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**KING
WARRIOR**

**MAGICIAN
LOVER**

**REDISCOVERING
THE ARCHETYPES
OF THE MATURE
MASCULINE**

6. *The WARRIOR*

We live in a time when people are generally uncomfortable with the Warrior form of masculine energy—and for some good reasons. Women especially are uncomfortable with it, because they have often been the most direct victims of it in its shadow form. Around the planet, warfare in our century has reached such monstrous and pervasive proportions that aggressive energy itself is looked upon with deep suspicion and fear. This is the age in the West of the “soft masculine,” and it is a time in which radical feminists raise loud and hostile voices against the Warrior energy. In the liberal churches, committees are removing such “warlike” hymns as “Onward Christian Soldiers” and “The Battle Hymn of the Republic” from the hymnals.

What is interesting to notice, however, is that those who would cut off masculine aggressiveness at its root, in their zeal, themselves fall under the power of this archetype. We can't just take a vote and vote the Warrior out. Like all archetypes, it lives on in spite of our conscious attitudes toward it. And like all *repressed* archetypes, it goes underground, eventually to resurface in the form of emotional and physical violence, like a volcano that has lain dormant for centuries with the pressure gradually building up in the magma chamber. If the Warrior is an instinctual energy form, then it is here to stay. And it pays to face it.

Jane Goodall, who lived with chimpanzee tribes for years in Africa (chimpanzees are genetically 98 percent what we are) first reported basically loving, peaceful, and good-willed animals. This report was a big hit in the sixties, when millions of people in the West were seeking

to understand why warfare is such an apparently attractive human pastime to find an alternative way of settling larger-scale disputes. A few years after her initial report, however, Ms. Goodall released new evidence indicating that there was more going on than she had first thought. She discovered warfare, infanticide, child abuse, kidnapping, theft, and murder among her "peaceful" chimpanzees. Robert Ardrey, in two controversial books, *African Genesis* and *The Territorial Imperative*, claimed in the most straightforward way that human beings are governed by instincts, the same instincts that govern the feelings and behaviors of other animals—not the least of which is the urge to fight. In addition, the most current studies in the field of primate ethology suggest that the full range of human behaviors are present in our nearest primate relatives, at least in outline.

What is this phenomenon of business executives and insurance salesmen going off into the woods on the weekends to play war games, to hide among the trees and organize assaults with paint guns, to practice survival, to play at being on the edge of danger, of death, to strategize, to "kill" each other? What is the hidden energy form behind the city gangs organized along paramilitary lines? What accounts for the popularity of Rambo, of Arnold Schwarzenegger, of war movies like *Apocalypse Now*, *Platoon*, *Full-Metal Jacket*, and many, many more? We can deplore the violence in these movies, as well as on our television screens, but, obviously, the Warrior still remains very much alive within us.

All we have to do is glance over the history of our species, a history which has been *defined* in large part by war. We see the great Warrior traditions in nearly every civilization. In our century, the whole globe has been convulsed by two world wars. A third and final one, despite the recent East-West thaw, still hangs over our heads. Something is going on here. Some psychologists see human aggressiveness emerging out of infantile rage, the child's natural reaction to what Alice Miller has called "poisonous pedagogy," the abuse of baby boys (as well as baby girls) on a massive scale.

We believe there is much truth to this view, especially in light of the prevalence of what we will be calling the Shadow Warrior. But we believe that the Warrior should not be identified with human rage in

any simple way—quite the opposite. We also believe that this primarily masculine energy form (there are feminine Warrior myths and traditions too) persists because the Warrior is a basic building block of masculine psychology, almost certainly rooted in our genes.

When we examine the Warrior traditions closely, we can see what they have *accomplished* in history. For example, the ancient Egyptians were for centuries a very peaceful, basically gentle people. They were safe in their isolated Nile Valley from any potential enemies; these enemies were held at bay by the surrounding desert and by the Mediterranean Sea to the north. They were able to build a remarkably stable society. They believed in the harmony of all things, in a cosmos ordered by Ma'at. Then around 1800 B.C.E. they were invaded through the Nile delta by bands of fierce Semitic tribes, the Hyksos. These Hyksos warriors had horses and chariots—in those days, efficient and devastating war machines. The Egyptians, unaccustomed to such aggressiveness, were pushovers. The Hyksos eventually took over most of Egypt and ruled it with an iron hand.

