

THE REALITY OF THE PSYCHE

M. ESTHER HARDING, *New York*

I wonder whether it has occurred to you, as it has to me, that this is a rather strange subject to be the center of our deliberations in a Congress of Analytical Psychologists. For surely we are all convinced that the psyche—the objective psyche—is a reality, not merely a hypothesis. This conviction is indeed the most fundamental tenet of our whole discipline and all our work depends on it. From the objective psyche arise those symbols that have the power of transformation; the individuation process stems from a right attitude to it; and our analytic therapy is entirely dependent on its evocation. So why should we spend our time discussing its reality?

You may well ask, then, why I chose this same title for my contribution, and I have to reply that, while for us the psyche's reality is an accepted fact, for the majority of people, even of intelligent and well-read people, this is not so. Even to those—and they are not many—who think about the subject at all, the objective psyche is at most a hypothesis about which they would say either that it is false, an esoteric and fantastic dream, or at best that it is not proven.

So, perhaps, our Steering Committee was well advised to ask us to reconsider this question and to reevaluate the consequences of a recognition that the objective psyche *is* a reality.

The term psyche is regarded by the majority of people today as applying to the ego-consciousness alone, though there are some, indeed an increasing number, who are aware that there exists also an additional subjective or psychic realm containing material that has been repressed from the ego sphere, corresponding to what we call the personal unconscious. Beyond that they only grant reality to what they know consciously of themselves—to them *the* psyche is *my* psyche, my conscious inner contents that I call "I." Consequently the contents of the objective psyche are only experienced as they are reflected in the outer world as projections or are postulated as referring to a metaphysical realm. Such people are completely unaware of any psychological factors beyond what they know of themselves, and so it is obviously impossible to convince them that the objective psyche has a reality of its own. For in order to recognize any reality one must have the necessary equipment to perceive the

phenomena it produces and the necessary knowledge to interpret one's percepts correctly.

When I was a girl in England a controversy arose in the Town Council as to whether the river water should be used for the drinking supply of the town or whether it was too heavily contaminated to be safe. The old man who kept the toll bridge over the Severn was convinced that the arguments against its use were ridiculous. "I've been on this bridge forty years," he said, "and I never saw any microbes go by." Now it would be no use to argue with such a man about the risks involved, for he did not accept the reality of microbes and I doubt whether laboratory tests would ever convince him, either of their reality or of their dangerous potentialities. He could neither see the microbes nor could he have interpreted their significance correctly if he had been shown them under the microscope.

Most people are just as unaware of the facts of the objective psyche as this old man was of the unseen cause of epidemics. The effects produced by the objective psyche are all about us; they too may produce epidemics of a psychological kind, but such things have always been explained as being due to factors in the external world or they have been regarded as the work of demons; that is to say, they have either been projected or hypostatized. But such an explanation is surely just as much the result of ignorance and superstition as the bridge-keeper's opinion that microbes did not exist.

Ego-consciousness is obviously not adequate to enable us to sort out our experience of those things that cannot be explained in terms of physical science and everyday life, let alone disentangle our projections from the reality of the object. When we encounter inexplicable phenomena we attempt to satisfy ourselves by saying they are psychic. But what, then, do we mean by psyche? And of what nature is its reality? Is the psyche a "thing," like the brain, for instance; a substance, albeit a rather tenuous substance, of a psychological or chemical nature; a hormone or something of that sort? Modern psychiatric theory seems to suggest that this is the explanation. Mental illness is then ascribed to chemical poisons which, like marijuana, produce hallucinations and delusions. And undoubtedly the physiological condition of an individual can affect his psychic condition. But that does not explain the fact of the psyche. It only demonstrates that the psyche, whatever it may be, is in some way connected with the body and can be affected by material substances, while conversely we can also observe physiological changes in the body as a result of some disturbance in the psychic equilibrium. But these facts do not tell us what the psyche is in its own reality. And indeed we can hardly suppose that the universal belief in the existence of gods and demons and other unseen powers is due solely to physiological conditions or to the repression of basic instincts such as sexuality.

