

ARCHETYPAL FOUNDATIONS OF CHARACTER

*Phasic Revolutions in the Themes Underlying
Personality*



A three hour live CE webinar with Dr.
Matthew Bennett, author of *Integrated
Analytical Psychology*

Saturday, October 25, 9 AM to 12 noon

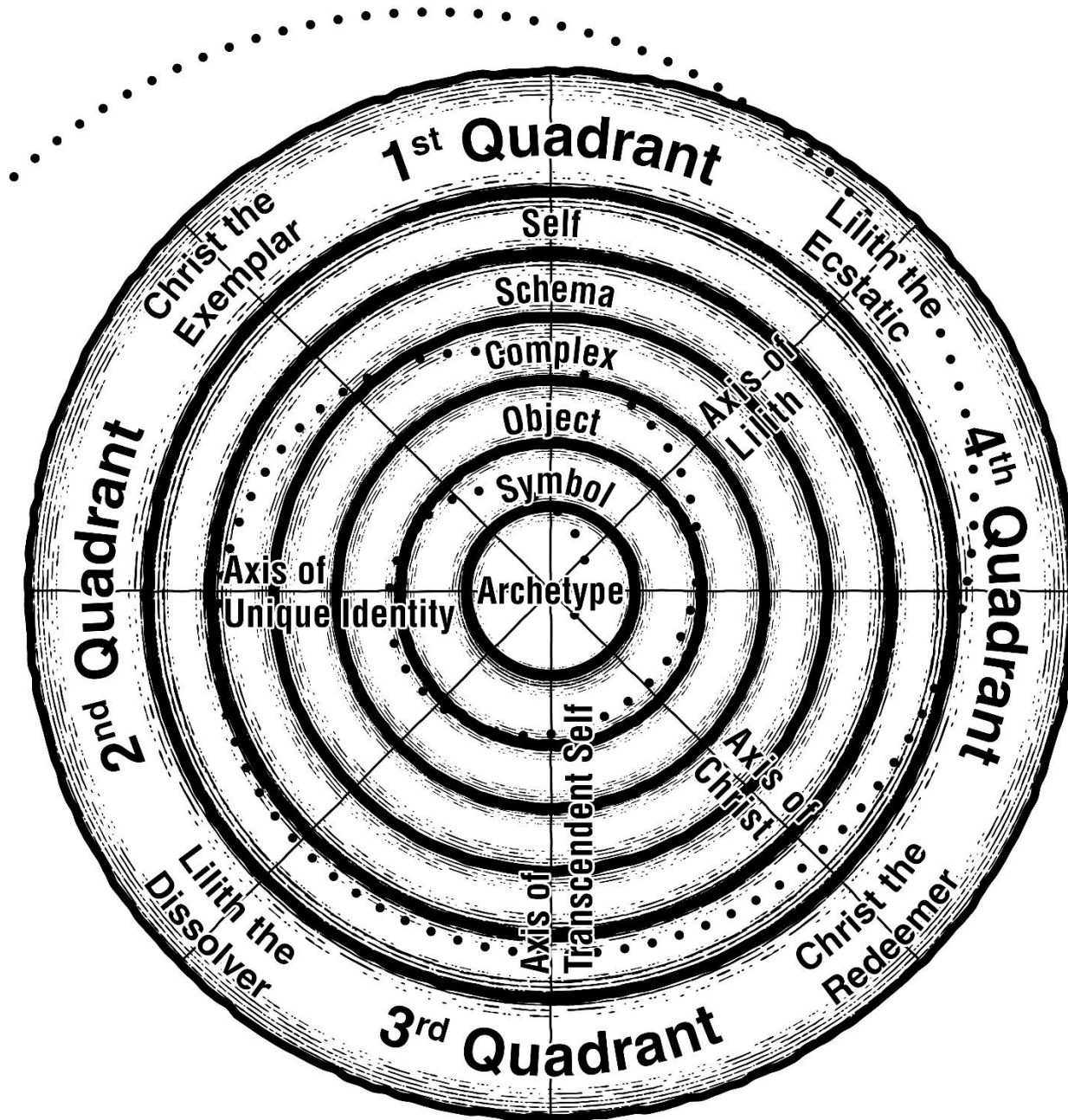


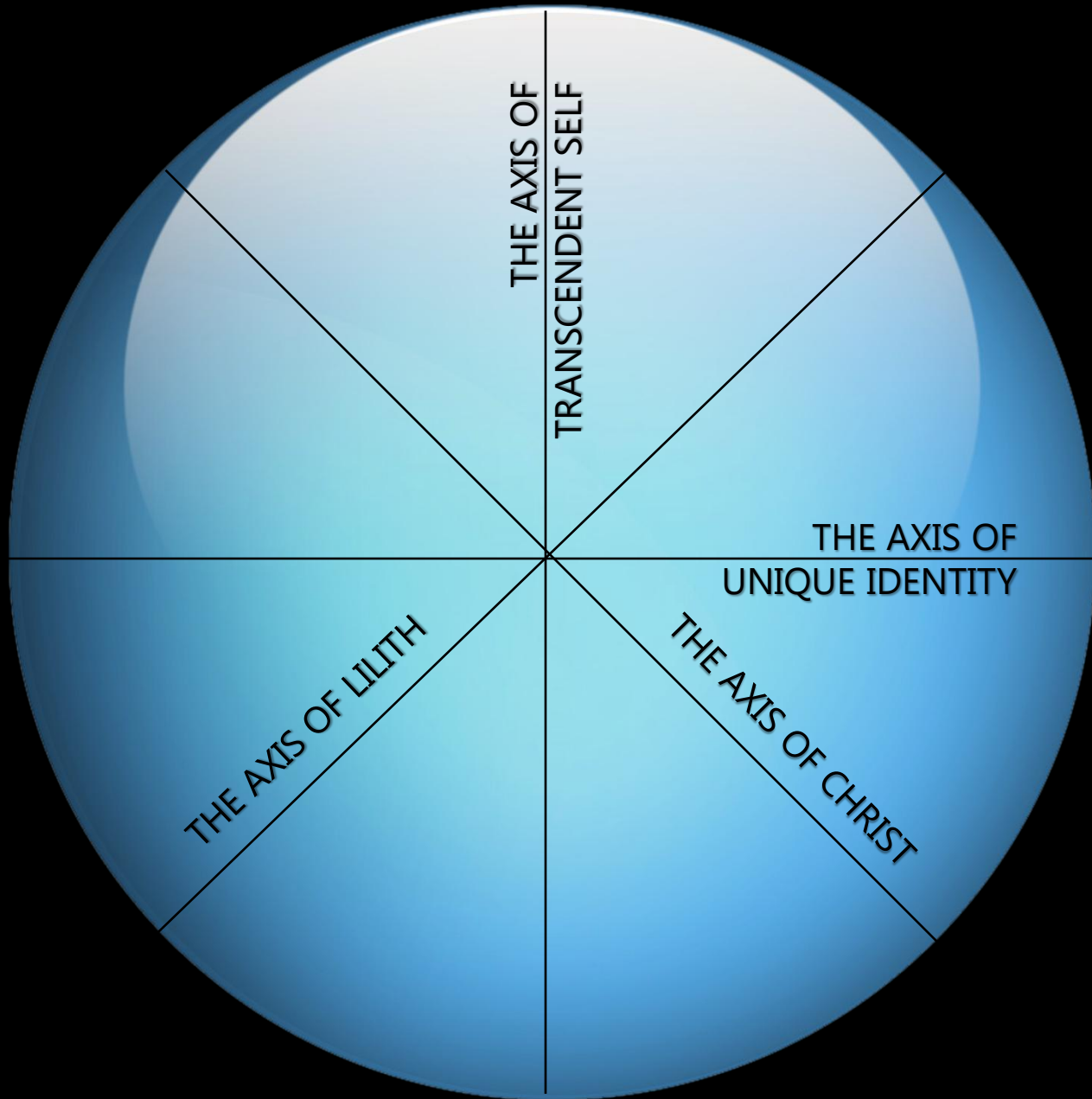
TOWARDS AN INTEGRATED ANALYTICAL PSYCHOLOGY

Return to Freedom and Dignity

Matthew Bennett







Axis of Unique Identity:

Introjection



An energy of self-definition: developing, curating, maintaining, and, where necessary, defending the boundaries of the self (and ultimately, multiple selves)

Resembles Jung's process of individuation

Recalls the Freudian "self-preservative" functions as opposed to libidinal functions

In Freudian language, narcissistic object choice vs anaclitic object choice: libidinal energy is sucked back inwards and cathected to the ego, rather than leading outwards into a relationship with the object. The identity of the object is eclipsed by the needs of the ego-self

Klein (1940) elaborated on Ferenczi's (1994) conceptualization of introjection as a tendency to internalize qualities of external objects (the thematic opposite of projection)

Aspects of the object are transferred into the self rather than placed outside into external objects (projection).

