

King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine Study Guide

**King, Warrior, Magician, Lover: Rediscovering the
Archetypes of the Mature Masculine by Robert L.
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Plot Summary

King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine by Robert Moore and Douglas Gillette is the study of the four main archetypes of the male personality. The book begins with the authors stating the crisis that young men face today because there are no ritual elders to guide them into manhood. From there the authors explain the immature sides of the male personality and then discuss the fully-formed male archetypes of King, Warrior, Magician and Lover. Through the ages, boys and young men have experienced rites of passage that transition them from their immature emotional states to that of the mature male state. Stories reaching back to the days of cave paintings illustrate these initiations and the death of the boy's psyche in order to make room for the persona of the mature male. Typically these rites of passage are headed by a Ritual Elder who embodies wisdom and insight and is the overseer of the boy's passage. Today, though, the authors claim that the figure of the sage Ritual Elder is missing in society and boys are forced to endure their initiations into manhood without proper guidance resulting in flawed relationships and negative patterns. Carl Jung, the noted Swiss psychologist, declared that boys have internal blueprints called archetypes which help them grow toward their potential as a mature male. These archetypes are King, Warrior, Magician and Lover. It is up to mature males to provide examples of these archetypes from which the boys can model. As a boy grows, he is defined emotionally as a Divine Child, an Oedipal Child, the Precocious Child and the Hero. Each of these personas has both positive and negative characteristics which then evolve into the mature archetypes. The Divine Child will grow into the King; the Oedipal Child will grow into the Lover; the Precocious Child will grow into the Magician; and the Hero will grow into the Warrior. Each of the mature archetypes also has negative characteristics, the shadow side, and it is the responsibility of the mature male to overcome any negative traits to become fully functioning in each of the archetypes. While the shadow side may be sublimated, it is important to note that it never disappears, and most men struggle with their own shadows for a lifetime. The authors believe that the shadow side can be sublimated through different techniques, some as simple as acting out the part of the positive behavior until that behavior becomes second nature. Understanding the roles of the four archetypes is a basic principle of Jungian psychology and the foundation for any male interested in personal growth.



The Crisis in Masculine Ritual Process and Masculine Potentials

The Crisis in Masculine Ritual Process and Masculine Potentials Summary and Analysis

The authors claim that it is vital that a man undergo ritual initiation into the structures of manhood in order to be a fully realized mature male. Men who do not have this opportunity seemingly cannot pull all the facets of themselves together in order to live as a full emotional, physical and spiritual man. The rites of initiation seem to go back all the way to the Cro-Magnon man who drew cave paintings of man hunting and conquering all types of animals and then performing primeval rituals. Anthropologists agree that these cave paintings were created by men to show young men the mysterious world of male responsibility and masculine spirituality.

The authors believe that it is fundamental to human beings to desire to move from a lower form of experience and consciousness to a more consolidated and structured identity. Young men want to move forward into adulthood with the pleasures and responsibilities that accompany it.

The passage into adulthood is typically marked by some rite of passage such as those viewed in movies where a boy is taken into the jungle and forced to endure hardships in order to emerge as a man. In today's society, the rites of passage can include conscription into the military, gangs and prison systems. With the possible exception of military experience, these other rituals are negative and false because they typically involve unnecessary violence toward others and sometimes to the young man himself. Real men are generative and nurturing, not irresponsibly violent or hostile so these rites of passage are not true to the male or society.

An important element to any ascendance into fully fledged male spirituality is the necessary death of the immature male ego. The boy's old ways of thinking, acting and being must end in order for the mature male to emerge. The resulting personality then takes on the qualities of calm, compassion, clear vision and generativity.

The authors claim that modern rites of initiation lack a contained ritual process and the presence of a ritual elder, making the processes less than authentic. Sacred spaces typically separate the boys from others, especially women, in specially constructed huts, caves or temples or other similar structures in order to endure emotional and physical trials to learn submission to the mature male traditions. The ritual elder is usually the man who holds vast knowledge of both physical and spiritual realms. In today's society, the ritual elder is symbolized by the mature male which the authors claim is in short supply today forcing the immature male to find his own way.



