



Kent Academic Repository

Pilard, Nathalie (2018) *C. G. Jung and intuition: from the mindscape of the paranormal to the heart of psychology*. *Journal of Analytical Psychology*, 63 (1). pp. 65-84. ISSN 0021-8774.

Downloaded from

<https://kar.kent.ac.uk/65826/> The University of Kent's Academic Repository KAR

The version of record is available from

<https://doi.org/10.1111/1468-5922.12380>

This document version

Author's Accepted Manuscript

DOI for this version

Licence for this version

UNSPECIFIED

Additional information

Versions of research works

Versions of Record

If this version is the version of record, it is the same as the published version available on the publisher's web site. Cite as the published version.

Author Accepted Manuscripts

If this document is identified as the Author Accepted Manuscript it is the version after peer review but before type setting, copy editing or publisher branding. Cite as Surname, Initial. (Year) 'Title of article'. To be published in *Title of Journal*, Volume and issue numbers [peer-reviewed accepted version]. Available at: DOI or URL (Accessed: date).

Enquiries

If you have questions about this document contact ResearchSupport@kent.ac.uk. Please include the URL of the record in KAR. If you believe that your, or a third party's rights have been compromised through this document please see our [Take Down policy](https://www.kent.ac.uk/guides/kar-the-kent-academic-repository#policies) (available from <https://www.kent.ac.uk/guides/kar-the-kent-academic-repository#policies>).

C. G. Jung and intuition: from the mindscape of the paranormal to the heart of psychology

Nathalie Pilard, *University of Kent, UK*

Abstract: Intuition is central in the work, practice, and philosophical legacy of C. G. Jung. In this paper, I will first discuss the importance of intuition for Jung in the paradigm usually designated the ‘paranormal’. Jung was attracted to intuition as an extra-ordinary gift or function in the traditional sense, and this is considered here in relation to his 1896-1899 *Zofingia Lectures* and 1902 *On the Psychology and Pathology of So-called Occult Phenomena: A Psychiatric Study*. A significant development then occurred in 1913, when esotericist intuitions were turned toward psychological use with Jung’s *Red Book*. There, his personal and private use of intuition – and we know how extraordinarily intuitive he was – led Jung to fully incorporate intuition at the core of his psychology. Not only in his practice, in the crucial intuitive form of empathy, but as we will see, also at the very heart of his theory. In 1921, Jung wrote *Psychological Types*, where intuition became one – the first – of the four fundamental functions and types of the psyche next to thinking, feeling, and sensation. In 1921, Jung proved to the world in rational argument that intuition was no longer a psychologist’s hobby for table turning, but the most significant function of the psyche.

Keywords: intuition; esotericism; paranormal; method and theory; functions; types

Acknowledgments

I thank the Foundation for the Works of C. G. Jung for the reproduction of Jung’s unpublished manuscripts.

This article aims to demonstrate the historical evolution of Jung’s ideas in the field of intuition from one frame, usually described as the ‘paranormal’, to another, that of Jung’s theory. The evolution occurred between 1896, the date of his first writings, and 1921, the date of Jung’s publication of his central theoretical work, *Psychological Types*. In 1921 Jung decided to create a dictionary, a set of definitions of the terms that he used in his psychology. In it, we can find the entry ‘intuition’, the definition of which seems relatively easy to understand at first sight but which is extremely complex in the reality of the evolution of Jung’s work. I will treat in future works the study of intuition after 1921, which relates to Jung’s philosophical legacy. Historical evolution, however, has not proved to be the clearest means to present a study of Jung on intuition – the topic of my (2015) book *Jung and*

Intuition: On the Centrality and Variety of Forms of Intuition in C. J. Jung and post-Jungians.

So alongside historical context, I have used four hermeneutical categories to classify the numerous and complex epiphanies of intuition in Jung's work.

These four categories are the four psychological states in general, extended here to Jung's collective unconscious. They are: Jung's unconscious, where the link between the archetypes and their realisation in consciousness is intuition; Jung's under-conscious (*unterbewusst*, the intermediate region between the unconscious and consciousness and the proper realm of paranormal intuitions); consciousness (notably with Jung's types and functions); and Jungian and post-Jungian practice (which represents the state that allows awareness- whereas consciousness can be passive, awareness never is)¹.

These categories help to sketch a geographical map of the various states of the mind. However, we will start with a chronological presentation of Jung's early discoveries on intuition in the under-conscious and their paranormal character. We will then shift to the heart of Jung's psychology, his collective unconscious, discovered through intuitive practice thanks to the *Red Book*, from 1913 on. We will finally examine the likelihood that as he was intuitively painting and composing his art masterpiece, Jung was inferring from this practice some intuitive theoretical conclusions of his concurrently written *Psychological Types*.

Paranormal, supernormal, and under-conscious

Before turning to Jung's work, I would like to comment on the term 'paranormal'. It is commonly known that the German Max Dessoir coined the term 'parapsychology' in 1889 (Richet 1889). 'Paranormal' derives from that original term. At the same period, the English theorist F. W. H. Myers coined the term 'supernormal', which was defined in the seminal glossary of his 1903 *Human Personality and its Survival of Bodily Death* in the following terms:

Of a faculty or phenomenon which goes beyond the level of ordinary experience ... the word supernatural is open to grave objections; it assumes that there is something outside nature, and it has become associated with arbitrary interference with law.

(Myers 1903, p. xxii)

¹ I focus on intuition in Jungian and Post-Jungian practice in Pilard, N. (Sept. 2017) En empathie transférentielle avec C. G. Jung : L'intuition vécue comme l'apport fondamental de Jung, *Cahiers Jungiens de Psychanalyse*, 146, (forthcoming) and in Pilard, N. (Nov. 2017) Transfert et intuition : De l'hypnose au mythe en passant par la littérature et la philosophie, *Revue de Psychologie Analytique*, (forthcoming).

