

EROS AND INDIVIDUATION

A Jungian approach to love between a man and a woman

By Nancy L. Weston, Ph.D.

Dedication

To my parents, Bea and Ralph
and
My children, Stacey, Vicki and Dena

Acknowledgments

My profound thanks to the two men who made this work possible; Russell A. Lockhart, Ph.D. and John M. Suarez, M.D.

To Russ, thank you for teaching me about Jung in a way that made the learning process rich and nourishing. Your brilliant thinking helped me to focus, and your very special intuition and patience helped me to do this work in my own way and in my own time thereby making the creative experience personal and satisfying. I am deeply grateful to have been able to write this book under your tutelage.

To John, thank you for being there and helping at the right time. Your support and encouragement were invaluable, and your love, humor and understanding made the journey more rewarding.

Thank you to Sigrid McPherson, Ph.D. and Ray Hillis, Ph.D. for your help in the final editing of this work and your attention paid beyond what was required. The sincerity and kindness with which you both approached the task was much appreciated.

All cases presented, though derived from actual clinical material, have been so altered and disguised as to bear no recognizable similarity to the original source.

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Introduction

I have written this book both for and about people whose lives are impacted by their relationships. They are men and women in relationship with each other, struggling to be productive, loving and whole. Over the years I have studied Jung and used his approach to the psyche in my work as a relationship therapist, but have felt clumsy explaining his theories to couples during sessions. In this book I hope to present to those couples an explanation of how the analytical psychology of C. G. Jung deals with the issues surrounding relationship in a way that will be of value in their lives and may facilitate our work together. I offer this book with humility. Most of what I have learned has been from the couples I have seen. Jung has provided me with a framework in which to conceptualize that work.

Chapter I Falling in Love

It is not accidental that the word falling is combined with love. The image created is that of being out of control, of dropping without restraint. In fact, that is exactly what happens when we fall in love, we drop into the depths of the psyche, into an unconscious condition. We become "unconscious". Not asleep, but connected to the unconscious mind in a way that leaves us vulnerable and helpless under its tremendous power. "Empirical psychology loved, until recently, to explain the 'unconscious' as mere absence of consciousness - the term itself indicates as much - just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with." (Jung, CW 11, par. 141) The creative autonomy that Jung talks about can be observed in the falling in love process as it happens to us. We cannot control it or make it happen. There is an exciting, mysterious and even numinous quality to it. There is the feeling of suddenly being connected to a part of one's self that has been yearned for and sought after for a long time. It feels blissful to encounter one's self in this way. One feels whole, balanced and alive. People are moved to profound joy and reach great heights of emotional awakening. A person in love discovers a quality to life and an awareness and appreciation of self that had not been felt before, or at least not since the last love. No one who has ever been in love would argue the impact or the intensity of it. How could an encounter with the opposite sex create the turmoil in our psyches, our souls and our bodies that we often experience in a relationship? The answer lies in the nature of the unconscious and the process of projection.

To understand the phenomenon of falling in love one must understand the mystery of the unconscious psyche. We all know consciousness. If you know that you are reading this book, that it is separate from you, that it was written by someone other than you, and that it is expressing ideas that are also separate from you, then you are conscious in the sense that you are aware of both an outer and an inner reality, a reality that is consistent with that of others. Consciousness is something we all take for granted and yet it has not always existed, nor, in fact, are we as conscious as we think we are. The easiest way to conceptualize this idea is to think of the infant who has not yet become conscious. He is unaware of the distinction between himself and his mother. He is unaware that the hand he is looking at is his own and belongs to a being separate from the nipple that he sucks. He is at one with the world around him and has as yet no consciousness of his separateness or of his place in the environment. As his consciousness grows, his awareness awakens, his ego develops, he becomes an individual. To quote Jung, "Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche.... If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche." (CW 10, par. 528)

If we accept, so far, that the unconscious is that which is not conscious in the psyche, but that it is much more than a lack of consciousness, we have still to discover what is in the unconscious. Freud thought that the infant was born with a blank psyche and that as he grew and matured, information and images that for one reason or another could not be retained in

consciousness were repressed into the unconscious. Typically, the material repressed was taboo, unpleasant, or in some way unacceptable to consciousness and had to be hidden away to save the individual from the pain of dealing with it. Burying in the unconscious, then, was a way of protecting the ego from psychic trauma. All repressed images, memories or ideas came from the personal experience of the ego. Freud's definition of the unconscious would correspond roughly to what Jung called the personal or subjective unconscious. In Jung's psychology the personal unconscious is made up of images and memories that have either been repressed or forgotten during a person's lifetime, not necessarily for pathological reasons, and is distinguished from the collective or objective unconscious. The collective unconscious is the history of the race that is born with each individual. It is inherited, not acquired like the personal psyche, and because it is shared by all mankind, Jung used the word collective to explain why similar myths and images in art and dreams turn up all around the world, in very diverse cultures. Because there was so much misinterpretation of the word collective, Jung changed the term in his later years to objective in order to highlight the opposition to the subjective or personal unconscious. Collective and objective will be used interchangeably. Collective does not mean that everyone's objective psyche is the same, but it does mean that it transcends the personal and belongs to a greater source than what we see manifest in each individual.

The collective psyche is the wellspring of what Jung calls **archetypes**. An archetype is like a quark in physics. It is the propensity for something to happen. It is the program, the tape, the script, unseen and undiscovered until it comes into being as an image. We are all born with the capacity for many different

archetypal experiences, but the ones that manifest are dependent on the course of our lives and what we do with whatever psychic material we receive. Falling in love is an archetypal experience. Something is constellated in the psyche that seems to have a life of its own. It comes like a thunderbolt, takes over, and we are victimized by a process over which we have no control. It is as if someone turned on the switch or plugged in the socket, and we become puppets dancing a step that has already been choreographed by another power. You have only to consult with others who have fallen in love to find that we have all had the same experience even though we may delude ourselves into thinking we are controlling what happens. Just try to stop it. It cannot be done. The archetypes from the unconscious have come to life and they are in charge.

One way in which the archetype gets activated is called in psychology, **projection**. Almost all love relationships are initiated through the process of projection. The unconscious psyche takes an image and projects it onto another person, the way a movie projector projects an image onto the screen. There must be film in the projector just as there must be an image in the unconscious, but no person presents a blank screen to carry the projection. The projection must land somewhere where it can fit, or the process will not happen. There must be something about the receiver that will not only stimulate the projection, but also grasp and retain it. It cannot be all imagination. There is some quality in the other person that calls up the unconscious image in the projector's psyche and then holds it and carries it in a way that allows it to live and breathe. In ordinary conversation we have tended to use the word projection in a negative way and thereby add a derogatory connotation to the process. We talk about it primarily as a defense and begin to

accuse one another, in arguments, of projecting. What we mean is that the projector is unconsciously putting his own experience of a situation onto the projectee and by so doing is avoiding responsibility for what is happening intrapsychically through attributing to another what is his own process. For example, Patti often accused Ralph of restricting her and controlling her the way her very strict father had. She would become very angry and say that she needed to be free. Instead of responding to her feelings of being blocked creatively, Ralph would become defensive, accuse her of projecting, resulting in a futile and sometimes ugly fight. In fact, Ralph was in some ways like her father. That was one of the reasons she had been attracted to him in the first place. But he was not controlling her to the extent she imagined. She was stressed and frustrated in dealings with him, the way she had been in her relationship with her father. They were both strong men who controlled others easily. Because Ralph often reminded her of her father, she was projecting her father's image onto him and accusing him of trying to control her in ways far beyond his intent. It is important to understand that was in fact her experience. The projection was unconscious. In reality Ralph made limited demands on her and the ones he did make were appropriate for their lifestyle. In a non-accusatory environment she was able to see that, retrieve the projection as part of her own unconscious psyche, and take responsibility for the fact that it was her dependency on him that she was angry about; while it was her own fear of venturing out into the world alone that was controlling her, not Ralph.

The projection process in the case of falling in love has a different quality to it, although the dynamics are similar. What happens when we fall in love is the projection of an image that

represents our own contra sexual side. That is, a man projects his unconscious feminine aspect onto a woman who fits some part of the ideal image that he carries of woman in his psyche and, of course, a woman does the reverse. Jung explains it like this, *"No man is so entirely masculine that he has nothing feminine in him. The fact is, rather, that very masculine men have carefully guarded and hidden a very soft emotional life, often incorrectly described as 'feminine'. A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be 'mannish'. The repression of feminine traits and inclinations naturally causes these contra-sexual demands to accumulate in the unconscious. No less naturally, the image of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity - a woman, in short, who can unhesitatingly receive the projection of his soul. Although such a choice is often regarded and felt as altogether ideal, it may turn out the man has manifestly married his own worst weakness."* (CW 7, par. 297) The creative concept that Jung gave us was the idea of the contra sexual side repressed in each of us. This other side is both a collective psychological image that is inherited, and a personal psychological image that is acquired through life experiences with the opposite sex. The collective image is harder to understand. *"Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman - in short, an*

inherited system of psychic adaptation. Even if no woman existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of a man." (Jung, CW 17, par. 338) Onto this inborn image is added, as we mature, those contra sexual qualities that are admired in the opposite sex, but repressed because we do not have the freedom to act them out in our conscious lives. Because we do not live them out consciously, they become part of the personal unconscious. The word that Jung used to describe the unconscious woman in a man is **anima**, and the unconscious man in a woman, **animus**. A man's personal (in contrast to the collective) anima is formed first from his relationship with his mother and subsequently from the other women he encounters in his life: sisters, school teachers, movie actresses, heroines in fiction, fantasy and reality. The woman's personal animus is formed out of her experiences first with her father and then with the other men in her life. The collective or archetypal anima and animus that Jung talked about are given to us genetically and are activated by what happens to us in the course of our lives. Each culture has a collection of potentially constellated male and female archetypes. Not everyone consciously experiences them all. In Western culture, the most likely archetypal figures to be found in our unconscious psyche are the ones described in Greek and Roman mythology and in the Judeo-Christian writings of the old and new testament. For example, a man may grow up with an unconscious anima image that is a combination of the Virgin Mary (collective) and his mother, with the addition of romantic images collected from movies and books read as a child (personal). Very little of this is conscious, so that when he meets a woman who fits some part of this image, he will unconsciously

project the rest of it onto her, recognize the image, feel stimulated and excited by finding in the outer world someone whom he has only dreamt of before, and fall in love. What has happened to him is that he has encountered his own feminine in an outer way, and realizing that she is and always has been a part of himself, feels completed and wants naturally to keep the experience alive.

It is typical for a man to have in his psyche one image of the feminine ideal, or one anima image. This can be seen in the outer world by watching the man who falls in love with the same type woman over and over again. To illustrate, I saw a man in my practice who sought therapy because the woman he had been in love with had not only rejected him but refused to talk to or see him. He was miserable and needed desperately to understand what had happened to him. It emerged that he had fallen in love with this woman because of her dark, curly hair, for whenever he saw a woman with that kind of hair his heart began to pound and his breath quickened. It could be anyone, just so she had that particular hair. As this dynamic came into his consciousness he was no longer victimized by it. In the course of the time he came to love in a very conscious way a real woman, with a different appearance. The first woman was not real. She was carrying an anima projection that not only did not fit her, but apparently made her so uncomfortable that she had to end the relationship in a radical way. Not only was it unbearable to carry the projection, but she personally was not part of the relationship.

For a woman, the experience of projection of the animus is similar. A woman often carries a number of different animus images in her unconscious. "The animus does not appear as one

person, but as a plurality of persons." (Jung, CW 7, par. 332)

There may be one animus who is romantic and sexy, another who is intellectual, and another who is creative. They are often dreamt of as a group of men. The person a woman unconsciously chooses to fall in love with will carry some of the characteristics of one or more of the animus figures in her unconscious psyche. The imagination does the rest and rounds out the projection into a complete experience of the fantasy figure. She recognizes the man she has been looking for all her life, feels a deep connection with him, and adds to her experience of him all the things that are in her inner world, without his necessarily having all of those qualities in outer reality. I am thinking of Francis who obviously had more than one animus figure in her unconscious, but did not know it. She divorced Robert because he had become boring. He was too straight, too predictable, too conservative, and hence, dull. She fell in love with Frank who was not only charming and good looking, but flattered her and made her feel sexual and feminine. Her mistake was to assume that because Robert was steady and reliable, so was Frank. Frank turned out to be manipulative and devious, and she had a great deal of trouble in the relationship. Many women say "I assumed that my second husband would have the same good qualities that my first had". The mistake comes out of the merging of the archetypes, the lack of recognition of their separateness and the confusion as to what is real and what is projected.

What about the person who is receiving and carrying these anima or animus projections? Carrying a projection that at least partially fits with one's own concept of self can be a very pleasant feeling. "How nice to be so well understood and have to explain so little. It is as if we have known each other always. How could he have known my deepest and most innermost

feelings? He must be such a kind, sensitive, intuitive man.", and so on. It is only later, when the projection is tested that it becomes uncomfortable. In the beginning it is like a silk, jeweled garment, received as a gift. One feels beautiful, loved, understood and appreciated without having to put out very much effort at all. It is like being the hero in a fairy tale in which the princess knows intuitively that there is a marvelous and handsome prince underneath the ordinary or even unattractive exterior. Her love makes him beautiful and they live happily ever after. Certainly, that is the expectation when people fall in love. The pain and disappointment come when either the projection fades or becomes too intrusive on the projectee. A person knows when the projection is fading or cracking as the perfect partner ceases to be perfect. The prince somehow turns back into a frog when seen in the cold light of day. His teeth are crooked, his pants are too short, his fingernails are dirty and/or he needs a haircut. He is still the same person, but the image that she projected because he had a voice like her father's or some trait of Apollo's is becoming harder to maintain. At this point in time people either start to think about breaking up, or are forced to think about the qualities that are really there and evaluate the potential of the relationship. A projection can hold for a day, a month, or years; but when it is gone, it hurts. The projector experiences extreme disappointment and disillusionment, and the projectee feels unappreciated, unloved, unduly criticized and abandoned. The amount of pain associated with this process depends on how unconscious the parties were in the first place. If both have been projecting extensively and both projections fade at the same time, that situation is likely to lead to ugly, terrible fights and no resolution. Obviously, if the lovers are more conscious of their own anima and animus projections, they will have a better

chance of working through the crisis and getting to know the real person beneath the projection they fell in love with. The person who is carrying the projection is in a serious bind. There is no way he or she can measure up. Attempts to assert one's own reality lead to fights and bitter disappointment. Often what happens to the projectee is that, as the projection fades, he or she is simply abandoned. Frequently we hear people talk of being suddenly rejected by someone who seemed to love them, or of the marvelous lover who never called again, or the girl who was always available and is now always busy when he wants to see her. If the projectee is not abandoned he or she falls under constant criticism. She has to transform herself into a reflection of her lover's anima if she wants to keep his love and he must match her animus to keep her happy. This is very painful. Sometimes it can be so unbearable to carry a projection that the receiver has to run away and hide. Projections are felt by the receiver, and for an unsophisticated person who does not understand what is happening, it can be intolerable. That is what happened to my patient's girlfriend with the dark, curly hair. She literally could not bear the projection any longer and had to get away from him completely. She could not even cope with talking to him on the phone, reading his letters or being across the room from him. She had the curly hair and nothing else, while he had been trying to fit her into the image of his anima. She was faced with two equally difficult choices. She had to either give up her lover or make herself over to suit him. She decided that there was no way that the reality of who she was could match the image of who he wanted her to be so the choice became no choice. She had to leave the relation-ship.

It is beginning to sound like falling in love is not so wonderful after all. In the first place, it is only a projection and in the

second place it leaves one powerless and caught in a relationship based on unreality. Actually, many relationships that start this way can and do grow to be extremely satisfying if the parties are willing to go past the projection to find out who is really there. John Sanford (1980) put it well: "Real love begins only when one person comes to know another for who he or she really is as a human being, and begins to like and care for that human being." (p.19) In other words, the projection is taken back, incorporated into one's own consciousness and the real person underneath the projection is then available for a conscious love relationship. The value of the projection process is twofold. First, it forces us into making connections with each other. Falling in love is irresistible. It is nature's way of insuring that we get together. This satisfies the needs of the species. The second value satisfies an important need of the individual. The need to be balanced, to be whole and to realize the potential of that part of ourselves that has been kept unconscious in our psyches. The projection of one's anima or animus onto another person is the most common way to bring it into consciousness for the first time and thereby begin to know it and relate to it consciously. Out of this relationship comes an opportunity for a deeper connection to the unconscious, a more balanced personality and greater insight into who we are. The person who never has the opportunity to experience the contra sexual aspect of the psyche will always be lopsided and subjected to the tyranny of the autonomous unconscious process. Jung hypothesized that everything in nature has its opposite - the other side of the coin. The opposite of conscious is unconscious. The opposite of good - evil, tall - short, black - white, male - female and so on. In human relationships it is the tension between opposites that creates the energy or the libido that makes relationship exciting and creative. Of course, that same opposition has a gigantic potential

for conflict, but when it is in harmony the energy created is full of passion and the potential for creativity. It is like a mixing of chemicals - the retort bubbles and churns with affect. Something new emerges that has a potential greater than the two parties alone.

Because the anima and the animus come from the unconscious they carry with them those character traits that are the unconscious side of each of us, or the opposite of what we are consciously. When we fall in love it is not just the anima-animus, feminine-masculine polarity that creates the energy, it is also the opposition that comes from the differences in our conscious selves, our egos. Each of us has a predominant attitude toward the outer world that influences how we deal with it. Visualize a continuum, with the extravert at one end and the introvert at the other. An extravert is a person who prefers to expend his energy in the outer world. Extraverts prefer to be with other people most of the time, to socialize, to be involved in groups, to be part of a team, to work with others. In other words, the extravert goes outside himself, by choice, as his way of being in the world. The introvert prefers to go inside his own psyche as a way to be creative, solve problems or just be. Introverts would rather stay home with a good book or a close friend, than go into a large group and have to experience many people at once. It is not that introverts do not like people, it is just that their inner world is so rich that it usually gets first choice. Introverts tend to have more vivid and colorful dream material, more fantasies and less desire to reach into the outer world. Our culture rewards extraversion, not because it has a higher intrinsic value, but because it served the needs of our growing nation for many years. No one knows the chance distribution of extraverts and introverts. There are probably

many natural introverts in our culture who have been taught that they were wrong, and have become outwardly something that did not fit their personalities. The two attitudes are mutually exclusive at a given moment, but each can be experienced at different times. Sometimes, an extravert wishes unconsciously for a richer, fuller experience of the inner self. When he encounters a person of the opposite sex who not only easily carries the anima projection, but also seems to be at ease with the inner beauty of life there is the unconscious voice that says, "She can teach you how to do it." The reverse may also be true. The extraverted woman who experiences her life as having very little spiritual quality, and no rich inner meaning, since those are introverted characteristics, can very easily fall in love with the projection of an introverted, spiritual animus type. And, on and on it goes. Endless permutations and combinations of opposites looking for the other side of their lives that is missing, and drawn to the comfort and joy of feeling whole while being in love.

