



Studies in Jungian Psychology by Jungian Analysts

# JUNG at HEART



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INNER CITY BOOKS was founded in 1980 to promote the understanding and practical application of the work of C.G. Jung

## ARCHETYPE REVISITED: An Updated Natural History of the Self

Excerpt from the new book by Anthony Stevens (title 105, 416pp, \$30)

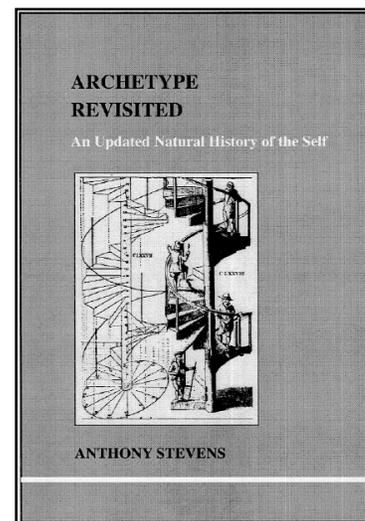
Perhaps the most important development in psychology and psychiatry during the past couple of decades has been the introduction of neo-Darwinian evolutionary thinking. This has revolutionized how we look at human nature. It is a revolution that Jung would have welcomed, but which his followers, for the most part, seem not to have noticed. The explanatory power of Darwinism is enormous: it shoots a sharp beam of light through the chaotic complexity of contemporary psychological and psychiatric theorizing, and its consequences for Jungian psychology are both profound and far-reaching.

The findings of the two new disciplines, evolutionary psychology and evolutionary psychiatry, in no way contradict or supersede Jung's original insights into the nature and influence of the archetypes which make up the human collective unconscious. On the contrary, they corroborate

and amplify them. They confirm that human experience and human behavior are complex products of environmental and hereditary forces. The environment *activates* the archetype which *mediates* experience and behavior. Archetypes are intermediate between genes and experience: they are the organizing schemata by which the innate becomes personal.

For most of the twentieth century it was fashionable to focus on environmental influences and to ignore the hereditary ones. This is one reason why Jung's theory of archetypes, which postulated innate structures, was ignored or rejected. Now that hereditary forces are receiving as much attention as environmental factors, evidence is accumulating that Jung was right. This is of great significance for the survival of analytical psychology as a specialist therapeutic discipline, for it comes at a time when all forms of psychodynamic therapy are under attack and their theoretical credentials are being critically scrutinized.

What evolutionary psychology is studying is the psychic unity of humankind. This is not, as some critics have suggested, a reductive universalism but an attempt to establish those psychic structures and functions, those strategies and goals, which we all have in common by virtue of our humanity. Far from diminishing our uniqueness as individuals and rendering us prisoners of our genes, this perspective enables us to celebrate with deeper appreciation the ways in which people living in



widely differing environmental circumstances work out variations of great complexity on similar sets of archetypal themes. Just as the genius of Mozart or Beethoven is most apparent when they take a musical figure and develop it in miraculously innovative ways, so the innate creativity of the human psyche stands revealed when we perceive what it can do with the basic archetypes with which it is endowed.

Archetypal theory is important not only for the practice of analytic therapy but also for an understanding of what is happening to our culture. In the last few decades we have turned our society into an anarchic laboratory, where the archetypal structures involved in pair-bonding, child-care, and social regulation are being tested to their breaking point. Our civilization is contravening archetypal imperatives on an unprecedented scale. To anyone who takes a long-term transpersonal view, the disturbing question arises as to how far we may continue on this course without incurring disastrous penalties at both the personal and collective levels. In the presence of such pervasive cultural uncertainty, it becomes a matter of urgency to understand the basic archetypal needs and resources of humankind. ☸

### — INSIDE —

Excerpt from the other new title  
*The Parental Image* (Harding) 2

#### Reviews & Features

- The works of James Hollis* 3
- The Inner Journey* (Hannah) 4
- Who Am I, Really?* (Sharp) 5
- Chicken Little* (Shalit) 5
- The Complex* (Shalit) 6
- Animal Guides* (Russack) 7
- Ego and Self* (Edinger) 8
- Circle of Care* (Steinberg) 8

To Order Books 8

# Separating from the parents

From the introduction to *THE PARENTAL IMAGE: Its Injury and Reconstruction* by M. Esther Harding (title 106, 160pp, \$16)

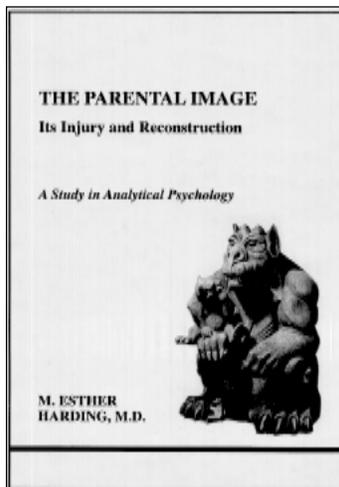
The image of the archetypal parents and of the home is inherent in every individual, having been laid down in the unconscious through the experience of generation after generation. But in addition, as we know full well, these images are modified by the personal experience each one has had of the personal home and parents. The normal archetypal image gives the picture of parental love and care, and of the home as a place of safety and a refuge in time of danger. That is, it may be called normal for one to have an experience of the positive aspect of the parental image. But there is also a negative aspect of this same image that may at times predominate. The nurturing mother may be replaced by her devouring aspect; the kindly and just father may appear as tyrannical and vengeful.

