


# Jungian Typology as an Archetypal Structural Model



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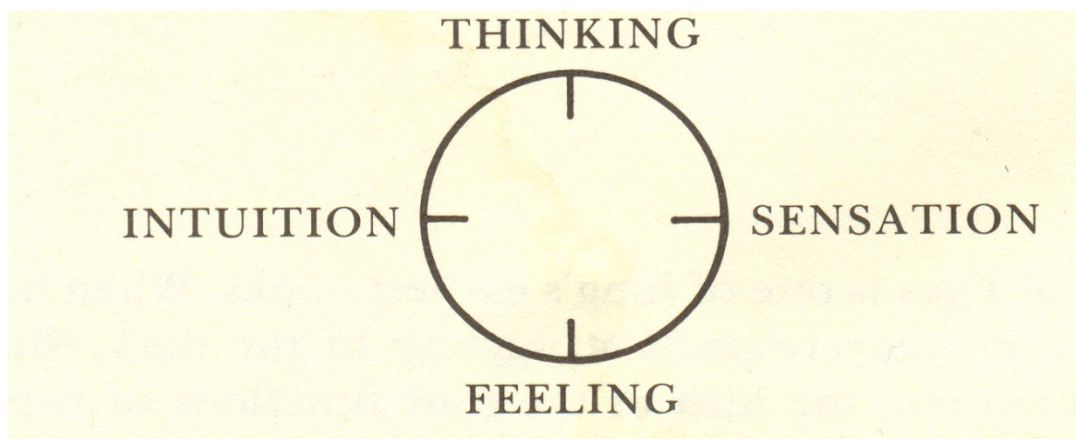
Anyone who has studied the psychology of Carl Jung will be aware of his development of a system to differentiate the human psychological condition into four fundamental psychological types: intuition, thinking, sensation, and feeling – which is a further elaboration of his separation of personalities into two distinct attitudinal types: introvert and extrovert. But why did he choose just four psychological types? And of all the multitude of possible personality characteristics or modes of operation and approaches to life, why did he choose these four: intuition, sensation, thinking, and feeling? In this paper, I will attempt to demonstrate that all these choices were deliberate, conscious decisions based on Jung’s understanding of universal laws as they affect the nature of the human condition, and that these choices represent a cyclic process and not just static, arbitrary conditions. The material I will use to justify my claims comes from three time-honored traditions: sacred geometry as practiced by the ancient Egyptians, the inner structure of the *I Ching*, and the house arrangement of astrology. All these disciplines attempt to give meaningful order to what may appear at times to be a chaotic human existence, as does Jung’s typology.

It seems to be a natural tendency of human nature to want to categorize the infinite variety of phenomenological reality into neat, distinct, and useful components. We have types and varieties from every area of human experience. There is some security when confronted by a brand new situation to be able to instantly ascribe this novelty to a pre-arranged mental coding system. Once we have categories we can describe differences and similarities – we can form hypotheses of relationship. This can be both useful and destructive, as unnecessary stereotyping leads to a relativizing of uniqueness. Jung walks this thin line by simply stating, “In my practical medical work with nervous patients I have long been struck by the fact that besides the many individual differences in human psychology there are also typical differences.” He was well aware of the difficulty of presenting a general description of types and its inability to draw an absolutely correct picture. Still, his wealth of empirical evidence led him to deduce as ‘factual’ the existence of distinct types. This deduction was made many times before him and is a simple reflection of the nature of reality (the reality of Nature).

In Jungian typology, the original ‘unity’ of human consciousness is first divided into two poles of attitude: extraversion and introversion. These represent two fundamentally distinct yet complementary relationships between inner and outer reality. Extraversion is characterized by a flow of energy and interest *from* the subject *to* the object, from the inner to the outer. Identification with the outer gives meaning to the inner. Introversion is completely the opposite. It is characterized by a flow of energy and interest *from* the object *to* the subject,

from the outer to the inner. Identification with the inner gives meaning to the outer. The introvert will give ultimate significance to subjective, inner experience and will tend to assign importance to what is happening externally only as it related to this inner experience, or only if it will lead to personal growth. The extravert, contrarily, will give ultimate significance to what is happening externally in the objective, outer world and will assign very little importance or completely disregard inner experience, unless it could lead to outer growth. These are obviously two diametrically opposed yet complementary approaches to life, reminiscent of the oriental Yin (introversion) and Yang (extraversion).



