

CHAPTER 9

Archetypes of the Unconscious and Chinese Medicine

A Jungian Perspective

For the god wants to know himself in you.¹

—Rilke

Carl Jung's vision of the psyche was vast indeed. Perhaps his single greatest contribution was uncovering inner archetypal images that have a life of their own. Residing within the collective unconscious, these universal patterns are part of the inherited structure of the psyche, independent of conscious will. Though we may often be unaware of their existence, our thoughts, feelings, and actions are, to a great extent, determined by these "living presences within." Jung knew the psyche to be real and that "we are not the only master in the house."²

It was, in fact, Jung's awareness of the existence of these archetypes that compelled him to reject Freud's more narrow view of the unconscious. After his break from orthodoxy, he spent the next three years in intense introspective exploration, establishing an intimate relationship with these internal forces and creating the foundation for his entire psy-

chology. Central to Jung's thinking was the concept of *individuation*, the maturation process that allows us to draw upon the full range of archetypal potentials in order to become the unique individual that is our destiny. He stood in wonder at the depths of the world within.

Joseph Campbell furthered Jung's discoveries when he brought to the West an appreciation of the role of myth as a way that cultures traditionally accessed the archetypes. Campbell essentially approached these primal images, which can be found in the stories that originate in all times and places, as energetic resources for the human condition. This understanding is reflected in his following statements:

Mythology helps you to identify the mysteries of the energies pouring through you.³

[Mythology can be defined as] the flight of the imagination, inspired by the energies of the body.⁴

Neurophysiological research supports the observation that the development of the brain allows for the activation of these potentials over time. The archetypes are actually built into our nervous system and, in essence, we are "hard-wired" for them. In order to participate in the full range of expression as we go through life, we need to be able to draw upon these internal energies. To the student of Chinese medicine, this explanation brings to mind the basic teaching that, underlying the health of a person, is the *ch'i*. The Five Elements and the Twelve Officials, the models we use to describe the energetic processes, are symbols based on universal archetypal images, which is why they are as meaningful for us today as they were in ancient times. The corresponding meridian pathway for each official is the acupuncture equivalent to the Jungian concept of the "hard-wiring." Both the Western and Eastern approaches share a common viewpoint: our behavior is seen to be the sum total of these inner functions, we need all of them working together har-

moniously for there to be health, and the role of treatment is to bring these powerful forces into balance.

From the time of the gods and goddesses of ancient Greece to the present, a great many systems have evolved for organizing the world of the archetypes. The contemporary Jungian psychologist Robert Moore has developed a map of the fundamental structure of the psyche, based on four primary energies.⁵ In his descriptions of the King, the Warrior, the Lover, and the Magician, we have a picture of the innermost regions of the collective unconscious. I have taken the liberty to add the Queen archetype, thereby expanding the discussion to create a model of *five*. This archetypal construct reflects the wholeness of the human condition, while fitting well with the Five Elements of Chinese medicine as used in this book.⁶ As we explore this “inner geography,” comparisons with the elements and officials literally jump out at us (Figure 14).

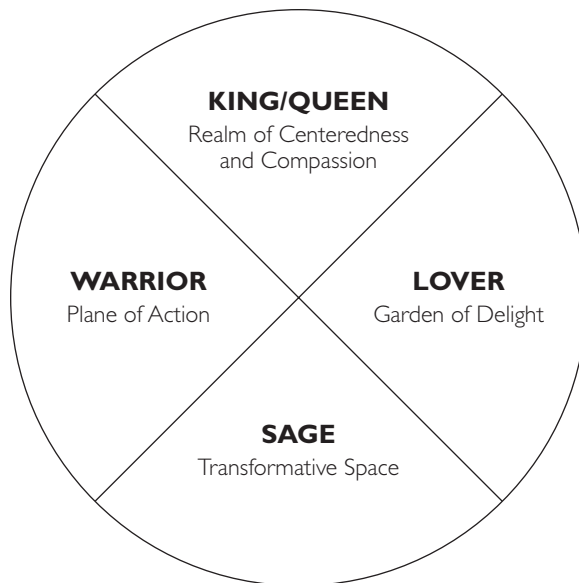


Figure 14. The Structure of the Deep Psyche

THE WARRIOR: DEFENDER OF THE BOUNDARIES

The archetype of the Warrior is found around the world, symbolizing the virtues of commitment, focus, and sacrifice. Like an effective general, this image embodies the planning and decision-making that are needed to successfully defend the boundaries of the realm. She is a resource that provides the skill and strength required to deal effectively with any struggle.⁷ Basic to this energy is the observation that the true Warrior is loyal to the Sovereign and can endure all kinds of pain in service of a higher purpose. The Samurai tradition of Japan, as well as the Knights of the Roundtable, offers magnificent examples of this archetype. If we wish to accomplish any demanding task, we too need to call upon the inner Warrior for the discipline to persevere, especially when the going gets rough.

