



Studies in Jungian Psychology by Jungian Analysts

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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

THE SACRED PSYCHE

A Psychological Approach to the Psalms

Excerpt from the new book by Edward F. Edinger (title 108, 160 pp., \$18)

Jung tells us that every individual psychological development with any depth to it—not just an ephemeral tadpole in the puddle of life—must be connected to “the best spiritual tradition.” Certainly the best spiritual tradition of the Western psyche is based on the Judeo-Christian Scriptures. That means, then, that we are obliged to assimilate this great archetypal treasury to the new psychological *Weltanschauung*. We dare not remain disconnected. We must reinterpret it in terms of our modern knowledge of depth psychology, and it is this purpose that lies behind my study of the Biblical Psalms.

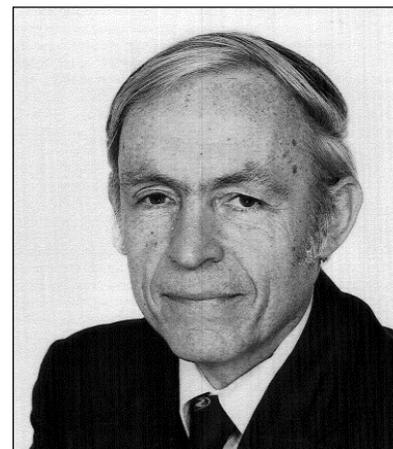
Jungian analyst Joseph Henderson has recalled Jung saying in a private conversation that he read the Bible not for its religious content but for its marvelous psychological content. That is exactly what I have in mind here.

The Psalms occupy a unique position in the Bible. On the one hand, they contain the distilled essence of the Hebrew Scriptures; on the other hand, they prefigure the image of Christ and provide a bridge to the drama of the Christian Passion. I think it could be said that if we lost the narratives of the Crucifixion they could be reconstructed by an imaginative elaboration of the Psalms, especially Psalm 22. The more I study the Psalms, the more impressed I am with the fact that the image of Christ is embedded in them.

The Psalms are the prayer book of both the Jews and the Christians, and as the Psalms themselves tell us, Yahweh dwells within them. Psalm 22:3, referring to Yahweh, says: “Thou art holy, O thou that inhabitest the praises of Israel”—and the Psalms are a book of praises. Psychologically, this means that the living presence of the Self—regulating center of the psyche—animates these texts.

Yahweh inhabits the Psalms because they are living expressions of an encounter with the *numinosum*. Therefore they have the power to constellate the archetype of the God-image in those individuals who are open and receptive to their influence. They can lead one toward the experience which generated them.

I’ve discovered, in fact, that one appreciates the Psalms most when dealing personally with the same psychic depths they record—and it may very well take a psychic crisis to experience their value. I have known several quite irreligious people who were astonished to discover that certain



Psalms were the only texts that spoke to their condition during a period of grave psychic upheaval. They found companionship, evidence that someone had been in the same place before them—and the value of such companionship should not be underestimated.

My view is that we must be true to our modern Western reality and to the empirical standpoint that has created psychology. At the same time, we must do our very best to integrate material that derives from the traditional sources. The fact is that there is a sacred dimension to the psyche. Deity does exist. The sacred psyche is an empirical reality, and we must seek it in its natural habitat—where it lives. The Psalms themselves tell us that YHWH inhabits the praises of Israel (22:3), and so we study the Psalms.

One stumbling block in the Psalms is the rough, almost primitive nature of the relation to God they express. They have an archaic quality that is sometimes uncomfortable for the modern mind, which prefers the rational levels of consciousness. Yet, it is this very archaic quality that transmits the power and the depth of the Psalms. Experience teaches us that the *numinosum* is encountered in the archaic levels of the psyche. It is not something pretty and finely differentiated. It is a whole different thing. ☸

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A masculine mate for the modern feminine

From the introduction to *THE IRISH BULL GOD: Image of Multiform and Integral Masculinity*, by Sylvia Brinton Perera (title 107, 160 pp., \$18)

While I have written about several images of wholeness in female form, this time I found myself drawn to explore a male figure from ancient Irish myth, the Dagda. Discovering him was an enormous relief, for his image could support a necessary reordering in my psyche. Working with this figure, I realized again that, for me, encountering the rightfully fitting image is like a homeopathic remedy.

