

INTRODUCTION

At The Centre for Applied Jungian Studies our purpose is to reach out to everyone who has a desire to understand themselves and others



better, and to improve their relationship with the world around them. The tools of applied psychodynamics generally, and Jungian psychology specifically, provide a powerful and liberating way to do just that. Our goal is to offer you access to these tools so that you can embark on a path to greater consciousness, meaning and individuation.

In this Lexicon we introduce you to five key Jungian archetypes and techniques for integrating these psychodynamic concepts. Our online training courses use these applications to effect increased self-knowledge. To illustrate this approach, we are sharing three applications that you can do at home, which demonstrate the power of these psychodynamic concepts and the effect that understanding them will have on you and your perspective of yourself. In this three part series, you will explore three types of psychodynamic applications that will unlock previously hidden aspects of your psyche.



INDIVIDUATION – THE GOAL OF JUNGIAN PSYCHOLOGY

Jung believed that we are born inwardly whole, that we have a specific nature and calling that is uniquely our own, but that most of us have lost touch with important parts of ourselves. As a result we feel that our lives lack meaning, or that we are not living authentically. We experience a vague discontent and disenchantment, a feeling that there must be more to life. Through listening to the communications from our dreams and imagination, we can make contact with and reintegrate these different parts of ourselves. This striving towards wholeness, towards finding our 'true personality', is what Jung called individuation.

Individuation is the process of coming to know, giving expression to and harmonizing the various components of our psyche. Once we realize our uniqueness we can undertake the process of individuation and tap into our true and authentic self. The journey towards individuation begins by making conscious the major archetypes of the psyche as identified by Jung. This lexicon sets out to describe these major archetypes. Since we focus on teaching Jungian psychology as a practical, accessible and real tool for personal transformation, exercises have been provided to help you engage with these archetypes and begin your journey towards individuation and to living consciously.

Enjoy the journey!



THE IMAGINAL REALM

Before we get to the specifics of the exercises included in this lexicon, let me say something briefly about what we are doing when we do these exercises. These exercises are done in the realm of the imagination or the 'imaginal'. The realm of the imagination is central to psychoanalysis and Jungian psychology in particular. It is through the faculty of the imagination that we can access unconscious content, attitudes, ideologies and orientations that are typically hidden from consciousness. Beyond the obvious psychoanalytic value, the (directed) imagination is the royal road to creativity. We must differentiate between directed or 'primary' imagination and mere fantasy. In exercises such as these it is a focused application of directed imagination.

The power to imagine things that have not actually been experienced has, on the one hand, commonly been regarded as a key aspect of creative and intelligent thought. On the other hand, this power of imagination has equally commonly been regarded as a rather passive and mechanical capacity to arrange and order the images of thought arising out of the memory. There is a wide distinction between the different forms of imagination. Coleridge named the one extreme 'primary imagination' and the other he called 'fancy' (from the word fantasy). Although all aspects of the imagination are important in depth psychology – directed, primary, associative, reverie or fantasy – we concern ourselves here with the directed, or in Jungian terms active, imagination.



