THE THERAPEUTIC VALUE OF SUFFERING

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by

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INSTITUTE FOR CLINICAL SOCIAL WORK

We hereby approve the Project Demonstrating Excellence

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Date: June 18, 1978

To Johnny Choo

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Abstract

The focus of the Project Demonstrating Excellence shows that psychic suffering is not only inevitable, but is a useful and valuable part of the therapeutic process. The conclusion states that the therapist is mistaken if he attempts to abort his patient's psychic pain, because it is only by living through the pain, which is a natural healing phenomenon, that the patient can reach a state of some kind of psychic health. The suffering, whether a neurosis or a psychosis, arises initially out of some need of the psyche to right an imbalance between its conscious and unconscious sides; unless the suffering is allowed to run its course, the imbalance, and hence the malaise, will remain.

The viewpoint is basically Jungian. The PDE begins with an introductory chapter presenting a developmental model of the personality, drawn largely from analytical psychology. Ego development is seen as comprising three phases: infancy and childhood, adulthood, and old age. Psychic suffering is shown to be a normal occurrence in the passage from one phase to the next. Against this background of "normal" suffering is set the rest of the PDE, which deals with "extraordinary" suffering.

Chapter Two begins with a review of the teachings of the Buddha and Jesus about the value of suffering. These

teachings are likened to the Jungian notion of individuation. There is also a consideration of the role played by suffering in the personal development of the Buddha and Jesus. The remainder of the chapter is given to a summary of the importance of psychic suffering in an ancient epic (The Epic of Gilgamesh) in primitive initiation rites, in shamanism, and in the history of an American holy man, Black Elk. Also considered is the archetype of the Heroic Journey, one of the central themes in myths of all times and places. It is postulated that the suffering entailed in the Heroic Journey is a metaphor for the suffering entailed in the individuation process.

The main thesis of Chapter Two demonstrates that in religious and mythological thought and in the practice of primitive peoples it is universally recognized that suffering--often extreme suffering--is a sine qua non for achieving some kind of wholeness or psychic completeness.

Chapter Three is a case history of one of the author's patients. It illustrates how sustained psychic pain--sometimes so extreme as to be incapacitating--can be the vehicle of a transformation toward psychic health. A number of the patient's dreams are interpreted, generally from a Jungian perspective, with the attendant application of mythological motifs to the dream.

The fourth and final chapter begins with a brief look at mysticism, with the observation that perhaps at the deepest

level Suffering and supreme Self-realization, or Ecstacy, are merely two sides of the same coin, polar opposites like Good and Evil or Male and Female.

The necessity of psychic suffering as a way of achieving psychic health is reiterated. A remarkable case of a ten-day schizophrenic psychosis is reviewed, along with the comments of a man who underwent the journey, to the effect that after this was over he was a changed man, more complete, and that his life was richer.

The conclusion is that the therapist has three duties: First, he must understand that the patient's suffering is a natural state in the individual's own self-healing, or Self-integrating process. Second, the therapist himself must have suffered through a confrontation with his own psyche in order to reach some kind of experimental self-understanding. Third, the therapist's knowledge about the symbolism of the self-realization myths will help him to recognize the appearance of that symbolism in patients' symptoms, dreams, and visions.

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Chapter I

INTRODUCTION: PERSONALITY GROWTH AND DEVELOPMENT

> Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions to experience itself as a whole.
>
> C. G. Jung

The subject of this Project Demonstrating Excellence is the therapeutic value of suffering; that psychic suffering is often found to be a normal stage through which one passes on the way to psychic health. In different terms, suffering is a natural process in the psyche's self-healing apparatus. The ultimate conclusion of the PDE is that in many cases it is not proper for the therapist to try to abort the patient's suffering; rather, the therapist should try to guide the patient through the suffering to the natural, spontaneous remission of the suffering, or, in other words, to some kind of psychic health.

This conclusion has been reached after consulting not only those engaged in analytical psychology, but also a result of research into examples of the therapeutic value of psychic suffering taken from history, mythology, and from the practices and beliefs of certain "primitive" peoples. A case history of one of my patients has been included to further

illustrate the theme.

This introductory chapter will present a general model of personality development, and there will be some discussion of the role that suffering plays in the "normal" developmental process (as opposed to the "unhealthy," or "neurotic phases" that many people experience). Perhaps because Freud spent so much energy on a developmental model, Jung largely eschewed one. Nevertheless, people who followed him have worked on a developmental model in a Jungian framework. This chapter will organize and integrate their thinking on personality development. This model is especially useful for my purposes, since the viewpoint expressed in the PDE is more Jungian than otherwise.

In the main body of the PDE (Chapters Two through Four) the model will be referred to points where its applicability seems particularly salient. It should be remembered that, as I have said, the model is of "normal" personality development and is not much concerned with the abnormal, whereas the main thrust of my PDE is to speak to therapists, that is, to those who deal professionally with "troubled" or "disturbed" people. Therefore, though as Jung says everyone should expect to experience a measure of suffering to balance his pleasure or happiness, there is a certain difference at least of degree between the suffering associated with normal development and that characteristic of "disturbed" psychic states.

Edward Whitmont succinctly divides the evolution of the ego into three phases:

> Childhood is the phase of actualization during which an undifferentiated all-identity begins to "deintegrate," the original ego-Self identity gradually separates and elements from the environment interact with archetypal potentials to produce a first actual personality. Generally in this phase people and things are experienced as overwhelming or threatening "powers"; the ego perceives them as if they were magical and later mythological entities. The second stage establishes the separation of ego and Self. In this phase of middle or adult life, that of ego-Self estrangement, people and things are just people and things. The only power that is acknowledged is that of the ego--and this is expressed in the familiar "where there's a will there's a way." The third stage is that of the "return," the rounding out and fulfilling of the personality potential. The movement in this stage is toward individual wholeness. The nonrational elements press for integration; the ego is drawn toward the reestablishment of a relationship to the Self, not in unconscious identity as in infancy but in the form of a conscious encounter. Consequently this phase cannot be explored until there is an ego strong enough to stand up to the Self. This phase comes to an end when life terminates; the image in which the unconscious speaks of death would seem to suggest that the ego then returns to its original identity with the Self. This final merging is to be prepared for by the conscious encounter, by a conscious ego-Self relationship. Existence is experienced symbolically as a mystery beyond oneself, beyond the ego's capacity for rational understanding, beyond people and objects, as a transpersonal being which can be grasped only symbolically.[1]

Erich Neumann points to the uroboric pre-ego phases, the first of which is "Unitary Reality." In this stage, the ego and Self are identical, or, rather, there is no "ego": "This uroboric phase is also described as an 'existence in

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[1]Edward C. Whitmont, The Symbolic Quest (New York: Harper & Row, 1969), p. 266.

unitary reality,' because there is as yet no polarization of inner and outer, subject and object, ego and self."[2] This state is

> comparable to what Lévy-Bruhl has called participation mystique in the psychology of the primitive; the infant or child acts in a state of unity with everything that is going on around it. The child is not so much influenced by what the environment does or says as by what it is.[3]

Following this pre-ego stage, in which the infant does not differentiate between itself and others, is the stage which Michael Fordham calls "Deintegration." This is the beginning of the sense of oneself as a separate, unique entity. "This term is used for the spontaneous division of the self into parts--a manifest necessity if the consciousness is ever to arise."[4] This emergence of consciousness is represented mythologically, for example in the biblical story of the Garden of Eden, by the notion of the acquisition of knowledge. Adam and Eve eat of the fruit of the Tree of Knowledge of Good and Evil, and the immediate result is that suffering and death come into the world. As long as oneself and the universe remain undifferentiated, a state of "ignorant bliss" obtains, but when the split occurs, it is occupied by psychic pain. The split is, in a sense, that of the separation from

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[2]Erich Neumann, "Narcissism, Normal Self Formation and the Primary Relation to the Mother," Spring, 1966, pp. 81-106.

[3]Whitmont, p. 268.

[4]Ibid., p. 269.

the womb.

> Ego consciousness not only brings a sense of loneliness; it also introduces suffering, toil, trouble, evil, sickness, and death into man's life as soon as these are perceived by an ego. By discovering itself, the lonely ego simultaneously perceives the negative and relates to it, so that it at once establishes a connection between these two facts, taking its own genesis as guilt, and suffering, sickness, and death as condign punishment. The whole life feeling of primitive man is haunted by the negative influences all around him, and at the same time by the consciousness that he is to blame for everything negative that befalls. This is as much to say that for primitive man chance does not exist; everything negative comes from the infringement of a taboo, even though the infringement be unconscious. His Weltanschauung, or his conception of cause and effect, is for the most part emotionally colored, because based on a life of feeling that has been profoundly disturbed by the growth of ego consciousness. Gone is the original uroboric life feeling, for the more differentiated and self-related his ego consciousness becomes, the more it feels its own pettiness and impotence, with the result that dependence on the powers that be becomes the dominant feeling. The torpor of the animal, but also, as Rilke says, its "open" gaze, is now lost.[5]

The "mother complex," well known to therapists, can probably be traced in most cases to this stage of development, where the mother is for the first time experienced as other, a completely overwhelming other. This next stage leads to "the magical dimension," characteristic of the infant-and-childhood phase. The following passage is particularly applicable not only to the case history presented below (Chapter Three), but also the discussion of primitive initiation rites in Chapter Two:

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[5]Erich Neumann, The Origins and History of Consciousness (New York, 1970), p. 115.

> The beginning ego consciousness establishes a vigorous resistance to this "otherness" that threatens to absorb and overwhelm it from outside, just as the inner "otherness" dissolves it in unconsciousness and sleep. An enormous exertion, the first power struggle, is required to resist the unconscious within and without. In the aboriginal primitive presymbolic situation, the power effort is consequently directed against the Mother, namely against the force, within as well as without, which would tempt and draw consciousness back into its dark chasm back into the mother's womb. There is a recognition in primitive rituals that the germ of the ego must be guarded against being devoured by the mother, the nature-world and the forces of the unknown. These apotropaic rites are themselves archetypally determined, not rationally invented. They are spontaneous productions of the deintegrating unconscious directed against its own regressive urge.[6]

In this "magical" stage, "consciousness is incapable of differentiating between image or quality and the object itself; there is no abstractive ability . . . . The image 'is' the archetypal power."[7]

The next stage of the ego's development is "mythological experiencing," in which "the developing ego emancipates itself from the magical threats of the devouring, dissolving all-oneness by means of fantasy activity (nondirective activity, in Jung's terminology)."[8] Whereas in earlier stages the Feminine, the mother, has been the central image, now

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[6]Whitmont, p. 272.

[7]Erich Neumann, The Child (New York: Harper & Row, 1976), p. 83.

[8]Michael Fordham, Children as Individuals (New York: C. G. Jung Foundation, 1969), pp. 111-116.

> The development of consciousness and rationality--as it asserts itself against the hitherto overwhelming "containing powers" within and without--is usually depicted as a male figure who embarks upon the heroic quest. It is in this mythological phase, approximately during the years from 6-7 and 12-14, that the father takes on increasing importance; the father archetype--the drive toward independent, self-reliant assertion, discipline and order--presses for actualization through a male guide.[9]

It is axiomatic that ontogeny recapitulates phylogeny. The development of the individual recapitulates the evolution of the species. The opposite is true as well, from a mythological viewpoint: the individual's development is mirrored in the universal myths. As the individual, in the course of maturing, undergoes these stages of psychological development (immersion in the Great Mother; assertion of uniqueness and emergence of ego, symbolized by the heroic quest), so the great myths tell that story.[10] We will see this particular stage of development recounted below (Chapter Two), in general in the "Heroic Journey" archetypal myth, and in particular in the myth of The Epic of Gilgamesh.

The word "overwhelming," in reference to the "powers" that the child experiences, recurs in Neumann's outline of personality development.[11] In each stage there is the sense of something terrifically frightening that has to be faced

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[9]Whitmont, p. 275.

[10]Neumann, The Origins and History of Consciousness, pp. 39-101.

[11]Neumann, The Child, p. 83.

and overcome. Even "normal" development, that is, the establishment of oneself as one's self, is seen to be fraught with psychic suffering, and a certain amount of courage is apparently necessary to cast off the shackles of the previous stage. Some people do not develop as far as the next stage. They get stuck. They are unable, for instance--to take the familiar example again--to break from the mother. (In Freudian terms, one might "get stuck" in the oral, or the anal, stage.) Every day the therapist sees patients who have been unable or unwilling to embrace the suffering necessary to leave behind the comfort of "the womb."

On the issues of infancy and childhood, Whitmont talks about "fear and conscience." He says:

> In the magical and mythological phases, that sense of inadequacy based upon the disproportion between the small ego and the overwhelming [that word again!] power of the magical world which surrounds it causes a reaction of fear--fear, because the nascent ego, in which all sensation, emotion and experience are vested, is under the steady threat of being dissolved by the surrounding "maternal" entity and because the attempt to use one's own power may bring about retribution. The practical importance of this fact is that fear is a normal experience for the infant . . . .[12]

He goes on to say that conscience at first develops according to Freud in the form of the superego,[13] and

> Conscience seems at first to be identical with persona and superego; a more individual conscience can be developed when the sense of one's identity becomes

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[12]Ibid., p. 276.

[13]Ibid., p. 277.

> identical with the rational judgments of the ego as we reach middle life and can question the validity of the superego standards; and only in later life can our truest, really individual conscience be found, at the price of conflict and suffering through the confrontation between the ego and the Self.[14]

Suffering seems to be necessary, or inevitable, or elemental, in normal development of the personality.

So much for infancy and childhood. Jung discusses the other two general phases of personality development, "adulthood" and "old age." The necessity of suffering for "proper" development remains the same: to become a "normal," responsible adult, one must suffer the pain of "putting away the things of a child." As St. Paul says, to accept the inevitability of decline, ageing, and death, one must suffer the pain of putting away the things of youth.[15] This latter transition, from "adulthood" to "age," is reminiscent of his emphasis on the frequency of neurotic episodes among people around the age of forty: the realization--conscious or unconscious--that "the best years of one's life are spent," and that decline and death are inevitable, is of such overwhelming power as to seem unbearably painful.

We see, then the justness of Jung's insistence that one must endure a measure of suffering commensurate with his measure of happiness. To imagine otherwise is a delusion

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[14] Ibid., p. 277.

[15] C. G. Jung, The Structure and Dynamics of the Psyche (Princeton, N.J.: Princeton University Press, 1960), par. 785-790. (The Collected Works are referred to by paragraph number rather than page number.)

and very possibly a cause of neurosis. The very process of life entails suffering, in its progression from one stage to the next, and in its culmination in death, the prospect of which most people find extremely difficult to face.

The following discussion of unusually keen suffering, seen as a means of achieving an especially pristine, wholesome psychic health, has been set against this background of the "normal" development of the personality, with its implication of "normal," necessary suffering.

Chapter II

"BIG" RELIGIOUS, MYTHOLOGICAL, AND PSYCHOLOGICAL QUESTIONS: THE BUDDHA; JESUS; THE HEROIC JOURNEY; THE EPIC OF GILGAMESH; PRIMITIVE INITIATION RITES; SHAMANISM; BLACK ELK

> Suffering is the fastest horse
> that carries you to perfection.
> Meister Eckhart

The first of the Buddha's Noble Truths is that "All life is suffering." Some twenty-five centuries after that pronouncement, Jung said

> the principle aim of psychotherapy is not to transport the patient to an impossible state of happiness, but to help him acquire steadfastness and philosophic patience in the face of suffering. Life demands for its completion and fulfillment a balance between joy and sorrow. But because suffering is positively disagreeable, people naturally prefer not to ponder how much fear and sorrow fall to the lot of man. So they speak soothingly about progress and the greatest possible happiness, forgetting that happiness is itself poisoned if the measure of suffering has not been fulfilled. Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear.[1]

It is of the greatest importance that therapists and analysts understand not only that suffering is necessary and inevitable, but also that it is a <u>useful</u> part of the therapy process. This PDE will review ideas on suffering espoused by

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[1] C. G. Jung, <u>The Practice of Psychotherapy</u>, <u>Collected Works</u>, 16 (New York, 1954), par. 185.

several great religious teachers and holy men, and then show the relevance of those ideas to the treatment of psychological patients. Let us begin with the Buddha.

