https://doi.org/10.70435/junguiana.v44.347
Original Article

JUNGUIANA
REVISTA DA SOCIEDADE BRASILEIRA DE PSICOLOGIA ANALÍTICA
ISSN 0103-0825 [print version]
ISSN 2595-1297 [online version]

The stability of the ego in an accelerated world: Jung, psychedelics and the neuroscience of consciousness

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Abstract

This article develops an interdisciplinary reflection on the formation, stability, and vulnerability of self-identity by integrating neuroscientific research on the Default Mode Network (DMN) with the symbolic foundations of C. G. Jung's analytical psychology. It examines the DMN as the neurofunctional correlate of self-referential mental activity and the Jungian ego as the organizing structure of consciousness. The paper discusses how non-ordinary states of consciousness — induced by psychedelics, deep meditation, or dissociative experiences — destabilize the DMN and reveal new possibilities of psychic reorganization. It further integrates Jung's reading of Kundalini Yoga with contemporary findings on integrative brain networks and neuroplasticity. Finally, it addresses how technological and cultural acceleration affects the cohesion of the self, proposing somatic, symbolic, and ecological avenues for restoration. The article advances a dynamic conception of the ego as a field of balance among body, brain, symbol, and culture. ■

Keywords: Analytical Psychology; Default Mode Network; Psychedelics; Kundalini Yoga; Neuroscience of Consciousness.

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Received: 05/17/26
Approved: 09/13/26
Revised: 10/02/26

How to cite: Wacker P. (2026). The stability of the self in an accelerated world: Jung, psychedelics and the neuroscience of consciousness. JUNGUIANA, 2026;44:e11.
https://doi.org/10.70435/junguiana.v44.347

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A Estabilidade do Eu em um Mundo Acelerado: Jung, Psicodélicos e a Neurociência da Consciência

Resumo

Este artigo propõe uma reflexão interdisciplinar sobre a formação, a estabilidade e a vulnerabilidade da identidade do eu, articulando os estudos neurocientíficos da Rede de Modo Padrão (*Default Mode Network*, DMN) e os fundamentos simbólicos da psicologia analítica de C. G. Jung. Analisa-se a DMN como correlato neurofuncional do pensamento autorreferencial e o ego junguiano como estrutura organizadora da consciência. Discute-se como estados não ordinários de consciência — induzidos por psicodélicos, meditação profunda ou experiências dissociativas — desestabilizam a DMN e revelam possibilidades de reorganização psíquica. A análise integra ainda a leitura junguiana do Kundalini Yoga com dados sobre redes cerebrais integradoras e neuroplasticidade. Por fim, examina-se o impacto da aceleração tecnológica e cultural sobre a coesão do eu, sugerindo caminhos de restauração somática, simbólica e ecológica. O texto propõe uma visão dinâmica do ego como campo de equilíbrio entre corpo, cérebro, símbolo e cultura. ■

Palavras-chave: Psicologia Analítica; Rede de modo padrão; Psicodélicos; Kundalini Yoga; Neurociência da Consciência.

La estabilidad del yo en un mundo acelerado: Jung, psicodélicos y la neurociencia de la conciencia

Resumen

Este artículo propone una reflexión interdisciplinaria sobre la formación, la estabilidad y la vulnerabilidad de la identidad del yo, integrando los estudios neurocientíficos sobre la Red por Defecto (Default Mode Network, DMN) con los fundamentos simbólicos de la psicología analítica de C. G. Jung. Se examina la DMN como correlato neurofuncional del pensamiento autorreferencial y el ego junguiano como estructura organizadora de la conciencia. Se discute cómo los estados no ordinarios de conciencia — inducidos por psicodélicos, meditación profunda o experiencias disociativas — desestabilizan la DMN y revelan nuevas posibilidades de reorganización psíquica. El análisis integra también la lectura junguiana del Kundalini Yoga con datos contemporáneos sobre redes cerebrales integradoras y neuroplasticidad. Finalmente, se analiza el impacto de la aceleración tecnológica y cultural sobre la cohesión del yo, proponiendo vías de restauración somática, simbólica y ecológica. El artículo sostiene una concepción dinámica del ego como un campo de equilibrio entre cuerpo, cerebro, símbolo y cultura. ■

Palabras clave: Psicología Analítica; Red por defecto; Psicodélicos; Kundalini Yoga; Neurociencia de la Conciencia.