ARCHETYPES

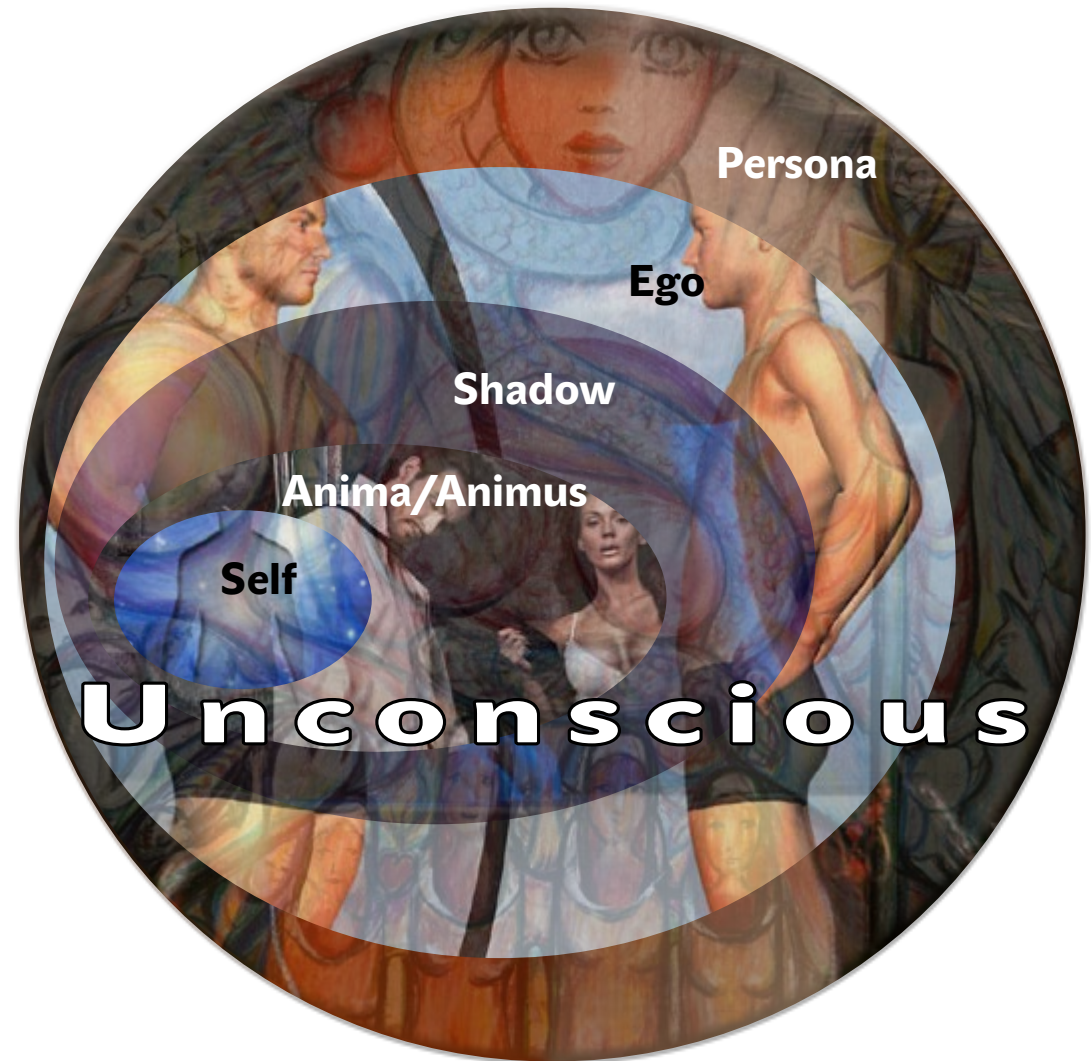
Archetypes are primordial images and symbols found in the collective unconscious. Each archetype has a unique set of meanings, impulses and character traits, for example, the archetypal images of the hero, the child or the mother. Jung's archetypes include, but are not limited to, human characters, animal archetypes such as the serpent and the lion, as well as objects which function as archetypes like gold, the castle or the forest.

Archetypes are inherited, inborn potentials. They are patterns of thought and emotions which provide us with a set of tools, skills, capabilities, lessons, opportunities and potential for this lifetime. They form the foundation upon which each individual builds his own experience of life, colouring them with his unique culture, personality and life events. Since they are unconscious, they cannot be known or experienced in themselves and can only be known indirectly through their effects, their manifestations in images and symbols and by examining behavior, images, art stories, myths or dreams.

Knowing the individual archetypal patterns at play in our lives can:

- Provide us with insight into the way in which we operate in the world.
- Help us examine the recurring patterns playing out in our lives and our dreams.
- Give us insight into the key challenges and choices that each of our archetypal patterns bring into our lives.
- Give us insight into areas of our lives in which we feel stuck.
- Give us insight into our relationships with others.
- Enable us to make more conscious and insightful choices.

Jung identified the five main archetypes that constitute the human psyche. These are the Persona, Ego, Shadow, Anima/Animus, and Self.



PERSONA

The word 'persona' comes from the large carved masks worn by Greek actors as they performed before audiences, and means 'to sound through'. Besides identifying the characters in the play, these masks served as primitive megaphones which carried the voices of the actors to the top benches of the amphitheater. In the same way our persona facilitates communication between ourselves and the world, serving as a bridge between our ego and the external world. The persona is our public personality, the face we show the world. The persona is the mask through which we get to know each other and interact with each other. The persona is a compromise between what society expects of us and our own inner personal identity.

Many of us are inclined to identify ourselves with our inner world or, at the very least, with our private selves. The persona is seen as a necessary evil, a mask that needs to be worn for the world out there. It is this negativity towards the persona, that it is not authentic, that casts it in a poor light. Yet it is the persona that is the true carrier of our essential being into the world. It is through the persona that the world comes to know us, not through our inner life.