Jung's psychology of types has two sets of opposites, each set having the possibility of combining with either an extravert or an introvert. The first set consists of the thinking and feeling types. These are called by Jung the rational functions, because they are involved in the decision making process. The thinking type makes decisions by rational, logical, and carefully thought out consideration of the data. The feeling type makes decisions by considering the data, possibly the rationale, but most importantly "How does it feel?" Being a feeling type myself, for most of my life I thought that everyone made decisions the same way I did. "Examine your gut and see what it tells you," I said to myself. Very seldom did I experience any confusion about what to do. "If it feels right, it must be right." Many years later, I

realized that because I have a highly differentiated feeling function I could do that and make appropriate decisions most of the time. That did not mean that I was not thinking. On the contrary, I think a good deal and for the most part the logic and the data are there; they just have to be looked for below the surface of consciousness. Not all feeling types have easy access to their thinking function, just as not all thinking types have easy access to their feeling. What is critical to understand is that these two functions cannot be experienced or used at the same time. Notice how quickly you lose touch with your feelings when you start to think about them and why you have them. It is very difficult to be in your head and your heart at the same time.

An analogous dichotomy is true for the sensation and intuition functions. They are the non-rational functions. We do not use them to make decisions, but instead to determine how we collect information about the world. The sensation type is predominantly concerned with awareness of his surroundings: the touch, the look, the connection with the object. Sensation types are often artists, architects, people who are directly connected to the space around them. A sensation type is sensual and tactile. Since intuition is largely an unconscious process, intuitive types "just know". They do not consciously collect the data, touch it, feel it or consciously relate to it. All that work is done on an unconscious level and out pops a word, a comment, a look, an observation that makes everyone say, "How did she know that?" Intuitives sometimes surprise themselves at how often they know about things without knowing how they know. Again, this pair of opposites cannot be experienced at the same time.

These issues are further complicated by the way that types combine in real life. It is not easy to identify a person's psychological type because we all function in a fluid continuum in which we swim around searching, changing, growing, and choosing different preferences from time to time. Probably the most valid statement that can be made is that most of us are born with a propensity toward a particular preference or style of interacting with the world, and when the expression of that preference gets reinforced in childhood and adulthood, we are likely to be rather consistent in the choices we make as to how we want to deal with both our inner and outer experiences. Most people have a dominant attitude toward relating to others, namely extraverted or introverted, and that attitude determines how we expend our energy or libido for life.

Along with that dominant attitude we typically have one function (thinking, feeling, sensation or intuition) that is primary in our lives. So, for example, we may refer to an individual as being an extraverted feeling type. That describes his attitude and primary function but does not mean that he always functions that way, only that if it is appropriate and the choice is available he will more than likely choose that route. Now, as one might expect, having a dominant function implies that there is also an inferior function. The inferior function is the one that is in opposition to the most dominant, leaving the other two as secondary functions, or moderately differentiated. An introvert's dominant function is more difficult to spot because it goes inward and is used in a way that is not visible to the observer. A couple of examples will illustrate the energy generated by opposites and how easy it is to fall in love with someone whose dominant function is your most undifferentiated function.

Take an introverted thinking type man with a secondary sensation function. That means that his intuition functions for him sometimes, but that his feeling function is inferior. If he is naive psychologically his feeling will be buried deep in his unconscious and will be connected to his anima, so that when he discovers his anima out there in the world she will more than likely be a feeling type and an extravert. He has found a woman who not only has the voice and the hair color of his ideal woman, but also the potential for introducing him to an aspect of his psyche he has never known before. It is exciting, challenging and potentially rewarding. The man senses that by merging with her he will be able to learn what he needs to balance and complete his personality. While our introverted thinker is falling in love with the extraverted feeling type, she is responding to his intellect and saying to herself, "How marvelous - a brilliant man to be connected to! I can learn from him, I can borrow from his judgment. He is so smart - he must know, while I feel like I am just guessing. Also, he seems so self-contained and I feel so unsure. He certainly has the things I am missing. He can help me find those things in myself." In the meantime, she is not conscious of the fact that this man looks just like her intellectual animus - the beard is the same color and so are the eyes. She has been dreaming about him for years and feels that she knows all about his wonderful qualities already. She may also project onto him her own introverted spirituality because his introversion makes him vulnerable to that projection. These two people think they have found their soul mates because they have fallen in love. In reality they do not know each other at all, but they think they do and feel excited and connected to each other. The constellation of the anima and animus and the magnetic attraction of opposites have combined to create enough libido to

make both lovers feel as though they could do anything. In fact, what they have done is create the most marvelous potential of them all - the potential to reach consciousness and with consciousness, individuation.

Consciousness is the hallmark of modern man. It is through the bringing into consciousness the vast material of the collective unconscious that we may hope to achieve what Jung calls **individuation**, the path to the **ultimate archetype**, the center and the circumference of the psyche, the **Self**. All of these ideas will be discussed in subsequent chapters.

Chapter II The Unconscious Lovers

The unconscious lovers are the anima and the animus. A clearer understanding can be derived from seeing how they interact in the context of relationships. Whether we are consciously or unconsciously in love, the anima and animus are always there with us, participating in our lives. Their impact on us will be largely determined by how conscious they are: the more unconscious, the more destructive; the more conscious, the more creative and helpful. The destructive potential is more obvious. It stems from the fact that they have been in the dark for so long that they do not know how to behave in the upper world. They are like children who have not been properly socialized and therefore do not understand the courtesies and conventions of polite society. The outer manifestation of a primitive anima and animus can be seen in a particular kind of fight that often occurs in troubled relationships. I am referring to the "out of control", ugly, going nowhere kind of fight that not only feels terrible before, during and after, but is ultimately destructive to the relationship. We say mean, nasty things to each other that we wish later we had never said. We drag up distorted, accusatory images of old mistakes or previously shared vulnerabilities. We attack with every conceivable weapon as though our lives depended on it and we create deep, ugly wounds in our loved ones that do not heal. After a fight like this we wonder where all that energy came from and how we could have behaved this way. Many people will own that it felt like someone else was in that fight. It is not so much that you are not controlling your own words and actions, but that they are coming from an unfamiliar place that has an eerie quality to it. A gentle, sensitive and tender woman will suddenly become aggressive,

hostile, mean and most obvious of all, stubborn, opinionated, defiant and rigid. A well spoken, rational and self-contained man will become enraged, irrational, bitchy, sarcastic and ugly. It is like there are two substitutes in this fight while the real combatants sit on the sidelines and watch the show. Our conscious selves, or our egos, abdicate and let the anima and animus fight it out.

What has happened is that the anima and animus have been constellated or brought into consciousness by a conflict in the outer relationship. The emergence of the animus alone will call up the anima and visa versa. Because they come from a dark region and have little experience in the outer world, they come up in unexpected and negative ways. They also bring with them a lot of unconscious material, as they are contaminated by the great vastness of the dark and mysterious unconscious psyche. It is as though they were magnetized and attract to themselves, like iron filings, archaic images and feelings that have little connection to what is happening now, but have gotten stuck and come along for the ride. Much of this material is carried by the shadow archetype, which represents the dark or negative side of the psyche that we prefer not to acknowledge. When it is dragged up from the deep recesses of the unconscious, it too behaves like a spoiled child out of control, making the fight even more vicious. When he is primitive and undifferentiated, the woman's animus is opinionated and rigid. He makes the woman seem irrational, stubborn and not very likable. When the man's anima is primitive and undifferentiated, she is moody and spiteful and makes the man seem depressed, awry, distant and out of control. A man possessed by his anima can be very frightening to his partner. The anima carries so much buried feeling with her that the real woman feels the need to defend

herself. Her animus comes to her rescue, but he is a poor rescuer. If he too is primitive, he will bring out the worst in the woman so that her man will turn back to his anima for help in this terrible argument. And on and on it goes; the worst of both the masculine and the feminine have been brought up from the unconscious to participate in the fight and they have taken control of it. Such is the negative potential of the anima and the animus.

There is also a positive potential that can greatly enhance one's experience of life and bring creativity to a relationship. Consider, for example, a man who has never experienced his own feminine side. He falls in love with a lovely, sensitive, feeling, caring woman. He is attracted to her partly because he considers her beautiful to look at, but mostly because he admires her soul. The anima is the soul image. She is the man's guide to his soul. She is that part of himself that is feminine and unconscious. Falling in love, or projecting this image onto an outer woman, brings into the light of consciousness the image of the archetypal woman, or the anima. If the man is then able to recognize and develop in himself some of those feminine qualities which he so admires in his partner he is less likely to be victimized by an angry, childlike unconscious anima who wants some attention. In the contemporary world we often talk about this process as "consciousness raising." For a man it has to do with experiencing that which is feminine in himself, instead of denying and repressing it and allowing his partner to carry it for him. This process allows him to have a more balanced and healthier masculine attitude. I am reminded of a couple who sought marriage counseling. One of their complaints had to do with terrible moods and temper tantrums that were being acted out by the husband. He was a man caught in a

double bind. He felt himself very much obligated to make a lot of money to keep his wife satisfied. His quest for wealth had taken on a compulsive quality. His work had become everything. He saw no way out. The more he earned the more they spent and his life became mortgaged to his work. There is often a tendency at this point in a man's life to blame the situation on his wife. He rationalizes that it is her fault. In the meantime, both his wife and his anima are very angry because neither is getting any attention. He is both overworked and overwhelmed by the two women in his life who are complaining; one conscious, the other unconscious. The result is usually repressed rage, depression, withdrawal and angry outbursts that release the tension from time to time. Outbursts of rage and periods of depression were no permanent solution to the dilemma in which he found himself. Release into sports helped some, but there was still something wrong. His energy lagged, his moods deepened and he began avoiding his wife. In the process of therapy, it emerged that at one time this man had been an excellent artist and had gotten a great deal of peace and satisfaction from his creativity. Now he was completely ignoring that aspect of his psyche. He had little or no time to himself even though he was characteristically a person who needed time alone. He was desperately in need of the time and space to experience his own soul. What he had done was to deny his own feminine side, thereby leaving to his wife the responsibility for all the feminine in the relationship. To be successful in relationship each of us must take responsibility for balancing our own lives. If we leave it to our partners we are doing ourselves and the relationship a disservice.

The exciting potential in relationship is that we can learn from each other. Men who are learning from their wives, or bringing

into consciousness what was previously unconscious as the result of the association with their partner, are utilizing the potential of the outer relationship to form an inner relationship with the anima. For example, here is a quote from a letter, written by a young man to a woman he had loved, but was no longer seeing. He was not familiar with Jungian theory and was writing about his own experience: . . . "I want to thank you for the fun we had together, I'll remember those times. It's my belief that in any relationship we all have with one another - something good comes from whatever ending happens. We gain some lessons about one another and most important about ourselves. You showed me that it's possible for me to say 'I love you' to you, at one time and later to any other women who comes into my life. And it goes deeper - to say 'I love you' to that woman who is in my heart and spirit. To myself." (Anonymous)

What happens to a man when he allows himself to experience the feminine within is not that he becomes less masculine, but rather he enriches his life. He becomes less victimized by angry moods, becomes more sensitive and loving towards his wife or partner, finds it easier to be in relationship, and finds access to parts of his psyche that were previously unavailable to him. Because the anima is the guide into the depths she can take a man as deep into the creative potential of the psyche as he is willing to go. "Connecting him with the nature world, interpreting for him the world of the unconscious, this inner woman wants of man the invisible rising within of the springs of creativity and demands his obedience to the urgent command of transformation." (Wickes, 1976, p. 184)

It is an oversimplification to say that the animus is the reverse of the anima, or that the woman's animus is like the man's anima, but the anima and animus do play similar roles in the

psychic life of men and women. If the anima is the guide to a man's soul, then the animus is the woman's guide to her creativity, her independence, her autonomy and her strength. In other words, the anima guides a man to his unconscious femininity while the animus guides the woman to her unconscious masculinity. Esther Harding calls the animus "The Ghostly Lover" (1970, Chap. 2) and talks about the destructive potential of the animus and the importance of integrating him into the woman's psychology. In talking about the Ghostly Lover we are not dealing with something which is remote or unusual or which occurs only in abnormal or pathological conditions. On the contrary the "Ghostly Lover", in his psychological or subjective aspect, is a living reality to every woman. He holds his power and exerts his lure because he is a psychological entity, part of that conglomerate of autonomous, or relatively autonomous, factors which make up her psyche. As he is part of her so she is bound to him; she must find him and consciously assimilate him if she is not to suffer the pain and distress of disintegration. For he is her soul mate, her "other half": the invisible companion who accompanies her throughout life. Jung has named this soul-figure of the woman animus. (ibid, P. 38) This "Ghostly Lover" or animus has a dark side. When he is constellated in a negative way we often say that a woman is possessed by her animus. A woman possessed by her animus is typically unaware of what is happening to her, but those around her can tell easily. It is again, the spoiled child, but the animus is not moody like the anima. He is instead aggressive, opinionated and stubborn. The woman becomes very defensive when her animus is talking and she feels as though she were defending some sacred shrine. Somehow, if she loses, she fears losing her soul. She becomes a primitive being, defending herself with a club against the sophisticated weapons

of her husband's logic and reason. She is absolutely sure she is right, she must be heard and she must win. This is a terrible experience for a woman. She is filled with frustration, rage, disappointment and a desperate need for retribution. She feels disconnected from her partner and her animus, who can sometimes be of comfort to her. At this moment her animus instead of helping her is just making things worse. Since many women are not used to controlling their feelings and in fact often use them as a guide to what is happening, it is very difficult for the woman during a fight with her man to control her animus. In the first place, she is not even aware that he is there, and at this point in time what she is really trying to do is control, or at least influence her husband. The negative animus often comes up during therapy sessions in the early part of the work. Something happens to constellate his presence. Sometimes it can be just the telling of an incident during which the woman felt neglected and unappreciated or controlled by her husband. She can then go into a tirade about the incident and generate the same energy that was present earlier. It is unresolved for her and her animus is unwilling to forget. It is like he holds a grudge against his rival - the husband or lover and will not give in until he has won the point. An interesting observation is that, in my experience, the husband usually stays rather calm during the therapy session, although in the original incident he was more often than not very angry and enraged. The anima does not show herself as readily in the rehash. When either the anima or the animus behaves, the fight can be controlled because we only have one of the two parties in an unconscious condition. It is at home when the anima and animus are in open conflict that the fight gets out of control.

There is another, more subtle way in which the animus of a woman can interfere in her outer relationship. Because the feminine psychology is very much concerned with relationship, the potential is always there for her to compare the relationship she has in her outer world to the relationship she has in her inner world with men in her dreams and fantasies. It is very hard for her lover to measure up to that image. The dream figure may have an eros quality that her lover has not yet cultivated, or has repressed in the service of his outer life. It is this eros quality in relationship that is so often missing for women in our culture. The romantic myth (told in Chapter V) of Eros and Psyche (Apuleius, 1976, pp. 96-143) goes deep into the unconscious of the modern, western psyche, but seems to be more available to the consciousness of women. Women generally know more readily about relatedness, of being connected to another soul. Men often have not had that experience, particularly if they are unrelated to their own anima. When a woman is faced with the frustration of not being able to connect with her partner in the outer world, she turns inward and compares him with the inner man. Her partner is not going to fare well. What happens then is that she becomes even more disappointed than before. This creates greater tension in the outer relationship and as a consequence further retreat from her lover and into her fantasy world where Eros in the form of a romantic animus is not only easily accessible, but requiring little or no effort on her part. Men are also vulnerable to this process, but it occurs more often in women. The man in our culture is more likely to act out his disappointment by looking for outer women or by sublimating to work or sports.

For a woman, it is a very different experience to be controlled by one's animus than to be in relationship with him. To be

controlled or possessed by the animus means that he is unconscious and pushing, demanding and forcing her to behave in ways that are consistent with his needs and not mediated by her ego or consciousness. This creates a potential for an outer kind of negative masculine behavior and a lack of femininity. On the other hand, when a woman is in relationship with her animus, he can be most helpful in dealing with the outer world, which is still a patriarchy and values the masculine more than the feminine. If a woman is to be successful in that world she will need the help of a conscious animus, not the destructiveness of an unconscious one. If a woman can experience her own masculine side in a productive, creative way she puts less of a burden on her outer partner, her husband or lover, and thereby enhances the relationship. Take for example, a woman who experiences herself as totally dependent on her husband. This creates a kind of "hostile dependency" which makes her very angry and resentful of her husband much of the time. She accuses him of controlling her life, of depriving her of freedom and of treating her like a child. Her animus is not only undifferentiated, but it is also being projected onto her husband. Of course she experiences him as controlling her, because she is not controlling herself consciously and she is projecting the unconscious controller, or the animus, onto her husband. When this same woman is presented with the way in which she is being victimized by her own psychological process, she is then able to deal with the real issue, which is the lack of eros in her life - both with her unconscious animus and her conscious husband. This brings the animus more clearly into focus and allows him to present himself in a more reasonable, less demanding way. Most men can hear and respond to a woman who is conscious of her animus. It is very hard for a man to understand and cope with a woman who is being manipulated

by her animus. Being in relationship with the animus requires a process that women in our culture are today being more encouraged to experience.

You can see the emergence of the infantile animus in a little girl of nine or ten as she fights with her brother. She is opinionated, irrational and manipulative. Those qualities seem to be so much a part of the developing woman that we often accept the behavior and don't try to help her become conscious of what is happening to her. A brother and sister in an anima-animus fight sound just like their mother and father; unconscious victims. What we need to do is to start a young girl on the road to consciousness so that she does not have to get her way by manipulating her brother into trouble and then tattling to her parents to have him punished. Instead, she can meet his masculine immaturity with confidence in her own strength. That strength comes out of valuing herself in a way that allows her to confront her brother on his own turf without having to be dependent on parental power to deal with him. Certainly, this would require a connection to the masculine within herself. This is the same connection her grown up sister is looking for in dealing with the outer world. A woman looking for independence, freedom and success in a masculine world may not realize it, but she is also looking for a conscious relationship with her animus. Since the animus so often appears in women's dreams and fantasies as a group of men, or a committee of men (I once dreamt of him, or them, as a Board of Directors) it is wise for us to approach the animus one facet at a time, in some of his most obvious forms. Irene Claremont de Castillejo talks about the helpful animus as the torch bearer: "I personally like to think of my helpful animus as a torch-bearer; the figure of a man holding aloft his torch to light my way, throwing its beams

into dark corners and penetrating the mists which shield the world of half-hidden mystery where, as a woman, I am so very much at home. In a woman's world of shadows and cosmic truths he makes a pool of light as a focus for her eyes, and as she looks she may say, 'Ah, yes, that's what I mean', or 'Oh no, that's not my truth at all.' It is with the help of this torch also that she learns to give form to her ideas." (1974, p. 76) I call this the intellectual or the thinking animus. He helps us to focus our thinking, as feminine thinking is diffuse and global, while masculine thinking is focused and precise. The problem for women is that he is demanding. If he is left in the deep recesses of her unconscious he will play tricks on her and come up focused on irrelevant data, with tangential logic. What he wants in order to behave himself is one of the things her husband wants. The intellectual animus is asking for clear thinking. He wants to be able to respect what she has to say and know that it is meaningful, well thought out, and still expresses her femininity. I am troubled by the number of women who have allowed their intellects become lazy in deference to their husband's. This is certainly not a necessary condition of woman. A woman can free herself from her husband's intellect by using her own. The way in which the intellectual animus helps her do this is to teach her to focus. "The power to focus is man's greatest gift but not man's prerogative; the animus plays this role for a woman. He is the same in kind as the spirit which imbues man and makes him a creative being, but different in quality for, dwelling in the unconscious as he does, woman contacts him indirectly, as it were. But there he is, functioning more or less well whenever she focuses on anything in order to see what it really is, whenever she analyzes, discriminates, selects, formulates, creates." (ibid., p 77)

I often ask people to write down their thoughts and feelings and then read them back another time. This is a very freeing experience for both men and women. For the woman, if she allows the writing to flow by itself, her animus will be in it and when she reads it back her ego can relate to it in a conscious way. This helps to separate thinking and feeling and bring them into awareness in manageable and productive ways. In other words, when the ego is looking dispassionately at what comes up from the unconscious mind it develops the power to discriminate and focus and by doing so it is relating to the power of the animus in a positive way. This same process can also happen when a woman has an imaginary dialogue with her animus and demands that he not overpower her. It can also happen in the therapy session when either the therapist or the husband insists on staying carefully with one piece of data at a time, or one process at a time, or one question at a time, instead of allowing the negative animus to control the situation with petulance and stubbornness and global statements that do not direct themselves to the issue at hand. Emma Jung (1974) says it this way: "... if woman does not meet adequately the demand for consciousness or intellectual activity, the animus becomes autonomous and negative, and works destructively on the individual herself and in her relations to other people." (P. 6) Masculine intellect or thinking is within the woman's grasp, if she turns to her undeveloped, unconscious side and has the courage to see the world in another way.

