HIGHLIGHTS OF THE HISTORICAL DIMENSION OF ANALYSIS

SIGMUND FREUD MUST RECEIVE the credit for being the first to point out the psychic significance of childhood experiences for the etiology of neuroses. After behavioral research proved the receptivity of animals in the early juvenile stage to external influences, this view was reinforced yet further. Nonetheless, many healthy as well as pathological psychic tendencies cannot be traced back to experiences of early childhood. This fact has brought many researchers to seek the causes even in prenatal experiences, but this leads to endless speculation. In contrast to this attempt at a biographical-historical explanation, numerous psychological schools are looking for the explanation for the more deep-seated characteristics of the individual in the social milieu, which in my opinion might actually be a suitable way to illuminate certain of the problems involved. A further source was discovered by C. G. Jung: the influence on the child, not of the conscious social behavior of the parents, but of the parents' unconscious. In Jung's view, the unconscious atmosphere of the family milieu is even more influential than the conscious pedagogical behavior of the parents. But we must go still a step beyond that: many people (not all, as we shall see later) are consciously or

unconsciously ruled by something that has been aptly described by the term *Zeitgeist*.

The Zeitgeist is a curious phenomenon. On the one hand it is the sum of collective, shared outlooks, feelings, and ideas of a generation or a historical period—for example, the Zeitgeist of the Renaissance or the Zeitgeist of the Enlightenment. This kind of Zeitgeist takes shape predominantly in centers of culture and urban agglomerations, while often in geographically more remote parts of the country and culturally less interesting social strata, older forms of outlooks and traditions persist strongly. In a certain sense, only very few people are "modern"; in every population nearly *all* historical strata are represented—a fact that psychotherapy must take account of.

In my town of Kusnacht in the vicinity of Zurich, I have even encountered a downright "stone-ager." I went into his junk shop and bought a saw and a sawhorse for my vacation cottage. In so doing, I passed a couple of deprecatory remarks about electricity and that sort of "modern nonsense." He immediately took me by the sleeve and tugged me into the yard behind his house, insisting that I sit down with him, and said, "You understand me—yes, you understand! That's why I'm going to tell you how I live. I work a few months in a factory until I've gotten enough money together. Then I buy dried meat and wine and go off high into the mountains. I make myself a bed of brush in a cave and I live there. When there are no people around, I wander naked over the glaciers. Yes, and Christianity! Isn't that the greatest of nonsense?! To believe that God lives in a building, in a church! God is in the flowers, in crystals, in the clouds, and in the rain! That's where God is!" I assured him of my complete sympathy but wondered to myself what the wife of such a man might have to say. Then I coincidentally ran into her too. She was an illiterate woman from Sicily—just as archaic as he was! When I told Jung about this encounter, he smiled and said, "There we have a stoneage Swiss! He should be put in a provincial museum with a sign saying, 'Here's a Swiss from Neolithic times. You can interview him!" A narrow-minded psychologist might have considered

the man mad, but that would have been inaccurate. After all, he lived in a quite well-adjusted manner, just in another historical period.

In Switzerland, a part of the population—mainly rural—lives in the Middle Ages, and most ordinary middle-class folk have an outlook that belongs to the nineteenth century. Radio and television apparently do little to alter this. But it is not only individual groups within a people that live in different historical periods. The individual too, as we might discover by taking a core of his depths, carries within him, stored in his unconscious, the entire historical past of his people, even of humanity as a whole. For example, up until today, I have never analyzed an Italian, man or woman, in whom motifs from classical antiquity did not appear in a fully living condition in dreams. For example, I remember the initial dream of a fifty-two-year-old psychologist. He saw clouds grouping in the sky and a magically beautiful youth with winged shoes descending toward him. He awoke strangely shaken. I was very frightened, because the youth was obviously Hermes, the conductor of souls, and in fact it soon came out that the man's health was in ruins. The analysis would become his guide into death. He was, like most intellectual Italians, an armchair Communist, but on his deathbed he found his way back to the Church. But why Hermes and not an angel of death? Because ancient times are still that much alive in Italy.

Or let me give you an example from my own life. Twenty years ago I bought a remote piece of property on the edge of a forest and built myself a house without electricity, telephone, or any other gadgetry of modern civilization. Many of my acquaintances tried to frighten me, saying that the house was too isolated and dangerous. The first night alone in the new house, I had the following dream. Out the window I saw a procession of people approaching and thought, "Oh God, another disturbance already!" Then I saw that the people were all peasants in medieval garb and that it was a ceremonial wedding procession with the bride and groom at the head of it. I thought, "I really must receive these people." As I was on my way to the cellar to get some

wine, I woke up. Jung interpreted this to mean that through my return to the land, the spirits of my peasant ancestors had been reawakened. It was a return to inner historical roots.