The nearest we can get today to an understanding of the psyche is to con-

sider it as an *energetic system* that is only known to us through its manifestations, much as atomic physicists tell us that the universe itself is a manifestation of energy. That the psyche is an energetic system is, of course, only a hypothesis, and someday it, too, may be considered a superstition, a projection. In the future more light will undoubtedly be thrown on the problem of what in our experience is due to the external situation and what to the movement of unrecognized factors in the depths of the psyche, which like the shadows on the cave wall of Plato's parable appeared to the men in the darkness of the cave to be actual external objects. For these primitive people had no inkling that anything existed beyond what they saw in front of them.

From our point of view these people were pre-psychological. But we too, like the men in the parable, start as children in complete darkness and only gradually does light begin to dawn. When psychological development starts it continues to unfold in stages, as the myth of the Pueblo Indians tells. They say that men were first created in an entirely dark cave and only after many centuries did they receive a long jointed stick, which some higher and unseen being pushed down to them through a hole in the roof. Some of the men then climbed up by means of this stick and escaped through the roof into another cave above the first, which was a little less dark. This cave, too, had a hole in the roof through which later generations climbed into a third cave and others again into a fourth, from which eventually men emerged into the daylight. In our individual experience, ego-consciousness develops in corresponding stages. Meantime, everything else of a psychic nature is projected onto external reality or is hypostatized into a metaphysical world of gods and demons. For we live in a most confined *Umwelt*, which gives us only a restricted knowledge of our environment and brings us no recognition at all of the reality of the psyche.

To primitive man, and to the unconscious child, the entire contents of the subjective world are projected. All objects partake of *mana*, secret spirit power. Primitive man possesses very little even of what we think of as ego-consciousness. His thinking, his affects, his prowess are all experienced as qualities of the objective world external to himself. His spear, for instance, possesses the power to kill, and if it should kill a man instead of an animal the spear, not the man, is considered guilty of murder. Even in Greek times, far more developed as they were, the ax that killed the sacrificial ox was tried for murder in a court of law and condemned. The ax was the prime mover, the man's part in the happening was secondary. There is a record from medieval times of a trial in an English court in which a weapon was accused of murder and found guilty.

When we come down to modern times, we would expect that these superstitions of primitive life and past centuries would have been entirely dispersed by the development of a greater consciousness, and it is true that much progress has been made in this respect, certainly as regards the material world. External objects have been freed from massive collective projections to a considerable

CAVE
- Pueblo
Indians
myth

OBJECTS
- MANA

extent. Astronomy has replaced astrology, chemistry has grown out of alchemy, and so on. The object has been relieved of the burden of superstition that it carried for our forefathers. But then we have to ask, what in this disinfected world has become of that overplus of importance that was formerly carried by the object? This is, of course, the non-personal psychic factor—in our terms, the objective psyche.

In the psychological realm we still meet it not only in the form of projections onto other people but also in all those situations where fanatical or intense emotions are aroused—that is, where the dynamism of the psyche is activated and finds its outlet in some external situation. Under these circumstances the individual in whom it occurs may become possessed by a veritable demon—a god of vengeance or possibly a messiah. In other words he becomes the victim of the unmitigated energies of the objective psyche. “He has fallen into the hands of the living God,” and it is a terrible experience. For he has lost his humanity and is nothing but a spokesman for a non-human dynamism.

So we realize that the development of ego-consciousness leaves much to be desired, for psychological development should take place on two different levels, and these usually occur independently. The development of the conscious character and of ego achievement, brought about by education and the cultural training of the group to which the individual belongs, is an education of personal consciousness. By it the individual is trained to conform to the world about him and to adapt to the requirements of society. In this way he is disciplined in the realm of the ego and will achieve maturity and strength according to his abilities. Elements of his personality that do not fit this pattern of development are repressed into the personal unconscious or lie unrecognized in the unconscious depths and the individual remains unaware of their existence. The effects they arouse are credited to the outer object, whose presence has brought them into action; that is, they are met with in projections to other people and to outer circumstances.