Myers' differentiation between 'supernormal' and 'supernatural' legitimised the scientific aspect of his research in the field of demonstrable human capacities rather than of some external and inexplicable phenomena of the supernatural field. Unlike 'supernormal', the term 'supernatural' is still used today. The term 'parapsychology' has also survived its creator, notably through the term 'paranormal'. Yet that which is 'para-normal' is 'alongside' the normal and thus does not interest science. 'Supernormal' might sound bizarre but is semantically and strategically more appropriate than 'paranormal'. Jung studied esoteric - or else esotericist - intuitions as supernormal occurrences rather than as paranormal phenomena. Jung's respect for the work of his elder notably appears in the fact that he attributed to Myers the discovery of the unconscious (Jung 1946, para. 356)².

Jung first used the term 'under-conscious' in his 1902 Medical Dissertation *Occult Phenomena*. We owe to Sonu Shamdasani (Shamdasani 2001, p. 9) the new translation of the German adjective '*unterbewusste (Persönlichkeit)*' (Jung 1902, para. 93) that was first translated as 'unconscious' in the *Collected Works*. We just saw, thanks to our four categories, that unconscious and under-conscious are different. In 1902, Jung's 'under-conscious' was synonymous with Pierre Janet's 'subconscious'. The fact that there is an in-between state between unconscious and consciousness is of importance for us because only this state allows the most extraordinary forms of intuition. Nevertheless, the subconscious was seen negatively by Janet who defined this state as the result of a *rétrécissement du champ de la conscience*, a 'narrowing of the field of consciousness' (Janet 1889, p. 79). Hence our emphasis here on the difference between Janet's negative 'subconscious' and Jung's positive 'under-conscious' even though we are aware of the fact that we are *physically* describing the same area.

The beginning of the twentieth century witnessed the most intense activity of scientific psychology through gigantic symposia, where, notably, terms like 'unconscious' and 'subconscious' were defined (see Pilard 2015, pp. 46-58). To summarize, on one side stood (at least) Jean-Martin Charcot, Janet, and Freud, for all of whom the content of the unconscious and subconscious was negative and therefore had to be rejected. On the other side stood (at least) Myers, William James, Théodore Flournoy, and Jung, for whom the content of the subconscious was positive since it allowed a form of awareness beyond consciousness. This second link between Jung and Myers clarifies their identical constructive view on that which is now called the paranormal.

² There are many stories of the beginnings of psychology. A classical one, that of Henri F. Ellenberger, clearly associates the 'discovery of the unconscious' to numerous movements, many of which could be qualified as esoteric.

Esotericist intuitions in Jung's *Zofingia Lectures*

During his undergraduate years at the University of Basel, Jung, psychiatrist to be, gave five lectures at the student fraternity, the Zofingia Club. Roderick Main explains that:

the second of the lectures consists largely of an impassioned and informed appeal for the serious scientific study of spiritualist phenomena. ... Living in the Swiss countryside, [Jung] continually heard stories of uncanny happenings such as 'dreams which foresaw the death of a certain person, clocks which stopped at the critical moment' (Jung 1963, p. 102) ... the reality of these events, he says, was taken for granted in the world of [his] childhood.

(Main 2004, p. 66)

Hearsay could no longer satisfy a young scientist and an assembly of students. Jung had extensively studied the contemporary literature on occult phenomena (from the Latin *occultus*, 'hidden, secret') before his second lecture given in May 1897. When I myself studied Jung's exhaustive list of those phenomena, I discovered that *all of them* depicted an intuitive skill (Pilard 2015, p. 62). Among the intuitive gifts described by Jung were the faculty of seeing and hearing things which are outside the reach of the five senses, as in telepathy (a term coined by Myers again), second sight, and clairvoyance (Jung 1897, paras. 112-134). These three examples of intuition correspond to the three levels defined in that order by Antoine Faivre as:

- 1) A faculty of seeing/hearing things that are normally outside the reach of the [person]'s five senses (like being able to read sentences from a book although it is closed) but which do not extend beyond the domain of our common reality.
- 2) A 'higher' faculty, which consists in seeing/hearing entities like spirits of the dead, angels, demons etc., and occasionally in having a personal contact with them.
- 3) A 'highest' faculty, of a noetic ('Gnostic') character, which consists in being able to have access to some sort of 'ultimate realities': the visions [*Ahnungen*] thus imparted to the subject bear on ontological mysteries that concern, for example, the divine world, the cosmos, the hidden side of Nature, etc.

(Faivre 2008, p. 191)

The most interesting phenomenon here is the fact that by no means do occult sciences necessarily require this capacity of intuition. In Agrippa's 1533 *De Occulta Philosophia*, for

instance, occult philosophy is divided into the three arts of alchemy, astrology, and natural magic. At least two of those fields have very little to do with intuition. Jung's perspective in his lecture is clear and shows his attachment to intuition.

Although not the most impressive gift in the list, mediumship (which belongs to Faivre's second level) was central in Jung's presentation.

Mediumship indicates the presence of a medium, 'a person through whom communication is deemed to be carried on' (Myers 1903, p. xviii), whose intuitive quality defines the person's function. 'Quality' refers first to a status and only to a certain extent to a personal gift: '[the term medium] is often better replaced by automatic or sensitive', writes Myers (1903, p. xviii). In other words, the medium (who mediates) is an intermediary being: this position alone allows communication with, for example, the souls of the dead in Spiritualist sessions. From automatic writing to visions, many events could occur during or in between séances. For his lecture, Jung selected one spectacular performance that, at the time, was called the 'materialization of souls'. Spiritualists believed that the soul, or the spirit, could materialize in bodies or parts of bodies next to the mediums who called them. 'Proof' of these manifestations existed in the form of photographs of fairies or angels, several of which Jung had in his possession[I cannot]. These beautiful pieces of art became famous at the end of the nineteenth century. If the pictures did not provide evidence, still they emphasized the embodiment of intuition, which is precisely the role played by the medium.

