



The Duality Of Archetypes In Tarot Cards

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Abstract:

In this study, the work tends to uncover the dual nature of archetypes by employing the Jungian psychology paradigm and Tarot symbolism icons. The latter and the former refer to both the light and shadow characteristics of the psyche. It investigates how archetypes, both good and negative, influence psychological development, particularly delving into the symbolism of Tarot cards. The paper applies the High Priestess card reversal to show that this card represents the dark side of the persona, which hides feelings and unresolved issues. Adopting Peirce's semiotic notions, the paper discerns that Tarot symbols are signs (indicators) of deeper mental content (the main concern of the analysis) bridging the conscious with the unconscious. The research suggests that the Tarot is a device enabling self-discovery that people can use to face the parts of their psyche which have been pushed aside and wring up personal growth through the synthesis of the different aspects of self. It is possible to do so via understanding these symbols, which is the reason why introspective people subconsciously seek out symbols to make the self-aware. By doing that, the study illustrates how Tarot readings through the lens of Jungian psychology and semiotics symbolize the stages of individuation and serve as a basis of therapeutic healing.

Key Word: Duality, archetype, collective unconsciousness, Jungian psychology; tarot

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1. Introduction

Tarot, as a deck of cards for game existed for a long time, especially in Europe, during time has flid, it not was seen as the game tools, but also the imagination and prophetic tools (Dummett, 2007). It was drawn within 78 cards and created in Italy, in the fifteenth century. Tarot had became a tool from the gambling tools to the occult, mysticism, and divine symbols (Sosteric, 2014, pp. 357-358). And now, there is a trend what psychologists research the tarot cards to dig the value of significance, however, there is amount of information on tarot is unknown and unconfirmed, it is quite complicated to explain the knowledge in tarot completely so far, even it is including a lot of religious and spiritual knowledge. Most researchers usually rely on certain one genre of knowledge to explore tarot, this research is not the exception one, in this research, it will discuss the Jungian's archetypes and the duality of archetypes, and depend on the psychoanalysis knowledge to probe into the archetype mystery. This study adopts Peirce semiotics as its core analytical framework, combined with Jungian psychology, to examine how tarot cards function as a symbolic system influencing individual psychological cognition. Peirce semiotics (1991) categorizes signs into three types:

- Iconic signs: Signs that visually or structurally resemble what they represent, such as the figures depicted on tarot cards.
- Indexical signs: Signs that have a direct causal or indicative relationship with what they represent.
- Symbolic signs: Signs whose meanings are established through cultural convention rather than direct association.

In this study, this classification system is used to analyze the visual elements of tarot cards and their role in meaning-making. By integrating Jungian psychology, the study further explores how these symbols reflect unconscious psychological structures.

2. The Duality of Archetypes in Jungian Psychology: Balancing Light and Shadow

In Jungian Psychology, archetypes form the foundational elements of the collective unconscious, representing universal patterns and energies that shape both individual psychology and human culture (Stein, 1998, p. 85). These archetypes are not merely symbolic figures; rather, they are deep psychic energies that influence how we perceive ourselves and the world. According to Jung, each archetype contains its own inherent

duality, light and dark, male and female; reflecting the fundamental oppositions within the human psyche. Jung divided archetypes into masculine and feminine aspects, such as the animus (the male aspect within women) and the anima (the female aspect within men). This duality is not just about gender but represents the balance of opposing forces within every individual. These archetypal figures are tied to ancestral experiences that have been inherited and hidden within each person's unconscious mind (Reppen, 2006, p. 75). The anima and animus reflect how we internalize gendered qualities, leading to a more balanced integration of the psyche when both sides are acknowledged. The concept of duality extends beyond just gender. For instance, every archetype embodies both a positive, light aspect and a darker, shadow side. The hero archetype represents courage and triumph, yet also carries the potential for arrogance and recklessness. Similarly, the shadow archetype encompasses our darker impulses but can also lead to Self-Awareness when properly integrated. Jung argued that it is the tension between these opposites that drives psychological growth. With confronting both the light and dark sides of an archetype, individuals can achieve a more profound understanding of themselves. Jung also posited that human sexual and creative energies, originally tied to instinctual drives, have been redirected over centuries into cultural expressions, evolving into more complex forms. In his analysis of Miss Miller's fantasies, he found striking parallels between her imagery and global myths, which led him to propose the concept of the collective unconscious. This level of the psyche contains archetypal patterns shared by all humans, independent of individual experiences (Stein, 1998, pp. 92-96). According to Jung, people use the structure of the collective unconscious to shape their personal narratives and life experiences. The personal unconscious contains private complexes influenced by individual experiences, while the collective unconscious holds universal archetypes common to all humans (Jung, 1969, p. 4). These archetypes are often expressed through myths, religious symbols, and fairy tales. Jung argued that such stories symbolize internal psychological dramas rather than just representing natural phenomena. For early humans, natural events like sunrise or seasonal changes were projections of their inner psychological states. Over time, as human consciousness evolved, these symbolic projections became internalized, shifting away from external nature to inner psychic reality (Jung, 1969, p. 6).

