

**Jung's Word Association Test with Correlation from a Clinical Case**  
**Robert I. Winer, M.D.**  
**February 20, 2005**



This paper is divided into three parts followed by an appendix. Part I contains a review of what I consider to be the most important aspects of the Word Association Test. Part II presents a clinical case description, result of the a Word Association Test and temperament test, and three dreams: the patient's initial dream upon entering therapy and his next two dreams. Part III is an attempt to synthesize the complexes found in the Word Association Test with his dreams. The appendix contains the Word Association Test and two graphs.

PART I – THE WORD ASSOCIATION TEST

*Introduction*

The Word Association Test is a psychological test given to identify the feeling-toned complexes of a subject. In a 1937 address delivered at Harvard University, Jung gave a definition of the feeling toned complex with particular reference to the effects typically found in the Word Association Test. He noted that as a result of the normal psyche's tendency to split, parts of it "detach themselves from consciousness to such an extent that they not only appear as foreign but lead an autonomous life of their own [as] ... complexes – psychic fragments that ... interfere with the intentions of the will and disturb conscious performance; they produce disturbances of memory and blockages in the flow of associations; they appear and disappear according to their own laws; they can temporarily obsess consciousness, or influence speech and action in an unconscious way" (Jung, 1969, par. 253). It is these "disturbances of memory and blockages in the [normal] flow of associations" that the examiner observes through the patient's reactions to the verbal presentation of one-hundred (100) stimulus-words.

The test begins with the following simple instructions: "After I say each word, I want you to respond with a single word. Answer as quickly as possible with the first word that comes into your mind." The examiner uses a stop watch to record (in units of one-fifth seconds) the time between the stimulus word and the subject's response with a reaction word. In addition to noting the latency, the examiner records the reaction-word(s) verbatim and notes any other abnormalities or peculiarities of verbal or physical reaction, known as complex indicators. After finishing, a second part of the test, called the "reproduction experiment," begins. The examiner introduces this section with: "Now I will see how well you remember your responses to each of the 100 words that I have asked you. This part will not be timed." Each stimulus word is then said again by the examiner who records the subject's recollections of their original response (reproductions).

*Background*

Prior to the work of Jung and his colleagues at the Burgholzli hospital most psychiatrists held that the subject's reaction-words resulted from their cognitive associations. Jung's seminal observation was to question this idea. In his 1904 paper, "The Association of Normal Subjects," Jung suggested that subject's reaction was fundamentally a "... psychological phenomenon

correspond [ing] to the stimulus-word.” Here, Jung’s empiric approach leads him to formulate the test situation as follows: “We ... see in the stimulus-word merely the stimulus in the strict sense of the word and in the reaction merely a symptom of psychological processes, the nature of which we cannot judge. We do not, therefore, claim that the reaction we describe are associations in the strictest sense” (Jung, 1973a, par. 20). This enabled him to “back away” from the prevailing viewpoint allowing a fresh look at the test’s results. Furthermore, another of Jung’s early empirical summary statements noted that the test’s specificity, that is, the reaction-word was a psychological phenomenon that occurred when the experiment stimulated “the language apparatus” (Jung, 1973a, par. 25). Though it appears that investigation of the “language apparatus” aspects of the experiment was not a central interest of Jung it was later examined by colleague through the phenomena of vowel accentuation (Meier, 1984, pp. 114-115). Long before electrophysiological verification, Jung correctly understood the different aspects of brain’s processing of the test’s stimulation of the language apparatus as encompassing the psychological processes of “perception, apperception, intra-psychic association, verbal comprehension, and motor expression ... each of which leaves its traces in the reaction” (Jung, 1973, par. 26).

Previous research using the Word Association Test developed an extensive classification based upon the linguistic aspects of the reaction to the stimulus word. For his own experiments, Jung used a modification of the Kraepelin-Aschaffenburg schema (see below) that placed the reaction in one of eight categories with multiple groupings and divisions within each category (Jung, 1973a, par. 111):

1. Internal associations (3 groupings with 10 divisions in the 1<sup>st</sup> grouping and 7 divisions in the 2<sup>cd</sup> grouping).
2. External associations (3 groupings with 6 divisions in the 3<sup>rd</sup> grouping)
3. Sound reaction (3 groupings)
4. Miscellaneous (4 groupings with 5 divisions in the 1<sup>st</sup> grouping)
5. Egocentric reactions (2 groupings)
6. Perseveration (2 groupings)
7. Repetition of reaction
8. Linguistic connection (3 groupings with 3 divisions in the 3<sup>rd</sup> grouping)

In my opinion, Jung sensibly reduced the Kraepelin-Aschaffenburg schema into four groupings (see below). In addition, for each test word he recorded the presence of perseveration, an egocentric reaction, repetition of the reaction, and the type of linguistic connection (Jung, 1973a,

par. 113) and (Meier, 1984, p. 96):

1. Internal associations      3 groupings with examples: 1. Coordination (cat-animal); 2. Predicates (mother-dear, snake-poisonous, ink-writing fluid); 3. Causal (pain-tears). As a group, internal associations are defined as “pairs in which the meaning or conceptual content of the words is the essential connecting link.” Examples are human being-boy; attack-defense; table-furniture (Jung, 1973b, par. 871).
2. External associations      3 groupings with examples: 1. Co-existence (ink-pen); 2. Identity (squabble-quarrel); 3. Linguistic motor-forms (war-peace, sweet-sour). As a group, external associations are defined as pairs in which “the connecting link is not the intrinsic sense or meaning but an external contingency.” Examples are knife-trouser’s pocket; water-fish; plant-pot (Jung, 1973b, par. 872).
3. Sound reaction              3 groupings with examples: 1. Word completion (wonder-full); 2. Sound (humility-humidity); 3. Rhyme (part-heart; cow-plough; rabbit-habit – Jung, 1973b, par. 874).
4. Miscellaneous                4 groupings with examples: 1. Indirect associations (repentance-black via mourning); 2. Meaningless reactions (to sin-exercise book); 3. Failures; 4. Repetition of the stimulus-word (lake-lake).

### *Analyzing the Data*

While there are many possible ways to analyze and interpret the test results it seems to me that the primary goal must be to use the test to identify the subject’s complexes. Therefore, it is not unreasonable to look only at the reactions with prolonged latencies, that is, take an exclusively quantitative approach to the test. A more comprehensive approach – looking at the quality of the reaction word (linguistic classification) and any accompanying abnormalities (complex indicators) or reactions – adds a great deal of time to the process and perhaps relegates the test’s practicality to its use in medical-legal work or for research / educational purposes. For the interested reader, the results of such a comprehensive approach may be found in Volume 2 of the Jung’s Collected Works, entitled, “Experimental Researches.”

#### 1. Quantitative analysis

I based my quantitative analysis upon the guidelines in Jung’s 1905 paper, “The Reaction-Time Ratio in the Association Experiment” (Jung, 1973c). One begins by arranging the data by reaction time (shortest to longest) to ascertain two probable means – one for the first fifty and another for the second fifty words. The probable mean for each group is the reaction time between the 25<sup>th</sup> and 26<sup>th</sup> reaction in each series of fifty words. By convention, the Jungian

Word Association Test records the reaction time in units of one-fifth of a second. In the off chance that the 25<sup>th</sup> and 26<sup>th</sup> response are different integers, the probable mean is rounded up or down to the next integer depending on whether the 25<sup>th</sup> reaction is even (rounded up to the integer of the 26<sup>th</sup> reaction) or odd (use the 25<sup>th</sup> reaction time). The complex indicator of a prolonged latency is a reaction time equal or greater than the probable mean plus two units. In my opinion, the prolongation of latency remains the *sine qua non* for the elucidation of complexes.

In addition to noting the actual latency, Jung made it a point to comment upon two other factors which relate to reaction time of a particular stimulus-word: perseveration and sensitization. Regarding these two phenomena, Jung's comments on a Word Association Test he explained in the Tavistock Lectures are explanatory:

“The strongest disturbances are in reactions 18 and 19. In this particular case we have to do with a so-called intensification of sensitiveness through the sensitizing effect of an unconscious emotion: when a critical stimulus word has aroused a perseverating emotional reaction, and when the next critical stimulus word happens to occur within the range of that perseveration, then it is apt to produce a greater effect than it would have been expected to produce if it had occurred in a series of indifferent associations. This is called the sensitizing effect of a perseverating emotion” (Jung, 1976, par. 102).

## 2. Qualitative analysis (linguistic classification, complex indicators, other features)

### *Linguistic classification*

As mentioned previously, Jung used a classification of 4 groupings: 1. Internal associations; 2. External associations; 3. Sound reactions; and 4. Miscellaneous (previously mentioned, Jung, 1973a, par. 113). The following represent a distillation of some concepts that seem important to me relating to this linguistic classification:

A. Internal associations “are distinguished by the longer reaction times, whereas verbal associations [external associations] need the shortest times” (Jung, 1973c, par. 577).

- i. “Uneducated subjects produce more internal associations than the educated” (Jung, 1973c, par. 580).
- ii. Therefore, uneducated subjects tend toward longer latencies between stimulus-word and reaction-word. Jung clinical observation explaining this was that the uneducated person “always constructs something like a sentence round it [stimulus-word]” (Jung, 1973b, par. 885).

