growth.

6. Humans are actually very good at dissociating from themselves and getting into the minds of others as an evolutionary trait (*it is known as theory of mind*). We love it. We do it all the time. Think about it: we even role-play every night in our dreams, and when we don't get sleep for a long period of time we begin hallucinating.
7. Minds like to imagine things, and I think cognitive scientists should focus more research on imagination as a general mechanism for effective human learning. Even Einstein used a thought experiment (*by imagining himself chasing after a beam of light*) which aided in the development of his theory on special relativity.
8. There have also been some studies showing how dreams play an important role in consolidation of memories. It would be interesting to see what other cognitive benefits our imaginations may have.
9. I am going to try and use this study as motivation to further explore the power of archetypes. Particularly this inner new man or woman idea. From a general standpoint in my life, I want to be more rebellious, explorative, spontaneous, leader-like, and just enjoy myself more. So I am going to continue to use this symbol as a tool of inspiration. I will try and meditate on it a couple times a week and see what fruits it reaps.
10. Archetypes infuse fantasy writing, as well as all other genres, with life and meaning. Many famous fantasy stories include them. Carl Gustav Jung, the well-known psychoanalyst who learned from Sigmund Freud and then branched off to form his own theories, claimed that all human beings share a "collective unconscious", a kind of inherited pool of psychological experiences that influence us without our consciously being aware of them. Within the collective unconscious are important "archetypes" that have risen out of our common human experience.

One such archetype is "mother". All human beings have mothers and the "mother" archetype affects us emotionally. Furthermore, "mother" can be subdivided into "good mother" and "bad mother". According to analytical psychology, very young children are unable to integrate images of their mothers behaving in ways that feel "good" (*e.g. feeding them and taking care of them*) with images of their mothers that feel "bad" (*e.g. punishing*



*or abusing them*). According to analytical psychology, all human beings retain unconscious memories of their childhood perceptions.

## **However, there are “shadows”**

Each archetype has its positive and negative side. The negative side is referred to as its *shadow*.

We also have our shadow side. Our shadow is that parts of ourselves we have rejected or denied. Shadow includes those instinctual urges we wish to deny. They are the rejected parts of ourselves. It is least familiar to our conscious mind. It can include our sexual desires, desires for power, anger, fears, and much more.

But our shadow is a natural part of us. As long as it goes unacknowledged it will create mischief. It becomes hostile when it is ignored or misunderstood. Making allies of our shadow is an important part of individuation.

## **Journeying, Trance, and Altered States of Collective Consciousness and Its Archetypes**

Journeying is how one travels to the Collective Consciousness, attracting Archetypes. Before discussing journeying, however, we need first to discuss ordinary and non-ordinary reality.

Ordinary reality is the day-to-day reality that most of us usually inhabit or are aware of. It is the reality of the five senses and the left-brain. It is the reality of our jobs, raising children, doing laundry, etc. Non-ordinary reality adds additional dimensions. Non-ordinary reality, perceived by the intuitive mind of the right brain, lies beyond our five senses. Journeying involves moving into or working in non-ordinary reality and is predominantly right-brain work.

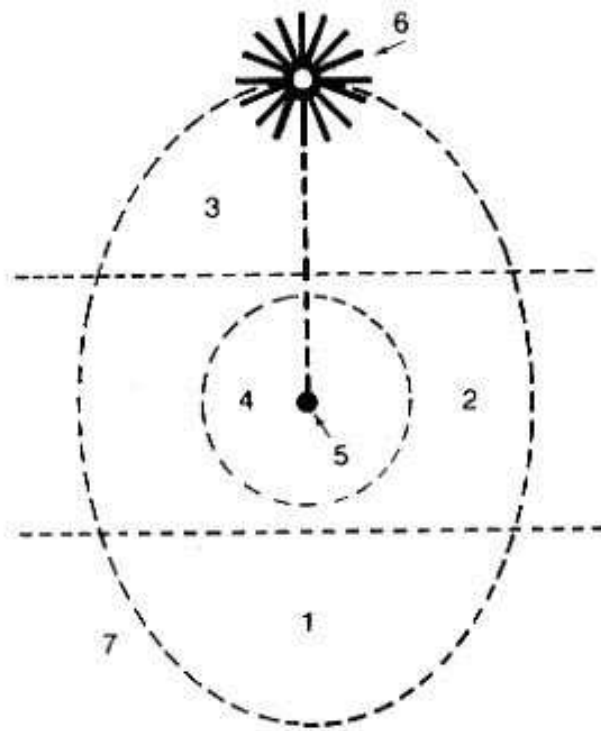
To journey one first enters into a trance-state or altered state of consciousness. Among the many ways to enter a trance are drumming, drugs, hypnosis, meditation, dance or pathworking, and dreaming. Additionally, the ceremonies used by many indigenous people—e.g., sweat lodges, vision quests, fire walks—can move one into trance. Drumming is one of the universal methods. I want to discuss it first, and then how to enhance the journeying effect by combining drumming with contemporary hypnosis and neural linguistic programming a process one may call “Hypno-Journeying”.

