

Psychosynthesis Research Foundation

ROOM 314, 527 LEXINGTON AVENUE, NEW YORK, N. Y. 10017
TEL: PLAZA 9-1480

REGISTERED OFFICE
TREASURER
602 BELLEVUE RD.
WILMINGTON, DEL. 19809

January 1, 1968

Dear Colleague:

The fourth meeting of the 1967/8 series of Psychosynthesis Seminars (held on the third Friday of each month) will take place on Friday, January, 19, 1968 at 7:45 P.M.

Dr. Edward C. Whitmont of New York City will speak on "A Jungian's View of Psychosynthesis," followed by our customary discussion period.

The meeting will start promptly at 7:45 P.M. and will be held in the "Directors Room" on the mezzanine floor, Park Sheraton Hotel, 7th Avenue and 55th Street, New York City. There is a public car park across the street from the hotel.

We trust it will be possible for you to be present.

Cordially,

JACK COOPER, M.D.
192 Brewster Rd.
Scarsdale, N.Y. 10583
Phone: 914-725-4541

Date & Time of Meeting: Friday, January 19, 1968 - 7:45 P.M. prompt.

Place: "Directors Room," mezzanine floor, Park Sheraton Hotel,
7th Ave. & 55th St., N.Y.C.

Speaker: Edward C. Whitmont, M.D.

Subject: A Jungian's View of Psychosynthesis

PSYCHOSYNTHESIS SEMINARS

1967/8 SERIES

Fourth Meeting: January 19, 1968

Subject: A Jungian's View of Psychosynthesis

Speaker: Edward C. Whitmont, M.D.
185 East 85th Street
New York, N.Y. 10028

Participants:

Bernard S. Aaronson, Ph.D.
Jack Cooper, M.D.
Mrs. Rena Cooper
Martha Crampton, M.A.
Fr. Grau, Ph.D.
Frank Hilton
Mrs. Hilda Hilton
Milton Horn
Earl Johnson
Betty Keane, M.A.
Emanuel D. Kotsos, M.D.

Natalie Mann, M.S.
Victorija Mickans, M.D.
Evelyn Miyake
Harold Streitfeld, Ph.D.
Graham C. Taylor, M.D.
H. Weiner, Ph.D.
Mrs. H. Weiner
Edward C. Whitmont, M.D.
Fred Williamson
Shirley Winston, M.A.

Psychosynthesis Research Foundation
Room 314
527 Lexington Avenue
New York, N.Y. 10017

Dr. Whitmont:

The title of my talk "A Jungian looks at Psychosynthesis" raises a question taken from the transcript of the meeting here on October the 12th. The question was raised "Is psychosynthesis a philosophical enquiry, a religious belief, an attempt to become part of the super-conscious?", and the answer was "It is not a system, it is not a theory, it is not a school, but a point of view, an attitude." I could have answered the same to "What is Jungian?" By and large I would claim all these definitions myself.

However, I would like to start with the areas of difference and, possibly, lack of communication, derived from reading Assagioli's book Psychosynthesis, and his essay "Jung and Psychosynthesis." As regards the latter, I must say that I was dismayed, because I would say that this is full of misunderstandings.

At this point let me say that I will limit my presentation to a minimum of quite basic elementary attitudes and leave the rest for specific reference in the discussion.

Now the fact that Jung is misunderstood is nothing new to me; it is the rule of the day, and this is not based on the stupidity or narrow-mindedness of those who approach him because a good deal rests in Jung himself, in his way of presenting his thesis.

Jung was the son of a pastor. His father whom he apparently loved very much but with whom he had little personal relationship, suffered very greatly in his eyes from the fact that he attempted to have a faith but quite obviously could not find it. He attempted to find his faith in terms of the traditional frame of reference of the church for which he stood and labored himself and probably succumbed at the end from the conflict of not really being able to have the experience of which he spoke.

Carl Jung felt that he himself had had that experience and was rather dismayed that his father could not grasp what to himself was self-evident. To him God was something quite obvious and indeed some of his dreams of early childhood would seem to bear this out. However, apparently, he got a terror in his bones from any attempt to narrow or channel the experience of the transcendental into any frame of reference that is in any way dogmatic. Hence his tendency to lean over backwards to make sure that everything that he stated was empirically founded, always stressing that he was an empiricist. In addition to this he was a person who had intuition to the point of psychic clairvoyance to which many of his immediate pupils and disciples will attest and of which I myself had a good sample - in my encounters with him.

When he wrote, then, he always leaned over backwards to never overstep the limit of that which could be, in his opinion, demonstrable, and to make his writings acceptable to the scientific view. In this, of course, he never succeeded, because the positivistic view is never going to buy anything that smacks of intuition. He succeeded perfectly, in a way, to alienate both sides! Hence, I must warn you that an insight into or comprehension of what Jung really stands for can not be gained from his published writings. Quite frequently they hide more than they express, unless, of course, you can read between the lines. It helps if you had access to his seminars; but really the only way in which one can understand is through personal experience; which is a thing for which he

always stood, for it was Jung who urged on Freud that the analyst be analyzed first and foremost.

Jung did not believe in self-analysis - but that I will come back to a little later.

Let me give you two quotations from Jung, in order to preface our subject. He said: "No doubt it is a great nuisance that mankind is not uniform, but compounded of individuals whose psychic structure spreads them over a span of at least 10,000 years. Hence there is absolutely no truth that does not spell salvation to one person and damnation to another. All universalists get stuck in this terrible dilemma." Hence, "The investigation of truth begins with each case anew because any living truth is individual and not to be derived from any previously established formula. Each individual is an experiment of ever changing life in an attempt at a new solution or a new adaptation."

Moreover, "Theories in psychology are the very devil. It is true that we need certain points of view for their orienting and heuristic value; but they should always be regarded as mere auxiliary concepts that can be laid aside at any time."

Moreover, one of his statements was: "Thank God I am Jung and not a Jungian, for disciples are parrots." This is the basic viewpoint of the man, and in this light all the so-called Jungian ideas and Jungian schools and theories are to be viewed. Jung never hesitated to reverse himself 180 degrees or even 360 degrees if the situation warranted it. Moreover, since his approach was always pragmatic in a sense, it is risky to take any statement of his and say it means this, without remembering that it also may mean the exact opposite in a different situation. For instance, he was once approached by a disciple about his description of the extrovert and introvert, who challenged him: "You say that the extrovert makes relations easily while the introvert has difficulty, but it turns out that the extrovert relations are relatively superficial ones, and when the introvert makes a relation it really sticks - which is exactly the opposite of what you say."