B. Internal associations, that is, “semantic connections grow weaker with increasing tiredness and are replaced by external and superficial [sound associations] connecting links. It can thus

be stated that the valency of associations decreases with increased tiredness. ... Fatigue obliterates individual differences and drives the act of association in a particular direction” (Jung, 1973b, par. 880-881).

i. Jung made the connection that fatigue has the same effect as decreased attention (Jung, 1973b, par. 882) which he clinically correlated with the frequent observation that in psychopathological states there is disturbed ability to concentrate based upon an internal distraction.

ii. Jung also noted that after a complex has been constellated the reaction to the following word often has the quality of superficiality, examples being verbal-motor combinations (tooth-teeth); word completions (burn-burning); or rhymes (dish-fish). That is, the responses are more likely to be external associations or sound reactions. Therefore he concludes that such reactions indicate that the subject’s attention has been affected by an internal distraction resulting from the activation of a strongly feeling-toned idea (Jung, 1960, par. 108).

### *Complex indicators*

In addition to noting the reaction time, one adds to the analysis other qualitative aspects of the reactions known as complex indicators. Meier categorized these into seventeen groups as follows (Meier, 1984, pp. 76-78):

1. Prolonged reaction-time; 2. Incorrect or no reproduction; 3. Perseveration; 4. Failures; 5. Repetition of the stimulus-word; 6. Mis-hearing or not understanding the stimulus-word; 7. Mimic or pantomime gestures accompanying the reaction – symptomatic actions; 8. Interjection and exclamations; 9. Stuttering; 10. Slips of the tongue; 11. Meaningless reactions; 12. Sound reactions; 13. Mediate reactions; 14. Reactions of several words or a whole sentence; 15. Reaction in foreign languages; 16. Stereotypies; 17. Abnormal galvanic skin or respiratory responses.

It is my opinion that one can, without much loss of accuracy or utility, simplify the above 17 categories into four groups:

A. Prolonged reaction-time

B. Failures or incorrect / no reproduction;

C. Linguistic reactions – These include repetition of the stimulus word, interjections and exclamations, excessive number of reaction words (instructions are to reply with a single word), slips of the tongue, meaningless reactions, sound reactions, and foreign words; and

D. Actions and vocalizations – These include gestures and tremors; observable change in breathing pattern; and vocalizations such as laughter, stammering, or stuttering.

### *Other features*

#### *Test simulates what happens in actual dialogue*

Jung suggested that one consider the Association Test as reproducing the psychic situation of a dialogue between two people within which lays the possibility of being able to objectively evaluate it. “Instead of questions in the form of definite sentences, the subject is confronted with the vague, ambiguous, and therefore disconcerting stimulus words, and instead of allowing an answer, he has to react with a single word. Through accurate observation of the reaction disturbances, facts are revealed and registered which are often assiduously overlooked in ordinary discussion, and this enables us to discover things that point to the unspoken background, to those states of readiness, or constellations ... [which] also happens in every discussion between two people” (Jung, 1969a, par. 199).

When complexes are constellated in a discussion, the result is that the conversation “loses its objective character and its real purpose [by] ... frustrating the intentions of the speakers and may even put words in their mouths which they no longer remember afterwards” (Jung, 1969, par. 199).

#### *Loss of intentionality and will-power*

As a result, a person with “a strong feeling-toned complex is less able to react smoothly, not only to the [stimulus-words] of the Association Test, but to all the stimuli of daily life” To the extent that patients have constellated complexes their words and actions are “continually hindered and disturbed by the uncontrollable influence of the complex. [The result is that their] ... self-control (control of moods, thoughts, words, and deeds) suffers in proportion to the strength [and number] of complex[es]” (Jung, 1960, par. 93).

When a complex is activated the “purposefulness of [one’s] actions is more and more replaced by unintentional errors, blunders, unpredictable lapses for which [they] ... can give no reason” (Jung, 1960, par. 93). Jung noted these everyday effects of complexes as Freud described them: “lapses of speech, mistakes in writing, slips of memory, misunderstandings, and other symptomatic actions ... [and that he added to the list, such as] thought deprivations, interdiction [in-between words], irrelevant talk” (Jung, 1969b, par. 22).

#### *Sign of covering up*

Jung noted that when a reaction is a value predicates such as “attributes of feeling, such as beautiful, good, dear, sweet, friendly” they may be used to “cover up their total lack of interest or to hold the subject at arm’s length” (Jung, 1969a, par. 198).

### *General discussion with reference to some of Jung's later works*

In an early description of the test, Jung noted that, as much as possible, he chose the stimulus from ordinary words used in everyday speech. As I previously noted, that a person should have difficulty in responding to such a test was originally thought to be a problem of cognition or intelligence. Through his painstaking research, Jung observed that abnormal quantitative (prolonged reaction time) or qualitative reactions (the other complex indicators) to the stimulus word were the result of an “emotional inhibition” (Jung, 1960, par. 93). These failures of what should have been a smooth and effortless response to the stimulus-word later became synonymous with saying that a feeling-toned complex has been constellated or activated.

Toward the end of his work on investigation of complexes constellated by the Word Association Test, Jung and others working with him in Zurich noted the differential respiration effects of conscious versus unconscious complexes. Specifically, inhibition of normal breathing accompanied by short and shallow inspirations occurred at the onset of conscious complexes and a brief respiratory arrest (apnea) with the activation of an unconscious complex (Peterson, F. and Jung, C.G., 1973, par. 1062). In addition, complexes were accompanied by other alterations of physiological function such pulse rate, body movement (tremor), and skin response (sweating). I suspect that these findings came as no surprise to those working clinically with patients being the physiological markers of what we now call anxiety or an emotional state.

Almost 30 years later, Jung's 1934 review article related complex activation to psychic energy. There he suggested that since an activated complex impedes the normal cognitive response, it must, at least temporarily, possess an energy level greater than the ego. Jung summarized this aspect of the feeling-toned complex as being the “image of a certain psychic situation which is strongly accentuated emotionally and is ... incompatible with the habitual attitude of consciousness” (Jung, 1969a, par. 201).

In the 1935 Tavistock lectures, Jung makes what I consider to be some very important points to keep in mind concerning complexes and consciousness:

“The personal unconscious is that part of the psyche which contain all the things that could just as well be conscious. You know that many things are termed unconscious, but that is only a relative statement. There is nothing in this particular sphere that is necessarily unconscious in everybody” (Jung, 1976, par. 91).

In response to a question about unconsciousness and the Word Association Test, he notes:

“When I am unconscious of a certain thing I am only relatively unconscious of it; in some other respects I may know it. The contents of the personal unconscious are perfectly unconscious in certain respects, but you do not know them under a particular aspect or at a particular time” (Jung, 1976, par. 112).

Therefore, one must keep remain aware that in the Word Association Test, one might constellate either unconscious or consciously-known complexes. Without respiratory monitoring to aid as an adjunctive, one simply asks the subject whether he or she was aware of a problem in reacting to a particular stimulus-word. Jung explained that a conscious complex interferes with test performance because the stimulus word brings to mind an association that causes the person to hyper-focus on their reaction drawing away their attention away from a smooth and immediate response (Jung, 1960, par. 108). Since there is some awareness of the complex, it has the potential to be corrected, transformed, or made non-automatic (Jung, 1969c, para. 383).

Though a discussion of the archetypal aspects of complexes are beyond the scope of this paper, Jung's 1928 paper "On Psychic Energy" alludes to this:

"The feeling -toned content, the complex, consists of a nuclear element and a large number of secondarily constellated associations. The nuclear element consists of two components: first, a factor determined by experience and causally related to the environment; second, a factor innate in the individual's character and determined by his disposition" (Jung, 1969b, par. 18).

Though, in my opinion Jung's wording here is somewhat oblique, the "innate factor" can be regarded as the complex's nuclear core having archetypal elements alongside the better-known and more comprehensively elucidated repressed elements. This is in keeping with Jung's long-standing practice to bring both a reductive and final approach to bear on the interpretation of any psychic content. To this end, in this same paper, Jung attempted to round out the discussion on complexes by bringing in an energetic approach to the topic. He suggested that one might be able to estimate a complex's energy through the Association Test by the "relative number of constellations affected by the nuclear element; ... the relative frequency and intensity of the reactions; ... [and] the intensity of the accompanying affects" (Jung, 1969b, par. 20).

## PART II – CLINICAL CASE MATERIAL

I have chosen to discuss the use of the Word Association Test performed during the third session of therapy in one of my patients, Paul, a forty year old self-employed male engineer. To accomplish this, I will present also present his first three dreams in their actual sequence:

1. Our initial phone contact about one week prior to our first therapy session.
2. Paul's initial dream presented to me on the first day of his therapy.
3. His second dream, which occurred three days later and was reported at his second therapy session, one week after the first session.
4. His Word Association Test performed at his third therapy session, one week after session two.
5. His third dream occurring two days prior to his fourth therapy session, one week after session three.

