



I wouldn't personally introduce Jungian archetypes to most, or even many clients. However for the occasional client that thinks symbolically, or just wants something different, these can be a powerful tool. Occasionally I have a patient that has had so much therapy they are able to predict, and then subvert, all the traditional psychodynamic and cognitive avenues of treatment.

The Jungian archetypes are best thought of as repetitive structures of the human experience. They repeat in our stories, mythology, advertising, pop culture, religion, and in our lives. The reason why this is the case is up for debate. Jung was often criticized by the medical community for Mysticism and bringing God into treatment. Jung responded many times to this criticism that he was only analyzing archetypes only because they continued to repeat in his patients and across time. Critics claim the definition of the archetypes is too vague to be disproved scientifically and that Jung's concepts are overly general.

Jung's ideas have fallen out of mainstream medical practice, but they live on today in many important ways. Jung was enormously influential in literature and entertainment, especially in the realm of fantasy. Everytime you see a villain taunt a hero with the reality that there is not much difference between them, you are watching someone confront their Jungian shadow. Everytime in pop culture that the ultimate villain is a reflection of the heroes own insecurity, you are watching the hero descend into a metaphorical aspect of himself to defeat his own worst parts. Role playing games derive their "classes" of characters from Jungian ideas.

For Jung, the goal of therapy was to unearth the collective and personal archetypes in our psyche from the unconscious and then bring them into consciousness. In doing so, patients would discover how it was that they identified with particular common archetypes and how it was at work in their lives. In Jungian thought the parts of ourselves that remained unconscious would have control of our lives, but by making the unconscious conscious, we could better know ourselves.

In Jungian psychology none of the archetypes are good or bad in and of themselves. Rather archetypes are negative when they are out of balance or we have a complex. If we under identify with an archetype we are poorly prepared for that aspect of life. If we over identify with an archetype then we are a slave to those complexes.

Jungian analysts noticed that patients with unhealthy coping styles often had extreme behavior patterns regarding associations with certain archetypes. Jung called these complexes. Complexes are best understood as automatic unconscious reactions to certain kinds of events. In Jungian psychoanalysis there are no pathological or bad parts of the self, there is only what has not been made conscious and what is out of balance. Over or under identification with parts of the self is the only real pathology.

Therapist Instructions

This worksheet can be used with patients to encourage self perception and to see what their relationships are to their own parts of the psyche. The worksheet can either be given to the patient to complete after the therapist has explained the archetypes, or completed by the therapist without the patient to conceptualize treatment.

Sometimes I will give the worksheet to patients that I have seen for multiple sessions and have them indicate where they see their identification with each archetype and discuss how their perception differs or overlaps with my own analysis of their personality and unconscious reactions to events. . With other patients I will complete this sheet alone as a way to get a new perspective and discover dynamics that I might be missing in the room. Often psychotherapy will place its primary emphasis on what patients have a tendency to talk about in the session. The archetypes worksheet can be a creative way to bring up the parts of the personality that patients may not, or may not want to talk about in a safe way.

Jungian archetypes Worksheet



The Warrior



The Magician



The King



The Queen



The Child



The Lover

Instructions: Read the description of each archetype and place an X on the line below each one to indicate how strongly you are identified with it. An X to the extreme left shows under identification, while an X on the far right represents over identification. An X placed in the middle of the line indicates a healthy identification and conscious awareness of that personality construct.

The Warrior

The Warrior archetype allows us to harness our own sense of personal power to face fear and assert our own energy against the plans of others and the plans of the universe. The Warrior allows us to enforce boundaries securely between ourselves and others. It lets us carve out our own sense of personal space and make clear to others what is allowed and what is not. Mankind has had a warrior class as long as there has been civilization. We must all at some point in life learn to face our fears and accomplish something scary. The psychologist Albert Ellis was fond of saying that it was “pathological to want to be liked by everyone all the time”. He knew wisely that we must all learn to face conflict and navigate disagreements with others to remain true to ourselves and our journey.

The Warrior is our actualized capacity for self expansion, personality development and discovery. We cannot discover who we are meant to be unless we are brave enough to face the unknown and know we deserve to grow. The Warrior is our capability to develop and use our talents for personal and professional achievement, but the Warrior does not exercise leadership or hold authority. The Warrior is not power within systems, only our sense of personal power and competency. The Warrior is our own success within a system of many other Warriors. The Warrior is our own unique abilities harnessed to make ourselves succeed.