These two basic attitude types are then further differentiated into four functional types. A function may be considered as the performance of apprehending and assimilating reality. These types are defined by the observation that the ego will tend to habitually align itself with one predominate mode of conscious actualization. Jung labeled these as 'intuition,' 'thinking,' 'sensation,' and 'feeling.' These can be graphically portrayed thusly:

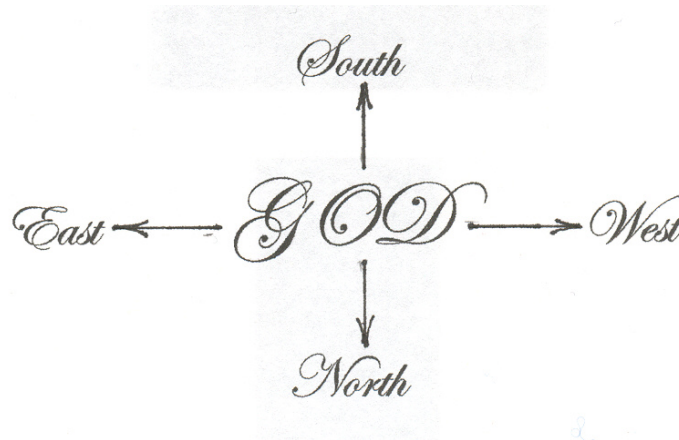


One may note that these four functions are always graphically represented on a cross. On the vertical axis lie 'thinking-feeling,' themselves opposed to each other, and on the horizontal axis lie 'intuition-sensation.' This arrangement does not arrive by chance. The vertical axis is called the 'rational' functions, characterized by the supremacy of reasoning and judging. The horizontal axis is called the 'irrational' functions, relying not on rational judgment but on the sheer intensity of perception. The two functions on each axis are mutually exclusive of each other and yet complement each other perfectly. That is, for example, one cannot be thinking while one is feeling, and yet the two combined complete one whole process, the 'rational' process of apprehension. Likewise, the rational and irrational axes in themselves could not be operative simultaneously, they are fundamentally incompatible; yet the two combined complete all possible modes of apprehension. So we see that even in the structure of the four

functions there is an adherence to Oriental polarity principles. It is this and the four-pointed cross structural representation that gives the model universal validity.

In the domain of universal symbolism, the circle represents infinite spiritual wholeness – the completeness and totality of the soul. By centering a cross, the symbolism of matter, within the circle, we get ⊕, the esoteric symbol for the Earth; that is, matter with soul. So, by creating these four cardinal points, we get the origin of earthly conditions: the four seasons, the four directions, the four elements, etc.

Ancient Egypt hosed a culture far more spiritually evolved than our own. Some speculate that they were descendants of the Atlanteans, originating from a planetary system around the star Sirius. Whatever their origin, they left behind highly refined systems of mathematics and sacred geometry. One of their fundamental premises was that everything that has been created contains a four-fold manifestation: the primordial form of material manifestation is represented by the number 'four.' This is derived from more symbology: Divinity in its primordial state is represented by the number 'three' or the equilateral triangle (the holy trinity). When this divine formless potential moves from an unmanifest to a manifest state, the one *in* three  becomes one *and* three  and the number four is born. This then represents the divine creative principle leaving its timeless, spaceless state and moving into three-dimensional reality. They called this the four-fold creatively formed state the four faces of God.<sup>1</sup>



We might say Jung called it on another level the four functions of human psychology.

Additionally, according to this ancient system, the four faces of God never turn or shift. They always stand unchanged, immutable, facing and radiating in their original direction. Wherever we may go in the Universe and on whatever level we may observe, we will always perceive Divinity manifesting itself in the same structural arrangement. Each of the four faces

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<sup>1</sup> One may note that these directions appear completely opposite than they do on a map. This comes about because manifested reality is said to be merely a reflection of divinity, a mirror image.

or directions also had immutable characteristics assigned to it; each direction had inherent qualities of its own that were always the same wherever and whenever God may manifest in 3-dimensional physical reality. So that, for example, East is always East, and always radiated in the same direction and with the same qualities whether in the spatial arrangement of an atom, a human being, a planet, or a solar system.

