



Arhetipovi – kako pronaći smisao života

Archetypes - How to Find the Meaning of Life

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Apstrakt

Arhetip je reč grčkog porekla i znači prauzorak, prasliku, prapismo, a naročito – prvi otisak. Arhetip je Jungov pojam koji se odnosi na urođene i univerzalne obrasce ponašanja i mišljenja, a koji predstavljaju osnovne strukture i dinamičke elemente kolektivnog nesvesnog.

Celokupnost i svesnih i nesvesnih zbivanja čine psihi. Psiha se sastoji iz dveju sfera: sfere svesnog i sfere nesvesnog. Obe sfere su suprotne po svojim osobinama, ali dopunjuju se čineći jedinstvo psihe. Sfera svesti je samo delić totalne psihe. Ona je, recimo, kao neko malo ostrvo u moru nesvesnog. Iako je naše Ja samo jedna tačka u centru ovog ostrva, ono dobija centralno značenje u celoj našoj psihi, jer sva naša iskustva, kako spoljašnjeg, tako i unutrašnjeg sveta, moraju da prođu kroz to naše Ja da bi uopšte bila opažena. Međutim, naša svest može da opaža i shvati samo mali broj sadržaja u isto vreme, ostali sadržaji ne nalaze se neposredno u svesti, mada jedan njihov deo može svakog časa da bude dozvan u svest. Ova oblast zaboravljenih ili potisnutih sadržaja pripada individualnom ili ličnom nesvesnom.

U daljem otkrivanju našeg nesvesnog života došlo se do pretpostavke da nesvesni život, osim individualnog nesvesnog, sadrži još jedan dublji i prostraniji spoj nazvan kolektivno nesvesnim. Kolektivno nesvesno dato je pre svakog ličnog iskustva i sadrži opšte, za celo čovečanstvo tipične nasledene forme opažanja i razumevanja, takozvane arhetipove. Oni predstavljaju ogromno duhovno nasleđe ljudskog razvoja. Oni su otisci opšteljudskog iskustva, sticanog u toku hiljada godina u tipičnim, uvek ponavljanim situacijama. Stoga se pojavljuju u svesti pojedinca, kada se ponovi jedna takva prasićija u njegovom ličnom životu.

Arhetipovima, tim nesvesnim, filogenetski nasledenim engramima psihe, Jung je pridavao izvanrednu važnost. Smatrajući da dokazano postoje, i to kako u snovima, fantazijama, vizijama, u umetničkom stvaralaštvu (naročito velikih stvaralaca), tako i u sumanutim sadržajima i halucinacijama duševno bolesnih, Jung im je pridavao dominirajući funkcionalni karakter. Osim ovoga, Jung je i smatrao da arhetipovi poseduju veliki energetski naboj.

Prvi put reč *arhetip* Jung je upotrebio tek 1919. godine. Ovaj izraz Jung je uzeo iz Corpus Hermeticum i iz spisa Dioniziusa Areopagite. U potrazi za suštinom arhetipova Jung je morao da dospe do oblasti mitologije, alhemije i istorije religija. On je tako vremenom postao jedan od najčuvenijih istraživača mitova u našem veku.

Od 1946. godine Jung je dopunio svoje ranije učenje o arhetipovima, razlikujući arhetipove za sebe, to jest one koji su potencijalno prisutni u svakoj psihičkoj strukturi, i one koji postaju aktuelni, koji se mogu opažati onda kada stupe

Abstract

Archetype is a word of Greek origin and means prototypical, progenitor, first print, and especially the first impression. Archetype is Jung's concept that refers to innate and universal patterns of behavior and thought, which represent the basic structures and dynamic elements of the collective unconscious.

The totality of both conscious and unconscious events implies the psyche. The psyche consists of two spheres: the sphere of the conscious and the sphere of the unconscious. Both spheres are opposite in their characteristics, but they complement each other creating a unity of the psyche. The sphere of consciousness is only a small part of the total psyche. It is, for example, like a small island in the sea of the unconscious. Although the Self is usually only one point in the center of this island, it acquires a central meaning in our entire psyche, because all our experiences, both of the external and the internal world, must pass through this Self of ours in order to be perceived at all. However, our consciousness can perceive and understand only a small number of contents at the same time, other contents are not directly in consciousness, although one part of them can be called into consciousness at any time. This area of forgotten or repressed content belongs to the individual or personal unconscious.

In the further discovery of our unconscious life, we came to the assumption that the unconscious life, apart from the individual unconscious, contains another, deeper and more extensive compound called the collective unconscious. The collective unconscious is given before any personal experience and contains general, for all humanity, typical inherited forms of perception and understanding, so-called archetypes. They represent a huge spiritual legacy of human development. They are imprints of superhuman experience acquired over thousands of years in typical, ever-repeated situations. Therefore, they appear in the individual's consciousness when one such pre-situation is repeated in his personal life.

Jung attached special importance to archetypes, those unconscious, phylogenetically inherited engrams of the psyche. Considering that they are proven to exist, both in dreams, fantasies, visions, artistic creation (especially of great creators), and in the insane content and hallucinations of the mentally ill, Jung gave them a dominating functional character. Apart from this, Jung believed that archetypes have a great energy charge.

Jung used the word archetypes for the first time only in 1919. Jung took this expression from the Corpus Hermeticum and from the writings of Dionysius the Areopagite. In search of the essence of the archetypes, Jung had to reach the fields of mythology, alchemy, and the history of religions. Over time, he became one of the most famous researchers of myths in our century.

Since 1946, Jung has supplemented his earlier teaching on archetypes, distinguishing archetypes for themselves, that is, those that are potentially present in every psychic structure, and



u oblasti svesti kao arhetipske predstave ili arhetipski proces, stalno pri tome varirajući u svome načinu ispoljavanja, zavisno od opšte konstelacije zbivanja. U stvari, sva životna ispoljavanja, ukoliko su uopšte ljudske i tipične prirode, počivaju na arhetipskoj osnovi, svejedno da li se manifestuju kao biološka, psiho-biološka ili duhovna ispoljavanja.

Arhetipovi su, dakle, nevidljivi koreni svesti. Oni, po Jungovoj koncepciji, u svojoj bipolarnoj strukturi, nose u sebi kako tamnu, tako i svetlu stranu. Otud je i moguće da oni u jednom slučaju, kao kod genijalnih ljudi, postanu nosioci „velikih ideja” koje služe čovečanstvu kao uzor, dok u drugom slučaju, kod duševno bolesnog, postaju njegova kob.

those that become actual, that can be perceived when they enter the realm of consciousness as archetypal representations or archetypal process, constantly varying in its way of manifestation, depending on the general constellation of events. In fact, all life manifestations, if they are at all human and typical in nature, rest on an archetypal basis, regardless of whether they manifest as biological, psycho-biological, or spiritual manifestations.

Therefore, archetypes are the invisible roots of consciousness. According to Jung's conception, in their bipolar structure, they carry both a dark and a light side. Hence, it is possible that in one case, as in the case of geniuses, they become the bearers of "great ideas" that serve humanity as a role model, while in another case, in the case of a mentally ill person, they become his bane.