### Initial phone contact

I received a call from Paul who admitted to be suffering from a low-grade depression of many years duration. When I asked Paul why he wanted therapy now, he said: "I can no longer effectively manage my life situation on my own." The words came out in a matter-of-fact tone without much affect. Paul said he felt resigned to his "fate" (his actual words) but the words felt hollow and I was more impressed by his obvious lack of energy on the phone. He explained further that his lack of success at work "caused" financial problems which "caused" marital problems. He found himself either withdrawn from his wife or engaged in verbal fights with her about his lack of success at work. Paul portrayed her as being angry about his lack of aggressiveness in pursuing new clients. While he didn't express it overtly, I had the feeling that he felt his wife might leave him. Our first session began with Paul saying he awoke with a dream that morning which he wanted to tell me:

### **Dream 1** (presented on the first day of therapy)

I have arranged the dream according to a dramatic schema:

#### *Introduction / Exposition*

The dream begins with the Paul as part of a group of five to nine other men (called "the team") who are on ropes attempting to climb up a structure. Paul knew that the team's mission required them to get to a compound of log cabins which sat atop (over 1200 feet off the ground) an enormous structure that looked much like a light-blue ("baby-blue") hot-air

balloon. Draped over the edges of this balloon-like structure were hundreds of thick ropes varying in length from 5 feet to 20 feet. The short length of some of the ropes determined that each team member would need to continually transfer from rope to rope to continue the climb up the balloon-like structure. The team had begun their climb at dawn; now it was early afternoon. Paul describes the situation as perfect climbing weather: clear skies and pleasant temperature. He explained that the climb was physically hard and noted that the team members had worked up a good sweat. As the dream opened, Paul estimates the team was around 1000 feet off the ground with a climb of 200 feet to reach the cabins at the top. The compound atop the balloon structure contained six or seven, one to three-story tall, interconnected, log cabins made from rustic-looking wood. The compound looked like it was built haphazardly, somewhat like a camp ground that grew larger over time. To Paul, it did not look like that compound would be a place where one would live year-round. He knew that once he had reached the compound he would be attending an important meeting.

### *Peripeteia*

Paul realizes that there is a problem with the climb: all of the climbers, including their leader (not the dreamer), were stopped from their upward climb and secured on their rope holds. The problem was that the ropes that led further up the balloon-like structure were in constant movement so they couldn't be reached by any of the climbers. The team was looking to the team leader, who was significantly larger in size than the other men, to find and secure a rope that led the way up. Suddenly the team-leader swung out on his rope knocking the dreamer off his rope-hold. Paul was angered that the team leader knocked him off his rope hold somehow feeling it as an aggressive action directed against him. As he knocked him off his rope, the team leader shouted at Paul, "You are the dobro." Paul didn't understand what this meant, but in an effort to save himself from falling to the ground, he grabbed the group leader's rope which immediately turned into a bungee cord. Paul noted that the team-leader fell over 1000 feet to what he presumed to be his death. As Paul grabbed the rope / bungee cord, at first he fell approximately one-hundred feet but the bungee cord's elastic nature then propelled him upward past the point where he was originally knocked off the rope. This fortuitous happening enabled him to grab another rope above the point where the team's climb was blocked. It became clear to the dreamer that he was now the new team-leader and it was his job to hand a rope to one of the team so that they all could continue the upward climb to the cabins. Then Paul realized that the team leader's action was actually heroic in that he sacrificed himself to save the team.

### *Lysis*

Now from his new, previously unreachable position, Paul was able to get a rope to the team members below him. At the same time Paul realized with shock and surprise that if the team leader had tried to explain what he was going to do (sacrifice himself for the others) it would not have worked because Paul would have been too emotional to grab the rope / bungee cord. He also knew that since the original team leader was dead, he was now the team's leader. His first thought was "I don't want to be the team leader because, like the former leader, I will

have to sacrifice myself for the team.” The dream ends as he hands the ropes to the others and the whole team starts to move upward. He then had the thought that the team leader’s sacrifice was necessary because the purpose of the climb was the most important thing there was. The dream ends with Paul feeling a sad resignation and some resentment that he was now forced by the leader’s sacrifice to assume the position of team leader.

### *Personal Associations to Dream 1*

#### 1. Login cabins and compound

a. Recent movie seen – The log cabins reminded Paul of those he recently saw in a movie set in the 1860’s in the Sierra Nevada Mountains of northern California. After the dream, he thought about the difficulty of pioneer life in the American West. The movie’s plot was about the hardships involved in the building of the Central Pacific Railway.

b. Log cabin of his wife’s father – Also, his wife’s father has a log cabin in the Pennsylvania mountains where the extended family goes every Thanksgiving for a dinner. The cabin is within a complex of seven buildings and cabins, some of which are connected, occupying five to six acres. He noted that the cabins in the dream looked similar. His wife’s brother lives in one of these cabins. Paul explained that his wife’s brother could afford a nicer place but prefers to live in an uncomplicated way. Paul describes him as “a very principled person of a distinct mentality. He believes that it is not right to live any other way.”

c. Re-occurring dream theme – For Paul, seeing compounds of connected buildings is a reoccurring theme in dreams which first started in childhood at age 6 or 7. In most of these dreams he finds himself inside the buildings walking from room to room not knowing what he is going to find in the next room. “In these rooms there are personal encounters with known and unknown people. There are stories that have a beginning, middle and end.” The compound has many connecting halls and secret rooms, all of which feel safe. As Paul is talking about these rooms, he has frequent nervous laughter, squirming in his chair, and admitting to feeling very nervous.

#### 2. Team Leader / Team Members

Paul didn’t recognize the team leader. He was Caucasian, early thirties, with short blond hair sticking up (cut Marine style), a short beard, flannel shirt and blue jeans. The team leader was about three inches taller than the other team members, more muscular and clearly stronger. The team members dressed similarly but were in their twenties. “I feel that the team will eventually reach its goal because their purpose is too vital but I’m not sure I will make it. Though the price I would have to pay would be worth it I’m not sure that I will make the sacrifices necessary. Because of this uncertainty, the dream leaves me feeling unresolved.”

### 3. Ropes / Rope Climbing / Baby-blue structure

Paul was reminded of the ropes from his high school gym class which they were required to climb. He hated rope climbing and in general, any high school collective sports activities requiring group participation. In the dream, the ropes were like the ones in high school rather than modern climbing ropes.

Paul explained that to climb a rope like in the dream was too hard for him to even consider doing in real life, though at one time he was probably fit enough and capable to do it.

He had no associations to the huge blue structure that the team was climbing other than that it looked like a huge hot-air balloon.

### 4. Dobro / Emotions

Paul explained that a dobro is a slide guitar played like a regular guitar rather than upright. He enjoys a particular dobro artist whom he wishes he could sing or play like. When asked why, he explained, "Dobro music evokes feelings in me. For example, it accurately expresses what I feel when actually laughing or crying. The discussion prompted Paul to say he had some fear about the dream. "It makes me feel scared but I find the phrase, 'you are the Dobro' encouraging. I am attracted to that idea and it makes me happy."

Paul also expressed some ambivalence about dream interpretation and also some fear in opening himself up to the process. In particular, he felt somewhat embarrassed and even perhaps ashamed when talking about his enjoyment of Dobro music. He also related that he seeks out music in a somewhat compulsive way because of how it makes him feel.

### *Comments on Dream 1*

#### *Introduction / Exposition*

Looking at the dream's opening energetically, Paul's physical (the climb) and mental energy is directed toward the goal of the log cabin, which is said later in the dream to be the site of an important meeting. Reductively, one could postulate that the personal associations to the cabin relate to a family constellation (his is clearly associated with a log cabin through her father's ownership of one) which involves great hardship (pioneer cabins). In addition, historically the fact that cabin / compound has been a re-occurring theme since childhood suggests long-standing and unresolved issues of un-explored and unfamiliar aspects of soul / psyche which are currently constellated (anxiety when relating the personal associations to childhood).

The team leader and team members are all male, unknown to the dreamer, and form a collective acting like a military group would on a maneuver, here it is the climb itself. It feels to me as if a tremendous amount of energy is used up to make the climb which, according to his personal association, Paul says he does not now have. Though the dream portrays an individual effort on

Paul's part, the climb relies on collective energy to continue. To climb the blue-balloon brings no personal associations at this time, though Paul associates blue with safety and coldness in Dream 3. His negative personal association to ropes and rope climbing point to an ambivalence relating to activities that are collective in nature.

### *Peripeteia*

The dream's problem is imaged as the blocking of the team and the dream ego's intention to climb higher because the ropes which could carry them upward are moving. Energetically he is at a standstill, suggesting no or little energy available to the ego. A tentative energetic hypothesis is that what is perhaps expected to be an individual climb (the ego directedness of the superior function) is a collective activity (contamination with and energy supplied by the unconscious). In addition, unexplained forces (unconscious) have animated the ropes blocking their utility as mediators for the climb higher.

The dream story then portrays the unexpected sacrifice of the team-leader in service of the team continuing the climb. The leader is the "giant" of team – the ruler of the unconscious forces now supplying energy to the ego. In the dream, the sacrifice is accompanied by a proclamation, "You are the dobro," which is reminiscent of the idea of a written or verbal covenant that often is ratified by a sacrifice. It is as if the dream portrays the death of the team leader as necessary for the impartation of a new position for the dream ego – a curious identification of a person with an inanimate object, a musical instrument. Paul's personal association to the dobro relate mostly to positive feeling-tones, however, the one's mentioned (crying and laughing) have a significant autonomy to them and are perhaps best classified as affects or emotions. The attraction and fear Paul has to the dobro suggests, that as a symbol, it is highly charged with energy and numinosity which is perhaps the means by which the unconscious is able to attract the dreamer's attention in an attempt to bridge what appears to be the enormous gap between the consciousness and the unconscious.

### *Lysis*

Paul also expressed some ambivalence about dream interpretation and also some fear in opening himself up to the process which undoubtedly is a fear of the unconscious. In particular, it seems that the unconscious activation which he is in the midst of, is perceived through the filter of the personal unconscious perhaps explaining is embarrassment and shame when talking about his enjoyment of Dobro music. The somewhat compulsive way he seeks out dobro music and music in general adds to the sense that autonomous unconscious forces are very active.

The dream's ending mirrored the feelings of resignation that Paul conveyed to me about entering into therapy when he first phoned me for an appointment. The feeling tone expressed is very personalistically pessimistic and ambivalent, suggesting that at this time, from the ego standpoint, there is insufficient energy available for an overall favorable outcome.