Fortunately, the positive image is the normal and prevailing one. If it had not been so, the species would undoubtedly have died out. More infants would have been devoured than succored, more sons killed than initiated, and so the human race would have perished.

However, in individual cases the influence of the personal parents may be such that the image of the archetypal parents is disturbed. What happens to the picture of the home as a place of safety, and of the parents as defenders and sustainers if the human parents do not want the bother of a child, or are so deeply involved in a desire for their own comfort and convenience that they neglect and exploit the child? They may be so undisciplined that the child's memory of them is linked with fear or anxiety, and associated with anger and violence. What if the child comes home from school to find the door locked, with nowhere to go but the street, regardless of the weather?

For such a child the archetypal image of parent and home will be distorted. Experiences of this kind inevitably have a negative effect on the archetypal image, a disturbance or mutilation of the inner picture of Mother in one's psyche that might be called a pathological injury. Such injuries are at the root of much social unrest and the disturbed behavior, not only of adolescents but also naturally of the adults these disturbed or delinquent children grow up to become.

The community searches for means to con-



rol or cure this condition when it leads to antisocial behavior. But there are many less severe cases where the moral fiber of the individual is such that one is able to live an outwardly adapted life—one does not get into trouble with the law, and emotional disturbances show themselves rather in inner conflict, difficulties in relationships or in the symptoms of neurosis. These people make up a considerable proportion of those who seek psychological help from analysts.

We may ask whether there is any real cure for such unfortunate childhood experiences. Must these people be considered hopelessly injured? From my own experience I should say that while there may be some amelioration of the consequences of the injury through conscious understanding and reeducation, there is no chance of a real cure unless the injured archetypal image can itself be reconstructed. The injury represents a serious pathological situation, one that is very different from the “normal” injury to the archetypal mother-child bond that occurs when the child, having outgrown its first infantile dependence, rebels against the mother-rule and sets out on the journey of life. Young adults thus gain their freedom by an act or series of acts that injure the fundamental relationship to the parent. This is a normal occurrence, not pathological.

Having gained a measure of freedom, the individual must then achieve an adaptation to life that is more satisfying than the childish dependence that was renounced. The interest of the adventure and the rewards gained by this

effort usually prove fulfilling during the first half of life. But when conscious powers have been fully explored and begin to wane, then it often happens that one becomes increasingly aware of sterility and loneliness. So it then becomes necessary to return to the “mother depths” for renewal. If the archetypal image of Mother, injured by the previous rebellion, can be restored, the individual finds new life. It is as if one were born again. The circle is joined once more and the image of the home is reconstituted. This is symbolized by the image of the uroboros, the mythical tail-eating serpent that encloses the world.

The uroboros represents the continuity of life, the community of the group and above all the wholeness of the individual. It is, in fact, a very widespread symbol representing the one and the all, the Alpha and Omega. It is the self-contained primal source of psychic life, really the collective unconscious itself. The first form in which one experiences it is in relation to one's own parents—the maternal and the paternal uroboros, terms that correspond to the mother and father archetypes. These parental images represent the first division of the unknown beginning of things into aspects that are capable of consciousness. Or, to put it the other way around, we can only have any consciousness at all when the primal beginning is divided into opposites. These secondary forms are always represented as male and female, for to mankind this is the most fundamental pair of opposites.

The first step, then, in the development of human consciousness and freedom involved a transgression against the law of the parents and separation from them. Humanity gained its freedom, and by the same act cut itself off from the very source of life. From that time on it was burdened with the necessity of making an adaptation in the world and subduing nature to its own purposes.

Most people succeed in doing this, but at midlife one is often impelled to seek again some contact with the unfathomable source of energy and life that lies within the mother-depths of the unconscious. And at certain points of history a whole people may meet with a similar necessity. Unless this task is accomplished, the individual in the first case, or the society in the other, becomes increasingly alienated from the life-giving depths and will fall into despair and decay. The task that must be undertaken by the individual is the search for wholeness, for a direct relation to the supreme value of the inner life; for society, a renewed relation to the values traditionally represented by religious symbols. ❖

# The works of James Hollis

This article by **Ruthann Duncan** originally appeared in the *Eugene Weekly*, Oregon, April 2002

Writer, teacher, Jungian analyst and director of the C.G. Jung Educational Center of Houston, James Hollis has written several books exploring and illustrating the “individuation process,” a term coined by Jung to describe the development of consciousness and personality during a person’s life journey. Consciousness, wholeness and meaning are seen as the goal of individuation and the fruits of the so-called examined life.