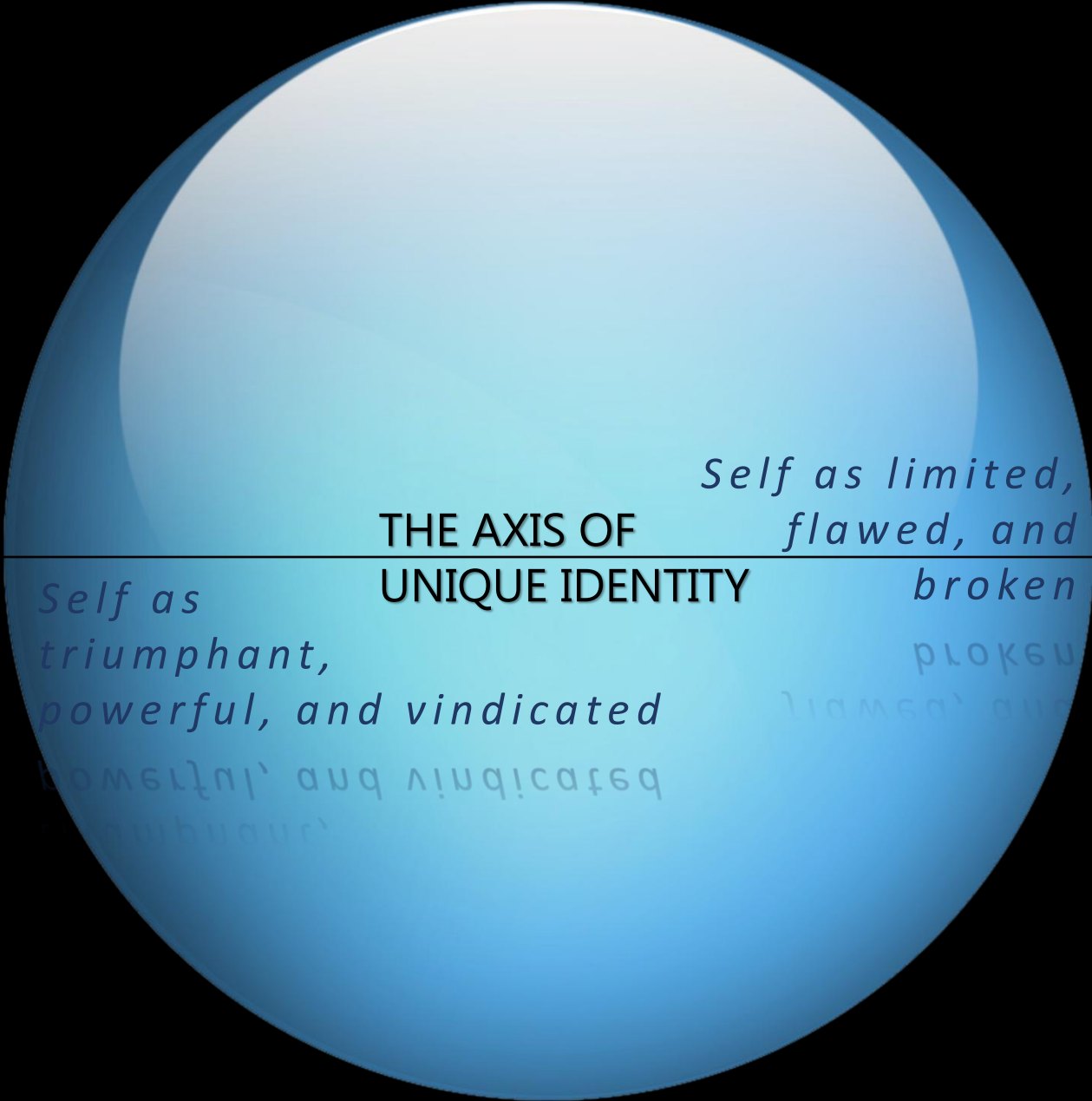
INTROJECTION

Blatt's (1974) "Introjective vs anaclitic personality structures" defines introjection in terms of self-definition, autonomy, and personal standards: self-definition vs self-in-relationship.

This is similar to Aaron Beck's sociotropy vs autonomy (Bieling et al., 2000).

When depression shows up primarily in introjective ways, the clinical picture is characterized by more "cognitive" indicators such as loss of interest and concentration difficulty, as well as self-criticism, self-attributions of worthlessness and dislike, and themes of defeat and failure (Marfoli et al., 2021).

The PDM (Lingiardi & McWilliams, 2017) adopts the introjective vs anaclitic as dynamic polar dimensions across personality styles



THE AXIS OF
UNIQUE IDENTITY

*Self as
triumphant,
powerful, and vindicated*

*Self as limited,
flawed, and
broken*

A self-preservative (introjective) organizing system

Axis of Transcendent Self:

Anaclisis



In his *Three Essays on Sexuality*, Freud (1905) sets up a dichotomy between the essential integrity and sovereignty of the self (self-preservative functions) and the need to enter into a relationship with an object that can satisfy needs (libidinal functions).

At first, in this early Freudian model, libidinal needs occur in the context of self-preservation, but later become implicit motivations on their own. Freud used the German word *Anlehnung* (translated into anaclisis)

Sidney Blatt and colleagues (2001) revised anaclisis as a personality dimension which alternates with introjection as a thematic organizer.

Axis of Transcendent Self: Anaclisis / Aphanisis

Freud's original conceptualization emphasizes anaclisis as a matter of survival of the self (particularly true in attachment)

Anaclitic (or sociotropic) personalities therefore are organized around a merger-hungry need for loving and protective affiliation from others and respond to the lack of availability of such affiliation with abandonment anxiety.

Anaclisis signifies the primal affective motion of the self seeking safety and love through the Other. It is the "southern" pole of the Axis of Transcendent Self, associated with the Third Quadrant's Dionysian yearning for fusion and embodied relatedness.

At the "northern" pole, the same axis expresses its opposite: **aphanisis**, the disappearance of the self under the gaze of the Other, as in the schizoid's withdrawal into internal authenticity





