C.G. Jung and the Greeks 2026 (2)

"We are not born with the brain of an ape: we are born with a human brain that inherited pathways assimilated from the cumulative experience of our ancestors" JUNG

"I felt this was my duty, my sole duty, to reconcile the irreconcilables, to draw the thick ancestral darkness out of my loins and transform it, to the best of my ability into light." Nikos Kazantzakis

The Pursuit of Happiness-Hennenberg



On the Road to Archetypes

"My life is a story of the self-realization of the unconscious. Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as whole... What we are to our inward vision...can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life."

C.G Jung, MDR, page 3

History >>>Archetypes

We look to myth for instruction on how to lead the unformed part of our life, to recreate and reinterpret events from the past, and to clear space in our minds for original thinking. Herodotus tells us why he went to the trouble of writing his stories. He says he is preserving the memory of the Greeks' courageous stand against the Persians. The accounts of the victories at Marathon, Salamis, and Plataea still inspire modern readers not to surrender to megalomaniacs and mega mergers.

How is it possible that someone who reads ancient history arrives at a level of useful understanding about how to live with life's challenges? The answer lies in philosophy and in-depth psychology that promote concept formation that precedes the analysis and integration of data. Synthesis takes place in the deepest part of the mind, within the psyche itself, where archetypes supply images that serve as structural patterns connecting mental function to the body and energy to the life force.

Archetype: a definition: we do not enter the world with a blank slate

ar·che·type (Random House) **ar·che·type** (är'kĭ-tīp') *noun*
the original pattern or model from which all things of the same kind are copied or on which they are based; a model or first form: prototype. From the Greek, archetypos, an imprint, first impression.

Archetypes represent deep-seated images and instincts, arranging and directing the flow of psychic energy toward the spiritual goal appropriate to wholeness.

Myth is the primordial language natural to these psychic processes, and no intellectual formulation comes anywhere near the richness and expressiveness of mythological imagery. Such processes concern the primordial images {Urbilder=archetypes}, and these are best and most succinctly reproduced by figurative language.

C.G. Jung, CW 12, page 25.

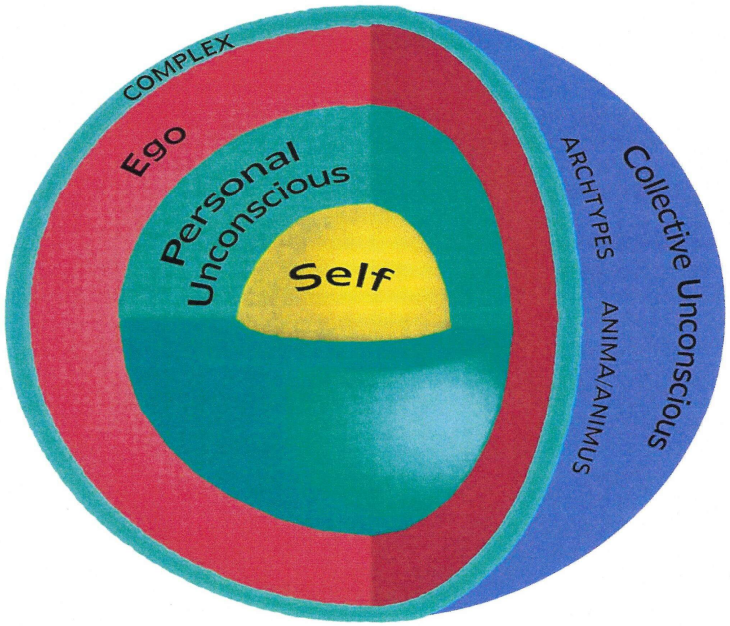
Archetypes are like riverbeds which dry up when water deserts them, but which it can find again at any time. C.G. Jung



Jung Conception of Consciousness:

- Ego: the center of conscious personality.
- Consciousness: our awareness.
- Unconsciousness: much of our mental life occurs outside consciousness. Jung distinguished personal unconscious (forgotten, repressed, or subliminal experiences) from the collective unconscious which contains the archetypal patterns.
- Individuation: the task of bringing unconscious (shadow) material into a relationship with the ego to integrate and balance the personality.
- The ego is the center of the personality, but it is not the center of the whole psyche.

Jung's Model of the Psyche



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- Archetypes rest in the collective unconscious containing the same structural material in each individual. A living matrix where unconscious forms and conscious activity mix.

- Archetypes are inherited; analogous to Plato's forms that generate images. Archetypes generate visual material, and the images express instinctive mental activity.

- We don't know archetypes directly; we infer their existence from their effects. When one falls in love, (Anima-Animus) an archetype is activated and its effects are experienced.

- We encounter archetypal images through dreams, visions, fantasies, and delusions. Vivid images produce strong feelings.

- There is a single archetype for each human situation, but indefinite empirical expressions for each archetype. Images emerge as visualizations or personifications. Gods and goddesses are cultural representations of archetypes.

- Archetypes are conditions rather than causes. They condition our experience of life, but do not determine it.

