



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

## **AN AMERICAN JUNGIAN** **In Honor of EDWARD F. EDINGER** Ed. George R. Elder and Dianne D. Cordic - \$35

**Reviewed in Montreal Jung Society Newsletter**

### **AN AMERICAN JUNGIAN** **IN HONOR OF** **EDWARD F. EDINGER**



Edited by George R. Elder and Dianne D. Cordic

Daryl Sharp's Inner City Books has, for many years, seen fit to pay tribute to leading lights in the Jungian world. Marie-Louise von Franz has been the beneficiary of this treatment and now, with *An American Jungian: In Honor of Edward F. Edinger*, it is the turn of Edward Edinger, who had fourteen books published by this Toronto publishing house.

Edinger (1922-1998) was born in Indiana and lived the latter part of his life in California. His prolific output — his articles appeared in several Jungian journals and some of his books were also published by Chiron Publications — has touched on esoteric subjects like alchemy and has addressed such classic subjects as the ancient Greek myths and philosophy, as well as the Biblical canon. His literary scholarship includes interpretations of some of Shakespeare's works, Melville's *Moby Dick*, and Blake's *Illustrations of the Book of Job*. His great respect for Ralph Waldo Emerson is illustrated in a featured essay in this tribute ("Naturalist of the Soul"). His analysis of Goethe's *Faust* is a linchpin to this book and to his analysis of Jung's vast contribution to western culture.

Furthermore he has explicated Jung as perhaps no one other than von Franz has done. Jung's most complex writings — *Aion*, *Answer to Job* and *Mysterium Coniunctionis* — are all given considerable attention by the sharp, analytic mind of Edinger, whose self-appointed task was, according to his wife Dianne Cordic, co-editor of this book, "... to articulate the great man's work."

This collection of essays, interviews and tributes offers a vivid sampling of Edinger's interpretation of the most important features of Jung's psychology:

1. The collective unconscious or objective psyche is a reality and one that carries a tremendous force.
2. Only inner experience of the collective unconscious - numinous experiences - can lead us to live authentic lives. Traditional religions and their containing myths and morality that sustained our Western civilization for almost two millennia no longer hold.
3. The legend of Faust, perhaps based on the life of a real individual who lived about five hundred years ago, touched Jung's life deeply and is also emblematic of a phenomenon that continues to affect us today. Citing the sixteenth-century alchemist Paracelsus, Edinger claims that at that time, "the God-image fell out of heaven into the human psyche." (p. 190)

An early chapter of this book provides concise and clear definitions and a road map to Jungian thought. "Jung Distilled," brewed perhaps much like Sharp's own recent volumes, *Jung Uncorked: Rare Vintages from the Cellar of Analytical Psychology*, describes psychological types, synchronicity, and the structure of the psyche. But mostly it serves to define archetypes — "... inherent pattern(s) of psychic function common to all human beings" — and how these forces manifest in religious and mythological

symbols, as well as in dreams and delusions. Here Edinger makes a critical link between the delusions of schizophrenics and religious imagery; as the prophet and religious saviour are common themes in all religions, they are also delusional among those whose egos cannot contain the potent energy therein.

Both Jung and Edinger were enthralled with Nietzsche and Goethe's Faust. Jung was at first wary, even terrified, of reading Nietzsche, held back by "a secret fear that I might perhaps be like him." (p. 159) From 1934 to 1939 Jung conducted a seminar on Zarathustra, in which he delved into the madness that consumed the German philosopher, who was caught up in an identification with the god-like figure. Edinger concludes that Nietzsche was a pioneer in depth psychology for having such an unmediated encounter with the collective unconscious. Somewhat hyperbolically he writes that "Nietzsche is a heroic martyr for the cause of emerging depth psychology." (p. 164) He calls him "the first modern man." (p. 165)

Edinger had a strong interest in Emerson and Lincoln, great Americans who are described at some length in the middle section of this book called "Soul Mates." He describes predecessors like Paracelsus, Emerson, and Nietzsche as part of a lineage that led to Jung — psychologically-