This does not intend, for a moment, to invalidate the diffuse thinking that is natural to woman. It is of great value and must be cherished for its own sake. In fact, one of the things that men turn to their women for is a view of the whole. When a man is so focused that he can only see the narrow picture, he then turns to

his partner to describe the Gestalt, or the larger picture of the whole. But it is also true, that if women are to function in the patriarchy, they must also learn to value focused thinking so as to function productively within the masculine structure. We do not live in a vague, misty forest where we relate to each other through feeling and intuition, but rather in a structured, logical, orderly controlled world, of man's making, in which we must be logical, orderly and concise in order to be listened to, respected and successful.

Although the intellectual animus seems to dominate the stage, he is not the only member of the committee. He may be the chairman, as logos, logic, thinking, intellect seem to dominate the masculine, but the other aspects of the animus are extremely important for us to recognize. A woman who is in touch with her creative spirit, or spiritual animus, knows the joy of her own creativity, without having to project it onto her partner. For example, I have seen women in despair because they have allowed their husbands to carry all the creativity in the relationship. By projecting her creativity outside of herself, she is somehow unfulfilled. He cannot create for her and his success is not enough to fill the space left behind. This is particularly true for women whose children are grown, or women who have had no children. Creating children is a magnificent expression of the need to bring out of one's body new and exciting forms. A woman who is conscious of her own creative potential can bring beauty out of herself in other very satisfying ways. Woman must somehow find a way to externalize the creativity within her to make a connection with her spiritual animus. It can be writing, painting, raising children, having a meaningful career, or bringing forth into the world something of value, but it must be consciously valued by

her. The spiritual animus can be of great help in this pursuit. He is supportive, helpful and encouraging and can be of real importance to the outer relationship, by taking pressure off the outer partner to fill the creative void in his woman. If the creative pursuit is to be an intellectual one our woman will have to call on her torchbearer to help light the way. There is a caveat here. I have seen cases where the woman uses her creativity, not for its own sake, or for her own satisfaction, but in the service of trying to gain attention from her husband. Somehow, neither the conscious woman or the unconscious animus is satisfied by that. It is done for the wrong reason and does not work. It may satisfy the beholder who is not party to the relationship, but it does not enhance the relationship.

The Eros animus is probably the one that gives us the most trouble. Eros is more than the Greek God of love and son of Aphrodite. He is a force that goes deep into the unconscious of women and carries with it the images of the beautiful young body, the rescue of Psyche from the underworld at the risk of his mother's wrath and a profusion of undying love images to which every woman can relate. Eros not only rescued Psyche to prove his love, but his love was so great that she became a goddess because of it. Every woman dreams of being loved in that manner, and in fact when she is carrying the projection of the anima she feels as though she were a goddess. The memory of that experience haunts her. Psyche needed only to prove her love and to trust in it in order to be inflated to the status of the gods. What an incredible image for a modern western man to compete with! He is defeated before he starts - or more correctly he is defeated as soon as the Eros image that has been projected onto him begins to show signs of wear and tear. When a woman's image of love is controlled by the Eros image, her outer

relationship is in trouble. It is here that she must examine her expectations for the marriage or the relationship. If her expectations are unrealistic she will not be able to be in a relationship for very long, because at some time reality will strike. Outer reality, that is. Certainly, dirty laundry, broken machines, a tired husband, cranky children and endless bills cannot compete with the marvelous palace and the boundless luxury that Eros provided for Psyche. She had only to be beautiful and love him. His magic power took care of everything else. It is no wonder that when a modern woman compares her life with this image she becomes disappointed and angry. She feels like she has no relationship with her man at all and would rather retreat into her inner world. She then becomes less loving, less responsive, less sexual, whining, complaining, demanding and rigid. The animus has taken over the relationship.

On the other side of that coin is the woman's potential for taking Eros and bringing him into the light of day and thereby leading her husband into an Eros relationship -which is of course what she really wants. When told that it is her responsibility to do this her first response is usually one of disbelief. "Yes, but isn't marriage a 50-50 proposition?" Yes, in many ways it is, but the responsibility for Eros usually falls to the feminine. If a woman can accept this premise, very often the whole relationship changes. She as Psyche then has an opportunity to rescue Eros instead of the other way around. Once he is brought into consciousness he can impact the relationship in wonderful ways. The woman becomes soft again and activates her husband's anima in a positive instead of a negative way. He is reminded of the beautiful image he had of her when they fell in love. He wants to be with her again since she has lost that brash and

angry quality that so turned him off. He finds himself scurrying to get home instead of finding reasons to stay at work long past the traditional dinner hour. This is not going to be easy for the woman, especially if she has legitimate complaints of neglect and abuse from her husband. How can a woman be loving and warm when she sees herself as being mistreated? She must take this on as a special problem of her own psyche and not project it onto the relationship. It requires deep introspection on her part and a willingness to let go of the bitterness and rage of her disappointment. If she can do this she may possibly save her relationship and bring her husband to a greater consciousness than she could have imagined. (We must not forget that Psyche endured great hardship, personal danger and sacrifice in order to prove that she loved Eros and win the approval of the gods.) If she cannot put her ego aside to take the risk of initiating Eros, she runs the serious risk of not only turning her husband away from her, but also giving him reason, conscious or unconscious, to retrieve his anima projection from her and allow it to cast its image on another woman outside the relationship.

Both men and women today are constantly being bombarded with images that stimulate the unconscious and the projection of the anima and the animus have no trouble finding screens on which to become visible. The opportunities are everywhere we look and the permissiveness of our society and the wealth that we have created provide the time, the space, the energy, the permission and the opportunity for relationships outside the marriage. It is much more difficult to create a meaningful relationship inside the marriage than it is to just let go and treat the marriage with neglect.

The Eros burden is not only the woman's. Her husband must be a willing, able and eager participant or she cannot teach him. He must want to learn. He must care enough to give the time and the energy to the process. If he makes himself unavailable and disregards her caring and her need for Eros, then obviously she cannot carry the relationship by herself. The process most often seen in marriage counseling is the one in which the woman brings the man into therapy complaining that the relationship is empty and that her husband ignores her, takes her for granted and at the same time tries to control her. Therapy may help her to raise her own consciousness of how she drives him away, but that is not enough. Unless the husband has a real caring for his wife and is willing to face the unconsciousness of his own psyche and the ways in which that defeats the relationship, there is little more that can be done. But, it is still the feminine that initiates the process. When the man brings the wife into therapy with a similar complaint, it is the feminine in him that is talking. In the cases where this has happened it is a man with a strong sense of his own feminine who is able to see that the affect in the relationship is weak and that something important is missing.

This brings us full circle back to the anima. "Being essentially feminine, the anima, like the woman, is predominantly conditioned by eros, that is, by the principle of union, of relationship, while the man is in general more bound to reason, to logos, the discriminating and regulative principle." (ibid, p. 59) So the anima is essential for the relationship we are talking about. It does the relationship no good for the woman to be conscious, if her partner cannot find his anima and therefore cannot find the way to relationship. The anima is the guide not only to his own soul, but she also knows the way to relationship.

These are the two things the anima can do for modern man who is so busy pursuing the outer world of rational, concrete success that he has lost his soul on the way and pushed his anima further and further into the dark recesses of his psyche. She will torture him with moods of despair, depression and loneliness and will not relent until he acknowledges her and gives her at least some small space in his life. For a woman it seems so easy to do - for a man so hard. To find one's anima requires finding the time and place to "be". It may mean talking with her in a quiet moment, writing to her, meditating on her, dreaming about her and then exploring those dreams, being creative and experiencing her through that creativity or it may mean just being alone and waiting for her to come to him. All of this means putting aside his focus and allowing the vague, diffuse energy of the anima to penetrate his consciousness. This may be frightening for a man and may even seem a useless waste of valuable time. He has been taught long and well that the feminine is of lesser value than the masculine and he must never allow it to flower. It is a difficult thing his anima and his wife are asking him to do, when they ask him to go against all he has been conditioned to believe. It seems that the only thing we can say to reassure him is that those men who have consciously taken the risk, or have had their animas thrust upon them by surprise, tell us that their lives are richer, fuller and more meaningful because of her positive presence in his consciousness rather than her potentially destructive presence in his unconscious.

When the anima remains unconscious in a man not only is he lopsided, but his relationship with his partner is going to be lopsided, too. This occurs because his anima will be unconsciously projected on his partner and then she (the

partner) will carry the feeling and the eros for the two of them, or they will fight all the time because he is angry that she will not. When a woman is carrying all the feeling for the relationship that is just as destructive as when the man is carrying all the thinking. Men must feel for themselves in order to know the real meaning of eros. Without eros the people he works and plays with and his children will suffer the lack of connection to him. Women are searching desperately today to find men who are capable of eros. Interestingly enough, these are the same women who are making careers for themselves in a man's world, but are not willing to give up that aspect of their psyches that gives them the most satisfaction. If a man will allow his anima to come to him he will understand all that is being said here. If he refuses her, he will think this is foolish rambling.

There is a heavy burden on women in the earlier sections of this chapter. They have been asked to go contrary to their conscious nature and look for new ways to express themselves and new ways to be. Men are now asked to do the same thing. In neither case does this mean, "Give up who you are." That would be ridiculous. We must each stay true to our nature, but make some room for the unconscious potential that has been undeveloped in us.

The issue of what is masculine and what is feminine is for the next chapter. Here, what is important is the potential of the anima and animus in relationship. If left to their own devices they are primitive and tyrannical like a child raised with a permissive parent who has never set boundaries. If they are brought into consciousness and socialized they have a tremendous potential for teaching us about the other side of

ourselves. Typically, the therapy session acts as a container for the anima and animus who come bubbling up during the heat of the moment. Because they are listened to with respect and treated with honor in the therapy, they simmer down, and in fact become more manageable. They can then be incorporated into the conscious psyche and everyone is richer for it. Once they are paid attention to, the anima and the animus lose their primitive and irrational power and no longer wish to be destructive. The relationship then has the benefit of two human beings who are no longer lopsided and half conscious, but who have an enlarged capacity for understanding and relating to each other due to their connection with their own opposition.

Chapter III Masculine and Feminine

In writing this chapter on the archetypal notion of masculine and feminine, I may be facing the most difficult task of this book, because I am a woman and can really only speak from the position of a woman. Obviously, I have never had the experience of a man, and never will. I think it is largely out of this dilemma that I have struggled with this chapter, and also out of defensiveness about my biases and fear that I will offend some readers. I must come to grips with this issue before I can go on so that the reader will be clear as to who I am, the context in which I am talking, and what my biases and concerns are. I cannot stand back and look at this issue without being involved in it in a very personal way. I am a woman raised in a patriarchal society that from Biblical times has considered woman to be "less than" man. The feminine has been depreciated in our culture since the beginning of the Judeo-Christian tradition. My contention is that this attitude is deeply engraved in the western psyche. I am angry and defensive about this issue, but I will do my best to be conscious of my resentments. Hopefully they will not get in the way of my explorations.

I am a "feminist". By this I mean that I value the feminine principle. I believe it has been devalued in our society, and that this is a great loss to both men and women. The feminine principle is archetypal and therefore belongs not only to women but also to men. When it is minimized by all, then it is only the women, who gravitate to it naturally, who are able to benefit from its richness and depth. Being a feminist then, gives me the framework in which to encourage both men and women to value

the feminine in themselves: to relate to it, to enjoy it, to respect it, and to use it in their relationships. This does not diminish the masculine principle, which does not have to be defended. It has never been in jeopardy in our culture. The feminine has been and remains in jeopardy, thus needing all the help it can get. I am not a militant. I am a teacher and hopefully a healer. I use the feminine in me all the time. I appreciate it and respect it and try to afford that experience to others. I am glad to be a woman. At the same time, I am grateful to my animus for the help and guidance he has given me in my life. He is very conscious in me and has been invaluable in leading me through the difficulties of the outer world. I respect the masculine principle and I empathize with the masculine through my masculine side. I would not want to be without it. I feel sympathy for anyone who is so lopsided that the contra sexual aspect is unavailable. To be whole and to function in relationship we must each experience some of the other to understand, to empathize and to connect. My position then, is that the masculine and the feminine are different, but that this does not imply that one is less than the other. Masculine and feminine do not have to be ranked to be different. We do not say "the North pole is better than the South pole" or "an electron is better than a proton". Why is it necessary to rank order things that are different? Many years ago I heard Margaret Mead express the theory that men unconsciously feel inferior to women because of woman's creative capacity to give birth and thus men spend their lives trying to prove that they too can give birth. They do this by building skyscrapers, bridges, splitting the atom and so on. Maybe there is some truth in that. Certainly women are closer to nature because of their birth giving potential and that may afford a connection to the mysteries of life that men do not have and yet look for. If indeed men feel in

some way inferior because they experience the feminine as not only mysterious, but also creatively superior, then it may also be true that it has served as an important need for men to perpetuate the myth that women are inferior to men. It has restored their equilibrium. It certainly has made it easier to keep women subjugated. Whether these interpretations are correct or not, the reality is that we are living with an unconscious collective image that women are inferior to men, or that men are more than, better than, women.

There are two descriptions of creation in the Bible, both in Genesis. The first one we all know. Eve was created out of Adam's rib, while he was asleep. This makes Adam primary and Eve secondary. Adam is created in God's image, but Eve is created from Adam. The other story of creation in Genesis has both man and woman, Adam and Eve, created at the same time. It is strange to me that I had not heard that story until recently. I do not think it is an accident. It has obviously been overlooked in the service of masculine superiority. The orthodox male Jew thanks God every morning during prayers that he has not been born a woman. The Christian Trinity is all masculine, and until the assumption of the Virgin Mary there was no recognition of the feminine principle in Christianity. James Hillman (1972, Part III) tells us that misogyny, or the hatred of women is at the bedrock of our unconscious process and the archetypal images we all carry are the basis of that misogyny. Certainly the Adam and Eve myth supports that theory. Hillman (ibid.) reveals the archetypal background for misogyny by tracing the attitudes of female inferiority from antiquity through psychoanalysis. He says, "From this psychological point of view there have been two consistently recurrent errors: the first-Adam-then-Eve fantasy, which turns every investigation comparing the morphology of

male and female bodies into the misogynist discovery of female inferiority: and the Apollonic fantasy, with its distance to materiality, a fantasy which denies a role to the female in the propagation of new life. Apollo's own statement: 'There can be a father without any mother.' " (p. 248)

If these attitudes are deep in the psyche of men, they are also deep in the psychology of women. I had a fascinating validation of this hypothesis while typing the first draft of this chapter. When I typed the title I typed masculine in upper case and then unconsciously shifted to lower case and typed the beginning of the word feminine before I realized what had happened. I debated with myself as to whether or not to include this experience as an anecdote in this chapter. I had decided to leave it out when in the process of typing Adam and Eve I discovered that I had typed Adam with a capital A and Eve with a lower case e. That second message from my unconscious made it impossible not to share the experience. If the archetypal images of female inferiority are so deep, there is some concern about what if anything will ever change or alter their power. It has always been my understanding of analytical psychology that bringing these images into consciousness and relating to them in some way, depotentiates their power to control us. We shall see whether or not I keep making the typing mistakes. I do not know if I am completely conscious of my attitudes toward the feminine and masculine, but certainly writing this book will help, and my hope is that reading it will help to raise the consciousness of my readers. Hillman (ibid., p-251) tells us that the connunctio between the masculine and the feminine will continue to be out of balance until the collective archetypal images in our unconscious psyches change. He may be right, but if our consciousness changes, it is my theory that the

unconscious will eventually change too. The images are creeping in. e.g., the film "Alien". The film is very powerful in portraying images of great danger and evil present in the unconscious of all of us. What is different, and important, is that their eventual conquest is by a female hero. I purposely did not use the word heroine because it implies something other than what I am talking about. The heroine is always rescued by the hero. This woman rescued herself. Eventually, let us hope, we will have images in the unconscious that tell us that men and women are different but of equal value. That a woman can, if necessary, rescue herself. That she does not have to be dependent and inferior, but can take her place in the scheme of things as a peer to the man. And while we are waiting for those images to creep into the deep recesses of the unconscious, let us at least validate and reinforce the conscious images as we talk about the masculine and feminine principles and how they are different. They are each present in all of us in varying degrees, and valuable and pertinent depending on the circumstances of our lives.

Masculine and feminine are both inherited and acquired ways of being that we have come to associate with men and women. That does not mean that men cannot have feminine qualities and women cannot have masculine qualities. Any given individual will have a preponderance of one or the other, largely dependent on biological sexuality, but also dependent on experiences in childhood, role models, cultural pressure and the genetically determined psychological potential of the individual. These factors are all interconnected in a very complex way. The hormones of men and women are different, and we now know that these hormones influence not only sexual activity, but other activities that we typically associate with one sex or the other.