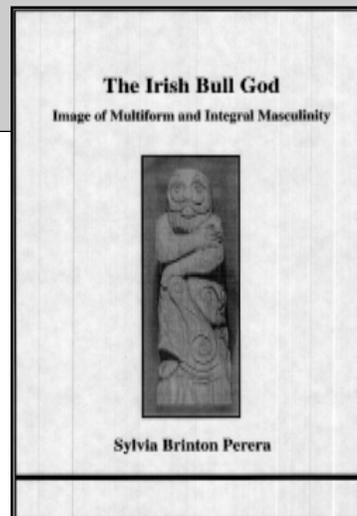
In homeopathy, each substance that becomes a remedy is first tested to find out what physical and mental effects repeated dosage can cause in healthy individuals. These symptoms become the base line of essential information about the remedy, a description of its wholeness pattern. When a particular person is dis-eased, the doctor seeks the remedy with a pattern that has the closest similarity to the totality of symptoms the patient is experiencing. The patient's taking in the energy and/or information of the potentized remedy substance can arouse the stressed and chaotic system to move toward a new balanced order—that is, toward healing.

I discovered that the image of the Irish Dagda functioned as a remedy for me. It has helped me to move through inner and outer chaos. As I have delved into his stories, the Dagda has become a potent presence that speaks to my personal condition. His figure has given me structures from the archetypal dimension through which I can reconnect to the integrated masculine that my own brother, father, analyst and partner had carried for me over the years.

Because the figure in its rich complex-

ity held such fascination, I recognized that I idealized it. I know that the idealization served to compensate for my personal sense of loss as well as my Western culture's dishonoring and dismemberment of much that the Dagda represents. Thus when I have spoken about this old Irish deity to others, both men and women have responded, urging me to bring him to a wider audience.

Writing this book has helped me to rebalance my own passions and find inner access to the sources symbolized by the Dagda. It is my hope that his image will also help others by pointing to their dormant potentials for integration. He suggests something of what the masculine might become when we have outgrown our contemporary adolescence as societies invigorated by constant, romanticized, heroic violence, greed and competition.



and illuminating for modern psychological work. In the process of discovery, I have also sought a psychologically true-enough model of integrated masculinity to arouse the general reader to wonder and curiosity. Repeatedly I have asked: What might the Dagda's image mean for us today?

To introduce you to the remarkable

"It is my hope that his image will help others by pointing to their dormant potentials for integration. . . . Repeatedly I have asked: What might the Dagda's image mean for us today?"

The mythological material about the Dagda comes from an ancient deposit that has been passed down and worked over through millennia of Irish culture in both oral and written sources. However, rather than trying to assess it historically, I have allowed the images and tales that have collected around this figure from Neolithic to medieval and even relatively modern times to form their own pattern of wholeness. The process has revealed the workings of an archetypal field that has timeless psychological verity.

The contemporary material in this book comes from personal experience, my own and that of friends and colleagues. I also gathered some of it over three decades of work with psychotherapy clients. Weaving this psychological material across the warp of early Irish mythology, I have sought areas where the two strands intersect to reveal an underlying archetypal pattern. I have discovered that many aspects of the symbolic field are meaningful

figure known in Irish as *In Daghda*, I will often follow an old Irish form of listing the god's attributes before I elaborate them and seek their contemporary meaning for us. Subsequently I will use a kind of Celtic interlace to weave old stories with modern clinical material and personal reflections.

As we circle around in the clusters of images, you will, I hope, arrive at a feel for the whole. As you encounter each new image or story, I invite you to let yourself take a moment to breathe deeply, relax and orient yourself through your personal experience of similar material. Such musing can help you open and deepen your consciousness in order to follow all the threads and find your own meanings in them.

The Irish Dagda offers an image of both multiplicity and integration that has provided me with psychological sustenance. I hope that readers delving with me into his wonderful stories can also be helped to reach toward a sense of their own multiple potentials. ☺

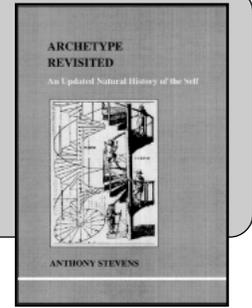
— Other Inner City titles by —
Sylvia Brinton Perera

DESCENT TO THE GODDESS
A Way of Initiation for Women
(title 6, 112pp, \$16)

THE SCAPEGOAT COMPLEX
Toward a Mythology of
Shadow and Guilt
(title 23, 128pp, \$16)

A scientific approach to the archetypes

ARCHETYPE REVISITED: An Updated Natural History of the Self by Anthony Stevens (title 105, 416 pp., \$34), reviewed by Christine Driver in *Jnl. of Analytical Psychology*, no. 48, 2003



In this exploration of the concept of archetype Stevens uses an approach which, like Jung's theory of archetypes, encompasses the biological, the mediation of the interpersonal and the intrapersonal, the socio-cultural, the political, and aspects of the numinous and the spiritual.

To cover such a spectrum is a mammoth task but the breadth and depth of Stevens' book results in an expansive and creative exploration of human nature and, as designated in the title, a natural history of the Self. This is an updated version of the original text published in 1982, a time when the integration of these ideas was still in its infancy.

