



**Studies in Jungian Psychology
by Jungian Analysts**

Sampler

Choice extracts from books by

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James Hollis

Marie-Louise von Franz

Sylvia Brinton Perera

Edward F. Edinger

James A. Hall

Daryl Sharp

and 24 others



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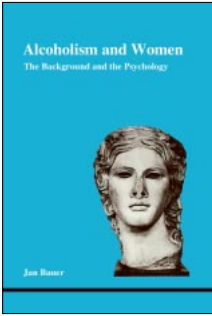
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Jan Bauer

*Alcoholism and Women:
The Background and the Psychology*
ISBN 0-919123-10-4 (1982) 144 pp. \$22
Illustrated

Also available in Portuguese

From the Preface

When I was little and thought about what to do when I grew up, the important things were to understand, to *do* something in life, preferably helpful, and to get as far away as possible from where I was at that time. These fantasies were not surprising, for I grew up in an environment heavily affected by drinking and alcohol-related problems. As a child, however, I could neither understand, nor help, nor get away. It was only much later that I could begin to do all three.

During my years of training to be an analyst I was often struck by the similarities and parallels between the individual approach of Jungian analysis and the collective approach of Alcoholics Anonymous. Eventually it became a goal to somehow bring the two together in one work, showing how they could mutually support and complement each other in attempts to come to grips with the problem of alcoholism. This book is a product of that effort.

The particular focus on women comes from a combination of feminist tendencies and observations over the years about alcoholics of both sexes. Within and outside of AA meetings, I had noticed how often women's drinking stories were different from those of men and how much these differences were neglected or denied, not least by the women themselves who wanted to be accepted in the group.

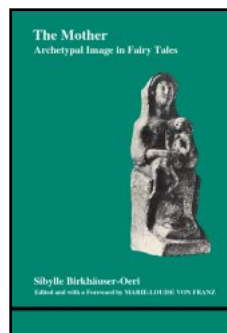
Something that particularly impressed me was the theme of secrecy in women's drinking. Unlike men, who more often worked their way into alcoholism through business meetings and social contacts afforded by bars and other public drinking spots, women almost invariably told of behind-doors nipping, bottles hidden in laundry hampers and kitchen cupboards.

In the literature on alcoholism these discrepancies were seldom mentioned. Women were either included within the men's realm with no special differentiation, or they were considered simply as much sicker—aberrations or freaks.

Naturally, with such a subject one cannot speak only of one sex. There are important general traits in both background and symptoms that are shared by all alcoholics and these are discussed here also. The same goes for attitudes of the public that affect alcoholics of both sexes. The emphasis here, however, remains on the woman drinker, and the case stories concern only women alcoholics.

Sibylle Birkhäuser-Oeri

*The Mother:
Archetypal Image in Fairy Tales*
Edited by Marie-Louise von Franz
ISBN 0-919123-33-3 (1988) 176 pp. \$25



From the Introduction

There are a variety of approaches to fairy tales—anthropological, literary, educational and so on—but to a psychologist the important question is, what can fairy tales tell us about the human psyche? The psychologist assumes that the images and motifs in fairy tales conceal a meaning not immediately obvious. This book uses the findings of Jungian psychology to unearth that meaning.

In approaching fairy tales we must first take into account the kind of people whose imaginations produced them. Those who created the traditional folk tales were mostly simple people living close to nature. The stories are not a result of conscious construction, but emerged spontaneously and then grew to their present form through countless repetitions by many tellers. So the themes they deal with are universal rather than individual, and the language used to express them is composed of symbolic images typical of the unconscious.

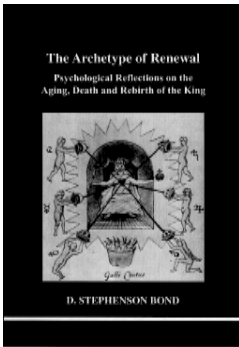
The fact that fairy tales originate deep in the unconscious and strike a universal chord does not, however, mean that they are easy to understand. They do not give up their secrets easily. The reason is not hard to find: the people who dreamed them up, in their closeness to nature, possessed a completely different mentality from today's average adult.

A fairy tale is an unconscious product of the imagination, just like a dream. The difference is that it is not the creation of a single mind but of many, possibly of a whole people. In other words, it cannot refer to the problems of one individual only, and so has a much more universal character than most dreams.

In interpreting a dream, an analyst is dealing with a particular individual's problems, knowing that the unconscious is providing a solution in the dream. Fairy tales, products of a number of people's imaginations, are the dreams of the whole of humanity and contain solutions to humanity's problems. They raise the curtain on the drama of the soul, and the characters in them are present in everyone's psyche.

Whoever seeks the meaning of these stories is of course also a human being, and so solutions to personal problems too can be found in them—not the trivial everyday sort, but the deeper concerns everyone shares.

In brief, fairy tales are evidence of a wealth of spiritual life which on the whole is no longer directly available to us.



D. Stephenson Bond

The Archetype of Renewal: Psychological Reflections on the Aging, Death and Rebirth of the King

ISBN 1-894574-05-2 (2003) 128 pp. \$20

Index. Illustrated.

From the Introduction

Renewal is a theme that expresses itself in every culture, every individual life, every analysis. We all confront situations where we find that old ideas and habits of being are no longer sufficient to the moment. We all experience ebbing tides of energy, when the things that used to fascinate and motivate suddenly seem stale. There are times at life's deepest reach when the guiding principles that once made sense of the world seem to falter.

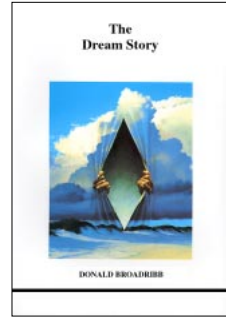
The theme of renewal was an important aspect of Jung's work and of his own life. Perhaps his most dramatic encounter with the problem of renewal was that moment in 1912, just after the publication of part two of *Symbols of Transformation*, when he asked himself, "But in what myth does man live nowadays?" He realized he could not claim to be living in the Christian myth. So he asked, "But then what is your myth—the myth in which you do live?" And he could not answer.

Jung's story is an example of how this issue is both an intimately personal crisis and a collective dilemma. The loss of a guiding principle amounts to a crisis of faith—in the sense that the usual way of going about life, a way that seemed meaningful and purposeful, no longer engages us.

Disturbing as the idea may be, in analysis and certainly in everyday life it is imperative to have some overarching awareness that the beliefs we hold dear at one phase of life may age and decay as life continues. Their motivating energy wanes, no matter how beloved to the ego they are. In fact, these guiding principles have a symbolic foundation that rises and falls as the most apt expression at the moment of a "relatively *unknown* thing," as Jung defined the term "symbol."

Donald Broadribb

The Dream Story
ISBN 0-919123-45-7 (1990) 256 pp. \$30



From the Introduction

Dreams have fascinated mankind for all of known history. There never seems to have been a time or a people that believed dreams are meaningless. Rather, history is filled with works on dream interpretation, and every culture has had its dream interpreters. This interest is fully as alive among us today as ever. Bookstands are filled with books on dreams, universities conduct dream laboratories and include classes on the meaning of dreams. The author of a new book on the subject is asked, not why a book on dreams, but why yet *another* book on dreams? Is there anything new left to be said?

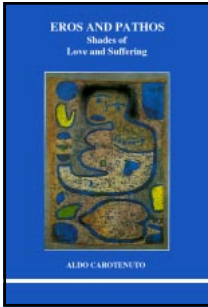
The answer is yes. In particular, there is a need for a new way of looking at dreams and what they mean in the context of the dreamer's life, for the body of dream books flooding the market is based on a small amount of theorizing and a minimal examination of dreams themselves. Several streams have fed this flood.

There is a traditional view that images in dreams are symbolic, and that the symbols can be deciphered in some standard way, a viewpoint that goes as far back as written literature itself. But in the modern day, Freud's discovery of the unconscious origin of dreams, and his predominantly sexual interpretation of them, has had a tremendous impact. Jung's discovery of complexes and archetypes, with his insistence that imagery in dreams can be understood better when we take myths, legends and figures of speech into account, has in recent years had an influence equal to that of Freud. Another stream derives from observations based on laboratory dream research, with particular reference to typical features.

This book makes use of these contributions, but looks at dreams from quite a different angle, namely the profound effect that the recording and examination of dreams can have on our moods, our attitudes, even our thoughts.

Dreams help reveal to ourselves the hidden parts of our personalities of which we are usually unaware. This revelation has, in turn, an influence on our character, so much so that it could almost be said that we know only half the truth about ourselves, and our dreams help us to meet the other half.