The story is fairly well known. In about 563 B.C. a son was born to Suddhodana, king of the city of Kapilavastu. This son, the future Buddha, was called Gautama Shakyamuni (of the Shakya Clan). He grew up in the midst of great luxury, and when he had reached young manhood his father married him to Yashodhara, a most beautiful and excellent princess. Furthermore, his father, not wanting anything to interfere with Gautama's absolute pleasure and happiness, built for him a palace far from the pressure of everyday life, furnished with all manner of delights, including beautiful women skilled in the ways of love. Eventually a son was born to Gautama and his wife.

Then one day the future Buddha felt an urge to go out into the world. His father, the king, ordered an excursion of pleasure, and also ordered that great precautions be taken so that his son not encounter any scene of misery or affliction. Gautama went forth in a golden chariot. Despite the king's precautions, the chariot passed an old man along the way, and the young prince saw the old man. (The legend says that the gods, knowing that this was the future Buddha, sent the old man.) "What is that?" Gautama asked his charioteer. "That is old age," replied the charioteer, and he explained that people grow old and feeble. "Will this

evil come to me too?" asked the prince. "It will," said the charioteer, "by the force of time." Much disturbed, the prince asked to be driven home. The next day they drove forth again, and this time the gods sent a man afflicted with disease. "What is that?" "That is disease." "Are all beings threatened by disease?" "They are." "Take me home."

The third day, another outing. The gods sent a dead man. "What is that, borne along there by four men, adorned but no longer breathing, and with a following of mourners?" "That is the final end of all living beings," said the charioteer. The prince said, "How can a rational being, knowing these things, remain heedless here in the hour of calamity? Turn back our chariot. This is not time or place for pleasure."[2]

Old age, sickness, death: these are the first three of the Four Signs that the gods sent to the future Buddha. Before these signs, the young prince had been in a state of innocence, that is, of ignorance, or not-knowing. Having seen the signs, he now has knowledge, and the inevitable result of knowledge is sorrow.

This "awakening" experienced by the Buddha is paralleled in Christian dogma, exemplified in the words of Ecclesiastes, the Preacher,

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[2]This account of the Buddha's story is condensed from Joseph Campbell's presentation in The Masks of God, Vol. 2: Oriental Mythology (New York: Viking Press, 1962), pp. 255-276.

> Yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow. (Eccl. 1:16-18)

In the Garden of Eden were two trees, the Tree of Life and the Tree of the Knowledge of Good and Evil. Adam and Eve ate the fruit of the Tree of Knowledge. Before this act they had been innocent, knowing neither good nor evil. Having eaten, they acquired knowledge, and simultaneously they became aware of sexuality and of death. And at that instant, sorrow and suffering entered the world; that is to say not physical suffering, but the psychical suffering caused, ultimately, by the prospect of death. This myth in the Book of Genesis is as profound as any other creation myth. In Jungian terms, it tells the story of the ego's extrication of itself from the morass of undifferentiated unconsciousness, of the emergence of the state of conscious knowledge from the state of innocent animality. "The Christian doctrine of original sin on the one hand," says Jung, "and of the meaning and value of suffering on the other, is . . . of profound therapeutic significance."[3] The point is that when one loses innocence, one suffers.

Joseph Campbell quotes Nietzsche in this regard: "For, once having beheld the truth of things, bearing this

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[3]Jung, The Practice of Psychotherapy, par. 186.

truth in mind, one can see everywhere only the monstrousness or absurdity of existence." And Campbell comments:

> It is simply too easy to attribute such a glimpse into the nature of things and its resultant shock to a patholgoical trauma, and to write complacently then of "adjustment." Such banality only draws a veil of oblivion; and over that, a veil of illusion. Whereas the problem is, actually, while retaining the gained insight, to press through to what Nietzsche had termed a "higher health."[4]

How, faced with the immediate understanding that "all life is suffering," is one to go about gaining a "higher health"? To return to the Buddha: he was riding his white steed in the woods one day, filled with sorrow. He alit from the horse and sat at the foot of a tree. Suddenly he saw standing before him an ascetic mendicant. "Who are you?" asked the prince. The mendicant replied: "Terrified by birth and death, desiring liberation, I became an ascetic. As a beggar, wandering without family and without hope, accepting any fare, I live now for nothing but the highest good." Whereupon he rose into the sky and disappeared, for he had been a god.

This was the fourth sign. The prince went to his father in the palace and announced that he intended to give up the world and his position and become an ascetic mendicant. The king vowed that his son should never do such a thing, and ordered guards to be placed at the palace gates. But the

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[4]Campbell, The Masks of God: Oriental Mythology, p. 263.

gods caused sleep to descend upon the guards as well as upon the beautiful women who surrounded the prince, and that night the prince rose and escaped into the forest saying, "Till I have seen the farther shore of birth and death, I will never enter again the city of Kapilavastu."

The Buddha's second Noble Truth is that "Suffering can be overcome." How? It is of crucial importance here to understand that suffering can be overcome only by suffering. Happiness, or understanding, or peace, will never magically fall out of the sky and envelop us. We have to work for them. The future Buddha went out into the forests and suffered. He starved himself to the point of death for years; he wore rags and suffered the cold and heat without shelter; he assiduously sought out the various sages and diligently studied their teachings; he sat immobile for days at a time. He reached the point of having renounced all desire. Then at last his time had come. He went to the Bodhi-tree and sat under it, on "the Immovable Spot," resolved not to move till he had achieved enlightenment.

All the demons of the universe assailed him, principally Kāma-Māra (i.e., desire and death). But he was absolutely unshakable, and after a certain number of days he found what he had set forth to seek: he saw the nature of the universe directly. He was the Buddha (which simply means "the Enlightened One," or "the one who has seen").

It is not our purpose here to consider what the

Buddha saw, all those things about the universe being a Void, and the achievement of Nirvana, and the ineffability of the experience. The descriptions of the state of enlightenment vary from culture to culture. The point is that he overcame suffering by paradoxically embracing self-denial and suffering to the extremest possible degree. And that by so doing he did reach a state of enlightenment or, we might say, peace. The case of the Buddha might be considered a paradigm of "the therapeutic value of suffering."

After his enlightenment, the Buddha was sought out by others, to teach them "the way." He did not believe that this would be possible, though, since he knew his experience was ineffable. Yet he felt compassion for all beings (another paradox, inasmuch as all beings are insubstantial), and so he began to teach, as best he could. One day one of his disciples said, "Master, how are you different now from the way you were before your enlightenment?" The Buddha answered, "I am in no way different." That is to say, he was always a Buddha, the implication being that we are all Buddhas, though we are unaware of the fact. The way that we can come to realize this is to embrace, rather than flee from, the suffering of life. Jung writes cogently on this point:

> It was neither the history of religion nor the study of philosophy that first drew me to the world of Buddhist thought, but my professional interests as a doctor. My task was the treatment of psychic suffering, and it was this that impelled me to become

> acquainted with the views and methods of that great teacher of humanity whose principle theme was the "chain of suffering, old age, sickness, and death." For although the healing of the sick naturally lies closest to the doctor's heart, he is bound to recognize that there are many diseases and states of suffering which, not being susceptible of a direct cure, demand from both patient and doctor some kind of attitude to their irremediable nature. Even though it may not amount to actual incurability, in all such cases there are inevitably phases of stagnation and hopelessness which seem unendurable and require treatment just as much as a direct symptom of illness. They call for a kind of moral attitude such as is provided by religious faith or a philosophical belief. In this respect the study of Buddhist literature was of great help to me, since it trains one to observe suffering objectively and to take a universal view of its causes. According to tradition, it was by objectively observing the chain of causes that the Buddha was able to extricate his consciousness from the snares of the ten thousand things, and to rescue his feelings from the entanglements of emotion and illusion. So also in our sphere of culture the suffering and the sick can derive considerable benefit from this prototype of the Buddhist mentality, however strange it may seem.[5]

Nevertheless, it was the preeminent Western sufferer, Jesus, and not Buddha, who occupied most of Jung's thoughts about religious figures.

"Then Jesus said to his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Now, since Jung considered Jesus to be the paradigm of individuation, and since individuation is the ultimate goal of Jungian therapy, it is clear that suffering is extraordinarily important in the process of becoming "whole," or "psychically healthy." For, as Edward

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[5]C. G. Jung, The Symbolic Life, Collected Works, 18 (New York, 1976), par. 1575.

Edinger puts it,

> One of the essential features of the Christian myth and the teaching of Jesus is the attitude taken toward weakness and suffering. A real transvaluation of ordinary values is brought about. Strength, power, fulness, and success, the usual conscious values, are denied. Instead, weakness, suffering, poverty, and failure are given special dignity. This point is developed throughout Jesus' teachings and is given its supreme representation in the crucifixion itself where God is degradingly scourged and dies the shameful death of a criminal on the cross.[6]

It would seem most unnatural, at first thought, that so many people over the centuries have accepted this transvaluation of ordinary values, and have responded, not hesitantly, but often joyfully, to the admonition to take up the cross. After all, suffering is "positively disagreeable," as Jung said. The early Christian martyrs were, on the whole, quite fanatical in seeking out their martyrdom. The fifteenth-century book The Imitation of Christ by St. Thomas à Kempis tells us that the words of our Lord Jesus Christ admonish us "to follow His teachings and His manner of living if we would truly be enlightened and delivered from all blindness of heart."[7] The Imitation of Christ is, next to the Bible, one of the most widely read books in the Christian world. To follow Jesus' manner of living is to travel the via dolorosa, the via crucis. It is the way of suffering and death.

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[6]Edward F. Edinger, Ego and Archetype (Baltimore, Maryland), pp. 152-153.

[7]James Yandell, The Imitation of Jung, paper presented at Joint Conference, U.S. Societies of Jungian Analysts, Palm Desert, California, March 4, 1977.

Whence the extraordinary appeal of this message?

The answer to the problem of the attraction of the way of suffering is found, very succinctly put, in the Gospel of John: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life" (John, 5:24).

No one wants to die. So far as we can speculate, it seems that no thing wants to die. Life is tenacious, a fact to which anyone who has seen a green shoot break through concrete could attest. The third of the Buddha's Four Signs, as we have seen, was death, and having seen this, he departed for the woods in an attempt to find a way out of suffering and death.

Thus the promise of eternal life, explicitly stated in John's Gospel, strikes the deepest chords in our unconscious. The knowledge of death is, metaphysically speaking, the fundamental and ultimate cause of psychic malaise.

But the same paradox holds for the achievement of eternal life as holds for the overcoming of suffering. As we have to suffer to overcome suffering, so we have to die to overcome death. This is made abundantly clear in the teachings of Jesus. To mention only one example, there is the parable of the mustard seed, which, lest it die, cannot give birth to new life. Many (perhaps most) of Jesus' parables are paradoxical, and they all partake, to a greater or

lesser extent, of one great, basic paradox: we have to die in order to live eternally.

Jung, as stated earlier, considered Jesus as the paradigm of the individuation process. By "individuation" Jung meant the process by which one becomes "whole," by which one realizes one's self fully. The psychological meaning of having to die in order to live eternally, therefore, is: we have to die to our old selves in order to realize our Selves. Jesus was fond of speaking of the "kingdom of Heaven" (called, in Luke, the "Kingdom of God"). He tells us that unless we die and are reborn "of water and the Spirit," we cannot enter the kingdom of Heaven. But then there is the crucial[8] and wonderful passage in Luke:

> And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within you. (Luke, 17:20-21)

The true imitation of Christ, then, does not consist of wearing a robe and sandals, or fasting for forty days, or seeking out someone to martyr us, but rather of turning inward as Jesus turned inward, of living our lives with all the suffering this entails.

Jung said,

> The gospel writers were as eager as St. Paul to heap miraculous qualities and spiritual significances

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[8]The word "crucial" is derived from the Latin crux, meaning "cross."

> upon that almost unknown young rabbi, who after a career lasting perhaps only one year had met with an untimely end. What they made of him we know, but we don't know to what extent this picture has anything to do with the truly historical man, smothered under an avalanche of projections. Whether he was the eternally living Christ and Logos, we don't know. It makes no difference anyhow, since the image of the God-man lives in everybody and has been incarnated (i.e. projected) in the man Jesus, to make itself visible, so that people could realize him as their own interior homo, their self.[9]

It is in this way that Jesus is the paradigm of individuation. The historical events of his life are, finally, unimportant. What is important is that the miraculous legends that accrued about him spring from our own unconscious. He is seen as the ideal man (indeed the "God-man") because we recognize in him what is latent in ourselves. The kingdom of God is within us. The poet Rilke said, "You must change your life." We know this instinctively (unconsciously). If only we were able to simply do it, as Jesus did. But unfortunately it is not easy. The Self does not emerge from the sea, and envelop us. We must suffer, for "strait is the gate, and narrow the path," that leads to life.

We are told that Jesus, after he "suffered unto death," literally rose from the dead. It is this great image, which wells up out of the collective unconscious and, like all archetypal images, points to something deep and numinous in our psyche, that enables the stronger of us to embrace

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[9]Jung, The Symbolic Life, par. 1570.

suffering, with the expectation that if we (psychologically) suffer unto the death of our old self, we will be reborn to a higher destiny.

Two items appeared in the newspapers in March 1978 which are relevant to the discussion here. The first of them announced that a certain fundamentalist preacher had packed his eighty-year-old mother in dry ice immediately upon her death and a few days later transferred her to a freezer. His proclaimed intention was to raise her from the dead, to bring her back to life. A headline in the following day's newspaper said, "Preacher Fails to Resurrect Mother." The item reported that the preacher and two other preachers, after praying over the old woman's frozen body for three hours, went out and admitted to the hundred or so assembled believers that they had failed to revive her. "We don't know what went wrong," they tell. "We did everything the Lord told us to do." Well, not quite. The Lord did not say, "Let me take up your cross for you; all you have to do is believe in me and all things will be possible." He said, "Let him deny himself, and take up his cross." Edinger would say that the preacher suffered from the "concretistic fallacy, which would apply the new energy literally or physically. The danger is to seek one's ultimate security in physical well-being or literal, rigid 'truth' rather than from a living contact with the psychic center of being."[10]

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[10]Edinger, Ego and Archetype, p. 149.