But that was not the end of it. A few nights after that, I had another dream. It was evening and I became aware that there were people at my door. I went to see who it was, and there was a gang of young people dressed up as Shrovetide carnival goblins, with animal and ghost masks on. Gradually, however, they seemed to turn more and more into real ghosts. I began to get an eerie feeling, and I went back into the house and closed the door. Then I saw a light blue glow coming in through the window. I went to the window and saw that my house was as though under water, but it was bright, glimmering water in which it was possible to breathe. In contrast to reality, the trees came right up to the house. In them were romping blissfully happy, large silvergray monkeys with dark, lemurine faces and long tails. I awoke invigorated and refreshed, as though I had been watching these monkeys all night long.

As you can see, in this case I went back beyond even the pagan masks to animal ancestral spirits! You can imagine how much my "monkey soul" was enjoying life in nature, while my urban ego consciousness was reacting rather fearfully, needing to acclimate itself to the situation.

Thus, as a psychologist, one always has to be acquainted with the entire historical background of a person so as to understand him or her better. I remember the analysis of an educated Korean man. I had oriented myself as best as possible to the Korean culture, but what showed up in his dreams? Motifs that I was initially completely unable to understand. The dreamer also could not understand them, because his only orientation was to the Buddhist past of his country. But these were motifs of Tungusic shamanism! In point of fact the Koreans are ethnic Tunguses, and in the pre-Buddhist period, their religion and therapeutic art was shamanism. Thanks to the books of Mircea Eliade, Nioradze, Findeisen, and others, the two of us were able to come to understand these dream motifs.

One case that left a particularly strong impression was that of a Catholic, well-educated Mexican. Although I liked him from the beginning, I had the uncomfortable feeling that I didn't understand him, and I suspected that he also was not getting much out of what I was saying to him. Then without warning, seemingly without connection with his outer life, he had the following dream: In the fork of a tree lay a large obsidian stone, which suddenly came to life, jumped down out of the tree, and rolled menacingly toward the dreamer. The dreamer was panic-stricken and ran for his life, with the stone hard on his heels. Then the dreamer saw some workers, who had dug out a rectangular hole in the ground. They called to him that he should get into the middle of the hole and stay still. He did this, whereupon the obsidian stone grew smaller and smaller, until it lay "tamely" at the dreamer's feet, no larger than a fist.

When I heard this dream, I involuntarily exclaimed, "But for God's sake, what have you got to do with Tezcatlipoca?" Coincidentally, I happened to know that obsidian was one of the main symbols for this primeval Aztec god. Then it came out that the dreamer was three-quarters Aztec, which until this point he had never mentioned, because in Mexico racial prejudices still exist. Now it was clear to me why we had had such a difficult time understanding one another: the Native Americans think in an imagic and mythological fashion, but from the heart; our rational abstract thinking is entirely alien to them. I reoriented myself, and then we understood each other. After this dream, a deep wound opened in the dreamer—sadness and resentment over the brutality of the pseudo-"Christian" Cortes and his gold-crazed band of adventurers, but also a burning interest in the old Aztec gods. Thus he found his spiritual roots again and also began to work creatively on old Aztec texts. His neurosis was cured, and he became much more himself. He could now also better understand the Christian truth, that is to say, as an archetypal parallel to the Aztec religious myths. Although Cortes's crimes go back approximately four hundred years, this historical episode stood immediately behind the psychic disorientation that had caused the dreamer to undertake analysis. The still-living archetypal divine image of the god Tezcatlipoca literally stalked him, and by facing him and becoming involved in an encounter with him, he rediscovered the point of connection to his ancestral spirits and to his cultural and religious roots.

Here we encounter on a concrete level one of C. G. Jung's most significant discoveries, his concept of the collective unconscious and its archetypes. For Jung, archetypes are inherited, inborn, structural dispositions with respect to the species-specific modes of behavior of human beings. One aspect of these modes is that of an action: they express themselves in typical actions, similar in all human beings, and thus are instinctive (as Eibl-Eibesfeld, among others, has proved, all the peoples of the earth express themselves through similar gestures of greeting, child rearing, courtship, etc.). But beyond this action level, these "instincts" also have a form of expression that can only be perceived inwardly within the psyche, that is, in feelings, emotions, mythical fantasy images, and "mythical" primal ideas, which take a similar form in all human beings. This last aspect Jung referred to as archetypal. The archetypes are the primal elements of the mind and of the various cultures. Whenever this profound collective stratum is activated in an individual, it can become either a source of creative structuring and new spiritual realizations, or if something goes wrong, it can become a source of pathological states and actions.