The duality inherent in archetypes also manifests in the interplay between instinct and spirit. Instinct provides the raw energy for human behavior, while archetypes shape this energy into forms that guide individuals toward higher spiritual or cultural goals (Stein, 1998, pp. 101-102). The psyche exists in a constant state of tension between these two poles. A balanced psyche requires acknowledging both extremes; the light and dark, the masculine and feminine. By achieving harmony between these opposing forces, archetypes can help guide individuals toward deeper Self-Awareness. Furthermore, traditional myths and religious teachings often use symbolic imagery to convey hidden psychological truths (Jung, 1967, pp. 50-60). However, as these symbols become universalized, they can lose their personal connection. Jung criticized attempts to adopt foreign cultural symbols without fully understanding or integrating them. Instead, he emphasized that people must confront their own spiritual poverty and search for symbols that genuinely resonate with their inner experiences (Jung, 1969, p. 15). Jung also explored how the anima and other archetypes relate to life's inherent chaos and meaning. The anima represents not just the feminine aspect of the psyche but also the unpredictability of life itself. While chaos may seem meaningless, Jung believed that understanding the duality within archetypes. Such moments can serve as a "voluntary death" (Jung, 1969, p. 32). Jung argued that the struggle between light and dark, order and chaos, is essential for psychological development. Archetypes like death and rebirth, or light and shadow, reveal profound truths about human existence. For example, facing the shadow can expose one's darkest fears, while acknowledging it can also lead to significant personal growth. Similarly, the archetype of death is not merely an end but a transformative beginning, symbolizing the possibility of renewal. Mental illness, too, can be seen as a breakdown of old structures, forcing individuals to explore new depths within themselves.

In this way, archetypes serve as more than symbolic figures; they are crucial guides on the journey toward Self-Discovery. By embracing the duality within each archetype, be it light and dark, male and female, or order and chaos; individuals can better navigate the complexities of life, achieving a deeper understanding of their inner world.

3. The Duality of Archetypes in Tarot

It is always considered that tarot cards, especially the major arcana 22 cards is describing a journey of hero, which is symbolizing the individuation process for every subject (Pearson, 1991, p. 8). It is interesting that post-Jungian researches assumed that there are 12 modern personal archetypes at the most basic level (Pearson, 1991, p. 14), the hero's journey is deeply intertwined with the development of inner archetypes, each representing a stage in personal transformation. This journey is not a linear path but a spiral, where the hero returns to their starting point repeatedly, but with greater wisdom and a deeper understanding of themselves. As we embark on our own journeys, we are not only confronting external challenges, but also awakening and integrating different archetypal energies within us. These archetypes serve as guides, each offering unique lessons and helping us navigate the stages of transformation that define the journey (Pearson, 1991, pp. 8-9).

In the early stages, we are often guided by the Innocent, who represents optimism and trust. This archetype invites us to view the world with open eyes, filled with hope, before life's challenges begin to reshape our perception (Pearson, 1998, pp. 39-52). But soon, we encounter the Orphan, an archetype symbolizing abandonment and loss. The Orphan teaches us the painful but necessary lesson of Self-Reliance, as we learn that we cannot depend on others to define our worth or fulfill our needs. This stage is crucial for the development of independence and resilience (Pearson, 1991, pp. 27-28). Once we have faced this loss and learned to stand on our own, the Warrior archetype awakens. The Warrior represents courage, discipline, and the will to fight for what we believe in. This archetype equips us with the tools to face external battles, whether they are personal or societal. The Warrior's role is to help us set goals, develop strategies, and pursue our desires with focus and determination (Pearson, 1998, pp. 61-67). However, the journey does not end with external victories. The Warrior must eventually yield to the wisdom of the Caregiver, who teaches us the importance of compassion, both for others and ourselves. The Caregiver reminds us that true strength is not only in fighting but also in nurturing and healing (Pearson, 1991, p. 28). As we progress further along the journey, the Seeker archetype emerges, driving us to search for meaning and purpose beyond our immediate circumstances. The Seeker pushes us to explore, to question, and to venture into the unknown (Pearson, 1991, p. 36). This leads us into the realm of the Destroyer, a powerful archetype that challenges us to let go of old beliefs and attachments. The

Destroyer strips away what no longer serves us, clearing the path for new growth (Pearson, 1991, p. 36). This stage can be painful, but it is essential for transformation. It is through the destruction of the old self that the Lover archetype can awaken, bringing passion, commitment, and deep emotional connection to our lives. The Lover reminds us that life's true treasures often lie in our relationships, our desires, and our capacity to love deeply (Pearson, 1991, p. 37).