To learn to understand the language of dreams is the goal of this book—to enable us to encounter and comprehend the other half of ourselves.



Aldo Carotenuto

Eros and Pathos: Shades of Love and Suffering
ISBN 0-919123-39-2 (1989) 144 pp. \$22

Also published in Italian and Spanish.

Author of *The Vertical Labyrinth: Individuation in Jungian Psychology* (1985) and *The Spiral Way: A Woman's Healing Journey* (1986).

From the Introduction

Many years of analytic practice have made me familiar with life's two most overwhelming emotional experiences: love and suffering. Often we perceive them in ways that are distorted and disguised. It is as if we were all ashamed to admit that our souls are subject to burning with passion or breaking in anguish.

Even if it is not the primary reason, we go into analysis because there we can let ourselves go; it is there that we can vent our rage and our resentment against a life that often seems to bear the mark more of the devil than of God. In fact, to be fully human, to experience the whole spectrum of life, sometimes requires that we become deviant, at least from the standpoint of the collective.

Take love, for example, in the sense of a sentiment that binds two people who also desire each other sexually. Here is where models and guidelines inspired by general opinion are of no use. It can't be denied that the condition we assume to be normal—the love that lasts a lifetime, two partners who grow old together in continuing love—is in reality so rare as to practically constitute an anomaly.

Love reveals us to ourselves. To paraphrase a remark of Joseph Conrad's—that a man only knows himself in the moment of danger—we can say a person knows his or her true nature only through falling in love. Virtually every human being experiences passionate love at least once. And it is in this condition that our inner phantoms come to life.

If we investigate our behavior when in love we find not only tenderness, affection and emotional investment, but *always* negative elements as well. In order to understand the experience of love, its true importance, these dark aspects must be taken into consideration. For example, all lovers lie: sweet deceptions are the *leitmotiv* of love. This may seem incongruous, but deceit is by no means the worst we are capable of when consumed with passion.

Yet love also inspires the noblest acts. Love actually demands the simultaneous presence of hatred. It balances within itself the poles of good and evil.

This book is about love and hate, pain, creativity, power, the need to balance outer life with the knowledge of our inner world. Knowledge of oneself and self-acceptance is the only basis for true relationship.

Janet O. Dallett

When the Spirits Come Back
ISBN 0-919123-32-5 (1988) 160 pp. \$22

Also published in Swedish.

Author of *Saturday's Child:*
Encounters with the Dark Gods (1991).



From the Preface

Where I grew up, one of the worst sins for a woman was not to feed the guests in her house. No one actually said the words, but they might as well have been lettered on a sign and posted in the kitchen along with other unspoken imperatives:

BEWARE OF AUNT LILLIAN, THE NEW YORK ACTRESS!
SEX? YECH!
PLEASE BE NICE
TELL THE TRUTH AT YOUR PERIL

These things die hard. All last month I searched my psyche for more food to give you who read this book. I tried to explain why I have brought this material together under one cover and to give you the definitive word about what it says. I struggled to tell you how to think and feel about it to insure that you would be fully satisfied and not go away hungry.

My hands grew clammy when I recalled the words of an editor:

“I don’t want to lay a patriarchal trip on you,” he said. “But these days you can’t sell a book that doesn’t fit into one of the accepted categories.”

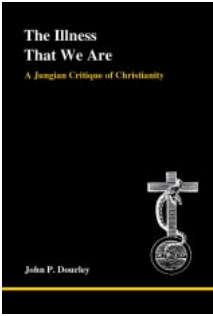
I turned myself inside out to fit my writing into a category. In despair, I looked up the word *category* in the dictionary and found that one of its meanings is “predicament.” The prefix *cat-* means “against,” and *-agora* is the marketplace.

Wait a minute, I thought. If *category* is against the marketplace, how can it be that nothing will sell without a category? I’m getting into a predicament. Everything is backward. Then I had a dream:

A crowd has begun to gather for some event at my house. It is decided that everyone will stay for dinner. I am concerned because I do not think I have enough food for so many people, but they say not to worry. They will take care of it.

We all sit down to dinner at several long tables. The people have collected all the food in the house and created a rich cornbread from it. That is the whole dinner. At first I think more will be required, but when I taste the cornbread I know it will be enough. It contains so many things that it is a satisfying meal in itself.

Cornbread is made from the native American grain. Where I come from, it is soul food. Welcome to my house. Enjoy your meal!



John P. Dourley

*The Illness That We Are:
A Jungian Critique of Christianity*
ISBN 0-919123-16-3 (1984) 128 pp. \$20

Also published in Portuguese, French and Russian.

Author of *The Psyche As Sacrament: C.G. Jung and Paul Tillich* (1981), *Love, Celibacy and the Inner Marriage* (1987) and *A Strategy for a Loss of Faith* (1992)

From Chapter Seven, “Of Sheep and Shepherds”

Jung’s critique of Christianity and his views on the current state of monotheistic consciousness have important implications for both pastors and the practice of pastoral psychology.

Pastors are charged with the implementation of Christian dogma, its ritual celebration and its attendant social and ethical values. How effectively and with what degree of personal integrity can they do this if the Christian myth is understood by both pastor and flock as unrelated to the individual human psyche?

A conscious relationship with the unconscious is not in principle hostile to a committed religious faith. In fact, from a Jungian perspective there are few instances in which a believing individual or community, unless their beliefs seriously inhibit balanced growth, need fear the unconscious or contact with it. More likely a connection with one’s own unconscious would intensify one’s appreciation of the religious depths inherent in all aspects of life. From the secure standpoint of personal experience one can both value the impact of one’s own religious tradition and see its limitations.

Only when an individual, for a host of possible reasons, has turned away from the symbolic life as mediated through the tradition into which one was born, or only when the tradition has alienated its followers from the life it purports to mediate, must one face the divine reality more directly. Only in such cases would the analytic process function as a substitute for the living of a religious life in a more conventional or traditional way.

There is in Jung’s work considerable support for arguing that those in positions of giving sustained spiritual direction to others should experience the truth of the unconscious through a personal analysis. An ideal implicit in his thought would be the emergence within Christianity of a conscious appreciation of the unconscious origin of symbols.

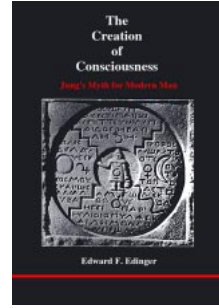
The fact that too often the analyst, and the analytic approach, must step in to provide what specifically Christian mediation does not, remains for Jung a testimony to Christianity’s current impoverishment—in no small part responsible for the illness that we are.

Edward F. Edinger

*The Creation of Consciousness:
Jung's Myth for Modern Man*
ISBN 0-919123-13-9 (1984) 128 pp. \$20

Also published in Russian, German, Portuguese and Swedish.

Author of *The Mysterium Lectures: A Journey through C.G. Jung's
Mysterium Coniunctionis* (1995) and *The Psyche in Antiquity:
Gnosticism and Early Christianity* (1999).



From Chapter One, “The New Myth”

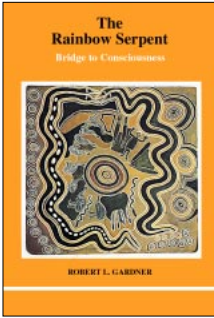
The essential new idea is that *the purpose of human life is the creation of consciousness*. The key word is “consciousness.” Unfortunately, the experiential meaning of this term is almost impossible to convey abstractly. As with all fundamental aspects of the psyche it transcends the grasp of the intellect. An oblique, symbolic approach is therefore required.

The experience of consciousness is made up of two factors, “knowing” and “withness,” i.e., knowing in the presence of an “other,” in a setting of twoness. Symbolically, the number two refers to the opposites. We thus reach the conclusion that consciousness is somehow born out of the experience of opposites.

The process whereby a series of psychic contents—complexes and archetypal images—make connection with an ego and thereby generate the psychic substance of consciousness is called the process of individuation. This process has as its most characteristic feature the encounter of opposites, first experienced as the ego and the unconscious, the I and the not-I, subject and object, myself and the “other.” Thus we can say that whenever one is experiencing the conflict between contrary attitudes or when a personal desire or idea is being contested by an “other,” either from inside or outside, the possibility of creating a new increment of consciousness exists.

Experiences of inner or outer conflict which are resolved creatively and are accompanied by a sense of satisfaction and life enhancement are examples of the creation of consciousness. Such encounters, sought deliberately and reflected upon systematically, are an essential feature of the individuation process, which is a continual *auseinandersetzung* or coming to terms with contents that are “other” than or opposite to the ego.