Said Jung: "Yes, so you have found out at long last!" The disciple said, "Why don't you say so in your writing?" Said Jung: "Well you know, on the first level it is as I stated, but if you go further down it is the exact opposite; but people have a hell of a time understanding what I am writing as it is, and if I told them that it was also the exact opposite they would think I was completely crazy!"

I myself took him up on a similar thing, and he asked me "Where the hell did you read this nonsense?" and I said "In your book!", and I gave him page and paragraph. And he said, "Oh forget it!" You see, about 20 or 25 years had elapsed since his writing.

So, again, this is the general approach. However, the main point I would make here in the comparison of the two approaches may be of practical value. It is my impression - and correct me here, if I am wrong - that you in psycho-synthesis have more or less a programmatic intent, something that you want to accomplish, namely, the bringing together of the various approaches to the psyche, not into a mere analytic but into a holistic system. And it is my impression that you attempt to get this view across. Jung did nothing of this sort. He did not

attempt to get any such programmatic view across; he simply did it; and he incidentally developed the technique for bringing this about, which it is my impression you do not have, and which I hope to be able to offer to you so that the two sides can come together.

These techniques are primarily, shall we say, practical approaches, I propose to deal with three: the symbolic approach, the view or model of the psyche, and the technique of dream interpretation.

I believe a basic misunderstanding is that Assagioli seems to be under the impression that Jung does not accept the reality of the Self. Nothing can be further from the truth. Here again, to give Jung's basic point of view: "Life is the story of ^{the} self-realization of the unconscious. Everything in the unconscious seeks outward manifestation. The personality too desires to evolve out of its unconscious conditions and to experience itself as a whole." The self-realization of the unconscious means the self-realization or the realization of the Self. In fact, the shortest definition of Jung's concept of Individuation would be "to become what one was meant to be," in terms of the realization of the Self.

Jung's definition of the symbol or the symbolic approach is basic to an understanding of his whole approach, and also a stumbling block to many who are unfamiliar with it. Jung holds that one cannot tell what the psyche is, or for that matter what anything is; one can only tell what it is like. In this sense he is a thorough Kantian, namely, feeling that it is the psyche which attempts to understand the psyche, and it cannot jump across its own limits. Hence, in our attempt to apprehend any human situation we are limited by the categories of our psychic existence, and of the ways in which we experience. We can only say what a situation appears to us "like", without being able to say what the situation in itself, beyond the human standpoint, really is or would be.

His definition of the symbol is "the best possible expression or formulation of an essentially unknown or even unknowable situation, which however is postulated as existing." I repeat, the best possible exposition or expression we may have, in terms of the known of something essentially unknown or unknowable.

And he adds that "this is also different from what is generally regarded as a symbol, namely, a substitution of one thing for another." This Jung calls not symbolic but semiotic. Hence, the cross is not a symbol for Christianity but the cross as a symbol points towards an experience which cannot be put into words or into intellectual concepts, but can only be approached through what the cross evokes, for example, as a symbolic experience."

He goes on: "a symbol is not an arbitrary or intentional sign standing for a known and conceivable fact but an admittedly anthropomorphic, hence limited, and only partly valid expression for something supra-human and only partly conceivable. It may be the best expression possible yet it ranks below the level of the mystery it seeks to describe." And in this sense, all of his expositions and writings are to be taken as symbolic, describing not what is but describing the operation of the psyche as if it were so and so. All descriptions and definitions - whether they are of the unconscious; the animus, the anima, the Self, and so forth - are symbolic, in that we can never know what it is; only as it approaches us. From this, many people including Assagioli, got the impression that Jung denies their Reality. He does not; he merely states that it is not given to us to know that It is. We can only approach what It is like, how It

expresses itself, how we experience it. Hence to Jung, God is not an archetype, for instance, but the archetype is the only way through which we can approach that unknowable existence or being that we have called this or that, and also God. Hence, God is not a thing, but a way or a word to describe an experience for those who have had it, but not for those who have not had it.

In the same way then, the scheme of the psyche or the model of the psyche that Jung tries to give is to be taken first as a theory, which is the very devil, and then as the best possible description of how a certain situation you empirically encounter can be approached.

And here, in Jung's approach to the psyche, he is quite radical, in what I would call a heliocentric approach as compared to the usual geocentric one; for Jung's view of the psyche is not based on the ego but on the Self. Similarly, a pre-Copernican cosmos, based on the earth as the center (which would correspond to the ego), has been replaced by the heliocentric concept where the earth rotates around the real center, the sun. In a similar fashion then in Jung's view of the psyche, the ego is a peripheral phenomenon, one particular way or expression of the Self.

I quote Jung's definition of the Self, and its relation to the ego: "In so much as the ego is only the center of my field of consciousness it is not identical with the totality of my psyche, being merely a complex among other complexes. Hence, I discriminate between the ego and the Self, since the ego is only the subject of my consciousness, while the Self is the subject of my totality. Hence, it also includes the unconscious psyche. In this sense the Self would be an ideal factor which embraces and includes the ego. In unconscious fantasies the self often appears as a super-ordinated ideal personality."

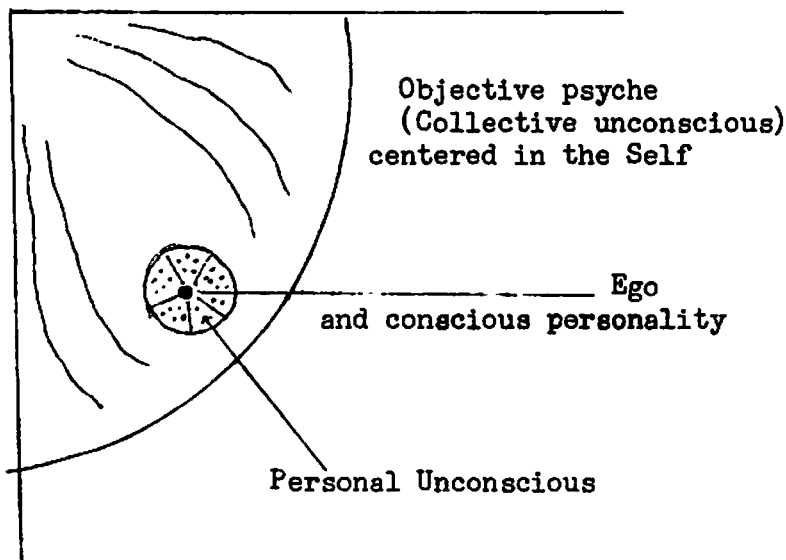
Furthermore, "the term Self seems to me a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the Self as the moved to the mover or as object to subject because the determining factor which radiates out from the Self surrounds the ego on all sides and is therefore superordinate to it. The Self, like the unconscious, is an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego; it is not I who create myself; rather I happen to myself."