Jung’s great body of work reflects upon the myriad and complex ways in which the psyche reveals its workings. It does so in dreams, stories, myth and religion, historical and cultural movements, the daily round of ordinary life—work, play, relationships, emotions, love,

*The Wounding and Healing of Men*; 1994). An honest and unflinching assessment of the “tragic view” of human life is balanced by an equally strong assertion of the value of living consciously: “Hope comes from the capacity of the individual to take on his or her life, gain some purchase on selfhood, and find deeper meaning” (*Creating a Life*).

The subtitles of Hollis’s books have indicated this sense of promise from his very first, *The Middle Passage: From Misery to Meaning in Midlife* (1993). But perhaps an image drawn from alchemy best describes his work: it is a “circumambulation” around the process of transformation of the soul. His books serve as windows into the central mystery of the human

**“Perhaps an image from alchemy best describes Hollis’s work: it is a ‘circumambulation’ around the process of transformation of the soul.”**

war, family, community—and, of course, in symptoms of physical or mental disturbance. Grounded in Jung’s ideas, Hollis’s work opens up consideration of the challenges and opportunities of modern life, posing crucial questions and offering perspectives that prompt reflection and engagement.

Inner City has published seven books by Hollis in the past decade. The theme of wounding and healing is consistent throughout, as he explores the existential dilemmas of human life and their impact on individuals as well as on collective and cultural phenomena. His observations are informed by broad study in the humanities, arts and sciences, by his work as a clinician of depth psychology, and by his own deeply examined inner and outer life experience. Poetry, fiction, historical and cultural developments, patients’ dreams and stories, and examples from personal life amplify and richly illustrate his writing and lectures.

He describes the challenges to our sense of well-being: the “triple A’s of anxiety, ambiguity and ambivalence” (*Creating a Life: Finding Your Individual Path*; 2001), the “three D’s of depression, desuetude and despair” (*Swamplands of the Soul: New Life in Dismal Places*; 1996), and the burden on men of the “three W’s: work, war and worry” (*Under Saturn’s Shadow*:

condition. A developmental perspective in *The Middle Passage* reframes “midlife crisis” as an opportunity for shifting from ego identification to a conscious relationship with the Self, the inner organizing principle of wholeness and individuation.

In fact, developmental considerations inform all Hollis’s work as he describes the shaping of human personality, behavior, values and attitudes by early childhood and adolescent experience during the process of ego formation in the first half of life, which, he asserts, “is usually a gigantic, though unavoidable, mistake” (*Creating a Life*).

In *Under Saturn’s Shadow*, his second book, Hollis explores the impact of cultural and sociopolitical influences, especially with regard to role expectations, on the lives and souls of men in contemporary culture. He describes the “eight secrets” common to modern men and the “seven steps to healing” the wounds that come from living under Saturn’s shadow.

In his third book (*Tracking the Gods: The Place of Myth in Modern Life*; 1995), he illustrates the role of archetypal story and symbolic experience in connecting the individual to a larger sense of reality, a participation in the universal and eternal dimension of meaning that enables one “to live one’s life and serve the



(All books, \$16 each)

mystery.” Psychological symptoms and mood disturbances as manifestations of the psyche’s urge for greater differentiation and consciousness are explored in his fourth book, *Swamplands of the Soul*.

In *The Eden Project: In Search of the Magical Other* (1998), Hollis develops the Jungian concepts of projection and relationship with the mysterious Other in outer and inner experience. The paradox of connection and separation, of love and the inevitable grief attending the loss of love’s object, are considered in the context of human relationships, the inner marriage with one’s contrasexual side (anima/animus), and the longed-for union with the transcendent Divine.

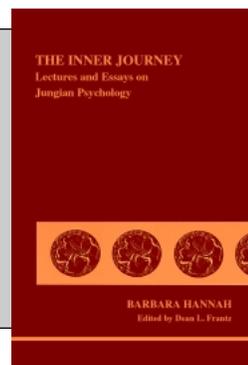
In *Creating a Life*, Hollis synthesizes all these themes, wrapping together observations from clinical experience, personal work and the wisdom of a lifetime devoted to psyche, thus providing a kind of map or guidebook for individuation. His work does not promise happiness or a cure for neurosis, but rather holds up the value of living in the tension of the opposites until, in his words, “through risk and suffering we may at last come upon those values which resonate deep within. Thus we have created a life worthy of soul.”

This summary does not do justice to the art and insight of James Hollis’s writings. His books are simply wonderful. Read him for yourself and feel enriched. ✪

— The latest Hollis title —  
**ON THIS JOURNEY WE  
CALL OUR LIFE:  
Living the Questions**  
(Spring 2003; title 103, 160pp, \$16)

# Six essays on the inner life

***THE INNER JOURNEY: Lectures and Essays on Jungian Psychology* by Barbara Hannah (title 88, 160pp, \$16), reviewed by Lila Stonehewer in C.G. Jung Society of Montreal Newsletter, April 2000**



C.G. Jung's charismatic personality attracted an inordinate number of brilliant women as acolytes. One is reminded of the myth of Dionysus and his followers, who were mainly women, the *maenads*, and who broke the rules of the kingdom. Jung, as prince apparent of psychology in the late nineteenth and early twentieth centuries, discovered a unique theory which challenged the old monarch, Freud. Like Dionysus, Jung was viewed as a disruptive mystic and subsequently discounted by Freud and his followers.