The authors believe, however, that these deficits for males in today's society can be corrected giving hope to the younger males. The hope exists in the "hard wiring" or blueprints inside each man that point the way to positive masculine personas. The authors are students of the Swiss psychologist, Carl Jung, or Jungians, who call these blueprints archetypes. According to Jung, these archetypes provide each person with a collective unconscious made up of instincts and energy inherited through genetics for many generations. Archetypes are the foundation for all human behavior—thinking, feeling and reactions.

When archetypes go awry through negative encounters or flawed relationships with parents, the young male is crippled by skewed psychological problems. Archetypes are exhibited as both male and female. Jungians believe that every man has a feminine sub-personality called the Anima consisting of feminine archetypes and that every woman has a masculine subpersonality called the Animus made up of masculine archetypes. Therefore, all archetypes are available to men and women alike.

The authors believe that archetypal psychology is only in its infancy and that as the study moves forward, it will benefit not only men but women too as interactions are hopefully altered to be more positive. At the time this book was published in 1990, there was a burgeoning movement toward self-help and inner discovery making Jungian psychology studies very popular. Since that time, the prevalence of gangs and the continuing fragmentation of families have most probably injured the psyches of young people, especially males, where strong mature male elder figures are diminishing especially in certain economic and cultural stratas. It is interesting to note that as families are fragmented, young males, and some females, are reverting to initiation rites of their own making without the benefit of the ritual elder, which is counter to the psychological advancement proposed by the authors.



Boy Psychology and Man Psychology

Boy Psychology and Man Psychology Summary and Analysis

The authors state that when the young male does not have the benefit of a mature male pattern, characteristics that can be perceived as charming or normal for a boy do not evolve into mature male behavior resulting in ugly and destructive patterns. These negative behaviors are called the shadow side of the personality because they do not integrate positively into a fully mature male.

The archetypes exhibited at different stages of the male development are The Divine Child, The Precocious Child, The Oedipal Child and The Hero. Each of these archetypes then gives rise to the mature masculine archetypes. The Divine Child becomes The King; The Hero becomes the Warrior; The Precocious Child becomes the Magician; and The Oedipal Child becomes the Lover.

The Divine Child is the most primal of the immature masculine archetypes. The obvious example of The Divine Child is the mysterious birth of Jesus surrounded by miraculous events and then threatened by King Herod causing his parents to flee into Egypt with the newborn child. Most religions have a similar story of a miraculous boy whose life is threatened by outside evil forces. The Divine Child exhibits in the male psyche whenever the person is in a state of creativity and rebirth. Jungians believe that The Divine Child is the source of life. As with each archetype, The Divine Child has a shadow side which exhibits in both The High Chair Tyrant and The Weakling Prince.

The High Chair Tyrant is the self-centered, petulant child who throws temper tantrums to get his own way. While trying as a child, these same characteristics can evolve into arrogance and irresponsibility in the adult male. This person usually feels that he is the center of the universe which exists to meet his needs. The Weakling Prince has little initiative and not much enthusiasm for life. Left to grow, these characteristics evolve into both fits of rage and passive disinterest.

The Precocious Child has a quick mind and is often gifted in many areas of study and talents. Therefore it follows that The Precocious Child exhibits in adventurous and inquisitive behavior. The shadow side of the Precocious Child archetype exhibits in The Know-It-All Trickster and The Dummy.

The Know-It-All-Trickster moves cunningly through his life creating practical jokes on people and laughing at their naiveté to fall for the pranks. As a man, The Know-It-All-Trickster enjoys intimidating people and proving that he is superior to everyone else. The Dummy is typically the victim of the Know-It-All-Trickster because he is not intuitive enough to discern truth from tricks. In addition to his mental and emotional staidness, The Dummy is quite often physically inept as well.



