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Studies in Jungian Psychology by Jungian Analysts

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25th Anniversary

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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

New title by Renée Nell

THE USE OF DREAMS IN COUPLE COUNSELING

Excerpt from the Introduction (title 113, 160 pp., \$18)

Psychotherapists of many different schools use dreams in individual therapy, but few use them in couple counseling. Often, marriage and family therapists have no experience in this area because dream interpretation is not included in their training.

Before I realized the great value of dream interpretation in couple counseling for both the couple and the therapist, I approached the problem from the behavioral side. I used unconscious expressions like slips of the tongue, inappropriate laughter, movement of the hands and body language in interpretation. From time to time I also considered a dream, a drawing or a poem.

Nevertheless, after a short time I had the unpleasant feeling that I didn't know to whom I was talking or what we were really talking about. I was unsure because I had too little contact with the unconscious of the partners. In the sessions I often empathized most with the one who spoke last.

For example, during the first visit of a biochemist and his wife, the man said to me, "I'm sure you will understand that now and then I have to work at night—I enjoy that. But I would like to work without fear that my wife will make a scene when I come home."

Of course I understood that. I made my professional pokerface and said, "Hmm," in a colorless way. Then it was the wife's turn.

"I would like to see how you would react," she said, "if you waited and held dinner from seven o'clock until nine with no phone call—nothing! I missed my evening exercise class. All week long I look forward to that class, but I couldn't go because I couldn't leave the children alone. By 11:00 I still hadn't heard a word. Finally I went to bed. But that's not all. At one o'clock in the morning he came home and was singing happily and loudly in the kitchen while he made himself something to eat. Then he came into the bedroom as if it were ten in the morning and told me all about his experiment. I just hit the ceiling! And now he reproaches me for not being interested in his life's work!"

"Of course," I said to myself, "she's completely right! That is impossible behavior." I was caught in the same unproductive conflict as the couple. Thus I decided to work with couples in the same way that I had worked for years with individuals, namely with their dreams. As soon as I did so, I felt that I was on firm ground.

For me, the decisive reasons for using



Renée Nell

dreams in couple counseling are the following:

1. From the very first meeting, dreams show connections between the observed behavior and the underlying unconscious dynamics.
2. Dreams shed light on conflicts that lead to tension and projection.
3. Dreams confront each partner with his or her basic character traits and the deeply rooted causes of their problems, including sexual difficulties.
4. Dreams allow insight into the transference situation, which facilitates discussion of relationships in general.

Beyond that, I use dreams for three stages in marriage counseling, whether it is therapy of a long or a short duration.

In the first stage, I use dreams for the diagnosis of the psychological health of the two partners as well as for a tentative prognosis. In the second and longest stage, dreams show the reaction of the unconscious to the therapy, and also give a clear depiction of the transference

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The Use of Dreams in Couple Counseling (cont.)

situation.

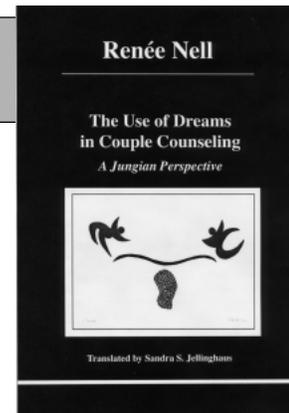
In the final stage dreams can indicate the future development of the couple's relationship. In this stage dreams often indicate the appropriateness of ending the therapy.

Dreams spontaneously elucidate central relationship problems right from the beginning, thus supporting effective and efficient use of the counseling process and promoting individuation. Personally, I would be lost working with couples without their dreams to provide direction.

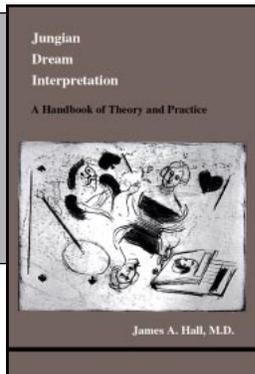
Jung sees individuation as the highest goal in life. By individuation he means the full development of all our individual attributes. Of course no one can ever reach this state, but our goal may be to experience ourselves as people in the process of becoming. Jung's philosophy and school of analytical psychology support this process.

The meaning of each therapy, and of each marital counseling, is to help the human being enter into a dialogue with oneself as a way of embarking on the process of individuation. The person who responsibly enters into this work will experience individuation as a goal, and continue to work in this direction.