The female apostates were brilliant scholars who spread the message of a new way to perceive psychology, the nature of man and established world beliefs. Among them were Marie-Louise von Franz, M. Esther Harding, Irene Claremont de Castillejo, Emma Jung and Barbara Hannah. Their influence in the field of analytical psychology is inestimable. *The Inner Journey* presents six fascinating lectures/essays by one of these women, Barbara Hannah, who was a student of Jung's from 1929 to the 1960s, and a formidable analyst in her own right. She died in 1986 at the age of 95.

In some ways, this book is a tribute to her influence as a teacher. It ranges from reminiscences of her first student lecture on the complexities of active imagination to her own teachings on the process of individuation, ego and shadow, anima and animus, and the Self as archetype. She covers all this with clarity and verve in the space of some 140 pages.

Hannah recalls a lecture given to trainees on active imagination, a means of getting into the unconscious, and one of the ways to achieve knowledge of the Self. However, any journey into the unknown has its dangers, and Hannah strongly cautions the reader that delving into the unconscious is no harmless pastime. On the other hand, it can be an enormous help in the analytic process, especially for those who cannot recall dreams.

Delving into the unconscious is a means of connecting consciousness and the unconscious. Hannah declares it to be "the hardest work I know." To help in this task she offers and comments on five techniques for successful active imagination. Hannah describes how Jung

emphasizes the importance of timing. He stressed that before starting, detailed instructions should be given to the analysand about what may occur.

Continuing the search for understanding the complexities of the psyche, we come to an unpublished essay given to "George," a one-time analysand. The analysis deals with middle-age angst, looking to find a meaning to life and preparing to meet death. The case in point dealt with a clergyman. As the analysis works toward individuation, "he encounters the anima in her death aspect." George found it almost impossible to realize her as an inner figure. Hannah was alarmed that this inability could well result in actual death, and that she may have been remiss in not warning him. Meanwhile, he went off on a holiday, after which he intended to return to analysis.

He died while on holiday. Hannah truly believed that his last dream was a harbinger of death, and that he had come to the time in his life to put aside his religious trappings, but he could not bring himself to make the break.

The last three lectures deal with aspects of ego and shadow, and especially the animus in the psychology of women. The first of them, "Ego and Shadow," refers to the difficulty in avoiding individualism while at the same time being required to discuss concepts dealing with the individual. It is rather like a fish in a bowl

which the ego has either repressed or never recognized. The interesting thing about the shadow is that it tends to be projected; that is, we project our unknown qualities onto someone else. Hannah gives an example of the two sides of the ego at work, positive and negative, in Stevenson's *Dr. Jekyll and Mr. Hyde*.

The fifth lecture is called "The Religious Function of the Animus in the Book of Tobit." The Book of Tobit is a book in the Old Testament Apocrypha. Hannah approaches this little-known story as a myth or fairy tale. On one side it describes what happens when the shadow becomes too narrow, and on the other it tells what happens when the shadow is in complete possession of the ego.

The final lecture, "The Problem of Contact With Animus," touches on a complex area. It is a lengthy essay which all in all suggests that the best way for a woman to begin to know the animus is through her dreams. The animus, the inner masculine side of women, often tries to tell her what she should do, replacing her feminine instincts with opinions. These two entities must work together if wholeness is to be achieved.

The book opens with a heart-felt Foreword by Marion Woodman, and closes with an appendix, "Some memories of Barbara Hannah." Here half a dozen students and/or colleagues—

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trying to observe itself. "Know thyself" turns out to be a complex piece of business and, in some regards, impossible. The example given is like a telephone operator dealing with connecting wires. The task of the analyst is to establish these connections, one of which is the persona. Constantly formed through contact with the environment, the persona is the public face we present to the world. The individual can, however, make choices between the two entities of environment and self.

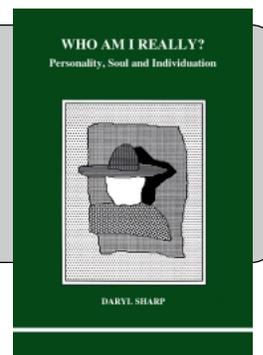
The shadow relates to the hidden or unconscious aspects of oneself, both good and bad,

including Helen Luke, Morton Kelsey and Joseph L. Henderson—express their feelings for the remarkable Ms. Hannah.

