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Welcome to the Jung Centre. The Jung Centre offers a Certificate Course in Jungian Studies which gives an overview of Jung's work. The course lays the foundations for an understanding of human psychology and an exploration of the structure of the psyche through the medium of dreams as discovered and developed by C.G.Jung.

The Jung Centre was founded in 1990 with the guidance and inspiration of Sir Laurens van der Post, diplomat and friend of Jung, and author of 'C.G.Jung: His Myth in Our Time'. Sir Laurens's profound understanding of the shift in consciousness that Jung pioneered in the West continues to be the guiding principle for our work today.

Since its foundation twenty years ago, the Jung Centre is pleased to have graduated between ten and fifteen students each year. The students have come from a wide variety of backgrounds – nurses, doctors, religious orders, media workers, teachers, social workers, mothers, housewives, business executives, engineers, academics, solicitors etc. And all of them have been exceptional individuals with the courage and ability to question collective assumptions and contribute greatly to society by forging new values for their time.

Of course, as Jung emphasised, this crucial work can only be accomplished through personal transformation and the willingness to own our complexes, projections and shadow aspects. Jung pioneered an in-depth system of dream interpretation which enables us to access the hidden depths of the unconscious and its treasures.

The aim of this course is to facilitate the participants to become the carriers of consciousness for their time, as Jung and other great man and women have been for theirs.

We hope that you find the enclosed syllabus of interest and we look forward to hearing from you.



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## Certificate Course Programme

The one year Certificate course gives an overview of Jung's work. The course gives students the opportunity to study Jung's work in detail and to follow the path of individuation through long-term therapy.

The Certificate course consists of the study of Jung's psychology as a way of exploring the unconscious and the reality beyond the personal. It is a study of the field of consciousness – the goal of which is spiritual awareness. Inner growth initiates a paradigm shift in consciousness which allows the individual to step into a higher reality and is achieved through developing an objective witness to the process of individuation. Dreams supply that impartial witness and allow us to become actively involved in the process. Therefore the focus of the course is on the interpretation of dreams and dream symbols.

The goal of the Certificate course is to give students a thorough grounding in Jungian psychology. The concepts to be explored are consciousness, the unconscious and the archetypes including the ego, shadow, persona, anima, animus and Self. Dream theory, complexes, typology and myth play a key role.

### SUMMARY OF COURSE CONTENTS

Jungian concepts – consciousness, the unconscious and superconscious (2 lectures)

The structure of the psyche – ego, persona, shadow, masculine and feminine and the Self (3 lectures)

Introduction to dream theory (5 lectures)

Understanding dreams – how to interpret dreams, the purpose of dreams, the language of dreams (24 lectures)

Dream symbols – how to work with symbols, positive and negative aspects of dream symbols, transforming power of dreams (2 lectures)

Common dream symbols – fires, animals, attacks, falling, flying, trees, snakes, caves  
policemen, trains, buses, journeys, jewels, water, wind etc (3 lectures)

The ego and ego pathology (three lectures)

The shadow and shadow dreams (2 lectures)

Personality types- extravert/introvert, thinking/feeling, sensation/intuition (4 lectures)

Inferior function an transcendent function (2 lectures)

Transference and counter-transference (2 lectures)

The mother and the unconscious (2 lectures)

The anima (2 lectures), men's complexes (2 lectures)

Puer Aeternus, the senex and castration (4 lectures)

The animus (4 lectures), women's complexes (4 lectures)

The Self (4 lectures)

Various other lectures include: the Great Mother, the Father, Classical Myth, Hermes, The Holy Grail, Cupid and Psyche.

Recommended texts for the year are:

C.G.Jung. Memories, Dreams, Reflections.

Ed C.G.Jung. Man and His Symbols.

C.G.Jung. Tavistock Lectures.

Anthony Stevens. On Jung.



## Certificate Course Prospectus: **Detailed Synopsis**

### **Preamble**

The classes are held in Buswell's Hotel, Molesworth Street, which is a central location and close to car parks and public transport. This long-established hotel has a pleasant ambience with all the contemporary facilities available. The classes are held in a relaxed atmosphere where the informal format ensures that all angles of a topic are covered and everybody understands the matter being discussed. The following are the topics that will be covered on the Certificate Course. Please note that throughout the course there will be an emphasis on dreams and dream symbolism.

## **SUMMARY OF COURSE CONTENTS**

### **Introduction and Outline of the Course**

In this first lecture we will look at Jung's life, an outline of his writing and the many subjects that interested him. We will be covering these subjects over the academic year. This initial talk will show the development of his philosophy and psychology and the breadth of his genius.

