

A large, central image of the Earth as seen from space, showing the Americas and surrounding oceans. The word "Archetypes" is written across the center in a bold, yellow, sans-serif font.

Archetypes

Patterns That Play in Our Psyches and Personalities

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A R C H E T Y P E S



Patterns That Play in Our Psyches and Personalities

Etymology. *Archetype* is a combination of two ancient Greek words: **arche** (meaning, “first” or “original”) and **typos** (“model” or “type”). The word first appeared in European texts in 1545 via the Latin *archetypum*, which came from the Greek.

The Origins of Archetypes

Swiss psychiatrist Carl Jung said that the psyche is composed of three components: the **ego**, the **personal unconscious** and the **collective unconscious**. According to Jung, the ego represents the conscious mind while the personal unconscious contains memories, including those we have suppressed. The collective unconscious, he believed, is a major part of the psyche inherited from our ancestors—our “two-million-year-old mind.” Archetypes are ancestral psychic patterns, shared across cultures as contentless forms buried deep in our collective unconscious.

Archetypes, then, are blueprints for our personalities, and each of us is shaped and influenced throughout our lives by these ancient, pervasive, formless, psychic templates. From time to time, they erupt from the unconscious and manifest as highly charged ideas or images. We can never know an archetype directly. We are aware of their existence only through their effects in our lives—as we pay attention to persistent forms and patterns that show up as our own mental and emotional habits and behaviors.

Jung suggested that archetypes are universal and innate. They are not something learned; we are all born with them, and they work away in our unconscious shaping our experiences and reactions to people, things, and events. We respond powerfully to symbols (for example, in our dreams) because they are highly charged with archetypal meaning and significance. Jung coined the term “complex” to refer to a particular group of memories and interpretations associated with an archetype—for example, a mother complex associated with the Mother archetype.

Jung identified four major archetypes, but also believed there was no limit to the number of archetypes that may exist.



Four Major Jungian Archetypes



Self — This archetype represents the unification of the unconscious and conscious aspects of an individual. The Self emerges through a process known as individuation, in which the various aspects of personality are integrated. Jung often represented the Self as a circle, square, or mandala.



Shadow — A major portion of the unconscious mind is composed of repressed ideas and emotions, such as fear, shame, anger, and grief, as well as other aspects of our personality we feel, or have decided, are “not good enough” (our inner Zombies). Surprisingly, the Shadow also contains repressed experiences of our power, magnificence, and light (our inner Angels). We are often more afraid of being great and magnificent than being small and insignificant. The

Shadow archetype is considered the darker side of the psyche, and represents our wild and chaotic nature. It is the domain of the unknown. Everyone of us harbors a Shadow, and as long as it remains hidden, unconscious or denied, we inevitably project our “dark side” onto other people, places, and events.



Anima / Animus — Every man has an inner woman, and every woman has an inner man. The Anima is a feminine image in the male psyche and the Animus is a male image in the female psyche. Each of us possesses an idealized image (or “imago”) of the opposite gender that is an essential part of our “true self.” It is usually very different from the image we present to others. Becoming conscious of our Anima/Animus is one of the most effective routes to wisdom stored in the

collective unconscious. The Anima/Animus frequently shows up in our dreams and fantasies. The combination of the Anima and Animus is known as the “syzygy,” or the divine couple, and represents completion, unification, and wholeness. The imago plays a major role in our choice of romantic partners, as we seek to become whole through embracing and integrating our projections of the Anima/Animus.



Persona — The word “persona” comes from the Latin for “mask.” We all work hard at keeping our Shadow and Imago under wraps, hiding our vulnerabilities, shielding ourselves behind a socially acceptable mask. That’s our Persona. Instead of spontaneously and authentically expressing all of who we are, our natural tendency is to present a preferred image of ourselves to the world. The Persona represents all the different social masks we wear in different groups and situations. It protects the ego from negative, disturbing images and feelings. According to Jung, the Persona may appear in dreams and can take a number of different forms.

