

Ego, shadow, and the four stages of transformation.

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Psychic binaries and their relationship in the Jungian model.

The psyche is made up of processes whose energy springs from the equilibration of all kinds of opposites.

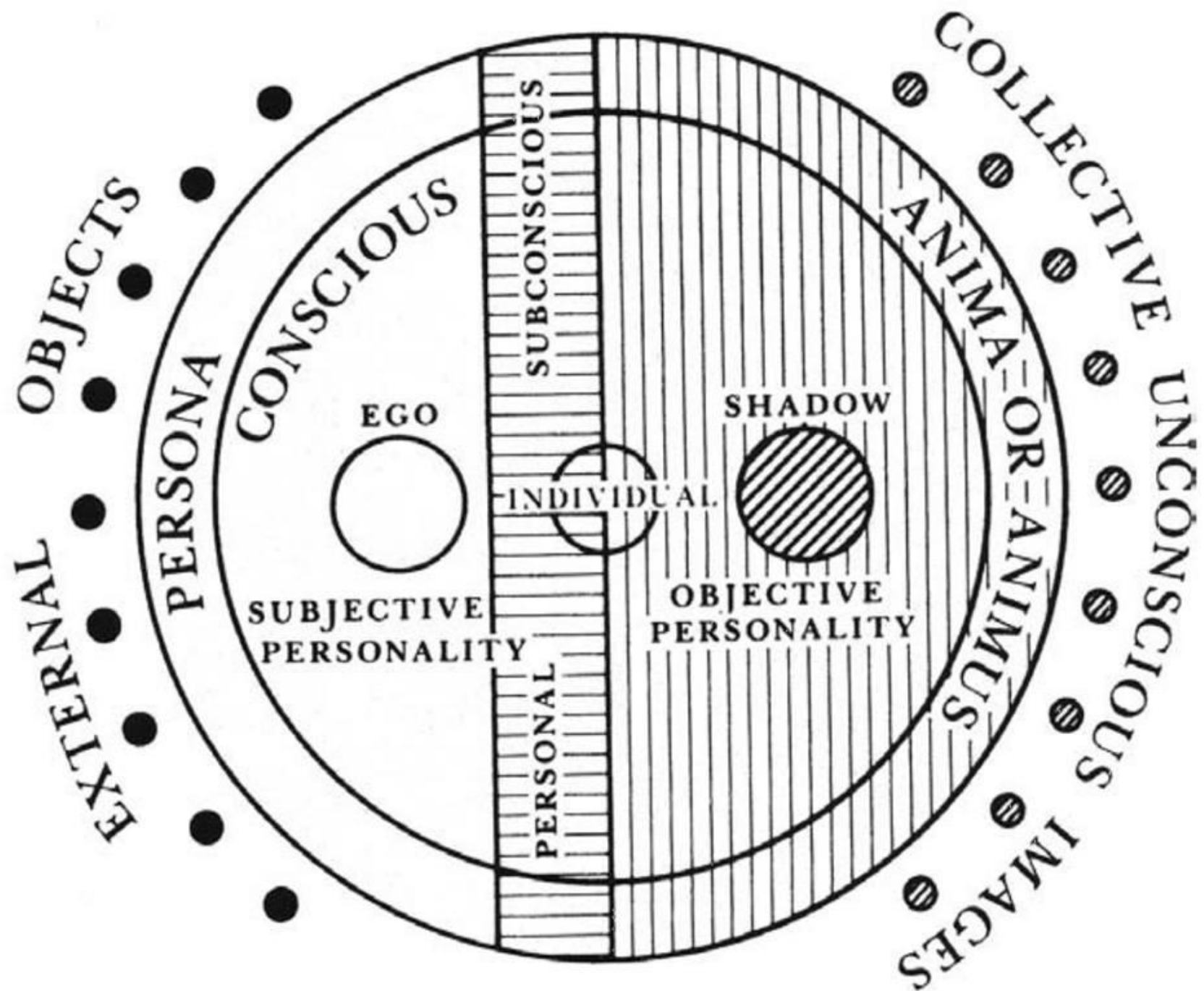
Conscious – unconscious

Ego – shadow

Anima - animus

Introverted –extroverted

Subjective –objective (perspectives)



One-sidedness

A conscious capacity for one-sidedness is a sign of the highest culture, but involuntary one-sidedness, i.e., the inability to be anything but one-sided, is a sign of barbarism.