The transformation continues as the Creator archetype rises, helping us express the newfound self in the world. This archetype encourages us to bring our visions into reality, to create something of meaning and substance (Pearson, 1991, p. 37). With the Creator, we move from destruction to construction, giving birth to a new way of being. However, as we return from our journey, we must confront the responsibilities of the Ruler, who teaches us how to lead, govern, and take ownership of our new life. The Ruler challenges us to take charge of our destiny, to act with wisdom and integrity in our personal and professional lives (Pearson, 1991, p. 45). Yet, the journey is never truly over. With the wisdom of the Magician, we gain the ability to transform not just the external world, but our own inner state (Pearson, 1991, p. 46). The Magician helps us integrate the lessons of the journey, combining the practical and the mystical, the known and the unknown. The Sage archetype follows, offering deep wisdom and clarity, helping us understand the complexities of life and gain insight into the truths we have uncovered. And finally, the Fool archetype reminds us to embrace life with joy, spontaneity, and trust, allowing us to return to the beginning with a renewed sense of wonder and freedom (Pearson, 1991, p. 46).

Throughout this process, each archetype plays a crucial role in helping us evolve. As we move through the stages of the hero's journey, we are continually reborn, shedding old identities and integrating new aspects of our true selves (Pearson, 1998, pp. 100-104). The hero's journey is a constant cycle of growth, renewal, and transformation. Each time we embark on a new journey, we return with new wisdom and abilities, ready to face the challenges of life with greater strength, clarity, and understanding. In this way, the hero's journey is not just a mythic pattern but a universal process of Self-Discovery and personal evolution.

Equally, referring *Rosarium Philosophorum*, Jung (1966) denoted rebirth can be understood in various forms, each with different implications. The *Rosarium*

Philosophorum" illustrates a symbolic process of transformation that parallels Joseph Campbell's *Hero's Journey*. The journey begins with the Call to Adventure, represented in alchemical terms by the initial phase of transformation, where the alchemist begins the work of purifying base substances into gold, signaling the start of an inner spiritual transformation. The Refusal of the Call mirrors the resistance to the alchemical work, as the materials appear disordered and chaotic, reflecting the alchemist's initial struggle with the difficulty of the process. However, the journey proceeds with the presence of Supernatural Aid, symbolized by the appearance of alchemical wisdom, such as the philosopher's stone or other guiding figures, offering the necessary knowledge for the work to continue (Jung & Hull, 1966, pp. 79-90). This leads to the Crossing the Threshold, where the alchemist moves beyond basic purification into the more intense stages of transformation, marked by the mixing and heating of substances in the illustrations. Finally, the Belly of the Whale represents a dark passage of transformation, seen in the alchemical stages where materials undergo significant, often chaotic, changes, leading to a deeper stage of spiritual renewal. This sequence encapsulates a journey from resistance and confusion to deeper wisdom and transformation, echoing the path of the hero as depicted in both alchemical tradition and myth.

In a word, rebirth in those steps is a powerful psychic experience that plays a significant role in human psychology, often connecting individuals to ideas of immortality, renewal, and divine grace. Each Tarot archetype, in this sense, embodies a stage in the psychological and spiritual process of rebirth. The journey is not linear, but cyclical, with the hero repeatedly encountering stages of growth and renewal. Just as in the concept of rebirth where individuals transcend life and death or undergo personal transformations through rituals or spontaneous experiences, the Tarot's Major Arcana represents these stages of spiritual evolution, with each card acting as a stepping stone to greater Self-Awareness and wholeness. The hero's journey through the Tarot becomes a metaphor for the constant process of psychological renewal and transformation, where one is continually reborn, shedding old identities and emerging with newfound wisdom, much like the eternal cycles of life, death, and rebirth.

For example, in the Waite original version tarot cards deck, the arcana is beginning from The Fool (number one card), there is also an archetype naming as Fool inside the 12 personal archetypes system. The Fool is drawing as the young man holds a rose flower,

he looks at the sky, but he does not be aware of the path under his feet, because there is a cliff near by him. Thus, this is a profoundly obvious symbol, which is thought it expresses the danger hidden the pathway. It represents the characteristic as joy, freedom those idiosyncrasies (Pearson, 1991, p. 14), which are similar and corresponding with The Fool in the Waite tarot cards. Besides that, Jung emphasized that he did not reckon the archetype as a solid standard way or paradigm to express himself (Jung, 1969, pp. 6-7). In this study, another perceived essential element that needs better understanding is the double nature of tarot archetypes. Here dualism manifests itself in two forms: It refers to the inner duality of a single card, in which each tarot card can be a manifestation of two contrasting or correlated elements. A card may stand for a couple of aspects, say the positives and negatives, the light and shadows, or even the different phases in a process. The second type of duality is the cards relationship that when they are put together, they form a "twins" or a good pair. These paired cards usually show contrasting or interdependent things, and each card unravels the other. The Pregnant Woman by Dave Richards, through such dualities, the meanings and conceptual linkages that the cards can offer become more evident to the tarot reader, thereby allowing the deeper levels to be realized.