A successful outcome of this kind of education produces a cultured, civilized, well-adapted individual. And so long as circumstances are “normal” such a man may remain convinced that this represents his totality. He dismisses anything in his behavior and emotional experience that deviates from this image of himself as mistakes or he explains them as regrettable incidents—“due to my temper.” Or he excuses himself by demanding, “Wouldn’t anyone feel like that?” But he never asks himself where these emotions came from. If he falls in love, he does not ask what has happened to himself, what powerful god has struck him; he attributes his state to the object. It is she who is so beautiful, so fascinating and wonderful, for he has probably never heard of the anima as being a powerful part of his own psyche or of the effects produced by her projection onto a human being, or if he has he does not credit it.

Or take the case of a man who becomes fanatically involved with a cause.

He does not realize that his intense concern may be due to a similar "possession," and for this reason men may become involved in wars with blind hatred of the enemy or they may take part in pogroms or participate blindly on one side or the other in the Negro problem that is so alive in America today.

Now to us it is obvious that these emotions are evidences of the reality of the psyche, encountered in projections, but people in general are not aware of this fact. They have not learned to ask who the "doer" is when one feels and acts contrary to one's intention, as did the second century Gnostic, Monoïmus, when he wrote to Theophrastus:

Cease to seek after God (as without thee), and the universe, and things similar to these; seek Him from out thyself, and learn who it is who once and for all appropriateth all in thee unto Himself, and sayeth: "My god, my mind, my reason, my soul, my body." And learn whence is sorrow and joy and love and hate, and waking though one would not, and sleeping though thou would not, and getting angry though one would not, and falling in love though one would not.¹

In order to recognize this "doer," this superior power within the psyche, it is necessary to develop a new kind of consciousness whose stages of development parallel those of the cultural evolution that is generally recognized in the history of civilization and in the growth to maturity of the individual. We have to learn not only *that* our intense affects are due to projections, but we have also to discover *what* it is that is projected—for only then can we begin to discern the "doer" within. We have once more to ask: If the emotional reactions and affects, the synchronous occurrences and the peculiar mental states and nervous illnesses are not to be explained as pertaining to the objective world but are psychic, then what is the psyche made of?

In the Tantric Yoga system dealing with the development of consciousness, the libido of these intense instinctive emotions is personified in the symbol of the Kundalini serpent that lies coiled up at the base of the spine. She is the personification of the energy of the objective psyche. So long as she remains asleep the individual is incapable of recognizing any reality other than that of "this world." The lines of Wordsworth's poem,

A primrose by the river's brim
A yellow primrose was to him
And it was nothing more²

apply to such a man. But if these forces have been activated in an individual by some frustration in life, then Kundalini may be aroused from her sleeping condition. She begins to climb up the ladder of the chakras, as the men of the Pueblo Indian myth climbed their jointed stick till they gradually came out into the light of consciousness. There are three channels by which Kundalini can rise, represented by the intestinal or ego-power route, the genito-urinary or erotic route, and lastly by the little known channel that runs through the mid-

Kundalini
serpent

ladder
of the
chakras

dle of the spinal cord, the psychic route that alone represents the road to transformation of the not-personal, instinctive life of the individual.

The first two ways pass round the chakras; only the third *pierces* them, as the yogin say. When Kundalini moves upward by either of the first two routes the individual in whom this development is taking place will be acquiring a progressive development of his conscious character, due to the discipline imposed upon him by the projections of the contents of the chakras into his life situation as they are progressively lighted up or activated by the aroused Kundalini serpent; while her divine aspect, representing the numinous dynamic quality of the life force, will be projected into a metaphysical realm as God, or the gods, who manifest the form and attributes of the particular chakra that is currently lighted up by the presence of Kundalini. This happens not only in an individual but in a society as well. Consequently the deity of a particular cultural group is seen under the aspect of the corresponding chakra represented by the related archetype—a Molloch, a Dionysus, a Jahweh and so on. Each in turn represents the stage of psychological development the group has reached, not necessarily in the conscious life of the individual but in regard to the dynamism of the objective psyche, corresponding to the position of Kundalini relative to the chakras as it functions in the culture, the *Zeitgeist*, of the time.