Each of the archetypes deals with some form of fundamental anxiety, and the anxiety that the warrior assuages is meaninglessness in the face of chaos. The enemy of the warrior is chaos. When chaos surrounds us we feel like we are not special, like there is no plan, like we do not matter. The Warrior allows us to impose our will into the void and create meaning from scratch. When we feel like life has no purpose, it is our Warrior energy that lets us create purpose. While this function of the Warrior is not a bad thing when it becomes overindulged it becomes the shadow function of tribalism.

While the Warrior lets us strike back at chaos when it threatens our meaning and significance it can also lead us to turn on other people who are not like us. The overidentified Warrior sees other *people* as chaos when they act contra its own plans and meaning. Shadow political and religious leaders often call us to over identify with the Warrior when they tell us to defend our own tribe against attacks from those who are different and would take away what is ours. The Warrior is what allows us to reclaim our purpose and significance when the world threatens to take these things away from us but when overindulged it robs others of these things.

Patients who are under identified with the Warrior will feel listless, purposeless, and incapable. These patients will often have had their Warrior taken away in an abusive relationship or in their families of origin where they were not allowed to assert themselves. Often they will present to therapy with a general sense of anxiety, believing they lack the power to be assertive, enforce boundaries or change their current reality when it distresses them. Losing touch with the Warrior leads a person to be fearful and conflict avoidant yet be prone to bouts of rage. Without the Warrior we can not act on our anger and do not notice it until it takes us over.

Over identification with the Warrior means that we see every interaction as a challenge, every challenge a fight with a winner and a loser. When the only tool you have is a hammer, every problem is a nail; the old saying goes. If you are over identified as a Warrior you will not be able to back down from any confrontation. Diplomacy is never an option to the Warrior. The Warrior is not an archetype that is comfortable with accepting humility or the mystery. The warrior is only comfortable with certainty, but as adults we must learn to be comfortable with the mystery of life. An overidentified warrior archetype might benefit the occasional type-a personality in the business world but most often at the expense of personality development, healthy relationships, and a well rounded existence.

The Warrior is the mask that we wear when we want to see ourselves as the hero. Patients under identified with the Warrior may have lost the ability to see themselves as the hero, where patients over identified with the Warrior may not be able to take off the mask of the hero they aspire to be. The Warrior archetype requires that life and development has taught us to have faith in ourselves and a self image that allows us to achieve our dreams. Many patients with damage in childhood do not know that they have a right to their own hero's journey or deserve self discovery. Oftentimes therapy with traumatized patients will require a therapist to teach patients how to put on the warrior mask.

Under Identification with the Warrior is a disowning of one's powerful self and ability to act heroically or make meaning. The warrior is at its base an ability to make meaning out of life. If we have disowned the warrior we either see life as meaningless or rely on others to make it for us as followers. Oftentimes patients who have learned that anger is not allowed will try and disown the warrior and "play zen" to avoid the anxiety that conflict causes for them. These patients will often act as though conflict is beneath them, when in truth judging or disagreeing with others terrifies them.

The Magician

The Magician is intuition, education, and reflexes. In myth and legend the Magician appears in stories not to be the hero, but to aid the hero on their quest. In these stories the Magician can also take the form of a witch, enchanter, or shaman. The Magician is the most esoteric part of our schooling that filled us with the most passion. The Magician is a sense of personal power and accomplishment, but not power gained through conflict like the Warrior. Power for the Magician comes through cleverness, tricks and being resourceful and inventive.

To the Warrior knowledge, secrets and intrigue make one strong, not brute strength. The Magician is a wiseman and a diviner, both prescient and empathic. The magician can act as a negotiator or statesman, but is more commonly a salesman, seducer, or an entertainer. The Magician stands with one foot in two worlds. He is a gatekeeper between the abstract clairvoyant realm of the unconscious and the practical and results oriented world of the everyday. He brings back visions from the world of the unconscious and bestows them as gifts on others. This power to surprise and interest others is closely tied to our own need for attention. Patients that did not get the attention they desired as children will often have a well developed Magician. These patients believed as children that something about them was bad or shameful, and developed their magician archetype as a way of being seen or having control.