Self-Identity and the Default Mode Network

I will refer to self-identity as both the electrochemical phenomenon and the narrative that the brain constructs to confer coherence upon the experience and unity upon the individual. It is organized around the Default Mode Network (DMN)[1], a set of brain regions closely associated (among other functions) with self-referential thinking, autobiographical

[1] The Default Mode Network (DMN) primarily comprises the medial prefrontal cortex, the posterior cingulate cortex/precuneus, the inferior parietal cortex (including the angular gyrus), the hippocampus and medial temporal lobe, as well as the temporoparietal junction

memory, imagination, mind-wandering, and the narrative construction of the self (Raichle et al., 2001; Buckner et al., 2008; Andrews-Hanna et al., 2014).

This network is not always active: its activity depends on the state of consciousness and the focus of attention. It becomes spontaneously active when the brain is not engaged in externally oriented, goal-directed tasks, but is instead involved in self-referential thoughts ("who am I"), the recollection of personal memories, future planning or mental simulations, mind-wandering, imagination, fantasies, and the processing of narrative identity (Gusnard & Raichle, 2001; Spreng et al., 2009).

In this non-task-focused state, self-identity remains like an idling engine: running and active at the level of internal representation, but not yet integrated with the circuits responsible for action in the material world. Thus, the DMN operates automatically whenever we do not direct thought toward a specific action — that is, self-identity is active, but does not yet act concretely in the world.

For self-identity to be translated into effective action in the material world, integrative neural circuits that extend beyond the DMN itself must be activated. This process involves both afferent pathways, which convey sensory, proprioceptive[2] and interoceptive[3] information to the brain, and efferent pathways, which are responsible for transmitting motor and autonomic commands from the brain to the body (Menon, 2011).

The operationalization of self-identity requires the functional cooperation of multiple neural networks, including the frontoparietal executive network (planning and decision-making), motor and premotor circuits (generators of action), primary and associative sensory areas (integration of environmental information), and structures of the limbic system (emotional and motivational modulation) (Seeley et al., 2007; Northoff, 2014).

Thus, for a mental representation of the self to move beyond the introspective domain and manifest on the concrete plane, it must be incorporated into this integrated neurofunctional dynamic, traveling along the axis of afferent and efferent pathways that connects the organism to its environment and transforms cognition into behavior (Menon, 2011; Northoff, 2014).

From the Neurofunctional to the Symbolic: The Ego as a Structure of Stability

Having presented the DMN as the main neurofunctional correlate of self-identity — the activity that sustains self-reference, identity narrative, and autobiographical coherence — I propose an approximation with Jung's notion of the ego. This correlation, although constructed from distinct theoretical fields, is grounded in the convergences highlighted above: both perspectives address the organizing center of consciousness and the sense of personal identity (Buckner et al., 2008; Andrews-Hanna et al., 2014). I acknowledge, however, the conceptual divergences — particularly regarding the symbolic and relational scope of the ego from the perspective of analytical psychology — which do not invalidate, but rather enrich, the dialogue between neuroscience and psychology by revealing different layers of the same phenomenon.

If the DMN provides us with the neurofunctional substrate of self-referential thought, we cannot forget that the emergence of consciousness is embedded within a broader ontological context. The matter that constitutes us — the iron in our blood, the calcium in our bones, the carbon in our cells, and the oxygen we breathe — was forged in ancient stars and reached us through cycles of death and rebirth over billions of years. It is within this continuity between body and cosmos that we can situate the emergence

[2] Proprioceptive pathways originate from receptors located in muscles, tendons, and joints and provide information concerning the position and movement of the body in space.

[3] Interoceptive pathways correspond to the neural circuits responsible for detecting, transmitting, and integrating signals from the body's internal environment, including visceral and autonomic states. This information is conveyed to the brainstem and thalamus, projecting centrally to the insula — especially its anterior portion — which is considered one of the main centers for the conscious representation of bodily states. Its integration also involves the anterior cingulate cortex and other limbic structures, supporting the subjective experience of the body and its articulation with emotions, motivation, and self-regulation.

and evolution of the self: a form of organization that, from primordial chaos, constructs coherence and unity for the individual (Northoff, 2014).

