

King Warrior Magician Lover

By Robert Moore and Douglas Gillette

Preface

First presented as audio tapes by Robert Moore at the University of Chicago. This decoding of what Jung called the “double quaternio” builds on Jung’s understanding of the archetypal Self, but extends our grasp of inner geography beyond Jung’s work by clearly delineating not only the psychological contents and potentials imaged in the “four quarters,” but also the two fundamental dialectical oppositions built into the dynamics of the deep self: King, Magician, and Lover/Warrior.

Introduction

The weak or absent father cripples both his daughters’ and his sons’ ability to achieve their own gender identity and to relate in an intimate and positive way with members both of their own sex and the opposite sex.

Boy psychology is everywhere around us, and its marks are easy to see. Among them are abusive and violent acting-out behaviors against others, both men and women; passivity and weakness, the inability to act effectively and creatively in one’s own life and to engender life and creativity in others (both men and women); often, an oscillation between the two - abusive/weakness, abuse/weakness.

Truly deep and rooted masculinity is not abusive. Those caught up in the structures and dynamics of patriarchy seek to dominate not only women but men as well. Patriarchy is based on fear - the boy’s fear, the immature masculine’s fear - of women, to be sure, but also fear of men. *Boys fear women. They also fear real men.* The patriarchal male does not welcome the full masculine development of his sons or his male subordinates any more than he welcomes the full development of his daughters. *This is the story of the superior at the office who can’t stand it that we are as good as we are.*

The more beautiful, competent, and creative we become, the more we seem to invite the hostility of our superiors, or even of our peers. What we are really being attacked by is the immaturity in human beings who are terrified of our advances on the road toward masculine or feminine fullness of being.

In many cases, these men seeking help had been, and were continuing to be overwhelmed by the feminine, what they were missing was an adequate connection to the deep and instinctual masculine energies, the potentials of mature masculinity.

We found, as these men sought their own experience of masculine structures through meditation, prayer, and what Jungians call active imagination, that as they got more and more in touch with the inner archetypes of mature masculinity, they were increasingly able to let go of their patriarchal self and other wounding thought, feeling, and behavior patterns and become more genuinely strong, centered, and generative toward themselves and others - both women and men.

We need to develop a sense of calmness about masculine power so we don't have to act out dominating, disempowering behavior toward others.

Chapter 1 - The Crisis in Masculine Ritual Process

He remains a boy - not because he wants to, but because no one has shown him the way to transform his boy energies into man energies.

Man psychology is nurturing and generative, not wounding and destructive.

Submission to the power of the mature masculine energies always bring forth a new masculine personality that is marked by calm, compassion, clarity of vision, and generativity.

Chapter 3 - Boy Psychology

The drug dealer, the ducking and diving political leader, the wife beater, the chronically 'crabby' boss, the 'hot shot' junior executive, the unfaithful husband, the company 'yes man', the 'holier than thou' minister, the gang member, the father who can never find the time to attend his daughter's school programs, the coach who ridicules his star athletes, the therapist who unconsciously attacks his clients' shining and seeks a kind of gray normalcy for them, the yuppie - all these men have something in common. *They are all boys pretending to be men.*

We are continually mistaking these men's controlling, threatening, and hostile behaviors for strength. In reality, he is showing an underlying extreme vulnerability and weakness, the vulnerability of the wounded boy.

Structures of the Archetypes

The deviation from the archetypes fullness, in both its immature and mature forms, this bipolar dysfunction can be thought of as immature in that it represents a psychological condition that is not integrated or cohesive.

Different archetypes come on line at different developmental stages. The first archetype of the immature masculine to 'power up' is the Divine Child. The Precocious Child and the Oedipal Child are next; the last stage of boyhood is governed by the Hero. Human development does not always proceed so neatly, of course; there are mixtures of the archetypal influences all along the way.

Thus, the Divine Child, modulated and enriched by life's experiences, becomes the King; the Precocious Child becomes the Magician; the Oedipal Child becomes the Lover; and the Hero becomes the Warrior.

The Divine Child - The Immature King

At the top of the triangular archetypal structure, we experience the Divine Child, who renews us and keeps us 'young at heart'. At the base of the triangle, we experience what we call the High Chair Tyrant and the Weakling Prince.

The Divine Child is the most primal, of the immature masculine energies. Moore and Gillette equate this archetype to the immature Jesus, Moses, Zoroaster, Buddha, Krishna, and Dionysus. All of these people had a certain energy about them and the story ensues that the evil kings around them, wanted them dead as soon as they were born.

Often, when a man is in therapy and starts to feel better, the urge comes to him, perhaps for the first time in his life, to have children. These events are signals that something new and creative, fresh and 'innocent', is being born within him. A new phase of his life is beginning. Creative parts of himself that he had been unconscious of are now thrusting upward into awareness. He is experiencing new life.

New life, including new psychological life, is always fragile. When we feel this new energy manifesting within us we need to move to protect it, because it is going to be attacked. A man may say in his therapy, "I may actually be getting better!" And right away, he may be answered by an inner voice that says, "Oh no, you're not. You know you can never be well." It is then time to get the fragile Divine Child to 'Egypt.'

Usually psychologists condemn it and, in effect, try to disconnect their clients from it. The important thing is to see that the Divine Child is built into us as a primal pattern of the immature masculine.

Freud talked about it as the Id. He saw it as the 'primitive' or 'infantile' drives, amoral, forceful, and full of God-like pretensions. It was the underlying push of impersonal Nature itself, concerned only with satisfying the unlimited needs of the child.

Alfred Adler talked about it as the hidden 'power drive' in each of us, as the hidden superiority complex that covers our real sense of vulnerability, weakness, and inferiority. (Remember, the Divine Child is both all-powerful, the center of the universe, and at the same time totally helpless and weak. In fact, this is the actual experience of infants.)

Heinz Kohut talks about it as 'the grandiose self organization,' which is demanding of ourselves and others in ways that can never be fulfilled. The most recent psychoanalytic theory suggests that people who are possessed by or identified with this 'infantile' grandiosity are expressing a 'narcissistic personality disorder.'

Jung views this Divine Child differently. He did not see it in largely pathological terms. Jungians believe that the Divine Child is a vital aspect of the Archetypal Self - the Self with a capital S, because it is different from the Ego, which is the self with a small s. For Jungians, this Divine Child within us is the source of life. It possesses magical, empowering qualities, and getting in touch with it produces an enormous sense of well-being, enthusiasm for life, and great peace and joy.

The High Chair Tyrant

Like a dark version of the Christ child, he is the center of the universe; others exist to meet his all-powerful needs and desires. He hurts himself with his grandiosity - the limitlessness of his demands - because he rejects the very things that he needs for life: food and love.

Characteristics of the High Chair Tyrant include arrogance, childishness, and irresponsibility, even to himself as a mortal infant who has to meet his biological and psychological needs. All of this is what psychologists call inflation or *pathological narcissism*.

The High Chair Tyrant needs to learn that he is not the center of the universe and that the universe does not exist to fulfill his every need, or, better put, high limitless needs, his pretensions to godhood. It will nurture him, but not in his form as God.

The ancient Greeks said that hubris is always followed by nemesis. The gods always bring down those mortals who get too arrogant, demanding, or inflated. Icarus, for instance, made wings of feathers and wax in order to fly like the Gods, and then in his inflation, and against his father's warning, flew too close to the sun. The sun melted the wax, the wings disintegrated, and he plummeted into the sea.

Often as we men rise in the corporate structure, as we gain more and more authority and power, the risk of self-destruction also rises. The boss who only wants yes men, who doesn't want to know what's going on, the president who doesn't want to hear his general's advice, the school principal who can't tolerate criticism from his teachers - all are men possessed by the High Chair Tyrant riding for a fall.

The High Chair Tyrant who attacks his human host is the perfectionist; he expects the impossible of himself and berates himself (just as his mother did) when he can't meet the demands of the infant within. The Tyrant pressures a man for more and more and better performance and is never satisfied with what he produces. The unfortunate man becomes the slave (as the mother was) of the grandiose two year old inside him. He has to have more material things. He can't make mistakes. Because he can't possibly meet the demands of the inner Tyrant, he develops ulcers and gets sick. We men often deal with the Tyrant by having a heart attack. We go on strike against him.

When the High Chair Tyrant cannot be brought under control, he will manifest in a Stalin, Caligula, or Hitler - all malignant sociopaths.

It has been said that the Divine Child wants just to be and to have all things flow toward him. He does not want to do. The artist wants to be admired without having to lift a finger. The CEO wants to sit in his office, enjoying his leather chairs, his cigars, and his attractive secretaries, drawing his high salary, and enjoying his perks. BUT, he does not want to do anything for the company. He imagines himself invulnerable and all-important. He often demeans and degrades others who are trying to accomplish something. He is in high chair, and he is setting himself up to get the ax.