### **Basic Principles of Jungian Psychology**

Jung graduated as a doctor and practised as a psychiatrist for the first ten years of his career. His personal experience of psychiatry was integrated into his studies of European and Vedic philosophy, of Indian, Egyptian and Greek mythology as well as Christianity and other world religions. He found there the basic threads of human belief and behaviour and the lasting principles on which to base his work. We will look at the principles of opposites, transcendence and the evolution of consciousness.

### **Structure of the psyche**

It is important at this early stage of the course to get an outline map of the psyche. The psyche is divided into two parts: consciousness (which is centred on the ego), and the unconscious. Consciousness is that part of the psyche which we are aware of all the time and is protected by the persona. The unconscious is a much larger part of the psyche and is divided into the personal unconscious and the collective unconscious. The personal unconscious contains all the forgotten and repressed experiences of childhood, parental complexes and cultural inhibitions. The collective unconscious contains mythological, religious, and ethical patterns which cluster around the major archetypes of the shadow, animus/anima, and self. The self straddles the whole of the unconscious as well as consciousness, and is the guiding hand of the ego while at the same time being the transpersonal guardian of wholeness.

## **Manifestation of the Unconscious in Consciousness**

In the early years of psychology both Freud and Jung were at great pains to prove to their public the existence of the unconscious. This lecture looks at Freudian slips, accidents and other indications of the reality of the unconscious.

### **Synchronicity**

Meaningful coincidences are probably much more frequent than we think but we put them down to good luck or good timing. There are a number of angles to study which show that synchronicity is a connectedness and breaking through of objective reality into consciousness. There are many fascinating examples from saving lives to winning on the race-track. Why is it that some synchronicities appear meaningless while others have world significance?

### **Personality Types and a Types Test**

Are you an extravert or an introvert and could you be a feeling, sensate, intuitive or thinking type? Jung organised typology in terms of a traditional quaternity and developed a test to find out how you orientated your ego consciousness. Each function - thinking, feeling, sensation and intuition - has different strengths and characteristics which we will investigate. A types test will identify your typology and help to confirm your superior function and your most comfortable mode of ego orientation.

### **The Inferior Function**

The inferior function is the opposite of the superior function and the one function that you have difficulty with as it is largely unconscious. This means that it is the doorway to the unconscious and the very fact that it remains an open door allows it to carry everything that is whole in the psyche and act as the key to transformation. The inferior function is also called the transcendent function on account of its role of bringing material up from the unconscious.

### **Dreams**

Like Freud, Jung considered dreams to be the ‘royal road to the unconscious’ and therefore the interpretation and understanding of dreams lies at the centre of the course. Jung said ‘The dream is a little, hidden door in the innermost and most secret recesses of the soul, opening into the, cosmic night’. He realised that dreams spoke the truth since the objective truth of any situation is available to the unconscious. The first stage in the process of interpretation is to understand the symbolic language of dreams therefore a recurring theme in the course is the language of symbolism and the development of a symbolic attitude to the psyche. Dreams guide, inspire, and correct our headstrong egos and help us to achieve a balanced attitude in the psyche and to live our lives in accordance with our destiny.

### **Archetypes**

Jung developed the concept and coined the term archetype. It describes areas of the unconscious which have a gravitational pull to particular characteristics of the personal as well as collective psyche. The main archetypes are the Shadow, Anima (feminine) for the man, Animus (masculine) for the woman and the centre of the psyche the Self. Archetypes are embedded in the collective unconscious and yet are part of every individual psyche.

## **The Shadow**

The shadow is that part of the unconscious which Jung described as ‘the thing a person has no wish to be’. The shadow appears negative as it contains repressed contents of consciousness - feelings, thoughts, and behaviour which have been rejected by the ego. The more they are repressed the darker it will appear when seen in dreams. However, when contents of the shadow are brought to the light of consciousness it will transpire that they are much more positive. As Jung said ‘The shadow is 90% pure gold’. The shadow is the saurian tail of the psyche going back to the prehistoric reptilian beginnings of the psyche. It also contains our infantile rage, frustrations, and panic at our thwarted instincts in childhood and throughout our life.

The shadow is easily identified through projections. In an attempt to defend the ego the psyche projects shadow behaviour onto other people so that what we hate about other’s behaviour actually belongs to us. The same is true on a larger scale between social classes, races, political enemies, and especially animals. Awareness of the shadow, so that we can retract projections will improve relationships on a personal and on an international level. Jung described the shadow as ‘The greatest moral challenge of our times’.

## **Projections**

One of the easiest ways to see your shadow is through projections. It is an unconscious process by which we may reject things we don’t like about ourselves and project them on to other people. It is a way of defending our ego and off-loading unpleasant characteristics which we refuse to believe are part of our personality. So what you can’t stand about the person you hate the most is a perfect description of the unconscious side of your character. However, you may also project unrecognised, positive elements of your psyche on to others. Love at first sight is a perfect example of an anima or animus projection. Projections also work on a larger scale between sections of society or between nations.