Further, "intellectually the Self is no more than a psychological complex," (This is what Assagioli hooked on to and then said that Jung does not believe in the Self!) "a construct that serves to express an unknowable essence and which we cannot grasp as such, since by definition it transcends our powers of comprehension. It might equally be called 'the God within us'. The beginnings of our whole psychic life seem to be inextricably rooted in this point and all our highest and deepest purposes seem to be striving towards it." "Consciousness is phylogenetically and ontogenetically a secondary phenomenon. It is time that this obvious fact were grasped at last. Just as the body has an anatomical pre-history of million of years so also does the psychic system. The psyche of the child in the preconscious state is anything but a tabula rasa; it is already preformed in a recognizably individual way and is moreover equipped with all specifically human instincts as well as with a priori foundations of the higher functions. On this complicated basis the ego arises; throughout life the ego is sustained by this base; when the base does not function stasis ensues and then death. Its life and its reality are of vital importance;

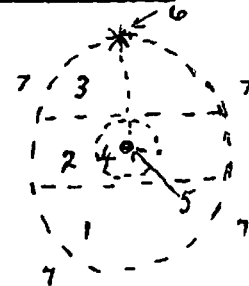
compared to it even the external world is secondary for what does the world matter if the endogenous impulse to grasp it and manipulate it is lacking? In the long run no conscious will can ever replace the life instinct. This instinct comes to us from within as a compulsion or command if, as has been more or less done from time to time immemorial, we give it a name of a personal 'daimon' we are at least aptly expressing the psychological situation, and if by applying the concept of the archetype we attempt to define a little more closely the point at which the daimon grips us we have not abolished anything, only approached closer to the source of life."

Hence, Jung's model of the psyche would be as follows. I will put it side by side with Assagioli's diagram.

The Self in 'Infinity' -
radiating and enclosing the 'personal'.



R.A.'s diagram



1. Lower unconscious
2. Middle unconscious
3. Higher unconscious
4. Field of consciousness
5. Conscious self or "I"
6. The Higher Self
7. The collective unconscious

The ego I would compare to the executive mansion of the mayor of a city, say, New York. The "I" assumes that I am running the city; so I have my officers all over the city and I know all my problems and I know everything that is surrounding me. This is fine and good and this illusion will live for quite a while. Eventually we discover - or fail to discover - that there are a number of citizens in this town that we do not know yet and, what is worse, they do not have any intention of obeying our orders or even of taking any notice of them; but will do as they please and they have, as it were, founded their own club to carry on an organized activity of their own. This corresponds psychologically speaking to hidden qualities in ourselves which we have not hitherto known or the repressed qualities of anything that could be, if properly understood, part of our personality.

This area (disseminated dots in the diagram) is what is ordinarily conceived as the unconscious - Freud's idea of the unconscious - Jung calls this the personal unconscious, and its headquarters which form a sort of "alter ego" he calls the shadow. The shadow then is that alter ego, that other personality which is unknown to me but which operates independently of me and which had to be repressed for the sake of ego development. So far so good, we are in agreement

with the ordinary schools; but in addition to this, we may discover that our city is not a closed autonomous system but is a part of a much wider country upon which it depends. And the final blow that the rest of this country not only does not take orders from the mayor's mansion but takes orders from elsewhere - suppose, for instance, Washington. But suppose Washington is beyond our view, we have never been there, and hence we find that our personality in its unconscious states is surrounded by a vast area of powers, entities, drives, urges, that move in their own fashion and approach us, as they will, from time to time again to recede to whence they came, but do so not in a haphazard fashion but in a fashion that makes one presuppose that there is something like an organized plan. It means that these entities take their orders from a blueprint elsewhere. You have seen however that this "elsewhere" I did not put on the diagram. Also I did not draw a full closed circle but an open-ended one that ends in nowhere. This expresses the fact that the psyche, and Jung speaks here of the "objective psyche", namely of psychic existence per se which is not my subjective experience but that exists prior and independent of my subjective experience, and of which I am a part. The subjective psyche, that is, my subjective experience is a part of the greater objective psyche, of which we know the beginnings but are in no position to know where it ends - if ever it ends anywhere. And the postulated center - if we may call it a center - or, shall we say, that which we experience as the deriving and directing authority of this objective psyche in as much as it affects our subjective existence, this is what Jung calls a Self.

Now, in this respect he does not place the Self on top because he knows no above nor below, because the Self or the impulses of the Self may approach through the body and then we call them instincts, or through the non-body, if you want to call it that, and then we call them spiritual impulses or, if you want to, archetypes. By "archetypes", we are simply trying to define the typical way of human experience, archaic that is from the beginning, the way mankind has experienced ever and ever and in all eternity; that is, typical ways of experiencing that which we do not know what it is. Hence Jung's postulate that these experiences are all symbolic, in the sense that we can only describe how they are or in the sense that they describe experience in terms of 'as if' not of what. Consequently then Jung comes to the point of stating that the symbolism, the symbolic experience of the Self, is indistinguishable from the symbolism or the symbolic experience of the Godhead. He does not say that the Self is God. To say such a thing would be nonsense because it would be saying that "I don't know what" is the "I don't know what." But he does state - and this is the point I want to make - that this experience of the Self or of the Godhead can be an empirical fact now for those who have worked with these methods. We have empirical evidence of something that has the quality of absolute knowledge; that is, space and time transcending knowledge of a connectedness in a dimension in which personal limitations cease to be, of a blueprint of a sort for an individual life, a concern with the realization of this individual life and an ability to convey it and equally a tendency to enforce it if it is disregarded. These are empirical observations from the work with the unconscious. This amounts, of course, to something that has been postulated by mankind through the ages, and has been called this or that and among other things God. We refuse to use any such fancy names; we present the facts, demonstrate the facts, work with the facts and in order to make it scientifically acceptable we call it the Self instead of God; but if anyone else wants to call it by another name it is perfectly acceptable. When Jung was asked at his last interview, "Do you believe in God?" his answer was "I do not believe, I know." Hence my wonderment when I read in the booklet, Jung and Psychosynthesis, that to all evidence Jung had never any experience of the Divine.

