

# JUNG IN OUR TIME

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In introducing the theme of my lecture, I am at once confronted by a situation of conflict of opposites on the one hand, the general purpose of these public lectures is to bring to the interested non-specialist some understanding of Jung's psychology; on the other hand there are many of you who are already experts in this field, and to them much of what I have to say can hardly be new.

Then again, a consideration of the collective psychodynamics of contemporary man would both require a capacity for profound insight of what one might call a Jungian kind, and be an enormous undertaking - certainly beyond the scope of a single lecture, even if both audience and lecturer could claim already to have such insight.

At the risk, therefore, of falling between several stools, so to speak, I propose firstly to concentrate on one central aspect of Jung's psychology, and secondly to consider this in relation to no more than two features of the contemporary scene.

However, before I begin on this, I would like to comment on the remarkable fact that many of the concepts introduced into psychology by Jung have had their names become part of our language - I am almost tempted to say, become household words. Universally used nowadays, for instance, are 'extravert' and 'introvert' or their corresponding adjectives 'introverted' or 'extraverted', also the term 'complex'; almost equally familiar are 'archetypal', 'animus', 'anima', 'collective unconscious', to name a few.

One may ask, how does this come to be so? It is a question that would not be easy to answer fully in the confines of this lecture, but one worth pondering about. It does, however, point to the relevance of their meaning in the present time, or, to use a homely phrase, their being 'true to life'. Certainly, the words mean *something* to many people, though there is all too often no knowledge or acknowledgement of their author. It is not surprising, perhaps, that in popular usage (as well as sometimes in technical), the meaning of a particular term may have been partly lost or distorted, or indeed, never properly understood.

But to come back to the aspect of Jung's work which I want particularly to consider in relation to ourselves now, to Western man's present state of ferment of change and uncertainty. Two features, of many that might be regarded as symptomatic, which I have chosen to touch upon are:

- (1) the anti-authority, anti-establishment revolt, and
- (2) the trend to drugs and 'the occult'.

All these are, of course, the focus of much sociological study, and necessarily also, of political concern. It is, however, not my purpose to treat the subject from either of these angles. Both of them are what may properly be called 'extraverted' approaches, and I wish to make the approach from the standpoint of the inner world, and hope to throw something

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of the light of this on the subject. I refer to those hidden forces of the human soul/psyche of whose presence man has been partly aware since the dawn of history, to which Jung gave the name 'archetypes'.

Jung's systematic discovery of the archetypes, and his scientific observation and studies of their manifestations both in the individual and in the collective, provided the material of several volumes of his writings; so again, in the space of this lecture I can only give one or two illustrations to indicate something of their reality. It is my intention to show one or two aspects of archetypal dynamism in action, and the relevance of this to the present day scene.

I hope that it will become clear how Jung's discoveries in this field have given us the tools so urgently needed for gaining a deeper insight into the baffling problems of our times. With these tools, if we are able to use them, and the insights we may reach, we may contribute towards tilting the balance of human destiny to the side of a new flowering and development rather than that of destruction and disintegration.

At the same time, the achievement of a real insight at the level of the collective in his own psyche can help an individual himself. There is many a person whose 'dis-ease' of mind is traceable to his being caught in a particular psychological conflict - he may call it existential doubt, for instance - and who can be liberated from his particular personal 'hang up' (to use the colloquial phrase) through being enabled to discover the 'common ground' he there shares with others. This of itself, of course, does not solve the outer problem, though it has some bearing on its possible solution. To this aspect we shall return later.

It may be best to start with a statement about the concept in question, and I quote one of Jung's own: -

'The concept of the archetype is derived from the repeated observation that, for instance, the myths and fairy tales of world literature contain definite motifs that crop up everywhere. We meet these same motifs in the fantasies, dreams, deliria and delusions of individuals living today. These typical images and associations are what I call archetypal ideas. The more vivid they are, the more they will be coloured by particularly strong feeling-tones. They impress, influence, and fascinate us. They have their origin in the archetype, which in itself is an irrepresentable, unconscious, pre-existent form that seems to be part of the inherited structure of the psyche and can therefore manifest itself spontaneously anywhere, at any time.' ("Civilisation in Transition" Collected Works, Vol. 10: p.449).