Figure 1. *The card face of The Fool.*

For instance, the card we mentioned above, that is The Fool, its typical character is the young man which means the freedom, joy, and enjoyment, on the other hand, it is deemed as the irresponsibility, superficiality, and playing tricks as the dark side. As we can see, those characters are all related with young people image, thereafter, it become the duality of archetype The Fool (Nichols, 1980, pp. 49-50).



Figure 2. *The card face of Temperance.*

Additionally, Temperance (number 14) card, this is describing that an angel with a pair of red wings, he is pouring water back and forth between two cups. This card is named as temperance, the picture had drawn for a tranquil atmosphere. In the 12 modern personal archetypes system, it is supposed that is a sage, it expresses the character for wisdom and non-attachment, even more enlightenment. The disadvantage image is afraid of deception, transcend too much to ignore the danger from outside environment and the attitude is relentless (Pearson, 1991, p. 14).



Figure 3. *The card face of The Sun.*



Figure 4. *The card face of The Death.*

Furthermore, about the duality twins cards, it is sophisticated but necessary to illustrate the comparability. As the pictures exhibit, the Death is for the Death of mortals, the horse with red eyes and the knight of skeleton. In the 12 modern archetypes system, the Sun is similar as the innocent, which is remaining for safety, trust and optimism (Pearson, 1991, pp. 12-13); in the another side, the Death is assimilated with destroyer, the responsibility for destroyer is allowing the life to go for death (Nichols, 1980, pp. 309-311), and suffuse the death atmosphere to people, sometimes it symbolizes the murder (Pearson, 1991, p. 18). Of course, the Sun and the Death respectively have themselves inner duality of each archetypes, for instance, the Sun express the dark side as over-optimism or over-rational; the positive and light side of death is rebirth and transformation. But through the comparability and connection of a pairs of cards, it can seen that the duality is not only inside one archetype, rather permeates between the relationship with the inter-archetypes, it can be used for explaining the law and rule of matters in reality.

The tarot archetypes in the Major Arcana represent key stages of psychological transformation, reflecting a cyclical journey of Self-Discovery and individuation. Each archetype, such as the Innocent, Warrior, and Caregiver, embodies both positive and negative aspects, guiding individuals through growth and challenges. The duality of these archetypes is evident within individual cards, such as The Fool, which represents both

freedom and irresponsibility, and Temperance, which symbolizes wisdom but also detachment. Furthermore, the relationship between paired cards, like The Sun and The Death, highlights the interconnectedness of contrasting forces, such as life and death, creation and destruction. This duality reflects the complexity of human experience and the transformative nature of the hero's journey in tarot.

4. Semiotic Analysis of Archetypal Symbols in Tarot Cards

Until now, the study has primarily focused on the 12 modern archetypes system. However, it is important to note that archetypes are not fixed or rigid symbols that express themselves in a constant manner. Rather, their representation can vary across contexts. Therefore, this study aims to analyze these archetypal symbols through the lens of semiotics, exploring how this framework can reveal new dimensions of the archetypes and uncover further possibilities for interpretation.



Figure 5. *The card face of The High Priestess.*

In analyzing the archetype of the High Priestess within the context of tarot imagery, Peirce's semiotic theory offers a profound framework to explore the intricate layers of meaning embedded in the symbols and imagery of the card. As Peircean semiotics asserts, symbols in the High Priestess card can be classified into three categories based on their function as signs: iconic, indexical, and symbolic signs (Peirce, 1991). These

classifications allow us to examine how each sign contributes to the card's overall semiotic structure, reflecting the multifaceted nature of the High Priestess archetype.

Iconic signs are those that resemble their object or referent, providing a visual connection that signifies certain qualities or concepts. In the case of the High Priestess, her blue robe, the crescent moon, and her upright position impart thoughts of calmness and insightfulness. These pictorial details immediately evoke a sense of mystery and transcendence without requiring specific verbal explanation. As iconic signs, these elements point to the archetype of the sacred feminine, intuition, and the mysteries of the unconscious mind (Jung, 1910). Indexical signs, according to Peirce (1935), indicate a direct connection to their object or referent. In the High Priestess card, the scroll inscribed with the Hebrew letters *TORA* serves as an index to the sacred tradition from which the priestess draws her wisdom. This symbol directly links to ancient, esoteric knowledge and evokes a sense of divinely inspired intellect. It is important to note that the interpretation of such indexical signs requires a degree of cultural literacy and familiarity with religious texts (Wolfson, 1993; de Pinto, 1967). Thus, the *TORA* scroll serves as an indexical pointer to a specific spiritual tradition and its wisdom, drawing a direct relationship between the card and sacred texts, while also invoking a deeper sense of spiritual knowledge. Symbolic Signs, finally, the pillars in the High Priestess card, which are divided into black and white (Boaz and Jachin), represent symbolic signs. These pillars symbolize opposites: consciousness and unconsciousness, light and dark, masculine and feminine (Case, 1990, pp. 51-52). The meaning of these figures is culturally constructed and requires prior knowledge to decode. As symbolic signs, they represent the tension between dualities and the process of balancing opposites, which is central to both psychological growth and spiritual transformation.