Now let me come to the practical implications of all this because this is not a theoretical postulate but one of eminent practical importance. The techniques of analytical work are based on the postulate "all dreams are as if sent by God." It means that dreams are, without exception, taken as statements of the unconscious, of the objective psyche, of the Self, directed to the conscious person, which state - and here is a point of divergence - not a fulfillment of a wish, not the expression of anxiety or a fear, but the matter as it is. The dream is a direct statement or description of the subjective state or objective situation as it is - no censoring, no hiding, no disguising, but an attempt to get the message across.

However, the dreams do not speak English as a rule, nor do they speak German or Chinese; the dreams speak in images. This is because the image level is the original level of the psyche; the image is the old and forgotten language of the psyche; image comes first, conceptualization comes second. Conceptualization is an act of ego formation. That which is not the ego, but addresses the ego, speaks in its own language, which is the image, and it is the image of "as if", namely, the image that describes the situation as if it were thus and thus.

This is postulated to be true, without any exception whatsoever, of every dream; hence there are no minor dreams, nor unimportant dreams; there are no dreams that mean nothing; every dream carries an important message - an important message in symbolic terms pertaining to something that is not conscious to the dreamer. The position of the objective psyche to consciousness, Jung postulated, is compensatory, in the sense that it brings forth that which we are not in touch with, which we are not aware of but would highly profit by if we would or could be aware of.

The course of analysis and the decision as to what is relevant: what the analysand ought to confront is not left to the judgment of the therapist, nor for that matter, to the judgment of the patient, but is left directly to the guidance of the unconscious. We wait for the dreams to tell us what is relevant, what the situation is, what this person is like.

Jung ever and again warned the therapist never to assume that he could or ever would understand the patient. He feels that if you ever assume that you know what's wrong, you are already in trouble. In every situation we have to find out anew what that particular situation, what that particular wholeness requires, as told to us through the deciphering of the dream - or for that matter, of any unconscious production. And this includes dreams, fantasies, the direct production of images - it was Jung who started the working with images, and the technique of active imagination - paintings, drawings, work with clay, posture and so on.

Now to give an example of this brazen statement that every dream carries a significant message. I would like to give you an example of a rather trivial dream from last week and the interpretation as it turned out. The dream was as follows: the dreamer dreamt that her hired help told her that she could no longer work for her because Monsignor commands her to devote all her work to the church. This dream had absolutely no relation to reality, nor had the hired help ever offered to quit; the "Monsignor" is just a parish priest of the Catholic church next door, and she has nothing to do with him. So here we are, a perfectly nonsensical dream.

Now, remember, dreams state, we claim, the situation as it is, in symbolic terms of "as if". Hence, the message of the dream would have to be read that your situation in this is as if your hired help was called over by a Monsignor and hence you will lose her. Now, what does that mean? If we want to deal with images of this sort we have to find out what these images mean to the dreamer; so what does her hired help mean to her? Her hired help she described as a person of a quiet, accepting, patient type and a good worker. Now it turns out that she describes here qualities which are contrary to her own, for she is a very impatient, restless, driving soul who cannot find her place anywhere because she must always get things done right away, quickly. "Monsignor" she cannot stand; and why can't she stand him? Because he stands for a church which to her is absolute rigid dogmatism. What then does the dream say?

The dream says: Your potentially, quiet, accepting side is called over to serve religious dogmatism; hence you cannot avail yourself of it. This was precisely the situation of the dreamer; namely, to her, quiet acceptance smelled of and spelled what in her youth had been preached to her, and hence was an impossible and unacceptable way of relating to life. Her comment on the dream was: "If I was to keep her I would have to wean her from Monsignor." Now this is also the message of the dream: you have to wean away your quiet accepting potential from the religious dogmatism which has lured and pulled it away from you. In other words, you have to make a difference between the rigid code in which you have been raised and the ability to become accepting of life in your own way, which happens to be, of course, precisely the thing that at this moment was called for as an insight, which I was in no position to guess.

The symbolic statements pertain either to the subject level as it is called or to the objective level, namely describing inner or outer situations. The subject level interpretation, I believe, was Jung's unique contribution - to see that other person in the dream not necessarily as that other person outside but as what this person stands for within the dreamer, to see the correspondence to the outer personality as an inner separate personality. This is the method which I believe makes Jung's approach to the symbolic interpretation what I usually tend to call as precise as an X ray. Viewed in this light, I know of nothing as accurate and as exact and as painstakingly meticulous as the dream. It is a precision instrument, when you know how to handle it.

I advise analysts to keep journals of their dreams, particularly of the interpreted dreams, because after a year or two you read them all through, and you are stunned not only by the continuity - it is a running story that they tell - but by how the early dreams anticipate problems that dreams years later round out and finish up; as if now - let us say 1965 - knew what the dream in 1968 would be about. This again is an empirical observation, not a religious claim.

Also, in using this technique, usually the first dream or dreams that are brought into therapy - they are called "initial dreams" - inform the therapist broadly of the problems, of what is afoot and of the potential developments of the whole analytic process. Dreams are in this sense not only descriptive, they are also prognostic, and at times outright prophetic. The first few dreams - if you have enough experience - give diagnosis, prognosis and the likely factors to be expected and anticipated. For instance, you can more or less differentiate between the danger of a threatening psychosis or a pure neurotic state from the dreams; you can get an idea whether progress may reasonably be expected or whether the situation is a touch-me-not, and what one may or may not generally look forward to.

For the sake of adequate interpretation it is important to get the reaction of the dreamer to the dream. This is rarely forthcoming when one deals with one's own dreams. The dream has an uncanny accuracy to put its finger on the blind spot - on the unconscious area, and secondly it needs the other person for adequate and accurate interpretation. For these reasons, I believe, and so did Jung believe, that any attempt at self analysis is a vain undertaking. It is equivalent to seeing one's own blind spot, which you know cannot be done.

He made a statement once to a group of students, "When it comes to my own dreams I am just as hopelessly stuck as you are." He told me about dreams that he just nibbled around on for 15 and 20 years, may be coming to some idea and may be not, and I can assure you with my own not negligible experience with dreams, when it comes to my own material I can at best smell when something is wrong, and then take my material and see a colleague and present the dream to him. But I would not undertake to understand what my dream means, except in broad general terms. This is also a point of disagreement here with Assagioli.