The union of opposites in the vessel of the ego is the essential feature of the creation of consciousness. Consciousness is the third thing that emerges out of the conflict of twoness. Out of the ego as subject versus the ego as object; out of the ego as active agent versus the ego as passive victim; out of the ego as praiseworthy and good versus the ego as damnable and bad; out of a conflict of mutually exclusive duties—out of all such paralyzing conflicts can emerge the third, transcendent function which is a new quantum of consciousness.



Robert L. Gardner

The Rainbow Serpent:

Bridge to Consciousness

ISBN 0-919123-46-5 (1990) 128 pp. \$20

Illustrated

From Chapter Four, “The Alien Man”

In the previous chapters comments were made on the psychological dynamics involved in the split between the black and white Australian collectives.

On the one hand there are the Aborigines who have a strong identity with the land and pay homage to their nature gods through myth and ritual. At the same time they appear to devalue and deny the principle of Logos which, after being suppressed for thousands of years, was eventually to manifest as the white invasion.

On the other hand is the white culture and some of its myth makers who wandered through the land contemplating principles associated with the patriarchy (utopias, causes and “isms”), yet failed to make contact with the innate spirit of the land. In this sense they epitomized the deficiencies in the Christian ethos to which Jung has repeatedly referred, namely an absence of the feminine principle, a suppression of the dark side of the psyche and a denial of the nature basis of Christianity.

The repression of the opposite principle in each culture resulted in one-sidedness. Only collective attitudes prevailed because of an overidentification with archetypes. Each precluded the presence of an “other” and hence no tension was created from which a third attitude, the transcendent function, could emerge.

The collective celebration of their respective one-sided forces has also given a distinctive stamp to individual members. Whereas both cultures support collective attitudes at the expense of the individual, one is characterized more by the feminine principle, the other more by the masculine.

This chapter examines a process through which these two divergent attitudes are integrated by one individual—an individuated person emerging from the collective. It focuses on the making of a medicine-man. It demonstrates how a psychic split is bridged through his ability to develop a relationship with the archetypal world of the feminine, represented by the Rainbow serpent, and the archetypal world of the father, represented by the masculine sky god.

Through his courage in withstanding the tension of these opposites, the medicine-man is able to disidentify from their collective aspects and emerge with the individual spirit of each. Because of his efforts the two worlds are integrated by and in him. He himself becomes a bridge to consciousness.

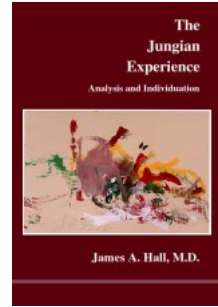
James A. Hall

The Jungian Experience: Analysis and Individuation

ISBN 0-919123-25-2 (1986) 176 pp. \$25

Also published in Russian, Portuguese, Italian and Spanish.

Author of *Jungian Dream Interpretation: A Handbook
of Theory and Practice* (1983).



From Chapter Five, “The Process of Analysis”

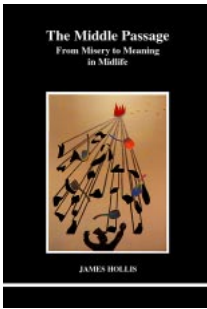
The actual course of analysis is difficult to describe. Like the individuation process itself, it may resemble a meander, that intricate decorative motif that suggests the unexpected and unpredictable turnings of a labyrinth. The course of analysis, like the course of life, is continually changing.

Being open to new and creative possibilities is the essence of analysis. It can also be frightening. No demand is made by the analyst that one behave in a certain way. One is free to talk of the present or the past, the inner world or the world of everyday life. What *is* frightening to many analysands is that this freedom will reveal them as they are, without their accustomed protective but imprisoning illusions about themselves or others.

In most cases, as mentioned earlier, this is shadow-anxiety, fear that the shadow, that “dark” side of oneself but dimly known to the ego, will suddenly be revealed as the core of the personality. This cannot actually happen, for the contents of the shadow are simply aspects of oneself that have been rejected because they were unacceptable to the ego. Integration of the shadow, which means reclaiming lost aspects of oneself, inevitably enriches the ego.

The unpredictability of analysis is troublesome to the logic of the conscious mind, which would prefer to approach the difficulties of the personality as a problem to be solved. The expectation that the deeply unconscious growth process of the psyche can be managed with the attitude of an auto mechanic is simply a misconception. The psyche is a living organism and interaction with it is like having a dialogue with another personality, one that may even speak another language. It is a further complication in analysis if the patient becomes self-critical about not being able to immediately understand and correct problem areas.

Influencing one’s own psychological processes is indeed of the order of complexity of learning another language. Tentative understandings, mispronunciations and embarrassing slips are to be expected. Being overly critical of oneself is a basic component of neurosis. But realizing that one has such an attitude makes it accessible to the transformative field of analysis and is actually a cause for rejoicing, not depression.



James Hollis

The Middle Passage: From Misery to Meaning in Midlife
ISBN 0-919123-60-0 (1993) 128 pp. \$22

Also published in Portuguese and Swedish.

Author of *Under Saturn's Shadow* (1994), *Tracking the Gods* (1995), *Swamplands of the Soul* (1996), *The Eden Project* (1998), *Creating a Life* (2001), *On This Journey We Call Our Life* (2003), and *Mythologems* (2004)

From the Preface

Why do so many go through so much disruption in their middle years? Why then? Why do we consider it a crisis? What is the meaning of such an experience?

The midlife crisis, which I prefer to call the Middle Passage, presents us with an opportunity to reexamine our lives and to ask the sometimes frightening, always liberating, question: "Who am I apart from my history and the roles I have played?" When we discover that we have been living what constitutes a false self, that we have been enacting a provisional adulthood, driven by unrealistic expectations, then we open the possibility for the second adulthood, our true personhood.

The Middle Passage is an occasion for redefining and reorienting the personality, a rite of passage between the extended adolescence of first adulthood and our inevitable appointment with old age and mortality. Those who travel the passage consciously render their lives more meaningful. Those who do not, remain prisoners of childhood, however successful they may appear in outer life.

My analytic practice over the last decade has been predominantly composed of people in the Middle Passage, and I have seen the pattern again and again. The Middle Passage represents a wonderful, though often painful, opportunity to revision our sense of self. Accordingly, this book addresses the following issues:

How did we acquire our original sense of self? What are the changes which herald the Middle Passage? How do we redefine our sense of self? What is the relationship between Jung's concept of individuation and our commitment to others? What are the attitudes and behavioral changes which support individuation and move us, via the Middle Passage, from misery to meaning?

Depth psychologists know that the capacity for growth depends on one's ability to internalize and to take personal responsibility. If we forever see our life as a problem caused by others, a problem to be "solved," then no change will occur. If we are deficient in courage, no revisioning can occur. In a 1945 letter, speaking of the work of personal growth, Jung wrote:

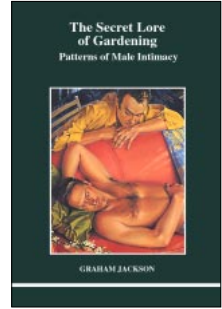
The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role.

Graham Jackson

*The Secret Lore of Gardening:
Patterns of Male Intimacy*
ISBN 0-919123-53-8 (1991) 160 pp. \$22

Also published in Portuguese.

Author of *The Living Room Mysteries: Patterns of
Male Intimacy, Book 2* (1993).



From the Introduction

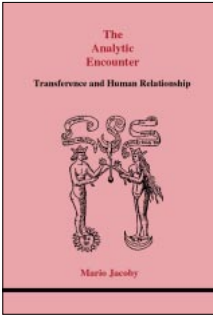
Mankind has always been concerned with the question of the opposites—their separation and reconciliation. However they have been formulated—as good and evil, light and darkness, upper and lower, chaos and order, yin and yang, etc.—the tension between them has been an inevitable given of the universal condition.

With this in mind I want to examine homosexual relationships as aiming at wholeness, a creative attempt to assimilate opposites. I do not want to argue homosexuality from a causal point of view. Rather I will concentrate on certain of the images, fantasies, metaphors—in short, the archetypal background—of male relationships. I am interested also in homoerotic relationships, that is, attraction between men that is not acted out sexually, but these I will try to distinguish from clearly homosexual phenomena. Such a distinction is a question only of degree; after all, the motivating force, union with the same sex, is identical in each.

There are two basic configurations of homosexual relationship: the older man-younger man configuration, which inevitably involves the education or initiation of the latter and sometimes of the former as well; and the brothers- or comrades-in-arms relationship, that is, one between equals and having a heroic goal or task. Embracing both is a polarity I describe as green-yellow. Though the description may strike the reader as unfamiliar, even strange, green and yellow men have felt a mutual attraction at least since Gilgamesh and Enkidu first wrestled each other to a realization of their equality.