The Weakling Prince

The other side of the bipolar shadow of the Divine Child is the Weakling Prince. The boy (and later, the man) who is possessed by the Weakling Prince appears to have very little personality, no enthusiasm for life, and very little initiative. This is the boy who needs to be coddled, who dictates to those around him by his silent or his whining and complaining helplessness. Everything is too much for him. He is frequently hypochondriacal; the entire family system revolves around.

He reveals the dishonesty of his helplessness, however, in his dagger like verbal assaults on his siblings, his biting sarcasm directed against them, and his patent manipulation of their feelings.

The Weakling Price is the polar opposite of the High Chair Tyrant, and though he rarely throws the tantrums of the Tyrant, he nonetheless occupies a less easily detectable throne. As is the case with the bipolar disorders, the Ego possessed by one pole will, from time to time, gradually slide or suddenly jump over to the other pole. When such a reversal occurs in the boy caught in the bipolar shadow of the Divine Child, he will switch from tyrannical outbursts to depressed passivity, or from apparent weakness to rageful displays.

Accessing the Divine Child

In order to access the Divine Child appropriately, we need to acknowledge him, but not identify with him. We need to love and admire the creativity and beauty of this primal aspect of the masculine Self, because if we don't have this connection with him, we are never going to see the possibilities in life. We are never going to seize opportunities for newness and freshness.

Connection with this archetype keeps us from feeling washed up, bored, and unable to see the abundance of human potential all around us.

Therapists often depreciate the grandiose Self within their clients. Although it is necessary, at times, for clients to gain emotional and cognitive distance from the Divine Child, the writers have not encountered many men who identify with their creativity. Rather, they need to get in touch with it. We want to encourage greatness in men. We want to encourage ambition. We believe that nobody wants to be sort of gray-normal.

We live, it seems to us, in an age under the curse of normalcy, characterized by the elevation of mediocre.

We need to ask ourselves two questions.

1. Not whether we are manifesting the High Chair Tyrant or the Weakling Prince, but how - because we are all manifesting both to some extent and in some form. At the very least, we all do this when we regress into our Child when we are fatigued or extremely frightened.
2. Not whether the creative Child exists in us but how we are honoring him or not honoring him. If we're not feeling him in our personal lives and in our work, then we have to ask ourselves how we are blocking him.

The Precocious Child - The Immature Magician

The Precocious Child manifests in a boy when he is eager to learn, when his mind is quickened, when he wants to share what he is learning with others. There's a glint in his eye and an energy of body and mind that shows he is adventuring in the world of ideas. This boy (and later, the man) wants to know the 'why' of everything. He often learns to read at an early age so that he can answer his own questions. He's usually a good student and an eager participant in class discussions. Often this boy is also talented in one or more areas: he may be able to draw and paint well or play a musical instrument with proficiency. He also may be good at sports. The Precocious Child is the source of so-called child prodigies.

The Precocious Child is the origin of our curiosity and our adventurous impulses. He urges us to be explorers and pioneers of the unknown, the strange and mysterious. He causes us to wonder at the world around us and the world inside us. A boy for whom the Precocious Child is a powerful influence wants to know what makes other people tick as well as what makes himself tick. He wants to know why people act the way they do, why he has the feelings he has.

He tends to be introverted and reflective, and he is able to see the hidden connections in things. He can achieve cognitive detachment from the people around him long before his peers are able to accomplish this. Though introverted and reflective, he is also extroverted and eagerly reaches out to others to share his insights and his talents with them. He often experiences a powerful urge to help others with his knowledge, and his friends often come to him for a shoulder to cry on as well as for help with their schoolwork. The Precious Child in a man keeps his sense of wonder and curiosity alive, stimulates his intellect, and moves him in the direction of the mature magician....

The Know-It-All Trickster

He is an expert at creating appearances, and then 'selling' us on those appearances. He seduces people into believing him, and then he pulls the rug out from under them. He gets us to believe in him, to trust him, and then he betrays us and laughs at our misery. He's always looking for a sucker. He is a manipulator. The Know-It-All is that aspect of the Trickster in a boy or a man that enjoys intimidating others. He may be a Know-It-All about any subject or activity. The boy under this power makes many enemies. He is verbally abusive of others, whom he regards as his inferiors.

The man caught in this infantile influence is usually deceiving others - and perhaps himself as well - about the depth of his knowledge or the level of his importance. BUT, he also has a positive side. He is very good at deflating Egos, our own and those of others. And often we need deflating. He can spot, in an instant, when, and in exactly what way, we are inflated and identified with our grandiosity. And he goes for it, in order to reduce us to human size and expose to us all our frailties.

For the negative side of this immature masculine energy is really hostile and deprecating of all the real effort, all the rights, all the beauty of others. The Trickster, like the High Chair Tyrant, does not want to do anything himself. He does not want to honestly earn anything.

His energy comes from envy. The less a man is in touch with his true talents and abilities, the more he will envy others. If we envy a lot, we are denying our own realistic greatness, our own Divine Child. What we need to do, then, is to get in touch with our own specialness, our own beauty, and our own creativity. Envy blocks creativity.

The Trickster gets activated developmentally within us when we have been depreciated and attacked by our parents, when we have been emotionally abused. If we don't feel our real specialness, we will come under the power of the Trickster, and deflate others' sense of their specialness, even such deflation is not called for. The Know-It-All Trickster has no heroes, because to have heroes is to admire others. We can only admire others if we have a sense of our own worthiness, and a developing sense of security about our own creative energies....

The Dummy

The boy (or man) who is under the power of the other pole of the dysfunctional Shadow of the Precocious Child, the naïve Dummy, like the Weakling Prince, lacks personality, vigor, and creativity. He seems unresponsive and dull. He can't seem to learn multiplication tables, count change, or tell time. He is frequently labeled a slow learner.

The Dummy's ineptitude, however, is frequently less than honest. He may grasp far more than he shows, and his dunce like behavior may mask a hidden grandiosity that feels itself too important (as well as too vulnerable) to come into the world. Thus, intimately intertwined with a secret Know-It-All, the Dummy is also a Trickster.

The Oedipal Child - The Immature Lover

All of the immature masculine energies are overly tied, one way or another, to Mother, and are deficient in their experience of the nurturing and mature masculine.

Although the boy for whom the Oedipal Child is a powerful archetypal influence may be deficient in his experience of the nurturing masculine, he is able to access the positive qualities of the archetype. He is passionate and has a sense of wonder and a deep appreciation for connectedness with his inner depths, with others, and with all things. He is warm, related, and affectionate. His sense of the mystic oneness and mutual communion of all things comes out of his deep yearning for the infinitely nurturing, infinitely good, infinitely beautiful Mother. This Mother is not his real, mortal mother. She is bound to disappoint him much of the time in his need for connectedness and perfect, or infinite, love and nurturing. Rather, the Mother that he is sensing beyond his own, beyond all the beauty and feeling (what the Greeks called eros) in the things of the world, and that he is experiencing in the deep feelings and images of his inner life is the Great Mother - the Goddess in her many forms in the myths and legends of many peoples and cultures.

The Mama's Boy

If there is no father, or a weak father, this so-called Oedipal urge comes on all the stronger, and this crippling side of the Oedipal Child's bipolar Shadow may possess him.

He often gets caught up in chasing the beautiful, the poignant, the yearning for union with Mother from one woman to another. He can never be satisfied with a mortal woman, because what he is seeking is the immortal Goddess. Here we have Don Juan syndrome. The Oedipal Child, inflated beyond mortal dimensions, cannot be bound to one woman.

In addition, the boy under the power of the Mama's Boy is what is called autoerotic. He may compulsively masturbate. He may be into pornography, seeking the Goddess in the nearly infinite forms of the female body. Some men under the infantile power of the Mama's Boy aspect of the Oedipal Child have vast collections of pictures of nude women, alone or making love with men. He is seeking to experience his masculinity, his phallic power, his generativity. But instead of affirming his own masculinity as a mortal man, he is really seeking to experience the penis of God - The Great Phallus - that experiences all women, or rather that experiences union with the Mother Goddess in her infinity of female forms.

Caught up in the masturbation and compulsive use of pornography, the Mama's Boy, like all immature energies, wants just to be. He does not want to do what it takes to actually have union with a mortal woman and to deal with all the complex feelings involved in an intimate relationship. He does not want to take responsibility.

