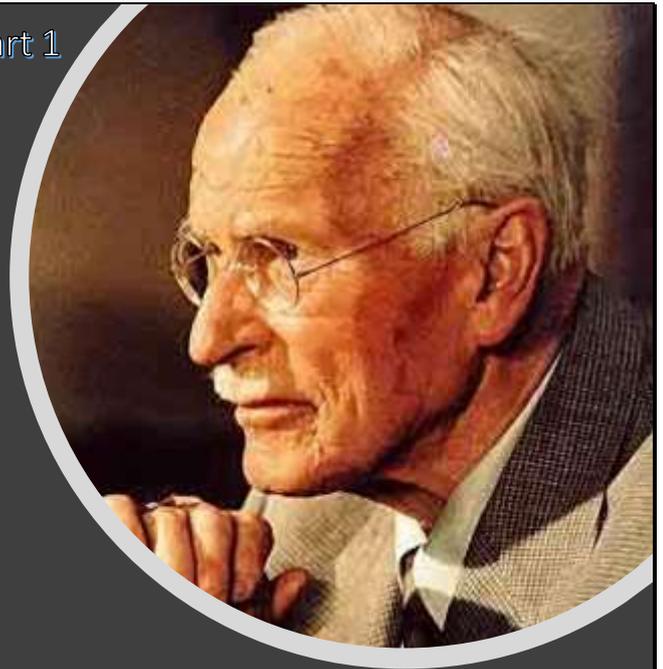


I And My Shadow – Part A: Elements of Myself

Slide 1

I and My Shadow – Part 1

Carl Gustav Jung (1875 – 1961)
- a Swiss psychiatrist and psychoanalyst who founded analytical psychology. Jung's work was influential in the fields of psychiatry, anthropology, archaeology, literature, philosophy, and religious studies.

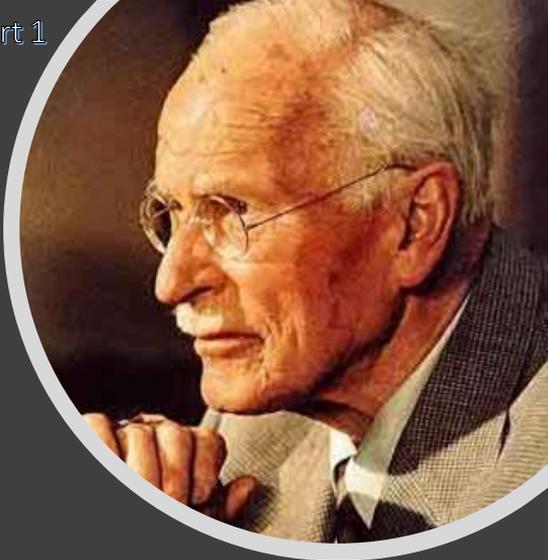


At the core of analytical psychology is a call to each of us to align the ego and the Self, to individuate and reclaim our whole selves.

Slide 2

I and My Shadow – Part 1

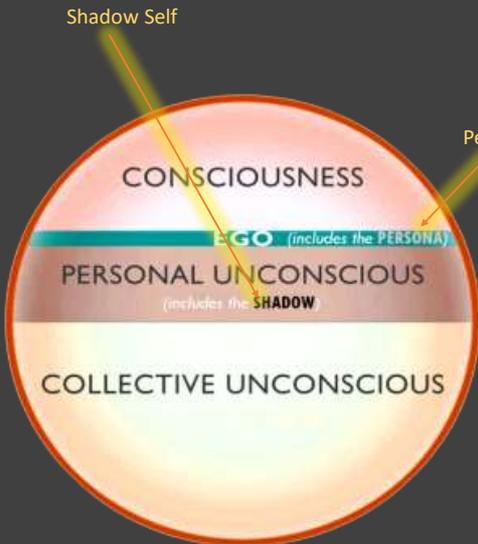
- [Jungian Archetypes](#)
- [What is an Archetype?](#)
- [Elements of Myself](#)
- [The Persona archetype:](#) (Jesus: lose it?)
- [The Shadow archetype:](#) (Wow!)
- [Projection onto others.](#)
(Blindness to the Shadow Self)
- [The Self-archetype & God-archetype](#)
(A Wholeness Spirituality, Individuation, God within?)
- [Spiritual Bypassing](#)
(Blindness to the Shadow; a Non-Wholeness Spirituality!)



At the core of analytical psychology is a call to each of us to align the ego and the Self, to individuate and reclaim our whole selves.

Slide 3

Jung believed that the human psyche was composed of **three components: the ego, the personal unconscious, and the collective unconscious.**