I define green and yellow men as natural men, green being the earth man and yellow the sky man. Their erotic bond belongs to nature. There are also red and blue men, cultural men representing the arts and sciences, respectively. They make up the other axis in a typology of male-male relationships. Here, however, we will be concerned with red and blue only as necessary to provide a contrast.

What appeals to me most about the green-yellow typology is the possibilities it holds out for a symbolic and imagistic approach to male homosexual or homoerotic relationships. What it allows me to do is to weave a tapestry around the subject where the hundreds of colored threads, drawn from a wide selection of sources, depict its rough outlines rather than its exquisite details.



Mario Jacoby

*The Analytic Encounter:
Transference and Human Relationship*
ISBN 0-919123-14-7 (1984) 128 pp. \$20

Also published in German, Portuguese, Japanese,
Spanish, Swedish and Russian.

Author of *Longing for Paradise: Psychological Perspectives
on an Archetype* (2006)

From Chapter One, “The Analytic Encounter”

The practice of Jungian psychotherapy consists of two persons meeting in order to try to understand what is going on in the unconscious of one of them.

The patient or analysand usually has symptoms, conflicts or other deep dissatisfactions with which he or she has been struggling alone in vain, for they seem to be more powerful than any conscious will power. In the process of working through the neurotic symptoms and sorting out the complexes, patient and analyst together explore unconscious causes, aims and meanings. The analyst tends to place particular emphasis on dreams, trying to understand them and link them to the patient’s life history and conscious standpoint.

But it is not only of the utmost importance to investigate what is going on between the conscious situation of the patient and the unconscious responses or compensations depicted in dreams. Sooner or later it will also become necessary to consider what is going on between the two persons involved in the analytic process. The relationship between the partners is absolutely necessary for the therapeutic process, but it invariably involves unconscious projections, some of which further the process and others that tend to hinder it. The analytic encounter can become as complex as any intimate relationship.

All this is now well known. The technical term for unconscious projections is transference or countertransference, depending on the direction of the projection, whether from analysand onto analyst, or vice versa.

The analytic relationship, however, is not identical with transference and countertransference. Although there are those who would see all the interactions between analytic partners in such terms, as a matter of fact we also find real human relationship in the therapeutic situation. It is therefore important to increase our sensitivity to what is going on between the partners in analysis.

Transference can hide itself behind apparently real human relationship; or sometimes what is interpreted as transference is really genuine human relationship. What is the difference between these two? What are the implications of these phenomena for the subtleties of the analytic situation?

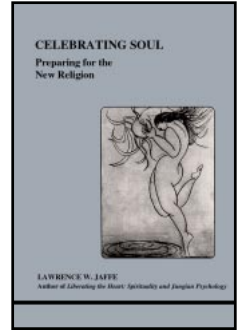
The purpose of this book is to offer some answers to these questions.

Lawrence W. Jaffe

*Celebrating Soul:
Preparing for the New Religion*
ISBN 0-919123-85-6 (1999) 128 pp. \$20

Also published in Portuguese.

Author of *Liberating the Heart:
Spirituality and Jungian Psychology* (1990).



From the Preface

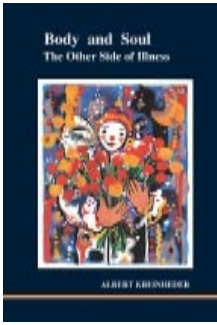
We are living in an era of unparalleled impoverishment and depreciation of the human soul. The collapse of our religious forms has been followed by a general demoralization of the dominant (Western) culture. No myth remains to sustain us. The prevailing secular “religions” of humanism and rationalism prove inadequate because they fail to engage the transformative layer of our psyches.

The lack of a transpersonal belief system precludes the sense of community that many yearn for because ego-bound people have difficulty forming a vital, sustainable community. Community requires the sacrifice of selfish interests, and this is only possible when such sacrifice is offered to something experienced as greater than the individual’s ego. (It is then not even felt as a sacrifice.) This kind of belief is notoriously absent in our spiritually moribund society. Neither God nor country—no, and not “humanity” either—has the power to touch us to the core. All that remains is that most underrated entity of all, the individual soul.

People are beginning to bump up against the limits of materialism and rationalism, realizing that these fail to offer something essential, a purpose in life. (Man does not live by making a bundle alone.) Although a few turn back to institutional religion for orientation, many find that road barred to them by their reason and their skepticism. Whatever form the new religion takes, it must leave a place, and a large one, for reason. The new religion will be the product of a marriage between reason and faith, science and religion. The closest approximation we have to this today is Jung’s school of psychology, which affirms the redemptive power of consciousness.

We cannot do without meaning in our lives. Meaning cannot be established objectively; it arises only through a relationship with the inner, subjective world. But it is precisely that realm that has been discredited in our day by the misapplication of the scientific spirit. In compensation I will describe and give examples of the inner life in order to help the reader sense *the reality of the soul*.

In Part One important theoretical terms are introduced and the plan of the book is laid out. Part Two offers illustrations of how we can stay in touch with soul.



Albert Kreinheder

Body and Soul: The Other Side of Illness

ISBN 0-919123-49-X (1991) 112pp. \$20

Also published in Italian, Portuguese and Swedish

From Chapter Three, “Weeding the Garden”

The big C is a big thing, and I didn't blithely think that it was suddenly all better now just because the cat died. There were still fears and doubts. It's hard suddenly to feel like a pure child of God right after they've dug a melanoma out of you. Undoubtedly there remained some cleaning up to do and some changes to be made. And, as a matter of fact, several years later there was a recurrence of the melanoma.

I had a dream about Dr. Kukenbecker. The Dr. K. of my dreams is not the same as the other Dr. K. I respect them both, but the dream Dr. K. is rounded out with the qualities of the archetypal healer and the wise old man.

In the dream he took me from my old house into a new house. Then he began to remove weeds from around the house. These weeds were that pesky stuff we call devil's grass that seems to come up again and again and spread all over the place.

I've seen devil's grass wipe out flower beds and very quickly take command of a whole landscaping job. It is the cancer of the garden, with virulent tentacles grabbing a new foothold inch by inch. I was in a new house now, a fresh attitude perhaps, and that was promising. Dr. K. was still with me, patiently removing the “little stranglers,” not unlike the way he had dug out every little piece from my groin. He needed my help, as if I couldn't just stand by passively and hope to get well.

Continuing the dream in my imagination, I asked him how I could help. And Dr. K., the dream Dr. K., responded:

“Be robust in your health so that your healthy growth will overcome and crowd out the intruder. Also make efforts to uproot and destroy the evil enemy.”

I asked him how I could do that. He replied:

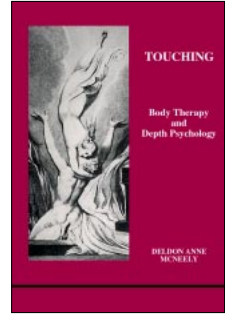
“Think. The answer is in you. We are dealing with death, with the destroyer. It is the evil encroacher. It is the venom, the poison, the evil. It is all the twisted, dark, malevolent, vengeful, crooked and hateful feelings. It is also the bitter, heavy, defeatist sense that all is lost, that it's all over. It is the viper, the octopus, the tentacles that are ready to grip you into submission. Be aware of all those dark feelings, but don't give into them. Ask for help from the great benevolent power. Feel the energy of triumph and ascendance. Be with the healing power. Perceive it. Embrace it. Let it live in you. There is no sense in dying before your time.”

Deldon Anne McNeely

Touching:
Body Therapy and Depth Psychology
ISBN 0-919123-29-5 (1987) 128 pp. \$20

Also published in German, Portuguese and Russian.

Author of *Animus Aeternus:*
Exploring the Inner Masculine (1991).



From the Introduction

Depth psychology attempts to establish a dialogue between consciousness and the unconscious. It does so by an approach that utilizes symbolism, such as is found in dreams, fantasies, body language, art and ritual as a bridge between conscious and unconscious.

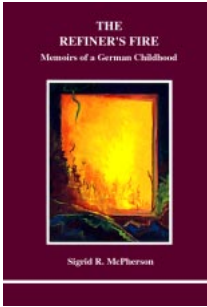
Carl Jung showed that the psyche is structured around complexes. Complexes gather to a core a network of personal feelings, memories, images, behavior patterns and attitudes. At the archetypal core are found collective contents and behavior.

Until recently, little attention has been given by analysts to the somatization of complexes unless a patient displayed some pronounced physical distress. This bias or lack of attention to the bodily manifestations of the psyche can be understood in light of Western philosophical development culminating in the so-called Enlightenment. Although the Romantics exalted nature and devalued the thinking man who would sacrifice the instinctual life for the sake of cerebral processes, a psychic-physical dualism still prevails in modern society.

