

Carl Jung : Quotations [Mostly Sourced]

- "Those that look outside dream, those that look inside Awaken." — C.G. Jung
- "For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed." — C.G. Jung (Psychological Reflections: A New Anthology of His Writings 1905-61)
- "God has fallen out of containment in religion and into human hearts—God is incarnating. Our whole unconscious is in an uproar from the God Who wants to know and to be known." — C.G. Jung
- "Heaven has become for us the cosmic space of the physicists... But 'the heart glows,' and a secret unrest gnaws at the roots of our being." — C.G. Jung
- "I am an orphan, alone: nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of aeons." — C.G. Jung
- "I have never since entirely freed myself of the impression that this life is a segment of existence which is enacted in a three-dimensional boxlike universe especially set up for it." — C.G. Jung
- "If one does not understand a person, one tends to regard him as a fool" — C.G. Jung
- "In the last analysis, the essential thing is the life of individual. This alone makes history, here alone do the great transformations take place, and the whole future, the whole history of the world, ultimately springs as a gigantic summation from these hidden source in individuals." — C.G. Jung
- "It all depends on how we look at things, and not how they are in themselves." — C.G. Jung
- "Nature has no use for the plea that one 'did not know'." — C.G. Jung
- "Often the hands will solve a mystery that the intellect has struggled with in vain." — C.G. Jung
- "One of the most difficult tasks men can perform, however much others may despise it, is the invention of good games." — C.G. Jung
- "Shame is a soul eating emotion." — C.G. Jung
- "Space flights are merely an escape, a fleeing away from oneself, because it is easier to go to Mars or to the moon than it is to penetrate one's own being." — C.G. Jung
- "The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego-consciousness, and which will remain psyche no matter how far our ego-consciousness extends." — C.G. Jung
- "The least of things with a meaning is worth more in life than the greatest of things without it." — C.G. Jung
- "The majority of my patients consisted not of believers but of those who had lost their faith." — C.G. Jung
- "The sure path can only lead to death." — C.G. Jung
- "The Wrong we have Done, Thought, or Intended Will wreak its Vengeance on Our Souls." — C.G. Jung
- "What we do not make conscious emerges later as fate." — C.G. Jung

- "Whatever is not conscious will be experienced as fate." — C.G. Jung
- "When you succeed in awakening the Kundalini, so that it starts to move out of its mere potentiality, you necessarily start a world which is totally different from our world. It is the world of eternity." — C.G. Jung
- "With a truly tragic delusion," Carl Jung noted, "these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing." — C.G. Jung
- (1) Consciousness possesses a threshold intensity which its contents must have attained, so that all elements that are too weak remain in the unconscious.
- A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!) Carl Gustav Jung, Letters, vol.1 pg. 535
- When there is full parity of the opposites, attested by the ego's absolute participation in both, this necessarily leads to a suspension of the will, for the will can no longer operate when every motive has an equally strong counter motive. Since life cannot tolerate a standstill, a damming up of vital energy results, and this would lead to an insupportable condition did not the tension of opposites produce a new, uniting function that transcends them. This function arises quite naturally from the regression of libido caused by the blockage. [Ibid. par. 824.]
- Without the aristocratic ideal there is no stability. You in England owe it to the "gentlemen" that you possess the world." (from "C.G. Jung Speaking: Interviews and Encounters" edited by William McGuire and R. F. C. Hull)
- Your vision will become clear only when you can look into your own heart. Who looks outside, dreams; who looks inside, awakes.
- The rational attitude which permits us to declare objective values as valid at all is not the work of the individual subject, but the product of human history.
- The shoe that fits one person pinches another; there is no recipe for living that suits all cases.
- The word "happiness" would lose its meaning if it were not balanced by sadness.
- We see colors? but not wave lengths. Collected Works, Volume 6
- We should not pretend to understand the world only by the intellect. The judgement of the intellect is only part of the truth.
- Who has fully realized that history is not contained in thick books but lives in our very blood?
- - "Those inner states were so fantastically beautiful that by comparison this world appeared downright ridiculous. ...
- "A man who has not passed through the inferno of his passions has never overcome them. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. Everything that irritates us about others can lead us to an understanding of ourselves." — C.G. Jung
- "Children are educated by what the grown-up is and not by his talk." — C.G. Jung
- "Every man carries within himself the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, a hereditary factor of primordial origin." — C.G. Jung

- "I am astonished, disappointed, pleased with myself. I am distressed, depressed, rapturous. I am all these things at once, and cannot add up the sum. I am incapable of determining ultimate worth or worthlessness; I have no judgment about myself and my life. There is nothing I am quite sure about. I have no definite convictions - not about anything, really. I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know." — C.G. Jung
- "It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence." — C.G. Jung
- "Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead." --Black Book 2" — C.G. Jung
- "The gods have become our diseases." — C.G. Jung
- "We are born at a given moment, in a given place, and like vintage years of wine, we have the qualities of the year and of the season in which we are born." — C.G. Jung
- "Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself" (Book of Job; Para. 640)
- Nobody, as long as he moves about among the chaotic currents of life, is without trouble.
- Religion is a defense against the experience of God.
- Religions are a substitute for legitimate suffering" — C.G. Jung
- The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves.
- The greatest and most important problems of life are all fundamentally insoluble. They can never be solved but only outgrown.
- Understanding does not cure evil, but it is a definite help, inasmuch as one can cope with a comprehensible darkness.
- We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses.
- "I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology, which is wont to toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations." — C.G. Jung
- "When religion stops talking about animals it will be all downhill." — C.G. Jung
- - "[Life's greatest problems] can never be solved but only outgrown." (from "Commentary to The Secret of the Golden Flower", 1929)
- - "All religions are therapies for the sorrows and disorders of the soul." (from "Commentary to The Secret of the Golden Flower", 1929)
- - "By understanding the unconscious we free ourselves from its domination." (from "Commentary to The Secret of the Golden Flower", 1929)
- - "Science is not... a perfect instrument, but it is a superb and invaluable tool that works harm only when taken as an end in itself." (from "Commentary to The Secret of the Golden Flower", 1929)
- - "To translate meaning into life ... is to realize the Tao." (from "Commentary to The Secret of the Golden Flower", 1929)

- Who judges us by our emotions, we offer to take the incomprehension, even against injustice. It also obliges us, the others not to judge according to the affect. Collected Works, Volume 6

- [The] function-types, which one can call the thinking, feeling, sensation, and intuitive types, may be divided into two classes according to the quality of the basic function, i.e., into the rational and the irrational. The thinking and feeling types belong to the former class, the sensation and intuitive types to the latter. A further division into two classes is permitted by the predominant trend of the movement of libido, namely introversion and extraversion. ["Definitions," CW 6, par. 835.]

- Active thinking is an act of the will; passive thinking is a mere occurrence. In the former case, I submit the contents of ideation to a voluntary act of judgment; in the latter, conceptual connections establish themselves of their own accord, and judgments are formed that may even contradict my intention. . . . Active thinking, accordingly, would correspond to my concept of directed thinking. Passive thinking . . . I would call . . . intuitive thinking. ["Definitions, ibid" par. 830.]

- As an empirical concept, the self designates the whole range of psychic phenomena in man. It expresses the unity of the personality as a whole. But in so far as the total personality, on account of its unconscious component, can be only in part conscious, the concept of the self is, in part, only potentially empirical and is to that extent a postulate. In other words, it encompasses both the experienceable and the inexperienceable (or the not yet experienced). . . . It is a transcendental concept, for it presupposes the existence of unconscious factors on empirical grounds and thus characterizes an entity that can be described only in part. ["Definitions," CW 6, par. 789.]

- Every psychological expression is a symbol if we assume that it states or signifies something more and other than itself which eludes our present knowledge. [Definitions," CW 6, par. 817.]

- From the activity of the unconscious there now emerges a new content, constellated by thesis and antithesis in equal measure and standing in a compensatory relation to both. It thus forms the middle ground on which the opposites can be united. If, for instance, we conceive the opposition to be sensuality versus spirituality, then the mediatory content born out of the unconscious provides a welcome means of expression for the spiritual thesis, because of its rich spiritual associations, and also for the sensual antithesis, because of its sensuous imagery. The ego, however, torn between thesis and antithesis, finds in the middle ground its own counterpart, its sole and unique means of expression, and it eagerly seizes on this in order to be delivered from its division.["Definitions," CW 6, par. 825.]

- I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." [Definitions," CW 6, par. 797]

- Interpretation of an unconscious product on the subjective level reveals the presence of subjective judgments and tendencies of which the object is made the vehicle. When, therefore, an object-*imago* appears in an unconscious product, it is not on that account the image of a real object; it is far more likely that we are dealing with a subjective functional complex. Interpretation on the subjective level allows us to take a broader psychological view not only of dreams but also of literary works, in which the individual figures then appear as representatives of relatively autonomous functional complexes in the psyche of the author. [Definitions," CW 6, par. 813.]

- Most objective values-and reason itself-are firmly established complexes of ideas handed down through the ages. Countless generations have labored at their organization with the same necessity with which the living organism reacts to the average, constantly recurring environmental conditions, confronting them with corresponding functional complexes, as the eye, for instance, perfectly corresponds to the nature of light. . . . Thus the laws of reason are the laws that designate and govern the average, "correct," adapted attitude. Everything is "rational" that accords with these laws, everything that contravenes them is "irrational."["Definitions, ibid" par. 785f.]

- Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. [Definitions," CW 6, par. 792.]

- The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. [Definitions," CW 6, par. 837.]
- The self appears in dreams, myths, and fairytales in the figure of the "supraordinate personality," such as a king, hero, prophet, savior, etc., or in the form of a totality symbol, such as the circle, square, quadratura circuli, cross, etc. When it represents a *complexio oppositorum*, a union of opposites, it can also appear as a united duality, in the form, for instance, of Tao as the interplay of yang and yin, or of the hostile brothers, or of the hero and his adversary (arch-enemy, dragon), Faust and Mephistopheles, etc. Empirically, therefore, the self appears as a play of light and shadow, although conceived as a totality and unity in which the opposites are united. [Definitions," CW 6, par. 790.]
- The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. [Definitions," CW 6, par. 844.]
- There are, of course, neurotics who regard their unconscious products, which are mostly morbid symptoms, as symbols of supreme importance. Generally, however, this is not what happens. On the contrary, the neurotic of today is only too prone to regard a product that may actually be full of significance as a mere "symptom." [Definitions, CW 6, par. 821.]
- To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. [Definitions," CW 6, par. 813.]
- When the man has made enough money, or if a fine legacy should drop from the skies and external necessity no longer presses, then they have time to occupy themselves with one another. Hitherto they stood back to back and defended themselves against necessity. But now they turn face to face and look for understanding-only to discover that they have never understood one another. Each speaks a different language. Then the conflict between the two types begins. This struggle is envenomed, brutal, full of mutual depreciation, even when conducted quietly and in the greatest intimacy. For the value of the one is the negation of value for the other. [Definitions," CW 6, par. 817.]
- Wherever an impassioned, almost magical, relationship exists between the sexes, it is invariably a question of a projected soul-image. Since these relationships are very common, the soul must be unconscious just as frequently. [Definitions," CW 6, par. 809.]
- - "In [the Middle Ages] they spoke of the devil, today we call it a neurosis." (from "The Meaning of Psychology for Modern Man", 1933)
- As individuals we are not completely unique, but are like all other men. Hence a dream with a collective meaning is valid in the first place for the dreamer, but it expresses at the same time the fact that his momentary problem is also the problem of other people. This is often of great practical importance; for there are countless people who are inwardly cut off from humanity and oppressed by the thought that nobody else has their problems. Or else they are those all-too-modest souls who, feeling themselves nonentities, have kept their claim to social recognition on too low a level. Moreover, every individual problem is somehow connected with the problem of the age, so that practically every subjective difficulty has to be viewed from the standpoint of the human situation as a whole. But this is permissible only when the dream really is a mythological one and makes use of collective symbols. ~"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 323
- Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. ~"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.317

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- If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions-provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contain mythological motifs, combinations of ideas or images which can be found in the myths of one's own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. ~"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 322
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- It is obvious that in handling "big" dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess.' But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart? ~"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.324
- One would do well to treat every dream as though it were a totally unknown object. Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples attributed great significance to dreams ' Treated in this way, the dream suggests all manner of ideas and associations which lead us closer to its meaning. The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one's experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. In eliciting the meaning he will involuntarily be guided by certain presuppositions, and it depends very much on the scrupulousness and honesty of the investigator whether he gains something by his interpretation or perhaps only becomes still more deeply entangled in his mistakes. ~"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 320
- The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. ~"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.327
- The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reaches to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral. ~"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 304
- The dream is the small hidden door in the deepest and most intimate sanctum of the soul, which opens to that primeval cosmic night that was soul long before there was conscious ego and will be soul far beyond what a conscious ego could ever reach. Carl Jung (1875 - 1961), The Meaning of Psychology for Modern Man (1934).