Let us take the first part - that of a particular theme appearing ubiquitously and spontaneously - and to illustrate it I will quote two folk tales from different parts of the world. In them the same archetypal images are recognisable. The first one is from Central Africa. It is in Van der Post's book *The Heart of the Hunter*, and he tells it as he first heard it from his Zulu nurse. It begins:

'A certain man of the early race had a fine herd of cows. He tended them most devotedly by day and kept them safe in his kraal at night. One morning, however, when he went to his kraal expecting to find the udders of the cows full and sleek with milk, he was amazed to see they were slack, wrinkled and empty. He thought perhaps he had chosen their grazing badly, and took them to better grass. He brought them home in the evening and again thought, 'tomorrow there will be plenty of milk'. But again in the morning the udders were slack and dry. For the second time he changed their grazing, and yet again the cows had no milk. The third night he decided to keep a watch on the cattle throughout the night. In the middle of the night he was astonished to see a cord of finely woven fibre

descending from the stars; and down this cord, hand over hand, one after another came some young women, the people of the sky. He saw them, beautiful and gay, steal into the kraal and milk his cattle dry with calabashes. Indignant, he jumped out to catch them, but they scattered cleverly, and in the chase all escaped except one. However, he was content because she was the loveliest of them all. He made her his wife, and from that time had no more trouble from the people of the sky.

‘His new wife went daily to work in the fields for him while he tended his cattle. They were happy and prospered. There was only one thing that worried him. When he caught his wife she had a basket with her. It was skilfully woven, so tight that he could not see through it, and it was always shut with a closely fitting lid. Before she would marry him, his wife had made him promise that he would never lift the lid of the basket and look inside until she gave him permission to do so. If he did, a great disaster might overtake them both. But as the months went by, the man began to forget his promise. He became steadily more curious, seeing the basket there day after day, always shut. At last he could bear it no longer, and snatching off the lid, looked inside. - He saw - nothing. When his wife returned, she at once knew what had happened and asked about the basket. He laughingly admitted that he had opened it but chided her for making such a fuss about a basket that was empty. ‘You saw nothing?’ she said, in tears - ‘No, nothing’, he replied. At that she turned her back on him, walked away straight into the sunset, and vanished. She was never seen on earth again.’

The narrator, the Zulu nurse, went on to explain. ‘She went away not because he had broken his promise, but because he had found the basket empty. She went because the basket was not empty: it was full of beautiful things of the sky she stored there for them both, but as he could not see them and just laughed, there was no use for her on earth any more and she vanished.’

In the second story, this time a South American folk-tale, the images are different, but the theme essentially the same. Here it is a native of a fishing village by the sea who finds his lines and nets being snarled up so that he is losing his fish. He mounts guard at night and, using a special net, succeeds in catching the marauder, which turns out to be a beautiful sea maiden. She has with her a small box - her jewel box, she calls it - and she will only marry him if he promises not to open it without her permission; she says it is her dowry which will be treasure for both of them. Time passes, and the fisherman’s impatience and rapacity get the better of him: he must see the pearls and diamonds that surely fill the box; so he opens it, and finds to his chagrin that it contains ordinary coloured pebbles. He tells her, ‘Your jewels are just ordinary stones’. Thereupon, to his dismay, she throws them all into the sea, and herself plunges into the depths to return no more.

In each of these tales, from different races in widely separated parts of the world, the situation referred to is identical. The man suffers what the primitive calls ‘loss of soul’ - he becomes dispirited. In modern terms one could say that, through the mis-application of his rational function he is in danger of losing profound inner values, essential for fruitful living. The unknown young woman of the myth, or dream, is the primordial image of man’s soul. She is what Jung has called the archetypal ‘Anima’.

The idea of archetypes, as a theoretical concept, is not such a difficult one to grasp, and many who have read something of Jung’s writings or accounts of his psychology, are likely to be familiar with it. It is, however, very much more difficult to convey the fact that an archetype is not just a concept. This difficulty exists not only in the case of the newcomer to the subject. Indeed, I have heard people even with some experience of Jungian analysis say

'but what really is an archetype?' - or sometimes, 'This mythology stuff is all very interesting, but what has it really got to do with the concrete problems of everyday life?'.