Jung, as usual, says it best:

> The goal of psychological, as of biological, development is self-realization, or individuation. But since man knows himself only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God-image, self-realization--to put in religious or metaphysical terms--amounts to God's incarnation. That is already expressed in the fact that Jesus is the son of God. And because individuation is an heroic and often tragic task, it involves suffering, a passion of the ego: the ordinary, empirical man we once were is burdened with the fate of losing himself in a greater dimension and being robbed of his fancied freedom of will. He suffers, so to speak, from the violence done to him by the self. . . . Through the Christ-symbol, man can get to know the real meaning of his suffering: he is on the way towards realizing his wholeness. As a result of the integration of conscious and unconscious, his ego enters the "divine" realm, where it participates in "God's suffering." The cause of the suffering is in both cases the same, namely "incarnation," which on the human level appears as "individuation." . . . The drama of the archetypal life of Christ describes in symbolic images the events of the conscious life--as well as the life that transcends consciousness--of a man who has been transformed by his higher destiny.[11]

What is the difference between the teachings of the Buddha and the teachings of Jesus? Fundamentally, they are not as far apart as is generally thought. The major differences in the interpretations that have been lacquered over the real sayings, coat after coat over the centuries, are due to the differences between Eastern and Western thought. In the East, to an extent that is very hard for a Westerner to comprehend experientially, individualism is of slight importance. Dharma, or the Tao, rolls on; All is one; in the

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[11] C. G. Jung, Psychology and Religion: West and East, Collected Works, Vol. 11 (New York, 1958), par. 233.

words of Alan Watts, all is Dancing Energy, severally realized, and the monad is fleeting and, finally, insignificant. Hence the Buddha, a product of his culture, saw all beings as insubstantial and the Universe itself as a void. In the West, on the other hand, the individual is of supreme importance, and Jesus, a product of his culture, and especially of his Judaic tradition, which placed the greatest conceivable emphasis on the relationship between the human person and a personal God, addressed himself to the individual and, so far as we can tell, spoke of personal immortality of some sort or another. And yet the two sayings, "I am in no way different from the way I was before enlightenment," and "The kingdom of God is within you," point to the same truth, namely that there is something in each of us that is "divine," and that it is our job to uncover the divinity within us. If we cannot do this, then we are doomed to live and die sadly incomplete, seeing everywhere, in the words of Nietzsche, "only the monstrousness or absurdity of existence."

And there is no doubt about what the uncovering of our personal divinity demands: suffering. Just as the Buddha went into the forest, so Jesus, immediately after his baptism, went into the desert, where he fasted for forty days and then did battle with the devil, whom he defeated. One remembers the Buddha's steadfastly resisting the onslaughts of all the demons of the universe. The reward of such steadfastness, or such suffering unto death, is the ultimate

attainment. It is a process that leads to "enlightenment" or "immortality," depending on where you're from, but it is the same thing. Jung called it individuation.

Before considering other manifestations of the psyche's recognition of the necessity of suffering, it should be made clear that the thrust of this PDE is not to propound the idea that suffering is to be sought out, almost as a good in itself. The Buddha and Jesus did not seek out suffering; rather, faced with the inevitability of death and the consequent absurdity of existence, they set out to find an answer to the problem, to find meaning in life and in death. They did not want the suffering. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). But this was not possible, and so the two great Seers suffered and, in the end, conquered.

Jung is quite explicit and forceful on this point. The following quote, taken from the now famous Visions Seminars, refers to a similarity between the Buddha and Jesus:

> I don't want to imitate Eastern ways. Christianity contains tremendous values and we must retain them, we cannot give them up, though of course we have to make certain corrections because this way in itself has become absurd in many forms. For instance, people invented the error that one should seek suffering, that it is beautiful to suffer; it looks like something and so it is a sort of surrogate for life. But one would be a fool to seek suffering. There is suffering enough, we don't need to seek it; that is masochism, a hidden form of hedonism. The Eastern

> way is an extreme indulgence from the most concrete sensuality to the most absurd spirituality, where the body is completely denied. Look at those fakirs who sleep on pointed nails, or starve themselves, working out their spiritual stunts; that has no value whatever, you can see the same thing in a museum of abnormalities, it is just that. Those fakirs in India are by no means holy, one could call them just spiritual tricksters.
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> If the idea of individuation should penetrate to the East, they would be forced to accept the suffering of banality, the suffering of the middle path. The teaching of Buddha is very clearly the middle path, he even used that word; he brought this reformation to the East. That doesn't mean that on the one side one is a dirty ordinary beast, and on the other a disembodied spirit; one is both and therefore neither, and that was his idea. It is a doctrine of extraordinary humanity. The Christian teaching is the same. Christ very clearly saw that you cannot possibly walk on the middle path without suffering, and so he spoke of the suffering, because the whole world was hedonistic then, enjoying a dissolute kind of life, even seeking pleasure in inflicting cruelty on other people, as well as in spiritual delights. But people didn't understand, they invented the idea that you must seek suffering; they even created bodily suffering for themselves, they went as far as actual flagellation, beating themselves. As if there were not enough suffering! If you live in the ordinary life as an ordinary individual--which you are, mind you--you will have the full share, you need not seek any more.[12]

Let us now consider a mythological tale illustrative of the theme that suffering is a necessary part of the journey toward self-realization. The tale is The Epic of Gilgamesh; it comes from ancient Sumer and dates from at least 2200 B.C. some seventeen hundred years before the birth of Buddha. The epic tells the story of Gilgamesh, "two-thirds god and one-third man," king of Uruk (the Biblical Erech):

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[12]C. G. Jung, The Visions Seminars (Book 2) (Zürich, Switzerland, 1976), pp. 507-508.

> This was a man to whom all things were known; this was the king who knew the countries of the world. He was wise, he saw mysteries and knew secret things, he brought us a tale of the days before the flood. He went on a long journey, was weary, worn-out with labour, and returning engraved on a stone the whole story.[13]

The epic begins with the story of Enkidu, a wild man of the woods, ignorant of the ways of civilized man. One day Enkidu appears at Uruk, and Gilgamesh, seeing a threat to his supremacy, engages him in a fierce wrestling match, which Gilgamesh wins. The two men then become as brothers, inseparable.

It comes into Gilgamesh's mind to go into the forest to kill Humbaba, the ferocious giant who guards the forest. Enkidu tries to dissuade the king from the enterprise, but to no avail. Gilgamesh offers a sacrifice to Shamash, god of the sun. Shamash says, "Gilgamesh, you are strong, but what is the Country of the Living to you?" The king says, "Here in the city man dies oppressed at heart, man perishes with despair in his heart. I have looked over the wall and I see the bodies floating on the river, and that will be my lot also. . . . Therefore would I enter that country. . . . If this enterprise is not to be accomplished, why did you move me, Shamash, with the restless desire to perform it?"[14] Shamash consents.

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[13]N. K. Sandars, Ed., The Epic of Gilgamesh (Baltimore, Maryland, 1964), p. 59.

[14]Ibid., p. 70.

The two heroes enter the forest and, after many adventures, succeed in killing the giant forest guardian. Then Gilgamesh "felled the trees of the forest and Enkidu cleared the roots as far as the banks of the Euphrates."[15]

The next section of the epic tells of the death of Enkidu, which plunges Gilgamesh into the blackest despair. Then comes the final part of the epic, the search for immortal life:

> Bitterly Gilgamesh wept for his friend Enkidu; he wandered over the wilderness as a hunter, he roamed over the plains; in his bitterness he cried, "How can I rest, how can I be at peace? Despair is in my heart. What my brother is now, that shall I be when I am dead. Because I am afraid of death I will go as best I can to find Utnapishtim whom they call the Faraway, for he has entered the assembly of the gods." So Gilgamesh travelled over the wilderness, he wandered over the grasslands, a long journey, in search of Utnapishtim, whom the gods took after the deluge, and they set him to live in the land of Dilmun, in the garden of the sun; and to him alone of men they gave everlasting life.[16]

Having slain a number of lions who attack him, Gilgamesh at last comes to the great mountain whose name is Mashu, the mountain which guards the rising and setting sun. There he is confronted by the guardian Scorpions, half man and half dragon: "their glory is terrifying, their stare strikes death into men, their shimmering halo sweeps the mountains that guard the rising sun."[17] Gilgamesh explains that he is journeying to find Utnapishtim, who "has found everlasting

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[15]Ibid., pp. 81-82. [16]Ibid., p. 94. [17]Ibid., p. 95.

life. I have a desire to question him concerning the living and the dead."[18] The guardian Scorpions warn the king of the terrible dark road ahead, but allow him to pass. Gilgamesh enters the mountain, where "darkness was thick and there was no light, he could see nothing ahead and nothing behind him."[19] After twelve leagues of this utter darkness, he emerges in the garden of the gods, where the sun streamed out. He encounters Shamash, who tells him that he will never find the life for which he is seeking. At last Siduri, the woman of the vine, directs the king to Urshanabi, the ferryman of Utnapishtim. Reluctantly, then, Urshanabi ferries the hero across Ocean, to the land of Dilmun. Utnapishtim is astonished to see a human being and wants to know the meaning of this unprecedented intrusion. Gilgamesh tells him of the reason for his journey and describes his trials. "So then I came to Urshanabi," he says, "and with him I crossed over the waters of death. Oh father Utnapishtim, you who have entered the assembly of the gods, I wish to question you concerning the living and the dead, how shall I find the life for which I am searching?"[20]

After an interlude during which the story of the Great Flood is related, Utnapishtim escorts Gilgamesh back to the ferry and says,

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[18]Ibid. [19]Ibid., p. 96. [20]Ibid., p. 103.

> Gilgamesh, you came here a man wearied out, you have worn yourself out, what shall I give you to carry back to your own country? Gilgamesh, I shall reveal a secret thing, it is a mystery of the gods that I am telling you. There is a plant that grows under the water, it has a prickle like a thorn, like a rose; it will wound your hands, but if you succeed in taking it, then your hands will hold that which restores his lost youth to a man.[21]

Gilgamesh goes to the place, dives to the bottom, and brings up the plant. He says to Urshanabi,

> Come here, and see this marvelous plant. By its virtue a man may win back all his former strength. I will take it to Uruk of the strong walls; there I will give it to the old men to eat. Its name shall be "The Old Men Are Young Again"; and at last I shall eat it myself and have back all my lost youth.[22]

On the return journey, however, Gilgamesh sees a well of cool water and goes into it to bathe. But deep in the water there is a serpent which, sensing the sweetness of the plant (Gilgamesh having left it on the bank), rises out of the water and snatches the plant away; immediately it sloughs its skin and returns to the water. "O Urshanabi," laments the king when he discovers the loss, "was it for this that I toiled with my hands, is it for this I have wrung out my heart's blood? For myself I have gained nothing; not I, but the beast of the earth has joy of it now. . . . I found a sign and now I have lost it."[23] And he returns to Uruk empty handed.

Jung and others have shown that myths are to be

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[21]Ibid., p. 113. [22]Ibid. [23]Ibid., p. 114.

interpreted psychologically, that they are projections from out of the collective unconscious. What can we make of the story of Gilgamesh, "the man to whom all things were known," in psychological terms? First, Enkidu, the dark, untamed, violent man of the woods, can be interpreted as Gilgamesh's "shadow." He appears from out of the wilderness (the unconscious) and confronts the king. An awful battle ensues (symbolic of how difficult it is to accept one's own shadow side, that dark, "evil" side of oneself which one usually projects onto others). But when Gilgamesh has defeated the wild man, the two become as brothers. That is, Gilgamesh has assimilated into his consciousness the shadow. This is a start on the path to full self-understanding, or self-realization.

To interpret the encoutner with Humbaba, we must take into account the milieu in which the myth came into being. By comparison to the times of the Buddha and Jesus, Sumer of 2200 B.C. was primitive--not primitive in the sense of architecture or social organization, but in the sense that the peoples of that time were psychologically closer to what we today term "primitive" when we refer to, say, a relatively isolated New Zealand tribe. Sumer, for example, certainly did not have any body of writing such as the Vedas in India or the Old Testament in Judea. Nor had they any notion of "logic" or "philosophy"; what they perceived of the world was expressed in symbols and myths.

One of the meanings of the Humbaba episode, then, is that the wilds of nature have to be overcome in order for civilization to exert itself. The forest had to be conquered so that there would be wood for building. But the meaning that concerns us is the psychological. The people, for all the grandeur of their city-states, were still, psychologically, close to a state of undifferentiated unconsciousness. Thus when Gilgamesh and Enkidu go out and kill the guardian of the forest, i.e. confront the unconscious, they are taking a great step forward in the advancement of consciousness. Note that Gilgamesh assumes that Shamash, the god of the sun (consciousness) has in some way urged him to the enterprise: "If this enterprise is not to be accomplished, why did you move me, Shamash, with the restless desire to perform it?"

On the personal rather than the collective level, the engagement with the monster in the forest can be seen as a stage in the process of individuation. Gilgamesh descends into the unconscious, does battle with the demon there, and emerges victorious, a wiser man and a man more "whole," because he has dared to face the deep and dark in his own nature. A comparison with the Buddha in the forest and Jesus in the desert is here unavoidable.

But then Enkidu dies. What are we to say, that Gilgamesh's shadow side has died? That would make no sense. Thus it is with primitive myths (or with all myths, for that

matter). Proteus-like, they shift about and change their shape, defying us to fit them into a rigid scheme. One must have a "feel" for a myth, one must let it go for a while when it changes its shape, and then be ready to grasp it again when it assumes a new and different form. Thus: we must now say that Enkidu is no longer the shadow figure. He has changed into precisely the same figure as the dead man in the third of the Buddha's Signs. And like the Buddha, Gilgamesh looks upon his dead brother and says, "This is intolerable." Consequently he sets out to find the ultimate boon, immortal life.

In his great book, The Hero with a Thousand Faces, Joseph Campbell speaks of our journey toward "wholeness," and how it reflects the childhood stage of "mythological experiencing," described by Neumann. In the first half of the book, Campbell discusses the archetypal Heroic Journey in mythologies. He shows that, with different inflections in different times and cultures, the myth of the Heroic Journey has been made up of the same elements throughout human history. The following is Campbell's summary of the key episodes in the journey myth:

> The mythological hero, setting forth from his commonday hut or castle, is lured, carried away, or else voluntarily proceeds, to the threshold of adventure. There he encounters a shadow presence that guards the passage. The hero may defeat or conciliate this power and go alive into the kingdom of the dark (brother-battle, dragon-battle, offering, charm) or be slain by the opponent and descend in death (dismemberment, crucifixion). Beyond the threshold, then, the hero journeys through a world of unfamiliar yet strangely intimate forces, some of which severely

> threaten him (tests), some of which give magical aid (helpers). When he arrives at the nadir of the mythological round, he undergoes a supreme ordeal and gains his reward. The triumph may be represented as the hero's sexual union with the goddess-mother of the world (sacred marriage), his recognition by the father-creator (father atonement), his own divinization (apotheosis), or again--if the powers have remained unfriendly to him--his theft of the boon he came to gain (bride-theft, fire-theft); intrinsically it is an expansion of consciousness and therewith of being (illumination, transfiguration, freedom). The final work is that of the return. If the powers have blessed the hero, he now sets forth under their protection (emissary); if not, he flees and is pursued (transformation flight, obstacle flight). At the return threshold the transcendental powers must remain behind; the hero re-emerges from the kingdom of dread (return, resurrection). The boon that he brings restores the world (elixer).[24]

It is obvious how Gilgamesh's journey conforms to the archetypal scheme, but two more important observations relevant to our topic can be made: first, the hero has to undergo rather staggering amounts of suffering; shadow presence that guards the passage; kingdom of the dark; brother-battle, dragon-battle; death; dismemberment, crucifixion; forces, some of which severely threaten him (tests); nadir; supreme ordeal; flees and is pursued.

Second--and this is more or less explicit throughout Campbell's work--"intrinsically it is an expansion of consciousness (illumination, transfiguration, freedom)." That is, the mythological journey is in reality a psychic journey. It is known that primitives believed that those things

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[24]Joseph Campbell, The Hero with a Thousand Faces (New York: Viking Press, 1949), pp. 245-246.

literally happen. But inasmuch as the same scheme appears, mutatis mutandis, at all times and in all places throughout human history, all men must share the same "collective unconscious"; and inasmuch as the myth of the Heroic Journey is one of the commonest of myths, it must point to a very deep and abiding psychic content. There is something in all of us that says, "If I am brave enough to face the terror, if I am steadfast enough to accept the suffering, if I am willing to suffer even unto death, then I too can achieve the ultimate boon; I can change my life; I can become whole."

