

COMPARATIVE STUDY OF SIGMUND FREUD & CARL JUNG

Psychoanalytic and Analytic Frameworks Applied to the Tarot

DISCLAIMER: I am not a psychologist and I have neither training nor formal education in psychology. I am not a professor and I am not a scholar. This workshop is not about counseling. It's about the layperson finding inspiration in the works of Freud and Jung to apply as frameworks for how they might approach a tarot reading.

Introduction

As the founding father of psychoanalysis, Sigmund Freud inspired Carl Jung's development of analytic psychology. After the 30-year-old Jung sent his first book to the 50-year-old Freud, the elder invited the junior to visit him in Vienna. The two grew so close that Freud called Jung his adoptive son and sought to name Jung his successor in the field of psychoanalytic theory. However, a decade later, the two went their separate ways over disagreements on the concept of the collective unconscious and the Ego, among other theoretical points of contention. Jung saw Freud as too much of a skeptic and too dogmatic, whereas Freud saw Jung as placing too much emphasis on history, mythology, theology, and mysticism.

The schism dividing Freud and Jung has come to represent the schism between science and spirituality. Where Freud focused on neuroscience and compared religion to "a childhood neurosis," Jung focused on an empirical study of God. Where Freud described the unconscious as a primitive beast with self-centered urges, Jung described the unconscious as the residence of the personal god image, the impulse for transcendence.

Psychoanalytic theory was gaining traction right around the time of Waite and Crowley, the Hermetic Order of the Golden Dawn, and Carl Jung was coming into prominence around the time of a heightening global interest in spiritualism.

Both the works of Freud and Jung on dream interpretation, free association, signs, and symbolism have much to offer a tarot reader seeking to better understand card interpretation. Jung's analytic psychology lends itself particularly well to helping us better understand our metaphysical explorations, such as the pictorial keys of the tarot.

Today, depth psychology, which was coined in 1914 by Swiss psychiatrist Eugen Bleuler, a contemporary of both Freud and Jung, has evolved to integrate both Freudian psychoanalytic and Jungian analytic theory, bringing an integrative approach to psychoanalysis by way of depth-exploration into the unconscious mind.

From Robert Wang and Sallie Nichols to Mary K. Greer, many tarot luminaries have sought to understand the tarot through Jungian psychology. This lecture is not so much on Carl Jung's work as it is a comparative analysis of Freud vs. Jung. How do we reconcile Freud and Jung, science and spirituality, and how do we learn from both to become better tarot readers?

Objectives

1. To attain a basic understanding of the psychological models founded by Sigmund Freud and Carl Gustav Jung.
2. To apply a comparative analysis of Freud and Jung, noting similarities and differences, which will help inform a more holistic and integrative approach to tarot reading.
3. To consider how we might apply Freud's psychoanalytic theory and Jung's analytic psychology to operations with the tarot, which in turn will help us to be better card readers.

Lecture

VIDEO LINK: <https://youtu.be/w2YHeuyOPMU>

Questions for Discussion & Tarot Exercises

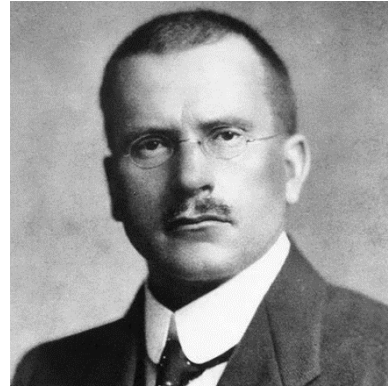
Read these questions before you start. That way your awareness will pay closer attention to the answers when they come up during the lecture.

1. Does your sense of purpose for spirituality align more with Freud or Jung? How so? In what ways and why do you *not* align or resonate with the other?
2. Which defense mechanism do you find yourself relying on the most? Reflect on this. (See p. 16 for reference.)
3. What are some of the end goals of psychological counseling that you would like to strive for in your tarot practice? (See bottom of p. 20 for reference.)
4. What principles from Freud and/or Jung are going to be most instructive to you for achieving those end goals?
5. **Free Association Tarot Reading Exercise.** Visualize three spaces on your reading desk, left to right in a row, for three cards, past, present, and future. Focus and center yourself inward, shuffle your cards, and pull three at random, placing them into those three positions you had visualized—past, present, and future.
 - a. Disregard anything you think you know about tarot card meanings. Instead, apply the definition of “free association” as covered in the lecture and in this handout.
 - b. Start with the Past position. Connect the imagery on the card to your associations for those symbols, per your own cultural knowledge. Those associations will lead to narrative themes. How have those themes played out specifically in your personal past?
 - c. Apply the same free association exercise to the Present and Future cards. Free-write your reflections into a journal or talk aloud and record your talk so that you can playback and analyze later.