*The Inner Journey* is aimed at those who are seriously interested in the concepts of Jungian psychology, as well as those who are merely curious. Reading these articles allows us not only to learn something of the complex world of Jungian psychology, but also something of their author. The depth of Barbara Hannah's knowledge, her sense of humor and her skill in clarifying difficult material, all make this a book to be highly recommended. ★

# Knowing who you are, more or less . . .

**WHO AM I, REALLY? *Personality, Soul and Individuation* by Daryl Sharp (title 67, 144pp, \$16), reviewed by Sharon Dawn Johnson in *Jung Society of Ottawa Newsletter*, April 2000**



What a pleasure it is to read the work of a masterful storyteller, as Daryl Sharp undoubtedly is. Before I knew it, I found myself lured into the depths of *Who Am I, Really?*, eager to know more, and wondering why the book was so very readable.

The enticement is important because the subject matter, making sense of Jung's views on the relationship of personality, soul and individuation, is difficult reading—difficult but rewarding. Sharp's overall structure and his inimitable storytelling style give the material a memorable quality and clarity which enables readers readily to grasp the teaching of

Jung's ideas as they are laid out here.

The main core of the book consists of a series of cleverly cast dialogues between Sharp as the narrator and Professor Adam Brillig, a wise old man character upon whom Sharp freely admits he has "a perfectly workable projection." A holiday get-together on Manitoulin Island in northern Ontario provides the relaxed but animated setting for their discussions and interactions with other guests and his lady dog companion, Sunny.

A clue to the identities of these interacting figures can be found early on in Sharp's and Brillig's discussions concerning soul. Sharp

reminds us that Jung used "soul" in a psychological rather than a theological sense, and then Brillig furthers the matter: "Nor did Jung equate soul with psyche. He used the term psyche to include all psychic processes, conscious as well as unconscious. Soul he defines as personality, forged over time by an ongoing dialogue between the ego and the unconscious."

Two points of interest here. Soul is defined in a way accessible to readers, and the clue to a soul-forged personality occurs through extensive intrapsychic *dialogue*. In a cleverly creative way Sharp has shaped a dialogue within a dialogue—a place where multiple layers of meaning can operate simultaneously. But not only is Sharp telling us that intrapsychic dialogue is a method whereby the soulful personality is forged, he is actually demonstrating that reality in the conversations between the various figures that people his text.

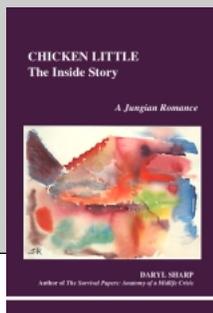
Adam Brillig, to name the primary example, is representative of the ongoing dialogue Sharp is having with his own unconscious under the guise of the wise old man. Indeed, I suspect that all these characters are images not only of Sharp's personal unconscious, but also of the collective unconscious. As he reminds us, "Jung identified three levels of the psyche: consciousness, the personal unconscious, and the archetypal or collective unconscious—the objective psyche."

By creatively personifying these interwoven levels in a storytelling mode, Sharp gives substance to what might otherwise remain intellectually abstract concepts. This ability, along with the sparkling wit which marks the interactions of guests and plot, make *Who Am I, Really?* a pleasure to read. I found myself not only gripped but delighted with the inventiveness of the plot and hungry for more.

Only after I'd finished the book did I discover that I'd read the second installment of **The Brillig Trilogy**, the first and third titles being *Chicken Little: The Inside Story* and *Living Jung: The Good and the Better*, respectively. I can't wait to sample their fare, and hope that others will also enjoy and learn from Sharp's immensely gifted teaching style. ✪

## Nobody here but us chickens

**CHICKEN LITTLE: *The Inside Story* by Daryl Sharp (title 61, 128pp, \$16), reviewed by Susan Payton in *Friend's Review*, Fall 1993**



I've never particularly cared for the story of Chicken Little. I've read it to my children because I thought it revealed the ridiculous in humans, and I knew they would be exposed to quite a lot of that. But a Jungian analysis of the tale? Frankly, I was frightened. What followed, however, was one of the most delightful reading romps I have ever taken. I imagine *Chicken Little* could be analyzed right down to the commas and periods; but I preferred to relish the sheer joy of discovering myself in its amazingly understated question marks.

The protagonist of the piece is the author himself. After a short and wonderfully whimsical scholarly paper—"Chicken Little: Messiah, Meshuggeneh or Metaphor?"—the plot quickens. Sharp receives a letter from the eminent Professor Adam Brillig, Chickie Schtick scholar and Jungian analyst, who turns out to be part Sherlock Holmes, part Professor Moriarty, part Dr. Who. He claims to know where to find the stone tablets on which, according to Sharp's paper, Chicken Little's story is recorded in hieroglyphics. He begs Sharp to help in their recovery. Thus the adventure begins.

Brillig shows up on Sharp's doorstep with his assistant Norman and several suitcases full of alchemical magic. (Norman just happens to

be the former analysand of Sharp's who was the antihero of *The Survival Papers*.) There is a love interest (or anima), Rachel, although the true muse of the book is Ms. Little herself. There is Sharp's friend (or shadow), Arnold. And don't forget Sunny, the dog (Greek chorus?), who has the table-turning last word.