These classifications—iconic, indexical, and symbolic—illustrate how tarot cards function as a structured semiotic system, where each layer of meaning emerges depending on the interpretative lens applied. As Peirce' (1935)s semiotic theory asserts, symbols do not possess a fixed, simple meaning. Instead, meaning is constructed through the relationship between the signifier (the symbol itself, e.g., the blue robe or the pillars), the object (the concept or archetype it represents, such as intuition or duality), and the interpretant (the mental process or product of the interpretation) (Stewart, 2009). In this sense, semiotic analysis does not reduce the symbol to a singular interpretation but reveals

how the symbol functions within a cultural or psychological framework, evolving with each new interpretation.

For instance, the *TORA* scroll can have radically different meanings depending on the viewer's cultural context. For a Jewish individual, the scroll may invoke the Torah as a divine intellect guiding their people, a symbol of sacred knowledge and tradition (Wolfson, 1993; de Pinto, 1967). In contrast, someone unfamiliar with the cultural and religious significance may simply recognize it as a sacred symbol, used in various spiritual traditions but without the specific weight of meaning that it holds for a practitioner of that tradition. As Peirce (1935) suggests, meaning is always shaped by the interpretant, and the sign evolves based on the community that interprets it, reflecting its variable and dynamic nature.

The semiotic analysis of the High Priestess card thus acknowledges the cultural and psychological variability in the interpretation of signs. Semiotics, as a method, does not impose a singular or "correct" meaning onto a symbol; instead, it reveals how symbols, such as the High Priestess, can be understood differently across individuals, cultures, and contexts. This is particularly important in clinical practice, where therapists may encounter clients from diverse cultural backgrounds. The interpretation of tarot symbols, like the High Priestess, becomes not only an intellectual exercise but a reflective act that takes into account the individual's cultural and psychological framework. According to Barthes (1972), the process of interpreting signs is shaped by an interplay of individual and cultural signification, suggesting that the meaning of the symbol is co-constructed by both the viewer's personal experience and their social context.

In clinical settings, such as psychotherapy, tarot cards function similarly to dreams or other symbolic manifestations. The therapist's interpretation of the High Priestess card is not fixed but is instead shaped by the client's unconscious material and cultural experiences (Jung, 1969). For instance, a client who identifies with certain aspects of feminine spirituality might resonate with the High Priestess's symbols of intuition and inner wisdom, while another client might focus on the duality of the pillars, reflecting an internal conflict between opposing aspects of their identity. This dynamic process of interpretation fosters psychological exploration and facilitates self-awareness and psychological growth by integrating unconscious content with conscious awareness. Bonus with that, there is a suggestion that Tarot has been proposed as a therapeutic tool,

particularly beneficial for clients dealing with stress, difficult life transitions, emotional disconnection, and anxiety (Coulter, 2004). It can help clients feeling "stuck" or experiencing repetitive thoughts by offering fresh perspectives. Tarot also aids in identifying current emotional states, especially for those disconnected from their feelings. By focusing on the cards, clients are brought into the present moment, offering a grounding technique that can alleviate mild to moderate anxiety. However, Tarot may not be suitable for all clients. It might not benefit those seeking only a listener, as it could become a distraction in such cases. In addition, Tarot is less effective with schizoid or paranoid individuals, as it may exacerbate their symptoms. Fundamentalist religious beliefs and certain cultural backgrounds may also render Tarot unsuitable, necessitating therapists to assess clients' belief systems beforehand. For effective Tarot therapy, therapists must be well-versed in different Tarot decks, spreads, and interpretations. Sessions require a blend of therapist expertise and client involvement. Questions like "What do you see here?" or "How does this apply to your situation?" can encourage reflective dialogue. Tarot cards can be pulled randomly or intentionally, depending on the therapeutic goals, whether they involve seeking new insights or identifying clients' desires (Hofer, 2009, p. 68-77).

