Jung’s analytical psychology is a deep and complex theory that actually started as a dream:

He was in a two-floor house, which he somehow knew to be his own. The upper floor was a kind of salon furnished in rococo style with some fine paintings on the walls. It seemed a pleasant place to live, but Jung realised suddenly he did not know what the other floor was like.

He descended the stairs and reached the ground floor. There he discovered everything was much older, in a style dating to the fifteenth or sixteenth century. The floors were red brick, the furnishing medieval, and everywhere was rather dark.

As he continued to explore, he happened on a heavy door. He opened it and found a descending stairway. This took him into a beautifully vaulted chamber with walls of stone block and brick. The architectural style convinced him this portion of the house must be Roman. He examined the stone slab floor and in one of the slabs discovered a ring. The stone slab lifted when Jung pulled the ring, and he saw a stairway of narrow stone steps leading down into the depths. He descended down the steps, and discovered a low cave cut into the rock. Thick dust lay on the floor and in the dust were scattered bones and broken pottery, like remains of a primitive culture. Jung discovered two human skulls, obviously very old and half-disintegrated. Then he woke up.

Jung: Memories, Dreams, Reflections
Key aspects of Jung's model of the psyche

Jolande Jacoby: CG Jung p.119

A: Represents the persona mediating between the ego and the outside world
B: Is the animus or anima, mediating between the ego and the inner world of the unconscious
C: Is at once the ego and the persona, which represent our phenotypical, outwardly visible disposition.
D: Is the genotypical element, our invisible, latent, unconscious inner nature.

Phenotype and Genotype

Phenotype
The observable physical or biochemical characteristics of an organism, as determined by both genetic makeup and environmental influences.
The expression of a specific trait, such as stature or blood type, based on genetic and environmental influences.

Genotype
The genetic makeup, as distinguished from the physical appearance, of an organism or a group of organisms.
The combination of alleles located on homologous chromosomes that determines a specific characteristic or trait.

http://www.yourdictionary.com/ahd/g/g0086600.html
**Key aspects of Jung's model of the psyche**

The conscious ego is the centre of the conscious area of the psyche, and provides the individual with his or her sense of identity and purposefulness. The ego organises and structures the personality.

The personal unconscious has its own laws and functions, and it is capable of autonomously affecting and interrupting the conscious ego.

The collective unconscious contains unconscious, collective, inherited contents, among them, the instincts and the archetypes. It is a force within the individual with a potential of either creativity or destruction. The collective unconscious is the common bed rock (Karmic issues) level of the human psyche, shared by all human beings.

**Key aspects of Jung's model of the psyche**

The persona is the masks, the facades and the roles the individual identifies with. It is a functional complex which has come into existence for reasons of adaptation or necessary convenience, but by no means is it identical with the individuality. The persona is a compromise between individual and society as to what a man should appear to be.

The persona is a functional complex which has come into existence for reasons of adaptation or necessary convenience, but by no means is it identical with the individuality.  

C. G. Jung

The unconscious side of the persona is the Soul-image. Jung uses the Latin male and female names for the soul, the animus and the anima. The Soul-image is always represented by the persons opposite gender.

M. Hyde and M McGuiness: Jung for Beginners p.93

**The Animus / Anima**

Animus Anima: Womans psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos

C. G. Jung

Jung has compared the masculine with the sun and the feminine with the moon: Womans consciousness has a lunar rather than a solar character. Its light is the mild light of the moon, which merges things together rather than separates them. It does not show objects in all their pitiless discreteness and separateness like the harsh, glaring light of day, but blend in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into a unsuspected unity.

It needs a very moon-like consciousness indeed to hold a large family together regardless of all the differences, and to talk and act in such a way that the harmonious relating of the parts to the whole is not only disturbed, but is actually enhanced.

And where the ditch is too deep, a ray of moonlight smoothenes it over

C. G. Jung
The Animus / Anima

The animus / anima is an archetypal inner image of a person of the opposite sex, normally an unknown individual.