Over the ensuing weekend, Professor Brillig takes Sharp, Arnold, Rachel and the reader on a numinous journey of Self-discovery—via Chicken Little and Jungian psychology. And it all takes place in Sharp's house. Well, until "Rachel" lends her basement for an intriguing experiment in holography, which leads to a surprising but entirely credible denouement.

Are these characters real people? Aspects of the author? Is the story fact or fiction? I suspect a bit of both. But the not knowing, the good-natured down-home mystery of it all is part of the charm of this tale within a tale.

Aptly described as "a Jungian romance," *Chicken Little* is remarkably humorous, beautifully written, tantalizingly irreducible, and full of the magic and simplicity of being human. At times it left me breathless. In short, I loved it and I bet you will too. ✪

# On the essence of complexes

*THE COMPLEX: Path of Transformation from Archetype to Ego* by Erel Shalit (title 98, 128pp, \$16), reviewed by Jason Piercy in *C.G. Jung Society of Montreal Newsletter*, May 2002

Erel Shalit, Ph.D., is a Jungian analyst in Ra'anana, Israel, and a training analyst with the Israel Society of Analytical Psychology. The purpose of Shalit's book is to explain the essence of complexes, from their purposeful and helpful aspects to the more destructive aspects of the "autonomous" complex.

If one is new to the Jungian idea of the complex, then this book is an excellent choice. It is short and precise in its treatment of the material and easy to comprehend. Although it does not cover any new ground, still it would serve a person well versed in this aspect of Jungian psychology as a good review.

*The Complex* starts with the development of the ideas leading up to Jung's formulation of the complex in psychoanalytic history, and then goes on to outline some of the complexes in Jung's own life. Shalit then moves into a detailed explanation of complex psychology. One of the major differences between Jung and Freud is that Freud felt there was one core complex (the Oedipal complex), while Jung

adequate ego-integrated complex, brings new energy to one's life.

The complex's purpose is to be integrated into consciousness in a way that expands the ego and creates more flexible boundaries, allowing for the growth of the individual. The center of the complex is the archetypal image surrounded by a cluster of images, experiences and beliefs that come from an individual's personal experiences. These images create an emotional tone, which becomes the binding force that holds the complex in a charged emotional state.

The personality is made up of a multitude of complexes which function as pathways of transformation, allowing the flow of psychic energy from the archetypal level of the psyche to the ego. The complex in a healthy state has an ongoing energy flow between the archetypal and the personal (universal and personal).

We most often think of the pathological aspect of the complex. It is the "autonomous" complex which is created when the individual is unable to integrate the com-

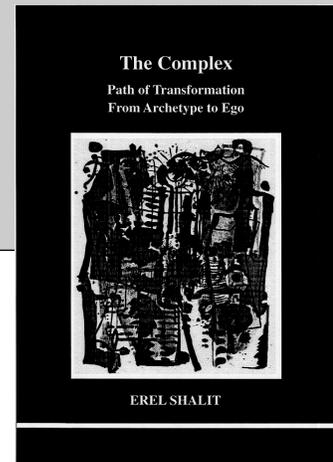
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plex into his or her life. In psychoses, the archetypal world is too powerful and the ego too weak. The psychic flow is destroyed. In delusional (paranoid) disorders the complex is split, with one part projecting outward into the external or persecutory object and the other part possessing the ego, incapacitating its judgment and discrimination.

Repetition-compulsion is a factor in the autonomous complex. Since the psychic flow is broken, the individual does not learn from experience, but projects his or her beliefs onto personal experiences. A powerful autonomous complex can then become life-thwarting and limiting in its nature, trapping the individual in a per-

plex into his or her life. In psychoses, the archetypal world is too powerful and the ego too weak. The psychic flow is destroyed. In delusional (paranoid) disorders the complex is split, with one part projecting outward into the external or persecutory object and the other part possessing the ego, incapacitating its judgment and discrimination.

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sonal and all-too-real hell.

Shalit uses the Oedipal myth to explain and illustrate not only the drive of the complex but the complex's path from the archetypal to the ego. It is here that the idea of the hero and the complex is explored. He writes:

The image of the hero represents the psychological capacity to respond to a call, to go forth from the conventions of the ego and redeem a treasure that lies dormant, hidden in the unconscious. The hero, then, brings the treasure home into his own individual consciousness or the consciousness of the collective, thereby stimulating social and individual renewal.

It is through facing our own autonomous complexes that we as individuals become heroes in the real-world sense. Here the keys to healing are the feelings of discomfort which inform the person that a different route is needed in order to develop.

In today's world, one of the great problems is the tendency to medicate feelings of depression, anxiety and aloneness that are often a call to engage in the process of development (i.e., positive complex formation). Unfortunately, efforts to treat these feelings with medication most often disengage this process and lead to the reinforcement of the emotionally charged autonomous complex.

