



INSIDE PAGES

Autumn 2005

Member-to-Member Supplement

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NORTH PACIFIC INSTITUTE FOR ANALYTICAL PSYCHOLOGY C. G. JUNG PROFESSIONAL SEMINAR PROGRAM

Call for Registrations for New Two-Year Series September 2005 – June 2007

The C. G. Jung Professional Seminar Program, a two-year, four semester program for mental health professionals offered by NPIAP, will begin a new series in September, 2005. This very successful monthly seminar program for psychologists, psychoanalysts, psychotherapists, social workers, and pastoral counselors has had full participation since its inception in 1998, and often there is a waiting list. Professionals who wish to gain an in-depth understanding of the concepts and contributions of analytical psychology are especially drawn to the seminar series and its focus on the Collected Works of C. G. Jung.

The monthly seminars are held one Saturday of each month, 11:00am to 3:30pm, from September to June. All seminars are taught by Jungian analysts on the NPIAP Board. Basic analytic concepts are covered during the first year, including theories of complexes and archetypes of the collective unconscious, psyche and soul, relations between the ego and the unconscious, practice of psychotherapy, nature and use of dreams, and psychology and religion. During the second year, these essential concepts are explored in greater depth., in addition to shadow and evil, anima/animus, psychological types, transference/countertransference, active imagination and introduction to alchemy.

The seminars include didactic discussions of assigned readings, and a study guide, given a month prior to each seminar along with related case presentations by the analysts and the participants. Small-group work and experiential exercises are also a part of many seminars.

The program is generally limited to 15 student participants, with new students added as space becomes available. Some previous studies of analytical psychology as well as a period of Jungian analysis or Jungian-oriented psychotherapy are strongly recommended for those wishing to participate. All students must be practicing clinicians.

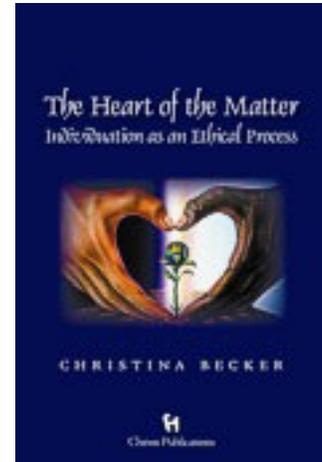
Cost of the two-year program is \$450 per semester in addition to a \$100 non-refundable registration fee. Four continuing education units are awarded for each seminar attended; certificates mailed at the end of each semester. Those wishing to register for the first year are urged to do so as soon as possible. Registration forms can be downloaded directly from www.NPIAP.org under Seminar for Professionals. If you require further information or a registration form mailed to you, telephone coordinator, Geri Grubbs, at 425-844-8194. You may also email her at gerigrubbs@earthlink.net.

The Heart of the Matter: Individuation as an Ethical Process

by Christina Becker

(Wilmette, Illinois: Steiner Books/Chiron Publications. 2004)

Book Review by Ginny Mines



In the introduction to her book, a multi-faceted inquiry into ethics and individuation, author Christina Becker tells us that her “own exploration of these issues came from a personal experience that involved a profound ethical conflict and defined [her] whole training as a Jungian Analyst” (p. 9). She goes on to describe the many opposites that were constellated in this “psychological crisis” and to explain how she framed her search through Jung’s ideas about “conflict of duty”

as the cause of neurosis as well as the precondition for psychic development. In her closing remarks, Becker voices her belief that “our morality and the way we live it in the world is a precarious flame needing special

protection. If nurtured, it might engender the delight that we experience when we touch our own integrity” (p. 183). Between crisis and delight, Becker takes her readers down many paths in search of diverse sources of nourishment to feed the flame of our morality.

Becker voices her belief that “our morality and the way we live it in the world is a precarious flame needing special protection. If nurtured, it might engender the delight that we experience when we touch our own integrity”

The author writes for clients and patients asking questions about how to live in the world with authenticity and integrity. She writes for analysts and therapists as well, and for anyone interested in a scholarly discussion of ethical practice and the theory of ethics, morality, and conscience.