In dreams, myths and stories, the persona is often symbolised by what we are wearing, our clothing, uniform, animal skins or other covering, or by our own skin, our nakedness.

So what does your persona look like, is it serving you or hindering you?



Application for the Persona: What does your coffee shop look like?

Imagine a scenario where you have been given a brief to establish and run a coffee shop. The parameters are fairly generous:

- You have unlimited budget, time and resources.

- You can open this shop anywhere in the world.
- Whilst making the shop profitable can be a priority, it need not be; that is to say, profitability is a permissible but not a necessary (essential) concern.

In constructing your coffee shop these are the parameters that you should focus on (as well as any others that occur to you):

- location
- operating hours
- the look and feel of the shop, exterior and interior, shop fittings, layout, colours and other characteristics
- the ambiance and atmosphere you would create
- your menu
- particular area/s of focus
- your clientele
- where and what you would be doing in your shop
- any other areas or parameters that occur to you.

Assuming you are doing this exercise on your own we suggest you take the time to write out the answers to these questions. If you are doing the exercise with a companion you can simply verbalise the answers.

Whichever way you do the exercise, the act of concretizing the answer through some medium is important and increases the value you will get from engaging in the exercise.

Please do the exercise before reading any further.

Now unpack what you have done and what is symbolised in the exercise.



The coffee shop is a symbol of your persona. It expresses in an imaginal form a metaphor of who you are in the world, what face or mask you show the world, what your social/public values are, who you wish to attract to yourself, what you are putting out there to attract those people and, more broadly, your value proposition – what you offer the world.

In analyzing your own coffee shop, these are the types of questions you might ask, and aspects to reflect on:

- **Location** is significant – this says a lot about where your soul longs to be, where your real home is. In doing this exercise with around three dozen people during the course of last year, we noticed



how frequently their location is either literally or metaphorically where they spent their childhood or very early adulthood.

- What **values** are represented in your coffee shop? What dominates: aesthetics, quality, profit, the fare, the standard of the coffee, the type of customers, the atmosphere? Is it about connectedness, communication or elegance?
- Are you in an introverted or extroverted **role**? Are you behind the scenes or in the front of the shop? Are you even present in your coffee shop?
- The **customers** are revealing as presumably these are the types of people that you want to socialise with (that would be a reasonably intuitive inference to draw). Who are these people? How selective are you in the type of customer and how is this reflected in your actual life? If there is a real contrast between the customers in your coffee shop and the people you are mixing with in the real world, then this bears further reflection – why the contrast?
- **Trading** hours – when are you at your best?
- What do you **offer**? Why would customers frequent your shop, and what would keep them coming back?

The image of your coffee shop is obviously an idealisation, that is to say it is something to aspire to, not necessarily indicative of the status quo. So what it brings to light are your ideal, rather than lived, values. Once again any contrast between the two is worth noting and reflecting on.

The question I want to leave you with is: What exactly do you think the **coffee** (in the coffee shop) symbolises?



To read more about the persona see the following posts on our site:

[Personal Branding and the Jungian Perspective](#)

[Understanding your Brand: What would you look like as a coffee shop?](#)