It is the Magician that impresses others with insights, funny stories and hidden talents. It is the Magician that is able to stand out in a bar room or business meeting when others are vying for attention. The Magician is our ingenuity, and adaptability in the face of situations that we cannot plan for or control. The Magician is our ability to read between the lines in academic domains, to see the broader point or meaning beyond a text. Every insight or inspiration that you have ever pulled from the ether and used to your advantage feels like magic. If you are comfortable pulling clever observations and realizations from the unconscious and putting them to use then you are strongly identified with the Magician.

Patients may be under identified with their Magician if they were brought up to be rule oriented or understand the world only as a series of lists to be memorized. These patients are not intuitive but learn by memorizing a series of steps that became a crutch for their thinking. Patients under identified with their own Magician will distrust the Magician in others. They are not adaptable and are inflexible in their thinking. Patients who view people that are funny or creative with suspicion are likely to be under identified with their own Magician.

Patients who are over identified with the Magician may have a grandiose idea of what their intellect or insight will get them out. They may think genius will solve every problem without elbow grease. They may try to use a charming personality or a quick wit to escape hard work or interpersonal conflict. Patients who are deeply dismayed over poor academic performance despite no effort at study will be over identified with the Magician. These patients are often under identified with their Warrior because they have never learned to overcome situations their intuition cannot control or to work hard for a reward.

The fundamental anxiety that the magician assuages is the inability to control one's surroundings. The Magician is at its root a personality device developed to maintain control during a period in a person's life when assertiveness was not allowed. This was often a way to hold on to some control of our environment when direct confrontation was not an option. The Magician can also develop in early childhood when a child feels like there is a need in the family of origin that neither caregiver can meet. This is often a wounded or unreliable caregiver the child has to manage. This leads to the development of an often "magical" seeming ability to read others, read between the lines, and communicate in indirect ways like art and humor.

A patient who is over identified with both the Warrior and the Magician may try to dominate others with their intellect, delighting in the humiliation they cause. After all the cynic is the

shadow of the caregiver. A caregiver sees the needs of others in order to meet them. The cynic sees the same needs in others, but uses them to exploit or write off other people. This cynic is the shadow side of the magician's ability to use intuition to understand others. An example in pop culture would be the stand up comic that summarizes and denigrates groups of people with acerbic insight.

The King

The King is our sense of systemic power or our sense of power within society . The King is both the father of the family and of society. He has a larger plan for others and sees how all pieces of the system work and what different types of people need. This larger plan comes from creativity and imagination, but it is the practical imagination of planning and developing communities and systems. The King not only wants to improve himself, but to improve others linked to him as an extension of himself. The appropriately identified King is a proud father.

We need the King in order to manage our households, supervise employees, or volunteer in leadership roles. The fundamental anxiety the King manages is the fear that there is no larger plan structuring others lives. The King fears anarchy. The King lets us take the reins and provide leadership when we see that no one else can. The King is able to organize the many individual Warriors behind a single banner. The King is order, organization and unity.

It is healthy and positive to have a vision for a better world that we would like to see our life and works contribute toward. Without the King we cannot have hope for our families or for the world. Patients who were raised being systematically excluded or oppressed are likely to be under identified with their King. If society has rejected or oppressed them their entire lives they have been taught that it doesn't want them, and will have difficulty believing others will let them lead. If we do not believe we have any power over the world, it is difficult to function within it. These patients will be plagued with interpersonal difficulty until the under identification is resolved.

Patients under identified with their King will avoid any position where they have responsibility for or power over others. They were often punished for being angry or assertive in their families of origin and felt they were not allowed to hold power. Often these patients will have anger “turned off” and have extreme anxiety when circumstances force them to judge others, even accurately, or when they are angry. These patients will have difficulty reconciling anxiety when they have a moral standard that others violate. They do not want to let go of their own moral compass but also are uncomfortable when others fail at being moral or good by their own standard.

Patients who are under identified with their King may be highly competent and successful, but still remain highly individual and atomized, clinging to solely personal power or adhere to strict moral standards they refuse to apply to others. . They may express hopelessness or even contempt for ideas relating to improving family or government systems, even though they could otherwise be highly successful in either.