Becker’s inquiry is a journey to the core of the matter, the “heart”, her guiding image and metaphor chosen because “the heart is the center of the psyche, and the center of the body. It is the seat of the Self. Both Eastern and Western ancient philosophical traditions have informed this understanding of the Heart. The Chinese refer to the ‘Heart-Mind’ or Hsin—the place of a certain kind of ethical thinking The Hindus refer to the Anahata chakra—the place of compassion, forgiveness, and detachment . . . “ (p. 15). Civilizations of the ancient world understood the heart as a place of higher intelligence. Becker links these images to Jung’s understanding of conscience and the “Voice of God” in the process of individuation. She points out that Jung’s choice of the word “individuation” to mean the “coming to self-hood or self-realization” came from the philosopher Schopenhauer, “who used the term *principium individuationis* to reflect a person’s separation from the chaos of life while on the protective watch of the God Apollo” (p. 96).

Becker’s work is divided into three parts and includes the results of a survey she conducted as part of her research for her diploma thesis at the C. G. Jung Institute in Zurich. Part I is a rich discussion taking us first to ancient Athens and the Western cultural roots of the philosophical and mythological perspectives of ethics, morality, and conscience. Becker then examines morality within Judeo-Christian thinking, the debate over the social versus the archetypal foundation of morality, the opposing views of Freud and Jung, moral relativism, and

the writings of biologist Edward O. Wilson on the two poles of thinking expressed in the conflicting views of empiricism and transcendentalism. Becker believes Jung was able to embrace both empiricism and transcendentalism on many levels through, in part, his understanding of the archetypes of the unconscious. She goes deeper into this in her chapter on the Eastern and Western influences on Jung's evolving thinking fueled by his impassioned need to understand his subjective experience. Subsequent chapters discuss developmental psychology, the heart and authenticity, and confrontation with the unconscious.

In Part II, "Ethics in Analysis", Becker asks how can analytical psychologists "honor the psyche and the individuation process while still living within collective rules and regulations that form the foundation of their ethical discussions?" (p. 143). She argues the importance of understanding the archetypal underpinnings of the analytic relationship and warns that the constellation of the Divine Healer brings as well the potential for the Charlatan and the False Prophet. She confronts the controversial history of boundary violations in analytical psychology, cites Marilyn Peterson's work on sexual and non-sexual boundary violations as a lens for case studies, and presents the results of her survey of analysts. Becker says she was struck by how many analysts take part in peer supervision and believes that realizing the value of this is one of the most important conclusions she has drawn from her research.

Part III is short, but addresses the fundamental issue of suffering and how it relates to the ethical attitude. Becker says, in what may be the most distinguishing quality of a Jungian approach to human experience, "the decisive factor in our ethical attitude toward life is our attitude toward suffering" (p. 165). She discusses Jung's understanding of the difference between meaningless and meaningful suffering, Christ's crucifixion as reflection of the individuation process, and the synthesizing quality of the transcendent function.

Of the many themes that run throughout this inquiry, it seems that the "anything goes" philosophy of moral relativism strikes at the heart of the problem of contemporary Western culture. This narcissistic inclination together with the rise in violence in our post 9/11 world make this work and all works that focus our attention and deepen our experience of matters of the heart of utmost importance.

Becker's inquiry is a journey to the core of the matter, the "heart", her guiding image and metaphor chosen because "the heart is the center of the psyche, and the center of the body."

Ginny Mines earned a MA in counseling psychology from Pacifica Graduate Institute. She has a private practice in Seattle focusing on Jungian-oriented psychotherapy and couples counseling.

Pacifica Graduate Institute

Calling all Pacifica Graduate Institute alumni and current students -
Our next gathering will take place on Saturday, October 1st in Northeast Seattle.

For more information, please call Shirley McNeil at (206) 525-6862.
To get on the Pacifica Alumni email list, send an email to sfmcneil@comcast.net.

The First Seattle InterInstitute Guest Lecture Series Presents

The esteemed Jungian analyst and author
Ann Belford Ulanov, M.Div., Ph.D.

speaking on

The Third in the Shadow of the Fourth

Friday, March 10, 2006 7:30-9:00 PM

Her lecture is preceded by a pre-conference lecture and discussion by Jungian analyst

Michael Horne, M.D

Friday, January 27, 2006 7:30-9:00 PM

Case Conferences: Saturday, March 11, 2006

(Limited enrollment open to clinical associates and candidate members of NCP, NPIAP, NPS, SPSI.)