APPLIED JUNG LEXICON

ARCHETYPES

Part 2



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Ego

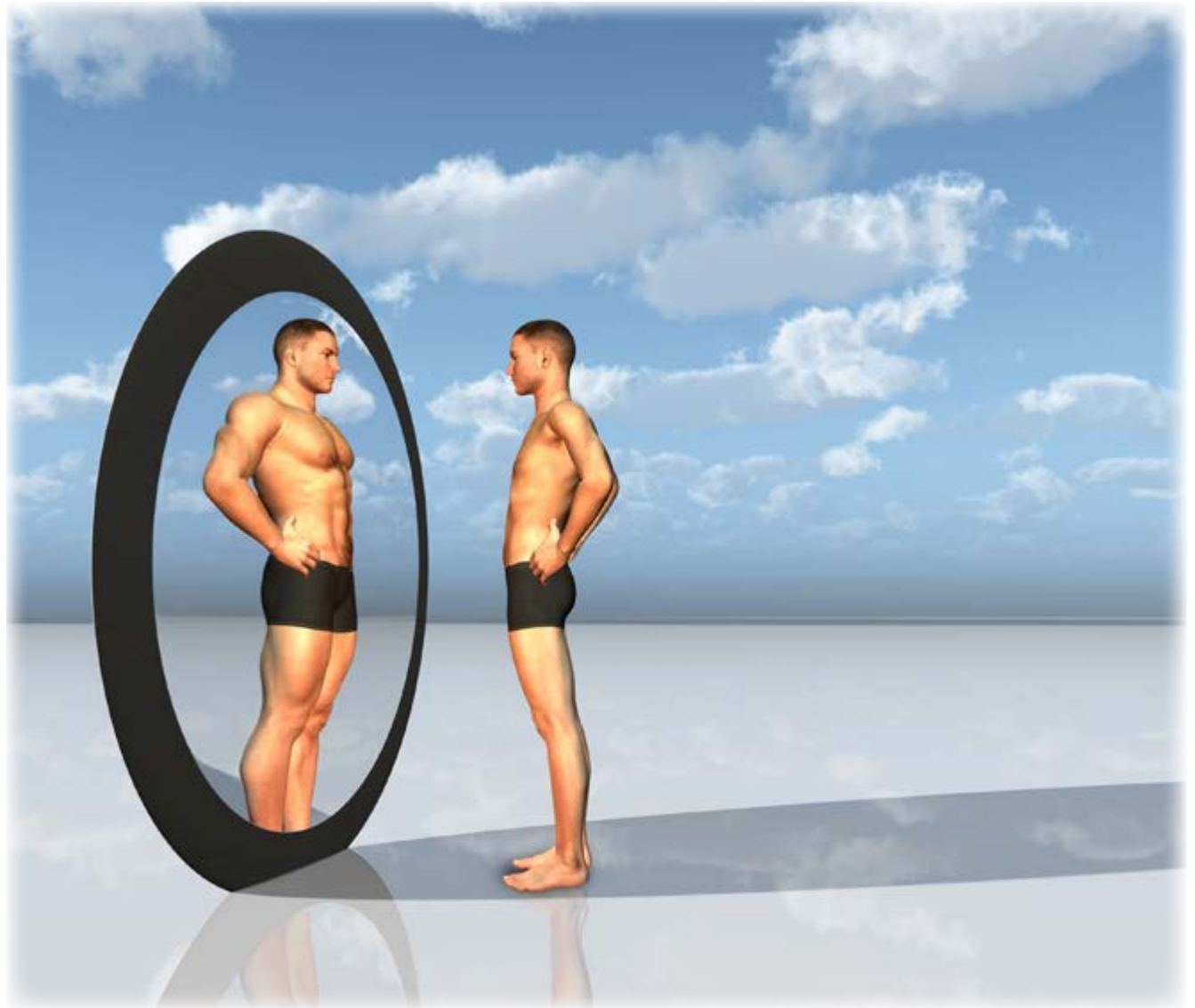
The ego is the center of consciousness, the bearer of our personality and our concept of ourselves. It distinguishes us from others and gives us our sense of identity, our 'I'. The Ego stands at the junction between our inner and outer worlds, performing the function of perceiving meaning and assessing value. The ego provides a sense of consistency and direction in our conscious lives and plays an important part in the development of a healthy psyche. Without the ego there is no driver of the psyche. In dreams, myths and stories the ego is often symbolized by 'The Hero'.

In Jungian psychology the ego is strengthened through introspection and integration of the archetypes.

To read more about the ego see the following blogs on our page:

[To Have or Not to Have an Ego](#)

[Steve Jobs](#)



SHADOW



The shadow represents unknown, or little known, characteristics of the ego. The shadow is the inferior being in us all, it wants to do all the things that we do not allow ourselves to do, and that we don't want to be. It is our uncivilized desires and emotions, our dark side, those aspects of ourselves that exist but which we do not acknowledge or with which we do not identify. It is the unconscious aspect of our personality, usually hidden and repressed. It is all we are ashamed of, such as egotism, laziness, lustfulness, selfishness, greed, envy, anger, rage. Whatever we see as evil, inferior or unacceptable and deny within ourselves becomes part of our shadow.

Disregarding our shadow, or being sufficiently arrogant to believe we don't have one, is not only naive but dangerous for ourselves and others. As long as the shadow remains unconscious and unrecognized, it is at its most dangerous. Once we make the unconscious shadow conscious then we can work with it, contain it and possibly even transform it. It is consciousness which gives us choice. Nothing can be transformed whilst it remains unconscious. So while it would be an overstatement to say that making the shadow conscious is a cure-all, it is far better than when it remains unconscious. This act of making the shadow conscious is a major part of the journey. For Jung it is the starting point towards psychic health and individuation.

How can we recognize the shadow operating in our lives?



