Transcending the transcendent function
Articulating the principles behind a new, extended individuation theory of the human psyche

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This paper proposes that Carl Jung's transcendent function does indeed act as a gateway to the Self (Jung, 1969) but far beyond what has already been understood in the literature, in that it allows for what appears to be an infinite ordering of the rest of the human psyche in the same way that the original eight ego-oriented cognitive functions have been delineated by Jung (1921) and subsequently by Beebe (2017) and others. Using this approach, eight further self-oriented functions, the herald, tutelary, psychopomp, emissary, revenant, gunslinger, wanderer and crusader functions, are identified and described as combinations or 'tensions of opposites' of the first eight function-attitudes, with correspondences shown between the first four of these self-oriented functions and the Jungian concept of the self, and the latter four and the "social aspect of the self" (von Franz, 1968, p. 236), which this paper terms the superself.

Keywords: individuation, type, function-attitudes, ego, superego, self, social aspect of the self, Singapore, applied analytical psychology

1. Background

This paper and all attendant research on it has been deeply inspired by Jung's claim that:

> The anima and life itself are meaningless insofar as they offer no interpretation. Yet they have a nature that can be interpreted, for in all chaos there is a cosmos, in all disorder a secret order, in all caprice a fixed law, for everything that works is grounded on its opposite (Jung, 1981).

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This fundamental assumption, that in all disorder an unknown order can be gleaned, has been applied by Jung and many others to an analysis of the psyche and its attendant components, which I call *dimensions or sides of the psyche* in this paper: the ego, the self, and so on. It can also be applied to Jung's work itself, and has been over the fifty years since his death, as others such as Myers (1980), Thomson (1996), Nardi (2005), Berens (2006), and Beebe (2017) have sought to expand on his pioneering work on what Jung called cognitive or psychological functions.

I did not, in a sense, originally set out to try to expand on Jung's work; beyond the fact that I have little prior academic background in psychology and was originally trained in linguistics, any attempt to understand the psyche in analytical or Jungian terms used to strike me as somewhat reductive at best, and essentialising, limiting and prejudicial to the development of a fully formed and fulfilling life at worst. That I have since operationalised my own, unique extended version of Jung's cognitive function theory called individuation theory since July 2020 in my one-on-one and small group work with my adolescent students in a Singapore junior college, and in my large group classroom teaching since February 2021, should therefore attest to the value and utility I have found in that fuller flourishing of what Jung initially offered; indeed, my students have gone on to do so extremely well, not simply academically, but as independent, self-motivated agents of change in a highly collectivised and conservative society capable of autonomous individuation.

To this end, I have found individuation theory not simply robust as an excellent starting point for appreciating the distinctions between myself and those I teach, but possibly far more complex and capable of being ordered and organised than previous work has so far determined. In particular, I found that quite a significant number of students' experiences, as well as my own, were somewhat similar to those described in the extant literature, but at the same time transcended what had been previously articulated; they could not be concretely and clearly described without further delineation of the psyche. I believe this is a function of Singapore's high-pressure cooker environment; students are placed under so much pressure that I have frequently referred to our summative examinations as a traumatic space in class, and indeed, recent unprecedented reports in our local media of the extreme mental health toll these have on our students (never mind the lived experiences of my students themselves, especially in a country like Singapore) strongly indicate that such an evaluation might very well be justified. To do well in such an environment, transcendence in the form that Jung described is frequently not simply necessary, but critical if one is to survive; and a transcending of Jung's original work, developed in the context of two world wars and therefore somewhat outdated in terms of its practical applicability to our modern time and to contexts other than that of Europe and the West, was arguably not only necessary but anticipated.

Indeed, as mentioned, my own experience with cognitive function theory was one born purely from a similar survival instinct, where I only came to truly understand the theory at a deeper level after I experienced shattering psychological trauma between November 2016 and June 2019, and entered therapy in Singapore. My analyst was one of the few people to ever recognise that I was somebody who was psychologically predisposed to intuition,

generalisation and abstraction, and though she did not directly employ the theory in her practice, she encouraged me to get in touch with it and other abstract systems like it, such as Levine (2008)'s Somatic Experiencing and Beck & Cowan (1996)'s Spiral Dynamics, and use each of these to make sense of not just myself, but of the students I was teaching, as a first-year teacher who had entered the government education service in April 2019. Of all these systems I worked through, however, the only way I was able to comprehend my trauma, subsequently, was through Jung's cognitive function theory, and it was the only theory that not only allowed me to consistently recognise and account for my own behaviour in the past, but to predict and anticipate the thoughts and feelings of my students once I had determined their functional stack order to the extent that one student who was an introverted feeler jokingly accused me of being a practitioner of some form of black magic, and another who was an extroverted sensor walked around college shouting, to anyone who would listen, "Mr Wong fixed my brain!".

The most profound and moving instance of the applicability of Jung's cognitive function theory in my work with my students, however, was when a student who had been retained in his first year at the college and joined my class as a repeat student in 2019, and had steadfastly resisted to submit any work at all for the subsequent one and a half years, suddenly and confusingly decided to submit a full-length piece of work that was far above anything else he had previously managed, to the shock and surprise (and, in just my case, tears) of me and my colleagues. I would only realise a week later that this student was a deeply traumatised and wounded introverted feeler who would ordinarily lead with introverted feeling (Fi) and extroverted sensing (Se), but whose Anima function of extroverted thinking (Te) and nemesis function of extroverted feeling (Fe) had been so overwhelmed by his parents that he had withdrawn completely into himself, and displayed qualities of someone completely his opposite (an angry and defiant extroverted thinker).

It was after my work with this student that I decided that I had no choice but to work towards gradually typing *all of my students,* because cognitive function theory gave me a heart for each and every one of my students like no other theory has ever been able to do, activating my tertiary introverted feeling (Fi) to a degree like nothing else ever had, especially after abuse, and to ensure that I lived up to what I said at the start of each academic year, that I would leave no student behind. It allowed me to relate on a universal basis to *everyone,* where previously I struggled with extroverted feeling (Fe) as my trickster-shaman function to comprehend why on earth anyone would say anything indirectly or implied when they could just say it directly, as my introverted thinking (Ti) critic-sage function still is always happy to point out. And it allowed me to connect to each and every one of the wonderful, beautiful and living human souls in my classroom, and help them become the best versions they could be in the toxic and controlling environment that is modern Singaporean society.