In the sixteenth century B.C.E. the hardened Egyptians eventually fought back. New pharaohs arose from the south who united their native King energy with a newfound Warrior energy. They drove northward with tremendous ferocity. Not only did they crush the Hyksos power and take Egypt back into Egyptian hands, but they continued northward into Palestine and Asia and built a vast empire. In the process, they spread Egyptian civilization—its art, religion, and ideas—over a huge area. By their conquests, the great pharaohs Thutmose III and Ramses II not only secured Egypt again, but brought the best of Egyptian culture to a larger world. It is because of their discovery of the Warrior within themselves that Egyptian morality and ethics, as well as such fundamental religious ideas as judgment after death and a paradise beyond the grave in which righteous souls would become one with God, became a part of our own Western system of ethics and spirituality. A similar story can be told about the civilizations in Mesopotamia, which also, through the energizing of the Warrior, carried important human knowledge and insights into future civilizations.

In India, a Warrior class, the *kshatriya*, conquered and stabilized the Indian subcontinent and set up the conditions for India to become

the spiritual center of the world. Their cousins to the north in Persia—the Zoroastrian warrior-kings—spread the religion of Zoroaster throughout the Near East. This religion had a profound impact on the emergence of modern Judaism and Christianity and on many of the values and the basic worldview that inform and shape even our post-religious modern world. And through Western civilization, as it has come to be known, Zoroaster's teachings in modified form now sweep across the planet and affect village life and personal morality as far away as the South Seas.

The biblical Hebrews were originally a warrior people and followers of a warrior God, the God of the Hebrew scriptures, Yahweh. Under the warrior-king David, the benefits of this new religion, including its advanced ethical system based on the Warrior's virtues, were consolidated. Through Christianity, which drew heavily on its Hebrew heritage, many of these Hebrew ideas and values eventually were carried by the European warrior classes to the four corners of the world.

The Roman emperor-warriors, like the learned philosopher and moralist Marcus Aurelius (161–180 C.E.), preserved Mediterranean civilization long enough for the Germanic tribes to become semicivilized before they finally succeeded in invading the Empire and rewriting all of Western history, a history that from the fifteenth century on increasingly has become the history of the world.

Let's not forget the tiny band of Spartans—the Greek warriors par excellence—who at Thermopylae in 480 B.C.E. defeated the Persian invasion of Europe, and saved the budding European democratic ideals.

In North America, Native American men lived and died with the Warrior energy informing even the smallest of their acts, living their lives nobly and with courage and with the capacity to endure great pain and hardship, defending their people against an overwhelming foe (the invading white people), and leaping into battle with the cry, "Today is a good day to die!"

Perhaps we need to look with an unbiased eye at the great twentieth-century warriors, among them, the generals Patton and MacArthur, great strategists, men of great courage, and men devoted to causes greater than their own personal survival. And then we may

need to revalue the great Japanese samurai tradition and the ascetic, disciplined, utterly loyal men who built the nation of Japan, ensured the survival of its culture, and are today in business suits conquering the planet.

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

It is also true that this Warrior energy often goes awry. When this happens, the results are devastating. But we still have to ask ourselves why it is so present within us. What is the Warrior's function in the evolution of human life, and what is his purpose in the psyches of individual men? What are the Warrior's positive qualities? And how can they help us men in our personal lives and in our work?

The Warrior in His Fullness

The characteristics of the Warrior in his fullness amount to a total way of life, what the samurai called a *do* (pronounced "dough"). These characteristics constitute the Warrior's Dharma, Ma at, or Tao, a spiritual or psychological path through life.

We have already mentioned aggressiveness as one of the Warrior's characteristics. Aggressiveness is a stance toward life that rouses, energizes, and motivates. It pushes us to take the offensive and to move out of a defensive or "holding" position about life's tasks and problems. The samurai advice was always to "leap" into battle with the full potential of *ki*, or "vital energy," at your disposal. The Japanese warrior tradition claimed that there is only one position in which to face the battle of life: frontally. And it also proclaimed that there was only one direction: forward.

In the famous opening scene of *Patton*, the general, in full battle gear, pearl-handled revolvers on his hips, is giving a motivational speech to his army. Patton warns his troops that he is not interested in their holding their position in battle. He says, "I don't want to get any messages saying that we are holding our position.... We are advancing

constantly. . . . We are not interested in holding onto anything—except the enemy! We're going to hold onto him by the nose, and we're going to kick him in the ass! We're going to kick the hell out of him all the time, and we're going to go through him like crap through a goose!" Proper aggressiveness, in the right circumstances—circumstances strategically advantageous to the goal at hand—is already half the battle.