One of the main tasks in the individuation process is the reconciliation of opposites in our psyches, especially the opposition between consciousness and the unconscious. Dreams create a bridge between these two worlds. Jung sees the dream as the ongoing endeavor of the unconscious to create equilibrium in a person, by showing what would be necessary to achieve balance. Our conscious thinking represses knowledge of our inner opposing desires. In order to reach a balance, the unconscious makes demands which the dreamer does not want to accept.



Jung differentiated between two levels of the unconscious, the personal and the collective. The personal unconscious is born with us and dies with us. The collective unconscious contains information and images that are experienced by people in all cultures. Although we have no scientific proof concerning the inheritance of images from one generation to another, nevertheless we do have much empirical evidence, especially in the animal kingdom. There we call it instinctive knowledge. ☆



More on dream interpretation

JUNGIAN DREAM INTERPRETATION: A Handbook of Theory and Practice by James A. Hall (title 13, 128pp, \$18), reviewed by Irving E. Alexander in *Contemporary Psychology*, no. 12 (1997)

As part of a paperback series designed "to promote the understanding and practical application of the work of C.G. Jung," this small volume enjoys the very good possibility of accomplishing its mission.

The author's exposition unfolds much like a series of sessions conducted by a senior clinician for a small group of graduate students or medical residents interested in the use of the Jungian approach to dreams and their practical value in therapeutic work.

Hall uses a didactic style that allows him to bring an interested reader relatively untutored in Jungian thought to an understanding of the important elements of Jung's theory through the avenue of dream interpretation. He introduces, in appropriate contexts, all the essential concepts,

their implicit relationships to each other and to dreams, and the role of dreaming in the progression of the life course and its goal, individuation.

There is also much to be learned here by those already familiar with the Jungian system. Hall comes across as a sensitive clinician whose focus remains on the understanding of the dreamer's psychological state rather than on the refining of roles for interpretation.

Much of what Hall has to say clarifies how to look at dreams in order to answer the multiplicity of questions that arise in any therapeutic encounter, issues related to whether dream interpretation should center on the here and now, the past or the future, on the immediate real-life problem of the patient or the more general life dynamic in which it is embedded. Particularly interesting to me was his brief treatment of transference-countertransference

issues as they are reflected in anyone's dream material.

There is a great deal of accumulated clinical wisdom in this work, wisdom that shines through over and above the conceptual framework within which the material is presented. ☆

Also helpful with dreams:

THE DREAM STORY
by Donald Broadribb
(Title 44, 256 pages, \$24)

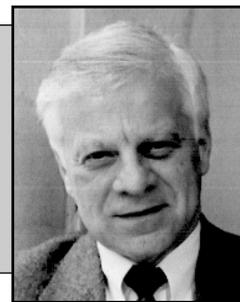
THE VERTICAL LABYRINTH
by Aldo Carotenuto
(Title 20, 144 pages, \$18)

VISIONS IN THE NIGHT
by Joel Covitz
(Title 91, 128 pages, \$18)

AWAKENING WOMAN
by Nancy Qualls-Corbett
(Title 101, 160 pages, \$18)

Getting a life as “the goal of therapy”

CREATING A LIFE: Finding Your Individual Path by James Hollis (title 92, 160 pp., \$18), reviewed by Darlene Viggiano in *Herstory*, vol. 15, no. 6 (Fall 2002)



The first thing that struck me deeply about Hollis’s new book was his assertion that the “Self is a useful fiction.” To me, if you get this, you get his whole premise. The Self is the organizing principle within us. It is useful because it does organize us, and it leads back to organization when we deviate. It is a fiction not because it’s untrue, but because it’s a fabrication or construct that helps us understand ourselves better.

What’s fun about *Creating a Life* is that it leans on the works of Thoreau, Nietzsche, Kierkegaard, Pascal, and others in a way that makes them all accessible, and which makes me wish to have had the kind of classical education that is hard to find today. These writers provide the meat that this book helps us chew.

The bones of the book, of course, are based on Jung. Hollis quotes him as saying that the “self appears in your

bridges the distances between us. A wounded Eros is like a broken bridge, we have no way to get across to another being. There is isolation and desolation. Only another being can throw us a rope and help us rebuild the bridge.

So when we think of creating a life, of finding our individual path, we must automatically stay connected to others. Hollis devotes a whole chapter to mentors, teachers, gurus and sages. Not that we are to find our salvation outside ourselves, but that projection is a necessary part of our growth. We require mirrors in which to first reflect our images so each of us can see our own selves more clearly.