An updated section at the end of each chapter allows the reader to consider what has been written and discovered since. The book is divided into 3 sections: "Archetypes in Theory," "Archetypes in Practice" and "Synthesis and Integration." Each section has its own focus, but inevitably the themes overlap throughout the book so that explorations of biological and physiological propensities, which appear in the first section, are returned to in the third, when Stevens discusses research findings in relation to brain structure and neuroscience.

Throughout, Stevens links his exploration of archetypes with research and reflections from other disciplines. In Part 1 he makes use of findings from ethology, genetics, biology, evolutionary psychiatry and the like in a way that amplifies and explores the physiological nature of the self and its expression. His implicit thesis is that it is the biological links which make Jung's ideas credible and he comments that the manifestations of the archetype, as Jung conceived it, reach not only up-ward to the spiritual heights of religion, art and metaphysics, but also down into the dark realms of organic and inorganic matter.

Part of the challenge of this book is that it requires the reader to understand issues from a range of disciplines. Perhaps more so now than when the book was first written, we are all aware of the need to integrate research findings (such as neuroscience) into our understanding of human nature and therapeutic processes and to overcome the dualism of body and mind that Descartes initiated.

In Part 2 Stevens moves on to examine the interpersonal in terms of an infant's physical

and relational development within the family, and specifically in relation to mother and father. He goes on to consider intrapersonal development and the patterning of experience in terms of Jung's concepts of the shadow, anima and animus. Stevens makes much use of Bowlby's attachment theory and subsequent research. He links the archetypal themes and the mediation of the personal and social in the process of individuation, with the "goal directed" and "ontological steps" which Bowlby outlines, in the process of social maturation.

It is interesting, in relation to this, to reflect on Stevens' personal Afterword on how the first edition was received. Since that time there has been a considerable upsurge in interest in neuroscience, Bowlby and attachment theory, and all have come into prominence as making important contributions in understanding internal processes. The revision of this book is therefore timely in relating current research and thinking to Jung's archetypal theory.

The latter part of the book explores issues relating to "Personal Identity," "Stages of Life"

was intrigued by his comment that "within a primate group, males have a much harder time of it." Would a woman exploring the same material, but from a female perspective, have come to the same conclusion?

The final chapters present the challenge of a "duality" embodied in the different functions of the left and right brain hemispheres and the implications of what Jung called the transcendent function. Stevens explores the importance of dialogue between the brain hemispheres and combines his explorations of neuroscience with Taoist insights that parallel the need for balance between left and right, Yin and Yang. He ends by considering the need to understand the "innate needs and propensities of human nature" and the "archetypal structures that have to be functioning and intact if a human society is to provide its members with the social, psychological and economic well-being for them to find the opportunity to individuate."

Reading this book is an enlightening experience.

"Throughout, Stevens links his exploration of archetypes with research and reflections from other disciplines . . . ethology, genetics, biology, evolutionary psychiatry and the like."

and "The Frustration of Archetypal Intent." Here Stevens makes use of Bowlby's five "affectional systems," and considers the importance of myth, fairy tale and initiation rituals. Within this he considers the impact of political and social movements and the way these have offered a focus for archetypal fears such as occurred within the Nazi movement.

Stevens goes on to raise important questions in relation to the frustration of archetypal intent and the significance of initiation in the development of personal identity. In his chapter entitled "Personal Identity and the Stages of Life," he explores the impact of the feminist movement and how this has affected male and female development. He goes on to consider the challenge to male development, and how political, cultural and sociological attitudes affect development and the expression of personal identity. However, I found this chapter written very much from a male perspective and

Stevens draws the reader into a wide landscape of exploration which brings with it new and interesting insights and connections. He has endeavored to cover all aspects of what is meant by the term "archetype" and to bring the reader up to date with current research and ideas. This is not an easy task, since research is always bringing new ideas to the fore. For example, in the first section, where Stevens considers the genome, there is no reference to the *human* genome project and the implications of its findings in relation to archetypes.

Nevertheless, what Stevens presents is the theme of how a predisposition to pattern experience has an impact on the psychological, socio-cultural, political and religious aspects of human life. The book itself is an archetypal exploration of the spectrum of what it means to be human and to live and express humanness and, as such, is an important contribution which is well worth reading. ☺

An interview with James Hollis

Excerpt from an interview conducted by Jungian analyst Stanton Marlan in Pittsburgh in October 2002. It was originally published in the Newsletter of the International Association for Analytical Psychology, no. 23, 2003

Stanton Marlan: I know that you had a long career as a humanities professor, more than twenty-six years. What do you think led to your leaving the university?

James Hollis: Well, I found the work with the individual psyche to be more authentic, more engaging, and piece by piece I found myself preferring to be with analysts rather than academic committees. I still value teaching, and so when I left it to work in private practice, I found myself missing it.

That's one of the reasons I decided to accept the position of Administrative Director of the C.G. Jung Educational Center of Houston, because I could teach on a regular basis as well as continue my analytic practice. Both sides of my life were legitimate and both were compelling; I didn't want to choose between them.