The Oedipal Child is overly tied to the Mother figure in his life and generally is able to better define and understand his emotions and those of others. The Oedipal Child is always in search of connectedness with nature and spirituality. The shadow side of The Oedipal Child exhibits in The Mama's Boy and The Dreamer.

The Mama's Boy is based on the Freudian concept of the Oedipal Complex where a boy wants to take his mother away from his father. In the cases of an absent father, the need to possess the mother is even stronger. It is important to note that "Mother" does not necessarily mean the boy's physical mother, but rather the ideal of beauty, grace and nurturing. Because of the search for the perfect Mother, The Mama's Boy is often disappointed because real women cannot possibly measure up to the emotional and spiritual ideal. The Dreamer is a diluted version of The Mama's Boy because although he wants to possess the perfect Mother, he lacks the ambition to do so.

The Hero is the most advanced state of Boy psychology. When boys become locked in The Hero state, the emerging adult exhibits the shadow side of the archetype such as The Grandstander Bully and The Coward.

The Grandstander Bully is sure that center stage is his birthright and he lives his life proving it to others through verbal and sometimes physical abuse. Although frightening, these behaviors are only hiding the bully's sublimated insecurities. The Coward is typically the victim of The Grandstander Bully and avoids physical and verbal encounters of all kinds. Conversely, when The Coward reaches a point of intolerance for any abusive behavior, he will transition into the Grandstander Bully persona and ward off any attackers.

The authors believe that it is very difficult for a human being to develop his full potential because the infantile aspects of the psyche are continually pulling on him. It is important to build on the immature personality without destroying it because there are positive aspects that can be integrated into the mature male. The Boy energies also overlap and hopefully enrich the Man energies as the boy matures into adulthood. "The Divine Child naturally gives rise to the Oedipal Child. Together they form the nucleus of whatever will be beautiful, energetic, related, warm, caring and spiritual in the man. The boy's Ego needs the Precocious Child's perceptiveness to help it to distinguish itself from these energies. All three give rise to The Hero, which breaks them free of the domination of the 'feminine' unconscious, and establishes the boy's identity as a separate individual. The Hero prepares the boy to become a man." Man Psychology, Page 44

The authors explain the triangulated forms of each of the four male archetypes. At the pinnacle of the triangle is the ultimate, fully fused male while the two accompanying shadow personalities inhabit the other two lower points. For example, The Divine Child is at the pinnacle while the shadow sides of the personality, The High Chair Tyrant and The Weakling Prince occupy the lower positions. It is interesting to learn the fundamentals for this area of psychological study which enables justifications for behaviors witnessed in boys and men.



The King and The Warrior

The King and The Warrior Summary and Analysis

The King is the primal energy in all men and comes first in the integration of the other three archetypes of the mature man. "The good and generative King is also a good Warrior, a positive Magician, and a great Lover." The King, Page 49 The King is the matured version of The Divine Child whose selfishness is replaced by the mature man's selflessness. It is The King archetype that allows man to be more Godlike than any of the other archetypes.

There are two functions associated with The King archetype that make the transition from Boy psychology to Man psychology possible: ordering and the providing of fertility and blessing.

Theoretically, The King inhabits the center of the world and provides orderliness and organization to everything within its sphere of influence. In mythology, religion and folk tales, The King energy is represented by those such as the Biblical Yahweh, mythology's Zeus and the Native American Sioux medicine man, Black Elk, among others. These masculine energies hold important positions of power and are esteemed for their wisdom, blessings and nobility.

It is also the role of The King to bless fertility and perpetuate the kingdom himself and through his blessings on his people. In this way, The King is the tie from the divine world to the physical world. If The King is healthy, his people thrive. Conversely, if The King is ailing, his people also suffer. The fully functioning King energy exhibits in the mature male in characteristics such as integrity, reason, stability, calm and kindness. While these are highly prized attributes, The King archetype also has two shadow sides, The Tyrant and the Weakling, which most men have either witnessed or contain in themselves.