Additionally, it can be felt that the portray of the high priestess has the female complex or the feminine character, which is according with the anima in Jungian Psychology. The anima and animus represent the feminine and masculine aspects of the unconscious mind, respectively. For men, the anima embodies the feminine qualities within their psyche, often projected onto women. This projection reflects a man's hidden emotional life, which is typically repressed and regarded as "feminine" (Jung, 1966, pp. 258-259). The anima is not only shaped by the direct influence of women but also by an inherited collective image of femininity in the unconscious. This collective image is rooted in universal psychological structures that prepare individuals for experiences of love, relationships, and family. These images are not personal but rather part of the collective unconscious, influencing how men perceive and interact with women (Jung, 1966, pp. 260-268). Culturally, the anima has been represented in art and literature as a powerful and mysterious figure. It transcends individual experience and reflects universal psychological truths. The anima, therefore, is not simply a psychological construct but also embodies a deeper, historical, and collective dimension. All in all, the high priestess

takes on the one of anima archetype feature in collective unconsciousness, especially, in men.

In the previous analysis, we explored the various symbolic elements of the High Priestess as a positive archetype, particularly her representation of wisdom, calmness, and inner balance. However, no archetype is simply one-dimensional; they carry a dual nature within deeper psychological structures. Therefore, in understanding the High Priestess, we must not overlook the shadow side she embodies. Jung's concept of the "shadow" provides a framework to examine these repressed and unconscious traits, and how they affect an individual's psychological development and Self-Awareness. In the following section, we will delve deeper into what the reversed High Priestess reveals about the darker aspects of the inner world.

5. The Dark Side of the High Priestess

Fundamentally, if revealing the dark side of the high priestess archetype, it can directly turn upside down the high priestess card to be the reverse side of the high priestess.



Figure 6. *The reverse side of The High Priestess.*

At present, it needs to disclose the clues once again, this reverse version of the high priestess can be seen as the shadow in Jungian Psychology. The concept of the shadow in Jungian Psychology describes the process of individuation, where individuals seek to

reconcile opposites within themselves, such as the persona (the "good" Self) and the shadow (the "bad" Self) (Jung, 1923, p. 478). Initially, people align with specific roles and personas influenced by cultural and familial expectations. As they grow, they may reclaim repressed aspects of themselves, integrating these into their whole being. The persona is shaped by societal norms and personal aspirations, while the shadow consists of the hidden, repressed parts of the psyche (Stein, 1998, p. 115). Projection plays a key role in this process, where emotions or traits are transferred to others, either consciously or unconsciously. This tension between the self and societal expectations creates anxiety, as individuals struggle to balance their inner world with external pressures. Ultimately, the persona and shadow are complementary parts of the self, each playing a role in shaping personal identity and development (Stein, 1998, p. 115).

In a semiotic approach, particularly through Peirce's framework (Peirce, 1991), the concept of the shadow within Jungian archetypes can be interpreted through the relationship between the sign (symbol), the object (the repressed unconscious material), and the interpretant (the meaning created by the mind). Peirce's triadic model—comprising the sign, object, and interpretant—allows us to decode the shadow as a sign of the repressed self that evokes specific meanings in the psyche.

In this context, the reversed High Priestess, as a sign, stands as a symbol of the unconscious, representing the object (the suppressed aspects of personality, emotions, and desires). The interpretant of this symbol manifests as the individual's awareness of the shadow—the unconscious traits that have been relegated to the periphery of the conscious mind but still significantly influence behavior and psychological well-being (Stein, 1998). For example, the waxing moon in the reversed High Priestess card could be seen as a signifier of emotional instability and irrationality. In Peirce's terms, the moon is a representamen, or a sign, that points to the object of emotional chaos—repressed feelings that disrupt the balance of the conscious persona. The interpretant, in this case, may be the unconscious struggle between emotional openness and the societal repression of those emotions, which could lead to psychological tension (Oosten, 1983).

Similarly, the cope in the reversed High Priestess represents a sign of concealment or protection. In Peirce's semiotics, the cope functions as a sign that mediates between the individual's public persona and their repressed inner life. Reversed, the cope indicates the act of hiding, symbolizing the repression of authentic self-expression. This sign

challenges the individual to confront the object of their suppressed emotional and psychological contents, pushing them towards psychological integration (Jung, 1969). In a therapeutic context, this can be interpreted as the patient's efforts to suppress their true feelings or deny deeper needs, possibly due to cultural or religious pressures (Raa, 1969). Through this semiotic lens, the shadow becomes not just a repressed psychological state but a dynamic sign that requires interpretation and re-signification. Peirce's framework helps illuminate how the reversed High Priestess acts as a signifier of the unconscious forces that shape the psyche. By understanding the interpretative process through the lens of semiotics, we can guide individuals to recognize the signs of their own repressed desires, which can ultimately foster psychological growth and individuation (Delson, 1974). Thus, integrating Peirce's semiotics into the analysis of the High Priestess archetype allows for a more detailed and rigorous exploration of the shadow aspect. The semiotic process of decoding the signs embedded in the High Priestess card facilitates a deeper understanding of how unconscious and repressed elements, when re-signified, can contribute to a more integrated and whole self.