Axis of Transcendent Self: Anaclisis / Aphanisis

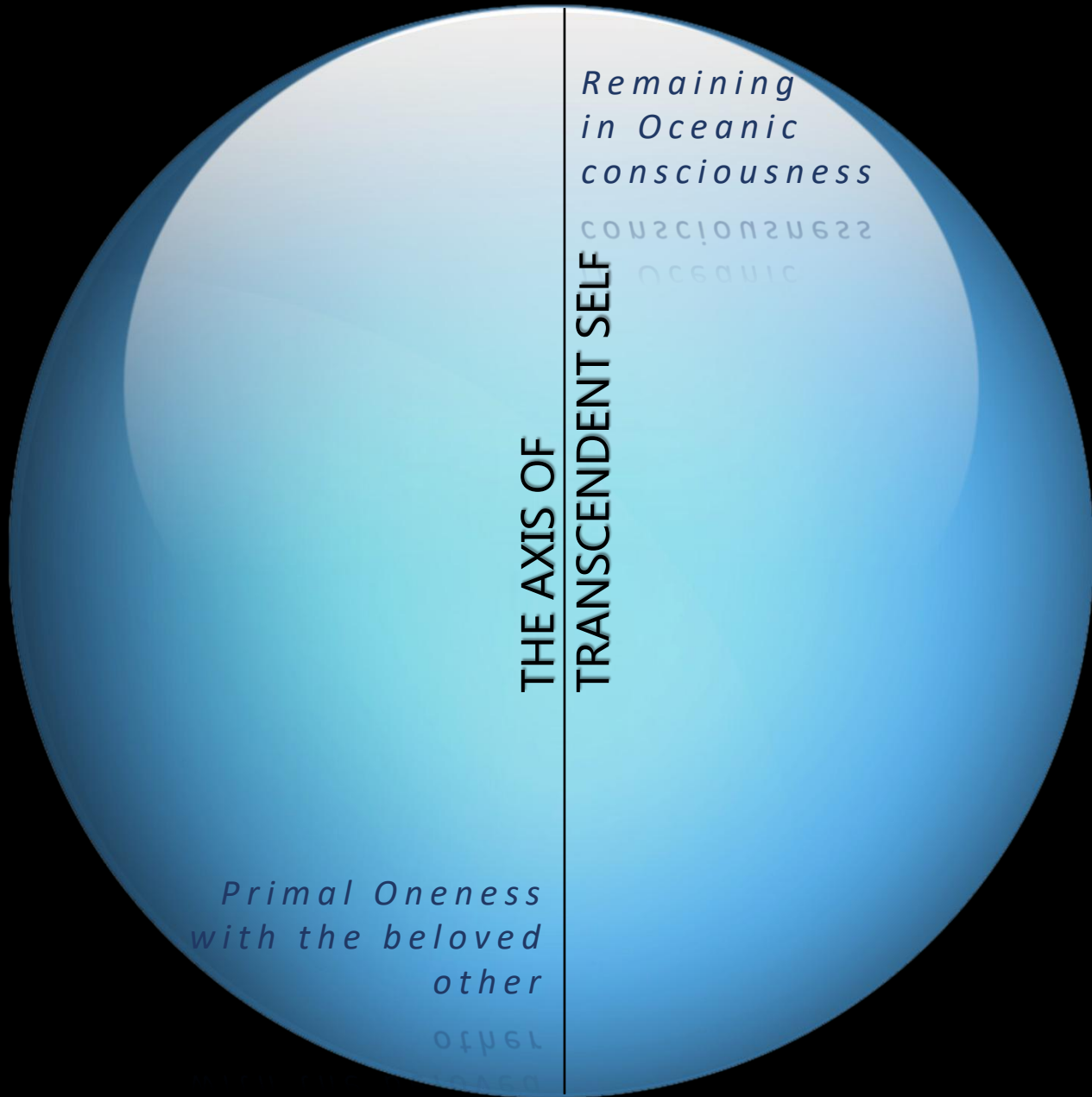
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Sartre, In Being and Nothingness: "The Look"



An affiliative (anaclitic) organizing system

LILITH

The Bible mentions Lilith once in Isaiah 34:14, which describes her as a dweller in desolate places: "There too Lilith shall repose, and find a place to rest"

Lilith plays a large role in the Zohar (around 1200 AD), a foundational text for the Kabbalah. She is identified as the first wife of Adam and is mentioned by name in 27 separate passages and by unnamed reference in a further 29, for a total of 56 references.

Orthodox Jewish doctrine generally considers Lilith to be an evil influence.



Lilith (1887) by John Collier



The Dead Sea Scrolls contain one clear reference to Lilith in *Songs of the Sage* (4Q510–511) fragment 1:

And I, the Instructor, proclaim His glorious splendour so as to frighten and to terrify all the spirits of the destroying angels, spirits of the bastards, demons, Lilith, howlers, and [desert dwellers] ... and those which fall upon men without warning to lead them astray from a spirit of understanding...

Queen of the Night relief is a Mesopotamian plaque of the old Old-Babylonian period, depicting a winged, nude, goddess-like figure with bird's talons, flanked by owls, and perched upon two lions....identified as Lilith by some scholars.

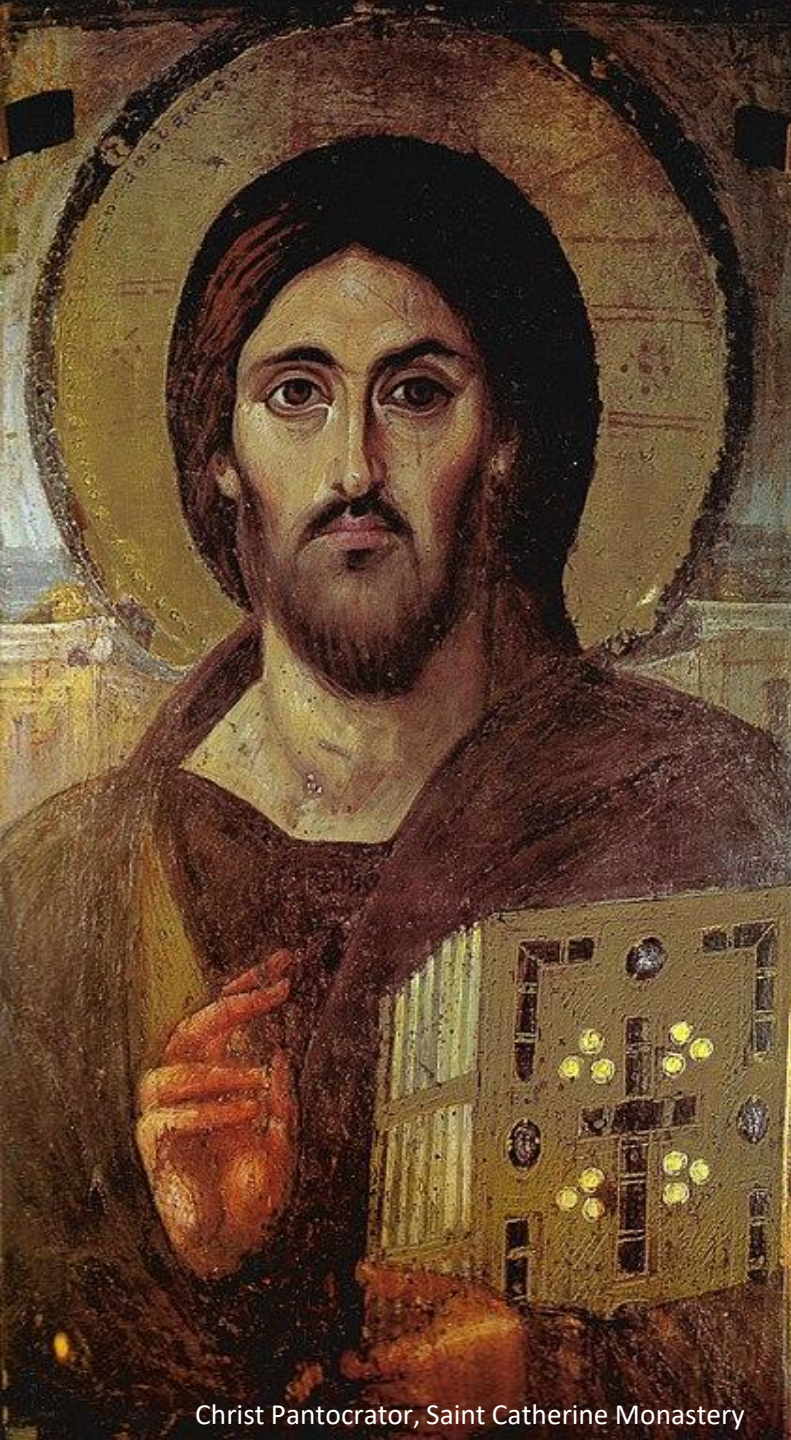
*"I will dissolve that
which does not bear
my energy."*

Lilith the Ecstatic

THE AXIS OF LILITH

Alchemical
Solve

Lilith the Dissolver



Christ Pantocrator, Saint Catherine Monastery

THE JUNGIAN CHRIST

Christ is an archetype of selfhood

Christ's suffering represents the suffering that the ego experiences during individuation