The Tyrant is ruthless and merciless in the pursuit of his own interests and is not beyond degrading others because he hates beauty, innocence and talent. It is The Tyrant who physically and verbally abuses his family members or ignoring them altogether. The Tyrant rises to the surface of every man who is fatigued or pushed past his endurance limits but it is most evident in narcissistic personality types who feel they are the center of the universe. There are even certain professions that The Tyrant gravitates toward including drug lords, pimps, mafia bosses and others.

The characteristics of The King archetype render a man extremely sensitive to criticism and he responds with rage which is a cover for his feelings of inadequacy. This leads to the persona of The Weakling who, in contrast to The Tyrant who demands his rights, feels he cannot measure up and therefore does not deserve any rights associated with The King. Any man who has the essence of The Weakling is prone to paranoia due to cowardice and insecurity inside himself.



The Warrior is a sometimes repressed archetype because the aggressive behavior associated with it is frightening and antisocial. The history of man, however, is marked by warring behavior and even today, men indulge in corporate games and the combative energies of competitive sports to find outlets for this powerful energy. "What accounts for the popularity of Rambo, of Arnold Schwarzenegger, of war movies like *Apocalypse Now*, *Platoon*, *Full-Metal Jacket*, and many, many more? We can deplore the violence in these movies, as well as on our television screens, but, obviously, the Warrior still remains very much alive within us." *The Warrior*, Page 76

The marked characteristic of The Warrior is aggression; always moving forward to take the offensive against life's challenges. The societal challenge for The Warrior is discerning what level of aggressive behavior is important, and when to act on it. The Warrior is always alert, knows what he wants, and even more important, knows how to get it. The Warrior is also very aware of death, especially his own, and understands the vulnerability of life and the purpose of his fighting. To this end, The Warrior is always well trained in both body and mind, letting his aggression out only if it serves a greater purpose.

The Warrior often uses his power for good as in the example of military men but sometimes the shadow side of The Warrior rises as The Sadist and The Masochist. The Warrior's detachment from human emotions creates the cold and cruel behavior of The Sadist who inflicts humiliation to cover his own insecurities and fears. Men who routinely beat their wives and children practice sadistic behavior and then do not know how to make amends for the hurt they have inflicted. The Masochist, on the other hand, is the opposite of The Sadist because he feels powerless and acts as a pushover who is defenseless in most situations.

The authors make it clear that the highest forms of The King and The Warrior archetypes are nobility, generosity, clear thinking, courage, endurance, energy and loyalty. However, most men do not embody the pinnacle of both personas, and have differing degrees of both as well as characteristics of The Magician and The Lover. The challenge for each man is to shed the limiting archetypes of the Boy psychology and embrace the positive characteristics of the mature archetypes. That is a challenge in itself but when the shadow sides of the archetypes are factored in, it is understandable that men live conflicted by their internal wiring and the pressures and influences of society and family structures.



The Magician and The Lover

The Magician and The Lover Summary and Analysis

Today's man may think his technology is far beyond old myths and stories, but when he accesses technology, he accesses the powers of The Magician. Throughout the ages, The Magician is the keeper of secret knowledge and the power to release it when necessary. "Shamans, medicine men, wizards, witch doctors, brujos, inventors, scientists, doctors, lawyers and technicians all access the same masculine energy" of The Magician (The Magician, Page 97). The secret knowledge possessed by The Magician is exhibited by men in these professions whose skills or education allow them to hold unseen power over other men for results that may or may not be favorable.

Although modern man lives in a technology age which advances math and science, there is a marked lack of The Magician in the areas of personal growth and transformation, due in large part to the lack of ritual elders in today's society. The fully functioning Magician exhibits the characteristics of awareness and insight but he does not have the power to act alone; his is the power of thinking. The Magician usually comes forward in times of crises when innovative thought and creativity are most needed.