It has been noted that Gilgamesh, having acquired the boon, loses it. Joseph Henderson attributes this unfortunate outcome to Gilgamesh's hubris,[25] but the consideration of that question is not to our purpose here. It is enough to notice that the myth, like thousands of similar myths, shows us that the way of individuation is the via dolorosa.

Campbell's scheme, it turns out, holds true not only for myths, but also for real-life experiences. This should be borne in mind during the following discussions.

Mircea Eliade, in a paper delivered at the 1954 Eranos conference entitled, "Mystery and Spiritual Regeneration in Extra-European Religions," considers the initiation rites of the Australian Karadjeri tribe. The rites have much

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[25]Joseph L. Henderson and Maude Oakes, The Wisdom of the Serpent (New York: Macmillan, 1971), pp. 57-58.

in common with the familiar initiation "ceremonies" of many primitive peoples, with all the cruelty and brutality that seems so strange to civilized peoples.

The Karadjeri's initiation rites are a protracted affair, lasting for several years. The first is milya, which marks the break with childhood:

> Toward the age of twelve, the boy is led into the bush and rubbed from head to foot with human blood. About two weeks later, his nose is pierced and a feather inserted into the hole; at this time the boy is given a special name. The second and most important rite, circumcision, takes place two or three years later. It is a mystery in the strict sense. The boy is mourned by his family and the entire clan as though he were dead. In a sense he is dead, for he is carried at night into the forest where he hears the sacred songs for the first time. The forest is a symbol of the beyond, and we shall meet with it in numerous initiatic rites and mysteries of primitive peoples.[26]

After rites that last for several days, which include the opening of veins, the drinking of human blood, the threat of burning up the neophyte's genital organs, and a long forest journey,

> the boy is led into the bush to be circumcised. He remains seated, his eyes blindfolded, his ears stuffed. Several operators take turns, making use of flint knives. The circumcision is quite complicated and extremely painful. The operators make an incision at the base of the genital organ and remove the entire epidermis from it. While the operation is in progress, the parents weep in the camp.[27]

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[26]Mircea Eliade, "Mystery and Spiritual Regeneration in Extra-European Religions," Man and Transformation (papers from the Eranos Yearbooks, vol. 5)(New York, 1964), p. 5.

[27]Ibid., p. 6.

Other rites occur, and then there is something of a hiatus lasting two or three years. Then the operation of subincision occurs. Some time later, there is a new ceremony: in the forest the initiate climbs a tree while the men sing a sacred song. Eliade comments that "the tree symbolizes the cosmic axis, the Tree of the World: in climbing it the initiate enters Heaven. We have then a symbolic ascension to Heaven, such as is attested by a great number of Australian myths and rites."[28] After an interval of several more years, "the initiate is led by the elders who show him the place where the pirmal, the ritual pole, is buried. It is a long journey, almost an expedition . . . ."[29]

What is the point of this torture inflicted on the neophyte?

> There is, above all, the first and most terrible revelation: that of the sacred as tremendum. The adolescent is first terrorized by a supernatural reality whose power, autonomy, incommensurability, he experiences for the first time--and in consequence of this encounter with divine terror, the neophyte dies; he dies to childhood, that is, to ignorance and irresponsibility. That is why his family weeps and laments for him: when he returns from the forest, he will be another, he will no longer be the child that he was before. As we have just seen, he passes through a series of initiatic trials which force him to withstand fear, suffering, torture, but which, above all, oblige him to assume a new mode of being, that of the adult, a mode of being conditioned by the almost simultaneous revelation of the holy, of death, and of sexuality.[30]

Shades of the Garden of Eden, where, having eaten of

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[28]Ibid., p. 7. [29]Ibid. [30]Ibid., pp. 11-12.

the fruit of the Tree (the cosmic axis), our first parents put off their innocence and were born anew to knowledge of sexuality and death.

Eliade points out that the Australians are not conscious of all this, they have not invented the mystery of initiation consciously. (See Neumann's description of the "Magical Dimension.") Rather, the symbols of this "rite of passage" spring from the collective unconscious and--whereas we know that the suffering entailed in dying to an old life in order to be reborn to a new, and that the new life is one of psychic growth, or wholeness--they act out the archtypal symbolism physically.

An important aspect of these rites, besides their grand cosmic implications, is the simple fact that they serve as a vehicle for the initiate to sever the parental bonds and become a person in his own right. These primitive people unconsciously recognize the great importance of that transition, and the suffering that that severing causes, both for parent and child (the parents weep). So they act it out, and this acting out effects the transition. After the great trials, the child is no longer tied to his parents; he has become himself. This aspect is especially important because of the bearing it has on the case history presented in Chapter Three.

Eliade goes on to describe the initiatic rites for men's secret societies, for pubescent girls, and for women's

secret societies. We are now familiar with his main point: by suffering unto (symbolic) death, death is somehow mysteriously overcome. "Everywhere we encounter the symbolism of death as the foundation of all spiritual birth, that is, of regeneration. . . . For all archaic peoples, access to spirituality is translated by a symbolism of death."[31]

> Hence initiatic death is always a beginning, it is never an end. In no rite or myth do we encounter initiatic death solely as an end; it is always a condition sine qua non for a transition to another mode of being, a trial indispensable for regeneration, that is, for the beginning of a new life.[32]

This of course applies in particular to Jesus, who also acted out the myth. The archetype to which the death/rebirth symbolism points is so deep and so important to us that when Jesus died, the story soon circulated that he had literally risen from the dead. After all, he had literally lived out the myth up to that point, and it was intolerable that his death be the end. He had to be reborn, to fulfill the myth.

Let us consider only one more inflection of the subject, that found in the shaman and his experience.

"When I shamanize," said the Tungus shaman Semyonov Semyon,

> the spirit of my deceased brother Ilya comes and speaks through my mouth. My shaman forefathers, too, have forced me to take the path of shamanism. Before I commenced to shamanize, I lay sick for a

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[31] Ibid., p. 32. [32] Ibid.

> whole year: I became a shaman at the age of fifteen. The sickness that forced me to this path showed itself in a swelling of my body and frequent spells of fainting. When I began to sing, however, the sickness usually disappeared.
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> After that, my ancestors began to shamanize with me. They stood me up like a block of wood and shot at me with their bows until I lost consciousness. They cut up my flesh, separated my bones, counted them, and ate my flesh raw. When they counted my bones they found one too many; had there been too few, I could not have become a shaman. And while they were performing this rite, I ate and drank nothing for the whole summer. But at the end the shaman spirits drank the blood of a reindeer and gave me some to drink too. After these events, the shaman has less blood and looks pale.
>
> The same thing happens to every Tungus shaman. Only after his shaman ancestors have cut up his body in this way and separated his bones can he begin to practice.[33]

This is a quite typical case of the initiation of the shaman. The great bodily sufferings, including evisceration and dismemberment, which the shaman hallucinates, are the sine qua non for introduction to shamanistic powers. Usually there is an experience of death involved as well. Once the shaman has undergone this crisis, he is possessed of great powers of a psychological nature. He can literally cure the sick (presumably of psychosomatic diseases). He is the emissary between the tribe and the gods. If there is some great problem afflicting the tribe as a whole, or if an individual is afflicted, the shaman typically beats a drum, falls into a trance, and then climbs a pole or tree (the cosmic axis) and intercedes with the eternal Powers on behalf

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[33]Joseph Campbell, The Masks of God: Primitive Mythology (New York: Viking Press, 1959), p. 252.

of the afflicted. It is the rule rather than the exception that he is successful.

The shaman's psychological break-off corresponds to the "call to Adventure," which is the first stage in the Heroic Journey myth. He falls bodily sick and plunges into his own unconscious; he suffers there terrible tortures; he perseveres; he returns then to the everyday world, but as a new man, a man of extraordinary psychic powers. He has been, as it were, to Hell, where he has learned the secrets of life. These secrets he then employs for the good of the tribe. He is the tribe's priest, or, in other words, the tribe's therapist, because he has been down there in the terrifying world of "the unconscious" and he knows what is there. He has suffered more than anyone else in the tribe, and so when someone else suffers, he knows how to lead them out of the suffering, how to restore them to health, or sanity. He is, in terms of the Heroic Journey, "Master of the Two Worlds," this daylight world of consciousness and that nightmare world of the unconscious.

There is an obvious similarity between this experience of the shaman, and his resultant powers, and the axiom that unless the therapist--that is, the modern, civilized therapist--has come to terms with his own unconscious, has suffered his way through to knowledge about himself, then he can be of little use to his patients.

The shaman's withdrawal into the inner world (and

this is a universal characteristic of the calling, the vocation, to shamanism) has been compared to a schizophrenic psychosis. The implications of this for the modern therapist are profound, of course, and the therapist might find such a book as Eliade's Shamanism, or the chapters in Campbell's Primitive Mythology on Shamanism, most enlightening.

The parallels between the shaman's withdrawal and the schizophrenic experience can be illustrated by recounting briefly what happened to Black Elk, a holy man of the Oglala Sioux tribe. The story is told in John G. Neihardt's Black Elk Speaks.[34] When he was nine years old, Black Elk fell into what appeared to his parents and other tribe members to be a coma. All attempts to bring the boy out of it failed, and his parents despaired of his life. But to Black Elk himself, he was not in a coma at all; he was in the realm of the "Grandfathers," that is, the ancestral spirits who served as the "gods" of the tribes. There he experienced the most vivid and archetypal visions, during the course of which the Six Grandfathers (one for each of the cardinal directions, one for the zenith above, and one for the nadir below; the mandala symbol is inescapable) revealed the profoundest secrets to him, and showed him the "hoop of the Sioux nation," charging him to keep it intact. Great ritual ceremonies occurred in the realm of the Grandfathers. At the end of twelve days Black Elk came

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[34]John G. Neihardt, Black Elk Speaks (New York: Pocket Books, 1972).

out of the coma, to the great relief and rejoicing of his parents and tribe.

He told no one of the vision, and, in fact, more or less forgot it over the years. Then when he was seventeen years old, he withdrew into himself, became anti-social, stopped eating, slept almost not at all, and spent most of his time wandering alone in the woods. The parents sent for the tribe's holy man and informed him of what was happening. The holy man immediately knew what was wrong. He took Black Elk to his tent and said, "Have you ever had a vision?" The youth told the holy man of his trip to the Grandfather's realm eight years before. The holy man said, "We must act out this vision."

Vast preparations were made, and on the appointed day the whole tribe assembled as for a festival, and the vision was enacted in real life. It was a most elaborate ceremony. Six tribal elders, painted in the colors that had been seen in the vision, took the parts of the grandfathers. They rode stallions of the colors of the Grandfathers' stallions in the vision. All the members of the tribe participated, and the ceremony, involving some very profound archetypal symbolism, lasted all day. At the end of it, the tribe as a whole felt rejuvenated, Black Elk was cured of his psychic malaise, and, moreover, he was a holy man.

The parallels with the therapist-patient relationship are clear enough. The holy man said, in effect, "Oh yes,

I know what's wrong; I've been there myself; let's get this out in the open, let's bring this unconscious material into consciousness; you'll be all right then." But Black Elk was not only all right: he was whole. He was himself, having integrated the unconscious into the conscious.

Chapter III

A CASE HISTORY ILLUSTRATIVE OF SUFFERING AS A TRANSFORMATIVE PROCESS

> Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore.
>
> C. G. Jung

But of what practical use to the therapist is all this high-flown talk and speculation about the necessity of suffering for the religious teacher, the hero, and the shaman? This chapter will illustrate how a clinical case parallels the process of suffering in historical figures, and how the struggle for individual integrity and personal growth typifies a more general human experience of suffering. The following will demonstrate a patient's natural struggle for personal integrity.

I have been seeing Joan for almost four years. She is a beautiful, intellectually sophisticated woman who works in the extremely competitive field of design research. In our first interview she told me that she had been in a psychoanalytically oriented therapy for nine months; she left it feeling more frustrated than when she began; her problems, she said, seemed to have gotten exacerbated rather

than assuaged. She complained that her former therapist was cold and responded only by giving interpretations, which had made her feel even more anxious.

She impressed me as being concerned principally with social status, appearance, and the intellect; that is (as I soon formulated the problem), her female identity had until then expressed itself at the level of the body and the body's appearance and adornment. She seemed preoccupied with the idea of self-development and self-validation which precluded emotional involvement and which left her, therefore, with a sense of emptiness. She suffered from anxiety attacks, nausea, and periods of drastic weight loss. (She is five feet three inches tall; when I first saw her she weighed 85 pounds.) Even though she is charming and socially dazzling, she feared social contact lest she be "persecuted," and she felt generally unhappy, occasionally having episodes of deep depression. She said that she smoked marijuana and used cocaine regularly as a way of relaxing and alleviating anxiety and depression. Having felt the onset of a depression, she had decided to try therapy for a second time. She consulted me six months after she had left her former therapist.

I suspected that the former therapist had challenged Joan's defensive structures, and that Joan did not trust the therapist to see her through the imminent regression. The regression would mean that Joan would have to face her real problems and come to terms with them, that is, she would have

to experience "real" rather than "neurotic" suffering. Jung says, "Neurotic suffering is an unconscious fraud and has no moral merit, as has real suffering."[1] (This distinction will become clearer later in the case.) She had decided to try another therapist in order to find out whether the experiences might be different--specifically to see if they would cast doubt on her therapists' observations, which she had interpreted to mean she was crazy. The interpretation of her previous therapist, that Joan was suffering from separation anxiety, impressed me as accurate in the light of what Joan reported, but she was obviously not ready to consider how it might apply to her. I wondered with Joan, therefore, whether this was a signal that in our work together she was going to experience frustration and feel that I too was not doing enough. There would be times, I told her, when she would feel like fleeing from me, and I suggested that this was something of which we should be aware.

Joan is thirty years old. She is the oldest of three daughters from a middle-class Irish Catholic family. In the beginning she described her family as having been very close-knit, in essence the "ideal family." Her description made it sound almost as though she was speaking of some sort of "state of paradise," a state of unconsciousness where very

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[1] C. G. Jung, The Development of Personality, Collected Works, 17 (New York, 1954), par. 54.

little ruffled the blissful condition that the family enjoyed. A good deal of the therapeutic work was devoted to Joan's gradual awakening to the fact that the way she had seen her family in the past was deluded.

It became clear during the course of the therapy that her childhood had been especially stressful. Her father had been a colonel in the air force and, consequently, the family had been uprooted and moved from place to place again and again. Joan felt that the continual moving meant that she had no roots. As a result she did not make friends because she thought this might be too difficult and the inevitable parting too painful.

Joan came to realize early in the therapy that her father was really a very depressed, lonely and weak man who always followed the hierarchical norms of the community rather than living his own life, and compensated for the violence this did to him internally through alcoholism, especially after his retirement. Feeling that he was not fulfilling his potential, he projected his sense of inferiority onto Joan (though this is only part of the picture, as can be seen later); she remembered him as having always been critical of her for not living up to his expectations. Joan was to discover much later that the father was the more sensitive and nurturing of the parents.