Conditioned for generations to think in terms that separate mind and body, we find difficulty in understanding how complexes manifest themselves somatically. This difficulty generally inhibits therapists from using interventions that focus on physical manifestations of the unconscious. Some analysts do body therapy with some patients and analysis with others, but few combine these methods.

Since I studied body therapy before having had analytic training, it is vital to me to integrate what I know of the body into my analytic style. Jung himself was interested in finding a way in which the mind-body dualism could be overcome and these opposites integrated. Analytical psychology recognizes that the archetypes span the instinctual-spiritual continuum, and thus offers a viable alternative to the dualistic way of looking at experience. Indeed, it makes possible the compatibility of analysis and body therapy, both of which aim to unite the mental and physical and to integrate consciousness and the unconscious.

In what follows here, body therapy refers to any approach that focuses on the somatic expression of complexes, with the intention to reveal and transform the complex and so to extend the ego-Self interaction.



Sigrid R. McPherson

*The Refiner's Fire:
Memoirs of a German Girlhood*
ISBN 0-919123-54-6 (1992) 208 pp. \$25

Also published in Swedish.

From the Epilogue, “Obstacles in the Path of Writing”

Like Psyche, I felt I was engaged in an immense task of sorting as I began this work. What is purely personal, what is collective? What important, what trivial? And ultimately, it was the dreams that brought the answers. Those many, many dreams of sorting, and especially those horrible nightmares which I began to think of as teaching-mares. For behind the horror they contained messages of deep wisdom, gave me glimpses into the workings of the archetypal, collective psyche. Through immersing myself in the dreams I was eventually helped to bring about a miracle, namely a return of that part of myself that enables me to write creatively again, sometimes even a poem, after over forty years of frozenness, of linearity, of futile attempts leading to frustrating dead ends.

I became aware of *her* as a separate entity within me as I was driving to a Benedictine monastery in the California high desert, where Belgian and American monks give refuge to heathens like me who need a place to be with themselves. It was the week before Easter, and I wanted to be there to feel some of the energies said to surround this particular place, and to meditate upon a way to proceed. I was feeling a great deal of pressure from within.

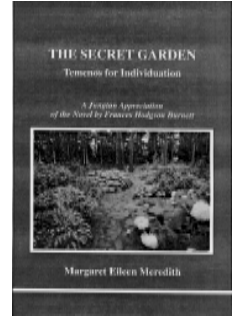
I could feel my shadow sister as a physical presence. She, that perennial inner person who kept alive the memories of the past, the shame and the guilt; she who kept asking the questions to which there were no answers, the one I became in times of turmoil and trouble; she, the “odd one,” the “enfant terrible,” of my childhood, the one who had decided, long ago, that to be German was to be less than fully human; she, with her stormy, intense affects, her impetuosity, her tears, her dreams, her frightening images; she, with her indefinable longings, her ardent love of nature; she with her torn roots, who managed to keep me in a state of painful inner restlessness whenever she was awake.

Her appearance, at this moment, on this journey to a place where prayer and meditation were a way of life, and where I was going to attempt to come to terms with a task which part of me—*she*—had known about almost all my life, seemed to me of the utmost importance. For she was a part of me I currently experienced only rarely, such as during moments of active imagination.

Margaret Eileen Meredith

The Secret Garden: Temenos for Individuation

ISBN 1-894574-12-5 (2005) 160 pp. \$22



From the Introduction

This book is an exploration of the symbol of the secret garden as it relates to and reveals the individuation process, particularly in Jungian analysis. Although each individual's experience in analysis is unique, this symbol does give some intimation of what happens. In general, I hope to convey the quickening of the spirit that gives momentum to the analytic journey. An appreciation of the symbolic world is crucial for this endeavor.

A symbol has the capacity to bring new realizations to consciousness, rather like being struck by an arrow from Eros. There is an impact, an harmonic tone, that brings more openness to life because inner realms resonate in response. When the spirit quickens, the soul also awakens. This gives a feeling of the fullness of life in the moment which is also experienced in the body. One senses that yes! This is IT! This is the unalloyed truth! Although, as Jung points out, the psyche itself "remains an insoluble puzzle and an incomprehensible wonder, an object of abiding perplexity," nevertheless, through the vehicle of the symbol the psyche reveals itself to each of us so that we can partake of the mystery and derive nourishment for the enrichment of our lives.

Jung helps us open to the gift of the living symbol. He says that a symbol is the best possible embodiment of some unknown aspect of the psyche which is full of meaning. He also speaks about how deep calls unto deep: the symbol comes from the depths of the psyche, expressing a living truth that has transformative capability. But, he notes, these processes "should never be given hard and fast names if their living movement is not to petrify into something static." Not only is the symbol a picture of a psychic process,

it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels.

The transformative capacity of the symbol resides in its attraction for both consciousness and the unconscious. an idea that corresponds to the highest intuitions of the conscious mind.



Eugene Monick

Phallos: Sacred Image of the Masculine
ISBN 0-919123-26-0 (1987) 144 pp. \$22
30 illustrations

Also published in German, Portuguese, Spanish, Dutch, Italian.

Author of *Castration and Male Rage: The Phallic Wound* (1991), and *Potency: Masculine Aggression as a Path to the Soul* (2006).

From the Introduction

Men need to understand the psychological underpinnings of their gender and their sexuality better than they do. One might think that in a patriarchal society males would grasp the basis of masculine identity naturally and spontaneously. Alas, they do not.

For many men, the dominance of the masculine is taken for granted, so familiar is their experience of superior status. But for an increasing number, masculinity is as much an enigma as femininity. These men do not easily make assumptions about themselves and their behavior and place in life. They feel that something is missing in their psychological situation, and they come to therapy to correct it. What they are given, often, are definitions of masculinity that only obliquely address the disjuncture they feel in their lives.

These men are masculine, but they are beyond the reach of the patriarchy. Even men who know themselves to be safely within the patriarchal framework know that something is amiss, that the old order is passing away. The problem is that patriarchal attitudes and values are no longer obviously true. Unless masculinity is differentiated from patriarchy, both will go down the drain together.

To write of archetypal masculinity means to concentrate upon phallos, the erect penis, the emblem and standard of maleness. All images through which masculinity is defined have phallos as their point of reference. Sinew, determination, effectuality, penetration, straightforwardness, hardness, strength—all have phallos giving them effect. Phallos is the fundamental mark of maleness, its stamp, its impression. Erection points to a powerful inner reality at work in a man, not altogether in his control. No male has to learn phallos. It presents itself to him, as a god does.

A man uses phallos; he is not a man if he cannot do so. Men need to know their source of authority and to respect their sacred symbol. Phallos opens the door to masculine depth.

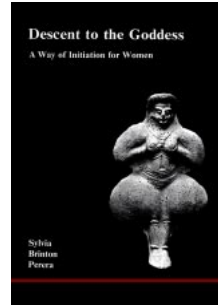
Phallos has been neglected by the literature of psychoanalysis as an originating psychic force. It has been suggested by the fathers but not developed as a primal element in the psyche. Psychoanalytic theory, whether Freudian or Jungian, gives singular primacy to the mother as the basis of life. This is an error.

Sylvia Brinton Perera

Descent to the Goddess: A Way of Initiation for Women
ISBN 0-919123-05-8 (1981) 112 pp. \$20

Also published in French, German, Portuguese, Japanese,
Dutch, Italian, Danish, Croation, Czech, Swedish and Greek.

Author of *The Scapegoat Complex: Toward a Mythology of
Shadow and Guilt* (1986), and *The Irish Bull God:
Image of Multiform and Integral Masculinity* (2004).



From the Introduction

The return to the goddess, for renewal in a feminine source-ground and spirit, is a vitally important aspect of modern woman's quest for wholeness.

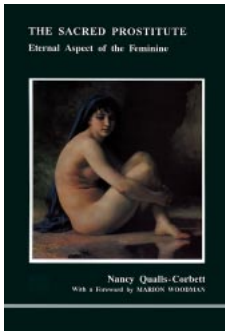
We women who have succeeded in the world are usually “daughters of the father”—that is, well adapted to a masculine-oriented society—and have repudiated our full feminine instincts and energy patterns, just as the culture has maimed or derogated most of them. We need to return to and redeem what the patriarchy has often seen as a dangerous threat and called terrible mother, dragon or witch.

The patriarchal ego, to earn its instinct-disciplining, striving, progressive and heroic stance, has fled from the full-scale awe of the goddess. Or it has tried to slay her, or at least to dismember and thus depotentiate her. But it is toward her—and especially toward her culturally repressed aspects, those chthonic and chaotic, ineluctable depths—that the new individuating, yin-yang balanced ego must return to find its matrix and the embodied and flexible strength to be active and vulnerable, to stand its own ground and still be empathetically related to others.