About Sigmund Freud and Carl Jung



SIGMUND FREUD
May 6, 1856 – Sep. 23, 1939



CARL GUSTAV JUNG
Jul. 26, 1875 – Jun. 6, 1961

Austrian Jewish doctor of medicine in the fields of neurology and psychotherapy; founder of psychoanalysis. Freud's father was a wool merchant, descending from Hasidic Jews, though Freud himself tended to be more atheistic, or at the very least, placed value on science over religion. After his daughter Anna Freud was arrested by the Gestapo, he escaped from Vienna to London in 1938 and found himself reclaiming his Jewish heritage.

Best known for *Obsessions and Phobias* (1894); *The Interpretation of Dreams* (1899)

Swiss doctor of medicine in the fields of psychiatry and psychology. Jung's father was a Christian pastor; from a family of ministers in the Protestant Swiss Reformed Church. For his doctoral degree dissertation, Jung wrote about mediumship and its link to complex episodes of altered states of consciousness, and on the "psychology of the supranormal."

Best known for *Psychology of the Unconscious* (1912), which resulted in the schism between him and Freud. See also: *The Psychology of Kundalini Yoga* (1932); *Modern Man in Search of a Soul* (1933).

Life Path Number	4 (The Pragmatist)
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Life Path Number	9 (The Visionary)
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Birth Cards	Emperor & Death
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Birth Cards	Hermit & Moon
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In 1906, Jung sent a copy of his book, *Studies in Word Association* to Freud, who then invited the young ingenue to visit him in Vienna. When they first met, they were immediate kindred spirits and in fact, Freud talked about the two as father-son. However, a few years into this bromance, they had some major disagreements over personality theory and ultimately, parted ways in 1913. The major point of disagreement was over their differing conceptions of the collective unconscious. Another point of disagreement was how they viewed the Ego.

Beyond professional differences of opinion, Freud focused more on neuroscience and physiology, while Jung focused more on unraveling the soul's purpose. Freud wanted to keep science and spirituality separate, while Jung strived to see the kinship between science and spirituality.

Comparative Analysis of Sigmund Freud and Carl Jung

FREUDIAN PSYCHOANALYTIC THEORY	JUNGIAN ANALYTIC THEORY
	
<p>May 6, 1856 - Sep. 23, 1939</p>	<p>Jul. 26, 1875 - Jun. 6, 1961</p>
<p>Modality of analytical, in-depth talk therapy</p>	
<p><i>Psychological Approach to Tarot: Using Tarot for self-development under Freud or Jung's modalities would require the Work to be long-term and ongoing.</i></p>	
<p><i>The Interpretation of Dreams (1899)</i></p>	<p><i>Psychology of the Unconscious (1912)</i></p>
<p><i>Compare: Fortune-telling approach is a form of instant relief; instant answers.</i></p>	

	FREUDIAN PSYCHOANALYTIC THEORY	JUNGIAN ANALYTIC THEORY
<p>Short Summary</p>	<p>Your reality and lived experiences are governed by your physiology and psychosexual development.</p> <p><i>Cf.</i> Psychodynamic theory (considered Neo-Freudian)</p>	<p>Your reality and lived experiences are governed by your psyche and by the development of archetypes.</p> <p>Also known as Jungian therapy or Jungian analysis.</p>
<p>Purpose of the Modality</p>	<p>Intended to be a form of psychological therapy that goes on for many years; it is not intended to be a short-term form of therapy.</p> <p><i>Compare:</i> Fortunetelling, which is a form of instant relief.</p>	
	<p>Retrieve repressed experiences (often from childhood), thoughts, feelings, and impulses buried in the unconscious and bring it to the surface of the conscious mind, to examine how impulses in the unconscious are affecting your thoughts, behavior, and relationships.</p>	<p>Reconcile the conscious and unconscious parts of the mind to bring a sense of balance and wholeness.</p> <p>To delve into the deeper and often darker elements of your mind and look at the “real” self rather than your persona, or the self you present to the outside world.</p>

