

i.e., it's much simpler to have the pictures and sounds created by the TV set than to imagine invisible waves.

However, you might be willing to come around if you were told several other things about TV sets. First, you might be told that millions of other people had TV sets just like yours and each of their sets could all do all the things yours could. You'd find that fascinating, but it wouldn't shake your argument. After all, each of those sets would undoubtedly be manufactured to produce these wonderful pictures and sounds. However, how could you explain that each of the million sets could get the same program at the same time?

The capper to that might come if the channel of your set was turned to a news program where a reporter told about an event that was happening as he or she spoke. If you then found out that every one of the million sets was able to see and hear about that same event at the same time, you would probably be more open to the concept that your TV wasn't a storage unit, but a receiver of information carried on invisible waves.

Well, the collective unconscious contains information that can be accessed by anyone at any time. It appears to have no limits in time or space. That is, it can access information that was recorded by primitive people, or it can access information about events that have not yet taken place in your life. I'm afraid that the collective unconscious won't fit into an individual brain very well.

THE DYNAMICS OF CONSCIOUSNESS

Let's return to the personal unconscious. Consider reading. At some time in your life, you had to learn the alphabet. You sat in a classroom while the teacher pointed to the individual letters, then said them out loud. You and your classmates repeated the letters over and over, with

the monotonous repetition that only the very young can endure. Then you carefully copied each of the letters in your notebook. You copied the letters over and over until you knew exactly what an "A" looked like, and how it differed from a "B" and a "C" and so forth. Then you learned how the letters combined to make words. You slowly sounded out each letter of an unknown word until you could pronounce the whole word. If you already knew the word, your task was done. If you didn't, then you had to find out what the word meant.

As you got better at reading, you could instantly recognize whole words at a glance, so that you didn't have to go through them letter by letter in order to spell out a word. For most of us, that speedy recognition made reading a joy instead of a chore. We became readers. For some, that speedy recognition never came. In any case, for all of us, it took a great deal of time and effort to learn how to read.

Once the ability to read was acquired, you probably spent a great deal of time using that ability. I've never seen any statistics, but I would imagine that highly literate people might spend half their waking hours reading one thing or another. But how much of that reading time is conscious? I'd venture to say very little. For fast readers, the words flow by *without any conscious awareness of their passage*. The words flow straight from the book to the unconscious without any conscious intervention!

I have purposefully picked a controversial example to make my point. You might argue that you are conscious when you are reading, but it's a low level of consciousness most of the time. I would have a difficult time disagreeing with you. But how about driving a car? Like learning to read, it took a good deal of time and effort to learn how to drive. For most of us in the Western world, it's a critical skill. We must drive. If we make mistakes while driving

we can kill ourselves and others. Yet how much conscious attention do we pay to driving most of the time?

When I'm driving a route I know well, I turn my consciousness to a myriad of other things, confident that some other part of my mind will take care of the driving. Have you ever driven past the exit you wanted on the freeway, or taken the old route the day you had to go someplace different? How could you do that if you were conscious of driving? If you weren't conscious, who or what was doing the driving?

So, are we conscious when we read or drive, or not? Clearly, the relationship between consciousness and the unconscious forms a complex dynamic that doesn't easily yield an answer.

ARCHETYPE AND COMPLEX

It was this dynamic relationship between conscious and unconscious that Jung observed and described. While working as a young doctor at the Burgholzli Mental Clinic in Switzerland, Jung conducted some word association experiments where he recorded the patient's response to a stimulus word and also measured the reaction time of the response. When he analyzed the results, he found that the responses with the longest reaction times tended to cluster around subjects that had emotional significance for the patient. For example, if the patient had difficulty in dealing with the father, the responses that came the slowest would turn out to have some association for the patient with the father. That doesn't mean that the stimulus words had to be directly connected with the concept of father; they just had to be connected with father in the patient's mind. In our example, most people would associate the word *milk* with the mother rather than the father. However, if the patient had once spilled milk and been

reproached by the father, milk might be such a stimulus word.

Jung termed these clusters of emotionally loaded concepts "complexes." As I've mentioned earlier, this concept of a complex appealed to Freud and was one of the early reasons for his interest in Jung. Freud theorized that all complexes revolved around sexually significant events, from early life. He reasoned that the process of psychoanalysis should be able to bring the personal associations to mind one at a time. Eventually the chain of associations would lead back to a sexually charged event from childhood. Once the patient uncovered the primal event that lay at the root of the complex, there would be nothing left in the complex and the patient would be cured. This is a logically tidy theory that, unfortunately, doesn't match the facts.

When Jung explored his patients' complexes, he found something quite different. The patient didn't automatically get well when all the personal associations had been brought to light. Nor was there always (or even frequently) a primal event at the core of the complex. Instead, Jung found that after everything personal was made conscious, there still remained a core of incredible emotional power. Instead of defusing the energy, the energy increased. What could form such a core? Why did it have such energy?

It seemed that there must be an impersonal nucleus within a complex. In the discussion of Paul MacLean's concept of the triune brain, we see that our brains contain evolutionary history within their very structure, and that ancient structure still controls much of the life we think that we live so consciously. (See fig. 3 on page 38.) In order to do so, those structures must be highly organized, so that they can be accessed as needed. If our evolutionary past is stored within us (or at least available for us to access as if it were stored within us), there are only two

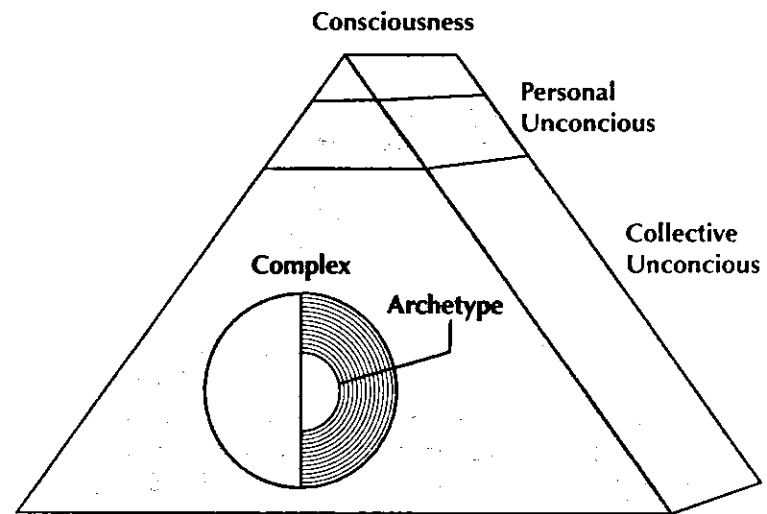


Figure 3. The structure of the psyche. Consciousness, only a tiny part of the psyche, is a recent development. Beneath it lies the personal unconscious and below that lies the vast expanse of the collective unconscious. All sensory experience is first filtered through the building blocks of the collective unconscious—the archetypes—which gather our life experiences around them to form complexes. Peeling away the personal experiences that make up a complex to find the archetype within is like peeling away the layers of an onion.

ways they can appear in our lives: 1) *through behavioral actions in the outer world*—that is, what we normally term *instinct*; and 2) *through images in our inner world*—which Jung initially termed *primordial images* and later *archetypes* (from the Greek for *prime imprinter*).

... there is good reason for supposing that the archetypes are the unconscious images of the instincts themselves, in other words, that they are patterns of instinctual behaviors. ... The hypothesis of the collective unconscious is, therefore, no more daring than to assume there are instincts. ...

The question is simply this: are there or are there not unconscious universal forms of this kind? If they exist, then there is a region of the psyche which one can call the collective unconscious.¹⁹

As we can see from Jung's comments, he came to use the term *archetype* to mean a formless pattern that underlay both instinctual behaviors and primordial images. For example, at the core of a father complex is a father archetype. For a particular patient, the father archetype gathers about itself images and behaviors of the father that are available from the patient's experience. As one digs deeper into the complex, the images and behaviors found tend to be less personal and more rooted in the experience of the patient's cultural heritage, whether or not the patient has any personal knowledge of the image or behavior.