As an introverted intuitive who leads with introverted intuition (Ni) and extroverted thinking (Te) as my dominant two functions, I have achieved much in other domains of life: I lead a national movement to revitalise my endangered heritage language, Kristang that has been featured internationally, and I am also an aspiring speculative fiction novelist who has already published one prize-longlisted novel and is working on two more. Psychology is not

my field, and left to its own devices, my extroverted thinking (Te) always arrives at the conclusion that there is little to gain from trying to have a paper like this published; it recognises that although what I have to offer has made sense for 140 students across the last 3 years (and countless colleagues and friends), I have next to no credentials in the academic field of psychology, and would probably struggle to establish ethos, as we say in our writing lectures, from a reader who has extroverted feeling (Fe) or extroverted thinking (Te) in a high position. I also run the risk, therefore, of having to deal with and adapt to criticism and emotional challenges, which my introverted feeling (Fi) and extroverted sensing (Se) already struggle with on a day-to-day basis from my students, from reviews of my novel, and from attempts by the people who caused my trauma to continue to affect me, including from the instigator of my trauma between 2016 to 2019, a narcissistic introverted feeler who accused me of having the very personality disorder that my therapist later informed me he likely had, and who continued for quite some time to project his own struggles with his own very damaged introverted sensing (Si) function onto me rather than dealing with the fact that it was his behaviour, not mine, that was abnormal, unsafe and, as he might worry about it, 'impure'. It has taken me four very unenjoyable and frightening years to arrive at a point where I can safely say I understand this *for myself* (never mind everyone else around me, including ex-students, who unconsciously instantly could see that I had been projected on quite severely, even if they could not quite articulate it): most of my therapy in those two years dealt with me trying to convince my therapist I had a personality disorder and that I would be going to jail soon, while (I believe) she simply sat back and enjoyed the show.

Rationally, therefore, there is little point to writing this paper and exposing myself to more criticism and confusion when it has taken me two and a half years to just recover my own sense of identity and my own voice by disentangling my mangled introverted feeling (Fi) and introverted thinking (Ti) functions. Yet, I also regard the trauma, and everything after, as synchronous. The almost insane level of coincidence that was required for me to be talking to a student about familial physical abuse or self-esteem issues and then have a friend of exactly the same pattern text me *about the exact same issues while I was talking to the student,* and for this to happen repeatedly since June 2020, is unexplainable except through Jung's theory of synchronicity. I am not religious, having severed my ties with organised religion in 2015, but I do recognise and celebrate the existence of the numinous, and I do believe that I went through what I did in order to arrive at this point, where I am able to finally write about how I have been able to approach an extension of Jung's original cognitive function theory as it has helped me and the people I care about.

This paper therefore exists because if what I have discovered is legitimate, then I want other people to be able to benefit from it as well, as much as my students in Eunoia Junior College have since 2019. To discover that they are capable of transcending their own limitations, and helping others do the same.

2. Transcending the transcendent function: Organising principles

Hence, it is also my belief that much of what, to me, remains mysterious and rather difficult to comprehend in Jung's extant writings on the transcendent function, the self, the zeitgeist and the spirit of the depths and other phenomena that to me seemed legitimate but nebulously defined and located, can yet be systematically understood and processed as one might process one's own eight ego-oriented function-attitudes per the pioneering work of Myers (1980), Thomson (1996), Nardi (2005), Berens (2006), Beebe (2017) and others. In other words, it was initially fairly straightforward for me to sit a student down and explain how they might deal with their extroverted sensing (Se) as critic-sage, their extroverted thinking (Te) as demon-daimon, etc. thanks to the relatively large body of not simply analysis but clearly unpacked and differentiated analysis that could be put into a table or a chart that a student could understand, bring for consultation sessions and annotate on; however, the rest of the psyche presented far more difficulty: how does one expect a student who leads with introverted sensing (Si) to operationalise the extremely abstract advice that they need to unify the abstract tension of opposites within themselves in order to write well? And for a while, to especially satisfy the reader who has extroverted intuition (Ne) in a primary location, I did hesitate, very much, to approach what lay beyond the transcendent function in such a 'tabulate and organise' fashion; the approach could not be that I wanted to organise the configurations of the psyche beyond the ego for the sake of having a table or chart.

Again, it was another perspective, however, this one from a friend who led with introverted thinking (Ti), who, having understood the eight Ego functions, insisted that if the principle behind the delineation of the first eight Ego functions was to hold for those Ego functions, it would also have to hold for the rest of the psyche; that for any person like herself with introverted thinking (Ti) as their hero function, it would be very difficult to believe in an abstract psychological theory whose principles of organisation only applied to one section of the psyche and thereafter collapsed when one entered the realm of the transcendent, the Self, and other configurations that Jung had also described – if 8 functions could be articulated for the ego and the superego, surely the same should happen with everything else, and surely the rest of the psyche could be understood in the same way. This, to me, was one of two foundational principles the extended individuation theory I have developed rests on, the principle of self-reflexivity and recursiveness. Jungian study appears to lean in favour of delineating such principles, and hence, I do so below:

> ***The Principle of Self-Reflexivity and Recursiveness***
> Any complete analytical approach to the psyche must be self-reflexive and recursive at both an infinitely large and infinitesimally small scale; in other words, a frame or schematic of the psyche must be able to account for all phenomena presented within it in an organised fashion, no matter how quotidian or unorthodox each phenomenon appears to be.

This is a principle that underlies theories in many other domains of scientific enterprise; it underpins evolution, the Standard Model of physics, and many foundational frameworks and schema that do not simply allow us to better comprehend the universe, but help ensure that contemporary twenty-first century existence can proceed the way it has. And that further leads us to the second principle, which I call the Common Principle:

> ***The Common Principle of Individuation***
> Any theory of the psyche must permit the return of psychology to every psyche to some degree; i.e., it must be accessible to a person of average intelligence who is not necessarily trained academically.

This is not just a socialist or anarchic attempt at solidarity; the utility of this should already be evident to any reader who understands the sheer frustration of wanting desperately to understand more about a scientific field if only to better their own life, but to find it inaccessibly incomprehensible and filled with jargon and abstract postulations that make it manifestly impossible for anyone outside of the field to use it, and the increased level of utility should also be very evident in that every single human being has a psyche. Every single human person would not only benefit from an increased understanding of their inner world, but from a theory of the psyche that makes sense to every single human person; moreover, the theory, by itself, would recursively prove its validity by being accessible and functionally understandable by non-psychologists, since it would deal with a component of human existence that is verifiable by every person living that existence through their own lived experience. It does not mean we should do away with psychology and analysis; not at all. But it does mean that analytical psychology must extend its own principles to the maximum, as a discipline that seeks to provide some degree of organisation, intelligibility and coherence to what is essentially an extremely frightening and terrifying part of oneself; it must move beyond merely seeking to articulate and rationalise the immediate, emergent phenomena within the psyche and Jung's psyche that, to me, make up a ponderously large amount of the literature, and seek to understand why the patterns and trends behind why such phenomena exist. It must, therefore, transcend itself, and transcend Jung. The psyche is something all of us have. A theory of the psyche must be supported by what Jung found, but must move beyond Jung's own ideas, because Jung is not god, and therefore cannot be taken as the templated end result or pinnacle of what individuation allows a human being to achieve; as all of us are, he was a flawed, lonely and broken person in a flawed, lonely and broken world from one specific regional context and culture, and as some of us are lucky enough to be, was an immensely intelligent and thoughtful person on top of that who catalysed a discipline and scientific approach to one of the most important elements of human existence ever known to our species. But he was not god. Neither is John Beebe or Dario Nardi or Jordan Peterson god, and neither am I god. God, as Jung often suggested, can only be found within; analytical psychology must remember that truth and take it as Jung articulated it. God was not to be found within Jung, but within one's own inner world, guided by the discoveries Jung initiated and should rightfully be given a great deal of credit for.