We are familiar with the psychology of this aspect of personal development from the work of Freud and Adler. Freud observed the effects of the gradual development of consciousness when Kundalini passes upward by the sexual route, though he did not use this symbolism. His researches threw a beam of light into a little known region of the psyche and served as the starting point for the development of depth psychology of all schools. Adler, being an introvert, was not satisfied with Freud's formulation that sex was the prime if not the sole driving force of the human psyche. He explored the psychology of the instinct for self-preservation with its accompanying power drive, represented by the intestinal route in the Tantric system, and he showed that it had a capacity for cultural development no less than the sexual one. Already Freud had associated the will to power with the intestinal tract and had given recognition to its importance in his term *anal-erotic*. However he did not recognize it as a basic drive but only as a phase or stage in the development of the erotic or sexual urge. Adler did recognize it as primary. His psychological system corresponds to the rise of Kundalini through the second channel, the intestinal one, which like the erotic one, passes spirally upwards round each of the chakras that correspond to the levels of the body, starting at the bottom of the torso, through the abdomen and the chest to the top of the head, seven stages in all. Now when the Kundalini passes up by either of these outer channels the chakras in the spinal cord are not pierced; that is, as centers of psychic awareness they are not aroused. The characteristics of the chakras, or some of them, *are* experienced by the individual, but their cause is not recognized, for it is pro-

jected into the outer world or into a metaphysical realm. She, Kundalini, remains the unseen "doer" whose activities impose the unwilled act on the individual.

In the pictures of the chakras this "doer," this divinity, is represented by an animal form that, as it were, symbolizes the individual's life experience. It is the form taken by the "unwilled" reactions that possess him when the "doer" acts through him. For instance, if the Kundalini has risen into the second chakra, ruled over by the Makara, a creature half crocodile and half fish, the individual's instinctive reactions will be as cold-blooded and brutal as would those of such a beast. When he is thwarted in any way, frustrated in his aims and ambitions or in his bodily needs or in the pursuit of happiness, he will react ruthlessly towards whatever it is that blocks his path. He will have no feeling of compassion, no sympathy for those he pushes out of his way, but neither will he feel anger or vindictiveness towards them. He will simply act as a cold-blooded animal does.

If the Kundalini has moved upwards beyond this level, by one or the other of the first two routes, the man's conscious attitudes will be quite different from this, but unless she has pierced a higher chakra the impulses that rise up in him unbidden when he is thwarted will be of this nature. Whether he is able to control them or not, or whether he even wants to control them, depends on the amount of libido that has been invested in the more cultured ego structure and on how strong is his capacity for self-discipline or unconscious repression and on the value he puts on the culture to which he belongs. But should the frustration be so severe as to break down the barriers built by civilization and its social sanctions, or should the individual be entirely alone where the approval or censure of the group is absent, the form the "doer" takes will correspond to the level to which the Kundalini has risen by the spinal path. For in a particular individual, only when the Kundalini has *pierced* the chakra is it possible for him to separate himself from the powerful instinctive reactions that threaten his conscious attitude. Only then does consciousness of the "doer" in its more developed form become possible.

But when Kundalini *has* pierced a particular chakra, the individual is enabled to recognize that the emotion he feels is not due to the impact of the object but comes from a projection to the object of some aspect of the inner unknown deity within himself. To that extent he will be able to recognize the reality of the psyche. He can admit that the unconscious works as a powerful force within him. But before the reality of the psyche can be fully recognized a long process of experience of the unconscious in its objective form is necessary. And as Jung has pointed out,³ such a process cannot be undertaken just by voluntary endeavor. Unless something happens that arouses the sleeping Kundalini and forces her to rise by the central path, nothing more than an intellectual knowledge of the reality of the psyche is possible.

Jung outlines the unusual way in which such a development is initiated and Kundalini awakened, but first he says there must be a purified spirit, a right attitude. This is essential. "Something in you must lead you to it. If that does not exist then it is only artificial. So there must be something peculiar in you, a leading spark, some incentive, that forces you on through the water (of the unconscious) and towards the next center. And that is Kundalini, something absolutely unrecognizable, which can show as fear, neurosis or vivid interest. It must be something superior to your will."

In some cases an erotic involvement that has been frustrated will arouse Kundalini, but it can be any serious frustration or conflict in life—loss of one's job, failure of some ego-ambition on which one has set one's heart, death of a dear one or the threat to oneself of serious illness—which may force the Kundalini serpent to descend the outer channel she has already climbed, whether this was the erotic or the ego-power channel, and begin the long and hazardous ascent of *sushumna*, the central path, the way of psychic as over against outer development.