Other Jungian Archetypes



Father



Mother



Child



Hero



Sage



Maiden



Trickster

Jung suggested that the number of archetypes is not static or fixed. Instead, there are innumerable (perhaps limitless) different archetypes that may overlap or combine at any given time. Indeed, as Jung described them, the archetypes swirl about in the unconscious, constantly shifting and merging into new forms, so that over time new archetypes come into being and take root in the psyches of new generations. These archetypes often show up in our dreams. The following are just some of the various archetypes Jung described—followed below by the Seven Archetypes of Consciousness that are the focus of this course:

- 🌀 **The Father** — authority figure; stern; powerful.
- 🌀 **The Mother** — nurturing; comforting.
- 🌀 **The Child** — longing for innocence; rebirth; salvation.
- 🌀 **The Hero** — champion; defender; rescuer; independent identity.
- 🌀 **The Wise Old Man (Sage)** — guidance; knowledge; wisdom.
- 🌀 **The Maiden** — innocence; desire; purity.
- 🌀 **The Trickster** — deceiver; liar; trouble-maker; lesson-giver.

There is much more to say about each of these archetypes, of course. For example, even though The Trickster is characterized as “deceiver,” “liar,” and “trouble-maker,” he is a positive contributor to our lives, often bringing breakthroughs and awakenings—a “lesson giver.” However, The Trickster does lie and cheat, and is a trouble-maker . . . *for the habitual and stubborn ego!* That’s its role: To use *whatever means work* to meet the ego on its own terms and to shake us awake (by connecting directly with our soul). In some ways, The Trickster is the best match for the “trickiness” of the ego (which, as you might have noticed, is an accomplished “deceiver” and “trouble maker” in its own right).



Seven Archetypes of Consciousness

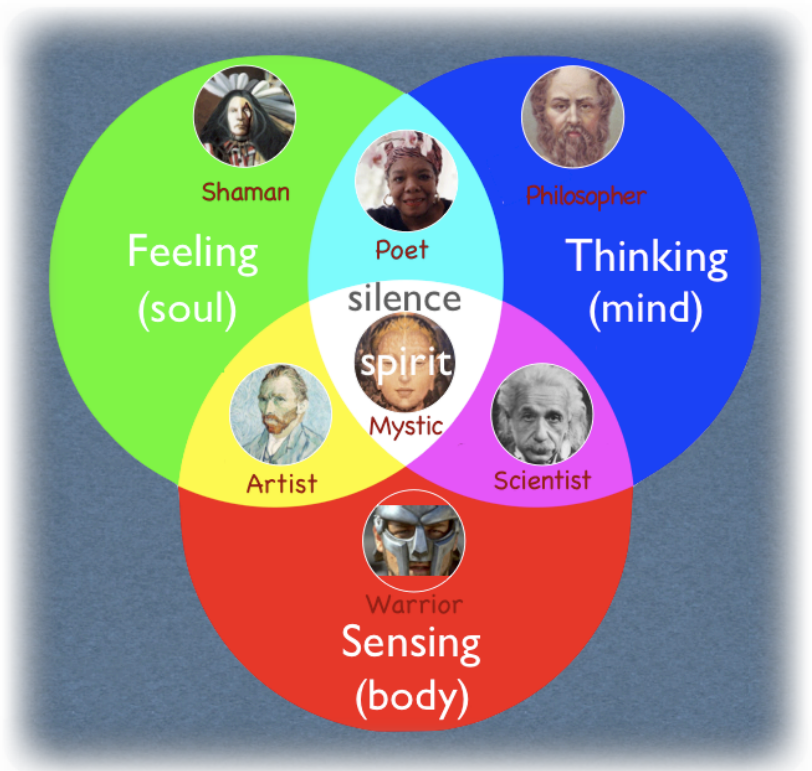


These Seven Archetypes of Consciousness are derived from **The Four Ways of Knowing**—represented by **The Scientist** (*senses & testing*), **The Philosopher** (*reason & language*), **The Shaman** (*feeling & alternative states*), and **The Mystic** (*intuition & sacred silence*).








Each of these ways of knowing is a gift we all share to one degree or another, and each one gives us access to a distinct domain of reality—a realm or level of reality not available to any of the other ways of knowing. As the graphic below illustrates, we can use these “gifts of knowing” to gain knowledge of, and participate in, the domains of **Matter** (our senses), **Mind** (reason and language), **Soul** (feeling and ASCs), and **Spirit** (intuition and silence).



Then, as the illustration at right shows, these four basic archetypes overlap and intersect to yield the **Seven Archetypes of Consciousness** we focus on in this course.