The Dreamer

The other pole of the dysfunctional Shadow of the Oedipal Child is the Dreamer. The Dreamer takes the spiritual impulses of the Oedipal Child to an extreme. Whereas the boy possessed by the Mama's Boy also shows signs of passivity, he at least actively seeks "Mother." The Dreamer, however, causes a boy to feel isolated and cut off from all human relationships.

Relationships are intangible things and with the world of the imagination within him. He accomplishes little and appears withdrawn and depressed.

What this boy really shows in a roundabout way, is his failure to achieve possession of the Mother. His grandiosity in seeking to possess the Mother lies hidden under the Dreamer's depression.

The Hero - The Immature Warrior

There is much confusion about the archetype of the Hero. The Hero is, in fact, only an advanced form of Boy psychology - the most advanced form, the peak, actually, of the masculine energies of the boy, the archetype that characterizes the best in the adolescent stage of development. Yet it is immature, and when it is carried over into adulthood as the governing archetype, it blocks men from full maturity. If we think about the Hero as the Bully this negative aspect becomes clearer.

What the Hero does is mobilize the boy's delicate ego structures to enable him to break with the Mother at the end of boyhood and face the difficult tasks that life is beginning to assign him. The Hero energies call upon the boy's masculine reserves, which will be refined as he matures, in order to establish his independence and his competence, for him to be able to experience his own budding abilities, to 'push the outside of the envelope' and test himself against the difficult, even hostile, forces in the world.

The Hero enables the boy to begin to assert himself and define himself as distinct from all others, so that ultimately, as a distinct being he can relate to them fully and creatively. The Hero throws the boy up against the limits, against the seemingly intractable. It encourages him to dream the impossible dream that might just be possible after all, if he has enough courage. It empowers him to fight the unbeatable foe that, if he is not possessed by the Hero, he might just be able to defeat.

The 'death' of the Hero is the 'death' of boyhood, of Boy psychology. And it is the birth of manhood and Man psychology. The 'death' of the Hero in the life of a boy (or a man) really means that he has finally encountered his limitations. He has met the enemy, and the enemy is himself. He has met his own dark side, his very 'unheroic' side. He has fought the dragon and been burned by it; he has fought the revolution and drunk the dregs of his own inhumanity. He has overcome the Mother and then realized his incapacity to love the Princess. The 'death of the Hero signals a boy's or man's encounter with true humility. True humility consists of knowing our limitations, and getting the help we need.

If we are possessed by the Hero, we will fall under the negative aspect of this energy and live out - as Tom Cruise's character did - the inflated feelings and actions of the Grandstander Bully. We will walk over others in our insensitivity and arrogance, and eventually we will self-destruct, ridiculed and cast out by others. If we are in the passive pole of the Hero's bipolar Shadow, possessed by the Coward, we will lack the motivation to achieve anything of significance for human life.

But, if we access the Hero energy appropriately, we will push ourselves up against our limitations. We will adventure to the frontiers of what we can be as boys, and from there, if we can make the transition, we will be prepared for our initiation into manhood.

The Grandstander Bully

The boy (or man) under the power of the Bully intends to impress others. His strategies are designed to proclaim his superiority and his right to dominate those around him. He claims center stage as his birthright. If ever his claims to special status are challenged, watch the ensuing rageful displays! He will assault those who question what they 'smell' as his inflation with vicious verbal and often physical abuse. These attacks against others are aimed at staving off recognition of his underlying cowardice and his deep insecurity. This boy is not a team player. He is a loner. He's a hot-shot junior executive, salesman, revolutionary, stock market manipulator. He's the soldier who takes unnecessary risks in combat and, if he's in a position of leadership, requires the same of his men.

The difference between the Hero and the mature Warrior is precisely the difference between Tom Cruise's character and Iceman in the movie Top Gun. The movie is really a story about a boy becoming a man.

The man who is possessed by the Grandstander Bully pole of the Hero's Shadow has an inflated sense of his own importance and his own abilities.

The hero begins by thinking that he is invulnerable, that only the 'impossible dream' is for him, that he can 'fight the unbeatable foe' and win. In fact we see this often. The sense of invulnerability, a manifestation of the Grandstander Bully and the God-like pretensions of all these immature masculine energy forms, leaves the man under the influence of the Shadow Hero open to the danger of his own demise.

As is the case with the other immature masculine archetypes, the Hero is overly tied to the Mother. But, the Hero has a driving need to overcome her. He is locked in a mortal combat with the feminine, striving to conquer it and to assert his masculinity. After the Hero has won the princess, he doesn't know what to do with her. He doesn't know what to do when things return to normal.

The Hero's downfall is that he doesn't know and is unable to acknowledge his own limitations. A boy or man under the power of the Shadow Hero cannot really realize that he is a mortal being. Denial of death - the ultimate limitation on human life - is his specialty.

When we do not face our true limitations, we are inflated, and sooner or later our inflation will be called to account.

The Coward

The boy possessed by the Coward, the other pole of the Hero's bipolar Shadow, shows an extreme reluctance to stand up for himself in physical confrontations. He will usually run away from a fight, perhaps excusing himself by claiming that it is more 'manly' to walk away. But he will feel wretched in spite of his excuses. It is not only physical fights he will avoid, however. He will tend to allow himself to be bullied emotionally and intellectually as well. He will easily give in to pressure from others; he will feel invaded and run-over, like a doormat. When he has had enough of this, however, the hidden grandiosity of the Grandstander Bully within him will erupt and launch a violent verbal and/or physical assault upon his 'enemy,' an assault for which the other is totally unprepared.

Chapter 4 - Man Psychology

It is enormously difficult for a human being to develop to full potential. Like the pyramids of Egypt, we do not want to demolish the pyramids of boyhood, for they were and will always remain generators of power and gateways to energy resources from our primordial past. We need to lay brick by brick until we have laid the high platform for the 'Lord of the Four Quarters.'

There are a number of techniques we can use in this construction project. Analysis of dreams, the re-entering and changing of our dreams, active imagination, psychotherapy in a variety of forms, meditation on the positive aspects of the archetypes, prayer, magical ritual process with a spiritual elder, various forms of spiritual discipline, and other methods are all important to the difficult process of turning boys into men.

A good King is always also a Warrior, Magician, and a Lover. And the same holds true for the other three.

Hostile environments always lead to the stunting, twisting, and mutating of an organism... There's a saying in psychology that we have to take responsibility for what we're not responsible for. This means that we are not responsible (as no infant is) for what happened to us to stunt us and to fixate us in our early years when our personalities were formed and when we got stuck at immature levels of masculinity.

Chapter 5 - The King

We could say that the King is the Divine Child, but seasoned and complex, wise, and in a sense as selfless as the Divine Child is cosmically self-involved. The King archetype comes close to being God in his masculine form within every man... The King is the human vehicle for bringing this ordering and generative archetype into the world and into the lives of human beings.

The Two Functions of the King in His Fullness

Two functions of King Energy make this transition from Boy psychology to Man psychology possible. The first is ordering, the second is providing of fertility and blessing.

The Good King is the center of the archetypes. We see in modern dysfunctional families that when there is an immature, a weak, or an absent father and the King energy is not sufficiently present, the family is very often given over to disorder and chaos.

In medieval times, a Good King delighted in noticing and promoting good men to positions of responsibility in his kingdom. He held audience, primarily, not to be seen, but to see, admire, and delight in his subjects, to reward them and to bestow honors upon them. He always mirrored and affirmed others who deserved it, he blessed them. Being blessed has tremendous psychological consequences for us. There are even studies that show that our bodies actually change chemically when we feel valued, praised, and blessed.

The King archetype in its fullness possesses the qualities of order, of reasonable and rational patterning, of integration and integrity in the masculine psyche. It stabilizes chaotic emotion and out-of-control behaviors. It gives stability and centeredness. It brings calm. It defends our own sense of inner order, our own integrity of being and of purpose, our own central calmness about who we are, and our essential unassailability and certainty in our masculine identity. It sees others in all their weakness and in all their talent and worth. It honors them and promotes them. It guides them and nurtures them toward their own fullness of being. It is not envious, because it is secure, as the King, in its own worth. It rewards and encourages creativity in us and in others.

At its central incorporation and expression of the Warrior, it represents aggressive might when that is what is needed when order is threatened. It also has the power of inner authority. It knows and discerns (its Magician aspect) and acts out of this deep knowingness. It delights in us and in others (its Lover aspect) and shows this delight through words of authentic praise and concrete actions that enhance our lives.