Unfortunately, a wonderful word like archetype seems far too philosophic and literary for modern scientists; it brings up images of Plato's ideal images and other such taboo subjects. Of course, Jung chose the word *archetype* for just such a reason, realizing that long before science, our greatest thinkers were able to peer beneath the cover of physical reality. I would like to substitute still another term for archetype—*cognitive invariant*—a somewhat ungainly term that might be more welcome and intelligible to modern science. Cognition is the mental process of knowing or perceiving, invariant means constant; hence those constants which in part determine our knowledge of reality.

There is currently a flurry of research, cutting across a wide variety of science, which gathers itself under the general term *cognitive science*. Howard Gardner, in his

¹⁹Carl Jung, *The Collected Works*, Vol. 9, I, *The Archetypes and the Collective Unconscious*, copyright © 1959, 1969 (Princeton: Princeton University Press), 91-92.

book *The Mind's New Science*, describes cognitive science as: "... a contemporary, empirically based effort to answer long-standing epistemological questions—particularly those concerned with the nature of knowledge, its components, its sources, its development and its deployment."²⁰

Archetypes or cognitive invariants fit into any such study, since if they exist, they are definitely "components" of knowledge, "sources" of knowledge, and heavily involved with the "development" and "deployment" of our knowledge of reality. Accordingly, throughout this book, I will occasionally use cognitive invariant interchangeably with archetype, when discussing archetypes in general. I will usually use archetype when referring to a particular archetype.

My favorite example of an archetype (in this case a mother archetype) concerns the late distinguished ethologist Konrad Lorenz and a baby goose who thought Lorenz was its mother.²¹ Lorenz won the Nobel prize, in large part for his discovery of the way instinctual behavior is triggered in animals. He found that animals (including men and women, of course) are born with inner predispositions toward certain highly specific behaviors. A particular instinctual behavior may lie quiescent in the animal for years, until the time arrives when it is needed. When that time arrives, this inborn, collective behavior is triggered by specific outer stimuli. Lorenz termed this process "imprinting." (Remember that archetype derives from the Greek for "prime imprinter.")

Now, in effect, Lorenz was resurrecting the scientifically unfashionable theory of instincts, but he provided a

²⁰Howard Gardner, *The Mind's New Science* (New York: Basic Books, 1985), p. 6.

²¹Konrad Lorenz, *King Solomon's Ring* (New York: Signet, division of New American Library, 1972).

new piece to the puzzle: by careful observation of how imprinting occurred, he was able to provide the details of how such instinctual behaviors actually operate. For example, while studying the behavior of geese, Lorenz just happened to be present when a baby goose was hatched. The baby imprinted the mother archetype onto Lorenz; i.e., the baby goose decided that Lorenz was its mother. *King Solomon's Ring* contains a marvelous picture of Lorenz walking along deep in thought, with the baby goose waddling behind as baby geese have always waddled along behind their mothers.

Now Lorenz doesn't look anything like a goose. Nor does he talk like a goose, act like a goose, etc. Therefore, the mother archetype certainly can't be stored inside the goose as a picture of what a mother goose should look like. The archetype has to be flexible enough to adapt to a personal experience of mother as different from a normal mother goose as Konrad Lorenz happens to be. That's what Jung meant by insisting that archetypes were formless.

Jung encountered archetypes from the outside in, through his study of the complexes. However, as we've seen with the baby goose, it is clearly the archetype which comes first. Imagine a human baby instead of our baby goose. It must contain a mother archetype that it imprints onto its own mother. That archetype seemingly contains the entire human history of the interaction of mother and child, and probably the entire animal history as well. A relationship that has been so important for so long gathers energy, energy which shapes the newborn baby's relationship with its physical mother.

Each baby is unique and each mother is unique. Therefore, each baby has to graft its individual relationship with its mother onto the collective archetype of the mother. For example, at birth, a baby already knows how to suckle. As every bottle-fed baby knows, that behavior is

certainly able to adapt to a bottle instead of a breast. Every baby knows how to cry and how to smile. (We've all heard the argument that what we term *smiling* is only a reaction to gas. However, more recent research seems to indicate that a baby smiles as an attraction for its parents.) If a baby cries and finds the mother instantly there to see what the problem is, it will grow up with a different adaptation to life than a baby whose mother ignores the crying and keeps to a set schedule of times for sleeping and feeding.

Over the course of the years it takes to develop from infant to adult, each of us acquires a vast number of memories of his or her particular mother. These memories cluster around the archetype of the mother to form a complex of associations to mother. Essentially we have formed a mother within who has both universal characteristics and characteristics specific to our own particular mother.

When we have to deal with situations similar to those we encountered with our mother, we draw on the mother complex. For example, when a baby girl develops into a 3-year-old child, and starts to do something she knows is bad, she might say out loud "bad girl." That is the internalized mother at work. If she falls down and scrapes her knee, she will run off to her mother for comfort. If the mother is not available, she will probably hug herself as if she was being hugged by her mother.

When our baby girl finally grows to be an adult, she will keep drawing on the mother complex in appropriate situations. If her relationship with her mother has been healthy, she will be able to draw comfort and nourishment when needed from her inner mother. If her relationship with her mother has been unhealthy, she is likely to have difficulty trusting anyone because she will see any nurturing situation through the lens of her own sad experiences.

Remember that the mother complex has as its core a collective archetype of mother that has nothing to do with the particular mother. In recent years, psychologists have

begun to study children with terrible family backgrounds who somehow managed to become healthy and successful (frequently termed "superkids"). These children turn to other adults for the love and support they don't get from their parents. Sometimes they manage to find an adult or a special teacher who can become a substitute mother or father. More frequently, *they manage to assemble the mother and father they need* out of the characteristics of a number of adults. That's really quite amazing and only explainable if these children already have some inner template of the mother and the father that they can match to their experiences in outer life.

ARCHETYPES OF DEVELOPMENT

There is no way to decide how many archetypes there are. *There are seemingly archetypes for every person, place, object, or situation which has had emotional power for a large number of people over a large period of time.*²²

If there are such a large number of archetypes, they must have hierarchical levels. That is, the archetype of mother must be contained within the archetype of the feminine. But the archetype of the feminine must also contain the archetype of the wife, sister, and lover, etc. The archetypes of mother, wife, sister, and lover would overlap at the point where each was part of the feminine. But the archetype of mother would also overlap with the archetype of father at the point where each was part of the archetype of parent. In other words, by necessity, the

²²Interested readers should be aware that this is exactly what Rupert Sheldrake argues is necessary for "morphic resonance" to take place. Those interested in his biological approach to these issues are encouraged to read his seminal and controversial book *A New Science of Life: The Hypothesis of Formative Causation* (Los Angeles: J. P. Tarcher, 1981).

he never notes the fact that
one can "turn hypo" - as I
did. See p. 108
Jung considers SLP - that there is mutually
exclusive

CHAPTER 4

PSYCHOLOGICAL TYPES

. . . Since the facts show that the attitude-type is a general phenomenon having an apparently random distribution, it cannot be a matter of conscious judgment or conscious intention, but must be due to some unconscious, instinctive cause.

—Carl Jung

In chapter 1, we discussed how Jung realized that Freud's discovery of the Oedipus complex demonstrated that modern men and women still repeated the themes of classical mythology in their own lives and reflected them in their dreams. He wanted to go beyond Freud's initial example in order to extend the boundaries of psychology by "turn[ing] away from the vast confusion of the present to glimpse the higher continuity of history."¹ Instead he found Freud content to rest with his theory of the Oedipus complex, which soon hardened into dogma.

With his wide-ranging scholarly background, Jung was better equipped than Freud to explore this new terri-

¹Carl Jung, *Collected Works*, Vol. 5, 1.

tory, and did so on his own, hoping to demonstrate his case to Freud. However, as you read in chapter 1, when Jung published *Symbols of Transformation*, which showed parallels between a modern woman's fantasies and a wide variety of mythological themes, it was too much for Freud and he broke off relations with Jung.

Jung wasn't the first, or the last, of Freud's disciples to either reject or be rejected by Freud. Freud was a formidable father figure who tended to see his followers as his sons. That attitude eventually forced many of the more independent psychoanalysts to break with Freud in order to find their own path in life. Two years before Jung's break with Freud, Alfred Adler broke away over Freud's insistence on sexuality as the underlying motivation for human behavior. Adler was equally insistent that the primary drive was for power in compensation for feelings of inadequacy (the inferiority complex).