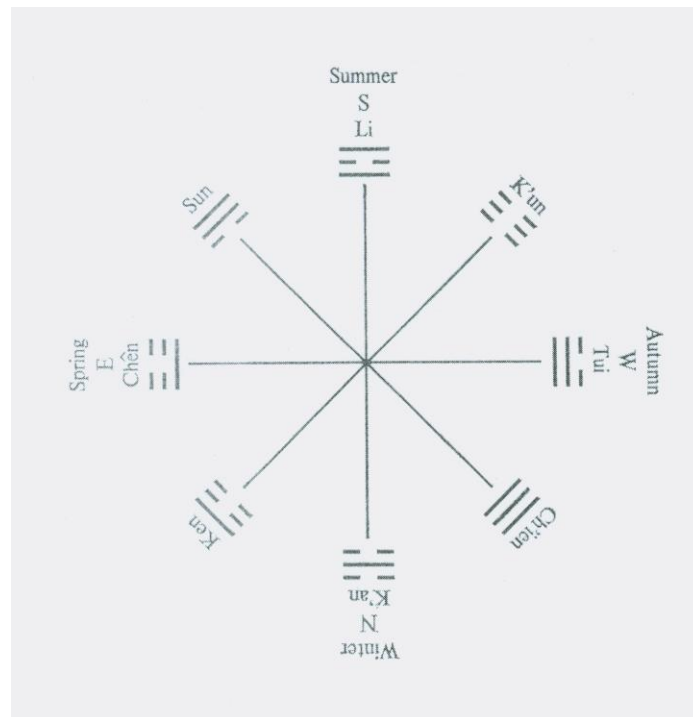
So we see that by defining four functions – four types of conscious apprehension – Jung had aligned his system with ancient wisdom that also described the manifest, consciously perceived world as four-fold. We would expect the qualities of the four functions, the four faces of human psychology, in their arrangement to correspond with the inherent qualities of the four faces of God in their arrangement. By comparison, intuition-east, thinking-south, sensation-west, feeling-north. Further elaboration using another system will help to clarify just what the qualities of these four directions are.

Ancient Chinese wisdom developed a concept they called TAO. TAO may be conceived as an eternal. Timeless, spaceless, formless, voidless void of ever-present, unmanifest, purely creative potential; and yet it is none of these because it is beyond description. Out of this state of infinite, primordial unity arises the two fundamental polarities Yin and Yang, whose endless combinations of interplay and interaction are responsible for the entire universe of manifested creation. Yin could be considered the receptive, reactive principle, likened to the Earth. Its reflection Yang could be considered the dynamic, active principle, likened to Heaven. Yin and Yang are also mutually exclusive yet perfectly complementary.

A series of thinkers throughout Chinese history evolved these principles into an elaborate binary system of graphic symbols complete with commentaries that we know as the I Ching, the book of changes. These symbols were based on a collection of alternately dashed and solid lines called trigrams, representing fundamental processes, elements, and states of Nature. For a brief description of the trigrams:

-  HEAVEN (Ch'ien) - creativity, activity, strength, time-experience, duration
-  THUNDER (Chen) - exciting, impetus, volition, stimulation, impulse
-  WATER (K'an) - dark, the formless, uncertainty, emotion, eros
-  MOUNTAIN (Ken) - steady, heaviness, quietness, equanimity, concentration
-  EARTH (K'un) - receptivity, passivity, surrender, space-experience, extension
-  WIND (Sun) - penetrating, sensitivity, responsiveness, following, assimilation
-  FIRE (Li) - bright, the formed, clearness, discrimination, logos, light-giver
-  LAKE/METAL (Tui) - reflecting, lightness, gaiety, observation, relatedness

Around 100 BC, King Wen and the Duke of Chou, intellectual heirs to Confucius, began working with the trigrams and created an axial system of analysis. Around the circumference of their axial model, the trigrams, representing fundamental natural processes, could be portrayed in their cyclic unfoldment over time, reflecting the various stages of human growth and the cycles of Nature in general, with the cycle of the four seasons, the principle cause for our time-sense, being the archetypal example. Here's what their model looks like:



Now if we keep in mind that the four faces of God never shift and always radiate in the same direction, we would expect the qualities of the cardinal points in this system to correspond to the qualities of the four directions, and if Jung's system could be considered universally valid, all three axial models will have a degree of correspondence, that is:

- East – Intuition – Thunder
- South – Thinking – Fire
- West – Sensation – Lake/Metal
- North – Feeling – Water

What is evolving here is an archetypal model of spatial form relevant to man life and terrestrial conditions. On whatever level we chose to describe, the four-fold manifestation of material reality orients itself in a consistent, recurring, ultimately ordered pattern of spatial

arrangement. In this ordered pattern, direction, or orientation in space, is not an arbitrary matter; there is a fundamental quality, an inherent, psychically meaningful, objective value associated with each direction, such that East is not just the location in space where the Sun and the whole sky rises – East is also Intuition. East is pregnant with unforeseen possibilities, an unconscious penetration into the nature of things based on previous revelation. There is an exciting freshness about East, an attitude of expectancy. East is also Thunder, a surge of electricity that flashed into our consciousness when the relation between things is suddenly known without prior mental deliberation, spurring us into action.