Dreams

Dreams are probably the most well known and best route to the shadow. To quote Freud, "dreams are the royal road to the unconscious". It is in our dreams that we encounter the many unsavoury aspects and shadowy characters that in waking life we may shy away from. We learn from depth psychology that all of the dynamics that are acted out in our dreams are aspects

of ourselves. In our dream state the conscious censor is sidestepped and we see directly into the unconscious. Once we learn to interpret and understand our dreams, we gain a direct line of sight on our shadows. In dreams, myths and stories, the shadow is often symbolized by an inferior figure such as a tramp, beggar, servant, drug addict, pervert, thief, gypsy, prostitute or by something dark and threatening like a zombie.



PROJECTION

Frequently, if not always, those characteristics in others that we most abhor are our own repressed and unrecognised selves. It is a tremendous burden to carry our own load and a great relief to unburden ourselves by placing

this load on the nearest person. What we fear, loathe, despise, crave, hate or covet in the other is often an unacknowledged aspect of ourselves.



Parapraxes

Parapraxes was an early discovery of Freud's. He coined this term in reference to the things which we do accidentally or despite ourselves. This could be addressing a person incorrectly, saying an inappropriate thing or a host of those other small 'unintentional' things we do every day, from the trivial (like forgetting someone's name) to the not so trivial (like crashing the car).

Some good news!

The shadow is not all bad as it also contains unacknowledged talents. These are talents which, for whatever reason, have not seen the light of day in our lives but which not only exist, but contain huge amounts of libido and potential. Authenticity, real happiness and wholeness can only be served by the integration and accommodation of our unconscious shadows.

To read more about the shadow see the following posts on our site:

[The dark side of getting to know yourself](#)

[The encounter with the Shadow – a key moment on the journey to individuation](#)

[Have you swallowed another's shadow?](#)

[The Irrational Psyche and the Shadow](#)

Application for the Shadow: Drawing your demon



When you do this application, ensure that you draw your demon before you read the questions on the next page. Knowing the questions in advance will be detrimental to the effectiveness of the application.

Step 1: Drawing your demon

Get crayons or colour pencils and draw your demon. Draw it on an A4 blank piece of paper. As you draw it, try to feel where it is in your body and explore this feeling. Capture how it feels in your drawing. Take your time to draw your demon, don't rush it. Complete your drawing before you read the next section of this application.



Step 2: Amplification of drawing

Look at your drawing and reflect on the following aspects:

1. How big is the demon in relation to the page?
2. Where is it on the page and why is it there?
3. What colour is it? Why is it that colour?
4. What are its physical attributes?
5. What do you think it feels like?
6. Where is it in your body?
7. What does it do to you?
8. When did this demon first appear?



9. Where was it in your house when it first appeared?
10. What makes the demon come out?
11. What does this demon like?
12. When does the demon withdraw?
13. Why do you have this demon?
14. What weakness does this demon exploit?
15. What is the strength of this demon?
16. What is the payoff of having this demon?
17. What is the goal of the demon?
18. What is the demon trying to protect you from?

Reflect on your answers and see if you can re-imagine this demon by changing one of its attributes.



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ARCHETYPES

Part 3



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ANIMA/ANIMUS

Jung thought that the psyche was inherently an androgynous entity regardless of the physical gender, containing and embracing both the feminine and masculine. In a woman her contra-sexuality is masculine and governs her rational thinking function. We call this the Animus. In a man his contra-sexuality is feminine and governs his irrational feeling function, and is called the Anima.

When we talk about the role of the Anima and Animus we are talking about the following qualities.



Relatedness

Our ability to relate as whole human beings to the world and other people. In order for the relatedness to have an equal measure of heart and mind the psyche relies on contra-sexuality to compensate for the natural one-sidedness of the personality.

Animation or Spirit

The Anima and Animus plays a significant role in determining how we think and feel about our lives in the innermost chamber of our hearts. It is not what we say but the spirit we bring to the world, that we feel inside ourselves and that others become aware of when they interact with us.

The archetype of the Anima and Animus forms a bridge between our personal unconscious, our subconscious and what Jung refers to as the 'Collective Unconscious'. The Anima and Animus is the image-making capacity which we use to draw inspirational, creative and intuitive images from the inner world (strictly speaking the transpersonal inner world).

When the Animus is integrated in a healthy female psyche, it would typically imbue the following qualities:

- good rational and logical ability
- ability for clear non-attached thought
- ability to construct by sustained effort and application
- a strong centre
- good external strength in the person
- a bridge to knowledge and creative thought
- problem solving.



