

APPENDIX III

THE ANIMUS AND ANIMA ARCHETYPES

*...Until the last vestige of the archetypal imprint is reworked
by Christ purifying and channeling the archetype's energy.*

Anonymous

INTRODUCTION

In Chapter VIII, I focus on Christ's ability to transform constellations of the Gendering archetype. I demonstrate his ability to do this in two distinctly different ways. In the first approach – what I have categorized as the ‘early studies’ – Christ is asked to work directly with the feminine aspect of the Inner dyad informing an image.¹ Essentially, Christ extracts the masculine and feminine aspects from the image, reshapes the feminine aspect until it satisfies the client, and then Christ sustains those changes *with his own masculine energy* until the dyad's masculine energy can accommodate the changes. Finally, Christ reintegrates both aspects back into the image, which generally alters it in significant ways. In the second approach – the ‘later studies’ – Christ repeatedly convicts a male or female image with the power of the Holy Spirit. Each conviction effects some degree of change and Christ will continue to convict the image until the change completely satisfies the client. In this second approach the masculine and feminine aspects remain embedded in the image; that is, Christ works directly with the image rather than its extracted masculine and feminine aspects. In this appendix, *I want to focus on the core energies underpinning the Gendering archetype: what Jung identified as the Anima and Animus archetypes*. I will argue that these are the archetypal energies conjointly constellated by the Gendering archetype to create an image. Essentially, Anima and Animus are the energies that constellate the masculine and feminine aspects of the Inner dyad.

Jung juxtaposed Anima and Animus constellations with his understanding of the Persona complex. The Jungian Persona was a sense of self ‘tailored’ for public display and interaction. The contra-sexual archetypes (Anima and Animus) were seen to constellate images that served to redress a Persona's one-sidedness. Stated another way, Jung envisioned each archetype as offering an unconscious compensation for an individual's conscious sense of the opposite sex. According to Jung: “The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual.”² Thus the Anima (feminine) archetype constellates images that embody the complement of the male's conscious persona; and the Animus (masculine) archetype constellates images that embody the complement of a woman's conscious persona. In Jung's conceptualization, the archetypal constellations are always considered compensatory; their intent is to redress any imbalance created by the Persona's myopic one-sidedness.

In this appendix, I seek to integrate Jung's understanding of Anima and Animus with my evolving understanding of the Gendering archetype, which Jung never identified as such. Jung asserted that the individual would only contend with a contra-sexual archetype (i.e. the conscious male contends only with his Anima and the conscious female contends only with her Animus). I will argue that both archetypes are needed to manifest every image in a person's Mind, and therefore the individual must contend with both. Contemporary Jungians are also divided on this issue. Some contend that both archetypes can constellate in the same individual whereas others hold with Jung's original assertions that only the contra-sexual archetype is expected to constellate compensatory images.³ I will leave it to others to fight that particular

battle. My arguments rely on use of the *Light* and Christ image, which is able to extract the core energies of both archetypes and thereby provide evidence in support of my hypotheses. Neither Jungian camp is currently using a methodology able to provide more data than what Jung relied upon. Jung focused on the *interpretation* of dreams, either analytically or by dialoguing with significant actors in the dream via active imagination. To the best of my knowledge, he did not seek to analyze the *image* using anything comparable to the *Light* or a higher power.

It is very likely that Anima and Animus are responsible for the initial constellation of parental images; and that those images provide the prototypes needed by the Ego to constellate its first ego-aspect. Jung assigned that constellating authority to the Mother and Father archetypes, though he then goes on to argue that Anima and Anima may use those parental archetypal images to predispose Anima/Animus constellations. Very likely, the Mother and Father archetypes are the earliest manifestation of Anima/Animus constellations. I would speculate further that the Anima archetype is the first to constellate, as the definitional aspect must precede its energetic complement. But with one notable exception, Jung did not treat either archetype as working conjointly to co-create the Mind's images, which is my primary thesis.