Shalit uses myths, fairy tales and personal experiences to underline and accent the conceptual framework which he explores. His efforts to explain the Jungian perspective are easily understood. His descriptions are pithy and concise. Overall, *The Complex* is challenging in that it can lead us to examine our own complexes and thus provide the basis for one aspect of personal growth. ♣

# The archetypal truth behind animal crackers

*ANIMAL GUIDES in Life, Myth and Dreams: An Analyst's Notebook* by Neil Russack (title 97, 224pp, \$20), reviewed by Paula Smith-Marder in *Journal of Analytical Psychology*, no. 47 (2002)

This book is a real find for anyone who loves animals and is interested in why they appear in our dreams. Neil Russack, a Jungian analyst in San Francisco, engages us in his passion for creatures of water, land and air through excursions into art, science, mythology and dreams.

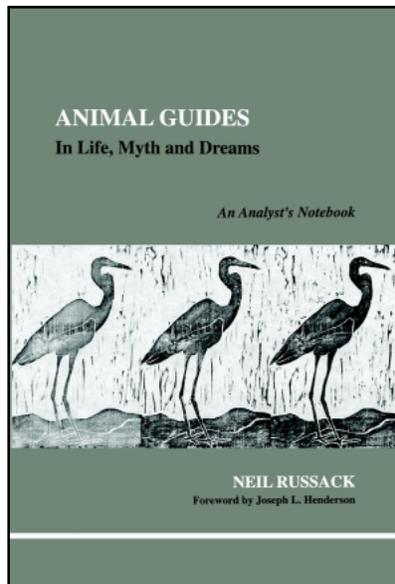
In an autobiographical chapter, Russack recounts his failed early attempts to connect to animal life. Much later, as an over-extended psychiatrist, he withdrew to live alone in Inverness, California. In time, the healing of nature allowed him to return to an active life. He writes:

I had drawn energy for the red fox lying in the sun, the waterbird taking off into the sky. Now this energy flowed into my work with patients' dreams . . . I returned to the office, but with the listening ears of a knowing animal (p. 30).

Thus Russack lived the stages of initiation described by Arnold van Gennep in his *Rites of Passage*—namely, separation, transformation and return to the community. Russack's transformation occurred in the process of his being educated in the ways of animals. *Animal Guides* is his offering to the wider community.

The book itself is built around patterns of initiation, with specific animal life representing each one. Chapters include "Through the gate of the snake"; "Initiation by water," with attention to octopus, waterbirds, frog, dolphins and whales; "Initiation by earth," with its elephant, deer, boar and horse; and "Initiation by fire," with the fire dragon, unicorn and phoenix. Each animal springs from a matrix of fairy tale, myth, artistic images and richly amplified dreams.

Of particular value to clinicians is the abundance of case material linking animal dreams to psychological development. Vivid clinical vignettes describe individuals for whom animal dream images offer release and a return to the flow of life. For instance, Russack writes of a man who knew nothing of his origins because he was adopted as an infant. He appeared



Cover: "Herons," woodcut by Vicki Cowan

lifeless, detached from his instinctual nature. This man dreamed of an elk:

It spoke to every cord in his body. He took in every detail like a starving man, like a man who for the first time in his life had seen something he had to have. The elk became the most important image he had ever seen. Everything he said about the elk was what he needed to experience in himself. . . . Then he could be real, he could have his life (p. 126).

Russack frequently uses animal imagery to describe the clinical condition and prognosis. A woman dreamed of "an elephant that is really lonely." Russack comments:

Her problem was that she didn't know how to attend to this inner animal on her own. She attended well to work, but she seemed incapable of caring for herself. (p. 114)

A depressed woman dreams of an owl that lands on her arm. Russack says:

The owl brings the woman gifts of the night and thus becomes the bird connecting her back to the creative life . . . . As this woman learns to trust the white night bird, her dark depression will lift (pp. 188-189).

In another account, Russack finds a foreshadowing of death reflected in a woman's dreams of dying and absent animals (p. 146).

Russack's frank appraisal of his analytic work is refreshing. While some clinical examples show movement and resolution, others reveal the analyst's doubts. For instance,

We charted an uncertain course. As her analyst, the most I could do was help her trust in the zig-zag course of her own waterbird way (p. 93).

Ever careful of intrusion, Russack found himself too involved in one woman's dreams of horses:

My countertransference threatened to get the better of me . . . So I gradually gave up my horses for hers (p. 140).

A male patient dreamed of snails. Russack researched the mollusk and its spiral shape but kept it to himself.

The patient himself became intrigued with the spiral image. I didn't say a word about it. I just listened as he followed the image with thoughtful interest (p. 70).

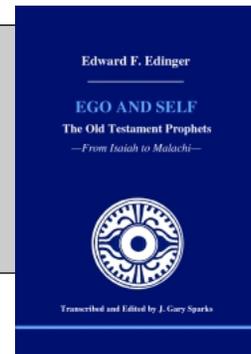
For his readers, however, Russack traces the spiral image to fertility rituals from East Africa, Oceania and the Ancient Near East, and finally relates it to "the generative function of the Great Mother and to the death and rebirth mythology of the planting culture" (p. 71).