From the perspective of the Five Element model, these descriptions of the Warrior place this archetype clearly within the energy of Wood. The strength contained here is analogous to the power of the Wood element for creativity and action. The greater purpose of the Warrior brings to mind the vision that is associated with this element. In the system of the officials, we would more specifically equate this archetype with the Liver, “the Military Leader who Excels in Strategic Planning.” The relationship of this minister to the immune system, charged with the responsibility for defending the boundaries of the physical body, illustrates how well the image of the Warrior fits Chinese medicine’s understanding of the function of the Liver official.

A distortion of this archetype, which is unfortunately all too prevalent in the world today (and encouraged through images on television and cinema and by the availability of guns), is the person who is wantonly violent. The true Warrior’s concern is to get the job done, and she would prefer to use the least amount of force necessary for this end. Another “shadow” expression of this archetype is

the mercenary who only asks, What's in it for me? A modern-day example is the individual who focuses a large amount of energy on a task, but does so solely for personal gain. Instead of being out for herself, the healthy expression of the Warrior always serves a transpersonal commitment.

We can begin to appreciate that within our contact with the archetypes lies a very real danger. These are powerful images of perfection, containing truly numinous energies. Any one of these internal structures can totally engulf us. When we are in contact with them it feels like

The awesome trees, the distances I had felt
so deeply that I could touch them, meadows in spring:
all wonders that had ever seized my heart.⁸

Each archetype wants all of us, and there is the distinct possibility of being possessed by them, with the consequent loss of our individuality. The goal, instead, from the perspective of individuation, is to access whichever archetype is appropriate in the moment, but to avoid being taken over by it. The workaholic who only knows how to stay busy and productive and is unable to relax is certainly operating under the image of the Warrior, but is an example of the one-sidedness that is bound to result when a single energy dominates our personality. When in the extreme, this situation can be addressed in Oriental medicine through releasing the seven dragons to counteract the demons of possession. (See chapter 3, "Ancient Chinese Wisdom," page 54.)

THE LOVER: APPRECIATIVE CONSCIOUSNESS

The next archetype to be explored is the Lover, a very different kind of energy. In place of the Warrior's focus on struggle, we are now in

the garden of delight, where there is the opportunity to be “erotic with the senses.” When this energy is constellated there is joy, relatedness, sensuality, passion, and what has been called “appreciative consciousness.” The ability to be content with how things are and hold an attitude of gratefulness comes from this archetype. Many people suffer in their relationships by carrying their Warrior energy (so necessary for dealing with the tasks of everyday life) into the bedroom. The outcome is then at best a business partnership, and quite often a fight, though, in truth, both partners probably only really want love. Once these distinctions in the energies are understood, it is possible to consciously access the Lover when appropriate. There is no better way than through poetry:

An orange on the table, your dress on the rug
—And you in my bed.
Sweet present of the present,
Cool of night, warmth of my life.⁹

When looked at through Five Element eyes, this is Fire energy. In particular, we can see the close association of the Lover with the Heart Protector, the official so necessary for healthy relationships, “who guides the subjects in their joys and pleasures.” Also corresponding to this archetype is the Three Heater official, responsible for warmth and connection. Being able to incorporate both the Chinese and Jungian models can be useful in the treatment room, as a case from my practice illustrates.

CASE HISTORY: A sixty-year-old woman came in suffering from an autoimmune disorder (a condition which suggests that she was at war with herself). The history uncovered that she had been sad and depressed ever since the death of her adult daughter five years earlier. The daughter had been this woman's primary source of joy, and this emotion was now completely unavailable in her life. In fact, the

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loss was so terribly painful that the patient couldn't even bear to recall the daughter's memory or mention her name, therefore never processing her grief. In Jungian terms, the daughter carried the Lover archetype for her mother and, for healing to take place, the woman had to learn how to access this energy for herself.

