

Usually, the first thing which has to be dealt with in an analytic process is the unlived aspect of the personality, i.e. the shadow. Therefore projection becomes the major consideration because unlived or unrecognised qualities are often projected and found via the projection. Projection however, is much more than that as I will show later. Projection is something which at first sight seems quite simple, but which, when you look deeper into it, can be seen not only as a daily activity in our lives, but part of our creative capacity.

You all know that ego consciousness is like a light, an area of awareness brought about by contact with the outer world and drives coming from the person's innate nature. This ego complex and the unconscious seem to have a similar structure and seem to have a relationship one to the other.

Refer to illustration.

Absolute Knowledge or Super-consciousness.

Area of Images i.e. Animus, Anima, shadow, gods etc.

Ego consciousness.

Body & personal unconscious, shadow.

These bands are, for the ego, unconscious.

I have only given four but as you know there are gradations of consciousness (and consciousness beyond the human, which are not relevant here). The ego can project from these levels.

The word 'Projection' as used in psychology was originally a concept of Freud's, but Jung used it differently. As Freud saw it, we project onto outer objects, or others, only the wishes and impulses we repress. That is true, but it does go further. Jung saw that any unconscious content can be projected as the unconscious is more than just repressed content. Jung says in 'Psychological Types':

"Projection results from archaic identity of subject and object but is properly so called when there is need to dissolve the identity with the object. The need to dissolve the identity becomes necessary when a projection becomes a disturbing factor."

Jung makes a great distinction between an active and a passive projection. The latter being an act of gradually feeling into, or empathy with something, and the former is an act of judgement. We could say an active projection involves criticism while a passive projection is a kind of like speaking to like.

We can all recognise projection. We see things in others without realizing that we behave in that way ourselves. As Dr. von Franz says:

"There is always, at the bottom, a projection whenever we suffer from an excessive emotional fascination, whether it is a fascination of love or hate."

In other words, projection is an involuntary transposition of something unconscious in ourselves onto an outer object. The archaic identity of which Jung speaks is the primitive man within us, or an aspect of ourselves not differentiated from the world around us.

characteristics which tell us something about ourselves and the world of archetypes but this does not concern us here. We have to introject in order to know and then this leads to cognition. Cognition of outer things or qualities or whatever we see, is very different from projection as I will endeavour to make very clear.

If I have learned that this is a table when I see something which is made like this, it's a table. This is introjection and cognition. There is no projection as such, in this. Projections are from the unconscious whether they are right or wrong, so, when we make a projection it happens automatically.

A necessary part of the projection is the hook onto which we hang the projection. We don't just project onto anything or anybody, there has to be something in another person which hits something in our own unconscious for it to project onto that person. Then we blindly think it is outside. We think it is all in that person or that object and don't realise that what is going on, is going on in ourselves. The hook is not necessarily negative. It could be the colour of someone's hair. Mr. So and So's hair stirs unconscious memories perhaps of a nasty experience, an angry school master, and the projection onto Mr. So and So is coloured accordingly.

We have spoken of the personal shadow but there is also a collective shadow which lies deep in our unconscious psychic structure and we can make collective projections. Projections are not necessarily bad, they can be good or they can be troublesome. I will speak later of the collective shadow and how it is projected; for the meantime, I would like to look at projection as a personal phenomena.

When we make a bad projection, if we can call it 'bad' for the want of a better word, and if we look at it, we are led to self-awareness.

Self-awareness is often a long way behind our actual knowledge. That is, we can know about a thing such as projection. We can see it at work in others but when we enter into our projections and follow them to their roots, we are discovering unknown territory within us.

Because projection is automatic and unconscious we can only do this by first noting the affect caused by our thinking or feeling. For instance, if we allow another person to irritate us, it can be that we are making a projection or I should say, we are caught by a projection. But the very thing we are allowing the recipient of our projection to have, is to have power over us. That is a point that needs to be made clear. If we make a projection onto another person, that person, because of the emotion in it, has power over us. Projection is a sort of fascination and we can't break the tie to that person, whether it is positive or negative.

If it is a case of irritation, then we are irritated by something in ourselves which we have seen in the other person. It is the emotion that gives us the clue. If someone is behaving in a stupid way, for instance, and it does not provide a hook for the projection from ourselves, their behaviour does not affect us. It is a cognition that their behaviour is silly but it doesn't affect us emotionally. If we are affected emotionally then we should look at it. An ordinary cognition is without affect. Projection has affect.

We only speak of projections when there is some doubt about the validity of what we recognise. Projections in personal relationships can be very, very destructive. Then there are projections beyond the immediate environment and this is the collective shadow, e.g. "All people of such and such a country are bad." Those projections are always going on and come from the deeper collective layers of the psyche. They are the projections which lead to wars, and warmongers very cleverly use that potential which is in the unconscious of human beings, to get things going their way.