Once more, I return to my students; it was students who shared Jung's pattern, extroverted thinkers leading with extroverted thinking (Te) and introverted sensing (Si), who helped me to understand that Jung had been afraid of how people would react to everything that he had found to the degree that his demon extroverted feeling (Fe) obfuscated and complexified many of his discoveries; as a millennial born into the digital revolution, I cannot help but think of Jung essentially adding several encryption keys to the more revolutionary parts of his work. The most important of these encryption keys, indeed the "gateway to the self" (Jung, 1969) is the transcendent function and the Axiom of Maria, and understanding why it works the way it does is critical in understanding why Jung was also extremely afraid of letting people know about what lay beyond the ego and the superego.

3. Unlocking the transcendent function

Much has been written on the transcendent function from qualitative, literary, clinical and subjective points of view (e.g. Joseph 1997, Rossi 2002, Clark 2010, Steder 2018); from these and others, it is all but certain that Jung intended it as a label for some sort of connective tissue between the ego and other, more mysterious parts of the psyche:

> The transcendent function brings us bulletins of what transcends our ego - the archetypal psyche. I would add, that the self's archetypal reality acts like a bridge to what transcends our whole psyche – to what we symbolize by the name God, or It, or Isness. Hence, when we engage through the transcendent function in ego-self conversation, we move ever further toward what the Self witnesses to: reality which transcends the whole psyche. That transcendent reality affects us here and now, our ego, our body, our world (Ulanov, 1997, p. 123).

The transcendent function thus stood as the most crucial of Jung's unordered remaining elements to be organised, considering that it is the function that, from Ulanov's description above and others, not only catalyses a critical (but still very mysterious) part of the individuation process, but per Jung, stood as the gateway or boundary at the "end" or the "limit" of the ego and superego; in other words, that it was the entrance to "what came after" the eighth function of the psyche.

> is a purely natural process, which may in some cases pursue its course without the knowledge or assistance of the individual, and can sometimes forcible accomplish itself in the face of opposition. The meaning and purpose of the process is the realization, in all its aspects, of the personality originally hidden away in the embryonic germ-plasm; the production and unfolding of the original, potential wholeness (Jung, 1967).

If the transcendent function was indeed a "purely natural process", and that it ensured "the production and unfolding of the original, potential wholeness" of the individual, much as the

present 8-function model of the psyche did, then to me in September 2020, this suggested that the transcendent function had to work in tandem with the eight-cognitive function model – pointing, in other words, to the possibility of organising the rest of the psyche in the same way as the first eight ego-functions.

The symbol that called to me one morning in that month, as I was preparing for yet another long day trying to keep my students and myself together in the withering, devastating emptiness of the height of the pandemic and its attendant restrictions, was that of the transcendent function as a bridge, crossing one over from one section or domain of the psyche to the next. Of deep and jolting synchronicity this was, too, as in analysis I had been exploring the effects my rather traumatic early upbringing had left on me, and as a result had rediscovered the first symbol that I had been obsessed with as a child: the bridge, especially the Sydney Harbour Bridge, which my family and I had visited in 1997 (Figure 1).

Figure 1 *Early synchronistic attempts by my extroverted thinking (Te) to puzzle out the symbol of the bridge as it related to my past and the Transcendent Function in September 2020*

Subsequent nights found me cycling alone down many of the bridges crossing the Singapore River to try and understand what this symbol meant, alongside my ongoing post-traumatic healing work of crafting a narrative and landscape for my inner world as part of reconstituting my severely wounded introverted feeling (Fi) after the abuse (Figure 2).

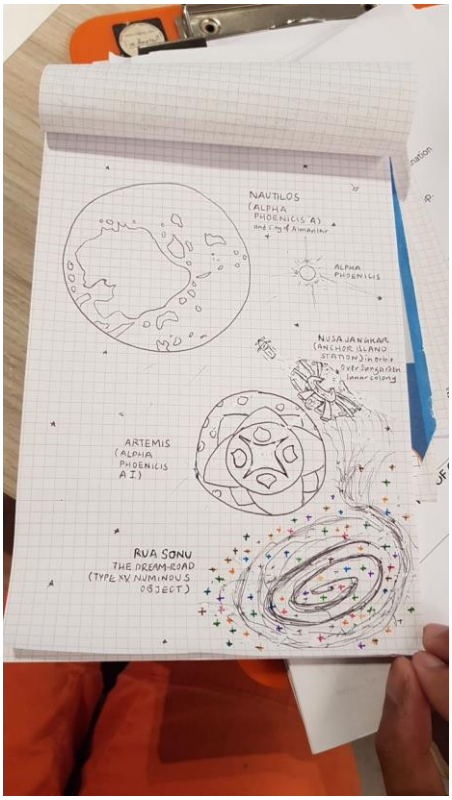

Figure 2 *My inner universe during work on the self as represented in September 2020*

That I represented my own inner world as a planet with multiple territories and landmasses was fairly well-known to me by that point, as well as the fact that the seven territories on the city-island of Almantar together with the moon Artemis represented my first eight-ego functions (Figures 2, 3 and 4).

