

## **A Meditation on the Feeling Function:**

**A paper to be presented to the 2004 APT XV International Conference.**

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*And so each new beginning is a new venture, a raid on the inarticulate*

*With shabby equipment always deteriorating*

*In the general mess of imprecision of feeling,*

*Undisciplined squads of emotion.*

*And what there is to conquer by strength and submission, has already been discovered*

*Once or twice, or several times, by men whom one cannot hope to emulate.*

*-T.S. Eliot, the Four Quartets*

I am embarking on an inquiry into the feeling function with the hope of lending clarity to this most ambiguous of all cognitive processes. I am a thinking type, not a feeling type, and I maintain a certain suspicion of those who claim that the feeling function carries ipso facto a certain “goodness” because of its connection to values, ideals and norms. Still, I am more convinced than any other point in my life about the value of a humanistic perspective to guide us as we face the global challenge.

James Hillman correctly states that the idea of the feeling function comes out of philosophy and that academic psychology has lost its connection to its philosophical sources. This is a serious split because all the rational philosophers from Plato to Kant emphasized the centrality of an affective life. They built the humanistic tradition which is based on an understanding of feeling and recognition of the contribution that the feeling function makes in creating a higher order of thinking. We must reclaim the connection that has been lost by the forging of the modern mind. The feeling function points out to all of us in this global community what is missing in terms of our regard for one another and our respect for the planet.

Nevertheless, I am not interested in elevating feeling to an advantageous position in the psychic hierarchy. It does not need an advantage because every mental process that goes too far calls forth compensations. I simply want feeling to assume its rightful place as we investigate the pantheon of the mind. What I am really interested in is my own individuation process which involves the capacity to study myself and my place in the cosmos. In his lexicon of terms which apply to psychology and physics, C.A. Meier defines individuation as a state finally achieved through a gradual process of analytical work, in which the four cognitive functions identified by Jung, thinking-feeling, sensing-intuition, are in harmonious balance. A wholeness of person is the ultimate objective of the individuation process.

My mind generates the recurring image of Odysseus as the man of many ways (polytropos), a man, “his eyes red from the waves’ salt,” who gets lost for a while in the depth of his unconscious.<sup>1</sup> At many points in his night sea journey, his life appears to amount to a catastrophe, but he comes back up from the bottom to reclaim his rightful place under the sun. This is my goal to become myself, whole and indivisible, distinctive and clear enough of mind to resist the siren calls of a collective mindset. As a man with a definite preference for the thinking and intuitive side of the brain, I want to say some illuminating things about the feeling function so that my strong thinking function will be tempered by feeling and have a better chance of bringing me home to my own Ithaca.

I have always been seen as different. I grew up as a Greek boy in a Maine mill town. I am not an outsider anymore, but I am very clear about the distinction Jung makes between individuation and individuality. My name stands out conspicuously in the local phone book, along with many newcomers from Somalia. This is an indication of cultural and ethnic diversity; it is a matter of difference at the surface of life. To Jung, “being different than” is not a big enough idea to capture the significance and the importance of the individuation process. Individuation requires what the Greeks call “peripato,” a walk around the self to bring unity to one’s

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<sup>1</sup> George Seferis, *Collected Poems*, Princeton University Press, 1981, page 83.

self-understanding. It involves an ownership of one's own individual personality type, and for those of us with a dominant thinking function, it means work getting to know a relative stranger, the feeling function.

I am an ENTJ who was misperceived for many years as a dominant feeling type. In the standard "Introduction to Type" series published by CPP, Inc., there is a section within the explanation of the type profiles entitled, *Potential Areas for Growth*.

*"Sometimes life circumstances have not supported ENTJ's in the development and expression of their Intuitive and Thinking preferences.... If they have not developed their thinking, they may not have a reliable way to evaluate their insights and make plans."*

The confusion I felt as a young man was nobody's fault in particular, but I was not brought up in an environment where I could experience the true nature of my mental gifts. I am by nature skeptical, and I can see patterns and connections with my mind's eye. Growing up Greek in a tiny Greek colony in Maine placed me in a position where "old world" collective values dominated the early course of my personality development. I was viewed as a faulty thinker when I criticized "Greek" cultural norms. I was seen as disloyal to the clan when I foresaw the consequences of my relatives' narrow viewpoint as they struggled to protect bloodlines and tradition.

My logic and insight challenged the irredentist spirit that shaped the minds of my parents and forbears. This collective inspiration, called the *Megali Idea*, (the big idea) has been very much alive in the Greek mind for the last two centuries, and it took the form of what Jung calls a possession, a strong psychic invasion that holds consciousness in a restricted place and produces one sided results. From the standpoint of national identity, "the big idea," which can be seen as a form of Zionism, was tied to a repressed feeling function during the Ottoman occupation and because it carried such a strong emotional charge, it recreated the experience of national tragedy when it was released.