Many shamanic cultures use drumming as a means of entering an altered state of consciousness. The monotonous rhythm of drumming is hypnotic and helps to overcome the linear, analytical thinking of the dominate left-brain. This drumming rhythm stimulates alpha (around 12 cycles per second) and theta (3-7 cycles per second) brain waves and balances right- and left-brain dominance. These slower alpha and theta waves are the characteristic of the brain waves seen in long-term meditators while in deep meditation.

There are two basic types of journeying. The first type of journeying involves going somewhere. It is a type of out-of-body experience in which one travels out of the body as it were in the Collective Consciousness. Most of the time, but not always, you remain aware of your body, yet are in non-ordinary reality. It is as if you are in both worlds simultaneously. On an intense journey, you may no longer be aware of your body unless you check back with it. This is the classic type of journeying.

The second type of journeying involves switching one's perspective and "stepping into" a trance-state and non-ordinary reality. This is usually a more advanced technique, although some people have a natural talent for doing it. Children do it naturally before we "educate" them out of it.

After years of journeying, I can best describe this "opening" as a switch in perspective. It is as if you have been looking at something from only one direction, then you move slightly and realize (*and can see*) a whole new side or dimension. It is similar to going from a two-dimensional view of an object to a three-dimensional view—very dramatic. You do not actually have to "go" anywhere when you make this switch (adjustment) in perspective. You can do it right now where you are. Functionally, journeying helps you to make this switch by going somewhere—i.e., to one of the seven dimensions of Consciousness.



1. The Lower Unconscious
2. The Middle Unconscious
3. The Higher Unconscious, or Superconscious
4. The Field of Consciousness
5. The Conscious Self, or "I"
6. The Transpersonal Self
7. The Collective Unconscious

Entering a trance-state is a process in which one can go deeper and deeper into the trance. Visualizing or experiencing oneself going down a tunnel or going up through the air, and the accompanying sensations, helps to deepen the trance. This deepening is straightforward when one is journeying to the Upper or Lower Worlds, but a little more challenging (*sometimes*) when one is journeying to the Middle World, the Higher Self (Soul).

It is recommended that to begin your journey work, you first find your "Power Place" using my Hypno-Journeying technique. This technique also utilizes Neural Linguistic Programming (NLP) to create an anchor so that you may easily return to your Power Place.

## **The Power Place is Archetypal**

It represents that special place in nature where we feel safe and in control. Even if you do not know yours, your unconscious does. Under the right situation, it will come to you and your can go there.

It is a place where your energy and the energy of the area resonate together and are in harmony. It is a place where you feel safe and at peace. Where you can relax. And where you can meet all kinds of interesting beings.

It may be in the country, the mountains, at the beach or ocean, in the desert, or on an island. It can be in the water or ocean. It may be a place from your

childhood. It can be a place you have never actually been. You may have seen a picture of it or not. It does not matter, it can come to you and you to it if your ask.

You do not have to figure it out. This is not a left-brain puzzle. It is an intuitive and natural place. Your special place.

It can at once be metaphorical and actual. For many it is an actual place that they have visited. At the same time, it has added dimensionality that can be explored. It is grounded in both the real world and the spiritual (archetypal) world. That is what makes it a special place.

Children usually love finding their Power Place as do many adults. We usually "anchor" it so that they can easily return there when they want. An "anchor" is a neuro linguistic programming (NLP) technique. We use it in therapy for relaxation and a safe place. It is a powerful tool to use with anxiety related problems, including panic attack, acute and general anxiety, obsessive compulsive tendency, and phobia.