Thus, it is not for nothing that we have transference and countertransference in our therapeutic and everyday relationships. We must constellate each others’ complexes or we can learn nothing at all. It must be a two-way street. Any therapist who wants to

“Healing does not mean that one will reach an end-point where all is clear and conflict-free. Analysis is not a cure, but rather an attitude adjustment that one seeks for oneself in order to make life more interesting.”

deeds, and deeds always mean relationship.” As an extravert, this hits home with me because I’m not just a being, I’m a doing—and what I do is relationship. I have no idea who I would be if not in relation to others. The whole point of the Self, the Ego-Self axis, and the coniunctio is about relating to one who is wholly other in order to know the self, especially with regard to the divine. This process is what creates love.

We cannot cut off the relational aspect of ourselves and survive in wholeness any more than we can “tourniquet . . . one of our limbs,” as Hollis says. Not only would we eventually go numb, but we would become “toxic” unto ourselves. If neurosis is a wounded god, as Hollis notes from Jung, then our neurotic relationships come from a wounded Eros—the god who

become an analyst must train in the recognition of what gets constellated within, not just what is constellated in the analysand or patient. This is the key to the Jungian approach to healing.

My favorite part of Hollis’s work, though, is where he writes that healing “does not mean that one will reach an end-point where all is clear and conflict-free.” Here, he is reiterating Jung’s sense that analysis is not a cure, but rather an attitude adjustment that one seeks for oneself in order to make life more interesting. Hollis notes that what makes life more interesting is taking “back some control of our life, gaining a measure of autonomy in the face of the power of the environment, our fated familial and core complexes, and modestly creating a life—that is the goal of therapy.” Thus, we do not have to

concern ourselves with getting all better, but rather with getting all we can out of our short sojourn on this planet.

Hollis quotes Jung’s writing where he says that our calling is to obey our own inner laws. How revolutionary this sounds even today! There is so much fear that society is in shambles because we all “did our own thing,” when the truth was that we didn’t listen closely enough to our souls to even hear how much our own thing is about how we relate to others. We forget what Hollis reminds us of in Jung’s writing, that one who individuates “must offer a ransom in place of himself; that is, he must bring forth values which are an equivalent substitute for his absence in the collective personal sphere.”

The most useful part of this book, however, are the questions that Hollis guides us to ask of ourselves, namely: “In what way am I carrying the un-lived life of my parent? Where am I stuck, blocked, as my parent was blocked? Where am I caught in a compensation which, though it may be productive for me and others, shackles me to the consequences of someone else’s life?”

Moreover, that is just on the individual side. Hollis’s key questions for relationship are: “What am I asking of the other that I ought to ask of myself? Where do I need to grow up in order to allow the one I love to be who he or she is? Where do I need to sustain, even suffer, ambiguity over the long haul, to allow the inherent truth of the relationship to emerge?” ❖

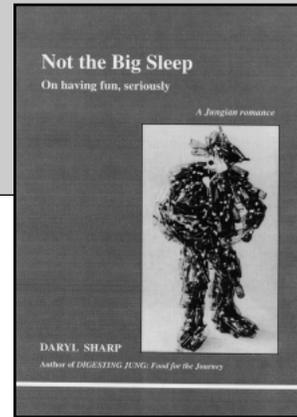
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Daryl Sharp's NOT THE BIG SLEEP: yet another gem in the "Jungian romance" genre, which he created.

An excerpt from *NOT THE BIG SLEEP: On having fun, seriously* (a *Jungian Romance*) by Daryl Sharp (title 113, 128 pp, \$16)



Adam Brillig grinned. "When balls collide I see sparks and hear music." I nodded. "The music of the spheres."

Celestial harmony, the cosmic chorus. Pythagoras was into that, and according to Jung so was Goethe.¹ It is said that hearing the music of the spheres means you're on the right track. I've heard it myself when I was in love. That's almost all I know about the music of the spheres.

"I see some sparks between you and Nurse Pam," said Adam. "It's as if Hephaestus, Greek god of the anvil, was banging up a storm. Is there music too?"

"We sparkle plenty. We banter, we laugh. And we giggle a lot."

"Banter is good," nodded Adam.

"Sparks are better. Jung saw sparks as

due to inertia. Just as a ball stays at rest until it is made to move by an outside force, and then continues to roll until some other force stops or redirects it, so relationships can go nowhere, just rolling along . . . and then sometimes, out of the blue, an outside force—let's call it a spark, why not—rolls one of the partners toward someone else. I call this the Rolling Ball Theory."

I haven't fully developed this theory but I am working on it. So much to do, so little time!

"Balls will be balls," said Adam, "but that's not the whole story. In a human being it might instead be an *inside* force, an irresistible desire, an undeniable need even, for change. All in the service of one's individuation, of course."