All of the greater religions of the world that are still intact contain and display in their imagery the great archetypes of the collective unconscious—the primal images of the Savior-Hero, the Great Mother, the Heavenly Father of the Spirit, the helpful animal, the creator of evil, the world tree, the center of the world, the beyond and the realm of the dead, and so on. Often such primal notions are so similar in different cultures that cultural researchers invent absurd theories of migration in order to explain the similarity. Though of course there actually have been migrations and exchanges of religious motifs, we psychologists are skeptical about overly wild speculations in this area, because

in our work we have the daily experience that such primal images can be spontaneously activated and manifested in the unconscious of a person, even in the unconscious of an individual whose consciousness is totally remote from such images. For example, though as a Mexican the dreamer mentioned above did have a very vague acquaintance with the existence of an old god named Tezcatlipoca, he never even remotely thought of him, and after the dream, he first had to read extensively about him in books before the god's image began to become more comprehensible to him.

One might well ask at this point why it should be necessary for a person to be in contact with his or her historical-spiritual roots. In Zurich we have the opportunity to analyze many Americans who come to the Jung Institute and thus to observe the symptoms and results of a hiatus in culture (emigration of their forebears) and a loss of roots. In that case we are dealing with people whose consciousness is structured similarly to ours; but when we bore into the depths, we find something that resembles a gap in the steps—no continuity! A cultivated white man—and beneath that a primitive shadow, of which the Americans on the average have far less sense than we do. The effect of this is a certain restlessness and suggestibility, an uncritical susceptibility to currents of fashion, and a tendency toward extreme reactions. Of course this also has a positive side, which expresses itself in the average American's sense of enterprise and openness to the world. When one analyzes such people, sooner or later through their dreams the story of their ancestors up till the time of their emigration to the United States comes up for discussion. At that point most of the analysands spontaneously feel the need to take a sentimental journey" to the country of their ancestors. Renewed connection with the country of their forefathers usually contributes to a better self-understanding on the part of these analysands. Emigration or periods of living in another culture on the whole have quite peculiar psychological consequences. The English are familiar with the notion of "going native," by which they mean the unconscious influence upon colonists and colonial

officials, and the like, who are infected by the African mentality. The influence is initially negative, taking the form of tardiness, uncleanliness, a tendency to make up fantastic stories, and so on, all attributes of which the whites routinely accuse the natives. This unconscious negative influence can, however, be transformed into something positive if the person in question does not look down upon the other culture but rather opens himself respectfully to it and takes its views and traits seriously. Then it has an enriching effect rather than an undermining one. This is, of course, true everywhere, not only in Africa.

I had the opportunity to analyze a man who spent the first twelve years of his life in Hong Kong. It was astonishing to what extent he had unconsciously become Chinese. When, during the analysis, he began consciously to study Chinese wisdom, hitherto unimagined horizons opened up. As Jung once remarked, the Americans have unconsciously assimilated into themselves a great deal from the black population and from the Native Americans, even those who have no blood connection with them. Today, many years after Jung made this remark, the Americans are starting to become aware of this, and many are now consciously trying to open themselves to these cultural influences. However, such influences still are studied far too little. Nonetheless, it is indisputable that the country and people to which one belongs and their historical development are a prominent factor in the psyche of individuals. We are up to our ears not only in our biographical past but also in our collective historical past, whether or not we like it or have even noticed it.

Indeed, from a psychological point of view, history can become a true devouring monster which can completely paralyze us. The past, into which the flow of historical events ineluctably disappears, is an enormous force. For this reason, the people of India represent time as the monstrous goddess Kali (from kala, blueblack, death, and time), or in Tibet as Maha-Kala (great time, the great black one), or in our own culture as Father Time, a crippled, saturnine old man who devours everything. Just as in members of old, cultivated families a *fin de race* quality can be

observed, a kind of skeptical fatigue that no longer wants to begin anything new, too much cultural past also can weigh down an entire people. For instance, I have often noticed with Italian intellectuals that ancient and medieval culture weighs on them so heavily that they sometimes lack a certain naivete that is necessary to begin anything really new. (Of course, this is something that can be overcome through understanding.) As a result of an ambitious perfectionism that requires them to show their *cultura*, express themselves with linguistic refinement, and back up each statement with countless references and footnotes, they produce things that have lost all their clout, finely chiseled artworks devoid of power and impact. The past is like a strong sucking force that draws you into it and petrifies you if you are no longer going forward or are standing still. I believe that many people have become sympathizers of Communism and anarchism because they seem to promise a tabula rasa for a new beginning. They project a naive and powerful quality onto the lower social classes and hope for a creative renewal from them. Of course, this is a mistake, a projection. They must work out the tabula rasa and the creative new beginning within themselves; for when such transformations are left to the external collective level, they usually take a negative turn.