Finally, Jung's concept of individuation. "Individuation is to become, to realize, that which the Self intends for you." You can also say that it is to live according to the will of God, or say that it is self-fulfillment, self-realization; it is any and all of these things.

This, of course, postulates that man is not a product of environment merely, but is an entity, an a priori personality in the germ which interacts with environment, shapes its environment and is shaped by it. Hence, individuation is the coming to terms both with external reality as well as with internal reality. In this sense then individuation presupposes first the development of an ego and an ego personality and the development of will and self-control, of conscious choice - Jung did not undervalue will whatsoever; in fact he went so far as to state that in the first half of life it is essential for the young person to live and operate in a fashion as though the illusion that one can will everything were true. This is important for him; if he does not do this, he can never develop a conscious position from which to confront the objective psyche. And in the second half of life individuation means to realize, to fulfill that which had to be left behind for the sake of conscious adaptation to society, to relationships, to occupation, and confront one's own roots in preparation for death.

Death to Jung is not a regrettable incident of which we prefer not to talk, which in fact does not happen at all since we don't die, we merely pass away these days! But death is the goal of life; this is the aim towards which we work by virtue of our fulfilling the meaning of this life. In this sense he once used the term "the ego or the conscious personality is but an experiment of the Self," namely, that the Self wishes or needs to fulfill certain elements in the dimensions of time and space. If we can do this and bring into realization in time and space that which the Self requires, fine and good for then our life has meaning and we have a sense of fulfillment; we move with the life current. If we flunk or fail to do so then the Self may simply dismiss us. Then the experiment has failed and we are expendable; and we have no one to thank for this but ourselves. Now how can we fail in this experiment? We can fail basically in two ways: by losing sight of the Self or we can fail by losing sight of ourselves, of the ego and of consciousness. We can ruin it by failing to develop an adequate and accurate "here and now" adaptation; namely, failing to develop adequate rationality, adequate concrete reality adaptation, adequate

adaptation to society, to our fellow human beings because it is in the terms of the here and now that all this has to be realized. And we can fail, on the other hand, by attempting to develop our personality as though it was something that we made ourselves rather than being dependent upon the unconscious sources through which we operate. In both ways we can fail; in other words, we can fail by being too much in the clouds and we can fail by being too much here and only here in the body. It was Jung who pointed out that the most basic archetypal symbolic material is essentially either religious or sexual. This does not imply that the one is derived from the other; rather, sexuality is of the world of the drives, is a fundamental instinct that may not be disregarded except at the peril of one's existence; but so is the religious instinct, namely the urge and the necessity to find meaning, to live a life meaningfully, and be related to something beyond oneself, to something transpersonal and transcendental. And the repression of the religious instinct is no less devastating in results than the repression of the sexual instinct.

Here I would also quote Jung verbatim, "The decisive question for man is, is he related to something infinite or not? That is the telling question of his life. Only when we know that the thing that truly matters is the Infinite, can we avoid fixing our interests upon futilities and upon all kinds of goals which are of no real importance. Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent or beauty; the more a man lays stress on false possession and the less sensitivity he has for what is essential, the less satisfying is his life. He feels limited because he has limited aims and the result is envy and jealousy. If we understand and feel that here in this life we already have a link with the Infinite, desires and attitudes change. In the final analysis we count for something only because of the essential we embody, and if we do not embody that, life is wasted. In our relationship to other men, too, the crucial question is whether an element of boundlessness is expressed in the relationship. The feeling for the Infinite however can be attained only if we are bounded to the utmost; the greatest limitation for man is the Self. It is manifested in the experience 'I am only that'; only consciousness of our narrow confinement in the Self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal, as both the one and the other. In knowing ourselves to be unique in our personal contribution that is ultimately limited we possess the capacity for becoming conscious of the Infinite, but only then."

What Jung's techniques and approach endeavor is, by virtue of the direct indication as received from the objective psyche, to clarify first one's repressed personal qualities - that which has been pushed out; to clarify one's relationships to the instincts and to one's instinctual repressions; to clarify then one's relation to what has never been in consciousness at all, namely, one's ingrained or imprinted potentials, not in terms of what we wish or hope to have, nor in terms of what the therapist thinks we should have or should be, but in terms of what the unconscious or the Self by virtue of the unconscious productions informs us is there.

This unconscious always operates in terms of the coincidentia oppositorum. I must again claim priority that the one who called this back into psychiatric thought was Jung about 40 years ago. That means the unconscious will always produce the other side, to the extent that if you are too much embroiled with the physical and instinctual it will constellate the spiritual; and to the extent that you are too much embroiled in the spiritual and lose sight of the foundation of the here and now - including the body, and its "dirtiest" aspects - the unconscious will confront you with that precisely.

Thus it is a fact that the most religious people have the most unpleasant, gross, sexual dreams and the criminals have the most spiritual. One of Jung's disciples once said to me "It means that the brighter the halo the dirtier are the feet!"; and this is something never to be lost sight of in the work; but you don't have to worry about it because the dreams rub it in. It is not necessary for the therapist, if he knows a bit about dream work, to worry as to whether he presses too much. He has no business to press anything; he has merely to transmit the message as it comes to the patient from his own deepest sources.

Now, of course, there is the amplification of this technique - but first there is a point I want to make here: the relationship between the archetype and instinct. The archetype has been defined by Jung as the fundamental representation, typical of the way man experiences, of his basic human ways of experiencing eidetically, conceptually, of his typical way of operating behaviorally and of his way of reacting emotionally. That means that when a particularly critical situation arises and there is a response not merely in terms of one's personal reactions, the archetypal answer is the way in which Mankind as a whole reacts to such a situation. The more general and fundamental the human situation is the more generalized is likely to be the response, which reminds us that we do not merely operate within our limited personal scope but we bear with or deal with the problem that is common to all mankind. If you wish, in the discussion, I will give you some examples.

Now if you translate this into biological response that is instinct. The instinct is the typical biological, psycho-biological response to typical situations. When you take this in terms of image of meaning then you deal with the archetype. Hence the archetype is that which conveys to us the meaning of the instinct in terms of absolute values one might say. If the instinct is that pattern which expresses the behavior in terms of time and space of the archetype (voice from the audience, "Try again.")