The projection which is within one's own environment is much easier to become aware of because there will be reactions from other people. I remember a daily help we used to have. She used to clean schools which meant starting very early in the morning so that she was finished there by 8.30 and then she came down to us. By the time she got to our home she was fairly tired and some days she would come in and say, "I don't know, everyone is so bad-tempered. I have never met so many bad-tempered people in my life. At the school they are all bad-tempered and when I walk in here someone says such and such..." Of course, these remarks were not meant for her, but she took them all and was projecting onto others out of her tiredness.

Another important aspect of projection is, how difficult it is to carry the projections of other people. People project onto you, and you've all experienced this, that you are demonic or god-like. These are excessive projections. The burden is that it is very hard to carry those projections as they have a psychic sort of power and weight in them.

To resolve the projection means acknowledging the claims the unconscious was making outside. Public figures often carry projections and I have a humorous story to illustrate this: Mr. Menzies was in somebody else's electorate during an election time, to give a speech. A woman who was very much against him, his party was demonic for her, said, "I wouldn't vote for you Mr. Menzies, if you were the Angel Gabriel." Mr. Menzies replied, "If I were the Angel Gabriel lady, you wouldn't be here."

The power of projection is actually quite scary. Say for instance 'A' projects something demonic onto 'B'. 'B' perhaps feels the burden of that without realising why. But if 'A' contaminates 'C' with the same idea and he supports the projection, 'B' is carrying a double load. But what has happened to 'A' and 'C'? They have gone into a completely unconscious huddle; one from which darkness emerges.

If one is a real moralist, there one finds tremendous projections, for the shadow is dark and lives itself out in projected forms. A person who is always demanding perfection is not recognising the human quality of positive

and negative.

One of the subtle things about projections is that projections invite counter projections. If one projects hate on to somebody, that person begins to hate back almost as if the hate creates a counter projection. As you will notice, hate produces hate and love produces love.

When parents project onto a child what they want that child to be, and don't recognise that child's reality and what it is growing up to be, just naturally, out of itself, they perhaps project their own unlived possibilities. They want the child to be what they were not. One hears it so often that "I didn't have such and such, so I want my child to have it." Now that's an awful trap for the child, and a difficult projection of expectation. Some children are crushed by it, stronger ones are not.

The projection is made on to the child and it must live it out, or disappoint the parents. That is very hard for a child to carry and I think that young people react against that much more today than they used to, because many people have followed what their parents wanted but today I think it is not quite so true even though the projections go on.

If parents fulfil themselves they don't project on to their children. They have lived their lives. This is one of the things Jung taught so wonderfully: fulfil your life, live your gifts, live what you are meant to be and don't give a burden to your children.

Jung asked his wife Emma, after the birth of their 5th child, their last one, what she was going to do with her life. Emma had thought the children, the house and Carl would be her life, but Jung insists that we each have to use our own gifts. So Emma went back to University and by the time her children were able to move out she had become a lecturer in Greek and Greek Mythology. Emma was eventually able to become a part of the Institute.

Jung said that men too should provide not only for their working lives, but for when they retire, and should find what is going to fulfil them

so that they are not making demands on children or the outer world to fulfil what has become a vacant spot within themselves.

Life itself is growth. The later years of life offer the chance and time for spiritual development: a necessity if death is to take its proper place in the holistic reality of existence.

Projection is not necessarily bad. We recognise the negative ones because they cause trouble. The positive ones are mostly less or not troublesome. If a projection is followed through to its roots, the subject can discover very often, the intent of the Self within themselves. If there was a wider knowledge of the importance of withdrawing projection, and if it were done, it would have a very far reaching consequence on the world around us. We could not then, as collective people, denigrate people of another race. One can see it collectively in many ways just as much as in an individual situation. If we could see our projections as psychic we would not allow them to colour our thinking. We would not see them as concrete evidence of how the outside world is.

Jung says that to assimilate or withdraw projections, there are necessarily 5 stages:

1. A person accepts his projection as an ^{accurate} ~~accusage~~ fact, that is his archaic identity. That person is absolutely sure he has detected accurately aspects of the other person.

2. Then doubt arises because the behaviour of the object may be different from what he expected of it, by projection. It is very awkward when someone is expected to act as a heel, and he does instead a good turn.

3. Then there is conflict when the subject begins to differentiate between the projected image and the outer reality. In this third stage there is a moral judgement regarding the object of the projection. Is this really

how that person first appeared? This is why the withdrawal of projection is a moral achievement which demands that one is utterly honest with oneself, and sees it as his own psychic structure.