For me, it generated the creative tension to use my unrecognized thinking function to find out more about the psychic forces that fed this aggressive manifestation of the Greek Zeitgeist. Individuation requires a degree of opposition to social norms, which have no absolute value, for as Jung said, "the more a man's life is shaped by the collective norm, the greater is his individual immorality."<sup>2</sup> I came to the realization long ago that even though my entire cultural upbringing as a Greek was based primarily upon feeling and sensing criteria, I must base own identity on my peculiarity (paraxenos) using the natural preferences that I was given by God, thinking and intuition.

The larger goal of individuation, however, is not permanent separation from one's historical and cultural underpinnings. In Jung's mind, it means the better and more complete fulfillment of collective qualities, and in order to facilitate progress of this sort the idiosyncrasy of the individual who has "come to selfhood" must return to the fold as one who is prepared to demonstrate his/her differentiated functions and faculties for the purpose of improving social performance. This is the age-old story of the hero who has met the test (peiria) to establish his quality and returns with the unique gift of his own peculiarity to slay the dragon that is terrorizing the village. Because the gift has been integrated through a process of personal transformation, the adventurer returns with his/her life-transmuting trophy that no longer shows up to others as strange, or out of place, for the qualities now represented are seen as universal.

Individuation is a big job, and it is no more than a potential goal. The outcome is not certain, but it is an inescapable challenge for those of us who take our psychic task seriously. My self-proclaimed psychic task is to end the Greek tragedy, not necessarily for the collective entity called Greece, but certainly for me and for my family. If one goes to Greece to see the marble monuments, reads the works of the tragedians, and examines modern Greek history, one is left with the unmistakable impression that the contemporary Greek psyche cannot bear the weight that has been placed upon it by a magnificent and unfortunate past. I am referring to a sunken, aimless, almost defeated feeling that is, in my opinion, the product of a dominant feeling toned mentality whose source is an overworked feeling function.

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<sup>2</sup> CW 6, Para 761.

James Hillman, in his lectures on the feeling function, also identifies the sense of loss that we feel here in America. Whereas the Greek sense of loss comes out of a feeling function overdone, Americans suffer from the collective repression of the affective side of the psyche whose feeling problems are the result of a culture dominated by the thinking function. John Beebe talks about the severe strain the feeling function is placed under in the U.S., and the hostility it generates is quite evident to see when one goes into an expensive restaurant and notices how the wait staff greets the clientele with smiles of thinly disguised resentment. Both cultures in their own way spawn “undisciplined squads of emotion,” and distort the true nature of the feeling function, diminishing the role it plays in promoting consciousness.

Individuation is the goal, and the by-product of this project is consciousness. Consciousness, as we commonly think of it, is the unified mental pattern that brings the object and the self together. We are not embedded in the world like an animal whose only recourse is to react out of instinct. We have minds, and we have the capacity for self-reflection. We also have the power of choice, but the kinds of choices we make depend on the level of our awareness of our own personality configuration. The activity of consciousness is selective, demanding a direction in perception and judgment, a direction to which we will always already move toward, what Heidegger calls the “thrown” position. We are capable of much more intelligence than a standard run-of-the mill approach to dealing with challenges. We can, as the philosopher Jacques Derrida says, learn to improvise, but I also say it helps to understand the dynamics of personality type.

### **Consciousness Informed by the Feeling Function: Thinking Types Stumble Into the Light.**

*There is no consciousness without discrimination of opposites.*

*-C.G. Jung, CW 9i, par. 178*

A fundamental law in Jung’s theory states that the functions stand in opposition to each other and obey the principle of exclusion.

Two irrational functions {Sensing/Intuition} Perceiving  
Two rational functions {Thinking/Feeling} Judging

Differentiation is the process by which the individual recognizes the distinguishing roles that the psychological functions play in achieving consciousness. Jung developed sophisticated definitions of these components of consciousness in *Psychological Types* in Chapter XI, *Definitions*:

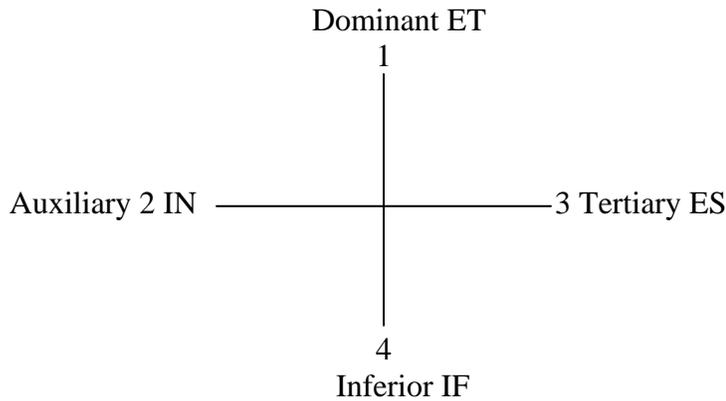
- Sensing (S) tells us something exists, what it looks like, how it is made.
- Intuition (N) tells about possibilities, unseen connections, and unfolding patterns.
- Thinking (T) tells us what to call something and what it means.
- Feeling (F) tells us what its value is to me.

It is not as if the mind comes to us already differentiated, and it is a cardinal characteristic of an undifferentiated mental process to defeat its own purpose by generating ambivalence and contradictions. Jung says that only a function that has been cleanly separated out from the whole can be directed by the will and generate the kind of psychic current that allows for clarity.