The Ego

The ego is a structure that has achieved stability — a kind of psychic tensegrity[4] — within the chaos of the universe and entropy, anchored, therefore, in the same physical laws that govern matter and life. How did that self become a unity? What became united with what? Did the gravitational forces of billions of organic and inorganic elements attract one another in infinity to form a centered consciousness? In a Jungian symbolic reading, psychic tensegrity may be understood as the structural principle that sustains the cohesion of the ego amid entropic forces, allowing it to reorganize itself even after significant internal ruptures.

Even in the face of radical ruptures of the ego–universe boundary — as in dissociation or under the dissolutive action of psychedelics — the ego usually preserves some degree of coherence. Melted by psychedelic substances, deformed by neuroses, contorted by life, it reorganizes itself. Why? Perhaps because sustaining a self within cosmic chaos requires a foundation of extreme stability (Carhart-Harris & Friston, 2019).

The notion of the ego emerged historically in modern psychology from Sigmund Freud's psychoanalytic tradition, which conceived it as the agency that mediates between unconscious impulses (id) and the demands of reality and the superego (Freud, 1923/2011). The ego would therefore be the organizer of perceptions and actions, responsible for reality testing and the continuity of consciousness.

Carl Gustav Jung expanded this concept, describing the ego as the center of consciousness, but not the totality of the psyche. For him, the ego is "the complex of representations that constitutes the center of the field of consciousness" (Jung, 1921/2011b, § 796), that is, the agency that allows the subject to say "I am." It is the center and, simultaneously, the organizing function of consciousness — that which integrates perceptions, memories, affects, and thoughts into a narrative continuity and a coherent sense of identity (Jung, 1951/1988, §§ 1–9).

The ego acts as a bridge between the inner world — composed of personal and collective unconscious contents — and the external world of objective reality. Although limited and relative, it performs an essential adaptive function: it enables the psyche to orient itself in time and space, make decisions, interpret experiences, and act in the world (Jung, 1951/1988, §§ 1–9).

Its capacity to reorganize itself after intense upheavals reveals a structure of dynamic equilibrium: it is not an immutable substance but a form in constant negotiation with internal and external forces, whose cohesion allows consciousness to remain operative even within the entropic flow of existence. Thus, the persistence of the ego — even when fragmented, distorted by neuroses, or dissolving into the Whole — may be seen as the psychic expression of a universal organizing principle.

Symbolic Views on the Structuring of the Ego

It is at this point that the symbolic approach proposed by Jung becomes particularly fruitful. Recognizing the limitations of linear and descriptive theories, Jung sought symbolic models capable of representing not only conscious psychic functioning but also the profound, archetypal, and transindividual forces that shape the self throughout its development.

One of his attempts was to articulate his theory of the psyche with the tradition of Kundalini Yoga, whose imagistic language offers a metaphorical map of psychic dynamics toward wholeness (Shamdasani,

[4] The concept of tensegrity, originally proposed by architect and inventor Buckminster Fuller (1961), describes structural systems that maintain their form through a dynamic balance between continuous tensile forces and discontinuous compression. It was later adopted in biology and physiology — as in the work of Donald Ingber (1997) — to explain how living structures maintain their integrity despite external stresses. In psychology, authors such as Peter Levine (2010) adapted the concept to describe the nervous system's capacity to reorganize itself and return to equilibrium after stress or trauma.

1996; Wacker, 2010). Jung understood that the representation of the chakras in Kundalini Yoga brings together, in the form of images, groups of complex and multiple ideas and facts. These symbols would therefore represent psychic facts of great complexity that, at present, cannot be expressed in any other way than through images (Shamdasani, 1996; Wacker, 2010).

Jung's approach to the theory of the *chakras*, therefore, has great psychological value, as it constitutes a genuine effort to offer a symbolic theory of the psyche. The psyche is vast and intricate, rich in unknown elements; its aspects overlap and intertwine in surprising ways, compelling us to resort to symbols to represent what we know about it. Any theory that sought to describe it definitively would be premature, as it would become entangled in particularities and lose sight of the totality we seek to understand.

