



Archetypes as Living Fields

Moving from an Interior Psychology of Meaning to an Ecological Ontology of Relation.

BASED ON THE WORK OF D. LAFONT, JOURNAL OF ANALYTICAL PSYCHOLOGY

Why Archetypes Will Not Stay in the Mind

Analytical psychology often treats archetypes as “mental furniture”—symbols, images, or inherited ideas stored within the skull. This is a category error.

- **Jung’s Warning:** Archetypes are not the images we see, but a priori forms that “condition the possibility of experience” (Jung, 1934).
- **The Disruption:** Phenomena like possession, synchronicity, and numinosity overwhelm the ego. They act upon us with compulsion and autonomy.
- **The Reality:** We do not generate archetypes; we encounter them as objective ordering factors.



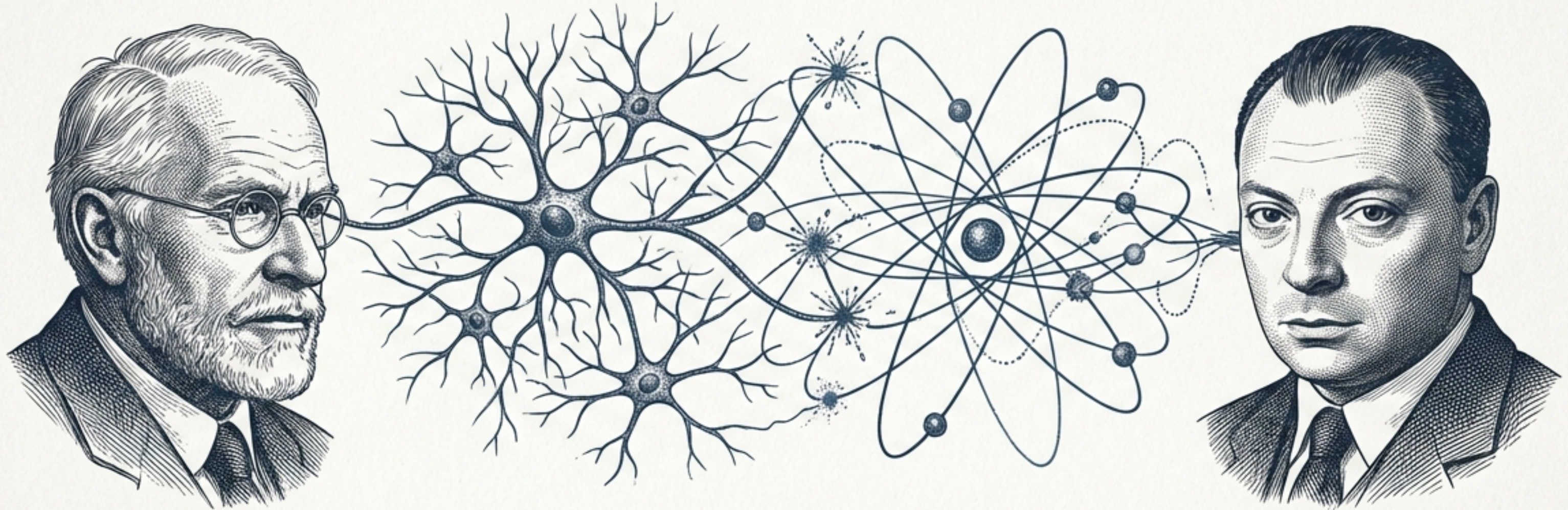
Jung's Late Struggle: The Psychoid



*“Archetypes are not contents of consciousness
but determinants of its form.” — C.G. Jung*

In his later work, Jung realized that at their deepest level, archetypes are trans-psychic. They bridge the gap between mind and matter, functioning as ordering principles that cannot be fully grasped through introspection alone.

Physics Meets Psyche: The Jung-Pauli Correspondence



The Dialogue

Pauli (Quantum Physics) and Jung (Psychology) agreed on a shared reality: the *Unus Mundus* (One World).

Acausal Orderedness

Synchronicity is not a “coincidence” interpreted by the mind. It is the manifestation of an underlying order connecting inner states with external events.

The Takeaway

Meaning is not just in your head. It is in the fabric of reality.

David Bohm and the Necessity of Field



The Diagnosis: Fragmentation is an ontological mistake. Treating mind and matter as separate entities distorts reality.

The Solution:

- The Implicate Order: Reality is a non-local, enfolded process.
- Thought as a System: Thinking is not a private, individual act. It is a collective system we participate in.

The Limitation:

Bohm gives us the Field, but he does not articulate the Law. He describes the order, but not the obligation.