Following his "excommunication" from the small community of psychoanalysts, Jung tried to understand why he and Freud had differed so strongly. How was it that both Freud and Adler could be so insistent on a single motivating force? In contrast, Jung felt that we had multiple instincts that drove us in our lives. Sexuality and the will to power were both inborn drives, but neither was necessarily exclusive. Nor were instincts the whole story. He always felt that there was a call from the spirit that determined the course of our lives, and he didn't feel that the spirit was of necessity weaker than instinctual drives. If it was, we would never have built a cathedral.

INTROVERT AND EXTRAVERT

Jung was to find the link between instinct and spirit in the archetypes of the collective unconscious, each of which extended from the highest to the lowest realm of human

experience. However, it was of equal interest that Freud and Adler should be unconsciously attracted to opposite "gods," while Jung himself remained a polytheist. It seemed clear to Jung that human beings were pushed and pulled by multiple forces that could not necessarily be reduced to a single force. This led him to look for historical models of human character that could explain people so different as Freud and Adler (and Jung). Just as the cognitive invariants were eternal structures through which the human mind filtered reality, Jung came to feel that there were a small number of eternal human types.

For instance, Freud saw humanity as eternally torn between the pleasure principle and the reality principle. That is, we all want to satisfy our need for pleasures—especially sexual pleasures—but reality puts limits on our ability to fulfill those needs. Clearly, Freud's view puts an emphasis on the outer world, on the pleasures "out there" and the restrictions "out there" (even if those outer restrictions have been internalized).

In contrast, Adler saw humankind suffering from feelings of inferiority of one kind or another. In order to compensate for that *inferiority complex*, we try to achieve power. By feeling powerful, we are able to blot out our feelings of inferiority. Clearly, Adler's view puts an emphasis on the inner world, on our subjective response to outer events.

Of course, any event can be seen from either of the two viewpoints. We can examine what happened in the outer world, or we can examine what a person felt about those happenings. Jung realized that each of us has a predisposition to one or the other of those two approaches to life. One type of person instinctively draws back when the world approaches him or her, another instinctively reaches out toward the world. He called the movement out toward the world *extraversion* (from the Latin "extra"—outside, and "exterus"—outward), and the pull back into

oneself *introversion* (from the Latin "intro" – to the inside). An *extravert* is a person whose primary attitude toward life is extraverted; an *introvert* is one whose attitude is introverted.

Both attitudes are so basic, it is impossible to find any form of life so primitive that it doesn't evidence both behaviors. An amoeba views everything it encounters in the world as either food or enemy. It attacks and swallows food, and flees from an enemy. We can regard the former as a movement out toward the world, the latter as a retreat from the world. Higher animals possess these same instincts. In recent years, Hans Selye's studies of the effects of stress have demonstrated how, under stress, our bodies produce chemicals that prepare us to either fight or flee. Since in most modern stressful situations, we are able to do neither, we have no outlet for that extra boost of energy and are left keyed up and anxious a great deal of the time.

Though we are all able to pick either of the two approaches to the world when a situation demands it, we vastly prefer one or the other. The noisy party that an extravert loves is hell for an introvert. The introvert's love for the familiar is deadly boring for the extravert. When introverts get tired, they have to get away by themselves to recharge. In contrast, extraverts have to find people or things in order to perk themselves up again.

Many modern psychological personality tests use dimensions of extraversion and introversion but they view them statistically. That is, these tests assume that everyone has some degree of both extraversion and introversion, but that most people have a fairly even mix of both qualities. People who are strongly introverted or extraverted are seen as a statistically small percentage of the population.

This approach destroys Jung's concept. Jung didn't think that someone had to be as obnoxiously outgoing as

the proverbial used-car salesman to be an extravert, or as withdrawn as a Mr. Milquetoast to be an introvert. Those are the two extremes that show up on the personality tests as extravert and introvert.

As with so many things, Jung saw deeper than just the obvious outer behavioral characteristics. To recapitulate: extraversion is a turning outward toward the world for energy, introversion a turning inward toward the psyche. Most of us fall cleanly into one or another of those two camps, regardless of the extremes of behavior which the psychological tests find.

The reason this distinction is so critical is that introverts share a great number of traits that contrast with the traits of extraverts, just because they are introverts, regardless of their degree of introversion. However, because our behavior is frequently more an evidence of societal restrictions than personal preferences, it is often necessary to turn to a person's dreams to find if he or she is introverted or extraverted. If the dreamer is most frequently in conflict with an introverted person, he or she is an extravert and vice versa. This is because the undeveloped attitude has retreated into the unconscious and taken various personified forms. (We will discuss this in more depth in the following chapter on the Shadow.)

THE FOUR FUNCTIONS

Notice that Jung's concept of introvert and extravert handily explained the opposition between Freud and Adler over the primary human drive. However, it did not yet explain Jung's own difference from both. Because Jung himself was both introverted and a brilliant thinker who was somewhat uncomfortable with his feelings, he initially tended to equate introversion with *thinking*, extraversion with *feeling*. It took Jung nearly ten years to realize

that the differences between introverts and extraverts were not the be-all and the end-all of human personality. He gradually came to realize that thinking and feeling were different dimensions of personality that were independent of whether a person was an introvert or an extravert.

Once he was free to think of divisions other than introversion and extraversion, he soon realized that many people approach life neither through thinking nor feeling, but through *sensation* itself. (Jung's linguistic abilities stood him in good stead here, since in Jung's native German, feeling and sensation are not clearly distinguished and hence easily confused.) However, there seemed to remain a fourth quality that was not sharply distinguished from feeling in any of the Western languages, but which seemed to Jung qualitatively different from feeling, which he called *intuition*.

The distinction Jung used was to limit *sensation* to information we receive through the sense organs—sight, hearing, taste, etc. *Intuition* was used when we received information straight from the unconscious, bypassing sensation. Since all perception is inside us anyway, the distinction is not as marked as one might imagine.

So, in addition to the two attitude types of introversion and extraversion, Jung now had four functions which we use in dealing with the world: thinking, feeling, sensation and intuition. Sensation and intuition are both perceptive functions. We use them to acquire data which we then process with thinking and feeling. Thinking identifies and classifies the information we've acquired through sensation or intuition. Feeling assigns a value to it; it tells us what it's worth.

Since both thinking and feeling can be applied with reason and discrimination, he termed them *rational* functions. Jung recognized that we have a predisposition toward equating reason with thinking, and dismissing

feeling as non-reasoning, because we confuse it with its physical counterpoint—emotion. But feelings (at least as Jung defined them) are not emotions. Someone with a sharply discriminated feeling function can assign a value to something with as much reason and as sharp distinctions as the best thinker can use in placing something into an appropriate mental category.

Sensation and intuition, on the other hand, are *irrational* functions. They are our windows on the world, and as such they provide the data that thinking and feeling need to operate with. In our overly rational times, labelling something irrational is tantamount to condemning it out of hand. Jung intended no pejorative connotations at all when he termed sensation and intuition irrational functions. Each function had a purpose and each was equally valid when used for its assigned purpose. Each was equally invalid when it tried to substitute inappropriately for another function.

Notice that the four functions readily split into two complementary pairs of functions—thinking vs. feeling, and sensation vs. intuition. Thinking and feeling are mutually exclusive: you can't categorize something and value it at the same time. You have to do one or the other. Neither can you turn to your senses for information at the same time as you turn inward for a hunch about what is going to happen. Since we all tend to continue to do what we do best, we settle on one or another of the four functions as our primary function. The opposite function is forced into the unconscious. Jung termed this function the *inferior function*.

INFERIOR FUNCTION

I'll discuss the four functions at some length, but let's briefly consider the inferior function first. Say that we are

a *thinker* (here meaning someone whose primary function is thinking). Since we're good at it, we almost invariably prefer thinking to feeling. We will even substitute thinking for feeling in situations that clearly indicate feeling is in order. Our feeling function, not very good to begin with, gets worse through lack of use.