**Dream 2** (occurred three days after Dream 1, presented at second therapy session)

I am in an motor-home camper and I see my Dobro. I awake smiling.

*Comments on Dream 2*

The dreamer preferred not to work with this dream saying it was only a fragment. However, the image of the motor home suggests the unconscious is moving and attracting Paul by positive feeling tones.

**Word Association Test** (performed at the third therapy session)

The Word Association Test was performed at the second therapy session. See Appendix for the test results and a detailed analysis of their meaning. The following is a summary of the complexes found on the Word Association Test (total number of constellations in parenthesis, highest to lowest; stimulus word number follows. See Appendix for explanation):

1. Marital (6): 29-35, 36-39, 40-43, 68-70, 84-90, 94-100
2. Illness (Feelings / Depression) (5): 4-6, 14-18, 29-35, 84-90, 94-100
3. Extremes of Valuation (4): 26-28, 36-39, 72-75, 79-82
4. Money (4): 7-13, 61-66, 68-70, 79-82
5. Death (3): 4-6, 58-60, 61-66
6. Test (2): 7-13, 61-66
7. Religious Judgment (2): 19-20, 50-52
8. Anger / Fighting (2): 21-24, 45-49, 68-70
9. Creativity (1): 14-18

On the same day, I performed a Temperament test, which typed Paul as an INTP (introverted thinker aided by intuition).

*Discussion*

While three of the four strongest complex indicators (marital, illness, and money) found on the test were consistent with the initial statements made by Paul on the phone. Further clinical work with Paul suggested that the death, anger / fighting, and test complexes related to the illness complex. The complex which I have called “extremes of valuation” and the religious judgment complex were not mentioned initially nor were they clinically apparent at first. Therefore I will begin with a discussion of them:

*Complex of “extremes of valuation”*

To understand, what I mean by this complex, let us look at a few examples from the Word Association Test. First is Paul’s response to stimulus word 27, white (marked prolongation of

latency before the reaction word, “shimmer” was said). In discussion with Paul, the stimulus word evoked the immediate image of a shimmering, white garment. This visual evocation of images is rather typical for Paul. When a stimulus word is read, typically Paul first “sees” an image related to the stimulus word followed by a reaction image. Then Paul produces a verbal translation of the reaction image. In this case, the stimulus word, “white” did not produce a second image but fixed as a shimmering white garment. Instead of saying, a word such as “garment,” a possible association, Paul was aware that he was not “seeing” a reaction image, that is, the response was not smoothly or effortlessly given. Instead he fixed on the reaction-word image for over eight seconds (41 one-fifth seconds) until he could finally say “shimmer.” One could classify this as a failure to react to the stimulus word or, at the very least, such an intense constellation that the reaction consisted of a repeating, albeit it visually, of the stimulus-word. Such a reaction to a content, “white,” suggested to me that the relationship to its opposite, “black,” might be very widely dissociated from consciousness. Along these lines, Paul’s reaction to stimulus word 38, “fur,” evoked the reaction image of a black cat to which Paul responded with the reaction word, “black,” and, in discussion, had the associated idea that black cats are bad luck.

Overall, I have formulated Paul’s complex of “extremes of valuation,” as the phenomena in which certain contents evoke an autonomous feeling (value) judgment into extreme opposites, for example, “white and black.” Another example of this type of phenomena was the latency prolongation for stimulus-word 81, “behavior,” which had been sensitized by previous stimulus and reaction words 80, “lie / steal.” The reaction-word for stimulus-word, “behavior,” was “doing” accompanied by a partial failure of reproduction (“to do” instead of “doing”) which I suggest relates to the dividing of behavior into extreme opposites of good or bad behavior without any gradation between them.

#### *Relation of complex of “extremes of valuation” and inferior function*

On type testing, Paul’s superior function was found to be thinking which is directed inwardly (introverted) which means that his inferior function of feeling is directed outwardly (extraverted). Therefore one might consider that he might suffer from autonomous feeling judgments relating to outside situations – just the thing that occurs in the Word Association Test. A general characteristic of inferior function perceptions or judgments are that they are limited in their range, tending to be somewhat akin to the more biological “on-off” or psychological “this-or-that” reaction. These limitations are in contrast to the characteristics of superior function which enables one to consciously generate multiple shades of content in regard to a judgment or recognize a wide range of nuance of perception.

The limitation of scope of the inferior function response mirrors the phenomena which occur during activation of the collective unconscious which I relate to its proximity to the unconscious and distance from ego-consciousness. The collective unconscious, when constellated in a specific situation, can be thought of as a state of readiness for action, which practically-speaking means that any response or contents that are generated represent the average response of

humanity as a whole. In addition to this lack of variation, Von Franz also notes the inferior function's tendency toward autonomy:

“The more we approach the inferior part of a function, ... the more we enter a field where variation and a certain freedom of reaction, i.e., the capability of stopping in the middle of a reaction, can no longer be realized” (Von Franz, 1972, p . 44).

When one's inferior function is extraverted the unconscious often is seen in the outside world, that is, an inside state is unconsciously and automatically projected onto an outside person or situation. Von Franz notes that when this is case, the outer realm will often acquires a symbolic quality for the person, that is the “symbolic meaning of an unconscious fact appears outside, as the quality of an outer object, *prima vista*” (Von Franz, 1993, p. 24).

One might postulate, from a reductive sense, that Paul's initial dream upon entering therapy also portrays a superior function of thinking that no longer serves the ego as reliably as it once did. Particularly in regard to Paul's profession of engineer, which rewards differentiation of thinking, it is not unreasonable to postulate that his thinking function is over-developed and as a result increasingly disconnected from life as it is. For example, the dream's imagery of the exposition begins with the dream-ego over 1000 feet off the ground – clearly not a grounded position. To this end, Von Franz notes that:

“... In the case of a person who has not been analyzed, the inferior function intrudes into the superior and falsifies it. ... [The superior function] becomes subjective instead of objective ...” (Von Franz, 1993, pp. 26-27).

Therefore, I suggest that the propensity to “extremes of valuation” is an invasion into consciousness of the inferior function which is stimulated by the novel situation of presentation of the stimulus-word. Overall, Paul exhibits a psychic state characterized by a high degree of complex constellation with rather marked anxiety, easily activated by both the Word Association Test and the dialogue of the dialectic.

**DREAM 3** (occurred two days before our fourth therapy session)

I am at a place in a school or college where two halls meet. Two teams seem to be in competition with each other – the red and the blue which are distinguished by their face paint. I was on the blue team. As the dream opens I am fighting with a huge man – clearly the leader of the red team. I have a piano wire wrapped around his neck, holding it tight. In another minute or so, I will have choked him to death. Now a female secretary with a notepad holds it out in front of me so I can read what she has written. I ask the red man a question based on what I read on the notepad. I let up on the piano wire so the red man can answer. I'm not sure what he says but I think it was about something about the red team. I then dismiss the secretary and she immediately leaves. I wanted her gone because it seemed that her role was over. I let the red man go after she leaves because I don't want her to see this. I then realize that I could or would become a good friend with the red man. So I make arrangements to meet with him again.

*Personal Associations to Dream 3*

1. Teams

Both the red and blue team were somewhere around but not seen in the dream. In the dream, he sensed that whichever team won decided one's fate. He saw that the two teams were locked in battle – a “power struggle for rulership.” He felt that their struggle was “an eternal conflict that was undecided.”

2. Red man / Red – Blue

This feel enigmatic to Paul. He describes him as a huge, muscular, and scary figure with a shaved head. He could tell from his expression that he was a mean person. He knew that the red man was his enemy. “I associate red with anger and blue with safety or coldness. Red and blue are opposites.” He felt fearful because he was almost certain that the red man would win the battle and kill him. He had a feeling of great relief that he had the piano wire, knowing that he was not going up against the red man defenseless.

4. Skin

“My first thought is of being comfortable in your own skin. You can't separate a person from their skin. Skin helps define who we are, much like a uniform.”

“People take on views about who they are based on what others think or perceive of them much more than being influenced by what we think for ourselves.” I asked him, “how does this feel?” He answered: “It is just the way things are. It's neither good nor bad but I wish it weren't always so.”

Paul related that he grew up in the Caribbean “where the culture is in some ways more color conscious yet at the same time more color blind than in the United States.” He explained that this is evident in the quality of the English accent of the speaker which like in England was used to distinguish class. Paul noted that as a child he felt that these distinctions of language could be used to describe, but shouldn’t be used to value a person. He noted that his Caribbean friends cut across every spectrum of class. At the same time, the reality that people make value judgements based upon another’s color, appearance, or language saddened him. He explains it as a matter of conditioning from the environment and a great societal rather than personal evil. He relates this to the dream by saying, “becoming friends with the red man seems to be the right thing to do.”

## 5. Secretary

Paul describes the secretary as nothing more than a prop and not a person he was concerned with. He saw her only as a dream figure who served a function. When saying this he laughed and said “this says volumes about how I can view people.”

## 6. Discussion

I asked him, “What do you think is the aim of the dream?” He answered, “It show something about who I am and also gives me a direction. I need to resolve what is inside myself and what is the nature of the conflict I have against myself. But I do not know what it is. It feel as if the dream has brought me into some type of resolution with the red man because it end with us becoming friends. It feels right even though it goes against their natures. I feel that both sides in this conflict are wrong. Innocent people are hurt but no red or blue team members will be killed. However, I still know that outside of my friendship with the red man, his team is part of the bad guys. This is okay because it is who I am. Yet at the same time I have no problem being on either team. I’m confused by the dream’s ending because the fact that the red man talked to me meant that he was going against the orders of his superiors. Through this I felt a commonality with him – that we both were working against our superiors.”