But why is any transformation necessary at all? Why does the Zeitgeist change in a culture over the course of centuries? In the Jungian view, this is connected with a peculiar contrariety within human nature, namely, a certain opposition between consciousness and the unconscious. I mentioned above that collective unconscious factors have a double aspect: on the one hand, they express themselves as "instincts" or "drives"—as behavioral forms such as sexuality, status seeking, child rearing, and territoriality; on the other, they manifest as a peculiarly human religiomythic fantasy world. In this last, Jung saw the primal element of the mind, whose form of expression is the *symbolic* gesture and the *symbolic* image. On the archaic level, for example, this is the many "magical" ideas that grow up around instinctive actions. ¹ Jung observed in Africa, for instance, that the natives living at

the foot of Mount Elgon spit in their hands every morning and then held up their open palms to the rising sun. When he asked them about the meaning of this action, they could only say, "We have always done that that way." They strictly denied praying to the sun. In fact, saliva has the significance everywhere of a "soul substance" and the *oriens*, the *aurora consurgens*, signifies the appearance of the deity. From our psychological point of view, the archetypal gesture of the Elgonyi means something like "O God, we give you our soul as an offering!" However, they were completely unconscious of what they were doing. They knew as little about it as we know why we hide eggs at Easter or at Christmastime put up lights on a tree that we carry into our living room.

The instinctive world of the primitive, as Jung pointed out, is by no means simple; rather it is a complex interplay of the action of physiological instincts with taboos, rites, and tribal teachings, which impose formal restrictions on the instinct, prevent all instincts from being acted out in an unbridled, one-sided manner, and place them at the service of higher purposes, that is, spiritual activities, which on this level are all part of religion. Thus instinct and mind are ultimately not opposites but rather interact as part of a finely tuned psychic equilibrium. However, all forms of religion have a tendency to become fixated in a rigid form in which the original balance between spiritual form and physiological form turns into a conflict—the spiritual forms rigidify into mere formalisms and poison or suppress the instincts, which then take revenge through an increasing tendency toward unbridled acting out. This seemingly unfavorable development has repeated itself countless times in the course of the history of all peoples. According to Jung, it is not simply a meaningless catastrophe; rather its hidden meaning is that it spurs the development of human consciousness on toward greater differentiation. There is indeed no decline of energy without an opposite pole, and therefore nature continually creates conflictual tensions, which in all probability have the sense of producing a more differentiated third factor as a solution. Whenever the harmony between religious form and instinctual nature is disturbed by the rigidification of the former,

a psychic emergency situation arises. In the past this was usually depicted by the myth of the disappearance of the favorable gods and the ascendancy of the harmful ones; or in the myth that as a result of human hubris or blasphemy, the gods had become remote altogether; or (for example, in China) the myth that heaven and earth were no longer in harmony. At such times new religious symbols that reconcile or unite the opposites are always constellated in the collective unconscious—usually the image of a "cosmic person, " who as healer and savior once again unites the upper and lower aspects of creation.

The cause of this transformation process, which can be shown to occur again and again in the spiritual history of peoples and which we have only briefly outlined here, is to be found first of all in the tendency of spiritual forms to rigidify. This is connected with the fact that it is the nature of human consciousness to wish to, or even to have to, formulate and pin things down in a clear and unambiguous fashion. By contrast, the unconscious psychic life tends toward more fluid and less precise modes of behavior. That is the reason why, in individuals as well as in whole cultures, consciousness and the unconscious can fall into opposition. When this happens, we speak of neurosis in individuals and in cultures, of a spiritual crisis. (Obviously we find ourselves today in the midst of that kind of a situation once more!) This means, as Jung pointed out, that today many individuals have purely facultative neuroses. If they lived in other times, they would be normal, not psychically disturbed; but they are deeply shaken by the prevailing historical crisis of our time and are made uncertain by it. Thus we cannot find the causes of this ailment in the personal history of such a person; rather we must find a solution with him—we do it with the help of his dreams—for the problem of the times. All the same, as we said, these collective crises guarantee the necessity of a further development of human consciousness—on the individual and on the collective levels. They are motivating causes, underlying creative spiritual renewals.