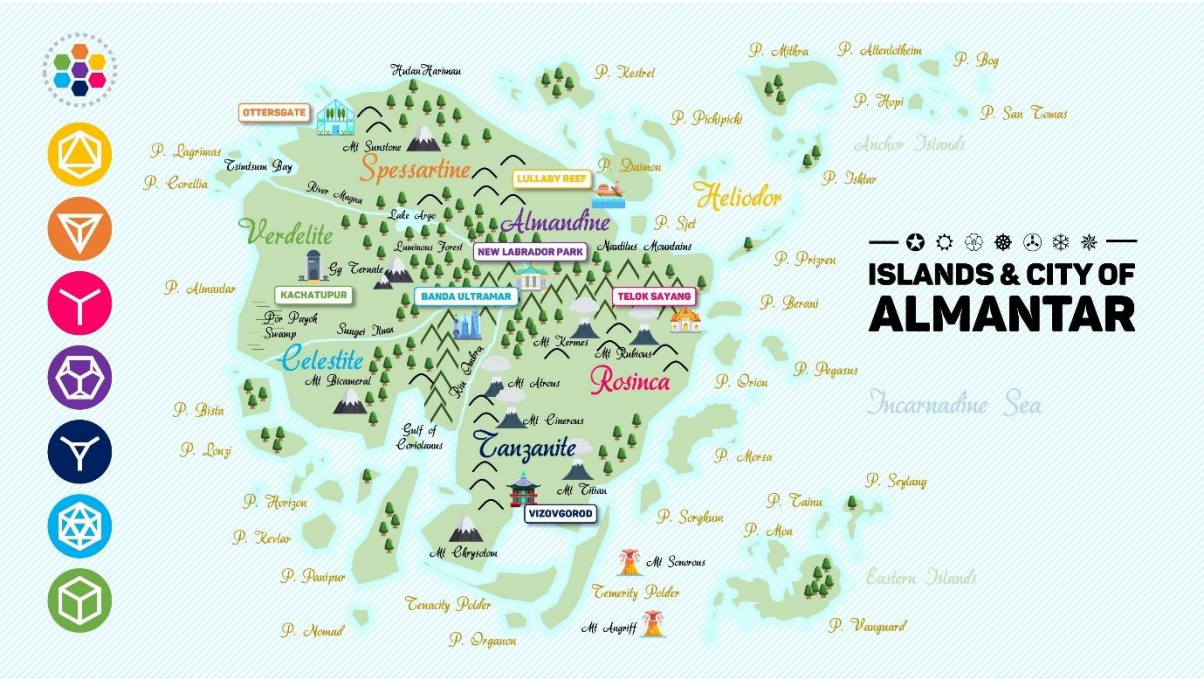

Figure 3 *The island city of Almantar in my inner world as I depicted it in September 2020 (I have some background in visual art, so some of my inner child artwork was done on Microsoft PowerPoint); each of the seven districts represents one of my first seven ego-functions (Spessartine – hero introverted intuition / Ni, Celestite – parent extroverted thinking / Te, Heliodor – child introverted feeling / Fi (note the fragmentation suggested by the conceptualisation of Fi as an archipelagic territory), Verdelite – anima extroverted sensing / Se, Tanzanite – nemesis-companion extroverted Intuition / Ne, Rosinca – critic-sage introverted thinking / Ti, Almandine – trickster-shaman extroverted feeling / Fe). The eighth and final ego-function, Chiastolith – demon-daimon introverted sensing, is perceived by me to be on the moon of Artemis orbiting the planet Almantar is on.*

Figure 4 *The eight ego-functions represented as the districts of Almantar and Artemis, together with the attendant animal and Pokemon symbols associated with each (all images were drawn from Pinterest in September 2020): Otter and Mewtwo for hero Ni, Tiger and Samurott for parent Te, Lion and Pyroar for child Fi, Griffin/Eagle and Charizard for anima Se, Qilin/Unicorn and Suicune for nemesis-companion Ne, Elephant (with connection to Ganesha) and Oranguru for critic-sage Ti, Walrus and Spheal/Sealeo/Walrein for trickster-shaman Fe, and (Space) Whale and Kyogre for demon-daimon Si. The 9th, then-unknown function is represented by Cat and Mew.*

But I was deeply perturbed and interested by the fact that during this representation, a mysterious phenomenon called the *rua sonu* in Kristang ('dream road' in English), was also present in my psyche (Figure 2). I did not quite understand what this was at first, and ran through a number of possibilities which did not quite stick, including the fact that it was some sort of collective-level projection, or something residual left by my abuser. The gamechanger occurred when I encountered Beebe (2018) in the same month while attempting to further understand the transcendent function, and his discussion of *The Secret of the Golden Flower* (Cleary, 1991). As Beebe puts it,

> the move from ego to Self involves a change in perspective as to the nature and origin of consciousness is made evident by the process of "turning the light around," described in *The Secret of the Golden Flower,* which has been identified as a practice of Buddhist meditation. As a consequence of the successful cultivation of the Self, individuation also entails a difference in the level of a person's consciousness, a difference that the Confucian Classic of Change, the I Ching, recommends that the person take into account.

When I tried "turning the rua sonu around" in my inner universe, I then finally and immediately recognised it as a *wormhole*; it took me a little longer to make the connection that this was also the bridge I had been seeking, in all senses of the word. Following "what lay behind it" led me to a whole new region of my own inner universe that had always been there, but which I had never been able to express or investigate before (Figure 5).

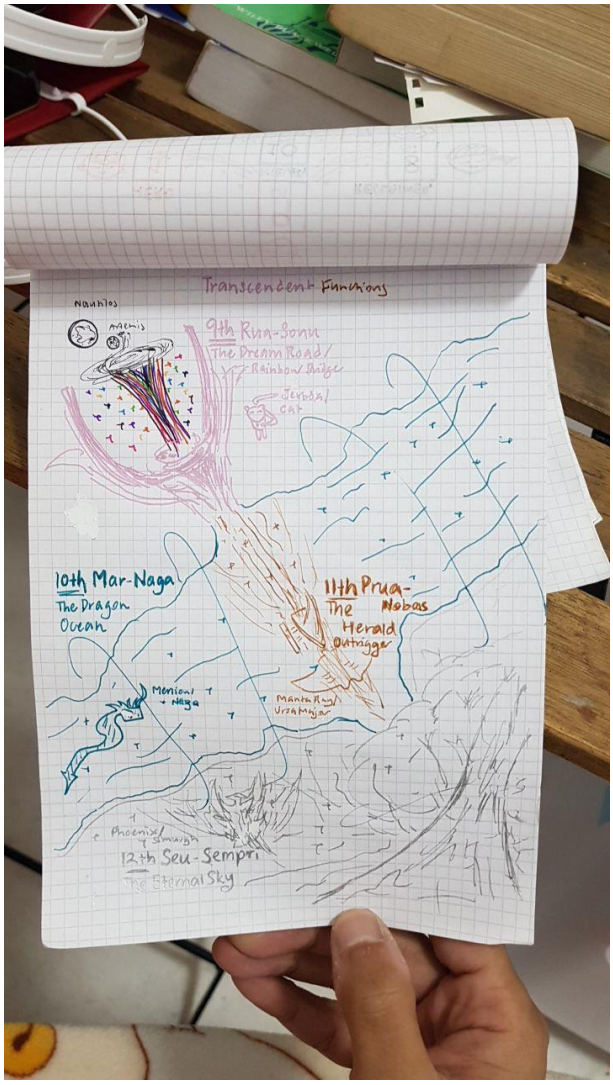

Figure 5 *My own self-functions as unconsciously represented by myself in September 2020: the 9th function, then called rua-sonu (dream road), 10th, then called mar-naga (dragon ocean), 11th, then called prua-nobas (boat of good news), and 12th, then called seu sempri (the eternal sky) in Kristang.*

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What were these mysterious new functions, and how did they originate in my own psyche? It was *The Secret of the Golden Flower* itself that finally revealed how the transcendent function gave rise to them. As described in Clearly (1991)'s translation,

> fire stands for conscious knowledge and water stands for real knowledge. The intercourse of water and fire represents the union of the real knowledge of the mind of Tao and the conscious knowledge of the human mind (p. 123).