- The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. ~"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.324
- The use of dream-analysis in psychotherapy is still a much debated question. Many practitioners find it indispensable in the treatment of neuroses, and consider that the dream is a function whose psychic importance is equal to that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. ~"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 322
- To concern ourselves with dreams is a way of reflecting on ourselves—a way of self-reflection. It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. ~"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 318
- When we consider the infinite variety of dreams, it is difficult to conceive that there could ever be a method or a technical procedure which would lead to an infallible result. It is, indeed, a good thing that no valid method exists, for otherwise the meaning of the dream would be limited in advance and would lose precisely that virtue which makes dreams so valuable for therapeutic purposes -their ability to offer new points of view. ~"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 319
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- - "As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself." (from "Man and His Symbols", 1964)
- - "The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious." (from "Man and His Symbols", 1964)
- - "We have forgotten the age-old fact that God speaks chiefly through dreams and visions." (from "Man and His Symbols", 1964)
- "The girl dreams she is dangerously ill. Suddenly birds come out of her skin and cover her completely ... Swarms of gnats obscure the sun, the moon, and all the stars except one. That one star falls upon the dreamer." — C.G. Jung (Man and His Symbols)
- Because we cannot discover God's throne in the sky with a radiotelescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true." I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. ~Man and His Symbols
- It is the face of our own shadow that glowers at us across the Iron Curtain. ~Man and His Symbols. In CW 18: P.85

- Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. ~"Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37
- Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work. ~"Approaching the Unconscious" In Man and His Symbols, Ed C.G. Jung (1964) Revised and included in CW 18 as "Symbols and the Interpretation of Dreams". pg. 52 (In CW)
- Modern man may assert that he can dispense with them, and he may bolster his opinion by insisting that there is no scientific evidence of their truth. But since we are dealing with invisible and unknowable things (for God is beyond human understanding, and there is no mean of proving immortality), why should we bother with evidence? ~Man and His Symbols p. 75-76
- We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. ~The Symbolic Life (1953); also in Man and His Symbols (1964)
- - "No judgment can be considered to be final in which its reversibility has not been taken into account." (from "Man and His Symbols", 1964)
- - "A dogma, an indisputable confession of faith, is set up only when the aim is to suppress doubts once and for all. But that no longer has anything to do with scientific judgment; only with a personal power drive." (from "Memories, Dreams, Reflections", 1962)
- - "A fact which can [not] be scientifically verified . . . finds no place in an official view of the world." (from "Memories, Dreams, Reflections", 1962)
- - "All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." (from "Memories, Dreams, Reflections", 1962)
- - "As far we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being." (from "Memories, Dreams, Reflections", 1962)
- - "Freud had a dream-I would not think it right to air the problem it involved. I interpreted it as best I could, but added that a great deal more could be said about it if he would supply me with some additional details from his private life. Freud's response to these words was a curious look-a look of the utmost suspicion. Then he said, "But I cannot risk my authority!" At that moment he lost it altogether. That sentence burned itself into my memory; and in it the end of our relationship was already foreshadowed. Freud was placing personal authority above truth." (from "Memories, Dreams, Reflections", 1962)
- - "From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and though I could never prove it to myself, it proved itself to me. I did not have this certainty, if had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God." (from "Memories, Dreams, Reflections", 1962)
- - "I prefer the term "the unconscious," knowing that I might equally well speak of "God" or "daimon" if I wished to express myself in mythic language." (from "Memories, Dreams, Reflections", 1962)
- - "I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal." (from "Memories, Dreams, Reflections", 1962)
- - "If a man knows more than others, he becomes lonely." (from "Memories, Dreams, Reflections", 1962)
- - "Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it?" (from "Memories, Dreams, Reflections", 1962)

- - "Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God." (from "Memories, Dreams, Reflections", 1962)
- - "Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites." (from "Memories, Dreams, Reflections", 1962)
- - "The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. ... The doctor has something to say, but so has the patient." (from "Memories, Dreams, Reflections", 1962)
- - "The kernel of all jealousy is lack of love." (from "Memories, Dreams, Reflections", 1962)
- - "The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep." (from "Memories, Dreams, Reflections", 1962)
- - "The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact, it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself." (from "Memories, Dreams, Reflections", 1962)
- - "Under the impress of Freud's personality I had, as far as possible, cast aside my own judgments and repressed my criticisms. That was the prerequisite for collaborating with him." (from "Memories, Dreams, Reflections", 1962)
- "Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away—an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains." — C.G. Jung (Memories, Dreams, Reflections)
- "Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Philemon represented a force which was not myself. In my fantasies I held conversations with him, and he said things which I had not consciously thought. For I observed clearly that it was he who spoke, not I. He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, "If you should see people in a room, you would not think that you had made those people, or that you were responsible for them." It was he who taught me psychic objectivity, the reality of the psyche. Through him the distinction was clarified between myself and the object of my thought. He confronted me in an objective manner, and I understood that there is something in me which can say things that I do not know and do not intend, things which may even be directed against me." — C.G. Jung (Memories, Dreams, Reflections)
- "We no longer live on what we have, but on promises, no longer in the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise. We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us. The less we understand of what our [forebears] sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Nietzsche called the spirit of gravity. (p.236)" — C.G. Jung (Memories, Dreams, Reflections)
- Again and again, events occurred that made me out of my normal everyday life also pushed into the unlimited "God's world. "The expression "God's World" that sounds sentimental for some ears had not this character for me. For "God's World" was everything "superhuman", blinding light, and darkness of the abyss, the cold apathy of infinite time and space and the uncanny grotesque the irrational world of chance. "God" was all for me, not only edifying. Carl G. Jung and Aniela Jaffe, Memories, Dreams, Reflections by CG Jung , Autobiography of Carl Jung, Princeton University Press, June 2006
- As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. ~Memories, Dreams, Reflections p. 326
- As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. Carl Jung, "Memories, Dreams, Reflections", 1962

- Gradually only did I discover what the mandala really is: 'Formation, Transformation, Eternal Mind's eternal recreation'. And that is the self, the wholeness of the personality, which if all goes well, is harmonious but, which cannot tolerate self-deceptions. Carl Gustav Jung, *Memories, Dreams, Reflections*, pg.195-196, Revised edition. Ed Aniela Jaffe, Richard and Clara Winston Trans, New York, Vintage Books, 1989
- I know every numbskull will babble on about "black man," "man-eater," "chance," and "retrospective interpretation," in order to banish something terribly inconvenient that might sully the familiar picture of childhood innocence. Ah, these good, efficient, healthy-minded people, they always remind me of those optimistic tadpoles who bask in a puddle in the sun, in the shallowest of waters, crowding together and amiably wriggling their tails, totally unaware that the next morning the puddle will have dried up and left them stranded. *Memories, Dreams, Reflections* p. 14
- It is impossible to convey the beauty and intensity of emotion during those visions. They were the most tremendous things I have ever experienced." (from "*Memories, Dreams, Reflections*", 1962)
- Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. What we see is the blossom, which passes. The rhizome remains. ~*Memories, Dreams, Reflections*, Closing lines of the preface.
- My interests drew me in different directions. On the one hand I was powerfully attracted by science, with its truths based on facts; on the other hand I was fascinated by everything to do with comparative religion. [...] In science I missed the factor of meaning; and in religion, that of empiricism. ~*Memories, Dreams, Reflections* p. 72
- Only after I had familiarized myself with alchemy did I realize that the unconscious is a process, and that the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious. In individual cases that transformation can be read from dreams and fantasies. In collective life it has left its deposit principally in the various religious systems and their changing symbols. Through the study of these processes and collective transformation through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation. *Memories, Dreams, Reflections*, pg.209, 1962
- Sometimes I had an overwhelming urge to speak, not about that, but only to hint that there were some curious things about me which no one knew of. I wanted to find out whether other people had undergone similar experiences. I never succeeded in discovering so much as a trace of them in others. As a result, I had the feeling that I was outlawed or elect, accursed or blessed. ~*Memories, Dreams, Reflections* p. 41
- - "[The unconscious] is dangerous only when our conscious attitude towards it becomes hopelessly false. And this danger grows in the measure that we practice repressions. But as soon as the patient begins to assimilate the contents that were previously unconscious, the danger from the side of the unconscious diminishes." (from "*Modern Man in Search of a Soul*", 1933)
- - "A special ability means a heavy expenditure of energy in a particular direction, with a consequent drain from some other side of life." (from "*Modern Man in Search of a Soul*", 1933)
- - "Faith cannot be made: it is in the truest sense a gift of grace." (from "*Modern Man in Search of a Soul*", 1933)
- - "It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures." (from "*Modern Man in Search of a Soul*", 1933)
- - "Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another." (from "*Modern Man in Search of a Soul*", 1933)
- - "The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error." (from "*Modern Man in Search of a Soul*", 1933)

- - "The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vision seen "as in a glass, darkly." It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape." (from "Modern Man in Search of a Soul", 1933)
- - "We are susceptible only to those suggestions with which we are already secretly in accord." (from "Modern Man in Search of a Soul", 1933)
- - "Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself." (from "Modern Man in Search of a Soul", 1933)
- "But what will he do when he sees only too clearly why his patient is ill; when he sees that it arises from his having no love, but only sexuality; no faith, because he is afraid to grope in the dark; no hope, because he is disillusioned by the world and by life; and no understanding, because he has failed to read the meaning of his own existence?" — C.G. Jung (Modern Man in Search of a Soul)
- "Faith, hope, love, and insight are the highest achievements of human effort. They are found-given-by experience." — C.G. Jung (Modern Man in Search of a Soul)
- "I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook." — C.G. Jung (Modern Man in Search of a Soul)
- Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. ~Modern Man in Search of a Soul p. 125
- Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. ~Modern Man in Search of a Soul p.126
- It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific enquiry. For the present we have merely more or less plausible opinions that defy reconciliation. ~Modern Man in Search of a Soul p. 57
- No psychic value can disappear without being replaced by another of equivalent intensity. ~Modern Man in Search of a Soul p. 209
- The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. ~Modern Man in Search of a Soul p. 69
- The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, "Modern Man in Search of a Soul"
- The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed. ~Modern Man in Search of a Soul p. 49

- But when, you may rightly ask, is one sure of the interpretation? Is there anything approaching a reliable criterion for the correctness of an interpretation? This question, happily, can be answered in the affirmative. If we have made a wrong interpretation, or if it is somehow incomplete, we may be able to see it from the next dream. Thus, for example, the earlier motif will be repeated in clearer form, or our interpretation may be deflated by some ironic paraphrase, or it may meet with straightforward violent opposition. Now supposing that these interpretations also go astray, the general inconclusiveness and futility of our procedure will make itself felt soon enough in the bleakness, sterility, and pointlessness of the undertaking, so that doctor and patient alike will be suffocated either by boredom or by doubt. Just as the reward of a correct interpretation is an uprush of life, so an incorrect one dooms them to deadlock, resistance, doubt, and mutual desiccation. ~"On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 189

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- Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent. But triumph over nature is dearly paid for. Nature requires no explanations of principle, but asks only for tolerance and wise measure. "Eros is a mighty daemon," as the wise Diotima said to Socrates. We shall never get the better of him, or only to our own hurt. He is not the whole of our inward nature, though he is at least one of its essential aspects. ~Two Essays on Analytical Psychology, CW 7 (1957). "On the Psychology of the Unconscious" P.32f

- I call every interpretation which equates the dream images with real objects and interpretation on the objective level. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the objective level is analytic, because it breaks down the dream content into memory complexes that refer to external situations. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject.... In this case, therefore, all the contents of the dream are treated as symbols for subjective contents. ~"On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 130

- It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. ~"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology. P.35

- Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively. ~"On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 162

- On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. ~"On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. P.199

- The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. ~"On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. P.24

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- - "[In] the Christian reformation of the Jewish concept of the Deity, the morally ambiguous Yahweh became an exclusively good God, while everything evil was united in the devil. ... The moral splitting of the divinity into two halves." (from "Psychological Aspects of the Mother Archetype", 1938)

- A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents-the "god" "father and "god"-mother of the newborn child-so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. "Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part I: The Archetypes and the Collective Unconscious P.172

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- Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion. Carl Gustav Jung, Swiss psychiatrist, Psychological Aspects of the Mother Archetype, 1938

- How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behavior of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. ~"Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part 1: The Archetypes and the Collective Unconscious. P. 187

- The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them. It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor. The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual. The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. Unconsciousness is the primal sin, evil itself, for the Logos. ["Psychological Aspects of the Mother Archetype, *ibid*" par. 178.]

- The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the mother love which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, 'oyous and untiring giver of life-mater dolorosa and mute implacable portal that closes upon the dead. Mother is mother love, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and me and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being-so deserving of love, indulgence, understanding, and forgiveness-who was our mother. He knows that the mother carries for us that inborn image of the mater nature and mater spiritualis, of the totality of life of which we are a small and helpless part. ~"Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part I: The Archetypes and the Collective Unconscious P.172

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- The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 186

- Unconsciousness is the primal sin, evil itself, for the Logos. ["Psychological Aspects of the Mother Archetype, ibid" par. 178.]

- - "Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old." (from "Psychology and Alchemy", 1944)

- - "Everything that the modern mind cannot define it regards as insane." (from "Psychology and Alchemy", 1944)

- - "Once the exploration of the unconscious has [begun] ... , the individual is confronted with the abysmal contradictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil." (from "Psychology and Alchemy", 1944)

- - "People will do anything, no matter how absurd, in order to avoid facing their own souls." (from "Psychology and Alchemy", 1944)

- "From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.... But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or, to be more exact, that he regarded not as ego but as self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the self. This tremendous conclusion failed to dawn on the medieval mind." Psychology and Alchemy (Part 3, Chapter 5.1).

- "I am therefore inclined to assume that the real root of alchemy is to be sought less in philosophical doctrines than in the projections of individual investigators. I mean by this that while working on his chemical experiments the operator had certain psychic experiences which appeared to him as the particular behavior of the chemical process. Since it was a question of projection, he was naturally unconscious of the fact that the experience had nothing to do with matter itself (that is, with matter as we know it today). he experienced his projection as a property of matter; but what he was in reality experiencing was his own unconscious. In this way he recapitulated the whole history of mankind's knowledge of nature.... Such projections repeat themselves whenever man tries to explore an empty darkness and involuntarily fills it with living form. "Psychology and Alchemy (Part 3, Chapter 2.1).

- "Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing man as both the one to be redeemed and the redeemer. The first formulation is Christian, the second alchemical. In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual opus, to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter. In both cases redemption is a work. In Christianity it is the life and death of the God-man which, by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man's self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man." Psychology and Alchemy (Part 3, Chapter 3.3).

- "The real mystery does not behave mysteriously or secretively; it speaks a secret language, it adumbrates itself by a variety of images which all indicate its true nature. I am not speaking of a secret personally guarded by someone, with a content known to its possessor, but of a mystery, a matter or circumstance which is "secret," i.e., known only through vague hints but essentially unknown. The real nature of matter was unknown to the alchemist: he knew it only in hints. In seeking to explore it he projected the unconscious into the darkness of matter in order to illuminate it. In order to explain the mystery of matter he projected yet another mystery - his own psychic background -into what was to be explained: Obscurum per obscurius, ignotum per ignotius! This procedure was not, of course, intentional; it was an involuntary occurrence." Psychology and Alchemy (Part 3, Chapter 2.1)

- "When the alchemist speaks of Mercurius, on the face of it he means quicksilver (mercury), but inwardly he means the world-creating spirit concealed or imprisoned in matter. The dragon is probably the oldest pictorial symbol in alchemy of which we have documentary evidence. It appears as the Ouroboros, the tail-eater, in the Codex Marcianus, which dates from the tenth or eleventh century, together with the legend 'the One, the All'. Time and again the alchemists reiterate that the opus proceeds from the one and leads back to the one, that it is a sort of circle like a dragon biting its own tail. For this reason the opus was often called circularare (circular) or else rota (the wheel). Mercurius stands at the beginning and end of the work: he is the prima materia, the caput corvi, thenigredo; as dragon he devours himself and as dragon he dies, to rise again in the lapis. He is the play of colors in the cauda pavonis and the division into the four elements. He is the hermaphrodite that was in the beginning that splits into the classical brother-sister duality and is reunited in the coniunctio, to appear once again at the end in the radiant form of the lumen novum, the stone. He is metallic yet liquid, matter yet spirit, cold yet fiery, poison and yet healing draught - a symbol uniting all the opposites." Psychology and Alchemy (Part 3, Chapter 3.1).