SM: One of the things you're known for is writing books that come deeply out of your personal experience. It seems like your ideas

"There is a very deep, autonomous process at work in each of us which reaches the surface in metaphor or in symbol."

have evolved from book to book, each book deepening your themes, expanding and developing them. I wonder if you could talk a bit about your ideas and how they have unfolded through your works.

JH: Well, I don't think of myself as a scholar. I don't have time for research. I think of these books as conversations with people that arise out of my conversations with myself. I never have an idea in advance about a book. It's something that begins to bubble up from within, and there are times when I've actually awakened before dawn and the thing is already typing itself.

Swamplands of the Soul is a good example. The whole first chapter, and the idea of a swampland, just came out of the unconscious. I got up at four in the morning and just started typing. I had no intention . . . in fact, at times it seems like a curse, because I would rather not have to do this work. I can only write an hour

here or an hour there at the end of the day or in the midst of a busy schedule. I think of it as a teaching function and as a personal process, and I am always surprised, and of course gratified too, when others find my books interesting and, on occasion, life enhancing.

Initially I had to get over the academic hump and not worry about what somebody thought. Life is too short and too fragile to worry about that, and so what I find today is that my most satisfying moments are just sitting down and a sentence pops up and the collaboration begins anew. It's really a form of dialogue with the unconscious. I don't want to mystify it; I'm just saying that I'm always astonished myself by what emerges.

SM: Yes, and it's interesting that, although you say you're not a scholar, the sensibilities that you bring to your writing are very scholarly, always rooted in a sensitivity to history, culture, language, and to the symbolic life. So that while your work may in many ways be personal, it seems so enriched by your cultural experience and academic background, it's hard to call it *not* scholarly.

Could you say something about the particular development of your ideas in terms of Jung's contribution to the world of ideas and culture today?

JH: Well, I am among those who think that for all of the popularization of Jung, for all the idealization of Jung and the denigration of Jung, there is so much radicality of thought there that we still haven't fully grasped his depth. So, I keep going back to Jung and finding things that I hadn't seen in the first place, or understanding him in a new way. It is as if we have to grow and evolve and mature in order to understand or to see the relevance of some of those concepts.

This is not a deification of Jung or an adoration of Jung. He was very human, a very limited person—as we all are. But it seems to me that his core perception is intimated in the expression "the symbolic life." There is a very deep, autonomous process at work in each of us which reaches the surface in metaphor or in symbol.

The class I'm teaching right now at the Jung



Center in Houston is called "The Religious Imagination," and it deals with this issue exactly. The ineffable is always unknowable directly. All we can ever know is the image that comes to us from it, in the same way that the unconscious is unknowable—except as we perceive an image that mediates the unconscious, as in a dream or in a somatic manifestation.

The key is to try to track the invisible world by way of following the visible world, which is the image that bewitches so much of modern psychology and sadly much of modern religion and modern culture—without understanding that which energizes it or where it comes from.

The tracking of the invisible world has been the main theme in my life. It always goes back to that original discovery of Jung, and knowing: "that's what I am interested in." "There is another world and it is this one," as Paul Eluard said. I knew that as a child, intuitively. I think we all know that, and yet we're bewitched by appearances.

What has been most enduring for me as a Jungian analyst has been to say: Yes, work with the world of symptomatology and pathology, but underneath that is the movement of the gods. I remember a specific moment in a class with James Hillman, in Zurich, when he cited Jung's remark that what once were called gods are with us still as autonomous psychic contents (CW 13, par. 54). I knew then what my

James Hollis interviewed (cont.) . . .

thesis would be: “Where did the gods go when they left Olympus?”—which in time became another book of mine called *Tracking the Gods*.

SM: As I recall, Jung said the gods went into the solar plexus and became diseases that disorder the brains of politicians and journalists! You wrote a book called *The Archetypal Imagination*, and it seems like “the imaginal and the bodily imaginal” is an important theme for you. I wonder if you would say more about that.

JH: The “psycho-logic” of mythology, every so-called symptom or pathologic expression, is the logical expression of a wounded place in the soul. And so what we tend to focus on in contemporary psychology is the symptomatology without asking, “What is the wounded god here?” Again, Jung’s comment that a neurosis is an offended god is one of those metaphors that I find compelling because you realize that there is a depth-energy there: repressed, split off, projected. And to bring that to the surface and honor it is to further the healing process.

SM: You know, as Jungians, we feel that Jung has made an enormous contribution, and you are articulating that so well and so deeply. And yet you’ve been a man who has spent a lot of time in academia and Jung has not always been well received in the academic world. Do you have any thoughts about why that is so?