After several acupuncture treatments focusing on the Heart Protector and Three Heater pathways, the mother reported a dream. In it the daughter returned, bringing with her laughter—and the patient actually woke up laughing! Since images in dreams can best be understood as aspects of our own inner world, the unconscious was suggesting a way to heal the wound. As the daughter was no longer available to carry the Lover energy for her, the woman had no choice but to find these qualities within herself. In place of the futile attempt to forget her daughter, the task was now to *be* her. Once this split-off energy began to be integrated, it became possible to address the unexpressed grief, and the next step in the course of acupuncture was to treat the Colon meridian in order to support the function of letting go. At the following visit, the patient reported that she had gone out and bought flowers, bringing them into her home for the first time in years. It was a definite sign that her capacity for joy was now returning. Through the process of working with the Five Element energies and archetypal images together, the woman learned the wisdom, expressed so concisely by the poet Rilke, that “What seems so far from you is most your own.”¹⁰

There is a vital distinction here between inner and outer experience that is essential to the individuation process. Often our first contact with the archetypes is in *projected* form; another person holds the energy for us. This is so often the case in romantic love, where we feel the Lover embodied concretely in “the other.” The inevitable fall from bliss, as we discover a real human being with faults and limitations, asks us to reclaim these archetypes as our own. It is a process

that also holds the potential to discover what it means to truly love another, despite the imperfections of the human condition. This is not a simple task, and for many it is more appealing to keep seeking new relationships. As the poet Robert Bly has observed, “It is easier to marry these qualities than to develop them ourselves.”¹¹

In order to find a healthy, balanced expression, there needs to be a harmonious blend between the archetypes. For the Warrior, the task is to *do*, while the Lover is content to enjoy life and simply *be*. A person who has Warrior energy without the Lover will be a workaholic and find no time for relating or for joy. On the other hand, a Lover without the presence of a Warrior will certainly not accomplish very much. In the realm of relationships, he will lack appropriate boundaries. From the vantage point of pure Lover energy, “If you can’t be with the one you love, love the one you’re with.”¹² Aphrodite, after all, is totally promiscuous with whoever happens to come along. For there to be fidelity and commitment in any area of life, the Warrior is required. Clearly, we need to be able to draw upon both archetypal expressions. As Rumi suggests,

The day is for work. The night for love.¹³

THE KING: CENTER OF CALMNESS

Moving on in our journey through the inner terrain, we have in the archetype of the King an image that appears everywhere as a symbol of centeredness and order. “The Divine King” is the representative of heaven on earth, connecting the realm to a transcendent purpose. This archetype personifies the life principle and, when the just King is on the throne, ruling by heaven’s blessing, all things flourish.¹⁴ The positive expression of this energy takes delight in the work of others, bestowing blessings on his subjects and fostering cre-

ativity. Within our own world, each of us needs to be able to call upon this potential to stay calm and feel that our domain is in order. When we can access the inner King, there is a sense of peace and purpose in our work. Essentially, we all need to be Sovereigns for our individual kingdoms.¹⁵

The ancient Chinese also understood that men and women each contain an inner Emperor, and they called this energy the Heart official. When healthy, this Supreme Controller, by its very being, allows calmness to prevail in all of the other officials. Just as the Emperor was the embodiment of heaven's will, so the Heart is where the *shen* (heavenly spirit) resides. *The Yellow Emperor's Classic of Internal Medicine* tells us that "the Heart is the essence of life," a parallel to the vital role of the King as the source of fertility for the realm. It is obvious that the Heart official in the Chinese understanding represents the same internal energy that Jungians refer to as the King archetype.

In applying the archetypal model to clinical conditions, Jungians look for "bipolar dysfunctions," an approach that is reminiscent of the excess or deficiency that we diagnose in Chinese medicine. If a person is cut off from the King within, typically through ineffectual or absent parenting during childhood that impaired the natural development of this potential, there is likely to be chaos and loss of center. The result can be anxiety, panic disorders, or compulsive behavior throughout life, which can be seen as a vain attempt to establish order. We can understand the dependent personality type in this context as arising when an individual is unable to find the King inside and projects it onto another. In the Five Element system, all of these conditions can be addressed through tonifying the Heart meridian. As I needle acupuncture points along this pathway, I will frequently say, "This treatment is now putting the Sovereign back on the throne," sharing an image of the archetype that reinforces the intention of the therapy.