From Jung's perspective, compensatory archetypal images insured the ongoing regulation of the Mind's activity by the collective unconscious (Soul). Reframing that to fit my paradigm, the Anima archetype insures that boys/men will remain connected to feminine images that provide them the necessary definition; and the Animus archetype insures that girls/women will remain connected to masculine images that provide them the necessary energy. Jung described this connectivity as the Eros connection for men and Logos connection for women. *He did pair the two archetypes by comparing them to the archetypal syzygy: the divine pair.* The syzygy motif expresses "the fact that a masculine element is always paired with a feminine one."⁴ The syzygy is comparable to what I call the Gendering archetype, but Jung did not explore syzygy archetype in the context of the work presented here. Bear in mind that Jung relied on dreams and active imagination for his primary clinical data whereas I rely on use of the *Light* and Christ image in active imagination.

In my work, I have assumed that the archetypal energies generated by the Anima/Animus archetypes are *conjointly expressed* via the Gendering archetype. Jung did not treat them as normally relational or subordinate to a Gendering archetype. Instead, he identified *constellations in which one or the other compensates its relational opposite in extremis.* The difference may be accounted for by the observation that Jung found these inordinately powerful constellations in his dreams and the dreams of his patients, in alchemical processes, in the myths of different cultures, and in Ego-enthrallements. In contrast, I have explored these energies by asking Christ to extract a masculine and feminine aspect from *normally occurring* sexed images as well as extreme variants. My understanding does not contradict the thesis put forth by Jung, if the reader can accept that Anima/Animus archetypes can manifest as modulated expressions of the Gendering archetype *as well as in extremis.* The Mind can experience them in a balanced way when they manifest as an Inner dyad; or in extremis when they manifest as an enthralling energy constellation. As core energies, I think of them as the *first division* of the Unity that encompasses all opposites – the positive and negative of creation, what Jung called the Syzygy. They provide the elemental energies needed by the Gendering archetype to inform and sustain every image within the Mind. *But there are times when one or the other of these core energies exceeds a balancing threshold and effectively overwhelms its opposite. When this happens the energy becomes identifiable as the Anima or Animus archetype.* In effect, the image becomes supersaturated with Anima or Animus energy, which generally imbues it with a god-like energy or demeanor.

The super-saturation generates an image that is a full octave above the normal activity of an ego-aspect. It creates an image more resonant with the Soul than the Mind, though otherwise human in its qualities. When experienced *in extremis*, the Anima or Animus archetype *transforms* an image in a way that grants it inordinate power to influence ego-aspects. Jung believed that the Anima (feminine) was most pronounced in its effects on men; and the Animus (masculine) was most pronounced in its effects on women. However, insofar as both are needed to create and sustain an image, I would argue that either gender energy – felt in extremis – will transform an image of either sex.

Jung stresses in most of his writings that the "experience" of Anima or Animus is overwhelming to the Ego in one way or another. For discussion purposes I have divided his observations into three broad

categories: 1) the Mythic, 2) archetypal infusions of people important to the client, and 3) the constellation of self-images.

Of the archetypes' myriad manifestations, the most notable would be their mythological constellations. Across all known cultures, Anima and Animus constellate images that are clearly "greater" than the ego-aspect that experiences them, and the ego-aspect generally accepts its lesser status vis-à-vis the mythic image. Mythical images are legion. They include the gods, goddesses, and demiurges of every cultural pantheon; the heroes and heroines of legend; and stereotypic archetypal manifestations such as King/Queen, Warrior, Priest/Priestess, Magician, etc. In every case, they are images whose "powers" exceed whatever an individual's ego-aspect can accomplish with unaided will. Some will argue that Christ falls into this category of higher power. From my perspective Christ is an incarnation of the Holy Spirit and thereby superordinate to any Anima/Animus creation. This is not to say that his image cannot be infused with one or other of those archetypal energies (e.g. Christ King, Sophia Christ), only that he is always something more when he functions as a channel of the Holy Spirit. In any case, he is clearly superordinate to Anima, Animus, and the Gendering archetype in his ability to manage and redirect those archetypal energies, which I have hopefully demonstrated in the preceding chapters.

