

Study on the "Enantiodromia" in Analytical Psychology*

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Abstract—Enantiodromia is one of the most important philosophical theories in analytical psychology. It is the cornerstone of the principle of unconscious compensation. From the enantiodromia theory of Heraclitus to the dualism and then to the Eastern philosophy represented by China and India, it forms enantiodromia in analytical psychology. The ability to understand the enantiodromia is very important for the correct understanding of archetypes, psychological types, alchemy ideas, positive imaginations and other important theories and concepts of analytical psychology.

Keywords—analytical psychology; enantiodromia; foundation

I. INTRODUCTION

When people learn Carl Gustav Jung's analytical psychology, people often see the enantiodromia, the principle of enantiodromia, and the law of enantiodromia. No matter in the unconscious description, the narrative of psychological typology, or in the alchemy ideas and the sandbox game therapy, the enantiodromia is also visible. Sometimes, people also confuse the concepts of opposition, opposites, enantiodromia, unity of opposites, integration of opposites, and transformation. People faintly feel that there is such a confrontation, but they feel that it is impossible to figure out what the enantiodromia is. The author attempts to make a shallow trace and conceptual analysis of the "enantiodromia".

II. THE PHILOSOPHICAL TRACEABILITY OF "ENANTIODROMIA" IN ANALYTICAL PSYCHOLOGY

A. Heraclitus's Idea of the Unity of Opposites

The ancient Greek philosopher Heraclitus described the

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world with naive materialism and naive dialectics, insisting that the world is materialistic, fluid and united in opposites. He became the founder of dialectics. The most outstanding contribution in dialectics is that he put forward the thought of unity of opposites. He cited many opposite phenomena, such as, life and death, clear-head and dream, day and night, winter and summer, good and bad, kind and evil, and so on. He said: Without injustice, people don't know the name of justice [1]. "Nature also pursues opposite things. It uses opposite things to create harmony, not uses the same thing, such as matching males with females instead of matching females with females. It combines the opposite thing to create coordination, rather than the consistent things. ... It integrates different trebles and basses, long and short sounds, resulting in a harmonious tune." [2]. It is concluded that the opposite parties are mutually dependent, interdependent and interrelated. Heraclitus also believes that the two parties are mutually transformed. "The cold can changes to the heat and the hot can change to the cold. The wet can change to the dry, and the dry can change to the wet." [2] It can be asserted from the above that Heraclitus has consciously and unconsciously involved two aspects of the unity of opposites: the opposites are connected and transformed. [3] As Jung believes, if people think about the enantiodromia in the context of monism, human beings easily fall into the trap of uncertainty and fear caused by the factors generated by the counteracting the principle of monism unconsciously. In Jung's view, the enantiodromia under the context of monism and dualism becomes one of the essential differences between psychoanalysis and mental analysis of Freud.

B. Dualistic Thinking

The dualism thinking is opposite to the monism theory. The modern philosopher Descartes believes that the origin of the world is the two entities of consciousness and material. He tries to reconcile the philosophical viewpoints of materialism and idealism, and advocates the philosophical doctrine that the world is spiritual and material.

After Descartes, Leibniz and his school also have their special dualism theory. They divide the world into reality and possibility, but our world is the best of all possible worlds.

The dualism of modern German philosopher Kant believes that what people can only know is the phenomenon, that is, the experience and the things that may be experienced, and the object or the body is unknown.

This comprehensive dualism theory makes analytical psychology independent from the psychoanalysis of "sexuality", and the spiritual essence can be presented in addition to sex in the subconscious. Therefore, the positive and opposite sides of subconscious, that is, the subconscious contains pairs of opposites that can be described and experienced in a phenomenon.

C. The Phenomenology of Spirit

In addition to the philosophical views of dualism theory, Jung also learned and borrowed the philosophical speculation and the accumulation of a large number of predecessors' philosophical theories. Hegel began to write "The Phenomenology of Spirit" in 1805, and published it in March 1807. In this masterpiece, an epoch-making history of human consciousness is provided. As a microcosm of the stages of human consciousness development, "The Phenomenology of Spirit" profoundly reveals the historical dialectics of human individual development and human social development. On the basis of objective idealism, he summarized the scientific achievements at that time and further profoundly discussed the idea of the transformation of opposites.