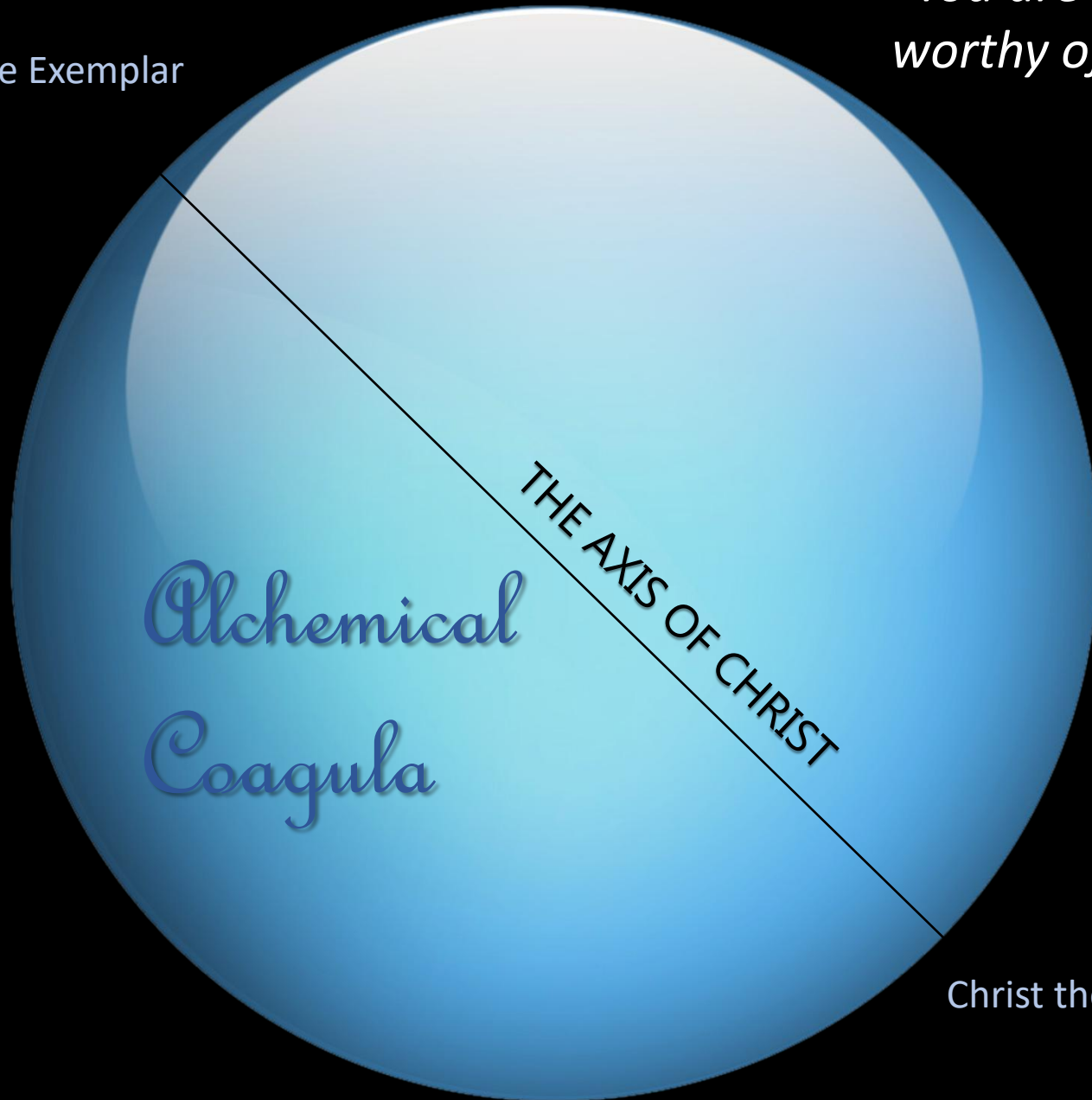
The Christ archetype represents facing challenges with courage and grace, forgive themselves and others, and find meaning in suffering

Jesus was not a symbol of totality because he lacked evil and sin: "Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged."
(Psychology and Alchemy, p. 11).

Jung believed that the Church's teaching that Christ died to redeem sins was a misleading rationalization for an otherwise inexplicable act of cruelty