When either Anima or Animus overpowers the image of another person – the second category – each will make constellated person strongly figural to the Ego in some way. From a clinical perspective, mother and father images are undoubtedly the earliest recipients of unmodulated Anima/Animus energies. Jung believed that the contra-sexual parent was the first and most enduring image to be constellated with unmodulated infusions of Anima or Animus. But I would hypothesize that same-sexed parents are also infused with Anima or Animus energies in extremis. A Mother, no less than a father, will have as much impact on a daughter as on a son.

Archetypal infusions are by no means restricted to the parents. "Significant others" become significant as a result of being infused with the unmodulated energy of one or the other archetype. Such constellations in extremis can enthrall an ego-aspect. Enthrallment to another can occur in several ways. The most commonly experienced event is when an opposite-sexed image is infused (constellated) with archetypal energy. This generally results in our 'falling in love.' We become *enamored* by the image of our beloved.⁵ As I am apt to tell my clients, "The enthrallment generally lasts about six months. Don't fight it; thoroughly enjoy it. But don't make any long-term decisions during those first six months. You can fall out-of-love just as quickly." Normally, the constellating effects will be most enduring if they are familiarly or culturally sanctioned, i.e. marriage. Celebrities, as well as 'Great men and women,' are also susceptible to the constellating power of an individual's Animus and Anima archetypes, particularly if we have direct contact with them – however briefly or peripherally.

The third category describes direct infusions of an ego-aspect. Both sexes seem equally susceptible to infusions from both archetypes. Male ego-aspects can be overwhelmingly infused with Anima energies (transvestites), and female ego-aspects can be overwhelmingly infused with Animus energies (amazons). There are billions of people in this world. Every imaginable permutation is possible. The direct infusion of an ego-aspect is generally considered culturally pathological in terms of rigidity and image distortion, and individually so, if the individual perceives it as such.

Finally, I have identified several 'personas' whereas Jung only identified one, which he aptly called the Persona. But all of my personas – with the notable exception of the Familial persona, appear to be creations of the Empowering archetype rather than Anima or Animus.

It is less likely that individuals in North America, today, would exhibit Jung's Persona complex. It is certainly a viable hypothesis in cultures with rigid gender disparities, past and present. Certainly, when Jung was writing, European culture was still strongly bound to gender disparities, which denied any androgynous identity with the opposite sex. *If an ego-aspect denies any identity with the opposite sex*, then s/he would be vulnerable to inordinate infusions by a same-sexed archetype that would definitely precipitate a Persona complex.

Jung found the Anima/Animus constellation of dream images to be quite common, but what I am talking about here is the direct infusion of *an ego-aspect* by the Anima or Animus. Such an ego-aspect gains inordinate power in governing the client's daily life. Such infusions can be gender congruent – in which case they are likely to produce a male that is macho or compulsively driven; or a female that is a

feminine sex object or exceedingly maternal. Where the constellation is gender *incongruent*, the female ego-aspect must cope with an inordinate amount of masculine energy (Animus); and a male ego-aspect must cope with an inordinate amount of feminine energy (Anima). This is likely to produce an effeminate male or very “self-sufficient” female.

The intervention described below will make the telltale signs of unmodulated archetypal infusion readily apparent. Basically, the ego-aspect is “distorted” or “rigid” in its attempts to cope with an inordinate amount of archetypal energy. The intervention reveals that energy. But without the contrasts provided by this intervention, it is really difficult to distinguish the trees from the forest; that is, to appreciate that Animus or Anima energies are responsible for a characteristic behavior.