At the beginning of the therapy Joan was only conscious of having a good relationship with her mother, whom

she saw as a spirited, inflated woman, a talented artist possessed by the hope of success but lacking the sort of commitment necessary to attain this goal. She also saw her as a sexually repressed person who could hardly tolerate it when her husband touched her. However, this didn't seem strange to Joan, who referred to her mother as a "super" woman who lived very much for her daughters and who had instilled in them the idea that they were special and that they ought to be above the "pettiness" of the human condition. She slowly realized that her mother was only meeting her own narcissistic needs: that she was not interested in Joan for who she was, but what she should become. Though her mother appeared saintly to the outside world, she was very cutting, critical and cold. Also Joan became aware, much later in the therapy, of how critical her mother was of her father and how Joan had unwittingly been drawn onto her mother's side in arousing the father's rage, even though Joan had been sympathetic toward her father and had been her father's favorite, something like "Daddy's Little Girl." In Jungian terms, we would say that he projected his anima onto Joan. His wife, critical and hen-pecking, could not satisfy the need for an ideal woman that his anima demanded. Therefore, he projected the "ideal woman" image onto his first-born daughter. This accounts in part for his criticism and dissatisfaction with her: he needed her to be perfect.

When Joan first came to see me, the relationship she

was having at that time with a boyfriend was plagued with problems, because the boyfriend was distant, belittling, and critical of everything she did. She was unable to realize until later the parallel between her boyfriend's behavior and that of her father. Joan's feelings toward her father were, needless to say, ambivalent, composed of conflicting positive and negative elements. Nevertheless, she was afraid to let go of the boyfriend for fear of being alone and because she was attached to the image of their being the "beautiful couple" who seemed to have everything and whom people supposedly envied. Her whole relation to life and to other people was based on such external criteria and was lacking in genuineness, although outwardly it ran along "as if" it were complete.

Joan's childish feelings and strong dependency needs manifested themselves at the beginning of therapy. She expressed terror of being lost in a void. The fragility of her ego boundaries was very apparent. She had tremendous fears of looking at people and being looked at by them. She spoke of people staring at her and wanting to destroy her. She experienced it as some kind of oral sadism--of being eaten up, consumed by the other people. Her extreme anxiety at meeting people left her immobilized and depressed. She projected all badness onto the world and saw herself as the threatened, ill-used victim.

Joan's initial dream is significant:

> I am in a rowboat in the San Francisco Bay. It is foggy and not yet dark. I am frightened and do not know whether I will make it to shore or not.

The interpretation of the dream seemed to me fairly straightforward. From one aspect it referred to her psychic situation in life at that time; from another aspect it referred to her beginning therapy with me.

The rowboat--this tiny, vulnerable vessel--signifies Joan's ego. The boundary lines of the ego are ill-defined: in a fog things seem to blend together, with no clear-cut demarcation lines. The fog also means--and this is the more important meaning--that Joan is lost. The waters of the Bay are of course the dark waters of the unconscious, which threaten to swallow up the fragile conscious ego. There is the possibility of the rowboat capsizing, which would plunge her into the frightening waters and obliterate the ego; she would utterly lose touch with the world of conscious reality; in other words, she would suffer a severe regression. To put it in different terms, the waters of the Bay can be seen as the devouring aspect of the Great Mother archetype, and Joan's own shaky autonomous self is in danger of being engulfed by the mother.

Joan is simply sitting in the boat, frightened but not taking control, waiting for something to happen. This is indicative of the crucial point she has reached in her life: is she just going to float there in the fog, full of anxiety and foreboding, or is she going to try to do something

to get out of this mess?

In the dream Joan did assume the possibility of an unfortunate outcome, but it is not yet dark. This little aspect of the dream suggests at least a glimmer of hope. Maybe, before nightfall, something will happen that will save her. Thus I took the dream to refer, in part, to her beginning therapy with me: all was not yet lost, though Joan herself felt helpless at this point. One is reminded of the opening stanza of The Divine Comedy, where Dante finds himself in a "dark wood," where the "right path was wholly lost and gone." Then Virgil appears and guides Dante out of the wood, through hell and purgatory, and eventually to heaven. In modern terms, Virgil can be seen as the therapist. Perhaps the dream, coming at the beginning of our work, expressed Joan's hope that I (or "the therapy") would rescue her before darkness fell.

The next fourteen months comprised a stage that we might think of as the evolution of the therapeutic relationship; my efforts were largely devoted to establishing an emotional rapport, that is, to triggering the transference. At about six months Joan began to experience extreme tension, caused, she said, by the emergence of homosexual feelings for me. She reported fantasies of sexual love with me, as well as fantasies of fusing with me, of becoming one with me. These feelings brought on an acute anxiety attack. She described her fears:

> I am feeling extremely agitated, unable to sleep and eat, and I feel nausea. It must have something to do with my wanting to see you and at the same time fearing you on some level. I don't know what it is. Up until this time, I did not allow myself to feel. I have always wanted to be beyond being close to people.

This signaled a breakthrough (albeit a minor one) in Joan's interpersonal relationships, which had heretofore been characterized by transiency and superficiality. Such a breakthrough naturally brought on an attack of anxiety: she was beginning to relinquish some of her defenses, which had insulated her from the possibility of being destroyed or annihilated, and now she felt a rush of fear at her feelings of intimacy with me.

More importantly, however, this episode signaled the triggering of the transference. Shortly after the episode, the transference began to elicit in Joan a swinging back and forth between two affective poles. This bi-polar vacillation is typical of patients when their defenses begin to crumble. On the one hand, in keeping with her view of the world up to this point, she saw the world as devoid of food and love and herself as the hungry wolf out to kill, eat, and survive (a defense against her own fears of being the victim): she would see me as the helpless, dependent person who needed her, if only so that I could collect the fee. On the other hand, she would identify with the helpless, defensive child, and look upon me as the hungry wolf who wanted to eat her.

This swinging of emotional moods is also, of course, typical of the child. Marie Louise von Franz, in Puer Aeternus, spends considerable time talking about the grown-up who is not really grown up, but remains a child. As we will soon see, this was one of Joan's most salient characteristics. von Franz remarks that

> if someone is infantile then he will suffer from terrific emotional moods--ups and downs--being constantly hurt, and that is right, because as long as one is childish there is only one cure, that of suffering. When one has suffered long enough, one develops; there is no way around this problem. The childish nucleus is inevitably tortured.[2]

The emergence of these feelings initiated the breakdown of her idealization of her mother. Under the powerful influence of the transference, which caused her alternately to identify with me, fear me, and hate me, she began to see that part of her mother's nature, which, as I have suggested, may be considered that of the critical mother, the mother who wants her little girl to meet up to her standards.

Thus Joan's resistance to me was not only her fear of the pain and discomfort she would suffer when her way of handling her needs and conflicts was examined and disturbed. There was also the unconscious terror at the prospect of our relationship being similar to, or identical with, the relationship between herself and her mother--her cold, demonic mother. This was, in fact, the only type of close

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[2]Marie Louise von Franz, Puer Aeternus (New York: Spring Publications, 1970), pp. iii, 26.

relationship she could conceive of, inasmuch as she had guarded herself against any other.

I consider the activation and maintenance of transference to be of great value in therapeutic work. In the present case, it was not until the transference clicked and Joan experienced an intense affection reaction vis-à-vis myself, that the door to her unconscious began to open rightly and reveal the truth about her relationship with her father and mother. I have found counter-transference equally important in my work with Joan, in expanding my understanding and making me aware of important non-verbal clues. To be sure, there have been moments in my counter-transference where I felt myself vulnerable, nauseous, and threatened, and in the presence of a hungry, angry, rageful and thankless child.

In The Psychology of Transference, Jung says, "The elusive, deceptive, ever-changing content that possesses the patient like a demon now flits about from patient to doctor and, as the third party in the alliance, continues its game, sometimes impish and teasing, sometimes really diabolical."[3] And again (with Jung characteristically using an alchemical metaphor),

> The refining of the prima materia, the unconscious content, demands endless patience, perseverance, equanimity, knowledge, and ability on the part of the doctor; and, on the part of the patient, the

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[3]C. G. Jung, The Practice of Psychotherapy, Collected Works, 16 (New York, 1954), par. 384.

> putting forth of his best powers and a capacity for suffering which does not leave the doctor altogether unaffected.[4]

Joan and I had entered a stage of therapy, then, which was to last for almost two years, a stage that might be termed "damned if you do and damned if you don't." If I wasn't suggestive about what she should do, she took it as a sign that I didn't care what happened to her, that I secretly wanted to abandon her. I was denying her the breast. If I did make a suggestion, she saw it as an intrusion and an attempt to control her. The transference relationship was intensely ambivalent.

We began to sort out the conflict between her fear of a consuming dependency, of not being in control, and her need for relatedness and the experience of the "feminine" in a more than superficial way. She had been thrown into something like a panic by her homosexual feelings toward me. I tried to make those fears less frightening to her by simply pointing out how natural it was for them to be aroused at this point in therapy. Her life had been founded upon "masculine" ideals of development: intellect, rationality, worldly achievement. This at the expense of her deep ("dark") feminine nature. To put it in terms that Jung was fond of using, she had emphasized the Logos at the expense of Eros. Her homosexual fears were symptomatic of issues in her life

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[4]Ibid., par. 385.

broader and deeper than the merely sexual. As her defenses became weaker and the transference got into high gear, as it were, her hitherto repressed feminine nature welled up from the unconscious; to deal with this frightening occurrence, she projected the unruly feminine onto me and, in a rather desperate psychic maneuver, entertained fantasies of being identical with me. That is, she had the first glimmerings of an identification with her own deep feminine nature. Naturally this frightened her and cast her into acute anxiety. This episode, then, marked the first tentative emergence of the feminine.

I saw her nausea and extreme anxiety as symptomatic of a deeply damaged mother-child relationship. Our task, however, was not just to recognize consciously the fact of that damaged relationship, but to look at it in a symbolic way, in the way that it applied to her inner condition. She was very afraid of being drawn into the swamp of the foggy, chaotic "feminine." (We can see yet another interpretation of her initial dream: she is immersed in the dark feminine and there paralyzed and helpless, unable to deal with the situation.) However, she was becoming aware that her "hyper-feminine" image--her exaggerated and distorted conception of the female role--was a defense against allowing her ego personality to operate more freely and genuinely. She was not relating to the shadowy or more vulnerable aspect of herself, and therefore when the demands of that aspect

asserted themselves autonomously from out of the unconscious, her reaction was overwhelming.

Speaking of patients whose psychic equilibrium is relatively undisturbed before treatment begins, Jung says,

> It often seems as though these patients had only been waiting to find a trustworthy person in order to give up and collapse. Such a loss of balance is similar in principle to a psychotic disturbance; that is, it differs from the initial stages of mental illness only by the fact that it leads in the end to greater health, while the latter leads to yet greater destruction. It is a condition of panic, of letting go in face of apparently hopeless complications. Mostly it was preceded by desperate efforts to master the difficulty by force of will; then came the collapse, and the once guiding will crumbles completely. The energy thus freed disappears from consciousness and falls into the unconscious. As a matter of fact, it is at these moments that the first signs of unconscious activity appear.[5]

At this crucial point in the therapy, Joan had the following dream:

> My sister Jane and I are fighting again. This time, we are standing face to face, yelling and slapping each other. I am very angry and frustrated. Then we are in a place with people around us. The assistant to the director of the museum is there and she is telling us something (I am still very angry and upset about the battle with my sister). The assistant is lecturing about having to ignore "The One," about rejecting the idea of "The One." I become really depressed and despondent and really feel like crying. Everyone around me seems to accept and understand this message and they all continue to go about their own business. But I am really confused. I ask the woman if that means I have to reject the philosophy of "One-ness" found in Zen and Eastern mysticism. She doesn't give an answer, but in a Zen-like manner, she tells me to read the scriptures or edict she has

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[5]C. G. Jung, Two Essays on Analytical Psychology, Collected Works, 7 (New York, 1953), par. 252.

> quoted from. I go to her books and see the passage about rejecting the concept of "The One," and I try to read further to figure it out. I go to the next book, which is scroll-like, I unwrap the red silk cloth and open up one of the pieces of parchment. It is all written in tiny, ancient Japanese, and I can't read it. I am still real depressed, confused. I cry a bit more and wander about and feel hopelessly lost. Finally, it's time for us to leave the area, and I can't get out of the gate. So the assistant to the director shows my sister and me out of the gate (I think I am still crying), and as we leave, she shows us some new outdoor furniture she has got, made out of wood and stuffed cushions, and I think to myself that the weather outside will ruin it.

This dream implies that Joan's sister Jane was a shadow figure--the self-determined, non-conforming, outrageous member of the family. I told Joan that she was faced with getting related to that aspect of herself. Slapping at each other did not indicate relatedness or integration, but rather that Joan was fighting against the integration of unconscious aspects of herself that she found intolerable.

The dream also opened the way for us to begin to talk about the mundane and for me to help her understand her defenses. She needed to become aware that her ideal concept of herself was a fantasy construction which protected her from dreaded relationships with people. Furthermore, this ideal self-concept contained a longing for the perfect mother. Perhaps "longing" is not the proper term, inasmuch as Joan had never really had the mother in the first place. Her own mother had no relation to her maternal impulse, so her mother did not have her appropriate response to a crying

baby. Joan had to emerge and become a person in her own right. She had to develop an ego capable of dealing with the world and other people without extreme fear and anxiety. This is what I mean when I speak of being able to deal with the "mundane."

I should emphasize here that Joan's problem with the mundane was not at all external. I have said that she was socially dazzling; no one seeing her socially would have any conception of her inner turmoil. Nor was it a problem with a job, or "career"; she was very successful in her challenging job. It is true that during occasional periods of devastating depression she couldn't go to work; but she simply called in "sick," and no one had any idea that her "sickness" was psychic rather than physical.

When Joan began therapy with me, she still thought of her mother as "saintly" and "super," as we have seen. Unconsciously she knew this was not true, and she dealt with the tension between her conscious fantasy and her unconscious knowledge by splitting and projection of the "bad" part object (that is, the devouring aspect of her mother) onto other people. Hence her fear of being eaten up, annihilated, by other people.

To return to the dream, we may look at it from one viewpoint as signifying a step in Joan's separating from the family. Whatever Eastern religion stood for in her life, the dream suggests that it is manifestly too alien, archaic,

and removed in space and time to be relevant to her. The assistant to the museum director, a "wise woman" in the dream, tells Joan that meditating on the oneness of the universe is not her true path. In Eastern mysticism, the goal of the adept is to achieve a sense of oneness with the universe. If all is one, then--ontologically speaking--there is no differentiation: the personal ego has no boundaries, but is rather "one" with the "all." She saw us as being the same. This state might be likened, of course, to the embryonic state. Applied to Joan's particular case, then, "The One" in her dream might represent the mother's womb, which she is being urged to reject. From this viewpoint, the assistant to the director could be seen as the therapist--myself. I am trying to tell Joan that she has to leave behind this state of egoless immersion in the uroboros, in effect, that she must break away from her illusions. She tries to read the scroll but it is indecipherable; this indicates that "The One" is indeed not for her. It is interesting that when the issue of being separate from "The One appears, so does the ethnic issue. I refer to my being Asian and Joan Caucasian. Early in the therapy Joan had not been experientially aware of the importance of the difference for her. The dream incidentally points that out to her, and causes anger and depression at the realization of the differences.* But this makes her terribly depressed and

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*I am indebted to Verneice Thompson for her knowledge of, and insight into, the impact of racial/ethnic dimensions

she begins (or continues) to cry. Then when it is time to leave, she cannot find her way out. The assistant (the therapist) has to show her the way out. In fact, the assistant shows Joan and her sister together. Joan and her sister are no longer fighting (has Joan begun to integrate the shadow aspect of herself?). As she is forced to leave the museum, Joan is still crying. But as soon as she is outside, she makes a practical, "mundane" observation.