Patients over identified with their King will mistrust and criticise all authority because it is not their own. They will play contrarian during any discussion of politics or religion and often family

issues. They will often get into conflicts with superiors at work but secretly feel unheard or misunderstood. During these times they are reliving their experiences in their own families of origin. Extreme identification with the King will leave patients listless and unsatisfied no matter how much power they attain. Extreme over identification with the King means that there is no amount of power that will ever make one feel fulfilled. Life becomes a competition. It does not become a competition with individuals like the warrior, but a competition with all “great” men from history. Total overidentification makes one want to hold power and influence over others in every domain of life.

Patients over identified with their King will rarely present for therapy of their own volition. These patients can become tyrants to their friends, families and colleagues. Even though these patients may do things that society would consider immoral they will never see themselves as evil. These patients see themselves as saviors that want to save an unappreciative society or family by making them great. Patients who are under identified with their Magician and Warrior often over identify with their King in order to compensate for their failure to develop their own domain of internal (intuition) or external (accomplishment) personal power. These patients often are prone to fantasies about what would happen if they were in charge. They will never see themselves as immoral, but only as misunderstood heroes.

The Queen

The Queen is the power behind power and the maternal influence on development. The Queen is the indirect power that we hold over authority and systems just as the magician is the indirect power we hold over peers and our immediate vicinity. She is every calculated comment that ever made you reconsider your own behavior. She is every raised eyebrow that made you behave. The Queen is long talks by the fire with a loved one about your own worst impulses. She is tempering to power, but when over identified with she becomes a manipulative puppet master behind the throne, a Bloody Mary.

The Queen uses her influence over the powerful to exercise her own power. If this concept is lost on you, then you are likely under identified with your own Queen. If this is the case, be careful, because it is the patients under identified with their own Queen who are most susceptible to be influenced by the Queen of others. If we do not understand the art of manipulation, we have no defenses against it. The Queen is, by her very nature, the least recognized archetype. The Queen is the thing behind the thing. She is the unnoticed influence on the world. The Queen is the reason that the people in charge behave better than they otherwise would.

The Queen is a mothering impulse in all of us. She sits close to our Anima or archetype of the feminine. The Queen is the part of us that wants to see the people around us grow and flourish under our watchful gaze. The Queen smiles as her children and her husband mistake her subtle suggestions for their own ideas. She is the master of the understated and implied. The Queen is consigliere, advisor, right hand man, and second in command.

The fundamental insecurity behind the Queen is the fear that power is incompetent or malevolent. Patients with an over developed Queen usually had a competitive parent or a parent that viewed them as a peer in childhood. Like patients with an overdeveloped Magician, the child with an overdeveloped Queen may have worn this anxiety like a badge of honor in childhood. However, also like the child with an over developed Magician this damaged the child, leaving them hyper vigilant and trapped with an exhausting control instinct. Unlike patients with an over developed Magician, patients with an overdeveloped Queen felt responsible for running a household by proxy and controlling an irascible or inconsistent parent. They did not seek to be understood or get attention from a caregiver like children with an overidentified Magician.

Patients that present to therapy reporting that they are the “therapist for all their friends” or that “everyone asks them for advice” have a healthy identification with their Queen. The over identified Queen is not content to advise power, but wants to control it from the shadows as a puppeteer. Overidentification with the Queen leads patients to become obsessed with subtly influencing other people as extensions of themselves and power. Manipulative patients, who begin to hold their altruism over the heads of those they are helping are on the road to over identification with the Queen. Therapists should be aware of the functioning of this archetype, as it is the role of the therapist to play The Queen in the patient's life during the process of therapy.

The over identified Queen as a mother does not want children to develop as individuals outside of the family or have a personal identity. Children are to remain a part of her and only exist as her accessory and a reflection of her purposes and her values. The over identified Queen wants to know all her children's secrets, and to get to tell them exactly who they should become. Because patients who had a mother over identified with her own Queen never had the chance to listen to their own inner voice during development they will present to therapy with a bothersome inner critic that reflects the internalized critical voice of the parent. This overwhelming voice of inner criticism is the implanted voice of the parent that did not want their Child to exist outside their own sphere.

The Child

The Child is a tricky archetype to find within ourselves. The Child is the first archetype that the self identifies with. The Child has no problem asking for help or expressing it's emotions and desires loudly and honestly. The Child is a kind of creative anarchy that we lose as adults and rediscover during liminal and transitional spaces in our development. The Child is a freedom we reconnect with when we release the parts of ourselves that have held us back. The Child is the “alive” feeling that addicts begin to connect with after completing recovery. The Child is strongly associated with the unconscious and a sense of connectedness to all things. Children are still discovering the things that make them unique individuals. The Child is growth and Children know how to grow instinctively.