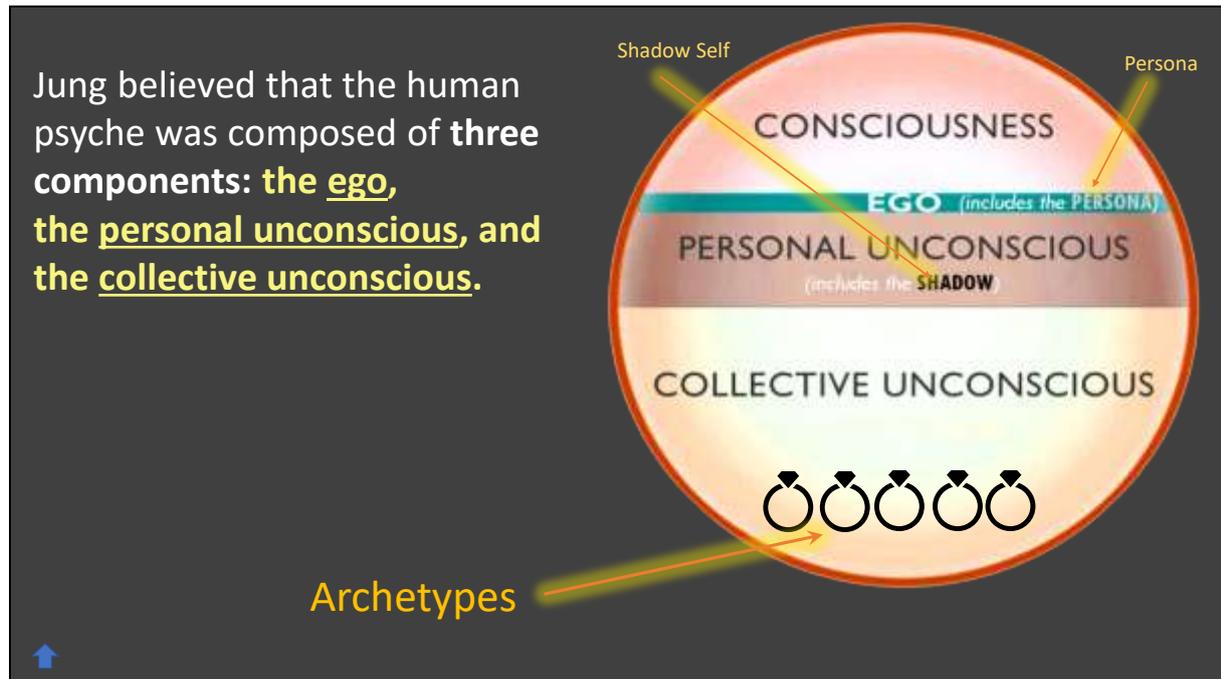
The diagram shows a circular model of the psyche divided into three horizontal layers. The top layer is labeled 'CONSCIOUSNESS' and contains a smaller box labeled 'EGO (includes the PERSONA)'. The middle layer is labeled 'PERSONAL UNCONSCIOUS (includes the SHADOW)'. The bottom layer is labeled 'COLLECTIVE UNCONSCIOUS'. A yellow arrow labeled 'Shadow Self' points to the boundary between the conscious and personal unconscious layers. Another yellow arrow labeled 'Persona' points to the 'EGO' box. A blue arrow points to the top left corner of the slide.

See Notes

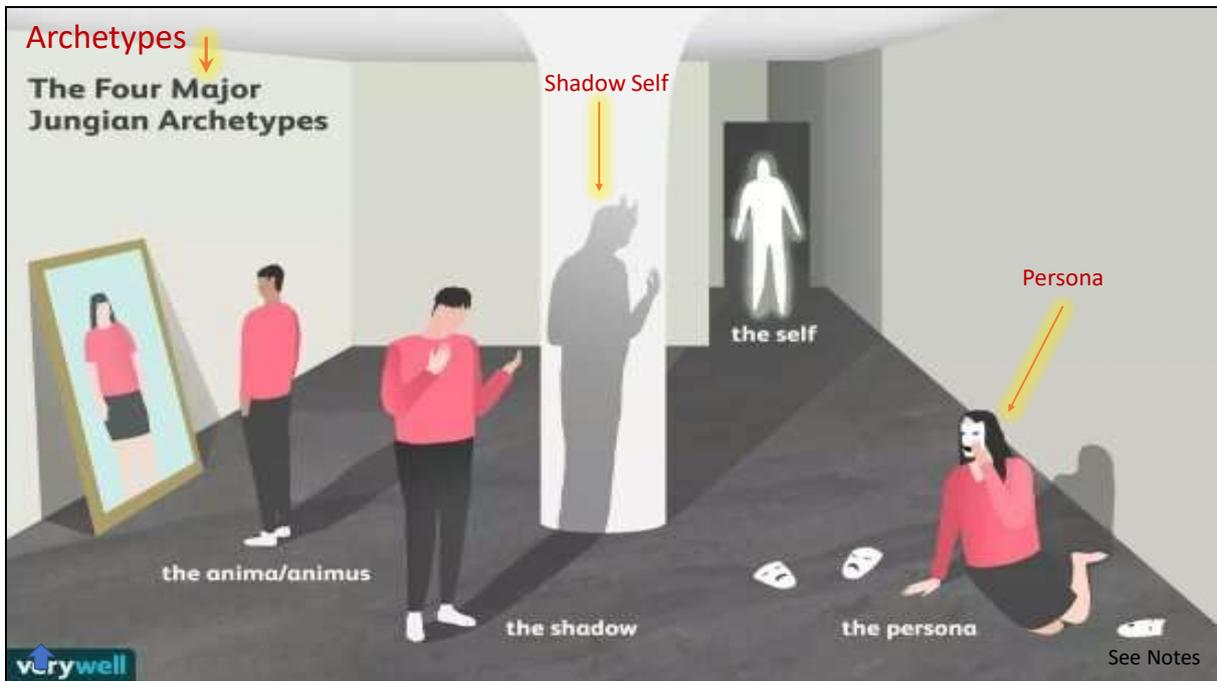
According to Jung, the ego represents the conscious mind while the personal unconscious contains memories including those that have been suppressed. The collective unconscious is a unique component in

that Jung believed that this part of the psyche served as a form of psychological inheritance. It contained all of the knowledge and experiences we share as a species.
In Jungian psychology, the **archetypes** represent universal patterns and images that are part of the collective unconscious. Jung believed that we inherit these archetypes much the way we inherit instinctive patterns of behavior.