A woman has an inner animus, a man an inner anima

These inner images have an extreme power and if the anima / animus is showing up in a dream, it will leave the dreamer deeply touched and fascinated. The fascination can be stronger than if the person had been physical. The animus / anima is a projection of 50% of yourself!
The animus / anima represents a potential for expansion and growth, it is not just a projection from our personal unconscious, it is collective, there is much more energy that can be utilised in growth. An animus / anima dream will therefore often have a message that can reach several years into the future.
Our etheric body is the opposite sex to our physical, so meeting our inner animus or anima means an opening into our own etheric structure, and thus a substantial growth and expansion. The animus anima offers self-knowledge (the other is the dreamer herself). The meeting reveals the main direction for the total libido or life-energy. The animus or anima invites you on an inner journey, revealing what you essentially are looking for in sex and love.

Edited from Jes Bertelsen

Stanislav Grof: The Adventure of Self-discovery p.230
The Shadow

The shadow is a person (or an animal) of the same sex which you feel negatively against. The shadow can be known as well as unknown. It can gradually transform into a "GUIDE". There are shadow sides that have nothing to do with the emotions. The shadow is said to be "the Guardian of the Threshold" into the astral.

Everybody carries a shadow, and the less it is embodied in the individuals conscious life, the blacker and denser it is. If the repressed tendencies, the shadow, where obviously evil, there would be no problem whatever. But the shadow is merely somewhat inferior, primitive unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalise and embellish human existence.

The Shadow

The thing a person has no wish to be

Furthermore, the shadow is always in contact with other interests, so that is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected.

The shadow is the thing a person has no wish to be. It is of the same sex, and can surface as a person (or an animal) which you feel negatively against. The shadow can be known as well as unknown. It can gradually transform into a guide. The shadow is in a compensatory relationship with the relative light of the conscious ego.

The shadow can be a person of the same sex who exhibits positive qualities, wise, intuitive, authoritative, outspoken, blissful etc- If the individual do not want to acknowledge these qualities in himself.

The shadow embodies a lack of flexibility in the emotional level, and accordingly a lack of emotional clarity in connection to oneself and others, as the shadow normally is projected.

Negatively loaded animals in dreams move the consciousness downwards, to deeper levels, to aggression and fear and Depression, and thus they should be handled with care in dream work.

Edited from Jes Bertelsen
This diagram is an attempt to clarify Jung's model of the psyche

A represents the persona mediating between the ego and the outside World.
B is the animus or anima, mediating between the ego and the inner world of the unconscious
C is at once the ego and the persona, which represent our phenotypic, outwardly visible psychic disposition.
D is the genotypical element, our invisible, latent, unconscious inner nature.

Persona and soul-image (animus-anima) stand in a compensatory relation to one another; the more rigidly the mask, the persona, cuts off the individual from his natural, instinctual life, the more archaic, undifferentiated, and powerful becomes the soul-image.

It is extremely difficult to free oneself from either of them. Yet such liberation becomes an urgent necessity when the individual is unable to distinguish himself from persona and soul-image.

Jolande Jacoby: CG Jung
The four functions

How we go about processing our inner and outer worlds. Jung distinguished four properties of psychic energy, which he termed the four functions, paired in two sets of opposites:

**Thinking** - **feeling**  
**And**  
**Intuition** - **sensation**

The functions are the means which orient ourselves to experience. In any individual, one function is conscious (Superior), its opposite is unconscious (inferior), and the remaining two are partially conscious and partially unconscious (auxiliary). The functions combine with the two attitude types (Extrovert and introvert) to give eight functional types.

Jolande Jacoby: CG *Jung*
Archetypes

Jung identified identical, primordial, inherited images, or modes of perception in The collective unconscious.

The archetypes can be conscious or unconscious. Unconscious archetypes, if they are of the same sex, are called shadow. An archetype, conscious or unconscious, of the opposite sex is called animus if it is a womans inner male, anima if it is a mans inner female.

The structures manifest strikingly similar in dreams from people of different creed, sex, religion and culture, and are images or ideas which regulate perception itself. These images also appear in world mythology, and Jung concluded that these archetypes represented absolutes in the human psyche. The archetypes are both linked to the instincts and to spirituality; they are charged with intensity and works automatically from the unconscious.

Archetypes can be the father, the mother, the wise old woman, the magician, the fool, the devil, the trickster, the lover etc.