She next began to work on her parental complex and had the following dream:

> I am in a house--my house, I suppose. It has several windows and doors in it, but I can't seem to get out of them . . . . They are covered by a strange screen. Through one small window, I can see my parents' house. I try to yell to them to come get me out, but they don't hear me: "Mom! Dad! . . . " (mostly directed to Mom). I keep yelling in as many ways as possible, trying to change my voice to make it carry further, but nothing works. Finally a man friend of mine (no one in particular) comes, and together we yell, "Mom! Dad!" and someone hears us and will let us out, but I wake up before that happens. (There is some anxiety associated with this dream when I wake up.)

The first thing that strikes one about this dream is its similarity to the fairytale motif of the princess being shut up in the tower by her evil parents. The tower usually has only one small window. Generally, the princess, after long confinement, is rescued by a "Prince Charming," and the

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of transference phenomena. Dr. Thompson contends that when the therapist and the patient are from different racial/ethnic groups, at certain critical points, the therapist may need to identify racial/ethnic elements which reinforce and support transference interpretations.

assumption is that the two live happily together ever after. The application of this motif to Joan's case is rather obvious. Joan had been unable to extricate herself from the matrix of the parental complex; her parents had shut her up in a little place that they had devised themselves (a place fashioned out of their own unconscious), a place where she would always remain the unchanging, perfect daughter. The motif implies that the parents are unable to cope with their own imperfections and failures, and so they want to preserve this "perfect" part of themselves--the daughter--as a compensation for their personal sense of worthlessness. Being locked up in a tower, the princess can never become a person in her own right; she is condemned to remain a projection of the parents' unconscious. Another implication of the motif, especially applicable in Joan's situation, is that the princess has allowed herself to be locked up: it is comfortable to remain a part of the parental complex, never to have to face the realities of a cruel world.

Jung, speaking of a family situation in which the differences between husband and wife are glossed over, in which the marital "battle" is "hidden" from the children, says,

> Naturally such a state of affairs could not fail to create a very oppressive atmosphere in the home, and nothing influences children more than these silent facts in the background. They have an extremely contagious effect on the children. . . .
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> As one can imagine, it is not at all easy in practice to deal with such cases. Treatment should

> really have begun with the mother, or rather with the relations between the father and the mother. I think that an all-round conscious realization of the situation and its implications would have a salutary effect. Conscious realization prevents the unmentionable atmosphere, the general cluelessness, the blank disregard of the troublesome object; in short, it stops the painful content from being repressed. And though it may seem to cause the individual more suffering, he is at least suffering meaningfully and from something real. Repression has the apparent advantage of clearing the conscious mind of worry, and the spirit of all its troubles, but, to counter that, it causes an indirect suffering from something unreal, namely a neurosis. Neurotic suffering is an unconscious fraud and has no moral merit, as has real suffering. Apart, however, from producing a neurosis the repressed cause of the suffering has other effects: it radiates out into the environment and, if there are children, infects them too. In this way neurotic states are often passed on from generation to generation, like the curse of Atreus. The children are infected indirectly through the attitude they instinctively adopt towards their parents' state of mind: either they fight against it with unspoken protest . . . or else they succumb to a paralysing and compulsive imitation. In both cases they are obliged to do, to feel, and to live not as <u>they</u> want, but as their parents want.[6]

And Whitmont, in writing about the "Magical Dimension," says,

> This close psychological identity [of the child with the parents] is further revealed by the fact that little children quite often dream about the problems of their parents. And since they are themselves still immersed in their magical dream world, they could be said to live these problems. This can be particularly fateful when the parental atmosphere is marked by outward, conscious goodness and concern but sustains underneath a current of unrealized resentment, hostility and tension. Such an atmosphere of unconscious poison for the infant. The presence of unrealized conflicts and general tension within or between parents

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[6]Jung, <u>The Development of Personality</u>, pars. 153-154.

> always adds to, if it does not originate, guilt feelings in children; the experience of conflict and the experience of guilt are almost identical; we all react to conflict with guilt.[7]

To return to the dream: I think of it as marking the second phase of our work. We had reached a stage in the therapy where Joan, partly unconsciously but partly, by now, consciously, was aware of her entanglement with her parents, and the dream shows that she is ready to try to break the bond. "Mom! Dad! I've changed my mind. I want out. Let me go!" The parents are of course oblivious to these cries; this obliviousness in the dream indicates that Joan was beginning to understand her parents' true nature quite well.

If the parents won't let her out, who will? Prince Charming, of course. A man appears as from nowhere, and together the two of them manage to attract attention, and someone is going to let them out. Not the parents, but someone. The "somone" is the Prince himself, but Joan is not ready yet for the development of a lasting, more-than-superficial relationship with a man (because she is not yet a "woman" herself), and so the liberator in the dream is impersonal; and besides that, Joan wakes up before she is liberated. It is still too frightening to leave the tower. "There is some anxiety associated with this dream when I wake up."

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[7]Edward C. Whitmont, The Symbolic Quest (New York: Harper & Row, 1969), p. 274.

The dream aroused such an affective response in Joan that she began to recall the repressed experiences of her mother's subtly cutting criticism. For instance, Joan had begun to understand that her mother's treatment of her as if she were something "special" was one of her mother's subtle ways of burdening Joan to meet up to her standards.

This incipient realization of her ties to her mother elicited from Joan feelings of guilt at the possibility of being an individual separate from the mother. There also seemed to be an extreme aversion on Joan's part to see things clearly. (This is merely another inflection of the defenses she had erected.) If she saw her mother clearly, she would see her for what she was, with all her defects. The issue of primitive guilt is also involved here: Joan feels guilty about the ingratitude implied in censuring her mother.

Paradoxically, these guilt feelings were accompanied by the emergence of outrage at her parents for having been so insensitive, demanding, and unaware. She went from the extreme of seeing them as all good to seeing them as all bad, and her idealization of me as all good now became even more entrenched.

Not long after this anger emerged, Joan had the following dream, which I think of as ushering in the third phase of our work.

> I am in a war and five men are coming after me. I get my gun and shoot them through the heart. They

all fall to the ground. I think I have killed them.

From one point of view, this dream can be seen as a re-living of repressed aggressive aspects of her development. It suggests a shift from longing for the "perfect" mother, in which she is consuming and being consumed, to the later stage, characterized by feelings of power and aggressiveness. Joan had a very difficult time with the dream, because, as she expressed it, she had a strange feeling that if she gave vent to her aggressive impulses in thought or word, her thoughts would in some way literally have the power to kill and destroy. Thus she had always repressed such feelings. Such a notion is another defensive apparatus: because of her extreme sense of vulnerability, she developed a defense that would reassure her that she really did have the power of great retaliation, and that this could protect her. At the same time she was frightened at these aggressive thoughts, because when she experienced them she had a sense of losing control, almost of being swept away by their power over her.

The dream shows a picture of what Joan felt the real world to be like. The world is full of threats; unless you kill first, you will be killed. It is a world where meaningful emotional relationships are impossible; this is indicated in the dream by Joan's shooting the men through the heart, the seat of feeling and of "love." Further, the gun is a phallic instrument. Joan protects herself by means of

the "masculine" principle, that is, the critical, "rational" intellect. Though she has begun to emerge from being the victim, she still could not allow her responsive, feminine nature to surface.

At least the dream made her face the fact of her own destructive impulses, which she had previously projected onto her colleagues, men in general, and myself. This new awareness was followed by another dream:

> I am in the playground and I hear the sound of two opposing armies marching toward each other. It is as if I am in a world war and everyone will die.

The universal nature of this dream, with its tremendous collision of opposites, showed how unprepared she was to be conscious of the conflicts in her own nature, and at the same time how powerful the conflicts were. In addition, I saw this dream as an expression of her fear of death and of regression. The dream takes place in "the playground," symbolic probably of a regression to childhood (as the museum dream was such a regression, with Joan and her sister yelling and slapping each other) and a re-living of the conflicts she had undergone then, conflicts she had never resolved. Again von Franz is to the point:

> The child in the grown-up person is the source of suffering; it is that which suffers because with the grown-up part of oneself one can take life as it is and therefore one does not suffer so much. The sufferings of childhood are the worst--that is the real suffering--though they may be over minor trifles, perhaps because the child has to go to bed just when it wants to go on playing. We can all remember the catastrophic disappointments one had as a child.

> Looking back they appear to be trifles, but in childhood, in that moment, it was an agony of suffering, because a child is whole, and whole in its reactions, and therefore, even if only a toy is taken away from him, it is as though the world were going down. Thank God, there is the compensation that five minutes later he can be distracted and laugh again and has forgotten it all. But in childhood there are such terrific tragedies, which shows that the child within one is the genuine part, and the genuine part within one is that thing which suffers, that thing which cannot take reality, or which still reacts in the grown-up person like a child saying, "I want it all, and if I don't get it then it is the end of the world. Everything is lost." And that is what the genuine kernel of the person remains like and that is the source of suffering, so one could say that what is genuine in a person and what is naive like a child in them is the source of suffering. Many grown-ups split off this part and thereby miss individuation, for only if one accepts it and the suffering it imposes on one, can the process of individuation go on.[8]

As we have seen, if one is to change one's life (or at least overcome one's neurosis), then one has to suffer a (symbolic) death to the old life. The dream shows that Joan's unconscious was pushing her toward such a death, but at the same time showing her that the suffering involved would be not only frightening, but overwhelming and personally cataclysmic. The question is, can one face such suffering consciously and see it through to the end? Can one, that is, begin to suffer "meaningfully," with faith in an eventual breakthrough to some kind of wholeness, or is one going to continue to suffer "neurotically," with no hope of an end in sight, because one dares not dredge up into

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[8]von Franz, Puer Aeternus, p. III, 27.

consciousness the real causes of the problem and do meaningful battle with them?

Not surprisingly, Joan at about this time (after almost two years of treatment) went through a period of three months in which she was deeply depressed, hardly eating at all, and unable to leave her house except to come to my office. The unconscious was pressing her to go ahead and break through, but she was fighting that unconscious urging terrifically. Such a battle between conscious and unconscious was very deep. She was on the couch now and we were working twice a week.

She spoke of having gotten pregnant eight years before and having had an abortion. She said she had been surprised at the pregnancy, because she thought she was incapable of conceiving. It is as if she had a death over which she was consciously mourning and suffering. This was symptomatic of how very deep-seated her denial of her femininity was. She had experienced a sense of enormous relief when she got pregnant (along the lines, "I am a woman after all"), but she had an abortion and, needless to say, continued to deny her feminine nature.

Joan said that she once had the fantasy that if she stopped using drugs as a means of relaxing her tension, that she would be capable of destruction. As we have seen, this is another inflection of her defense against the threat posed by the world. Thus she felt herself assailed from within and

without, and imagined herself in a "kill or be killed" situation.

The opposing-armies dream, and our discussion of it, made her vaguely realize that she had no real sense of her own true nature, of "who she was," and she thus had no stable ground from which to deal with the emerging terrifying reality. She had never been "herself"; she had always been merely a persona: the dutiful daughter, the charming socialite, the beautiful young lady, the successful career woman. In truth, she didn't feel that she was really anybody.

The three-month depression signaled by the dream and abetted by her growing panic at not being a real person stimulated yet another transference crisis. Now I became the negative, critical, penetrating mother who caused her to suffer, while she experienced herself as the child victimized by autonomous forces. The counter-transference became at this time an extremely important part of the therapeutic process. At times I felt impotence and rage at her for stimulating my feelings of worthlessness and helplessness, and thus a seesaw battle ensued wherein I was actually being the critical, negative mother. Seeing my own primitive impulses emerge made me more sensitive to the stresses that Joan was undergoing. When I became conscious of my anger at her, my impulse to withdraw from her, and my lack of empathy, I realized that I was resonating with her agony.

I could then see quite clearly, experientially, that her attacks and rage were a defense against a sense of vulnerability and pain.

I told Joan to notice what was happening: how she directed her anger and aggressiveness at me, accusing me of being the cause of her misery. This was part of the reworking of years of seeing whether I could tolerate her autonomy and aggression. How will Mommy react if I assert myself and get angry and accusatory with her?

With the help of this open discussion, Joan was able during the period of depression to examine more deeply than before the image of herself as a child needing the maternal source--the good breast--and being so frustrated that when she got it, she simply wanted to destroy it. In connection with this, she considered what it must have been like to have been a little baby waiting helplessly for the bottle and not having it come. This consideration, in turn, helped her to try to live through (to "ride out")--rather than defend against--her feeling of abandonment and her fear of ridicule, which repeated the pattern of rejection of others and simultaneous terror of loneliness. She was able to see that her current depression, painful and terrifying though it was, showed some evidence of a new development, in that she was able, gradually, to sustain the deep, foggy process of our work together.

The next dream was as follows:

> I am walking with another woman up the hill. As we approach the top, there is a lion to my right. We continue walking, and I am stopped by a crucifix with a rabbit slaughtered on it. The rabbit turns into a girl child and she wiggles off the cross and walks away. I look around and my car is there and the lion reappears and I think it will destroy us. I get my knife out ready to stab him.

This is a marvelous dream, full of archetypal symbolism. The woman who accompanies Joan is, once again, probably the "wise woman," that is, the therapist. (But in this dream she takes no part in the action; she is just there.) Together they are walking up the hill. Mythologically (and therefore psychologically), the most significant sorts of events take place either at the top of a mountain or in the underworld. Mountain top and underworld are in fact interchangeable when it is a question of some sort of psychological illumination taking place. Interesting in this regard is the fact that the Latin adjective altus means either "high" or "deep," depending on the context. It is almost an automatic assumption, then, that something of great importance will happen when Joan gets to the hilltop. Near the top, a lion appears. (We will return to the lion.) Joan and the other woman continue walking, until suddenly (at the top?) a crucifix with a slaughtered rabbit on it appears.

The rabbit is an ancient symbol of the Mother, the Easter Bunny and Easter eggs (ova) being symbols of the "Feminine" left over from the time when the Easter festival

was a pagan celebration, the vernal equinox, the time at which, after the long, sterile winter, Mother Earth is regenerated. In the dream, then, the rabbit nailed to the cross may represent the whole patriarchal Christian or Judeo-Christian era which supplanted the ancient Mother cults of the Near East. This image confirmed my thoughts that whatever part of her own life might have been crucified, Joan's fundamental problems with the "masculine" and "feminine" aspects of her nature were rooted not only in her personal experience but also in the historical tradition of Catholicism in the Western world. (Her family went to Mass regularly when she was growing up.) Thus this part of the dream symbolism could be seen as motherhood, or the "feminine" in general, being slaughtered and crucified by the patriarchal.

But the rabbit is transformed into a girl child who wiggles off the cross and walks away. John Armstrong, in his wonderful book, The Paradise Myth, points out that the central symbol in myths of paradise is the snake-encircled tree or some inflection of that symbol. What does the symbol represent? It combines the two opposites of stability, rigidity, rootedness and authority (the tree) and fluidity, marginality, openness and the state of being able to move in any direction (the snake). Armstrong shows that iconographically the snake is often replaced by a child. This replacement is natural, inasmuch as the child, like the snake, is

open, fluid, and undetermined. Looked at from this viewpoint, the symbol that Joan encounters at the top of the hill is of the greatest significance. It is a symbol from the collective unconscious, the central symbol of the myth of paradise, and paradise, as we know, is located at the center of the world. The little girl wiggling off the tree (cross) signifies not only that Joan is freeing herself from the patriarchal, masculine principle, but that (the dream is telling her) she really is open and free to determine her own future, to determine her self.