### *Comments on Dream 3*

#### *Introduction / Exposition*

The dream image of teams has doubled since Dream 1, suggesting that awareness of this content is at the threshold of consciousness. The dream opens with a battle reminiscent of biblical times, such as the challenge that Goliath issued to the Israelites. As representatives of their nations, the winner of such a battle would decide the winner for the whole nation. Such an individual battle was binding upon the two nations. Therefore, the conflict within his psyche is given epic proportions as being a battle between a pair of opposites (individual (blue) associated with safety and coldness and collective (red) associated with anger) constellated. The intra-psychic struggle is “a fight to the death” by symbolic representatives: a blue-faced dream ego, representing the blue team, and a red-faced giant, representing the red team.

The size and strength of the red man clearly make him a super-human figure charged by an angry and hostile affect suggesting the unconscious, in its negative and destructive aspects, has the upper hand. Paul's personal association to color and skin suggest that reductively it is reasonable to assume that the dream is depicting the dreamer as being in identification with his depression. It is a state of safety, albeit one which is negative, but to which he is resigned to. The entire mood of the dream's opening is violent and angry suggesting a rather significant dissociation between conscious function and the unconscious and perhaps a personalistic anger on the part of the dreamer toward his situation.

I find it interesting that the dream ego is trying to kill the giant through a weapon made from piano wire, whose normal function is to resonate a musical note when it is strung within a piano. Reductively, this raises the possibility that the inferior function of feeling is animated and possesses the energy that has been withdrawn from consciousness (Paul's depressed, resigned, and apathetic state). Archetypally, one could frame this as the creative energy (which ideally should be directed toward making music) is activated but in its destructive form.

### *Peripeteia*

I let the red man go after she leaves because I don't want her to see this. I then realize that I could or would become a good friend with the red man. So I make arrangements to meet with him again.

The female secretary has, at least temporarily, mediated a reprieve for the giant. The dream ego halts his murderous attempt so that he can ask the giant some questions. The secretary feels to be anima as helper and mediator of the message of the unconscious perhaps a quality constellated by the dialectic. However, Paul's associations suggest an undervaluing of the secretary, perhaps reflecting an undervaluing of the unconscious as a whole and feminine eros in particular. The dreamer doesn't, at this point, welcome the anima but rather seems to want to hide from her, his decision to spare instead of murder the red giant.

### *Lysis*

I let the red man go after she leaves because I don't want her to see this. I then realize that I could or would become a good friend with the red man. So I make arrangements to meet with him again.

The dream ends with what could best be described as a temporary truce in the dreamer's battle with the unconscious. There is no clear movement toward the unconscious but rather an allusion to energy being available to continue the dialectical ("I could or would become a good friend with the red man") with the unconscious with a goal being toward a cooperation ("friendship") rather than dissociation ("hostility").

### PART III – SYNTHESIS OF THE RESULTS OF THE WORD ASSOCIATION TEST, INITIAL CLINICAL PRESENTATION, AND DREAMS

In an attempt to synthesize my findings on the Word Association Test with the clinical presentation and dreams, I will make hypotheses connecting some of Paul's complexes with archetypal and symbolic formulations, something I purposely did not do during the first few months of his therapy. It is my view that the clinical value of such formulations is often negated because of their tendency to stick to the analyst resulting in altered perception and judgment. To this end, I try to follow Jung's suggestion that one let go of too rigidly fixed ideas about the analysand in favor of developing relationship and allowing the "other person a chance to play his hand to the full, unhampered by your assumptions" (Jung, 1966, par. 2).

Another obstacle making this procedure quite difficult is that upon entering therapy Paul's ego, as imaged in his first dream, seemed to be situated in the "air" region – suspended over one thousand feet above the ground upon a large blue balloon-like structure. The psychic drama of his dream seemed to expose a seriously inflated ego dwelling in the unconscious above. This hypothesis was substantiated during our more than one year of therapy together. A third obstacle, which I gradually became aware of was that Paul's dreams were predominantly archetypal. In consideration of these difficulties, I found Von Franz's 1983 article, "The Religious Dimension of Analysis" quite helpful. In it, she suggests that in Western life, the following four archetypal "compensatory currents" are often constellated (Von Franz, 1993a, pp. 188-189):

1. Individual and collective – "Elevating the status of the individual in relation to the uniformity of the mass."
2. Eros – "Heightening the valuation of the feminine principle or eros in both women and men."
3. Valuation – "The problem of good and evil."
4. Pairs of opposites – "Reconciling the opposites in the fundamental psychic structure of the human being," such as Conscious / Unconscious; the four function such as Thinking / Feeling; Ego / Self.

In Paul's case, I see the archetypal constellations of eros, valuation, and the pairs of opposites operating. Therefore, in this section, I will attempt to correlate the personal complexes within this framework.

#### *Marital complex*

In order of frequency of constellation, Paul's Word Association Test revealed a prominent marital complex which seemed to be in intimate connection with both the illness complex and

what I have called the “anger / fighting” complex. This connection is most evident to me in the series constellations derived from the reactions to stimulus words 29-35.

In this case, the marital complex, might be thought of as a personal constellation reflecting Paul’s general lack of eros in the interactional field between himself and his wife. Despite Paul’s identification of marriage as being a primary problem, the first three dreams do not portray his wife or anything directly having to do with his marriage. Supporting my hypothesis of a general lack of direct psychic connection to eros, the only female dream figure in these initial dreams is the secretary of dream three. Furthermore, it was my sense that even this dream appearance of a feminine figure was the result of a constellation from the dialectic. The only dream element that perhaps represents the effects of the constellation of the marital complex was Paul’s dream one association to the cabins sitting atop the balloon structure as being similar to cabins owned by his wife’s family.

If we look at dream one’s problem from the standpoint of the dream ego, it is the blockage of the upward climb to reach the cabins on top of the balloon structure. Viewed constructively, this image suggests a psyche that is attempting to attract the ego toward an image that has feminine elements – a cabin’s containment aspects. In addition, I had Paul draw dream one’s huge balloon-like structure which looks strikingly similar to an inverted uterus or an alchemical vas turned upside down. Also Paul viewed its color, blue, as calming and quieting, much as a regressive return to the womb would feel, especially in someone whose emotional state is imaged as an affectively-charged red giant .

Therefore, it is not unreasonable to suggest that the marital complex is in itself symptomatic of a deeper split in the psyche resulting in the activation of the eros archetype. One might also see the team structure of dream one and three as eros activated in its masculine or power manifestation. Supportive of this is the general psychological rule that where eros is lacking, the power drive is present and shadow remains repressed. When I was in the field of dreams one and three, I felt the activation of the opposites of power / powerlessness and sensed the tremendous energy expended in Paul’s attempts to overcome, first the blockage of the climb in dream one, and second, his attempt to kill the red giant with a piano wire in dream three.

It is my sense that Paul’s on-going marital tension resulted in an external reality that was both unpleasant and able to constellate other complexes. I have found that this vulnerability to the constellation of unrelated complexes is not uncommon in introverted intuitives who may be particularly sensitive to any spontaneous disruption of the external reality based upon their inferior extraversion and sensation. In Paul’s case, his extraversion is inferior and his sensation function is a third auxiliary. Jung noticed a similar phenomenon on the Word Association Test when external environment matched type as in one of his subjects, an extraverted sensate hysteric.

In addition to the previously mentioned symptoms, I later learned that there were intimacy and sexuality issues that were operational between Paul and wife at this time which perhaps were

factors involved in the constellations to stimulus word's: 29 – “to take care,” 33 – “to marry,” 34 – “house,” 35 – “sweetheart,” 37 – “to quarrel,” 42 – “part,” 98 – “nice,” and 99 – “women.”

### *Illness complex*

The first evidence of the illness complex on Paul's Word Association was the prolonged reaction time to word 4, “to sing” and 5, “dead.” In addition, both reaction words were definitional. I found that Paul often gave definitional reaction words after a prolonged latency which suggested that he possessed some conscious awareness of the prolongation. My hypothesis is that, for Paul, definitional reaction words, may be related to the test complex; in other words, a conscious attempt to comply with the test instructions as quickly as possible to please the examiner. The prolongation for “to sing” seems to be correlated with dream one's statement by the team leader, “you are the dobro” (For more on “dobro,” see sections: “4. Dobro / Emotions” in *Personal Associations to Dream 1* ; “Peripeteia and Lysis” in *Comments on Dream 1*; and Dream 2).

In depression, which literally means “being pressed or pushed down” it is the libido which is pushed into unconscious and trapped there, leaving consciousness in an apathetic, drained state, “dead like a corpse” as suggested by the imagery of Paul's constellated reaction to stimulus word 5. I suggest that for Paul, the Word Association Test provides a striking image of the illness complex as representing an intense psychic disturbance that lingers just below the surface of consciousness. The test's dramatic imagery of this complex is of a person whose everyday state of affairs is to be sea-sick from turbulent waters seen in the constellation to stimulus words 15, 17, and 18 – “dance's” reaction-word “twirl” combined with “lake's” reaction word “serene” and “sick's” reaction word “vomit.”

The trapped unconscious energy of the depression is imaged in the tremendous energy expended in dream one's climb up the balloon-like structure and the individual effort of the dream ego and the giant in dream three's life-and-death battle. Similarly, the ego's lack of available energy is imaged in the dream ego's standstill in dream one; he is literally trapped on his rope hold until the sacrifice of the team leader knocks him off. However, dream one suggests that Paul is not yet ready to enter into his depression, i.e. come down to earth or go into the depths, but rather wants to continue the upward climb.