Edited from Jes Bertelsen Course notes
Jung says: The starry vault of Heaven is in truth the open books of cosmic projection in which are myths and archetypes. In this vision, astrology and alchemy, the two classic functionaries of the psychology of The collective unconscious, join hands.

As Jung says: There are as many archetypes as there are typical situations in life, the endless repetition has engraved these experiences into our psychic condition [...] archetypes does not represent anything external, non-psychic, although they do, of course, owe the concreteness of their imagery to impressions received from without. Rather, independently of, and sometimes in direct contrast to, the outward forms they may take, they represent the life and essence of a non-individual psyche.

As we understand it, archetypes can be modified
Through inner work and psychotherapy,
But it is only the fire of kundalini
that can transform them.

Individuation
A healthy person wanting to go in depth with exploration and utilising her qualities. Today it is a common understanding that individuation is the goal, but on Jungs time it was new, psychotherapy was mostly about curing malfunctions in the psyche.

Jung described the individuation process as
...Moving towards a hypothetical goal, to be a Self

Jung describes the Self in the following way:
The Self is not only the centre, but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious Mind.

In Jungs opinion, the highest condition, and the one he knew himself, was one where the ego clearly acknowledged itself to be only relative, a function of the higher centre, the Self. It was Jungs opinion, at least in his public works, that man is not able to change the level of consciousness towards the Self. For that reason he refused to occupy himself with meditation and higher consciousness.

The Self is individualised Spirit
Paramahansa Yogananda
The Self is [...] the divine essence of man, as distinguished from the ordinary self, which is the human personality or ego. The self is individualised Spirit, whose essential nature is ever-existing, ever-conscious, ever-new bliss. The self or soul is mans inner fountainhead of love, wisdom, peace, courage, compassion, and all other divine qualities.
The Self

Only when this midpoint, the Self, has been found and integrated, can one speak about a well-rounded man. For only then has he solved the problem of his relation to the two realms, which make up every man's life, the outward and the inner reality. Both ethically and intellectually, this is an extremely difficult task, which can be successfully performed only by the fortunate few, those elected and favoured by grace.

Jolande Jacoby: CG Jung

The process of individuation is inherent in man

In its broad outlines the individuation process is inherent in man and follows regular patterns. It falls into two main, independent parts, characterised by contrasting and complementary qualities. These parts are the first and second halves of life. The task of the first part is initiation into outward reality. Through consolidation of the ego, differentiation of the main function and of the dominant attitude type, and development of an appropriate persona, it aims at the adaptation of the individual to the demands of his environment. The task of the second half is a so-called eclipse initiation into the inner reality, a deeper self-knowledge and knowledge of humanity, a yearning back to the traits of one's nature that have hitherto remained unconscious or become so. By raising these traits to consciousness the individual achieves an inward and outward bond with the world and the cosmic order.

Jolande Jacoby: CG Jung

Individuation and the Self

The process of individuation, the path to become who we are

*The process of individuation can be described in many ways.*

A common way seems to be to divide it in two steps or aspects:

The completion of the individual, the development of the common consciousness to its maximum level of quality.

To work towards quantitative shifts of consciousness,

Move towards higher states of consciousness

Edited from Jes Bertelsen: Droemme Chakrasymboler og meditation

The development of the personality is at once a blessing and a curse. We must pay dearly for it, and the price is isolation and loneliness: its first fruit is the conscious and unavoidable segregation of the single individual from the undifferentiated and unconscious herd.

Jung

But to stand alone is not enough, above all one must be faithful to one's own law:

Only the man who can consciously assent to the power of the inner voice becomes a personality

Jung

-And only a personality can find a proper place in the collectivity; only personalities have the power to create a community, that is, to become integral parts of a human group and not merely a number in the mass. For the mass is only a sum of individuals, and can never, like a community, become a living organism that receives and bestows life.
Thus self-realisation, both in the individual and in the extra personal, collective sense, becomes a moral decision, and it is this moral decision which lends force to the process of self-fulfilment that Jung calls individuation.

Jolande Jacoby: CG Jung.

**Tarot as stages in the individuation process**

Jung described the tarot as archetypes, depicting the stages in the individuation process. Each individual card shows a step in this process, and thus the cards can be used for contemplations on the path of individuation.