	<p>Reveal hidden desires or urges. Free repressed painful memories so that we can be free of those painful memories.</p> <ul style="list-style-type: none"> ▪ Id-level impulses and urges ▪ Id-level relationship with your parents (or lack thereof) that drives your impulses and urges 	<p>Carl Jung's analytic theory in psychology is a modality more commonly used to figure out life purpose and existential questions.</p> <ul style="list-style-type: none"> ▪ Individuation and the personal quest for wholeness ▪ Identifying your archetypes of personality
<p><u>APPLICATION TO THE TAROT:</u> Likewise, using the tarot in any form of self-development or self-improvement under a psychoanalytic modality or approach would require it to be long-term, something that goes on for many years.</p>		
<p>Treatment Technique</p> <p><u>TAROT PRACTICE TIPS:</u> Consider what you can learn from these techniques to integrate into your reading approach.</p>	<p>Dream Interpretation: Dream analysis is considered the most important of the psychoanalytic and analytic techniques. Dreams are “the royal road to the unconscious” (Freud). Dreams unlock insights into the inner workings of your unconscious mind.</p> <ul style="list-style-type: none"> ▪ An analysis of our dreams can reveal solutions to the problems we’re experiencing in life. → Likewise, an analysis of <u>how we interpret a tarot reading</u> can reveal solutions to the problems we’re experiencing in life. ▪ Dreams are packets of information that float up to the surface from our unconscious, so that our conscious mind can process that packet of information and do something productive with it. → Likewise, the particular operation of a tarot reading enables packets of information to float up to the surface from our unconscious mind to our conscious mind. ▪ Dreams are the result of a process happening in our unconscious mind, processing recent events and giving feedback on how to proceed with pending or future encounters. ▪ Dreams release unacceptable impulses or urges, but also release to our conscious mind creative ideas and sparks of genius. ▪ Purpose of dreams is to prepare us for the future or to help us process domains that our conscious mind doesn’t readily comprehend yet. → Likewise, the projections and forecasts we read from a tarot reading help us to prepare for the future. ▪ Dreams are privileged communications from the unconscious part of the mind to the waking conscious part. (Dr. Allan Hobson) <p>SIMILARITIES BETWEEN TAROT READING AND DREAMS: The way dreams are a “safe space” for your mind to process difficult problems, the tarot is a similar “safe space” for dispute resolution between your different levels of consciousness.</p>	

	<p>Free Association: This exercise encourages you to freely share your thoughts in a manner that feels safe and unassuming. This can lead to unexpected memories, connections between events you otherwise did not realize were connected, etc.</p>
	<p>Transference: Event where you project your feelings about a third party onto your psychiatrist (the psychoanalyst). You interact with the psychiatrist as if the psychiatrist were in fact that third party individual. This technique helps the psychiatrist to gauge how you interact socially with others. “The Talking Cure.”</p>
	<p>Exploration of Emotions. Primary focus and benefit of psychoanalytic and analytic therapy is to focus on exploring and experiencing the full range of emotions you’re yearning to explore and experience.</p>
	<p>Identify Recurring Themes in Your Life Path. Identify patterns of self-destructive behavior.</p>
<p>Importance of Free Association</p>	<p>Prompted by a given word or image without further context, you say whatever comes immediately to mind, freely.</p> <p>This allows things that were in the subconscious of flow into the conscious mind.</p> <p>A trained professional can then assess the associations made between the prompt and your response to determine the structure of your personality.</p> <p>Encourages you to freely share your thoughts in a manner that feels safe and unassuming, leading to unexpected recall of memories or connections between events you otherwise did not realize were connected.</p> <p>TAROT AS A PLATFORM FOR FREE ASSOCIATION: Apply either psychoanalytic or analytic theory to a tarot operation, where you study the imagery on the cards and allow free association of ideas with what you’re seeing on the cards. This free association will allow for information that’s in your unconscious mind to flow into your conscious mind, and then once in your conscious mind, you are aware of that insight, and can analyze it.</p> <p>TAROT PRACTICE DIVERGING FROM FREE ASSOCIATION ANALYSIS: Typically, in a tarot reading, the querent is not expected to offer any personal information or insights; the tarot reader is expected to “divine” the assessment from a preternatural or even supernatural source and reveal it to the querent.</p>

FREUDIAN PSYCHOANALYTIC THEORY	JUNGIAN ANALYTIC THEORY
INTERPRETATION OF SYMBOLS IN CARDS & FREE ASSOCIATION EXERCISE IS TO...	
<ul style="list-style-type: none"> ▪ Retrieve repressed experiences from childhood ▪ Reveal repressed thoughts and feelings ▪ Reveal hidden urges ▪ Free repressed painful memories so that we can be free of those painful memories 	<ul style="list-style-type: none"> ▪ Identify archetypes of personality ▪ Understand your psyche ▪ Reveal and discern sense of life purpose ▪ Answer the existential questions ▪ Individuation and the personal quest for wholeness