## **The Mother and the Unconscious**

Prior to birth and for a long time afterwards the mother is everything to the infant. In the early stages of life the infant’s psyche is unconscious and the infant sees the mother as part of themselves. Gradually the infant develops consciousness, though the unconscious remains synonymous with the mother. This is reflected in the symbolism of the unconscious and the archetype of the Great Mother.

## **Complexes**

‘Complexes have us’ not ‘we have a complex’ is how Jung put the issue of complexes. He laid great emphasis on the autonomous nature of complexes, seeing them as parasites living and thriving in our psyches. They control our lives from the way we think and behave to what we eat and wear. We will take time to study complexes in order to see them in dreams and deal with them in everyday life.

## **Mother Complex**

The personal mother and the archetypal mother dominate the infant's world nurturing and protecting the developing psyche of the growing child. The feminine principles of tenderness, empathy and compassion lay the foundations for the relationship of the ego to the Self thereby promoting a strong sense of self. Jung described the mother

complex as the way the libido is fixated on the mother. For the man , the mother is the first carrier of the anima, or soul archetype. However he claimed that the complex was more easily observed in women and we will study his writing on the subject. We will see how the complex is so central to people's lives and look at the relation of the complex to psychic development.

### **Father Complex**

After the initial stages of development dominated by the mother the child is introduced to the outside world by the father. The father carries the archetype of the masculine for the son while for the daughter the father carries the animus . In the son's case the father is the role model of adulthood while for the daughter the father is particularly important in passing on logos, dharma and self-discipline. The father complex can influence ethical behaviour, ambition and a sense of purpose. The role of the animus is clearly seen in dreams and easily observed in the external world.

### **Puer Aeternus**

Puer Aeternus translates as eternal youth. This is an aspect of the mother complex which keeps the man bound to the mother's side and hinders psychic growth. Laddish behaviour as well as escapism with an unwillingness to engage with the realities of life are all symptoms of this complex. The pathology of the complex as observed and explained by Marie-Louise von Franz in her book Puer Aeternus helps to make sense of much of the male's behaviour.

### **Narcissism**

We are all narcissistic which means that we all crave love and attention. In the early stages of life our mothers gave us that love but it was never enough. Consequently we continually strive to fill that void. On the whole we design our relationships to fulfill our appetite for love, while our society, with its capitalistic economics, is organised to supply the false Self with every known substitute for genuine love and affection. This dynamic is called secondary narcissism and has a huge influence on our personal life and the structure of society. We will study Ovid's myth of Narcissus and all shades of pathological narcissism.

### **Transference and Countertransference**

Transference is an intense form of projection which is inherent in all forms of friendship and intimate relationships. The term is mainly used in therapy but has much wider applications. We will look at Jung's essay on Transference and The Rosarium which is an alchemical text that Jung used to explain the phenomenon.

### **The Anima**

The anima is the archetype of the feminine in the psyche of the man and leads him to the inner world. We will see what the anima means for a man and why it is called the soul archetype. We can observe the anima through projections and dream symbols to reveal the state of development of our anima. This allows us to take practical steps to find a balanced relationship to the anima which in turn will lead the individual to the self. There are a number of excellent examples of the anima in literature and art.

## **Animus**

The animus is the archetype of the masculine in the psyche of woman and can help or hinder her relations with the external world. The father is the first carrier of the animus though soon celebrities in the media and sport can take up that role. In dreams masculine symbols reveal the accurate state of the animus and any necessary adjustments. The animus is not only an essential element in forming relationships with men but also as logos a strong, developed animus is vital in the fields of business, law and finance.

## **Hysterical Personality Disorder**

There is a tendency for extraverts to be more hysterical than introverts. Hysteria is an infectious disorder which can sway crowds as well as individuals and as an aspect of the mother complex it is a defence against the reality of the self. The conflict between the real self and the false self creates a fault-line out of which hysteria erupts.

## **Obsessive Compulsive Disorder**

This defence mechanism is a desperate attempt to control the imagined chaos of the unconscious where contents of the unconscious are trying to break through to consciousness. The effort to control is manifested in obsessive thoughts and compulsive physical behaviour. Acting out rituals such as obsessive hand washing and house cleaning are obvious defences against the perceived dangers of the shadow. Repetitive checking the gas, locking and relocking the front door and doing tasks in a painstakingly particular order are well-known symptoms. OCD is a stumbling block to psychological development as it creates a barrier between the ego and the Self.