When the Animus is displaced or overwhelms the female psyche it may exhibit some of the following symptoms:

- know-it-all behaviour
- bullying
- sadism
- controlling
- loud
- inability to effectively and meaningfully relate.

The Anima, naturally, is originally based on the boy's image of his mother and this later evolves with his relatedness to more mature romantic relationships. The Anima is generally related to the singular both in the inner and outer worlds. In other words, a man will generally project his Anima onto only a single woman at any one

time, whereas a woman will frequently have more than one Animus projection in her life.

Some typical qualities of the integrated Anima are:

- self-soothing, self-nurturing and self-loving
- access to creative inspiration
- strong centre and contained inner life
- capable of empathy
- able to make value judgements beyond the realm of pure rationality
- access to feeling life
- food relatedness
- happy.

Some typical qualities of the displaced Anima are:

- uncontained, constantly seeking external affirmation



- lack of creativity
- moody
- bitchy
- poor relatedness, behaviour in relationships designed to isolate the person from others
- masochistic
- greedy, grasping
- self centred.

In dreams, myths and stories the Anima is often symbolized by a person of the opposite sex to the dreamer, a woman, a sister or by a cow, a cat, a tiger, a cave or a ship.

In addition to a person of the opposite sex, the Animus could be symbolized by an eagle, a bull or a lion.

Anima and Animus Application: Defining your Anima and Animus

Reflect on your earliest memories of your parents (primary caregivers). Do this application separately for each parent.

Describe in detail the following aspects of these memories:

1. Where are you in relation to your parent?
2. What are you doing?
3. What are they doing?
4. How do you feel about your parent in this reflection?
5. If they had to say something to you what would that be?
6. If you were to say something to them, what would that be?

Describe your relationship to your parents (initial caregivers). Do this application separately for each parent.

1. How did your mother or father relate to you?
2. How did they make you feel?
3. How do you feel towards them?
4. What did you like most about their relatedness to you?
5. What did you like the least about their relatedness to you?

Describe the way you relate to and how they relate to you:

1. Acquaintances
2. Friends
3. Romantic relationships
4. The world at large (institutions, representatives of companies, etc.)

Does the way you relate currently to others and the world reflect the way your parents related to you or the views which they held? Describe the similarities and differences. Note that there is a difference between the way you relate to the world and others and the way they relate to you.

Is there a way that you can imagine that would be different to the current dynamic? What would that feel like and look like?

The Archetypes of the Anima and Animus

The Library of the Mind: imaginal photography and your thinking function



THE SELF

Jung considered that from birth each individual has an original sense of wholeness – of the Self. Whilst the ego is the centre of consciousness, the Self is the centre of the total personality. It is the part of the psyche which organises, directs, regulates and mediates between the conscious,

personal unconscious and collective unconscious. Using the metaphor of a symphony orchestra, the Self can be thought of as the conductor of the orchestra and the ego as the orchestra manager who makes the necessary decisions about bookings, tickets, hotels, transportation, meals,



and so on. Without the orchestra manager, the ego, the orchestra doesn't get to perform but it is the conductor who makes sure that the music being played is beautiful.

As an inner, guiding function the Self grants a balancing of the opposites, new perspectives, new ways of seeing things, a broader and fuller view of life. It is the Self that guides us towards individuation and living an authentic, conscious life.

As an archetype of wholeness and the regulating centre of the psyche, the Self is symbolised in stories, myths and dreams by the circle, the square or the mandala, the royal couple, a divine child, a great spiritual teacher, prophet or saviour such as Christ, Muhammad, Buddha or by a jewel, a flower, a golden egg or golden ball, or a chalice like the Grail.

To read more about the Self see the following blog on our page:

[The Birth of Self](#)



CONCLUSION

As you reflect now on the exercises that you were presented with in this guide, I would like you to consider how it changed your perspective on yourself.

The Persona coffee shop exercise illuminated what you value and how you interact with others.

The Shadow application made you aware of the physical and emotional effect of the shadow within your psyche.

The Anima and Animus application made you aware of the dynamics of both your intimate and general relationships.

All of these applications brought to light aspects of yourself that you were not aware of before. This is the key to true transformation. Only once you are conscious of your own behaviour, beliefs and attitudes, can they be addressed and changed.

If you found this process valuable and would like to expand your knowledge and self-awareness, consider joining one of our online courses.

In the meantime, please join our Facebook community or twitter feed to remain updated with our posts and events.

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