Like spirits, who belonged neither to the divine nor to the human, the mediums were neither in nor outside society, but at its margins. Just as mediums in trance experienced an in-between state, so they had a liminal status in society. The nineteenth-century photographs revealing mediums next to fairies and angels actually united entities who were considered to be closely related in nature. Roelof van der Broek reminds us that 'the Hebrew word [for "angel"] *mal'ak* is used to designate both a human and a divine messenger. The term primarily indicates a function' (van der Broek 2006, p. 618). Here, the function of intuition in the intermediary state of the under-conscious unites mediums and intermediary beings.

Intuition between Jung's *Zofingia Lectures* and *Occult Phenomena*

Jung had an excellent reason for speaking of Spiritualism during the *Zofingia Lectures*. His knowledge on the question was not purely theoretical. Jung was then experiencing spiritist³ sessions with friends and with his cousin Helene Preiswerk and the fact that she was intuitive,

³ I intentionally use the term 'spiritist' here to describe the experience of spiritist sessions, which is different from the religious practice of Spiritualism.

that is, gifted as a medium, was central to the evolution of Jung's experience. Analysis of Jung's notes of his very first spiritist sessions shows that they can be divided into two distinct phases: the first without Helly (spiritist sessions), the second with her (Spiritualism).

To grasp the following extract, we must picture Jung, then 21 and nicknamed 'Walze' and his fellows gathered around a table, each touching with a finger an upturned and moving glass and trying not to touch the letters of the alphabet displayed on that same table. These are the first sentences of the *Protokoll der Sitzung in Walzes Wohnung am 19 März 1897 9^{1/2}Uhr Vormitstags*, the 'protocols of the [spiritist] séances in Walze's place 19 March 1897, 9.30 a.m.' handwritten by Jung/Walze in a notebook:

The glass moves a lot. Fex asks: 'Who is hindering?' The glass moves back close to Stengel. Stengel then removes his fingers from the glass. Only after that the glass begins to move and touch the letters in turn to [form] the sentence: 'k.e.e.p. t.o.t.a.l.ly. s.t.e.a.d.y. a.n.d. c.a.l.m' (that is, after each letter had been chosen, the participants closed their eyes; only Stengel observed that which the glass spelled out).

(Handschriften und Autographen der ETH-Bibliothek, C. G. Jung Manuskripte HS 1055:1a, 'Spiritische Experimente', p. 1, translated in Pilard, 2015, p. 38, © The Foundation of the Works of C. G. Jung.

Reproduced by permission of Paul & Peter Fritz AG on 14 April 2015)

Two months after this spiritist experience, in May 1897, Jung gave his second lecture – the one that contained the description of the various intuitive gifts – at the Zofingia Club. Even though Jung made no mention of his experience, we can feel how the sessions rendered him confident on the topic:

In the second part of my talk, which deals with empirical psychology, I will supply documentary evidence [on Spiritualist literature] which should satisfy those who were not entirely happy with the theoretical reflections in the first part [Rational Psychology]. On the other hand, this same factual evidence will put off many who were, in principle, satisfied with the theoretical exposition [of the immortality of the soul] in Part I.

(Jung 1897, para. 112)

Only three days after the first session, at the same place and at the same time, Kneipp, Walze, Fex, Icarus, Joseph, and this time Bebbi and Elsi tried once more to contact 'spirits'. All wanted to repeat the experience, except for Stengel who was not present. These first two minutes exactly constitute what Jung describes in the *Zofingia Lectures* as scientific experimentation with unlimited scope regarding the object of study. The precision of the report testifies to Jung's scientific method. Everybody respects the protocol of any spiritist

session. Questions are posed to a ‘spirit’ (*Geist*), that is, the ‘spirit’ of a dead person, who answers through one of two means: the ‘letters’ (*Buchstaben*) to produce words and sentences, or the ‘three-legged table’ (*Tisch mit drei Füßen*) to obtain a yes or no. Another medium was used during the second séance, that of the ‘water basin’ (*Wasserbecken*). (Pilard 2015, p. 38, © The Foundation of the Works of C. G. Jung. Reproduced by permission of Paul & Peter Fritz AG on 14 April 2015)

During the second séance, the ‘spirit’ answered ‘NIUGGK’ (‘es ist K. G. Jung’ [C. G. Jung’s grandfather]) when directly asked about its name. A first succession of letters, somehow similar to the series ‘NIUGGK’, that of ‘SQIJGRB’, had appeared during the first session and might have led the participants to this interpretation:

Two more questions were posed, but remained unanswered. The glass touched the letters S-QIJGRB. The participants did not pose any more questions. Walze was surprised that no satisfactory result had come out. Then [or consequently] the glass started to move [and indicated with the letters that it needed a stronger medium, hence the resort, in the second session, to the water basin].