	FREUDIAN PSYCHOANALYTIC THEORY	JUNGIAN ANALYTIC THEORY
<p>PSYCHE <i>Compare:</i> Mind</p> <p>Structure of Personality</p>	<p>Superego: Morality, rules of society, caring about the greater good; universal consciousness; ascension.</p> <p>Superego is the self-critical conscience, reflecting learned social standards.</p> <p>Id: Primitive component. Disregard for consequences. Follows impulses and instincts. Unaffected by logic or reality.</p> <p>Id is the unconscious psychic energy that works to satisfy basic urges and desires.</p> <p>Id is a part of the mind that contains sexual and aggressive impulses, and hidden memories.</p>	<p>Persona: Mask that we put on when we interact with others, adapted for personal convenience and to permit the Ego to succeed (or be preserved) in various social situations. Persona grows from how you want people to perceive you. This is the face we want others to see. Attachment to your persona can stunt personal growth.</p> <p>Shadow: Traits about ourselves we dislike, and thus often project onto others, and dislike others for these same traits. Shadow contains unacceptable drives and impulses.</p> <p>Your shadow archetype is in the unconscious part of your mind that the Ego won't identify itself with. Those with low self-esteem, anxiety, or false beliefs about themselves may</p>

	<p>Operates in the pleasure principle and seeks instant gratification.</p> <p>Id consists of two parts—Eros and Thanatos.</p> <p>Eros is your life instinct, the basic need for survival, reproduction, and pleasure. This is the will to live, the will to create. Pursuit of food, shelter, love, and sex.</p> <p>Thanatos is your death instinct. Every human has an unconscious wish for death, resulting in self-destructive or self-harming behavior. Death instinct is tempered by one's life instincts.</p> <p>Freud's conceptualization of Eros is more pansexual. He doesn't give gendered expressions the way that Jung does with anima vs. animus, or eros vs. logos.</p> <p>Ego: Negotiating or mediating between Superego and Id. Tries to strike a balance between the two. Ego connects the three levels of consciousness, conscious, preconscious, unconscious.</p> <p>Ego failing to reconcile Superego and Id will trigger defense mechanisms.</p> <p>Theory of Personality: According to Freud, the adult personality is formed from the collection of early childhood experiences, and how well you consciously and unconsciously processed those experiences. Human suffering results when we were unable to consciously and unconsciously process those early childhood experiences.</p>	<p>find their greatest personal power in the Shadow—virtues they project onto and admire greatly in others, which they think themselves to lack, is their own greatest virtue waiting to be actualized.</p> <p>Shadow gives depth to the Ego; without the shadow, preoccupation with persona (the mask) results in an empty shell of a person.</p> <p>Anima and Animus: Autonomous contra-sexual archetypes of the psyche that transcend consciousness; the hidden opposite gender within.</p> <p>Anima: The feminine component within a man's personality. Unconscious chthonic realm that challenges the man.</p> <p>Animus: The masculine component within a woman's personality. Unconscious spiritual realm that challenges the woman.</p> <p>Jung also gave gendered expressions to Eros vs. Logos: Eros is feminine intuition and psychic mediumship; Logos is masculine reason and discourse</p> <p>Ego: Center of the field of consciousness (thoughts, feelings, senses, and intuition); where our conscious awareness resides; sense of identity and awareness of our existence. Regulates access to memory. How we relate to the world depends on our level of extraversion vs. introversion.</p> <p>Extraversion: Prefers outer world of people and objects. Seeing the world in terms of you can affect others.</p> <p>Introversion: Prefers inner world of thoughts and feelings. Seeing the world in terms of how others are affecting you.</p>
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THE PSYCHE: STRUCTURE OF PERSONALITY		
FREUDIAN PSYCHOANALYTIC THEORY	JUNGIAN ANALYTIC THEORY	
<p>SUPEREGO. Morality, rules of society, greater good; reflecting learned social standards. Ethical component of personality.</p>	<p>ANIMA: FEMININE component within a MAN' s personality. Resides in the unconscious chthonic realm of the Mind' s level of awareness.</p>	<p>PERSONA. Mask that we put on in social interactions; adapted for personal convenience and to enable success</p>
<p>EGO. Ego is the "I" or Self. There are many facets of the Ego, and the Ego consists of multiple perspectives of itself. Ego is both Will and Counter-Will against the Id. Mediates between Superego and Id.</p>		<p>EGO. Center field: thoughts, feelings, senses, and intuition. This is at the level of the conscious mind.</p>
<p>ID. Unaffected by logic. Primitive urges. Unconscious psychic energy; fulfilling desires. Primal narcissism.</p> <p>EROS. Desires and impulses toward life. Food, shelter, love, pleasure, survival instincts.</p> <p>THANATOS. Desires and impulses toward death. Self-harm. Self-destruction.</p>		<p>EXTRAVERSION. INTROVERSION. Prefers outer world of people and objects. Prefers inner world of thoughts and feelings.</p> <p>SHADOW. Traits we dislike in ourselves and project onto others. Unacceptable urges.</p> <p>Shadow Archetype. Unconscious part of the mind that the Ego refuses to identify itself with. What you admire in others is in fact a part of your own shadow, a virtue you innately possess.</p>
		<p>ANIMUS: MASCULINE component within a WOMAN' s personality. Resides in the unconscious chthonic realm of the Mind' s level of awareness. Challenges the WOMAN.</p>