Slide 4



Slide 5



Jung's 5 Main archetypes

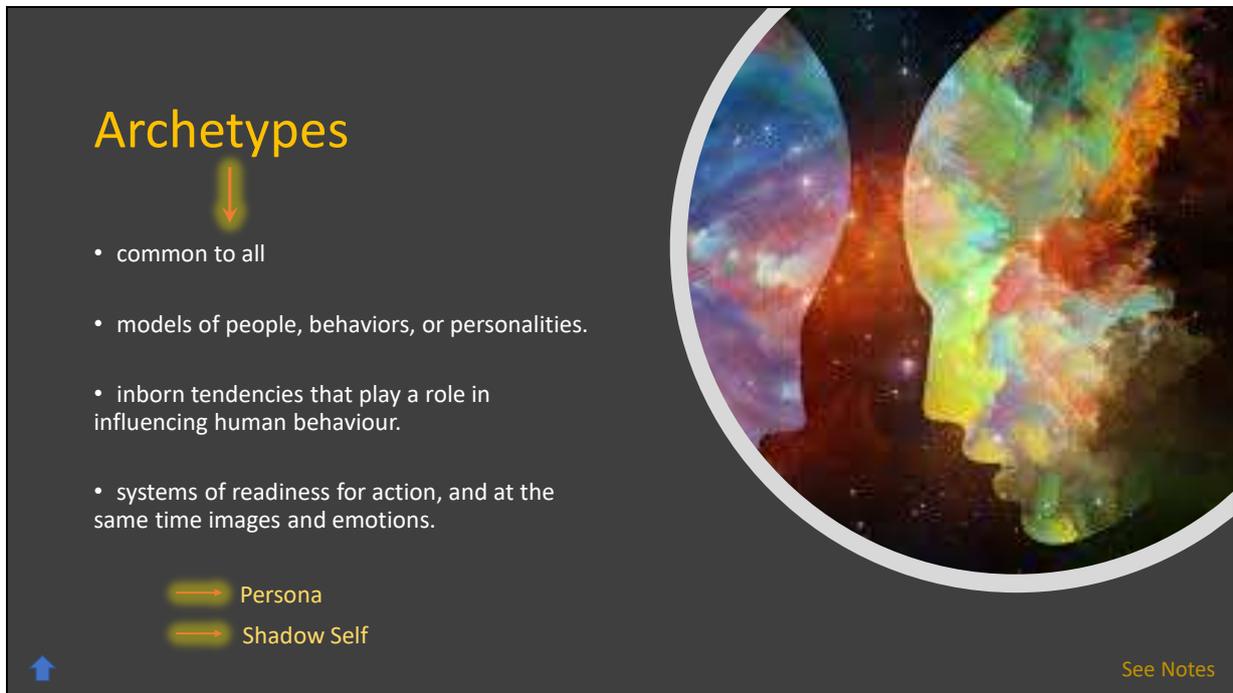
The Self: The regulating center of The psyche and facilitator of individuation

The Shadow: The opposite of The ego image, often containing qualities that the ego does not identify with, but possesses nonetheless

The Anima: The feminine image in a man's psyche - OR-
The Animus; The masculine image in a woman s psyche

The Persona: how we present to The world, usually protects the Ego from negative images (acts like a mask)

Slide 6



Archetypes

↓

- common to all
- models of people, behaviors, or personalities.
- inborn tendencies that play a role in influencing human behaviour.
- systems of readiness for action, and at the same time images and emotions.

→ Persona

→ Shadow Self

See Notes

Archetypes were a concept introduced by the Swiss psychiatrist Carl Jung, who believed that archetypes were **models of people, behaviors, or personalities**. Archetypes, he suggested, were **inborn tendencies that play a role in influencing human behavior**.

It is not ... a question of inherited ideas but of inherited possibilities of ideas. Nor are they individual acquisitions but, in the main, common to all, as can be seen from [their] universal occurrence. [Carl Jung "Concerning the Archetypes and the Anima Concept," CW 9i, par. 136.]

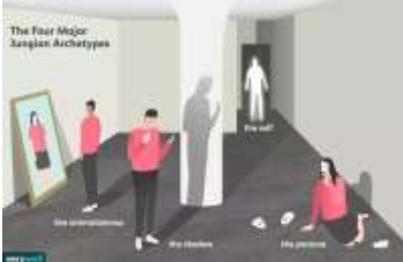
Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure – indeed they are its psychic aspect.

[Carl Jung "Mind and Earth," CW 10, par. 53.]

Slide 7

The Persona <small>Persona</small>	The Anima/ Animus	The Shadow <small>Shadow Self</small>	The Self
<ul style="list-style-type: none"> Derived from Latin word, 'Mask'. The different social masks worn in different situations/groups Form of protection 	<ul style="list-style-type: none"> Anima = Feminine Animus = Masculine The opposite gender qualities and attributes of the psyche Represents 'true self' Combination = Syzygy 	<ul style="list-style-type: none"> The dark side of the psyche Consists of repressed, memories, ideas, emotions, weaknesses, desires, instincts Represents wildness, chaos and the unknown 	<ul style="list-style-type: none"> Unification of the conscious and Unconscious Individuation and self-actuation Contains all aspects of an individual





Slide 8

PERSONA = *The public face or role a person presents to others*

The Persona is how we represent ourselves to the world with different masks.

This means that depending who we are with, what we are facing, and the situation at which we stand, our personality and behavior changes.

It is important to acknowledge that it isn't really us within each mask, it is more like a disguise to conceal the true nature of the individual.

However, if we identify too much with it, we might believe it to be so.

Persona





See Notes

It is important to acknowledge that it isn't really us within each mask
 However, if we identify too much with it, we might believe it to be so!