However, since we need something to think about, we are forced to use either sensation or intuition to provide us with the raw materials our thinking function refines into high-grade ore. We will probably settle on one or the other (sensation or intuition) most of the time, but there is no inherent conflict between either function and our primary thinking function. Though we can't sense and intuit at the same time, either fits comfortably with thinking. Therefore, it is quite possible over the years for us to develop both sensation or intuition to a high level of ability, though still subservient to the master function—thinking.

While the other three functions (in our example, thinking, sensation, and intuition) are used consciously, the inferior function—feeling—becomes unconscious. We stop even being aware that it is possible to feel something. When circumstances absolutely force us to feel, our feelings are contaminated with all sorts of unconscious material—good and bad. At weak moments, the unconscious will flood out of our inferior function and overwhelm us. Our inferior function thus becomes our gateway to the unconscious, and the unconscious is the source of everything that is magical and wonderful in life.

If Freud were right, and our unconscious consisted of nothing more than repressed memories, it wouldn't be magical. But Freud wasn't right: beneath those repressed memories (the personal unconscious), lies a vast dynamically self-organizing cavern of collective memory. It seemingly has no limits in time or space; presumably, it can reach into the future as well as into the past. In the present, it can provide information about events thou-

sands of miles away. The collective unconscious connects us with everyone and everything that exists or ever has existed and perhaps ever will exist. (More on this later in the chapter on the Self.)

Every spiritual feeling, every mystical insight, every creative experience, comes from the collective unconscious. Whether there is a God that lies beyond that experience is a metaphysical question that we each have to answer at some time in our life. But there is no denying the *numinous* quality of our experience of the collective unconscious through the inferior function.

Numinous is a word coined by the theologian Rudolph Otto,² from the Latin "numen," meaning creative energy or genius. Otto wanted a word that expressed the feeling of awe and mystery that we all experience at various times in our lives. Regardless of our religious convictions (or lack thereof), we invariably experience the collective unconscious as numinous. It might be numinous *and* frightening, numinous *and* nurturing, numinous *and* abstract, but always numinous. That is a sure sign that we are dealing with a more than human aspect of reality.

In her booklet, *The Inferior Function*,³ Jung's distinguished colleague, Dr. Marie-Louise von Franz, says that the inferior function brings an enormous emotional charge with it. This is because it has all the energy that has been diverted to the unconscious whenever consciousness was unable to deal with something. Because of this, people get very emotional when you touch their inferior function. This can be negative, but it also offers the hope of unearth-

²Rudolf Otto, *The Idea of the Holy* (London: Oxford University Press, paperback reprint, 1958).

³Marie-Louise von Franz and James Hillman, *Jung's Typology* (Dallas, TX: Spring Publications, 1971).

ing a treasure store of emotional depth that we have previously denied or neglected.

Just as it is sometimes difficult to decide whether a person is an introvert or an extravert, it can be equally hard to determine their primary function. This is especially true if they have a highly developed secondary function. In that case, it's easier to find the inferior function and deduce the primary function. The trick is to find which function is most difficult for the person to use successfully.

For example, if you're undecided whether a person is a thinker or a sensate because he or she is good at both, find out which is more irritating—someone who brings feelings into matters that should be dispassionate, or someone who comes up with grand theories? If the intersection of feelings is more of a bother, he or she is a thinker. If someone with grand theories (a mark of an intuitive), this person is a sensate.

If the person is not sure, ask him or her to imagine that he or she is exhausted. What if someone came up with a staff problem (feelings) or asked him or her to provide an instant overview of a project (intuition). Which would frustrate the most? Sometimes it helps to make it personal:

Have the person describe someone who is really irritating. Almost invariably that person will be carrying the inferior function. I will have more to say on this in the next chapter, when I discuss the archetypal figure of the Shadow.

If all else fails, dreams will provide the answer over time. The inferior function is usually personified in a highly unflattering light in dreams. For example, in the early stages of a Jungian analysis, an intuitive dreamed of having to get past some half-human creatures with no foreheads at all who were squatting on the grounds, gnawing on food, oblivious to the filth around them. That was a dream version of sensates, as only an intuitive could see them.

THE PATH OF INDIVIDUATION

It's easy to misunderstand Jung's purpose in developing a theory of psychological types. We might regard them as an attempt on Jung's part to fit us each into a tiny little box and deny our individuality. However, Jung's purpose was exactly the opposite. Freud had a single developmental path that all of us were supposed to follow. Those who didn't were neurotic. Unfortunately, since Freud was an extravert, his developmental path was an extraverted path. For example, when Jung looked at the characteristics of people Freud regarded as "narcissistic," Jung found that some were indeed self-absorbed and immature. However, others were merely introverted.

Jung came to realize that we can't even begin to understand anyone's proper developmental path unless we recognize that people of different psychological types grow and develop in different ways. Introverts and extraverts have strikingly different paths to follow. When you add the variety of thinkers and feelers, sensates and intuitives, each with their different starting positions in life, it would be remarkable if they didn't become very different people, not because they developed properly or improperly, but simply because they were different people from birth.

This is especially true because of our inferior function. With work and courage, we can integrate our two secondary functions into our personality. However, it is not possible to totally integrate our inferior function because it connects us to the entire body of the collective unconscious. Therefore, trying to integrate the inferior function is like trying to swallow the ocean; it can't be done.

For example, intuitives will never be able to integrate sensation fully into their personality. They will always feel a certain degree of discomfort in dealing with the "facts" of the world. Individuation for intuitives has to be very, very different than for introverted sensates (imagine computer

Yes programmers). Now that doesn't mean that intuitives should avoid dealing with sensation entirely—just the contrary. For intuitives, sensation can be the key that unlocks all the mysteries of life. Sensation can offer pleasures that their more familiar intuition can't begin to provide. But they will never have the subtle ease at dealing with sensation that a sensate will.

However, rather than just talking about "intuitives" and "sensates," we need to talk at more length about the characteristics of the psychological types. Let us begin with a more extensive discussion of extraverts and introverts.

THE EXTRAVERTED TYPE

We've already defined the extraverted type as oriented toward the outer rather than the inner, objective instead of subjective. Extraverts are totally comfortable with the world around them because, to extraverts, that's the only world there is. That's both the strength and the weakness of extraverts. It is extremely difficult for extraverts to even be aware of their inner world. When extraverts are quiet, it isn't because they are conscious that they are thinking at all. Introverts can't imagine not hearing a continual dialogue. Extraverts are unaware of this inner dialogue most of the time because they only listen to information coming from the outer world.

Extraverts can never get enough experience of the outer world to satisfy them. They like an ever-changing reality filled with color, noise, action, novelty. They're comfortable with people and like to be around them. Interestingly, extraverts are much less likely than introverts to be aware of their own bodies. Jung says that the body itself "is not sufficiently outside" for them to be aware of it. They tend to bury themselves in tasks so thoroughly

that they frequently ignore the body's needs for rest and nourishment. When they are not only extraverted, but intuitive as well, they can become so oblivious to the body's messages that the body is forced to speak to them through illness.

Extraverts can be so attuned to their environment, so aware of the people they encounter in that environment, that they become like chameleons, changing colors to match each new background. Extraverts are always on, always ready to perform in any social setting. They push everything up another notch, adding more energy, more emotion. Listen to the difference between a fish story told by an introvert and one told by an extravert. The extravert's story adds, embellishes, decorates. If reality occasionally gets left by the wayside, well too bad for reality. Introverts are well aware of this life-of-the-party characteristic of extraverts.

However, it's critical to realize that because the conscious attitude is extraverted, there exists a compensatory introverted attitude in the unconscious. The more extraverts throw themselves into frenzied projects and relationships in the outer world, the more a pull toward quiet and reflection forms in the unconscious. Marie-Louise von Franz comments that "extraverts, when they come to their other side, have a much purer relationship to the inside than the introvert." In contrast, she notes that when an introvert is able to connect to their inferior extraversion, they "can spread a glow of life and make life . . . into a symbolic festival, better than any extravert!"⁴

As an example of the latter case, I once knew a brilliant computer programmer (hence obviously an introvert). He never said two words when one would do, and preferred to say none if possible. Yet no one was more fun when there was a celebration like an office Christmas party. He

⁴Marie-Louise von Franz and James Hillman, *Jung's Typology*, p. 20.

absolutely loved such events. Every year at the party, he put on a silly red and white Santa cap and handed out the gifts to everyone. One would have thought that he would be embarrassed to tears since, in everyday life, any show of emotion was anathema to him. But symbolic events released his inhibitions and he became so joyful that he freed everyone around him.