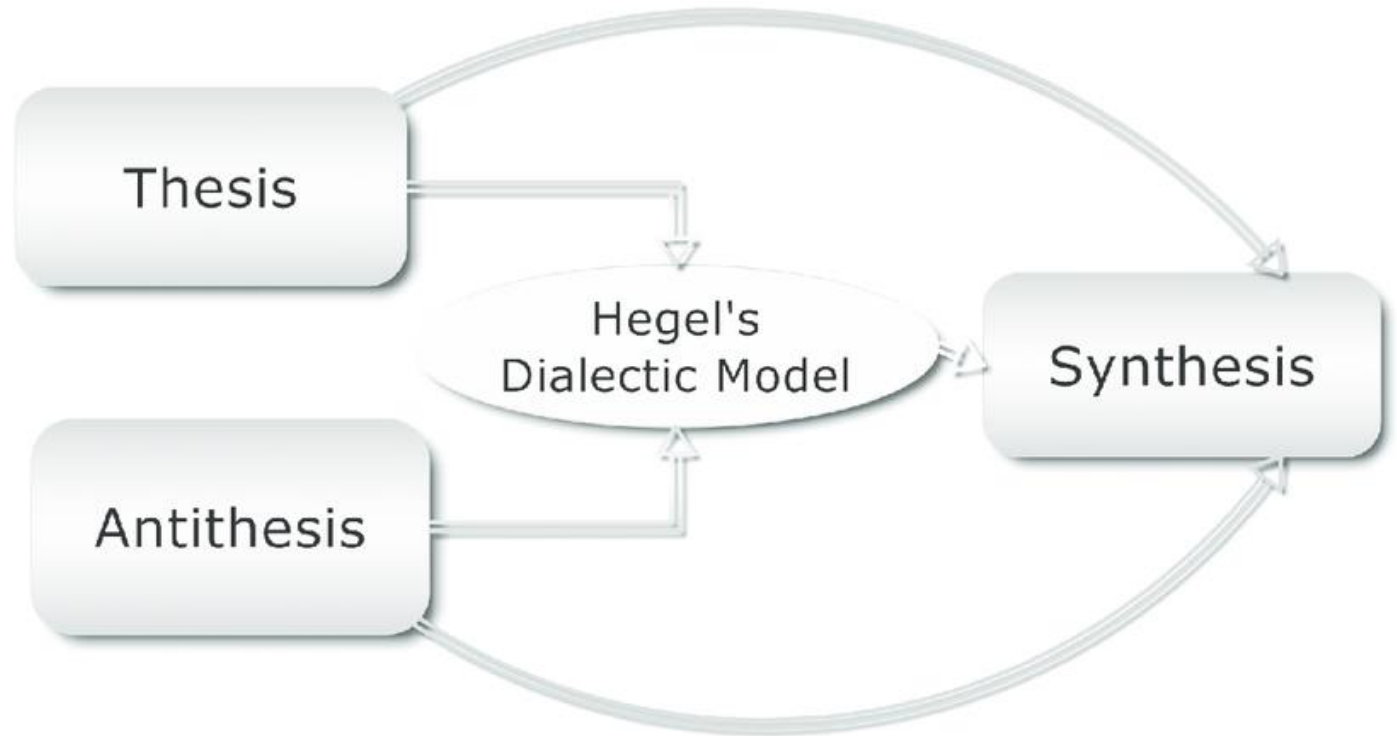
“The more compulsive the one-sidedness, and the more untamed the libido which streams off to one side, the more daemonic it becomes.” CW 6, ¶347.