(*ibid.*, p. 1)

From the three-legged table to the water basin, this extract reveals the learning-through-experience of the participants. All of them had some knowledge of spiritist séances, yet nobody knew beforehand what would ensue. When Jung was disappointed, surprised at the bad result, he did not do anything to change fate but merely reported that he was disappointed. Jung’s rigorous scientific integrity belonged to a larger phenomenon that science cannot avoid and which was clearly perceptible as early as the second session, when the group passed from the letters ‘NIUGGK’ to the interpretation ‘es ist K. G. Jung’, that of *folie à plusieurs*. *Folie à plusieurs* does not imply that science is wrong but that science has to take into account many factors. In the wider context of psychiatry and psychiatric history, Mikkel Borch-Jacobsen explains:

Their [psychiatrists’ and therapists’] intervention is part of the ‘etiological equation’ of the syndromes that they claim to observe from the outside. [As well as the historians of psychiatry] they must, if they want to remain faithful to their improbable ‘object’, study the complex interactions from which those syndromes and those theories emerge, somewhere between the doctors, the patients and the society that surrounds them. In short, they must study the making of psychiatric history, and understand that they participate in it.

(Borch-Jacobsen 2001, p. 19)

The spirit of Jung's grandfather can appear as such an improbable object of study. The spirit of Jung's grandfather is born out of the prevailing society, since spiritist sessions were then *à la mode*. It is also the construction of a group of students, the result of their interaction. Finally, and this is where the minutes are such valuable testimonies, the spirit as an object of study is in a process of being created. In Session I, the spirit does not exist. In Session II, it is produced.

Let us go back to intuitive skills. We do not possess the minutes of Session III, yet those of Session IV, on 18 August 1897, reveal that Jung's enthusiasm and involvement grew with the appearance of another, much stronger medium, his cousin Helene Preiswerk. So far, the participants had essentially enquired about issues of a physical nature to establish the spirit's ability: for instance, to know what time it was, or the place where some person, not present, was at that time (an answer to be checked afterwards). The presence of Helene Preiswerk and that of Jung's mother in Session IV transformed what could be categorised as spiritist experimentations into some kind of religious Spiritualism. Here were the first three questions and answers of the session:

Question 1: What is your opinion on sin?

Answer: It has been the bane of Humankind 'since the Beginning'.

Question 2: Is Deuteronomy 18,11 [Don't let anyone try to control others with magic, and don't let them be mediums or try to talk with the spirits of dead people] directed against spiritism?

Answer: No.

Question 3: Does this signify anything for us?

Answer: It has nothing to do with you.

(Handschriften und Autographen der ETH-Bibliothek, C. G. Jung Manuskripte HS 1055:1a, 'Spiritische Experimente', p. 5, translated in Pilard, 2015, p. 41, © The Foundation of the Works of C. G. Jung.

Reproduced by permission of Paul & Peter Fritz AG on 14 April 2015)

Undoubtedly, Helly was a stronger medium than the water basin. Here begins another journey, that of Jung's *On the Psychology and Psycho-pathology of so-called Occult Phenomena: A Psychiatric Study*. From his notes, Jung had organized a medical dissertation that could comprise a psychiatric study. If Jung was at first impressed by his cousin's feats, his expectations after some time were no longer met by Helly's accomplishments. He claimed that he caught her cheating, an accusation later denied by the medium's family (for a historical analysis, see Ellenberger 1991). Whatever the reality of the ending of the sessions, Jung's first enthusiasm for Spiritualism disappeared from the report that he wrote for his medical dissertation. It is easier to find a correspondence in Jung's state of mind between his

spiritist experience and the *Zofingia Lectures* than between his Spiritualist experience and his 1902 medical dissertation. The fact that Jung wrote the dissertation five years after his experience is of importance. Jung the scientist had become at odds with Jung the initial fervent spiritist and even fervent Spiritualist; at odds, for sure, with his family. The crisis was severe.

Nevertheless, let us-examine the forms of intuition that Jung felt able to value in his medical dissertation. Despite his rejection of Spiritualism, Jung clearly valorized esoteric intuitions in his dissertation. Furthermore, as I hope to demonstrate, those intuitions were already of a psychological nature.

Occult Phenomena reports two extraordinary esoteric intuitive feats from the medium Helene Preiswerk: that of clairvoyance and that of Gnostic knowledge. The latter appears in a ‘Gnostic system’ that Jung reproduced from Helly’s explanations. In it, Helly had articulated concepts of a higher level than might be expected of a girl of 13 1/2. From the ETH manuscripts, we were able to recognize some of those oppositions:

A posteriori – A priori
Time – Space – Dimension
Interior – Exterior
Subjectivity – Objectivity
Will – Intention

(Handschriften und Autographen der ETH-Bibliothek, C. G. Jung Manuskripte HS 1055:469, ‘Aufzeichnungen über positive, relative und negative Kräfte’, © The Foundation of the Works of C. G. Jung,

Reproduced by permission of Paul & Peter Fritz AG on 14 April 2015)

In 1902, Jung focused on the possible origins of his cousin’s knowledge (that is, here, of the maturity that is implied by the enunciation of such essential categories by a girl of 13, categories that she further classified in a Gnostic system reproduced with circles in the thesis). He suggests that part of her system derived from suggestion and arose from some conversations during the sessions, and part from Helene’s reading of 1845 Justinus Kerner’s *The Seeress of Prevorst*, a famous medium from the eighteenth century. Yet Jung adds:

This exhausts my knowledge of the sources used by the patient [Helly]. Where the root idea came from she was unable to say. Naturally I waded through the occult literature so far as it pertained to this subject and discovered a wealth of parallels with our Gnostic system, dating from different centuries, but scattered about in all kinds of works, most of them quite inaccessible to the patient. Moreover, at her tender age, and in her surroundings, the possibility of any study must be ruled out of account. ... I am inclined to regard the

mystical system devised by the patient as just such an example of heightened unconscious performance that transcended her normal intelligence.

(Jung 1902, paras. 148-149)

According to Jung, Helly's achievement 'could be regarded as something quite out of the ordinary' (Jung 1902, para. 149 and last – and therefore emphasized – sentence of the text before formal thanks). Helly had two kinds of visions (*Ahnunugen*), personal visions and visions that went beyond herself. In the second case she attained clairvoyance in the strict term, that is, no less than the third level described by Antoine Faivre.