By way of analogy, let us think of a person who has no knowledge of boxing, who enquires as to the meaning of the term 'left hook'. This having been explained, the 'left hook' acquires some reality for him as a concept. But the same person, rubbing his jaw after being felled to the ground by such a blow, may ruefully say of it, 'some concept'. So, perhaps, with archetypes, as long as our conscious experience of them is limited to conceptual notions, a sense of a certain lack of reality or conviction persists. But to discover and acknowledge in oneself an aspect of living wherein one is, metaphorically, floored, may be a very difficult task.

This brings me to the next part of my paper, which is concerned with the impact of archetypal dynamism in the life of a man - and of people - today. In one of his published letters Jung says: 'One does not realise yet that when an archetype is unconsciously constellated and not consciously understood, one is possessed by it and driven towards its fatal goal'. The goal, unknown at the time, may be desirable or undesirable: the point is, that the archetype plays a decisive part in the shaping of the person's life.

By way of illustration I will quote the case of a man living now in the USSR to whom something quite unexpected happened. He was a young engineer who had been born and lived all his life in post-revolutionary Russia. His entire upbringing was according to the standard Marxist-Leninist teachings. From his earliest days religion and God were represented as out-dated superstition of a former capitalist society which would disappear as education and communist enlightenment became universal. His rational mind accepted this proposition as perfectly normal and sensible, and there was no problem or conflict for him. Then, in his adult years he began to wonder why it was that such a self-evident truth should need so much, and such constant effort to maintain it. How was it that the volume of anti-religious propaganda of all kinds in the present day was apparently no less than in the early days of Communism in Russia, despite some forty years of education? If God was the nonsense he believed it to be, why was there all this fuss? Starting from a position of a genuine intellectual puzzlement and wanting to find an answer - perhaps even with the idea of being then better equipped to set things right - he began to do some research himself. He acquired a book of the Gospels which he read; he met and talked with people who were believers and studied whatever sources he could find. He became increasingly intrigued by what he found in the course of his search for the truth, and his commitment to it eventually led to his becoming ordained as a priest in the Orthodox Church. There, he finally found himself in the service of the Deity towards which his intellectual doubt was the first pointer.

The event can be looked at ('interpreted') in different ways according to one's own position: the simple believer, for instance, might see it as the man responding to the inner voice of God, though not at first recognising it as such; a state psychiatrist in Soviet Russia would very likely say the man was suffering from an obsessional condition, possibly even a delusional insanity, and in terms of Jung's analytical psychology, it could be said that the archetype of the Self had been constellated and the man was under its aegis.

The meaning of the expression 'constellated' perhaps calls for some explanation: I refer to the previously quoted statement '...when an archetype is unconsciously constellated and not consciously understood, one may be possessed by it'. I will attempt to amplify this in my next example.

This time it concerns a collective phenomenon which affected the lives of millions of people and which, though it is recent history, is near enough for us still to feel involved. I refer to the rise to power of Hitler and the Nazi movement in Germany with its disastrous consequences. The phenomenon continues to puzzle and fascinate historians and other writers, and books on the subject are being published to this day.

Jung, at the time, was intensely concerned with the question. In 1936 he wrote: 'The impressive thing about the German phenomenon is that one man who is obviously 'possessed', has infected a whole nation to such an extent that everything is set in motion and has started rolling on its course towards perdition'. Also, 'The psychiatrist cannot avoid coming to grips with contemporary history, even if his very soul shrinks from the political uproar, the lying propaganda, the jarring speeches of the demagogues'.

This state of 'infection', as Jung called it, was something that he had himself experienced, and one of the products of his own struggle to recognise and overcome it in himself was a remarkable insight into the nature and power of the archetypal forces in action. Much of this is embodied in his essay *Wotan*, from which the above quotations are taken. It was published three years before the out-break of World War II.

To examine the subject more closely, I would like however to start from a point earlier in time, in 1922 to be precise, and with what was then to Jung a purely personal matter. In *Memories, Dreams, Reflections* he writes of the dream experiences he had before his mother's death which occurred then: -

'News of her death came while I was staying in the Tessin. I was deeply shaken, for it had come with unexpected suddenness. The night before her death I had a frightening dream. I was in a dense, gloomy forest; fantastic, gigantic boulders lay about among huge jungle-like trees. It was a heroic, primaeval landscape. Suddenly I heard a piercing whistle that seemed to resound through the whole universe. My knees shook. Then came crashings in the underbrush, and a gigantic wolfhound with a fearful, gaping maw burst forth. At the sight of it the blood froze in my veins. It tore past me, and I suddenly knew: the Wild Huntsman had commanded it to carry away a human soul. I awoke in deadly terror, and the following day I received news of my mother's death'.