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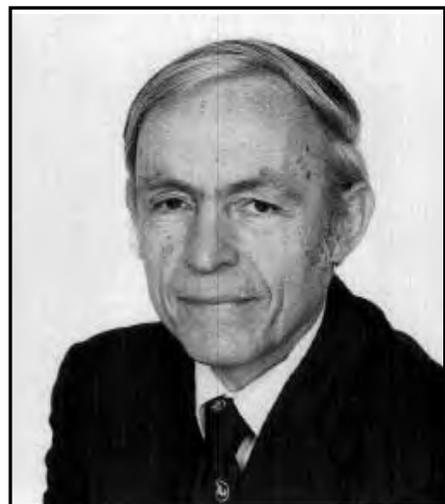
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minded thinkers who described a phenomenon that is only now coming to fruition: the creation of the god-image in man and not in some remote transcendent sphere. Paracelsus called this the "lower heaven." Edinger sees it as the birth of the Antichrist, a good and necessary thing.

Edinger describes the sixteenth century as a time when a real John Faustus may have lived. His contemporaries would have included such luminaries as Leonardo da Vinci, Paracelsus, Martin Luther, Columbus, Copernicus, and Machiavelli. To Jung, and to Edinger as well, this time was marked by a shift in focus from the transcendent to the material world, bringing with it a rapid increase in knowledge and consciousness, and a focus on man as the centre of the universe. It was "a kind of watershed in the evolution of the Western psyche, in what might be called the collective individuation process of Western humanity." (p. 126) Many traditionalists saw this as a deal with the Devil. The Faust legend symbolized that moment.

Edinger claims that it took several centuries before the impact of these revolutionary times was finally felt. The musings of nineteenth-century poets and philosophers, increasingly aware but without the moorings of transpersonal experience, ultimately led to Jung and a new myth for the twentieth century. Jung's encounter with the unconscious between 1913 and 1918 brought him face-to-face with his demons and gave him the god-image he could work with. Having lost his religious myth, "(the) activated God-image appears as a pair of opposites when it first comes into human experience." (p. 190) "The discovery of those images that unite the opposites . . . constitutes the process of individuation." (p. 191)

This book contains three interviews by colleagues. Although somewhat repetitive, they do underline Edinger's exuberant admiration of the "great man" that he believes Jung was, and the hope that his work would result in a search for greater consciousness on the part of mankind.



Edward F. Edinger (1922-1998)

## AN AMERICAN JUNGIAN (review cont.)

(title 125, 288 pp., \$35; also an eBook)

"Only the raising of consciousness of more individuals, Edinger believed, could bring mankind back from the brink of disaster."

However, like Jung and von Franz near the end of their lives, Edinger took a rather bleak view of the world as he grew older. Only the raising of the consciousness of more individuals, he believed, could bring mankind back from the brink of disaster.

In the early 1980's, there were two groups here in Montreal that listened to a set of audiocassette lectures and companion texts published by the Centrepoint Educational Center. We are told in a footnote in this book that Edward Edinger was involved in the creation of the first in that series. His intention to publicize Jung's work was instrumental in educating a number of us in basic Jungian concepts back then.

A grace note brings this tribute to a satisfying conclusion; the memorial service for Edinger is transcribed along with testimonies from friends, family and colleagues. He is praised for his dedication to the cause of analytical psychology, his intensity, grace, intelligence, and above all, his passion. Whether Edinger was correct in his appraisal of Jung as an "epochal" figure or not, it is certain that Edinger himself remains, through his own collected works, an educator par excellence

—Murray Shugar

### ANOTHER APPRECIATION

by Wm. Van Dusen

*An American Jungian* is a compilation of the insights into the core of human existence that Edward F. Edinger gained in his half-century practice of psychotherapy. This book is of such a scope that it may eventually become one of the most essential books regarding analytical psychology and the contemporary human condition written and published in the United States.

Simply to read the table of contents is a walk through both Edinger's life and understanding of the psyche and its relation to the world: An Outline of Analytical Psychology; Individuation - A Myth for Modern Man; The Psyche and Global Unrest; The Collective Unconscious as Manifested in Psychosis, are just a few of the contents that immediately grab one's interest.