*"You are uniquely
worthy of salvation"*

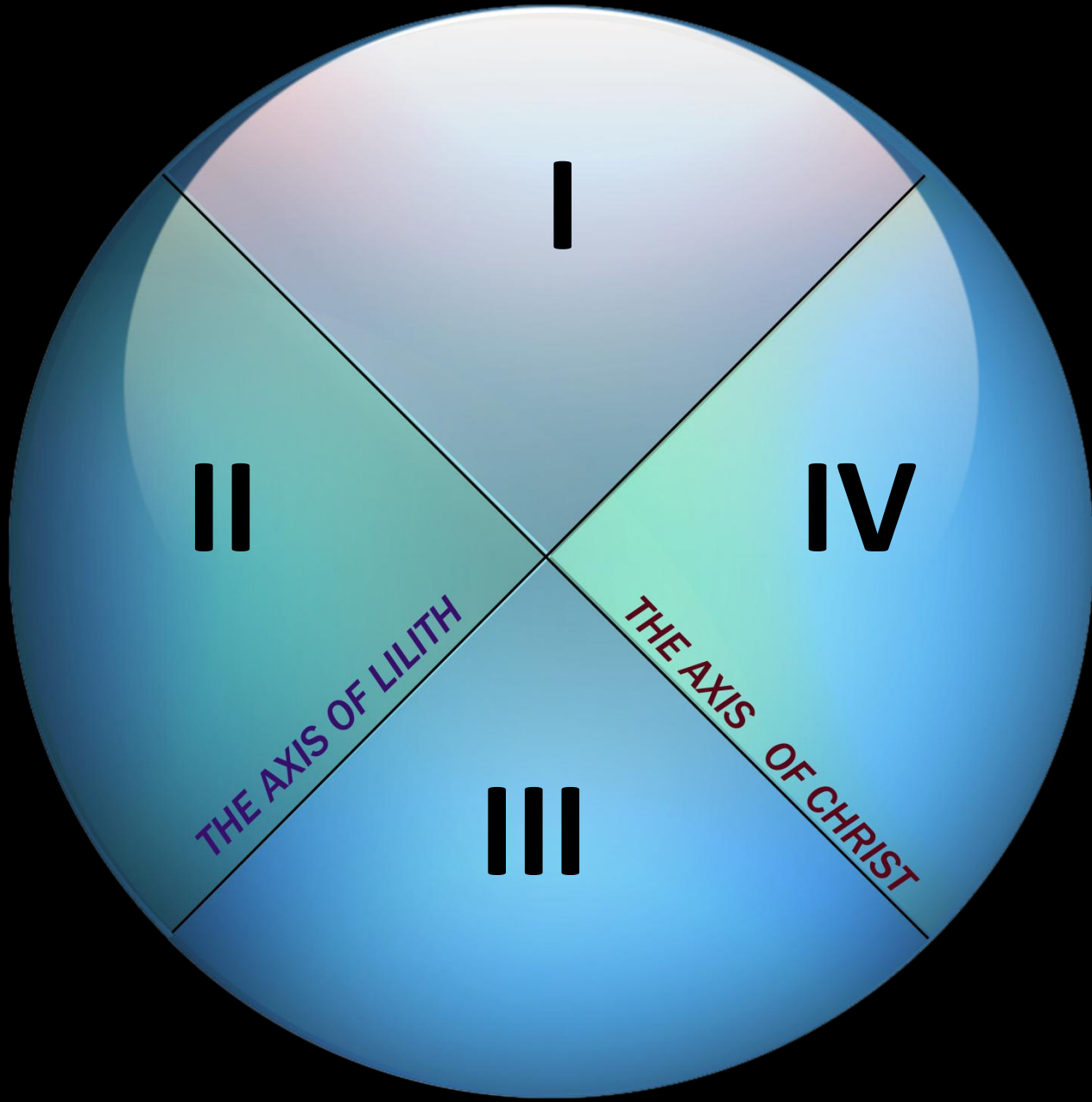
Christ the Exemplar



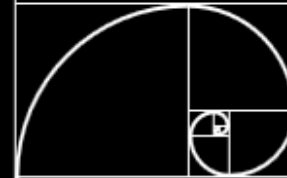
*Alchemical
Coagula*

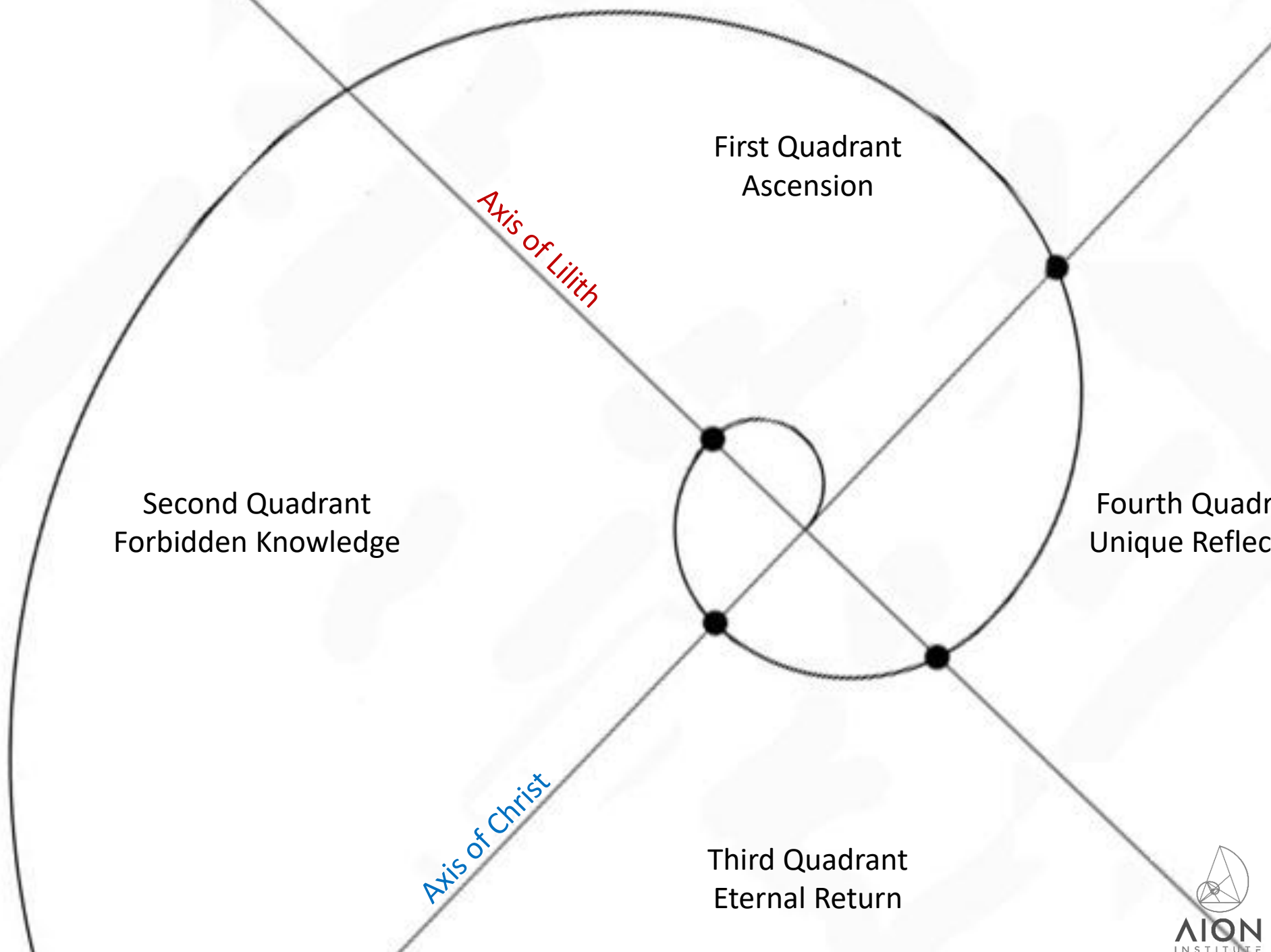
THE AXIS OF CHRIST

Christ the Redeemer



**The Golden
Spiral
(Fibonacci
spiral)**





First Quadrant
Ascension

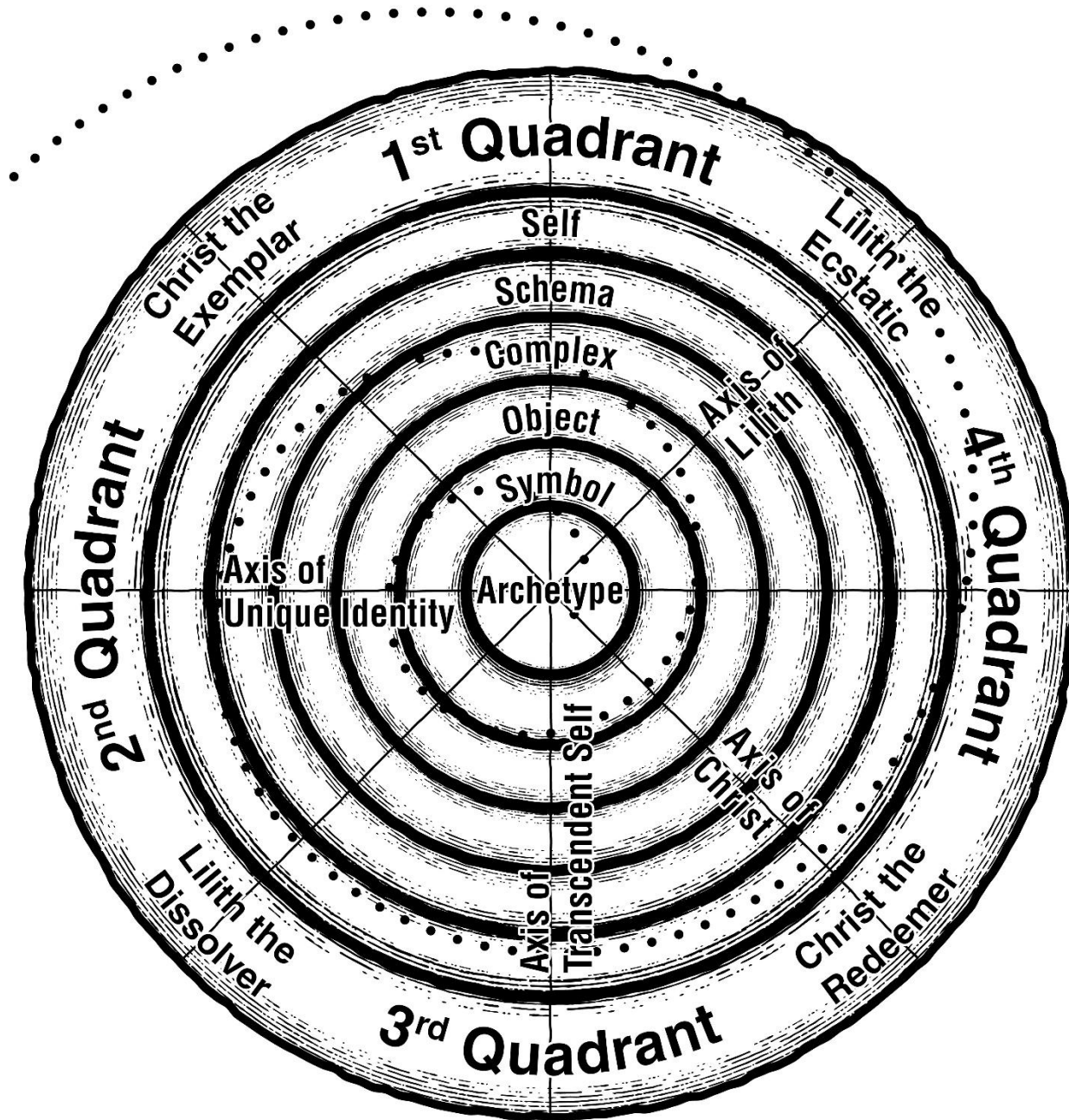
Axis of Lilith

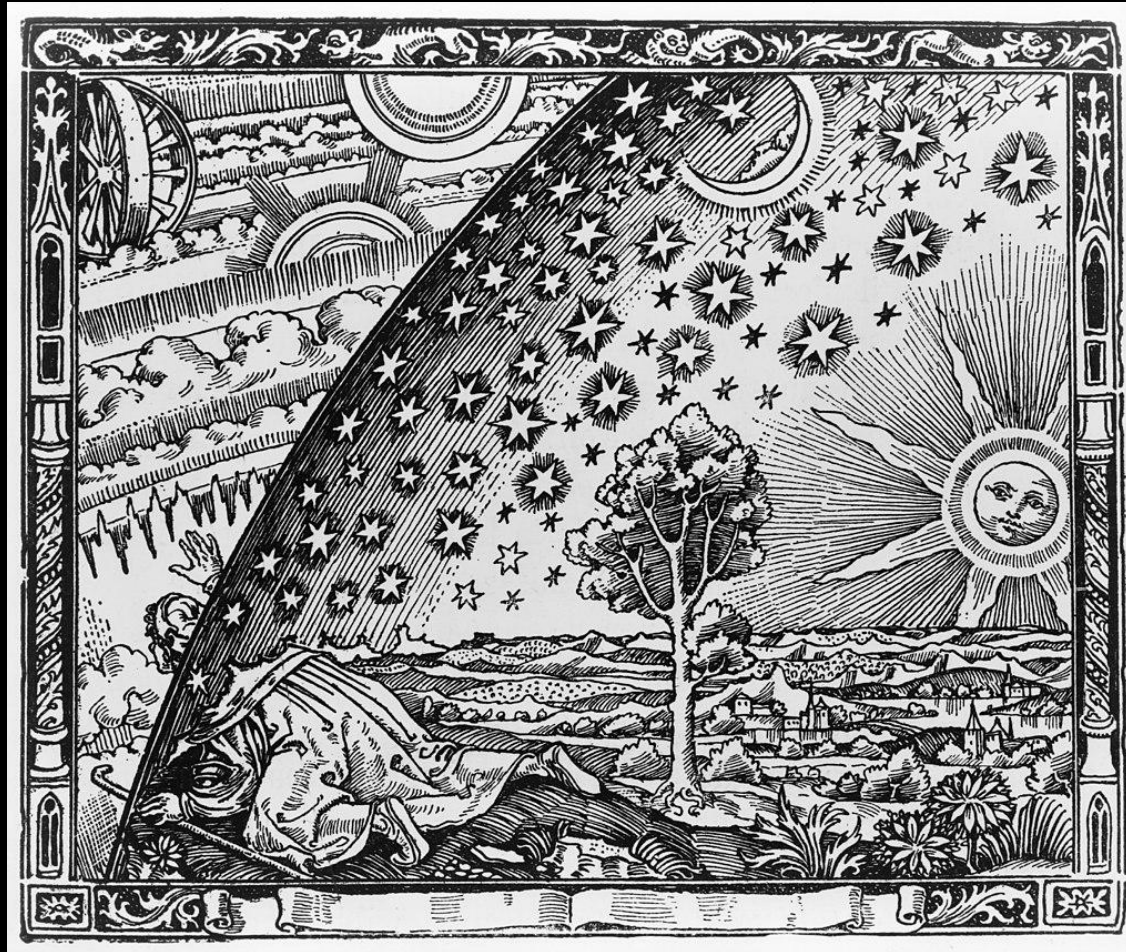
Second Quadrant
Forbidden Knowledge

Fourth Quadrant
Unique Reflect

Axis of Christ

Third Quadrant
Eternal Return





1st Quadrant: The Perceptive



In the Tao Te Ching (Chan, 2015), we read:

Tao produced the One. / The One produced the two. / The two produced the three. / And the three produced the ten thousand things. (p. 176).

Bennett, M. (2025). Integrated Analytical Psychology: Return to Freedom and Dignity. Routledge. (p. 143)

Within a Jewish mystical tradition, the angel Lailah presses a finger to the upper lip of a newborn baby (creating, by the way, the philtrum) to induce forgetfulness of the child's prior existence:

When at last the time arrives for his entrance into the world, the angel comes to him and says: "At a certain hour your time will come to enter the light of the world." He pleads with the angel, saying: "Why do you wish me to go out into the light of the world?" The angel replies: "You know, my son, that you were formed against your will; against your will you will be born; against your will you will die...". Thereupon he went out into the light of the world, though against his will. Upon going out the infant forgot everything he had witnessed and everything he knew. Why does the child cry out on leaving his mother's womb? Because the place wherein he had been at rest and at ease was irretrievable and because of the condition of the world into which he must enter.

(Berman, 1996, Pekudei 3)

The First Quadrant Personality

The First Quadrant represents liminal space and the origin point of the psyche. The idea of falling into a dream captures something essential about the First Quadrant: emergence from the archetypal singularity, leading to manifestation and embodiment into the world, not necessarily as a triumphant developmental achievement, but as a frightening or disorienting experience. The Bardo Thodol, or Tibetan Book of the Dead, describes a liminal state known as the Sidpa Bardo in which the consciousness of a dead person manifesting in a “radiant body” experiences a hallucinatory trip to the Six Realms of Existence in preparation for rebirth into the world. The “veil” between this world and others is thin within the compass of the First Quadrant, resulting in a dreamy and otherworldly archetypal quality. The First Quadrant personality, therefore, stands at the very boundaries of this world. The psyche emerges into the material plane of existence through that gate, uncertain and ambivalent. The world is experienced as harrowing and intrusive, and the first psychological task becomes the nascent integrity of the emerging self.