In Jung's seminars held in 1932, which gave rise to *The Psychology of Kundalini Yoga* (Shamdasani, 1996), Jung uses the brute force of the elephant carrying this nascent structure as a metaphor for the support of this nascent ego. The elephant, the animal represented in the first chakra (*Muladhara*), symbolizes strength, solidity, and firmness — qualities essential to the ego at this stage, so that it does not dissolve into the unconscious:

> The elephant represents that tremendous impulse that supports human consciousness, the force that enables us to construct such a conscious world. For the Hindu, the elephant functions as a symbol of domesticated libido, just as the image of the horse does for us. It signifies the strength of consciousness, the power of the will, and the capacity to do what one wants to do. (Jung, as cited in Shamdasani, 1996, p. 51)

From this reading, the model of the *chakras* offered Jung a symbolic cartography of the ascent of consciousness, in which each center represents a stage of integration between the unconscious and the ego. The strength of the elephant — structuring and domesticated libido — sustains the possibility that the ego may rise and remain cohesive, even in the face of the internal and external chaos that surrounds it.

Below, I present an illustrative image of the first *chakra*:

Figure 1. Traditional Representation of the *Muladhara* Chakra



Note: Source: Adapted from Wacker (2010).

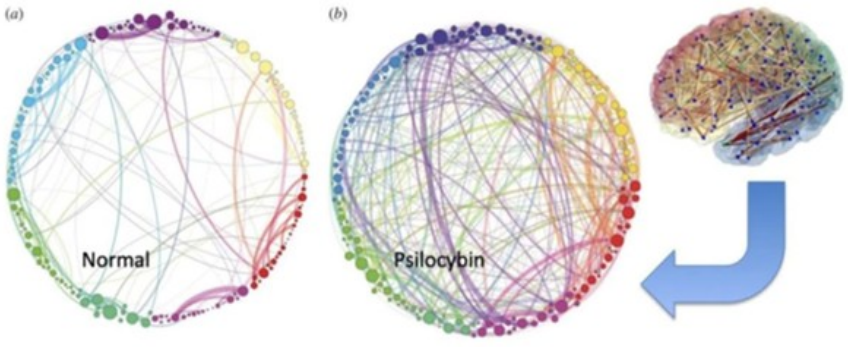
Ego Dissolution and Non-Ordinary States of Consciousness

But what happens when the elephant's structuring support dissolves? When the DMN dissolves? When self-identity loses its supporting foundation? Experiences with psychedelics, deep meditation, and dissociative disorders demonstrate that the ego is not a fixed structure: it can disintegrate and temporarily lose its references of time, space, and identity — only to reorganize itself afterward. This plasticity indicates that the stability of self-identity constitutes a dynamic equilibrium sustained by biological, cultural, and environmental factors (Carhart-Harris & Friston, 2019; Carhart-Harris et al., 2012).

During psychedelic use, the DMN loses its internal cohesion and merges with other networks, with a consequent functional disorganization of consciousness. This decrease in DMN cohesion is strongly associated with the experience of ego dissolution, in which the sense of individual identity, normally sustained by the integration of this network, disintegrates and the boundaries between subject and object become diffuse (Carhart-Harris et al., 2012). In parallel, the salience network (SN) — which detects behavioral and emotional relevance and alternates control between the DMN and the frontoparietal executive network — also becomes disorganized. This dissociation between the DMN and SN, common under the effects of psychedelics, creates new patterns of communication among brain regions, facilitating the emotional reappraisal of experiences (Seeley et al., 2007; Menon, 2011; Ly et al., 2018).

In these non-ordinary states of consciousness achieved through psychedelics and deep meditation, the brain exhibits greater global integration and distributed connectivity: regions that do not normally communicate begin to interact intensely, while regions that previously communicated temporarily lose their connection. This increase in neural entropy disrupts rigid patterns of functioning and creates an entropic window — a transient period of greater neuropsychological flexibility in which mental and emotional models become more plastic and open to reorganization. This state of "creative chaos" opens space for the reconfiguration of previously fixed circuits and meanings, functioning as a unique opportunity for psychic reintegration and therapeutic transformation (Carhart-Harris, 2014; Carhart-Harris & Friston, 2019; Ly et al., 2018).

Figure 2. Homological Scaffold of Functional Brain Networks Following the Administration of Placebo and Psilocybin.