When this happens in an individual and the outward flow of the libido has been checked, the symbols that arise in his dreams and fantasies not infrequently follow a path of development that corresponds to one or another of the classical mythologems dealing with the evolution of consciousness and the path of initiation. The dreamer, perhaps, finds himself in a maze, a symbol that occurs in many initiation rituals and occasionally the symbols follow the sequence of the rise of the Serpent Power. This is indeed evidence of the reality of the psyche.

One woman, in such a situation, dreamed that *she was one of a group of people living in a submarine on the floor of the ocean. She seemed to be in command and she realized that the air had almost all been used up and the group faced suffocation. It was up to her to decide what to do. It was not possible to raise the submarine so she ordered the escape hatches to be opened. Each one would have to take the risk of swimming to the surface before being obliged to breathe. She herself left last and after what seemed like an interminable time, when her lungs felt as if they would burst, she surfaced and found herself in the open air, where she could breathe freely and look all around her in sunlight. In fact she had come up into the realm of air.* This had to do with the freeing of her thinking function which enabled her to differentiate her own thoughts from the dogmatism of accepted ideas.

Another woman, who had become emotionally caught over a political issue and was possessed by fanatical emotionality over what she felt to be the gravest risk, began to draw as a means of active imagination and produced a series of pictures corresponding to the rousing of Kundalini, although she was entirely unfamiliar with the Tantric Yoga system.

So long as Kundalini is in one of the lower chakras the energy of the objec-

tive psyche is experienced only in its projections. In the first chakra it expresses itself in the free flow of life, the stream of events that carry one along so that one lives quite blindly in the moment without regard to consequences or consideration for others. In *manipura*, the abdominal center, the energy of the psyche is manifested in intensity—passion of all sorts, love, anger, hate, enthusiasm. One is possessed by emotionality like the second woman mentioned above, and this condition feels like ecstasy; at such moments one feels intensely alive. And indeed it is as if one were inspired by a god. The objective psyche is manifesting itself in intensity.

So it is not until Kundalini crosses the diaphragm and comes into the chest region containing the heart and lungs that feeling for the object as such and recognition of the spirit become possible. Then for the first time one gains an objective viewpoint and the reality of the psyche, as apart from the projections of its dynamic quality to an outer object, begins to dawn on the consciousness of the individual.

This achievement is represented in the diagrams of the Tantric system by the tiny light that appears in the *anahata* or heart region—an inner light by which the world without can be seen in its true perspective and the images from the inner world can be recognized as symbols instead of being projected onto other people or hypostatized as gods and devils. This change in consciousness is a very difficult one to make—it is a most critical transition, a step fraught with the gravest consequences. Not to accomplish it when it is required of us means regression. It is one of those crises in the inner life that correspond to Shakespeare's lines: "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries." ⁴

In the *anahata*, or chest chakra, not only is there a light but it is there that one first becomes aware of the inner presence of a person, a center of consciousness separate from the ego. About this Jung said: "The recognition that the psyche is a self-moving thing . . . is exceedingly difficult to see and admit. . . . You are not master in your own house, you are not living alone in your room—there are spooks about. But if you understand it rightly . . . this recognition of the psychogenic factor is the first recognition of the Purusha." ⁵ Purusha is the name of "The Lord," the master. It is equivalent to the Christian teaching of the Christ within, a personified symbol of the Self.

One who has succeeded in taking the step across the diaphragm from the emotionality of *manipura* to the objectivity of the heart region is fundamentally changed by it; he cannot go back to a lower state of consciousness without courting disaster. The new consciousness requires a rebirth of the personality. So Tristan could not pass from the passionate involvement with Isolde that resulted from drinking the love potion, that is, it was involuntary possession by a not-personal daimon of love—he could not pass from this unfree involvement

to real love except through death; nor could Tannhäuser reconcile his carnal love for Venus, also caused by spirit powers due to his having entered the fairy realm of the Venusberg, with his "pure" love for Elsa, except in death. In the experience of modern persons this *transitus* is very frequently symbolized by the death of the ego, or the individual feels a sense of inner death, a death of the ego personality, in which he loses all initiative, all the elan and fullness of life he was possessed by in the former state leave him and he feels himself empty. And, indeed, he is emptied; the daimon has gone out of him and for the first time he is in a position to realize the reality of the objective psyche. For the ego possessed by or identified with the dynamism of the unconscious cannot recognize the objective psyche as having a reality of its own. Should this *transitus* be achieved, however, there occurs the birth of a hero-child, one possessed by greatly increased energy and creative power, symbolized in the chakra by the reappearance of the phallus, which was absent from the two previous chakras.