Another hint of the dream's importance is that the cross at the top of the hill is a form of the mandala. We know that the mandala is a symbol of psychic integration, or wholeness. Its appearance in a dream does not indicate that the patient is "well," however, but rather, in Jolanda Jacobi's words, that,

> For the most part the mandalas produced in the course of analysis are only preliminary sketches, more or less successful steps toward ultimate perfection and wholeness. . . . In line with the psychic trend toward self-regulation, they will always appear when a "disorder" in the realm of consciousness calls for them as compensating factors. The mandalas . . . are pictures . . . of the "primal order of the total psyche," and their purpose is to transform chaos into cosmos.[9]

At least, then, the appearance of the symbol in the dream is encouraging. At least one "more or less successful step" has been taken.

[9]Jolanda Jacobi, The Psychology of C. G. Jung (Princeton: Princeton University Press, 1942).

In The Visions Seminars, Jung says, "Now, obviously, when a modern patient dreams of a lion or produces a picture of a lion, it does not mean any particular lion, it is mythological."[10] And, "The lion is passionate, fiery, dangerous, and it is exceedingly male."[11] Having beheld the little drama of the cross/rabbit/girl child, Joan now experiences the lion as threatening, whereas before it had not seemed threatening. There are two possible interpretations, which I believe are complementary. Joan has witnessed the crucifixion of the Feminine on the patriarchal cross, but she has also seen the little girl (herself) wiggle off that cross and walk away, presumably to self-determination. She is a little child, just setting out, as it were, on the path of finding her self. On another interpretive level, she really has begun to free herself from the tyranny of her own masculine values and attitudes, to become "open" to her femininity.

She still makes use of a phallic instrument (the knife) to defend herself. Being "ready to stab him [the lion]" suggests an attitude toward the masculine that will keep it under control. She doesn't necessarily mean to kill it, or need to kill it. The knife is her protective weapon.

Though Joan continued to undergo a prolonged depression and much suffering, she was becoming quite conscious of her autonomous complexes and experiencing the degree to

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[10] C. G. Jung, The Vision Seminars (Book 1)(Zurich, Switzerland, 1976), p. 176.

[11] Ibid.

which the critical, cutting, and analyzing aspects operated in her and regularly took possession of her.

I told her during this period that it seemed to me that she had grown up in an environment where too much had been expected of her, and openly expressed my thoughts that she had adopted the values of achievement, status, and physical attractiveness at the expense of other parts of herself. I also told her that it is very natural now for the opposite to be constellated--for the elemental, dark, primitive feminine to come into her experience. She became overwhelmed then by the sorrow and grief of longing for that which she had never had. In addition, she had the stark realization that she had been the confident and responsible one in her family. She had, so to say, taken upon her own shoulders the burden of her parents' sense of their worthlessness and failure, and lived out their dream of success herself. Any earthy, elemental, validating experience of her as a child who needed the nurturing figure of the "feminine" had simply been absent. She realized consciously that she had been a pawn used by her parents to protect their own vulnerable positions.

We began to experience intense closeness with one another as a new sense of self awakened in Joan. These new developments freed her of nausea and anxiety attacks, and made her feel that many of her conflicts had been resolved. Furthermore, she was beginning to have contact with women, and was ending a very difficult relationship with her boyfriend

of seven years (the other half of the "perfect couple"). She felt in general better about herself, and so decided to leave therapy because it was hard for her to enjoy a sense of well-being and strength while she remained in therapy. She felt, in short, that remaining in therapy implied that she was still a psychological mess. Also, she needed to discover how much progress she made, to integrate that, and to feel that she did not have to depend on me.

Our discussion of her terminating followed closely upon this dream:

> My father and I (and perhaps a sister) are at Mass in a Catholic church. The priest begins to say a certain prayer, but he gets it all wrong. My father says it the right way out loud and the priest overhears him and calls attention to what he is saying. My father repeats it and the priest says something. I get so emotional, I say loudly to the priest that I have been contemplating quitting the Catholic church, and this is exactly the reason why, because of his attitude. I get up and stomp out indignantly. As I leave, I have the feeling that a power battle has just happened. The crowd in the church cheers for the priest and I walk out feeling somewhat defeated.

A child growing up a member of the Catholic church is constantly exposed to the phrase "Holy Mother Church." The church is called "mother" in the sense that her son, the priest, is tied to her. Priests are caught in the "Great Mother": they have never individualized themselves. However, the dream shows that the church represents social order, rules and regulations, which Joan has never left. But whereas before--much earlier in the therapy--Joan cried and was depressed at having to leave, now she marches out

defiantly. She sees through the deceptions of "Holy Mother"; she sees that "Holy Mother" doesn't know what She is talking about. Joan is able to stand up to the dictates of the established order. Significantly, the dream shows that she has come into a proper relationship wtih her father, too: it is her father who points out that "the authority" is wrong, at which point Joan realizes, "Yes, of course," and aggressively comes to the defense of his viewpoint. Having come to an immediate understanding of how her mother had used her against her father, and having corrected that situation by understanding her father, Joan is now ready to leave both the Holy Mother and father behind (her father presumably remains in the church), to go out into the world and become Joan, rather than something her parents had wanted her to be.

She has the feeling that "a power battle has just happened." Well, yes.

The crowd cheers for the priest: that is, Joan is now on her own; it is up to her to forge her own identity, no matter what other people think of her. She has truly entered into the process of individuation. She feels "somehow defeated": This is probably an expression of how momentous a step she has taken, and the concomitant misgivings about whether she has really done the right thing.

Even though she didn't really feel sure of herself, or her ability to get on in the world without authoritative help (the crowd against her, the sense of defeat), she

nevertheless decided to leave. She felt she understood how she had to separate herself from her parents, and that somehow implied that she had to separate from me also. She left the therapy. From my experience of our transference and counter-transference, I believe that one of the reasons she quit was her imagining that I, like her mother, did not want to give her up and see her improve. She felt compelled to prove that she could be a big girl now.

Three weeks after she left she called to resume therapy. During the first hour after she returned she was very agitated and said that she had regressed to the beginning of our relationship; she was unable to sleep or eat, had lost fifteen pounds, and was having terrible dreams. She had wanted to see me sooner, but hadn't called because doing so would make her a failure in her own eyes. She did not want to suffer the humiliation of coming back.

Soon afterwards, she had another dream which greatly depressed her:

> I am with a child who thinks I am the mother, and she tries to suckle me. When she realizes I have no milk, she tries to bite me.

It was not hard for us to come to the conclusion that on one level this dream showed that Joan still felt herself a long way from integration of her feminine nature: her breasts are still dry. (No wonder the dream depressed her; after all this work, and still . . .)

On another level, the dream showed the state of the

transference at that time. Joan, the child, was very upset with me for not having "cured" her, for having to come back for yet more work in which the prospect of getting close still frightened her. She wanted to destroy the source of love and gratification in order to eliminate the source of envy and projected rage. Even though she needed me, she wanted to bite the breast that fed her. She associated this with her mother's (metaphorical) dry breast, and she expressed fear that I would be as cold and depersonalizing as her mother had been.

Though Joan's leaving therapy had resulted in a setback, we were now not simply where we had been in the beginning. The difference was that Joan, though she still suffered terrific psychic distress, now at least knew why she was suffering; she had a more or less clear idea of the reasons for her problems; she could see what task lay before her. Her collapse when she quit therapy had shown her dramatically that she still had a long, arduous journey ahead, but she had some bearings now. It was as though when she had first come to me she had been floundering about in a terrifying landscape without reference points; now, when she came back again, she at least had a map and a compass, though the landscape was just as terrifying. She could see that her psychic distress had some point, that she was headed toward a goal, and that if she could bear up under the suffering, there was hope of achieving the goal. Her

recognition that her suffering was not pointless, that it was necessary if she was to grow into a sense of her true self, enabled her, soon after she resumed therapy, to adopt a somewhat different attitude toward her depressions and anxieties, an attitude that would have been impossible not long before. It also, incidentally, put her on guard against sudden, inflated feelings that she was "cured," such as had led her to terminate therapy; now she knew that the road ahead was probably a long one, and that the only way for her was to travel it. This is apropos of Jung's statement: "Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore."[12]

Not long after the dry breast dream, Joan met a man and fell passionately in love with him. She felt such a rush of excitement that it confused her. Her inferior function, feeling, was being awakened. I assumed because of her "masculine" proclivity--manifested in a linear, goal-directed way--that she would choose an earthy, non-linear yielding man. And he is, in fact, such a man, the personification of the "other," or the feminine part of herself that remains a potentiality and manifests itself through projections.

She had the following dream:

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[12]C. G. Jung, The Symbolic Life, Collected Works, 18 (New York, 1976), par. 1578.

My mother is in bed between my lover and me.

Her immediate reaction to this dream was that she was allowing her mother's negative attitude to disrupt and come between whatever she and John had. She added that she was becoming frightened of getting too close to a man and that she was using her customary defensive maneuvers to keep from having an intimate relationship. With the threat of a genuine closeness, she was experiencing a fear of being out of control. This showed a marked contrast to her earlier experiences. She may be doing the same thing as before, but now she actually knew what she was doing!

Then she had this dream:

> I open my purse and there are millions of white mealy bugs in my purse. I take bug spray and saturate my purse with it.

I felt that the purse represented her unconscious; when she opens it and looks into it, she sees the swarming bugs (one thinks of devouring maggots), that is, the multiple complexes that threaten to overwhelm her. I told her that spraying the bugs is a marvelous image of her conscious efforts to keep the complexes from overriding her ego personality. She is in control now, at least in the dream.

To conclude with Joan's last dream at this time:

> I dream that Ann, a successful woman artist in real life, is in some sort of class or work situation with me. When she is ready to turn in her report, it is a beautiful paperback book with drawings and hand-lettering and she has done a great job on it with her husband's help.

The dream helped Joan to an objective awareness of how envious she is and how very much she wants to produce a work of art without having to go through the difficult process involved in such a production. Her affective response to the dream was that it was a further affirmation of her struggle to allow the emergence of the "inner feminine" as symbolized in the artistic skills issuing from Ann's own "feminine" center, with the help and support of the benign "inner masculine."

Joan will probably remain in therapy for some considerable time yet. She knows that her challenge is to integrate fully the feminine side of her and live it out through intimate relationships. She is quite determined to see this process through. As her outer adaptation is getting strengthened, she is balancing her life with friends, both men and women. A positive picture has emerged, though she is still in the throes of a struggle with her autonomous complexes.

Whitmont writes, regarding a dream of one of his female patients,

> This was the answer the unconscious gave to the riddle of the life-meaning of her injury through her childhood. The destructiveness was to be experienced as if inflicted upon her so that she might grow through suffering it in conscious confrontation. The myth of her life was shown her as that of furthering life through consciously suffering the evil.[13]

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[13]Whitmont, The Symbolic Quest, p. 286.

The statement is about someone else, but I think its applicability to Joan is obvious. At least now Joan is dealing with her vital issues objectively; she has begun to suffer consciously and meaningfully.

Chapter IV

SYNTHESIS: MYSTICISM. SUFFERING AS NECESSARY FOR FULFILLMENT; THE "TEN-DAY VOYAGE"; THE THERAPIST'S JOB

> The only true wisdom lives far from mankind, out in the great wilderness, and can be reached only through suffering. Privation and suffering alone can open the mind of man to all that is hidden to others.
>
> Igjugarjuk, an Eskimo Shaman

We have now looked at the macrocosmic picture, the concept of suffering in history's two greatest religious teachers, in mythology, and in "primitive" peoples' beliefs, and the microcosmic picture, the suffering of a single patient. This final chapter will include a summary which will comprise an examination of the implications of suffering in a "large" sense (mysticism) and then in a "small" sense (the applicability for the day-to-day experience of the therapist-patient relationship).

I

These closing remarks about mysticism do not have direct practical application to the therapist-patient. But von Franz's commonplace observation is relevant:

> It is a question of words whether in [certain] cases you call the person a great religious mystic or a

> schizophrenic, for that is the closeness of the two.[1]

It is not implied that the therapist may expect some kind of magical "cure" or "perfection" to burst upon his patient. It is merely suggested that at the deepest (or highest) level, suffering and the ecstacy of total self-fulfillment are inextricably intertwined.

In The Visions Seminars, Jung discussed a vision experienced by his patient. The patient (a woman) described the vision:

> I mounted on a white winged horse that flew through the sky. We passed black clouds and were pursued by many black vultures but the winged horse was so fleet that we passed beyond them. We came to a white city in the clouds. In the "square city" the horse stopped. There I saw a brilliant star and leading the winged horse I walked toward the star. As I approached I saw that the star was on the end of a staff, and the other end of the staff pierced the breast of a woman who lay crucified upon the ground.[2]

Jung suggests that the crucified woman is the patient herself, and that "the staff piercing her breast is like the spear of Longinus that wounded the side of Jesus; it is surely a symbol of death. To this woman on the ground, the star, the brilliant jewel, brings death."[3]

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[1]Marie Louise von Franz, Puer Aeternus (New York: Spring Publications, 1970), p. 109.

[2]C. G. Jung, The Visions Seminars (Book Two)(Zürich, Switzerland, 1976), pp. 299-300.

[3]Ibid., p. 300.

The vision continues: "I drew the staff forth from the breast of the woman. The wound instantly healed and the woman arose."[4] Jung comments:

> The spear is withdrawn from the wound. Christ died, he was buried, and then came the resurrection. We have to discuss this Christian symbolism because it is in our blood; we have always taken it for granted and never thought that it could be psychologically symbolical.
>
> The idea here is that individuation means intense suffering, that life itself leads to crucifixion; in other words, to a complete unfolding. You see the unfolding symbolized by the cross is the unfolding of the four functions, it is the unfolding of the Golden Flower. That expresses it in a very beautiful form, but it may also be expressed in the very negative form of intense suffering. On one hand is almost superhuman joy, complete fulfillment; yet, on the other hand, in the very moment of fulfillment, there is the deepest pain, pain of despair. Such things are difficult to explain but, if you have experienced anything of the sort, I need say nothing further. Otherwise I could say volumes about it and you would not understand, because it cannot be conveyed by words, it is a definite experience.
>
> But perhaps I can explain it approximately. Try to recall a moment of complete joy in your life, then detach yourself from it, move around it, look at it from all sides, and try to see if there was not intense pain in it too. Usually one assumes: "This is marvelous!" and that makes it belong to the marvelous things that have no sting, apparently it removes the sting. One has a drawer for the painful things; one tries to keep them apart. Yet if you have observed the marvelous things correctly as they happen in real life, in actual fulfillment, you will have seen and felt their sting. . . .
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> In a moment of supreme fulfillment one is so fascinated by the beautiful side of the experience that one fails to notice its tragic side; naturally one hates to see it. Sometimes when people cannot defend themselves against such an insight into the dark aspect of their experience, they complain that they are abnormal, they think it is a neurosis which makes

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[4] Ibid., p. 302.