4. The person is willing to admit that his projection was erroneous or was an illusion. This takes both courage and humility and is tremendously rewarding.

5. On the 5th level, a projection causes the subject not only to question himself, his motives etc., but to ask how such a projection is possible. He might find it in his own psychology or not. That then is where he has to take the inner (his being) and outer circumstances into account. He has to be humble and ready to take responsibility, thereby withdrawing a psychic load from his neighbour and his own heart.

Projections have a positive side and can be very creative. We speak of the projection of the hero onto a figure, a teacher or someone in a film, this can be very creative because one has to, or wants to, grow and be like that figure. I think young people have to have heroes and heroines in order to be able to say, "Now that's the pattern I want to follow" or "That's what I want to be." They have to have a picture to move towards. The projection discovers a pattern or a model on the outside, but the model fits the un-lived potential in the projecting individual, that is why he or she is caught by it.

The projection works on every level of life. It is generally accepted that scientific knowledge is based on the creation of models in the researcher. The unconscious sends up a flash, a hunch and then the scientist has the task of proving if the hunch works or not. Jung says that in relation to religion, projections play a very great part. There is a tendency in the official christian doctrine to belittle any kind of personal inner religious life.

One must simply believe in the historical figure of Jesus and in the dogmatic traditions about him, and not get one's orientation on religious matters from what 'church people' would call a purely subjective factor.

What you feel doesn't matter, what is said is right. In that way christianity expresses the truth of the soul, but in an outer projected form. Then he adds:

"An exclusively religious projection may rob the soul of its values so that through sheer exhaustion and mental vacuity it becomes incapable of further development and becomes stuck in an unconscious state. At the same time, it falls victim to the delusion that the cause of all disaster lies outside and people no longer stop to ask themselves, how far it is that the outer event is their own doing. So insignificant does the soul seem that it is regarded as being hardly capable of evil, much less of good. But if the soul no longer has any part to play, religious life congeals into externals and formality. However, we may picture the relationship between God and the Soul, one thing is certain, the Soul cannot be nothing but. On the contrary, it has the dignity of an entity endowed with and conscious of, a relationship to the deity." C.G. Jung, 'Psychology and Alchemy'.

We know that there is a continual activity in the unconscious and projections spring from, or are a part of, that continuous fantasy. They emerge into the unconscious mind quite unbidden and have a wide range.

In a personal way, something that someone does or says, often quite innocently, can cause quite a major projection onto that person. Or they can settle impersonally on to church or state, on to black people or white people or on to our dreadful neighbours! Those people, 'out there', quite innocently or not, provide the hook for part of our own life forming mythology.

If we take the trouble to follow these fantasies which have emerged in this way, we find they reflect the great impersonal themes of mankind as represented in tragedy, in folk lore and in myth. If I can unhook my projection and follow its ariadne tread to its archaic roots of identification, I can find a meaningful link with the myth that forms me. Not only that, I find my absolute connection with mankind. This so called myth, forever operative in the unconscious, belongs to the world of gods and goddesses who once roamed olympus in projected form. They belong to the old testament and ancient divinities who were divested of their divinity by an age of rationalism. Then, with nowhere to go, or to live, and very often very angry, they find a new place and it is not in a world out there; they have gone back into the unconscious of man and emerge in dreams, in fantasies and projections.

Today, if I am caught in a projection, it is regarded as something personal and probably requiring my conscious withdrawal of that projection. No longer is there a hand reaching down from Olympus to take my affairs upon itself, nor is there a biblical satan going up and down in the world so that I can be assured that all darkness is outside of me. You may remember in Job, that God asked satan where he had been and he replied casually, "He had been walking round about the world and going up and down in it." Today, I know that if I make a projection it belongs in the world of archetypes, to the shadow or the animus or the anima. If I see it out there, it is because some aspect of an archetype is shouting at me for recognition. It belongs to this other world of the psyche, a world that is mine and probably has been chosen by me. It can be personal or it can be collective.

All people are born with an image-making potential. They don't have inbuilt images per se, but they do have a living, moving psychic property,

structured in accordance with inherited factors and coloured by the lived or unlived lives of their forebears and actually extending back to the beginnings of consciousness.

Each of us has in us that age old man responsible for the development of consciousness. Perhaps I could say here that it is the unlived lives of parents that has the most devastating effect, whereas parents who are fulfilling their potential leave their children free. It is so important that they leave their children free to be themselves, no matter what that is.

If someone asked me how to be a good parent, I could only answer: "To live your own life fully and use the gifts given to you, and find your reason for being here.

The withdrawal of projection is an important part of any therapy. It is an important part of life. However helpful any discipline may be in dealing with the conscious psyche, the therapy which touches the soul, which is concerned with the archetypal background of man's every mood and thought, much lead eventually to a psychic death, i.e. death of former attitudes and values, thus revealing the meaning of life.