Dr. Ulanov's long list of honors include the Gradiva Award for best book in Psychiatry and Religion 2002 from the National Association for the Advancement of Psychoanalysis, for *Finding Space: Winnicott, God, and Psychic Reality*. She is the Christiane Brooks Johnson Professor of Psychiatry and Religion at Union Theological Seminary. She has authored sixteen books, her most recent entitled, *Spiritual Aspects of Clinical Work* (2004).

* More specific information will be forthcoming in early fall

THE WORK OF The Seattle InterInstitute Committee is the culmination of an unprecedented collaboration of the four Seattle psychoanalytic institutes. We are proud to present the first of our Guest Lecture Series.

Our mission

Seattle InterInstitute Committee

Within the uniquely open-minded clinical community in Seattle, the InterInstitute Committee finds the opportunity to develop and safeguard a space for creative psychoanalytic conversations. With the conviction that the wellspring of passion is rooted within the personally held beliefs of each analyst, we will encourage an exchange that respects the need for a kind and receptive space to hone the personal talents that enable us to be ever closer to our patients' experience. Our aim is to foster listening that hears beyond the theoretical stamp of our different training institutes. It is here at the growing edge that we discover the courage to meet one another.

The Union of Opposites: Exploring the Sacred Marriage Within

with Jerry Wennstrom and Marilyn Strong

September 21 - 26, 2005

South Whidbey Island

For more information call (360) 341.3382

<http://www.handsofalchemy.com>

***A Call To Compassion: Bringing Buddhist Practices of the Heart into the Soul of Psychology* by Aura Glaser**

(Berwick, Maine: Nicolas-Hayes, 2005)

Book Review by Caylin Huttar

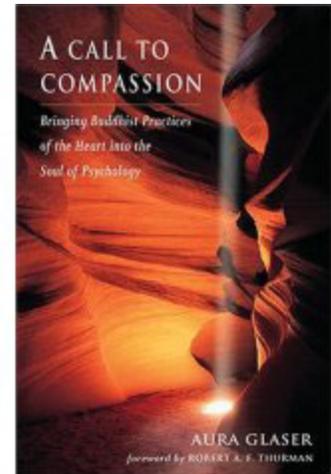
What would therapy look like and what would psychology look like if they were framed as compassionate endeavors? What fresh possibilities might emerge if care of the soul were envisioned as cultivating the heart of compassion? If insight and compassion were paired? If alchemy were of the heart? (Glaser, 2005, p. 111)

So begins Chapter Five (and the page I happen to flip open to) of Aura Glaser's new book, *A Call to Compassion: Bringing Buddhist Practices of the Heart into the Soul of Psychology* (2005). I found myself asking: is depth psychology not a compassionate endeavor; is it not a practice that offers hope and healing (or at the very least, mourning) of our deepest wounds; how could it tend to the suffering of soul if it were not a compassionate enterprise? When delving into the book I began to understand why Glaser was placing these questions before us. Glaser intends to reframe the dialogue of psychology in the West; this book is about transforming psychology from a study and emphasis on mental *illness* to the experience and understanding of mental *health*. Through the lens of Mayhayana Buddhism, Glaser provides a detailed description of the essential nature and practice of compassion, bringing us to *lojong*, the deep ancient traditional practice of cultivating compassion.

Glaser bridges two worlds: as a practicing Buddhist since the late 1970's, she is both teacher and co-founder of Jewel Heart, an international Buddhist organization, while holding a Ph.D. in clinical psychology from Pacifica Graduate Institute and maintaining a private psychotherapy practice. Glaser receives impressive endorsements from both sides of the field; Robert Thurman and Gehlek Rimpoche offer praise from the Buddhist community and Christine Downing and Robin Robertson applaud Glaser for digging into the history of depth psychology as she asks how it is that we can speak about love without understanding the true nature of compassion. Glaser contends that what we are missing and what we long for in the field of Western psychology today is a comprehensive working knowledge and experience of compassion.

Bringing our attention to the unfortunate truth that the subject of compassion is largely left unexplored in Western psychology, Glaser emphasizes that "... while depth psychology recognizes the necessity of love and compassion, it substantially ignores the relationship between compassion and transformation, and articulates no methodology for developing compassion" (p. 7). Despite the fact that "compassion" is one of the more ubiquitous terms in the field of psychology today, we really have no skillful means in developing this emotion. Creating a solid and steady sense of how to evoke compassion in ourselves with regularity and ease during a tense or upsetting moment is the point of *lojong*, which extends outside the therapy room. Our culture is steeped in rage which finds an easy and false satisfaction in retaliation, as our current administration proves; we practice anger not compassion. *Lojong* establishes a viable alternative to the political climate brewing today.