Because this is a universal human, typical psychological process, it has also taken symbolic form in folklore and myths—in

healed by the water of life. The old sick king is a symbol for the rigidified spiritual forms of culture referred to above, which are no longer in harmony with the sphere of the instincts nor with the *unconscious* spiritual tendencies of the collective unconscious. The renewal is usually brought about in the myth by a hero, who is often a simple man or a simpleton altogether. His naive genuineness is capable of bringing the creative transformation to completion. This myth is to be found among all the peoples of the earth, and its existence shows how important this kind of historical-psychological transformation is.

If we turn our attention, with the help of dreams, to the processes taking place in the collective unconscious, we are able up to a point to predict certain historical or spiritual developments. It is also on attending to these processes that prophecy is ultimately based. And it is in keeping with the mythological rules that the prophets of the Old Testament were often scorned, indeed even regarded as simpletons or madmen. Thus Elisha was referred to as mad (2 Kings 9: 11) just as was Jeremiah (Jeremiah 29: 26), and in Hosea 9: 7, the following is presented as the vox populi: "The prophet is a fool, the spiritual man is mad." When the people saw the rapture of Saul, they said, "What has happened to the son of Kish? Is Saul also among the prophets?" meaning that such behavior was by no means fitting for a king.² But the prophet sees into the depths and in this way he foretells future spiritual developments through images. Thus the Church saw in the visions of the Son of Man in the Book of Daniel and the Book of Enoch (60: 10) a portent of the coming of Christ, to give only one example.

If the hypothesis is true that spiritual transformations can be read in advance in the collective unconscious, then the question naturally arises where we stand now with our modern crisis. C. G. Jung, in his works "Answer to Job" and *Aion*, made an attempt to answer this question. Repeating what is said there in very broad outline, the problem could be depicted as follows: In the Old Testament, the image of God is whole in the sense that

Yahweh contains both good and evil within himself: "I form the light and create darkness: I make peace and create evil: I the Lord do all these things" (Isaiah 45: 7). With the advent of Christianity, in this regard a major transformation set in. Not only did God become man in Christ, he became more and more only the righteous, the good God. Satan, on the other hand, as is said, "fell like a lightning bolt from Heaven. " From now on it is he who is the creator of evil. In the first Christian millennium, we find a constant struggle to suppress evil and help the good to triumph. Then, in the year 1000, most people expected the Final Judgment, the vanquishing of evil and the end of the world. Before that, however, as Christ himself prophesied, the Antichrist would appear and establish a short-lived dominion of evil. When in the year 1000 the world did not end, a psychological transformation occurred, which was characterized by the fact that the problem of evil once more entered into people's field of vision or even became manifest in all kinds of anti-Christian movements.

The return of pagan spiritual traditions to the West by way of the Arabs at the same time brought about a revaluation of nature and—in the Renaissance—even the world. This led—without going into the details, since these are things that are much discussed nowadays—to the completely worldly orientation of the modern natural sciences as well as to the rationalism of the Enlightenment. Though this rationalism was initially used by the Church against those whose beliefs differed from its own, today it has cast doubt on those very beliefs themselves. National Socialism and Communism were large movements that caused—and still cause—the disintegration of Christian belief for large numbers of people to become evident. In Jung's view, however, there exists today in the collective unconscious a clear tendency to understand the poles of good and evil, which have split too far apart, in their human psychological relativity and to reconcile them again within an integral image of God. This reconciliation, however, obviously can come about only through an intermediary, and this is, according to Jung, the hitherto neglected feminine principle. Jung's serious criticism of the Old Testament religion—as well as Protestantism again today—is that it is a purely masculine religion. Starting with Eve's prominent role in the story of the Fall of Man, the tendency to associate woman with evil has constantly manifested. Prophethood and the priesthood are denied her. Even still today, in the Orthodox synagogue a woman may not shake hands with a rabbi and is allowed to participate in services only from behind a grill work screen! In the relatively late wisdom books of the Old Testament, at last a feminine figure appears, the personified "Wisdom of God, " who is praised as a pagan tree and a fertility goddess: "I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon.... I am the mother of fair love:... [I] am given to all my children" (Ecclesiastes 24: 13ff).