South is not just the area where the Sun becomes full: South is also Thinking. South is where consciousness comes into the full light of knowing – illumination. South is the Promethean fire of clarity, understanding and discrimination. South is where our human gift of reason allows us to analyze, create ideas, theories and all sorts of mental constructs under the full light of day.

And West: West is not merely the direction where the Sun sets; West is Sensation. After a full day our sensory input is overloaded, we're full of photographic sense impressions, and meaningful relationships must be formed between ourselves and all we have experienced, especially with other people. Pausing to reflect may bring us gaiety if we've handled our affairs properly. Otherwise there will be the necessity to change, adjust, and balance our attitudes so that in the next cycle we may experience the joy that is our birthright.

And North is not just that place where the warmth of the sun seems to be absent; North is Feeling. North gives us a chance to withdraw and to form emotional value-judgments to all we have experienced. North is like Water: the dark, cold, fluid inner depth and intensity that can lead us to form ethics and standards of behavior that can be the impetus to further personal or social growth – which, of course, will come about in the Spring – Eastern – Intuitive – Dawn – Thunder phase...and the cycle will continue.

If we look closely, we will see the same qualities being revealed in all space-time cycles of evolutionary processes of growth, decay, and renewal – whether we're observing individual human lives, the ebbing and receding of a single day, or the rise and fall of a civilization, etc.

First we saw Unity divided by two: extraversion and introversion, the primordial polarities of Yang and Yin, Adam and Eve, Night and Day. Then we divide by two again to get the four directions, the four seasons, the four cardinal points, etc. – two sets of polarities on the cross of matter. Dividing by two again, that is polarizing the primordial form of matter, we get the eight trigrams, representing in totality the fundamental natural processes in matter. If we divide the original four-fold nature of material reality by three, however, three being the primordial form of divinity, we get the number twelve, symbolically representing the four-fold nature of material reality impregnated by divine spirit. Twelve gives us the twelve cycles of the Moon in one terrestrial year, and twelve is the number upon which the study of astrology is based.



Astrology is a most detailed study of the cyclic space-time arrangement as it provides meaning to human experience. It is far too detailed to go into any lengthy description here; but in order to amplify our understanding of the four-fold arrangement of cardinal points that we've been examining, particularly in association with Jung's four functions, we can limit our discussion to astrology's house arrangement, which is based on the cardinal four-point pattern. The houses are an abstract portrayal of the areas of life experience wherein the functions of the planets take place. For visual reference:

Once again we see another time-honored tradition using the four-pointed cross as a basis to describe its perennial wisdom, with the same fundamental qualities being attributed to each of the four cardinal points. Much more than coincidence: it's synchronicity.

The astrological chart is intended to be a two-dimensional representation of three-dimensional space, so there are naturally some distortions. The east – west axis is meant to represent the horizontal dimension, from horizon to horizon, and the north – south axis, representing the vertical dimension, is meant to be visualized as a line extending from the center of the Earth and radiating out into space. A preponderance of planets below the horizon will be indicative of a subjective orientation to life – introversion – and a full upper hemisphere would indicate an objective orientation – extraversion. Movement in the chart is counter-clockwise and evolutionary growth processes (life-cycles) begin at the ascendant, cusp of the first house, and move around until completion and dissolution in the twelfth house, before starting a new cycle again at the ascendant. If we were to overlay the four functions on an astrological chart, we would get a quadrant system like this:

To maintain consistency throughout all these systems, for the model to be truly archetypal, we would expect the qualities of these chart angles to correspond to the psychological description of the four functions, and closer examination proves this to be so.

The ascendant represents the initial outpouring of energy in a new phase of growth – like a seed bursting forth out of the ground as a sprout. Its movement is highly unconscious and therefore intuitive. There is not yet any self-awareness or understanding of the purpose of the cycle, only pure instinctual potential. An understanding of the cycle, the reason for being, that could arise would be purely intuitive: unconscious apprehension of the meaning of the whole pattern based on the few clues gathered at its inception. The birth of the new potential gains form in the second house and begins to make associations in the immediate environment in the third house. All this activity is done strictly intuitively because there is not yet enough experience to draw from in order to make rational judgments. There is simply an impulse to act



based on an unconscious apprehension of that which is necessary to actualize the potential of the seed-moment at the ascendant.