- As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. ~Psychology and Alchemy (1944) CW 12: P.32

- Every archetype is capable of endless development and differentiation. It is therefore possible for it to be more developed or less. In an outward form of religion where all the emphasis is on the outward figure (hence where we are dealing with a more or less complete projection) the archetype is identical with externalized ideas but remains unconscious as a psychic factor. When an unconscious content is replaced by a projected image to that extent, it is cut off from all participation in an influence on the conscious mind. Hence it largely forfeits its own life, because prevented from exerting the formative influence on consciousness natural to it; what is more, it remains in its original form — unchanged, for nothing changes in the unconscious. Psychology and Alchemy

- I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. ~Psychology and Alchemy (1944). CW 12: P. 48

- People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better Carl Gustav Jung, Psychology and Alchemy, pg.99

- The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. ~Psychology and Alchemy p. 51

- The psychological context of dream-contents consists in the web of associations in which the dream is naturally embedded. Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience. Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great. In the analysis of isolated dreams above all, this kind of knowing in advance and making assumptions on the grounds of practical expectation or general probability is positively wrong. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges. ~Psychology and Alchemy (1944). CW 12: pg. 48

- To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. ~Psychology and Alchemy (1944). CW 12. P.74

- - "Nature is not at all lenient with sinners who are unconscious of their sins. She punishes them just as severely as if they had committed a conscious offense." (from "Psychology and Religion", 1938)

- - "No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendor to the world and to mankind. ... Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid?" (from "Psychology and Religion", 1938)

- - "Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have." And there the discussion will end." (from "Psychology and Religion", 1938)

- - "What is ordinarily called "religion" is a substitute. ... The substitute has the obvious purpose of replacing immediate [religious] experience by a choice of suitable symbols supported by an organized dogma and ritual." (from "Psychology and Religion", 1938)

- Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist. ~"A Psychological Approach to the Dogma of the Trinity" (1942) In CW 11: Psychology and Religion: West and East. P.286

- I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behavior," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself.~"A Psychological Approach to the Dogma of the Trinity" (1942). In CW 11: Psychology and Religion: West and East. P. 222

- I take the dream for what it is. The dream is such a difficult and complicated thing that I do not dare to make any assumptions about its possible cunning or its tendency to deceive. The dream is a natural occurrence, and there is no earthly reason why we should assume that it is a crafty device to lead us astray. It occurs when consciousness and will are to a large extent extinguished. It seems to be a natural product which is also found in people who are not neurotic. Moreover, we know so little about the psychology of the dream process that we must be more than careful when we introduce into its explanation elements that are foreign to the dream itself. ~"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. pg. 41

- If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. ~"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.140

- In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself-to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. ~"Psychotherapist or the Clergy" (1932). In CW 11: Psychology and Religion: West and East.

- In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand. He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean. Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island - so that if it is a question of space, it does not matter whether the gods are "inside" or "outside." It might be objected that there is no proof that consciousness is nothing more than an island in the ocean. Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. ~"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P. 141

- It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church's recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier introspective attitude which favored a serious consideration of dreams and inner experiences. ~"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. pg. 32

- It suits our hypertrophied and hubristic modern consciousness not to be mindful of the dangerous autonomy of the unconscious and to treat it negatively as an absence of consciousness. The hypothesis of invisible gods or daemons would be, psychologically, a far more appropriate formulation, even though it would be an anthropomorphic projection. But since the development of consciousness requires the withdrawal of all the projections we can lay our hands on, it is not possible to maintain any non-psychological doctrine about the gods. If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. ~"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P 141

- Our consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. ~"The Psychology of Eastern Meditation" (1943). In CW 11: Psychology and Religion: West and East. P.935

- Such a one knows that whatever is wrong in the world is so into himself, and if he only learns to deal with his own shadow, he has done something real for the world. He has succeeded in Shouldering at least at infinitesimal part of the gigantic, unsolved problems of our day. Carl Gustav Jung, Psychology and Religion. East and West, Collected Works 11, par.140

- The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. ~"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.25

- The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the prerational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these form. ~The Tibetan Book of the Dead. Foreword by C.G. Jung. (1954) In CW 11: Psychology and Religion: West and East. P. 845

- 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 vitalize and embellish human existence, but-convention forbids! [Psychology and Religion," CW 11, par. 134.]

- The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumors, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. ~"Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140

- Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. ~"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.131

- We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. ~"Answer to Job" (1952). In CW 11: Psychology and Religion: West and East. P.12

- We might say . . . that the term "religion" designates the attitude peculiar to a consciousness which has been changed by experience of the numinosum. ["Psychology and Religion," CW 11, par. 9.]

- - "A more or less superficial layer of the unconscious is undoubtedly personal. I call it the personal unconscious. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. The deeper layer I call the collective unconscious. I have chosen the term "collective" because this part of the unconscious is not individual but 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." (from "The Archetypes and the Collective Unconscious", 1934)

- Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. ~"Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62

- Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. ~"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 266

- As long as a woman is content to be a femme a homme, she has no feminine individuality. She is empty and merely glitters - a welcome vessel for masculine projections. Woman as a personality, however, is a very different thing: here illusion no longer works. So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the self, disappears too. ~"Psychological Aspects of the Kore" (1941) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.355

- As long as a woman is content to be a femme a homme, she has no feminine individuality. She is empty and merely glitters - a welcome vessel for masculine projections. Woman as a personality, however, is a very different thing: here illusion no longer works. So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the self, disappears too. ~"Psychological Aspects of the Kore" (1941) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.355

- As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Gustav Jung, The Archetypes and the Collective Unconscious, Collected Works, 9i, par.478

- Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behavior is forced on them by the world, and professional people endeavor to come up to these expectations. Only, the danger is that they become identical with their personas-the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . . The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. ~"Concerning Rebirth" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.221

- Everything that man should, and yet cannot, be or do- be it in a positive or negative sense - lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or-what is still more dangerous - as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "Salvationist" doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good. ~"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.287

- For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

- For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

- It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. ~"Concerning the Archetypes with Special Reference to the Anima Concept" (1936) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 136

- Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being. ~"The Psychology of the Child Archetype" (1940) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.276

- The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light'" is the projection of that immemorial experience of the separation of consciousness from the unconscious. ~"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

- The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. ~"The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

- This confrontation is the first test of courage on the inner way, a test sufficient to frighten off most people." (from "The Archetypes and the Collective Unconscious", 1934)

- We must now turn to the question of how the existence of archetypes can be proved. Since archetypes are supposed to produce certain psychic forms, we must discuss how and where one can get hold of the material demonstrating these forms. The main source, then, is dreams, which have the advantage of being involuntary, spontaneous products of nature not falsified by any conscious purpose. By questioning the individual one can ascertain which of the motifs appearing in the dream are known to him... Consequently, we must look for motifs which could not possibly be known to the dreamer and yet behave functionally of the archetype known from historical sources. ~The Archetypes and the Collective Unconscious p. 48

- We would do well to abandon from the start any attempt to apply ready-made solutions and warmed-up generalities of which the patient knows just as much as the doctor. Long experience has taught me not to know anything in advance and not to know better, but to let the unconscious take precedence. Our instincts have ridden so infinitely many times, unharmed, over the problems that arise [in later] life that we may be sure the transformation processes which make the transition possible have long been prepared in the unconscious and are only waiting to be released. ~"A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.528

- We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civic minded and moral"; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but because he loves law and order more than he loves disorder and lawlessness. ~"Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.442

- 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 of 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'... My thesis, 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. ~The Archetypes and the Collective Unconscious p.42-43

- Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter; it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. ~"Archetypes of the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.43

- Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. ~The Archetypes and the Collective Unconscious p.7-8

- - "Intuition [is] perception via the unconscious." (from "The Archetypes and the Collective Unconscious", 1950)

- - "Real increase of personality means consciousness of an enlargement that flows from inner sources." (from "The Archetypes and the Collective Unconscious", 1950)

- - "The descent into the depths always seems to precede the ascent." (from "The Archetypes and the Collective Unconscious", 1934)

- - "To ask the right question is already half the solution of a problem." (from "The Archetypes and the Collective Unconscious", 1934)

- A more or less 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 not individual but 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. ~The Archetypes and the Collective Unconscious p. 3-4

- Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. ~"Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62

- - "At present we educate people only up to the point where they can earn a living and marry; then education ceases altogether, as though a complete mental outfit had been acquired. ... Vast numbers of men and women thus spend their entire lives in complete ignorance of the most important things." (from "The Development of Personality", 1954)
- - "Consciousness rises out of the depths of unconscious psychic life, at first like separate islands, 'which gradually unite to form a "continent," a continuous landmass of consciousness. Progressive mental development means, in effect, extension of consciousness." ("The Development of Personality", 1925)
- - "Deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his Tightness is supported by public opinion or by the moral code." (from "The Development of Personality", 1931)
- - "Excellence ... exposes him to a great many risks, the chief of which is an exaggerated self-confidence." (from "The Development of Personality", 1942)
- - "If there is anything that we wish to change in our children, we should first examine it and see whether it is not something that could better be changed in ourselves." (from "The Development of Personality", 1934)
- - "It is only our deeds that reveal who we are." (from "The Development of Personality", 1934)
- - "Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation." (from "The Development of Personality", 1942)
- - "The inner voice is at once our greatest danger and an indispensable help." (from "The Development of Personality", 1934)
- - "To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually, crazy, was possessed by a demon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of demonic power or divine spirit." (from "The Development of Personality", 1934)
- - "Without necessity nothing budes, the human personality least of all. It is tremendously conservative, not to say torpid. Only acute necessity is able to rouse it. The developing personality obeys no caprice, no command, no insight, only brute necessity." (from "The Development of Personality", 1942)
- The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. ~"The Gifted Child" (1943). In CW 17: The Development of Personality. P. 248
- - "Conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the self." (from "The Relations between the Ego and the Unconscious", 1928)
- - "His uncertainty forces the enthusiast to puff up his truths, of which he feels none too sure, and to win proselytes to his side in order that his followers may prove to himself the value and trustworthiness of his own convictions. ... Only when convincing someone else does he feel safe from gnawing doubts?" (from "The Relations between the Ego and the Unconscious", 1928)
- - "Identification with one's office or one's title is very attractive. ... In vain would one look for a personality behind the husk. Underneath all the padding one would find a very pitiable little creature. That is why the office-or whatever this outer husk may be-is so attractive: it offers easy compensation for personal deficiencies." (from "The Relations between the Ego and the Unconscious", 1928)

- - "Our admiration for great organizations dwindles when once we become aware of the other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is. The man of today, who resembles more or less the collective ideal has made his heart into a den of murderers ... even though he himself is not in the least disturbed by it." (from "The Relations between the Ego and the Unconscious", 1928)

- - "Our fearsome gods have only changed their names: they now rhyme with—ism." (from "The Relations between the Ego and the Unconscious", 1928)

- - "Since society as a whole needs the magically effective figure, it uses the needful will to power in the individual, and the will to submit in the mass, as a vehicle, and thus brings about the creation of personal prestige." (from "The Relations between the Ego and the Unconscious", 1928)

- - "The unconscious [at times] produces contents which are valid not only for the person concerned, but for others as well, in fact for a great many people and possible for all." (from "The Relations between the Ego and the Unconscious", 1928)

- - "Without freedom there can be no morality." (from "The Relations between the Ego and the Unconscious", 1928)

- I once made the acquaintance of a very venerable personage - in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me.... Well, nothing of the sort has ever happened to me since. But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis. ~"The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.306

- It is precisely the strongest and best among men, the heroes, who give way to their regressive longing and purposely expose themselves to the danger of being devoured by the monster of the maternal abyss. But if a man is a hero, he is a hero because, in the final reckoning, he did not let the monster devour him, but subdued it, not once but many times. Victory over the collective psyche alone yields the true value—the capture of the hoard, the invincible weapon, the magic talisman, or whatever it be that the myth deems most desirable.[The Relations between the Ego and the Unconscious," CW 7, par. 261.]

- The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. ~"The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.305

- The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. ~Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

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- - "It seems to me ... that external circumstances often serve as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest." (from "The Structure and Dynamics of the Psyche", 1960)

- - "Not all dreams are of equal importance. Even primitives distinguish between "little" and "big" dreams. ... "Little" dreams are the nightly fragments of fantasy coming from the subjective and personal sphere, and their meaning is limited to the affairs of everyday. That is why such dreams are easily forgotten, just because their validity extends no further than the day-to-day fluctuations of the psychic balance. Significant dreams, on the other hand, are often remembered for a lifetime, and not infrequently prove to be the richest jewel in the treasure house of psychic experience." (from "The Structure and Dynamics of the Psyche", 1960)

- - "The real existence of an enemy upon whom one can foist off everything evil is an enormous relief to one's conscience. You can then at least say, without hesitation, which the devil is; you are quite certain that the cause of your misfortune is outside, and not in your own attitude." (from "The Structure and Dynamics of the Psyche", 1960)

- "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 465

- A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, 'however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 527

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- 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. ~"The Structure of the Psyche" (1927). In CW 8: The Structure and Dynamics of the Psyche. P.342

- Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 444
- As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 505
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- As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. "The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the Psyche. pg. 580
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- As regards the much discussed symbolism of dreams, its evaluation varies according to whether it is considered from the causal or from the final standpoint. The causal approach of Freud starts from a desire or craving, that is, from the repressed dream-wish. This craving is always something comparatively simple and elementary, which can hide itself under manifold disguises.... Hence it is that the more rigorous adherents of the Freudian school have come to the point of interpreting-to give a gross example-pretty well all oblong objects in dreams as phallic symbols and all round or hollow objects as feminine symbols. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 470
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- Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not -as I would expressly like to emphasize-involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 465
- Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 476