The Capturing Circle

In Chapter VII, I introduce an intervention wherein Christ is asked to draw a ‘Capturing circle.’ What sets this circle apart from others is that Christ creates it for a specific purpose, and that purpose can be different each time he is asked to draw it. By definition, the circle captures *whatever Christ intends for it to capture*. Even though I may suggest its purpose to the client, Christ assumes responsibility for its definition and what it extracts. Gradually, I developed a protocol for using this kind of circle when addressing inordinate infusions of Anima or Animus. First, the client asks Christ to draw the circle for a specific reason. Then Christ is asked to walk an image through the circle. If it is the client’s ‘active sense of self that remains fused with the Aware-ego,’ then the Aware-ego walks through the circle with Christ. Otherwise, the Aware-ego will circumvent the circle as Christ walks a separated self through the circle. The Aware-ego then rejoins them both wherever they exit. In a clinical setting, the escorted image can actually be any image, e.g. an ego-aspect that remains fused with the Aware-ego, a personified ego-aspect, a parent, child, lover, spouse, whatever. Once Christ and the escorted image have exited the circle, the client, (aka Aware-ego, is asked to focus on 1) any changes in the image after it exits the circle; and 2) whatever has been captured by the circle (sic) whatever the image has been obliged to leave behind.

In this particular intervention, I have restricted ‘what Christ captures’ to two specific requests. If he is asked to capture Animus energy – the most common request – then I simply ask that he capture the image’s ‘*masculine energy*.’ If I am asking him to extract an Anima infusion, then I ask that he extract the image’s ‘*feminine essence*.’ Note, in both instances I am asking him to extract the *archetypal energy underpinning* a masculine or feminine aspect, so I specifically use the above wordings to distinguish the request from the more common request to separate out the aspects of an Inner dyad.

The client’s description of what has been extracted determines what happens next. If the archetypal energy in question is masculine I will expect some manifestation of energy; if we are seeking to identify an Anima essence, I generally expect an image. But there are no hard and fast rules here. Quite often, if the energy is masculine, the client perceives a form of energy that is unmanageable. In those cases Christ is asked to purify the energy and then become its conduit. In effect, Christ is asked to permanently redirect the energy through himself and offer this new connection to the image, be it a self-image or image of another. When archetypal energy is redirected through Christ he alters its quality and intensity so that it is readily available to the image in a way that no longer distorts or overwhelms it. Bear in mind that these archetypal energies underpin every image; that an image requires both to function or it will lack either definition or energy. The problem is that one or the other archetype Animus or Anima – in unmodulated expression will distort an ego-aspect: overwhelm it energetically or definitively. Essentially, Christ’s intervention rebalances the energies in a significant way. The client is told beforehand that once the unmodulated energy is captured, Christ will be expected to alter it in some way. After the fact, the client can ask Christ to leave it unchanged, and I assume that Christ will do so willingly; but none of my clients have made that request once they become willing for him to undertake the extraction.

I generally prepare the client for this ‘capturing intervention’ by voicing my concern that an overwhelming energy or essence appears to be hampering the ego-aspect’s function, followed by the conviction that Christ can extract this energy or essence and provide for its healthy modulation by ‘purifying it’ and thereafter serving as its conduit. I stress that this energy/essence belongs to them; it is not an inherent quality of image. But the Ego, working alone, does not have the wherewithal to purify or

modulate this energy/essence. Therefore, it must rely on a higher power such as Christ to make the desired changes.

'God the Father'

The impetus for exploring the archetypal distortions described in this appendix arose from a disconcerting discovery. One day I was prompted to ask one of my long-term clients to name her 'higher power.' Since this client had been regularly evoking a Christ image for several years, I expected her to name him. Instead, she unhesitatingly said, "God." I asked her to be more specific as I immediately suspected she was not referring to the Godhead, YHVH, or God Ineffable. She quickly identified her higher power as 'God the Father' – the first named person of the Holy Trinity.⁶ Over the next several weeks, most of my other long term clients also identified 'God the Father' as their higher power, notwithstanding their daily evocation of Christ in and out of therapy.