THE INTROVERTED TYPE

Introverts are quieter than extraverts. Frequently a quick way to distinguish introverts and extraverts is the sheer volume of words used by extraverts. Introverts much prefer the familiar to the novel—they like things to stay the same. They are normally more comfortable with their own company than the company of others. In situations where they encounter new people, they feel lost and out of place. They prefer to go over things in their minds before they actually experience them in the outer world.

In our own extraverted culture, introverts have largely been viewed pejoratively. It's far different in an introverted culture like Japan, where extraversion is frowned upon. Both the introverted and the extraverted modes of adaption to life are both normal—both work. As I have mentioned, one of the things that originally pushed Jung toward his concepts of introversion and extraversion was Freud's condemnation of narcissistic personalities. Jung realized that the label fit some people who were truly narcissistic, but was also unfairly applied to people merely because their orientation was inward rather than outward.

To extraverts, introverts are always going to appear to be selfish and self-absorbed because they are more interested in the inner world than the outer world. For extraverts, it's almost impossible to imagine how introverts can deny the "facts" of the outer world. Extraverts

are not even aware that those facts have been colored by their own unconscious inner processes. Introverts are always aware that all they know about the world is how it appears in their minds.

Jung put the position of introverts succinctly: "The world exists not merely in itself, but also as it appears to me!"⁵ Classically, the battle between extraversion and introversion was first tackled explicitly in philosophy. The philosophical version of introversion is called the "idealist position." As expressed in the 18th century by British philosopher Bishop George Berkeley: we experience nothing but the thoughts that pass through our minds. Therefore, that is all we can assert about reality. To insist that there is something "out there" is nonsense. All we know is what we experience "in here."

At roughly the same time, Scottish philosopher David Hume denied that most basic tenet of the extraverted position—causality. We just take it for granted that one action causes another. All of classic Aristotelian logic is based on syllogisms (i.e., if *A* implies *B* and *B* implies *C*, then *A* implies *C*). Newton said that for every action, there is an equal and opposite reaction. Or more simply—every effect has a cause. Hume knocked the ground from under causality by shifting the argument to the mind. Say that we argue that a baseball changes direction when it hits a bat because it hit the bat. Hume would insist that all we can really assert is that the ball hit the bat and that the ball went in the opposite direction. Two events were related in time and space in our perception. But there is no logical necessity to prove that one caused the other.

In this view, the subjective is the real world, not the objective. Well, a still greater philosopher, Immanuel Kant, came along late in the 18th century and gave an

⁵Carl Jung, *The Collected Works*, Vol. 6: *Psychological Types*, copyright © 1971 (Princeton: Princeton University Press), 621.

answer that previewed Jung's own view. Kant said that there was an objective outer world, but we can only experience it through the filter provided by our minds. We already have inborn psychic structures into which we fit our perceptions of reality. We cannot perceive reality except through those structures. And, of course, we have already encountered those structures in this book under Jung's term of archetypes and my term of cognitive invariants. Kant felt this was a necessary limitation of humanity, that we could never know "das ding an sich" (the thing in itself).

But really even Kant's view is shortsighted. How is it that the cognitive invariants through which we filter reality are so admirably fitted to reality? It's not like we keep running into things we don't see, or burn ourselves by touching objects that appear cold. No, when we experience the world through the cognitive invariants, we seem to have as accurate a map of reality as the human mind is capable of perceiving. The same cognitive invariants must be experienced very differently in a fish, which has a totally different environment and different sensory abilities from a human. But the cognitive invariants of the inner world and the objects of the outer world must somehow be two aspects of the same thing.

We all experience the outer world through the inner world. Extraverts ignore the intermediate process and act as if they were experiencing the outer world directly. Introverts center on the inner process. Because of this, introverts are prone to solipsism (the belief that no one nor no thing exists except the person thinking that thought).

An introvert friend has insisted to me that since he is the one who perceives the world, and he is the one who reaches decisions about the world, that, therefore, there is no world (for him) unless he's thinking about it. It's hard to argue with that position, but an extravert wouldn't bother, because no extravert takes the inner world that

seriously. In Boswell's immortal *Life of Johnson*, he tells how Johnson (an extravert's extravert), when presented with Berkeley's argument, kicked a nearby stone and solemnly proclaimed: "I refute it *thus*."⁶ Of course, he didn't refute anyone since it was only in his mind that he felt the sensation of kicking the stone, only in the minds of those around him that they perceived him kicking the stone. The difference between extravert and introvert on these topics is emotional—not logical.

The introvert is only comfortable with the outer world once he has an inner model available. Von Franz says that Jung told her about a child who wouldn't go into a room unless he knew the names of every piece of furniture in the room.⁷ An introvert once told me that what made him most uncomfortable in a new situation was that there might be some person or some concept presented that he had never encountered before and didn't know how to deal with. Another introvert explained that he felt much more comfortable once he developed a set of strict rules that he used in social situations. He only adapted those rules under the most pressing needs.

Just as the inferior function of an extravert is introverted and attracts the extravert to the inner world, the inferior function of an introvert is extraverted and pulls the introvert toward the outer world. It is important that the introvert actually experience that outer world, not stand behind a screen of inner experience. Hermann Hesse's *Steppenwolf* is a classic portrait of an introvert pulled out into the sensual world of experience. In that novel, a saxophone player stands as the symbol for the introvert's view of the sensual extravert. Today we might substitute a rock star.

⁶Louis Kronenberger, ed., *The Portable Johnson & Boswell* (New York: Viking Press, 1947), p. 125.

⁷Marie-Louise von Franz and James Hillman, *Jung's Typology*, p. 3.

I imagine that, by this point, the reader has a better feeling for the two opposite attitudes toward the world. The reader should be able to say with some confidence whether he or she is an introvert or an extravert, and probably be able to identify the attitudes of many others who are significant.

In the rest of this chapter, we will move on to a detailed discussion of the four functions—thinking, feeling, sensation and intuition. Finally, we'll talk about the eight psychological types we get by combining attitude and function. Obviously, we could go beyond that to the sixteen combinations of attitude, major function and secondary function, but we have to stop somewhere!

THE THINKING FUNCTION

Thinkers seem cold to feelers. They approach life dispassionately, with little regard for either their own emotions or those of others. They like tidiness and order and are exceptionally good at arranging things logically. Because of this, they are relatively immune to emotional problems going on around them. They can keep their orderly world going in the midst of chaos.

If thinking people are also extraverted, life is determined by rational conclusions (rules) based on objective data (facts). Because of this, extraverted thinkers make excellent executives—until they encounter the human element, which they consider secondary to logic. Von Franz notes that “this type is to be found among organizers, people in high office and government positions, in business, in law and among scientists.”⁸

Their morality is determined by a strict set of rules and people had better conform to that set of rules. Because of

⁸Marie-Louise von Franz and James Hillman, p. 38.

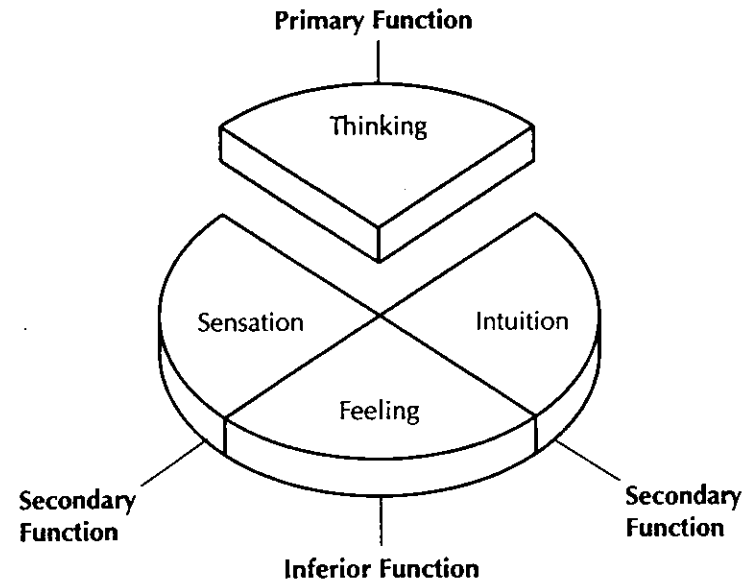


Figure 5. Thinking type. If your primary psychological function is thinking, you will also develop at least one of the secondary functions—sensation or intuition. However, it is impossible to fully develop the inferior function (feeling), which is your gateway to the riches of the collective unconscious.

this we find a lot of reformers among extraverted thinkers. They have a firm code of what's right and wrong, and they're going to implement it come hell or high water. Unfortunately, logical codes tend toward black and white with few shadings of gray, so that there is very little room for human fallibility in their moral codes. More than any other type, extraverted thinkers are prone toward the maxim that the end justifies the means. As an example, there was a surfeit of extraverted thinkers in the original intellectual hierarchy of the Communist Party.