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- Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless. ~"On the Nature of Dreams" (1945). In CW 8: The Structure and Dynamics of the Psyche. P. 532
- Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 523
- Everyone who analyses the dreams of others should constantly bear in mind that there is no simple and generally known theory of psychic phenomena, neither with regard to their nature, nor to their causes, nor to their purpose. We therefore possess no general criterion of judgment. We know that there are all kinds of psychic phenomena, but we know nothing certain about their essential nature. We know only that, though the observation of the psyche from any one isolated standpoint can yield very valuable results, it can never produce a satisfactory theory from which one could make deductions. The sexual theory and the wish theory, like the power theory, are valuable points of view without, however, doing anything like justice to the profundity and richness of the human psyche. Had we a theory that did, we could then content ourselves with learning a method mechanically. It would then be simply a matter of reading certain signs that stood for fixed contents, and for this it would only be necessary to learn a few semiotic rules by heart. Knowledge and correct assessment of the conscious situation would then be as superfluous as in the performance of a lumbar puncture. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 498
- Greater than all physical dangers are the tremendous effects of delusional ideas [...].The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being [...].We are steeped in a world that was created by our own psyche. *Carl Gustav Jung, The Structure and Dynamics of the Psyche, Collected Works 8, par.747*
- If our dreams reproduce certain ideas these ideas are primarily our ideas, in the structure of which our whole being is interwoven. They are subjective factors, grouping themselves as they do in the dream, and expressing this or that meaning, not for extraneous reasons but from the most intimate prompting of our psyche. The whole dreamwork is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 509
- If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. ~"Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737
- If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 477

- If, as happens in long and difficult treatments, the analyst observes a series of dreams often running into hundreds, there gradually forces itself upon him a phenomenon which, in an isolated dream, would remain hidden behind the compensation of the moment. This phenomenon is a kind of developmental process in the personality itself. At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings, but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process. ~"On the Nature of Dreams" (1945). In CW 8: The Structure and Dynamics of the Psyche. pg. 550

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- It is just man's turning away from instinct-his opposing himself to instinct-that creates consciousness. Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseauesque longing, we "cultivate" nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness-our Promethean conquest-may in the end not be able to serve us as well as nature. ~"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 750

- It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 502

- Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. ~"On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.41

- Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there ' is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 475

- Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.507

- Man's capacity for consciousness alone makes him man. ~"On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.412

- Much may be said for Freud's view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Only a combination of points of view-which has not yet been achieved in a scientifically satisfactory manner, owing to the enormous difficulties, both practical and theoretical, that still remain to be overcome-can give us a more complete conception of the nature of dreams. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 473
- People whose own temperaments offer problems are often neurotic, but it would be a serious misunderstanding to confuse the existence of problems with neurosis. There is a marked difference between the two in that the neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems without being ill. ~"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.763
- The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process. ~"Instinct and the Unconscious" (1919). In CW 8: The Structure and Dynamics of the Psyche P.277
- The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. This peculiarity lends plausibility to the view that dreams are inspirations. ~"The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the Psyche. P.574
- The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own.~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.498
- The individual ego could be conceived as the commander of a small army in the struggle with his environments war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event. ~"Analytical Psychology and Weltanschauung" (1928) In CW 8: The Structure and Dynamics of the Psyche. P.693
- The prospective function, on the other hand, is anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. . . . The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behavior of things but need not necessarily agree in every detail. Only in the latter case can we speak of "prophecy." That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favorable position than consciousness. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 493
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- Though dreams contribute to the self-regulation of the psyche by automatically bringing up everything that is repressed or neglected or unknown, their compensatory significance is often not immediately apparent because we still have only a very incomplete knowledge of the nature and the needs of the human psyche. There are psychological compensations that seem to be very remote from the problem on hand. In these cases one must always remember that every man, in a sense, represents the whole of humanity and its history. What was possible in the history of mankind at large is also possible on a small scale in every individual. What mankind has needed may eventually be needed by the individual too. It is therefore not surprising that religious compensations play a great role in dreams. That this is increasingly so in our time is a natural consequence of the prevailing materialism of our outlook. ~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 483

- To interpret the dream-process as compensatory is in my view entirely consistent with the nature of the biological process in general. Freud's view tends in the same direction, since he too ascribes a compensatory role to dreams in so far as they preserve sleep. . . . As against this, we should not overlook the fact that the very dreams which disturb sleep most-and these are not uncommon-have a dramatic structure which aims logically at creating a highly affective situation, and builds it up so efficiently that it unquestionably wakes the dreamer. Freud explains these dreams by saying that the censor was no longer able to suppress the painful affect. It seems to me that this explanation fails to do justice to the facts. Dreams which concern themselves in a very disagreeable manner with the painful experiences and activities of daily life and expose just the most disturbing thoughts with the most painful distinctness are known to everyone. It would, in my opinion, be unjustified to speak here of the dream's sleep-preserving, affect-disguising function. One would have to stand reality on its head to see in these dreams a confirmation of Freud's view. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 485

- To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behavior. ~"On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.404

- We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind.~"On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.417

- When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. ~"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.752

- Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. ~"The Psychological Foundation for the Belief in Spirits (1920). In CW 8: The Structure and Dynamics of the Psyche. P.595

- Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.; Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

- - "As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments." (from "The Undiscovered Self", 1957)

- - "The Christian symbol is a living thing that carries in itself the seeds of further development." (from "The Undiscovered Self", 1957)

- - "Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units." (from "The Undiscovered Self", 1957)

- "The bigger the crowd, the more negligible the individual." — C.G. Jung (The Undiscovered Self)

- "Insofar as society is itself composed of de-individualized human beings, it is completely at the mercy of ruthless individualists. Let it band together into groups and organizations as much as it likes – it is just this banding together and the resultant extinction of the individual personality that makes it succumb so readily to a dictator. A million zeros joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but our fatally shortsighted age things only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman... People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations in the world can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. ~Carl Jung"; The Undiscovered Self

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- Any theory based on experience is necessarily statistical; that is to say, it formulates an ideal average which abolishes all exceptions at either end of the scale and replaces them by an abstract mean. This mean is quite valid though it need not necessarily occur in reality. Despite this it figures in the theory as an unassailable fundamental fact. ... If, for instance, I determine the weight of each stone in a bed of pebbles and get an average weight of 145 grams, this tells me very little about the real nature of the pebbles. Anyone who thought, on the basis of these findings, that he could pick up a pebbles of 145 grams at the first try would be in for a serious disappointment. Indeed, it might well happen that however long he searched he would not find a single pebble weighing exactly 145 grams. The statistical method shows the facts in the light of the ideal average but does not give us a picture of their empirical reality. While reflecting an indisputable aspect of reality, it can falsify the actual truth in a most misleading way. The Undiscovered Self p 6

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- Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? (*Carl Jung, The Undiscovered Self*)

- Human knowledge consists essentially in the constant adaptation of the primordial pattern of ideas that were given us 'a priori'. These need certain modifications, because, in their original form, they are suited to an archaic mode of life, but not to the demands of a specifically differentiated (modern) environment. If the flow of instinctive dynamism into our life is to be maintained, as is absolutely necessary for our existence, then it is imperative that we remold these archetypal forms into ideas which are adequate to the challenge of the present.... (Carl Jung, The Undiscovered Self)

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- It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future, must make himself such a quantité négligeable. ~The Undiscovered Self p 45
- Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form. (Carl Jung, The Undiscovered Self)
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- Instincts...are highly conservative and of extreme antiquity as regards both their dynamism and their form. Their forms, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture ... (Carl Jung, The Undiscovered Self)
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- Just as man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. ~The Undiscovered Self p 23
- Nothing estranges man more from the ground plan of his instincts than his learning capacity, which turns out to be a genuine drive toward progressive transformations of human modes of behavior. It, more than anything else, is responsible for the altered conditions of our existence and the need for new adaptations which civilization brings. It is also the source of numerous psychic disturbances and difficulties occasioned by man's progressive alienation from his instinctual foundation, i.e., by his uprootedness and identification with his conscious knowledge of himself, by his concern with consciousness at the expense of the unconscious. The result is that modern man can know himself only in so far as he can become conscious of himself.... (Carl Jung, The Undiscovered Self)
- Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." (from "The Undiscovered Self", 1957)
- Reason alone does not suffice. ~The Undiscovered Self p 98
- Separation from his instinctual nature inevitably plunges civilized man into the conflict between conscious and unconscious, spirit and nature, knowledge and faith ... In contrast to the subjectivism of the conscious mind, the unconscious is objective, manifesting itself mainly in the form of contrary feelings, fantasies, emotions, impulses and dreams, none of which one makes oneself, but which come upon one objectively ... The religious person, so far as one can judge, stands directly under the influence of the reaction from the unconscious. (Carl Jung, The Undiscovered Self)
- That religious experiences exist no longer needs proof. But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences. The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience. Anyone who has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations. Absolute certainty brings its own evidence and has no need of anthropomorphic proofs. (Carl Jung, The Undiscovered Self)

- The religious person enjoys a great advantage when it comes to answering the crucial question that hangs over our time like a threat: he has a clear idea of the way his subjective existence is grounded in his relation to "God". I put the word "God" in quotes in order to indicate that we are dealing with an anthropomorphic idea whose dynamism and symbolism are filtered through the medium of the unconscious psyche. Anyone who wants to can at least draw near to the source of such experiences, no matter whether he believes in God or not. Without this approach it is only in rare cases that we witness those miraculous conversions of which Paul's Damascus experience is the prototype. (Carl Jung, The Undiscovered Self)
- The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? ~The Undiscovered Self p 85
- The seat of faith...is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. (Carl Jung, The Undiscovered Self)
- These biological considerations naturally apply also to Homo sapiens, who still remain within the framework of general biology despite the possession of consciousness, will, and reason. The fact that our conscious activity is rooted in instinct and derives from it its dynamism, as well as the basic features of its ideational forms, has the same significance for human psychology as for all other members of the animal kingdom. (Carl Jung, The Undiscovered Self)
- This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. (Carl Jung, The Undiscovered Self)
- This task is so exacting and its fulfillment so advantageous, that he forgets himself in the process, losing sight of his instinctual nature and putting his own conception of himself in place of his real being. In this way he slips imperceptibly into a purely conceptual world where the products of his conscious activity progressively replace reality. (Carl Jung, The Undiscovered Self)
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- To this question there is a positive answer only when the individual is willing to fulfill the demands of rigorous self-examination and self-knowledge. If he follows through his intention, he will not only discover some important truths about himself, but will also have gained a psychological advantage: he will have succeeded in deeming himself worthy of serious attention and sympathetic interest. He will have set his hand, as it were, to a declaration, of his own human dignity and taken the first step towards the foundations of his consciousness -- that is, towards the unconscious, the only accessible source of religious experience. (Carl Jung, The Undiscovered Self)
- We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. ~The Undiscovered Self p 110
- Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and considered by a psyche. Consciousness is a precondition of being. ~The Undiscovered Self p 48
- Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. ~"The Undiscovered Self" (1957). In CW 10: Civilization in Transition. P. 528

- You can take away a man's gods, but only to give him others in return. The Undiscovered Self p 63

(2) Consciousness, because of its directed functions, exercises an inhibition (which Freud calls censorship) on all incompatible material, with the result that it sinks into the unconscious.

(3) Consciousness constitutes the momentary process of adaptation, whereas the unconscious contains not only all the forgotten material of the individual's own past, but all the inherited behavior traces constituting the structure of the mind [i.e., archetypes].

(4) The unconscious contains all the fantasy combinations which have not yet attained the threshold intensity, but which in the course of time and under suitable conditions will enter the light of consciousness. ["The Transcendent Function," CW 8, par. 132.]

- - "[One of my patients] dreamed that she was commanded to descend into "a pit filled with hot stuff." This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming "Not out but through!" (from "From the Life and Work of C. G. Jung" by Aniela Jaffe)

- - "[The psychiatrist] is inclined to suspect the mental sanity of anybody who sees more than plain madness in the ravings of a lunatic." (from "On the Psychogenesis of Schizophrenia", 1939)

- - "[Visions] are like dreams, only they occur in the waking state." ("The Psychological Foundations of Belief in Sprits", 1920)

- - "A decent oligarchy-call it aristocracy if you like-is the most ideal form of government. It depends on the quality of a nation whether they evolve a decent oligarchy or not. ...

- - "A man's foremost interest should be his work. But [for] a woman-man is her work and her business. Yes, I know it sounds like a convenient philosophy of the selfish male when I say that. But marriage means a home. And home is like a nest- not enough room for both birds at once. One sits inside, the other perches on the edge and looks about and attends to all outside business." (from "Men, Women, and God", 1955)

- - "Always behind what we imagine are our best deeds stands the devil, patting us paternally on the shoulder and whispering, "Well done!" (from "Civilization in Transition", 1958)

- - "An understanding heart is everything, in a teacher. ... One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child." (from "The Gifted Child", 1942)

- - "Any attempt to create a spiritual attitude by splitting off and suppressing the instincts is a falsification. Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. ... Both [spirituality and sensuality] must live, each drawing life from the other." ("Marriage as a Psychological Relationship", 1925)

- - "Conscience itself [asserts] that it is a voice of God." (from "Civilization in Transition", 1958)

- - "Everything living strives for wholeness." (from "On the Nature of Dreams", 1945)

- - "First it was passion, and then it became duty, and finally an intolerable burden." ("Marriage as a Psychological Relationship", 1925)

- - "Free will is doing gladly and freely that which one must do." (from "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen)

- - "History is not contained in thick books but lives in our very blood." (from "Woman in Europe", 1927)

- - "I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God." (from "The Old Wise Man" published in Time, 1955)
- - "If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach His own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)
- - "If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha?" (from "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen)
- - "In psychotherapy, enthusiasm is the secret of success." (from "On the Psychogenesis of Schizophrenia", 1939)
- - "Individuation does not shut one out from the world, but gathers the world to oneself." (from "On the Nature of the Psyche", 1947)
- - "It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else.
- - "Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man." (from "A Psychological Approach to the Dogma of the Trinity", 1942)
- - "Learn your theories well but put them aside when you confront the mystery of the living soul." (from "Madness, Heresy, and the Rumor of Angels: The Revolt Against the Mental Health System" by Seth Farber)
- - "Medicine in the hand of a fool was ever poison and death." (from "Freud and Psychoanalysis", 1961)
- - "Nature must not win the game, but she cannot lose." (from "Alchemical Studies", 1942)
- - "No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning." (from "Woman in Europe", 1927)
- - "Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents." (from "Paracelsus", 1929)
- - "One can easily throw dust into one's own eyes with theories." ("Analytical Psychology and Education", 1924)
- - "Out of opposition, a new birth." (from "Psychology of the Transference", 1946)
- - "Sentimentality is the superstructure erected upon brutality." (from "'Ulysses': A Monologue", 1932)
- - "The biographies of great artists make it abundantly clear that the creative urge is often so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness. The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle." (from "The Spirit in Man, Art, and Literature", 1930)
- - "The brain is viewed as an appendage of the genital glands." (from "The Old Wise Man" published in Time, 1955)
- - "The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone." (from "Some Crucial Points in Psychoanalysis", 1934)