JH: Well, I’ll be very prejudicial here. And I was part of this, so I’ll be condemning myself, if it is condemnation. Academia is an effort to conceptualize, intellectualize and defend the privileged position of intellect, and to avoid, if at all possible, the eruption of the irrational and the eruption of the unconscious. Arthur Schlesinger once said that academic politics are so vicious because the stakes are so trivial. What a wonderful example of the trivialization of the soul!

Of course, as a young person I believed that one would be visiting Olympus in these promontories of intellectual achievement but I found neurosis and complexes highly defended by very complicated and gifted people. And frankly, the same is true in the field of psychology as well. I had the opportunity to speak at Grand Rounds at Baylor Medical School and also the University of Texas School of Psychiatry, and the subject on both occasions was “the restoration of psyche to psychology.”

The banishment, diminishment of psyche from most schools of psychology is, in my view, a failure of nerve. Just as Julian Benda

talked about the betrayal of intellectuals in the nineteenth century, so the abdication of the intellectual from the questions of the soul is also a failure of nerve. I think it is only in the Jungian world, and a few other places, that these large questions are asked.

SM: The Jungian world itself is quite a complex world now, and there are many different attitudes and orientations both toward Jung and about the direction of Jungian psychology. Jung himself has been viewed from very many different perspectives. I wonder if you have any thoughts about where the Jungian tradition is headed, and where within it you would place yourself?

JH: Well, I can’t imagine that a man as gifted as Jung would not have changed with the times and incorporated many of these different perspectives. We often freeze him in the 1950s and think that’s what Jung said and thought, forgetting what he might conclude today. Secondly, I think that all of these developments have been good in the sense that there are different ways of looking at, modifying and broadening the Jungian world.

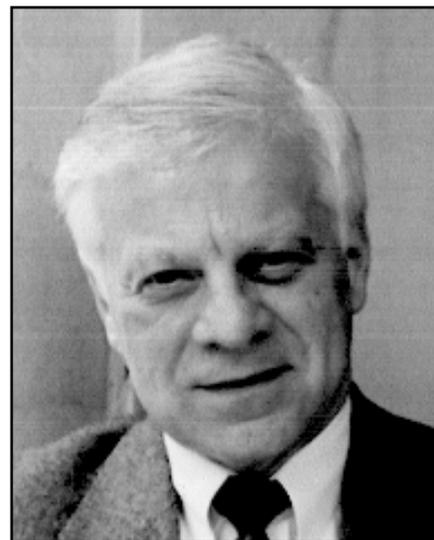
I do think that within the Jungian community too there is a failure of nerve. We have all tried to justify ourselves to other schools of psychology, to academia, to psychiatry—and maybe we don’t have to do that. Maybe we

“Jung’s comment that a neurosis is an offended god is one of those metaphors that I find compelling because you realize that there is a depth-energy there: repressed, split off, projected.”

need to say that this is a perspective that makes sense of our experience, and we are willing to debate it, or dialogue with others about it, or report our findings.

I think, if anything, that we’ve been timorous in the face of the world and have tried to legitimize ourselves. I think we rather need to represent the fidelity of our personal and professional experience. My professional work is a synthesis of classical, developmental and archetypal perspectives filtered through the alembic of personal life experience. At the same time, every Jungian analyst I know is really eclectic, syncretic, and absorbs as many points of view as possible, as I believe Jung too did and still would.

SM: Well, let me push you a little further on that point because, in a way, that certainly



speaks to what so many of us fundamentally value about the Jungian experience. And I agree with you about the importance of nerve. Yet we have been seen by many as kind of introverted and self-enclosed, and as not really having opened ourselves to the larger world and to the developments in other fields. So I think we might well be vulnerable to the stereotype and often also seen as inept, really, with regard to extroverted matters.

JH: Yes, I fully agree; and as a matter of fact, that was part of the personal challenge when I went to the Houston Jung Center. How many Jungians do you know who worry about a balanced budget and audits? How many Jungians do you know who are concerned about

marketing? How many Jungians do you know who are interested in public relations and public service projects? I do feel these concerns provide legitimate tension, as the essentially introverted nature of so much of Jungian psychology (and I of course am an introvert myself) is challenged by citizenship in the world. The tension of opposites: we are alone but also obliged to be in the world.

I knew in taking that job that I would be up against my inferior sensation function. And it has truly been a stretching experience. I am responsible to the board and have to report financial details down to the last dime spent. We have to market, to tell the world what we’re doing and why we’re doing it, or why would they come in the door? And we have to pay our electric bill to make it all possible. ☛



Beheading an evil witch

ADDICTION TO PERFECTION: *The Still Unravished Bride*, by Marion Woodman (title 12, 208 pp., \$20), reviewed by J. Greg Mogenson in *Chiron* (Jung Foundation of Ontario Newsletter), Spring 1983

This book is about taking the head off an evil witch,” writes Marion Woodman in the preface to *Addiction to Perfection*, her second book on feminine psychology. Unlike the feminist literature that aims at minimizing the cultural consequences of masculine and feminine differences, Woodman’s book aims at differentiating the gender principles from their present state of contamination and inviting them to their separate mysteries.