But even at this level the true objectivity of the psyche is not fully recognized. It is not until Kundalini has pierced the next chakra, the one symbolizing the ether, that psychic reality can be recognized as equal to, indeed as superior to, the material world. There the elephant, which in the first chakra represented the absolute reality of the world, appears again. Jung says about this: "Here we encounter the full power, the sacred strength of the elephant as it was in the first chakra, that is, we meet here all that power which led us into life, into conscious reality. But here it is not supporting this earth, it is supporting those things that we assume to be the most airy, the most unreal and the most volatile, namely, human thought. It is as if the elephant were now making realities out of concepts. . . . The power of the elephant is lent to psychic realities, which our reason would like to consider as mere abstractions. But the power of the elephant is never lent to products of the mere intellect because they are never convincing, they always need physical evidence. For instance, you know it is impossible in physical fact ever to make a concept of God, because it is not a physical concept, it has nothing to do with time and space. But if you have the psychical experience, if the psychical experience forces itself upon you, then you understand it, you can then make a concept of it. The abstraction, or the concept of God, has arisen out of the experience, it is not your intellectual concept . . . it is a psychical fact." ⁶

Intellectual knowledge of psychic matters is empty, only experience convinces of the reality of the psyche. This was Job's conclusion when he had experienced the *tremendum* of Jahweh and had trembled before the might of his *numinous* presence: "Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. . . . I have heard of thee by the hearing of the ear; but now mine eye seeth thee: Wherefore I abhor myself." ⁷

At present our world, our culture, has not reached into the realm of psychic consciousness, though it is beginning to be realized intellectually in certain quarters that the problems of the twentieth century are fundamentally psychological problems. One hears it said, for instance, that the causes leading to war are not primarily economic or even the urge for freedom and opportunity, but rarely indeed is it realized that world conflicts do not depend on the conscious intention or will of men but on psychic forces stemming from the unconscious. Few men really want war, but they are forced to make war against their will. They are compelled by the unconscious psyche into disastrous situations because they are not conscious of the reality of the psyche and so in them it has remained in one of the lower chakras where it manifests itself in barbarous and undeveloped compulsions.

For it is not until Kundalini, rising by the central route, reaches the throat level, where speech, the word, the logos becomes the manifestation of the power of the psyche, that the individual is able to realize that the psyche *is* real, as real as the outer world and far more powerful. Perhaps in the final analysis it will prove to be the only reality.

In the pictures of the chakras this is represented by the reappearance of the elephant as the representative of the deity. In the very lowest chakra the absolute reality of the world of things is expressed by an elephant having seven trunks, meaning the five sense organs plus two inner ones, sex and appetite. It is by means of these organs that the reality of the world is established, while the elephant with his massive bulk and length of life represents the immutable power of this aspect of reality. In *vishudda*, the throat region, the region of speech and thus of abstract thought or psychic recognition, this same elephant reappears, signifying that all that was real outwardly is now experienced as real inwardly or spiritually. The psychic or spiritual world is as convincingly and unequivocally valid as the world of the senses was formerly.

And so the realization begins to dawn on one in whom this transformation is taking place that the psyche is an energetic system. Perhaps the most apt symbol for the psyche is wind, *pneuma*, spirit. This is the form it takes in *vishudda*, the throat chakra. In the heart region it is represented by the Lord, the Purusha, a symbol corresponding to the Christian teaching that Christ would dwell in the heart of the Christian. But until the consciousness that *vishudda* represents has been achieved or rather, one should say, has evolved in the individual, not in his ego-consciousness, his intellect or character but in the instinctive *Urgrund* of his being, it is not possible for him to appreciate, as Job did, the actual reality of the psyche. He is as incapable of realizing it as the man on the toll bridge was of crediting the power of microbes. If many people felt as this man did, recurrent epidemics of typhoid and the like would be inevitable. And so long as the majority of people remain ignorant of the true nature of the psyche, psychic outbreaks will also occur whenever tension heaps up in the unconscious or

the injustices that ignorance of the psychic reality produces become unbearable.