This return is often seen as part of the developmental pattern of women—what Erich Neumann calls a reconnection to the Self after the wrenching away from the mother by the patriarchal uroboros and the patriarchal marriage partner. But Adrienne Rich speaks for many of us when she writes, “The woman I needed to call my mother was silenced before I was born.”

Unfortunately, all too many modern women have not been nurtured by the mother in the first place. Instead, they have grown up in the difficult home of abstract, collective authority—“cut off at the ankles from earth,” as one woman put it—full of superego shoulds and oughts. Or they have identified with the father and their patriarchal culture, alienating themselves from their own feminine ground and the personal mother.

The inner connection with the goddess is an initiation essential for most modern women in the Western world; without it we are not whole. The process requires both a sacrifice of our identity as spiritual daughters of the patriarchy and a descent into the spirit of the goddess, because so much of the power and passion of the feminine has been dormant in the underworld—in exile for five thousand years.



Nancy Qualls-Corbett

The Sacred Prostitute: Eternal Aspect of the Feminine

Foreword by Marion Woodman

ISBN 0-919123-31-7 (1988) 176 pp. \$25

20 illustrations

Also published in Dutch, Japanese, Italian, Portuguese, Spanish.

Author of *Awakening Woman: Dreams and Individuation* (2002)

From Chapter One, “The Goddess and Her Virgin”

Imagine, if you will, traveling to a foreign land, a strange land where only a few have journeyed. There we come upon the ruins of an ancient civilization, now forgotten. Outlines of half-buried stones suggest the foundation of a once majestic temple. Portions of huge, broken marble columns lay scattered about as if some giant force had destroyed them.

Wandering among these ruins, imagine the life once lived here. Our mind’s eye can see the temple as it must have been, glistening in the sunlight, a rectangular structure, spacious, with intricately carved pediments, its roof supported by the massive fluted columns. Beams of light from all angles penetrate the walls. Through the open doors we can peer into the inner sanctuary. A figure moves gracefully before the altar, illuminating it by bringing fire to the clay oil lamps all around.

Behold the priestess of the temple of Venus, the goddess of love. She is the sacred prostitute.

She is a mystery, concealed by veils. We see her only dimly. Yet in the flickering light we discern her shapely feminine outline. A breeze lifts her veils to reveal her long black tresses. Silver bracelets adorn her arms and ankles; miniature crescents hang from her ear lobes and lapis lazuli beads encircle her neck. Her perfume with its musklike aroma creates an aura which stimulates and enriches physical desire.

As the sacred prostitute moves through the open temple doors she begins to dance to the music of the flute, tambourine and cymbals. Her gestures, her facial expressions and the movements of her supple body all speak to the welcoming of passion. There is no false modesty regarding her body, and as she dances the contours of her feminine form are revealed under an almost transparent saffron robe. Her movements are graceful for she is full of love, and as she dances her passion grows.

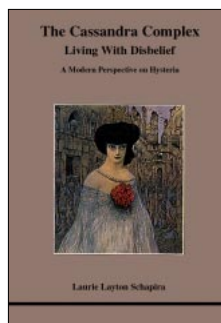
Imagine the sacred prostitute greeting the stranger, a world-weary man who has come to the temple to worship the goddess of love. No words are spoken; her outstretched arms and the soft-warm expression of her radiant eyes and face say what needs to be said.

Both the woman and the stranger know that the consummation of the love act is consecrated by the deity through which they are renewed.

Laurie Layton Schapira

The Cassandra Complex: Living with Disbelief
(A Modern Perspective on Hysteria)
ISBN 0-919123-35-X (1988) 160 pp. Illustrated \$22

Also published in Swedish, Italian, Spanish and Portuguese.



From the Introduction

I became interested in the subject of Cassandra when two of my analysands dreamed about her. Looking for shared psychological patterns, I found many commonalities, not the least of which was a strong hysterical component to their personalities.

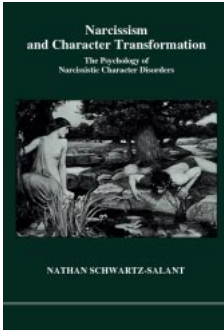
Hysteria is no longer a popular diagnosis. In fact, it has been deleted from the most recent edition of the American Psychiatric Association's *Diagnostic and Statistical Manual of Mental Disorders* (DSM III) as a diagnostic category. Yet hysteria still exists as a well-defined clinical entity, even though we tend to shy away from a making a diagnosis with such misogynist, chauvinistic connotations.

The woman I identify as having a Cassandra complex exhibits a specific hysterical pattern, including a marked split in the personality. On the face of it, the Cassandra woman is well adapted in an extraverted way: bright, active, competent, responsible, even compulsive about what she does, as well as capable of sustaining long-term, if somewhat superficial, relationships. But at times her persona suddenly falls apart, leaving a frightened, needy little girl, wanting to be taken care of but unable to express her needs or find her way in the black chaos of the unconscious. She has no guide, no containment; she is helpless, hopeless, terrified.

In Jungian terms, we see an animus-identified ego which is split off from, and erected largely in defense against, a powerful negative mother complex.

We will look closely at the Cassandra myth, its manifestation in the feminine psyche today and its relevance to hysteria. When a woman falls into her hysterical shadow, her breathless ravings have a quality similar to Cassandra's bloody prophecies of doom and gloom. What she sees and experiences in this state may have potential value and contain more than a grain of truth; but what she says is not believed because it is so ungrounded. Even *she* does not believe what she sees.

I shall also present a psychological profile of the modern Cassandra woman. On the basis of this profile, I shall discuss therapeutic implications and describe the clinical phases of the analytic process. This involves disidentification of ego from animus and the consequent transformation of both. The feminine ego, once grounded in a Self-syntonic matrix, can integrate the Cassandrian shadow. And the Apollonian animus can function positively as inspiration and light-giver.



Nathan Schwartz-Salant

*Narcissism and Character Transformation:
The Psychology of Narcissistic Character Disorders*
ISBN 0-919123-08-2 (1982) 192 pp. \$25
15 illustrations

Also published in Italian, Portuguese, Japanese and Russian.

From the Introduction

Narcissism, the common conception of which is extreme self-adoration with an aloofness that denies the need for another person, is a subject of long-standing human concern. Ovid's telling of the myth of Narcissus in 8 A.D., in his *Metamorphoses*, began a long literary tradition, but clearly the popular view of narcissism only touches the surface of a vast and complicated phenomenon.

The term *narcissism* made its appearance early on in psychoanalytic theory, and did so in an especially pejorative manner. It initially indicated self-love to a pathological degree and an associated impenetrability. To be narcissistic was in effect to be bad. It was a judgment that one was not only self-involved but beyond reach. This decree in psychoanalytic thought extended to meditation, introversion and creative fantasy, so it is hardly surprising that Jung rarely uses the term.

But as the "impenetrable barrier" of narcissism began indeed to be penetrated, for example by investigations into early childhood and schizophrenia, the attitude toward the phenomenology covered by the term began to change.

Narcissistic character disorders were at first believed to be untreatable because the barrier, known as the narcissistic defense, was thought to preclude the establishment of any kind of relationship (transference) with the analyst. When it was discovered that this was far from true, that in fact very strong transferences are established and that these affect the therapist to a high degree (by inducing countertransference reactions), much more about narcissism entered the psychoanalytic literature.

The term then became associated with the general issue of *identity*, for it became apparent that the special defensiveness of the narcissistic character disorder was a defense against injury to an already very poor sense of identity. Analytical insight, often aided by the recognition that countertransference responses can have an objective quality, increased our understanding of the nature of identity structures behind narcissistic character defenses.

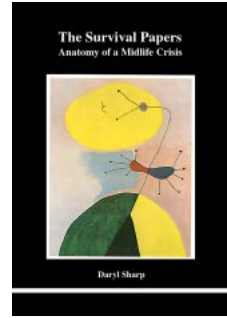
The present study, combining both Jungian and psychoanalytic points of view, is an attempt to further broaden the clinical perspective on the issues posed by narcissism and the problem of identity.

Daryl Sharp

The Survival Papers: Anatomy of a Midlife Crisis
ISBN 0-919123-34-1 (1988) 160 pp. \$22

Also published in French, German, Portuguese,
Danish, Spanish, Russian and Swedish.

Author of 15 other titles, including *Personality Types* (1987),
Jung Lexicon (1991) and *Jungian Psychology Unplugged* (1998).