I will give you an example. You want to move, you feel an obligation to grapple with a particular problem, let us say, of the woman you want to marry. There is the obligation to her but there is mama who says: "You cannot do that to me!"; and now your heart is torn hither and thither. You would like to take mama and tell her to go to hell but then you feel that would be awful and "I cannot do that." And now you have a dream of a hero in shining armor slaying a black dragon. What does the dream say? It says that that which would threaten to devour you is being met by the hero who fights it and destroys it and does not care whether blood flows or not. It shows you a typical human way of behavior which is called upon in this situation, but as a general pattern. This is a pattern that has been acclaimed as constructive through the ages, and it has a spiritual appeal. Hence the image of the dragon slaying hero; the heroic attitude is a spiritual attitude. The instinct to which it refers is that which would tear him away from mother, and remember that behind the dragon is always the damsel in distress, who is being rescued by him. Hence the image has affirmed now his instinctual urge and has given this urge a general meaning; it has told him if you do act as you feel you would like to act, you do not act as an egotist. You perform an act of spiritual significance which ever and again has been incumbent upon mankind to perform; namely, to destroy that which would annihilate personality, the dragon; and thereby redeem an emotional value, the damsel in distress. This is then a correspondence of urge and spiritual image. And, of course, and this is of practical importance, this is the language of

tradition, mythology, fairy tales and religious tradition as well. When seen through the symbolic approach, the symbolic method of Jung, they all make sense, and we can affirm, for instance, the biblical statements as psychological truths; namely, they expressed in symbolic terms the absolute eternal way in which man interacts with the world. But this, of course, is not limited to the Christian or Jewish traditions; this is equally true of the Hindu, Persian, Buddhist and Greek, etc., tradition, even though there are differences between them and even though certain ways of approach and reacting change with cultural epochs.

This brings me to the end of my presentation and I would close with two quotes of Jung's and then throw the meeting open for discussion.

The first quotation is about the Self, which you are so concerned with and which is so much misunderstood. He speaks here of "the union of the whole man in unison with the world. Not with the world of multiplicity as we see it but with the potential world, the eternal ground of all empirical being, just as the Self is the ground and origin of the individual personality, past, present and future"; and it is "the relation or identity of the personal with the supra personal, and of the individual tao with the Universal tao. To the Westerner this view appears not at all realistic and all too mystic." (As you know, Jung has been dubbed a mystic.) "Above all he cannot see why a self should become a reality when it enters into relationship with the world of the first day of Creation. He has no knowledge of the world other than the empirical one. Such thoughts are unpopular and distressingly nebulous. He does not know where they belong nor on what they should be based. They might be true and again they might not. In short, his experience stops here and with it as a rule his understanding and unfortunately only too often his willingness to learn more. I would therefore counsel the critical reader to put aside his prejudices and for once try to experience in himself the effects of the process (of individuation) through working with the inner images and their meanings in terms of one's personal psychology that I have described, or else to suspend judgment and admit that he understands nothing. For 30 years I have studied these psychic processes under all possible conditions and have assured myself that the alchemists as well as the great philosophers of the East are referring to such experiences and that it is chiefly our ignorance of the psyche if these experiences appear mystic. We should at all events be able to understand that the visualization of the Self is a window into eternity which gave medieval men like the Oriental the opportunity to escape from the stifling grip of a one-sided view of the world or to hold out against it."

And finally: "Life has always seemed to me like a plant that lives on its rhizoma. Its true life is invisible, hidden in the rhizoma; the part that appears above ground lasts only a single summer, then it withers away, an ephemeral apparition. When we think of the unending growth and decay of life and civilizations we cannot escape the impression of absolute nullity. Yet I have never lost the sense of something that lives and endures underneath the eternal flux. What we see is the blossom that passes, the rhizoma remains."

Here I end, and I particularly invite your questions about specific clinical applications.

Discussion

Taylor: It may well be, based on Dr. Whitmont's comprehensive and learned presentation, that there is not a great difference between the Jungian position and that of Psychosynthesis; and that perhaps Assagioli indeed had misunderstood some of the statements of Jung. But what makes it difficult, as you have said, Dr. Whitmont, Jung himself would often contradict what he had written. If that is the case, then one can defensively pardon Dr. Assagioli for misunderstanding Jung.

Whitmont: Oh yes, absolutely. As I said in my talk a good deal of the blame must rest with Jung - if it is a blame. I want to emphasize that you cannot judge what Jung said from his writings; you can judge it only from the way it is being practiced. However, I would also add here that there is a wide divergence. Let me say this, that Jung forged tools; these tools can be used one way or another. He formed the tools with the intentionality I have set forth. He did not insist; he did not care whatsoever in which way they are being used. Hence, they can be used to merely dig a hole in the ground; they can also be used to build a ladder to heaven. But, I do suggest that if you want to establish that ladder you may as well avail yourself of these tools. They are there for the asking.

Streitfeld: Is there any author that does make it more clear?

Whitmont: No. I am writing a book and in the preface I have already issued the warning that analytical psychology cannot be learned from a book! You see, when it comes to this, our first requirement is training analysis. When a potential trainee comes to me and asks me what he should read, I say: "Don't read anything. Start your analysis and then after the second year we will talk about reading." The experience comes first; otherwise, what do you get from reading? Concepts, and you cannot learn surgery by reading books on surgery.

Winston: Since the dream is a message from the Self to the conscious ego, and since it is only interpreted through the aid of the analyst, what is the function of all the myriads of dreams which are never analyzed? What role do they serve in the economy of the organism?

Whitmont: My rejoinder to your question, partly at least, is to the validity of the question. Namely, that we assume that everything must have a purpose, but this is a human projection. What is the purpose of life; for that matter? In other words, there are levels at which this question becomes questionable, however, it isn't quite so. You know, for instance that work has been done showing that when dreaming is stopped it has quite a destructive effect. Also, there have been cases in analysis where the dreams were not interpreted. Meier has published cases in reference to which he remarked that during the course of, I think, twelve sessions in which also many dreams were brought in, neither the therapist nor the patients said a word. The patient drew or brought paintings of his dreams. Also Jung himself published a series of dreams that were not interpreted yet still there was development; and the situation unfolded and something happened. In other words, the very confrontation already conveys something, touches upon something. What matters in all this is the conscious confrontation; and the very fact that I pay attention to my dreams already has an effect even though I do not understand.

However, this can be improved and deepened by understanding. What matters, and what Jung always emphasized, is the interaction, the confrontation between conscious and unconscious, the balancing.