The synchronous parallel to my own ego and superego, which I often saw as fire and water (orange and light blue) was instantaneous and finally illuminated for me what exactly Jung had meant with the transcendent function serving as a "tension of opposites". My first function, introverted Intuition (Ni), and my eighth, introverted sensing (Si), represented what appeared to be two diametrically-opposed approaches to the same overarching concept of Continuity; we even taught essay writing via a very similar eight-pole method in Eunoia called the Overarching Concepts (Figure 7), and which make the diametric opposition clear.

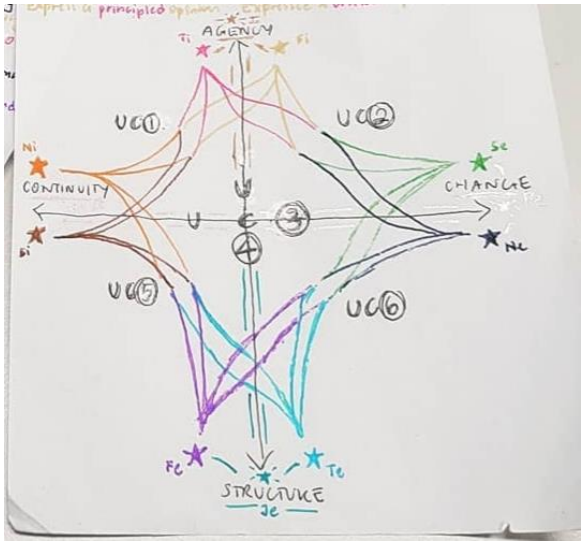

Figure 7 *An informal representation of the Eunoia H1 General Paper Overarching Concepts of Agency vs Structure (matched with the judging ego-functions) and Continuity vs Change (matched with the perceiving ego-functions). The UC1-6 are Universal Concepts which are subordinated to the Overarching Concepts.*

As in essay writing, we had taught that sometimes, binary examination questions presented a false dichotomy between two choices (e.g. "Should the Arts or the Sciences be given more importance in your society?"). Students who were able to address the false dichotomy should therefore do so, because this satisfied balance and took the essay to a higher level – echoing the same conceptual balance of fire and water and falling and seeing that allowed one to so-called transcend, alluded to throughout the entirety of *The Secret of the Golden Flower*, and the deep meaning of holding the tension of opposites suggested by Jung's transcendent function, as well as even concepts like the *hierogamos* marriage, since two opposing parts of the psyche, the ego and superego, were essentially being brought together (Table 1).

Numerical designation	Given rise to by	In author's own psyche (INTJ ego-pattern hypothesis)
9th function	1st function in tension-balance with 8th function	hero introverted intuition (Ni) in tension-balance with demon-daimon introverted sensing (Si)
10th function	2nd function in tension-balance with 7th function	parent extroverted thinking (Te) in tension-balance with trickster-shaman extroverted feeling (Fe)
11th function	3rd function in tension-balance with 6th function	child introverted feeling (Fi) in tension-balance with critic-sage introverted thinking (Ti)
12th function	4th function in tension-balance with 5th function	anima extroverted Sensing (Se) in tension-balance with nemesis-companion extroverted Intuition (Ne)

Table 1 *How an awareness of the mechanics behind the transcendent function process grants access to the self-functions*

It was only later that I would notice the strong similarities between the metaphors I had chosen to represent the dynamic between the ego and self, and existing diagrams of the relationship between both psychological entities; at the time, I was much more absorbed by both the symbolic opportunities this afforded me in understanding my own story and values (introverted feeling (Fi)), but also in how this could be used with students to develop their writing and expressive abilities (extroverted sensing (Se)) – for my own creative impulses had been heavily stymied, if not violated, during the abusive period, and in the process of regaining my love and cherishing of them I began to see how the relationship between my ego and my self had in fact been very strong since secondary school, when all of the symbols above had first introduced themselves to me. To this end, therefore, I assigned the four self functions preliminary archetype-labels that I would then go on to use with my students in the classroom; as of September 2022, these remain the names that are still in use with a second batch of students (Table 2). Indeed, all of these functions appear to be described by von Franz (1968, pp. 207-236), except without the numerical and archetypal designations.

Numerical designation	Archetype	In author's own psyche (INTJ ego-pattern hypothesis)	Described by von Franz (1968) at
9th function	herald	introverted intuition (Ni) with orientation toward extroverted feeling (Fe)	pp. 211-223, especially the symbols of "crossing the river" and the primal wilderness
10th function	tutelary	extroverted thinking (Te) with orientation toward introverted intuition (Ni)	pp. 223-228, especially the symbol of the stones erected in commemoration of great people
11th function	psychopomp	introverted feeling (Fi) with orientation toward extroverted sensing (Se)	pp. 228-229, especially the symbols of wayfinding, daydreams and crossroads
12th function	emissary	extroverted sensing (Se) with orientation toward introverted thinking (Ti)	pp. 229-236, especially the symbols of the garden, and the diamond / quaternary / disk / square

Table 2 *The four self-functions and 9th, 10th, 11th and 12th functions overall of the human psyche in the expanded individuation theory*

The idea that the functions of the self would express the "opposite orientation" of the functions of the ego that they paralleled was already immediately apparent in the above derivation from *The Secret of the Golden Flower* material; to put it in terms intelligible to a layperson, it is as if behind my hero-INTJ orientation (1st / hero) stands a herald-INFJ orientation (9th / herald); behind my parent-ESTJ orientation (2nd / parent) stands a tutelary-ENTJ orientation (10th / tutelary) and so on. This, too, aligns perfectly with Jung's own assertions (and those of others) that the process of integrating material from the unconscious is unending, and proves the principle of Self-Reflexivity and Recursiveness earlier delineated; just as the ego has, as its shadow, the super-ego, so too does the entire entity of {ego, superego} have its own 'shadow', the entity of {self, superself}, with the superself forming the shadow of the self within that entity; so too, does the supraentity formed by {{ego, superego}, {self, superself}} have its own 'shadow' formed by what in class I have called {{spirit, superspirit}, {source, supersource}}; and so too, does the supra-supra entity {{{ego, superego},{self, superself}},{{spirit, superspirit},{source, supersource}}} have its own 'shadow' that in class I have called {{{sublime, supersublime}, {essence, superessence}},{{salve, supersalve},{spark, superspark}}}. I call each of these entities within each set or pair of curly braces a *dimension* or *side* of the psyche; as 8 functions make up one side, so too do 8 sides make up 1 *matrix* of the

psyche, and 8 matrices 1 *domain*, and so on. The terminology can be refined later; these were provisional terms generated for contextual use within the writing classroom. But ultimately the principles are what stand, which is is that the psyche appears to be self-reflexive and recursive in this way, forming 4-, 8- and 16-block units, and even fractal, with the 8th function of the psyche resembling the 8th side of the psyche resembling the 8th matrix of the psyche resembling the 8th domain and so on. A full list of provisional terms as used in the H1 General Paper classroom, tutorials and classrooms from October 2020 to September 2022 is given in Appendix; future work from this author will unpack each of the entities they describe in more detail based on qualitative observations and work with the 140 students in that classroom.