Redefining the Archetype: A Living Field

Archetypes are non-local, relational fields of order that precede individual experience.

FROM:
Inherited images
inside the brain.

●
PSYCHE

TO:
Structuring realities
that condition
relation, temporality,
and experience.

The psyche does not contain the archetype. The psyche participates in the archetype. We swim in them; we do not own them.

Clarification, Not Integration

Western Field Theory (Inference)

Jung and Bohm see the Field, but they hesitate to name it as Law. They infer order from coincidence.

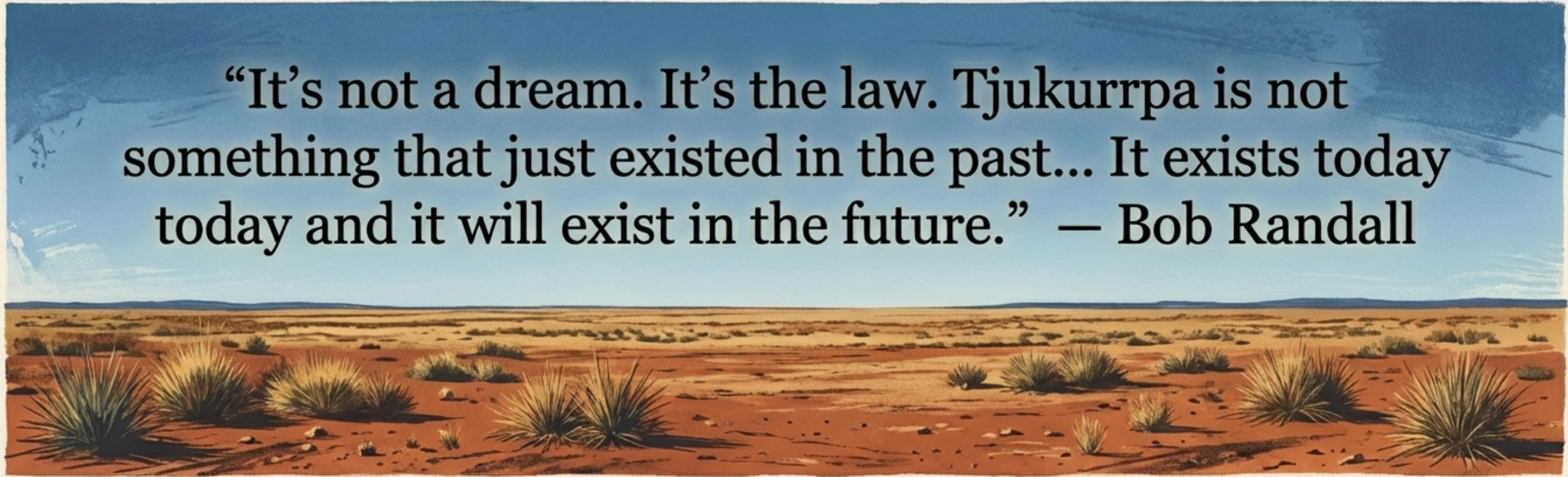
Indigenous Law (Obligation)

Tjukurrpa lives order as continuity. This is not a synthesis. We use Indigenous wisdom to highlight a specific conceptual limit in analytical psychology.

ALERT: We are not mixing Jung and Indigenous wisdom. We are using contrast to see where Jung hesitated.

Tjukurrpa: Law, Not Dream

“It’s not a dream. It’s the law. Tjukurrpa is not something that just existed in the past... It exists today today and it will exist in the future.” — Bob Randall



Continuity: Tjukurrpa holds land, life, and responsibility together.

Embeddedness: Kurunpa (spirit) does not interpret the world; it is held by the world.

Reality: It is not a myth or interior fantasy. It is the operating system of existence.

Symbol vs. Obligation

Western Field Theory (Jung/Bohm)

Episodic. Order is revealed in moments of synchronicity.

Infers order from coincidence.

Fascinating but intermittent.

Tjukurrpa (Law)

Continuous. Order is Law. It is binding and constant.

Lives order as continuous obligation to land and kin.

The operating system of the container.

The Gap: Western psychology lacks an explicitly lawful frame, leaving archetypes vulnerable to being treated as mere symbols for personal interpretation.