Jung goes on to say that this dream disturbed him very much because it seemed, on superficial consideration, to be saying that the devil had fetched her. But then he recalled that in the dream it was actually the Wild Huntsman; and he, according to the ancient Nordic tradition, is none other than the god Wotan. After considering the frightening aspect of the dream, he continues his interpretation thus: 'It was Wotan, the god of my Allemanic forefathers who had gathered my mother to her ancestors, to the 'Sälig Lült', the blessed folk.' This was his earliest recorded personal encounter with this particular archetypal image, and it is clear that it contains both positive and negative aspects.

In one of his later letters, Jung wrote the following concerning archetypes: 'We can observe them, at least partially, not only in living man but also in the historic course of many centuries. Whether we call them Gods, Demons, or Illusions, they exist and function and are born anew with every generation.' He goes on to say: -

'When, for instance, the belief in the god Wotan vanished, and nobody thought about him any more, the phenomenon called Wotan remained; nothing changed but its name, as National Socialism has demonstrated on a grand scale. The collective movement consists of millions of individuals, each of whom shows the symptoms of Wotanism... Wotan never

really died, but has retained his original vitality and autonomy. Our consciousness only imagines that it has lost its Gods; in reality they are still there, and it only needs a certain general condition for them to come back in full force.' (letter to M. Serrano, 1960).

What then are the symptoms of Wotanism, of that 'psychic infection' which could have such disastrous results?

It is necessary for a moment to go back about two thousand years, to the time of the ancient Germans, for whom Wotan as a deity was their special god. In the course of the migration of these peoples, he was the 'dispenser of victory'; he remained their driving spirit, inspiration and unifying factor. On certain stormy nights he could be heard passing through the forests as the Wild Huntsman, with his wolfhounds and raging horde.

The young people who were enthusiastic about National Socialism, and even those who were not actively opposed, were caught, without knowing it, in living a myth. Storm troopers, the blonde hero ideal (Siegfried), the wanderers, the leader to be followed - it was all there. Only Hagen, Siegfried's dark opponent of the legend, was omitted. Even those who consciously acknowledged and were inspired by the ideals of that myth were insufficiently conscious of its autonomous powers, and of the dangerous negative aspects of the archetype of Wotan. Not only was this martial god one to whom human sacrifice was made - even the whole of a defeated people - but he was also a skilled magician, creator of illusions. To this day we find it difficult to understand how it could happen that perfectly decent people in Germany at the time could have been so unaware of the evils going on under their very noses, so to speak. Were they perhaps the ready victims of illusions?

For what Jung had written in 1936 of the dangers of the 'mass-mindedness' and state of 'possession' of the Germans, and his stigmatisation of National Socialism, his books were banned there in 1940 and his own name placed on the 'black list'. Nonetheless, Jung himself saw that he had insufficiently realised the power of the abysmal evil that was there active. He held that the only real answer to such collective 'possession' could be through individuals, in sufficient numbers becoming more conscious of what moved them, by their coming to terms with this dark side in themselves, their own 'shadow', in that difficult task of psychological development to which he gave the name 'individuation'.

We come now to the question of the profound changes that have continued to take place since the cataclysm of World War II, and the ferment that is going on now.

In her A.P.C. public lecture here two years ago, Dr. Pye referred to this as follows. 'A heavy burden of existential doubt, confused values, insecurity, despair and anxiety has fallen upon us, even the younger generation, whose troubles may indeed be symptomatic of a new and positive search for a more whole conception of man'. She also quoted Jung's statement: 'Every individual problem is somehow connected with the problem of the age'. When one comes to the immediate present, it is always difficult to judge objectively as to what is the prevailing 'spirit of the time', because the element of historical perspective is lacking. We are not yet in the position to look at the picture of life in the 70's in the way we can see that of the 20's, for instance. Nevertheless, it is I think possible to get such a perspective on the present from the other end, as it were not from A.D. 2000 looking backwards, but instead, from the beginning of the age of Christianity.

Here, I have to start with a consideration of Jung's concept of the Self. This, if a choice had to be made, I would put as his most central contribution to the understanding of our time, of

man today. It is a concept of wholeness and order which, precisely because it is so comprehensive, may be quite difficult to grasp.