Chapter two reveals to us how Freud does not end where he begins when it comes to matters of the heart by showing us how his self-doubt crumbled his promising theory of love. Glaser uncovers Freud's view of love and compassion with a close investigation into the opposing forces of Eros and Death, the central role of sublimation, desire, narcissism and the conflict between individual happiness with the demands of civilization. While Freud frequently wondered about the possibility of transcendence and transformation, he remained unable to conceive of the possibility throughout his life. For Freud,



“Glaser intends to reframe the dialogue of psychology in the West; this book is about transforming psychology from a study and emphasis on mental *illness* to the experience and understanding of mental *health*.”

“transformation was no more than a successful sublimation of repressed lower instincts” (p. 72). By the end of Freud’s life he could not accept the possibility for us to free ourselves from suffering. But as Glaser points out, “Buddhism travels into territories unknown to Freud” (p. 79). Within the practice of compassion we can perceive our suffering on a continuum from disorder to order. “Through lojong, loving others becomes a natural expression of our relationship with them and likeness to them, and as our feelings of love and compassion encompass more and more beings, the force of our compassion increases exponentially” (p. 75).

Glaser distinguishes how Jung’s position diverges from Freud when it comes to the understanding and practice of compassion. Exploring Jung’s work on the alchemical nature of the transference, the transcendent function and the integration of the shadow both in the individual and society, the theme of this chapter reveals the responsibility that Jung believed we must take through our psychotherapeutic work: “A fantasy of isolated individualism had delivered humanity to a dangerous crossroad, one that Jung believed urgently called for a conscious relationship to the heretofore repressed collective elements of psyche” (p. 102). Unlike Freud, Glaser states that Jung believed it was the transpersonal nature that allowed for transformation:

Only those who have achieved social proficiency coupled with inner stability can navigate the steep terrain of transpersonal values. Only a socially adapted and psychologically stable individual can undertake the differentiation process without it degenerating into an escape from life or an evasion of responsibility. (p. 103)

Engaging a down-to-earth sensibility Glaser includes stories that weave together her personal and professional life, avoiding any possibility of self-serving holiness.

Glaser points out that as important as both Freud’s contributions on civilization and Jung’s concentration on a psychology of soulful responsibility were, they focused on the suffering soul and failed to create a methodology central to nourishing our mental health. Buddha focused on a psychology of mental wellness, and offered a precise technique and practice for developing the transformative nature of compassion and love.

Engaging a down-to-earth sensibility Glaser includes stories that weave together her personal and professional life, avoiding any possibility of self-serving holiness. We hear the hauntings of her parents memories of being Jewish in Nazi occupied Germany and the lessons of how an unwielding hate destroys most the person or government who exercises it. Glaser learns as a little girl through her mother’s arresting presence that tolerance and compassion are the foundation for any life worth living. The book is sprinkled with Greek, Sufi and Tibetan myths and fairy tales to capture the essence of love, understanding, and compassion. “It is important to stop equating people with their behavior, be it good or bad. Behavior is temporary, and when we equate people with their behavior we freeze them in

time” (p. 148).

Glaser demonstrates what psychology might have to gain from Buddhist insights; every single act we do has the potential of causing pain and the consequences of our actions echo far beyond what we might imagine. Developing an awareness of how we might overcome our habitual patterns of speaking or acting without kindness is the core of the Buddha’s teachings. This book blends a Western depth psychological approach to healing with the Eastern Buddhist techniques of developing compassion; while we learn how Buddhism accords well with depth psychology, Glaser is cautious not to water down or blur the boundaries of either tradition. She addresses the universal quest to alleviate our suffering through the practice and cultivation of compassion. This book moves beyond the field of psychology, it is essential for anyone caring for the suffering of souls: just as one does not have to be a Jungian to practice dream interpretation, Glaser confirms that one does not have to be Buddhist to practice lojong. “Compassion is the basis of connection, intimacy, openness, kindness, hospitality, and joy. It is an expression of human freedom, flowing from a sound intuition of the unity of life and all living things” (p. 11).