Despite serious psychiatric condemnation of his cousin as the patient who was a hysterical girl 'with poor inheritance' (Jung 1902, p. XI, title), Jung was able to distinguish 'intuitive hallucinations from ordinary hallucinations' (ibid., para. 106) in Helene's case and clearly mentioned the existence of 'intuitive knowledge' (ibid., para. 147). He also described her in these terms: 'Our patient differs essentially from pathological dreamers ... her dreams came up explosively, suddenly bursting forth with amazing completeness from the darkness of the unconscious' (ibid., para. 119).

Indisputably, the composition of the *Red Book* definitely allowed Jung to turn esoteric intuitions into psychological intuitions, or better to make intuition alone a major psychological component of his future psychology. Yet we must recognize through those last few observations (which we will shortly develop later) of his cousin that, thanks to intuition, Jung had already started to find his definitive way in-between strict psychiatry and spiritist inklings in his own practice of psychology.

Intuition in *Liber Novus*, 1913-1921

In *Liber Novus*, Jung not only praises intuitive experience, but also changes his perspective on its use. Whereas *Occult Phenomena* uses an intuitive experience for the sake of a psychiatric study as announced in the title of the thesis, the *Red Book* describes the experience itself and only the experience, without any analysis, hence Jung's expression *prima materia* to describe *Liber Novus*. Whereas *Occult Phenomena* applied an external psychology (essentially Flournoy's), *Liber Novus* would engender Jung's own. The *Novus* of the *Liber* was intuition as it was to become in Jung's future psychology.

The content of the *Red Book* consists of Jung's reaction to his personal precognitive visions of the war (*Liber Primus*), and of that which Jung would call the method of 'active imagination' in *Liber Secundus*. When Jung discovered that he had had a series of twelve

dreadful visions of the war during the year preceding its outbreak, he decided to compose the *Red Book* out of notes that he had taken in several *Black Books* (Shamdasani's introduction in Jung 2009, p. 202). Jung's motive to compose *Liber Novus* was thus intuitive, even if at that time it was too unclear and thus remained private. His purpose slowly turned psychological with *Liber Secundus*. Intuition had still an important place there, but through another form than precognition. Jung describes active imagination in this way:

Active fantasies are the product of intuition, i.e., they are evoked by an attitude directed to the perception of unconscious contents, as a result of which the libido immediately invests all the elements emerging from the unconscious and, by association with parallel material [drawing, writing, painting, sculpture, dance, etc.], brings them into clear focus in visual form.

(Jung 1921, para. 712)

This method attempts to convert symptomatic contents of the unconscious into symbolic forms in consciousness. Thanks to the influence of Maria Moltzer, one of Jung's assistants, Jung discovered the centrality of intuition and of the transcendent, or else religious, function of the psyche – theorized in his 1916 *The Transcendent Function*. According to Jung, the psyche not only possesses a compensatory function (the unconscious would compensate a too rigidly rational conscious attitude, for instance) but also has a natural *creative* function. The symbol is the centre of this psychic creation: hence the ability of the symbol to adjust the symptom in the natural progression of psychic life.

As explained by the Jungian analyst and dance therapist Joan Chodorow, 'active imagination has two stages: first, letting the unconscious come up; and second, coming to terms with the unconscious [where] consciousness takes the lead' (Chodorow 1997, p. 10). During the second phase of the work all four functions of consciousness – that is, feeling, thinking, intuition, and sensation – are necessary to understand the significance of the symbol in one's life. Yet only intuition in the first stage creates and apprehends the symbol in the under-conscious.

It is difficult, of course, to explain this double function of creation and apprehension of the symbol by intuition. Probably Goethe and exceptional artists have articulated it properly, but for the time being, I ask readers to accept in this overview of the phenomenon that I take it for granted. Readers can perhaps imagine that specific moment during meditation where they feel and grasp exactly simultaneously that a complex has become at once resolved and obsolete because psychic progress has brought something new, yet something suddenly obvious that

could not have been imagined the second before it appeared. This moment is the moment of intuition. It is at once created during meditation and linked to the unconscious archetype that has been constellated by the meditation.

This capacity of intuition is stressed by John Beebe in his comment on Jung's contemporaneous correspondence with his Baselian colleague Hans Schmit-Guisan (from 1915 and 1916). Beebe writes:

The way Jung stresses that intuition, though irrational, can yet be a potential source of new understanding – the thinking and feeling of the future – seems to reflect what he has learned in the course of the active imaginations recorded in *Liber Novus*. There, as we now know, he had written that 'my soul gave me ancient things that pointed to the future. She gave me three things: The misery of war, the darkness of magic, and the gift of religion' (Jung 2009, p. 306). All these irrational sources of insight are intuitive ways the unconscious has of informing the conscious mind.

(Beebe & Falzelder 2013, p. 24)

Let us find an example of intuition as such a potential source of new understanding alongside the third irrational gift of Jung's soul, the gift of religion. In the following extract from the *Red Book*, Jung describes (1) intuitive contents and (2) the first stage of active imagination. Jung names one chapter after he put himself into an under-conscious state, 'The incantations'. When people formulate incantations, they temporarily forget their environment. In psychological terms, they let their intuitive function go anywhere to make images and sounds appear. Jung's incantation reads:

Christmas has come. The God is in the egg. I have prepared a rug for my God, an expensive red rug from the land of morning.

He shall be surrounded by the shimmer of magnificence of his Eastern land.