We learn as we go along that we have definite preferences in the way we use our minds, and we favor the functions that come to us most naturally. However, the dominant function, which is the most differentiated, always begets its opposite, the inferior function. For a function to be differentiated means that it is available and subject to conscious control, more or less. The inferior function, on the other hand, operates quite autonomously, that is to say, unconsciously and arbitrarily, and it is often viewed by the bearer as a disturbance in the flow of psychic energy.

The inferior function is the least differentiated function in the personality. It is the last function to develop, and it is the function that is least subject to the will. The direction of the flow of one's psychic energy is opposite to the dominant attitude. Energy will be introverted if the person's dominant function is extraverted, and energy will be extraverted if the person's dominant function is introverted.

Here is an illustration of the personality configuration of an ENTJ. Extraverted Thinking (ET) is the dominant mode; Introverted Feeling (IF) is in the inferior position. On the ends of the arms of this cross are the auxiliary function, Introverted Intuition (IN) and in the third spot is Extraverted Sensing (ES). The auxiliary function and tertiary functions are seen as complementary agents, helping to shape consciousness.



I realize that what I've said in this explanation so far is baby talk to anyone who is familiar with the Meyer's Briggs Type Indicator®, but I am laying the groundwork for a deeper look at the tension between the thinking and feeling functions. I contend that there is a battle going on within the modern mind and in the culture between thinking and feeling in their dominant modes. In the West, the humanistic tradition has been slighted because it is too fuzzy, and it does not often guarantee a profit. Richard Rorty, an eminent American philosopher, says our conception of rationality is distorted because it ignores the feeling function and disqualifies the humanities as rational activities. The hard scientist has been elevated to the station of high priest, and the philosopher-poet is homeless, living under a bridge.

*“The century (20<sup>th</sup>) may be understood as a period in which the scientific method colonized all modes of thought and changed the way thinking is done.”*

*-Peter Watson-The Modern Mind*

### **The Feeling Function:**

It is necessary, I think, to create a deeper understanding of the idea of rationality with a better feel for the feeling function. Practically everybody whose thought I respect agrees with the fact that the feeling function is the most ambiguous and difficult to pin down. In the Oxford Dictionary, I encountered a tremendous number of definitions of feeling that implicate thought, sensation, sentiment, premonition, sensitivity, and sympathy. We use the term feeling in a variety of expressions that do not carry the meaning that Jung intended. He meant that feeling is a kind of judgment, differing from intellectual judgment (thinking), in that its aim is not to establish conceptual relations but to set up a subjective criterion of acceptance or rejection based upon some sort of valuation factor.

The feeling function, according to Jung, is rational, and the term rational comes from the Latin root *ratio*, which means to calculate, to establish order and to supply a reason to make a value judgment. Feeling is a cognitive process that rationalizes emotional content. The performance of the function is to be distinguished from the affect generated by the physical innervations when the intensity of feeling increases. The feeling function, in other words, does not rattle your nerves, it informs you in a concrete way that your nerves are

rattled after you accidentally bumped into, and knocked over, a tripod holding up an expensive camera in a crowded auditorium at a graduation ceremony. The feeling function is that psychological process in us that evaluates the feeling tone of our thought and actions.

As a thinking type, I can from an intellectual standpoint understand the meaning of Jung's classification of feeling as a rational process, but my experience of feeling is obscured by a number of factors. Jung makes reference to one of the complications in the Tavistock Lectures.

*“Now the dreadful thing about feeling is that it is, like thinking, a rational function. All men who think are absolutely convinced that feeling is never a rational function, but, on the contrary, most irrational. Now I say: just be patient for a while and realize that man cannot be perfect in every respect. If a man is perfect in his thinking he is surely never perfect in his feeling, because you cannot do two things at the same time; they hinder each other. Therefore, when you want to think in a dispassionate way, really scientifically or philosophically, you must get away from all feeling-values. You cannot be bothered with feeling-values while you are thinking, otherwise you begin to feel that is more important to think about the freedom of the will, than for instance, about the classification of lice.”<sup>3</sup>*

What Jung says reminds me of conversations that I have had with successful business men who have, on the one hand, been embarrassed and outraged by the excessive pay packages awarded to corporate executives, but who, on the other, dismiss the value of their judgment by defending the intellectual ideal of capitalism. In this same lecture, Jung goes on to say that there is a value consideration to every fact, and the role of the feeling function allows the self-aware individual to make a normative connection. However, if the feeling function is undifferentiated as it well may be in a mind governed by a dominant thinking function, there is insufficient psychic energy at the disposal of the mind to embrace the moral question.

Richard Grasso, former President of the New York Stock Exchange, and other successful business leaders like Jack Welch, the titan of GE, have rationalized their winnings. They are unable to see how the calculations they have made about what they have “earned” have undermined public trust and confidence in the integrity of big business. I think it is significant to consider the negative consequences that corporate profiteering has had on the economy, and these scandals are a reflection of the confusion that occurs when the feeling function is enslaved by a dominant thinking mindset. Jung says the feeling function tells you what something is worth to you, not from a material or intellectual vantage point, but from the subjective and personal experience that one gets (feels) when an archetypal norm is either affirmed or dismissed.