It can be proposed that the leakage of the anima feature in the reversed High Priestess suggests the uncontrolled expression of repressed feminine aspects. In Jungian psychology, the anima represents the feminine aspect of the unconscious in men, and its leakage can indicate a disruption of emotional balance and a breakdown of the controlled expression of one's inner emotional life. In the case of the reversed High Priestess, the anima, usually hidden in the unconscious, may emerge uncontrollably, leading to emotional fluctuations and irrational responses. This can lead to a dominance of emotion over reason, where the individual becomes overwhelmed by their unconscious drives, unable to integrate or balance them with rational thought (Jung, 1969).

As the waxing moon is depicted above the reversed High Priestess, it symbolizes the emotional realm and intuitive nature, both traditionally associated with femininity. The moon's position indicates that the reversed High Priestess struggles with the regulation of emotions, where irrationality can overwhelm the more rational or conscious aspects of the self (Oosten, 1983). In this state, the individual may be consumed by emotional states that bypass logical processing, leading to irrational decisions or actions that are not in harmony with their true self.

Moreover, the imagery of the vast ocean above the soil in the reversed High Priestess card further enhances this interpretation. The ocean represents the unconscious mind, vast and unpredictable, while the soil symbolizes the grounded, conscious self. When the ocean is positioned above the soil, it suggests the overwhelming influence of the unconscious, which can lead to destructive emotional forces or the invasive manifestation of repressed traits. This metaphor illustrates how the dark side of the archetype—the shadow—can erode the individual's sense of control and reality, causing inner turmoil and possible external repercussions.

Finally, the reversed cope, which covers the High Priestess, becomes a significant symbol in this context. In the upright position, the cope symbolizes protection and safeguarding of the unconscious, but when turned upside down, the cope's hem is exposed, revealing vulnerability and exposure. This is particularly significant in the context of female religious figures—such as nuns—where the exposure of the cope's hem is considered a taboo in many cultures, symbolizing the breaking of sacred boundaries. This suggests that the reversed High Priestess has violated or is incapable of maintaining these spiritual and emotional boundaries, leading to a loss of sanctity and a possible disintegration of self.

In this chapter, the High Priestess symbolizes the unconscious, shedding light on psychological issues that have not been confronted or resolved by the individual. The reversed High Priestess signifies a state of Self-Repression, where the individual may have failed to integrate deeper aspects of the self due to societal pressures, cultural norms, or religious restrictions. She suggests the hiding, suppression, or even denial of one's authentic feelings, desires, and potentials. This card explains the psychological consequences of not embracing one's true self, and points to the ways in which personal growth and Self-Acceptance may be hindered by external influences.

The duality of archetypes in tarot cards reflects the complexity of human experience, with each card embodying both positive and negative qualities. This duality exists within individual cards, where symbols represent both light and shadow aspects of the archetypes. For instance, The Fool embodies both freedom and recklessness, while Temperance symbolizes wisdom and balance, yet warns against over-detachment. Furthermore, the duality between pairs of cards, such as The Sun and Death, emphasizes

contrasting forces, optimism and destruction, demonstrating the inter-connection of opposing energies in personal transformation.

6. Jungian Active Association and Tarot Card Interpretation

In this study, the method is used to analyze the duality in tarot cards not only through semiotics but also by incorporating Jungian Active Association. Jung pointed out that the psychological influences from a person's outer environment shape their unconscious mind, such as the impact of a mother's emotional state on her child. This interaction often occurs on an unconscious level, affecting emotional patterns that are internalized by the child (Jung, 1910, p. 245). To illustrate this, Jung used a case study of a mother and daughter to show how emotional responses and patterns are transferred, even when the circumstances are different (Jung, 1910, pp. 246-248). This suggests that children internalize not just what they are taught, but also the emotional environment in which they are raised (Jung, 1910, p. 260).

However, in the context of tarot readings and the Jungian approach to Active association, the practice of free association and active engagement with symbols must be carefully distinguished from mere intellectual speculation or solipsistic reflection. It is crucial to stress that these methods are not simply subjective musings but tools for engaging with the unconscious mind in a meaningful way. The archetypal imagery in tarot cards serves as a bridge to the collective unconscious, enabling individuals to encounter universal symbols that transcend personal biases or intellectual games. This engagement allows for the possibility of psychological growth, both for the individual and in clinical practice, where the process of uncovering hidden emotions and unresolved conflicts can foster integration and healing. Certainly, there is suspicion that tarot reading is a kind of game of transference to cards rather than that therapist or psychoanalysts, while in this context, interpretation connects Tarot associations and responses to enduring ego/id conflicts within the individual, potentially manifesting in the final stages of classical psychoanalysis, reflects the limitation of classical Freudian analysis (Rosengarten, 2000). Whereas tarot reading gave the new way to explanation, when considering the integration of Tarot with Jungian psychology, it is important to recognize that dream analysis is often seen as a deep method for accessing the unconscious. However, due to practical constraints, such as time limitations and subjective biases in interpretation, dream