The concept of 'God the Father' is problematical both theologically and psychologically.⁷ While there are Trinitarian references in the New Testament, none of them treat the 'Father' as a *person of God*. The New Testament offers a well-developed Christology that does not violate Jewish monotheism. Where 'Father' is used as a name for God in the New Testament, it is always to be understood a reference to YHVH, whose name was never verbalized outside of the Temple, and then only one day a year. Jewish Rabbis – then as now – would never allow YHVH to be treated as a mere *person of God*. The concept of 'God the Father' – a *person of God* – was proposed by *Greek and Roman* theologians in 315 C.E., at the council of Nicaea. Those theologians favored the Trinitarian thesis stated in the Nicene Creed because it was more in sync with the understanding of a pagan populace who would be obliged to accept Christianity when it became the State Religion of the Roman Empire. But that personification of God is clearly at odds with the monotheistic congruence insisted upon by the Jewish exegetes who wrote the New Testament Gospels and Letters.⁸

The concept of 'God the Father' – as the first named person of the Trinity, is even more problematical from a psychological perspective. The Gospels are clear that we can only know the Father through Christ.⁹ But when treated as a *person of God*, he can be envisioned apart from Christ; and artists have been doing so since the 15th century, most famously in the Sistine Chapel. As a *person*, 'God the Father' is susceptible to the best and worst masculine attributes found in the Old Testament. One theologian recently wrote a book entitled *Who's Afraid of the Old Testament God?*¹⁰ The author insists we ought not to be afraid, but clearly believes the 'ought not' is in need of friendly persuasion. His title highlights my own thesis: most clients unreflectively equate 'God the Father' with the God of the Old Testament whose attributes comprise the attributes of good and evil.¹¹ Those clients who attend churches that regularly recite the Nicene Creed will generally equate the personage of 'God the Father' with the God of the Old Testament. It goes without saying that this unreflective association greatly empowers any image associated with the person of 'God the Father.' The Roman Catholic Church reinforces the power of its male priesthood by insisting that its laity address them as 'father' and by identifying them as the earthly representatives of Christ. (Interestingly, Eastern churches encourage the same form of address, but insofar as most of their priests are married, the wife is given parity as 'mother.') Several mainline Protestant churches, most notably the Episcopal and Lutheran branches, also address their clergy as 'father;' but with the ordination of women this tradition may be waning. If paired with the Godhead – however remotely – all of these imaged "fathers" are quite susceptible to unmodulated Animus infusions. Such infusions will give the receiving image greater standing or power than any ego-aspect that is not constellated beyond mere Ego embodiment. Such infusions perpetuate patriarchal mores, and continually threaten the balance between masculine and feminine.

It Is Her Masculine Energy

Most of my clients are women. When working with Animus energies I repeatedly stress to my female clients that we are working with *their masculine energy*. It is *their masculine energy* that is infusing an image, be it a self-image or, more likely, a male image such as a father, husband, lover, or culturally sanctioned authority. Any male image in their Mind is a constellation of *their masculine energy and feminine essence*.

If the preponderance of households in a community treat fathers as the head of household, then the community's mores will *reinforce* an inordinate Animus infusion of energy into a father. Christian doctrinal beliefs also strongly reinforce such infusions. But the source of a father's power is *the woman's masculine energy* infusing the image. I am not speaking here of the father's Temporal and Moral authority sustained by the Empowering archetype. Here, I am addressing something more basic. Animus energy seeks, unceasingly, to connect with its feminine counterpart. For most daughters, the father is the initial – and for all practical purposes – prototypic constellation of the Animus archetype. This would be true even if her culture were not patriarchal. Even so, the daughter is not free to strip a father's image of that energy once it is constellated by the Animus. The Animus is an archetypal energy of the collective unconscious well beyond the control of any ego-aspect. But Christ can capture the constellated energy infused into a father's image and then become its conduit. In that way, the client can be freed of any overbearing or decidedly negative masculine influence wrought by a particular constellation.