You can find minor power places in nature just by sitting or standing in different spots and noticing how you feel. When you are in one that is right for you, it will feel "right" and you will want to stay there. Otherwise, you will feel uncomfortable and want to move.

In the Hypno-Journeying approach, your Power Place becomes your doorway to the Unconscious World. From this safe place you will be able to journey out to meet your Power Animal and Teachers. Then later, starting from your Power Place, you will be able to journey to the seven Unconscious Worlds themselves. You will also be encouraged to return from your journeying through your Power Place, especially any journeys to the Lower Unconscious. Returning from your journeying involves returning first to your Power Place and then back to ordinary reality.

Do your journey-work in a quite, safe place with dim lighting. Reclining is the best position. You want a place where you will not be disturbed, and one where you feel safe.

Remember that in all journeying your spirit body is very malleable: it can change shapes, become liquid, light, air, or energy. It can change to an animal or plant, something called "shape-sifting". Just as your physical, corporal body is only energy and information, your spirit body is energy and information, but unhindered by physical constraints. Information is just the organization of

energy. Like your dream body, your spirit body can fly, go through solids, and be underwater. It can shrink or expand. So you should relax and be flexible, be creative. You also have tremendous creative power in the Unconscious Worlds. Need a pair of sunglasses? No problem, just create them.

## **Something about Stones, Animals, and the Circle**

Three reoccurring symbols are stones, animals, and the circle according to the psychologist Carl Gustav Jung. We find these in the arts and literature across the ages. Symbols can, and usually do, reflect a multitude of meanings.

### **Stones**

The *Old Testament (Torah)* speak of stones in many places. Often as sacred stones or sacred places. As Jacob travelled toward Haran and used the stones in a certain place along the way as a pillow. God appeared to him in a dream telling him of the land he would give Jacob and his descendants. A stone was an integral part of his dream.

### **Animals**

Animal symbols are found in the earliest of cave drawings. Not only were they hunted, they were revered, if not worshiped. Each animal symbolizes something in terms of its strength--and weakness. The weakness is its shadow.

Animal symbols characterize our nations, our sports teams, our schools and colleges, and many other things even in today's world. Rome's and the US's symbol is the Eagle.

The profusion of animal symbols in the arts point to the importance of integrating our instinctual parts of ourselves with the conscious part of ourself. This process Jung referred to as *individuation* (below).

I would argue that not only are animal symbols, they are also archetypes. As stated above, each archetype has a shadow side.

Animals also symbolize our instinctual sides. In itself a particular animal is neither good nor bad. It is part of nature, just as our instincts are part of our nature. As such, they often symbolize our shadow sides.

We each have our own archetypal Power Animal and animal guides as discussed on the Power Animal page. You will have an opportunity there to find your's.

In one of the workshops attended to when I was younger, ran by therapists, nurses, physicians, and clergy, we did a Hypno-Journey to let participants find

their Power Animal. One of the clergy members was very hesitant, but he went ahead and participated in the exercise. When we shared their experiences, he said that, not following instructions, he had prayed to Jesus for guidance. In the trance/journey, he said Jesus told him not to be afraid that he (Jesus) was known as the lamb of God and the Lion of Judea. The clergy decided it was OK to have his own Power Animal after that.

## **Circle**

The circle or sphere is another universal symbol. It symbolizes the self, completeness, or the whole. The circle has no beginning or end. It is about inclusiveness.

In Native American ceremonies there is the medicine wheel, each part of which is a hologram of the whole universe. The sweat lodge is a half-sphere.

## **Other archetypal symbols**

I would add the four directions, i.e. a cross (*two lines crossing at 90°*) or square, also are archetypal symbols, as may be the triangle.

## **Less you forgot**

Individuation is the process of becoming whole. It is about integrating our instinctual and shadow parts of our individual unconscious with our conscious. It is psychic growth to wholeness.

## **Meet some Archetypes**

### **The Persona Archetype**

The Persona can be thought of as the mask we hold up and present to the external world. It is the part of ourselves that seeks out conformity and adapts to the ways of the world.

We use it to gain acceptance in the external world. We believe that by creating this 'mask' we can influence the perceptions others will have of us.

Its development begins in early childhood. It consists of the aspects of our behaviors that we learn are acceptable. Things we deem as unacceptable behaviors are pushed deep into our unconscious.