The nadir represents that point in the cycle where energy starts to be gathered inward to form an integrated, stable, secure, consistent personality or base of operation. It is associated with home, the mother, the Moon, and thus feeling. All that was experienced in the intuitive part of the cycle must now be integrated to form a foundation of personality, a secure base from where the 'whole' person can begin to act in the world as a conscious entity. Establishment of this personality will naturally include a value-system, likes and dislikes, personal preferences, and all sorts of feeling-opinions of taste and judgment to differentiate itself as unique. There is an emotional orientation to life and a strong desire to nurture and spread roots. This newly integrated personality is given self-expression in the fifth house and self-refinement in the sixth. All this activity is based on feeling because it is a highly emotional, subjective expression of the value structure of the unique, distinct individual.

The next cardinal point in the order of cyclic unfoldment is the Descendant – West. It is the polarity point of the initial seed moment, the Ascendant, East, so here there is a chance for maximum objective awareness of the meaning of that seed potential. The highly integrated personality of the Feeling quadrant now finds itself in 'relationship' to its external environment. This begins a phase of realizing the fullness of its identity through relationship with the external world, through objects and especially other people. All the senses are used to gather information about how the Self is being perceived and reflected by others, for there is very little subjective awareness outside of relationship by this time. This new social identity will attempt to transcend its limitations in the eighth house by merging with something greater outside of itself, and will begin forming universally valid laws of meaning in the ninth. All this activity is based on sensation because it ultimately relies on an integrated personality interfacing with all aspects of its environment in order to create a social identity.

The fourth and final quadrant is appropriately entitled Thinking. Its cardinal point, the Midheaven, is associated with a highly developed social identity and the social responsibility implied therein. The seed potential of the Ascendant has now grown into a fully mature tree ready to bear fruit. We could call this fruit the ideas of a generation. Since human communicate abstract concepts of social organization and human potential through words and language, it is fitting that this quadrant is the realm of Thinking. Intimate, personal, subjective experience has long vanished; anything accomplished now is done as a fully mature member of society on behalf of the group. There is just no room for feeling-toned judgments at this stage. What is needed is objective rationality and clear thinking. Social ideals will be created in the eleventh house and service to the whole will be initiated in the twelfth. Since this is an involutory phase, eventually disintegrating at the end of the twelfth house, new seeds must be planted to sprout again at the beginning of the next cycle, the Ascendant. The fruit of our thinking creates

these seeds. We can outlive ourselves by leaving behind the efforts of our thinking – our ideas, theories, concepts, and all kinds of constructions and patterns we have designed.

This brief description of an astrological cycle demonstrates once again that Jung's conception of four psychological functions is in complete harmony with a universal, archetypal model of the four-fold nature of human experience. It also shows that the four functions can be seen as a cyclic process, not necessarily static and unchangeable.

Carl Gustav Jung published his thoughts on psychological types in a 1913 essay entitled "A Contribution to the Study of Psychological Types." In this paper he simply identifies the thinking type with the introvert and the feeling type with the extravert. He soon found this oversimplified model unworkable and by 1916 had differentiated the two attitude types and the four functional types that have been discussed in this paper. It is an indication of the man's genius, for it wasn't until later, with the study of mythological and religious symbolism, that his insights were confirmed, and he discovered that the model of the four-fold structure of the psyche appears universally.

#### ADDENDUM

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Having completed this paper, I feel more confident about the universal validity of this four-fold model. Especially in the examination of the astrological chart, I feel that the four functions explain quite well the psychological conditions of the four quadrants. This raises a serious question for me. In the psychological survey we took in class, I was reported to be an 'intuitive' type. Yet my natal astrological chart suggests otherwise:

With almost complete emphasis in the quadrant of 'Feeling,' and with most of the weight concentrated right around the nadir, the fourth house, the cardinal point of feeling, I would expect my psychological type to correspond, so that I would have scored very high in the feeling section of the survey. The point and the part of the chart where intuition plays its role is vacant. How could this be?

This could take a lot more study (empirical evidence), comparing birth charts with scores from the psychological survey to see how frequently they correspond. For now I would just like to propose that I am indeed a feeling type; that is, my psychic make-up is organized above all to express the feeling function, and that this superior function has been repressed. This is not too difficult to believe considering an early family environment where expression of feeling was not only discouraged, it was often violently suppressed. I think that as compensation I developed an auxiliary function – intuition. This would mean that my superior function, my natural mode of

operation, has been virtually unexplored. What an exciting adventure for the second half of life – to discover one’s own natural psychological adaptation to the world!!!