- - "The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. ... Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development." (from "Analytical Psychology: Its Theory and Practice", 1935)
- - "The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870s. It has become a prejudice which hinders all progress, with nothing to justify it." ("General Aspects of Dream Psychology", 1916)
- - "The dream may either repudiate the dreamer in a most painful way, or bolster him up morally. The first is likely to happen to people who ... have too good an opinion of themselves; the second to those whose self-valuation is too low." (from "On the Nature of Dreams", 1945)
- - "The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity." (from "A Psychological Approach to the Dogma of the Trinity", 1942)
- - "The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension of opposites." (from "Alchemical Studies", 1942)
- - "The moment of the outbreak of neurosis is not just a matter of chance; as a rule it is most critical. It is usually the moment when a new psychological adjustment, that is, a new adaptation, is demanded." ("Psychoanalysis and Neurosis", 1916)
- - "The more a man's life is shaped by the collective norm, the greater is his individual immorality." ("Psychological Types", 1921)
- - "The more intelligent and cultured a man is, the more subtly he can humbug himself." (from "Analytical Psychology and Education", 1924)
- - "The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behavior. For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them." (from "The Stages of Life", 1931)
- - "The right time comes when one is ready." (from "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen)
- - "The spirit ... is two-faced and paradoxical: a great help and an equally great danger." (from "On the Nature of the Psyche", 1947)
- - "The tyrannical demagogue Moses." (from "The Spirit in Man, Art, and Literature", 1930)
- - "The world hangs on a thin thread, and that thread is the psyche of man." (from "Conversations with Carl Jung, and Reactions from Ernest Jone" by Richard I. Evans)
- - "There is no recrossing the Rubicon." (from "Individual Dream Symbolism in Relation to Alchemy", 1935)
- - "We are the manner in which the Lord is born." (from "A Psychological Approach to the Dogma of the Trinity", 1942)
- - "We had a [schizophrenic] patient with whom it was impossible to carry on a sane conversation; he produced only a crazy mixture of delusional ideas and queer words. This man once went down with a serious physical illness, and I expected it would be very difficult to treat him. But But not at all. He was entirely changed; he became friendly and obliging, and carried out all the doctor's orders with patience and gratitude. His eyes lost their evil darting looks, and shone quietly and with understanding. One morning I came to his room with the usual greeting: "Good morning, how are you?" But the patient forestalled me with his well-known refrain: "Here comes another of the dog and monkey troupe wanting to play the Savior." Then I knew his physical trouble was over. From that moment the whole of his reason was as if blown away again." ("The Content of the Psychoses", 1908)

- - "What youth found and must find outside, the man of life's afternoon must find within himself." ("Two Essays on Analytical Psychology", 1917)
- - "Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking." ("Two Essays on Analytical Psychology", 1917)
- - "Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter; it faithfully shows whatever looks into it. ... The mirror lies behind the mask and shows the true face.
- - "Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation." (from "Civilization in Transition", 1958)
- - "Yahweh is both just and unjust, kindly and cruel, truthful and deceitful." (from "A Psychological View of Conscience", 1958)
- ". . . The development of consciousness is the burden, the suffering, and the blessing of humankind." C.G. Jung, 1955
- "...it seemed to me I was living in an insane asylum of my own making. I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I was analyzing them. I read a Greek or Negro myth as if a lunatic were telling me his anamnesis." — C.G. Jung (Analytical Psychology, Its Theory and Practice: The Tavistock Lectures)
- "A dream that is not understood remains a mere occurrence; understood it becomes a living experience." C.G. Jung CW11: 497
- "Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purpose through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense— he is "collective man"— one who carries and shapes the unconscious, psychic forms of mankind." — C.G. Jung
- "As far as we can discern, the sole purpose of human existence is to kindle a light of meaning in the darkness of mere being" — C.G. Jung (Memories Dreams Reflections)
- "Even a happy life cannot be without a measure of darkness, and the word happy would lose its meaning if it were not balanced by sadness." — C.G. Jung
- "I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love." — C.G. Jung
- "If we feel our way into the human secrets of the sick person, the madness also reveals its system, and we recognize in the mental illness merely an exceptional reaction to emotional problems which are not strange to us. --"The Content of the Psychoses" — C.G. Jung (The Psychogenesis of Mental Disease)
- "Image is psyche." — C.G. Jung
- "In every adult there lurks a child--an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole." -C. G. Jung CW17: 286
- "Midlife is the time to let go of an over dominant ego and to contemplate the deeper significance of human existence." — C.G. Jung
- "Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, 'There is something not right,' no matter how much his rightness is supported by public opinion or by the moral code." — C.G. Jung

- "That which compels us to create a substitute for ourselves is not the external lack of objects, but our incapacity to lovingly include a thing outside of ourselves" — C.G. Jung (Symbols of Transformation)
- "The fact that a man who goes his own way ends in ruin means nothing...He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths...There are not a few who are called awake by the summons of the voice, whereupon they are at once set apart from the others, feeling themselves confronted with a problem about which the others know nothing. In most cases it is impossible to explain to the others what has happened, for any understanding is walled off by impenetrable prejudices. "You are no different from anybody else," they will chorus or, "there's no such thing," and even if there is such a thing, it is immediately branded as "morbid"...He is at once set apart and isolated, as he has resolved to obey the law that commands him from within. "His own law!" everybody will cry. But he knows better: it is the law...The only meaningful life is a life that strives for the individual realization--absolute and unconditional--of its own particular law...To the extent that a man is untrue to the law of his being...he has failed to realize his own life's meaning.
- "The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs. (on being 36 yrs old)" — C.G. Jung (Symbols of Transformation)
- "The years... when I pursued the inner images were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then." — C.G. Jung
- "We do not know whether Hitler is going to found a new Islam. He is already on the way; he is like Mohammad. The emotion in Germany is Islamic; warlike and Islamic. They are all drunk with wild god. That can be the historic future." — C.G. Jung (The Symbolic Life: Miscellaneous Writings)
- "Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysses of the earth and vast as the sky" (Book of Job, Para. 758).
- [If the unconscious is] [...] properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere. Carl Gustav Jung, Letters, vol.2 pg.595
- [Introversion] is normally characterized by a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive and prefers to hide behind mistrustful scrupulousness. [Extraversion] is normally characterized by an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments, and, setting aside any possible misgivings, will often venture forth with careless confidence into unknown situations. In the first case obviously the subject, and in the second the object, is all-important. ["The Problem of the Attitude-Type," CW 7, par. 62.]
- [The trickster] is a forerunner of the savior He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. ["On the Psychology of the Trickster-Figure," CW 9i, par. 472],
- A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, Islam) or to the path of salvation and liberation (Buddhism). [Ibid. par. 507.]
- A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained -and more than attained- shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense?
- A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbor. ~"The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

- A man's foremost interest should be his work. But [for] a woman-man are her work and her business. Yes, I know it sounds like a convenient philosophy of the selfish male when I say that. But marriage means a home. And home is like a nest- not enough room for both birds at once. One sits inside, the other perches on the edge and looks about and attends to all outside business. ~ Carl Jung, in *Men, Women, and God* (C.G. Jung Speaking, 1955)
- Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. ~C.G. Jung *Mysterium Coniunctionis*; Paragraph 792.
- All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. ~*The Integration of the Personality* p. 72
- All the works of man have their origin in creative fantasy. What right have we then to depreciate imagination?
- Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [*The Self, ibid*" par. 59.]
- Although this peculiarity is most clearly observable in psychopathology, fundamentally it is a normal phenomenon, which can be recognized with the greatest ease in the projections made by the primitive psyche. The tendency to split means that parts of the psyche detach themselves from consciousness to such an extent that they not only appear foreign but lead an autonomous life of their own. It need not be a question of hysterical multiple personality, or schizophrenic alterations of personality, but merely of so-called "complexes" that come entirely within the scope of the normal. ["Psychological Factors in Human Behavior," CW 8, par. 253].
- Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to moral control and prove almost impossible to influence. These resistances are usually bound up with projections, which are not recognized as such, and their recognition is a moral achievement beyond the ordinary. While some traits peculiar to the shadow can be recognized without too much difficulty as one's personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person. [*Ibid.* par. 16.]
- An ancient adept has said: "If the wrong man uses the right means, the right means work in the wrong way." This Chinese saying, unfortunately only too true, stands in sharp contrast to our belief in the "right" method irrespective of the man who applies it. In reality, everything depends on the man and little or nothing on the method. ~*The Secret of the Golden Flower. Commentary* by C. G. Jung (1931). In CW 18: P.4
- An attitude that seeks to do justice to the unconscious as well as to one's fellow human beings cannot possibly rest on knowledge alone, in so far as this consists merely of thinking and intuition. It would lack the function that perceives values, i.e., feeling, as well as the function *du réel*, i.e., sensation, the sensible perception of reality. [*the Psychology of the Transference,* CW 16, par.486.]
- An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. [*The Therapeutic Value of Abreaction,* CW 16, par. 277.]
- An extreme state of unconsciousness is characterized by the predominance of compulsive instinctual processes, the result of which is either uncontrolled inhibition or a lack of inhibition throughout. The happenings within the psyche are then contradictory and proceed in terms of alternating, non-logical antitheses. In such a case the level of consciousness is essentially that of a dream-state. A high degree of consciousness, on the other hand, is characterized by a heightened awareness, a preponderance of will, directed, rational behavior, and an almost total absence of instinctual determinants. The unconscious is then found to be at a definitely animal level. The first state is lacking in intellectual and ethical achievement, the second lacks naturalness. [*Psychological Factors in Human Behavior,* CW 8, par. 249.]

- An understanding heart is everything in a teacher, and cannot be esteemed highly enough. One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feeling. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child.

- Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is; of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 503

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- Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. ~"Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P. 324

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- Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. ~"Wotan" (1936). In CW 10: Civilization in Transition. P. 395

- As a rule it occurs when the analysis has constellated the opposites so powerfully that a union or synthesis of the personality becomes an imperative necessity. . . . [This situation] requires a real solution and necessitates a third thing in which the opposites can unite. Here the logic of the intellect usually fails, for in a logical antithesis there is no third. The "solvent" can only be of an irrational nature. In nature the resolution of opposites is always an energetic process: she acts symbolically in the truest sense of the word, doing something that expresses both sides, just as a waterfall visibly mediates between above and below. [The Conjunction," CW 14, par. 705.]

- As a rule, whenever such a falsification of type takes place . . . the individual becomes neurotic later, and can be cured only by developing the attitude consonant with his nature.["General Description of the Types," *ibid.*, par. 560.]

- As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima - possessed and have thus been transformed into the animus of their own anima. ~Aion (1951). CW 9, Part II: P.29

- Concrete sensation never appears in "pure" form, but is always mix-ed up with ideas, feelings, thoughts. . . . The concrete sensation of a flower . . . conveys a perception not only of the flower as such, but also of the stem, leaves, habitat, and so on. It is also instantly mingled with feeling of pleasure or dislike which the sight of the flower evokes, or with simultaneous olfactory perceptions, or with thoughts about its botanical classification, etc. But abstract sensation immediately picks out the most salient sensuous attribute of the flower, its brilliant redness, for instance, and makes this the sole or at least the principle content of consciousness, entirely detached from all other admixtures. Abstract sensation is found chiefly among artists. Like every abstraction, it is a product of functional differentiation. [*Ibid.* par. 794.]

- Confrontation with the shadow produces at first a dead balance, a standstill that hampers moral decisions and makes convictions ineffective or even impossible. Everything becomes doubtful. [Ibid. par. 708.]

- Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too--as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual." [Conscious, Unconscious, and Individuation," CW 9i, par. 522.]

- Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not - as I would expressly like to emphasize-involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation.

- Creative powers can just as easily turn out to be destructive. It rests solely with the moral personality whether they apply themselves to good things or to bad. And if this is lacking, no teacher can supply it or take its place

- Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams. ~Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 122

- Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. ~"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.312

- Each new case that requires thorough treatment is pioneer work, and every trace of routine then proves to be a blind alley. Consequently the higher psychotherapy is a most exacting business, and sometimes it sets tasks which challenge not only our understanding or our sympathy but the whole man. The doctor is inclined to demand this total effort from his patients, yet he must realize that this same demand only works if he is aware that it also applies to himself. ~"The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.367

- Either type has a predilection to marry its opposite, each being unconsciously complementary to the other. . . . The one takes care of reflection and the other sees to the initiative and practical action. When the two types marry, they may effect an ideal union. So long as they are fully occupied with their adaptation to the manifold external needs of life they fit together admirably. ["The Problem of the Attitude-Type," CW 7, par. 80.]

- Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. ~Civilization in Transition (1964)

- Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcizing shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor. And indeed, we must rate those doctors - wise in every sense - who know how to surround themselves with the aura of a medicine-man. They have not only the biggest practices but also get the best results. This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree. The medical exorcist betrays by his whole demeanor his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor. In this way he wins the sick man's mind, which from then on helps him to restore his body to health. The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. ~In CW 4: Freud and Psychoanalysis. P.578

- Every father is given the opportunity to corrupt his daughter's nature, and the educator, husband, or psychiatrist then has to face the music. For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother. The disastrous repetition of the family pattern could be described as the psychological original sin, or as the curse of the Atrides running through the generations. ~Mysterium Coniunctionis (1955) CW 14: P. 232
- Every form of addiction is bad, no matter whether the narcotic be alcohol, morphine or idealism.
- Every interpretation is a hypothesis, an attempt to read an unknown text. An obscure dream, taken in isolation, can hardly ever be interpreted with any certainty. For this reason I attach little importance to the interpretation of single dreams. A relative degree of certainty is reached only in the interpretation of a series of dreams, where the later dreams correct the mistakes we have made in handling those that went before. Also, the basic ideas and themes can be recognized much well in a dream-series. ~"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 322
- Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; a hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man."Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338
- Everyone is now a stranger among strangers. Kinship libido-which could still engender a satisfying feeling of belonging together, as for instance in the early Christian communities-has long been deprived of its object. But, being an instinct, it is not to be satisfied by any mere substitute such as a creed, party, nation, or state. It wants the human connection. That is the core of the whole transference phenomenon, and it is impossible to argue it away, because relationship to the self is at once relationship to our fellow man, and no one can be related to the latter until he is related to himself.["The Psychology of the Transference," CW 16, par. 445.]
- Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. ~Mysterium Coniunctionis (1955) CW 14: P 258
- Everything that irritates us about others can lead us to a better understanding of ourselves.
- Experience has taught me to keep away from therapeutic methods as much as from diagnoses. The enormous variation among individuals and their neuroses has set before me the ideal of approaching each case with a minimum of prior assumptions. The ideal would naturally be to have no assumptions at all. But this is impossible even if one exercises the most rigorous self-criticism, for one is oneself the biggest of all one's assumptions, and the one with the gravest consequences. Try as we may to have no assumptions and to use no ready-made methods, the assumption that I myself am will determine my method: as I am, so will I proceed. ~"The Realities of Practical Psychotherapy" (1937). In CW 16: The Practice of Psychotherapy. P.543
- Extracted from an extraordinary letter to a friend Mrs. Frobel, written at age 70 in 1945.
- Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. ~"The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335
- First and foremost, it is a critical tool for the research worker, who needs definite points of view and guidelines if he is to reduce the chaotic profusion of individual experiences to any kind of order. . . . Secondly, a typology is a great help in understanding the wide variations that occur among individuals, and it also furnishes a clue to the fundamental differences in the psychological theories now current. Last but not least, it is an essential means for determining the "personal equation" of the practicing psychologist, who, armed with an exact knowledge of his differentiated and inferior functions, can avoid many serious blunders in dealing with his patients. ["Psychological Typology, *ibid*" par. 986.]
- For an idealistic woman, a depraved man is often the bearer of the soul-image; hence the "savior-fantasy" so frequent in such cases. The same thing happens with men, when the prostitute is surrounded with the halo of a soul crying for succor. [*Ibid.* par. 811.]