He calls the Self the archetype of wholeness, and it has to do at the same time with both individual 'self-realisation' and with a collective, historical evolutionary process which is occurring in mankind. The two aspects have to be considered separately for purposes of discussion. Let us take first a particular aspect of the collective - that characteristic of the present day, the anti-authority anti-establishment revolt. Revolt has of course been a feature of every generation: it is necessary to reject, or even destroy, what one sees to be undesirable in the legacy of the previous generation in order to put something new in its place.

But the present 'revolt' in its various forms in all different countries of the Western world, appears to be unique, not only by reason of its extent, but also in its depth. The rejection is not simply of a particular order, of particular institutions or hierarchies, but of organisation as such, of the principle of order. To take but one characteristic example: in a recently published book, *The Greening America*, Charles Reich uses the name 'Consciousness III' for the new attitudes emerging in American youth with the suddenness and ubiquity of a pandemic. He points out that this is not a phenomenon confined to an unstable fringe, or so-called 'drop-outs' of society. He says 'The clean-cut hard-working model young man who despises radicals and hippies can become one himself with breathtaking suddenness. Over and over again, an individual for whom conversion seemed impossible, a star athlete, an honours student, the conventional middle-class young person, transforms himself into a drug-using, long-haired, peace-loving 'freak'. Again, 'the foundation of Consciousness III is liberation... the individual freeing himself from the automatic acceptance of the imperatives of society'; 'It seeks freedom from subjection to custom, religion or political ideology'; 'Authority and hierarchy are rejected because they represent the subjection of human values to the requirements of organisation'. But with this there is also 'the basic postulate of the absolute worth of every human being, every self I. An almost identical disposition is seen among the so-called Kaboukers or Gnomes in Holland, with their 'Orange Free State' as the 'alternative to society'. The 'Free State' of course, is not a locality but a state of mind.

I wish to go back now to an earlier historical situation that in certain respects parallels the present. I refer to the spiritual revolution that marked the beginning of the Christian era, whose central image has continued to be a formative cultural factor in the Western World till more or less now.

The Judaic and pagan world of that time with its often corrupt establishment values was invaded and gradually transformed by the new conception: that of the unique and supreme value of the individual person, of his own soul. He was of value, not just collectively as a member of the chosen people, or as a Roman citizen, but as the person he was in himself. Christ appeared as the symbol of the ultimate perfection of that individuality. But the dark side was left out.

Christ as a symbol, seen from the psychological point of view, also represented the 'wholeness' of the individual as the final goal of man's life. In the course of the nearly 2,000 years of Christian culture in the Western world, this idea of the value of the individual has largely been assimilated and come to be regarded as, so to speak, a natural fact. It is basic in the humanist view for instance, which rejects other tenets of Christianity, and we see it in 'Consciousness III'.

In his book *Aion* which is concerned with the concept of the Self, Jung draws attention to the significance of the absence in the image of Christ of the dark side of things, indeed, of that side being specifically excluded or rejected in the form of a Luciferian opponent.

I cannot in the space of this lecture do justice to the full considerations that Jung puts forward, and what follows is necessarily both incomplete and over-simplified. In psychological terms, he sees the dominant of Christianity as the archetype of light and consciousness, with the opposing archetype of the daemonic forces as the unconscious 'shadow'.

Investigating the changes and developments that have taken place in the mind of Western man through the centuries, up to the present day, he puts forward the view that the era of Christianity is drawing towards its end, and the opposing archetype is becoming ascendant. The problem facing man is no less than that of growing towards a conscious synthesis of these opposites, and the realisation of a greater wholeness or Self, if he is not to get lost in the aspect of chaos that the shadow carries.

This realisation of Self is closely bound up with the search and basic need for a sense of *identity* as an individual, and of a sense of 'belonging', of the *feeling* of community. Both are threatened by the ever larger impersonal forms of organisation which feature so much in our lives today. For instance, tower blocks of flats, huge new hospital units where the dictates of technological sophistication are liable to cut across the patients' need for a secure human relationship with doctor or nurse, giant industrial corporations, to name a few of these features of what has come to be called 'the rat race'. All these forms of organisation are themselves the logical product of considerations of economic growth and rational efficiency.