It can actually be thought of as two faces, or masks. The one that is being presented to the external world, and the one that we perceive we are projecting out. One mask faces inwards, the other face outwards.

If a you spend to much time focusing on the outer reality of who you project yourself to be, then your inner reality will suffer much neglect, to the detriment of a balanced life.

### **In your dreams...**

When analyzing your dreams from the night before, pay special attention to the character that you were playing in that dream.

Here are some questions you may find useful to help identify the aspects of this character in your dreams...

- **Who were you in your dream?**
- **Were you yourself?**
- **Were you someone else?**
- **How did you feel about the character you played?**
- **How did others react to the character you played?**
- **Were you more focused on your character or the external happenings of the dream?**

By asking yourself questions like these, you will help to identify certain personality traits unique to this archetype and hopefully come to many helpful realizations of its nature.

By becoming conscious of this archetype in your dreams, you help to shed light on any unconscious identification with this character you may hold in your dreams as well as in waking life.

You begin to realize **you are not the Persona**, but rather it is merely a mental projection you use to interact with the world.

**You are something far greater and unlimited!**

## **The Anima and The Animus**

Carl Gustav Jung called the two distinct male and female energies within us The Anima and The Animus. He warned us that ignoring the unconscious opposites within us will eventually lead to distorted perceptions and expectations of others.

A males inner opposite is known as the Anima, represented by a female, while a females inner opposite is called the Animus, represented by a male.

Sometimes our dreams might portray these characters in a rather obvious fashion, such as just a dream character of the opposite sex.

But sometimes these archetypal characters may approach us a little more subtly. For example, if you are a male, you may dream of yourself with long hair. Or if you are female, you may dream you have grown a beard.

### **Why does the anima/animus appear in my dreams?**

If you find the Anima or Animus appearing regularly in your dreams, chance are you need to spend a little more time acknowledging in your life, the qualities they represent.

For men, this might involve working on expressing your emotions or exploring creativity.

For women, it may mean you need to learn how to better assert yourself, or take charge of a situation.

Once you have discovered these characters in your dreams, pay attention to the rest of the details in those dreams. It is more than likely that more clues as to what part of your opposite you need to work on are embedded within the dream sequence.

### **The Anima**

The Anima is the emotional and intuitive aspect of a males nature. It is most influenced by his mother, but is also a collection of all the females he has come in to contact with through out his life. These relationships form the feminine forces and images within him.



In dreams it may appear as a female familiar to the dreamer, as a completely unknown female, or even archetypal deities.

Usually it will appear when the male character is neglecting to nurture his feminine side. If the dreamer chooses to work with the feminine side, taking heed of its message, they will find themselves more able to develop feelings of warmth, genuine feelings, spontaneity and receptivity.

Suppression of the feminine aspect can result in imbalanced emotions and mood swings.

A male dreamer who has not come to terms with this side will constantly project his own negative image of the feminine on to all of the women he meets, leaving him wondering why all the females in his life appear to share the same faults.

So to all you male dreamers out there, if you find female characters appearing in your dreams, try to take heed as to what they are teaching you. Learn to get in touch with your sensitive, emotional side and bring balance into your life.

## **The Animus**

The Animus represents the masculine side of a female dreamer. It stands for the logical, deliberating potential nature of the female.

It appears in a woman's dreams when they have neglected to nurture their masculine side.

If it is appearing over and over in your dreams, you should seek to develop the side of yourself which can make judgments without being judgmental, learn to make plans without being too rigid, and learn to purposefully hold on to your own defined reality.

If you still have negative aspects of the masculine to deal with, you may find that you are unconsciously projecting your negative perceptions of the masculine onto all the males that are in your life, seeing the same flaws in all of them.

Relationship after relationship will fail until you realize, the problem has to do with the relationship you have with your masculine side.

So pay attention to what your masculine side is teaching you in your dreams. Learn to embrace masculine energy in your waking life and your dreams in order to fully integrate the two energies in your life.

## **The Divine Child**

The Divine Child Symbolizes the purest, innermost essence of our selves. However its innocence and playfulness makes it vulnerable to some of the harsh realities of the outside world.

Often represented by an infant or a very young child, the child in our dreams can be interpreted as the true self we are aspiring to become, having fallen from grace and entering into adulthood.

One of the most recognizable symbols of this archetype is perhaps the baby Christ.