This is the voice of calm and reassurance, the encouraging word in a time of chaos and struggle. This is the voice that affirms, clearly and calmly with authority, the human rights of all. This is the energy that minimizes punishment and maximizes praise. *This is the voice from the Center, the Primeval Hill within every man.*

The Shadow King - The Tyrant and The Weakling

Overall we must confess, we have experienced very little of the King energy in its fullness. We may have felt it in bits and pieces, but the sad fact is that this positive energy is disastrously lacking in the lives of most men. Mostly what we have experienced is what we are calling the Shadow King.

The Shadow King is formed one way by when the parents have abused the baby boy, and attacked his grandiosity and gloriousness from the beginning. The grandiosity of the Divine Child/High Chair Tyrant then gets split off and dropped into the boy's unconscious for safekeeping.

The active passive bipolar shadow structure of the King is the Shadow King, the Tyrant and the passive pole, the Weakling.

The Tyrant

Drug Lords, pimps, mafia bosses, executives interested in furthering their career rather than being good stewards of the 'realm' placed under authority - no devotion or real loyalty to the company. This is the CEO who negotiates, for his own financial benefit, to sell his company, to see it dismembered and rendered impotent, who is willing to see his friends and loyal employees fired as excess baggage.

Whenever the new is born, the Herod within us (and in our outer lives) will attack. The tyrant hates, fears, and envies new life, because that new life, he senses is a threat to his slim grasp on his own kingship. The tyrant king is not in the Center and does not feel calm and generative. He is not creative, only destructive. If he were secure in his own

generativity and in his own inner order - his Self structures - he would react with delight at the birth of new life in his realm. If Herod had been such a man, he would have realized that that the time had come for him to step aside so that the archetype could be embodied in the new king Jesus Christ.

The tyrant exploits and abuses others. He is ruthless, merciless, and without feeling when he is pursuing what he thinks is his own self-interest. His degradation of others knows no bounds. He hates all beauty, all innocence, all strength, all talent, all life energy. He does so because he lacks the inner structure, and he is terrified of his own hidden weakness and his underlying lack of potency.

We can readily see the Tyrant's relationship to the High Chair Tyrant (boy psychology), arising as he does out of this infantile pattern. Grandiosity is normal, in a certain way, in the Divine Child.... Inflated with the power of the High Chair Tyrant, he will simply cross into adulthood thinking he is 'Caesar'.

It is the Shadow King as Tyrant in the father who makes war on his sons' (and his daughters') joy and strength, their abilities and vitality. He fears their freshness, their newness of being, and the life-force surging through them, and he seeks to kill it. He does this with open verbal assaults and deprecation of the interests, hopes, and talents; or he does it, alternatively, by ignoring their accomplishments, turning his back on their disappointments, and registering boredom and lack of interest when, for instance, they come home from school and present him with a piece of artwork or a good grade on a test. His attacks may not be limited to verbal or psychological abuse; they may include physical abuse. Spankings may turn into beatings. And there may be sexual assaults as well. The father possessed by the Tyrant may sexually exploit his daughters' or even his sons' weakness and vulnerability.

The Tyrant King manifests in all of us at some time or another when we feel pushed to the limit, when we are exhausted, when we are getting inflated. But, we see it most commonly in people with narcissistic personality disorder. Instead of mirroring others, they insatiably seek mirroring from them. Instead of seeing others, they seek to be seen by them.

The Tyrant is very sensitive to criticism and, though putting on a threatening front, will at the slightest remark feel weak and deflated. He won't show you this, however. What you will see, unless you know aht to look for, is rage. But under the rage is a sense of worthlessness, of vulnerability and weakness, for behind the Tyrant lies the other pole of the King's bipolar shadow system, the Weakling.

The Weakling

The hidden presence of this passive pole explains the hunger for mirroring - for 'adore me!', 'worship me!', 'see how important I am!' - that we feel from so many of our superiors and friends. This explains their angry outbursts and their attacks on those they see as weak, that is, those upon whom they project their own inner Weakling.

The man possessed by the Weakling lacks centeredness, calmness, and security within himself, and this also leads him into paranoia. The man possessed by the bipolar Shadow King has much to fear, in fact, because his oppressive behaviors, often including cruelty, beg for an in-kind response from others.

The Tyrant and the Weakling both have a 'Get them before they get you', paranoia which is destructive of one's own sense of calmness and orderliness, works to destroy one's own character and that of others, and invites retaliation.

When a man is functioning under the power of the Weakling Prince, under the enormous pressures of the adult world, his repressed grandiosity may explode to the surface, completely raw and primitive, completely unmodulated and very powerful. This is the man who seemed coolheaded and rational and 'nice' but who, once he's been promoted, suddenly becomes a 'different person'. This is the man for whom the saying 'Power corrupts; absolute power corrupts absolutely' is entirely accurate.

Accessing the King

The first task in accessing the King energy for would-be human 'kings' is to disidentify our Egos from it. We need to achieve cognitive distance from the King in both his integrated fullness and his split bipolar shadow forms. Realistic greatness in adult life, as opposed to inflation and grandiosity, involves recognizing our proper relationship to this and the other mature masculine energies... Like a planet to a star, the planet is not the center of the star system, the star is. The planet's job is to keep the proper orbital distance from the life-giving and potentially death dealing star. The man has to be the servant of a transpersonal Will or Cause. It needs to think of itself as a steward of the King energy, not for the benefit of itself, but for the benefit of those within its 'realm' whatever that may be.

When the Ego is directly identifying with the King energy itself, it has no transpersonal commitment. He is his own priority (Shadow King).

The other problem in accessing this energy, we're suggesting, arises when we feel that we have lost effective touch with the life-giving King altogether. In this case, we may fall into the category of the so-called dependent personality disorder, a condition in which we project the King energy within (which we do not experience as within us) onto some external person. We experience ourselves as impotent, as incapable of acting, incapable of feeling calm and stable, without the presence and the loving attention of that other person who is carrying our King energy projection. This happens in family systems when husbands become too attentive to their wives' moods and fear to take initiative because of the attacking anger their actions may bring. It happens, too with children when their parents do not allow them to develop sufficient independence of will and taste and purpose and the children remain under their wing. In our work situations, this happens when we become too dependent upon the power and whims of the boss, or when we feel that we don't dare sneeze around our co-workers. It also happens on the larger scale of nations, when the people, regarding themselves as peasants, turn over all their own inner King energy to 'Hitler.' This 'abdication syndrome,' the hallmark of the Weakling, is just as disastrous as the usurpation syndrome.

When we are out of touch with our own inner King and give the power over our lives to others, we may be courting catastrophe on a scale larger than the personal. Those who we make our kings may lead us into lost battles and abuse in our families.

But, when we are accessing the King energy correctly, as servants of our own inner King, we will manifest in our own lives the qualities of the good and rightful King, the King in his fullness. We will feel our anxiety level drop. We will feel centered and calm, and hear ourselves speak from an inner authority. We will have the capacity to mirror and to bless ourselves and others. We will have the capacity to care for others deeply and genuinely. We will 'recognize' others; we will behold them as the full persons they really are. We will have a sense of being a centered participant in creating a more just, calm, and creative world. We will have a transpersonal devotion not only to our families, our friends, our companies, our causes, our religions, but also to the world. We will have some kind of spirituality, and we will know the truth of the central commandment around which all of human life seems to be based.

Chapter 6 - The Warrior

We live in a time when people are generally uncomfortable with the Warrior form of masculine energy - and for some good reasons. Women especially are uncomfortable with it, because they have often been the most direct victims of it in its shadow form.

But we believe that the Warrior should not be identified with human rage in any simple way - quite the opposite. It is a vital ingredient in our world-building and plays an important role in extending the benefits of the highest human virtues and cultural achievements to all of humanity.

The Warrior in His Fullness

The characteristics of the Warrior in his fullness amount to a total way of life. Aggressiveness is a stance toward life that rouses, energizes, and motivates. It pushes us to take the offensive and to move out of a defensive or 'holding' position about life's tasks and problems. Proper aggressiveness, in the right circumstances - circumstances strategically advantageous to the goal at hand - is already half the battle.

The Warrior knows through clarity of thinking, through discernment. The warrior is always alert. He is always awake. He is never sleeping through life. He knows how to focus his mind and body. A warrior knows what he wants, and he knows how to get it. As a function of his clarity of mind he is a strategist and a tactician. He can evaluate circumstances accurately and then adapt himself to the 'situation on the ground.'

The Warrior knows when he has the force to defeat his opponent by conventional means and when he must adopt and unconventional strategy. He accurately assesses his own strength and skill. If he finds that a frontal assault will not work, he deflects his opponent's assault, spots the weakness in his flank, then 'leaps' into battle. Here is a difference between the Warrior and the Hero. The man (or the boy) accessing the Hero, as we've said, does not know his limitations; he is romantic about his invulnerability. The warrior, however, through his clarity of thinking realistically assesses his capacities and his limitations in any given situation.