From this derivation, hence, the functions of the superself are easily consolidated; again, it is a straightforward labelling, in fact, of parts of the psyche described by von Franz (1968) as the social aspect of the self (pp. 236-254) (Table 3).

Numerical designation	**Archetype**	**In author's own psyche (INTJ ego-pattern hypothesis)**	**Described by von Franz (1968) at**
13th function	revenant-perpetual	extroverted intuition (Ne) with orientation toward introverted feeling (Fi)	pp. 235-238, especially the symbol of turning to stone and the idea of antisociality in relation to the self
14th function	gunslinger-sentinel	introverted thinking (Ti) with orientation toward extroverted intuition (Ne)	pp. 238-241, especially von Franz's assertion that "spiritually attuned and similarly oriented people find their way to one another" (p. 239)
15th function	wanderer-celestial	extroverted feeling (Fe) with orientation toward introverted sensing (Si)	pp. 244-249, especially allusions to madness and the unconscious becoming conscious in a frightening way
16th function	crusader-integral	introverted sensing (Si) with orientation toward extroverted thinking (Te)	pp. 250-254, especially allusions to resistance and objection

Table 3 *The four superself-functions and 13th, 14th, 15th and 16th functions overall of the human psyche in the expanded individuation theory*

And mirroring the self-functions, the superself-functions can be understood as a second or inverted tension of opposites, one where the function in the superego is the 'dominant', 'leading' or 'initial' function in the set, and the ego function is the one that is subordinated. Such a system is whole within itself because in itself it highlights that the ego is not supreme,

and that the perspectives and orientations of the functions constituting the superego are just as valid as those constituting the ego.

Numerical designation	Given rise to by	In author's own psyche (INTJ ego-pattern hypothesis)
13th function	5th function in tension-balance with 4th function	Nemesis-companion extroverted intuition (Ne) in tension-balance with anima extroverted sensing (Se)
14th function	6th function in tension-balance with 3rd function	Critic-sage introverted thinking (Ti) in tension-balance with child introverted feeling (Fi)
15th function	7th function in tension-balance with 2nd function	Trickster-shaman extroverted feeling (Fe) in tension-balance with parent extroverted thinking (Te)
16th function	8th function in tension-balance with 1st function	Demon-daimon introverted sensing (Si) in tension-balance with hero introverted intuition (Ni)

Table 4 *How an awareness of the mechanics behind the transcendent function process grants access to the superself-functions*

The author's own approach to his sixteen functions within his inner world is fully delineated in Figure 8 as it was perceived in October 2020.

Figure 8 *The author's first sixteen functions and associated symbols as articulated in October 2020; dates given are a preliminary attempt to understand when the function was first consolidated by the author (superseded by later inner work)*

A fuller articulation of the psyche in this ordered fashion resolves a large number of issues, especially the difficulty that analysts and laypeople have faced in aligning other abstract or intuitive systems that show great potential but have confounded attempts at regularisation with the cognitive functions of individuation. Table 5 describes, for example, the connections between the extended individuation theory and two other abstract systems of such note, namely the major arcana of the western esoteric tarot and the Hero's Journey.

Numerical designation	**Archetype in extended individuation theory**	**Associated major arcana**	**Associated stage of the Hero's Journey**
1st function	hero	I / The Magician	1 / The Call to Adventure
2nd function	parent	II / The High Priestess	2 / Refusal of the Call
3rd function	child	III / The Empress	3 / Supernatural Aid
4th function	anima	IV / The Emperor	4 / The Crossing of the First Threshold
5th function	nemesis-companion	V / The Hierophant	5 / The Belly of the Whale
6th function	critic-sage	VI / The Lovers	6 / The Road of Trials
7th function	trickster-shaman	VII / The Chariot	7 / The Meeting with the Goddess
8th function	demon-daimon	VIII / Justice-Strength	8 / Woman as Temptress
9th function	herald	IX / The Hermit	9 / Atonement
10th function	tutelary	X / Wheel of Fortune	10 / Apotheosis
11th function	psychopomp	XI / Strength	11 / The Ultimate Boon
12th function	emissary	XII / The Hanged Man	12 / Refusal of the Return
13th function	revenant-perpetual	XIII / Death	13 / The Magic Flight
14th function	gunslinger-sentinel	XIV / Temperance	14 / Rescue from Without
15th function	wanderer-celestial	XV / The Devil	15 / The Crossing of the Return Threshold
16th function	crusader-integral	XVI / The Tower	16 / Master of Two Worlds

17th function	sojourner-mother/father	XVII / The Star	17 / Freedom to Live
18th function	stargazer-daughter/son	XVIII / The Moon	NA
19th function	luminary-son/daughter	XIX / The Sun	NA
20th function	librarian-father/mother	XX / Judgement	NA
21st function	logos/eros-paternal grandfather/maternal grandmother	XXI / The World	NA
22nd function	eros/logos-maternal grandmother/paternal grandfather	NA	NA
23rd function	aion/anthropos-maternal grandfather/paternal grandmother	NA	NA
24th function	anthropos/aion-paternal grandmother/maternal grandfather	NA	NA

Table 5 *Correspondences between the first 24 functions in extended individuation theory and the abstract symbols of the Western tarot and the Hero's Journey (see Appendix for a brief explanation for the names given to the 17th to 24th functions)*

Each of the major arcana and Hero's Journey stages thus seem to represent something that the psyche must overcome and/or integrate in order to proceed with respect to each numbered function; a number of these key correspondences are already immediately apparent at a first viewing in Table 5. These and other, more layered connections will also be described in greater detail in future research:

- The 4th function representing the Emperor and the Crossing of the First Threshold, akin to a (masculine-leaning) psyche that refuses to integrate the vulnerability necessitated by the anima, and the threshold between the Ego and the Superego;
- The symbols in the 9th row all strongly suggesting the image of the wilderness and primevality earlier alluded to by von Franz (1968);
- The symbols in the 11th row similarly alluding to death and/or resurrection;
- The 12th function representing the Hanged Man and the Refusal of the Return, akin to a person who has found god at the centre of their psyche but over-indulges in it to the extent that inflation occurs;
- The 16th function representing images of existential resistance against impossible odds, akin to the journey of Stephen King's *The Dark Tower* protagonist Roland Deschain (and likely serving as the unconscious layer that Robert Browning's original *Childe Roland to the Dark Tower Came* was inspired by)

The debates over the so-called monomythic or over-universalising impetus of the Hero's Journey can also be understood more clearly in light of expanded individuation theory; with individuation theory, the Hero's Journey is simply Campbell's attempt to explain his own understanding of a deeper, more fundamental process taking place in the human psyche. Many other abstract systems such as the Enneagram (appearing to be an approach to the first 9 functions) and Spiral Dynamics (appearing to be an approach to the first 8 or 9 sides of the psyche) can also be understood more clearly through this framework.