The divine child archetype can be seen to represent the power to change and evolve as we make our way along the path of personal growth and spiritual development. Jung called this the individuation process. It is also seen to symbolize our whole self, in contrast to the limited sense of self that Jung termed the ego or the limited personality from our childhood.

There are also variations of this childlike archetype that appear in our dreams, like the wounded child or the abandoned child for example. It may also take the form of an animal.

If any of these archetypes are appearing in your dreams, knowing what they symbolize, it is important to then pay attention to other details.

Below I have listed a few questions you may want to ask yourself when analyzing a dream featuring this archetype...

- Is the child healthy or unwell?**
- Are you the child or is it another character in the dream?**
- Are you nurturing it or harming it in some way?**
- Is the dream set in a desirable location or is it not somewhere you would want a child to be?**
- Are others trying to harm it?**

Knowing what the appearance of a child in your dream means, and then asking questions like the ones above allow you to gain a good understanding of how you are treating your inner self, your pure most being.

If for example there is an abandoned child in the corner of the room in your dream and you want nothing to do with it, you may want to look at how you are treating the inner child that lives inside of you.

Remember, your unconscious mind will often communicate your truths in metaphor and you may have to analyze the story a little more and dig deeper to get anything out of it.

## **The Shadow**

The Shadow, fully dealt with above, represents the side of ourselves that we choose to ignore or wish wasn't there.

Most of us do our best to repress this aspect of ourselves in waking life, but in our dreams The Shadow may play the role of a terrifying antagonist, sabotaging our best efforts.

Just as the Shadows we meet in a dreams leave us feeling drained and frightened, so to do the shadows we meet in waking life.

Jung pointed out that any anger or hostility we feel towards others in waking life is because they represents the shadow of a part of ourselves.

## **The Trickster**

The Trickster is an archetype that is common throughout many cultures. From the Ancient Greeks to the American Indians, he can be found in the mythology creating all sorts of havoc.

He often appears in our dreams in order to play pranks on us (especially on our egos) in order to keep us from taking ourselves too seriously.

He is capable of taking on many forms and loves to appear when we have misjudged a situation.

Some actually consider this archetype to be part of the Shadow due to its ability to take on any form and for its trouble making behaviour.

The thing that distinguishes him from the Shadow is that the Shadow is always there with us whether we know it or not, but the trickster only appears when our ego has backed itself in to a corner.

This archetype always represents a chance for personal growth and transformation. But where the shadow would threaten us in our dreams, the this guy mocks us.

Emotions that accompany the appearance of this archetype are those of discomfort, shame and embarrassment.

This archetypal character loves to appear in our dreams when we are uncertain about a new direction in our lives, and tends to make jest of the situation, which can be rather infuriating as our ego loves to take its decision making so seriously.

The Trickster himself seems to sum up the contradictory nature of our reality. He dwells inside and outside of Time. He is of our world, yet not of our world. Mythological images and symbols associated with him include keys, clocks, masks, and infinity.

Although the he is ultimately for the good, sometimes his motives are questionable. Because he is so dedicated to laughing at the status quo and mocking everything around him, his true motives can remain in doubt.

## Coyote

Coyote is probably the most notorious Trickster from native American Mythology.

Coyote represents both foolishness and wisdom and the balance between the two. Often times his Wisdom is hidden in the foolery of his games.

Even having lost a battle, Coyote remains unbeaten. He is the guardian of magic, a teacher and the creator.

Coyote allows people to see their weaknesses through foolish acts, allowing them to become aware of their mistakes and learn from them. Coyote teaches by folly, helping us to see our own actions of self sabotage, laugh at oneself, and move on with a new level of wisdom.

So if you find this troublesome archetype appearing in your dreams, you may want to consider the following ideas as his possible teachings...

- **Is a part of your psyche creating havoc in your life? Are you self sabotaging?**
- **Are you too rigid in your life? He may be appearing to counter balance this rigidity.**
- **Are you following your heart? Your Spirit? He may be heard to steer you towards your true calling.**

## **Wise Old Man**

Often, having meet with the Wise Old Man Archetype in our dreams, we have a sense that we have acquired some kind of special knowledge.

Sometimes he may appear to us as a guide with "keys" to unlock our own subconscious, or he may be somewhat disguised as a strong male figure, possibly even your own father.

Just as our dream lives are filled with archetypal characters, so to are our waking lives, be on the lookout for this archetype appearing in your waking life too.