Finally, let me ask this question: we only speak of projection when we are in doubt. To take a very simple example, suppose someone has a very emotional reaction to a picture they see. It might be sinister to that person or it might be numinous. But the reaction is filled with emotion; or that person becomes irritated with it; others may be perplexed by that person's reaction to it because they are not caught into that same projection. Even though the person might try to rationalise away the reactions, they remain haunted by them. Something in the unconscious has been touched and a mythification has set in. It's a situation requiring care in the handling. Perhaps that person can be reasonable and adjust to it, but that way, actually, something of his soul has been lost, something has been unrecognised. There is a soul-making

possibility in us if we will follow our projections. If we rationalise them away we do not find that depth within us. We should not adjust to an emotional projection. Deep down, it is full of soul-making possibilities. That is why in archetypal psychology we do follow projections to the root. Wherever that search leads we may find something of the unconscious has been comprehended by consciousness, and be that darkness or light, if we follow it, we have by that very fact, inched a little closer to the 'Self'.

The aim of every so-called neurotic attitude is a question mark and very often projections are neurotic. They are a question mark regarding something un-lived or unknown, therefore a neurosis in itself can be a stepping stone to a wider understanding and to psychic health. So never underestimate the unconscious intention of a neurotic person. The neurotic attitude irritates and magnetises, and one can thus become unconscious. The really deep underlying intention of the neurotic condition is asking something of you.

We have seen a little bit of the mystery of projection. It can be a call for us to fulfil ourselves, to look deeper into our psychic potential. It can bring us to the life we are meant to lead, and so leave the outer world and other people to live their own lives. Thus the call is to give away mindless living, for surely it is mindlessness that reacts to the projections of others without seriously asking the meaning.

If we don't deal with a projection it can possibly master us because it is the basis of paranoia in its most common form. I remember the late Dr. Bennett of London telling me a story of a patient of his who lived in a block of flats. She said to Dr. Bennett that everyone in that block of flats was talking about her. So one day he said to her, "How do all these people get to know about you?" She replied that it was the cleaning lady who cleaned her flat and then went on to clean the other flats and so told everybody about her.

Dr. Bennett's suggestion was that the patient talk to the cleaning lady and tell her not to talk about her business to the other people of the flats. As an example of how much people don't want to lose the validity of a projection, the patient drew herself up and said in an offended tone that she wouldn't dream of talking to her hired help in such a manner.

Say, for instance, the animus or the anima who because being archetypes, on a certain level are close to the shadow, take up the projection, they will bring a whole army of arguments to support it. Also people can be caught by a strong projection and add their own unwitting projection - we call it 'taking sides'. Of course the sad part is the inability to see the personal projection, and thus remain lost in a world of unreality.

We have been talking of projection, of psychic factors, of discovering what we saw 'out there' to be 'in here'. This goes much, much further. We are part of an evolving universe, ourselves also evolving, so I'd like to read to you from the 'Dancing Wu Li Masters' by Gary Zukav. (page 115)

"With the awareness that authority has given it, science is telling us that our faith has been misplaced. It appears that we have attempted the impossible, to disown our part in the universe. We have tried to do this by relinquishing our authority to the scientists. To the scientists we gave the responsibility of probing the mysteries of creation, change and death. To us we gave the every day routine of mindless living. The scientists readily assumed their task and we readily assumed ours, which was to play a role of impotence before the ever increasing complexity of modern science and ever spreading specialization of modern technology.

Now, after three centuries, the scientists have returned with their discoveries and they are as perplexed as we are, those of them who have given thought to what is happening. We are not sure, they tell us, but we have accumulated evidence which indicates that the key to understanding the universe is you.

This is not only different from the way we have looked at the world for three hundred years, it is opposite. The distinction between 'in here' and 'out there' upon which science is founded, is becoming blurred.

This is a puzzling state of affairs. Scientists using the 'in here' and 'out there' distinction have discovered that this distinction does not exist. What is 'out there' apparently depends in a rigorous mathematical sense as well as a philosophical one, upon what we decide.

The observer cannot observe without altering what he observes. Observer and observed are inter-related in a real and fundamental sense, the exact nature of which inter-relation is not clear, but there is a growing body of evidence that the distinction between 'in here' and 'out there' is an illusion."

St. Augustine said, "For the knowledge of the creature, in comparison with the knowledge of the creator, is but a twilight; and so dawns and breaks into morning when the creature is drawn to the love and praise of the creator. Nor is it ever darkened save when the creator is abandoned by the love of the creature." Vol. 13. 299 Jung's Collected Works.