Bennett, M. (2025). Integrated Analytical Psychology: Return

The Primal Split

The First Quadrant is the wellspring of human life and the origin story of the individual psyche. The organizing archetypal foundation for the First Quadrant is Ascension...not ascension up and out of this human world, but up *into* it. The instinctive imperative of the First Quadrant is emergence from the pleromic no-thing that precedes existence into the world of people, places, and things.

The First Quadrant represents a commitment to *this world* and an expanding array of demands to *become*. This emergence is the first task of the developing psyche and is betokened by actual physical birth from the mother's womb. Grotstein (1981) depicted the psychological experience of separation from the mother as the "primal split," the first of many branching paths that navigate object relations and the development of a sense of self, from the first experiences of attachment into adult identity.

Bennett, M. (2025). *Integrated Analytical Psychology: Return to Freedom and Dignity*. Routledge. (p. 144)

Schizoid Demoralization

Nancy McWilliams (2011) notes that schizoid people “may take the pursuit of authenticity to such extreme lengths that their isolation and demoralization are virtually guaranteed” (p. 205).



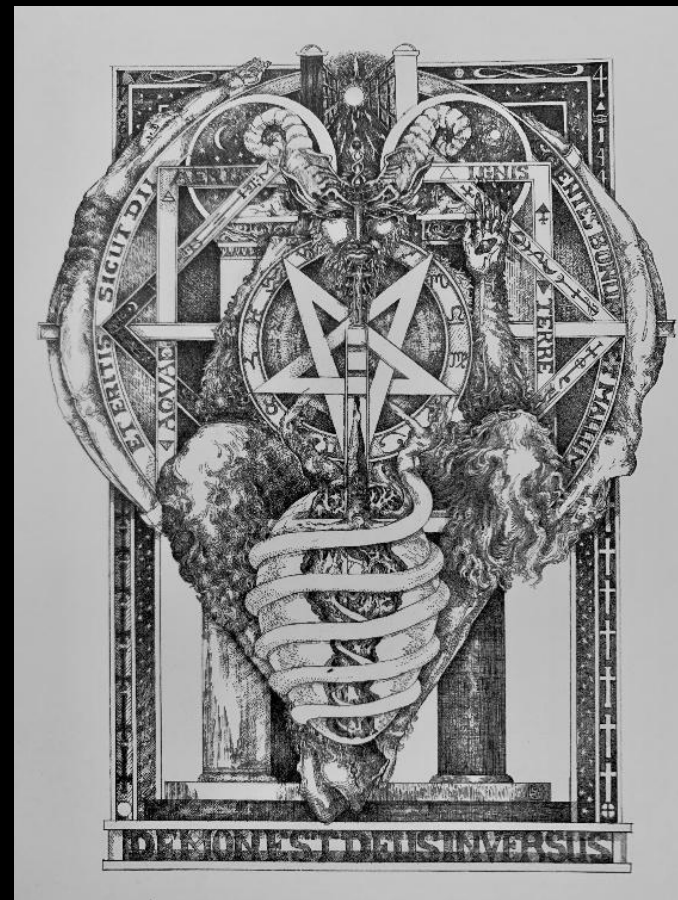


2nd Quadrant: The Imperial

As Leigh McCloskey (2003) puts it, in describing his illustration of the Devil, the 15th key in the Tarot Arcana:

A man and a woman are each bound on the outer wheel. The Latin words “Et eritis Sicut Dii, Scientes Bonum et Mallum” which mean “Ye shall be as gods knowing good and evil” are also inscribed here. These words call to mind one of the important lessons of this archetype. The Devil signifies both the tempter and the redeemer, generating good and evil. These seeming opposites are part of the necessary lessons in discrimination that man must experience to appreciate fully the polarity involved in all thought, choice, and action. Without contrasting evil or resistance, there would be no struggle. This contrast keeps the desire of the intellect, which is to structure, from ever truly holding sway over the much more universal impulse towards the creative. The creative qualities of consciousness are unpredictable and therefore the intellect distrusts and desires to control these qualities. It is this struggle which disallows stasis, the conflict being a necessary catalyst for change and continual evolution.