Note: Source: Adapted from Petri et al. (2014).

The Stability of Self-Identity in the Postmodern World

What, then, becomes of the stability of self-identity and the default mode network in our increasingly postmodern world, characterized by unprecedented acceleration? If self-identity is anchored in neural circuitry typical of Homo sapiens, how and why should the stability of this circuitry be protected? And what would be the supporting pillars of self-identity?

Biology has provided us with a foundation: our DNA, neurogenesis, synaptic pruning, and even the microbiome — the human organism harbors trillions of microorganisms in a dynamic relationship with the human body — have calibrated the limits of our nervous system over millennia (Friston, 2010; Rutten & Mill, 2009; Sender et al., 2016). The physical body has always been an anchor for the self in the real world (Damásio, 2010). Today, however, we also live "outside the body," in a digital multiversal reality in which screens replace part of our sensory contact, interfaces exploit the anticipation of unpredictable rewards, keeping attention continuously engaged without necessarily producing satisfaction (Alter, 2017; Montag & Diefenbach, 2018), and interpersonal relationships are rapidly being replaced by relationships with Artificial Intelligence models.

Culture, religion, art, language, and sexuality — once pillars of stability and identity — are accelerating in digital loops amid fluid identities, shifting ethics, and disposable truths (Han, 2017; Turkle, 2011; Harari, 2017). The pace of information may be exceeding the mind's integrative capacity, leaving no time to metabolize and root meanings (Carr, 2020).

Recent studies confirm a marked global increase in mental disorders. The prevalence of depressive symptoms nearly doubled among young Brazilian adults between 2013 and 2019 (Oliveira et al., 2024). Over the same period, surveys conducted in the United States showed a consistent increase in rates of anxiety and depression among adults (Terlizzi & Zablotsky, 2024). Globally, the burden of anxiety disorders has increased continuously since the 1990s, particularly among adolescents and young adults (WHO, 2025). Suicide has reached historically high levels, with more than 49,000 deaths in the United States alone in 2023 and more than 700,000 deaths annually worldwide (CDC, 2025; WHO, 2025).

In recent decades, there has been a consistent increase in mild to moderate dissociative phenomena, particularly depersonalization, derealization, fragmentation of narrative identity, and instability of the sense of self, especially among adolescents and young adults. Epidemiological and clinical studies indicate that these conditions are strongly associated with chronic stress, prolonged exposure to digital environments, overstimulation, deprivation of embodied experience, and cumulative traumatic experiences, even when these experiences are not extreme (Spiegel et al., 2011; Schimmenti, 2018; WHO, 2022). Contemporary literature on dissociation emphasizes that, in contexts in which subjective experience is organized across multiple, simultaneous realities that are progressively disconnected from the body — as occurs in digital environments — the self tends to lose narrative continuity and somatic rootedness, fostering experiences of psychic dispersion (Van der Hart et al., 2006).

In this contemporary context, psychological suffering tends to be organized less according to classical models of repression and more through processes involving the fragmentation of experience, attentional dispersion, and discontinuity in the sense of subjective unity. This form of suffering may be confused with formal diagnoses, such as Attention-Deficit/Hyperactivity Disorder or dissociative disorders, but it manifests primarily as a difficulty in the experiential integration of the self, creating a cultural background conducive to the emergence of dissociative phenomena of a dimensional nature — that is, dissociative experiences distributed along a continuum between the normative and the pathological, without a structural rupture of identity.

Evolution and the Reconnection of Self-Identity

If the default mode network (DMN) is plastic, then its parameters can be reconfigured: the reconnection of body, mind, and environment — through

integrative practices that restore the dialogue between breathing, sensation, and thought — constitutes a concrete path toward stabilizing the experience of the self. Among these practices, I highlight Lao Qi Gong (Cai Wen Yu & Luz, 2012) and Yoga, which integrate breathing, body awareness, and integrated attention, fostering interoceptive perception and regulation of the organism, as well as Peter Levine's Somatic Experiencing®, an approach aimed at nervous system self-regulation and the physiological renegotiation of trauma, enabling a return to states of greater integration and internal coherence (Levine, 2010). These approaches cultivate embodied presence and allow thought to return to sensory experience, counterbalancing the dispersion of the self catalyzed by contemporary hyperconnectivity.