Let me give an example here. A male client asks Christ to capture the masculine energy enlivening his father's image. What he senses is a 'John Wayne' type of persona, with a steel rod running down the right side of its body (which is generally treated as the masculine side of an image). Christ extracts that 'steel rod' and the client immediately feels a relaxing of his whole right side. Christ then begins to rework the 'steel core' by way of modulating the energy. This 'reworking' includes giving the 'steel rod' a Christ-inspired feminine core.

Since the Ego cannot control Animus or Anima infusions it is not surprising that we tend to attribute the power of a constellated image to the person it represents. Most of us continue to treat images as photographic representations of persons-in-the-world. But all images are infused with *our* Animus and Anima energies, though generally modulated by our Gendering archetype. When unmodulated, Christ can correct the imbalance, whenever we are willing. The first step toward this normalization is the realization that the energies are *ours* at our deepest level of being. They are not an inherent quality of the image.

Anima and Animus are two of the most powerful energies informing the Mind. This is readily apparent when Christ captures/extracts either of them from an image. Whether positive or negative they are perceptively powerful. Bear in mind, that in this particular use of the capturing circle we are seeking to extract the masculine or feminine *energies* from an image. This is one step "deeper" than extracting a masculine or feminine aspect; we are aiming to tap the energies underpinning those aspects. The energy's long association with a particular aspect can grossly contaminate it, but Christ can effect its purification. What I want to stress is its power. In its unmediated form, it is very much like energy flowing through power lines, which require a transformer to reduce it to a manageable level for household use, and even then it can electrocute the unwary. Christ can function as a transformer reducing the flow to a manageable level. But apart from Christ, the Ego cannot hope to directly connect with this energy without grave distortions or inflation.

***Animus/Anima Energies are
Indispensible to Our Wellbeing***

When working with Anima/Animus energies always bear in mind that they are absolutely indispensable to our physical and psychological survival. These energies underpin every relational image in our Mind, however positive or negative the image. At the physical level the energies 'blueprint' the electrical differentials in neurons, Meridian interactions, and a host of other polarities.¹² There must be an optimal ongoing exchange between these energies to maintain our wellbeing physically, mentally, and spiritually. At the mental level these energies have a categorical imperative to in-form images, however constructive or self-destructive the images. Animus, for example, will seek to connect to its feminine

counterpart however it can. If there is a deficit of viable male images, then the feminine will experience it as a craving for a male companion or fall into depression. If the individual is mindful of their dreams, Animus can reach its feminine counterparts in this way. If positive aspects of the Animus are rebuffed, then it will manifest as strong negative images that are not so easily denied. The same is true for men: Anima constellations can prove equally problematical for them as well. One reason why many men readily engage in pornographic pursuits, and women read the hundreds of romance novels on grocery store shelves and watch daily soap operas, is that both provide ready vessels for Anima/Animus constellations that can forge a strong connection with which the reader/viewer can identify for short durations.

Some women and men, threatened with the imminent loss of a love object, can quickly become depressed over the perceived loss. As noted in earlier chapters, this is easily rectified in the short-term by having Christ forge a *Light* connection between the man or woman and his or her “beloved.” Such impending ‘dreads of loss’ generally evidence a dearth of suitable male or female relational objects. A woman who grows up in a convivial house full of brothers and an appreciative father will rarely lack for relational objects. But an only child, raised by introverted parents estranged from their own extended families, is likely to be constantly threatened by a lack of suitable male objects that can provide viable, modulated, Animus connections.