For example, in a ten year study at Johns Hopkins University, Drs. Anke Ehrhardt and John Money (1973) demonstrated in humans a phenomenon that has been produced experimentally in animals repeatedly. They studied young girls who had accidentally been exposed to male hormones while in utero and found that these girls during preadolescence thought of themselves and were considered by their mothers to be more tomboyish than the girls in the control group. They were more interested in the kind of physical play that boys engage in and less interested in dolls and clothes. This study adds scientific validity to the theory that male and female hormones influence the sex-linked behavior of the species. Hormones may also account for some of the differences we see psychologically. It is commonly accepted today that testosterone plays an important role in what we typically call "masculine aggression." What follows is a list of the kinds of qualities and the associations that we all make to the masculine and the feminine principle. Let us see what images they create:

Masculine

Logos
Yang
Sun
Spirit
Active
Aggressive
Penetrator
Light
Strong
Firm
Calm, controlled
Doing

Feminine

Eros
Yin
Moon
Soul
Passive
Nurturing
Receptacle
Dark
Weak
Gentle, soft
Emotional, hysterical
Being

Mountain	Valley
Separate	Connected
Conscious	Unconscious
Heaven	Earth
Focused	Diffuse

and some that are not opposites:

Instigator	Depression
Propagator	Suffering
Searcher	Awareness

Ornstein (1977) in suggesting that there is a correlation between masculine and feminine, left brain, right brain functioning, adds to the list by considering Yang as left brained and Yin as right brained:

<u>Yang</u>	<u>Yin</u>
Day	Night
Intellectual	Sensuous
Time, History	Eternity, Timelessness
Explicit	Tacit
Analytic	Gestalt
Propositional	Appositional
Lineal	Nonlinear
Sequential	Simultaneous
Focal	Diffuse
The Creative: Heaven	The Receptive: Earth
Masculine, Yang	Feminine, Yin
Intellectual	Intuitive
Causal	Synchronicity
Argument	Experience {p.37)

Whether we agree with the hormone theory, the brain hemisphere theory, or are still waiting for more evidence, the personal experience of each one of us as we read these lists is impossible to deny. These principles manifest daily during relationship therapy, e.g. the Eros-Logos dichotomy. The marital therapy begins with the woman bringing her husband into therapy because the relationship is lacking in intimacy and she finds herself depressed and unhappy. He responds by saying "I think the marriage is fine. If she would only stop complaining everything would be lovely. I can't satisfy her. I have given her a lovely home, a beautiful car, lovely children, nice clothes, but she isn't satisfied. She doesn't understand that my work is important, that I have to work to keep her in the style to which she has become accustomed. She says I don't pay enough attention to her, but I am home every night and that is still not enough. Sometimes we even have breakfast together. Why can't she be satisfied?" As the work progresses he says, "Her emotion frightens me. When she gets hysterical I want to run away. No wonder I don't like to spend time with her." What this woman is looking for in a desperate way is Eros. Relatedness. Intimacy. Connection. Deep contact. I, as a woman know Eros in my psyche without an explanation. I think I have always known him. Many men who have never experienced the feminine within have not known Eros and do not know what their wives are talking about at the onset of therapy. They are running away, not only from the feminine in their women, but from the feminine in themselves. As I said before, the feminine in our culture is not only undervalued, but it is devalued, so that men are not allowed to experience their own feminine qualities, Eros being the most obvious one. Instead, the man is ruled by Logos. Logic. Thinking. Intellect. The biggest complaint that I hear from the men is, "She doesn't make sense. How can I relate to

her when what she says is illogical? If only I could understand intellectually what she wants it would be easier." Emotion is not always logical. Sometimes it does not make any sense at all. That is difficult if one is ruled by Logos. On the other hand, women face the reverse problem. They have not developed their masculine potential, so that when the man asks for Logos she is just as bewildered as he is when she asks for Eros.

Some time ago I went to a conference that was called Eros. It came as no surprise to find that 85% of the people at the conference were women. It is not that men are not interested in relatedness. It is just that Logos is more important and also easier for men. Once the women understand this and accept it, they are more willing to be logical and to take responsibility for helping their men learn about the feminine.

There is not so much anger when we take the judgment out of our differences with one another. Eros is not better than Logos. The problem arises because most men are able to satisfy their need for logic and intellect either alone or with other men. A woman cannot satisfy her need for relatedness without relating to her man. The burden then falls to her to take an active role in creating that relatedness. One woman that I explained this to said to me, "You sound like you are saying that the relationship is mostly my responsibility!" I said, "Yes I am, in the sense that you must teach your husband about intimacy and what you are looking for. He is not in touch with those needs in himself. He is content with his work and coming home and talking to you about what you might consider superficial things. If the need is yours then you must at least take responsibility for creating the atmosphere in which you can relate to each other in a way that satisfies you." Her marriage changed dramatically after that, for

the better. At first it sounded sexist and unfair to her. She protested because it sounded like I was demanding that she put more into the relationship than he. I explained that Eros is connected to the feminine principle and that if her man's feminine (anima) is still unconscious and she wants to experience that side of him, she is going to have to help him make the discovery. How can she expect him to be conscious of the unconscious if he does not know it is there? I have observed recently that as more men are participating in individual therapy (not just to solve problems, but to go to the depths) this problem is less and less burdensome for their female partners

Most of the images on the above list are related to one another. It is easy to see the connection between doing and being, active and passive, sun and moon. The masculine principle is the one that creates industry, commerce, war, science, theory, hypothesis, discovery, the excitement of research, penetration, motion, activity, spirit, light, the top of the mountain. This image leads to the sun, the giver of light, the creator of energy, the most worshipped of all Gods. The sun is always masculine. If you just let your imagination go about it, it even feels masculine. It is deep in the unconscious psyche, and is basic to the masculine principle. It is hard to think of the sun as feminine. On the other hand the moon is easy to think of as feminine. It is reflective, romantic, quiet, soft and yet connected to lunacy, which is connected to hysteria (wandering womb) previously considered a female disorder. There is a way in which the feminine is more connected to emotion than the masculine. The masculine principle cannot survive in a sea of emotion. For example, imagine an engineer, or a mathematician allowing emotion to guide creativity. It will not work. The feminine principle is also associated with the dark, the night, the valleys,

depression, suffering and depth, the image of soul, deep in the psyche, experienced in darkness. The passive side of woman does not mean passive in a pathological sense. It is passive in that it is quiet, calm and indicates the capacity to endure suffering.

To illustrate further, the research scientist, dominated by the masculine principle, comes home to find his wife depressed. He thinks there is something wrong with her psychologically because he cannot relate to the depths of her feeling. It is interesting that when a woman gets depressed the man's first inclination is to "do something". What she really wants is for him to "be" with her, but he does not yet know how to do that. First, he tries to talk her out of it with Logos. Of course, the depression is not logical so that does not work. He then tries to do something for her. He brings her breakfast in bed, or buys her a gift, or comes home early for a few evenings. That does not work either and he begins to feel desperate. He cannot "do" anything to "fix it" and yet it seems to be his responsibility. In frustration he often becomes angry and that only makes things worse. If, in therapy, the man can be relieved of the responsibility of having to "do" something, but instead "be" with his wife, things often improve. She wants to be held, to be related to, to be understood, and most of all, to be loved. He had not thought of that because he was operating out of Logos, out of spirit and light, and from the top of the mountain. It is hard to see clearly into the valley when it is shrouded in darkness. Also, there are men who do not want to go into the valley and the dark. They say, "Why go into the unconscious? I have no time for that and I am not interested. I love my work, my wife, my children. I am happy. I have no need for the darkness and depths of the unconscious." The unfortunate part about that

statement is that it is often through the depths and the darkness that we are connected. The feminine principle knows this intuitively. The masculine principle denies it because it interferes with his work and his thinking. I recently had a man say to me "I can't go on like this anymore. (He was having a great deal of emotional difficulty with his wife.) Not only is it too painful to endure, but it is interfering with my work. I can't think straight and my business is suffering." Out of the depths of that despair came a connectedness that she described this way; "We are closer than we have been in 20 years of marriage." She got what she wanted, but he had to go into the depths with her in order for her to have it.

The obvious question is, "Why can't she come up into the light and relate to him there?" That is not an easy question to answer. Of course they can relate in the light and that is very important and very satisfying. It is just different. Being connected through our egos, or our consciousness, is the way we are connected when we do things together, when we work together and play together. It is a very important part of relationship. The other side, or what I am calling the deep side, or the feminine side, is when our souls connect. When we are intimate. When we share those parts of ourselves that do not often come into the light. Those parts that are vulnerable and weak, that are not yet differentiated fully from the unconscious psyche. That kind of sharing is difficult and frightening. The reward is a kind of connectedness that allows one to experience the joy of deep love. It is the kind of sharing that leads to individuation, growth, wholeness, and the profound experience of touching another soul. That kind of love is the goal for most lovers. It dips into the unconscious connection described in the first chapter, but this time it is conscious and deliberate. The love is no longer

with a projection, but with a real person. The feminine principle knows that potential. Can you blame her for wanting it?

Probably the most common association that we make to the masculine and feminine is the aggression in man and the nurturing capacity in woman. There has never been a human culture in which the male was not more aggressive than the female. There are numerous ways in which this fact can be detected in therapy sessions and in the lives of those couples. The most obvious manifestation is in the fear that most women have toward male anger. It is probably irrational, since it is not very often that I see a woman who has been physically abused by her partner, and yet the fear is almost universal. It colors arguments in that it brings up the aggressive animus and almost always makes the fight worse. The other side of that coin is that the male in a middle class culture is not often violent, and yet his wife treats him as though he were violent all the time. There is a quality to the way in which that happens that frustrates the man to the extent that it has the potential to push him toward violence. A possible interpretation of this interaction is that the woman projects her aggressive animus onto the man who obviously has the potential, and not only frightens herself, but the force of the projection changes the man's behavior in a way that actually materializes that potential. Often in the consulting room I have to turn to the woman and say "Has he ever hit you?" The answer is almost always "No" or "He once pushed me but I goaded him into it." Obviously, I am not talking about the cases of abuse that do not fit into this dynamic. Sometimes a woman's fear is justified. I have seen women who have been beaten by their fathers and/or their husbands. That is a different situation. I am talking about healthier relationships in which it must be acknowledged that men are more aggressive

than women and that we need to deal with that reality instead of being afraid of it and trying to change it.

When a man and woman can discuss the subject of aggression as a biological, psychological and cultural difference between them and look at the ways in which it colors their interactions, then they are already on the way to a better understanding of each other. She doesn't have to feel crazy because she is afraid and he doesn't have to feel unjustly accused of some heinous crime that he never even thought of, let alone perpetrated. When men are told that most women are afraid of their husband's potential for aggression, even if they have never been aggressed against, they feel less attacked and less needing to defend themselves. When the women understand that their fear comes from a collective place and is not necessarily related to their partners, they are automatically less attacking, less vulnerable, less victimized and less angry. It doesn't feel good to be one down in a relationship by virtue of less strength and less aggressive ability. When this burden is taken from the woman by allowing her to share the problem with her man, the problem seems to evaporate. They both feel better and they like each other more. They are on their way to acknowledging differences without having to put a label of right or wrong or better or worse on them.

Another prevalent way in which the differences in men and women is experienced is in the raising of children. The feminine principle is naturally accepting and nurturing. The miracle of giving birth provides a gratitude and a way of accepting what is given that is foreign to the masculine principle which has to create by searching, penetrating and molding the unformed. It is no wonder then, that couples argue about how to raise their

children. This, interestingly enough, is more common when they are discussing how to raise a boy than how to raise a girl. The man seems to be willing to allow the woman the edge in raising a girl. She obviously knows more about the feminine than he does and he defers to her graciously. The arguments come up when the child is male. She says, "Don't be so hard on him. Don't push so hard. Leave him be. Let him come into consciousness on his own." He says, "If I don't push him he won't grow. If I don't teach him to be masculine he will be afraid and a sissy." Again, the woman wants to teach her son to be gentle, so he will be loved by women and be able to love in return, while the man wants to teach his son to be strong and firm in order to survive in the world of other men. Fortunately, they are both there and hopefully both will prevail. If our young men can learn to value the feminine in themselves they will have an easier time with their women when they mature, but even more importantly they will be more balanced and more whole as adults. The reverse is obviously true for our little girls as well, as we hope that they will learn to value the masculine in themselves. The problem is that we must not allow them to devalue the feminine or we will again be out of balance. The ideal is not an androgynous being who is half male and half female, but a female who is able to appreciate her feminine principle and live it, while at the same time being in touch with the masculine in her, using it to create and to relate and a male who is able to be masculine, while at the same time in touch with Eros and with feeling, and sensitive to his female partner who is waiting in the valley for him to come down and be connected.

In an article called "Women and Men", Jane Wheelwright (1978) addresses herself to half of this issue: "If women do not come to

realize, whether through intellectual perception or instinct or psychological help, that their achieving male component must be in the service of their female selves, they will find themselves thwarted in their efforts to contribute to our cultural heritage." (p. 15.) She is saying, "Do not deny your nature!" The woman who sacrifices her feminine self to her animus in order to be successful in a man's world will find herself as lonely and depressed as the man I described earlier who could not allow himself to know his anima. It is not surprising that Wheelwright (ibid.) does not offer a similar warning to men. This is because, in our society, men in general are not in danger of losing themselves to the feminine. Even a homosexual male who seems excessively feminine in his affect and demeanor is still very much a male in a male dominated patriarchal society and can, when he chooses, function as such. The Chinese have known for thousands of years that the masculine and feminine were different, complementary and both necessary for the whole. The image of the Yin and Yang says more than the words:



Yin and Yang represent the negative and positive dualism existing within all things, from the protons and electrons of the atoms to the conscious and unconscious of the human psyche. This duality is a profound fundamental in both ancient Chinese and modern scientific thought. In The Book of Change, yin and

yang are represented by yielding (yin) and firm (yang) lines. They have the following attributes:

Yin

negative
passive
female
receptive
dark
night
cold
soft
wet
winter
shadow

Yang

positive
active
male
creative
light
day
heat
hard
dry
summer
sun

"Together, yin and yang represent the dynamic interaction that creates all of reality. The ancient Chinese say about this: 'From the Creative (yang) and the Receptive (yin) emerge the ten thousand things.'" (Wing, 1979, p. 13) For our purposes, the Yin and the Yang can be considered the archetypal Feminine and Masculine. They are part of the great collective unconscious that is carried in the genes of all of us. They are parts of the whole; they are separate yet together; they blend into each other and contain each other; they are different but of equal value. They are "...cosmic and biological principles..." (Whitmont, 1981, p-138) that add richness to our experience of life. Whitmont (ibid.) puts it this way: "...This perception of relationship can occur in two ways, in Yang or Yin fashion. The Yang way is the separative, atomistic, analytical and abstracting. The Yin way, corresponding to right brain activity, draws toward the center,

the interior; it moves toward unity, identify patterns and analogy. The former represents a male and animus consciousness; the latter constitutes the feminine and anima consciousness; which we are now more and more recognizing as equal in importance to the analytic left-sided male trend. The most we can claim is that somatically, at least, male trends preponderate in men and female ones in women. I do not know whether or not such a preponderance has been established in terms of hemispheric activity and in the ways men and women 'get in touch with,' relate to the preponderance of Yang or Yin trends psychologically in men or women, respectively, these are by no means uniform." (P. 136)

What is of value to a westerner in the concepts of Yin and Yang is that they take the personal out of the definition and can belong to either men or women. This is of crucial importance in our lives today if we are to develop conscious, balanced human beings. Whitmont (ibid.) would like us to use the words anima and animus to describe the archetypal feminine and masculine and leave the Yin and Yang to the east. I differ with this idea. We can use the eastern idea to describe the collective given and thereby retain the use of the anima and animus to include the personal aspects as well as the collective.

Kenevan (1981) has written an article that adds a new dimension to what has been presented so far and must be included as an original and exciting idea. It has to do with the supposed Eros-Logos dichotomy and the implication that follows from it that if Eros is feminine and Logos is masculine, then women feel and men think. That leaves women with unconscious thinking and that is untenable. " ...The point is that feminine consciousness is conscious; a woman may not have

developed the masculine capacity to focus, but she is not stripped of her capacity to think as a conscious operation. Consequently, no matter how diffuse her thinking, it is still thinking. To be told that one's thinking is unconscious or present only when one is drawing upon one's masculinity, is to do women a great disservice. It also does not click. The distinction between diffuse and focused consciousness, however does more than click; it booms. With this clarification the notion of relating as characteristic of the feminine gains meaning. The pieces fall into place when one expands upon the idea of diffuse as holistic, synthesizing, relating building up into unities of relationship. Within that frame of reference women can understand their frequent difficulties in focusing; that analytic separating or breaking down is a capacity they have to develop through discipline. " (p.10)

Kenevan (ibid.) gives de Castillejo and others credit for the idea of focused thinking as masculine and diffuse thinking as feminine, and then carries the idea a step further. Once diffuse thinking has been validated then her diagram looks like this:

Femine Consciousness...or Logos

diffuse

synthetic

joining or listing ideas to gain comprehension

holistic

looking for the whole to see the part

circular, associative method

Unconscious...Animus

focused analytic, etc.

Masculine Consciousness...or Logos

focused

analytic

separating or differentiating to gain comprehension

atomistic

breaking down and isolating to see the part

linear, logical mind

Masculine Unconscious...Anima

diffuse

synthetic, etc. (P- 12)

This idea answers the dilemma of many Jungians who object to his original hypothesis that leaves women without thinking and complicates the idea of psychological types, which is the subject of the next chapter. But Kenevan (ibid.) doesn't stop there. She carries the idea further into the Eros realm so that we can acknowledge masculine Eros and legitimize it the way we have feminine Logos. We then get the following diagram:

Feminine Consciousness...or Eros

focused

personal and concrete

sexuality linked with love

subjective judgments

Animus

diffuse, etc.

Masculine Conscious...Eros

Diffuse

impersonal and abstract
sexuality independent of love
objective judgments

Anima

focused, etc. (P. 14)

What is so productive about the ideas expressed by Kenevan is that they take the judgmental quality out of archetypal differences and allow both men and women to be O.K. with who they are and then go on to develop, as they choose, the unconscious side of their psyches. She says it this way: "On a more differentiated model, then, androgyny becomes a rich possibility. Feminine consciousness as focused Eros and diffuse Logos completes itself through develop-ing the capacity to focus on ideas productively and to expand feeling involvement within a related whole. Masculine consciousness does the same through an inverse development. Sexual differentiation, understood in this way, can explain both past and present behavior. It is combative with the explanation of social, moral and intellectual devaluation of women, and yet offers a positive goal to replace that devaluation with the promise of future growth." (ibid., p. 17)

The chart explains in a clear way some of the problems of relationship between men and women. She is focused in her love for him and he seems to be so involved in causes and ideas that she feels as though he hardly notices her. Many women have difficulty separating sex and love as they are so closely intertwined. For a man, this is not necessarily true. He may express his love for his wife through sex, but he knows that they

are different. His love for his wife is more vague than her love for him. He sometimes has trouble putting it into words or expressing it verbally. But, when his anima is aroused, as in a fight, or when he is disappointed that the projection isn't holding, then he is very focused on what is wrong. Whereas, when the animus comes up, all the clear knowledge of love loses its focus and becomes mysteriously garbled and vague.

In ending this chapter I ask myself if I was able to put my bias aside in writing it and the answer is "No". I have never met a woman whose life was not dominated by the Eros principle (in a focused way). I am no exception. I acknowledge that, and since this is a book about Eros or relatedness, maybe it is appropriate that it has been written by a woman.

Chapter IV Psychological Types

In the first chapter I began a discussion of Jung's theory of the attraction of opposites and its illustration via his type theory. In this chapter I shall elaborate on both of these ideas and proceed to examine how they apply in the context of relationship therapy.