4. Implications and conclusion

Most importantly, however, this system is readily understandable by laypeople, including 17- and 18-year old Singaporean students, without overriding the boundaries imposed by therapy and analysis. In no way does a greater awareness of this system invite students to ignore their inner world or the services that only extended analytical or therapeutic work can provide, and on many occasions throughout my four years in Eunoia, I straightforwardly invited students to proceed for either of those two services because they were simply beyond the bounds of what I could meaningfully accomplish with them as a teacher.

Rather, this system gives students, and everyone, the tools they need to understand how to apply what therapy and analysis helps them come to notice about themselves, as it did for me between April and October of 2020. It is a schematic and map, rather than a therapeutic intervention; a rough guide of what the trail looks like, without detracting from the experience of the trail, as I believe Jung would have intended for it to be.

Yet why was Jung so scared of articulating the fuller implications of this system? I believe that it was not so much that he feared those implications themselves as he did the powerful influences and stakeholders who might have a vested interest in ensuring that the vast majority of humanity remained corralled and unaware of the power and potential of their own inner worlds. Indeed, a systematic path to the 12th function (and later 12th side, and 12th matrix, and so on) of the psyche, for example, with all its attendant associations of divinity, numinosity and godhood (and the challenges that come along with attending to those attendant associations for anyone, as Jung himself also noted!) is still likely not in the interests of many in power today. But no matter, because Jung's words also still resonate so much today, even for people on the other side of the world from where his theory was first developed:

> The world…hangs on a thin thread, and that is the psyche of man. Nowadays we are not threatened by elementary catastrophes…*We* are the great danger. The psyche is the great danger. What if something goes wrong with the psyche? You see, and so it is demonstrated to us in our days what the power of the psyche is of man, how important it is to know something about it. But we know nothing about it (cited in Wehr, 2001, pp. 438-439).

And since 2019, that has not sat right with me, that the vast majority of humankind knows nothing about the power of their own psyches. For it was an ignorance of that power that led me to be abused, exploited and violated, over and over again, as a brown, gay, non-binary young man in a postcolonial society struggling to overcome its own collective trauma and find meaning and value in an extremely challenging and lonely world; all the more so, too, for many of my students, and all the more so, even more, for my abusers, who I still hope will be able to grow and change and find a better way forward for themselves beyond the cycle of intergenerational trauma that still has so many people in its grasp.

> People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious (Jung, 1968b).

In writing this paper, in teaching my 140 amazing and beautiful students, and in working with both to overcome my own lifelong abuse and trauma, I have faced absolute and unending terror, and fear, and despair, and loneliness; I have seen myself consumed by the darkness and lost as a figure of light. But I have faced my own soul and my own pain every single day, and it is through that that I clawed my way back to life, defiant, tenacious, and ready to still serve and love this world despite all it has thrown at me over my thirty years of existence. And now, I extend this rainbow bridge now to every reader and every human being across this battered planet, and ask you to rise up, triumphant, and transcend everything you have ever known, as I have every single day since July 2019.

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Appendix

Provisional extended glossary of terms for components of the psyche in individuation theory as used in the H1 General Paper classroom and consultation space from October 2020 to August 2022. The provisional name in Kristang also presented in italics *for select terms.*

Numerical designation	Provisional name / archetype	Side / dimension of the psyche	Process names	Remarks
1st	hero *kabesa*	ego *galang*	perceiving (N-/S-) and judging (T-/F-)	Existing terms in English are taken from the literature
2nd	parent *komprador/a*			
3rd	child *nusenti*			
4th	anima *animu*			
5th	nemesis-companion *armador/dera*	superego *sombra di galang*	extroverted (-e) and introverted (-i)	
6th	critic-sage *konselu*			
7th	trickster-shaman *fitiseru/a*			
8th	demon-daimon *diabu*			
9th	herald a*nju*	self *prua*	crossmodal (N-/S-) and crosscurrent (T-/F-)	
10th	tutelary r*ejidor/a*			
11th	psychopomp *marineru*			
12th	emissary a*strang*			
13th	revenant-perpetual *kafri*	superself *sombra di prua*	diachronous (-e^2/-d) and synchronous (-i^2/-y)	
14th	gunslinger-sentinel *jaga*			
15th	wanderer-celestial *stranjeru/a*			
16th	crusader-integral *brigador/dera*			
17th	sojourner-mother/father *mai/pai (di saiki)*	spirit *langgiang*	acquisitive (N-/S-) and evaluative (T-/F-)	The first term in each set separated by the slash is for individuals who are born biologically female, and the second for individuals who are born biologically male, as also presented in Table 5. There
18th	stargazer-daughter/son *fila/filu (di saiki)*			
19th	luminary-son/daughter *filu/fila (di saiki)*		variegated (-e^3/-v) and consolidated (-i^3/-c)	
20th	librarian-father/mother *pai/mai (di saiki)*			
21st	logos/eros-paternal grandfather/maternal grandmother *aboh machu pai/aboh femi mai (di saiki)*	superspirit *sombra di langgiang*		

22nd	eros/logos-maternal grandmother/paternal grandfather *aboh femi mai/aboh machu pai (di saiki)*			is insufficient data to suggest what happens for individuals born intersex
23rd	aion/anthropos-maternal grandfather/paternal grandmother *aboh machu mai/aboh femi pai (di saiki)*			
24th	anthropos/aion-paternal grandmother/maternal grandfather *aboh femi pai/aboh machu mai (di saiki)*			
25th	dawn/spring *tempu komesu/maneseh*	source *skota*	checking (-N/-S) and balancing (T-/F-) refined (-e^4/-r) and optimised (-i^4/-p)	The first term in each set separated by the slash is for individuals whose first / Hero function is a Judging function, and the second for individuals whose first / Hero function is a Perceiving function.
26th	spring/dawn *maneseh/tempu komesu*			
27th	summer/midday *midia/tempu kenti*			
28th	midday/summer *tempu kenti/midia*			
29th	autumn/dusk *tempu panyah/trinidadi*	supersource *sombra di skota*		
30th	dusk/autumn *trinidadi/tempu panyah*			
31st	midnight/winter *anoti miu/tempu jelu*			
32nd	winter/midnight *tempu jelu/anoti miu*			
33rd	kinesis	sublime *sokong*	innovative (N-/S-) and creative (T-/F-) continuous (-e^5/-q) and discretised (-i^5/-x)	Functional archetypes taken from the human senses
34th	smell			
35th	taste			
36th	esthesis			
37th	sight	super-sublime *sombra di sokong*		
38th	touch			
39th	hearing			
40th	syndesis			
41st	solid/attestation	essence		