- For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it, arises the picture of the world as we know it today. [Ibid. par. 646.]
- For one type of person (called the infantile-rebel) a positive transference is, to begin with, an important achievement with a healing significance; for the other (the infantile-obedient) it is a dangerous backsliding, a convenient way of evading life's duties. For the first a negative transference denotes increased insubordination, hence a backsliding and an evasion of life's duties, for the second it is a step forward with a healing significance. ["Some Crucial Points in Psychoanalysis," CW 4, par. 659.]
- From the ancient records we know that the divine drama was enacted between God and his people, who were betrothed to him, the masculine dynamis, like a woman, and over whose faithfulness he watched jealously. A particular instance of this is Job, whose faithfulness is subjected to a savage test. As I have said, the really astonishing thing is how easily Yahweh gives in to the insinuations of Satan. If it were true that he trusted Job perfectly, it would be logical for Yahweh to defend him, unmask the malicious slanderer, and make him pay for his defamation of God's faithful servant. But Yahweh never thinks of it, not even after Job's innocence has been proved. We hear nothing of a rebuke or disapproval of Satan. Therefore we cannot doubt Yahweh's connivance. His readiness to deliver Job into Satan's murderous hands proves that he doubts Job precisely because he projects his own tendency to unfaithfulness upon a scapegoat. There is reason to suspect that he is about to loosen his matrimonial ties with Israel but hides this intention from himself. (Book of Job; Para. 616)
- From the circle and quaternity motif is derived the symbol of the geometrically formed crystal and the wonder-working stone. From here analogy formation leads on to the city, castle, church, house, and vessel. Another variant is the wheel (rota). The former motif emphasizes the ego's containment in the greater dimension of the self; the latter which emphasizes the rotation thus appears as a circumambulation. Psychologically, it denotes concentration on and preoccupation with a center. Carl Gustav Jung, *The Collected Works*, pg.352, RFC Hull, Trans. Vol ninth Part i, 2nd edition. Princeton, Princeton UP, 1968
- From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. ["Spirit and Life," CW 8, par. 643.]
- Generally speaking, a judging observer [thinking or feeling type] will tend to seize on the conscious character, while a perceptive observer [sensation type or intuitive] will be more influenced by the unconscious character, since judgment is chiefly concerned with the conscious motivation of the psychic process, while perception registers the process itself. ["General Description of the Types," *ibid.*, par. 576.]
- God always speaks mythologically. Carl Gustav Jung, *Letters*, vol.2 pg.9
- God of God [...] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas. He is still indefinite as God and Devil. *Septem Sermones ad Mortuos*, 1916
- Great talents are the most lovely and often the most dangerous fruits on the tree of humanity. They hang upon the most slender twigs that are easily snapped off.
- He [the teacher] has already learned that the emptiest head, parroting a method which can well be the best student. His whole environment speaks and lives there in front of him, all that success and happiness is outside and that one needed only the right method to achieve what you want. *Collected Works*, Volume 6
- Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile" i.e., creative-fantasies. ~"The State of Psychotherapy Today" (1934). In *CW 10: Civilization in Transition*. P.355
- His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: The union with God Letter from Dr. Carl Jung to Bill Wilson, the co-founder of Alcoholics Anonymous, January 30, 1961

- How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. ["On Psychic Energy," CW 8, par. 91.]
- I could not say I believe. I know! I have had the experience of being gripped by something that is stronger than myself, something that people call God.
- I have always been impressed by the fact that there are a surprising number of individuals who never use their minds if they can avoid it, and an equal number who do use their minds, but in an amazingly stupid way.
- I have no theory about dreams; I do not know how dreams arise. And I am not at all sure that - my way of handling dreams even deserves the name of a "method." I share all your prejudices against dream-interpretation as the quintessence of uncertainty and arbitrariness. On the other hand, I know that if we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it. This something is not of course a scientific result to be boasted about or rationalized; but it is an important practical hint which shows the patient what the unconscious is aiming at. Indeed, it ought not to matter to me whether the result of my musings on the dream is scientifically verifiable or tenable; otherwise I am pursuing an ulterior-and therefore autoerotic-aim. I must content myself wholly with the fact that the result means something to the patient and sets his life in motion again. I may allow myself only one criterion for the result of my labors: does it work? As for my scientific hobby-my desire to know why it works-this I must reserve for my spare time. ~"The Aims of Psychotherapy" (1931). In CW 16: The Practice of Psychotherapy. pg. 86
- I leave theory aside as much as possible when analyzing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such a hypothesis in order to find courage to deal with dreams at all. ~"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 318
- If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty. And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness. A conflict of duty forces us to examine our conscience and thereby to discover the shadow. ~"Depth Psychology and a New Ethic. (1949). In CW 18. P.17
- If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. [Conclusion," CW 9ii, par. 423.]
- If one does not understand a person, one tends to regard him as a fool.
- If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image. Thus it also occurs within; in other words, it becomes conscious. ~From the Basel Seminar (1934)
- If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention. Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured. The biological and political history of man is an elaborate repetition of the same thing. But the history of the mind offers a different picture. Here the miracle of reflecting consciousness intervenes -- the second cosmogony [ed. note: what Teilhard de Chardin called the origin of the "noosphere," the layer of "mind"]. The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain -- found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. ~Memories, Dreams and Reflections [p. 339]

- If the mediatory product remains intact, it forms the raw material for a process not of dissolution but of construction, in which thesis and antithesis both play their part. In this way it becomes a new content that governs the whole attitude, putting an end to the division and forcing the energy of the opposites into a common channel. The standstill is overcome and life can flow on with renewed power towards new goals. [Ibid. par. 827.]
- If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. The Integration of the Personality p. 285
- If thinking fails as the adapted function, because it is dealing with a situation to which one can adapt only by feeling, then the unconscious material activated by regression will contain the missing feeling function, although still in embryonic form, archaic and undeveloped. Similarly, in the opposite type, regression would activate a thinking function that would effectively compensate the inadequate feeling. ["On Psychic Energy," CW 8, par. 65.]
- In general, a judgmental [judging] set observer will capture more of the conscious character, while a perceptive [perceiving] set observer is more influenced by the unconscious character, since the sentence is more interested in the conscious motivation of mental functioning, while the perception of more The mere happening registered. Collected Works, Volume 6
- In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. ~"Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P.125
- In studying the history of the human mind one is impressed again and again by the fact that the growth of the mind is the widening of the range of consciousness, and that each step forward has been a most painful and laborious achievement. One could almost say that nothing is more hateful to man than to give up even a particle of his unconsciousness. Ask those who have tried to introduce a new idea!
- In that event, the persona, being unconscious, will be projected on a person of the same sex, thus providing a foundation for many cases of open or latent homosexuality, and of father-transferences in men or mother-transferences in women. In such cases there is always a defective adaptation to external reality and a lack of relatedness, because identification with the soul produces an attitude predominantly oriented to the perception of inner processes. [Ibid. par. 809.]
- In the course of development following puberty, consciousness is confronted with affective tendencies, impulses, and fantasies which for a variety of reasons it is not willing or not able to assimilate. It then reacts with repression in various forms, in the effort to get rid of the troublesome intruders. The general rule is that the more negative the conscious attitude is, and the more it resists, devalues, and is afraid, the more repulsive, aggressive, and frightening is the face which the dissociated content assumes. ["The Philosophical Tree," CW 13, par. 464.]
- In this way we can orient ourselves with respect to the immediate world as completely as when we locate a place geographically by latitude and longitude. The four functions are somewhat like the four points of the compass; they are just as arbitrary and just as indispensable. Nothing prevents our shifting the cardinal points as many degrees as we like in one direction or the other, or giving them different names. It is merely a question of convention and intelligibility. But one thing I must confess: I would not for anything dispense with this compass on my psychological voyages of discovery. ["A Psychological Theory of Types," CW 6, pars. 958f.]
- Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Gustav Jung, Alchemical Studies, Collected Works 13, par.53
- It all depends on how we look at things, and not on how they are themselves.
- It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts.

- It is a fact that in my practical work I confronts always an overwhelming fact that the person is almost incapable of a different point of view to understand than his own or to apply. could [...] A basis for the settlement of the dispute the opinion of my be convinced that the recognition of types of settings, but not only the existence of such types, but also the fact that everyone is in his type too self-conscious to the degree that he of the complete understanding of the other position is incompetent. Collected Works, Volume 6
- It is a therapeutic necessity, indeed, the first requisite of any thorough psychological method, for consciousness to confront its shadow. In the end this must lead to some kind of union, even though the union consists at first in an open conflict, and often remains so for a long time. It is a struggle that cannot be abolished by rational means. When it is willfully repressed it continues in the unconscious and merely expresses itself indirectly and all the more dangerously, so no advantage is gained. The struggle goes on until the opponents run out of breath. What the outcome will be can never be seen in advance. The only certain thing is that both parties will be changed. ["Rex and Regina," CW 14, par. 514.]
- It is a woman's outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man's prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, I and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers. A man should live as a man and a woman as a woman. "Woman in Europe" (1927) In CW 10: Civilization in Transition. P. 243
- It is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. The synchronicity phenomena point, it seems to me, in this direction, for they show that the nonpsychic can behave like the psychic, and vice versa, without there being any causal connection between them. [Ibid. par. 418.]
- It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. ~"The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P. 307
- It should be someone already has a much clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Collected Works, Volume 6
- Just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Gustav Jung, Memories, Dreams and Reflections, pg.326
- Knowledge rests not upon truth alone, but upon error also.
- Man needs difficulties; they are necessary for health.
- Masses are always breeding grounds of psychic epidemics.
- Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. [The Psychology of the Transference," CW 16, par. 420.]
- Medicine in the hand of a fool was ever poison and death. just as we demand from a surgeon, besides his technical knowledge, a skilled hand, courage, presence of mind, and power of decision, so we must expect from an analyst a very serious and thorough psychoanalytic training of his own personality before we are willing to entrust a patient to him. I would even go so far as to say that the acquisition and practice of the psychoanalytic technique presuppose not only a specific psychological gift but in the very first place a serious concern with the molding of one's own character. ~"The Theory of Psychoanalysis" (1913). In CW 4: Freud and Psychoanalysis. P.450

- My example concerns a young woman patient who, in spite of efforts made on both sides, proved to be psychologically inaccessible. The difficulty lay in the fact that she always knew better about everything. Her excellent education had provided her with a weapon ideally suited to this purpose, namely a highly polished Cartesian rationalism with an impeccably "geometrical" idea of reality. After several fruitless attempts to sweeten her rationalism with a somewhat more human understanding, I had to confine myself to the hope that something unexpected and irrational would turn up, something that burst the intellectual retort into which she had sealed herself. Well, I was sitting opposite of her one day, with my back to the window, listening to her flow of rhetoric. She had an impressive dream the night before, in which someone had given her a golden scarab—a costly piece of jewellery. While she was still telling me this dream, I heard something behind me gently tapping on the window. I turned round and saw that it was a fairly large flying insect that was knocking against the window from outside in the obvious effort to get into the dark room. This seemed to me very strange. I opened the window and immediately and caught the insect in the air as it flew in. It was a scarabaeid beetle, or common rose-chafar, whose gold-green color most nearly resembles that of a golden scarab. I handed the beetle to my patient with the words "Here is your scarab." This broke the ice of her intellectual resistance. The treatment could now be continued with satisfactory results. ~Synchronicity: An Acausal Connecting Principle p. 110

- Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. ~Synchronicity: An Acausal Connecting Principle p. 33

- Neither our modern medical training nor academic psychology and philosophy can equip the doctor with the necessary education, or with the means, to deal effectively and understandingly with the often very urgent demands of his psychotherapeutic practice. It therefore behooves us, unembarrassed by our shortcomings as amateurs of history, to go to school once more with the medical philosophers of a distant past, when body and soul had not yet been wrenched asunder into different faculties. Although we are specialists par excellence, our specialized field, oddly enough, drives us to universalism and to the complete overcoming of the specialist attitude, if the totality of body and soul is not to be just a matter of words. ~"Psychotherapy and a Philosophy of Life" (1943). In CW 16: The Practice of Psychotherapy. P.190

- Never apply any theory, but always ask the patient how he feels about his dream images. For dreams are always about a particular problem of the individual about which he has a wrong conscious judgment. The dreams are the reaction to our conscious attitude in the same way that the body reacts when we overeat or do not eat enough or when we ill-treat it in some other way. Dreams are the natural reaction of the self-regulating psychic system. ~Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 123

- No amount of skepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. ~"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.325

- No analysis is capable of banishing all unconsciousness forever. The analyst must go on learning endlessly, and never forget that each new case brings new problems to light and thus gives rise to unconscious assumptions that have never before been constellated. We could say, without too much exaggeration, that a good half of every treatment that probes at all deeply consists in the doctor's examining himself, for only what he can put right in himself can he hope to put right in the patient. It is no loss, either, if he feels that the patient is hitting him, or even scoring off him: it is his own hurt that gives the measure of his power to heal. This, and nothing else, is the meaning of the Greek myth of the wounded physician. ["Fundamental Questions of Psychotherapy," *ibid.* para. 239.]