Here, too, intellectual knowledge of these facts is not enough to prevent disastrous calamities. Many people know that microbes produce epidemics but only those who have had the necessary training and discipline are competent to prevent them, and even they cannot do much beyond protecting themselves unless people in general understand the necessity for action.

So, too, we may know intellectually that there is an objective and very powerful psyche, but unless we have undergone the necessary process of development in relation to the unconscious we may *see* the cause but we cannot control its effects.

It is, of course, most desirable that people should recognize the reality of the psyche, and perhaps this knowledge may serve to ward off some of the worst dangers of ignorance. But unless they have experienced for themselves its values and dangers in an adventure of the soul, they will remain subject to its unaccountable onslaughts. For as Jung put it: "*Vishuddha* means a full recognition of the psychical essences or substances as the fundamental essences of the world, and not by speculation but by virtue of *fact*, namely as experience." ⁸ In the *I Ching* it is said: "Man has it in his power to shape his fate, according as his behavior exposes him to the influence of benevolent or of destructive forces," ⁹ but in order to acquire this power he must first free the world of the projections of his own instinctive dominants. Only so can he recognize the reality of the objective psyche.

So great, however, are the powers of the transformed Kundalini that if this transformation has taken place, though it be in only a small percentage of men, there is a chance that a new era may be initiated. The alchemists tell us that the *lapis* has the power of indefinite *multificatio*; the five loaves, when they had been blessed by the master, fed the multitude; the thought of the wise man sitting alone in his tower influences men for a thousand miles around. The reality of the psyche, the elephant of *vishuddha*, the power of the spirit, is of just such a magnitude.

Conclusion

I have tried to demonstrate that the reality of the psyche cannot be recognized by more than the intellect until a certain stage of consciousness has been reached, a stage that requires that the contents of the personal unconscious and the dynamic factors that compose the shadow shall have been assimilated through their recognition in projections onto persons and objects and circumstances in the external world. This is the minimal necessity for even a partial recognition of the reality of the psyche. A further recognition is surely needed by all analytical therapists, though the earlier stage may be sufficient for our

patients and is perhaps more than can at present be hoped for of the general public or even of the intelligentsia.

The deeper realization of the reality of the psyche concerns the assimilation of those archetypes that have always been projected into the metaphysical world of divine beings and miraculous happenings.

It is impossible to say to what extent this vast area of human experience can be cleared of projections. We may discover for ourselves that God is not a person in a region above the clouds and we may find in our inner experience that a symbol we name the Self is indeed endowed with the numinous power and awe that was formerly ascribed to the God of our Fathers, but still we do not know whether the aspect of the Self we experience is a true picture of the psyche, as it is in itself, though perhaps a more exact one, or whether it is again a projection. And it behooves us, in all modesty, to maintain an open mind on this point lest we become fanatical adherents of a partial truth. For what the psyche may be in its ultimate reality is the final mystery of life, and, because the part cannot encompass the whole, we cannot hope to solve this mystery while we live this limited earth-life.

NOTES

1. Quoted in G.R.S. Mead, *Fragments of a Faith Forgotten* (London, 1931), p. 223.
2. "Peter Bell," Part I.
3. "The Kundalini Yoga," a seminar by D. J. W. Hauer, with psychological commentary by C. G. Jung, privately printed, Zurich, 1922.
4. *Julius Caesar*, Act IV, Scene 3, line 218.
5. "The Kundalini Yoga," p. 194.
6. *Ibid.*
7. Job 42: 3-5.
8. "The Kundalini Yoga," p. 184.
9. *I Ching or Book of Changes*, the Richard Wilhelm translation, rendered into English by Cary F. Baynes (New York, Pantheon Books [Bollingen Series XIX], second edition in one volume, 1961), p. 67.