The Warrior traditions all affirm that, in addition to training, what enables a Warrior to reach clarity of thought is living with the awareness of his own imminent death. The warrior knows the shortness of life and how fragile it is. A man under the guidance of the Warrior knows how few his days are. Rather than depressing him, this awareness leads him to an outpouring of life-force and to an intense experience of his life that is unknown to others. Every act counts. Each deed is done as if it were the last. "There is no time for anything but meaningful acts if we live with death as our eternal companion." There is no time for hesitation. This sense of the imminence of death energizes the man accessing the Warrior energy to take decisive action. This means that he engages life. He never withdraws from it. He doesn't 'think too much,' because thinking too much can lead to doubt, and doubt to hesitation, and hesitation to inaction. Inaction can lead to losing the battle.

The man who is a Warrior avoids self-consciousness, as we usually define it. His actions become second nature. They become unconscious reflex actions. But they are actions he has trained for through the exercise of enormous self-discipline.

Part of what goes into acting decisively in any life situation, along with aggressiveness, clarity of thinking, and the awareness of one's own death, is training. The Warrior energy is concerned with skill, power, and accuracy, and with control, both inner and outer, psychological and physical.

Unlike the Hero's actions, the Warrior's actions are never overdone, never dramatic for the sake of drama; the Warrior never acts to reassure himself that he is as potent as he hopes he is. The Warrior never spends more energy than he absolutely has to, and he doesn't talk too much. His control is first of all, over his mind and his attitudes; if these are right, the body will follow.

A man accessing the Warrior archetype has 'a positive mental attitude.' This means that he has an unconquerable spirit, that he has great courage, that he is fearless, that he takes responsibility for his actions, and that he has self-discipline. Discipline means that he has the rigor to develop control and mastery over his mind and over his body, and that he has

the capacity to withstand pain, both psychological and physical. *He is willing to suffer to achieve what he wants to achieve.* Whether you're a triathlon trainee, a medical school student, an executive enduring the misguided attacks of your board members, or a husband trying to work out difficulties with your wife, you know that discipline of your mind and perhaps your body is essential.

The Warrior energy also shows what we call a transpersonal commitment. His loyalty is to something - a cause, a god, a people, a task, a nation - larger than individuals, though that transpersonal loyalty may be focused through some important person, like a king or queen. The transpersonal commitment reveals a number of other characteristics of the Warrior energy. First, it makes all personal relationships relative, that is, it makes them less central than the transpersonal commitment. Thus the psyche of the man who is adequately accessing the Warrior is organized around his central commitment. This commitment eliminates a great deal of human pettiness. It alters the focus of a man's life so that petty squabbling and personal Ego concerns no longer matter much.

The Warrior's loyalty, then, and his sense of duty are to something beyond and other than himself and his own concerns. The Hero's loyalty, as we have seen, is really to himself - to impressing himself with himself and to impressing others. The Warrior lives a life exactly the opposite of most human lives. He lives not to gratify his personal needs and wishes or his physical appetites but *to hone himself into an efficient spiritual machine, trained to bear the unbearable in the service of the transpersonal goal.*

This devotion to the transpersonal ideal or goal even to the point of personal annihilation leads a man to another of the Warrior's characteristics. He is emotionally distant as long as he is in the Warrior. This does not mean that the man accessing the Warrior in his fullness is cruel, just that he does not make his decisions and implement them out of emotional relatedness to anyone or anything except his ideal. He is unavailable or inaccessible.

He looks at his tasks, his decisions, and his actions dispassionately and unemotionally. Primarily because he has already thought things through before acting.

Often in life, we need to 'step back', we say, from a situation in order to gain perspective, so that we can act. The Warrior needs room to swing his sword. He needs separation from his opponents in the outer world and from his own inner opponents in the form of negative emotions.

The Warrior is often a destroyer. But the positive Warrior energy destroys only what needs to be destroyed in order for something new and fresh, more alive and more virtuous to appear. In the very act of destroying, often the Warrior energy is building new civilizations, new commercial, artistic, and spiritual ventures for humankind, new relationships.

When the Warrior is connected with the King, the man accessing these powers is consciously stewarding the 'realm', and his decisive actions, clarity of thinking, discipline, and courage are, in fact, creative and generative.

When the Warrior is connected with the Magician, this is what enables a man to achieve such mastery and control over himself and his 'weapons.' It is what allows him to channel and direct power to accomplish goals.

When the Warrior is connected with the Lover, it gives him compassion and a sense of connectedness with all things. The Lover makes the warrior compassionate at the same time that he is doing his duty. One could think of American GIs in Vietnam helping the Children.

Even when accessing the positive Warrior, operating on his own without the King, Magician, or Lover can be disastrous. The warrior is emotionally detached. The transpersonal loyalty radically relativizes the importance of a man's human relationships. This is apparent in the Warrior's attitude toward sex. Women, for the Warrior, are not for relating to, for being intimate with. They are for fun. Relationships are difficult. Men whose professions have a transpersonal devotion such as sales, lawyers, politicians, doctors, ministers... Their wives and girlfriends often feel alienated and rejected,

competing hopelessly with the man's "true love," his work. In addition, these men, true to the Warrior's sexual attitudes, often have affairs with their nurses, staffers, receptionists, secretaries, and other women who admire from a safe distance their masculine Warrior proficiency and dedication.

The Shadow Warrior - The Sadist and the Masochist

The Warrior as avenging spirit comes into us when we are very frightened and very angry. A kind of bloodlust, comes over men in the stressful situation of actual combat, as we do in other stressful life situations.

Along with this passion for destruction and cruelty goes a hatred of the 'weak,' of the helpless and vulnerable (really the Sadist's own hidden masochist).

It may seem at first unlikely, but the sadistic Warrior's cruelty is directly related to what is wrong with the Hero energy; there are similarities between the Shadow Warrior and the Hero. The Shadow Warrior carries into adulthood the adolescent insecurity, violent emotionalism, and the desperation of the Hero as he seeks to make a stand against overwhelming power of the feminine, which always tends to evoke the masochistic, or cowardly, pole of the Hero's dysfunctional Shadow.

The man under the influence of the Shadow Warrior's bipolarity, unsure of his legitimate phallic power is still battling against what he experiences as the inordinately powerful feminine and against everything supposedly 'soft' and relational. Even in adulthood, he still feels terrified that he will be swallowed up by it. His desperate fear of this leads him to wanton brutality.

We don't have to look far to see the destructive Warrior operating in our own lives. Sadly, we must acknowledge it in the workplace whenever a boss puts down, harasses, unjustly fires, or in many other ways mistreats his subordinates. We must also see him in our homes, in the appalling statistics of wife beating and child abuse.

Although we may all become vulnerable to the Sadistic Warrior at some time or another, there is a particular personality type that has this energy 'in spades', as we say. This is the compulsive personality disorder. Compulsive personalities are workaholics, constantly with their noses to the grindstone. They have a tremendous capacity to endure pain, and they often manage to get an enormous amount of work done. But, what is driving their nonstop engines is deep anxiety, the Hero's desperation. They have a very slim grasp on a sense of their own worthwhileness. They don't know what it is they really want, what they are missing and would like to have. They spend their lives 'attacking' everything and everyone - their jobs, the life-tasks before them, themselves, and others. In the process, they are eaten alive by the Sadistic Warrior and soon reach 'burnout.' We all know these people, they are the managers who stay at the office long after everyone else has gone home. And when they do finally go home, they seldom have a good night's sleep. They sacrifice their own lives for the sake of 'saving' others. They do a lot of harm to themselves instead. No one can measure up to their standards, they can't even measure up to their own, so they mercilessly abuse themselves... If you have to admit to yourself that you really don't take care of yourself, that you don't care for your mental and physical well-being, then very probably the Shadow Warrior has got you.

Any profession that puts a great deal of pressure on a person to perform at his best all the time leaves us vulnerable to the shadow system of the Warrior. If we are not secure enough in our own inner structure, we will rely on our performance in the outer world to bolster our self confidence. And because the need for bolstering is so great, our behavior will gravitate toward the compulsive. The man who becomes with 'succeeding' has already failed. He is desperately trying to repress the Masochist within him, yet he is already displaying masochistic and self-punishing behaviors.

The masochist is the passive pole of the Warrior's Shadow, that 'pushover' and 'whipped puppy' that lies just beneath the Sadist's rageful displays. Masochist projects Warrior energy onto others and causes a man to experience himself as powerless. The man possessed by the Masochist is unable to defend himself psychologically; he allows others (and himself) to push him around, to exceed the limits of what he can tolerate and still keep his self-respect, not to mention his psychological and physical health.