- No language exists that cannot be misused... Every Interpretation is hypothetical, for it is a mere attempt to read an unfamiliar text. p 11 & 14

- No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. ~Aion (1951). CW 9, Part II: Page 29
- No nation keeps its word. A nation is a big, blind worm, following what? Fate perhaps. A nation has no honor; it has no word to keep. ... Hitler is himself the nation. That incidentally is why Hitler always has to talk so loud, even in private conversation — because he is speaking with 78 million voices. ~During an interview with H. R. Knickerbocker (1939), quoted in A Life of Jung (2002) by Ronald Hayman, p. 360
- No one can flatter himself that he is immune to the spirit of his own epoch, or even that he possesses a full understanding of it. Irrespective of our conscious convictions, each one of us, without exception, being a particle of the general mass, is somewhere attached to, colored by, or even undermined by the spirit which goes through the mass. Freedom stretches only as far as the limits of our consciousness. ~Paracelsus the Physician (1942)
- No psychotherapist should lack that natural reserve which prevents people from riding roughshod over mysteries they do not understand and trampling them flat. This reserve will enable him to pull back in good time when he encounters the mystery of the patient's difference from himself, and to avoid the danger - unfortunately only too real - of committing psychic murder in the name of therapy. For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. ~"The Realities of Practical Psychotherapy" (1937). In CW 16: The Practice of Psychotherapy. P.564
- No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans,* the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans that they can just as suddenly become a victim of the demonic powers. ~"The Postwar Psychic Problems of the Germans" (1945)
*Written 1945.
- Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400
- Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. ~Contributions to Analytical Psychology. (1928)
- Nothing has a stronger influence psychologically on their environment and especially on their children than the un-lived life of the parent.
- Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. ~Mysterium Coniunctionis (1955) CW 14: P. 706
- Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. ~"Psychological Typology" (1936). In CW 6: Psychological Types. P. 964
- Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism, we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931

- Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned. It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Synchronicity acausality and occultism, dtv Verlag, Munich, 1990
- Once the projections are recognized as such, the particular form of rapport known as the transference is at an end, and the problem of individual relationship begins. [The Therapeutic Value of Abreaction, *ibid*" par. 287.]
- Once the unconscious content has been given form and the meaning of the formulation is understood, the question arises as to how the ego will relate to this position, and how the ego and the unconscious are to come to terms. This is the second and more important stage of the procedure, the bringing together of opposites for the production of a third: the transcendent function. At this stage it is no longer the unconscious that takes the lead, but the ego. [*ibid.* par. 181.]
- One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit.~In *Man and His Symbols*. (1964) Essay retitled "Symbols and the Interpretation of Dreams" In CW 18: P.61
- One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. [The Sacrifice," CW 5, par. 643.]
- One of the most difficult tasks men can perform, however much others may despise it, is the invention of good games and it cannot be done by men out of touch with their instinctive selves. ~Jung and the Story of Our Time, Laurens van der Post (1977)
- Only the mystics bring religion to what is creative itself. Carl Gustav Jung [LC 540]
- Ordinarily we do not think of "reflection" as ever having been instinctive, but associate it with a conscious state of mind. Reflexio means "bending back" and, used psychologically, would denote the fact that the reflex which carries the stimulus over into its instinctive discharge is interfered with by psychization. . . . Thus in place of the compulsive act there appears a certain degree of freedom, and in place of predictability a relative unpredictability as to the effect of the impulse.["Psychological Factors in Human Behavior," CW 8, par. 241.]
- Our blight is ideologies — they are the long-expected Antichrist! ~The Tibetan Book of the Great Liberation (1954)
- Our conscious intentions and actions are often frustrated by unconscious processes whose very existence is a continual surprise to us. We make slips of the tongue and slips in writing and unconsciously do things that betray our most closely guarded secrets-which are sometimes unknown even to ourselves. . . . These phenomena can . . . be demonstrated experimentally by the association tests, which are very useful for finding out things that people cannot or will not speak about.[The Structure of the Psyche," CW 8, par. 296.]
- Our heart glows, and secret unrest gnaws at the root of our being.
- Practical medicine is and has always been an art, and the same is true of practical analysis. True art is creation, and creation is beyond all theories. That is why I say to any beginner: Learn your theories as well as you can, but put them aside when you touch the miracle of the living soul. Not theories but your own creative individuality alone must decide.~Contributions to Analytical Psychology. (1928)
- Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Synchronicity: An Acausal Connecting Principle p. 25

- Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the symbol, whose value quantum exceeds that of the cause. But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. ["On Psychic Energy," CW 8, par. 47.]
- Regarded causally, regression is determined, say, by a "mother fixation." But from the final standpoint the libido regresses to the imago of the mother in order to find there the memory associations by means of which further development can take place, for instance from a sexual system into an intellectual or spiritual system. The first explanation exhausts itself in stressing the importance of the cause and completely overlooks the final significance of the regressive process. From this angle the whole edifice of civilization becomes a mere substitute for the impossibility of incest. But the second explanation allows us to foresee what will follow from the regression, and at the same time it helps us to understand the significance of the memory-images that have been reactivated. ["On Psychic Energy," CW 8, par. 65 . . .]
- Repression causes what is called a systematic amnesia, where only specific memories or groups of ideas are withdrawn from recollection. In such cases a certain attitude or tendency can be detected on the part of the conscious mind, a deliberate intention to avoid even the bare possibility of recollection, for the very good reason that it would be painful or disagreeable [Analytical Psychology and Education," CW 17, par. 199a.]
- Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. ["The Personal and the Collective Unconscious," CW 7, par. 202.]
- Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. ~Contributions to Analytical Psychology p. 193
- Show me a sane man, and I will cure him for you.
- Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, That indelible blot on the later Middle Ages. Psychological Types (1921), CW 6. P.344
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- So defined, the unconscious depicts an extremely fluid state of affairs: everything of which I know, but of which I am not at the moment thinking; everything of which I was once conscious but have now forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want, and do; all the future things that are taking shape in me and will sometime come to consciousness: all this is the content of the unconscious.[On the Nature of the Psyche," CW 8, par. 382.]
- Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better.
- Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. ~Aion (1951). CW 9: Part II: P. 412

- Synchronicity . . . consists of two factors: a) An unconscious image comes into consciousness either directly (i.e., literally) or indirectly (symbolized or suggested) in the form of a dream, idea, or premonition. b) An objective situation coincides with this content. The one is as puzzling as the other. ["Synchronicity: An Acausal Connecting Principle, *ibid*" par. 858.]
- Take as an example a businessman who takes too great a risk and consequently goes bankrupt. If he does not allow himself to be discouraged by this depressing experience, but, undismayed, keeps his former daring, perhaps with a little salutary caution added; his wound will be healed without permanent injury. But if, on the other hand, he goes to pieces, abjures all further risks, and laboriously tries to patch up his social reputation within the confines of a much more limited personality, doing inferior work with the mentality of a scared child, in a post far below him, then, technically speaking, he will have restored his persona in a regressive way. . . . Formerly perhaps he wanted more than he could accomplish; now he does not even dare to attempt what he has it in him to do. [*Ibid.* par. 254.]
- Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. ~The Integration of the Personality. (1939)
- That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated oneness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. ~Answer to Job, R. Hull, trans. (1984), pp. 157-158
- The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge. ~"Psychological Aspects of the Kore" (1941). In CW 9, Part I: The Archetypes of the Collective Unconscious. P. 918
- The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning—but only if the ego is willing to grant the other its rightful personality. ~"Concerning Rebirth" (1940) In CW 9, Part I: The Archetypes of the Collective Unconscious. P.237
- The "soul" which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. [The Psychology of the Transference," CW 16, par. 522.]
- The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. . . . I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. [The Psychological Aspects of the Kore," CW 9i, pars. 314f.]
- The book of Job is a landmark in the long historical development of a divine drama. At the time the book was written, there were already many testimonies which had given a contradictory picture of Yahweh—the picture of a God who knew no moderation in his emotions and suffered precisely from this lack of moderation. He himself admitted that he was eaten up with rage and jealousy and that this knowledge was painful to him. Insight existed along with cruelty, creative power along with destructiveness. Everything was there, and none of these qualities was an obstacle to the other. Such a condition is only conceivable either when no reflecting consciousness is present at all, or when the capacity for reflection is very feeble and a more or less adventitious phenomenon. A condition of this sort can only be described as amoral. (Book of Job, Para. 560)
- The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition. [*Ibid.* par. 832.]
- The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity.

- The common modern idea of spirit ill accords with the Christian view, which regards it as the summum bonum, as God himself. To be sure, there is also the idea of an evil spirit. But the modern idea cannot be equated with that either, since for us spirit is not necessarily evil; we would have to call it morally indifferent or neutral. [The Phenomenology of the Spirit in Fairytales," CW 9i, par. 394.]

- The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales. The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. ~Archetypes of the collective unconscious. From Collected Works of C. G. Jung , Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

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- The concept of the collective unconscious. From Collected Works of C. G. Jung, Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 42-53).

- The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the soul, or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. ~The Secret of the Golden Flower (1931) Commentary by G.Jung in CW 13: Alchemical Studies. P. 60

- The debt we owe to the play of imagination is incalculable.

- The definition, modes of manifestation and function of the collective unconscious are discussed. In addition to the personal unconscious generally accepted by medical psychology, the existence of a second psychic system of a universal and impersonal nature is postulated. This collective unconscious is considered to consist of preexistent thought forms, called archetypes, which give form to certain psychic material which then enters the conscious. Archetypes are likened to instinctual behavior patterns. Examples of ideas such as the concept of rebirth, which occur independently in various cultures and ages, are advanced as evidence for the collective unconscious. It is felt that there are as many archetypes as there are recurring situations in life, that when a situation occurs that corresponds to a particular archetype, the archetype presses for completion like an instinctual drive; resistance to its expression may result in neurosis. The existence of archetypes is demonstrated in the analysis of adult and childhood dreams, active imagination, psychotic delusions, and fantasies produced in the trance state. A case history of a paranoid schizophrenic is examined in terms of the manifestation of archetypes in the patient's delusional system. ~Concerning the archetypes, with special reference to the anima concept. From *Collected Works of C. G. Jung*, Vol. 9, Part 1., 2nd ed., Princeton University Press, 1968. 451 p. (p. 54-72).

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- The demands of the unconscious then force themselves imperiously on consciousness and bring about a disastrous split which shows itself in one of two ways: either the subject no longer knows what he really wants and nothing interests him, or he wants too much at once and has too many interests, but in impossible things. [General Description of the Types," CW 6, par. 573.

- The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. The young neurotic shrinks back in terror from the expansion of life's duties, the old one from the dwindling of the treasures he has attained. ~C.G. Jung, CW 4: Freud and Psychoanalysis, Page 664.

- The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationship between the sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman. Woman's 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. "Woman in Europe" (1927). In CW 10: Civilization in Transition. P.254

- The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. ~"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.317

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- The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. ~"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.304

- The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. ~Psychological Types Ch. 1, p. 82

- The ego cannot help discovering that the afflux of unconscious contents has vitalized the personality, enriched it and created a figure that somehow dwarfs the ego in scope and intensity. . . . Naturally, in these circumstances there is the greatest temptation simply to follow the power-instinct and to identify the ego with the self-outright, in order to keep up the illusion of the ego's mastery. . . . [But] the self has a functional meaning only when it can act compensatory to ego-consciousness. If the ego is dissolved in identification with the self, it gives rise to a sort of nebulous superman with a puffed-up ego. [On the Nature of the Psyche," CW 8, par. 430.]

- The erotic instinct is something questionable, and will always be so whatever a future set of laws may have to say on the matter. It belongs, on the one hand, to the original animal nature of man, which will exist as long as man has an animal body. On the other hand, it is connected with the highest forms of the spirit. But it blooms only when the spirit and instinct are in true harmony. If one or the other aspect is missing, then an injury occurs, or at least there is a one-sided lack of balance which easily slips into the pathological. Too much of the animal disfigures the civilized human being; too much culture makes a sick animal. ~The Psychology of the Unconscious

- The fact that artistic, scientific, and religious propensities still slumber peacefully together in the small child, or that with primitives the beginnings of art, science, and religion coalesce in the undifferentiated chaos of the magical mentality, or that no trace of 'mind' can be found in the natural instincts of animals - all this does nothing to prove the existence of a unifying principle which alone would justify a reduction of the one to the other. For if we go so far back into the history of the mind that the distinctions between its various fields of activity become altogether invisible, we do not reach an underlying principle of their unity, but merely an earlier, undifferentiated state in which no separate activities yet exist. But the elementary state is not an explanatory principle that would allow us to draw conclusions as to the nature of the later, more highly developed states, even though they must necessarily derive from it. A scientific attitude will always tend to overlook the peculiar nature of these more differentiated states in favour of their causal derivation, and will endeavor to subordinate them to a general but more elementary principle.