When the inner King is wounded, which may occur from growing up with an abusive parent, the imbalance is often expressed in a destructive way. In the family, the tyrannical father who is castrating to his children is driven by such a negative manifestation. When in a position of power, the “shadow” form of this archetype, rather than encouraging and supporting others, will tend to exploit the realm for personal gain. Instead of admiring those around him, he wants to be admired. This behavior is a temptation for all of us and, sadly, we see far more expressions of this kind than we do evidence of the good King in the world today.¹⁶

People who become possessed by this archetype will generally operate by their own rules, without regard for the pain that may be inflicted on others. They are, in fact, saying, “I am the King.” Psychologists will typically diagnose them as having narcissistic and sociopathic personality disorders. As we approach these conditions through acupuncture, we may find an excess of energy in the Heart official, and sedation of points on this meridian is then indicated. Thus, we can seek to influence the archetypes in much the same way as we do the officials in Chinese medicine. If we are too much in the power of any one image, it is certain to become unhealthy and needs to be toned down. On the other hand, if a particular energy is unavailable or deficient, we need to find ways to enhance that potential. The goal, as always, is to find balance.

THE QUEEN: THE GREAT MOTHER

The archetype of the Queen represents the Goddess on earth, the deep mysterious feminine. Cross-cultural images are very helpful here: Kuan Yin for the Chinese, Tara from the Tibetan Buddhist tradition, Shechyna as the Sabbath Queen in Judaism, and Mary in Christianity. Her appearance may vary, but the depth of compassion

and ability to nurture are the same around the world. Everywhere, this energy of infinite mercy is intimately connected to healing. Nature in all her radiance, which is the presence of the Divine spirit in the world, is the ultimate manifestation of this archetype. The Queen is, in essence, the Great Mother who cares for us all.

The feminine aspect of the Sovereign holds a genuine concern for the least fortunate of her subjects. Mother Theresa certainly operated from this energy. There is a story that, while she was bathing the sores of a leper on the streets of Calcutta, a reporter commented, "I wouldn't do that for a million dollars." Mother Theresa's reply was simply, "Neither would I." She was doing it, rather, as an expression of the Queen archetype.

In elemental terms, this can only be Earth. The support, abundance, and nourishment that are the gifts of this element are also the qualities we associate with the good Queen. In the same way that the Earth provides for her children, this archetype is the symbol of nurturing the generations to come. As an example, in Iroquois tribal meetings there was always an elder woman who held this energy for the community. Her role was to bring in the perspective of how any decision would affect the great-grandchildren, down to the seventh generation. Imagine if the qualities of the Queen could be applied to the contemporary dialogue concerning the impact of development and globalization on the environment.

As with each of the inner images there is a shadow side, and this is manifested in a mother who, feeling threatened by her child, turns vicious. This figure is found throughout fairy tales in the character of the wicked stepmother intent on destroying her children. It is the personification of the negative part of ourselves that can become rigid and paranoid, opposing anything that is new and different. The story of *Snow White and the Seven Dwarfs* is the classic portrayal of this dark aspect, embodied in the jealous queen who feeds Snow White the poison apple.

To draw upon the positive side of the Queen, on the other hand, provides the faith that permits us to trust whatever life has in store. It is the inner resource that instills the ability to accept what we cannot change, the quality of receptivity that is essential in dealing, for instance, with any chronic illness. Ultimately, this archetype allows surrender, which is the way faith finds its expression. Only when a person is able to rest in the Queen energy, can he truly “let it be.” As the Beatles remind us,

Let it be. Let it be.
Mother Mary close to me.
Whisper words of wisdom, let it be.¹⁷

THE SAGE: ARCHETYPE OF AWARENESS

The final archetype we will discuss is the Magician, or Sage. Jung had a deep connection with this internal reality and knew him as Philemon, the wise old man. In his autobiography, Jung describes long conversations with this energetic presence.¹⁸ This is the archetype of awareness, the master of esoteric knowledge. The Sage can be called “the steward of sacred space,” guiding the processes that bring in the spirit and dealing with realms of which most people are unaware. Again, we often first awaken to this possibility through a projection onto another—in this case, the guru. The task of individuation then requires finding the wisdom that this person represents on the inside, through uncovering one’s own inner Sage.