(Jung 2009, p. 284 and Image 50)

Image 50 of the *Red Book* contains the symbols of the egg, of Christmas, of the red rug, and of the eastern land. This fiftieth picture evokes India rather than any Western traditional representation of the Nativity. Following the death of his father, Jung's religious preoccupation had become, in the mid 1910s, an autonomous complex. The symptom of this complex was the failure to resolve the existential question formulated by Jung: 'if the Christian myth is not mine, then what is my myth?' (Jung 1963, prologue). The entire picture of 'Christmas with an egg in the Easter land' transformed what had been a symptom for Jung

– pastor Jung’s Christianity according to his son – into a living symbol, that of Jung’s personal myth.

For the first time, intuition belonged to Jung’s psychological method and was no longer part of a diagnostic, as it could have appeared with his cousin, despite Jung’s general valorization of Helly’s intuition. In the meantime too, Jung had become a psychiatrist at the Burghölzli Klinik and had been in touch with the intuition of numerous schizophrenic patients (see my analysis in Pilard 2015, pp. 117-137). When he had his visions of the war, Jung had at first thought that he was schizophrenic. We remember too that Helly’s mediumistic intuition was appreciated by Jung but it had mainly been associated with the central symptom of a hysterical patient. Jung could *at that time* neither clearly state that intuition had enhanced any psychological evolution of his cousin nor how. Jung had only written that ‘when she [Helly] spoke, the theme was always an extremely serious one ... one almost had to ask oneself: is this only a girl of 15 ½?’ (Jung 1902, para. 77). This statement of 1902 can be associated with a more general one, this time from 1920, where Jung writes: ‘Spiritualism as a collective phenomenon pursues the same goals as medical psychology’ (Jung 1920, para. 599), an affirmation that he repeated in 1948 in these terms ‘the aims of modern psychotherapy are similar [to those of Spiritualism, namely] to develop man’s consciousness and to *unite* (my emphasis) it with the unconscious’ (Jung 1948, para. 750).

Uniting Nativity with the Easter land is one example of the goal of Jungian psychotherapy. Helly, also, had been able to unite her inner personality, her Spiritualist self, Ivenes, with her real future personality as a talented dressmaker. Talent and confidence were already present in Ivenes. Hence Jung’s genuine astonishment at his cousin’s maturity in trance and his statement that ‘she anticipates her own future and embodies in Ivenes what she wishes to see in twenty years time’ (Jung 1902, para. 116). The link between Helly and Jung is the intuitive state into which they had put themselves voluntarily and that had allowed the creation of images and impressions of their future. Once evaluated by all four functions, those images could turn an unconscious complex into an enlarged consciousness.

Central in Jung’s life, intuition then became also central in Jung’s psychology. Intuition belonged to Jung’s psychological method and thus was ready to belong to Jung’s theory. No longer a psychological tool, intuition was about to become a psychological function and type.

Intuition in Psychological Types

So far we have only evoked the four functions of sensation, feeling, thinking, and intuition. Jung described them in this way: ‘The essential function of sensation is to establish that

something exists, thinking tells us what it means, feeling what its value is, and intuition surmises whence it comes and whither it goes' (Jung 1921, para. 899). We know from Jung's 1916 paper '*La structure de l'inconscient*' that the psychologist started to think in terms of 'individuation' around 1915. Individuation describes the Jungian lifetime psychological process, the development of man's consciousness to be united with the unconscious and thus the coming to terms with unconscious complexes. A complex is a paradoxical happening in the psychological economy. On the one hand it represents an objective blockage. On the other, it represents the subjective obstacle that prevents the resolution of the blockage. If a person has got a complex, then the complex in question is precisely what prevents the person simply to be aware that he or she has got that complex. Hence the importance and the temporal priority of the function of intuition with regard to the three other functions in the economy of individuation. Only intuition leads, even irrationally to quote Beebe's words, to the source of the complex. In other words, only intuition is in contact with the archetype (the equivalent of the complex). Crucially, few people know that the first appearance of the term 'archetype' in Jung's work is associated with intuition.

In 1919, Jung writes three times of *die Archetypen der Anschauung*, 'the archetypes of intuition' (Jung 1919, para. 270). *Anschauung*, 'intuition', is the genitive complement of *Archetypen*. Grammatically, 'archetypes' cannot exist without 'intuition'. The structure of the unconscious is that of archetypes. The structure of archetypes is that of intuition. Because archetypes are empty forms, only the *ex nihilo* aspect of intuition reaches the archetype. Intuition belongs to the creative function of the unconscious (next to its compensatory function as seen earlier). Intuition at once creates the symbols of the archetype, the only thing that one can get from the archetype, and reads the myth to which the archetype belongs.

Intuition sometimes permits *hearing* the archetype (or rather here, that which we could then call the 'phonotype') thanks to sounds, like glossolalia, for instance, when spiritist mediums speak or sing 'in tongues'. The spiritist name 'Ivenes' can be associated with the sound of 'Venus', the goddess of beauty, and an active archetype during Helly's sessions. Intuition transposes the unreachable archetype into a form available to the senses: a sound, an image, a recurring movement, a smell, or even a taste. From this, we understand how active imagination through dance, painting, etc. recreates the inner complex into external forms. That which is first a 'numinous', that is, an 'awe felt', external intuition, can become meaningful thanks to the cooperation of the three other functions in consciousness. Here is where we find again Beebe's 'potential source of new understanding', his 'thinking and

feeling of the future' (Beebe & Falzelder 2013, p. 24), that is, the unconscious intuition that becomes thinking and feeling in consciousness.