Do you think this warning has anything to do with Jesus' radical saying in Matt 16:21--28 about losing your life and gaining it?

Slide 9

PersonaMatt 16:21--28



It is important to acknowledge that **it isn't really us** within each mask .
However, if we identify too much with it, we might believe it to be so.

[See Notes](#)

Matthew 16:21-28

²¹ From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life.

²² Peter took him aside and began to rebuke him. “Never, Lord!” he said. “This shall never happen to you!”

²³ Jesus turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.”

²⁴ Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. ²⁵ For whoever wants to save their life^[f] will lose it, but whoever loses their life for me will find it. ²⁶ What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? ²⁷ For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what they have done.

²⁸ “Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.”

Slide 10

What we call civilized consciousness has steadily separated itself from the basic instincts.



But these instincts have not disappeared!

They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion.



Shadow Self



Persona



Shadow Self: How to Embrace Your Inner Darkness (3 Techniques) * LonerWolf

Slide 11

Shadow Self



That I feed the hungry, forgive an insult, and love my enemy.... these are great virtues. But what if I should discover that the poorest of the beggars and the most impudent of offenders...
...are all within me, and that I stand in need of the alms of my own kindness; that I myself am the enemy who must be loved? What then? -CG Jung



↑

Slide 12

Shadow Self



"Man is, on the whole, less good than he imagines himself or wants to be."
Carl Jung

The Shadow

[Shadow Self: How to Embrace Your Inner Darkness \(3 Techniques\) * LonerWolf](#)

- It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism.

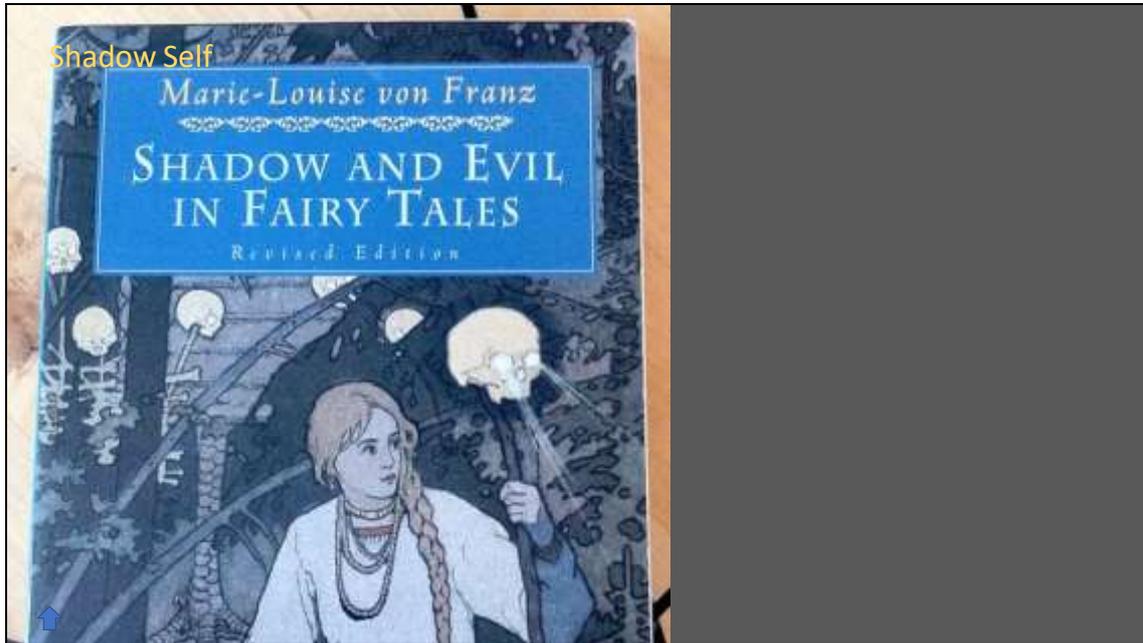
The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself.

But let these harmless creatures form a mass, and there emerges a raging monster.