> them feel the deep tragedy of such a moment. But I say: "No. That is perfectly normal. You have observed the truth." So little is known about the truth of life; everything we know about it and about our mental states is so falsified, that even the people who observe the facts think they must be wrong. But they have seen the truth.
>
> Just before this--in the vision of the woman rising from the waters--our patient was rising out of the unconscious, out of chaos, out of the labor pains of birth, into a supreme moment of intense life, holding the great treasure in her hand. This is the marvelous side of the experience. Then instantly she finds herself crucified, not in heaven but lying on the earth, and pierced by the spear. Starlike she rises to heaven, then, pierced by the very same star, she lies in torment on the ground. What is a supreme experience to one part of the personality is terrible destruction to another part; spiritual beauty kills the beauty of earthly life, and the beauty of the earth kills the spirit. This is an eternal truth. It is natural that our patient should not be able to unite these opposites at once; such a paradox is difficult to grasp, it is too painfully contradictory. The idea that the supreme good is also the supreme evil hurts one so much that one cannot conceive of it, yet it is absolutely true.[5]

Thus suffering is not merely the way to salvation. At the deepest level suffering is paradoxically <u>part of</u> the experience of the supreme satisfaction, the Perfection of Self-realization. Hanging on the cross, Jesus cried out, "My God, my God, why hast thou forsaken me?" And soon after that, he said, "Father, into Thy hands I commend my spirit." That is, at one moment he suffered ultimate agony and despair, and at the next he became one with God the Father: he experienced consummate unity of Self. These two moments are really the same moment. In the agony is the fufillment.

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[5]Ibid., pp. 302-303.

It is easy enough to speak of the opposites. In fact it is so easy, apparently, that one finds in books and periodicals of a Jungian persuasion a positive plethora of blithe references to "the opposites": male and female, night and day, good and evil. These opposites, we are told, are fundamentally the same, good and evil being two sides of the same coin. This is the basic tenet of Taoism. Watts' book The Two Hands of God is entirely devoted to the proposition that All is One, manifested in the polar opposites.

Yet if one wrote down all the "opposites" one could think of, it is likely that Suffering/Ecstacy would not appear on the list unless the list were composed by a mystic, who has experienced the Ultimate Boon, the perfect realization of the Self, and knows what part suffering plays in its achievement. The mystical literature abounds in phrases such as "The Dark Wood," "The Slough of Despond," "The Well of Unknowing." The most famous such phrase is "The Dark Night of the Soul," coined by St. Theresa in the sixteenth century. Unlike her retiring friend, St. John of the Cross, St. Theresa was a woman of the world, a founder of convents and an advisor to popes. Yet she was at the same time one of the great mystics of history, as we know from her writings and her correspondence with St. John.

In describing one of her mystical experiences, she says that an angel of God came into her room, strung his bow with an arrow, and shot it into her breast. The pain

was exquisite, yet simultaneously the rapture of union with God overwhelmed her utterly. Her account dwells on the all but unbearable pain, but says that if anyone imagines that she wouldn't embrace suffering a hundred times more intense, he is a fool, because the other side of the suffering is the ineffable rapture. Giovanni Bernini, the seventeenth-century artist and architect, made a life-size sculpture based on St. Theresa's account of that particular experience. It shows an angel hovering in the air with drawn bow, the arrow, about to be loosed, pointed at Theresa's breast. Bernini captures superbly the union of the opposites of Suffering and Rapture. The title of the sculpture is "The Ecstacy of St. Theresa."

II

Might we conclude, at this point, that there is something wrong with the person who does not, at some time in his life, suffer horribly? Something incomplete? Often profound suffering of unrequited love, or the death of someone to whom one is deeply attached, leads to a transcendental experience that may guide one to a process of wholeness. There is also inner suffering. Igjugarjuk says that true wisdom lives "out of the great wilderness,"[6] but, as we have seen, the wilderness (forest, desert, tundra) is symbolic of

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[6]Joseph Campbell, The Masks of God: Primitive Mythology (New York: Viking Press, 1959), p. 54.

the inner landscape, the landscape of the psyche. Psychic suffering is the kind that is inevitable when the Self becomes insistent and begins to nudge the ego slightly.

Sooner or later in one's life, as surely as night follows day, that scenario is going to take place. The drive toward wholeness, toward a sense of a meaningful life, is inescapable, because the Self is oneself, in its totality. The ego that is deaf to the Self's blandishments, then, is irrevocably stuck in a no-man's land, and it is a pitiful figure indeed. Our suspicion about the person who never suffers the psychic pain entailed in integrating the Self proves to be correct: there is something wrong with him; he is incomplete. He is, simply, not in touch with himself. All the suffering that one can conceive of is as nothing compared to the monstrousness of that state of affairs: to live and die without ever being in touch with oneself! The mind boggles.

In Campbell's scheme of the mythological Heroic Journey, "The Call to Adventure" represents the psychological state of the Self beginning to get pushy, the call to adventure of the individuation process. One can, of course, refuse the call. Campbell remarks:

> Often in actual life, and not infrequently in the myths and popular tales, we encounter the dull case of the call unanswered; for it is always possible to turn the ear to other interests. Refusal of the summons converts the adventure into its negative. Walled in with boredom, hard work, or "culture," the subject loses the power of significant affirmative

> action and becomes a victim to be saved. His flowering world becomes a wasteland of dry stones and his life feels meaningless. All he can do is create new problems for himself and await the gradual approach of his disintegration.[7]

Jung often remarked that the process of individuation is the duty of a person's life, above all other duties. Marie Louise von Franz says that the process goes on willy-nilly, and if the ego disregards that thing going on in the unconscious, the consequences can be disastrous:

> The process of individuation is a process of inner growth to which one is attached; one cannot get away from it. If one says no to it and does not accept it, then, since you are not in it, it grows against you, and then it is your own inner growth which kills you. If you refuse the growth, then it kills you; which means that if a person is completely infantile and has no other possibility, then not much will happen. But if the person has a greater personality within--that is, a possibility of growth --then a psychological disturbance will come, that is why we always say that a neurosis is a positive symptom in a way. It shows that something wants to grow; it shows that the person is not right in his or her present state and if the growth is not accepted then it grows against you, at your expense, and then there is what might be called a negative individuation. The process of individuation, of inner maturing and growth, goes on unconsciously and ruins the personality instead of healing it.[8]

Or, in the first chapter of the Book of Proverbs, Wisdom speaks:

> Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity;

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[7]Joseph Campbell, The Hero with a Thousand Faces (New York: Viking Press, 1949), p. 59.

[8]von Franz, Puer Aeternus, p. III, 10.

> I will mock when your fear cometh; When your fear cometh with desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. . . . But who so hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. (Proverbs 1:24-27, 33)

It would seem that when the Self calls from down there, it might behoove us to reply, "Whatever you say, Self." If we fail to reply, the very least consequence we can expect is stagnation, a pointless suspension between two pointless events, birth and death. Or, if we hear the voice of the Self and can't ignore it, but choose to fight it, to silence it, then we can look forward to a pointless neurosis, in which the suffering is just as intense as in the individuation process, but ends in a blind alley. There are even worse consequences, as von Franz and Proverbs suggest.

The situation in the therapy process, in the therapist-patient give-and-take, is not so clear-cut. It is therefore obvious and essential that the therapist acknowledge the phenomenon of suffering in all stages of development and that therapists have a keen appreciation of what is at stake when they are treating a patient. What is at stake is absolutely <u>vital</u> (<u>vita</u> = life). The patient may be going through the most important stage of his life. The unconscious has asserted itself. The whole being of the patient is striving to cast off the shackles of the ego's petty self-gratification, which, the patient knows though he might not know it consciously, leads nowhere except to an endless series of sterile titillations. The patient finds

such a prospect intolerable; that is why he is neurotic; he wants something better for himself; he wants his self. But he does not know what is happening; he is unaware that his unconscious is pushing him relentlessly to die and be reborn to a meaningful life; he is lost, foundering. The one thing he does know is that he is suffering. And this he does not like. He would gladly settle for the old round of titillations if he could just get a good night's sleep. Or so he thinks consciously. Unconsciously, he knows better. There is the tension. Will he suffer through to the end, to wholeness and a sense of life as meaningful? Will he continue his directionless, merry-go-round neurotic suffering?

> Ordinary reasonableness, sound human judgment, science as a compendium of common sense, these certainly help us over a good part of the road, but they never take us beyond the frontiers of life's most commonplace realities, beyond the merely average and normal. They afford no answer to the question of psychic suffering and its profound significance. A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning. But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility.
>
> With this realization the doctor sets foot on territory which he enters with the greatest caution. He is now confronted with the necessity of conveying to his patient the healing fiction, the meaning that quickens--for it is this that the sick person longs for, over and above everything that reason and science can give him. He is looking for something that will take possession of him and give meaning and form to the confusion of his neurotic soul.[9]

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[9]C. G. Jung, Psychology and Religion: East and West, Collected Works, 11 (New York, 1968), pars. 497-498.

R. D. Laing tells the story of a friend who, never having had any psychic problems before, was suddenly, without warning or preliminary symptoms, plunged into a full-blown schizophrenic psychosis. The man was forty-one at the time, and apparently in perfect mental and physical health. The psychotic seizure happened almost literally on the spur of the moment. He was feeling fine, then he began to feel funny, then the living-room clock started running backwards (as he saw it), and within fifteen minutes his wife called the therapist. He was completely gone. They put him in a padded cell. He had a classic schizophrenic experience: voices, visions, utter loss of contact with the real world. Laing calls his friend's episode the "ten-day-voyage." Toward the end of the ten days, the man had a most terrifying insight into the nature of things, including a vision of God as a "madman," mad because God "knows everything." On the tenth day, in a rather extraordinary feat of will, the man decided that he couldn't take any more, he decided to come out of it:

> I sat on the bed, and thought, well, somewhere or other I've got to sort of join up with my present--er--self, very strongly. So I sat on the bed, I clenched my hands together tightly. And the nurse had just been along and said to me, "Well, I want you to take this," and I said, "I'm not taking any more because I should--the more I take of that the less capable I am of doing anything now--I mean--as I said, I shall go under." And so I sat on the bed and I held my hands together, and as--I suppose in a clumsy way of linking myself up with my present self, I kept on saying my own name over and over again and all of a sudden, just like that--I

suddenly realized that it was over.[10]

Two thoughts immediately spring to mind. First, that the man's unconscious was ready to invade his conscious mind. Such cases of spontaneous, twinkling-of-an-eye possession by the unconscious are rare. Second, the fact that he brought himself out of the psychosis by repeating his own name over and over is a truly marvelous, almost awesome illustration of the individuation process: having been engulfed by the waters of the unconscious, he emerges from them by saying his name: he found his self.

At the end of his lengthy, fascinating retelling of the episode, the man says,

> I think that--er--ten days and what I went through then, it certainly pushed me on quite a bit. And I remember when I came out of the hospital, I was there for about three months altogether, when I came out I suddenly felt that everything was so much more real than it--than it had been before. The grass was greener, the sun was shining brighter, and people were more alive, I could see them clearer. I could see the bad things and the good things and all that. I was much more aware.[11]

Laing goes on to mention a few matters of "fundamental orientation":

> We can no longer assume that such a voyage is an illness that has to be treated. Yet the padded cell is now outdated by the "improved" methods of treatment currently in use.
>
> If we can demystify ourselves, we can see "treatment" (electro-shocks, tranquilizers--sometimes even psychoanalysis) as ways of stopping this sequence

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[10]R. D. Laing, The Politics of Experience (New York: Random House, 1968), p. 160.

> from occurring.
>
> Can we not see that this voyage is not what we need to be cured of, but that it is itself a natural way of healing our own appalling state of alienation called normality?
>
> In other times people intentionally embarked upon this voyage.
>
> Or if they found themselves already embarked, willy-nilly, they gave thanks, as for a special grace.
>
> Today, some people still set out. But . . . they have no orientation in the geography of inner space and time and are likely to get lost very quickly without a guide.[12]

Jung points out that today "patients force the psychotherapist into the role of the priest, and expect and demand of him that he shall free them from their suffering."[13] Jung, as we have seen, deplores the idea of the therapist as a liberator from suffering. And this is precisely Laing's powerful point. It makes no difference that the ten-day-voyage is an unusual case: the principle that intense suffering is necessary for individuation is the same, whether in such a dramatic case as the ten-day-voyage or in the everyday vague-neurotic-symptoms cases that make up the bulk of patients. Laing says, in effect, do not abort the suffering; aborting the suffering is the meanest disservice you can do to a patient embarking on the voyage of self-realization.

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[11] Ibid., p. 166.

[12] Ibid., p. 167.

[13] C. G. Jung, Psychology and Religion, par. 532.

Given that fact, the therapist's job is, to say the least, a tricky one. His patient is in great, perhaps even disabling pain. The patient wants the pain to stop. The therapist cannot say, "Listen, this pain is good for you; you've probably got a lot more pain just around the corner, too, but don't worry, you'll be glad for it when it's over." And yet that is exactly what the therapist knows to be the case. How is the therapist to navigate the strait between the Scylla of seemingly offering a panacea to his patient and the Charybdis of actually having a contrary intention, namely to nurture the pain?

Marcel Proust has a toss-off line in Remembrance of Things Past: "as converts bless the illness or misfortune that has withdrawn them from the world and has made them learn the way of salvation."[14] Unfortunately the patients cannot bless the illness while they are ill. It is only after the illness--neurosis, psychosis--has run its full course that they can see how it made them learn the way of salvation.

Every therapist will approach this consummately delicate problem differently. The therapist must consciously and deliberately address himself to the problem. He must understand that if he is to lay claim to the title of "healer" he cannot simply prescribe drugs or employ techniques and

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[14]Marcel Proust, Remembrance of Things Past, 2 vols. (New York: Random House, Library for Public Information), 2:241.

contrivances that merely make the patient feel temporarily better. The tranquilized patient will never find salvation. The road to self-realization is not a tranquil road. Jung comments:

> People who do not possess their center, who are somewhat outside of it, need a great deal of suffering before they can feel themselves--they almost inflict upon themselves situations in which they have to suffer. But nobody can prevent them because it is a need. Only through pain can they feel themselves, or become aware of certain things, and if they never become aware they never progress.[15]

Nobody can prevent them. Thus it would seem that the therapist who attempts to prevent them would not only be misguided but perverse, trying to abort a perfectly natural process.

But, assuming that the therapist understands that, how is he to see the patient through suffering? Laing says that the neurotic or psychotic patients "have no orientation in the geography of inner space and time and are likely to get lost very quickly without a guide." The therapist cannot just sit back and relax while the patient suffers. Had it not been for the Sioux holy man, Black Elk might have fallen into irremediable schizophrenia. The therapist is the guide. Where does he get his expertise? For one thing, as we have seen, the therapist has to have been there himself; he has to have plunged into the waters of his own

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[15]C. G. Jung, The Visions Seminars (Book 1)(Zürich, Switzerland, 1976), p. 126.

unconscious and done battle with the demons there. So, of course, he has to not only recognize suffering but to have suffered. He also needs to be able to recognize the symbolism of the collective unconscious. Otherwise how can he be a guide? What can he say about a patient's progress toward integration of the Self if he is baffled by a dream about a lion and a crucified rabbit that turns into a little girl? If he is unable to see how the princess-rescued-by-the-prince motif casts light on his patient's psychic state? The journey of self-realization has been undertaken at all times and in all places, and the symbolism of the journey, as Jung and Campbell have abundantly attested to, has been at all times and in all places the same.

In summary, the therapist needs to be aware of his patient's suffering. First, he must understand that the suffering is a natural stage in the individual's own self-healing, or Self-integrating, process. Second, the therapist himself must have suffered through a confrontation with his own psyche in order to reach some kind of self-understanding. Third, the therapist's knowledge about the symbolism of the self-realization myths will assist him in recognizing the appearance of that symbolism in patients' symptoms, dreams, and visions. This point implies the therapist must bring to light as much as possible the patient's <u>personal</u> unconscious, with all its repressions, as well as knowledge of the collective unconscious. The process of therapy therefore

includes the therapist's trust in his own native talents and acquired wisdom, guiding his patient through suffering toward individuation.

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