Jung recognized to benefit from many early thinkers, including Goethe, Kant, Schopenhauer, Carus, Hartmann and Nietzsche in the works... Also, he has borrowed from Freud." [4]

D. Oriental Philosophy Represented by China and India

In the Indian philosophy, it is believed that "it is bigger than the biggest, and smaller than the smallest", which contains the whole and penetrates the whole world. Indian doctrines believe that God is at the highest place and is at the lowest point. No matter how people pursue God, it is the end, also, is the starting point. And the highest and lowest original models dominate us, as well as the up and down.

The ancient Chinese philosopher, Lao Tzu put forward the dialectic insights of enantiodromia, such as "existence between to be or not to be", and "a thing turns into its opposite if pushed too far".

III. THE DEFINITION OF "ENANTIODROMIA" IN ANALYTICAL PSYCHOLOGY

Jung believes that the enantiodromia is a cycle rule of natural life. From the most subtle to the greatest, in his opinion, only one person can avoid the cruel enantiodromia law, he can know that he is independent from the subconscious control. Without such independence, it would excessively rely on an undetectable automated mechanism,

weakening the self-control. The enantiodromia he mentioned emphasizes its universality. It is not a formula, but it is a fact. This fact is not only the development of individual psychology, but also the development of collective psychology. In treatment, overemphasis on the positive side of the things being observed, on the contrary, naturally leads to the worst side of "expecting". Jung's emphasis on the inevitability of the enantiodromia helped him anticipate the spiritual activity. He is convinced that it is very possible to predict and relate to it. Such an attitude is the essence of the enantiodromia. The term that emerges from the application of the unconscious opposite in relation is controlled and expressed by consciousness. If the extreme dominates the consciousness life, at the same time, the opposites as the powerful balance in the mind is established. This will first suppress the presentation of consciousness. At the same time, it will break through the suppression of self-consciousness and the control of consciousness. The enantiodromia law is the basis of Jung's compensation principle [4].

The enantiodromia is associated with severe neurological symptoms, indicating a new life.

People are unable to understand the subconscious construction of the mind. Through the enantiodromia, it does not represent that people want to achieve the kindness under this premise of establishing the badness. And it does not represent that the kindness will lead to the badness [4]. (In other words, the previous one uses the dimension of similar degree, and the latter one should use the dimension of similar content.)

IV. THE ROLE OF ENANTIODROMIA IN ANALYTICAL PSYCHOLOGY

The enantiodromia principle is the basis of compensation principle.

As people all know, Jungian psychologists regard the "compensation principle" as a key concept of psychodynamics, and it is the core of Jung's understanding of how the spirit adapts and develops in the life cycle. Jung said: "the spirit is also a self-regulation system that maintains its own balance, as well as the body. If any process goes too far, it will immediately cause compensation. Without the compensation, there will be neither normal metabolism nor normal spirit. People can regard compensation theory as a rule of spiritual behavior. The absence of one party will result in an overdose of the other party." [5] But it should be noted that subconsciousness and consciousness are not opposite. They may be completely different, and the subconscious can be balanced by itself [6]. The enantiodromia law has laid philosophical foundation for the compensation principle. Without the philosophical basis of the enantiodromia, there is no compensation principle. In the first volume of analytical psychology of Jung's *Anthology*, Jung describes that Elena and himself achieve the compensation principle in the subconsciousness. At the same time, he describes Elena's "mysticism" — the performance of fraud — separating from the seance — working in the famous tailoring studio in the reality — setting up her own studio — being sick, refusing and retreating — death. It is

believed that his life is the most vivid example of the enantiodromia principle.