Slowing down culture does not mean halting progress, but rather creating conditions that allow brain plasticity to keep pace with cultural plasticity. Evolution is not the problem — the real risk lies in losing the symbolic axis that organizes experience while neural circuits adapt to ever-increasing speeds. In this context, conscious technological boundaries become instruments of psychological care: daily periods of digital disconnection, the deliberate use of screen-free environments (*digital detox*), restrictions on time spent on social media, and the creation of rituals involving silence and direct contact with the natural world are strategies that restore the cyclical alternation between action and pause, which is essential to neuropsychic homeostasis (Han, 2017).

The renewed appreciation of ritual is of utmost importance in this process of promoting the stability required to sustain self-identity. From a Jungian perspective, ritual can function as a symbolic form of mediation between consciousness and the unconscious, offering collectively shared forms through which archetypal contents may find expression in consciousness (Jung, 1935/2003, §§ 21, 47). In this sense, ritual may perform an organizing and protective function, containing archetypal experience and reducing the risk that its intensity will disorganize or overwhelm the ego. Through the repetition of shared symbolic gestures and forms, ritual may also reconnect the individual with a dimension that transcends the individual — whether represented by the Self, the community, or the cosmos.

The absence of shared rituals in modernity — replaced by fragmented routines and personalized algorithms — deprives the psyche of frames of reference for symbolic and temporal integration, fostering a sense of discontinuity and existential emptiness. Reintroducing ritual rhythms into contemporary life is, therefore, a means of restoring meaning and the cohesion of the self amid cultural acceleration.

Connection with nature constitutes another essential axis. Recent studies conducted in Brazilian urban centers show that regular contact with green spaces significantly reduces symptoms of depression and anxiety (Moreira et al., 2022; Bressane et al., 2024). Exposure to nature reactivates brain circuits involved in spatial and emotional orientation (Bratman, 2015; Sudimac, 2022), strengthens the perception of ecological belonging, and restores the body's function as an anchor for consciousness. In this sense, mental ecology becomes inseparable from planetary ecology.

The reemerging field of the clinical and investigative use of psychedelics also opens a unique possibility for the reorganization of the psyche. By temporarily modulating DMN cohesion and opening the so-called "entropic window," the brain enters a state of greater flexibility and global integration in which rigid patterns of defense and perception can be renegotiated. This temporary increase in neural entropy, frequently accompanied by intense symbolic experiences, offers fertile ground for therapeutic work with trauma and for the study of the deeper dynamics of consciousness and its dialectical relationship with the unconscious. Far from representing chaotic dissolution, this "creative chaos" constitutes an opportunity for reconfiguration, in which body, mind, and environment rediscover new forms of coherence and connection.

Thus, sustaining a balance between technology and ritual, nature and neuroscience, body and symbol may be the first step toward a conscious evolution of the self — not merely an adaptation to the forces of change, but the art of inhabiting one's own time with wholeness.

The Archetype of the *Anthropos* and the Metamorphosis of Consciousness

Jung refers to the task of integrating opposites as the process of individuation — a movement through which consciousness expands its symbolic and affective repertoire without losing the organizing axis of the Self, reconciling body and spirit, instinct and reason, the human and the cosmos. Individuation does not correspond to the perfection of the ego, but to a continuous process of realizing the Self, understood as the psychic totality that integrates and transcends opposites (Jung, 1921/2011b, §§ 853–856).

In this context, the archetype of the *Anthropos* refers to an archetypal pattern of human wholeness: a psychic structure that cannot be represented in itself but manifests symbolically in images of the "Original Man" or "Cosmic Man." As a representation of the Self, the *Anthropos* expresses a unity that precedes the division between subject and object, taking the form of the "personified psychic totality" (Jung, 1951/1988, §§ 304–308).

The *Anthropos* thus constitutes a symbolic model of the integration of the opposites present in human experience, performing a mediating function between spirit and matter, the unconscious and consciousness (Jung, 1951/1988, §§ 390–391). As a central image of wholeness, it expresses an archetypal impulse toward unification that permeates both the individual and the collective psyche — an impulse that, according to Neumann (1949) and Von Franz (1980), does not become fixed in a single form but is historically actualized in different symbolic configurations as human consciousness is transformed.