Grau: Then dreams do have a purpose and a function.

Whitmont: If you want to call it a purpose, you can say that the dream has a function of compensating, but while saying "yes," I am not quite satisfied with that answer. I feel that there is more to it than that.

Williamson: In the case of an individual under the influence of narcotics, would this affect the validity of the dream?

Whitmont: Once you get caught up with narcotics then you undermine the position of consciousness. Hence suddenly the dream will have an opposite tendency, to warn you against this and to shore up the ego.

Grau: Suppose we think of the very primitive days of man's existence...the first man and woman and then eventually a dozen and so forth, how does this relate to what I understand of your explanation of the Self as being to some extent a reflection of human experience?

Whitmont: I would ^{not} say the reflection so much as the anticipation of human experience...to all appearances the objective psyche seems to be in a process of evolution as, you may say, it incarnates in egos. Hence, we can speak of a history of consciousness and can postulate evidence for this that the consciousness of prehistoric man, a man of early consciousness, is not the same as our consciousness today. Here something parallel, something that can be called the psychogenetic basic law, holds true; namely, the psychic development of the individual repeats the phases of the developments of the species. Hence, it can be broadly said that the consciousness of early historic man was on a level that would correspond, depending upon the phase, to the adolescent or early childhood level. Hence, of course, a frame of reference that expresses itself in terms of modern conceptual thinking would not have been equally valid and equally comprehensible to a level of mental development of man that did not have these categories yet. I could not express, for instance, Jungian psychology to a six year old in these terms. To give you an example, one of my boys had a nightmare and he was pestered by a fox. This bothered him and he was scared; so I asked him "what is going on with that fox?" He said "the fox stands there and stares at me." I did not explain to him that the fox is the symbol of this, that or the other but asked him "what is a fox? Why don't you talk to the fox and ask him?" In other words, approach the issue in terms of his reality, in which what we call symbol and external reality are not yet separated. I took the fox as a literal fox although we both knew that it was not a literal fox. So I said to him "when the fox comes again, don't be scared, look at him and see what he wants." He did that and then he told me: "That fox is a sly fellow." So I told him, "may be he wants you to be a little more sly," and he did indeed for this boy was just a very sweet, naive fellow; so that fox had a message for him. Now I did not explain this to him in psychological terms but I dealt with it on the fairy tale level, and this registered...To the men of the earlier epoch the language of mythology is relevant and speaks. To us it does no longer speak on this level. We have to make the difference now between the is and the "is as if." (Grau: We have different conceptualizations.) Precisely.

Keane: Don't you sometimes find it difficult even though a person is confronted with a dream from the unconscious that there is still a lack of a sense of reality, of experiencing it as really coming from himself, or as having validity?

Whitmont: Oh yes. But then I simply bide my time. Here I can rely on what I could call the deliberate goal-directedness of the dream. Then I simply interpret and point to the facts as they gradually evolve. In such cases the dreams will concern themselves and try to connect the dreamer with the concrete reality. For example, in the dream a young man was about to be engaged to a lady from a very good family and as the marriage date approached he developed a hoarseness and began to stutter. So nothing could be done for it so he came to Jung who asked him for his dreams. He had only one dream, of his fiancée as a prostitute. Now, what does that mean? It does not fit at all. The dream recurred, so finally Jung said "Why don't you ask your friends?" When he did ask his friends, he did not dream any more and he got his voice back but he did not marry the girl either! Now this is a very trivial example but what I wanted to show by this is that the dream deals with very, very worldly matters and shows up things that we just don't know and would not have figured out. After a while the dream tells. The dream will bring out things that the dreamer will at first say cannot be, but then discovers them to be so. Eventually he realizes that something peculiar speaks and it had better be paid attention to. So, I can afford to bide my time and I will not attempt to convey any great message to the patient. I just agree on a working program, namely, that I know nothing, I will never know anything, and therefore have to depend upon being led by the Self. We will deal with dreams as though they were descriptions of situations as seen by the Self, and interpret them in terms of what they can show us.

Feder: Would you hold then that you cannot do Jungian or any other kind of analysis if a patient does not come up with dreams?

Whitmont: No, I do not hold that. In the first place, everybody dreams; it is a matter of the discipline of remembering (Feder: But if they don't come up with them?) All right I can teach them the discipline. But suppose now that there are some individuals who, by hook or by crook, cannot recall them, in that case you can use fantasy techniques. You can use, for instance, a slight hypnotic trance and order the dreams - not what to dream but to just dream; or you can induce a light trance and say "Now you will see what is relevant"; or simply use the various visualization techniques which you are familiar with, the visualization of a center or of going into yourself, or any old thing. For instance, I will tell them "Focus on the feeling that you had; close your eyes and then tell me what you see." Or, another thing, that I very often do when I am very lazy and want to make it simple, I hand them a piece of paper and a colored pencil and draw a line irregularly across the paper and say "Now do something." That line is like a bone of contention; it cuts across the paper somehow assymmetrically and you cannot just paint squares or circles - you have to react to this line and what comes out is nearly always relevant. Some form evolves and there you already have some unconscious production. Or, of course, paint. And another thing, I have a sandbox in my office with several hundreds of toy figures and I will tell the patient to go and play in the sand; and then whatever comes up I treat like a dream.

Feder: They are all unconscious productions so it doesn't make any difference?

Whitmont: It makes no difference; the dream has merely the advantage that it is the least tampered with by consciousness, that it is usually easily available.

It has a disadvantage however that consciousness is left out; therefore for the later stage of analysis Jung recommended the method of active imagination in which images are called forth and where the subject of the images however has to enter into active interaction with those images. Let us say that if you have the image of the dragon coming at you, you just don't stand there, you do something about the dragon - take a pot of potatoes and throw it at him or see if you can find a sword or whatever it is. The dragon will respond to this, the image will react in its own way, which you cannot influence. From the reaction you get to your act, in the image, you get the idea of how the unconscious is ready to respond to your attitude; and hence we can try now different ways of dealing with the problem and find out which is acceptable and which is not.

Feder: Do you have any hunches as to how much secondary elaboration there is in the dream?

Whitmont: I don't think it makes any difference. (Feder: I mean being tampered with by the conscious mind.) I do not regard this as distortion; though I regard it at times as a flattening, a leveling off. For instance, I ask these people to write down their dreams, and then I will take the paper and say "Now tell me your dream"; and when I compare it with what they have written down I get two different versions. But I deal with them as equally valid; namely, they are different facets of the same theme, or two equations pointing to the same unknown.