The Child does not remember all of the rules that we had to learn as adults and is more interested in its own creative impulses and whims than rules or deadlines. The Child is necessary for art and for self discovery, but it can become solipsistic when it is over indulged. The Child puts us in touch with vulnerability but it cares about its own emotions, desires and whims. It is not aware of others or their wants or needs. The Child is important to creatives because it is the source of new ideas and perspectives but it needs to be tempered lest we become selfish, oblivious and inwardly focused.

In adulthood is the process of losing touch with the vulnerability and capacity for growth that we felt as children. Adults come to believe that the limiting voice of their inner critic is “responsible” and that asking for help or admitting vulnerability is “weak”. Many times the process of therapy forces us to uncover our own vulnerable child and reconnect with the parts of ourselves that are hurting or scared. When we cannot honestly admit our own needs, fears and sadness we often over complicate our life.

Patients who are over identified with the Child may present to therapy lost in creative visions and emotional whims. While over identified with the Child, these patients will be oblivious or in denial about the practical and detail oriented responsibilities of adult life. They may be prone to bouts of drug use or personal vision quests and passion projects. Patients will often overly identify with the Child as a response to their families of origin having pathological Queen archetypes that stifled development. In college or as adults they cast aside all responsibilities and overcompensate for the constraints of their childhood with an overly juvenile outlook on responsibility.

Patients under identified with their Child will present to therapy asking the therapist to produce pragmatic and concrete changes in their lives and relationships. They often come from families led by an over identified King or Warrior that had no interest in the uncertainty or self discovery of the Child archetype. They are rote and uninterested in the abstractions of therapy, art, or life. These patients have little interest in getting in touch with the vulnerabilities or flights of fancy of the Child.

We are all born into the world as a vulnerable Child, as naive beings that see the world as an unending canvas on which to paint our vision for ourselves. These tendencies are idealistic, but also natural. Material realities impose restrictions on our lives, and we are remiss to ignore them, but also waste the potential meaning in our lives if we become their slaves. Rediscovering the child is necessary for personal growth and healing required to make progress in therapy. The Child is not only creativity and growth, but also our innate resilience. Patients who rediscover the Child during a chronic illness may make recoveries whereas patients who do not may not.

The Lover

The Lover is one of the most difficult archetypes to notice that you are experiencing. By its very nature it is seductive and spontaneous. The Lover is most commonly associated with sex, but sex is the smallest part of the archetype. You cannot experience the Lover by yourself, but you

do not necessarily have to experience it with another person. Anytime you are pulled into an alluring daydream, swept up in the rhetoric of a rousing speech, or moved to a sense of greater understanding by a work of art or fiction, you are beginning to fall into the embrace of the Lover. The Lover is a drum circle, it is staring deeply into a bonfire, it is a poem about time, a drug trip. The Lover can be an infinite amount of things.

The Lover is most easily understood as our ability to give up a small part of ourselves to become part of something greater. The Lover is our ability to merge with another person or a group of people. The Lover lets us dissolve part of our own ego to be a part of a greater purpose or force of society. If we do not have access to the Lover we are completely alone, completely with purpose and life becomes an abstraction. We are connection making creatures and it is the Lover archetype that allows us to make those connections.

Because The Lover requires us to give up a piece of ourselves in order to identify with it, over identification with The Lover can be disastrous. Patients over identified with The Lover might try to dissolve themselves passionately into each many new relationships or over identify with each new friend. Extreme over identification with The Lover leaves patients with no sense of self. These patients will operate in society as chameleons. Over identification with the Lover is over identification with something outside of oneself. They will continue to find religious, romantic, or social relationships that let them take on someone else's identity and concept of self.

When working with patients with substance abuse problems therapists should be very aware of the functioning of the lover archetype. Addiction is often understood by therapists as an attempt to numb out painful emotions or memories, and while this interpretation is correct it is also an incomplete understanding of what addiction is. Substance abuse is always fueled by a desperate attempt to have connection with something. The loneliness and isolation that patients with substance abuse issues feel is an extreme under identification with the lover archetype and the hunger for the wholeness of the lover is often the emotional state sought by the addicted person.