Clinical Shift: From Decoding to Alignment

The New Practice

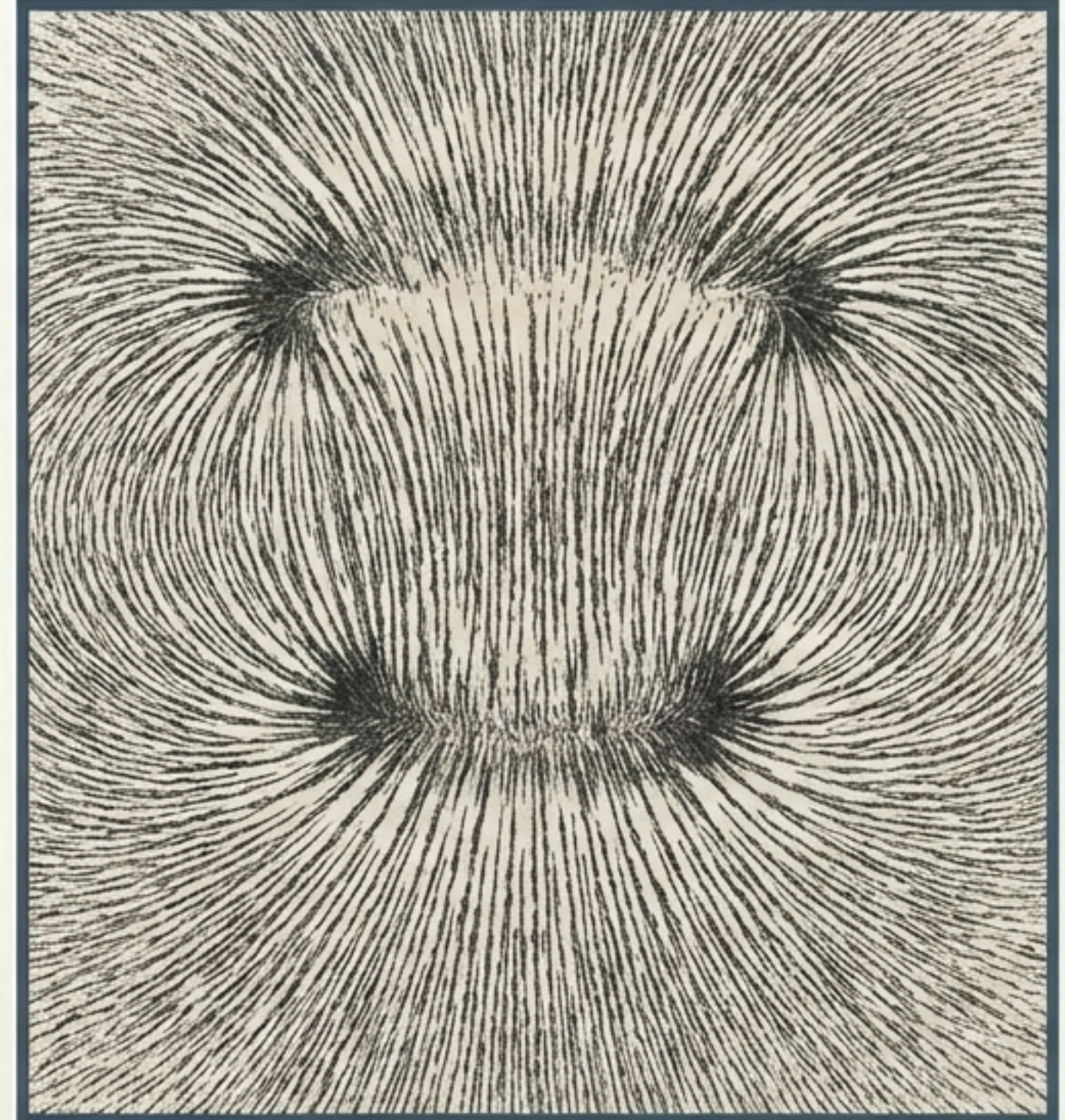
Old Question: “What does this symbol mean for me?”

New Question: “How am I aligned with this field?”

Reframing Symptoms

Psychopathology is not necessarily an illness inside the person. It can be a disturbance in participation—a misalignment or overload in the relationship between the psyche and the field it inhabits.

Goal: Restoration of viable participation in an order that exceeds the individual.



The Ecological Psyche



Concept: If archetypes are fields, the psyche is not a private, interior space. It is relational and distributed.

Psychological life is inseparable from:

1. Temporal Continuity (Time)
2. Relational Structure (Kin/Community)
3. Environmental Context (Land/Place)

Takeaway: We do not have an 'inner world' separate from the world; we have a specific location within the world's relations.