"Just as a ball stays at rest until it is made to move by an outside force, and then continues to roll until some other force stops or redirects it, so relationships can go nowhere, just rolling along . . . and then, out of the blue, an outside force—let's call it a spark, why not—rolls one of the partners toward someone else. I call this the Rolling Ball Theory. I haven't fully developed this theory but I am working on it. So much to do, so little time!"

wisps of divine light, a sign that the soul has been activated.² And giggling is a dead giveaway. But of course Pam is married."

Well, it was a good bet that anyone worth knowing at my age would already be attached, one way or another. I wouldn't lose heart for that. Winning fair lady is a heroic task. So you meet a dragon along the way. He is no hero who runs home to mother. And mine was no longer around, rest her soul, so I was obliged to go it alone anyway.

"Yes," I said, "but maybe not forever. Without sparks, what is there? The big sleep. I think many couples stay together

"That is true," I agreed. "No one person can fill all our needs all the time. We can plumb our own depths to some extent, but we still need others to mirror who we are."

Adam said: "Maybe that's why Jung believed that the prerequisite for a good marriage is the license to be unfaithful."

"You made that up!" I cried. "Did not. You'll find it in *The Freud/Jung Letters*."³

I said nothing, but I was thinking: Did Jung toss that off the top of his head in a candid moment? Did he really believe it, or was it merely a self-serving remark to rationalize his long-standing

affair with Toni Wolff?⁴ As I was not in the habit of gainsaying Jung, I let it pass.

Anyway, I have always been more interested in what Jung thought and said and wrote, than in how he behaved in his private life. So he had feet of clay, don't we all. Let those without sin throw the first brick, and I'll throw it right back.

"Alas," sighed Adam, "extramarital affairs lead to break-ups more often than to kiss-and-make-ups."

Yes, Adam had had his share of those, and so had I. ✪

¹ See *Symbols of Transformation*, CW 5, pars. 235ff.

² See "On the Nature of the Psyche," *The Structure and Dynamics of the Psyche*, CW 8, par. 430.

³ Indeed. See William McGuire, ed., *The Freud/Jung Letters*, p. 289.

⁴ An account of their relationship from a feeling point of view is presented in Barbara Hannah's book, *Jung: His Life and Work (A Biographical Memoir)*, which overall, in my opinion, is still one of the best biographies of Jung. My other pick, for thinking types, would be Marie-Louise von Franz's *C.G. Jung: His Myth in Our Time*.

THE BRILLIG TRILOGY

CHICKEN LITTLE: The Inside Story.
Title 61, 128 pages, \$18.

WHO AM I, REALLY: Personality, Soul and Individuation. Title 67, 144 pp. \$18.

LIVING JUNG: The Good and the Better. Title 72, 128 pages, \$18.

Another excerpt from *Not the Big Sleep*

I have a soft spot for sensation types,” smiled Nurse Pam. “I envy the way they move in the world, their ease with time and space and, oh, just things as they are! When I was a student I wasn’t worried about the exams. But I was terrified I wouldn’t get to the right place at the right time. That would keep me awake the whole night before!”

“Sensation and intuition are opposites,” I said. “Both are functions of perception, but sensation is conscious and intuition is not.”¹

“Think about the difference between intuitives and sensation types when they enter an empty house. The sensation function sees just what is right there at that moment: the bare walls, shabby windows, dirty floors, the creaky porch. Intuition sees the same mundane scene, but transformed in the mind’s eye according to what could be done with it—walls painted in soft pastels, pictures in place, floors sanded and polished, clean windows and elegant curtains, even where the furniture will go.”

“Then you’d better take me along when you go shopping for a house,” laughed Pam.

“Love to,” I smiled, “and of course the reverse is true too. If you were buying a house you might be spellbound by the possibilities. You’d see the place furnished and completely redecorated, everything hunky-dory, no problems at all. I’d notice damp seeping into the basement, the state of the plumbing and the roof, the number of electrical plugs, the distance to the nearest school and shops, all that and a whole lot more.”

“So you’d be lost without me,” she said, “and I’d be lost without you, is that it?” She hugged me.

“I guess, at least if we were buying houses.”

Glowing with Pam, I felt pretty good.

We stopped at a roadside vendor and bought ice-cream cones smothered in nuts and chocolate. We sat on a bench and tried to keep one lick ahead of the drips.

“What do you want from a woman?” asked Pam. “What would suit you best?”

They were fair questions and I gave

them serious thought. What would suit me best? Well, I wouldn’t mind being rocked in a cradle, my mother’s voice soothing me to sleep. And I’d like to be responsible for nothing. But I couldn’t get away with that because I’m no longer psychologically naive and I have irons in the fire that need my attention. I’d certainly have nightmares if I tried to opt out. So, given all that, realistically, what do I want from a woman?