Another aspect of the illness complex is the serious inflation that is also depicted in dream one. The basis for this hypothesis is three-fold:

1. First, the dream depicts the dream ego as being in a precarious position (ungrounded) in the air region. Imaginally, the air realm is often associated with the spiritual pole of life as represented in the theriomorphic imagery of birds and the metaphysical aspects of angels and demons;
2. Second, functionally Paul has been unable to access his inferior functions (feeling and sensation) and demonstrates a consciousness identified with the air-realm characteristics of

intuitive thinking; and

3. Third, Paul's consciousness attitude is more closely aligned with spiritual rather instinctual (material) contents.

During the course of Paul's treatment I learned that for many years he had not been functioning well in regard to the concrete realities of life, i.e., relationship with his wife, job success, and financial security. One could objectively describe Paul as being marginally adapted to life. The long duration of his marginal adaptation suggests that Paul has been living in the air region for most of his adult life. Also, his depression promotes a further involution from concrete life through withdrawal from human contact. Except for his people contacts relating to his congregation's prayer ministry, Paul does not go out socially. He is considered by others in his congregation to be a "prophetic" type. Paul prefers prayer and what he calls "ministering in the prophetic" to any other activity. He can spend hours writing on spiritual matters or in public meetings while at the same time, he reports difficulty focusing on contents related to work or in activities which could potentially increase his business.

Constructively, I see Paul's illness as a means by which the unconscious chthonic is imbued with libido to activate archetypal healing which is revealed chiefly in dream one's imagery of the death of the team leader (hero) potentially in service of the ego. I will discuss this further in the next section.

#### *Extremes of Valuation complex*

Earlier I have suggested that Paul's extremes of valuation complex, an autonomous feeling (value) judgment into extreme opposites such as "white and black," represents an invasion into consciousness of the activated inferior function. An example of this is seen in the peripeteia of dream one when Paul's immediate judgment of the team leader knocking him off his rope hold was that it represented an aggressive action directed against him. Later in the dream's lysis, Paul realized with shock and surprise that if the team leader had tried to explain what he was going to do (sacrifice himself for the others) it would not have worked because Paul would have been too emotional to grab the rope / bungy cord. In other words, in the immediacy of an emotionally charged situation, Paul was unable to assign a spectrum of values to an action. I suggest that extremes of valuation complex also played a role in dream three's presentation of two opposing teams, the blue and red locked in mortal combat.

In addition, since complexes continually suck into themselves new contents, it appears to me that this complex enlarged to include a similar complex, religious judgment. It is my sense that these two complexes played off each other facilitating Paul's propensity to extremes of valuation by providing a collectively acceptable standard for such judgments.

In the section, "Relation of complex of "extremes of valuation" and inferior function," I suggested that Paul's superior function of thinking no longer serves the ego as reliably as it once

did. Here I wish to briefly discuss this complex in relation to the mid-life wearing out of the superior function and the need to willingly “sacrifice” it. Sacrifice is a prominent theme in the lysis of dream one as Paul’s initial thought was “I don’t want to be the team leader because, like the former leader, I will have to sacrifice myself for the team.” At the dream’s close, we are left wondering whether Paul would make a sacrifice like the team leader did should the need arise.

Archetypally, one might see dream one as portraying the heroic death of the team leader combined with the selection and designation of the dream ego as a new leader (“you are the dobro”). Whether the new leader, will fulfill his heroic calling is left unanswered by the dream. If, as I suggest, this dream portrays an activated archetypal motif, one might pose the question: Why is this particular mythological motif active at this time? In the following reference, Jung gives, what I consider to be the answer in Paul’s case:

“Whenever a man is confronted by an apparently insurmountable obstacle, he draws back: he makes what is technically called a regression. He goes back to the times when he found himself in similar situations, and he tries to apply again the means that helped him then. But what helped in youth is of no use in age” (Jung, 1966a, par. 117).

While it may appear on the surface that the “insurmountable obstacles” are Paul’s marriage, job, and financial problems, his dreams suggest that these may be symptoms, on the personal level, of a far larger issue, the problem of opposites. This is a typical mid-life problem that from the standpoint of the collective psyche is unsolvable and must always be approached individually. In Paul’s case this confrontation with the opposites must include a re-valuing of his earlier values – the exact thing that Paul’s consciousness most vehemently resists. However, the unconscious seems vitally interested in this problem by providing the imagery of the heroic sacrifice. In dream one, it is the team leader who provides a model for the dream ego by willingly sacrificing himself. Paul felt that his sacrifice was made so that the team could continue its climb to the cabins that sit atop the balloon structure, however, this is an ego standpoint. Looking at this action as one would a fairy tale, one might postulate that the team leader represents an archetypal dream figure “which presents a model of an ego functioning in accord with the self” (Von Franz, 1996, p. 62). In other words, the image of the team leader is one, that if understood symbolically, has the potential to provide the ego with an understanding of how one comes into relationship with the self. Thought of in this fashion, one might see the team leader’s sacrifice as being made, not to continue the upward climb, but to facilitate a descent from the balloon structure – a coming down to the ground. My opinion is that the key factor necessary to unleash the energy and motivation to begin the descent is revealed in the team leader’s words to Paul, “you are the dobro.” In essence, he is saying to the Paul, to lead in a psychically healthy way, your ego must sacrifice its reliance on thinking and take on the task of making music, that is, allow itself to become a conduit for the feeling function. In this manner the opposites of thinking (Paul’s superior function) and feeling (Paul’s inferior function) can begin to be bridged.

Furthermore, by accepting the sacrifice of the team leader, Paul open up the possibility for a

connection between ego and self. This is hinted at in Paul's thought at the dream's lysis: "I don't want to be the team leader because, like the former leader, I will have to sacrifice myself for the team." The archetypal idea of willingly sacrificing one's life, here symbolic for the sacrifice of ego reliance on the superior function, to establish a relationship with self is clearly antithetical to Paul's ego. Yet, I suggest that if Paul could give the meaning of such a sacrifice a significant place in his psyche, self would continue to constellate, resulting in further compensatory dreams and fantasy images. Similarly, it is my sense that the constellation of the death complex in Paul's Word Association test also has as its basis this archetypal constellation of the sacrifice. In this way, Paul's initial dream envisaged perhaps his most important challenge, to willingly sacrifice his highest and most relied upon function. Such a sacrifice, if accepted would surely promote personality enlargement as Von Franz points out in "The Way of the Dream":

"It always means that the ego attitude as it is at that moment has to go. I have had many dreams in which I was officially executed, generally by being beheaded. They stated very clearly that the head had to come off, that some intellectual attitude had to be sacrificed. The death of the dreamer in dreams means radical, complete change where absolutely nothing of the old person or of the old attitude is left. So if one dreams of being killed, executed, or shot or hanged or whatever the form of death, it always points to the coming of a radical change"(Von Franz, 1994, pp. 46-47).

### *Anger / Fighting complex*

In this section the emphasis will be on the archetypal themes seen in dream three in which the action, unlike dream one, takes place on the ground. It seems likely that this change in the dream's setting was intended by the unconscious to help both Paul and myself image the concrete reality of what psychic factors Paul faced in his actual life. I suggest that dream three's red giant synthesizes, in symbolic form, the most prominent of the personal constellated complexes with an emphasis on the anger / fighting complex. It is clear from the amanuensis that Paul perceived his real life as a titanically unpleasant affair in which negative forces outweighed and overshadowed the positive. In the early stages of analysis, whenever he spoke of his personal life problems, though his outward persona displayed resignation, I felt it masked an intense inward anxiety and feelings of anger. For example, on Paul's Word Association test, stimulus word 22, "angry" evoked the reaction word, "throw." Upon questioning, owing to Paul's visual form of processing, he explained that he "saw" the reaction word as the image of "throwing a punch," clearly referring to the action of fighting. The delayed reaction to the next stimulus word 23, "needle," was more pronounced suggesting a sensitization from the anger / fighting complex evoked by the previous stimulus word. In addition, its reaction-word "pierce" again was an image of a fight scene in which one combatant pierced another with a sword. Though the next stimulus word, 24, "frog," did not evoke a complex constellation, its reaction-word "dissect" continued the anger / fight imagery. Correlating this with Paul's personal associations to the red giant of dream three, he said, "I associate red with anger and blue with safety or coldness. Red and blue are opposites."

Supporting the hypothesis that Paul found his present real-life psychic state intolerable is dream three's imagery of him attempting to kill a sub-human red giant by strangulation. Seen reductively, Paul desires to "strangle" the enormous pent-up affects that torment him. Psychically, he is portrayed as a suffering soul that wants relief from the torturing affects relating to his marriage, job, and financial problems. Synthetically, the image of the giant in Paul's dream bridges the liminal region of the unconscious that lays below the personal unconscious and above the collective unconscious. Therefore, the red giant plays an extremely important role in Paul's approach to the unconscious. In her book, "Creation Myths," Von Franz suggests that giants may symbolize both overpowering emotional affects and a source of tremendous energy that can enable one to accomplish a creative work (Von Franz, 1972, pp. 172-174). The duality of the giant makes him a potential source of great treasure to Paul. Theoretically, the giant's archetypal side represents Paul's connection to a shadow side of the archetype of the self while the giant's human side represents his connection to the shadow of the personal unconscious.