Considering this archetype through the Chinese model, we recognize the energy of Metal, especially the Lung official. This is the minister who receives pure *ch’i* from the heavens, an identical function to the Sage’s task of tending sacred space. The close relationship, described in the previous chapter, between the Lung (Prime

Minister) and the Heart (Emperor) reminds us of the archetypal connection of the Sage and King. This pattern occurs widely in myths, as in the legend of Merlin and Arthur, and a natural balance exists between these two images. Whereas the King comes from compassion in dealing with his subjects, the Sage operates from wisdom. Wisdom without compassion can be cold and unfeeling, while compassion without wisdom runs the risk of becoming co-dependent in an unhealthy process. Therefore, each needs the other. In dealing with the abusive Kings we meet in the world who would rob us of power, the Sage, by bringing in awareness, helps maintain the self-esteem that is a quality associated with Metal.

Practitioners of the healing arts operate to a great extent under the Sage archetype. In this capacity, special skill and wisdom are called upon to direct the process of transformation. This function is analogous to the role of the shaman in tribal cultures, who performed the rituals that were vital to the well-being of the community. Through contact with the Divine, meaning was restored to the life of the people. Similarly, when the health care provider is able to attend to the inner energies of the client, the spirit becomes present. In fact, the treatment room is one of the few places in our modern world where sacred space can still be found; and, in Jung's view, true healing only takes place through contact with the numinous.

In channeling these archetypes, we once again run the risk of identifying with them. The statement, "I am the healer," is a sure sign of such an inflation, and possibly of possession by the Sage. Again, whenever any of these images are used for personal gain or power, we are witnessing a shadow expression. If the practitioner is attached to the role of "healer," the client is relegated to the role of the sick, dependent patient. Only by being cognizant of the dangers inherent in the process can we support a genuine transformation in others. When the provider of health care is able to accept her own

wholeness, which includes the wounded parts of herself, she is then in a position to accomplish the true goal of treatment, which is to assist the individual who is ill in activating her own inner healer.



Comparisons of models are never exact, yet our tour of the inner archetypal world demonstrates the same principles as the Law of the Five Elements. The correspondences of the Warrior with Wood, the Lover with the Heart Protector and Three Heater side of Fire, the King with the Heart official, the Queen with the Earth element, and the Sage with Metal are all strikingly apparent. The Water element, associated as it is with stillness and the deep ocean of the unconscious, represents another aspect of the Sage. As the source of vitality, Water can also be seen to relate to the Lover archetype, and this is consistent with the way this element is linked to the emotions in Western astrology.

In another juxtaposition, the four archetypes in Moore's original system can be related to the four officials of the Fire element. Here, the King is the Heart; the Magician corresponds to the minister of the Small Intestine (the alchemist concerned with transformation); the Lover compares to the Three Heater function (responsible for warmth and connection); and the Warrior can be likened to the Heart Protector official (the defender of boundaries in our interactions with others). It is illuminating to explore these rich relationships between models, as each sheds light on the other.

Being able to bridge the Jungian map of the psyche with the energy medicine of China, while mutually supportive, has practical significance as well. Through the archetypal system, we have a way to describe the essence of acupuncture—balancing the energy of the elements and officials—in symbols rooted in Western culture.

This provides a way to communicate more effectively to those schooled in science what Chinese medicine is all about. The archetypes basically give the elements a human face, which, in working with clients, makes healing images available that are both meaningful and accessible. In addition, many followers of Eastern spiritual traditions, even after years of meditation practice, find themselves unable to express the full range of their potential. The preeminent method of Jungian psychology, known as *active imagination*, seeks to develop a relationship with the spectrum of internal energies and, in a very real way, is a “practical spirituality.”¹⁹ Drawing upon the fairy tales and myths we heard in childhood, the archetypal approach to personal growth speaks in a universal language that is readily understood by people everywhere.