analysis faces certain challenges. In contrast, Tarot offers distinct advantages. Not only can Tarot directly address an individual's inquiries (such as providing guidance or predictions), but it also proves efficient and goal-oriented. Unlike dream analysis, Tarot can uncover unconscious content in a relatively short time, and its formalized system allows for targeted intervention for specific psychological concerns or decision-making. Furthermore, Tarot shares similarities with Jungian sandplay therapy, which uses three-dimensional objects to express unconscious content. Tarot, through its symbolic imagery, provides a medium for individuals to represent unconscious material. By combining Tarot with dream analysis, clients can deepen their understanding of dream content by selecting cards that correspond to significant dream images. This process helps integrate unconscious material into conscious awareness, making it more accessible for daily life. In this sense, Tarot naturally complements and enriches analytical techniques, aligning with Jungian theories. Thereafter, Tarot not only effectively supports Jungian therapeutic methods but also offers a flexible, efficient tool for psychological treatment. It serves as a natural extension, helping individuals explore and process unconscious symbols and conflicts. Given the time and resource constraints in modern therapy, Tarot emerges as a highly feasible alternative (Rosengarten, 2000).

In clinical practice, the interpretative use of tarot imagery through Active association offers a pathway to deepen the therapeutic relationship between the therapist and the client. The act of engaging with these symbols—whether through visualizations, dialogue, or reflections—invites the unconscious to surface in a structured way. This interaction encourages the client to confront their inner conflicts and psychological dualities, facilitating the resolution of repressed material and the reconciliation of opposing aspects of the self. Importantly, the practice is not intended to be an isolated, solipsistic exercise but rather one that fosters a dynamic interaction between the therapist and client, promoting mutual exploration and growth.

Moreover, Active Association, as defined by Jung, is a technique for engaging with the unconscious mind through imaginative processes, such as visualization or dialogue with internal images and figures. It allows individuals to integrate unconscious content by actively participating in their inner world. In the context of tarot interpretation, this method serves as a tool for dialogue with the unconscious, providing a direct way to

explore archetypal symbols that reflect both personal and collective psychological dynamics (Jung, 1907). By engaging with the imagery on a deep, personal level, individuals can gain insights into unresolved emotions, unconscious beliefs, and hidden potential, contributing to psychological integration and personal transformation.

To sum up, both Jung's Active association and Tarot card interpretation provide pathways for Self-Discovery and psychological integration. They offer valuable tools for engaging with the unconscious, helping individuals better understand their inner conflicts, emotional struggles, and latent potential. By actively participating in these processes, individuals can achieve a deeper sense of Self-Awareness, psychological balance, and personal transformation, making these methods essential for those seeking to explore the depths of their psyche and foster personal growth.

7. Conclusion

In this study, the duality of archetypes within Tarot cards has been explored through both semiotic analysis and Jungian Psychological theory. Tarot cards, with their rich symbolic imagery, embody complex archetypes that represent both light and shadow aspects of the human experience. As demonstrated through the analysis of cards like The Fool, Temperance, The Sun, and The Death, each card contains inherent duality that reflects the contrasting forces within an individual's psyche and life journey. For example, The Fool symbolizes both the freedom of new beginnings and the recklessness of impulsivity, while The Sun and Death, though seemingly opposite, illustrate the inter-connection of optimism and transformation, life and death. These pairs of duality offer profound insights into the psychological processes at play in personal growth and transformation.

The study also incorporated a semiotic approach to understand how these archetypes function as signs, conveying deeper meanings that go beyond their surface-level representations. For instance, the High Priestess card, with its array of symbolic elements such as the Torah, the moon, and the columns, presents an image of wisdom, calm, and inner reflection. However, when viewed through the lens of Jungian Psychology, this archetype also reveals its shadow side, representing repressed emotions and unconscious conflicts. The reversed High Priestess further illustrates the tension between conscious persona and unconscious shadow, indicating the importance of integrating both aspects for psychological wholeness.

Jung's concept of Active association offers a valuable framework for understanding how individuals can engage with these archetypal symbols in a therapeutic context. With reacting as the imagery of Tarot cards, individuals can explore unconscious content and gain insights into unresolved psychological issues. This active engagement with the unconscious, whether through Tarot or other symbolic practices, fosters greater Self-Awareness, emotional healing, and personal transformation. The Tarot, in this sense, serves as a mirror to the unconscious, offering a path to individuation and psychological integration. Ultimately, this study underscores the richness and depth of Tarot symbolism as a tool for Self-Exploration and psychological growth. For experiencing the duality inherent in each archetype, individuals are better equipped to navigate the complexities of their inner worlds and embark on a journey of personal transformation. The interplay of light and shadow within the Tarot serves not only as a reflection of human nature but also as a guide to understanding the dynamic and ever-evolving process of Self-Discovery and integration

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