*“Values are no anchors for the intellect, but they exist and giving value is an important psychological function. If you want to have a complete picture of the world you must necessarily consider values. If you don't, you will get into trouble.”<sup>4</sup>*

### **Shedding More Light on the Feeling Function: James Newman's Work on Brain Function and Hemispheric Specialization:**

*“Since the 1700s, reason or rationality, has been increasingly identified in the Western mind with logical thinking. This trend has gone hand in hand with the increasing influence of science over every aspect of our lives... Feeling has lost its primacy in many areas. But such an important psychological function can never really be excluded from human activity. The influence of feeling is as pervasive in the psychology of the modern world as it was when Shakespeare set the standard for rationality as “reason from the heart” in the Elizabethan era.”<sup>5</sup>*

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<sup>3</sup> C. G Jung, *Analytical Psychology: Its Theory and Practice*, Vintage Books, New York, 1968, page 12.

<sup>4</sup> Ibid.

<sup>5</sup> James Newman, *A Cognitive Perspective on Jungian Typology*, CAPT, 1990, page 17.

I am fortunate to have attended a presentation by the psychologist James Newman, who opened up my eyes wider as I began to use the Myers's Briggs Type Indicator®. He spoke in Boston at the 1997 APT Conference, and as an intuitive thinking type with a first class intellect, he had some penetrating things to say about arrangement of the brain and the effect that brain structure has on the operation of the feeling function.

His research and writings are well regarded in the field of consciousness studies, and it is unfortunate that he is no longer with us. Newman contends that thinking and feeling occur in distinct hemispheres, thinking on the left side of the brain and feeling on the right. His model as depicted in Figure 2 does not imply that interactions between the two spheres do not take place, but since cortical connections of the brain are fundamentally organized from front to back, psychic traffic associated with type function tends to move more readily back and forth within their own hemispheres.

Thinking and Intuition are arranged on the left of the brain in the Intellectual or Mental Sphere, and Feeling and Sensation are on the right in the Emotional or Experiential Sphere. The front part of the brain regulates and allows behavior to be expressed, and the posterior receives information from the irrational functions, sensing and intuition. The organization of the brain has an effect on the way the rational functions, thinking and feeling, operate, and their association with their respective irrational function also has a bearing on cognition.

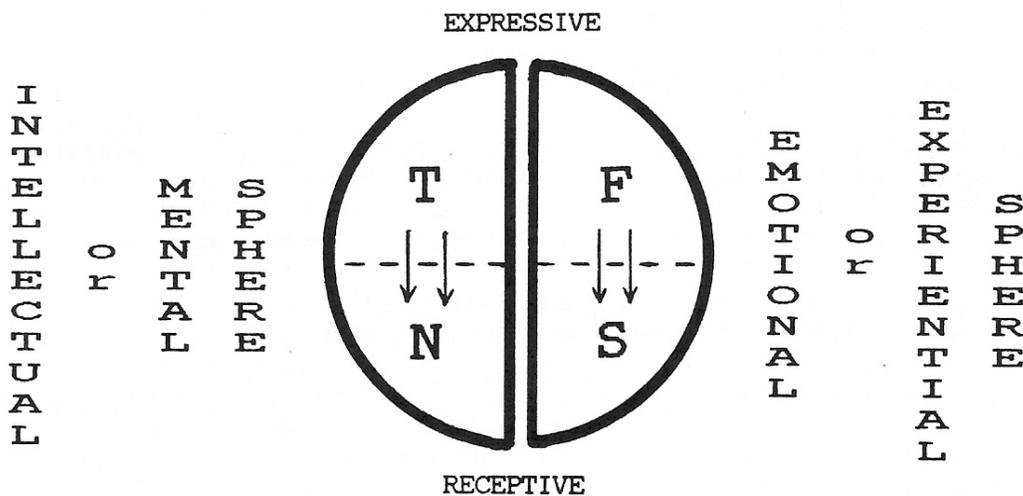


Figure 2. Model of the Two Spheres of Cognitive Processes.

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Whereas the thinking function has a tendency to dichotomize and reduce concepts to a “bottom line” proposition, the feeling function compensates for this tendency. It recognizes the complexity of experience, reflecting shades of meaning and gradation. James Hillman says, “we may separate, analyze, examine, and critique, but reductionism belittles because it cuts the wholeness out of an event, the existential reality of just now, what it feels like, which is always complex.”<sup>7</sup> When the feeling function does its job, it activates the conscious mind to engage in an exploration and amplification of mood and tone whose purpose is not to find the logical truth, but to allow the individual to come to terms with a variety of emotional reactions. It creates, in Newman’s terms, an emotional valence not through a series of single judgments, but from an attitude of mind that composes emotional tendencies toward an object.

<sup>6</sup> James Newman, A Cognitive Perspective on Jungian Typology, CAPT, 1990, page 7.

<sup>7</sup> Marie- Louise Von Franz and James Hillman, Lectures on Jung’s Typology, Spring Publications, 1971, page 113.