All of us, no matter what our walk of life, can fall under the power of the Warrior's bipolar Shadow in any area of our lives. It may be that we don't know when to quit an impossible relationship, a circle of friends, or a frustrating job. We all know the saying "Quit while you're ahead," or "Learn to cut your losses." The compulsive personality, no matter what the danger signs, no matter how impossible the dream and unbeatable the foe, digs in and works harder, trying to get blood from a turnip and watching his gold turn to ashes in the end. If we are under the power of the Masochist, we will take far too much abuse for far too long and then explode in a sadistic outburst of verbal and even physical violence.

Accessing the Warrior

If we are possessed by the active pole of the Warrior's Shadow, we will experience him in his sadistic form. We will abuse ourselves and others. If we feel that we are not in touch with the Warrior, however, we will be possessed by his passive pole. We will be cowardly masochists. We will dream but not be able to act decisively to make our dreams come true. We will lack vigor and be depressed. We will lack the capacity to endure the pain necessary for the accomplishment of any worthwhile goal. We will look at the task ahead and be defeated before we even start.

If we are accessing the Warriors appropriately, we will be energetic, decisive, courageous, enduring, persevering, and loyal to some greater good beyond our own personal agenda. At the same time, we need to be leavening the Warrior with the energies of the other mature masculine forms: the King, the Magician, and the Lover.

If we are accessing the Warrior in the right way, we will, at the same time that we are 'detached,' be warm, compassionate, appreciative, and generative. We will care for ourselves and others. We will fight good fights in order to make the world a better and more fulfilling place for everyone and everything. *Our war-making will be for the creation of the new, the just, and the free.*

Chapter 7 - The Magician

The Magician is the knower and he is the master of technology. Whatever his title, his specialty is knowing something that others don't know. The magician is able to initiate himself and others into the practice of technology. The human magician is always an initiate himself, and one of his tasks is to initiate others. The Magician is an initiate of secret and hidden knowledge of all kinds. And this is the important point. All knowledge that takes special training to acquire is the province of the Magician energy.

Whether you're an apprentice training to become a master electrician, a medical student, or a would be stock-broker or a student of high finance; or a trainee in one of the psychoanalytic schools, you are in exactly the same position as the apprentice shaman or witch doctor in tribal societies. You are spending large amounts of time, energy, and money in order to be initiated into rarefied realms of secret power. You are undergoing an ordeal testing your capacities to become a master of this power.

The magician can understand the hidden dynamics of the human psyche and so can manipulate other human beings, for good or ill (psychology). He can predict the weather (meteorology). He has knowledge of medicinal herbs and poisons (medicine)... It is to him that people go with their questions, problems, pains, and diseases of the body and the mind.

He is the one who can think through the issues that are not obvious to other people. He is a seer and a prophet in the sense not only of predicting the future but also of seeing deeply. He is a master at containing and channeling power.

The Magician archetype in a man is his 'bullshit detector'; it sees through denial and exercises discernment. He sees evil for what and where it is when it masquerades as goodness, as it so often does.

Ours is an age of personal and gender identity chaos. And chaos is always the result of inadequate accessing of the Magician in some vital area of life.

What we experience as normal reality - about ourselves and nature - is only the tip of an iceberg that arises out of an unfathomable abyss. Knowledge of this hidden realm is the province of the Magician, and it is through the Magician energy that we will come to understand our lives with a degree of profundity not dreamed of for at least a thousand years of Western history.

'Magicians' in psychology know that he or she must be careful how much to reveal to a patient at any given time. The power of the unconscious energies is so great that if they are not controlled, contained, and channeled, if they are not accessed at just the right moment and in just the right dose, they may blow the Ego structure to bits. The revelation of secret information must be measured out, because there are reasons for its having been hidden from the Ego in the first place. Often, a therapist who has not been properly initiated and is not sufficiently adept himself - and is still an 'apprentice' in some vital ways - sets off forces in the patient that neither of them can contain.

The Magician in His Fullness

The Magician energy is the archetype of awareness and of insight, primarily, but also of knowledge of anything that is not immediately apparent or commonsensical. It 'observes the Ego.' Its proper role is to stand back and observe, to scan the horizon, to monitor the data coming in from both the outside and inside and then, out of its wisdom - its knowledge of power, within and without, and its technical skill in channeling - make the necessary life decisions.

When the observing Ego is aligned with the masculine Self along an "Ego-Self axis," it is initiated into the secret wisdom of this Self. It is, in one sense, a servant of the masculine Self. But in another sense, it is the leader and the channeler of this Self's power. It is, then, a vital player in the personality as a whole. The observing Ego is detached from the ordinary flow of daily events, feelings, and experiences. In a sense, it doesn't live life. It watches life, and it pushes the right buttons at the right times to access energy flows when they are needed. The Magician archetype, in concert with the observing Ego, keeps us insulated from the overwhelming power of the other archetypes. It is the mathematician and engineer in each of us that regulates the life functions of the psyche as a whole.

The Magician energy is present in the Warrior archetype in the form of his clarity of thinking, which we've already discussed in some detail. The Magician alone does not have the capacity to act. That is the Warrior's specialty. But he does have the capacity to think.

The Magician, then, is the archetype of thoughtfulness and reflection. And, because of that, it is also the energy of introversion. What we mean by introversion is not shyness or timidity but rather the capacity to detach from the inner and outer storms and to connect with deep inner truths and resources. Introverts, in this sense, live much more out of their centers than other people do. The Magician energy, in aiding the formation of the Ego-Self axis, is immovable in its stability, centeredness, and emotional detachment. It is not easily pushed and pulled around... The Magician often comes on line in a crisis.

The Shadow Magician: The Manipulator

They're behind the propaganda ministries, the controlled press briefings, the censored news, and the artificially orchestrated political rallies lies face of the Magician as Manipulator. A man under this Shadow doesn't guide others, as a Magician does; he directs them in ways they cannot see. He maneuvers people by withholding from them information they may need for their own well-being. He charges heavily for the little information he does give, which is usually just enough to demonstrate his superiority and his great learning. The Shadow Magician is not only detached, he is also cruel.

This is the man who thinks too much, who stands back from his life and never lives it. He is caught in a web of pros and cons about his decisions and lost in a labyrinth of reflective meanderings from which he cannot extricate himself. He is afraid to live, to 'leap into battle.' He can only sit on his rock and think. The years pass. He wonders where the time has gone. And he ends by regretting a life of sterility. He is a voyeur, an armchair adventurer... If he is withholding from others, and not sharing what he knows, he eventually feels isolated and lonely.

Whenever we are detached, unrelated, and withholding when what we know could help others, whenever we use our knowledge as a weapon to belittle and control others or to bolster our status or wealth at others' expense, we are identified with the Shadow Magician as Manipulator.

The Shadow Magician: The Denying 'Innocent' One

The passive pole of the Magician's Shadow is what we are calling the Naïve, or "Innocent" One. The "Innocent" One is a carryover from the childhood into adulthood of the passive pole of the Precocious Child's Shadow - the Dummy. The man possessed by the "Innocent" One wants the power and status that traditionally come to the man who is a magician, at least in the societally sanctioned fields. But he doesn't want to take the responsibilities that belong to a true magician. He doesn't want to know himself, and he certainly doesn't want to make the great effort necessary to become skilled at containing and channeling power in constructive ways. He wants to learn just enough to derail those who are making worthwhile efforts.

Whereas the Trickster plays his tricks in part for the sake of revealing the truth, the "Innocent" One hides truth for the sake of achieving and maintaining his own precarious status... While the Trickster aims at the necessary deflation of our grandiosity, the Shadow Magician, as both Manipulator and "Innocent" One works at deflating us when such deflation is not only unnecessary but harmful as well.

The "Innocent" One's underlying motivations come from envy of those who act, who live, who want to share. Because the man possessed by the "Innocent" One is envious of life, he is also afraid that people will discover his lack of life energy and throw him off his very wobbly pedestal. His detachment and his "impressive behavior," his deflating remarks, his hostility toward questions, even his accumulated expertise, are all designed to cover his real inner desolation and hide his actual lifelessness and irresponsibility from the world.

The Innocent One commits both sins of commission and sins of omission but hides his hostile motives behind an impenetrable wall of feigned naïveté. Such men are slippery and illusive. They do not allow us to engage them frontally with our Warrior energy. They parry our attempts to confront them, thus keeping us off balance by seducing us into an endless process of questioning our own intuitions about their behavior.