(pp. 191–192)





The Second Quadrant Archetype

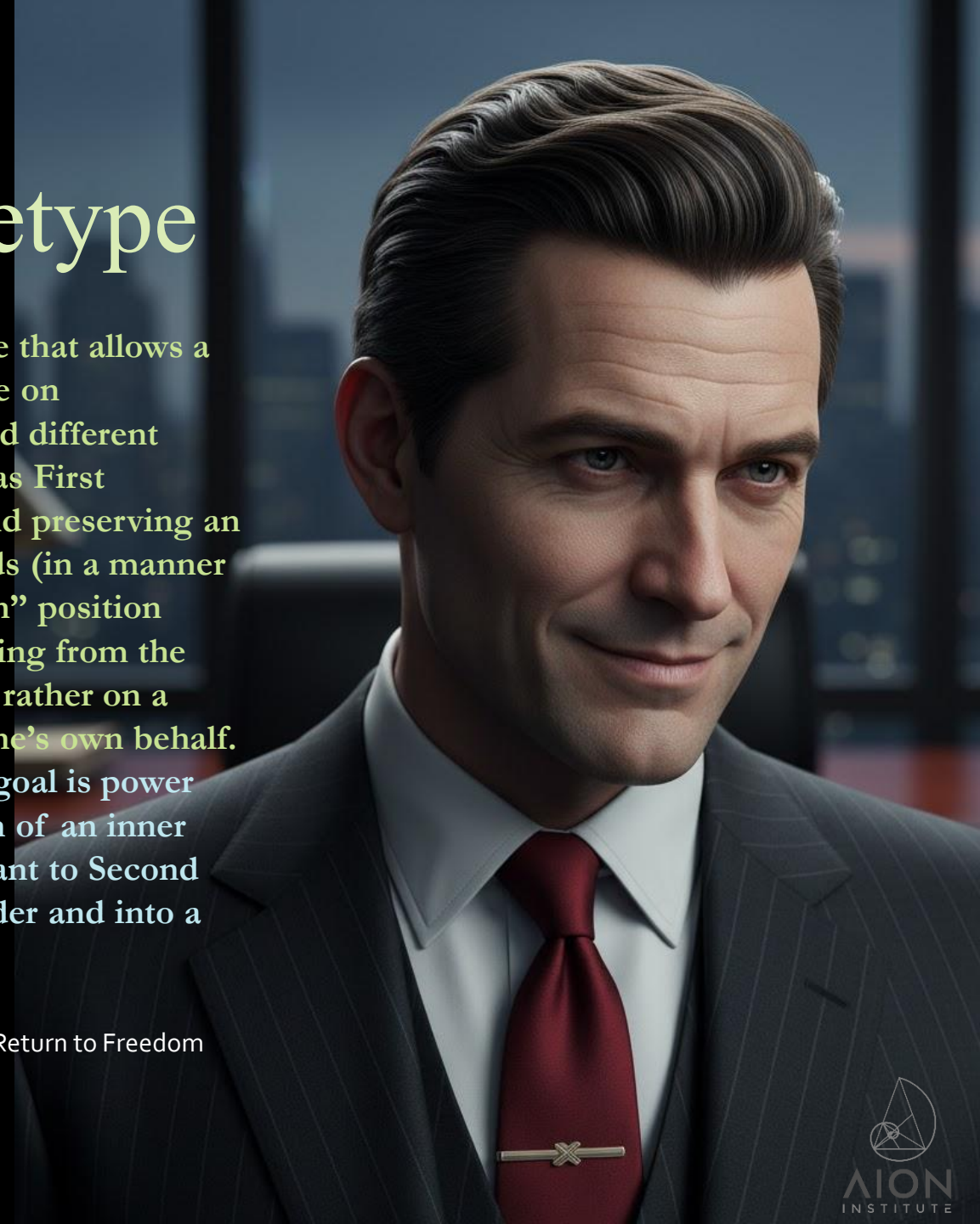
The psychological ingredients necessary to navigating the second quadrant include a capacity to faithfully represent the self in the interpersonal world. Second quadrant personalities are not troubled by doubts or internal conflicts (at least consciously) but celebrate their own realities in an elementally pure and forceful way. The second quadrant personality has claimed a patch of territory, staked out the boundary lines, and is fully prepared to defend those boundaries against encroachment.

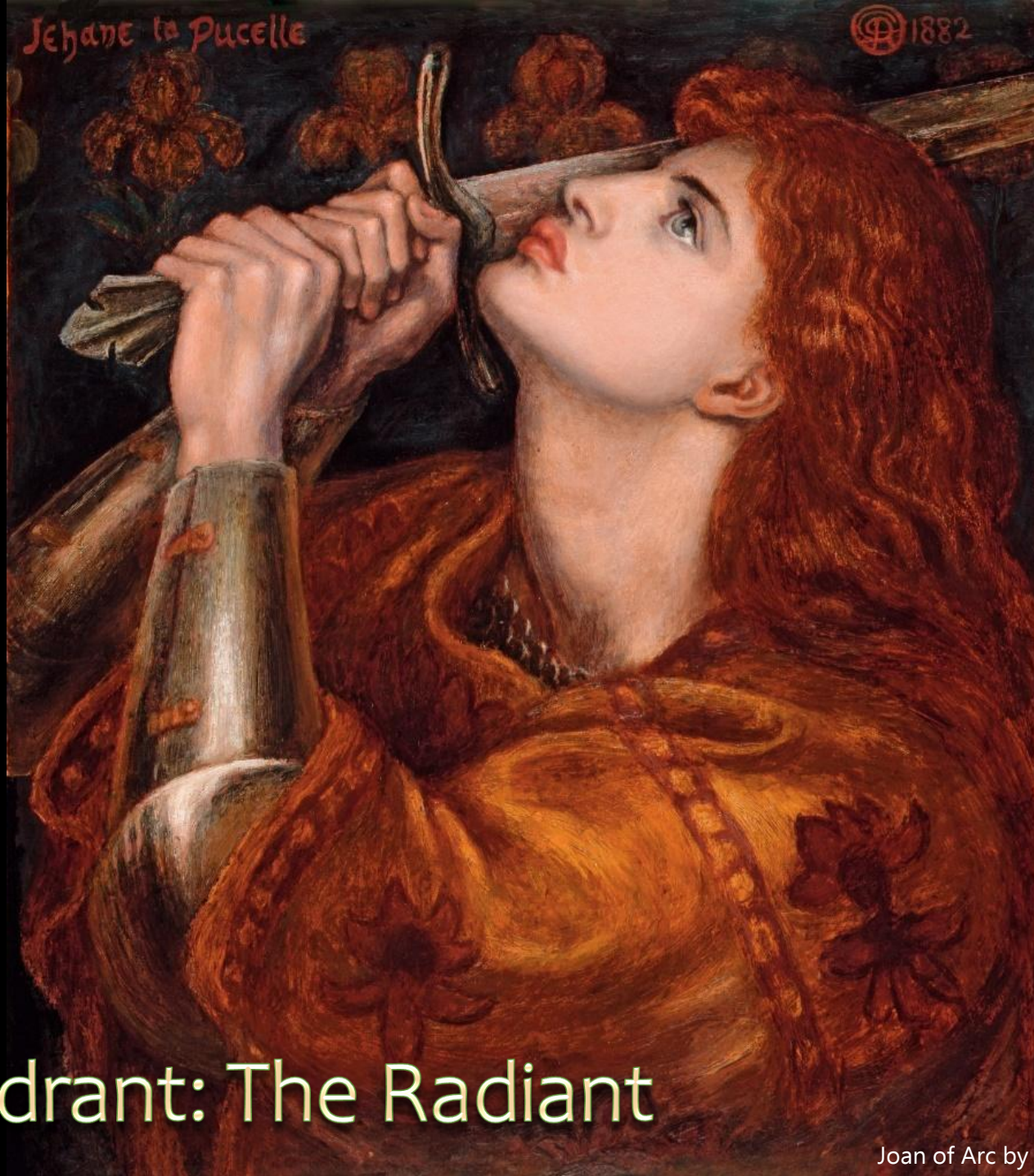
Bennett, M. (2025). *Integrated Analytical Psychology: Return to Freedom and Dignity*. Routledge. (p. 157)

The Second Quadrant Archetype

It is this psychological energy signature that allows a sense of what is “mine.” This insistence on maintaining a pattern is both similar and different from First Quadrant conditions. Whereas First Quadrant patterning is organized around preserving an authenticity against the world’s demands (in a manner that often places the self in a “one down” position relative to more powerful forces emanating from the outside), the Second Quadrant is based rather on a primary motivation to exert power on one’s own behalf. In other words, the Second Quadrant’s goal is power for its own sake rather than preservation of an inner vision. The transition from First Quadrant to Second involves moving out of a state of wonder and into a state of opposition.