Significant relevance is found in Edinger's psychological assessment of Ralph Waldo Emerson, Herman Melville, C. G. Jung's *Ni-*

*etsche's Zarathustra*, Paracelsus, as well as in incisive interviews with Edinger and, by no means least, a bibliography of Edinger's written works comprising over twenty books and electronic media.

Edward Edinger was unique not only in his depth of understanding the psyche and its manifestations, but also in the trenchant quality of his writing. Edinger often used the word "volcanic" when describing the psyche. Volcanic is a good word to describe his books on Jung's collected works, which sometimes appear to be tempered by the German-English translation. Thus Edinger's elucidation of Jung's Answer to Job, Aion and Mysterium Coniunctionis have just such a volcanic quality which illuminates the meaning of Jung's writing.

Dr. Edinger greatly admired Marie-Louise von Franz, Jung's closest associate. When von Franz died in 1998, Edinger gave the following tribute, which appears in *An American Jungian*.

*Our understanding of the collective unconscious teaches us that the collective psyche is a continuum connecting all the members of our species. Given this fact, it seems likely that those carriers of a large consciousness serve an 'Atlas function,' supporting the world of collective consciousness and assuring the continuity of civilization. When one of these 'great ones' dies, the psychic continuum is torn, exposing us to eruptions from the depths.*

*In my view, Dr. Von Franz's consciousness was of this order. Her death has torn a hole in the world's psyche. It is a dangerous gap that will be hard to fill.*

Anyone reading *An American Jungian* will quickly realize that those same words apply to Edward F. Edinger's life and written works.

George Elder and Dianne Cordic have offered an invaluable service in assembling these writings of Edward Edinger. *An American Jungian* may some day be seen as one of the most comprehensive volumes in the entire library of analytical psychology.

Wm. Van Dusen is a consultant on global trends. His latest book, *Between Two Ages*, is available on Amazon.com. His website is [www.worldtrendsresearch.com](http://www.worldtrendsresearch.com).

## JUNG UNCORKED: Rare Vintages from the Cellars of Analytical Psychology

Decanted with Commentaries by Daryl Sharp  
(Titles 120, 121, 123, 126; \$25 each; also eBooks)  
Reviewed in Montreal Jung Society Newsletter

Like the fine wines that provide an over-all image for these latest volumes by Daryl Sharp, Toronto analyst and founding publisher of Inner City Books, their author seems to improve with age.

These are friendly and informal volumes you can pick up and read at any point. Like many of Sharp's other books, they are highly accessible introductions to C. G. Jung's basic ideas. Somewhat whimsically, I think of them as books you might keep in your washroom; they could almost be called Jung for the John.

As Christmas approaches, I suggest that any or all of these volumes could be wonderful stocking stuffers for those on your gift list to whom you might want to give some idea what this Jung stuff is all about.

But, remarkably, these books, delightfully naughty as they are in places, also strike me as inspirational, almost devotional—all the more since Sharp is quite interested in how much Jung's approach could be seen as religious. He does not see Jungian psychology as religious in a conventional sense, but, in his view, "careful reflection on what is attentively observed is the hallmark of any psychological work on oneself. That can certainly be called a religious activity, though not in itself a religion." (Book Two, p. 113)

It goes deeper than that, though. For Sharp, Jung does have something important to say to this spiritually impoverished society, in which, as he sees it, both fundamentalists and atheists "miss the point, for the real issue is not the existence of God but the ineffable Mystery—the mysterium tremendum." (Book Two, p. 58) Convivial though these volumes are, the format reminds me of a book of devotions or Bible studies, although the Holy Writ here is not the Bible but Jung's Collected Works. However I do

not recall any other devotional works with such humour, and with a juicy seduction scene.

Sharp begins each chapter of Books One and Two with a short passage, in turn, from each of the eighteen volumes of the Collected Works, then gives us some reflections on it. In Books Three and Four, he goes back to the beginning and goes through the process again. I do not know, and I don't think Sharp does, whether there is to be a third cycle, as there is of the Revised Common Lectionary shared by major Christian churches; perhaps he will decide this particular lode has been mined enough.