*We recommed you to try our tarot meditation on our website:*


**The process of individuation can be separated in two halves:**

1. The individual and his or hers relation to the outer world; this is solar in its nature, extrovert, active, expansive, positive.
2. The confrontation of the self with its psychological depth. This confrontation is lunar in its nature, introvert, meditating, passive in relation to the physical world.

The Major Arcana Tarot no 10, Wheel of Life marks the transition from one to the other.

*Edited and translated (from Danish) K. Frank Jensen: Tarot p. 15 - 16*

**Tarot as stages in the individuation process**

*0. The Fool*

The newborn baby, pure, innocent, unconscious of self.
1. The Magician
Conscious starts to wake up. The individual I emerges. The individual shows the tools with which it is to conquer the world.

2. The High Priestess
3. The Empress

4. The Emperor
5. The Hierophant

The infant is faced with four powers: the male, the female, the material and the spiritual

6. The Lovers

The first choice, the family is left in order to be with the partner. Responsibility is accepted for the further journey.
7. The Chariot
A vehicle, the persona, is formed in order to fare in the world.

8. Justice
Physical maturity has been achieved, the conscious aspects of the person have been developed, but the unconscious is still untouched.
9. The Hermit
The time of self-search has come, if one is so inclined.

10. The Wheel of fortune
The ascension has been achieved; it is time to commence the descension.
11. Strength
Everybody has to face difficulties, but fearless confrontation can disarm the primary forces of the unconscious.

12. The Hanged Man
Values and goals must be turned upside down. It is necessary to gather courage to relinquish the past for the sake of an uncertain future. If further development is to happen, something has to be sacrificed.
13. Death
Consciousness has to change, and the ego must transcend the previous limits. It is necessary to destroy the old self in order to set the energy free.

14. Temperance
Sacrificing the cravings of the ego renews the contact with the powers of life. The descension towards the lost challenges and treasures has succeeded. The conscious and the unconscious has reached each other, balance has been achieved.
15. The Devil
The dangers of the path are not over. The powers of the unconscious have been set free, and the traveller must transform them to a positive form of energy, or obey them as they are.

16. The Tower
The thunder of light from insight. The present from Lucifer. A thunderbolt, destroying what is not of its own nature. This is the source of power set free when the block between the conscious and unconscious is no longer there.
17. The Star
The symbol of higher consciousness, the way-mark through the darkness.

18. The Moon
The great test is ahead. The inner light is no longer accessible, everything seems to be illusion. In the dark night of the Soul, the spiritual fundament must pass the test.
19. The Sun
Fusion of the mortal and immortal self. The merging of opposites. The night is over and a new day is at hand.

20. The Judgement
The purged Self has become oneness and is resurrected.
The androgynous figure in the Mandala-like wreath shows that psychic oneness and a mature personality have been achieved.
The figure may also simultaneous be the foetus, the reincarnation, binding the circle of events back to the first card, the Fool.

Edited and translated (from Danish) K. Frank Jensen: Tarot p. 15 - 16

**Synchronicity:**
This is the phenomenon that makes the use of Astrology, I Ching and Cosmic card and Tarot meaningful.
This is a term for events that happens simultaneously or in obvious connection with each other, but where the connection is not cause and effect.
Behind synchronicity is probably the same law that lead to the legend of Indiras necklace and now leads scientists to the hologram theories.
Multiple Choice Answer 1: True / False (Cross out the wrong answer)

Jung divided the human psyche up in a number of categories, most strikingly probably was his invention of the term 'collective unconscious' now abused by all sorts of unscientific ideas regarding the interconnectedness of humans etc.

Multiple Choice Answer 2: True / False (Cross out the wrong answer)

Jung's concept of persona is interesting, this is a mask, a facade, this is where most of us live our lives.

Multiple Choice Answer 3: True / False (Cross out the wrong answer)

Jung seems to indicate that humans are bisexual, having a "animus" and "anima" side. Truly that must only be people with unstable gender-identification that is that way.

Multiple Choice Answer 4: True / False (Cross out the wrong answer)

An individuation is a process of moving towards our higher Self. According to Jung that is maybe a lifelong commitment, but nevertheless within reach.