Conversely, the wisdom of ancient China, itself a philosophy built on archetypes, is so inviting and touches us so profoundly because its concepts originate from an intimate connection with the natural world. In working with clients, the tools of Chinese medicine provide a way to address disturbances in the archetypes and to intervene in an efficacious way to bring these primal aspects into balance. The Chinese characters that depict the acupuncture points evoke pictures that are part of our potential as human beings. Points such as *the Meeting of One Hundred Ancestors* (Governor Vessel 20), *the Spirit Storehouse* (Kidney 25), *the Great Eliminator* (Colon 4), and *the Inner Frontier Gate* (Heart Protector 6), are examples of archetypal images within the body that can be used to support the smooth flow of *ch'i*. Through treatment of the energetic reflection of the archetypes that are accessible through the meridians, acupuncture allows us to influence the patterns underlying symptoms that may manifest on any level of the *body/mind/spirit*. Just as the path of life must unfold both within and without, so we find that both Eastern and Western traditions offer powerful symbols that can be allies along the way.

Jung was once quoted as saying, “I’d rather be whole than good.” The individuation process is, indeed, a journey toward wholeness. The goal is to be able to call upon the various archetypes within the unconscious as resources for a full life: “Whether we develop and evolve, or stay stuck in repeating immature, destructive patterns, depends on our relationship to these inner images.”²⁰ As long as we can avoid being taken over by any one of them, we can remain true to our unique self and integrate an ever-wider range of expression into our behavior. This again reminds us of how we approach the energies in Chinese medicine, where a sense of inclusiveness is fundamental.

The archetypes need us—without our lives they are two-dimensional; and we need the archetypes—they are a tremendous source of energy for us to draw upon. It is the task of the ego, in this Jungian model of the psyche, to serve as a mediator that can access these inner potentials where appropriate.²¹ According to Jung, the purpose of human existence, in essence, is to bring more and more of the dark unconscious into the light of conscious awareness. From the Chinese view, this merging of *yin* and *yang* puts us in the *Tao*, bringing unity and harmony to life.

Richard Wilhelm, who helped bring Eastern philosophy to the West through his definitive translation of the *I Ching*, originally travelled to China as a Christian missionary. He later said that his greatest accomplishment was that he never converted a single Chinese. Instead, he himself was converted. Wilhelm was a friend of Jung’s and, in 1928, brought him a copy of a meditation text that he had translated, *The Secret of the Golden Flower*. This was at a time when Jung’s exploration of the unconscious had left him cut off from the psychoanalytic community in Europe and generally isolated. It is said that Jung devoured the manuscript overnight, finding in it an uncanny similarity to his own ideas about the

individuation process. From this alchemical treatise, Jung received confirmation that his discoveries were not merely relevant to himself, but were, in fact, universal. This eventually led to a decision to share his realizations with the world. The connection between the archetypal model and ancient Chinese wisdom, which we have explored in this chapter, was historically instrumental to Jung's own evolution. Wilhelm knew that this relationship was by no means accidental and offered the following explanation:

Independently of one another, the Chinese sages and Dr. Jung have plumbed the depths of the human collective psyche and have there encountered living elements that are so similar because in fact they actually exist. That would prove that the truth can be reached from any direction, provided one digs deep enough, and the correspondences in thought between the Swiss researcher and the old Chinese wise men would then only demonstrate that both are right because they have both found the truth.²²

NOTES

1. Rainer Maria Rilke, "As Once the Winged Energy of Delight," in *The Selected Poetry of Rilke*, trans. Stephen Mitchell (New York: Vintage Books, 1989), p. 261.
2. C. G. Jung, "Commentary," in *The Secret of the Golden Flower*, trans. Richard Wilhelm (New York: Harcourt, Brace, and World, 1962), p. 113.
3. Joseph Campbell, *A Joseph Campbell Companion: Reflections on the Art of Living*, ed. Diane K. Osborn (New York: Harper Collins, 1991), p. 40.
4. Joseph Campbell with Bill Moyers, *The Power of Myth* (New York: Doubleday, 1988).
5. Drawing upon Jungian psychology, cultural anthropology, comparative theology, and expressions in contemporary society, Dr. Moore has written and lectured extensively on the archetypes of the unconscious. He brings a clarity and consciousness to his presentations that truly brings these energies alive. Many of his ideas have been influential in