I always tell my patients that an addiction is often a hunger for growth with a simultaneous refusal to change. Substance abuse provides the *feeling* of growth and connection without the actual *work* or risk. Drugs like alcohol and stimulants often activate the Lover by making us feel productive, creative, loved or accepted. Drugs like depressants or psychedelics often activate the Lover by allowing us to turn off our conscious mind and remerge with the world. Psychedelics and transcendental religious practices often allow a person to experience *ego death* or a "oneness" with all things. This form of ultimate connectedness is the most activated state of the archetype as we have completely given up our own identity.

The Lover requires us to have the ability to trust something outside of ourselves and may be difficult for patients with trauma to experience without anxiety. We first learn how safe it is to open up to others within our family of origin. Patients that have a strong under identification with The Lover often never felt safe in their families of origin. Patients over identified with the Lover might have had a parent over identified with their Queen and are used to finding a controlling partner. If someone has made us a puppet then we involuntarily find a puppeteer when we

leave our families of origin. These patients often become codependent in relationships, looking for someone to give their life rules and meaning. They believe they are unable to do this for themselves.

The Lover is an often ignored archetype, but is needed to give the other archetypes any ability to operate. What is the cause that the Warrior fights for, where is the growth or the creativity of the Child without The Lover? For that matter, what is the grand vision of a King or control of the Queen without the ability to make a connection? For a patient to participate in a relationship with a therapist there must be some part of the Lover archetype active. Therapy requires trust and a dissolution of boundaries enough for the therapist and patient to collaborate on treatment. We cannot begin to benefit in therapy unless we give up some part of our old self and are willing to be open to creating a new self image. Resistance to the therapy process can also be understood as a resistance to experience this archetype.

Jungian archetypes Worksheet Part 2



Instructions: Complete this worksheet only after completing the first Jungian archetypes Worksheet. Answer each question, and use the back of the page if you need more space.

1. Go through each of the archetypes from the first worksheet and think about how they manifest in your own life and when. Write down places, times of day and situations where you are most and least identified with each archetype.

The Warrior:

The King:

The Queen:

The Child:

The Magician:

The Lover:

2. Think through the previous stages of your life, and think through what your ideal future looks like. Find the places where you identified differently than you do now with each archetype and write that down. Find the places in the future where you hope to identify with the archetypes differently and write down where and when that is.

The Warrior:

The King:

The Queen:

The Child:

The Magician:

The Lover:

3. Think of the archetypes that you are the most under identified or over identified with and make a list of each archetype that you have an unhealthy identification with.

List:

Over Identified	Under Identified

4. Try and identify with each archetype that you wrote down for about a minute and notice the easiest and hardest parts of manifesting that archetype. What parts of it can you accept and what parts are you resisting? Notice where you feel the experience of each archetype in your body as a somatic experience. E.g. do you notice the Warrior as muscle tension, the Child as a light airy feeling, or the King as a straightening of your spine? Write down what you notice.

archetype	Hardest Part	Easiest Part	Somatic Experience

5. Think of all the situations that you are likely to experience or re-experience in which you would feel more whole if you were you to identify with an archetype more adaptably. List the archetype and the scenario in which you would like to be able to utilize it more effectively.

archetype	Situation

6. Go through the situations on your list where you would benefit from identifying with the archetype in a more adaptable way. Revisit that scenario in your mind and imagine how more or less of the archetype in the situation might have handled the situation in a more healthy way. Imagine what you might have done differently.

7. Imagine that you embody the archetypes in the moments in your future where you will need them. Imagine that you are able to let go of the archetypes in the moments that they are holding you back. Remember where you felt each archetype in your body. Feel yourself take on or let go of these somatic experiences as you need. If needed, take a short walk and feel the archetype change the way that you move.

8. Imagine the scenario where you need to experience or let go of the archetypes. If you are under identified with that archetype then imagine yourself putting on the clothing of that archetype. E.g. Imagine yourself putting on the armor and holding up the shield of a knight if you are under identified with the Warrior. Do this before you go into a situation where you have a hard time enforcing boundaries or feel powerless.

If you are over identified with an archetype, imagine yourself taking off the clothing of that archetype. E.g. If you are trying to identify less with the King, imagine yourself removing a crown and feeling the weight of responsibility lift off of your shoulders.