This figure of Sapientia Dei has been interpreted inter alia as the anima of Christ, as a feminine element in the configuration of his symbolism. In the Middle Ages she was also regarded as a kind of world soul that bound together all things. And not least important, according to the view of the Catholic Church she was a prefiguration of Mary. It is surely no coincidence that it was in Ephesus that Mary was later raised to the status of "God bearer"; Ephesus was the city of the cult of Artemis Ephesia, the great mother of the gods. At least in the Catholic world, a certain feminine psychic element has persisted in the form of the veneration of Mary. But the feminine principle seeks more the reconciliation than the polarization of the opposites, which is why in fact the Mother of God is considered a mediator. When seen in the light of this historical background, it becomes much easier to understand why the psychologist C. G. Jung extolled the celebrated Declaratio Assumptionis Mariae of Pope Pius XII as the greatest spiritual deed of our century. Of course there is not much in the Declaratio that had not already long been assumed in the custom of the folk. Nevertheless, the Declaratio is quite remarkable, because it recognizes and accommodates a very modern tendency of the collective unconscious: the Mother of God being raised to heaven along with her body, which was not sinlessly received, also indirectly betokens a much broader acceptance of the human

body and with it of matter as a whole. This takes the wind out of the sails of anti-Christian materialism, for it is clearly a tendency in the unconscious of people today no longer to exclude their bodies and their sexuality from the wholeness of their development and self-realization the way medieval man, with his ascetic exercises, did.

It was interesting to see how individuals reacted to *the Declaratio*. Most of them, including myself, paid almost no attention to the newspaper articles. Many people thought that this was a thoroughly outdated issue—but not their unconscious. A whole series of dream reactions to the *Declaratio* were brought to me in my analytic practice. For example, a Protestant woman who on the conscious level had paid no heed to the news, had the following dream: She was going over the Limmat Bridge to a familiar place in Zurich. There a huge crowd of people had gathered. People were saying, "Mary's ascension is going to take place here. " She mixed in with the crowd and began staring along with everybody else at a wooden platform where the event was supposed to take place. There a marvelously beautiful black woman appeared, naked. She raised her hands and slowly floated up toward heaven.

That the Virgin Mary appeared as a black woman need not surprise anyone. There are, after all, black madonnas in many places. As I see it, in the dream this only serves to give special stress to the primeval chthonic element. In reality the woman had difficulty accepting her femininity on a bodily level. She frequently escaped from it into masculine mind realms. Thus the dream emphasizes that the feminine body is also spiritual and indeed even has a sacred function.

For the psychologist it is interesting to see what happened after the *Declaratio* in the Church—a campaign against the celibacy of priests and another to allow women to assume ecclesiastical ofnces. Although the writings advocating these causes hardly ever call upon the *Declaratio* as an argument, from a psychological point of view, these campaigns were a direct consequence or continuation of the spiritual direction expressed in the *Declaratio*.

Not least important in this context is the wave of women's movements, which have taken on particularly large proportions in North America. It is by no means my intention here to evaluate all these movements positively or negatively; I am only mentioning them as a psychological *symptom*. I personally do not believe that women in the parts of the world populated by the white race are more oppressed now or have been more oppressed recently than they were long ago. So these movements are being triggered unconsciously by an *archetypal constellation* in the collective unconscious; however, this constellation itself results from a very long-standing neglect of the feminine principle.

The reader will have noticed that I frequently say "feminine principle" and not "woman. " In fact the latter refers to something different from what I am talking about. As Jung pointed out, men also possess feminine psychic components, which Jung called the man's anima. If a man suppresses his feminine features, the consequence is that he unconsciously becomes "feminine." This takes the form of irrational moods, sudden accesses of sentimentality, fascination with pornography, hysterical qualities, and so on. If on the other hand he consciously acknowledges and develops his feminine traits, then he will cling less rigidly to principles, become generally more "human, " emotionally warmer, and become more open toward the irrational, artistic side of life. The historical period of courtly love showed what beautiful cultural forms can arise through the acknowledgment of the anima. Unfortunately this period was replaced by the period of witch hunts and renewed suppression of the feminine principle.

That recognition of the feminine principle is even more important for women than for men goes without saying. In the absence of it, women must become masculine in order to prevail, or else they remain unable to overcome a deep-seated lack of self-confidence. For the moment it is not my intention to evaluate the movements referred to above; rather at this point I am concerned with showing what a transformation of this kind in the Zeitgeist is like and with indicating that such changes are probably based

on profound transformational processes in the collective unconscious.

These processes cover very long time spans, even centuries. Thus the current coming to the fore of the feminine principle in Christian cultures has a very long prehistory. Again and again the feminine principle has welled forth in order to compensate for the one-sided intellectuality and patriarchal tone of prevailing cultural outlooks. Today, however, it seems to be thrusting its way into the foreground on a particularly big scale, because behind it an even more profound problem is being activated—the problem of evil. For up till now in the Christian world this problem has purely been suppressed or treated as insignificant. But now worldwide terrorism, an enormous increase in crimes, and the total absence of rights of the individual that has come to prevail in many countries confront us. Christ's prophecy of the inevitable coming of the Antichrist seems to be coming true. This prophecy was psychologically possible because the Christian "program" has hitherto contained a one-sided emphasis on God's righteousness and goodness. In such cases, according to our psychological experience, sooner or later a backlash must occur. The feminine principle of which we have been speaking is the only possible mediator between the opposites.