The shadow side of The Magician exhibits in The Manipulator and The Denying Innocent One. The Manipulator maintains a safe distance from his own life because of his cynic detachment and need to manage events instead of live them. The Manipulator also feels the need to withhold the information he has even if he knows it could benefit others. The Denying Innocent One is a more passive form of The Dummy on the shadow side of The Precocious Child, The Magician's predecessor. The Denying Innocent One wants the status of The Magician but does not want to exert the effort to truly become one by teaching, sharing and helping. The Denying Innocent One delights when others stumble because of help he has withheld.

In contrast to this is the energy of The Lover which exhibits in all the primal hungers of human beings for sex, food, well-being, reproduction, creative adaptation to hardships and a sense of meaning. The Lover not only expresses the external experiences such as touch and smells but also the internal sensory impressions. The Lover is also characterized as being sensual and sensitive, discerning the needs of others and responding with compassion and empathy. The Lover views the entire world aesthetically and is the source of all spirituality. The Lover is able to feel joy for all men and conversely also feels their pain.

The shadow sides of The Lover are represented by The Addicted and The Impotent Lover. The Addicted is a victim of the senses that provide joy because he knows no limits to pleasure, either sensual or spiritual. The Addicted is overly sensitive to all stimuli and he runs from one to the other ultimately ending in chaos. Those people who become addicted to drugs, alcohol, food and other stimulants are expressing the spirit



of The Addicted. When the need for connection with the world is cut off, The Impotent Lover emerges and becomes chronically depressed. In order to protect his feelings, The Impotent Lover may disassociate from his true self which causes the depression. The man's sex life then falters because of the disinterest in all aspects of life which just propagates the cycle of depression.

The Magician and The Lover are the creators of the world and when the attributes are fully realized they are extremely powerful in their life-giving energies. However, when the shadow sides of the archetypes emerge, the consequences can be damaging not only to those around them but also to themselves. The authors tell the reader that none of the archetypes works well as a single entity. "We need to mix with The Magician the King's concern for generativity and generosity; the Warrior's ability to act decisively and with courage, and The Lover's deep and convinced connectedness to all things." The Magician, Page 118

It follows also that The Lover needs the other archetypes to be fully functioning as well. "The Lover without boundaries, in his chaos of feeling and sensuality, needs The King to define limits for hi, to give him structure, to order his chaos so that it can be channeled creatively. Without limits, The Lover energy turns negative and destructive. The Lover needs The Warrior in order to be able to act decisively, in order to detach, with the clean cut of the sword, from the web of immobilizing sensuality. The Lover needs The Warrior to destroy the Golden Temple, which keeps him fixated. And The Lover needs The Magician to help him back off from the ensnaring effect of his emotions, in order to reflect, to get a more objective perspective on things, to disconnect—enough at least to see the big picture and to experience the reality beneath the seeming." The Lover, Page 140



Conclusion: Accessing the Archetypal Powers of the Mature Masculine

Conclusion: Accessing the Archetypal Powers of the Mature Masculine Summary and Analysis

The authors believe that there has never been a time when the mature male archetypes dominate in human life and that the species has always been forced to live in a state of infantilism. The Kings, Warriors, Magicians and Lovers of ancient times who helped people navigate their lives are not accessible today at a time when they are desperately needed. The four masculine archetypes rise individually during different periods of time when their particular powers were necessary to move civilization forward. The challenge for today's man is to integrate the four types into his own individuality to become fully functioning.

The authors suggest four techniques for a man to access the mature archetypes in his own life: Active Imagination Dialogue, Invocation, Admiring Men and Acting "As If." Active Imagination Dialogue consists of the conscious Ego interacting with other aspects of the man's personality, in essence, holding dialogues with the four archetypes in order to determine a course of action or solve a problem. Invocation is similar to prayer in that the man meditates so that the positive forces of the four archetypes may present themselves so that the man may draw inspiration from their energies. Admiring Men is the admiration of older men by younger men who can emulate the positive traits of the mature archetypes. Acting "As If" draws on the dramatic technique of acting a character until the character becomes second nature. A man can practice the characteristics of the archetype he is trying to call forward by emulating the traits consistent with the archetype.