Just as the previous chapter on Masculine and Feminine was dominated by my feminine approach to the world and my interest in relationships, this chapter on types will be influenced by the fact that I am an extraverted feeling type with thinking as my inferior function, concepts yet to be explained. The difficulty for me lies in that most Jungian writing generates from a thinking point of view and in order for me to relate to it in a productive way I must force myself to call upon my inferior function and stay focused (masculine) in that frame of reference until it makes sense. On the other hand, this situation also offers the exciting possibility of my contributing something to the literature that was not there before. Jung's writing on types is intellectual. He did not work with couples so I do not know how he would have approached the therapy of a couple. My feeling tells me that it would have been different than my approach. Jung was an introverted intuitive with a very highly developed thinking function that carried his extraverted side. The world saw him as an intellectual thinker, but his brilliance came from his introverted intuition which gave him visions that had never been seen before.

The Attitudes

Extraversion and introversion are attitudes that describe the choices of being in the world; the choices of how to use one's libido or energy. Jung thought that this is probably an inherited stance, but that since our world values extraversion more than introversion, there are probably many introverts who have been forced by parents and society into a mold of extraversion that does not suit them. This, he said, can lead to neurosis if it is extreme. It is interesting here that Jung (CW6) showed his own bias toward introversion when he wrote about the extravert:

"Extraversion is characterized by interest in the external object, responsiveness, and a ready acceptance of external happenings, a desire to influence and be influenced by events, a need to join in and get 'with it', the capacity to endure bustle and noise of every kind, and actually find them enjoyable, constant attention to the surrounding world, the cultivation of friends and acquaintances, none too carefully selected, and finally by the great importance attached to the figure one cuts, and hence by a strong tendency to make a show of oneself. Accordingly, the extravert's philosophy of life and his ethics are as a rule of a highly collective nature with a strong streak of altruism, and his conscience is in large measure dependent on public opinion. Moral misgivings arise mainly with 'other people know'. His religious convictions are determined, so to speak, by majority vote. The actual subject, the extravert as a subjective entity, is so far shrouded in darkness. He hides it from himself under veils of unconsciousness. The disinclination to submit his own motive to critical examination is very pronounced. He has no secrets he has not long since shared with others. Should something unmentionable nevertheless befall him, he prefers to forget it. Anything that might tarnish the parade of optimism

and positivism is avoided. Whatever he thinks, intends, and does is displayed with convictions and warmth.

The psychic life of this type of person is enacted, as it were, outside himself, in the environment. He lives in and through others; all self communings give him the creeps. Dangers lurk there which are better drowned out by noise. If he should ever have a 'complex', he finds refuge in the social whirl and allows himself to be assured several times a day that everything is in order. Provided he is not too much of a busybody, too pushing, and too superficial, he can be a distinctly useful member of the community. (par. 972, 973, 974)

Jung (ibid.) also showed his deep understanding and empathy for the introvert whom he described as follows:

"Introversion, on the other hand, being directed not to the object but to the subject, and not being oriented by the object, is not so easy to put into perspective. The introvert is not forthcoming, he is as though in continual retreat before the object. He holds aloof from external happenings, does not join in, has a distinct dislike of society as soon as he finds himself among too many people. In a large gathering he feels lonely and lost. The more crowded it is, the greater becomes his resistance. He is not in the least 'with it', and has no love of enthusiastic get-togethers. He is not a good mixer.

What he does, he does in his own way, barricading himself against influences from the outside. He is apt to appear awkward, often seeming inhibited, and it frequently happens that, by a certain brusqueness of manner, or by his glum unapproachability, or some kind of malapropism, he causes unwitting offense to people. His better qualities he keeps to

himself, and generally does every-thing he can to dissemble them. He is easily mistrustful, self-willed, often suffers from inferiority feelings and for this reason is also envious. His apprehensiveness of the object is not due to fear, but to the fact that it seems to him negative, demanding, overpowering, and even menacing.

For him self-communing are a pleasure. His own world is a safe harbor, a carefully tended and walled-in garden, closed to the public and hidden from prying eyes. His own company is the best. He feels at home in his world, where the only changes are made by himself. His best work is done with his own resources, on his own initiative, and in his own way.

His relations with other people become warm only when safety is guaranteed, and when he can lay aside his defensive distrust. All too often he cannot, and consequently the number of friends and acquaintances is very restricted. Thus the psychic life of this type is played out wholly within.

In spite of these peculiarities the introvert is by no means a social loss. His retreat into himself is not a final renunciation of the world, but a search for quietude, where alone it is possible for him to make his contribution to the life of the community." (par. 976, 977,978,979) There is much more. My intent is to give the reader the flavor of Jung's distinctions and then contrast them with my own. My emphasis is on the positive. As Jung said (CW6) about the extravert, "Anything that might tarnish the parade of optimism and positivism is avoided. Whatever he thinks, intends, and does is displayed with conviction and warmth." (par. 973) In the first place it is important to understand that no one is all extravert or introvert at any time.

I am talking now about the way one prefers to be and also about that mode which is carried by the dominant function. An introverted thinking type will behave differently than an extraverted thinking type, and so on with the other functions. It is almost impossible to isolate the attitude from the function, but for the sake of exposition we can try.

What did Jung mean when he said that the extravert is directed to the object? He was talking about the way we experience the external and the internal world of the psyche. If you are an extravert you will understand immediately what I say next. The world on the outside exerts a tremendous pull. Friends are important and sought after because they are energizing and satisfying. The world outside fills a need inside. It is natural to send energy to the outside world. It is not just a matter of parties and socializing, it is a matter of doing something that matters out there. The outer world is important. It is the relationship with the outer object, whether person or thing, that provides meaning, offers substance to life.

When an extravert is depressed the natural thing is to reach out, to talk, to relate to the outer world, to get energy from so doing. It is not just a matter of sending energy out. It is also a matter of becoming energized by the outside. It is a give and take between subject (person) and the object outside that offers satisfaction.

In my opinion what Jung said about the extravert being subject to the views of others and always being ruled by them is only partly true. It is certainly a pitfall that extraverts must watch out for, but I do not think it is necessary characteristic. When an individual allows his entire being to be ruled by the outside

world, then that would certainly be a consequence. Hopefully, we are addressing ourselves to a more psychologically sophisticated group. The naive extravert who thinks that all that exists is outside himself is vulnerable to constantly measuring himself against the feedback from that outside world. This is a common stimulus for coming into therapy. The individual who never knows if he is acceptable unless someone on the outside tells him has a self-esteem problem that goes beyond the experience of extraversion.

I would also like to comment on Jung's observation that the extravert is unwilling to look inside and experience his inner darkness. The issue here is not that he is unwilling, but rather that it is less natural for him to experience the unconscious and the inner recesses of the psyche than for the introvert, and thus it may be uncomfortable for him to seek out the inner world. Again, we must address the idea of psychological sophistication and acknowledge that there are many extraverts in therapy exploring their deep, dark and unconscious psyche, not necessarily because they are troubled, but because they want to experience the other side. One could also surmise that some are introverts in disguise looking for their true nature.

The extravert is more comfortable in the outer world, functions better within it and probably finds more gratification, validation and accomplishment there. This does not mean that he does not have an inner world, or will never experience it. It only means that the inner world is more confusing, more threatening, more dangerous to him, and that when he has the choice he will typically chose the outer world.

For me, Jung made the introvert sound paranoid, although many describe feeling that it is dangerous outside. Certainly the inner world is safer, more nurturing and more satisfying for the introvert. This does not mean that he does not have friends, that he is suspicious and that he spends his time in isolation. On the contrary, it has been my experience with introverts that friendships run very deep and relationships are very important. Although they may be fewer than the extravert's they may also be more meaningful, since they are harder to come by.

From a phenomenological point of view the introvert's life is more subjective, and it is likely that he will be more spiritual, more serious and more dedicated to deeper experiences than the extravert, who tends to go from one thing to another, since there are so many opportunities out there. The introvert is also likely to have a more vivid imagination and a richer fantasy life since those are the options when one stays inside. Using the same terms that we used before, we can say that the introverted energy, instead of being directed to the object, is directed to the subject. In other words, the introvert's energy goes inward to his own psyche. The introvert as a child would rather play with his imaginary friend than go out and play with the children next door. As an adult he would rather be in the mountains alone or with one person than at a party with many people. In business he would rather do a job alone and be accountable only to himself, than work on a team and brainstorm issues with the group. He will take care of business himself and wonder why the people in the group seem to need each other so desperately. He is often considered a loner by the extraverts and sometimes seems shy because it is hard for him to reach out to the group.

I think it is important to recognize that it is just as valid to be an introvert as it is to be an extravert, and that neither group has a better way of living in the world - just different. It is also important to emphasize that the introvert needs intimacy, friendship and love just as the extravert does. The need for love and companionship is part of the human condition and the fact that introverts sometimes look isolated does not mean that they do not need or want the contact. It only means that it is harder for them to relate outside themselves and that when things are difficult it is natural to turn inward for sustenance and security.

The Functions

Whether one has an introverted or an extraverted attitude, the way in which he solves problems and experiences the world is going to depend to a large extent on what functions are superior, secondary and inferior. The functions as Jung described them are two groups of two: thinking and feeling, and sensation and intuition.

Thinking and feeling were called by Jung the rational functions because we use them to make decisions. Jung also called them the judgmental functions. To me that makes a little more sense since I grew up thinking that feelings were not rational and it is very hard to change that set. I do know, though, that I make many decisions based on feeling and that works very well for me. Thinking and feeling cannot be experienced at the same time. They are therefore considered in opposition to one another. If one is the superior function then the other is the inferior function. The same is true for the pair, sensation and intuition.

They were called by Jung the irrational functions since they are not used to make decisions, but are instead used to collect data. Since sensation is a conscious process and intuition is an unconscious process they cannot be con-sciously experienced at the same time. If one is the dominant or superior function, then the other is the inferior or least differentiated function.

Rational Functions

Thinking

Jung (CW6), in reviewing the process of developing the theory of types, describes how he took commonly used expressions for ways of psychological functioning and used them as criteria for judging the differences between persons. He says, "For instance, I took thinking, as it is generally understood, because I was struck by the fact that many people habitually do more thinking than others, and accordingly give more weight to thought when making important decisions. They also use their thinking in order to understand the world and adapt to it, and whatever happens to them is subjected to consideration and reflection or at least subordinated to some principle sanctioned by thought." (par. 950)

We all think. It is just that thinking types think more than other types. Every decision must be subjected to logic and reason. The thinking type does not like to make emotional decisions and would not consider that an appropriate thing to do. The thinking type is bewildered by those around him who are making decisions based on their "Gut feeling".

Because thinking and logic are so closely connected, if not inseparable, and because Logos is considered to be basic to the

masculine principle, thinking is expected from men and a thinking type woman is regarded as unusual. Thinking is certainly reinforced in men while a woman is expected to be a feeling type. Often women who are thinking types have a great deal of difficulty getting a man to relate to her thinking. He becomes threatened by it and may actually resort to a sexual advance to avoid it. Thinking type women are also often misjudged as being "animus possessed" since it is assumed that the thinking must come from the masculine animus. This is sexist and inexcusable. Since thinking is encouraged in men and up to recently has been discouraged in women, it is hard to say whether or not this characteristic is in some way sex-linked. At the present there seem to be more thinking type men than women in our culture. Certainly focused thinking is an essential quality for success in research, science, engineering, mathematics, accounting, taxes, law and the numerous professions that are dominated by men. As women develop their thinking functions and are encouraged to use them in more focused ways we may see dramatic changes in these professions. In the meantime we see diffuse feminine thinking in the arts, literature, teaching and other professions considered "women's professions". It is too soon to tell whether the woman's thinking function has been suppressed in the service of a patriarchal society, but it is certainly something to consider for the future.

Most of the women in my practice are feeling types and they are confused when I suggest that they follow logic and reason in dealing with their thinking type husbands. It is difficult at first, but the change in the interaction when a woman uses her dormant thinking is fascinating to behold. Take, for example, the feeling type woman who is trying to explain to her husband that inflation has eaten away at her monthly budget and that

she can no longer manage. Instead of coming to him with data and logic about inflation, the fact that her income has been the same for the last three years and that clothes cost more, food is more expensive, the interest rate has gone up on their variable rate loan, and so on, she comes to him with the feeling of how awful it is not to have enough money for gas for the car or shoes for the children. When he tries to focus her she starts to cry. Of course it feels terrible, but that scenario only serves to arouse her husband's own anxiety and if feeling is his inferior function instead of being sympathetic he will become defensive, frustrated and even angry. Then she feels even worse, starts to defend herself, feeling that he is accusing her of being extravagant , and they end up in a fight. If she can learn to use her thinking function instead, she will come to her husband with a well thought out logical approach to the budget problem. He can then sit and listen and talk about it. There is no way they can make a decision on the budget based on her feelings of being poor and deprived. Those feelings are certainly valid in today's economy, and let her know that something is wrong and that the problem must be discussed, but the solution to the problem lies in her using her thinking function in a problem solving way. Then her husband can hear her and they can tackle the problem together.

In each of the functions we examine, the way in which the superior function manifests itself will be determined by whether or not the individual is an extravert or an introvert. The thinking type extravert is obvious. He is very logical, methodical, reasonable, rational, and if thinking is his superior function, the inferior function will be feeling. In this case feeling will be inferior in the sense that the person will intellectualize almost everything, be reluctant to use feelings to make a

decision, and feel out of control and overwhelmed when powerful feelings do assert themselves. Spontaneous, strong feelings will also be, more often than not, negative feelings. When you ask a person with an inferior feeling function what they are experiencing they will probably say either "nothing" or tell you what they think about what is happening. You cannot force that person into a feeling place. It is not natural. It is often through experiencing the negativity or unavailability of the inferior function that we can be sure what a person's superior function is. Sudden, uncontrollable tears are often a clue to an inferior feeling function.

With the introvert the thinking goes inward and it is more difficult to spot it as the superior function. When we see an introvert who seems to be a thinking type because he is a brilliant thinker and writes marvelous articles or does exciting research, the superior function will be either introverted sensation or intuition and what we are seeing on the outside is a well differentiated secondary function.

Feeling

The feeling type is the other side of the thinking type. Most decisions are made by how he feels. It is easy to know what to do because you do not have to think it through, you only have to feel it. This type feels alive and excited when feeling, and threatened and alienated when there is no feeling. The feeling is the thing, and they are confused by the thinking types who do not understand what they are talking about or how they can make decisions with-out any clear logic or reason to their actions. To the feeling type it looks like the thinking type is going to an awful lot of trouble when the answer is so obvious.

When feeling is the superior function a feeling type will go to great lengths to have an experience that evokes feeling. For example, a feeling type woman who is married to a thinking type man and is having great difficulty getting feeling responses from him will often become enraged from the frustration growing out of what feels like endless rejection (of her feelings). The rage brings her deeper into her own feelings and at least gives her the experience of being alive and functioning. Sometimes it is so powerful that it finally evokes a feeling response of love and caring from her man and eventually a rational explanation which includes the fact that he did not know she was so upset.

An explanation is in order here so as to avoid a misconception. The way in which I am using the word feeling is not synonymous with emotion. We all experience emotions whatever type we are, but we do not always use that emotion to make decisions. It is important to keep the key concept of decision making and judgments in the foreground in order to understand the way Jung uses both thinking and feeling. As stated before with the thinking type, the function is going to be influenced by the attitude, that is, whether a person is an extravert or an introvert. The extraverted feeling type is easy to spot. They are outgoing, warm, typically easy to be with and they seem to understand what other people are experiencing. They thrive on being with others and being close, sharing feelings and intimacies. The extraverted feeling type is well suited for work with other people that requires caring and understanding, because they are naturally sympathetic, enjoy harmony and are interested in pleasing others. If the feeling type is introverted what you will see on the outside is his

perceptive function, either intuition or sensation, but the thinking will still be inferior. Judgments will be made using feeling, but these judgments will be directed inward and the primary way of dealing with the outside world will not be feeling. The extravert, to the contrary, uses his primary function on the outside so it is there for everyone to see.

Irrational Functions

In addition to having an attitude about the world (extraversion or introversion) and a way of making judgments. about it (thinking or feeling), one must also have a way of perceiving the world. The two ways of perceiving were called by Jung **sensation an intuition**. They, as thinking and feeling, can be either superior, inferior or auxiliary functions. I will discuss them at all three levels, thereby connecting them with extraversion, introversion, thinking and feeling.

Sensation

The sensation function is the one that connects the person with space perception and data about the world. The person with a superior sensation function is going to prefer perceiving the world in a conscious way, with all five senses. His judgments will obviously be determined by whether his auxiliary function is thinking or feeling, but the most important thing to him will be the sensation or the experience resulting from the sensation. Again, this is easier to see in the extraverted sensation type. Jung (CW6) tells us that unless sensation is superior it is likely to be controlled by either feeling or thinking, ". . . , as an irrational function, sensation is largely repressed when thinking or feeling holds prior place; that is to say, it is a conscious

function only to the extent that the rational attitude of consciousness permits accidental perceptions to become conscious contents - in a word, registers them.:" (par. 604)

But, when sensation is the superior function in the extraverted type, everything is perceived and all sensations are important. This person will be particularly well oriented in space, have acute awareness of all objects around him, be interested in facts and data, and seldom make mistakes about those facts. The sensation type is likely to be well organized. He pays particular attention to detail and is often patient and careful. They are often technical people, such as engineers. The sensation type cares deeply about the space around him and the sensations stimulated by that space. If he is a creative person, the extravert is likely to be an architect, space planner, or interior designer, while the introvert might be more inclined to artistic creations that are generated from the inside such as a sculptor, potter or dancer. As before, the introverted sensation type is harder to see, because it is the auxiliary function that you see on the outside, or behaviorally. For the extravert, all sensation is stimulated by the object outside, conditioned by it and therefore dependent on it. For the introvert the object, so to speak, is subjective. That is, it is inside the psyche and is a subjective sensation. Even though it may be stimulated by the outside object, it is not proportionately related to it because the subjective experience becomes more important than the object. The danger here, according to Jung, is that in the introverted sensation type, if the sensations are not tempered by a rational function, they will have little relationship to reality and he can find himself in a place where he can no longer distinguish between the objective reality and the subjective reality. The objective reality can become distorted because of the tendency to

become involved with the subjective experience. One can imagine an autistic quality in a person withdrawn into his own sensations. Since an introvert typically deals with the outside world by using his auxiliary function, I do not see this problem as seriously as Jung does.

Whether sensation is superior or auxiliary, it is going to be combined with one of the judgmental functions. The difficulty lies in telling which function is dominant if you do not know whether a person is an extravert or an introvert. How they lead their lives will be different as to attitude and emphasis. For example, sensation plus thinking is a very common combination in the research scientist, the medical technician, the statistician, the surgeon, the accountant, the lawyer and the corporate businessman. They are interested in facts that can be verified by the senses and dealt with in a logical manner. Facts can be collected, analyzed and interpreted, followed by decisions made on the basis of those facts. They rely on their senses for the collection of data and on their thinking for making decisions in a precise, logical way by the process of reasoning from cause to effect, from hypothesis to conclusion. The difference in their attitude toward this work will be tempered by whether the person is extraverted or introverted and whether the sensation or thinking is dominant. The extraverted sensation and thinking type will have intuition as the inferior function with thinking available as his auxiliary function. What you will experience externally is an outgoing, logical person who seems overly concerned about the facts. Whereas if the sensation is superior, but introverted, what you will see is a person who looks on the outside like a thinking type, but will have more tendency to withdraw into subjective and private experiences in terms of the data. There is more likelihood of an irrational response to the

data, based on the subjective experience of it. Since this quality is introverted we may never experience it on the outside.