Since there are so many interesting distinctions to make about the feeling function, I am preparing running list of some of the more remarkable characteristics of this form of rationality:

- The root of the word feeling comes from the Latin *functus*, which carries the dual meaning of perform and enjoy. In French, the word for feeling is *sentir*, which is associated with our word sentiment. In Greek, the word is *estima*, from which we get the derivations of esteem and estimate. Metaphors of feeling use the language of sensation; we call feelings sweet or bitter, tender or hard, and there is justification for the sensuous connection because the Teutonic root of the word means to “perceive by touch.” Furthermore, there is a further connection between feeling and the hand. In Greek, the word, *orexis*, means appetite, a faculty of mind that pursues and wants to reach out and grasp something that is longed for.
- The sensing function and emotion are closely related. Newman’ research leads him to postulate that sensing as a cognitive process allows for the direct perception of emotional states, not only in ourselves, but in others. Sensing is pure perception because it entails an instinctive, immediate, and essentially non-verbal reading of emotional cues. Recognition of and reaction to our immediate emotional experience is regulated by the feeling function.
- Feeling is not fundamentally an intellectual process, nor is it verbal. When we are in a feeling state, we are often at a loss for words, and we use words as loss leaders. Feeling is not communicated through words, that is why someone who is on the receiving end of a difficult message, may not remember a word that was spoken, but understands perfectly the feeling tone of those remarks. We convey as much to others by our tone of voice, facial expression and body language as we do from words.

*“Speech is not of the tongue, but of the heart. The tongue is merely the instrument with which one speaks. He who is dumb is dumb in his heart, not in his tongue...As you speak, so is your heart.”*<sup>8</sup>

- As a mental process, feeling takes time, more time than is needed for perception. Like thinking it must organize information gathered by the perceiving functions, but it judges by values. The more differentiated and rich the set of values, the longer it may take for the individual to weigh and balance the determination.
- Whereas thinking strives towards objectivity and suppression of emotional factors, feeling aims for a subjective response, reconciling personal opinion with established values, ethical precepts, aesthetic inclinations. Feeling looks for and gathers up for consideration what thought wants to disregard.
- Feeling as a function differs from feelings, which can be distinguished as emotion, affect, passion, and instinctual reactions. Feelings are the contents that the feeling function cognizes and organizes to produce a response that is appropriate to the personal situation. The feeling function may evaluate sense objects, psychic phenomena, and thoughts to discover the feeling response that is stimulated or provoked in the encounter.
- Feelings are not only personal, but they also reflect a recollection of historical and universal truths, as well as recognition of social tension. A way to speak about them is to refer to them as collective determinants, hooks and pulleys, having the power to influence the way we feel and trigger impersonal reactions. We say we have feelings, but it is often the case that our feelings

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<sup>8</sup> Paracelsus (Sudhoof-Matthiessen, ed.) Part 1, 14:276-77, as quoted by J. Jacobi, Paracelsus: Selected Writings, London: Routledge, 1951, page 241.

are not our own, and we use the feeling function to help us sort out genuine sentiment from the spurious.

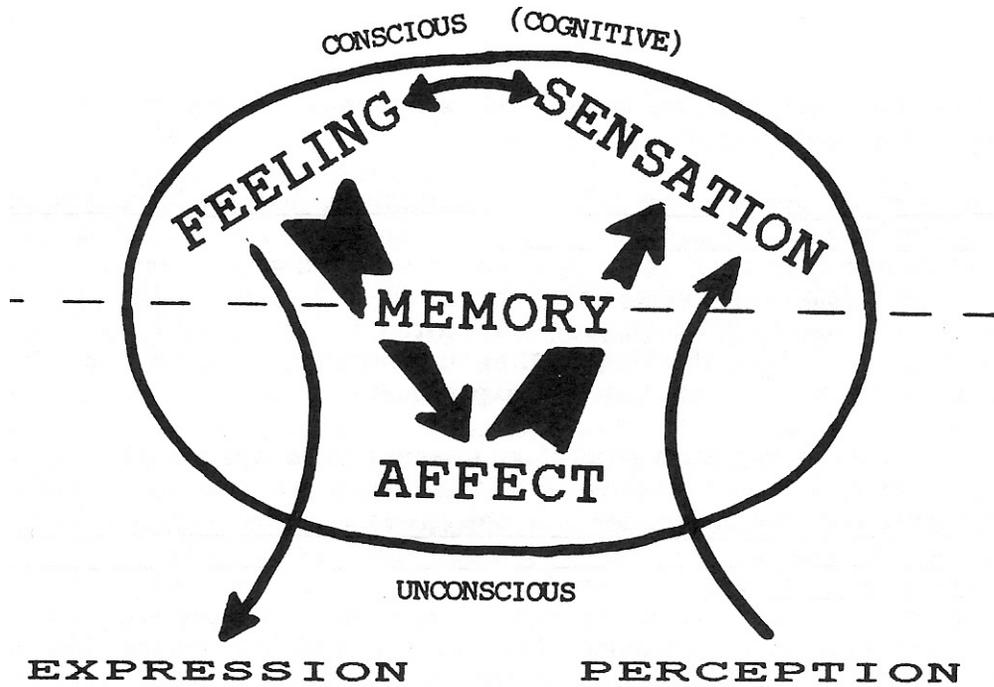


Figure 3. Model of the Emotional Sphere of Consciousness.