This was the Dream: Jung MDR page 160

“ I was in a house I did not know, which had two stories. It was my house. I found myself in the upper story where there was a kind of salon furnished with fine old pieces in Rococo style. Several precious paintings hung on the walls. I wondered if this was my house and thought, “Not Bad.” But then it occurred to me that I did not know what the lower floor looked like. Descending the stairs, I reached the ground floor. Everything was much older, and I realized that this part of the house must date from about the fifteenth or sixteenth century. The furnishings were medieval, and the floors were of red brick. …I came upon a heavy door, and beyond it I discovered a stone stairway that led down to the cellar. Descending again, I found myself in a beautiful vaulted room, which looked ancient. Examining the walls, I knew they were from Roman times. I looked more closely at the floor made of stone slabs and discovered a ring. When I pulled it, the stone slab lifted, and I found a narrow stairway leading down into the depths, where I entered a low cave. Thick dust lay on the floor, scattered with bones, broken pottery, and two human skulls, the remains of a primitive culture. Then I awoke.”

Archetypal Figures

The Hero: an expression of an awakened inner self in both men and women to face a challenge, complete a task, to achieve understanding and recognition.

The Great Mother: symbolizing fertility and nurturing, loving care that creates life on earth and makes growth possible; Demeter and Persephone.

The Father: represents the dynamism of the archetype, for the archetype consists of both form and energy. James Hillman calls this a living spark (logos spermatikos) that fertilizes the imagination of the psyche.

The Divine Child: the archetype of new life and hope for humanity. Symbolized by great innocence, purity, and incorruptibility, as seen in the stories of Jesus, Moses, and in other creation myths.

The Wise Old Man/Woman: brings knowledge and understanding to life's problems based on study and on experience, and he appears in the role of a magician, a hermit, a sage, or a teacher. Diotima

Anima/Animus: the anima is a hardwired feminine soul image of a man, and the animus is the critical inner aspect of a woman. These figures have nothing to do with ego-consciousness. The archetypal anima/us images that appears in dreams are individual, but they are not part of the ego, they originate from the Collective Unconscious.

The Self: is a central archetype, a daemon, a spirit guide, a figure who symbolically stands for integration.

The Collective Unconscious

A superficial layer of the unconscious is undoubtedly personal. I call it the "personal unconscious". But this personal layer rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the "collective unconscious". I have chosen the term "collective" because this part of the unconscious is universal; in contrast to the personal psyche, it has contents and modes of behavior that are more or less the same everywhere and in all individuals. Jung-p. 3-4 - The Archetypes and the Collective Unconscious (1934)

The “collective unconscious” is part of the psyche which retains and transmits the common psychological inheritance of mankind, which is revealed in dreams. Jung, page 107, Man and his Symbols.

“ We must take the dream for what it is. We must not assume the one thing is merely a a symbol for something else. As if we controlled the dream.” Jung-Visions: Notes of a Seminar: 1930.

It is the Unconscious that spins the world- C. G. Jung

Achilles: Son of Thetis and Peleus, the greatest hero of the Trojan War, who chose the undying glory (KLEOS) of premature death over a peaceful but obscure long life.

Agamemnon: King of Argos sacrifices his daughter Iphigenia to gain a fair wind to Troy for the Greeks to fight and retrieve Helen.

Paris: Son of King Priam and Queen Hecuba who abducts and marries Helen.

Achilles and Agamemnon quarrel over a battlefield prize that robs Achilles of the pleasure of a captive woman Briseis' companionship. Achilles goes AWOL, and the battle goes poorly for the Greeks.

Hector: a Trojan prince defending the kingdom, is unsuccessfully challenged first by Patroclus wearing Achilles' armor. Achilles steps in to kill Hector in single combat on the battlefield. After the fight, Achilles strips Hector of his armor, ties Hector's body by the heels to his chariot, and drags the body around the city of Troy.

King Priam: Hermes assists Priam in crossing enemy lines to offer ransom for Hector's body. He kisses the hands of Achilles that killed his son, and the sight of a fallen king brings both men to tears.

In the Underworld, Odysseus visits Achilles, who says I'd rather be a peasant, living in a backwater, than Achilles living in the land of the dead.

I KEEP A DREAM JOURNAL ---Dream-January 10, 1993

Dream opens on the streets in Florida. I am visiting my sister Barbara. A storm has passed, or another coming. Clouds, wind, trees swinging. Trash all over the road. Bottles must be avoided to preserve the tires on the car.

I am riding with my father who is driving a convertible. He is dressed very sharp, and his face is bright and handsome, with white light surrounding his crown. His hair is almost blondish-white, and the wind tosses it around. I feel very proud to be riding with such a distinguished, successful, and vibrant man.

Phoebus: the shining one, Apollo, the god of music, light, and reason.

We are on a major highway under construction, the median strip looks hollow and workers are filling it in with bales of straw. Leaning to my left, I ask my father if he has heard of Barbara's marriage troubles. He looks at me in complete disbelief asking: how is it possible that he is in the dark with his daughter, especially if she needed help? He is upset about Barbara's plight, and wondered why I had not informed him of her situation sooner.

He stopped the car, got out and walked into the median strip lined with straw bales. He sat down heavily on some produce boxes, loaded with potatoes, onions, and turnips not visible in the ditch to the eye at first look. His appearance and demeanor changed drastically, no longer the strong handsome father with a shining face. He became an old man, tired, and beat. He hung his face in deep despair, trying to avoid my gaze and he refused to notice where I was standing.

Apollo: “Vocatus atque non vocatus, deus aderit”





Tension of the opposites

- https://www.youtube.com/watch?v=oeflbkW39TU