Enantiodromia

One-sidedness is an attitude that can be removed by the “realization of the shadow” i.e., the growing awareness of the “inferior” part of the personality.

The Transcendent Function

Hegelian dialectic an interpretive method in which the contradiction between a proposition (thesis) and its antithesis is resolved at a higher level of truth (synthesis)





Ego

Ego: eimi (ἐγώ εἰμι) "I am", "I exist", is the first person singular present tense of the verb "to be" in ancient Greek.

“Analysis does not set out to make pathological reactions impossible, but to give the patient's ego freedom to decide one way or another.” - Sigmund Freud



The Freudian ego

Adheres to the reality principle, it has been modified by the direct influence of the external world.

Freud contrasts this adherence to the reality principle with the (Freudian) unconscious which is governed by the pleasure principle.

The ego is called on to mediate between the id and the super-ego. (i.e., it cannot – or should not be one sided)

The Jungian ego

The ego as archetype.

The ego as complex: the introjection of objects both in the inner and outer worlds constitutes the content of the ego, and as these contents shift and change so does the ego.

The hero's journey, the ego's journey to consciousness and differentiation.

The role of the ego in the Jungian psyche.

Differentiation of self and recognition of one's unique individuality.

Non-identification with the other archetypes, i.e., role as the moderator.

The one who both undertakes the enterprise to become conscious and the one who becomes conscious.

The bridge between the inner world of the subject and the persona

The Shadow


“Everyone carries a shadow, and the less it is embodied in the individual’s conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected, and is liable to burst forth suddenly in a moment of unawareness. At all counts it forms an unconscious snag, thwarting our most well meant intentions.”

(CW 11, par. 131)


“[T]his shadow-side of the psyche, being withdrawn from conscious scrutiny, cannot be dealt with by the patient. He cannot correct it, cannot come to terms with it, nor yet disregard it; for in reality he does not possess the unconscious impulses at all. Thrust from the hierarchy of the unconscious psyche, they have become autonomous complexes which it is the task of analysis, not without great resistances, to bring under control again. There are patients who boast that for them the shadow-side does not exist; they assure us that they have no conflict, but they do not see that other things of unknown origin cumber their path – hysterical moods, underhand tricks they play on themselves and their neighbours, a nervous catarrh of the stomach, pains in various places, irritability for no reason, and a whole host of nervous symptoms.”

(CW 7, par. 27)





Personal shadow
Collective shadow
Archetypal shadow.



“There are things that we don't want to happen but have to accept, things we don't want to know but have to learn, people we can't live without but have to let go.”