How does the Warrior know what aggressiveness is appropriate under the circumstances? He knows through clarity of thinking, through discernment. The Warrior is always alert. He is always awake. He is never sleeping through life. He knows how to focus his mind and his body. He is what the samurai called "mindful." He is a "hunter" in the Native American tradition. As Don Juan, the Yaqui Indian warrior-sorcerer in Carlos Castañeda's *Journey to Ixtlan*, says, a warrior knows what he wants, and he knows how to get it. As a function of his clarity of mind he is a strategist and a tactician. He can evaluate his circumstances accurately and then adapt himself to the "situation on the ground," as we say.

An example of this is the phenomenon of guerrilla warfare, an ancient tradition but one that has come into increasing use since the eighteenth century. The rebellious colonists adopted this technique in the American Revolutionary War. The Communists in China and later in Vietnam, under the guidance of the master strategist Ho Chi Minh, used it with stunning success to defeat the more cumbersome military operations of his enemies. Most recently, the Afghan resistance fighters used this strategy to drive the Soviet army out of their country. The Warrior knows when he has the force to defeat his opponent by conventional means and when he must adopt an unconventional strategy. He accurately assesses his own strength and skill. If he finds that a frontal assault will not work, he deflects his opponent's assault, spots the weakness in his flank, then "leaps" into battle. Here is a difference between the Warrior and the Hero. The Hero, as we've said, does not know his limitations; he is romantic about his invulnerability. The warrior, however, through his clarity of thinking realistically assesses his capacities and his limitations in any given situation.

In the Bible, King David, up against the superior force of the armies of Saul, at first avoided direct confrontation with Saul's troops, allowing



Achilles and Patroclus (Internal medallion of cup illustration by Greek Sosias Painter, ca. 500 B.C.E. Courtesy of Antikemuseum Berlin, Staatliche Museen Preussischer Kulturbesitz. Photo: Ute Jung.)

Saul to wear himself out pursuing him. David and his ragtag band were guerrillas, living off the land and moving fast. Then David, evaluating his situation clearly, fled Saul's kingdom and went over to the Philistine king. From this position, he had the force of thousands of Philistine soldiers behind him. He had put himself into position to checkmate Saul. Then, again through his accurate assessment of the situation at the time, David reentered Saul's kingdom, gathered his own troops, and waited for Saul's collapse. Sometimes, the maxim "Forward, always forward!" means shifting tactics. It means a flexibility of strategy that comes from razor-sharp evaluation.

Modern fencing uses this kind of flexibility. Not only does the fencer train his body, he trains his mind as well. He learns to think with lightning speed, to look for the ungarded points in his opponent's stances and lunges; then he parries, attacks, and scores his hits. A young college man reported that after he took up fencing his classroom performance improved. He was able to spot, with lightning-swift clarity, the major themes in a complex lecture, evaluate the weaknesses in the supporting arguments, challenge statements with a sharpness of vision and a self-confidence he'd never known before, and force his professors and fellow students to either talk sense or drop their arguments. He knew then what he wanted to learn. And he knew how to get it.

The Warrior traditions all affirm that, in addition to training, what enables a Warrior to reach clarity of thought is living with the awareness of his own imminent death. The Warrior knows the shortness of life and how fragile it is. A man under the guidance of the Warrior knows how few his days are. Rather than depressing him, this awareness leads him to an outpouring of life-force and to an intense experience of his life that is unknown to others. Every act counts. Each deed is done as if it were the last. The samurai swordsmen were taught to live their lives as if they were already dead. Castañeda's Don Juan taught that there is "no time" for anything but meaningful acts if we live with death as "our eternal companion."

There is no time for hesitation. This sense of the imminence of death energizes the man accessing the Warrior energy to take decisive action. This means that he engages life. He never withdraws from it. He doesn't

"think too much," because thinking too much can lead to doubt, a doubt to hesitation, and hesitation to inaction. Inaction can lead to losing the battle. The man who is a Warrior avoids self-consciousness, as we usually define it. His actions become second nature. They become unconscious reflex actions. But they are actions he has trained through the exercise of enormous self-discipline. This is how Marines are made. A good Marine is one who can make split-second decisions and then act decisively.