Like many of his fifteen previous books, these volumes provide a fine introduction to Jung's main concepts. The style is also reminiscent of his earlier works—and with some of the same cast of characters, often female and attractive, who inhabit Sharp's light-hearted world of active imagination.

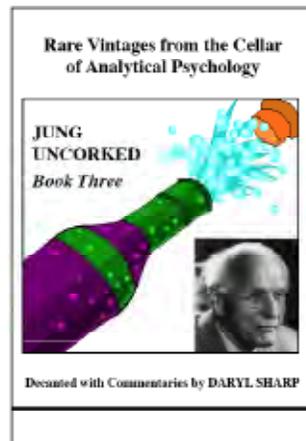
He makes no claim to theoretical originality. He sees himself as a conservative or "classical" Jungian analyst, that is, "one who believes in the importance Jung gave to images from the unconscious and their influence on consciousness ... In other words, I believe that Jung got it right. I leave it to others to go 'beyond Jung' (if they feel they have the heft for it) as I continue to mine his bedrock. I make no claim to be presenting original research; rather I hew closely to the basic concepts of analytical psychology as Jung propounded them. Only the style and commentaries are uniquely my own, fostered by a love of Jung, fair ladies, music, fine wine, Eros and whimsy." (Book Four, pp. 11-12)

The *Jung Uncorked* volumes, highly personal as they are, are marked by evocative and meditative reflection on Sharp's earlier life and that of the society around him.

Books Three and Four, particularly, are marked by the lengthy citation—perhaps a little too lengthy—of evocative lyrics of popular songs from the Sixties and Seventies and earlier that still move Sharp deeply.

But make no mistake. Sharp can be as tough-minded as the best of them and his "classical" Jungian approach is quite at home with such notions, which we may associate with post-Jungians, as soul-making and the idea that analysis is not really therapy:

"There is a mistaken collective belief that



the goal of psychotherapy is to chase away the inner demons and make one a better person—wiser, more moral and a responsible citizen ... But it is not like that at all. Depth analysis is aimed solely at stimulating the acquisition of self-knowledge and self-understanding, which may lead to happiness, the doing of good and greater joy, but also to greater sorrow or acts of evil." (Book Two, p. 41)

One essay in CW 16, Sharp writes, "is all about how you can appreciate yourself and life without necessarily becoming happier." (Book Two, p. 77) Sharp notes:

"We often find ourselves in a conflict situation where there is no rational solution. This is the classic beginning of the process of individuation. The situation is meant to have no resolution: the unconscious wants the hopeless conflict in order to put ego-consciousness up against the wall, so that one has to realize that whatever one does is wrong. This is meant to knock out the superiority of the ego, which likes to act from the illusion that it is in charge and is responsible for making decisions. If one is ethical enough to suffer to the core, then generally, because of the insolubility of the conflict, the Self manifests. Call it grace, if so inclined, for that is what it feels like." (Book One, p. 93)

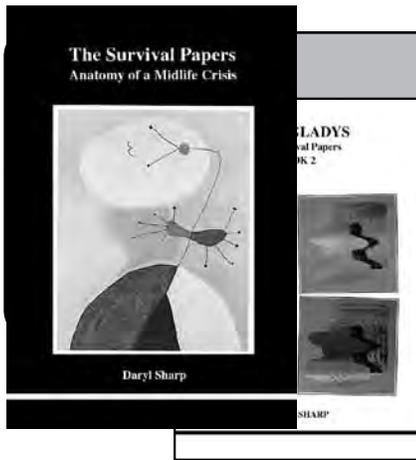
As I have come to expect from Sharp, the *Jung Uncorked* volumes are entertaining, easy reading, and are just what is needed these days: a powerful demonstration of what Jung has to offer us in our lives today.—Harvey Shepherd.



Analyst-Author Daryl Sharp

**"A Jungian with a sense of humor? Not an oxymoron, but Daryl Sharp. Here is an author able to put complex ideas into words and real-life situations that laymen can understand. It is a rare ability."**

—Robertson Davies, author of *Fifth Business*, *The Manticore* and *The Cunning Man*.