## **Alchemy**

Jung studied alchemical texts from ancient Egypt to the end of the 17<sup>th</sup> century and discovered that alchemy was the symbolic process of extracting spirit from matter. The first stage in the alchemical process, the nigredo equates with tackling the shadow; the second stage, the albedo, equates with the relationship to the anima; while the rubedo, or coniunctio, is the marriage of an unconscious content from the self with ego consciousness. We will look at the alchemical process and find that alchemical symbols still occur in dreams and are an important element in our understanding of the transformative process.

## **Winnicott and Object Relations**

Donald Winnicott's incredible sensitivity to the fragile world of the infant made it possible for him to understand the terrors of hunger, isolation and abandonment experienced by the infant and to appreciate the wonderful power of love expressed by the "good-enough mother" to protect and "hold" the baby through this period of his life. Feelings and fears are magnified when there are no defences and this is the case for infants and also psychotics. Winnicott insisted that only through the psychic space, created by play, was it possible for the infant to 'discover' the Real Self. It is of vital importance to study object relations (the relationship between the infant psyche and the outside world) in order to understand adult pathology – narcissism, borderline, schizophrenia and autism.

## **Fairy Tales**

Fairy tales have emerged from the collective unconscious and are stories that portray archetypal themes and unconscious processes. They often depict such themes as the threatening shadow (as portrayed in Jack and the Beanstalk), the negative mother Hansel and Gretel, the development of the animus in Snow White, the inferior function in Puss in Boots, and many others. Von Franz described fairy tales as ‘the purest and simplest expression of collective unconscious psychic processes’.

## **Images of the Self**

Although the Self is the centre of the psyche and our experience of the Divine and the cosmic aspect of our psyche, symbols of the self are to be found everywhere. This is an illustrated lecture with images from nature, science, art and architecture as well as mandalas by Jung and his patients. These images can help us to identify symbols of the self when they appear in dreams.

## **Answer to Job**

Jung considered Answer to Job his best and most rounded work. It is a psychological commentary on the Book of Job arguing the case for the individual’s involvement in God’s work of creation. To Jung this meant the creation of consciousness and humanity’s responsibility for all creatures and the planet. It is central to understanding Jung’s thesis.

## **The Holy Grail**

The Grail myth is an anglo-celtic search for the meaning of life and vividly illustrates the journey to individuation. It has an accumulation of many heroes including Parsifal, Amfortas (the Fisher King), Christ, King Arthur and Merlin. On many levels and through many ages the grail has inspired poets and philosophers in their search for the self from Chretian de Troyes and Sir Thomas Malory to Richard Wagner and T.S.Eliot. The story relates the psychic journey of the unlikely hero Parsifal and his quest to find the Holy Grail which is the Self. Parsifal, who comes from the wilds of Wales, grows in psychological strength as he battles with knights and honours damsels in the mythical world of King Arthur until he learns to develop the right attitude and ask the question 'whom does the Grail serve?'

## **Hermes**

In Jungian terms Hermes is a psychopomp who is our guide to the world of the unconscious. As a psychopomp he is the guide of souls and the mediator between the unconscious and consciousness. Hermes often appears in dreams as a helpful animal, frequently as a large dog such as a golden retriever, who symbolically shows us the right direction to go. Hermes often symbolises the transcendent function and is the perfect model for the attitude that can create change.

## **Cupid and Psyche**

The Greek myth of the maiden Psyche in her journey to maturity centres round her three seemingly impossible tasks. Not helped by the immature and lazy Cupid, the myth shows the development of her animus which enables her to deal with symbolically masculine problems. As such, psyche is a model for the intrepid modern woman.

## **The Self**

The self is the unifying principle of the psyche and the guiding hand and authority within the psyche. Jung said ‘The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious mind’. The self is recognised by its symbolism. Symbols of the self carry a numinosity and authority that are greater than any other symbols that emerge from the unconscious, yet all dream symbols ultimately come from the self. Dreams that have such numinosity are called big dreams and are indelibly memorable, frequently having symbols of wholeness with accompanying voices making authoritative statements. Perhaps the most radiant symbol of the self is that of the Divine Child which is at the heart of Christianity.

## **Individuation**

The self demands to be heard and obeyed yet the process of integrating the self with the ego is a never-ending process. The struggle to become who we really are can be seen as the true meaning of life. This is largely achieved to the self-regulating efforts of the unconscious expressing itself in dreams. Jung called this process individuation or self-realisation. It is available to everyone as the starting point is tackling a complex which, when investigated, draws out buried contents of the unconscious. Slowly, through a process of retracting projections, and ‘divesting the self of the false wrappings of the persona’, the journey of individuation can be commenced and eventually the true personality of the individual can be realised.