– Carl Jung, *"On the Psychology of the Unconscious"*

↑

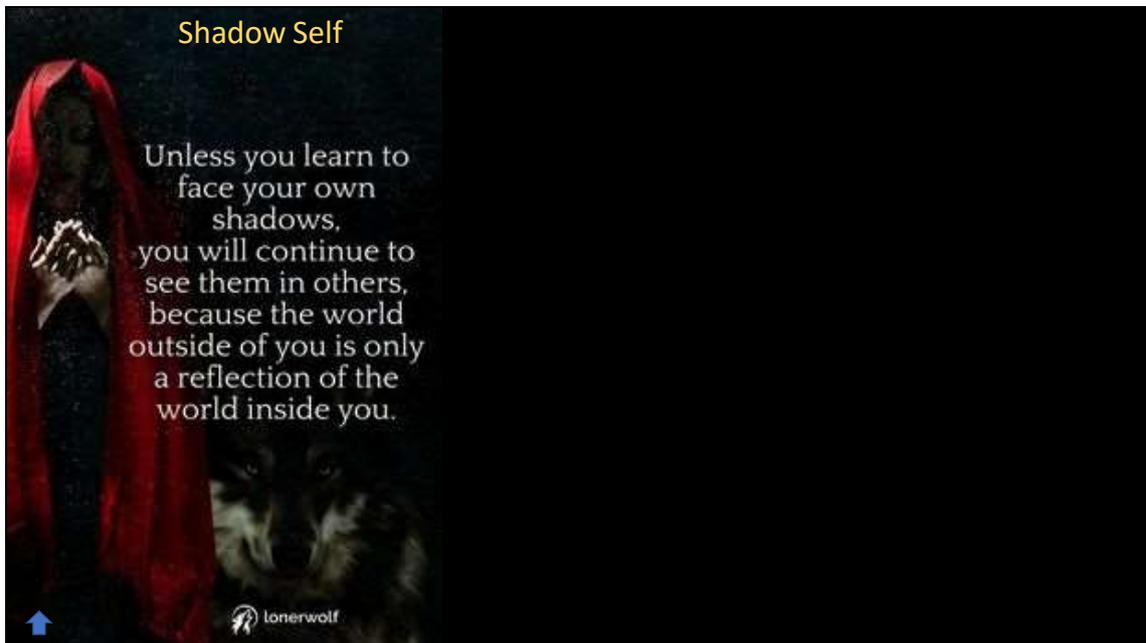
Slide 13



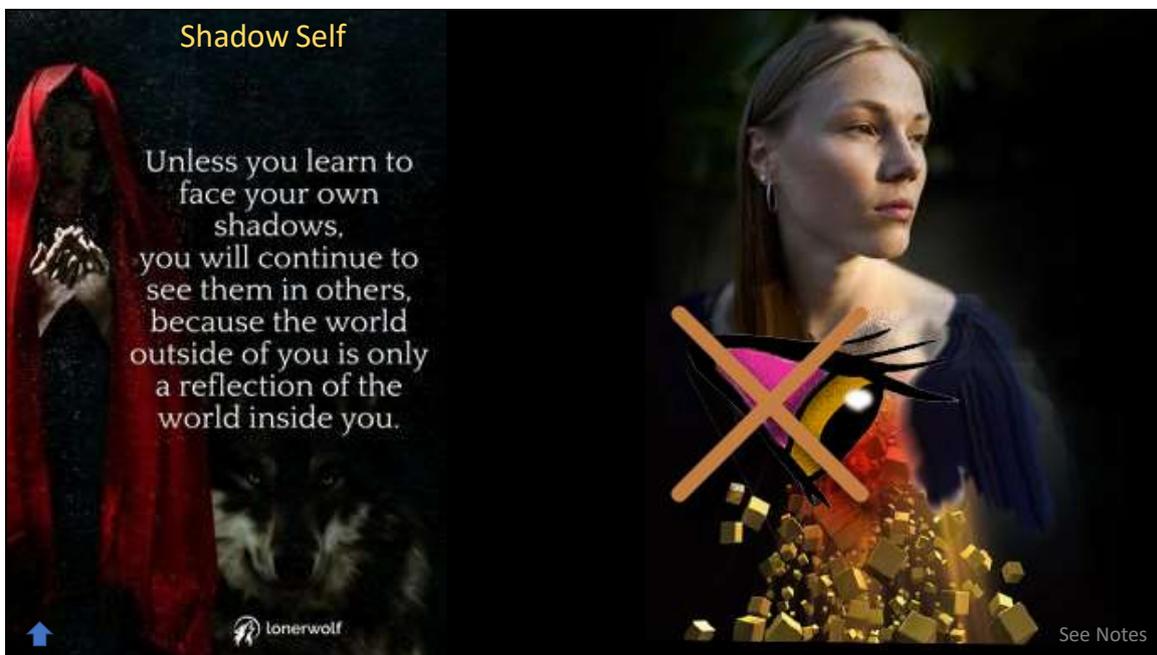
Slide 14



Slide 15



Slide 16



Unless you learn to face your own shadows, you will continue to see them in others, because the world outside of you is only a reflection of the world inside you.

Sakemm titgħallem tiffaccja d-dellijiet tiegħek stess, tibqa' tarahom f'oħrajn, għax id-dinja ta' barra minnek hija biss riflessjoni tad-dinja ta' ġewwa fik

Slide 17



Jesus, as you know, cautioned us strongly against projecting our own shadow unconsciously onto other persons...

Ġesù, kif tafu, wissina bil-qawwa kontra l-projezzjoni tad-dell tagħna stess fuq persuni oħra bla ma nindunaw ...

Slide 18



Matthew 7:1-5 NIV

“Do not judge, or you too will be judged. ²For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

³“Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? ⁴How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? ⁵You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.

Slide 19

A Wholeness Spirituality

Jung's archetypal (a) Self-archetype and the (b) god-archetype both point to wholeness, but (a) is individually and (b) is universally and collectively.

Because symbolisms are never exact, perhaps we cannot be quite sure, but it seems that Jung's God-archetype is not, for Jung, the transcendent God who is a transcendent reality beyond the psyche, but rather a human "readiness" to recognise and accept notions of God as seen in the fact that all the world's peoples have some notion of the Transcendent.

Jung's work on the religious experience have created a bridge between psychoanalysis and religion.

If Jung posits that God, or at least the god-archetype, is inbuilt in the psyche, then "God is near and accessible to us, and related to us". But many try to deny or ignore this by using using substitutes for God.