Part of what goes into acting decisively in any life situation, along with aggressiveness, clarity of thinking, the awareness of one's own death, is training. The Warrior energy is concerned with skill, power and accuracy, and with control, both inner and outer, psychological and physical. The Warrior energy is concerned with training men to be "all that they can be"—in their thoughts, feelings, speech, and actions. Unlike the Hero's actions, the Warrior's actions are never overdone, never dramatic for the sake of drama; the Warrior never acts to reassure himself that he is as potent as he hopes he is. The Warrior never spends more energy than he absolutely has to. And he doesn't talk too much. Yul Brenner's character in the movie *The Magnificent Seven* is a study in trained self-control. He says little, moves with the physical control of a predator, attacks only the enemy, and has absolute mastery over the technology of his trade. That is another aspect of the Warrior's interest in skill, his mastery of the technology that enables him to reach his goal. He has developed skill with the "weapons" he uses to implement his decisions.

His control is, first of all, over his mind and his attitudes; if these are right, the body will follow. A man accessing the Warrior archetype has "a positive mental attitude," as they say in sales training. This means that he has an unconquerable spirit, that he has great courage, that he is fearless, that he takes responsibility for his actions, and that he has self-discipline. Discipline means that he has the rigor to develop control and mastery over his mind and over his body, and that he has the capacity to withstand pain, both psychological and physical. He is willing to suffer to achieve what he wants to achieve. "No pain, no gain," we say. Whether you are literally a hunter, crouched for hours in the same position in the chill early morning of the Kalahari waiting for

your prey to come within range, or whether you're a triathlon trainee, a medical school student, an executive enduring the misguided attacks of your board members, or a husband trying to work out difficulties with your wife, you know that discipline of your mind and perhaps your body is essential.

The Warrior energy also shows what we can call a transpersonal commitment. His loyalty is to something—a cause, a god, a people, a task, a nation—larger than individuals, though that transpersonal loyalty may be focused through some important person, like a king. In the Arthurian stories, Lancelot, though fiercely devoted to Arthur and to Guinevere, is ultimately committed to the ideal of chivalry and to the God who lies behind such things as noble quests, "might for right," and the lifting up of the oppressed. Of course, because of his love for Guinevere, Lancelot unwittingly acts to destroy the object of his transpersonal commitment, Camelot. But he does so because he has encountered the paradoxically personal and transpersonal goal of romantic love. By then, he has already lost his access to the Warrior energies and has ceased being a knight.

This transpersonal commitment reveals a number of other characteristics of the Warrior energy. First, it makes all personal relationships relative, that is, it makes them less central than the transpersonal commitment. Thus the psyche of the man who is adequately accessing the Warrior is organized around his central commitment. This commitment eliminates a great deal of human pettiness. Living in the light of lofty ideals and spiritual realities such as God, democracy, communism, freedom, or any other worthy transpersonal commitment, so alters the focus of a man's life that petty squabbling and personal Ego concerns no longer matter much.

There is a story about a samurai attached to the household of a great lord. His lord had been murdered by a man from a rival house, and the samurai was sworn to avenge his lord's death. After tracking the assassin for some time, after great personal sacrifice and hardship, and after braving many dangers, the samurai found the murderer. He drew his sword to kill the man. But in that instant the assassin spit in his face. The samurai stepped back, sheathed his sword, and turned and walked away. Why?

He walked away because he was angry that he'd been spat on. He would have killed the assassin, in that moment, out of his own personal anger, not out of his commitment to the ideal his lord represented. His execution of the man would have been out of his Ego and his own feelings, not out of the Warrior within. So in order to be true to his warrior calling, he had to walk away and let the murderer live.

The Warrior's loyalty, then, and his sense of duty are to something beyond and other than himself and his own concerns. The Hero's loyalty, as we have seen, is really to himself—to impressing himself with himself and to impressing others. In this connection, too, the man accessing the Warrior is ascetic. He lives a life exactly the opposite of most human lives. He lives not to gratify his personal needs and wishes or his physical appetites but to hone himself into an efficient spiritual machine, trained to bear the unbearable in the service of the transpersonal goal. We know the legends of the founders of the great faiths Christianity and Buddhism. Jesus had to resist the temptations Satan pictured to him in the wilderness, and the Buddha had to endure his three temptations under the Bo Tree. These men were spiritual warriors.