When we read the papers or listen to the radio these days, we hear endless, quite seriously researched reports about why terrorism is on the rise or why women are suddenly seeking more recognition, but insight into the true deeper dimensions of these problems, which would require a knowledge of history, is rare. This is because the average reader or listener of today still knows nothing or next to nothing about the existence of the unconscious in people, to say nothing of the collective unconscious. The collective unconscious manifests itself in a century-spanning historical dimension, as we saw, for example, in the case of the Tezcatlipoca dream of our Mexican friend. If more and more people came to know the collective unconscious from their own experience, I believe history—primarily our spiritual and intellectual history—

could be seen in terms of quite other dimensions than they presently are. But we are still far away from that.

The difficulty lies in the fact that the basic processes take place in the unconscious, and the unconscious really is, as its name says, not conscious. Thus, although the woman who dreamed about the black Virgin Mary had feminist tendencies in her consciousness, she knew nothing of the historical roots of this problem and, as we mentioned, had had no thoughts at all about the Declaratio Assumptions. For her Protestant consciousness that was at best an antiquated concern. It is therefore of the greatest importance that we become more educated about history, and it should not be merely a matter of learning who conquered whom and which countries changed hands—that is no more than a continuation of the natural-historical pattern of eat and be eaten. Rather such education should involve living knowledge of our religious history, of Christian mythology as Jung formulated it. Our Mexican dreamed not of Cortes nor of the racial persecution of the Indians, but of Tezcatlipoca, the still-living archetypal image of the primal god of his people.

History proves, as Arnold Toynbee has particularly impressively shown, that peoples and human groups that lose their religious mythology are soon destroyed. Their mythology provides a meaning for life that makes them feel a harmonious part of the entire cosmos. This, for example, is the great significance of creation myths. If you would like to become more acquainted with these matters, read, for example, the excellent book of Marcel Griaule, Dieux d'eaux, in which the old blind wise man Ogotomeli presents the rich, complex world system of the Dogon, which gives its cosmic religious meaning to everything, even the most ordinary everyday actions and instruments of the tribe. Also, many peoples, for example, the Polynesians, enumerate in their tales all their previous kings in interminably long lists as a way of preserving their connection to the past. According to the Zuni Indians, the gods told their emissary, the storyteller Kaiklo: "As a woman who has children is loved because she keeps the chain of her clan unbroken, so will you, who tirelessly listen to us

(as we recount our myths), be loved by the gods and honored by human beings, because you keep the creation stories intact and everything that we make known. "In ancient Egypt, whenever the king showed himself to the people in a procession, the standard bearers carried the standards of his fourteen last predecessors behind him, representing their kas—their immortal, virility-charged souls—in order to show that the entire past, as it were, stood behind him and sanctioned his deeds.

Whenever this kind of historico-religious mythology of a people is destroyed, the people lose their feeling of belonging to a meaningful whole and become disoriented. Thus today we see how many North American Indian tribes are forced to combat alcoholism and declines in their birth rates—decline altogether. Their mythology is destroyed and with it their feeling of the meaning of their existence. For such people the only goal that remains is that of acquiring material goods in this world—or dying out. The young people leave, the old fall into a state of resignation, and the tribe disintegrates. Wherever our modern technological rationalism comes into contact with peoples still living undisturbedly within the terms of their mythology, we can see this sad picture. The "department store" then becomes the modern temple.

In Bali I once had a conversation with an aristocratic-looking Balinese woman who had married an Italian. She had lived for a short time in Rome and was now living with her husband in Bali again. I said, "You must be happy to be living in your homeland again." "Oh no, " she replied, "I really long to go back to Rome." "What did you like about Rome?" I asked her. "Oh, " she said, 'the big, rich department stores." So not the Forum and not the Vatican! But don't laugh at this woman—among us too there are more and more people for whom the banks and the department stores are the real holy places. This is a flawed neurotic development from which a great number of people and entire social groups suffer. Many have lost all spiritual values that transcend material reality. We also have lost considerable parts of our spiritual mythology and thus we too, as history teaches, are menaced

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by a concrete historical decline. As Jung pointed out, it is the official representatives of the churches, among others, who are to blame for this. "Christianity has fallen asleep" and has neglected to relate to the stirrings of growth in the unconscious psyche.