Most people are a complicated jumble of all these characteristics and are not always functioning in the same mode. The similarity about sensation types, with an auxiliary thinking function, whether they are extraverts or introverts, is that they share the same inferior function. If sensation is superior, intuition will be inferior and thinking and feeling will both be more available, although one will be more obvious than the other.

Sensation plus feeling poses the same kind of structural problems depending on attitude and dominance. The sensation and feeling type will, as above, rely on sensation for perceiving the world, but will use feeling for making judgments. They are going to be more interested in facts about people than in facts about things. Whether the person is extraverted or introverted, the feeling is going to determine his interaction with people. As extraverts they are going to be more outgoing and friendly, but in either case they will be interested in the data that is relevant to feeling so they would gravitate to the helping professions, but in a technical way. Whether the sensation or the feeling is going to be more obvious to the outside world will depend on the attitude of extraversion or introversion. Again, it is harder to tell an introvert's primary function. The one you see on the outside is probably his secondary function and the way to be sure of the primary one is to look for the inferior function. An introverted sensation type will have thinking and feeling available to show to the outer world and have intuition as the inferior function. If the sensation type is extraverted then you will see the sensation as most obvious, the auxiliary function as

quite functional, the opposite of the auxiliary function as available and the intuition as inferior.

Intuition

The other way of perceiving the world is different from sensation, and in opposition to it in that it is an unconscious process. The unconscious collects the data, processes it, adds to it ideas and associations, either from the personal or collective data available, and then presents it to the person's consciousness in a finished way. Typically, although not always, the intuition will appear in the form of an image or an idea, instead of just actual words. Intuition is the basis of "just knowing". An intuitive has to search for a while to tell you how he got there, and in the case of psychics, for example, no one knows how they know, they just know. Typically a psychic in the presence of a person sending strong signals will see an image that they can describe, but they have no conscious awareness of how it got there. Jung (CW6) says, "The primary function of intuition, however, is simply to transmit images, or perceptions of relations between things, which could not be transmitted by the other functions or only in a very roundabout way. These images have the value of specific insights which have a decisive influence on action whenever intuition is given a priority. ' (par. 611) Intuition as Jung describes it is an active and creative process that puts into the object as much as it takes out. Many people tend to discount their intuitions because we live in such a rational, scientific culture that they are treated as coincidences or hunches without reliability. On the contrary, intuition, when it is superior and well differentiated, is a powerful human experience that can lead to creative insight and confrontation with new ideas and untreaded paths. Some people

are frightened by their intuitions and try to avoid them. For a person with superior intuition that is a shame because they can be valuable. For a person with inferior intuition (a sensation type) the intuitions are often negative because they are inferior. They should be talked about, externalized, subjected to the light of day and explored, because they have the possibility of being destructive since they are primitive and exaggerated. Any judgment or perception coming from an inferior function will most likely be distorted and have an adverse effect on the situation in which it is being used.

Intuition, like other functions, is experienced differently and used differently by the extravert and the introvert. The extravert intuitive is dependent on the objective, but in a different way than the sensation type. The extraverted intuitive is not interested in the hard data of reality, but is interested in what is new and in the process of becoming. He searches for new ideas, new situations, new enterprises, new friends. Jung says that if this function is not mediated by either thinking or feeling, the intuitive is vulnerable to his visions and his need for something new. If neither thinking or feeling is differentiated, they are likely to lead to infantile and irresponsible judgments. This is the same type of process that Jung was concerned about with the sensation type, but it is unusual to see a healthy person without any differentiated rational function.

The introverted intuitive may be as crucial to the development of mankind as the extraverted thinking and sensation type, who has obviously created most of our science and technology. It is from this group that we get our visionaries. The introverted intuition is directed to the inner object and thereby has access to the depth and breadth of the unconscious, which includes all the

inherited arche-typal material of the collective unconscious. As defined before, the archetype is a potential image that can be activated in the consciousness of man and is derived from the sum of our cumulative experience. Jung (CW6) describes the process as follows: "Introverted intuition apprehends the images arising from the a priori inherited foundations of the unconscious. These archetypes, whose innermost nature is inaccessible to experience, are the precipitate of the psychic functioning of the whole ancestral line: the accumulated experiences of organic life in general, a million times repeated, and condensed into types. In these archetypes, therefore, all experiences are represented which have happened on this planet since primeval times. The more frequent and the more intense they were, the more clearly focused they become in the archetype. The archetype would thus be, to borrow from Kant, the noumenon of the image which intuition perceives and in perceiving, creates." (par. 659)

Without the mediation of thinking or feeling, the introverted intuitive runs the risk of being an isolated dreamer, ostracized by society and of little value to himself. Coupled with thinking the intuitive of either attitude has the potential for problem solving, intellectual creativity, and exploration of new theories and technology. The search for the new idea coupled with the need for analysis and logic creates a marvelous potential for a scientific approach to the mysteries of the psyche.

Jung used his introverted intuition to explore the far reaches of his own unconscious psyche and used his auxiliary thinking function to give to the world, in an incredibly well thought out way, the results of those intuitions. Intuition coupled with feeling has the potential for creativity in the direction of people

rather than analysis and logic. The feeling function takes the intuitive to creative decisions based on the caring for and understanding of the human condition. This type person will very often go into counseling or the ministry or any of the helping professions where new ideas and human warmth are a hoped for prerequisite.

The Implications for Relationship

Couples in difficulty are universally struggling with their oppositeness. They have fallen in love because each one has been carrying the projection of the unconscious, undifferentiated functions and attitudes, including the anima and animus, for the other. They come into therapy in distress, when the projections have worn off or cannot be born any longer. Each one, previously under the impression that he or she had found the perfect mate, is disappointed, angry, frustrated and unhappy. The unconscious state was full of pleasure and harmony while the conscious state is full of pain and struggle. It is their oppositeness that attracted them to one another, and it is that very oppositeness that is causing so much trouble.

The issue is threefold. The first has to do with meaningful love, the second with acceptance, and the third with growth and individuation. All of these issues will be dealt with in this and the next chapter.

My idea of married love is love that comes not out of projection and fantasy, but out of mutual trust, respect and sharing. It is the living together, growing together, learning together, struggling together, and creating together, that result in a life full of love and companionship. At some point in time the

projection wears off for everyone, and it is those who can take that experience and make out of it a relationship with a real (not fantasized) person who will end up with a creative and satisfying marriage. The others will separate and go on to find a new receptacle for the projection.

But how in life can we learn to accept the disappointment in our spouses and the reality of who they are? One of the things that happens in marriage therapy is that people are forced by the presence of a third party to pay attention to what they are doing and thereby become conscious. That, of course, is true in any kind of therapy, but let us consider some examples relevant to the earlier material.

An introverted intuitive and feeling woman is married to an extraverted thinking and sensation type man. They have been married for over 25 years and have been struggling with their differences for most of that time. They love each other a great deal. They have raised four children, and have both been successful in what they have chosen to do with their lives, but they are always in conflict and their arguments tend to be bitter. They came to therapy because she was threatening to leave the marriage. I do not think he believed her, and neither did I. She had obviously threatened to leave many times before and only on one occasion had she actually left the house. Her personality was the most complicated. Her introverted intuition had led her to some very powerful psychic experiences. She found her unconscious at times overwhelming and at other times comforting and creative. Because he was so practical and logical, he not only ignored her intuition, but actually put it down as meaningless. Because he was so caught up in thinking (his superior function) his feeling function was unavailable to him. It

was so undifferentiated that he could not feel her pain and her loneliness, and seemed completely insensitive to her tremendous need for attention and caring. She was constantly trying to please him in a feeling way, and that was totally lost on him because he was thinking. He, on the other hand, saw himself abused by what seemed to him her total inability to understand his logic and thereby meet his needs, as well as by her sometimes hysterical moods which would manifest in temper tantrums and angry projections that always left him bewildered and hurt. He worked so hard, he gave her so much, he withstood so much abuse by her, and yet it seemed as though she did not appreciate him at all. If she had appreciated him, how could there be a logical reason for her angry outbursts? He felt he did not deserve such abuse and maligning.

The first task was to deal with some of the anger and resentment by letting them ventilate, and then, after a reasonable amount of time, insisting that they contain the anger and explore the value of their relationship. The next step was to help them understand each other. He had to learn to hear her feelings and be encouraged to express his own. She had never heard him express feeling so she assumed that he did not have any, and that he could handle any kind of abuse she threw at him. It was a touching moment when she realized that he was human after all, and that his feelings could be hurt by her attacks. It was at that point that she becomes willing to be logical, in his sense, when necessary. It was also an important moment when he understood that if her feelings did not get acknowledged she would experience the acute pain that led her to angry outbursts. By his learning to listen to her feelings and to talk about his own they went a long way toward defusing the stressful situation of a feeling person without a feeling

interaction. It was also very helpful when her intuition was acknowledged as a valuable asset to be cultivated and respected. Her fear of crowds and large gatherings was dealt with by his reminding her repeatedly how well she had dealt with parties and social occasions. She had apparently cultivated a persona (outer image) over the years that served her very well socially. Once she got into it she was fine, but it was ego dystonic and a problem during the anticipation phase. By being supportive and caring, he was able to help her through this problem most of the time. Throughout their working on these issues, he remained patient and supportive, realizing that if her needs were not met the relationship would dissolve and there would be nothing for him anyway.

After some time she began to feel better and he started to express his concerns. At first his feelings all came out in a negative way. He was hurting and all her feeling outbursts had frightened him. This is not an unusual response for a thinking type man. They move their chairs closer and closer to the door and easily admit that they want to run during emotional outbursts by their wives. It is here, that the feminine nature coupled with an unsatisfied feeling function, leads to an emotionality that is far beyond what we would experience from a feeling type man. In any case, he felt that over the years he had to always be in control to balance her feeling. The result was that he repressed his own feelings and became over controlled so that it seemed to her that the only attention he gave her was when he was angry. As he began to express his feelings, he too began to feel better and was able to say positive feeling things that she could hear. Often they would go unnoticed by her because there was little obvious affect and very short sentences. It would be necessary to ask him to repeat what

he said over and over again until I was sure that she had heard the feeling in the way it was intended. Sometimes there was a need to translate for him from thinking logic to feeling logic so that she could hear his pain or his love, whatever was the case. After many months of hard work they started to heal and began to experience love for each other again.

When these people started therapy I wondered how they had managed to stay together for so long. I realize now that they must have had intuitive images of the potential of their love for each other, and that kept them connected over the years. Because that intuition was not sufficiently valued by him, it was not talked about. Somehow, in relationship we must talk. Eros demands it. It is the way we connect.

Something must be said now about the feeling type man and the thinking type woman. The situation at first looks different because it is not colored by the desperate need for Eros by the woman, but after a while you begin to hear the same words from the feeling type man that you had heard from the feeling type woman, namely, "I want my feelings heard. I want my feelings understood. I don't necessarily want you to do anything about it, I just need to know that you hear and value my feelings." In the woman this may be coupled by tears and drama, but the need is the same. The feeling type person must have that need satisfied or the relationship cannot work. The thinking partner must learn to value the feelings and relate to them, instead of thinking about them. A thinking type must be careful not to turn feelings into thoughts and then comment on them in an intellectual way. That hurts. Any time a feeling type expresses a feeling, what they want in return is a feeling and not a thought, even if it is on the same subject. Naturally, the reverse is true.

When the thinking type is thinking about something and expresses the thought, what he or she wants in return is a thinking response. It is very important at that point that the feeling type recognize what is necessary. I am reminded of how feeling type man I have seen with his wife, a thinking type, always felt intimidated by her logic and refused to express himself in an argument. He dealt with her by withdrawing instead. It took a long time and a lot of support to help him learn to talk to her without feeling inadequate. It would have been easy for him if she had been a feeling type, but then he would probably not have found her so attractive.

Thinking and feeling types are not the only ones who find themselves at odds. Intuition and sensation make for equally difficult relationships. The biggest problems probably arise in day to day living. The sensation type is concerned with the orderliness of his world and the intuitive is concerned with ideas and images, not concrete objects or putting things away. It is not difficult to see how they would clash. Problems develop when they expect each to understand and change to please the other. The only way out of the sensation-intuition dichotomy is for each person to make a tremendous effort to understand and adapt to the other.

A few examples may clarify the nature of the dilemma. The sensation types, particularly if extraverted will want their homes to look a certain way, i.e., orderly, well organized and immaculate. The intuitive may have wonderful images of how a place "should" look, but is not as concerned as the sensation type about implementing that image. For the introverted intuitive, it is enough to have the image. For the extraverted sensate, the lack of order is so dis-tressing that if there is no one

to pick things up it could lead to serious conflict. Greg felt crazy when the laundry was not done promptly by Ellen or when she put the dishes away in different cupboards each time. Brian is very upset when her checkbook is not balanced and Beth does not even open her mail. Adam, an intuitive feeling type said to Kathy a thinking sensation type, "I can't promise that I will always put things away properly because even though I know it upsets you, I can't understand when it is O.K. to leave things out and when they have to be put away. My mind works differently than yours. I will always be in a certain amount of chaos both outside and inside. That is the way I am. I will put things away when you tell me and I will do my best to live up to your rules, but I can't promise to change something that is not in my power to change". Her job will be to help him learn the rules and to be tolerant when he does not understand. He has offered to cooperate and to do his best. That seems to be all we can expect of each other. She in turns needs to recognize that the disorder brings up her negative intuition and that can be worked on by talking about what images she gets and how they frighten her.

Another example: Brian says to Beth, 'Why didn't you clean the cob webs?', a healthy response, "I didn't notice them. You are taller than I am, will you help?" She is also trying to manage money better, since casual budgeting makes him feel out of control and was one of the more serious problems in their relationship. For a thinking sensation type to be out of control is very frightening. When his intuitive wife learns to understand and tries to help him they have reached a turning point in their lives.

The Shadow and the Inferior Function

Just as the anima and the animus are the archetypes for our unconscious female and male aspects, the shadow is the name Jung gave to the unwanted, unacknowledged negative side of the psyche. The collective image of the shadow archetype in western society is the devil; the personification of evil, or as Jung (CW7) says, "...the dangerous aspect of the unrecognized dark half of the personality." (par. 152) We all have our negative side, part collective, part personal, but it is often projected outward onto someone else and thereby denied by us. It is so much easier to pretend that it is the other who is wrong, bad or evil and by so doing come away pure and clean.

The relationship between the shadow and the inferior function is tight. The inferior function is the function that is the least differentiated and is always the complement to or the opposite of the superior function, or the one that is the most developed. When the inferior function is constellated the shadow almost always comes up with it. This can most easily be seen when there is a lot of emotion generated by a situation. By emotion is not meant feeling. Emotion is gross affect such as grief, fear or rage. The superior function can't handle a great deal of emotion; the individual becomes unconscious, the inferior function is constellated and with it the shadow and possibly the anima or animus. It is here that we are at our worst. We say and do the ugliest things without being able to stop. The feeling type can hardly think and will say irrelevant and irrational things that do not seem to relate to feeling or thinking; the thinking type will become overwhelmed with feelings and become either dysfunctional or go into a rage; the intuitive will create chaos; and the sensation type will withdraw into the unconscious by

getting sleepy. In therapy sessions the most obvious is the feeling type woman who may be very bright and a clear thinker when she is not stressed, but cannot think of anything to say when she is in an extremely stressful and challenging confrontation with her lover. It is as though her mind fails her and she starts making up excuses and rationalizations that are clearly off the mark but are designed by her inferior function and her shadow to get her off the hook. It never works and is pathetic to watch.

The other thing that happens when the shadow is constellated is that we project it onto the person or the situation that is causing the pain or the extreme emotion. Thus, when a couple are in more pain than they can handle they each project their inferior function along with its shadow friend onto the cause of the pain and blame the projectee for what is going wrong and accuse him or her of evil doing. Couples who are carrying each other's inferior functions are particularly vulnerable to this process. "Of the sixteen specific types that result from the various combinations of the preferences, each is the product of its dominant process, extraverted or introverted as the case may be, and modified by the nature of its auxiliary. (The modification is especially marked in the introvert types, whose auxiliary is mainly responsible for their outer behavior."(Myers with Myers, 1980, p. 3)

Those sixteen types vary in the degree of development of each function and they also vary by the impact of the inferior function and the shadow. As the reader can see the permutations and combinations are as infinite as the differences between people, and we continue to find our opposites. If we are to survive this state of affairs we must understand and accept our differences

so that we can love each other for who we are and not for who we imagined we were.

Once we have acknowledged our differences and the reality and validity of our varying perceptions of the world the next step is to stop trying to make each other over and use those differences in the service of the relationship. Myers with Myers (ibid.) have an excellent chart that highlights the ways in which we need each other:

Intuitives Need Sensing types:

- To bring up pertinent facts
- To apply experience to problems
- To read the fine print in a contract
- To notice what needs attention now
- To have patience
- To keep track of essential details
- To face difficulty with realism
- To remind that the joys of the present are important

Sensing Types Need Intuitives:

- To bring up new possibilities
- To supply ingenuity to problems
- To read the signs of coming change
- To see how to prepare for the future
- To have enthusiasm
- To watch for new essentials
- To tackle difficulties with zest
- To show that the joys of the future are worth looking for

Feeling Types Need Thinkers:

To analyze
To organize
To find the flaws in advance
To reform what needs reforming
To hold consistently to a policy
To weigh 'the law advance and the evidence'
To fire people when necessary
To stand firm against opposition

Thinkers Need Feeling Types:

To persuade
To conciliate
To forecast how others will feel
To arouse enthusiasm
To teach
To sell
To advertise
To appreciate the thinker (P. 121)

Even if they don't all fit for any given couple, the idea is valid.
We find each other out of a need we have -let us fill that need by
learning from each other and helping each other.

Chapter V Eros and Individuation

Eros and Psyche have been part of the discussion throughout this book. This is no accident. This is a book about relatedness. In fact, Eros is the God of relatedness and Psyche is his loved one who eventually becomes his wife. In this chapter I will first tell the stories of Eros' birth and then the story of Eros and Psyche's relationship.