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- The feeling function is based on the structure of feeling memory, a set of values that serve as references for comparison. Within Newman's model of the "emotional sphere of consciousness," there is a conscious as well as unconscious domain, and it is out of the unconscious that the affects arise. Memory is part of the unconscious, and it consists of visual and experiential images. Memories generated out of the unconscious are part of the "experiential memory," and they are not the same as memories that flow from the intellectual sphere of consciousness. There is an intimate relationship between memory and affect, and the emotional charge connected to memory often determines whether we remember or forget.
- The feeling function has the capacity to alter objective experience in the service of feeling values. It is tough to remember certain things and hard to forget others. Memories can be honestly reconstructed in the light of greater knowledge and experience, and the feeling function can serve the cause of individual growth by allowing for a more generous and forgiving interpretation of past performance.

<sup>9</sup> James Newman, A Cognitive Perspective on Jungian Typology, Capt, 1990, page 20.

## The Problem of the Fourth:

*“Out of the One comes Two, out of Two comes Three, and from the Third comes the One as the Fourth.”  
-Maria Prophetissa.*

As I continue this inquiry, I am confining my scope to focus on the tension of the opposites within the rational category, contrasting the individuation process of two individuals, an extraverted thinking type with inferior introverted feeling (ENTJ), and an introverted feeling type with inferior extraverted thinking (ISFP).

I know these men, and I know the challenges they face on a daily basis managing their enterprises and dealing with organizational and personal issues. In order to understand the nature of the relationship between the dominant and inferior functions, we must first confront the difficult problem of the fourth. This is an issue that is crucial to a greater understanding of what it means to be complete. The process of individuation is an ethical problem whose goal is not perfection. Perfection is a Christian ideal involving the trinity, and in Jung’s mind perfection is not the end game.

*“Three of the four orienting functions are available to consciousness. This is confirmed by the psychological experience that a rational type, for instance, whose superior function is thinking, has at his disposal one or possibly two, auxiliary functions of an irrational nature, namely sensation (the function du reel) and intuition (perception via the unconscious). His unconscious function will be feeling (evaluation) which remains in a retarded state and is contaminated with the unconscious. It refuses to come along with the others and often goes off on its own.”<sup>10</sup>*

In Jung’s mind, coming to consciousness without wrangling with the inferior function is the functional equivalent of declaring the baseball game over because your team is ahead at the end of eight innings. He further says that the differentiated functions are much easier to contend with, and for understandable reasons, we prefer to leave the “inferior” function outside the door of our house because it is an uninvited guest.

In the Timaeus, Plato asserts the triadic formula for the God image in philosophical terms, and he starts off with an ominous question:

*“One, two, three,-but...where is the fourth?”*

Goethe addresses this question in the Cabiri scene in Faust:

*Three we brought with us  
The fourth would not come.  
He was the right one  
Who thought for them all.<sup>11</sup>*

The reason that Jung thinks the fourth does not come is a reflection of a departure that Plato took in the development of his philosophy, and he set the stage for Trinitarian thinking in the Christian West. Ancient Greek philosophy, however, favored thinking from a fourfold aspect aiming at reaching the roots of an eternal nature. The Pythagorean school was dominated by the idea that the soul was a square and not a triangle. Jung also mentions Schopenhauer’s idea of the “Principle of Sufficient Reason” arguing for a fourfold requirement to arrive at a complete judgment.

*“Three is not the natural coefficient of order, but an artificial one. There are four elements, four prime qualities, four colors, four castes, four ways of spiritual development in Buddhism, etc. So, too, there are four*

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<sup>10</sup> Marie-Louise Von Franz, *Number and Time*, Northwestern Univ. Press, 1974, page 129.

<sup>11</sup> CW, 11, para 243.

*aspects of psychological orientation, beyond which nothing fundamental remains to be said... The ideal of completeness is the circle or sphere, but its natural minimal division is a quaternity.”<sup>12</sup>*

Jung’s theory of the way to be complete is based upon a careful reading and understanding of various spiritual practices as well as an appreciation for the geometry of life. In her book, *Number and Time*, Von Franz lays out the following schema to clarify the significance and the paradoxical nature of the fourfold process of the creative adventure she calls “realizations in the act of becoming.” She relates Jung’s prescription to a new scientific attitude, which requires four principles for its fulfillment.