Today when neurotic patients come to us for treatment, they are very often only partially suffering from personal problems. Many people come these days because they are suffering from the meaninglessness and hopelessness of our times. Today there exists a collective melancholy or ill-humor, a malaise that has taken hold of whole groups. Here there is a resemblance to the time of the fall of the Roman Empire. The more primitive people make it easier for themselves by distracting themselves with *panem et circenses* or by finding some external scapegoat on whom they can discharge their rage/despair, which of course leads nowhere. However, others suffer deeply from the apparent meaninglessness of their existence. With these the caregiver has to descend with open eyes into the unconscious so as to bring back the answer of the psyche that already lies waiting in the depths.

I would like to relate to you the dream of an American that more than clearly illustrates this crisis of our times. For the psychologists among you, let me remark that the dreamer is neither psychotic nor endangered by psychosis. His dream is as follows:

I am walking along the so-called Palisades from which one can look out over New York City. I am walking with an unknown woman (the anima) and a man who is guiding us. New York has been reduced to rubble; fires are everywhere. People are fleeing in all directions. The Hudson River has overflowed its banks. At twilight fireballs from heaven land. It is the end of the world, the complete destruction of our entire civilization. The cause of this was a race of giants that had come from outer space. I saw them scooping up people and devouring them. Our guide explained to us that these giants had come from different planets where they lived in peace together. Actually *they* had devised life on earth and "cultivated" our civilization the way one raises vegetables in a garden. Now they had come for the harvest, because a special event was about to happen.

I was saved because I had slightly high blood pressure, but I had been chosen to go through a horrible ordeal. I saw before me a gigantic golden throne, radiant like the sun. On it sat the king and queen of the giants. They were the perpetrators of the destruction of our planet. My ordeal consisted in having to experience the destruction. But there was more. I had to climb a steep staircase up to the level of the king and queen. I began the ascent, which was long and difficult. My heart beat violently. I was afraid, but I knew that the fate of humanity was at stake. Then I woke up soaked with sweat. I realized as I awoke that the destruction of the earth was a wedding feast for the king and queen. That is why I had that strange feeling when I saw them.

The first part of the dream reminds us of the Book of Enoch. There it is written that a number of angels sinfully lusted after human women. With them they begat the race of giants, which began to destroy the entire earth. However, the angels also taught humans many new arts and sciences. On account of the protest of the loyal angels, God sees Himself obliged to put a stop to the destruction. Then follows the vision of the "Son of Man." C. G. Jung interpreted this myth in "Answer to Job. "³ It represents a premature invasion of human consciousness by contents of the collective unconscious (hence the new arts). This produces an inflation, an arrogant puffed-up quality, an exaggerated sense of self-importance in people. The vision of the Son of Man points to the actual solution that is being sought by the unconscious.

In our modern dream the solution is the wedding feast of the king and queen. This signifies a union of the psychic opposites. This liberating image can only have its freeing effect if the dreamer takes upon himself the hard work of climbing to the higher level of consciousness that is necessary for the realization of this image. The ascent signifies what Jung called individuation, that is, self-realization. The dreamer has this great task posed to him by his unconscious. In the first half of life, better adjustment to the external world often means the healing of a neurosis. In the case of certain young people and in almost all people over

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forty, however, there can be no healing if the persons in question do not find something within themselves that they can call the meaning of their life, a solution, or rather, their solution to the general problem of the times. For many, a return to their spiritual roots and a renewed understanding and better grasp of the old truths is enough. With others, however, the unconscious seems to be seeking the realization of something that has never been there before, something creatively new—yet something new that does not do away with the old but rather adds something to it, like the new annual ring on a growing tree. These last individuals are those with a creative nature. Such people are never spared the crises and suffering of spiritual birth-giving—the isolation, being misunderstood—but not the thrill of accomplishment either. In the world view of Carl Jung, that which is eternally the same, the old handed down by tradition, and the creatively new do not constitute any kind of absolute antithesis. Indeed the world of archetypes presents basic psychic structures that remain self-identical over millennia, but which at the same time are a driving dynamic element behind every new creation, because they are in movement and reconstellate themselves anew in century-spanning processes of transformation.

Notes

- 1. Cf. C. G. Jung, *Mysterium Conjunctionis*, cw 14, para. 602.
- 2. Cf. R. Scharf-Kluger, Saul und der Geist Gottes. Studien zur Analyti
 - schen Psychologic C. G. Jungs (Saul and the Spirit of God: Studies in the Analytical Psychology of C. G. Jung) (Zurich: Rascher, 1955), vol. 2, pp. 215ff.
- 3. C. G. Jung, cw 11, pp. 355ff