The inferior function of extravert thinkers is not only introverted, but introverted feeling in particular. Therefore, when they do feel something, they are likely to have

very tender emotions. Unfortunately, they are unlikely to share those feelings because they are too busy with their careers, but that doesn't make the feelings any less powerful. That's why extraverted thinkers make such faithful friends. Their feelings may be buried, but they are deep and lasting. While they are perfectly willing to move from one new idea to another, they are much more reluctant to change emotional loyalties.

If thinkers are introverted, they are oriented not so much toward facts, as toward ideas. If the facts don't fit the theory, too bad for the facts. That's a powerful position, and it's why so many of those who have changed the world with their ideas have been introverted thinkers. But it is also a dangerously solipsistic position in that there is little reality checking going on. Since introverted thinkers are drawing on some archetypal idea, it is necessarily true at the broadest level, but not always true at the human level. It is very difficult for introverted thinkers to even understand what "true at the human level" means.

Jung contrasted Darwin and Kant as extraverted and introverted thinkers, respectively. Darwin gathered facts about physical reality for decades before he published *The Origin of the Species*. He argued his case by example after example. In contrast, Kant took all knowledge as his province in his "Critique of Pure Reason."

The epitome of introverted thinkers is the proverbial absent-minded professor. Introverted thinkers can be so impractical and so unable to adapt to the world that they are easily exploited. This is especially true if they are male and in a male-female relationship with a worldly woman. Some introverted thinkers say that they have always felt like strangers in the world. Males sometimes have dreams where feminine figures devour them. Frequently, successful introverted thinkers have people who take care of all the worldly things for them.

Their inferior feeling isn't capable of shadings of judgment. Things are yes or no, hot or cold, good or bad. Because their feelings are buried in the unconscious, they move very slowly, almost glacially. But watch out when they erupt! The reaction of others around them is likely to be: "Where did that come from?"

THE FEELING FUNCTION

Just as introverted values have been criticized by our extraverted culture, feeling and intuition have been viewed as inferior to thinking and sensation. Western culture has been overwhelmingly masculine, and thinking

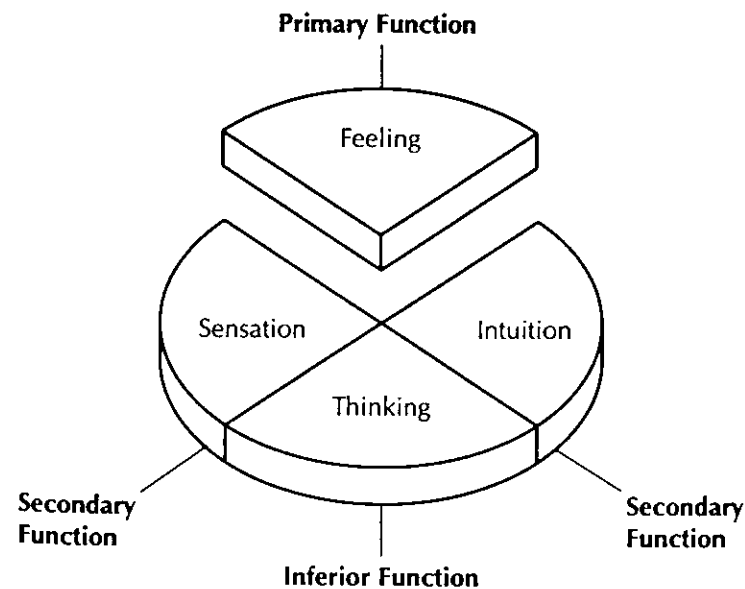


Figure 6. Feeling type. If your primary psychological function is feeling, you will also develop at least one of the secondary functions—sensation or intuition. However, it is impossible to fully develop the inferior function (thinking), which is your gateway to the riches of the collective unconscious.

and sensation have been the predominant masculine functions. This isn't to say that there aren't women who think and sense very well indeed, or that there are not men who have access to their feelings and intuitions. But in most cultures (and certainly in Western culture), men and women have traditionally accepted specialized roles that have encouraged women to develop differentiated feeling and intuition and men thinking and sensation.

A half-Cherokee, half-Irish medicine chief who I once met said that the first law of the universe was that "everything is born of woman." Women carry, bear, and raise the children who are the future. Men have traditionally been mere appendages to this primary process of human evolution. Throughout history, most women have concentrated their energies on this primary role and have developed the psychological functions they need to properly fulfill it.

Obviously, they would first need to select a proper mate. In part, women have used the traditional evolutionary techniques all animals use: 1) making themselves attractive so that more males will desire them;⁹ and 2) forcing men to compete for them in order to select the dominant males for mates. However, to a greater extent than any other animal, men and women have also learned to love each other. In contrast with most other animals, human children are largely helpless for many years. They need someone to feed, clothe, teach, protect them, etc. Women have taken on most of those responsibilities for their children, though they have needed men to help.

Like our close relatives among the monkeys and apes, early humanity solved this problem by gathering into tribes that offered food, shelter, and protection for all, especially for the children. Tribal structures gradually

⁹In the animal kingdom, it is often the males who try to make themselves attractive to the females, proof that gender-related qualities are not necessarily fixed.

developed into family structures. In ancient cultures (as evidenced by contemporary tribal cultures), families were frequently polygamous: multiple wives for the dominant males improved the gene pool. These early families were still almost like small tribes, with several generations of a family living together. Over time, the family unit grew smaller until it was most frequently composed only of a husband, wife, and their children. In our own day, the concept of a family has become incredibly varied, as if it were trying to redefine itself. Divorce has led on the one hand to the single-parent family; on the other, to something closer to the tribe, with children having multiple sets of parents related in complex ways. However, in virtually all of these variations on a theme, the mother still functions as the center of the family.

Because of their primary role as mothers, women needed to develop a highly sophisticated feeling function. For example, it's clear that a family functions best as a harmonious single unit, rather than just a collection of individuals. In order to keep that harmony, the mother has to be able to evaluate when the unit is functioning harmoniously and when it is not. Then she has to be able to interact with each family member individually, in a way best guaranteed to preserve that harmony. Both the evaluation and the interaction require subtlety of feeling—the thinking function isn't capable of dealing with such complexity satisfactorily.

Though the above argument is undoubtedly true in large part, it's hardly the whole story. Love, whether between mother and child, or husband and wife, cannot be reduced to such a clinical picture. And anyone who has ever observed animals over a long period of time knows that humans don't have a monopoly on love. Still, love among humans is undoubtedly more complex than love in any other species.

Perhaps the longest term study of adult development was the Grant Study, which in 1937 selected a number of men who "had achieved good academic standing in a highly competitive liberal arts college" (actually Harvard). Extensive biographies were compiled and psychological tests were administered at the beginning of the study and throughout the thirty-five years that the study continued! Obviously, such a long-term study was likely to discover many things which can't be discovered in short-term research. George E. Vallant summarized the study's conclusions in his book *Adaption to Life*.¹⁰ Happily, Vallant has the ability to put complex psychological issues into simple human terms.