— Nancy Stephan

Assimilation

Awareness

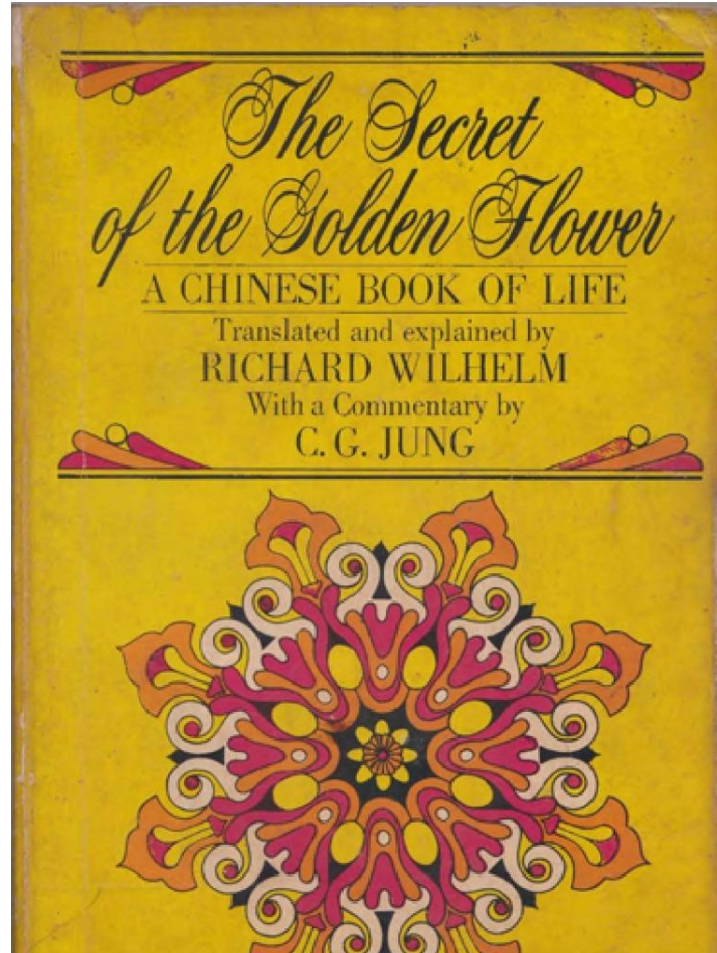
Acknowledgment

Acceptance

Assimilation

Accommodation

Adaptation



*The Secret
of the Golden Flower*

A CHINESE BOOK OF LIFE

Translated and explained by
RICHARD WILHELM

With a Commentary by
C. G. JUNG



The symbols of alchemy and their relationship to analytical psychology.

- Transmutation;
- The philosopher's stone;
- The athanor;
- The crucible;
- The 4 stages of transmutation: nigredo, albedo, citrinitas, rubedo, seen for the perspective of gnostic alchemy



The alchemical axiom

One becomes two, two becomes three, and out of the third comes the one as the fourth.

-Maria Prophetissa

The four stages of analytical psychology:

confession, elucidation, education, and transformation.

The four stages of alchemy:

Nigredo, Albedo, Citrinitas, and Rubedo.

The four psychoanalytic methods/schools:

Breuer, Freud, Adler, and Jung.

The four stages of intellectual function in alchemy:

perception, discrimination, reason, and completion.

Confession (catharsis, Breuer)

“All of us are somehow divided by our secrets, but instead of seeking to cross the gulf on the firm bridge of confession, we choose the treacherous makeshift of opinion and illusion.”

Jung, CW16, par. 135

“All personal secrets, therefore, have the effect of sin or guilt, whether or not they are, from the standpoint of popular morality, wrongful secrets.”

CW16 ¶ 129

- Secrets, sin and alienation.
- The relationship of secrets, unspoken truths, to the unconscious.
- Fragmentation of the psyche.
- Confession as the way back to the community and to oneself.
- Confession as the earliest form of psychoanalytic treatment, Breuer.
- Prima facie confession was conceived of as offering a complete cure.
- Problems with confession

Elucidation (Interpretation, Freud)

Uncovering and understanding what has been unsaid in the confession.

Understanding the transference, the unspoken, unconscious: suppressed or repressed, remaining X, that is left over after the confession and is transferred onto the analyst.

Method:

- Associations: memories, thoughts, beliefs, fantasies, desires, fears, intuitions.
- Amplification: (Jungian) contextualisation within the archetypal, mythological psyche; Freudian/Lacanian contextualisation within a pre-existing symbolic collective structure such as a language.
- Interpretation: Freudian: application of a reductive causal analysis; Jungian: uncovering the Telos (a neurosis is a maladapted cure or expression)

Education (the social reality, Adler)

- The process of (re)education of the ego and persona.
- Adaptation to social reality.
- Remedying maladapted behaviour.
- Alternate and better responses/solutions to circumstances and challenges that provoked the presenting neurosis.

Transformation (Jung)

- Transformation then is the process of self-education of the analyst herself.
- Transformation as an alchemical process of internal transubstantiation.
- Transformation from a psychoanalytic perspective.
- Something new is created, a new unity: the meta-conscious content.

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