...We dream different dreams for different analysts. This has nothing to do with an attempt to comply, but rather with the fact that the process works on the ESP level in the first place. Hence the dream addresses itself in the terms of the approach of the analyst, namely onto the level which the analyst can comprehend, which means that no analyst can induce dreams that speak untruths, but the blind spots of the analyst may cause certain areas not to be touched.

Now as to the approach to the dream, the basic dynamics of the dream I would expect different therapists to agree upon, but what they emphasize is, of course, another story. They will emphasize different things since they are different people, for the therapy process is not a mechanical one but is a mutual encounter between two conscious and two unconscious personalities with mutual cross influencing. This I regard as another reason why self therapy does not work; for in the encounter there always comes out something which is evoked, and can only be evoked by a "you" a vis-a-vis. Hence, you have one variable, the therapist's reaction to the dream, and another variable, the dream's reaction to the therapist.

It is incumbent upon the therapist to be in constant working relation with his own unconscious in order to know what it is that he constellates and what he tends to minimize and so forth.

Winston: To carry the theme of dream analysis as a synthesis further, would it be possible then for the analyst's dreams to reflect the patient's progress or problems?

Whitmont: Yes, absolutely. For instance, I always very much emphasize to trainees that once they dream of a patient "Watch out!"; it is a warning. Once you dream of the patient it means that you are in the soup. It means that somehow you share his problem, that you are in where he is. (Winston: Could your dream be helpful to him?) At times, but this requires judgment. You cannot let him

analyze your dreams! You have the risk here of putting the burden of your problem on him, and this should be considered carefully although I do not say that sometimes it may not be helpful. For instance, suppose there is a sticky situation, let us say, with sexual material where the patient is apprehensive. Now if you are touched too and just as squeamish as he is you are hardly going to help him. In turn, if you can show him that it is a hot potato and that it burns you no less than him, and you can put it on the table and say "There it is," you help him to do likewise. If you show him that you share the burden too and survive, you have demonstrated to him that he too can bear his burdens in life; and that may carry more weight than 150 learned explanations; but there may be other times where you throw him into panic. Hence, every situation is individual.

Aaronson: I would like to know why you need to interpret the dream at all....In the system of active imagination, for instance, there is no need to interpret; and the therapist's own blind spots play far less a role.

Whitmont: Active imagination is no less influenced by the therapist than the dreams. Jung has recommended - and I am with him there - that active imagination belongs to the later part of the therapy process because at first it is desirable to get a view of the situation entirely uninterfered with. You see, when active imagination is started, usually the images tend to be archetypal. It means that you get the big material, the Great Images, more often than not. The dreams concern themselves with the more trivial details of personal daily life and concrete relations. This is the material, the concrete stuff, that you need to fill in to really give to those Great Images some substance. In other words, of the dream I would say ordinarily there are perhaps 20 or 50 concretely, seemingly trivial, personal dreams to one big dream. Now the big archetypal dreams take always concrete, personal material and put it within the great frame. If you merely have the great frame and not the stuff to fill it with, you hang in the air.

Aaronson: Are you saying then that to use active imagination always places things in the "great frame"? (Whitmont: Yes, it tends to.) (Streitfeld: Why is that?) I don't know, this I cannot answer.

Feder: Has it anything to do with the fact that it is more subject to the patient's manipulation, of some need to place it in the grand frame?

Whitmont: I don't think that it is even a need. What comes up happens to be of that kind. But I do not know why. The dream has the disadvantage that you cannot talk back. In active imagination you can talk back.

Winston: What happens if you allow the elements of the dream to have a dialogue with each other? (tape unclear for a minute or so. Ed.)

Whitmont: ...if someone comes in who is pursued by images and is scared of them then I will take him and say: "All right, an image is just coming off your head, let's call him, talk with him right here and now, and see what happens." But by and large it is better first to get in the evidence, the untrammelled evidence, and then begin to talk back. It is the same way when you deal with a stranger; it is best first to listen to him before you talk back, and I would extend the same courtesy to the unconscious.

Feder: Then you tend not to get too involved in dreams in the early part of therapy?

Whitmont: Oh yes, I do. But first, I always get the concrete conscious situation as far as I can. Only when we have come to the point where everything has been said that can be said, and everything has been understood that can be understood consciously, does the question arise: "Now - where do we go from here?" But it is not a hard and fast rule. I personally am an intuition type; hence I go very much by hunches and there are situations where I will break all the rules of the book if it so fits. But as a procedural approach Jung insisted that in order to understand the dream you must understand the conscious situation; namely what it is that is being compensated by the dream.

Weiner: Do you encounter any special difficulty or can you recommend any special advantages in the Jungian approach? Say for very obsessive compulsive types, or over-conceptual types who love nothing better than to symbolize their experiences and their feelings?

Whitmont: Remember, I am biased and regard the Jungian method of advantage in any case. Because I have found it the one that cuts most directly through to the problem by virtue of the dream interpretation or the interpretation of the unconscious material...people who are given to this sort of stuff (the more lofty "heroic" way of life. Ed.) will have very disappointing, trivial, down-to-earth dreams....The obsessive may possibly have a dream of a fool who is just riding on a soap bubble or something of that sort. Dreams have an uncanny way of debunking you when you are too high. And this is precisely the point. I am in no position to know should I give the patient a lift or should I give him a punch. I merely wait and see what the dream will do.

To give you an example, I remember a lady who thought very highly of herself, of her great, practically saintly kindness and she dreamt that she had a mouthful of razor blades. That was the dream, nothing else. Now that dream not only puts her down where she belongs, but there is a touch of humor. Or another, this lady brought me a dream in which she noticed a very bad smell emanating from her - this she dreamed. Well, that dream said "You stink!". Now I cannot tell her that, but from the dream she will take it. Remember, the dream states the situation as it is. You ask the patient what she thinks it is and if she answers: "Well I may cut myself on my husband's razor blades tomorrow," one would say: "No, this is not what the dream says. The dream means that the contents of your mouth are like razor blades. What could that mean?" I can see to it that the message is brought home but the message here is not one of great heroes and shining swords but of personal acrimony or of "You smell!"

(Taped discussion ended at this point)

Note: Unfortunately, due to electrical interference in the tape recorder, portions of the Discussion were not recorded. Ed.