I said to Pam: “I want to feel loved. I want to be close to a woman, physically and emotionally, but psychologically separate. I don’t want to live in her pocket and I don’t want her in mine. I’m not looking for a wife or a roommate. I like having my own space. I want a lover and a soul friend—as opposed to a soul mate. I would like someone to hold hands with when we’re out on the town. I want to think of her as my sweetheart. I wouldn’t mind if she had other men friends, but I’d rather she didn’t sleep with them.”

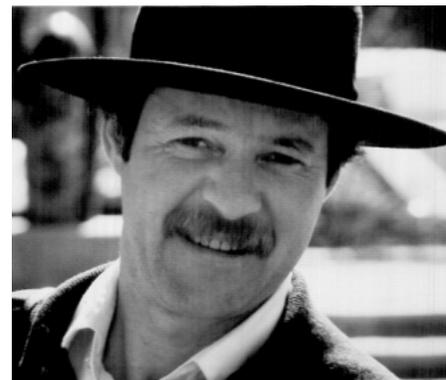
That was as honest as I could be out loud, and true enough to what I knew about myself.

“So, what’s the difference,” asked Pam, “between a soul mate, a soul friend, and a sweetheart?”

I’d actually thought about that. “The notion of a soul mate,” I said, “carries with it the archetypal expectation of wholeness—like, together the two of you are one, complete. An *anam cara* or soul friend is someone you acknowledge to be quite other and appreciate as such. A sweetheart is simply a romantic concept.”

Pam laughed. “And what kind of man would rather have a sweetheart than a soul mate?”

“Perhaps,” I said, “one who has had enough experience with relationships to be aware of the role played by projection. You see, the idea of a soul mate implies that we’re incomplete without a lost other half.² And maybe we are, but I don’t think we’ll find our completion with someone in the outside world. It’s our contrasexual inner other, anima or animus, who is more properly the object of our search. Without that intrapsychic relationship you easily get seduced by



Daryl Sharp as Clint Eastwood

the ideal of togetherness, which lets you off the hook of self-understanding. Granted, individuation isn’t possible without the mirroring that goes with relationship, but to my mind it’s not compatible with the stickiness of togetherness.”

Pam nodded.

“So,” I continued, “all in all, I’d go for a sweetheart who feels the same way. And then, you see, I’d automatically have a soul friend, and possibly even a lover . . .”

“And what if she were married?” teased Pam.

“Not my business,” I lied.

“Okay,” she nodded. “Then where does a loverNot fit in? Is she just a spare tire, someone to be goofy with when you’re not romancing the latest lovely to catch your fancy?”

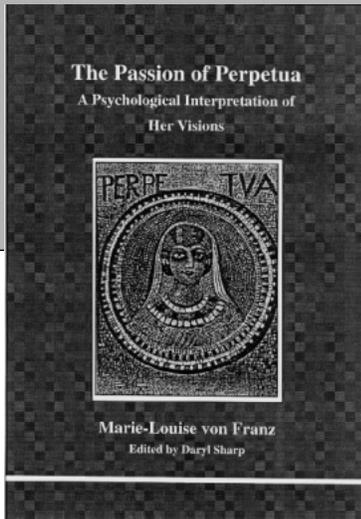
I stopped walking and faced her. “Pam, you silly, a loverNot is at the top of the food chain! She is soul mate, soul friend and sweetheart all in one. A single loverNot, all by herself, is a trinity of anima figures. She gives substance to a man’s inner harem.”

I held her close. Passersby smiled.

“Thank you.” She touched my cheek, a tender gesture that whisked me to the stars. I hovered there for a few seconds.

Back on earth I said: “When you know what you have to do—what consciously feels right—and then do it, the next question is how much you have to keep to yourself. Can you stand the tension between who others think you are and who you know yourself to be? You think of your loved ones and how some of them would be hurt if they knew what you and your shadow were up to. Is that a reason to backtrack, conform with expectations? I don’t think so.” ♣

The God-image in transformation



THE PASSION OF PERPETUA: A Psychological Interpretation of Her Visions by Marie-Louise von Franz (title 110, 96 pp., \$18), reviewed by Ann Walker in *Psychological Perspectives*, no. 46 (Fall 2005)

The Passion of Perpetua describes the process of transformation of the God-image revealed in the visions of Saint Perpetua. This is very weighty material, examining transformation at the deepest level of the psyche, and hard to digest. At the same time, it is extremely relevant to us today, since we live in an era in which the God-image is in the process of a major transformation, according to Jung in *Answer to Job* and Edward F. Edinger in *The New God Image and Transformation of the God-Image*, among others. In *The Passion of Perpetua* Marie Louise Von Franz describes the transformation of the God-Image as it occurred in Perpetua, by analyzing four visions that came to the saint just before her death.