## Growing up through falling apart

*The Survival Papers: Anatomy of a Midlife Crisis* (title 35, 160pp., \$25), and *Dear Gladys: The Survival Papers, Book 2* (title 37, 144pp., \$25), reviewed by Roy MacSkimming in *The Toronto Star*, August 1999.

To discover what Jung was driving at, we can plough through all twenty volumes of the Princeton University Press edition of his collected works—a heavy trip indeed—or we can read *The Survival Papers*.

In these two short but extraordinarily pithy volumes, Daryl Sharp has fashioned an introduction to Jung's thought that is infinitely fresher and more readable than a conventional beginner's guide.

Sharp brings Jung's ideas into limpid and meaningful focus by showing them at work in the successful treatment of a specific midlife crisis. The patient: a fictionalized but fairly typical guy called Norman, who arrives one day in Sharp's consulting room so distraught he immediately spills tea on his pants.

Norman is married to Nancy. Norman sincerely believes he and Nancy have a good marriage, a solid middle-class family life. He can't conceive of existence without her and the kids. So why is he falling apart—"on his knees" as Sharp puts it? The only encouraging thing about

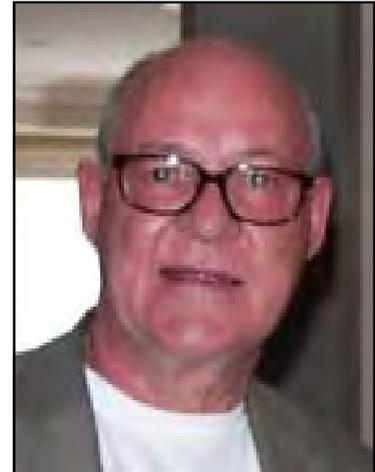
Norman's dilemma is that he's asking that very question. According to *The Survival Papers*, hitting a midlife crisis is as normal as apple pie and potentially a lot healthier, for it provides the stimulus to find meaning in what would otherwise be pointless suffering. Surviving the crisis is a matter of asking the right questions.

Norman is stuck in a serious conflict between his illusions and his reality. He loves Nancy, idealizes their romantic past. Yet in the here and now, she's cold and dismissive toward him, while keeping him on the hook emotionally. She babies him and has a lover on the side. Norman has lovers too, mostly on his sales trips away from home, but they mean little compared to his obsession with what Nancy thinks and feels about him. He lets her define his worth, submitting helplessly to the rewards and punishments she metes out. No wonder he's miserable.

It's tempting to dismiss Norman as a spineless yuppie wimp, not worthy of a walk-on in *thirtysomething*. But Sharp won't let us get away with such condescension. Even Norman is capable of growing up. With the aid of his dreams, those messengers from the unconscious, he can get beyond his persona, meet his anima, shake hands with his shadow, withdraw his projections, do battle with his mother complex and accomplish all the other tasks on the hero's journey. Poor old Norman, after all, is Everyman.

Sometimes, though, we fear he won't pull through. The highs and lows of Norman's journey toward individuation are the stuff of drama, his territorial gains and retreats on the battlefield of self-knowledge a form of trench warfare against an invisible and cunning enemy.

Sharp wears his learning lightly and with self-deprecating humor. To illustrate the personality type that Jung called intuitive, for instance, and simultaneously to show the difference between introversion and extraversion, Sharp gives us this



description of his friend Arnold:

*"Arnold is always coming up with something new. The Arnolds of this world, if introverted, build better mousetraps. As extraverts, they sell them to cats."*

In following Norman's process, Sharp succeeds marvelously in doing something few of his psychoanalytic colleagues would care or dare to: demystifying the profession. He readily admits he doesn't have all the answers for Norman and only serves as a guide in suggesting where to look for them. By acknowledging his own humanity—frankly identifying with Norman's traumas, because he's been there too—Sharp undercuts the awe in which people hold their therapists.

The next challenge for Sharp is to tell the story from Nancy's point of view, in a volume as provocative, absorbing and helpful as *The Survival Papers*.

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