- The number one represents totality. She associates this concept to the principle of openness.
- The number two represents division, discrimination, and it calls up the idea of dialogue, acknowledging that the one and same reality may be approached by different modes of approximation.
- The number three represents perfection, a state of order that recognizes that the process of self-realization is not complete. This stage of development requires engagement leading to new discoveries, much like the tertiary function in psychological type allows for a disruption in the prevailing mindset and generates information of an unconscious nature that needs to be known to build a new foundation for creativity.
- The number four represents completion and wholeness, which Von Franz correlates to the principle of integrability, “whereby the entirety of our organized means of understanding contains within itself adequate meaning and cannot be divided into disconnected elements.”<sup>13</sup>

### **Katabasis-Anabasis:**

*“When I would recreate myself, I seek the darkest wood, the thickest and most interminable and, to the citizen, most dismal swamp. I enter a swamp as sacred place, a sanctum sanctorum. There is the strength, the marrow, of Nature.”*

*-Henry David Thoreau, “Walking.”*

So if the fourth will not come, how does one go to the fourth? One good way is to go down. Odysseus knew that he had no chance of ever spending another night with his wife Penelope, if he did not have the courage to visit the underworld, the land of the dead, and talk face to face with the blind prophet Tiresias. Odysseus is truly lost, and he is ready to give up the ship. He is looking for renewed hope that he may make it home.

*Tiresias says: “Royal son of Laertes, Odysseus master of exploits, man of pain, what now, what brings you here, forsaking the light of day to see this joyless kingdom of the dead?”<sup>14</sup>*

It is a question that does not need an answer, he knows that the King of Ithaca is desperate for directions on how to make a hero’s return.

*Again Tiresias speaks: “A sweet smooth journey home, renowned Odysseus, that is what you seek, but a god will make it hard for you-I know-you will never escape the one who shakes the earth, quaking with anger that*

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<sup>12</sup> CW, 11, para 246.

<sup>13</sup> Marie-Louise Von Franz, *Number and Time*, Northwestern Univ. Press, 1974, page 132

<sup>14</sup> Homer, *The Odyssey*, Book 11, R. Fagles Translation, Penguin Books 1996, page 252

*you blinded the Cyclops, his dear son. Even so you and your crew may still reach home, suffering all the way, if only you have the power to curb the wild desire of your men and your own.”<sup>15</sup>*

The encouragement is there, it is possible to make it home, but Tiresias does not give Odysseus a map. He gives him a warning, and the warning is clear. Odysseus must change his ways. He has been arrogant and boastful, and he desperately wants another victory. It will not happen in the usual way. The mindset that got Odysseus in so much trouble in the first place is the idea that he knows best because he has always used intelligence, cleverness and craft to achieve success in the past. His thinking up to now is and has been a reflection of his incompleteness. The act that he has perfected has lost its magic. He is in the underworld stuck at stage three, looking for an engagement with a new power that will help him find a way out.

*Shall I say it again? In order to arrive there,  
To arrive where you are, to get to where you are not,  
You must go by a way wherein there is no ecstasy.  
In order to arrive at what you do not know  
You must go by a way of ignorance.  
In order to possess what you do not possess  
You must go by way of dispossession.*

*-T.S. Eliot, the Four Quartets*

Individuation Profile #1-The ENTJ.-An Idea Man.

An independent consultant is building his practice, and he is studying with a spiritual teacher. He is struggling financially, but more importantly, he has not yet claimed his voice. He wants to organize and lead some seminars on self-development, but he is not quite sure of himself. He does not know if he is ready. He asks permission from his teacher to send out a flyer to announce the advent of an offering entitled, *Thinking for Yourself*. The teacher is not entirely confident that the consultant is up to the task, but he grants permission anyway with the proviso that the consultant use none of the teacher's work, consisting of notes, lectures, essays and sermons.

The consultant is not entirely clear how to avoid being viewed as a plagiarist, but he has committed himself to go ahead with his plan of preparing an invitation. He creates a flyer, sends it out to people, but he does not mail a copy to his teacher. He avoids this last step because he has been accused in the past of misattribution. In a letter to a client the previous summer, the consultant mentioned an idea and said it came from Plato. The teacher saw a copy of the letter and was offended because he said the idea was his.

A few weeks go by, and the consultant feels guilty for not including the teacher in his mailing. He sends a flyer to the teacher hoping to get a blessing. When the invitation is opened, the teacher takes great offense. He picks up his phone, and leaves a strong message on the consultant's answering machine. The consultant is accused of stealing intellectual property, and he is dismissed from the spiritual path. The force of that indignant voice on tape drove the consultant into a cave where he had to meet his unrefined inferior function, introverted feeling, while he licked his wounds.

John Beebe, in his tapes, *A New Model of Psychological Types*, speaks about the profound upset that a break in primary identification causes an individual. He mentions how Jung's mental life was overturned when he and Freud had a final falling out. For a time, the consultant was not sure of what to do. He could apologize to the teacher for borrowing ideas, or he could stand his ground and claim ownership of his own mind and authorship of his work. The consultant visits a retired professor, who is a close friend to ask for advice. The professor asks, what is there to apologize for? The consultant cannot honestly answer the question, and for that reason, he realizes an apology is not warranted.

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<sup>15</sup> Ibid, page 252.

Coming to terms with one's inferior function is painful. The consultant sought help from the professor, who always manifested a feeling kind of energy, and he resumed work with a former counselor, who is an ENFJ. After many reconstructions of the "firing squad" experience, a dream emerged from the psyche of the consultant a year later.