If we challenge their "innocence," they will often react with a show of tear-jerking bewilderment and leave us to stew in our own juices. We may even feel ashamed of ourselves for having attributed base motives to them and conclude that we must be paranoid. But we will not be able to escape the uneasy feeling that we have been manipulated. And, in that feeling, we will have detected the active pole of the Magician's Shadow behind the smoke-screen of "innocence."

Accessing the Magician

It is the Magician that enables the Ego to place the feelings in an orderly stack. The emotional energies, thus contained, eventually lose their power. Finally, the strengthened Ego may be able to take this raw emotive energy and transform it into useful and life-enhancing forms of Self-expression.

If we are accessing the Magician appropriately we will be adding to our professional and personal lives a dimension of clear-sightedness, of deep understanding and reflection about ourselves and others, and technical skill in our outer work and in our inner handling of psychological forces. As we access the Magician, we need to regulate this energy with the other three archetypes of mature masculinity patterns. None of them, as we've suggested, works well alone; we need to mix with the Magician the King's concern for generativity and generosity, the Warrior's ability to act decisively and with courage, and the Lover's deep and convinced connectedness to all things.

Chapter 8 - The Lover

Jungians often use the name of the Greek god Eros to talk about the Lover energy. They also use the Latin term libido. By these terms they mean not just sexual appetites but a general appetite for life.

We believe that the Lover, by whatever name, is the primal energy pattern of what we could call vividness, aliveness, and passion. It lives through the great primal hungers of our species for sex, food, well-being, and reproduction, creative adaptation to life's hardships, and ultimately a sense of meaning, without which human beings cannot go on with their lives. The Lover's drive is to satisfy those hungers.

The Lover archetype is primary to the psyche also because it is the energy of sensitivity to the outer environment. The Lover also monitors the changing textures of the inner psychological world as it responds to incoming sensory impressions.

The Lover in His Fullness

The Lover is the archetype of play and of display of healthy embodiment, of being in the world of sensuous pleasure and in one's own body without shame. Thus, the Love is deeply sensual - sensually aware and sensitive to the physical world in all its splendor. The Lover is related and connected to them all, drawn into them through his sensitivity. His sensitivity leads him to feel compassionately and empathetically united with them. For the man accessing the Lover, all things are bound to each other in mysterious ways... It isn't just that the Lover energy sees the world in a grain of sand. *He feels that this is so.*

Along with sensitivity to all inner and outer things comes passion. The Lover's connectedness is not primarily intellectual. It is through feeling. The primal hungers are felt passionately in all of us, at least beneath the surface. But the Lover knows this with a deep knowing. Being close to the unconscious means being close to the 'fire' - to the fires of life and, on the biological level, to the fires of the life-engendering metabolic processes. Love, as we all know, is "hot," often "too hot to handle."

The man under the influence of the Lover wants to touch and be touched. He wants to touch everything physically and emotionally, and he wants to be touched by everything. He recognizes no boundaries. He wants to live out the connectedness he feels with the world inside, in the context of his powerful feelings, and outside, in the context of his relationships with other people. Ultimately, he wants to experience the world of sensual experience in its totality.

He has what is known as an aesthetic consciousness. He experiences everything, no matter what it is, aesthetically. All of life is art to him and evokes subtly nuanced feelings.

While feeling the pain and poignancy of the world, he feels great joy as well. He feels joy and delight in all the sensory experiences of life.

He can read people like a book. He is often excruciatingly sensitive to their shifts in mood and can feel their hidden motives. This can be a very painful experience indeed. He feels the painfulness of being alive - both for himself and for others.

The man under the influence of the Lover does not want to stop at socially created boundaries. His life is often unconventional and “mess” - the artist’s studio, the creative scholar’s study, the ‘go for it’ boss’s desk. Consequently, because he is opposed to “law,” in this broad sense, we see enacted in his life of confrontation with the conventional the old tension between sensuality and morality, between love and duty.

The Lover energy is thus utterly opposed - at least at first glance - to the other energies of the mature masculine. His interests are the opposite of the Warrior’s, the Magician’s, and the King’s concerns for boundaries, containment, order, and discipline. What is true within each man’s psyche is true in the panorama of history and cultures as well.

The two ways of life that the Lover manifests itself most clearly are the artist and the psychic. Artists live very close to the fiery power of the creative unconscious. Psychics also live in a world of sensations and ‘vibrations,’ of deeply felt intuitions. Their conscious awareness, like that of the artist, is extraordinarily open to invasion from other people’s thoughts and feelings and from the murky realm of the collective unconscious... They may get clues about ‘what is really going on with people.’

The businessman who has ‘hunches’ is also accessing the Lover. So are we all when we have premonitions and intuitions about people, situations, or our own future. In those moments, the underlying unity of things is revealed to us, even in mundane ways, and we are drawn into the Lover energy, which connects us with realities of which we are not normally aware.

Any artistic or creative endeavor and almost every profession, from farming to stockbroking, from house painting to computer software designing, is drawing upon the energies of the Lover for creativity.

The Shadow Lover: The Addicted and the Impotent Lover

A man living in either pole of the Lover’s Shadow, like a man living in any of the shadow forms of the masculine energies, is possessed by the very energy that could be a source of life and well-being for him, if accessed appropriately. As long as he is possessed by the Shadow Lover, however, the energy works to his destruction and to the destruction of others around him.

The Addicted Lover

The primary and most deeply disturbing characteristic of the Shadow Lover as Addict is his lostness, which shows up in a number of ways. He becomes lost in an ocean of senses. The slightest impressions from the outer world are enough to pull him off center. He gets drawn into the loneliness of a train whistle in the night, into the emotional devastation of a fight at the office, into the blandishments of the women he encounters on the street. Pulled first one way and then another, he is not the master of his own fate. He becomes a victim of his own sensitivity.

The Addicted Lover is much akin to the stories of so-called addictive personalities - people who can't stop eating, or drinking, or smoking, or using drugs... Those people can easily die in the end, lost in the chemical and emotional addiction.

The Addict lives for the pleasure of the moment only and locks us into a web of immobility from which we cannot escape. This is called the sin of sensuality. And it's what the Hindus talk about as Maya - the dance of illusion, the intoxicating (addictive) dance of sensuous things that enchants and enthralls the mind, catching us up in the cycles of pleasure and pain.

What happens when we are caught in the fires of love, roasting in the agony and the ecstasy of our own longings, is that we are unable to disincarnate, to step back, to act. We are unable to, as we say, "come to ourselves." We are unable to detach and to gain distance from our feelings. Many are the lives that are ruined because people cannot extricate themselves from destructive marriages and relationships. Whenever we feel ourselves caught in an addictive relationship, we had better beware, because the chances are very good that we have become victims of the Shadow Lover.

In his lostness - within and without - the victim of the active pole of the Shadow Lover is eternally restless. This is the man who is always searching for something. He doesn't know what it is he's looking for, but he's the cowboy at the end of the movie riding off alone into the sunset seeking some other excitement, some other adventure, unable to settle down. This is James Bond and Indiana Jones, loving and leaving to love again, and leave again. Here's where we see the Don Juan syndrome, and where we can touch base with the monogamy/promiscuity issue again. Monogamy can be seen as the product of a man's own deep rootedness and centeredness. He is bound, not by external rules but by his own inner structures, his own sense of his masculine wellbeing and calm, and his own inner joy.

He eventually ends his quest by looking for his 'spirituality' in a line of cocaine.

Psychologists talk about the problems that stem from a man's possession by the Addict as 'boundary issues.' For the man possessed by the Addict, there are no boundaries. As we've said, the Lover does not want to be limited. And, when we are possessed by him, we cannot stand to be limited.

A man possessed by the Addicted Lover is really a man possessed by the unconscious - his own personal unconscious and the collective unconscious. He has insufficient boundaries between his conscious Ego and the overpowering force of the unconscious.

What he needed to do was develop his masculine Ego structures outside the 'feminine' unconscious. He needed to go back to the Hero stage of masculine development and slay the dragon of his over connectedness with his mortal mother.

It stands opposite of boundaries. But boundaries, constructed with heroic effort, are what a man possessed by the Addict needs most. He doesn't need more oneness with all things. He's already got too much of that. What he needs is distance and detachment.

The man under the power of the Addict is still within the Mother, and he's struggling to get out. The Addict, arising as he does out of the Mama's Boy, must learn about the usefulness of boundaries the hard way. He must learn that his lack of masculine structure, his lack of discipline, his resulting affairs, and his authority problems will inevitably get him into trouble. He will be fired from his jobs, and his wife, who loves him dearly, will eventually leave him.