Perpetua was put to death in Carthage in 203 AD. At that time she was only 22 years old. She was imprisoned some time before she was martyred and during her imprisonment she was in great turmoil and prayed passionately for spiritual support. This support came in four visions. Her visions were saved by the Bishop Tertullian, who had ordered her death but two years later converted.

Perpetua was clearly an amazing young woman. She wrestled with God, as did Job, but Perpetua wrestled in a wonderfully strong feminine manner. Perpetua struggled and suffered deeply in her spirituality. Even as she wrestled with her belief in God, Perpetua opened herself to God in a deeply feminine way, embracing, holding and containing her spirituality steadfastly. Perpetua accepted God and was true to her beliefs, rooting herself deeply in God

even to her death. Perpetua underwent a profound spiritual transformation over the course of her four visions, as Von Franz shows.

Marie Louise Von Franz states, "In truth, viewed psychologically, the martyrs can be seen as unconscious victims of the transformation which was then being fulfilled deep down in the collective stratum of the human soul. This was the transformation of the image of God, whose new form was to rule over the aeons to come." (Page 83). Marie Louise Von Franz believed that the interpretation of the visions of Perpetua was very important because Perpetua's visions revealed the transformation of the God-image as it occurred in a human soul. "This may lead to a new understanding of that significant epoch inasmuch as the unprejudiced eye will then be able to perceive the birth of the Christian faith at its very source: in the soul of the human being at that time." (Page 11).

Stated simply, the God-image was transformed in two ways in Perpetua's time. First, God became man in Christ. Second, the God-image was transformed

brought with golden apples. To those living in Perpetua's time, Egypt was seen as the land of ancient wisdom and dark pagan magic. The huge Egyptian symbolizes the pagan spiritual attitude that Perpetua was able to trample down in her soul. The pagan inside Perpetua tried to pull her down and undermine her spiritual development, but failed. Perpetua is rewarded for her courage with a bough from the Tree of Life, which symbolizes Perpetua's reward of eternal life for her spiritual development.

This vision strengthened Perpetua and filled her with steely courage. Marie Louise von Franz shows that Perpetua's visions confirmed the reality of Perpetua's spiritual transformation, and strengthened Perpetua so that she faced her death with such grace and bravery that even the bloodthirsty crowd pleaded for mercy for her. Von Franz states, "Accordingly the new spirit which towers above humanity fills Perpetua with absolute and unshakable conviction and at the same time it transmits to her from the unconscious the highest living value, which one must

"*The Passion of Perpetua* is a treasure and a very important work. I am grateful that Daryl Sharp has made this remarkable material available to us. It brings new depth and meaning to our understanding of the transformation of the God-image."

by the splitting of the Divine into good and evil, Christ and Devil.

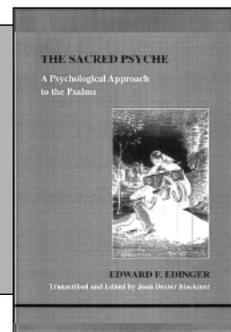
I found Perpetua's last vision rich with meaning and hope. She had this vision on the eve of her actual death. In the last part of Perpetua's vision, she fights a gigantic Egyptian and overcomes him by trampling on his head with the soles of her feet. The Egyptian tries to grab her feet and hold her down, but cannot and is trampled into the earth. Perpetua is victorious and the huge Egyptian throws himself at Perpetua's feet. Perpetua is rewarded with a green

surely look upon as the Deity. This spirit gives her the inner conviction of God's existence...for this very reason, her actual death becomes simply one more step in the inner development which is implied." (Page 79).

The Passion of Perpetua is a treasure and a very important work. I am grateful that Daryl Sharp has made this remarkable material available to us. *The Passion of Perpetua* brings new depth and meaning to our understanding of the transformation of the God-image. ✪

Edinger reinterprets the Biblical psalms

***THE SACRED PSYCHE: A Psychological Approach to the Psalms* by Edward F. Edinger** (title 108, 160 pp., \$18), reviewed by Lila Stoneheuer in *Newsletter of the C.G. Jung Society of Montreal*, vol. 29, no. 5 (Summer 2004)



Edward Edinger has long been one of my favourite writers in the field of psychology. His work is a rare combination of intellect and clear precise prose; therefore when the opportunity to review *The Sacred Psyche* presented itself I gladly accepted. This is the last volume of seven he completed on the topic Jung considered as imperative—to reinterpret Christian traditions into the secular world of psychology.