Her basic thesis is that ever since the Zeus cult entered the Greek peninsula, in the earliest days of Western culture, the masculine principle—which aims at perfection—has “raped” the feminine principle—whose realm is completeness—creating distortions in our relationship to the archetypal feminine. Centuries of

misogyny have created a witch in our inscapes. Feminine love has been calcinated by masculine logos, the solar consciousness of the technological mind.

However, this book is not an attack on the patriarchal principles that have so dominated our culture; rather it is a therapeutic concern with the misogyny that grows like a cancer within the feminine’s rejection of itself.

Addiction to Perfection is a book about the Goddess in our afflictions. The chapters, *Ritual: Sacred and Demonic*, *Assent to the Goddess*, *The Myth of Ms, Rape and the Demon Lover*, *The Ravished Bride*, are peopled with gorgons, whores, witches and unicorns, valkyries and the Black Madonna; even as the case material, drawn from her practice as a Jungian analyst, is filled with the mythological dreams of her bulimic and anorexic patients.

Not the least of this book’s beauties is that it is written in the language of a feeling heart, a language that speaks directly to our dreams and

allows us to relate to our soul-suffering in an I/Thou style. The reader will be moved by this devotional language with which Woodman “imagines into” the symptoms that her patients carry for our culture.

Analysis has been discounted in recent times as an elitist entertainment for the idle rich. This book, however, makes the fruits of its introverted pilgrimage accessible to a general audience. The women whose stories fill its pages are not decadent malingerers: they are explorers who have invited into the temple of their personal despair the sins of the seven generations and more. Their conscious suffering cleanses history of its secular debasement that it might be retold in devotion to the psychologically meaningful.

Addiction to Perfection is a book of enormous vision. Perhaps only the theologically minded will fully appreciate the Gnostic evangelism of Woodman’s placement of eschatology inside the afflictions of the human psyche. Always shadowing her clinical discussions of obesity and anorexia, bingeing, purging, and compulsions in general, is the Virgin Mary on Sophia’s lap giving birth to her divine child, the Incarnation in woman and man. ❖

Encounter with the numinous

THE RAINBOW SERPENT: *Bridge to Consciousness* by Robert L. Gardner (title 45, 128 pp., \$16), reviewed by Murray Shugar in *Newsletter of the Jung Society of Montreal*, vol. 16, no. 8 (Summer 1991)

What I initially found so compelling in *The Rainbow Serpent* was its parallel to my own quest of late: a native ground that seemed to have something vital to teach our culture, something in the “archaic” mind that we had neglected. Is it as if we were hearing the voices of the elders for the first time.

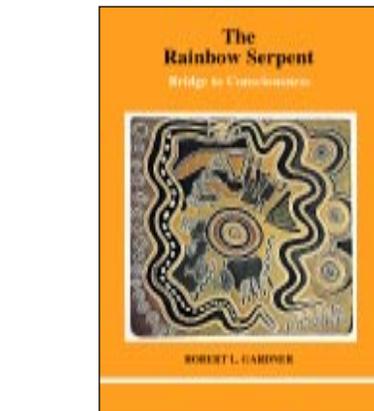
A striking resemblance exists between the Iroquois creation myth and the Australian aboriginal tale of the Wawilak sisters, with which *The Rainbow Serpent* is concerned: both from the outset have a predominance of feminine energy. The central figures are women. Because it represents a development in a consciousness so firmly entrenched in male hero myths, whether Greek or Judeo-Christian, this is not a strange theme for Jungians.

What does surprise us, nonetheless, is to learn that the sisters in their journeys are to

meet the divinity, Yurlungur, the rainbow serpent, not above in the sky, nor in a burning bush, but in a well. God lives in the depths of water (i.e., the unconscious)! And in their confrontation, the rainbow serpent shows his power by deluging and swallowing them. The sisters try to shield themselves, but inevitably they are taken in, later to be spat out. They return home, presumably the wiser, while the god withdraws to his haunt below.

The encounter with the numinous is described by Gardner as the rainbow serpent “showing his colors.” The women need to see him to bring new life to their feminine-dominated culture, as much as the serpent requires contact with their menstrual blood to enable him to emerge from his depths.