In the lysis of dream three, Paul lets the red giant go and also has the realization that they could be friends, suggesting the importance of the continued dialogue with this figure of the unconscious. It seems that the red giant personifies both Paul's personal anger and its archetypal core which suggests to me that it is a crucial figure in his individuation struggle to understand the nature of good and evil. Supporting this broader context is Paul's answer to my question, "What do you think is the aim of the dream?" He answered:

"It show something about who I am and also gives me a direction. I need to resolve what is inside myself and what is the nature of the conflict I have against myself. But I do not know what it is. It feel as if the dream has brought me into some type of resolution with the red man because it end with us becoming friends. It feels right even though it goes against their natures. I feel that both sides in this conflict are wrong. Innocent people are hurt but no red or blue team members will be killed. However, I still know that outside of my friendship with the red man, his team is part of the bad guys. This is okay because it is who I am. Yet at the same time I have no problem being on either team. I'm confused by the dream's ending because the fact that the red man talked to me meant that he was going against the orders of his superiors. Through this I felt a commonality with him – that we both were working against our superiors."

The final sentence of Paul's answer suggests that for him the larger background to this struggle between good and evil is the battle for a connection between ego and self. In a sense, Paul's answer expresses a chthonic, intuitive knowledge that both he and the giant were working against their superiors, the self. Perhaps it points to the psychological truth, that at this point in time, any gain in regard to Paul's realization of the self would simultaneously be a wounding of Paul's opinion of his ego ability to manage his life situation. In other words, Paul would have to acknowledge the lack of supremacy of the ego, an attitude which he was not yet ready for.

## REFERENCES

Jung, C.G. (1960). "The Psychology of Dementia Praecox." In R.F.C. Hull (Trans.), *The Collected Works of C.G. Jung* (Vol. 3, pp. 3-151). Princeton, NJ: Princeton University Press. (Original work published in 1907.)

Jung, C.G. (1966). "Principles of Practical Psychotherapy." In R.F.C. Hull (Trans.), *The Collected Works of C.G. Jung* (Vol. 16, pp. 3-20). Princeton, NJ: Princeton University Press. (Original work published in 1935.)

Jung, C.G. (1966a). "On the Psychology of the Unconscious." In R.F.C. Hull (Trans.), *The Collected Works of C.G. Jung* (Vol. 7, pp. 9-119). Princeton, NJ: Princeton University Press. (Original work published in 1943.)

Jung, C.G. (1969). "Psychological Factors in Human Behavior." In R.F.C. Hull (Trans.), *The Collected Works of C.G. Jung* (Vol. 8, pp. 114-125). Princeton, NJ: Princeton University Press. (Original work published in 1937.)

Jung, C.G. (1969a). "A Review of the Complex Theory." In R.F.C. Hull (Trans.), *The Collected Works of C.G. Jung* (Vol. 8, pp. 92-104). Princeton, NJ: Princeton University Press. (Original work published in 1934.)

Jung, C.G. (1969b). "On Psychic Energy." In R.F.C. Hull (Trans.), *The Collected Works of C.G. Jung* (Vol. 8, pp. 3-66). Princeton, NJ: Princeton University Press. (Original work published in 1928.)

Jung, C.G. (1969c). "On the Nature of the Psyche." In R.F.C. Hull (Trans.), *The Collected Works of C.G. Jung* (Vol. 8, pp. 159-234). Princeton, NJ: Princeton University Press. (Original work published in 1947.)

Jung, C.G. (1973a). "The Association of Normal Subjects." In R.F.C. Hull (Trans.), *The Collected Works of C.G. Jung* (Vol. 2, pp. 3-196). Princeton, NJ: Princeton University Press. (Original work published in 1904.)

Jung, C.G. (1973b). "Psychopathological Significance of the Experiment." In R.F.C. Hull (Trans.), *The Collected Works of C.G. Jung* (Vol. 2, pp. 408-425). Princeton, NJ: Princeton University Press. (Original work published in 1906.)

Jung, C.G. (1973c). "The Reaction-Time Ratio in the Association Experiment." In R.F.C. Hull (Trans.), *The Collected Works of C.G. Jung* (Vol. 2, pp. 221-271). Princeton, NJ: Princeton University Press. (Original work published in 1905.)

Jung, C.G. (1976). "The Tavistock Lectures." In R.F.C. Hull (Trans.), *The Collected Works of*

*C.G. Jung* (Vol. 18, pp. 5-182). Princeton, NJ: Princeton University Press. (Original work published in 1936 as “Fundamental Psychological Conceptions: A Report of Five Lectures by C.G. Jung.”)

Peterson, F. and Jung, C.G. (1973). “Psychophysical Investigations with the Galvanometer and Pneumograph in Normal and Insane Individuals,” In R.F.C. Hull (Trans.), *The Collected Works of C.G. Jung* (Vol. 2, pp. 492-553). Princeton, NJ: Princeton University Press. (Original work published in 1907.)

Meier, C.A. (1984). *The Unconscious in Its Empirical Manifestations*. Boston: Sigo Press.

Von Franz, M.L. (1972). *Creation Myths*. Dallas: Spring Publications.

Von Franz, M.L. (1993). “The Inferior Function.” In *Psychotherapy*. Boston: Shambhala.

Von Franz, M.L. (1993a). “The Religious Dimension of Analysis.” In *Psychotherapy*. Boston: Shambhala.

Von Franz, M.L. (1994). *The Way of the Dream*. Boston: Shambhala.

Von Franz, M.L. (1996). *The Interpretation of Fairy Tales*. Boston: Shambhala.

APPENDIX

**Word Association Test Complex Analysis with Explanation**

Reaction time is in units of number of one-fifth seconds. For the first 50 words, prolongation = 9 (Probable Mean (PM) + 2). For the second 50 words, prolongation = 8 (PM + 2). Please note that at this time, I was including a latency on the reproduction part of the test though this is not part of the test as described by Jung.

Complex indicators are indicated by quantity and type according to the schema below (See my paper’s section, Qualitative analysis, complex indicators):

- A. Prolonged reaction-time
- B. Failures or incorrect / no reproduction;
- C. Linguistic reactions – These include repetition of the stimulus word, interjections and exclamations, excessive number of reaction words (instructions are to reply with a single word), slips of the tongue, meaningless reactions, sound reactions, and foreign words; and
- D. Actions and vocalizations – These include gestures and tremors; observable change in breathing pattern; and vocalizations such as laughter, stammering, or stuttering.

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
4	to sing	10	ah, dance	0		2 (A, C)
5	dead	15	ah, corpse	0	15, (inspire) “corpse”	2 (A, C)
6	long	6	short	0		0

Prolongation of the reaction for word 4, “to sing” suggests an illness complex related to feelings or perhaps the expression of feelings. There is either a perseveration / sensitization upon which “dead” fell. The inspiration suggests some conscious awareness of the illness complex evoked by either the first stimulus-word or the synthesized image of the two stimulus words. These suggest that the subject has some awareness of his difficulty with feelings / depression, as in feeling dead like a “corpse” or perhaps there is a death complex (fear of death).

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
7	ship	7	ah, sea	0		1 (C)
8	pay	15	ah, money	1	8, “give”	3 (A, B, C)
9	window	10	light	0		1 (A)

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
10	friendly	7	warm	0		0
11	to cook	7	ah, pots	1	7, "stir"	2 (B, C)
12	to ask	16	ah, stammer	0	20, (laugh) "stammer"	2 (A, C)
13	cold	6	hot	0		0

Interjection to "ship" is insignificant or suggests a complex related to taking the test. Prolongation and reproduction failure for "pay" suggests a strong money complex. Prolongation of reaction for "window" suggests a mild perseveration. The reproduction failure for "to cook" suggests a perseveration (a "stirring of the pot") from the constellated money complex. Prolongation of reaction of "to ask" suggests a conscious complex reaction of embarrassment (laugh) relating to the realization that he is imaginally "stammering" to respond to the test suggesting a test complex or perhaps the desire to please the examiner.

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
14	stem	6	rose	0		0
15	to dance	32	ah, twirl	0	12, "twirl"	2 (A, C)
16	village	7	house	0		0
17	lake	15	ah, serene	0	11, "serene"	2 (A, C)
18	sick	11	vomit	0		1 (A)
19	pride	10	fall (laugh)	0		2 (A, D)
20	to cook	15	stir	0		1

Prolongation for "to dance" is marked, suggesting constellation of complexes relating to the illness complex (see discussion of reaction to word 4) or in the creative / inspirational sphere. Prolongation and reaction to "lake" and "sick" suggest sensitization from "to dance" and perhaps combine in the imagery of "dance's" reaction-word "twirl" with "lake's" reaction word "serene" and "sick's" reaction word "vomit" as the subject's psychic reality being compared to one who is sea-sick from turbulent waters.

Prolongation to "pride" accompanied by a laugh suggests a conscious religious constellation of judgment or a judgmental attitude toward self or others contained within the reaction-word's imagery, the biblical – "pride cometh before a fall." The prolongation to "to cook" and its reaction-word "stir" suggests the constellation related to feelings as in the "stirring" or "twirling" (See reaction to word 15, "to dance") of one's emotions.

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
21	ink	6	pen	0		0
22	angry	10	throw	0		1 (A)
23	needle	15	ah, pierce	0	8, "pierce"	2 (A, C)
24	frog	6	dissect	0		0

Mild prolongation to "angry" and its reaction-word suggest the imagery of a fight. Prolongation for "needle" suggests sensitization from complex relating to feelings of anger or around issues of fighting. Its reaction-word "pierce" suggests imagery of a fight in which one pierces another with a sword. Though there is not a complex, the reaction-word of "dissect" to "frog" continues the imagery of this constellation.