Impotent Lover

What happens when we feel that we are out of touch with the Lover in his fullness? We are then possessed by the Impotent Lover. We will experience our lives in an unfeeling way. We will 'feel' the sterility and flatness the accountant

reported. We will describe symptoms that psychologists call 'flattened affect' - lack of enthusiasm, lack of vividness, lack of aliveness. We may have trouble getting up in the morning and trouble going to sleep at night. We may find ourselves increasingly alienated from our family, our co-workers, and our friends. We may feel hungry but lack an appetite. In short, we will become depressed. People who are habitually possessed by the Impotent Lover are chronically depressed. They feel a lack of connection with others, and they feel cut off from themselves.... In therapy, when the patient says that he's feeling foggy or everything is a haze, this often happens when the client is getting too close to the really 'hot' material. What happens then is that a shield goes up between the conscious Ego and the feeling. That shield is depression.

The Impotent Lover usually also has the absence of an erect and eager penis. This man's sex life has gone stale; he is sexually inactive. Such sexual inactivity may stem from any number of factors - boredom and lack of ecstasy with his mate, smoldering anger about his relationship, tension and stress on the job, money worries, or the sense of being emasculated by the feminine or by the other men in his life. In conjunction with the Impotent lover, this man is either regressed into a presexual Boy or he is mainlining either the Warrior or the Magician, or a combination of the three. His sexual and sensual sensitivity has been overwhelmed by other concerns. As his sexual partner becomes more demanding, he withdraws even further into the passive pole of the Lover's shadow. At this point, the opposite pole of the archetypal Shadow may 'rescue' him by propelling him into the Addict's quest for the perfect satisfaction of his sexuality beyond the mundane world of his primary relationship.

Accessing the Lover

If we are appropriately accessing the Lover, but keeping our Ego structures strong, we feel related, connected, alive, enthusiastic, compassionate, emphatic, energized, and romantic about our lives, our goals, our work, and our achievements. It is the Lover, properly accessed, that gives us a sense of meaning - what we have been calling spirituality. He it is who is the idealist, and the dreamer. He is the one who wants us to have an abundance of good things.

The King, Warrior, and Magician need the Lover to energize them, to humanize them, and to give them their ultimate purpose - love. They need the Lover to keep them from becoming sadistic. The Lover needs them as well. The Lover without boundaries, in his chaos of feeling and sensuality, needs the King to define limits for him, to give him structure, to order his chaos so that it can be channeled creatively. Without limits, the Lover energy turns negative and destructive. The Lover needs the Warrior in order to be able to act decisively, in order to detach, with the clean cut of the sword, from the web of immobilizing sensuality. The Lover needs the Magician to help him back off from the ensnaring effect of his emotions, in order to reflect, to get a more objective perspective on things, to disconnect - enough at least to see the big picture and to experience the reality beneath the seeming.

Tragically, the unrelenting attacks on our vitality and on our "shining" begin early in our lives. Many of us may have so repressed the Lover in us that it has become very hard for us to feel passionate about anything in our lives. The trouble with most of us is not that we feel too much passion, but that we don't feel our passion much at all. We don't feel our joy. We don't feel able to be alive and to live our lives the way we wanted to live them when we began. We may even think that feelings and, in particular, our feelings, are annoying encumbrances and inappropriate for a man.

Conclusion - Accessing the Archetypal Powers of the Mature Masculine

The first step is critical self-appraisal. The realistic, honest question we need to ask is how are the negative, or shadow sides, manifesting and showing up in our lives. Let us remember that the key to maturity, to moving from Boy psychology to Man psychology, is to become humble, to be grasped by humility. True humility consists of two things: The first is knowing our limitations, and the second is getting the help we need.

Active Imagination Dialogue

The conscious Ego enters into dialogue with various unconscious entities, other focused consciousnesses, other points of view, within us. Behind these different points of view, sometimes in obscure ways, lie the archetypes - in both their positive and their negative forms. We dialogue with ourselves all the time, we may not question ourselves, but we do answer ourselves. Often though, we answer ourselves through the events and people that 'happen' into our lives without our conscious willing or intention. *We answer ourselves too by acting out a point of view or an attitude that we consciously abhor.*

Every man has a plan of what to say before he goes into a high level meeting, or goes to yell at the mechanic who over billed on his car. In the meeting he had planned to keep his cool, but he flipped out. At the shop, he planned to flip out, but instead the secretary threw him off guard with her nice demeanor, so he acted nice. What came over us, what changed our planned words and behaviors, is what psychology calls an autonomous complex, and behind it what we are calling a pole in a bipolar archetypal Shadow. It pays to face these rebellious and often negative energy forms before they make us say and do things we regret.

In active imagination dialogue we talk with them, contacting one or more of them and giving our point of view. Then we listen for their replies. Often, it is best to do this on paper, writing both the Ego's thoughts and feelings and the "opponent's" thoughts and feelings just as they come, without censoring them. At a minimum, this kind of exercise will help us to scope out the opposition and get most of the cards on the table. Forewarned is forearmed. The answers you get may be startling. They may be reassuring. But they will come.

Invocation

We access the masculine archetypes in their fullness as positive energy forms. We invoke images and thoughts that may or may not be helpful to us. Our minds are cluttered with sights, sounds, and words, many of which are unwanted. If active imagination dialogue is a conscious, focused way of talking to yourself, invocation is a conscious, focused way of calling up the images you want to see. Imaging deeply affects our moods, our attitudes, the way we look at things, and what we do.

If possible, find a quiet place and time, clear your mind as best you can and relax - again, as best you can. Focus on an image that has both mental pictures and spoken words (spoken in your head at least). It is often useful to spend some time looking for images of the King, Warrior, Magician, and Lover. During this exercise, set that image in front of you. As you relax, talk to the image. Call up the King inside yourself. Seek to merge your deep unconscious with him. Realize that you (as an Ego) are different from him. In your imagination, make your Ego his servant. Feel his calm and his strength, his balanced benevolence toward you, his watching over you. In effect 'pray' to him. Tell him that you need him, that you need his help - his power, his favor, his orderliness, his manliness. Count on his generosity and his kind disposition.

What we are suggesting is comparable to what religions have always called prayer.

Admiring Men

We need especially to have contact with older men whom we can look up to. If such men are not available to us personally, we need to read their biographies and become familiar with their words and deeds. These men need not be perfect, because perfection - the realization of the completely whole man - can never be achieved. If we need more Warrior, we could checkout Geronimo. If we need the King, we could checkout Abraham Lincoln or Ho Chi Minh. If we need the Lover, we might admire the lover energy of Leo Buscaglia.

The point is that what images and thoughts we invoke determine to a large extent not only how things look to us but how they actually are. At the very least, a changed inner world will greatly enhance our capacity to deal with difficult circumstances and eventually turn them to better advantage - for us, for those we love, and for our companies, our causes, and the world.

There's a saying in this connection: "Be careful what you wish for; you may get it!" The much-touted power of positive thinking is at least partially true, truer than most of us think. So while we are critically evaluating where we stand in relationship to the masculine energies, and while we are engaged in a dialogue with both positive and shadow aspects of them, we need also to be invoking the archetypes in their fullness in deliberate and focused ways.

Acting 'As If'

If you can't feel the character portrayed in your script, you begin acting like the character. You move and talk as this character would move and talk. Pretty soon, believe it or not, you will start to feel that energy.

If you need to access more of the Warrior, you might start by getting up from the television set some evenings and forcing yourself out the door for a vigorous walk. You might take up a martial art. You might start an exercise class. You might force yourself to start on the unpaid bills piled on your desk. Get up. Move around. Start some action. And soon, much to your amazement, you may find yourself acting more like a Warrior in many areas of your life.

If you need to access the Magician more consciously, the next time someone comes to you for wisdom, act as if you really have some. Act as if you really do have something helpful and insightful to say. Force yourself to really listen to this person. Try to clear your mind of your own agenda and really focus on the problem he or she is presenting to you. Then, as thoughtfully as you can, give that person as much of your accumulated life's wisdom as you can.

Final Word

In this book we have been concerned about helping men to take responsibility for the destructiveness of immature forms of masculinity. At the same time, it is clear that the world is overpopulated with not only immature men but also tyrannical and abusive little girls pretending to be women. It is time for men - particularly the men of Western civilization - to stop accepting the blame for everything that is wrong in the world. Women are no more inherently responsible or mature than men are. The High Chair Tyrant, for instance, appears in all her or his splendor in both sexes. Men should be concerned with the maturation and stewardship of that gender and of the larger world. The enemy for both sexes is not the other sex but infantile grandiosity and the splitting of the Self that results from it.

A final word of encouragement: any transformative process, like life itself takes time and effort. We do our 'homework' from the conscious side, and the unconscious, with its powerful resources, will, if approached in the right way, respond to our questions, our needs, and our woundedness in healing and generative ways.