To quote from Wolverton (1975), "Aristophanes in the *Birds*: Chaos and Darkness were first; Night laid an egg in Darkness, and Eros was hatched, Eros fertilized Chaos, who gave birth to Ocean, Heaven, Earth and all the gods." (p.8)

Kerenyi (1979) tells the story this way: "Another story of the beginning of things was passed down in the sacred writings preserved by the disciples and devotees of the singer Orpheus. But latterly it is to be found only in the works of comedy, and in certain references to it by philosophers. At first it was more commonly told amongst hunters and forest dwellers than amongst our seacoast people. In the beginning was Night, so this story runs or, in our language, Nyx. Homer, too, regarded her as one of the greatest goddesses, a goddess of whom even Zeus stands in sacred awe. According to this story, she was a bird with black wings. Ancient Night conceived of the Wind and laid her silver Egg in the gigantic lap of Darkness. From the Egg sprang the son of the rushing Wind, a god with golden wings. He is called Eros, the god of love; but this is only one name, the loveliest to all the names this god bore." (pp.16,17)

Thus, Eros was the first-born of all the gods in Greek mythology, which is our western heritage. Kerenyi (ibid.) goes on to tell us that the ancient meaning of the word chaos was not turmoil or confusion, but the void. Literally, chaos means yawns. It was the word for the great emptiness. (p-17) In the different versions that follow, Eros is somehow responsible for what comes next out of the void; earth and sky. Later Orphic stories include the moon as Eros' creation. Of Phanes, the first-born they said, "...His dazzling white robe was the silver Egg - He had four eyes, four horns and golden wings; he bellowed like a bull or roared like a lion; he was double/sexed, being a woman before and a man behind; and he was also called Erikapaios, Eros and Metis. As Phanes he was 'he who appears' and 'he who reveals'; as Eros he was 'Love'; and as Metis he was 'Wise Counsel' -a deity who, to judge by the name, was female, but whom it was said that she carried the semen of the gods. (ibid., p-114)

So, Eros, our God of Relatedness has a very important history. He is not only the first born of all the gods, but he is the creator of what follows. He has both male and female characteristics and he is a god of great power over our psyches. As the God of Love he controls our emotions and our sexuality. It is no wonder that this archetypal image of relatedness can have such a profound influence on our lives. Mythology tells us that without him there is no differentiation of the void.

Eros comes into mythology again, as the son of Aphrodite, Goddess of Love (later called Venus in Roman mythology): "Eros-Cupid (or Amor), associated with Aphrodite at an early date, he came to be regarded as her son, sharing her concern for love and fertility, her power among men and gods, and her role

as a philosophic cosmic force. (See, for example, his functions in Ovid's *Metamorphoses*). Virgil depicts him in delightful fashion in *Aeneid* 1; in art, he is usually wearing wings, wearing a quiver of arrows, carrying his trusty bow, and looking cherubic." (Wolverton, 1975, p.27)

"Some accounts have Ares, God of War, later called Mars, as his father." (ibid., p.40)

The story of Eros and Psyche is taken from Apuleius, (1976) "The Golden Ass", translated by Robert Graves. Graves calls the tale "Cupid and Psyche" and calls the Goddess Venus. I will stay with the Greek names as the story came to us from the very early Greeks. (Neumann, 1973, p.153) I will paraphrase most of the story and also quote from Apuleius so the reader can experience the poetic beauty in this romantic tale.

Once upon a time there lived a king and queen who had three beautiful daughters. The two older daughters were of ordinary beauty, and the third named Psyche was exquisite. In fact, she was so beautiful that reports of her beauty spread far and wide and people came from all over the country to gaze at her. Some people were saying that Aphrodite had been reincarnated as a human and others were saying that there was a new Goddess of Love who was all the more beautiful because she was a virgin. The people became so eager to gaze at the beauty of Psyche that they forgot to worship at the temple of Aphrodite. When Aphrodite heard of this she became very angry and called her son Eros, who was very mischievous, to help her get revenge against Psyche. She asked Eros, out of his love for her, to use his arrows and his torch to make the princess Psyche fall in love with a man of complete degradation.

Meanwhile, Psyche was very sad and lonely as everyone was staring at her beauty, but no one was courting her or offering to marry her. The two less beautiful sisters had been courted by and married kings, and she was still alone. Psyche's father, the king, was so upset by this state of affairs that he went to the ancient oracle of Apollo to ask how to find a husband for his daughter that nobody wanted to marry. Apollo delivered the following oracle in Latin verse:

On some high mountain's craggy summit place
The virgin, decked for deadly nuptial rites,
Nor hope a son-in-law of birth
But a dire mischief, viperous and fierce,
Who flies through aether and with fire and sword
Tires and debilitates all things that are,
Terrivd to the powers that reign on high,
Great Jupiter himself fears this winged pest
And streams and Stygian shades his power abhor.
(Apeleius, 1976, p.100)

Grief and sadness overcame them all and eventually they had to dress Psyche for her deadly marriage and proceed to the rock at the top of the hill. Crowds of people followed Psyche and her family and when they reached the top they left Psyche alone and returned to their homes in mourning.

Psyche was trembling and crying when a friendly West Wind came up and lifted her off the ground and carried her gently down into a valley at the foot of the hill, where she found herself carefully laid on a bed of soft grass sprinkled with flowers. She felt so much better that she fell asleep. When she awoke, fully refreshed, it was still daylight and she walked through a beautiful wood nearby. She

followed a clear stream until it led her to a most luxurious royal palace. It was so elegant and wonderfully built that she knew immediately that it had to be the home of some god. She was immediately waited on by unseen servants who fed, bathed and clothed her in a style fitting of a goddess. An invisible choir entertained her while the invisible servants served her magnificent wines and food. After dinner she retired to the bedroom and lay awake in the dark. Soon her husband came to her, held her, whispered to her and made her his wife. He left her before daybreak and returned again the next night. This went on for several days and Psyche lived with her voices in the daytime surrounded with great luxury and her husband in her bed at night. One night her husband said to her, "Lovely Psyche, darling wife, the Fates are cruel; you are in deadly danger. Guard against it vigilantly. Your elder sisters are alarmed at the report of your death. They will soon be visiting the rock from which the West Wind blew you down into this valley, to see whether they can find any trace of you there. If you happen to hear them mourning for you up there, pay no attention at all. You must not answer them; for that would cause me great unhappiness and bring utter ruin on your-self." (ibid, p-104, 105)

Psyche promised to do as he asked, but after he had left she cried bitterly all day at the thought of not being able to see her beloved sisters. That night she prevailed on Eros' love for her to have the West Wind bring her sisters down in the valley to see her. He even said that she could give them as much jewelry as she pleased but warned her again that they would try to make her discover what he looked like and that if she listened to them she would lose him. She vowed her deep love for him and promised to heed his warning. Eros vanished as usual, before daybreak.

When Psyche's sisters came to visit she showed them her treasures and they were fed at the magic table and waited on by the many invisible servants. After seeing all of Psyche's wealth and luxury they became extremely jealous and began to press her for information about her husband. She made up a story to tell them so that she would not have to reveal the truth, that in fact she didn't know who he was and what he looked like. She told them he was young and handsome with a little downy beard, and spent all his time hunting in the neighboring hills. She became very uncomfortable with the lie, gave them many gifts of jeweled pins, rings and necklaces and bid the West Wind to take them away.

On their way back to the city the poison of jealousy began to eat at the two sisters. They became dissatisfied with their own husbands and kingdoms and vowed to each other to tell their parents nothing of having seen Psyche and to try to figure a way to ruin their sister, even if it meant killing her. Eros again warned Psyche that she must never see her sisters again as they were evil and meant her harm. Knowing of her naive innocence he told her that if that was too difficult she must be sure not to answer any questions about him. He then told her that she was going to have a child who would be born divine if she kept their secret, but would be mortal if she divulged it. He also warned her once more, that if she ever saw his face she would lose him forever.

When the sisters returned Eros warned Psyche again, but she again begged to be allowed to see them and promised to keep their secret. She prevailed on him with sweet words and caresses and was again allowed to see her sisters. When they arrived they embraced her and pretended to be loving and warm until they gained her confidence. They asked her again about her husband and when she forgot her original story and told them a new one

they realized that she did not know what her husband looked like and that they had found a way to ruin her. They came back again the next day and with fake tears in their eyes told her that her husband was a giant snake, with wide gaping jaws, a thick body that could coil around her a dozen times and a neck thick with deadly poison. They reminded her of Apollo's oracle that said he would marry a wild beast and she believed them. They told her the snake's favorite food was a woman far gone in her pregnancy, and that she must kill him right away. They told her to get a knife from the kitchen to put by her bed and a lamp filled with oil to hide behind the tapestry in her room so that as soon as he falls asleep she can get the lamp and plunge the knife into his neck and behead him. When they saw that Psyche was prepared to follow their instructions they left quickly and returned to their own kingdoms, not wanting to be anywhere near the terrible incident.

"Night fell, and her husband came to bed, and as soon as they had finished kissing and embracing each other, he fell fast asleep. Psyche was not naturally either very strong or very brave, but the cruel power of fate made a virago of her. Holding the carving knife in a murderous grip, she uncovered the lamp and let its light shine on the bed.

"At once the secret was revealed. There lay the gentlest and sweetest of all wild creatures, Cupid himself, the beautiful Love-god, and at the sight of him the flame of the lamp spurted joyfully up and the knife turned its edge for shame.

"Psyche was terrified. She lost control of her senses, and pale as death, fell trembling to her knees, where she desperately tried to hide the knife by plunging it in her own heart. She would have succeeded, too, had the knife not shrunk from the crime and

twisted itself out of her hand. Faint and unnerved though she was, she began to feel better as she stared at Cupid's divine beauty: his golden hair, washed in nectar and still scented with it, thick curls straying over his neck and flushed cheeks and falling prettily entangled on either side of his head - hair so bright that the flame of the lamp winked in the radiant light reflected from it. At his shoulders grew soft wings of the purest white, and though they were at rest, the tender down fringing the feathers quivered naughtily all the time. The rest of his body was so smooth and beautiful that Venus could never have been ashamed to acknowledge him as her son. At the foot of the bed lay this great god's bow, quiver and arrows.

"Psyche's curiosity could be satisfied only by a close examination of her husband's scared weapons. She pulled an arrow out of the quiver and touched the point with the tip of her thumb to try its sharpness; but her hand was trembling and she pressed too hard. The skin was pierced and out came a drop or two of blood. So Psyche accidentally fell in love with Love. Burning with greater passion for Cupid than even before, she flung herself panting upon him, desperate with desire, and smothered him with kisses; her one fear now being that he would wake too soon.

"While she clung to him, utterly bewildered with delight, the lamp which she was still holding, whether from treachery or from envy, or because it longed as it were to touch and kiss such a marvelously beautiful body, spurted a drop of scalding oil on the God's right shoulder." (ibid, pp.117,188)

As soon as Eros awoke with pain he realized what had happened and flew away without a word. Psyche tried desperately to stop him to no avail. He flew to a cypress tree nearby and said to her, "Oh,

silly foolish Psyche, it was for your sake that I disobeyed the orders of my mother Venus! She told me to inflame you with passion for some utterly worthless man, but I preferred to fly down from Heaven and become your lover myself. I know only too well that I acted thoughtlessly, and now look at the result! Cupid, the famous archer, wounds himself with one of his own arrows and marries a girl who mistakes him for a monster; she tries to chop off his head and darken his eyes that have beamed such love upon her. This was the danger of which I warned you again and again, gently begging you to be on your guard. As for those sisters of yours who turned you against me and gave you such damnable advice, I'll very soon be avenged on them. But your punishment will simply be that I'll fly away from you." (ibid, pp.118,119)

He soared up onto the air and was gone. The rest of the story is about Psyche's struggle to prove her love for Eros against all odds. Aphrodite, his mother, is extremely jealous and uses great magical powers to test Psyche's determination. Psyche is forced into the underworld and put in great danger. She displays courage in the face of diversity and Aphrodite keeps coming up with more and more difficult tasks. There are times when all looks hopeless, but Psyche is rescued by other gods who are impressed with her devotion and are willing to risk Aphrodite's wrath in order to help her. In the end, her love for Eros wins the day; Eros rescues her from near death and Psyche joins the Olympians as a goddess in her own right. A daughter is born to Eros and Psyche and her name is Pleasure.

The story of Eros' birth and the story of his love for Psyche offer us allegorical ways of looking at the process of coming into consciousness that Jung called individuation. Both the creation of the world as we know it out of chaos and the elevation to Mt.

Olympus through love are symbolic ways of talking about how we as human beings can come to rise above our unconscious condition to arrive at an experience of the collective psyche that is godlike in its mystery and in its profundity. Jung called this process individuation and made it the goal of the analytic process. Since this is a book about how Eros and individuation are important to one another the issue here is the role that relatedness plays in our growth and development as conscious human beings.

Eros' birth and the differentiation of the void is symbolic of man's coming into consciousness. Without Eros there would be nothingness. It is not accidental that these myths and images have been with us for so long. The psyche knows the importance of both inner and outer relatedness to the meaning of life. Unless we can consciously relate to some outer object there is no experience of the world. What you have is either an infantile or autistic response to the inner self that leaves no room for ego development. The ego develops in response to outer stimuli. The ego must relate to survive. The converse is also true. In order for the ego to know itself it must have an inner experience of its own psyche. After going out and relating the ego must then come inside and relate to the inner being in order to reach the fullest development of maturity. Without some kind of relatedness there will be no growth and development. Growth takes place through relationship; whether it is relationship to one's first object, usually mother, one's mature love object, usually spouse, one's therapist or some other relationship object, there must be relatedness or there is only the void.

Psyche's elevation to a goddess after much travail, which included a trip to the underworld and back, can be looked at as

one way in which we as humans can experience the ultimate of our potential through relationship. Psyche's struggle was for the sake of her relationship with Eros. It was painful and frightening but it brought her out of the darkness she experienced in the early part of the story. That includes both her own depression and the invisibility (or unconsciousness) of her lover. Eros too grew in the story from a mischievous adolescent attached to his mother to an independent adult capable of a mature love. This for him came out of a true love relationship with an appropriate love object, namely Psyche. Their struggle is both romantic and inspiring and certainly the birth of the child, Pleasure, makes us all feel the joyous potential of relatedness.

The coming into consciousness that Eros and Psyche experienced can be metaphorically compared to the individuation process in marriage. In his book on contemporary marriage called "Marriage Dead or Alive", Guggenbuhl-Craig (1977) says, "Individuation means an active, difficult, uncomfortable working through of one's own complex psyche towards a joining of its opposites; these opposites are symbolized by man and woman." (p.29) and later, "Marriage is not comfortable and harmonious; rather, it is a place of individuation where a person rubs up against himself and against his partner, bumps up against him in love and in rejection, and in this fashion learns to know himself, the world, good and evil, the heights and the depths." (ibid, p-61) For Guggenbuhl-Craig the only type of marriage that is worthwhile is the one in which the goal is the individuation of both partners. This requires sacrifice and pain. It requires endless confrontation. In his mind that is what marriage is about. If we want to be taken care of and only want a marriage of well-being

he does not think that it is necessary to make a lifetime commitment. The commitment is not necessary in what he calls a welfare marriage, but it is necessary in an individuation marriage. He acknowledges that there are other ways to individuation than in marriage, but his focus is on the individuation relationship. The reason that it is "until death do us part" is that it is so difficult, and often times so painful and frustrating, that the partners must understand that they will follow it through together. He thinks that the reason that we have so many failures in marriage today is that most people are looking for a marriage of well-being and as soon as they are disappointed in that regard, they give up. This search for well-being is perpetuated by therapists and marriage counselors who, he thinks, hold out the image of peaceful, blissful, conflict free support and happiness; the archetypal image of the Holy Family in which everyone is smiling with halos over their heads. Somehow it is hard for me, as one of those therapists, to give up completely on the marriage of well-being and endure only the pain and sacrifice of what he calls the individuation marriage. I quote again: "The life long dialectical encounter between two partners, the bond of man and woman until death, can be understood as a special path for discovering the soul, as a special form of individuation. One of the essential features of this soteriological pathway is the absence of avenues for escape. Just as the saintly hermits cannot evade themselves, so the married persons cannot avoid their partners. In this partially uplifting, partially tormenting evasionlessness lies the specific character of this path." (ibid, P.41)

I cannot accept this unequivocally, but some of his ideas are valuable for our purposes. In the first place, he reminds us of how painful the individuation process can be and secondly of the

important role that relationship can play in the process. One might say, "If the process is so painful, why bother?" Jung's position is that once the process is started the psyche pushes us toward individuation whether we want it to or not. It is the process of becoming conscious. For the purposes of this work, I will divide the individuation process into two phases. I shall call the first phase the ego phase and the second phase the encounter with the Self.

The ego phase of the individuation process

When Jung first wrote about psychological types he called the work "Psychological Types, Study in the Process of Individuation." This was in 1920. Years later, after he had expanded on his individuation ideas, the subtitle was taken off the book. What he was talking about then was the ego phase, or the first phase, of individuation, the process by which our unconscious, undifferentiated functions are brought into consciousness and activated. It is in the process of relationship that we first encounter our unconscious side in the form of anima, animus, and/or shadow, projected on the loved one, thereby experiencing it in the outer world for the first time. The painful first step of the individuation process begins when the ego is forced to take the projection back, recognize its own deficiencies and acknowledge them. The pain comes from the fact that it hurts the ego to recognize that it is not perfect and that it cannot always have its way. Before the individuation process begins, the ego is like a tire with a slow leak. It is flat on the bottom, but still has air enough for a bumpy ride. It is hard to drive smoothly with a flat tire. What the ego phase of the individuation process does is round out the tire. Another metaphor out of a dream from Jung's dream seminars is that of

riding in a wagon with a wheel missing. The missing wheel is symbolic of the undifferentiated inferior function that is carried by the anima, animus and shadow archetypes. To put it another way, the first phase of the individuation process requires the bringing into consciousness of the inferior ego function, using it, developing it and making it a part of one's psyche. This is an arduous and difficult task, but a necessary one if one is striving to realize their full potential. In the Eros and Psyche myth individuation occurs through Eros' successful struggle to separate from his mother and give up boyish pranks and a conceited, self-centered attitude towards himself, and through Psyche's repeated perseverance in the performance of what seem to be impossible tasks. In her process she grows from a sweet, but naive and spoiled, princess to a woman of considerable stature and courage. One could not describe a more difficult experience than Psyche's quest for consciousness.

A modern story could be told in the case of my patient, Ellen. When I first saw Ellen five or six years ago she was married to David and things were not going well. They were both beautiful, bright, creative and in love with each other, but the marriage was not satisfying to Ellen. She could not exactly tell why, except that it was not right. David was a struggling musician and Ellen was working at a job that she did not particularly like in order to support them both. David was living out the creativity for both of them and she felt she was not getting what she wanted. She had little idea of what that might be, but it was clear that this was not it. Over the years I have come to trust Ellen's unconscious drive towards individuation. At that point in time I did not yet understand it. I worked hard to help them towards a marriage of well-being. The fighting stopped, they

were having better sex than before, they laughed a lot together and seemed to be having fun. All of a sudden (it seemed to me), Ellen decided that David should take a job in another city to start his career as a musician and that maybe she would follow, or maybe he would come back. Much to my surprise, he left. After much struggling he became successful, but they never got back together. They divorced after several years and I was forced to look back and ask what had been missing in their relationship, since it looked so beautiful from the outside and indeed they had a lot of trouble separating from each other. Ellen's need to separate from David came from the fact that they did not have an individuating relationship and Ellen's psyche was forcing her to grow. She was carrying David's anima projection and felt confined by its tightness. David idolized her and took care of her, functioning as mother, brother and caretaker and was content with the status quo. Ellen was stagnating. At this point you might say, "Ellen's growth was not David's responsibility. Ellen has to take responsibility for her own growing." Of course, that is true. But we are talking here about how a relationship cannot only help one, but guide and coerce one to become more complete and rounded. The relationship with David was infantilizing to Ellen.