In this case, Edinger proposed a reinterpretation of the 150 Judeo-Christian psalms. A daunting task, indeed! The original material was in the form of lecture notes. Joan Dexter Blackmer, the editor of this book, undertook the task of presenting fifteen of them selected by Edinger for this undertaking.

The psalms were written as songs of praise to God and were originally attributed to King David. However, following Jung's desire to connect the Biblical tradition of the past to contemporary psychological knowledge, Edinger discovered that the psalms "embody the living presence of the Self." He also found them to be "the heaviest material I have ever dealt with psychologically," despite having worked with classical mythology, the Old and New Testaments, and alchemy. His purpose, however, is not to present a scholarly study of source material on the psalms, but to discover the psychological implications inherent in them. The method he chose for this task was to treat the individual psalms as dreams.

He begins at the first psalm by dealing with the concept of the blessedness of man. The first word of the first psalm, as Edinger points out, is "Blessed," obviously a key word. This word refers to aspects of Hebraic law which man must follow to attain it. Based on this, he concludes, "blessedness is the goal of human existence." If this is the case, it must be asked, how is

this to be achieved?

Edinger explains that, psychologically, blessedness occurs when the "ego is consciously and appropriately related to the Self." Daryl Sharp's *Jung Lexicon* defines Self as the "archetype of wholeness and the regulating center of the psyche." The first psalm contrasts two ways of being. Following the path of righteousness, firmly rooted in the law of God, leads to blessedness. Conversely, the unrighteous path leads to wickedness, ungodliness and disaster.

The psalm, then, sets up the dual nature of mankind through the concept of a path which ultimately emerges in the history of man as the collective psyche. Edinger had a good deal more to say about the first psalm; however, in a review such as this, one is forced to be selective. Therefore, we will go on to Psalm 22, entitled "The Suffering Servant," identified by Edinger as being especially important.

Verse 22, he tells us, is the "crucial turning point" of this Psalm and he describes it as "an exclamation of release." When there is an imbalance in the Self on the side of suffering there needs to be a release. Edinger illustrates this through three images: the Messiah, the phoenix and the worm. According to the Bible, the Messiah appears twice. His first appearance ends in humiliation and defeat, his second in glory.

The opening sentence of Psalm 22 reads, "My God, my God, why has thou forsaken me?" a startling utterance to readers of the New Testament, since the Psalm was written around 1000 BC. Other sources resonating the Passion of Christ reveal the evolution of transformation from suffering and death, to Resurrection and Ascension. Edinger, equating the speaker of Psalm 22 with the messiah, identifies the lowest point in the transformation process. The Messiah describes himself as "a worm and no man. . ." However, in the New Testament, three days after his execu-

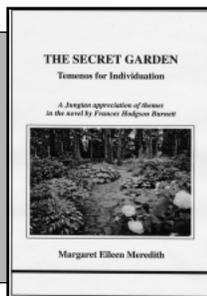
tion, the Messiah triumphs over death to become king of the universe. This three-day pattern is mythic and can also be seen in the Egyptian myth of the Phoenix, where once more the worm appears.

A phoenix, after five hundred years in the woods of Lebanon, sacrifices itself by fire. In the ashes of the fire, a worm is found. On the second day a tiny birdling is found. The third day, the phoenix rises from the dead and flies off to return to the woods. Psychologically, these are transformation patterns symbolizing individuation.

Jung says that "the meaning of Christian symbolism, a path of blood and suffering, is like any other step forward on the road of the evolution of human consciousness." Edinger reinforces this, "in other words it's the transformation of the Self that is taking place within the individual."

The last psalm, 150, a short song of praise and an affirmation of God, left Edinger uneasy. The need of God for continual praise by man in order to verify his existence refers to Jung's theory of the God-image. The crux of the problem is that Edinger cannot believe in an *unqualified* affirmation of life. Life does not work like that; mistakes can be made. As Jung said, "When one lives one's own life, one must make mistakes into the bargain; life would not be complete without them. There is no guarantee that we will not fall into error or stumble into deadly peril. Anyone who takes the sure road is as good as dead."