THE MIND: THREE LEVELS OF AWARENESS	
FREUDIAN PSYCHOANALYTIC THEORY	JUNGIAN ANALYTIC THEORY
<p>CONSCIOUS MIND. Present and active state of awareness. Direct perception.</p>	<p>CONSCIOUS MIND. Present and active state of awareness. Direct perception.</p>
<p>PRECONSCIOUS MIND. Accessible memories; can be cognitively processed; takes some effort to access.</p>	<p>PERSONAL UNCONSCIOUS. Archived knowledge and memory; involuntary thinking, feeling, sensing, and intuiting.</p>
<p>UNCONSCIOUS MIND. Undesirable urges. Repressed ideas. Operates your thoughts, feelings, and behavior in a concealed way.</p>	<p>COLLECTIVE UNCONSCIOUS. Elements of your nature at birth; what the Ego is unaware of.</p>

	FREUDIAN PSYCHOANALYTIC THEORY	JUNGIAN ANALYTIC THEORY
<p>MIND <i>Compare:</i> Psyche</p> <p>Three Levels of Awareness</p>	<p>Conscious Mind: Present and active state of awareness</p> <p>Preconscious Mind: Memories that are accessible with some effort. This is the level of awareness preceding consciousness. Information here is not active in the conscious mind, but also not repressed. Information that can be cognitively processed.</p> <p>Unconscious Mind: Largest pool of the three levels of awareness; Where undesirable urges reside. A cycle in which ideas are repressed, but remain in the unconscious mind, removed from consciousness yet operating your thoughts, feelings, and behavior.</p> <p>Information in the unconscious can reappear in consciousness under certain circumstances.</p>	<p>Conscious Mind: Present and active state of awareness</p> <p>Personal Unconscious: Arises from the interaction between the collective unconscious and Ego (personal growth). This is archived knowledge and memory; archived perceptions not necessarily noted by the Ego. Involuntary thinking, feeling, sensing, and intuiting.</p> <p>Collective Unconscious: Largest pool of the three levels of awareness; Elements of an individual's nature present at birth, which an environment will either bring out or not bring out.</p> <p>What the Ego is aware of is in the conscious mind. What the Ego is not aware of is part of the unconscious mind.</p>
<p>Source of Inner Conflict</p>	<p>When the Ego is unable to reconcile between the Id and Superego</p>	<p>When the Ego neglects or does not actualize all parts of the Psyche for the consciousness to be made whole</p>
<p>The Purpose of Religion and Spirituality</p>	<p>To help us cope with sexual trauma, and to help us sublimate primal urges into an exalted state</p> <p>“Religion is comparable to a childhood neurosis.” <i>In The Future of an Illusion (1927)</i></p> <p>Maintained separate spheres for science and religion— explorations of the soul are not conflated with explorations of the mind, which is the realm of neuroscience.</p>	<p>To help us transcend and actualize the God-image</p> <p>“I have had the experience of being gripped by something stronger than myself, something that people call God.” 1955 Stephen Black Interviews</p> <p>Believed in a continuity between science and religion—individual mind is connected to something collective and universal.</p>

<p>The Purpose of Life</p>	<p>To reduce the tension between the Id and the Superego</p>	<p>To achieve individuation and spiritual transcendence</p>
<p>Source of Psychic Power and Energy</p>	<p>LIBIDO is the sovereign power over all psychic energy and functions.</p>	<p>The TRANSCENDENT FUNCTION is the sovereign power over all psychic functions.</p>
	<p>While sexual instinct is the main drive, libido also refers to other instinctive impulses that, ultimately, fuel our desire for love. Libido is a hunger, a willpower, and the inclination to override the superego. This can even be the hunger to know the heretical.</p> <p>Psychiatric symptoms are a result of misdirection of libido. Libido might be defined as a cross between drive and tension, which directs our behavior.</p> <p>The Ego tries to limit the psychic power of the libido, and the Superego suppresses it as much as possible, especially when it runs contrary to social norms.</p>	<p>Inner conflicts arise from the disparity and separation of our inner opposites. We harness our psychic energy when we are driven to unite and harmonize those opposites.</p> <p>Often, a “dark night of the soul” is the catalyst for realizing psychic power. This journey, by the way, is rarely a straight line, or even chronological. It shifts, wanders, and rambles, but when undertaken, heals.</p> <p>The transcendent function is a progressive process of uniting the opposites. This, according to Jung, is the purpose of psychotherapy, and is also the basis of Hermetic philosophy.</p>
	<p>LIBIDO is an irrational drive. Consider Key XI: Lust in the Crowley-Harris Thoth deck when conceptualizing libido and its psychic potency. A Thelemic approach to psychic power might be to liken it to the metaphor of the Scarlet Woman.</p>	<p>The TRANSCENDENT FUNCTION is an irrational life process that cannot be planned out or forced. It must be allowed to happen spontaneously in its own way. A Hermetic approach to psychic power might be to liken it to the Sacred Marriage.</p>
<p>What is “the collective unconscious”?</p>	<p>Concept of the collective unconscious is a primary reason why Freud and Jung parted ways.</p> <ul style="list-style-type: none"> ▪ Source of desires ▪ Origin of impulses ▪ Repressed fears ▪ The animal nature <p>Scope of the unconscious is limited to the personal unconscious only.</p>	<ul style="list-style-type: none"> ▪ Intergenerational shared memory ▪ All people share access to this collective, universal source of memory <p>The unconscious consists of the personal unconscious and the collective unconscious.</p>