After David left the city she came to see me alone and she worked very hard on taking care of herself and on developing self esteem without the support of a man. She worked on her dependency, how awful it felt to be without a man, on developing her persona (external image), and her ego strength. As you can see those were all outer issues. Ellen needed to make it alone and she needed help in discovering how. She is an extroverted feeling type and was able to be successful at her selling job, while discovering a support system that she had not

recognized previously. She also began to enjoy the job that before she had hated. When John entered her life she was still busy trying to separate her psyche from that of David's. She dreamt that she was on an escalator going down and David was on the escalator going up. She could not catch him. The relationship had been so unconscious that it was years before she stopped dreaming about him. It is sad that they could not make it together, but they were not maturing and Ellen to this day wonders where that impetus came from for her to send him away. My interpretation is that the psyche propels us toward consciousness and that Ellen needed help from a different kind of man. Ellen and David are still friends. He has forgiven her for sending him away and she has stopped dreaming about him.

John (her new husband) is the opposite of David. David is an introverted feeling type. He is sensitive, creative and sometimes passive. John is an extraverted thinking type. He has well developed sensation and intuition functions and his feeling function is inferior. David was totally accepting of Ellen and made no demands on her. Their relationship was without passion and excitement. John is demanding and precise and their relationship is full of the energy generated by their oppositeness. You may be able to guess where the conflict in this current relationship lies. Ellen needs more attention paid to her feeling by John and John needs more focused thinking from Ellen. This particular struggle has been very difficult for them. They have each experienced a great deal of pain which at times has been unbearable. They love each other, have a great time together, marvelous sex and a strong sense of family together. But individuating is hard and sometimes puts burdens on us that are beyond our understanding.

In the last chapter I talked about the pull of opposites, but I did not talk about the potential for individuation that is always present in the relationships of opposites. This potential has to do with how much each person is willing to lower their defenses and be open to recognizing and accepting into consciousness the other side of their psyches, the dark side, the shadow side. For John and Ellen this means that John has the potential to find his anima, or his own feminine side, in a conscious way and thereby develop the inferior function that she carries. What that means for him is that he will become more sensitive to his wife and children and that he will be able to relate to people close to him in a more personal way. For Ellen, finding her animus and letting him guide her means that she will be able to be more focused in her life in general, more successful in her career, more organized, more deliberate and better able to relate to John. Not only do both parties have the potential to stabilize their psyches, but they will also bring Eros into their relationship. This process is best done with talking. The Eros of relatedness is in the telling, in the communication. It is the relating of feeling, the telling of story that brings connection into relationship. In his paper, "Eros In Language, Myth and Dream", Lockhart (1978) says, "An Eros relationship means that one is able to tell the other person the reality of one's experience over its full range, and to tell it in a personal way. It is not telling mediated by collective images or values, nor the 'shoulds' or 'oughts' of parental or authoritarian injunction. It is the telling of personal things. It is telling the truth of one's thoughts, feelings, emotions, sensations, intuitions. It is keeping nothing back behind facades. One tells all at great risk, one exposes one's true reality, reveals it to the other in all its horror and delight, the full range. No barriers, no walls, no hidden prisons for secrets. It is holding nothing back; it is

nakedness to another. If one can do that in relationship, Eros will be there." (p.54)

To make the connection the other also has to be willing to listen. John has been listening to Ellen's feelings and intuition, and Ellen has been listening to John's thinking and sensation. Within the framework of her relationship with John, Ellen has matured. Her ego is moving toward balance, toward roundness, toward four wheels. In this relationship she has accomplished what she could not do in therapy alone, by herself, or in the relationship with David. In the first place, she has done something creative, the lack of which was a constant source of frustration for her in the relationship with David. David carried her creativity in the projection of her animus and she always felt second best. In the relationship with John she has started writing and illustrating. She has had to use both her thinking and sensation functions and has finished several projects. The experience has given her confidence and she now has new career choices. Up until that time she had no direction. All was Chaos. John described her as chaotic and disorganized. He could never find anything. The laundry was scattered around the house and never done on time, the dishes were in the wrong cupboard, the shopping was done haphazardly and every time she watered the plants the floor was wet. For a thinking, sensation type the lack of order, or Chaos, was unbearable. In the course of two years, Ellen allowed herself to look at her shortcomings, to believe that John was right when he saw the potential in her and to bring order out of chaos. She has decided on a career that will allow her to use her extraverted feeling, but will also demand the clear thinking and organization that has come out of the relationship with John. She has heard his confrontations and has taken them seriously.

Part of my job as Ellen's therapist has been to encourage her to be careful not to lose her own identity in the process. There was no point in her making herself over to be like John's anima. That would have been a destructive process. Instead what she did was to respect John's judgment and logic and seek to complete herself.

In a talk called "Individuating in Marriage Through Wounding and Healing," Stein (1980) presented a creative idea that is helpful here. Stein's idea is that when we project our anima and animus onto each other we also project with it the potential that we experience in our partner through a kind of unconscious intuitive process. The result of that projection changes our partners in a way that gives them greater potential for optimizing their capabilities. In other words, through the unconscious process of projection we influence our partners toward their potential, we motivate them, help them, give them energy or maybe just push them, but in some way we are participating in their optimal growth. There is a very important way in which John both consciously and unconsciously did this for Ellen. Somehow, he knew her potential and refused to allow her to stagnate and not use it. Whether the reverse is true I do not know. It is however my fervent hope that John will allow Ellen to help him discover his anima and with his anima his feeling function. If that does not happen Ellen will have to carry the feeling for the relationship and that is dangerous. When the woman (or the man) carries the feeling for both partners she feels neglected and unloved. It is here that I part company with Guggenbuhl-Craig. Suppose hypothetically that John chooses to deny his feeling anima. I do not think that Ellen must sacrifice her feeling and stay in this relationship endlessly in order to fit

his definition of marriage. I think relationships have to have both individuation and well-being components in order to be viable. Ellen's psyche is pushing her towards individuation. She cannot help it. If John is not interested that must be his choice. It is also possible for their marriage to alternate between individuation and well-being and that it may be one thing for one party at any given time and the other for the other party. Even though individuation is painful and difficult I don't agree that marriage must be so. If John and Ellen can each find what they need in the marriage then it does not have to be defined for both of them in the same way. It is also true that Ellen does not need to sacrifice herself to the marriage if she chooses not to, just because she has had an individuating experience so far. Even Guggenbuhl-Craig (ibid.) says, "Certainly we come here upon the question of how far a marriage partner (in his case the husband) can go in giving in, time and again, to his spouse, before he does damage not only to his own individuation but his partner's as well." (p-67)

Life is too complex to be all one thing or another. The sacrifice that is necessary for individuation must be made at a time when the ego is ready for it. For me, the sacrifice, if there is one, is more the stepping aside of the ego and the recognition that the ego is not the center of the personality, but a very small part of the psyche in relationship to the Self. That is the second phase of the individuation process that I alluded to earlier. Before I get into that more deeply I would like to talk more about the first, or what I call the ego phase. Most of the work that I do in marriage therapy is at the ego level described in the last chapter. I do not want to minimize the importance of this work by alluding to a second, deeper and by implication more important, phase since Self is capitalized and ego is not. The

Self may be deeper and more numinous, but it is the ego that we must live with on a day to day basis and it is the ego that dominates most of our lives. It is typically in our later years, as we approach old age and have finished with the life tasks of building careers and raising children, that we begin the process of searching for a greater meaning in life and the deep connection to the collective unconscious that places us into relationship with the Self. When the ego acknowledges the Self it has in some way already given up its egocentric position, and the process has begun. It reminds me how hard it was for the people of Galileo's time to acknowledge that the Earth was not the center of the universe. It feels like a terrible giving up. The ego likes to be in charge. It likes to be in the center and its dominant function likes to prevail. It is only a fully balanced ego that can allow itself to look at the possibility that it is not central and all encompassing. That takes many years of growth and development, and Eros can play an important role in that regard.

Another example:

Adam and Kathy are struggling to become conscious. Their relationship began while they were married to other partners and continued that way for some years. The fact that it was a secret all that time is extremely important. Lockhart (1979) in his paper on Eros says, "Something in Psyche yearns for conscious love, love in the open, unhidden, not kept from view. You can be sure that love hidden is unconscious love." (P.57) It is like Eros and Psyche still in the dark. It may have a magic quality to it, but it pushes to come into the light. Kathy and Adam came to see me after they had each separated from their spouses. They were trying to live together and having an awful time of it. Their unconscious love had been forced into the light

of day and they were so troubled by what was happening that they were considering giving up the relationship, even though each proclaimed deep love for the other. Adam is an introverted feeling and intuition type and Kathy is an extroverted thinking and sensation type. They have all the problems that this opposition implies. He thinks she is too busy in the outside world and she thinks he spends too much time lying around. She cannot tolerate his sloppiness, and he cannot understand her need for order. He feels that he never gets his feelings heard and she does not know what he is talking about. When they talk about feelings they talk at different levels. They talk parallel to one another and don't relate. Recently when Adam was talking about his feelings and Kathy was answering him with logic, as they usually do, Adam was getting more and more frustrated and angry, when suddenly Kathy started to cry. He immediately reached out and touched her, and they shared a very tender moment. For that moment Eros was in the room. They were connected.

Kathy and Adam's future depends on moments like the one described where they can find relatedness in spite of their opposition. Somehow their inferior functions must become conscious or they will be unable to connect. In this instance the connection between them came through feeling. This raises an important issue that has to do with why the feeling function seems to be so important in relationship, and is it the same as Eros? In his early years Jung equated Eros, feeling and the feminine. He thought they were all the same because he saw that women seemed to be more interested in relationship than men, that most women carried more feeling while men carried more thinking or logos. He equated the Logos principle with the

masculine and the Eros principle with the feminine and therefore, that the feminine principle carried feeling.

In later years he came to realize that these functions and archetypes were not necessarily correlated and that the Eros principle can work in as many ways as there are combinations. Eros is a connecting principle and can connect a man and woman, two men, two women, a person to an animal or any object. The connection can be made through any of the functions: thinking, feeling, intuition or sensation. We can feel close listening to the same music, touching or looking at the same statue, loving the same child, enjoying the same book, laughing at the same joke, having the same dream or intuition, solving the same problem and so on. Some are intellectual experiences, some are feeling experiences, some are physical perceptions and some are based on intuition, but the experience that seems most commonly to create a sense of intimacy and connectedness is the feeling one, and the person who seems to have the most difficulty with intimacy is the thinking type man whose feeling function by definition is inferior.

I am in no position to explain this phenomenon or even to assert that it is always true, but my experience bears it out and I think Jung's did too and that is how he came to the erroneous hypothesis that feeling, Eros and the feminine were the same. They are not the same. They often go together, but not always. That is why I deliberately included a feeling type man in my last example. I have noticed though, that I can more easily get to the feeling function in a thinking type woman than I can in a thinking type man. There may be some aspect of the feminine that carries feeling, but feeling and Eros are not the same. In spite of this assertion, it has been my experience that feeling

takes us to intimacy and connectedness in the most direct way. That is partly because you can talk about your feelings and create them in the other person, and thus the connection is made. This is a difficult issue. Is it because I am a feeling type that I am putting the feeling function in the foreground? I do not think so. Jung drew the same conclusion. It is also possible that it is cultural. It is also possible that feeling is nature's way of connecting us for sexual purposes. I cannot speak to causation, and I have no proof for my hypothesis. I can only say for sure that when couples in relationship connect through feeling they are almost always satisfied.

The questions that must be addressed is how much to endure, and when to give up? Not every one is searching for individuation. Most people are looking for well-being. Many are looking for both. There is no easy answer. Each couple must search their souls and decide how much they are willing to endure for the sake of the possibility of pleasure down the road. Ellen is willing and wants to stay. She sees how she has grown and she has an image of the relationship that includes both individuation and well-being. After all, at the end of the story Psyche is elevated to the status Goddess and lives happily ever after. Ellen is a modern woman and is sophisticated enough to know that with John there will always be some constellation of their oppositeness, but that is a positive as well as a negative for her.

Here is another example:

June and Michael have been together for a stormy and painful 10 years. They cannot agree on what they want from the relationship, but each has grown in it, albeit with difficulty. June is an extraverted feeling type and Michael is an

introverted thinking type. June pushes for Eros, sometimes with desperation. She forces Michael to talk. It is painful for him. His feelings come up in a negative way. They project their shadows onto each other and fight a lot. They continue in the relationship for reasons that are not clear. They have almost split up on a number of occasions when the pain was more than they could bear. What seems to be happening in this relationship is that they are literally forcing each other to acknowledge their dark sides and also demanding of each other a potential that might not have been reached otherwise. It is a similar process to what Ellen experienced when John forced her to look at her lopsidedness. They see a potential in each other that may bring them to Pleasure. There are never any guarantees and each couple has a different capacity, because each ego has a different capacity for depth, conflict, chaos, confusion, anxiety, exploration and, of course, suffering. Sometimes the opposition is so great that the relationship cannot tolerate it. It is relevant to consider the dimensions of the opposition and on which axis they occur.

The most difficult struggles occur when every dimension is extreme and the two partners are so polarized that they cannot relate on any level. All the couples I have talked about in this chapter so far have that problem. John is extraverted, thinking and sensation, while Ellen is extraverted, feeling and intuition. Adam is introverted, feeling and intuition, but Kathy is extraverted, thinking and sensation. June is extraverted, feeling and sensation, and Michael is introverted, thinking and intuition. What happens if these people have the ego strength to stay in these relationships and endure the suffering is that their egos must eventually become more balanced. They are in relationship therapy because they are so polarized that the

struggle is very difficult. John said it clearly, "I have seen her function beautifully and I know she can do it. Why should I settle for less than she is capable of?" June had a similar experience when she fell in love with Michael. She somehow knew that he had the potential for an Eros experience with her. She is still struggling to experience it with Michael because once in a while, when they are in a very special place, it is there.

There needs to be both well-being and individuation in marriage. Out of Chaos, which is the confusion, struggle, despair, conflict, confrontation, and primary process of the unconscious, comes the Eros or relatedness that allows the wisdom and strength to individuate and thereby know ourselves and maybe even the Self.

Lockhart (1978) talks about the modern condition and how easily we abandon or abort our relationships and thereby prevent Chaos from giving birth to Eros: "Chaos is not joyous, ecstatic, erotic. Rarely do we embrace Chaos. We do not greet it with open arms. More often we flee from its approach, hurry away from its embrace, struggle to free ourselves from its grip. We avoid those places of disconnection, scurry from their darkness, run from the suffering of relationship. In following these ready and easy paths we abort the birth of Eros. It is the burden of Eros in Chaos that we have trouble carrying full term. The abortion of Eros is at the root of many problems and difficulties in relationship." (p.43) and later, "What is the purpose and meaning of all this suffering in relationship? We know that for relationship to go deeply it goes to the depth with suffering. Suffering is the way to relationship. Suffering and relationship go together. Even the words belong together. Relate comes from the Latin word refero while suffer comes from the

Latin suffero. Both words share an extremely productive root, fero, which among other things means 'to bear,' 'to carry,' 'to take up,' 'to endure,' 'to put up with.' It is the root of our English words bear, birth, and burden. It is also found in Luci fer, the bearer of light. Lucifer too belongs to the imagery of relationship. To suffer (L. suffero) means 'to bear below,' 'to submit to,' 'to undergo,' 'to endure.' Notice that these meanings carry images of going below or under. Psychologically, this means that suffering as 'undergoing' is a going under, a going to the underground of things, that is, to the depths. Little wonder that 'suffering is hell.' To relate (L. refero) means 'to bear back,' 'to bring back,' 'to return,' that is to bear or carry something again.

Thus, in relationship and in suffering, something is a burden, the burden is carried, again and again, until something is born. So, as with Chaos and Eros, we meet in these words the fantasy of burden, bearing and birth. I believe this represents an archetypal reality of relationship mirrored in myth and word." (ibid, pp.43,44) Lockhart continues to talk eloquently on how the Eros and Psyche myth tells us the importance of developing the masculine and feminine principles and respecting their separateness. It seems as though Jungian theorist generally agree that we must enter consciously into the suffering in order to go through it. It is the going through that leads us to relationship with our own psyches.

The encounter with the Self

By working through the Chaos we take our projections back where they belong and deal with them in our own psychology instead of in our outer relationships. It is then that we can be in

relationship with a real person instead of a projected God or Goddess (anima or animus). Lockhart (1978) says, "So, as is always true of the nature of the psyche, something of both (the inner and outer realm of the psyche) must be allowed, both realms must be given place, and we must find our place in each realm. Our personal and ethical responsibility toward one another in relationship is to carry our own individual relationship to the archetypal reality, to the Self, to the Gods. If we can do that, then we will not have to burden others and ask or force them to play Gods for us. We can stop being Gods and Goddesses to one another. Perhaps we can become just human."(p-65)

What makes relationship so powerful is that it has the potential to bring us into connection with the Gods within us and, thus, into relationship with our inner selves. Once we have completed the task of differentiating the ego functions the next task is to reach the Godhead inside each of us, our connection to the collective unconscious, the Self. The Self is probably the most difficult of all of Jung's concepts to explain because it is also the most difficult to experience. For Jungians, to experience the Self, is the goal of psychotherapy and of the life process itself. The ultimate individuation, or the encounter with the Self lasts all our lives and is more often than not difficult and painful. The psyche has many facets, such as ego, persona, anima, animus, and shadow. The Self encompasses them all and is our connection with the collective and with each other. It is the Self that Buddha encountered as he sat under the banyon tree, it is the Self that is activated when we experience God, and it is the Self that is touched during a mystical or numinous experience. The encounter with the Self must be addressed here even though it is an internal rather than an external process. The

Eros of the encounter is in the relationship of one's own psyche to the collective rather than to the marriage. The marriage helps us to take back our projections from our partner, integrate them into our own psyche's, relate to them in a conscious way, balance and strengthen our egos, gain courage, and then go on to a deeper place knowing that we have met our obligation to both ourselves and our partners and are ready for another kind of experience, one that is internal and private even though in some ways it involves the universe.

For many people the encounter with the Self is the ultimate goal of their lives. For others it is meaningless and irrelevant. That is the subject of another book. Our subject here is Eros.

Most people are striving for Eros. It is the opposite of the loneliness of isolation. It often recaptures the connection to the mother. When it is deep it is profound and sometimes numinous. It is not easy. It comes out of pain and suffering and hard work, but it is worth it because the child of Eros and Psyche is Pleasure. Whether that child is also Individuation, is a question for each individual to answer for him or herself. The potential is there if the ego is willing. At different times in our lives we have different tasks. The task is not always individuation. Often it is happiness and well-being.

Most of the growth I see in my practice takes place at an ego level and I have found Jung's model most valuable in understanding the process of ego development. I encourage people to accept each other, to respect their differences, to recognize their projections and take them back, to go on with their own personal development and not put the burden on the relationship to be all things to both partners. Use it, but do not

demand of it. There is only so much that Eros can do - we must then take responsibility for our own egos, our own development and our own individuation. We cannot blame the relationship if it does not happen. We must look to our own fragile and frightened egos to see why they are afraid to step aside and encounter the Self.

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