Spiritual warriors abound in human history. The religion of Islam as a whole is built on Warrior energy. Mohammed was a warrior. His followers are, to this day, still drawing on Warrior energy as they wage *jihad* against the powers of evil as they define them. The God of Islam, even though he is addressed as "the Merciful" and "the Compassionate" is a Warrior God.

We see this same Warrior energy manifested in the Jesuit Order in Christianity, which for centuries taught self-negation for the sake of carrying God's message into the most hostile and dangerous areas of the world. The man who is a warrior is devoted to his cause, his God, his civilization, even unto death.

This devotion to the transpersonal ideal or goal even to the point of personal annihilation leads a man to another of the Warrior's characteristics. He is emotionally distant as long as he is in the Warrior. This does not mean that the man accessing the Warrior in his fullness is cruel, just that he does not make his decisions and implement them out of emotional relatedness to anyone or anything except his ideal. He is, as Don Juan says, "unavailable," or "inaccessible." As he says, "To be

inaccessible means that you touch the world around you sparingly," with emotional detachment. This attitude is part of the clarity of the Warrior's thinking too. He looks at his tasks, his decisions, and his actions dispassionately and unemotionally. Samurai training involved the following kind of psychological exercise. Whenever, the teaching went, you feel yourself frightened or despairing, don't say to yourself, "I am afraid," or "I am despairing." Say, "There is someone who is afraid," or "There is someone who is despairing. Now, what can he do about this?" This detached way of experiencing a threatening situation objectifies the situation and allows for a clearer and more strategically advantageous view of it. The warrior is then able to act with less regard for his personal feelings: he will act more forcefully, swiftly, and efficiently with himself out of the way.

Often, in life, we need to "step back," we say, from a situation in order to gain perspective, so that we can act. The Warrior needs room to swing his sword. He needs separation from his opponents in the outer world and from his own inner opponents in the form of negative emotions. Boxers in the ring are separated by the referee when they get too close to each other and engage each other in body-locks.

The Warrior is often a destroyer. But the positive Warrior energy destroys only what needs to be destroyed in order for something new and fresh, more alive and more virtuous to appear. Many things in our world need destroying—corruption, tyranny, oppression, injustice, obsolete and despotic systems of government, corporate hierarchies that get in the way of the company's performance, unfulfilling life-styles and job situations, bad marriages. And in the very act of destroying, often the Warrior energy is building new civilizations, new commercial, artistic, and spiritual ventures for humankind, new relationships.

When the Warrior energy is connected with the other mature masculine energies something truly splendid emerges. When the Warrior is connected with the King, he is consciously stewarding the "realm," and his decisive actions, clarity of thinking, discipline, and courage are, in fact, creative and generative. At this moment in history we need only to think of Mikhail Gorbachev, warrior and king, struggling against the inertia of the Soviet system, standing in the Center, making war on the old and inefficient, generating the new and more vigorous, shepherd-

ing his people into a new era they themselves would not have the courage to face without his leadership, without his access to these two mature masculine energies.

The Warrior's interface with the Magician archetype is what enables him to achieve such mastery and control over himself and his "weapons." It is what allows him to channel and direct power to accomplish his goals.

His admixture with the Lover energy gives the Warrior compassion and a sense of connectedness with all things. The Lover is the masculine energy that brings him back into relatedness with human beings, in all their frailty and vulnerability. The Lover makes the man under the influence of the Warrior compassionate at the same time that he is doing his duty. Here we have the images, so dramatically captured for us on television, of the American GIs in Vietnam, after having bombed and strafed a Viet Cong village, carrying the children out on their hips and administering first aid to their wounded enemies. There's a powerful scene in the movie *Full-Metal Jacket*, in which several GIs have cornered and fatally wounded a Viet Cong sniper—a woman, as it turns out—who has killed several of their buddies. One of the characters feels compassion for his moments-ago enemy. She is writhing in agony, saying her prayers, preparing for death, and begging him to shoot her to put her out of her misery. The GI is torn between letting her die an agonizing death and helping her by finishing her off. In the end he shoots her, not out of anger but out of compassion.

Alliance with the Lover produces other humane influences in the Warrior energy. Marcus Aurelius was a philosopher. Winston Churchill was a painter. The Japanese artist-warrior Mishima was a poet. Even General Patton was a poet: he recited one of his eulogies to General Bradley at the site of the ancient North African battlefield upon which two thousand years earlier the Romans had defeated the Carthaginians. Patton claimed in his mystical poem that he had been there then, and had taken part in the battle.