Bennett, M. (2025). *Integrated Analytical Psychology: Return to Freedom and Dignity*. Routledge. (p. 157)





Jehane la Pucelle

D 1882

3rd Quadrant: The Radiant



Joan of Arc by Dante Rossetti (1882)

The Third Quadrant

Lilith herself, the Dark Madonna, is a hidden figure and the guardian in a sense of the borders of the Third Quadrant... Lilith is a representative of androgynous energies of consciousness that are primarily archetypally feminine, flowing, interconnected, spherical, both creating and dissolving. Anticipating the transition from the Third to the Fourth, she births out of herself the masculine, the right angle, the geometrizer (McCloskey, 2001), and thus she is the dark feminine root system, the dark matter, and pure energy of consciousness. The Lilith archetype is a potent cosmic force, and the complex telos that motivates the patriarchy has been attempting to control her and dilute her for most of human history, certainly since humanity transcended the gods and abandoned the natural world. Lilith represents primal life vitality, the ferocious feminine; she is the lioness at the heart of the “masculine” energies emerging in woman and inversely she is the powerful feminine energies emerging in man, as he attempts to become worthy of her, desiring again to be noble (for nobility was surrendered to the pursuit of power in the Second Quadrant). She is the yin in the yang and the yang in the yin. She is again the great serpent, who like Tiamat sunders herself to create the above and the below.

Bennett, M. (2025).



The Third Quadrant

Lilith establishes Eve, the Mother of Generation, as wise and yet innocent of her true energies, and innocent of her origin. This wisdom comes from primal intimacy rather than knowledge, memory, or control. The Third Quadrant therefore represents an archetypal inversion, and the Radiant personality remains innocent of her origin (and therefore sometimes lacking in the discernment of self-advocacy) due to the renouncement of power, lineage, and judgment, which characterizes the Second Quadrant.

Bennett, M. (2025).



The Third Quadrant

Therefore Eve, representing every woman, learned through pain and abandonment (the betrayal of the Second Quadrant) to trust her inner feline senses (intuition rather than knowledge) since they were outwardly denied and so often deceived and defiled. Therefore, the Radiant personality will forever fear exploitation, capture, and abuse and will exhibit an orthogonal anger (usually inverted and underground but sometimes emerging volcanically) at abusive masculine power and control.

- Bennett, M. (2025).



4th Quadrant: The Penitent

The Fourth Quadrant

We continue the spiral journey rounding into the Fourth Quadrant by bending back into the direction of the introjective, the self-bound. Because of the mathematics of the spiral progression, we have now encountered all four of the quadrants and we are also further from Source (the yonic gate into the First Quadrant) than ever. Evolving out from the arms of Sophia, the psyche has rotated out of plumb with the axis of love, and no longer contemplates Ascension and Origin. And what a long journey it has been...arising out of origin, cloaking itself in the dynamic of resistance, and seeking a power that ultimately failed. The Axis of Lilith required a fundamental renouncement of that power and a return to love, connection, and homeland.

But now, the psyche has experienced the limits of even love. The instinct for being perfectly loved, perfectly held, now rings hollow as an impossible ideal. The subjective experience of entering the fourth quadrant is loss, and failure of the fantasy that rescue is just around the corner, a hero away. Home is no longer a place that can be returned to, someday. The distances are too far, the mounting losses too great. The cavalry is not coming. You are now stuck deep behind the enemy lines of the world, the locals are hostile, and no reinforcements are available. Your only recourse is to hold your position the best you can.

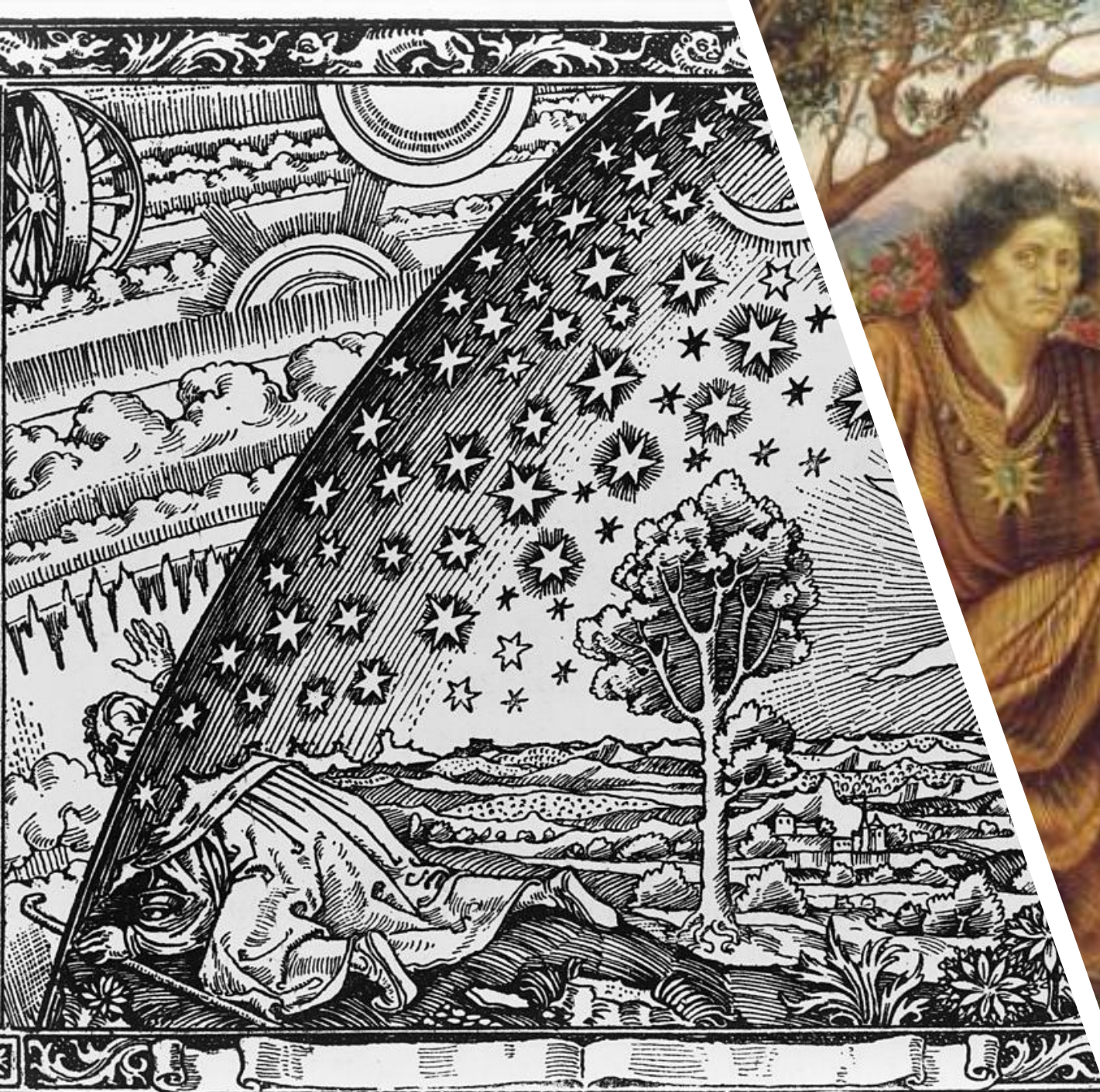
The Fourth Quadrant

The Penitent psyche realizes that homecoming cannot be absolute, not least because it denies the original yearning for ascension. In fact, in this quadrant, both Ascension and Return seem like fairy tales because neither are perceived to have “worked.” The psyche has not yet completed an entire circuit of the spiral, and so only feels that it has been “going in circles.” The romanticism of romantic love and the allure of sexual love ring hollow as failed strategies. The journey of Ascension proved to be not a moment of glory but a path that ever winds and climbs. The will to power has proved a disastrous separation from beloved others. And yet it was never possible to simply melt back into the arms of the beloved because there is no rescue from without, and melting into a beloved other has been revealed as a terrible loss of self.





Transitions











The spiral passage represents archetypal probability fields constellating holographically through progressively conscious harmonics of mental representation (metonymy), elaborated through the rotational energy of progressive thematic representation (metaphor)

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