The authors caution men to not degrade or blame themselves for failings in their gender because similar inadequacies also occur in women. What is important is for the man to conquer the shadow sides of his own personality and integrate fully the four mature male archetypes. Just as personalities do not develop overnight, any modifications will not occur quickly. The move toward the fully functioning mature male is a sometimes long but worthwhile journey for the man who desires fuller consciousness and deeper meaning in his life.



Characters

King

The King is the ultimate energy in all men because it integrates the best of the male archetypes: The King, The Warrior, The Magician and The Lover. The King is wise, noble, intelligent and generous and also blesses fertility. In its highest state, The King archetype allows a man to feel less anxiety and operate from a position of inner calm and authority. The King state also engenders the capacity to care for others while maintaining the presence of being the center of the world. The King is also filled with spirituality which allows him to see the world from a different perspective than that of other men. In its negative shadow side The King can exhibit as The Tyrant and The Weakling. The Tyrant works from a place of control and hatred and the need to destroy new life or ideas which he considers a threat to his own. The Weakling also lacks this centered calm but instead of trying to control events, The Weakling will cower because of his hidden fears of powerlessness, often paranoia. The characteristics of The King archetype can be seen in common men with uncommon grace as well as elevated men who behave vindictively and with small spirits.

Warrior

The Warrior is a powerful and sometimes frightening archetype that is better faced than ignored. In its positive state, The Warrior is courageous, decisive, energetic and loyal, sometimes beyond reason. It is no wonder, then, that The Warrior emerges in what people perceive as heroes. The Warrior's mission is to fight the good fight in order to make the world a better place. Although this means the adoption of the role of a soldier waging war, the Warrior knows that in order for good to flourish, evil must be vanquished. The Warrior has been a necessary entity throughout many periods in history and its characteristics are highly valued at the time. However, there are shadow sides to The Warrior archetype and these exhibit as The Sadist and The Masochist. Typically a soldier must detach from human emotions and relationships in order to do his job but when this goes to the extreme, The Sadist emerges and he destroys emotional connections, especially with those with whom he should be the closest. An example is the sadistic father who verbally derides his wife and children or ignores them altogether. Taking this destructive behavior even further, The Masochist turns this destructive behavior inward and cowers from life often times feeling powerless to measure up to the mature male Warrior persona.

Magician

The Magician is both the knower and the master of technology. This has held true from ancient civilizations all the way to the present. Because he holds the knowledge and the means with which to communicate it, The Magician typically holds the role of Ritual



Elder transforming the immature male to the mature male. The Magician exhibits in the roles held by shamans, medicine men, wizards, witch doctors, inventors, scientists, doctors, lawyers and technicians—essentially any function which holds the key to mysterious knowledge imparted on the few who may or may not benefit from it. In its positive form, The Magician exhibits clear thinking, deep understanding and true self reflection in order to help the man fully realize his magical powers. The shadow side of The Magician exhibits in The Manipulator and The Denying Innocent One. The Manipulator is withholding and secretive in order to craft circumstances to his own benefit. Ultimately this negative behavior hurts not only those whom he targets but also himself as well. The Denying Innocent One derives from a position of envy toward those who are able to navigate the world successfully. The behavior exhibited by this shadow side is designed to hide deep insecurities and irresponsibility.

Lover

The Lover embodies all that is passionate and life-giving. This includes not only the act of sex but also non-erotic love for others and passions for intellectual and spiritual interests. The Lover is deeply sensual and acutely aware of the world and his surroundings at all times. "The Lover's connectedness is not primarily intellectual. It is through feeling. The primal hungers are felt passionately in all of us, at least beneath the surface. But the Lover knows this through a deep knowing." The Lover, Page 122. The Lover longs to touch everything both physically and emotionally and has no use for the boundaries that inhibit complete experiences. The shadow side of The Lover exhibits in The Addicted and The Impotent Lover. The Addicted persona is so enraptured by his senses that he loses context for appropriate behavior. This can mean addictions to food and chemical substances as well as a love object. The Addicted Lover knows no boundaries and ultimately harms himself as well as those for whom he declares love. The Impotent Lover is completely out of touch with the mature Lover archetype which results in depression. Life for The Impotent Lover is flat and lacking in verve and energy which perpetuates the cycle of depression and lack of interest.