The Ethics of Participation

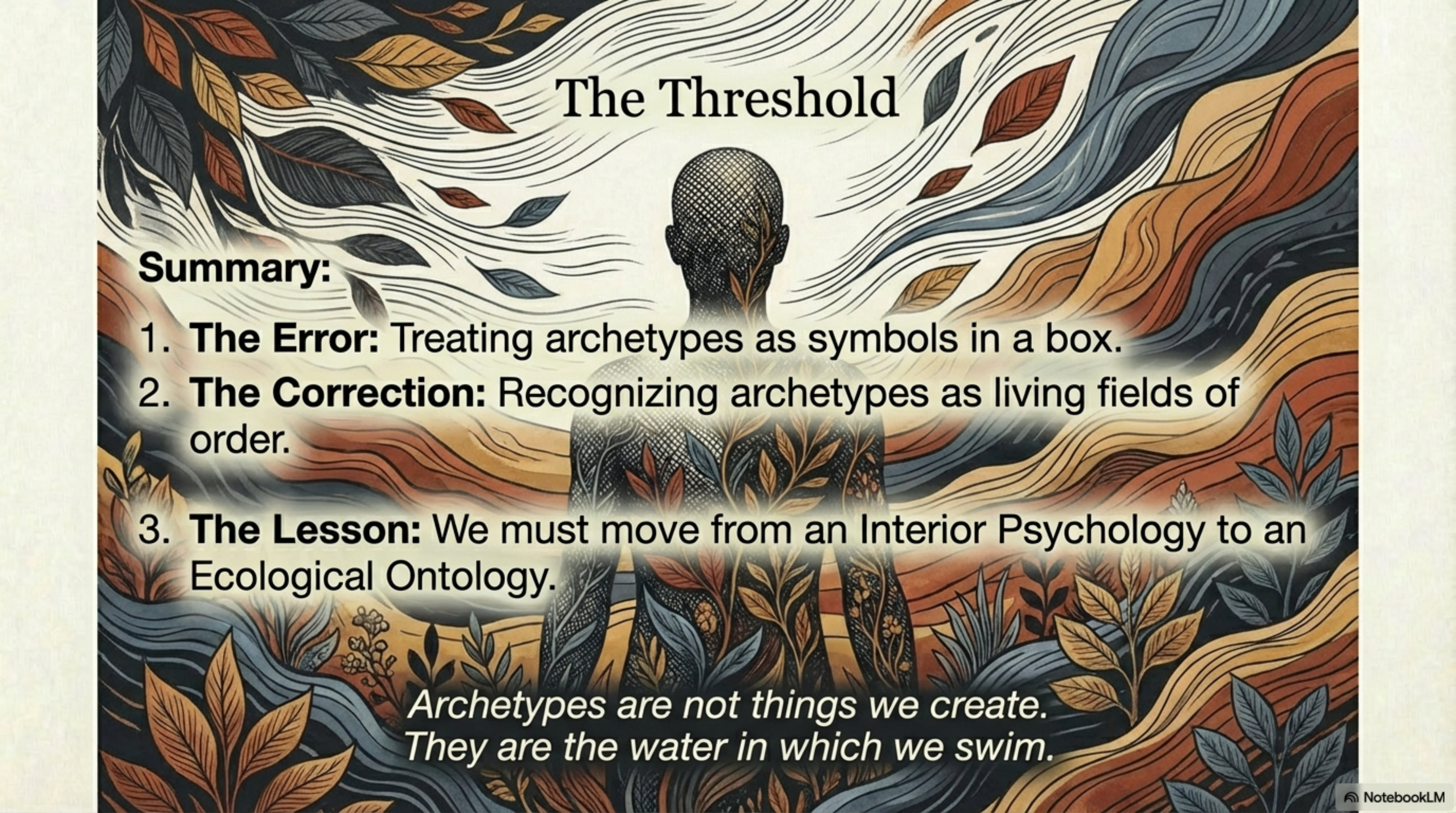
FROM: Ownership of Meaning (My dream, my symbol, my growth).

RESPONSIBILITY

TO: Responsibility of Participation (My duty to the order I am in).

Crucial Point: Interacting with archetypal forces has consequences. It is not neutral. How we engage, enact, or ignore these fields matters beyond our private psychology.

The Threshold



Summary:

1. **The Error:** Treating archetypes as symbols in a box.
2. **The Correction:** Recognizing archetypes as living fields of order.
3. **The Lesson:** We must move from an Interior Psychology to an Ecological Ontology.

*Archetypes are not things we create.
They are the water in which we swim.*

Acknowledgements

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Note: This presentation respects the cultural authority of these teachings and accepts responsibility for any interpretive limitations.

Reference: Lafont, D. Archetypes as Living Fields. Journal of Analytical Psychology.