*Somebody has donated a herd of cattle to me and some elephants. The cattle arrive one by one from far away places, and they immediately disperse into the woods. I don't know where they are, and I am worried about them. I travel down to the New Land, and I am standing at the top of the South Field hoping that they will show up en masse because it is the only place I know of that can accommodate so many animals. A beautiful bull steps out of the woods on the other side of the road, and he travels directly towards me*

*. I notice a strong and handsome young man walking close to the bull's side, the young man is dressed as a Masai warrior/herdsman and he carries a whistle. He doesn't even blow the whistle, he just touches it and all of the animals appear again out of the blue and congregate on the South Field where I had my tractor accident. There are bulls and cows and elephants. The field is full of animals and I am worried about having enough pasture to feed everybody, but my anxiety subsides. We all fall asleep together on the field as night falls. I don't own the New Land anymore...*

Individuation Profile #2-The ISFP- A Doer.

The overall mental process of an SF can be summed up as follows:

*"SF people, like ST people, rely primarily on sensing for purposes of perception, but they prefer feeling for purposes of judgment. They too are mainly interested in facts that they can gather directly through the senses, but they approach their decisions with more subjectivity and personal warmth. The subjectivity and warmth comes from their trust of feeling, with its power to weigh how much things matter to themselves and others. They are more interested in facts about people than in facts about things."*<sup>16</sup>

The ISFP is a man of quiet sensitivity, who is devoted to serving others. He wants to go about his life without a strong desire to control or manage others. He rarely imposed his will on situations or on other people when he was a partner in a private medical practice. Decisions in that setting were arrived at collectively, and he was rarely the one to issue an order.

Now, however, he has assumed an important leadership position in a major community hospital where he discharges the role of Director, Clinician, and Teacher. He is doing a good job in all three areas, and without preaching, his presence has formed an ethical backbone for his unit. His positive influence is a reflection of a firm belief in human ideals. Nevertheless, organizational demands and the crisis in health care funding require leadership of an authoritative nature. The ISFP realizes the nature of the challenge, and he works one-on-one with a private consultant to clarify his thinking and strengthen his decision-making ability.

Conversations about management tend to converge around the question of how to be more productive. In other words, how to do more and how to do it better. While it is the conversation of the day for organizations worldwide, productivity is not the answer to every management question. The ISFP tends to do more than his share of work, and he has been slow in the past to call members of his team to account for not carrying their share of the load. One member of his staff had the irritating habit of finding ways to hoard personal time and take many long weekends, causing others on staff to fill in the service gaps. When members of the team clearly voiced their disapproval of this behavior, the ISFP took notice, but he was not especially demanding toward the offender, and he hoped the problem would clear up out of good faith.

This issue became a major topic of conversation between the ISFP and his paid advisor. The conversation resembled a tennis game, introverted feeling complains that certain fundamental norms such as professional trust and collegiality are not being respected, extraverted thinking returns the serve with a sharp

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<sup>16</sup> Myers and McCaulley, Manual, A Guide to the Development and the Use of the Myers- Briggs Type Indicator, page 34.

backhand, asking the question does it make sense to tolerate substandard performance. The conversation activated the leader's tertiary function, introverted intuition, which, in this case, points to the wider ramifications of not confronting a difficult situation.

For the ISFP whose dominant function is introverted feeling, the question of a problem employee does not conspicuously show up like a legal principle, such as fairness as it would in the mind of a thinking type, or as an issue of structural integrity, as it would for a sensing type with a strong preference for order and control. Despite his best intentions, the problem with this colleague got worse. It was at this point in the wrestling match between leader and consultant that extraverted sensation and introverted intuition joined forces to smell out the future. It became clear to the leader that decisive action needed to be taken to avoid conflict with the rest of the staff. When enough weight is placed on a dominant function, namely feeling, psychic energy sinks down to the bottom to be informed and nourished by an opposite brand of rationality, extraverted thinking.

In his own quiet and understated way, the leader directed his will and gracefully dismissed the employee in such a way that it appeared to everybody that all interests were served. Perfection was achieved; now on to the job of completion. For this task, the consultant has recommended a book on dreams.

The feeling function in the final analysis is quite capable of transcending the personal and the subjective. The more differentiated and abstract feeling becomes the more strength it has to contribute to the development of culture and civilization. We are in the middle of a big global adjustment, and the feeling function needs to play a big role in developing matters of taste, aesthetics, and ethics. I am reflecting, in part, the views of James Newman who contributed so much to me in the very short amount of time that I knew him. By his very presence in Boston eight years ago, I witnessed the power of a man who knew that thinking and feeling cannot afford the divorce. We must recreate a higher understanding of rationality and bring the two parties back together. It is art, literature, philosophy, and religion that may save us in the long run, all the fuzzy things that make music.

*Or the waterfall, or music heard so deeply  
That is not heard at all, but you are the music  
While the music lasts. These are only hints and guesses,  
Hints followed by guesses; and the rest  
Is prayer, observance, discipline, thought and action.  
The hint half guessed, the gift half understood, is Incarnation.*

*-T.S. Eliot, the Four Quartets.*

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