For example, Vallant says: "I believe that the capacity to love is a skill that exists along a continuum. . . . [T]he ability to love is more like musical ability or intelligence." He concludes that "there was probably no single longitudinal variable that predicted mental health as clearly as a man's capacity to remain happily married over time," and, "it is not that divorce is unhealthy or bad; it is only that loving people for long periods is good."¹¹

So let's not too readily dismiss feeling as inferior to thinking, especially not the highly differentiated evaluatory function that Jung meant by the term *feeling*.

In "The Feeling Function," James Hillman summarizes Jung's position when he says that "the feeling function is that psychological process in us that evaluates."¹² We can acquire information about the world either through our senses or through intuition. Thinking can tell us what that information means, but it can't tell us what it's worth, what its significance is. It takes feeling to do that. It's no

¹⁰George E. Vallant, *Adaptation to Life: How the Best and the Brightest Came of Age* (Boston: Little, Brown & Company, 1977).

¹¹George E. Vallant, *Adaptation*, pp. 306-307, 320, 359.

¹²Marie-Louise von Franz and James Hillman, *Jung's Typology*, p. 90.

coincidence that our culture, which overvalues thinking and sensation, should be drowning in information, but lack the ability to sort out what is important within that information. Our government gets bigger and bigger, yet is unable to sort out priorities on any basis other than a balance sheet. New challenges are met with old answers because we can't evaluate what problems and what answers are significant. Feeling is every bit as rational a process as thinking, and we need it desperately at this point in time. Yea

Feelers deal in memories; they understand the present by comparison with past memories. Agatha Christie's great detective, Miss Marple, is the perfect example: she solves the most grisly murders by noticing similarities between the present situation and small events in the life of the village where she lives. Most of the men she deals with find her comparisons ludicrous, yet it is always Miss Marple who sees through to the emotional truth hidden in the confusion surrounding the murders. Yea

Thinkers could never do this, because thinkers deal with more clearly defined categories. Feelers are able to deal with the fuzziness of life. This is why thinking isn't adequate to determine the value of something. There are always infinite gradations of value, and only feeling can adapt smoothly to that lack of definition.

Extraverted feelers are "people persons." They're totally at ease in social situations. They not only fit in well with nearly everyone, their mere presence makes everyone feel comfortable. Sometimes they can be too accommodating, too willing to say what you want to hear, rather than what they actually believe. In fact, they may actually believe what they are telling you is true—at least during the time they're telling it.

To illustrate this point, a patient used to complain that he could never hold his boss to any decision for long. He might go into his boss' office and get an agreement on

Pom Nakas something. Ten minutes later, someone else could go in and get the boss to agree to just the opposite. His favorite way of dealing with any request for a decision was to "pocket veto" it; his hope was always that things would just work out by themselves if left alone.

When they go to the opposite extreme, extraverted feelers can be the most flamboyant of all people. They are typically only fully alive when surrounded by others. They continually suggest things to do, places to go. When they attempt to think, feelers fall into their inferior function with its connection to the unconscious. Rather than force themselves to do any hard thinking, they are more likely to take on a system of thought whole hog. Their own thinking tends to be primitive: they will use one or two thoughts over and over again.

André? Introverted feelers are less common in our culture and harder to understand. Since their feeling is introverted, they have no way to express it, except to trusted friends and family, and often not even to them. Jung said that he usually found introverted feeling only among women; I have also known a number of homosexual men with introverted feeling. Introverted feelers keep their strong feelings to themselves. They are the most inarticulate of all people because they have no developed thinking function, and because their experience of their feelings is so personal that they can't express that experience to others. Jung said that the phrase "still water runs deep" must have been invented to describe such people.

Although the face they present to the world may be "childish or banal," and sometimes whiny, the feelings that run beneath the surface may be of profound depth. Introverted feelers are probably the consciences of the world. In this light, von Franz says that they "very often form the ethical backbone of a group."¹³ Even though they

¹³Marie-Louise von Franz and James Hillman, *Jung's Typology*, p. 48.

are silent, others watch their reactions and pay attention to their judgments, whether or not they express them out loud.

THE SENSATION FUNCTION

We use our senses to pull in the "data" of the physical world, at least the data which are accessible for humans with our unique combination of sensory abilities. Once acquired, we process the data with either our thinking or feeling function. As soon as we have processed the data, our brain extrapolates what it expects to happen from the

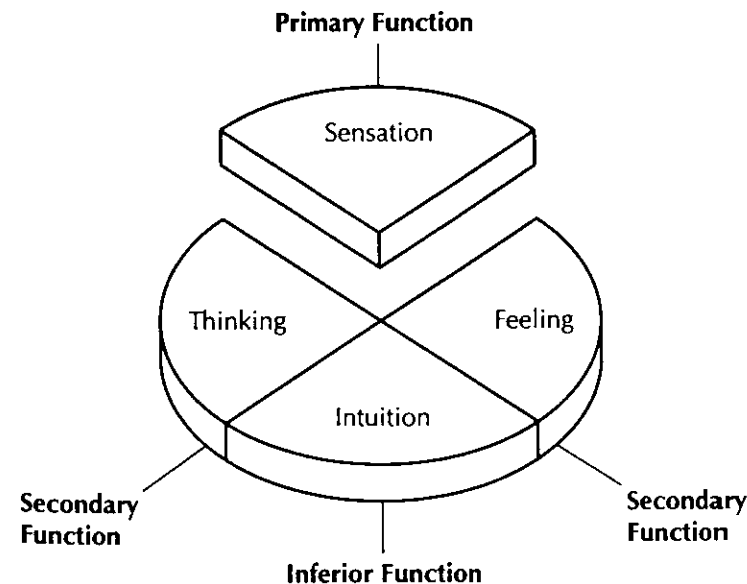


Figure 7. Sensation type. If your primary psychological function is sensation, you will also develop at least one of the secondary functions—thinking or feeling. However, it is impossible to fully develop the inferior function (intuition), which is your gateway to the riches of the collective unconscious.

data it has already acquired. It formulates a plan of action and sends that plan back to the body, together with a "picture" of what it has extrapolated.

The body then acts on that plan, unless the information coming from the senses contradicts the picture extrapolated by the brain. Most of the time, our senses are merely confirming a projection of the brain. We can think of sensation as an active reaching out by the brain rather than a passive reception of physical information. The senses themselves expect to continue the way they have been going, but have to be adaptable enough to adjust when new information comes in.

H. 2-11 The extraverted sensation types perfectly mirror these characteristics. They are the ultimate realists, who accept the world as it is, and adjust to it calmly when their expectations are not matched by their experience. As Jung said: "No other human type can equal the extraverted sensation type in realism."¹⁴ In his *Know Your Type* Ralph Metzner suggests that there are two ways nature can make such an adaption to outer reality and, therefore, two different varieties of extraverted sensate: the sensible and the sensual.¹⁵ However, when extravert sensates are functioning at their highest levels, they bridge the gap between those two possibilities. The sensible and the sensual meet in the aesthetic.

I remember spending an afternoon with a charming scientist who epitomized the extravert sensate. His home was absolutely beautiful and he had built every bit of it himself. He and his son had cut the wood, dug the well, and laid the foundation. He seemed to have thought of every detail. For example, since there was a wonderful view from the living room, he built a little wooden holder for binoculars, located where he merely had to reach out

¹⁴Carl Jung, *Collected Works*, Vol. 6, 606.

¹⁵Ralph Metzner, *Know Your Type* (New York: Anchor, 1979), p. 66.

and there they were. Not only was every normal function of a house accounted for, the house was filled with unique practical devices that he had designed. For example, there was no room for pictures in the library because he had floor-to-ceiling bookshelves. And he liked art. So he put several pictures on tracks connected to the bookshelves. If he had to get to a book located behind a picture, he just slid the picture to a new location.

As the ultimate realists, extravert sensates tend to regard any sort of intuition as nonsense. Von Franz says that they may even go so far as to dislike thought, for even thought interferes with the pure perception of the physical facts of reality. Most are willing to think out loud with others to a point, but then they get tired of it and bring discussion back to physical data, of which they never tire.

Because their inferior function (introverted intuition) connects them to the unconscious, they are prone to fall for whatever the current faddish religious, philosophical, or mystical system might be, whether it's theosophy, Scientology or EST. A large number of extravert sensates are attracted to Jungian psychology for just that reason. They learn a smattering of Jungian concepts and then latch onto the mystical possibilities of the archetypes. Since the cognitive invariants actually are doorways into mystical insight, sometimes this is the perfect choice for them. More commonly, they get swallowed up by the collective unconscious and never manage to apply their inner experience to their outer lives.