I have only scratched the surface here. The complexities begin to multiply as soon as we inject the probable pathologies of a clinical population into the mix. Consider the scenario of a female client raised in a family where the father was abusive toward his wife and all of her older siblings, physically and sexually. The father’s image will come to embody an inordinate amount of masculine (Animus) energy that is overpowering and negative. At one level she can cope by completely submitting. This is likely to result in masochistic strivings and fantasies as a primary way of maintaining a connection with *her masculine energy* as it is constellated in the overpowering father. But she can also develop a Mirror aspect that emulates the father. In adulthood, that ego-aspect is likely to receive an overwhelming infusion of masculine energy that basically recapitulates the father’s demeanor and behavior. Christ can alter such dynamics. He can permanently strip the father of his masculine energy and become the sole source of that energy. He can alter the energy flowing through the father in such a way that the father is no longer perceived as a threat to the client. But her Mirror aspect will also have to allow Christ to transform its Animus energy. This is doable, but given that we can expect this self to be exceedingly willful, it is never easy to persuade a Mirror aspect to forego this direct connection. As a rule, she will only consider it after the father’s energy has been altered and she becomes aware of the price she is paying for maintaining her own control of it. In this case example, the client’s efforts to control the Animus infusion of her Mirror aspect generally resulted in recurring bouts of mania. When the father and Mirror aspect are stripped of their inordinate infusion of masculine energy the last step will be to provide the Mirror image with a compatible masculine counterpart.

An archetypal constellation can foster psychological conflicts for numerous reasons. Another example is the early loss of a mother who is not satisfactorily replaced in the child’s life. This is likely to lead to an idealization of the feminine as the Anima seeks to supplant the image provided by the mother with an “indestructible” image. The same will be no less true for the early loss of a father. The loss of both parents at birth or early childhood, if not satisfactorily replaced by adopted parents, is likely to result in the most maladapted infusions of masculine and feminine energy. Assuming there are images that Animus and Anima can constellate, the child can live and learn even under conditions of early loss; but the probability of archetypal distortions is quite high.

Pathologies notwithstanding, the individual’s masculine and feminine energies will strive to maintain active exchanges with each other by whatever means the psyche and circumstances allow. If the interactions are too painful the individual may attempt to deny those connections but this invariably leads to more pathology, including suicidal depression and/or severe coping addictions. What must be appreciated is the inherent demand of each archetype for connection irrespective of its effects on an ego-aspect. These archetypal energies function much like automatons. Anima and Animus will constellate any image that provides an ongoing exchange, even if the image is dysfunctional in a cultural or interpersonal context, or gravely distorted by an unmodulated infusion of archetypal energy. More to the point, the Ego is largely powerless in the authoring of those constellations – with one major exception. From time immemorial, s/he can turn to a shaman or “higher power” for succor.

The Need for Balance

Consider the example of a client whose image of her father is unmitigatingly negative. As she shares her developmental experiences the negative image of her father seems quite justified. Most people might respond in exactly the same way if they had ‘walked in her shoes.’ But her father is long dead (or he might as well be given their estrangement). What she must contend with is an image of him that is powerful and overpowering. Moreover, the energies constellated in that image cannot but stimulate equally negative self-defensive energies – a viscous cycle – since she has no way of self-modulating those energies. Whether she accedes or rebels, she is dammed if she does and dammed if she does not. This is the painful dilemma of contending with an image inordinately infused with archetypal energy. At some point she may become desperate enough to turn to a ‘higher power,’ be it a more powerful male, shaman, priest, therapist, or god. But not just any ‘god’ will suffice. The ‘god’ must truly be more powerful than the image of her father. The god must be capable of stripping this archetypal infusion from the father, and modulating it in a way that is relationally satisfying to her feminine sense of self. What she cannot do is simply attempt to sever the connection – if you will – kill the image. The archetype will simply create anew. In its need to make connection with her feminine sense of self it will constellate whatever allows that connection. And acting “autonomously” it is most likely to select another image like the father. So it is not enough to strip her father of his power; a new conduit must then modulate the archetypal infusion.