Edinger concludes in Psalm 150 that "no human has reached that level (unqualified affirmation of life) in full consciousness and sanity. Such a total affirmation can only be understood currently as a far distant goal." Nevertheless, he has surely laid down a foundation and a challenge. One cannot but mourn his death in regards to his unfinished task of reinterpreting "the best spiritual tradition." ✪



An experience of “the inner divine”

THE SECRET GARDEN: Temenos for Individuation by Margaret Eileen Meredith (title 111, 160 pp., \$18), reviewed by Ann Walker in *Psychological Perspectives*, no. 46 (2005)

“Then we were walking in a forest. It was extraordinary. The soil was very dark, rich, and fertile. There was a lot of decay and rebirth in evidence. I became aware of this process going on all around as we walked in the forest. I marveled in particular at a small garden. There were some white birch logs that had decayed in the center, creating rich soil where flowers were blooming. The logs were now containers—like planters—for the flowers.

There was a special hush or silence everywhere. I had a sense of awe, a feeling that I was seeing something special, even holy. I was not aware of anything else in the forest now, but I did not feel alone. Everything was filled with an almost tangibly vibrant vitality which was part of a living process. Somehow I was witnessing that process. It made me feel calm and free.”

This is Margaret Meredith’s dream that she shares in *The Secret Garden* and it perfectly captures the mood and purpose of her book. *The Secret Garden* is a beautiful, rich, delightful book, exploring the secret garden as a symbol of the Self, and as symbolizing the process of individuation. It holds and honors the numinosity and light of the experience of the inner divine. Like walking in the sacred forest of Margaret Meredith’s dream, *The Secret Garden* is an enchanting pleasure.

Margaret Meredith uses Frances Burnett’s novel, *The Secret Garden*, as a starting point to examine the symbolic meaning of the secret garden. The novel begins with a state of emotional deprivation and death: Mary

and Colin are abandoned and lost children, the orphaned child archetype doubled. Mary and Colin never have a loving connection to either parent. Their parents are completely self-absorbed and have no interest in their children and no time for them. At age nine, Mary loses both parents to cholera in India, and is sent to live at the estate of her uncle in the English countryside. Mary’s uncle has been traveling constantly since his wife died in childbirth, leaving his sickly son Colin with servants at the estate. Mary and Colin are lonely and miserable, emotionally and spiritually impoverished.

At first, Mary is irritable and anxious, and her restless wandering leads her to a wise old man in the form of the gardener of the estate, who mirrors her crankiness and loneliness and connects her to a playful spirited side of herself, in the form of a robin. Mary is led by the robin to a key to a door, and then to the door that leads to the magical inner secret garden.

Mary is awed by the magic of the secret inner world and works carefully with it, enlisting special help. As Meredith eloquently points out, the secret garden is a symbol of the Self. At first, the Self seems to be overwhelmingly chaotic, as did the garden when Mary first found it. As one works with it, the healing, numinous magic is revealed.

One day, Mary brings Colin to the garden where they work together, respecting that their inner garden must remain wild and untamed and that they must allow their work to be guided by the garden. The process of transformation is symbolized by work with the inner secret garden, as Margaret Meredith shows. Connecting with the inner divine begins the process. The walls of the garden symbolize the need to protect the space to do this inner work, and the need to wall off the work from the world. Analytic work needs a safe space separate from ordinary life. It needs to be kept secret and only shared with those engaged in the work. The work must carefully guarded from the outer world, so that the transcendent function can manifest.

The secret garden is indeed an apt

symbol for the individuation process. Individuation takes place in its own time, in its own way, as the secret garden emerged and guided the children to work in the manner the garden needed. Dead wood is cleared away. New growth is nurtured until it reveals itself. Fallow periods are endured as patiently as possible. The children have the correct attitude: they care for and respect the garden and its mystery and feel fortunate to have the opportunity to work in it. They are devoted to the garden and continue to work in the garden even when they do not see anything emerge from all their hard work. They willingly and generously sacrifice their time and energy. Their devoted labor engages the individuation process and yields the healing transformation of both children. In the end, Colin and Mary emerge robust, transformed by their work in the garden, so strong that they can initiate Colin’s father into the healing mystery of the secret garden.

Margaret Meredith concludes her book eloquently: “The mystery and magic of the secret garden is an abiding reality where temporal and eternal worlds unite. It is a temenos where the invisible plane underlying and supporting the visible one is manifest. It is also a place where one may find a deeper connection with what could be considered the womb of nature, the soul of the world.”

I found *The Secret Garden* an accessible and wonderful exploration of the mysterious and numinous process of transformation. Throughout Margaret Meredith remains steadfast and true to the image of her dream, offering us the opportunity to walk with her in the sacred forest and delight in its mysteries. I can hardly imagine anyone who would not appreciate this book. ☘

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