When, however, the Warrior is operating on his own, unrelated to these other archetypes, the results for the mortal man accessing even the positive Warrior (the Warrior in his fullness) can be disastrous. As we have said, the Warrior in his pure form is emotionally detached; his

transpersonal loyalty radically relativizes the importance of his human relationships. This is apparent in the Warrior's attitude toward sex. Women, for the Warrior, are not for relating to, for being intimate with. They are for fun. We've all heard the marching chant, "This is my rifle and this is my gun. This is for fighting, and this is for fun." This attitude explains the prevalence of prostitutes around military camps. It also explains the horrific tradition of the raping of conquered women.

Even if he has a family, the human warrior's devotion to other duties often leads to marital problems. The story of the lonely and rejected serviceman's wife is one we've seen time and time again in the movies. We need only recall Gordo Cooper's estrangement from his wife, Trudy, as portrayed in the movie *The Right Stuff*.

This same thing occurs outside the military as well, in the relationships and families of men whose professions call for a great deal of transpersonal devotion and long hours of disciplined work and self-sacrifice. Ministers, doctors, lawyers, politicians, dedicated salespeople, and many others often have emotionally devastating personal lives. Their wives and girlfriends often feel alienated and rejected, competing hopelessly with the man's "true love," his work. In addition, these men, true to the Warrior's sexual attitudes, often have affairs with their nurses, staffers, receptionists, secretaries, and other women who admire from a safe (sometimes not so safe) distance their masculine warrior proficiency and dedication.

The Shadow Warrior: The Sadist and the Masochist

The Warrior energy's detachment from human relationships leads to real problems, as we're suggesting. These problems become enormously hurtful and destructive to a man when he is caught in the Warrior's bipolar Shadow. In the movie *The Great Santini*, Robert Duval plays a Marine fighter pilot who runs his family like a miniature Marine Corps. Most of his remarks and behavior toward his wife and children are deprecating, critical, commanding, and designed to put distance between him and the family members, who keep trying to relate to him lovingly. The destructiveness of this way of "relating" eventually becomes so obvious to everyone, especially to the older son,

that there can no longer be any hiding from the fact that Santini's sometimes violent behavior results from his own inability to be tender and genuinely intimate. The "Great Santini," under the power of the Sadist, constantly has his emotional "sword" out, swinging at everyone—his daughters, who need to be treated like girls, not Marines; his oldest son, who needs his guidance and nurturing; and even his wife. There is a terrible scene in the kitchen when everything finally erupts: Santini physically attacks his wife, and then the kids attack him. Though detachment in itself is not necessarily bad, as we've said, it does leave the door open to the "demon" of cruelty. Because he is so vulnerable in this area of relatedness, the man under the influence of the Warrior needs urgently to have his mind and his feelings under control—not repressed, but under control. Otherwise, cruelty will sneak in the back door when he's not looking.

There are two kinds of cruelty, cruelty without passion and cruelty with passion. An example of the first kind is a practice the Nazis used in training the SS officer corps. The candidates for the corps would raise puppies, caring for them in every way, tending them when they were sick, feeding and grooming them, playing with them. Then, at an arbitrary moment decided upon by the trainer, these men were ordered to kill their puppies, and to do so with no sign of feeling. This training in unfeeling sadism evidently worked well, because these same men became the killing machines that manned the death camps—systematically, and without emotion, torturing and murdering millions of human beings while still thinking of themselves as "good fellows."

A contemporary image of the Warrior turned passionless killing machine is, of course, Darth Vader, from the *Star Wars* saga. It is alarming how many boys and adolescents identify with him. In this same connection, it is also alarming how many of these young men become members of survivalist and neo-Nazi groups.

Sometimes, though, the Sadist's cruelty is passionate. In mythology, we hear of avenging gods, and of the "wrath of God." In India, we see Shiva dancing the dance of universal destruction. In the Bible, Yahweh orders the fiery destruction of whole civilizations. Early in the Old Testament, we see this angry and vengeful God reducing the planet to mud through a great deluge, killing off nearly every living thing.