The matrix below summarizes the relationship between dominant and recessive archetypes that play out in our psyches, shaping our personalities. As you read through the list see if you can identify which archetype comes closest to describing your preferred way of relating to the world and to others. Specifically, which way of knowing is most natural for you, and which domain do you feel most at home in?

archetype	epistemology	domain
Warrior 	SENSING-feeling-thinking	BODY-soul-mind
Poet 	FEELING/THINKING-sensing	SOUL/MIND-body
Artist 	FEELING/SENSING-thinking	SOUL/BODY-mind
Scientist 	SENSING/THINKING-feeling	BODY/MIND-soul
Philosopher 	THINKING-sensing-feeling	MIND-body-soul
Shaman 	FEELING-sensing-thinking	SOUL-body-mind
Mystic 	SILENCE	SPIRIT

The Seven Archetypes

How do our seven Consciousness Archetypes (Warrior, Poet, Artist, Scientist, Philosopher, Shaman, and Mystic) match up with the more familiar Jungian archetypes?

The Warrior

How, for example, do the major qualities and ways of knowing of The Warrior compare to Jung's Hero? The chart above shows that The Warrior's dominant epistemological gift is **sensing**, i.e., using his or her senses to engage with, learn about, and master the domain of **Body** and the physical environment.



Mother Teresa

Martin Luther King

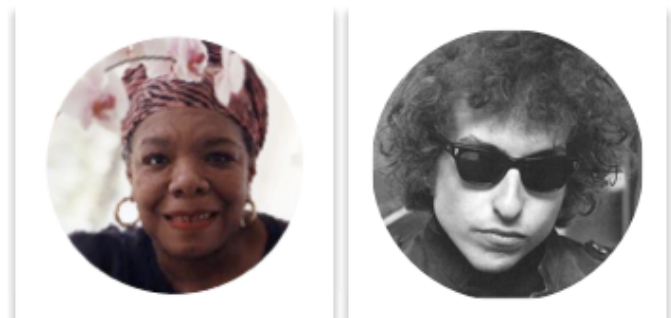
As we've seen, Jung's Hero exemplifies the qualities of "champion, defender, rescuer, and independent identity." A successful Warrior is often considered a Hero. But one does not need to engage in military battles to achieve either the status of "Warrior" or "Hero." Two other key characteristics of the Warrior/Hero are *courage* and *integrity*. Courage can involve a willingness for self-sacrifice in service to a higher cause or calling. Two great examples are Mother Teresa and Martin Luther King.

The Poet

Excelling in the rhythms and metaphors of language, The Poet literally gives voice to the soul, and uses his or her gifts to evoke Soul in listeners and readers. Combining the dominant sensibilities of **feeling and thinking** poets operate in the domain of **Soul and Mind** (masterfully integrating the gifts of "feeling" and "thinking," with sensing playing a relatively minor role).

The Poet archetype draws from and expresses our deep and ancient heritage of language, lyric, and song, capturing and recreating the hidden power of words, images, and rhythm. The Poet speaks for us, connecting us to each other and to the wider world of nature and cosmos.

Modern archetypes: Maya Angelou and Bob Dylan.



Maya Angelou

Bob Dylan

None of the Jungian archetypes identified here closely matches the consciousness archetype of The Poet.

The Artist

Next, we come to The Artist, who combines the gifts of **feeling and sensing**, and feels most at home in the domain of **Soul and Body**. Artists, of course, can be visual, tactile, kinesthetic, or aural, using their talents to produce works of art in painting, sculpture, dancing, or music.

Whereas The Poet gives voice to the Soul through language and lyric, The Artist expresses Soul through the medium of the body, using hands and feet and eyes and ears. Painters excel at using their eyes and hands to imprint soul on canvas, in ways that ignite the souls of attentive viewers. Sculptors achieve the same effect using their hands and arms and eyes. Dancers let the soul fly free and inspire us to celebrate the vitality of embodiment, while musicians literally give voice to the soul shaping the invisible frequencies and vibrations of the air to create harmonies and melodies that enter the soul through the heart.



Martha Graham



Vincent van Gogh

Examples: Dancer Martha Graham and painter Vincent van Gogh and musicians Beethoven and The Beatles.

Again, none of the more familiar Jungian archetypes is a direct match for the Consciousness Archetype of The Artist.