ARCHETYPES OF WHOLENESS

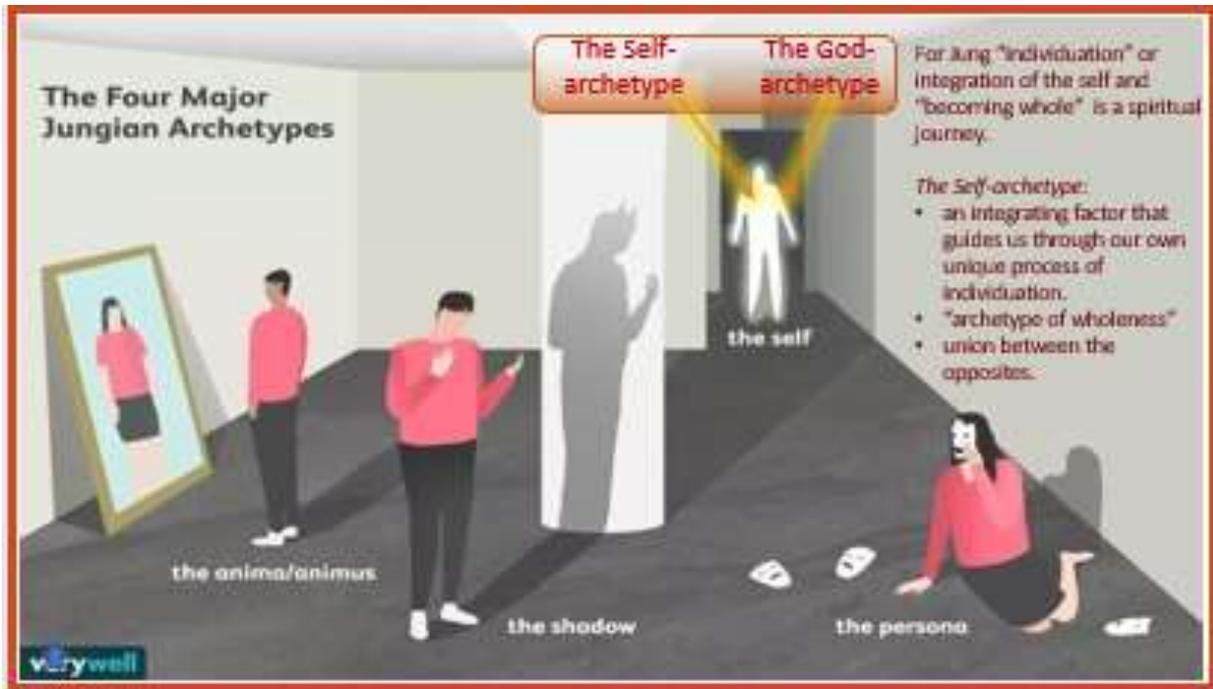
The diagram illustrates Jung's archetypes of wholeness. It features a 3D scene where a person in a red shirt stands on a dark floor, casting a shadow. A white figure labeled 'the self' stands in a doorway at the end of a hallway, with two yellow beams of light shining down on it. Labels 'The Self-archetype' and 'The god-archetype' are positioned above the scene. A blue arrow points left from the top of the diagram. In the bottom right corner of the scene, it says 'See Notes'.

Is-simboli arketipiċi ta' Jung li jissejġu (a) l-Arketip "Jien" u (b) l-Arketip "Alla", it-tnejn huma mixja lejn is-suhija, iżda (a) huwa b'mod individwali u (b) huwa b'mod universali / kollettiv.

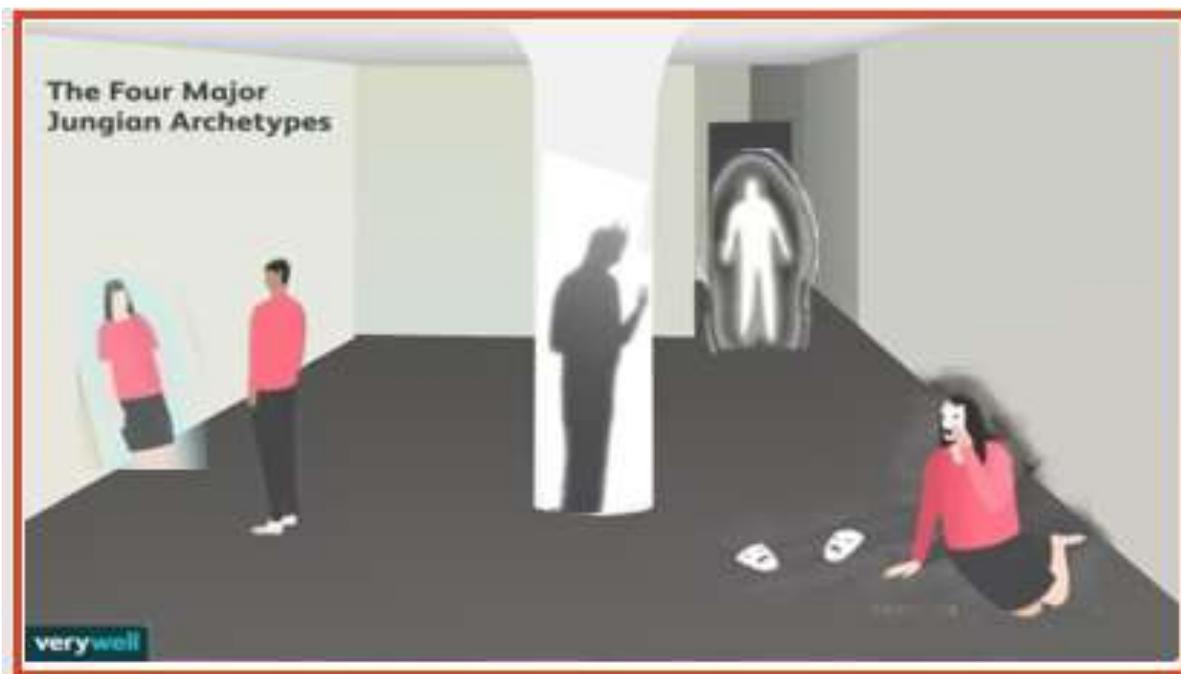
Minħabba li s-simboliżmi qatt ma jkollhom tifsiriet eżatti, forsi ma nistgħux inkunu żguri, iżda jidher li, Alla l-arketip ta' Jung m'huwix, għall Jung, l-Alla traxxendenti li jkun realtà traxxendenti lil hinn mill-psyche, imma speċi ta' tendenza umana biex tirrikonoxxi u taċċetta l-kunċetti ta' Alla.