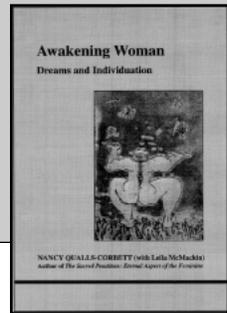
In his advocacy of a bridge between cultures, as well as an inner linking of the oppo-



sites in consciousness, Gardner is at his most spirited. He doesn’t merely suggest a myth lived on the collective level as the model for our enlightenment, he points to the individual way in the path of the alien. In his native Australia, it is that of the Wuradjeri, the medicine man; in other “primitive” cultures, the shaman’s path. Among modern-day Jungians, it could be each of us as wounded healers. ❖

A woman discovers her true self

AWAKENING WOMAN: *Dreams and Individuation* by Nancy Qualls-Corbett (title 101, 160 pp., \$18), reviewed by Jason Piercy in *Montreal Jung Society Newsletter*, February 2003



Awakening Woman is the story of the analysis and the resulting development of a woman originally encircled and trapped by cultural and familial myths which were allowed to define her. The story describes the analysis that brought her into experiencing her own developing sexuality, freedom and uniqueness.

Central to this story is the evolution from the constraints of a value system which stifled rather than nurtured her. This tale is relevant to both women and men because the central themes are those of learning to explore one's own constraints. These cultural, regional or familial values, originally meant to guide and direct, can become traps when rigidly defined and followed. The analysand's dreams are presented, followed by commentary from both the analyst and analysand (Leila).

Prior to analysis Leila lived life as if fulfilling a prescribed role, which had led to a debilitating depression. Perfect piety had been her goal, which kept her from experiencing and recognizing her true self. It was the symbolism of her dreams that helped her to clarify hidden facets of her life, find a new consciousness, and identify inner strengths.

There is nothing earth-shattering in this book nor is there a great dramatic change to Leila's outer life, but the story tells the progression of an intense internal journey. The emotional and spiritual changes are taken in small incremental steps that create her path. One such step is the dream of the Easter eggs:

There is a crowd of people at a formal dinner. I can see myself standing apart and alone . . . I walk among the tables . . . search[ing] for the place-card with my name. . . Other[s] . . . find their places, but there is no place-card for me. I go down to the lower level of the hall to an Easter-egg shop. A woman shows me beautiful large eggs that I can buy.

This dream seems to indicate that society and its prescribed roles (as indicated by the dinner party) are lessening their hold on Leila. She no longer finds a place in the group and "preordained roles." The subconscious (lower level) provides gifts and abilities for Leila, which she may purchase (work for). This dream is indicating a promise of a new life in which Leila can leave her life as defined by social/

environmental constraints and move into a life based on self-realization and individuation.

In Leila's commentary she states that fear of being left out had always been an anxiety of hers, but in her dream she faces and lives through the fear. She has previously viewed herself as being observed and judged in all social situations. She is reassured by the memory of the dream while riding in the car with her husband the next day. She finds she can relate to him as herself without the need for approval from him or others.

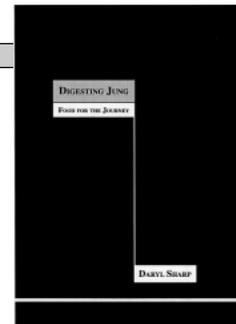
Important to Leila's healing was her analyst helping her to understand Jung's belief that "individuation seeks wholeness, not perfection." It was this striving for perfection that led

to her depression (for which she originally sought therapy). Through her dreamwork she learned to revisit those old beliefs, creating new perceptions, outcomes and growth.

Leila characterizes herself while stuck in her complex as "having both feet mired in mud, paralyzed and cut off from my creative resources." This strikes a resounding note with those who have dealt with their own dragons. Through analysis Leila moved toward inward healing and growth by taking the responsibility to travel her own spiritual journey. Through this process she reverently discovers that life as herself is the "perfect" piety. ☺

A basic guide to Jungian concepts

DIGESTING JUNG: *Food for the Journey* by Daryl Sharp (title 95, 128pp, \$16), reviewed by Marica Rytovaara in *The Journal of Analytical Psychology*, vol. 47 (April 2002)



Daryl Sharp, a graduate of the Jung Institute in Zurich, is the publisher of Inner City Books. He is also the author of a dozen other books in the Inner City series, including his take on midlife crisis (*The Survival Papers*), a book on Jungian terms and concepts (*Jung Lexicon*), and a delightful foray into the improbable (*Chicken Little*). This current volume sets out to provide a basic guide to some Jungian concepts that the author himself has found useful.

Sharp introduces the book by telling the reader that he originally wanted to be a novelist, but instead, happily, found his vocation as a Jungian journeyman. The guide is written in a culinary idiom with flavorings and appetizers beckoning the reader to more robust fare.

The author mixes his metaphors and juxtaposes the numinous with the mundane as in his advice to readers not to expose their complexes in public, but rather to try "establishing a container, a personal temenos, a private place to launder one's complexes."

The book introduces and comments upon anima and animus, archetypes, the hero's jour-

ney, puer and puella, and individuation, through autobiographical anecdotes. Indeed, this is basically a self-help manual encouraging the reader to reflect on the possibilities of an inner world and how to deal with one's complexes

Sharp advises us to make notes and observe how a heightened emotional tone signals activated complexes. He also advises those who can afford it to take their notes to a therapist once or twice a week, but points out that the real work must be done by the analysand between analytic appointments.