<p>Personality Theory (or Psyche)</p>	<p>Conflicts between the three components of personality and how they interact with one another is what develops personality.</p> <p>Most of these conflicts are unconscious, i.e., we are not aware of how these three components of yourself interact with one another.</p> <p>Five stages of psychosexual development influence the outcomes of the conflicts occurring through the Id, Ego, and Superego.</p>	<p>Psyche (personality) is the totality of all psychic processes, conscious as well as unconscious, and is a self-regulating system that seeks to maintain a balance between opposing qualities, striving for individuation (i.e., personal growth).</p> <p>Persona is the mask we put on. This is the face we want others to see.</p> <p>Shadow contains unacceptable drives and impulses</p>
<p>Battling the Inner Demon vs. Communion with the Holy Guardian Angel</p>	<p>Freud put a primal, self-interested beast in the psyche.</p> <p>Sublimation is the process by which we transmute (or sublimate) what would otherwise be destructive into an exalted, creative, and constructive pursuit.</p> <p>The Ego reconciles the Id and the Superego by changing the Id's urges and appetites to an aspiration or achievement aligned with the Superego.</p>	<p>Jung put God, or an archetype of the God Image, in the psyche.</p> <p>Individuation is the process by which we actualize the inner god aspect. <i>Note of clarification:</i> This doesn't mean Jung thought we are God; we are aspects of God. This is likened to the Buddhist concept of being born with the Buddha seed. Individuation is about understanding and coming to terms with that innate Buddha seed—it is understanding the facet of the God Image that is your great potential and your great personal power.</p>
<p>What is the purpose of signs and symbols?</p>	<p>To disguise repressed urges, desires, impulses, and/or fears.</p> <p>To negotiate the demands of the Id and Superego, to gratify the Id in a way that is socially acceptable, and to sublimate primal impulses.</p> <p>Signs and symbols help us to cope with that which we've repressed.</p>	<p>To express aspects of the psyche so that inner archetypes can be actualized and the soul (consciousness) can be made whole.</p> <p>To make conscious that which is latent in the unconscious, so that individuation can happen (integrating parts of the self that were repressed, lost, or unknown with the part of the self that <i>is</i> known).</p>

<p><i>Example.</i> Interpreting a vision of the mother figure</p>	<p>Codified repressed memory of the individual's actual mother and the individual's primal urges felt toward the mother figure</p>	<p>Metaphor for the mother archetype and a feminine side of the psyche, revealed to help the individual in the process of self-realization</p>
<p>Notable Theories</p>	<p style="text-align: center;">DEFENSE MECHANISMS</p> <p><i>Tarot Practice Tip:</i> Look for indications of Freudian defense mechanisms in the cards.</p> <ol style="list-style-type: none"> 1. <u>Compensation</u>: Strengthen one positive self-concept to hide or make up for a perceived negative self-concept. 2. <u>Denial</u>: Refusing to face a negative behavior; binding yourself to a delusion. 3. <u>Displacement</u>: Cannot express feelings to actual target, so take it out on a more vulnerable substitute target. 4. <u>Identification</u>: Attachment to a group, social cause, hero, or ideological doctrine you see as positive, so that you can see yourself as equally positive. 5. <u>Introjection</u>: Conform yourself to acceptable standards for social approval. 6. <u>Projection</u>: See your faults in others instead of seeing it in yourself. <i>Ex.</i> Your secret, unconscious yearning to behave in a way that society would deem unvirtuous causes you to lash out vocally and zealously, to accuse those behaving that way of being unvirtuous. 7. <u>Rationalization</u>: Excuse and justify bad behavior. 8. <u>Reaction Formation</u>: Mask a negative self-concept by performing its opposite. 	<p style="text-align: center;">ARCHETYPES</p> <p>“An archetype is an original model of a person, ideal example, or a prototype upon which others are copied, patterned, or emulated; a symbol universally recognized by all. In psychology, an archetype is a model of a person, personality, or behavior.”</p> <p>They tend to be universal. You will find some blueprint or template of that model type in every culture or society.</p> <p>There are certain narrative forms or characters that reside within the collective unconscious, which we all share a connection to. That is why these universal archetypes appear in all of our collected myths. Archetypes are “fundamental human motifs” shared by all people.</p> <p>Archetypes are of behavior, and inherited knowledge. There is a parallel between archetypes and instinct. To understand what these universal archetypes are, study mythologies from all cultures and civilizations.</p> <p>Archetype of the Self is an archetype of the God Image. The individuation process is a journey by the Ego to finding and understanding the Ego's relationship with the archetype of the Self, which is an archetype of the God Image.</p> <p>Carl Jung: “The term ‘archetype’ is not meant to denote an inherited idea, but rather an inherited mode of</p>