42th	conduction/interrogation	*bela*	Compendious (N-/S-) and Veracious (T-/F-)	Functional archetypes taken from processes related to energy and thermodynamics, with associations linked to alchemy also present
43th	convection/exuberation			
44th	liquid/ablution			
45th	gas/inclusion	superessence *sombra di bela*	infinite (-e^6/-w) and infinitesimal (-i^6/-k)	
46th	advection/diffusion			
47th	radiation/multiplication			
48th	plasma/projection			
49th	chromodynamism/strong interaction	salve *petaka*	heightening (N-/S-) and expanding (T-/F-)	Functional archetypes taken from the four fundamental forces and associated particulate matter
50th	gluonics/symmetry			
51st	photonics/perturbation			
52nd	electromagnetism/rapture		endothermic (-e^7/-n) and exothermic (-i^7/-s)	
53rd	flavourdynamism/weak interaction	supersalve *sombra di petaka*		
54th	W&Z bosonics/asymmetry			
55th	gravitonics/equanimity			
56th	gravitation/brilliance			
57th	charm/expulsion	spark *argola*	constellative (N-/S-) and prismatic (T-/F-)	Functional archetypes taken from the six existing and two hypothetical quark types, and parts of a tree (of life); side/dimension name is in honour of and reflective of the processes suggested in Pixar's *Soul*
58th	top/production			
59th	up/digestion			
60th	light/nutrition			
61st	strange/transportation	superspark *sombra di argola*	symmetrical (-e^8/-z) and asymmetrical (-i^8/-a)	
62nd	bottom/captivation			
63th	down/regeneration			
64th	dark/proliferation			
65th	interphase	lake *spelu*	semblative (N-/S-) and simulative (T-/F-)	Functional archetypes taken from the process of cell division
66th	preprophase			
67th	prophase			
68th	prometaphase			

69th	metaphase	superlake *sombra di spelu*	diffracted (-e^9 / -df) and refracted (-i^9 / -rf)	and replication; side/dimension name is in honour of the character Lake from the *Infinity Train* series and also reflects the close affinity to bodies of water and mirrors (e.g. Lady of the Lake, the Mirror of Erised) that this section of the psyche has
70th	anaphase			
71st	telophase			
72th	Cytokinesis			
73th	autophagic initiation	mycelial *mogu*	eccentric (N-/S-) and idiosyncratic (T-/F-)	Functional archetypes taken from the process of fungal decomposition; side/dimension name reflects the embodiment of this section of the psyche by *Star Trek Discovery* and Paul Stamets' mycelial network theories
74th	autophagic nucleation			
75th	autophagic elongation			
76th	autophagic maturation			
77th	lysosome docking	super-mycelial *sombra di mogu*	disintegrating (-e^{10}/-dn) and decomposing (-i^{10}/-dc)	
78th	lysosome fusion			
79th	lysosome degradation			
80th	lysosome recycling			
81st	choleric/anger	mettle *kaska*	indomitable (N-/S-) and inexorable (T-/F-)	Functional archetypes taken from trauma response mechanisms in humans, and the four classical humours; side/dimension name reflects the tardigrade's
82nd	fight			
83rd	flight			
84th	sanguine/joy			
85th	melancholic/sadness	supermettle *sombra di kaska*	buttressed (-e^{11}/-tt) and fortified (-i^{11}/-ff)	
86th	fawn			
87th	freeze			
88th	phlegmatic/fear			

				strong affinity with this section of the psyche
89th	epicuticle/conn pod	leap *pulu*	perpetuating (N-/S-) and enduring (T-/F-)	Functional archetypes taken from *Halo: Combat Evolved*'s SPARTAN-II programme, *Pacific Rim*'s Jaegers, and *Neon Genesis Evangelion*'s EVAs; side/dimension name reflects the "god"/divinity associations with this section of the psyche
90th	resorption/pilot shielding			
91st	tanning/broadcast power			
92nd	exocuticle/s^2 engine		supermassive (-e^{12}/-ss) and supercharged (-i^{12}/-cc)	
93rd	endocuticle/a.t. field	superleap *sombra di pulu*		
94th	apolysis/escape pod			
95th	ecdysis/gravity sling			
96th	exuviae/hardlight shaping			
97th	mimesis/marker light	Shroud *bauchi*	camouflaged (N-/S-) and occluded (T-/F-)	Functional archetypes taken from *Halo: Combat Evolved*'s SPARTAN-III programme and *Warhammer 40,000*'s Tau Empire faction; side/dimension name reflects the strong connections of the Invisibility Cloak of Harry Potter and ideas of camouflage with this section of the psyche
98th	disruptive coloration/ nanocrystalline mesh			
99th	self-decoration/ countershading			
100th	motion dazzle/ fusion cannon		photoreactive (-e^{13}/-pr) and triangulative (-i^{13}/-tr)	
101st	night vision/ multi-tracker	supershroud *sombra di bauchi*		
102nd	smokescreen/jetpack			
103rd	aposematism/ decreased reactivity			
104th	transparency/ sonar jamming			
105th	cognitive shielding/datacluster installation	meld *andor*	conveyance (N-/S-) and	Functional archetypes taken from *Halo:*

106th	cognitive strength/ fullerene lattice		transmission (T-/F-)	*Combat Evolved*'s SPARTAN-IV programme; side/dimension name reflects the Vulcan mind-meld and the strong embodiment of this section of the psyche by Artificial Intelligences in many science-fiction universes, and *Ghosts* in the *Destiny* series
107th	cognitive scoping/ induced muscle memory		coordinative (-e[14]/-cd) and cooperative (-i[14]/-cp)	
108th	cognitive agility or supermyellination			
109th	cognitive stamina/ biofabricated lungs	supermeld *sombra di andor*		
110th	cognitve depth/ corneal implants			
111th	cognitive layering/ polythread heartweave			
112th	cognitive endurance/ telomere lengthening			
113th	somatic concealment/refugio	morph *pasturinyu*	dampening (N-/S-) and deterring (T-/F-)	Functional archetypes taken from *Halo: Combat Evolved*'s Lesser Ark and in-game locations on the Lesser Ark; side/dimension name reflects the changeling nature of this section of the psyche and its embodiment in the *Animorphs* series
114th	somatic translation/ terminus		repelled (-e[15]/-rl) and repudiated (-i[15]/-rd)	
115th	somatic redirection/ sentinel			
116th	somatic resettlement/ cartographer			
117th	somatic reclamation/ power node	supermorph *sombra di pasturinyu*		
118th	somatic decryption/citadel			
119th	somatic regeneration/foundry			
120th	somatic relocation/slipspace network			
121st	non-local fate/gravity well generator	ring *anela*	conclusive (N-/S-) and definitive (T-/F-)	Functional archetypes taken from *Halo: Combat Evolved*'s Halo installations and in-game locations on the
122nd	non-local accuracy/vacuum energy siphon			
123rd	non-local vantage/sentinel production factory		determinate (-e[16]/-dt) and	

124th	non-local embodiment/silent cartographer		ultimate (-i^{16}/-ul)	Halo installations; side/dimension name reflects the Orouboros's strong affinity with this section of the psyche
125th	non-local doom/control room	superring *sombra di anela*		
126th	non-local fidelity/ancilla			
127th	non-local revelation/ library			
128th	non-local autopoiesis/ activation index			