Il-ħidma ta' Jung fuq l-esperjenza reliġjuża ħolqot pont bejn il-psikoanalisi u r-religjon. Jekk skond Jung, Alla, jew almenu l-Arketip "Alla," jinstab fil-psyche, allura @Alla huwa viċin u aċċessibbli għalina, u "għandu relazzjoni magħna". Iżda ħafna jipprovaw jinjoraw jew jinnegaw dan f'ħajjithom billy jużaw sostituti minflok Alla.

Slide 20



Slide 21



Slide 22

Jung flatly states that the Eastern man's "relations with the world is often incomprehensible to us." He goes on to describe how the Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect. This robs it of its mysterious relation to the inner man. Hence, the Protestant interpreters of the Bible refer to the Kingdom of God among you rather than the more linguistically correct within you.

Shelley: "The One remains, the Many change and pass". Robert Browning in his poem, *Paracelsus*:

*Truth lies within ourselves, it takes no rise
From outward things, (whatever) you may believe
There is an inmost center in us all
Where Truth abides in fullness.*

Not long before his death, Jung appeared on the BBC television series "Face to Face." When asked whether he believed in God, Jung replied with great intensity, "I know. I don't need to believe. I know."

See Miller

Jung, in sharp contrast to Freud, tells us that the goal towards wholeness or integration is fueled by a religious quest.

That individuation is a spiritual journey.

He does not speak of the Absolute but refers instead to an integrating factor which guides us through our own unique process of individuation.

This integrating factor Jung calls the Self. Seen as archetype, the Self signifies union between the opposites. It's an "archetype of wholeness."

Slide 23

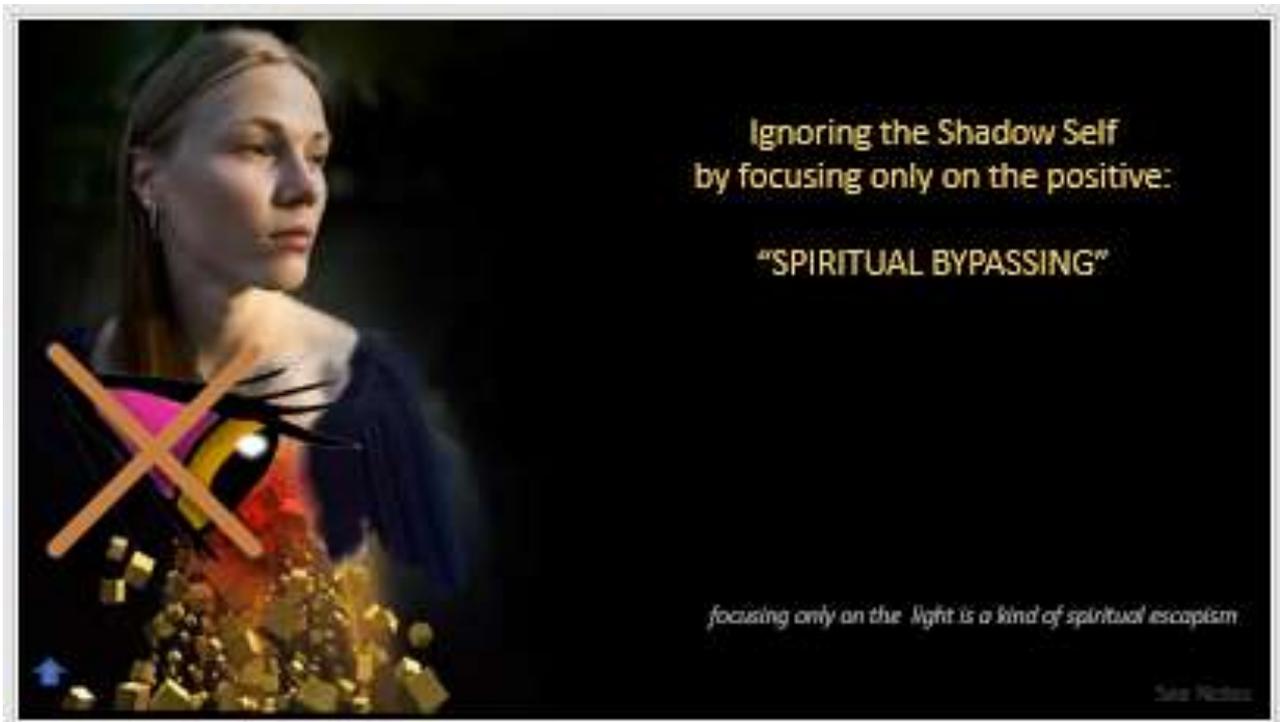


Slide 24

How can visiting your "demons" be part of a spiritual journey?

1. You notice and acknowledge the items that exist in YOUR Shadow-self. Some may be immoral and ugly and wild. Others need not be nasty! But, in any case, you are thus becoming more whole, more integrated.
2. Once you are aware of a tendency in the shadow, you can decide consciously whether you will permit that tendency influence your behaviour. Noticing greed, for example, does not necessarily mean become greedy.
3. Since your Shadow is a kind of reverse-image of your "approved Ego", the Shadow-self probably contains items that are not morally dubious or evil, but rather good new potentials for yourself to use more. If you use a quiet, reserved Persona (in the Ego) then your Shadow-self (in your personal unconscious) may contain a socially assertive tendency. And vice-versa. The shadow may be quite Golden!
4. Your Self-archetype guides individual wholeness.
5. Your God-archetype guides a wider collective and cosmic and spiritual wholeness.