	<p>9. <u>Regression</u>: Act much younger to feel better or to shirk from responsibilities. Immaturity as a shield.</p> <p>10. <u>Repression</u>: Putting things into darkness.</p> <p>11. <u>Ritual & Undoing</u>: Use a habit or perform a behavior to mask negative self-concept.</p> <p>12. <u>Sublimation</u>: Divert negative urges into acceptable activities.</p>	<p>functioning, corresponding to the inborn way in which the chick emerges from the egg, the bird builds its nest, a certain kind of wasp stings the motor ganglion of the caterpillar, and eels find their way to the Bermudas. In other words, it is a 'pattern of behavior.'"</p>
<p>Application to the Tarot</p>	<ul style="list-style-type: none"> ▪ Tarot as an integrative tool for understanding the structure of our own personality (whether you're using a Freudian or Jungian model) and for exploring our three levels of awareness. ▪ The tarot is a "safe space" platform for information in the collective unconscious to be revealed to the personal conscious mind. ▪ Something about the signs and symbols on the tarot cards can help us retrieve information from the collective unconscious. 	

What is Depth Psychology?

- Depth psychology is the study of how unconscious processes inform collective societal behavior and culture
- The objective is to dive deeper into the mind, into a realm theorized as the unconscious, and awaken insights and awareness of that which had otherwise been latent within that unconscious part of the mind
- "Depth Psychology" (Tiefenpsychologie) was coined in 1914 by Swiss psychiatrist Eugen Bleuler (1857 – 1939) to cover the psychological study of the unconscious, based on the works of Freud and Jung
- Synthesizes Freud's concept of repressed memories and rejected or denied impulses to surface so that they can be understood, and healing can commence
- The objective of depth psychology is to integrate the revelation of those memories and impulses with the conscious mind and thereby positively transform the personal consciousness
- Approaches to depth psychology are interdisciplinary, i.e., integrating studies on literature, philosophy, mythology, theology, arts, and critical theory, among other fields

- Bleuler’s work was predominantly influenced by Sigmund Freud’s psychoanalytic theory; Carl Jung was at one point an intern employed by and under the guidance of Bleuler
- Later in its development, depth psychology came to integrate Jung’s concept of archetypes as primordial elements of the collective unconscious

Alchemy and Jung’s View of the Psyche

For most of his professional life, Carl Jung dismissed alchemy, but according to his autobiography, in 1926, around the age of 51, upon entering a courtyard, the door behind him mysteriously slammed shut on its own and he heard a voice directing him to explore alchemy and mysticism, which he initiated through study of Taoist alchemy (texts Richard Wilhelm had sent Jung), and from there, classic Latin treatises on the subject.

Jung likened the unconscious and individuation to alchemical processes, and framed psychology in the context of alchemy and the history of mysticism. Jung’s text, *Mysterium coniunctionis* (1955) is considered by many Jungian scholars as his magnum opus.