With Jung's 1921 *Psychological Types*, intuition reaches theory. *Psychological Types* is the only book by Jung that contains a large set of definitions. In 1921, Jung knows and wants to mark that he has reached an important stage in his work. There, Jung asserts for the first time that four basic functions exist in psychology, among them intuition. This hypothesis is wild when we remember, for instance, Sigmund Freud's statement that 'no new source of knowledge or methods of research has come into being. Intuition and divination would be such, if they existed; but they may safely be reckoned as illusions, the fulfillments of wishful impulses' (Freud 1933a, p. 159), or elsewhere that 'from what I have seen of intuition, it seems to me to be the product of a kind of impartiality' (Freud 1920g, p. 59). We cannot underestimate Jung's audacity in view of Freud's sentiments on intuition. Even today, it is a common assumption that intuition does not exist. Freud's second sentence is interesting because he associates intuition and divination. The strength of Jung's position in *Psychological Types* has been precisely that intuition is dissociated from divination and from any occult phenomena. Intuition in Jung's theory was from 1921 onwards associated with thinking, feeling, and sensation. In other words, intuition became possible in mainstream thinking.

When we take a closer look at the genesis of Jung's *Types*, we discover that sensation and intuition came last in Jung's representation of the two and then four psychological functions. We remember that, in the *Red Book*, intuition played a large role in the unconscious as it allowed the content of the complex to surface in the under-conscious (in an altered state) and then in consciousness. This may explain Jung's first hypothesis of two opposite functions *in consciousness*, thinking and feeling (since intuition seemed more at home in the unconscious). But around 1912 Jung read the French philosopher Henri Bergson, whose intuitionist thinking he compared to his own psychology. Jung writes 'when I first read Bergson a year and a half ago I discovered to my great pleasure everything which I had worked out practically, but expressed by him in consummate language and in wonderfully clear philosophical style' (Jung 1914, p. 351). Bergson's clear style allowed Jung to single out one of Bergson's concepts, that of the 'irrational', as mentioned in a letter to Jung's colleague Hans Schmit-Guisan dated 1915 (Iselin 1982, p. 39). Their correspondence proved instrumental in the construction of Jung's types. Indirectly – and probably intuitively – Bergson's 'irrational' led Jung to the two 'irrational' functions of intuition and sensation next to the first two 'rational' functions of thinking and feeling. To have either a feeling or a thought implied an indirect

apperception, something that Jung termed 'rational'. By contrast, having a sensation or an intuition was a direct perception, something Jung termed 'irrational'. Here we are thinking of Bergson's (1889) first major work, *Time and Free Will*, the French title being *Essai sur les Données Immédiates de la Conscience*, 'Essay on the *Immediate* Data of Consciousness' (my emphasis). The term 'immediate', that is, 'without mediation' evokes Jung's *direct* perception of both sensation and intuition, that indeed which he calls 'irrational'.

To summarize, on the one hand Jung associated intuition to thinking, feeling, and sensation as the four general, scientific and psychological functions of all human beings. On the other hand, he associated the 'irrational' to Bergson's immediacy, and crucially to something entirely different from anything that would link the irrationality of intuition to the extraordinary epiphanies of the esotericist intuitions that he had studied before and that we examined earlier. By so doing, Jung brilliantly turned intuition from para-normal into very-normal. If people criticize Jung's types today, the most recurrent critique is that of too schematic a frame. In other words, people either accept typology or reject it *overall*. Hardly anyone would criticize Jung's types because they contain the impossible type of intuition. A victory won by Jung.

Another element in Jung's types is of major importance. So far, we have described Jung's functions. Associated to the functions are types. An adult person generally uses two functions in priority whilst one or two functions remain unconscious. A psychological type is characterized by a general, common attitude in consciousness. It is 'an *a priori* orientation to a definite thing ... a readiness of the psyche to act or react in a certain way' (Jung 1921, para. 687). Whereas a function can describe an action, the type describes the condition facilitating the action. The type is a structure. The function is its dynamics. An important addition to one's type is one's attitude as naturally extraverted or introverted. Which function one most relies on determines an individual's type. The designation 'intuitive type', for instance, refers to the dominant, or first function of the individual consciousness. Opposite to this first function stands the inferior function. Jung describes the inferior function as 'archaic' and, as such, it activates the collective unconscious and imagination. It expresses itself in the language of the unconscious, where it mostly remains. The inferior function of intuition is sensation. The second and third functions are the auxiliary ones: they are the two rational functions of an irrational type, or the two irrational ones of a rational type. Hence, feeling and thinking are, for the intuitive type, the second and third functions. The hierarchy depends on the most frequent use of one or the other function. But the two auxiliary functions are less opposed among themselves than is the leading function *vis-à-vis* the inferior one.

Translated into psychological terms, the first function, being the most visible, clear, and prominent in consciousness, is the most differentiated. The second function, which is rational for irrational types and vice versa, is the necessary complement in consciousness. The fourth and third functions are more frequently complementary to the two first functions in the unconscious as we saw previously. Inferior functions, including the second one, can also remain unconscious and thus provoke one-sided behaviour in consciousness.

This structure evolves within the dynamics of the psyche. Differentiation is a process that assumes a rapid or progressive emerging of one function from the unconscious into consciousness. The differentiation of the functions evolves both qualitatively and quantitatively. A feeling type may, through experience, improve in judgment (the major capacity of feeling types). An intuitive type may learn to recognize intuitions systematically in order to follow them. Even if a person's type is fixed in adulthood, the differentiation of the functions, other than the first one, continues in order for the individual to adapt to external situations and inner demands, and to allow a better understanding of the other and of him or herself. Differentiation is a natural psychic progression. Therapy helps its comprehension, or even its process, when blockages occur.