He can often come across as in some way "foreign," that is from a different culture, nation, or time from those he advises.

### **Forms he may take...**

- **Your Father or Grandfather**
- **A Proffessor**
- A Doctor**
- **A Priest**
- **Any other male in a position of authority**

He is said to represent wisdom, cleverness, insight, willingness to help, and moral qualities.

His appearance is also said to warn of dangers, provide protective gifts and so forth.

And of course, as with any of the other archetypes, the wise old man also possesses both good and bad qualities.

You may actually be fortunate enough to meet one of our more culturally recognizable forms of this archetype such as...

- **Gandalf (Lord of the Rings)**

- **Obi-Wan (Star Wars)**

- **Merlin**

- **Santa Claus**

Whatever form he takes in your dreams, be sure to pay as much attention as possible.

Like his female counterpart the Crone, he is also here to guide us to a higher consciousness and will be pointing the way, even if it is something we don't want to move through or face.

If we approach his teachings with respect and a willingness to learn, we will surely be guided to a new level in your lives.

## **Wise Old Woman**

Mother Nature is probably the most familiar character to represent the Wise Old Woman Archetype. She is found in all cultures and is always seen as the source of fertility and abundance.

She is the one that gives birth to all life, but also the one who takes it away, the bringer of death.

Keep an eye out for when the Wise Old Woman or 'Crone' appears because when she does, she is usually there to help train the hero. The hero being YOU! She comes to protect you and train you, and may even bring gifts to aid you on your journey.

Pay close attention to what she has to tell you, even if you don't like what you are seeing or hearing. She knows what is best for you and sometimes her medicine is hard to swallow.

But her lessons are not always so harsh... Sometimes she may appear to you in your dreams to comfort and heal you. She may take the form of your Mother, or perhaps your Grandmother. Appearing to nurture you like our great mother nature does, with unconditional love and acceptance.

She will often appear as a figure of great authority or respect, representing superior insight and a higher state of consciousness. She may manifest as a

**- Doctor**

**- A Grandmother**

**- A Professor**

**- A Sorceress**

**- A Shaman**

**- Any other female figure of respect of authority**

She will almost always appear to help lead you on a dream quest of self-knowledge.

She can in fact symbolize the feminine aspect of your Higher self, so pay attention to what your higher self is telling you, it will more than likely be a gem of information that will lead you new higher states of consciousness.

The Crone is a woman that has gained wisdom from having been through all of life's experiences. She has had much time to reflect and evaluate the decisions she made during her life, compared to the younger women around her, and she can help pass on her insight from right or wrong decisions to these younger women.

She is looked up to by all in the community, men and women alike, as a source of great wisdom regarding relationships, community, family, and of course the personal issues of women.

Be honoured to have the Wise Old Woman appear in your dreams and take special heed of any details surrounding this dream. It will know doubt be indispensable advice that will help you with your personal evolution.

## Epilogue

When you discover your personal archetypal pattern, you can learn to transform your weaknesses into strengths and become your best self for any given circumstance. Then, you will begin to discern the archetypes that other people function through, so you can relate to them in a more effective and compassionate way. This is very powerful, and actually life-changing.

When Jungians refer to the "collective unconscious", this is what they refer to. The aspects of the Psyche that are common to everyone, and are understood by the unconscious when expressed symbolically, are called archetypes. Gods, goddesses, demons and spirits are all attempts to describe these aspects. There are also other symbols that are immediately understood on an unconscious level, and the whole package of symbolism forms the collective unconscious. There are as many different schemata for describing archetypes as there are Jungian devotees, the one that I present here is from Pearson's book "Awakening the Heroes Within" and has twelve different archetypes.

They are used as symbols of different stages of personal growth and development. Although each of us has some elements of all twelve archetypes, certain ones will be more dominant at different times in our lives. Denial of any of these, usually through social conditioning that such attributes are "bad", does not lead to their disappearance, but rather the energies that would otherwise be expressed positively from that archetype express themselves negatively in the person's life. A person in this state is sometimes said to be "shadow possessed". The idea is to progress through development of each one of them, not linearly, but in a spiralling fashion from Innocent through to Fool and then back to Innocent again, each time rising to a new level. The journey never ends.

The Ancient Irish called it "Imramma" - the spiralling journey of the Higher Self "Soul".





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