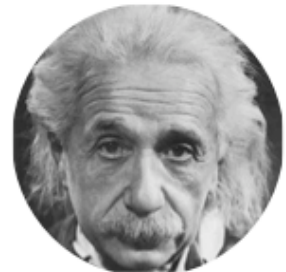
The Scientist

The Scientist relies on the **senses and thinking** to explore the wider domain of embodiment we call the physical world. Using predominantly the senses of sight and touch, they closely and carefully observe and measure changes in the world around them. They gather data using their sensory organs (**Body**) and reason (**Mind**) to analyze and organize data so other scientists can experiment and test their results.

Many scientists—especially the more creative, such as Albert Einstein—also make good use of intuitive faculties to generate insights and “ah-has.” The history of science is full of stories of great breakthroughs when a scientist relaxed his or her thinking mind and found a solution to a problem in a dream or daydream. Yes, even scientists hear whispers from the Soul. However, because they confine experimental research to *sensory empiricism*, scientists



Barbara McClintock



Albert Einstein

cannot use their science to investigate the domain of Soul. Like the rest of us, they use their feelings and intuitions, but they cannot formally include these ways of knowing in their work.

Examples of scientists who excelled because they cultivated their non-rational and non-sensory faculties are Barbara McClintock (who won a Nobel Prize for her revolutionary work in the genetics of corn in 1983) and Albert Einstein (who won his Nobel Prize in 1905 for breakthrough work on the nature of light that paved the way for the revolution in science we know as quantum physics).

None of the Jungian archetypes closely matches the Consciousness Archetype of The Scientist.

The Philosopher

Philosophy is all about *thinking*, and the archetype of The Philosopher finds expression through the gifts of **language, logic, and clear reason**. Philosophers feel most at home in the domain of **Mind**.

Using reason as the preferred way of knowing, The Philosopher strives to eliminate confusion and contradictions in thought by rigorously applying the precision tools of rational analysis. Like a surgeon using a scalpel, philosophers like to slice away at slopping and incoherent thinking and trust in the immense power of intellect to delve deep into the nature of reality.

However, good philosophers know that reason has its limits. And they know that the limits of reason are not necessarily the limits of knowledge—and, therefore, not the limits of reality. Wise philosophers engage the paradox of reason to take them as far as thought can go, and when they reach its limits they acknowledge “this far, but no further” with logic. To go further, their own logic tells them, they need to move beyond reason and activate some other way of knowing (such as the gifts of The Shaman or The Mystic).

Philosophers are “lovers of wisdom,” and wisdom is not to be found in the rules of logic or linguistics alone. Like Socrates and Whitehead, great philosophers realize the value of learning to *feel their thinking*.



Socrates

Alfred North Whitehead

When he integrates feeling and thinking, and opens up to higher shafts of wisdom, the The Philosopher archetype meets the Jungian archetype of The Sage (or Wise Old Man).

The Shaman

Using the gifts of **feeling and alternative states of consciousness**, The Shaman journeys into the subtle realms of **Soul**—the domain where time and emotions have their source. Using

the hidden power of plants and other forces of nature, shamans work with the elements and the deep wisdom of Earth and Sky, weaving the tendrils of time and space, to bring healing and wholeness to the soul, to the mind, and to the body.

Shamans, of course, also make good use of their *senses* and their *thoughts* to aid the healing process. However, they are masters at inducing alternative states of consciousness, both in themselves and their communities. And in these states, they can travel to “other worlds,” where they work with subtle energies, and return with healing wisdom.



Shaman

Shamans work for the well being of the collective, and do not usually make a mark in history, except, perhaps in the tales and stories that preserve the oral traditions of their communities. There are no famous individual exemplars for the archetype of The Shaman.

The archetype of The Shaman overlaps a great deal with, though is not identical to, the Jungian archetype of The Trickster.

The Mystic

Because The Mystic transcends all distinctions in language and thought, there really is not very much we can say about this—and remain true to the spirit of the archetype. The Mystic moves in that mysterious realm beyond words, accessed only through **intuition and sacred silence**. This is the way to the domain of Spirit (which, because it infuses all the other domains and levels of reality, is not itself merely a domain).

This is the wordless path of “no-knowledge,” as Taoist mystics called it. It is the realm and the experience of simply *what’s so*.

To be consistent, the less said about this the more accurate we can be. Here, we let go of the pull of language and thought, even of feeling, and allow ourselves to naturally fall into the wisdom of silence.

Some elements of the Jungian archetype of The Sage can be found in the Consciousness Archetype of The Mystic (who is often represented as a “Wise Old Man”).



Mystic