From Chapter One, “Difficulty at the Beginning”

“I’m very unhappy,” said Norman. “I woke up crying a few days ago and I’ve hardly stopped since. I don’t know what to believe anymore. I’m so damn confused. Maybe I’m crazy. Sometimes I think I’d be better off dead. I don’t know what to do.

“I really have a wonderful life, a wife and two kids. They mean the world to me. I would die without them.”

He started crying. “I’m falling apart,” he said.

“I have a good job but I haven’t been able to work much lately. When I’m feeling bad I go into the basement and smoke some grass. I think about how things used to be, how happy I was. Sometimes it helps, sometimes I just feel worse.”

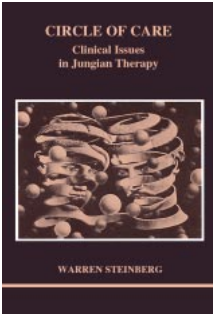
He looked at me with great sadness. “I’m depressed. I don’t sleep well. I can’t eat and I don’t have any energy. What do you think I should do?”

I listen to Norman and say nothing. I see his tears. I hear his pain. I feel no sympathy but I am not unaffected. His emotional chaos has a peculiar effect on me. On the one hand, it leaves me quite cold; on the other, I feel a growing knot in my stomach. We are brothers under the skin. I could be seeing and hearing myself twenty years ago.

Norman is paying a fair amount of money to see me. He came looking for help. He wants a solution to his problem and he believes I can provide it. But if I knew what he should do I would be God. Happily I am no longer able to indulge in that degree of inflation.

There is an underground conflict raging in Norman. He is not yet aware of this, or that life as he has known it is finished. He only wants to make things right, which would mean turning back the clock to when he felt loved. I know this is an inappropriate attitude to his situation. I don’t tell him this because he has to realize it himself. He has to suffer until there wells up in him an attitude that is better adapted to who he is and life as he finds it.

I say nothing to alleviate Norman’s pain because he is right where he should be. He’s in the fire. He is a broken man, at the end of his tether. He feels rotten but he has a chance to become conscious. Even if I could magic away his problem I would not. He is a promising candidate for analysis precisely because he’s on his knees.



Warren Steinberg

Circle of Care:

Clinical Issues in Jungian Therapy

ISBN 0-919123-47-3 (1990) 160 pp. \$22

Also published in Portuguese.

From Chapter Four, “The Fear of Therapeutic Progress”

Jungian psychology has tended to overemphasize the integrative, progressive aspect of the unconscious. Analysts like to view the unconscious as the creative matrix of life which, if properly understood and integrated, can direct one toward future growth. After all, inherent in the symbols we so love to interpret is a developmental directive: the path toward individuation, the path to wholeness.

Implicit is the assumption that so long as the direction of psychological growth is clearly evident in the symbols produced by the unconscious, the inherent need for individuation will cause the individual to choose that way. Presumably, the analyst’s job is to help make evident the patient’s development path by interpreting symbols, supporting the creative forces of the unconscious and encouraging the integration of the disparate parts of the patient’s personality.

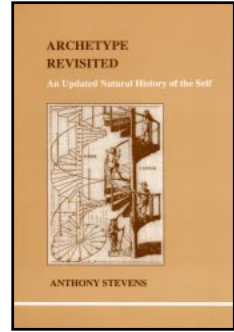
What may be forgotten is that alongside, and in opposition to, the forces stimulating psychological growth, there exists a fear of it. Jung attributed this fear to an instinctive regressive force inherent in the psyche, a force whose mythological image is the devouring aspect of the Great Mother.

Normally, the urge toward growth outweighs the regressive component of the personality. However, pathologies can occur that cause the individual to fear inner development. This outcome, Jung said, results from the regressive component achieving predominance over the psyche’s developmental urges. He did not, however, specify what circumstances caused an individual’s normal fears to accentuate into a fear of psychological development, nor did he discuss the clinical issues involved.

I first became interested in the fear people have of therapeutic progress when I noticed that the psychological condition of a number of my patients did not improve when there was every expectation that it would. As a matter of fact, it was at the very moment when improvement was most expected, when there had been some important insight or deepening of the therapeutic relationship, that they seemed to get worse. They became depressed and anxiously denied progress or regressed in the face of it. I further observed that these individuals had a corresponding fear of outer achievement and tended to sabotage potential success in any area.

Anthony Stevens

Archetype Revisited:
An Updated Natural History of the Self
ISBN 1-894574-06-0 (2003) 416 pp. \$45
Illustrated



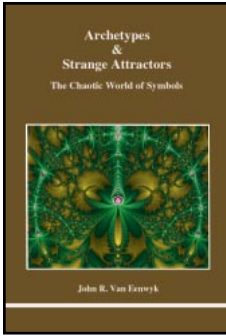
From the Preface

In this revised edition of my first book, *Archetype: A Natural History of the Self*, I have endeavored to take account of the enormous cultural, social and intellectual changes that have occurred since it was written 20 years ago. Apart from occasional adjustments of tense and the addition of the odd footnote or reference, I have left the original text much as it was in the first edition, preferring to add an updated section at the end of each chapter, and a “Personal Afterword” at the end of the book, to acquaint the reader with the impact these changes have had on archetypal theory (and the possible influence that archetypes have had on them).

One exception to this rule is Chapter 11, “The Archetypal Masculine and Feminine,” where I have had to make several alterations in the light of more recent research findings and developments in the thinking of feminists. The notion, so popular in the 1970s and 1980s, that men and women are psychologically identical is far less influential than it was. Once the central doctrine of feminism, it has been rejected by a new school of feminists—the “difference feminists”—who are comfortable with the idea that there are a number of important differences between men and women which are not due merely to the social stereotypes imposed on them. This is just as well, for, as we shall see, the objective evidence for the existence of such differences is now overwhelming.

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

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



John R. Van Eenwyk

*Archetypes & Strange Attractors:
The Chaotic World of Symbols*
ISBN 0-919123-76-7 (1997) 192 pp. \$25
10 illustrations

Also published in Russian.

From the Preface

How can we deal with the chaos that inevitably infects our lives? Perhaps more to the point, should we learn how to deal with it at all? Shouldn't we strive to eliminate it? Isn't chaos a sign that things have gone terribly wrong?

Maybe not. Carl Jung believed that our psychological development proceeds according to the influence of symbols in our lives. In counterpointing our established points of view so that growth can occur, symbols inevitably feel chaotic. At least, that's his theory. Until recently, there was little in the "hard" sciences to back him up. Now, however, with the advent of chaos theory, there is new support for his perspective.

This book is an elaboration of Jung's ideas in light of what we have learned from physics and mathematics about complex dynamic systems. It seeks to clarify how they work. Studying what symbols do illuminates what symbols are. Some of the material may be a bit chewy. But that is necessary to provide as complete an account as possible of what chaos is, how it appears in our psychological lives, and what we can do when we find ourselves in the thick of it.

The danger of possession by symbols is very real and not to be underestimated. They can be powerful motivations for constructive growth or for destructive manipulation. Which side wins out depends on the extent of our understanding of the role of symbols in psychological development. Only when we understand and recognize the dynamics of symbols can we have the freedom to use them in the service of the highest ideals to which we aspire.

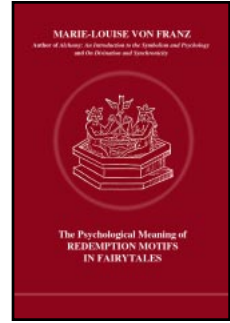
The evidence is growing that chaos theory and analytical psychology are describing similar dynamics, albeit in very different realms. Perhaps the most important implication of the correspondence between Jung's theories and chaos research is that fantasies about order—that spurious product of reductionism—being the most desirable state-of-being are slowly giving way to the realization that chaos is far healthier than previously imagined. If that proves to be the case, we shall have to revise some of our basic notions about mental health. Like Jung, we may be forced to conclude that, at least with regard to psychological development, chaos is not only unavoidable, but necessary.

Marie-Louise von Franz

Redemption Motifs in Fairy Tales
ISBN 0-919123-01-5 (1980) 128 pp. \$20

Also published in French, German, Swedish, Portuguese,
Japanese, Italian, Russian and Spanish.

Author of many other titles, including *On Divination and Synchronicity* (1980), *Archetypal Patterns in Fairy Tales* (1997), *The Cat* (1999), *Puer Aeternus* (2000), and *Animus and Anima in Fairy Tales* (2002)



From Lecture One

In fairy tales, redemption refers specifically to a condition where someone has been cursed or bewitched and through certain happenings or events in the story is redeemed. This is very different from the Christian idea of redemption.