The Warrior as avenging spirit comes into us when we are very frightened and very angry. A kind of bloodlust, as it is called, comes over men in the stressful situation of actual combat, as well as in other stressful life situations. There is a scene in the movie *Apocalypse Now* in which the crew of the American gunboat, in a sampan boarding incident, panics and murders everyone on the sampan. Only after their fear has subsided do they realize that the people they have just murdered in their "battle frenzy" were innocent villagers going to market. A similar scene is presented in the movie *Platoon*, when the GIs open fire on a helpless Vietnamese village. This kind of savage outburst has haunted Americans ever since the incident at My Lai in which Lieutenant Calley, apparently terrified and angry, ordered the murder of every man, woman, and child in the village. That the sadistic Warrior actually loves such carnage and cruelty is made explicit again in *Patton*, when General Patton looks out over the smoking remains and the charred corpses of a great tank battle between the American and German forces and sighs, "God, I do love it so!"

Along with this passion for destruction and cruelty goes a hatred of the "weak," of the helpless and vulnerable (really the Sadist's own hidden Masochist). We've already mentioned the slapping incident in Patton's career. We see this same kind of sadism displayed in boot camp in the name of supposedly necessary "ritual humiliation" designed to deprive recruits of their individuality and put them under the power of a transpersonal devotion. Far too often, the drill sergeant's motives are the motives of the sadistic Warrior seeking to humiliate and violate the men put in his charge. And what can we make of the revolting practice of the Turkish army in World War I, when, after taking an Arab village, the soldiers delighted in cutting open pregnant women with their bayonets, ripping out their unborn babies, and hanging them around their necks?

It may seem at first unlikely, but the sadistic Warrior's cruelty is directly related to what is wrong with the Hero energy; there are similarities between the Shadow Warrior and the Hero. The Shadow Warrior carries into adulthood the adolescent insecurity, violent emotionalism, and the desperation of the Hero as he seeks to make a stand against the overwhelming power of the feminine, which always tends



Peter Paul Rubens: *Rape of Persephone*, 1636–1638. (©The Prado Museum, Madrid. Photo: ARXIU MAS.)

to evoke the masochistic, or cowardly, pole of the Hero's dysfunctional Shadow. The man under the influence of the Shadow Warrior's bipolarity, unsure of his legitimate phallic power, is still battling against what he experiences as the inordinately powerful feminine and against everything supposedly "soft" and relational. Even in adulthood, he still feels terrified that he will be swallowed up by it. His desperate fear of this leads him to wanton brutality.

We don't have far to look to see this destructive Warrior operating in our own lives. Sadly, we must acknowledge it in the workplace whenever a boss puts down, harasses, unjustly fires, or in many other ways mistreats his subordinates. We must also acknowledge the Sadist in our homes, in the appalling statistics of wife beating and child abuse.

Although we may all become vulnerable to the Sadistic Warrior at some time or another, there is a particular personality type that has this energy "in spades," as we say. This is the compulsive personality disorder. *Compulsive personalities are workaholics*, constantly with their noses to the grindstone. They have a tremendous capacity to endure pain, and they often manage to get an enormous amount of work done. But what is driving their nonstop engines is deep anxiety, the Hero's desperation. *They have a very slim grasp on a sense of their own worth-whileness*. They don't know what it is they really want, what they are missing and would like to have. They spend their lives "attacking" everything and everyone—their jobs, the life-tasks before them, themselves, and others. In the process, they are eaten alive by the Sadistic Warrior and soon reach "burnout."

We all know these people. They are the managers who stay at the office long after everyone else has gone home. And when they do finally go home, they seldom have a good night's sleep. These are the ministers, social workers, and therapists, the doctors and lawyers, who work literally day and night trying to plug the physical and psychological holes in other people, sacrificing their own lives for the sake of "saving" others. In the process, they really do a lot of harm—both to themselves and to those others who can't measure up to their impossible standards. They can't, of course, measure up to their own standards, so they mercilessly abuse themselves. If you have to admit to yourself that you really don't take care of yourself, that you don't care

for your mental and physical well-being, then very probably the Shadow Warrior has got you.

As we've already suggested, men in some professions are especially endangered by dysfunctional Warrior energy. The military is an obvious example. What may not be so obvious is that revolutionaries and activists of all kinds may also fall into the sadistic pole of the Shadow Warrior. The old saying that we become what we eat applies here. It is a sad truth that leaders of revolutions—political, social, economic, the little revolutions within the corporation or the voluntary organization—once they have ousted the tyrants and oppressors (often by violence and terrorism) become themselves the new tyrants and the new oppressors. *It was often said in the 1960s that the leaders of the peace movement were just as tyrannical and just as violent as those they fought against.*