Style

Perspective

Description

Tone

Description

Structure

Description

Quotes

"In order for Man psychology to come into being for any particular man, there needs to be a death. Death—symbolic, psychological, or spiritual—is always a vital part of any initiatory ritual. In psychological terms, the boy Ego must 'die.' The old ways of being and doing and thinking and feeling must ritually 'die,' before the new man can emerge." The Crisis in Masculine Ritual Process, Page 6

"The devastating fact is that most men are fixated at an immature level of development. These early developmental levels are governed by the inner blueprints appropriate to boyhood. When they are allowed to rule what should be adulthood, when the archetypes of boyhood are not built upon and transcended by the Ego's appropriate accessing of the archetypes of mature masculinity, they cause us to act out of our hidden (to us, but seldom to others) boyishness." Boy Psychology, Page 13

"True humility, we believe, consists of two things. The first is knowing our limitations. And the second is getting the help we need." Boy Psychology, Page 41

"It is enormously difficult for a human being to develop to full potential. The struggle with the infantile within us exerts a tremendous 'gravitational' pull against achieving that full adult potential." Man Psychology, Page 43

"Our Western civilization pushes us to strike out on our own, to become, as Jung said, 'individuated' from each other. That which used to be more or less unconsciously shared by everyone—like the process of developing a mature masculine identity—we now must connect with consciously and individually." Man Psychology, Page 45

"Historically, kings have always been sacred. As mortal men, however, they have been relatively unimportant. It is the kingship, or the King energy itself, that has been important. We all know the famous cry when a king dies and another is waiting to ascend the throne, 'The king is dead; long live the king!' The mortal man who incarnates the King energy or bears it for a while in the service of his fellow human beings, in the service of the realm (of whatever dimensions), in the service of the cosmos, is almost an interchangeable part, a human vehicle for bringing this ordering and generative archetype into the world and into the lives of human beings." The King, Page 49

"On a more immediate note, we see in modern dysfunctional families that when there is an immature, a weak, or an absent father and the King energy is not sufficiently present, the family is very often given over to disorder and chaos." The King, Page 58



"The Warrior energy, then, no matter what else it may be, is indeed universally present in us men and in the civilizations we create, defend and extend. It is a vital ingredient in our world-building and plays an important role in extending the benefits of the highest human virtues and cultural achievements to all of humanity." The Warrior, Page 79

"Merlin helped Arthur think things through and, in the process, sometimes deflated Arthur's arrogance. In the musical Camelot, and T.H. White's magnificent The Once and Future King, upon which the play is based, Merlin frequently guides Arthur and, in effect, works to initiate him into appropriate ways of accessing the King energy. The result is that Arthur grows into fuller and fuller masculine maturity at the same time that he becomes a better King." The Magician, Page 100

"There are indications that Jung thought of himself as a Magician. When asked once if he believed in God, he replied, in true Gnostic fashion, 'I don't believe in God; I know.' Some of his earliest followers have said that he imparted secrets to them that they could not reveal except to those initiated into the highest, or deepest, levels of psychic awareness." The Magician, Page 103

"There are many forms of love. The ancient Greeks spoke of agape, nonerotic love, what the Bible calls, 'brotherly love.' They spoke of eros both in the narrow sense of phallic or sexual love and in the wider sense of love as the bonding and uniting urge of all things. The Romans spoke of amor, the complete union of one body and soul with another body and soul. These forms, and all other forms of love (for the most part varieties of these), are the living expression of the Lover energy in human life." The Lover, Page 120