FOUR GOVERNING PRINCIPLES

Alchemy	Jung’s View of the Psyche
Principle of a <u>unitary process</u> in nature that creates an <u>ultimate substance</u> , the closest to the origins source of all things and matter	Individuation is a <u>unitary process</u> of the self, which is striving toward creating an equilibrium
Principle of a <u>conflict between opposites</u> . State of two contradictory tendencies at duel.	The anima and animus: conflict of gendered opposites held together by the unitary process
Principle of a <u>definite structure</u> in the ultimate components of matter (e.g., atoms, or a final indivisible unit)	Principle of <u>archetypes</u> as the underlying definitive structure for the psyche’s components
[Stoic] principle that there is a <i>pneuma</i> . <u>Pneuma</u> (<i>def.</i>): “Breath of life” that is the alchemical combination of air in motion and fire as warmth, consisting of the human soul (psyche), and that psyche is a fragment of the soul of God	Belief that through projection and creative intuition (consciousness akin to pneuma) one psyche can affect another psyche, and vice versa—there is a collective unconscious, and each personal unconscious is a fragment of that collective unconscious

Tarot vs. Psychology

When we talk about tarot reading with terms from modalities of therapy or counseling, it can be a troublesome conversation, because ethically, a tarot reading by an unlicensed individual in an unregulated field must never be a replacement for a licensed counselor.

But de facto—and this almost can't be helped—it's the people who need to be seeing a therapist or psychologist, who perhaps do not have access to one, who end up seeking out the tarot reader.

You go to a therapist because you want that person to fix you, or at the very least, tell you what's wrong with you. You go to a tarot reader because you want that person to fix your problem, or at the very least, show you the solution to your problem.

	Psychological Counseling	Tarot Reading / Divination
Definition	The interaction between a licensed professional and client to explore any cognitive or behavioral disorders. Information is gathered by the licensed professional and used to further understand the client's problems and work to find a solution.	The interaction between a tarot card reader and querent to reveal information otherwise not readily known or knowable to the querent to either (1) help assure the querent's fears and anxieties or (2) understand and better solve a difficult problem, working to find a solution.
Process	<p>Application of scientifically validated procedures, often through a modality of talk therapy, to help the mind process and solve problems.</p> <p>Psychotherapy is a collaborative treatment program grounded in dialogue.</p> <p>Success of treatment is often predicated on a strong rapport between the professional and the patient/client.</p>	<p>Application of intuitive-feeling processes, often through a modality of talk therapy, to help the mind process and solve problems.</p> <p>At its best, a tarot reading is an unbiased, objective assessment of the querent's situation, and offers a projection or forecast of events to come that can help the querent navigate the future.</p> <p>Success of a tarot reading is often predicated on a strong rapport between the tarot reader and the querent.</p>

<p>Professional Experience Required</p>	<p>In the US, a counselor is required to be licensed, and will have met certain educational, clinical experience, and examination requirements. Credential abbreviations will designate certification or license, e.g., LPC, LPCC, LSW, etc. Note that licensing requirements vary from state to state.</p> <p>There are a few exemptions, such as members of the clergy working in the performance of their religious duties can use the term “counselor,” e.g., “spiritual counselor.”</p> <p><u>Psychiatrist</u>: Medical doctor licensed to diagnose mental health conditions and prescribe medications</p> <p><u>Psychologist</u>: Minimum master’s degree in psychology or related field to a doctorate degree, hands-on training in the field, and licensure from state board.</p> <p><u>Counselor</u>: Tends to be more individualized and focused on problem-solving.</p> <p><u>Therapist</u>: Tends to focus on social interactions and relationships affecting mental health.</p>	<p>Unregulated</p> <ul style="list-style-type: none"> ▪ Empathy and compassion ▪ Life experience ▪ Personal exposure to people of diverse and varied backgrounds ▪ Good listener (you can hear the <i>real</i> question the querent is asking) ▪ Mastery over interpreting signs and symbols as applied to a given situation ▪ Capable of finding the “Path of Light” for the querent ▪ Business operation, basic accounting, and marketing skills ▪ Establishing (and then abiding by) a Code of Ethics that includes conflicts of interest provisions and rules to ensure honesty and integrity <p>In the US, some states still enforce anti-fortunetelling laws that treat tarot as a form of fraud. Tarot is still heavily regulated under consumer protection laws. The First Amendment defense to anti-fortunetelling regulation is still largely unsettled.</p> <p>Many e-commerce platforms discriminate against tarot businesses.</p>
<p>End Goals</p>	<ul style="list-style-type: none"> ▪ Healthy relationships ▪ Personal productivity ▪ Self-awareness of inner strengths and inner weaknesses ▪ Self-actualization or fulfillment of one’s talents ▪ Making peace with the past ▪ Confident and optimistic about the future 	

Professional Practice Tips

- If you are holding yourself out as a tarot reader, avoid using words like “therapy” or “counseling.”
- Make it very clear in your disclaimers that you are not a licensed psychologist and you are not diagnosing or treating.
- Explicitly state that tarot readings should be for entertainment purposes only. (Many jurisdictions in the United States, to this day, still enforce anti-fortunetelling laws that require this type of disclaimer.)

Further Reading (WORKS CITED FOR THIS VIDEO LECTURE)

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