Overall, Sharp follows the classical Zurich tradition. As well, he has a sense of humor rare in the Jungian literature. I do recommend it highly as a basic introduction to Jung. ☺



Getting the most out of fairy tales

ANIMUS AND ANIMA IN FAIRY TALES by M.-L. von Franz (title 100, 128 pp., \$16), reviewed by Eleanor Cowan in *Montreal Jung Society Newsletter*, Oct., 2002

Animus and Anima in Fairy Tales is, delightfully, the one hundredth title of Inner City Books. It is a diverse collection of tales, brilliantly commented upon by the late Marie-Louise von Franz (Inner City's Honorary Patron), and richly educational for those interested in learning more about Jungian psychology. It is also yet another sparkling gift from this magnificent twentieth-century literary scholar and Jungian analyst, who continues to benefit others even after her death.

There is much good news in this collection. One need never be overwhelmed: neither by the dark sides of the animus, the inner masculine figure in a woman and the archetype of death; nor by the dark aspect of the anima, the inner feminine figure in a man, and the archetype of life. Genuine gifts are given, based not on the resolution analysis provides but upon how handicaps are viewed—with detached interest and compassion or with fear and self-criticism.

For example, a frequent figure in fairy tales, the simpleton—generally named Hans or Ivan or simply “the youngest brother”—has more chance of success than do his smarter brothers. Why? Because, in his naiveté he is more open to new information and to spontaneous action than either of his more self-satisfied siblings. These skeletal tales, then, devoid of character development, provide the bare bones of patterns of behavior and the traits that can work for or against integration.

In her extremely insightful and electric commentary following each of the tales, von Franz

insists that it is possible to know ourselves, up to a point. After that, it's about trusting the wisdom of life. And of, yes, being willing to die: being willing to freely choose death the number of times required, so that this wisdom can do the job without our constant, controlling interference. In other words, the life archetype has to let go and enter the realm of death. This grim reaper, correspondingly, has to extinguish itself to welcome its opposite—abundant life.

Consistently, in her analysis of the fairy tales, von Franz begins by noting what is missing in the quaternity—the fourfold pattern of masculine and feminine with the positive and negative aspects of each. She looks at what needs to be integrated, what needs to be renewed or released, and, equally importantly, how this amalgamation is accomplished. Over and over again, it's not so much about being clever as it is about being good and decent. Qualities such as good intentions, integrity, patience, open-mindedness, spontaneity and humility are the redeeming virtues of the heroes in these tales who, in the end, become more fully alive to begin the circle once more.

In story after story, we are counseled about how to handle a journey filled with cruel tricksters, and how to endure the long, sometimes dry walk to individuation. One encounters, von Franz says, many false masks behind which lies, frighteningly, one face—the long, gray face that never laughs: the ego that always and stubbornly resists the terror of change.

Von Franz suggests a smart way to proceed:

... by facing too directly what is desired or wanted, the power drive is constellated. ... In order to keep one's feminine integrity, one must look toward what one wants but also look inside oneself and try to find the light.

Which advice of the wise wizards and clever tricksters should be discarded and which listened to? Von Franz urges discrimination, as in “The Virgin Czarina” where we again meet Ivan, a “dummling” who agrees to die, to sacrifice his life rather than compromise.

In *The Ravaged Bridegroom*, Marion Woodman elaborates upon such discernment, commenting that the old motifs of dominance such as “hero-kills-dragon-and-wins” are out-

worn. Today's theme is far more artistic and intelligent. Above all, it urges both balance and creative, compassionate partnership between masculine and feminine energies.

Von Franz provides a treasure of “tip-offs” to those who wish to partner their feminine and masculine aspects. Here are but three:

1) Accept the boundaries of time and space. Be patient:

When a man is possessed by the anima, then he feels he must *immediately* do something... it is terribly urgent to send off a letter, for instance, or telephone and speak his mind. The tip-off to this state of possession is often just this feeling of urgency, that it has to be done *this minute*.

2) Be open-minded like the simpleton, who has a certain advantage:

The naive one has the gift of being spontaneous and the ability to expose oneself to new facts: That is the proper attitude one must have toward the unconscious.

3) Welcome challenges and changes:

The trouble in this story starts only at a crucial moment... when the man wants to marry her.

Before this, she *seems* to be free. Thus, a person with a neurosis has it because the chance of getting out of the complex is being offered.

Von Franz concludes that ultimately,

the anima and the animus are suprapersonal to a great extent; they belong to the divine realm, the collective unconscious, whereas the shadow belongs to the personal unconscious. If you check on the standards used by the animus in his constant criticism you find they are always a collective truth, something beyond the individual.

She suggests that we not allow self-criticism to cause us to stand back or hamper enthusiastic, interested participation in our journeys. ☛

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