- my thinking and can be found in his book, *King, Warrior, Magician, Lover* (Harper San Francisco, 1990).
6. Robert Moore describes a foundational four-fold structure to the deepest levels of the unconscious, with a quadrant for the Warrior, Lover, Sovereign, and Sage, respectively. As mythology is full of both masculine and feminine images for each archetype, eight possible expressions, in fact, exist. The King and Queen, presented separately in this chapter, are two aspects of the Sovereign energy.
 7. In Western culture, it has been traditional to consider the Warrior archetype only in its masculine form (and thereby more readily available to men), and the Lover archetype as primarily feminine (and the province of women). This bias is reflected, for instance, in John Gray's, *Men are from Mars, Women are from Venus* (New York: Harper Collins, 1992). Implied in this understanding is that a woman needs to access her inner masculine if she is to find Warrior energy, and that a man needs his inner feminine in order to be a Lover.

It is important to see how these attitudes are culturally determined and limit our vision of what it means to be a complete man or woman. A more liberated stance would see women as containing the Warrior as a natural expression of the feminine, and to that end it is useful to find images of strong "women warriors" to model this energy. In a similar way, the Lover is accessible to men within their inner masculine as part of the wholeness of the psyche. In order to expand the way we think of these archetypes, I have elected to employ the feminine pronouns when speaking in general of the Warrior and the masculine pronouns when referring to the Lover.

8. Rainer Maria Rilke, "The Sonnets to Orpheus," in *The Selected Poetry of Rilke*, p. 229.
9. Jacques Prevert, "Alicante," in *Paroles* (Paris: Librairie Gallimard, 1949).
10. Rainer Maria Rilke, "The Sonnets to Orpheus," in *The Selected Poetry of Rilke*, p. 249.
11. Robert Bly, *Men's Conference*, San Francisco, 1989.
12. Stephen Stills, "Love the One You're With," on *Stephen Stills* (New York: Atlantic Recording Corp., 1970).
13. Rumi, *We are Three*, trans. Coleman Barks (Georgia: Maypop Books, 1987), p. 56.
14. The idea that the King is to rule through "heaven's blessing" is crucial to the healthy expression of this archetype. One of the most insidious aspects of George W. Bush's ascendancy to power in 2000 is the fact that the U.S. Supreme Court blocked the recount of votes. Through circumventing the will of the people (the equivalent in a democracy

to the Divine Will) and allowing partisan politics to determine who won the election, Bush essentially stole the throne. With origins of his presidency that are consistent with the image of “the Shadow King,” we find, true to this archetype, environmental degradation, war, and famine (unemployment) in the land. (See Disney’s *Lion King* for a vivid portrayal of the widespread devastation that occurs when the tyrant gains control.)

15. In the Jungian model, women contain within the unconscious all of the masculine archetypes existing in their *animus* (the inner masculine), and therefore certainly have access to King energy. Men, likewise, have all of the feminine archetypes available within their *anima* (the inner feminine) and can, as a result, develop a relationship to the inner Queen. Though the same gender archetypes are generally seen to be closer to conscious awareness, both men and women can draw upon the full range of human expression.
16. The concept of “the Shadow King” provides an archetypal analysis of the motives behind patriarchy and the abuse of power, so rampant throughout history. Being aware that humans also have the potential to access the positive form of the King archetype offers some hope in addressing the roots of a ubiquitous problem that threatens us all.
17. The Beatles, “Let it Be,” on *Let it Be* (New York: Apple Records, 1970).
18. For an enlightening introduction to Jung’s life and psychology, I highly recommend his autobiographical work, *Memories, Dreams, and Reflections*, which Jung completed just days before his death.
19. There is a plethora of popular Jungian books that describe in detail *active imagination*, a process that allows direct communication with the inner archetypes. In particular, the works of John A. Sanford and Robert A. Johnson provide valuable resources for the general public.
20. Phil Wagner, Late night conversations after watching *Seinfeld*, 1996.
21. Wayne Souza reminds me that the archetypes are living personalities, and there is no certainty they can be accessed at will. Perhaps all we can do is create an environment that makes them welcome; whether these energies choose to appear is not in our power. That is why the alchemists of old always added the statement *Deo consente* (God willing) to their spiritual practices. Similarly, in the treatment room practitioners may be able to open potentials within their clients; whether healing occurs is best left to the destiny of the patient—and to the great Mystery.
22. C. G. Jung, *Word and Image*, Bollingen Series (Princeton: Princeton University Press, 1979). p. 94.