From creature to creature, Russack's research is a wealth of amplification. One can dip into any of the animal sections and be rewarded with absorbing research and serious regard for the particular animal under consideration.

Personally, I found the initial autobiographical chapter interesting but less compelling than the rest of the book, although I must admit that it did inspire me to consider my own relationship to nature. Overall, one can use *Animal Guides* as a reference, meditate on one section at a time, or enjoy it from cover to cover. It is a darn good read. ♣

# Exploring the ego-Self relationship

*EGO AND SELF: The Old Testament Prophets* by Edward F. Edinger (title 90, 160pp, \$16), reviewed by Ann Walker in *Psychological Perspectives*, no. 43 (2002)



*Ego and Self* is a diamond in the form of a small book that brings clarity to a vital area of Jungian psychology: the ego-Self relationship. The Self is that part of the personality that is much larger and wiser than our everyday ego consciousness; it is fathomlessly deep, connecting into the collective unconscious. The developing ego-Self relationship is central to the process of individuation, and the ego's ability to develop a relationship with the Self is at the heart of Jungian analysis.

The relationship between the ego and Self is complex and difficult to understand. Once again,

however, in his inimitable and succinct style, Dr. Edinger brings insight and clarity to this intricate topic, making this book a treasure.

*Ego and Self* is based on a lecture series given by Dr. Edinger at the Jung Institute of Los Angeles in the early 1990s. It continues his earlier work, *The Bible and the Psyche* (1986), where Edinger relates cosmic God to individual man by introducing the concept that a symbolic interpretation of the Old Testament reveals the nature and function of the ego-Self relationship. As Edinger puts it, the books of the Old Testament "can be perceived as a

record of . . . a dialogue between the Self and the developing ego" (pp. 13-14), or alternatively, "as a record of a collective historical individuation process" (p. 79).

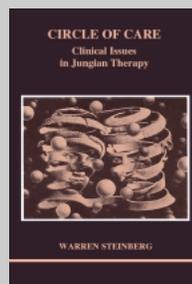
Edinger explores the stories of the Old Testament prophets, from Isaiah to Malachi, to elucidate the cycles in the development of the ego-Self relationship and those factors that enhance and impede that development. He shows how the ego-Self relationship is a reciprocal one; for example, if the ego is in distress, the Self sends images of support. He also elaborates his concept that the primordial psyche can be humanized if consciously and deliberately assimilated through the willing sacrifice of the ego. In all this, Edinger repeatedly documents how his insights come from his symbolic amplification of the Old Testament.

Edinger also amplifies the archetypal meaning of the prophet, the shepherd, jealousy, grief and revenge; of incest, the wilderness, the meaning of destiny or fate and flight from one's destiny. In one section, he amplifies Jung's description of the structure and dynamics of the Self (in *Aion*, pars. 347-421), where the Self is depicted as consisting of four interconnected, three-dimensional tetrahedrons. I felt particularly grateful for the remarkable incisiveness Edinger brought to this important area.

The ego-Self relationship fascinated Edinger throughout his life; he lectured and wrote many books on the subject, and remains the master of this material. Though a short volume, *Ego and Self* is a dense work. Edinger himself warns us to subject his explication to slow, reiterative rumination—excellent advice for digesting his seminal work on this challenging topic. ☪

## Clinical issues in therapy

*CIRCLE OF CARE: Clinical Issues in Jungian Therapy* by Warren Steinberg (title 46, 160pp, \$16), reviewed by Stanley Perelman in *Journal of Analytical Psychology*, July 1993



This book explores the quality of care that one ought to experience in therapy. According to this author, the best care heals by providing a safe container or "magic circle," within which the analyst strives to empathize accurately with the patient's psychological state.

*Circle of Care* consists of seven essays on transference-countertransference phenomena, masculine identity conflicts and depression. Steinberg presents his material with clarity and provides useful clinical vignettes that reveal the essence of his ideas in a very feeling way.

The opening essay, "Jung's Ideas on Transference," traces Jung's deepening perspective

on this subject over time. In "The Therapeutic Utilization of Countertransference," Steinberg distinguishes between three kinds of countertransference: useful, neurotic and archetypal. The third essay, "The Erotic and Aggressive Countertransferences," illustrates such powerful affects in the therapist.

The fourth essay, "The Fear of Therapeutic Progress," discusses resistances within the patient that impede development, showing how separation anxiety and envy may contribute to one's unconscious resistance to change. The fifth essay, on "Idealization," is concerned with the practical uses of transference and countertransference for the therapist.

The last two essays, "Masculine Identity Conflicts," and "Depression," are well thought out and orderly. The first discusses men's struggles with issues such as separation from the mother, competition with the father, and homoerotic anxiety. The final essay elaborates Jung's views on depression as an opportunity for psychological transformation.

Altogether, the author's broad knowledge and communicative style make *Circle of Care* a valuable contribution to the field of analytic thought and practice. ☪

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