Now that we know how types work, we may ask ourselves which type Jung belonged to. More interestingly, we may ask why Jung did not write about it. Jung was an introverted intuitive type with thinking as second function (following type expert John Beebe's analysis, personal communication), or else a 'thinking/intuitive type' to quote Marie-Louise von Franz, who preferred to use 'thinking' first⁴. Again, we find ourselves in the situation where Jung, and here von Franz, wishes to value intuition by rendering it as 'normal' as possible. Jung had met with numerous introverted intuitive types among his most serious cases at the Burghölzli mental hospital. We must remember too how Jung had feared that he was himself schizophrenic because he had had intuitions, precognitive visions of World War I. Among all types, the introverted intuitive is by far the least 'normal'. Because intuition inhabits the unconscious, it allows contact with the archetypes of the collective unconscious. Yet the way back from archetypes to consciousness is never easy, especially for introverted intuitive types that are twice at home (through introversion and through intuition) in the unconscious. Differentiating one's first function, intuition, is a titanic task for the introverted intuitive type. Jung undertook this task when he started *Liber Novus*. Now that the book is published, we are

⁴ Technically, von Franz is not wrong because intuition in consciousness takes the form of the function that uses it. In other words, she describes thinking as the main receptacle of Jung's intuition.

able to appreciate its difficulty and depth. And we can understand why Jung never wrote about his own type.

Jung knew that his type would be known. Also, he probably was aware of the fact that *Liber Novus* would be published after his death and was most likely happy with that. But time is an important factor in everybody's comprehension. Both events allow us *now* to better understand another aspect of intuition, its natural proximity to unconsciousness. For intuition to become fully accepted, our society needs to appreciate it, from its paranormal epiphanies to its normal occurrences. Jung did a great job in enabling that to happen by emphasizing the latter and not setting aside the former. That Jung studied intuition as a scientist was of the greatest importance for him to rightly estimate the reality of intuition and its centrality in life and in psychology. So far we have written of 'intuition'. Thanks to Jung, we might well write one day of 'intuitions' in the same way that we know there are different kinds of sensation, thought and feeling.

References

I thank The Foundation for the Works of C. G. Jung, Zürich for permission to reproduce from Jung's unpublished manuscripts.

Beebe, J. & Falzeder, E. (Eds.). (2013). *The Question of Psychological Types: C. G. Jung – Hans Schmid-Guisan Correspondence*. Princeton, NJ: Princeton University Press.

Bergson, H. (2001) [1888]. *Essai sur les Données Immédiates de la Conscience*. Paris : Presses Universitaires de France.

Borch-Jacobsen, M. (2001). 'Making psychiatric history: madness as *folie à plusieurs*'. *History of the Human Sciences*, 14, 2, 19-38.

Chodorow, J. (1997). *Jung on Active Imagination*. London: Routledge.

Ellenberger, H.F. (1991). 'The story of Helene Preiswerk: a critical study with new documents'. *History of Psychiatry*, ii: 41-52.

Faivre, A. (2008). 'Éloquence magique', ou descriptions des mondes de l'au-delà explorés par le magnétisme animal : au carrefour de la *Naturphilosophie* romantique et de la théosophie chrétienne (première moitié du xix^e siècle). *Aries* 8, 191-228.

Freud, S. (1920g). *Beyond the Pleasure Principle*. SE 18.

Freud, S. (1933a). *New Introductory Lectures on Psycho-Analysis*. SE 22.

- Iselin, H.K. (1982). *Zur Entstehung von C. G. Jung's Psychologischen Typen: Der Briefwechsel zwischen C. G. Jung und Hans Schmid-Guisan im Lichte ihrer Freundschaft*. Aarau: Sauerländer.
- Janet, P. (1889). *L'automatisme psychologique: Essai de psychologie expérimentale sur les formes inférieures de l'activité humaine*. Paris: Alcan.
- Jung, C.G. (1896-1899). *The Zofingia Lectures*, CW A.
- Jung, C.G. (1963). *Memories, Dreams, Reflections*, A. Jaffé (ed.). London: Fontana Press.
- Jung, C.G. (1902). *On the Psychology and the Psychopathology of so-called Occult Phenomena: A Psychiatric study*. CW 1.
- Jung, C.G. (1914). 'The content of the psychoses'. In: *Collected Papers on Analytical Psychology*, C.E. Long (ed.). London: Tindall and Cox.
- Jung, C.G. (1921). *Psychological Types*. CW 6.
- Jung, C.G. (1919). *Instinct and the Unconscious*. CW 8.
- Jung, C.G. (1920). *The Psychological Foundation of Belief in Spirits*. CW 8.
- Jung, C.G. (1946). *On the Nature of the Psyche*. CW 8.
- Jung, C.G. (1948). *Psychology and Spiritualism*. CW 18.
- Jung, C.G. (2009). *The Red Book: Liber Novus*, S. Shamdasani (ed.). New York: W.W. Norton.
- Main, R. (2004). *The Rupture of Time: Synchronicity and Jung's Critique of Modern Western Culture*. Hove: Brunner-Routledge.
- Myers, F.W.H. (1903). *Human Personality and its Survival of Bodily Death* (two volumes). London: Longmans, Green.
- Pilard, N. (2015). *Jung and Intuition: On the Centrality and the Variety of Forms of Intuitions in C. G. Jung and post-Jungians*. London: Karnac.
- Richet, C. (1889). *Rapports et comptes-rendus sommaires. Congrès International de Psychologie*. Paris: Alcan.
- Shamdasani, S. (2001). 'The "magical method that works in the dark": C. G. Jung, hypnosis, and suggestion'. *Journal of Jungian Theory and Practice*, 3, 5-17.
- Van der Broek, R. (2006). 'Intermediary Beings I: Antiquity'. In W. J. Hanegraaff (ed.), *Dictionary of Gnosis and Western Esotericism* (pp. 616-619). Boston, MA: Brill Academic.