Slide 25



Unless you learn to face your own shadows, you will continue to see them in others, because the world outside of you is only a reflection of the world inside you.

Sakemm titgħallem tiffaċċja d-dellijiet tiegħek stess, tibqa' tarahom f'oħrajn, għax id-dinja ta' barra minnek hija biss riflessjoni tad-dinja ta' ġewwa fik

Slide 26

Am I misusing spirituality?
Spiritual Bypassing

To spiritually bypass = to use spirituality to avoid, suppress, or escape from uncomfortable **issues*** in life.

Spirituality: a crutch? recovery from life's turmoil? sometimes this is necessary.

But problem: when spirituality used as drug or screen to bypass the darker elements of our lives.

When spirituality = defence to ward off the gremlins and demons of our existence
Preventing... true courage, authenticity, and wholeness; these refine our souls.

An "all is happy and perfect" jail cell of illusions.

(*) Issues, e.g. the loss of a loved one, a relationship breakup, family problems, childhood abuse, loneliness, low self-esteem, self-sabotaging behaviors, fear, mental or emotional health issues, etc.

After Marjorie Latta

The image shows a person in a jail cell. A sign on the wall reads "Here, all is happy and perfect".

----- To spiritually bypass is to use spirituality to avoid, suppress, or escape from uncomfortable issues in life.

----- These issues could be the loss of a loved one, a relationship breakup, family problems, childhood abuse, loneliness, low self-esteem, self-sabotaging behaviors, fear, mental or emotional health issues, or any other problems life presents.

----- To many people, spirituality becomes a sort of crutch used as a way of standing back up again in the face of life's turmoil – and sometimes this is necessary. We all need support at some time or another in our lives. But the problem comes when spirituality is used as a drug for which we become dependent on in order to bypass the darker elements of our lives.

----- When spirituality is used as a defense mechanism to ward off the gremlins and demons of our existence, it actually becomes our greatest hindrance, preventing us from developing true courage, authenticity, and wholeness; qualities that refine our souls.

----- While the use of spirituality can provide us with a solid wall to hide behind, in doing so it traps us in an all-is-happy-and-perfect jail cell of illusions.

Slide 27

Qed nuża l-ispirtwalità ħażin?
Bypass Spiritwali

Li tagħmel bypass spiritwali - tuda l-ispirtwalità biex tevita, trażżan, jew taħrab minn kwistjonijiet skomdi fil-ħajja.

I-ispirtwalità: speċi ta' krozza? bħala mod ta' kif terġa' tirkupra? Xi kultant dan ikun meħtieġ.

I-tuda l-problema: Meta l-ispirtwalità tintuża bħala drog jew parawent biex inwarrbu l-elementi iktar skuri ta' ħajjitna.

Nevitaw... kuraġġ veru? awtentiċità? sħuħija? Dawn li jirfinaw lil ruħna.

... ċella ta' illużjonijiet, "Hawn kollx tajjeb u kuntent u perfett."

--- Adamo Luna (Michael Luna)

(*) Eż: t-telfa ta' wieħed maħbub, tifrik ta' relazzjoni, problemi tal-familja, abbuż fit-tfulija, solitudni, stima baxxa tiegħi innifsi, sabutaġġ tiegħi innifsi, biża', kwistjonijiet ta' saħħa mentali jew emozzjonali, eċċ.

Hawn kollx tajjeb u kuntent u perfett

---- Li tagħmel bypass spiritwalment huwa li tuża l-ispirtwalità biex tevita, trażżan, jew taħrab minn kwistjonijiet skomdi fil-ħajja.

---- Dawn il-kwistjonijiet jistgħu jkunu t-telf ta' 'wieħed maħbub, tifrik ta' relazzjoni, problemi tal-familja, abbuż fit-tfulija, solitudni, stima baxxa minnu nnifsu, sabutaġġ tiegħi innifsi, biża', kwistjonijiet ta' saħħa mentali jew emozzjonali, jew kwalunkwe problema oħra li tippreżenta l-ħajja.

---- Għal ħafna nies, l-ispirtwalità ssir speċi ta' 'krozza' użata bħala mod ta' kif terġa' tqum mill-ġdid quddiem it-taqlib tal-ħajja - u xi kultant dan ikun meħtieġ. Aħna lkoll għandna bżonn appoġġ f'xi żmien jew ieħor f'ħajjitna. Iżda l-problema tiġi meta l-ispirtwalità tintuża bħala medicina li aħna niddependu fuqha biex inwarrbu l-elementi iktar skuri ta' ħajjitna.

---- Meta l-ispirtwalità tintuża bħala mekkaniżmu ta' difiża biex twarrab il-fatati u d-demonji tal-eżistenza tagħna, din issir l-akbar tfixkil tagħna, u ma tħallix niżviluppaw kuraġġ veru, awtentiċità, u sħuħija; kwalitajiet li jirfinaw lil ruħna.

---- Filwaqt li l-użu tal-ispirtwalità jista' jagħtina ħajjta solidu biex ninħbew warajha, meta nagħmlu dan ninqabdu f'ċella tal-ħabs, ċella ta' illużjonijiet, ċella li fuq il-bieb għandha miktub, "Hawn kollx tajjeb u kuntent u perfett."

- Aletheia Luna <https://lonerwolf.com/what-is-spiritual-bypassing/>

End of Part A