Of the various expressions of protest, the most inchoate is seen in the form of arbitrary violence, hooliganism and wanton destructiveness. These, as sociological studies show, are often demonstrably the result of the breaking up of smaller group loyalties (e.g. family, neighbourhood community, the small firm, etc.). The individual feels lost, and indeed, individual values are in danger of being lost. Some of you may have seen the recent review in 'The Times' of the book *Ecstatic Religion* by the anthropologist Professor Ioan Lewis, and in it the following statement. 'The occult is very much part of the contemporary scene. The 'instant religion' of LSD, the life-style of the underground, psychedelic happenings in discotheques with evocative names like Middle Earth, the popularity of the Maharishi and his guru successors, scientology - are all manifestations of the seductive charms of the occult in 1971. Professor Lewis is quoted as showing 'that we live in an age of marginal mystical recrudescence, a world where humanists seem positively archaic'. He adds that the shamans - witch doctors, or more accurately, possessed priests - of the Eskimos or of the Siberian Tungus would find a ready welcome in the new pop society. It is evident that both author and reviewer, as indeed do so many people of the older generation, regard these phenomena with concern, seeing in them the regressive, negative tendencies only - such obvious evils as, for instance, the pervasively damaging effects of addictive drugs.

I would like to consider here the situation of John Lennon, of the former Beatles group, as illustrating this dilemma. His disillusionment, as one who went through this 'seduction', drugs and all, without finding anything but its negative aspects is revealingly expressed in one of his latest 'pop' records, in a song called 'God'. The lyrics go, 'I don't believe in magic, nor in the Bible, Hitler, Jesus...' a whole list including Kennedy, Buddha, and finally: 'don't believe in Beatles'. (In passing - whether one 'believes in' Hitler or not, Fascism and the Second World War happened just the same!)



Although this is of course a special case, we may see it as containing basic archetypal features which present as the personal problem of a particular individual, though they also represent those of our time.

In a published interview recently John Lennon said of his earlier position of success: 'Its pretty hard when you are Caesar and everyone is saying how wonderful you are, and they are giving you the goodies and the girls, its pretty hard to break out of that, to say 'Well, I don't want to be king, I want to be real.' Here one can see the situation of the man invaded, or possessed by the archetypal image, in this case of the king, the one to whom everyone looks as the leader and also, carrier of the divine powers on earth.

Lennon further says: 'At one time I used to call myself a Christian Communist', but afterwards he came to view religion as 'legalised madness' and, as he puts it, 'I had to kill off all the religious myths'. As we have already seen earlier in this lecture, for instance in the story of the sky maiden or the legend of Wotan, myths cannot be killed off, in as much as they contain vital elements of life and reality. He swings from trying to find the values of religion, searching for them in Communism, to the total opposite of their complete negation, of utter doubting. This could be described in other terms as his being torn between Christ and Antichrist.

In this man's striving towards 'being real' - and it is a general problem - he has found that an outer person, hero or anti-hero, no longer answers his inner need. Where Jung could help the individual in this dilemma now would be in enabling him to discover his own, hero's task of recognising and coming to terms with the calls of these archetypal opposites as they are manifested in his own nature. In his so becoming more conscious, and growing towards a greater wholeness or Self by integrating them, these antinomies will no longer need to remain projected on to outer figures and situations. The difficulties of this task are indeed great, and we cannot know whether or when man individually and collectively will find his solution.

In conclusion, I would like briefly to refer to a phenomenon in quite another field of science.

The menace of the hydrogen bomb is widely seen as symbolic of the precariousness of our present time. In the problem of the nuclear weapon there is a curious parallel with that psychological dilemma with which we are so deeply concerned. I refer here more to the technical than to the moral question. The phenomenal energy of the nuclear fusion reaction of hydrogen atoms is, as we are painfully aware, already available for release in an appallingly destructive form. This same energy could, in theory, become usable for constructive purposes converted into virtually unlimited electrical power in the service of mankind. However, there remains as yet unsolved the practical problem of 'containing' the nuclear reaction without the plasma, as it is called, destroying the vessel. So, with the archetypal antinomy, unless we can integrate it, our own human existence is threatened. The plasma, after all, is essentially the same as the substance of the sun, or of the exploding hydrogen bomb.

In applied physics a solution has not yet been found, but we may take encouragement from the fact that at least in the psychological field Jung has demonstrated a way towards a solution: that is, of how to recognise and deal with the opposing forces within us, in taking on the personal task of becoming more conscious.