- The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them. It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor. The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual. The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929

- The future of mankind depends very much upon the recognition of the shadow. Carl Gustav Jung, Letters, vol.1 pg.541

- The general rule should be that the weakness of the conscious attitude is proportional to the strength of the resistance. When, therefore, there are strong resistances, the conscious rapport with the patient must be carefully watched, and—in certain cases—his conscious attitude must be supported to such a degree that, in view of later developments, one would be bound to charge oneself with the grossest inconsistency. That is inevitable, because one can never be too sure that the weak state of the patient's conscious mind will prove equal to the subsequent assault of the unconscious. In fact, one must go on supporting his conscious (or, as Freud thinks, "repressive") attitude until the patient can let the "repressed" contents rise up spontaneously. [The Psychology of the Unconscious," CW 16, par. 381.]
- The goal of the individuation process is the synthesis of the self." C.G. Jung CW 9i: 278
- The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals. In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400
- The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Gustav Jung, Letters, vol.2 pg.590
- The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. ~Psychological Types Ch. 5, p. 271
- The greatest danger about unconsciousness is proneness to suggestion. The effect of suggestion is due to the release of an unconscious dynamic, and the more unconscious this is, the more effective it will be. Hence the ever-widening split between conscious and unconscious increases the danger of psychic infection and mass psychosis. [The Structure and Dynamics of the Self," CW 9ii, par. 390.]
- The growth of the mind is the widening of the range of consciousness, and ... each step forward has been a most painful and laborious achievement. ~Contributions to Analytical Psychology p. 340
- The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400
- The interpretation of the cross as a symbol of divine love is semiotic, because "divine love" describes the fact to be expressed better and more aptly than a cross, which can have many other meanings. On the other hand, an interpretation of the cross is symbolic when it puts the cross beyond all conceivable explanations, regarding it as expressing an as yet unknown and incomprehensible fact of a mystical or transcendent, i.e., psychological, nature, which simply finds itself most appropriately represented in the cross. [Ibid., par. 815.]
- The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. (C. G. Jung, Answer to Job)
- The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. ~The Theory of Psychoanalysis (1913)
- The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality: the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? ~Die Anima als Schicksalsproblem des Mannes (1963) Foreword by C.G. Jung. In CW 18 261

- The more remote and unreal the personal mother is, the more deeply will the son's yearning for her clutch at his soul, awakening that primordial and eternal image of the mother for whose sake everything that embraces, protects, nourishes, and helps assumes maternal form, from the Alma Mater of the university of the personification of cities, countries, sciences and ideals "Paracelsus as a Spiritual Phenomenon" (1942) In CW 13: Alchemical Studies P.47
- The neuroses of the young generally come from a collision between the forces of reality and an inadequate, infantile attitude, which from the causal point of view is characterized by an abnormal dependence on the real or imaginary parents, and from the teleological point of view by unrealizable fictions, plans, and aspirations. Here the reductive methods of Freud and Adler are entirely in place. [The Problem of the Attitude-Type," CW 7, par. 88.]
- The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. Nor does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man's life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. ~"The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.337
- The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." [Nietzsche's Zarathustra, vol. 1, p. 441.]
- The patient is bound to the analyst by ties of affection or resistance and cannot help following and imitating his psychic attitude. By this means he feels his way along (empathy). And with the best will in the world and for all his technical skill the analyst cannot prevent it, for empathy works surely and instinctively in spite of conscious judgment, be it never so strong. ["Some Crucial Points in Psychoanalysis," CW 4, par. 661.]
- The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. ~"Fundamental Questions of Psychotherapy" (1951). In CW 16: The Practice of Psychotherapy. P.237
- The pendulum of the mind alternates between sense and nonsense, not between right and wrong.
- The people would never have been Deutsch taken in and carried away so completely if this figure had not been a reflected image of the collective hysteria Deutsch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400
- The psyche does not merely react; it gives its own specific answer to the influences at work upon it. [Some Crucial Points in Psychoanalysis," CW 4, par. 665.]
- The psychological rule says that when the intra situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided [not in touch with both the light AND dark parts of themselves] and does not become conscious of his inner opposite, the world must by force act out the conflict and be torn into opposing halves. Carl Gustav Jung, Collected Works 9ii, par.126, Christ, A Symbol of the Self
- The real difficulty begins -when the dreams do not point to anything tangible, and this they do often enough, especially when they hold anticipations of the future. I do not mean that such dreams are necessarily prophetic, merely that they feel the way, they "reconnoiter." These dreams contain inklings of possibilities and for that reason can never be made plausible to an outsider. ~"The Aims of Psychotherapy" (1931) In CW 16: The Practice of Psychotherapy. pg. 89

- The realization of the self, which would logically follow from recognition of its supremacy, leads to a fundamental conflict, to a real suspension between opposites (reminiscent of the crucified Christ hanging between two thieves), and to an approximate state of wholeness that lacks perfection. . . . The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, *ibid*" par. 123.]
- The regressive restoration of the persona is a possible course only for the man who owes the critical failure of his life to his own inflatedness. With diminished personality, he turns back to the measure he can fill. But in every other case resignation and self-betittlement are an evasion, which in the long run can be kept up only at the cost of neurotic sickliness. [*Ibid.* par. 259.]
- The remarkable potency of unconscious contents always indicates a corresponding weakness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious—a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours: they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy neurosis island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. The same is true of the normal person's taboo regions which psychology must not touch. But since no war was ever won on the defensive, one must, in order to terminate hostilities, open negotiations with the enemy and see what his terms really are. Such is the intention of the doctor who volunteers to act as a mediator. He is far from wishing to disturb the somewhat precarious island idyll or pull down the fortifications. On the contrary, he is thankful that somewhere a firm foothold exists that does not first have to be fished up out of the chaos, always a desperately difficult task. He knows that the island is a bit cramped and that life on it is pretty meager and plagued with all sorts of imaginary wants because too much life has been left outside, and that as a result a terrifying monster is created, or rather is roused out of its slumbers. He also knows that this seemingly alarming animal stands in a secret compensatory relationship to the island and could supply everything that the island lacks. ~"The Psychology of Transference" (1946). In *CW 16: The Practice of Psychotherapy*. P.374
- The self is not only the center, but also the whole circumference which embraces both conscious and unconscious; it is the center of this totality, just as the ego is the center of consciousness. ["Introduction," *CW 12*, par. 44.]
- The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. ["The Shadow," *CW 9ii*, par. 14.]
- The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. ~Aion (1951). *CW 9*, Part II: P.14
- The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. [*Ibid.* par. 478.]
- The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe, and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Gustav Jung, *Civilization in Transition*, *Collected Works 10*, par.485
- The suitably trained analyst mediates the transcendent function for the patient, i.e., helps him to bring conscious and unconscious together and so arrive at a new attitude. . . . The patient clings by means of the transference to the person who seems to promise him a renewal of attitude; through it he seeks this change, which is vital to him, even though he may not be conscious of doing so. For the patient, therefore, the analyst has the character of an indispensable figure absolutely necessary for life. ["The Transcendent Function," *CW 8*, par. 146.]

- The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, whereas I didn't even know what numbers were. Mathematics classes became sheer terror and torture to me. I was so intimidated by my incomprehension that I did not dare to ask any questions.
- The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible. [The Transcendent Function," CW 8, par. 145.]
- The transference phenomenon is an inevitable feature of every thorough analysis, for it is imperative that the doctor should get into the closest possible touch with the patient's line of psychological development. [Ibid. par. 283.]
- The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. "What India Can Teach Us" (1939). In CW 10: Civilization in Transition. P. 1004
- The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. [The Structure of the Psyche," CW 8, par. 342.
- The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." ~The Practice of Psychotherapy, p. 364 (1953)
- The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. [C.G. Jung Letters, vol. 1, p. 283.]
- The unconscious processes that compensate the conscious ego contain all those elements that are necessary for the self-regulation of the psyche as a whole. On the personal level, these are the not consciously recognized personal motives which appear in dreams, or the meanings of daily situations which we have overlooked, or conclusions we have failed to draw, or affects we have not permitted, or criticisms we have spared ourselves. [The Function of the Unconscious," CW 7, par. 275.]
- The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way "Tao," and likens it to a flow of water that moves irresistibly towards its goal. To rest in Tao means fulfillment, wholeness, one's destination reached, one's mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things." — C.G. Jung
- The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. C.G. Jung; Collected Works 13; Alchemical Studies; Page 16
- The very diverse and confusing aspects of these phenomena are, so far as I can see at present, completely explicable on the assumption of a psychically relative space-time continuum. As soon as a psychic content crosses the threshold of consciousness, the synchronistic marginal phenomena disappear, time and space resume their accustomed sway, and consciousness is once more isolated in its subjectivity. . . . Conversely, synchronistic phenomena can be evoked by putting the subject into an unconscious state. [On the Nature of the Psyche," CW 8, par. 440.]
- The view that dreams are merely the imaginary fulfillments of repressed wishes is hopelessly out of date. There are, it is true, dreams which manifestly represent wishes or fears, but what about all the other things? Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. ~"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.317
- The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc..."Two Essays in Analytical Psychology" In CW 7: P. 188

- The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc...~"Two Essays in Analytical Psychology" In CW 7: P. 188
- The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment. Contributions to Analytical Psychology p. 185
- The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it - I don't need to believe it.
- There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. ~"The Theory of Psychoanalysis" (1913). In CW 4: Freud and Psychoanalysis. P.449
- There can be no resolution - only patient endurance - of the opposites which ultimately spring from your own nature. You yourself are a conflict that rages in itself and against itself in order to melt its incompatible substances, the male and the female in the fire of suffering and thus create that form which is the goal of life. Everyone goes through this mill - consciously or unconsciously, voluntarily or forcibly. We are crucified between the opposites and delivered up to the torture until this third reconciling takes shape. [...]
- There can be no transforming of darkness into light and of apathy into movement without emotion.
- There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism. ~Psychological Types (1921). CW 6: P.III
- There is no question but that Hitler belongs in the category of the truly mystic medicine man. As somebody commented about him at the last Nürnberg party congress, since the time of Mohammed nothing like it has been seen in this world. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him in the Czechoslovakian crisis; there was in his eyes the look of a seer. This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, and unreasonable. ... So you see, Hitler is a medicine man, a spiritual vessel, a demi-deity or, even better, a myth. During an interview with H. R. Knickerbocker, first published in Hearst's International Cosmopolitan (January 1939), in which Jung was asked to diagnose Adolf Hitler, Benito Mussolini, and Joseph Stalin, later published in Is Tomorrow Hitler's? (1941), by H. R. Knickerbocker, also published in The Seduction of Unreason: The Intellectual Romance with Fascism (2004) by Richard Wolin, Ch. 2: Prometheus Unhinged: C. G. Jung and the Temptations of Aryan Religion, p. 75
- These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion.[The Psychology of the Transference," CW 16, par. 536.]
- They remain in a more or less primitive and infantile state, often only half conscious, or even quite unconscious. The relatively undeveloped functions constitute a specific inferiority which is characteristic of each type and is an integral part of his total character. The one-sided emphasis on thinking is always accompanied by an inferiority of feeling, and differentiated sensation is injurious to intuition and vice versa. [A Psychological Theory of Types, *ibid*" par. 955.]
- Thinking, if it is to be real thinking and true to its own principle, must rigorously exclude feeling. This, of course, does not do away with the fact that there are individuals whose thinking and feeling are on the same level, both being of equal motive power for consciousness. But in these cases there is also no question of a differentiated type, but merely of relatively undeveloped thinking and feeling. ["General Description of the Types," CW 6, par. 667.

- This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically. Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant. It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man. She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as possible. For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer. The workings of Nature in her unrestricted wholeness are completely excluded. If we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. ~Synchronicity: An Acausal Connecting Principle p. 35

- This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. [The Conjunction, *ibid*" par. 706.]

- This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. ["A Psychological Approach to the Trinity," CW 11, par. 260.]

- This world is empty to him alone who does not understand how to direct his libido towards objects, and to render them alive and beautiful for himself, for Beauty does not indeed lie in things, but in the feeling that we give to them. ~The Psychology of the Unconscious

- There is no doubt that the rightness of the two sides within you and let whatever may happen. The apparently unendurable conflict is proof of your life of the rightness of your life. A life without internal contradiction is either only half a life or a life in the beyond which is destined only for the Angels. But God loves human beings more than the Angels.

- To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. ~"Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P. 161

- To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgmentally between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. ~"Good and Evil in Analytical Psychology" (1959). In CW 10. Civilization in Transition. P.872

- To me dreams are part of nature, which harbors no intention to deceive but expresses something as best it can.

- Transference is always a hindrance; it is never an advantage. ["The Tavistock Lectures," CW 18, par. 349.]

- Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men, and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis. "Woman in Europe" (1927) In CW 10: Civilization in Transition. P.245

- Unconscious contents are invariably projected at first upon concrete persons and situations. Many projections can ultimately be integrated back into the individual once he has recognized their subjective origin; others resist integration, and although they may be detached from their original objects, they thereupon transfer themselves to the doctor. Among these contents the relation to the parent of opposite sex plays an important part, i.e., the relation of son to mother, daughter to father, and also that of brother to sister. ["The Psychology of the Transference," CW 16, par. 357.]

- We do not work with the "transference to the analyst," but against it and in spite of it. ["Some Crucial Points in Psychoanalysis," CW 4, par. 601.]

- We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts. ~"New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

- We Shall Naturally look round in vain the macrophysical world for acausal events, for the simple reason that we cannot imagine events that are connected non-causally and are capable of a non-causal explanation. But that does not mean that such events do not exist... The so-called "scientific view of the world" based on this can hardly be anything more than a psychologically biased partial view which misses out all those by no means unimportant aspects that cannot be grasped statistically. ~Synchronicity: An Acausal Connecting Principle p. 5

- We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. ~Psychological Types Conclusion, p. 628

- What can a man say about woman, his own opposite? I mean of course something sensible that is outside the sexual program, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world. "Women In Europe" (1927). In CW 10: Civilization in Transition. P. 236

- What can a man say about woman, his own opposite? I mean of course something sensible that is outside the sexual program, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world. "Women In Europe" (1927). In CW 10: Civilization in Transition. P. 236

- What happens in the association test also happens in every discussion between two people. . . . The discussion loses its objective character and its real purpose, since the constellated complexes frustrate the intentions of the speakers and may even put answers into their mouths which they can no longer remember afterwards.[A Review of the Complex Theory," *ibid.*, par. 199.]

- Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are conscious of it. The layman can hardly conceive how many his inclinations, moods, and decisions are influenced by the dark forces of his psyche and how dangerous or helpful they may be in shaping his destiny. Our cerebral consciousness is like an actor who has forgotten that he is playing a role. But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness. He must know once again that he was merely a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting. ~"Zur Umerziehung des deutschen Volkes" (On the Re-education of the Germans). In *Basler Nachrichten*, Nr. 486, 16 November 1946. P.332

- When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). ~Aion (1951). CW 9, Part II: P.338.30

- When there is a marked change in the individual's state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbor of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years.* These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religion a "careful consideration" of ever-present unconscious forces which we neglect at our peril. ~"The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.394 *The years 1935-1945

- Where love rules, there is no will to power, and where power predominates, love is lacking. The one is the shadow of the other. Carl Jung, "On the Psychology of the Unconscious", 1917

- Whereas logic and objectivity are usually the predominant features of a man's outer attitude, or are at least regarded as ideals, in the case of a woman it is feeling. But in the soul it is the other way round: inwardly it is the man who feels, and the woman who reflects. Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious, taking the form of alcoholism and other vices. ~Psychological Types (1921). CW 6. P.805

- While studying astrology I have applied it to concrete cases many times. ... The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. . . . It is an apt tool only when used intelligently. - C. G. Jung: Letters, volume 2, 1951-1961, pages 463-464, letter to Robert L. Kroon, 15 November 1958.

- Whoever speaks in primordial images speaks with a thousand voices; he entralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. ~"On the Relation of Analytical Psychology of Poetry" (1922). In CW 15: The Spirit in Man, Art and Literature. P.129

- With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. ["The Shadow, *ibid*" par. 19.]

- All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. ~The Integration of the Personality p. 72