Jung's wife, Emma, was an introvert sensate. She once described an introvert sensate as being "like a highly sensitized photographic plate." This type records everything physical in the mind—color, shape, texture, all the detail no one else ever notices. Because all energy is turned to absorbing the surrounding environment, this type can seem as inanimate as a chair or a table to an observer.

When I worked as a therapist-in-training at a halfway home for deeply disturbed patients, I had a good friend who was an introvert sensate. I'll never forget one day when a number of us were sitting in our counsellors' office and a patient burst in. He was screaming in a delusional fashion. He grabbed a chair and smashed it against the wall. All of us were frightened as we knew what could happen when a patient lost control.

My friend merely sat quietly, not even looking at the patient. As the patient continued to yell and brandish the chair, my friend looked gently at him. The patient gradually seemed to become disoriented; he held the chair as if he didn't know why he had it in his hands. His ravings slowed and came in ever quieter snatches. My friend just sat quietly, seeming to absorb all the energy in the room. A few minutes later, the patient dropped the chair and stood utterly exhausted. I was then able to approach him, put my arms around him and lead him from the room. My friend never moved through the whole episode. That's an introvert sensate at his or her best!

I've known a great number of introvert sensates among computer programmers whom I've worked with over the years. They like things to be precise: every detail is as important as every other detail. You don't ask introvert sensates for the "big picture," they haven't got the slightest idea how to get up above the details of their work and see the larger purpose. That bigger picture touches on their inferior intuition and tends to make them very uncomfortable. Yet it is through that intuition that they can find their way to creativity.

Let me tell another story about a computer programmer, who I'll call Ted. One day his department manager found that another programmer had a "bug" in his program that had caused the program to fail and produce a computer "dump" (a print-out of the state of the computer when a program fails). The programmer had spent two

days poring over the dump, trying unsuccessfully to find the problem. The manager took the programmer to Ted to see if he could help. He explained the problem to Ted, who just grunted to show he understood. He quickly flipped through the computer "dump," stopped on one page, ran his finger over the page, then stabbed the page with his finger and said, "there." Sure enough he had found the problem!

Yet the same programmer was so isolated from everything except the detail he loved that he became delusional. When he was frustrated, he would get into arguments with an imaginary woman. Then he would stalk off, frustrated at her silliness. I'm sure she was a representation of his inferior intuition trying to talk to him. Unfortunately, he couldn't stand to hear "her." Although few people are cut off from the inner world so dramatically that it personifies as an imaginary person, none of us is comfortable with our inferior function.

THE INTUITIVE FUNCTION

When people encounter Jung's psychological types for the first time, it is usually intuition that stumps them. They understand what thinking and feeling and sensation are, but intuition seems a strange choice to place with the other three.

Intuitives have very little interest in the thing itself, whether it's an object, a person, an image in a dream, etc. What interests them are the future possibilities. They have a nose for the future and can usually sniff out new trends before they become apparent to most people. Where most people see differences, intuitives see similarities. Intuitives see relationships between two sets of seemingly disparate facts that no one else would ever find.

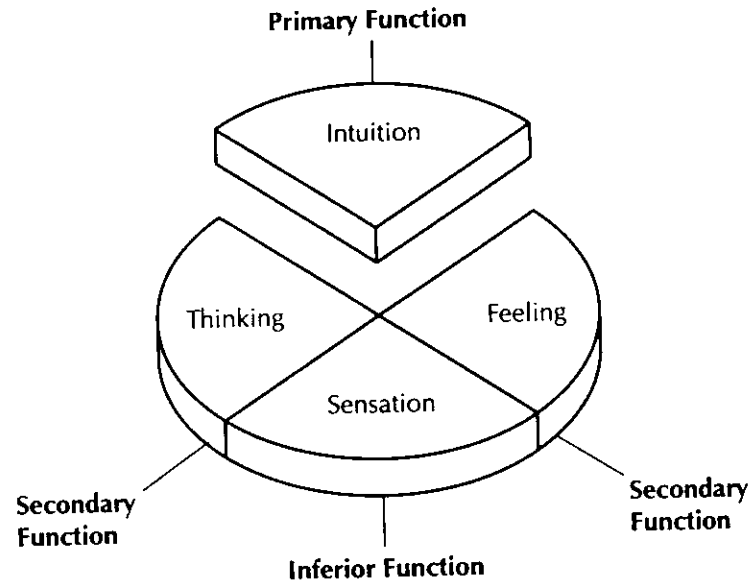


Figure 8. Intuitive type. If your primary psychological function is intuition, you will also develop at least one of the secondary functions—thinking or feeling. However, it is impossible to fully develop the inferior function (sensation), which is your gateway to the riches of the collective unconscious.

Intuitives have no interest in the past; e.g., why something happened. For that matter, they don't even have much interest in the present—in what is happening now. They care only about what is going to happen. Their great joy is in conceiving some new possibility. Once they have the conception, they have little or no interest in actually seeing it implemented in the outer world.

When intuitives are extraverted, they can be the trendiest of all people. They ride the wave of intellectual fashions, always at the crest. If they are able to develop a secondary function of feeling or thinking, they can then slow down enough to make use of that information about the future that they always have at their disposal. If they

don't develop a secondary function, they become like butterflies, flitting from one new thing to another, never reaping any benefit from any of it.

Introverted intuitives see the future possibilities not in the outside world, but in the inside world. They are the archetypal models of the Old Testament prophets, of the mystics of all ages and cultures. Certain types of artists and poets are introverted intuitives—artists who are more interested in the vision they have within than in the details of how they capture it without. The great 18th-century poet and artist, William Blake, is the perfect example of a well-balanced introverted intuitive.

All intuitives are likely to be tripped up by their inferior sensation. They deal very poorly with the material necessities of the world—money, sex, food, etc. Extraverted intuitives are likely to spend money as if it were going out of style because it means nothing to them. Introverted intuitives are just as likely to forget there is even any need to acquire money. Usually intuitives are more interested in sexual possibilities than in the act itself, which is likely to be boring to them. *yes*

PSYCHOLOGICAL TYPES AS DEVELOPMENTAL PATHS

Jung's concept of psychological types is the starting point for all the rest of Jung's ideas. This book is about the collective unconscious, but Jung's great understanding was that the collective unconscious dwells in each of us. Much of our life is structured by the archetypal symbols that are the organizational units of the collective unconscious. However, the archetypes only become manifest in our lives through the individuation process. And the path of individuation is determined in large part by the type of person we are.

This is not to say that all introverted thinkers, or all extraverted sensates, individuate in the same way. Actually there are as many developmental paths as there are people. But all introverted feelers, for example, grow and develop within certain limits that are unique to them as a class. They all have to eventually find some way to come to terms with their inferior function—thinking—since that is their pathway to the collective unconscious. This is, of course, true not only of introverted feelers, but of everyone. We each have to find our path in life. It helps if part of that developmental path is shared by others like us. This provides at least a partial map of the territory we plan to visit during our lifetime. It is especially important in allowing us to be easy on ourselves in accepting that we don't have to conform to the path someone else thinks we should take.

We will move on in subsequent chapters to the path of individuation itself, using Jung's model of the archetypes of development—the Shadow, the Anima/Animus, and the Self. We'll begin with the Shadow.

CHAPTER 5

THE SHADOW

... the aims of the second half of life are different from those of the first.

—Carl Jung

Essentially Jung's psychology of the individuation process^{NB} addresses the second half of life. In Jung's view, we spend the first half of our lives developing a healthy ego, so that we are able to function satisfactorily in the outer world. With that accomplished (and only if that has been accomplished successfully), the second half involves turning away from the world to find our deeper selves. Individuation requires us to pass through both stages successfully. Until we have dealt successfully with the world, we can't hope to find a deeper spiritual side to the personality. (Haven't we all met someone who was sickeningly good because he or she was afraid to deal with wanting to be bad?)

Jung developed his model of the psyche through^{NB} exploration of both himself and his patients. As a working therapist, much of his work involved unresolved issues