A. *The Enantiodromia and Subconsciousness*

Freud's consciousness theory emphasizes that subconscious content is the result of the accumulation of consciousness, while analytical psychology emphasizes that consciousness is differentiated from the subconsciousness. The subconsciousness can be balanced by itself. The subconsciousness can achieve the self-actualization. And the mind has its own soul freely. In the subconsciousness, the pairs of opposites are included. Libido is divided into a positive flow and a negative flow. Therefore, the subconsciousness or the mother is both the source of birth and the land of destruction. Through regular work, it can achieve the subconscious spontaneous control, change the subconscious enantiodromia and the state of going with the stream, and shape the humanity to achieve true transformation.

B. *Enantiodromia and Prototype*

Jung believes that modern people have lost the original myths, original images and subconsciousness of the collectives. These are the "souls" of human beings in Jung's view. This is the foundation of human beings. Therefore, losing the original mythology should be the most serious survival problem for the survival of modern people. It should be a "moral disaster". "A mythological collection of ethnic groups is a living religion of this ethnic group. Losing myths, no matter where it is, even in a civilized society, it is also a moral disaster." This idea is similar to Nietzsche's analysis of modern people's loss of Dionysus spirit in "The Birth of Tragedy". What is the way out for human beings? Unlike Nietzsche's Dionysian Spirit (tragic spirit) in order to make mankind obtain "self-help", Jung inspired people to follow him to find and pursue the original "soul" — the original image. Through the pursuit of the original image, a way for modern people to return to the deepest source and the most original foundation of human life and human sensibility is found. In his opinions, as an intermediary, "prototype" is not only a means, but also the purpose.

To dissolve an image in accordance with the enantiodromia principle means becoming that image. If an image is dissipated at the level of consciousness, the energy of the libido invested in the image will be changed into the subconsciousness. The more intense the image is, the easier it is to be controlled by it in the subconsciousness [10]. The effect of enantiodromia on the mutual transformation of the shadow and personality mask theory in the prototype is obvious, and it also provides philosophical basis for the enantiodromia of the personality mask and the shadow in the prototype.

C. *The Enantiodromia and Physiological Types*

Jung believes that "extrovert-introvert four functions are common to each other. It is only because of environmental adaptation that the first advantage is to develop his superior function. Then, as the individual grows, the auxiliary function is gradually developed. Finally, it develops the third

and weak functions that were suppressed and neglected in the early stage. Through the study on the types, John Beebe (2006) found that four functions enter consciousness through a specific prototype full of energy. The prototype of the superior function is the hero image. The prototype of the auxiliary function is carried by the stable parent image (It is usually the father in the male and the mother in the female.) The third function is carried by the unstable child image, tending to stay in the cycle of expansion and withdrawal (the male is eternal boy, and the female will be the eternal girl). The weak function is carried by Anima or Animus [7]. These four functions are only half of the functional structure of consciousness. Because of the preference of consciousness for function, it tends to use one of the pairwise functions. Under the effect of the enantiodromia principle, the other one of the enantiodromia functions is suppressed in the depth of the subconsciousness, becoming a shadow personality.

Jung (1966) defined the person's nature as the integrity of the mind, and it is integrity of the consciousness and subconsciousness as the compensation for each other. In his autobiography, Jung said that "My life is a story of subconscious self-realization. All the existence of the subconsciousness seeks outward-looking performance. Psychological analysis is devoted to the integration of the mind, achieving the original nature. It is the same as the personality, expecting to stand out from its subconscious state and experiencing itself with holism. [8] That is to say, when people do not fall into the spontaneous state of the enantiodromia, personality stands out from the subconscious state. With the development of four functions, people can experience themselves with the integrity.

V. CONCLUSION

In addition, the enantiodromia, alchemy, positive imagination, and transformation are closely related. The enantiodromia is not only a law of psychological operation, but also one of the main lines of philosophy. At the same time, it is a phenomenon that can be observed in application techniques such as sand table therapy. Its appearance indicates the new life of personality. When it is always connected with neurosis, etc., the enantiodromia is a cornerstone that firmly consolidates the theoretical basis of analytical psychology. Correct understanding of the enantiodromia is essential for understanding analytical psychology.

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