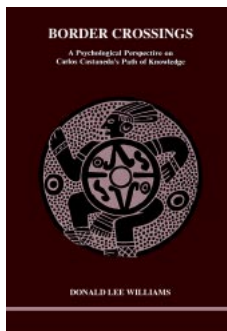
The type of curse can vary. A being in a myth or fairy tale is generally condemned to assume an animal form or to be an ugly old woman or man who, through the process of redemption, turns into a prince or princess again. In other cases someone is cursed and thereby forced to do evil and be destructive, without desiring to act in this manner. For instance, a princess has to kill all her lovers, but in the end, when redeemed, she will say that the curse forced her into such behavior.

A human being in a neurotic state might very well be compared to a bewitched person, for people caught in a neurosis are apt to behave in a manner uncongenial toward themselves as well as others. They are forced onto too low a level of behavior and act in an unconscious, driven way. Fairy tales which describe such beings do not dwell much on the problem of the curse, but on the method of redemption, and here there is much to learn that is relevant to therapy and the healing process.

There are bewitched beings who have to be bathed in water or milk and sometimes beaten at the same time. Others ask to be beheaded, to be loved or kissed, or have to eat flowers, and so on. Or a certain kind of skin has to be thrown over the person, or worn, or questions have to be asked or not asked. These are typical fairy tale motifs that also turn up in individual dreams.

Psychologically, to be bewitched means that one particular structure of the psyche is crippled or damaged in its functioning. Naturally the whole personality is then affected, for all complexes live, so to speak, within a social order given by the totality of the psyche.

Jungian analysts believe that there is no generally valid therapeutic recipe. Each case is unique and the individual way is always different. The only help or guidance we have is the capacity to objectively and accurately interpret the dream motifs so that we can see how the unconscious proposes to effect a cure. But though the healing process is unique, myths and fairy tales give representations of instinctive processes in the psyche which have a general validity. That is why we study them.



Donald Lee Williams

*Border Crossings:
Carlos Castaneda's Path of Knowledge*
ISBN 0-919123-07-4 (1981) 160 pp. \$22

Also published in Japanese and Russian.

From the Introduction

In Carlos Castaneda's novels, accounts of his experience in don Juan's world, we find a natural process of psychological evolution. Therefore, I have followed chronologically the images of Carlos's experiences as an apprentice and as a fully fledged initiate. Since I present the images themselves, the reader is not required to have prior acquaintance with Castaneda's work.

The broad outline of the process of inner development is visible in the divisions of this book. Chapter 1 examines the journey's point of departure and surveys the path and the goal. The apprentice to knowledge then strengthens his or her personality and builds a durable relationship to the unconscious by learning the ways of the hunter and the warrior (Chapters 2 and 3). This leads to detachment and to the further receptivity to the unconscious characteristic of the seer (Chapter 4).

The apprentice then acquires the more thorough intellectual grasp of the structure of the psyche that is necessary for an adequate understanding of ecstatic or shamanic flight (Chapter 5). Following Carlos this far, we witness the introverted experience and realization of the unconscious. Up to this point, the inner vision has not been carried over into the life of the community. Now the extraverted aspects of the realization of knowledge begin to appear in Carlos's encounters with women and in the struggles of a small community of like-minded warriors (Chapter 6).

Writing from a Jungian perspective, I amplify the images of Carlos's apprenticeship with comparative material from fairy tales, myths, dreams and the literature of shamanic experience, and with references to the analytic process. I also frequently speak of the "unconscious."

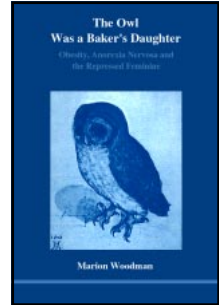
The unconscious refers to everything we are not conscious of—all that was once conscious but has since been repressed or forgotten, and all that has never been conscious. The unconscious is a dynamic factor independent of our conscious intentions and wishes. It surprises and thwarts and often overwhelms us with emotions, inspirations, moods, slips of the tongue, dreams, fantasies, visions, neurotic symptoms, psychosomatic symptoms and so on. The unconscious acts upon consciousness in a way that seems purposeful. It is equivalent in don Juan's vocabulary to the "other world," the "other side," the "nagual" and "magical time."

Marion Woodman

The Owl Was a Baker's Daughter:
Obesity, Anorexia Nervosa and the Repressed Feminine
ISBN 0-919123-03-1 (1980) 144 pp. \$22

Also published in French, Portuguese and Japanese.

Author of *Addiction to Perfection: The Still Unravished Bride* (1982),
The Pregnant Virgin: A Process of Psychological Transformation
(1985) and *The Ravaged Bridegroom: Masculinity in Women* (1990).



From the Introduction

Fatness once carried happy connotations. People “laughed and grew fat”; the fortunate few lived off “the fat of the land”; the less fortunate many envied “the fat cat.” In cultures less affluent than ours, the plump bride is still worth her weight in gold. In China and Japan, the person with the fat belly is respected and admired as being well grounded. In Western society, however, the connotations have reversed. The 200-pounder has “a fat chance in a slim world” and the fat woman is ashamed to walk around “with her neurosis hanging out.”

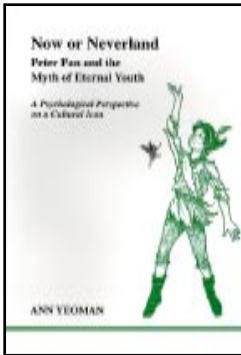
Certainly, some women rejoice in their plumpness and experience no difficulties with their size. This book is not concerned with them. It is a study of the agonies of fatness and its psychic and somatic causes.

No magic or scientific formula has yet made any inroad on the growing obesity problem. I have documented my experimental findings as carefully as possible and quoted conversations verbatim in the hope of making conscious the inner world of the obese woman. Each is an individual, but each is obese. Consciousness will not always solve the problem, but it may make the suffering meaningful.

Every woman haunted by obesity knows the agony of looking into a mirror and seeing an owl staring back at her. If she dares to keep looking, she may even see her mermaid's tail. The split between her head and her body is destroying her life and she is powerless to break the spell. In this book, forty women and I have looked into the eyes of the owl as honestly as possible.

Twentieth-century women have inherited a male-oriented culture which has kept them unconscious of their own feminine principle. Now in their attempt to find their own place in a masculine world, they have unknowingly accepted male values—goal-oriented lives, compulsive drivenness, and concrete bread which fails to nourish their feminine mystery. Their unconscious femininity rebels and manifests in some somatic form. In this study, the Great Goddess either materializes in the obese or devours the anorexic. Only by discovering and loving the goddess lost within her own rejected body can a woman hear her own authentic voice.

This book suggests practical ways of listening, and explores the meaning of the feminine as it “slouches towards Bethlehem to be born.”



Ann Yeoman

*Now or Neverland:
Peter Pan and the Myth of Eternal Life*

ISBN 0-919123-83-X (1999) 192 pp. \$25

From Chapter One, “The Eternal Boy”

This book grew out of my life-long relationship with Peter Pan. Since his debut on the London stage shortly after the turn of the twentieth century he has become a household name, even to those who have never read the tale or seen a production of the play in which he first appeared. I think it is safe to assume that almost everyone exposed to modern Western culture knows Peter Pan, that is, is familiar with the personality traits and boyish heroism he embodies, and the compelling ideal of childhood discovered on his island kingdom of Neverland. However elusive or frustratingly irresponsible he may be, few would champion his arch-enemy, Captain Hook, over Peter Pan’s magnetic figure of joy, spontaneity and youth.

Events of the past ten years have confirmed the longevity of Peter Pan in a number of ways. To name but a few, in 1987, in London, an amendment to the Copyright, Designs and Patent Bill was effected when the House of Lords ruled to restore to the Great Ormond Street Hospital for Sick Children, to which author J.M. Barrie had willed *Peter Pan*, the Hospital’s expired rights to the royalties. In 1990, the Disney and Mary Martin movie versions were made available for home viewing on videotape; *Peter Pan and the Pirates* appeared on American television.² Steven Spielberg introduced an adult Peter Pan in *Hook* in 1991; and Disney released a restored version of the original 1953 animated film on March 3, 1998. Such popular interest in Peter Pan, as well as my own fascination with Barrie’s hero, led me to ask myself a number of questions.

Why did the figure of Peter Pan so surely grip the Edwardian imagination? Why did he become a household name so quickly and why does it continue to be so? What value does he represent in the twentieth-century Western psyche? Why are we experiencing a resurgence of interest in Peter Pan at this time? What manner of child, what type of eternal boy, is he? I attempt to answer these questions.

For those who have not read Barrie’s novel, and as an aid to memory for those who read it many years ago, I offer a synopsis of the story, and then move on to psychological considerations.

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