Anima and Animus will strive to achieve a balance however self-destructive that solution may be to the Ego obliged to cope with its effects. To a large extent, these two archetypes become “preset” once the parental images are constellated. As necessary, they will automatically strive to maintain their balance by constellating more and more images of the same ilk. The archetypes cannot be expected to “voluntarily” modulate their effects on the Ego. Once an image is constellated – however unbalancing the effect – the Ego must organize itself to cope. It must exercise its free will, which ideally offers the psyche its greatest flexibility. But Ego acting alone cannot alter what the archetype has constellated; it can only accommodate or rebel. Once a parental image is constellated it becomes a generalizing prototype. As the Ego strives to cope, it will either accede to these additional archetypal accretions or continue to rebuff them. What the Ego cannot do is “kill off” the offending images since s/he does not control the energy underpinning these images.

Any particular constellation can “seem” to precipitate an unfair balance from the Ego’s perspective, but the constellation is nonetheless a compensatory attempt by the archetype to redress a preceding imbalance. The Ego will constellate ego-aspects in response to parental constellations. But unlike more primary archetypes such as Animus and Anima, the Ego can only exercise its will as ‘free will.’ This provides it greater flexibility vis-à-vis the Body but “weakens” it relative to the Soul. The primary or ‘root’ energies continue to exercise the Soul’s will when they constellate in the Mind. This is generally considered superordinate to the Ego’s free will; the Soul’s will is “more powerful” (sic) a “higher power.”

Since the primitive archetypal energies are superordinate – relative to the Ego – the Ego is left to cope with the Soul’s mandates, even if coping results in Wrath. Wherever the Ego struggles with the Soul, it does not have the inherent resources needed to single handedly effect a viable change. All it can really do is rebel, or deny and defy, which invariably produce deleterious effects. Change is only possible via a power comparable to the archetype or superordinate to it, i.e. Jesus Christ. Any ego-aspect *can willingly evoke* Christ to intervene on its behalf.

APPENDIX III ENDNOTES

¹ The masculine and feminine aspects of a dyad ‘inform’ an image. Christ can extract each aspect from a sexed image using his *Light*. The feminine aspect provides the definitional component of the image and the

masculine aspect provides its energetic component. Both are needed to formulate an image; that is, to create and sustain an image.

² Jung, G. (1966), F.C. Hull (trans), *Two Essays on Analytical Psychology*, Bollingen Series XX, Princeton University Press, p. 305.

³ A series of papers on this issue – both pro and con – can be found in Stein, M., Editor (1991), *Gender and Soul in Psychotherapy*, Chiron Clinical Series.

⁴ Jung, C.G. (1969), *The Archetypes and the Collective Unconscious*, Bollingen Series XX, Princeton University Press, p.65

⁵ Robert Johnson offers one of the best descriptions of this process that I have read. See Johnson, R. (1985), *We: Understanding the Psychology of Romantic Love*, HarperOne.

⁶ In Trinitarian theology, the Holy Trinity is comprised of three persons sharing the same substance. God the Father is one of those three persons.

⁷ These issues are addressed at length in Appendix II; I am merely summarizing them here.

⁸ Among contemporary theologians, Richard Bauckham is the primary exponent of this thesis. See Bauckham, R. (2008), *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity*, William B Eerdmans Publishing Company: Grand Rapids, MI.

⁹ Both Matthew and Luke assert that the Father can only be known through Christ: "All things have been handed over to Me by My Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal Him (Matthew 11:27; Luke 10:22)." John 14:6-10 asserts even more emphatically that the Father can only be known through Christ.

¹⁰ Thompson, A. (1989) *Who's Afraid of the Old Testament God?*, Pacesetters Bible School, Inc.

¹¹ Dr. Sanford addresses this amalgam of good and evil attributes attributed to YHVH with great respect for the Jewish rabbis who struggled to come to terms with it. See Sanford, J. (1992) *Evil: The Shadow Side of Reality*, Crossroad.

¹² Meridians are the lines of energy manipulated by Acupuncturists. They have been mapped and used by Acupuncturists for the better part of two thousand years. Body polarities have been described and manipulated by a number of health professionals in this country for the last 60 years, and for millennium in Far Eastern cultures.