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
26	hunger	10	ah, growling	0		1 (A)
27	white	41	ah, shimmer	0	25, "shimmer"	2 (A, C)
28	child	6	small	0		0

Prolongation to "hunger" suggests some degree of somatic activation, perhaps in the gastrointestinal tract as in a "stomach that growls." Prolongation to "white" is marked, suggesting sensitization from the previous stimulus word and constellation of a complex relating to valuing. The imagery is of a shimmering, white garment suggesting the content is highly charged suggesting that its opposite, "black," is perhaps too widely dissociated (also see reactions with opposites to stimulus words 6, 13).

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
29	to take care	10	ahm, hold hands	0		2 (A, C)
30	pencil	10	ahm, lead	0		2 (A, C)
31	sad	20	ahm, frown	0	40, "frown"	2 (A, C)
32	plum	6	sweet	0		0
33	to marry	10	ah, wed	1	I don't know	3 (A, B, C)
34	house	26	ah, put up	1	I don't remember	3 (A, B, C)

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
35	sweetheart	8	ah, friend	0		1 (C)

Mild prolongation for “to take care” suggests an issue around empathy or intimacy perhaps within a marital complex. Perseveration is reflected in the reaction for “pencil.” Continued perseveration and sensitization occur for the reaction to “sad” with a marked prolongation reflecting an illness complex (depression) with a subjective imaginal reaction in “frown.” Prolongation and reproduction failure for “to marry” again touch the marital complex with perseveration and sensitization into next stimulus word, “house.” Reaction words to both “to marry” and “house” are definitional. The single complex indicator to “sweetheart” is likely a continuing perseverating feeling tone from the marital complex.

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
36	glass	6	water	0		0
37	to quarrel	15	ah (inspire), make-up	0		3 (A, C, D)
38	fur	10	ah, black	0		2 (A, C)
39	big	6	little	0		0

Prolongation for “to quarrel” coupled with a physiological reaction, inspiration, have hit on the marital complex. The reaction to “fur” suggests a perseveration from the previous reaction and is perhaps related to the valuation complex. The opposites of white and black (See similarity in reaction to word 27) are suggested by the evoked imagery – “the bad luck of a black cat.”

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
40	carrot (carry)	6	hold	0		0
41	to paint	6	brush	0		0
42	part	21	uhm, piece	0	15, “piece”	2 (A, C)
43	old	6	young	0		0

Prolongation to “part” is likely a conscious attempt to cover up marital complex activation (“part,” as in split up or divorce) suggested by the interjection, “uhm,” and the definitional character this reaction and also the previous three reactions (words 39-41).

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
45	to beat	6	hit	0		0
46	box	10	punch	1	No response	2 (A, B)
47	to swim	6	stroke	0		0
<p>The imagery evoked by “to beat” likely sensitizes both reaction time and reproduction failure to the next stimulus word, “box,” suggesting complex activation relating to feelings of anger or around issues that evoke a fighting response (? Marital complex. See also reaction to stimulus words 22-23).</p>						

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
50	lamp	6	oil	0		0
51	to sin	21	uhm, evil	0	10, “evil”	2 (A, C)
52	bread	6	loaf	0		0
<p>Prolongation for “to sin” along with its reaction word’s imagery suggest a religious constellation of judgment or a judgmental attitude toward self or others. See also reaction to word 19, “pride.”</p>						
58	mountain	6	river	0		0
59	to die	26	uhm, dead	1	NR, “I don’t remember”	3 (A, B, C)
60	salt	6	pepper	0		0
<p>Prolongation and reproduction failure for “to die” strongly suggest a death complex (See reaction to word 5, dead). When the reaction word finally comes it is definitional.</p>						

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
61	new	6	old	0		0
62	custom	0	uhm, custom (laugh), no response	0		4 (A, B, C, D)
63	to pray	6	kneel	0		0
64	money	10	exchange	0		1 (A)

65	foolish	15	(inspire) embarrass	0		2 (A, D)
66	pamphlet	6	paper	0		0
<p>Complex related to failure to react for “custom” is not clearly discernible and therefore may relate to the testing situation or the last constellated complex, the death complex. Prolongation for “money” suggests a money complex. There is perseveration for the next reaction, “foolish,” with an inspiration suggests some conscious awareness of the subject’s “embarrassment” (reaction word).</p>						

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
68	finger	10	uhm, point	0		2 (A, C)
69	expensive	10	uhm, leather	0	20, “leather”	2 (A, C)
70	bird	6	fly	0		0
<p>Prolongation for “finger” and the reaction word imagery (“finger pointing”) suggest the fighting complex or fighting within the marital complex. Prolongation for “expensive” suggests the money complex.</p>						

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
72	book	7	uhm, pages	0		1 (C)
73	unjust	10	uhm, courts	0		2 (A, C)
74	wild	6	uhm, crazy	0		1 (C)
75	family	6	friends	0		0
<p>I am uncertain of the complex reaction for “book.” Prolongation for “unjust” suggest complex relating to extremes of valuation.</p>						

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
79	luck	7	uhm, coins	0		1 (C)
80	lie	6	steal	0	12, “steal”	0
81	behavior	20	uhm, doing	0	13, (inspire) “to do”	2 (A, C)
82	narrow	7	wide	0		0

Complex indicator for “luck” paired with reaction word, “coin” suggest the money complex. Prolongation for “behavior” and the partial failure of reproduction (“to do” instead of “doing”) suggest the extremes of valuation complex sensitized by previous stimulus / reaction word pair, “lie / steal.”

Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
84	to fear	10	uhm, run	0	10, “run”	2 (A, C)
85	stork	6	uhm, nest	0		1 (C)
86	false	6	true	0	12, “true”	0
87	anxiety	16	(inspire) fear	0	15, (laugh) “fear”	2 (A, D)
88	to kiss	8	uh, gentle	0		2 (A, C)
89	bride	6	uh, friend	0		1 (C)
90	pure	6	holy	0		0

Prolongation for “to fear” and imagery of the reaction word suggest the illness complex. Mild perseveration sensitizes the reaction to “stork” relating to the marital complex. Prolongation and inspiration to “anxiety” suggest the illness complex.

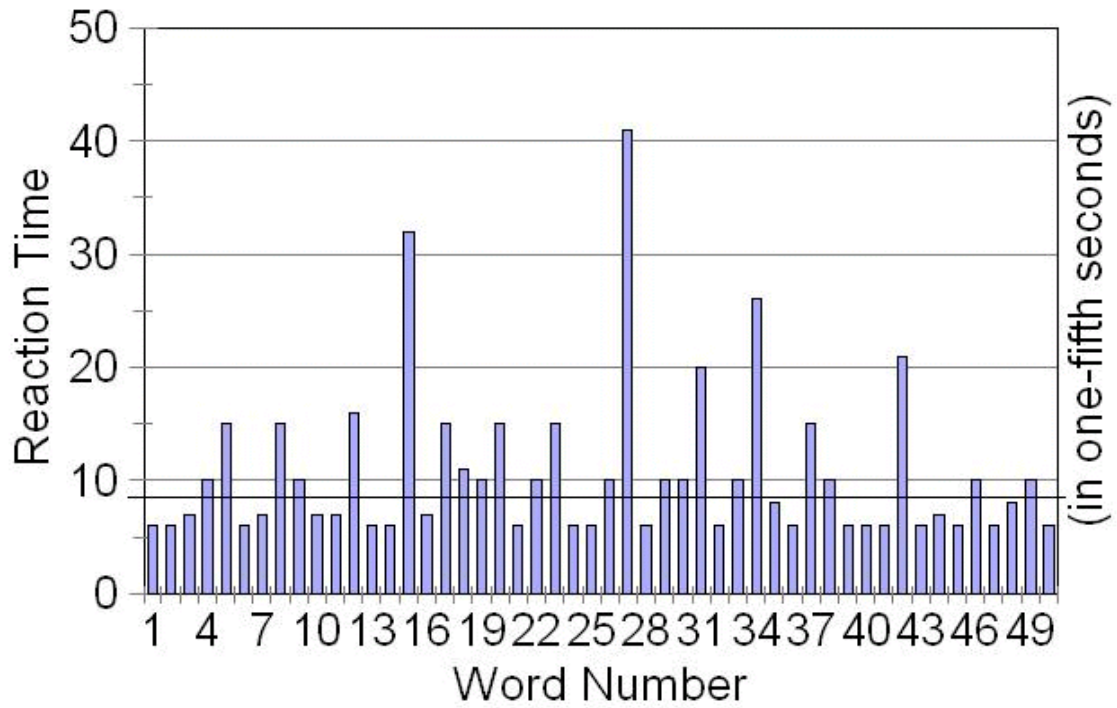
Word No.	Stimulus Word	RT	Reaction	RT	Reproduction	Complex indicators
94	contented	6	relaxed	0		0
95	ridicule	8	uhm, mock	0	30, “mock, but first ‘dead’ came out of my mouth”	2 (A, C)
96	to sleep	8	uh, rest	0		2 (A, C)
97	month	6	year	0		0
98	nice	8	uhm, sweet	0	8, “sweet”	2 (A, C)
99	women	12	uhm, (laugh) friend	0		3 (A, C, D)
100	to abuse	6	hurt	0		0

Prolongation for “ridicule” suggests the illness complex with a perseveration for “to sleep.” Prolongation to “nice” and “women” suggest the marital complex.

BAR GRAPHS

1. First 50 reactions (probable mean = 9)

# First 50 Words



2. First 50 reactions with the number of complex indicators for each reaction (shown as an elevation from the x-axis, range = 0-3)

# First 50 Words