This organizing image of wholeness is sustained and transmitted through symbols, rituals, narratives, and myths, offering consciousness forms of mediation capable of containing and integrating the tensions between opposites. Preserving these symbolic roots does not imply resistance to change, but rather recognition that such forms operate as structures of psychic coherence, allowing consciousness to assimilate transformations without becoming fragmented. Jung understood the symbol as a "living bridge" between consciousness and the unconscious, capable of containing opposing energies and transforming them into meaning. He warned, however, that the dissolution of these symbolic forms of mediation could lead to disorientation and ego inflation when the ego loses contact with the archetypal centers that function as the structuring and unifying principles of the psyche.

In other words, the aim is not to restrain evolution, but to provide it with an axis of meaning. The plasticity of consciousness requires a relatively stable field so that it does not disperse into chaos: preserving certain symbolic patterns enables metamorphosis without the loss of rootedness and coherence.

From this perspective, the contemporary crisis — marked by increases in depression, anxiety, suicide, and institutional and moral collapse — may be understood not only as a pathological phenomenon, but also as the expression of a process of collective individuation. Nature and technology, body and machine, instinct and abstraction are in a state of extreme tension, seeking new forms of integration. What is frequently described as "instability" may be understood, in light of Analytical Psychology, as a transitional moment analogous to the phases of dissolution found in symbolic processes of transformation. This is a condition close to the *nigredo*: a stage of disorganization, darkness, and loss of previous frames of reference, in which old structures of meaning dissolve before new configurations can emerge.

Perhaps we are facing an apocalyptic time in the symbolic sense of the term: a period of revelation and transition between different organizing images of consciousness. In the symbolic and astrological language employed by Jung in *Aion* (Jung, 1951/1988, § 133), the current cultural transition is portrayed as the passage from the Age of Pisces to the Age of Aquarius. Within this imagistic register, the former sacrificial representation of the Self — symbolized by the figure of Christ and associated with suffering, blood, and redemption — would give way to another symbolic configuration: an image associated with networks, flows, connections, and systems. The new image of the Self no longer bleeds; it processes, connects, and circulates information.

It is within this context that the image of an *Anthropos-cyborg* may be proposed in a symbolic key, understood as a historically constellated facet of the Self in a new *Aion*. This does not imply a mutation of the archetype itself, but rather a symbolic image through which the contemporary psyche seeks to represent the integration of the human and technology as a continuation — and not a negation — of the history of consciousness. Technological apparatus would thus cease to operate merely as an instrumental extension of the human and would begin to function as a projective field in which unconscious contents are externalized through networks, algorithms, and interfaces, challenging the subject to rediscover interiority amid digital expansion.

We may be passing through a liminal phase in which contemporary consciousness, as it undergoes its historical *nigredo*, approaches more complex forms of organization capable of embracing new dimensions of experience without losing the symbolic memory of its origins. This would represent the emergence of a new organizing center of psychic experience, both individually and collectively.

Maintaining certain symbolic axes — the body, relational bonds, myth, and ritual — does not constitute nostalgia, but rather a homeostatic strategy of consciousness. These axes function as symbolic mediators and points where meaning is condensed, preventing the fluidity of the new from becoming a dissolution of the self. True evolution does not occur through the negation of form, but through its transfiguration: the capacity to sustain creative instability without losing inner coherence.

The dialogue between neuroscience and symbolic psychology thus reveals the same principle operating at different scales: that of a system seeking a dynamic equilibrium between order and entropy, structure and becoming. The image of the *Anthropos-cyborg* may be understood as a living metaphor for this tension — a consciousness in expansion that recognizes itself as simultaneously biological and technological, ancestral and emergent. For Jung, wholeness does not constitute a finished state, but an ongoing task of consciousness. The metamorphosis of consciousness may consist precisely in learning to inhabit this task: integrating technology without severing the connection with the symbolic, bodily, and relational matrices that sustain *Homo sapiens'* experience of meaning. ■

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Authors' Contributions: This article was authored by a single author.

Data Availability: The study did not use empirical data or supplementary materials, and the texts used as sources were properly cited and are listed in the references

Conflict of Interest: No conflicts of interest to declare.

Funding: No funding to declare

Article Editor: Rosana Rubini. https://orcid.org/0009-0007-6208-7200