Salespeople and teachers, along with members of the many other professions already cited, can easily fall prey to compulsive, self-driven workaholic patterns. Eventually, they will snap. A car salesman entered analysis after years in the business as the top salesman, month after month, not only in his dealership but in the whole area. Every month, with enormous self-discipline and determination, he fought and scrapped to reach the top of the heap. Then one day something collapsed inside him. He had been sensing a gradual inner wearing down and a growing fatigue. And he had often talked about feeling "burned out." Then one morning he got up and realized that he was shaking all over and feeling terrified about going to work. Pretty soon he was not sleeping. He began having the overwhelming urge to cry at the most inappropriate times. He forced himself to go on for another several months. But finally the day arrived when everything at work—the showroom floor, the lot, his fellow workers, the customers—all seemed strangely unreal. He called his doctor and admitted himself to the hospital. The Sadistic Warrior had overpowered him. It had eaten him alive. Shortly after this, his wife left him, claiming with some apparent justification that he had been inattentive to her. He began therapy. In the course of his therapy he discovered the self-destructive power of his compulsiveness and how it worked to alienate him from others. And he resolved to turn over a new leaf.

Any profession that puts a great deal of pressure on a person to perform at his best all the time leaves us vulnerable to the shadow system of the Warrior. If we are not secure enough in our own inner structure, we will rely on our performance in the outer world to bolster our self-confidence. And because the need for this bolstering is so great, our behavior will gravitate toward the compulsive. The man who becomes obsessed with "succeeding" has already failed. He is desperately trying to repress the Masochist within him, yet he is already displaying masochistic and self-punishing behaviors.

The Masochist is the passive pole of the Warrior's Shadow, that "pushover" and "whipped puppy" that lies just beneath the Sadist's rageful displays. Men are right to fear the Coward within them, even if they don't have the sense to fear their macho exteriors. The Masochist projects Warrior energy onto others and causes a man to experience himself as powerless. The man possessed by the Masochist is unable to defend himself psychologically; he allows others (and himself) to push him around, to exceed the limits of what he can tolerate and still keep his self-respect, not to mention his psychological and physical health. All of us, no matter what our walk of life, can fall under the power of the Warrior's bipolar Shadow in any area of our lives. It may be that we don't know when to quit an impossible relationship, a circle of friends, or a frustrating job. We all know the saying "Quit while you're ahead," or "Learn to cut your losses." The compulsive personality, no matter what the danger signs, no matter how impossible the dream and unbeatable the foe, digs in and works harder, trying to get blood from a turnip and watching his gold turn to ashes in the end. If we are under the power of the Masochist, we will take far too much abuse for far too long and then explode in a sadistic outburst of verbal and even physical violence. This kind of oscillation between the active and passive poles of archetypal Shadows is characteristic of these dysfunctional systems.

Accessing the Warrior

If we are possessed by the active pole of the Warrior's Shadow, we will experience him in his sadistic form. We will abuse ourselves and others. If we feel that we are not in touch with the Warrior, however, we

will be possessed by his passive pole. We will be cowardly masochists. We will dream but not be able to act decisively to make our dreams come true. We will lack vigor and be depressed. We will lack the capacity to endure the pain necessary for the accomplishment of any worthwhile goal. If we are in school, we won't get our assignments done; we won't get our papers written. If we are in sales and we are assigned a new territory, we'll sit and stare at the map and the list of all the contacts we need to make and not be able to pick up the phone and start calling. We will look at the task ahead and be defeated before we start. We won't be able to "leap into battle." If we are in politics, instead of being able to face the issues and the public concerns "frontally," we'll duck and dive, seeking a way out of direct confrontation. If we are underpaid on the job and figure there's money enough and we are good enough to rate a raise, we'll start down the hall to the boss's door, with fear and trembling, pause in indecision before it, and turn and walk away. As we do with all of the archetypes described in this book, we all need to ask ourselves not if we are possessed by one or both poles of their shadow systems, but in what ways we are failing to access properly the masculine energy potentials available to us.

If we are accessing the Warrior appropriately, we will be energetic, decisive, courageous, enduring, persevering, and loyal to some greater good beyond our own personal gain. At the same time, we need to be leavening the Warrior with the energies of the other mature masculine forms: the King, the Magician, and the Lover. If we are accessing the Warrior in the right way, we will, at the same time that we are "detached," be warm, compassionate, appreciative, and generative. We will care for ourselves and others. We will fight good fights in order to make the world a better and more fulfilling place for everyone and everything. Our war making will be for the creation of the new, the just, and the free.