**Jungian Psychotherapist Association
Public Event with**

Dr. John Beebe

**October 15, 2005 10 a.m. to 4:30 p.m.
St. Mark's, Bloedel Hall, Seattle**

Styles of the Shadow: An Archetypal Tour with the Aid of Film

The term "shadow" is used in Jungian psychology to refer to parts of ourselves that we fear, to parts of other people we don't like, to the morally repressed, to the unconscious as a whole. Jungian analysts speak of helping clients become aware of their shadows, but what does that mean in practice?

This presentation will explore the shadow, stressing its relation to the normal ego. The ego's standpoint, as Jung has shown, can be analyzed in terms of various functions of consciousness, such as feeling, sensation, thinking, and intuition, expressed typically in extraverted and introverted ways. He postulates that is our birthright to develop as many as four of the eight function-attitudes that he describes in his 1921 book *Psychological Types*. What happens, however, to the function-attitudes that don't manage to become part of the ego? How do they express themselves when they develop yet do not become part of consciousness?

Dr. John Beebe thinks that the function-attitudes outside the ego's control help to structure the shadow. He has identified specific archetypes that carry these shadow sensibilities that don't quite become part of a person's ego, but manifest human intelligence in covert, defensive, and destructive ways. Using clips from classic films, he will show us how to recognize the different archetypes of the shadow and will discuss the particular ways each has of challenging the ego's standpoints and those of other people. He will relate specific shadow archetypes to such common clinical problems as pathological defenses, seductive intrusiveness, passive-aggressive behavior, sociopathy, depression, pathological narcissism, and paranoia.

Learning objectives: Participants will learn:

- * To discriminate four aspects of the shadow
- * To use Jung's theory of psychological types to distinguish the personal characteristics of different part-personalities within the psyche
- * To identify complexes of the shadow in film
- * Positive aspects of the shadow

Instructional strategies: Lecture, video, modeling of how to use Jung's theory of types to analyze the shadow, discussion.

John Beebe, M.D. is a Jungian analyst in private practice in San Francisco. He is the author of *Integrity in Depth*. Dr. Beebe is also the founding editor of the San Francisco Jung Institute Library Journal and the first U.S. Editor of the London-based *Journal of Analytical Psychology*.

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Course Work Program Preview 2006

Please use Preregistration Form on back cover of this newsletter to preregister for any course work, seminar, or workshop.

Eberhard Riedel, Ph.D., D.C. S. W. *Dreams, the Life Blood of the Psyche*

Friday Lecture: January 13, 7:00 - 9:00 p.m. Good Shepherd Center, Room 202

Course Work: Wed. evenings 7:00 p.m. - 9:00 p.m. Good Shepherd Center, Room 221

Jan 18, 25, Feb. 1, 8

Lecture Fee: \$10 Member \$15 non-Member

Course Fee: \$80 Members \$90 non-Members (CEU's offered)

Why do we dream? We have all experienced dreams that awaken us, imbue us with spirit, fill us with powerful emotions, affect our bodies, puzzle our minds, and at times, point our lives in new directions. The lecture and classes will focus on listening to and working with dreams in ways that may help to open ourselves to the animating power of dreams. According to C. G. Jung, our dreams bring us into contact with our innermost soul, and reflect the inner and outer dynamics that impact its well-being. Dreams are the creative weaving of many threads woven by an unknown story teller, the unconscious.

The course on dreams begins Friday evening with an introductory lecture on the above topics, including a review of C. G. Jung's theories of dreams in their cultural-historical context. The small- group, mid-week sessions are designed to put the ideas into practice through discussions, working with dreams shared by participants, and the exploration of dreams through art, and creative writing. Participants will have an opportunity to explore the assumptions they bring to their work with dreams and the questions arising in this context.

Eberhard Riedel, Ph.D., D.C.S.W., is a Diplomat Jungian analyst in private practice in Seattle, WA. He is a member of the International Association for Analytical Psychology (IAAP), the Inter-Regional Society of Jungian Analysts (IRSJA), the North Pacific Institute for Analytical Psychology (NPIAP), and the Northwest Center for Psychoanalysis (NCP). Among his professional interests is work on the interconnectedness of dreaming and the creative self-expression of psyche in life and the arts and sciences.

Shirley Frances McNeil Ph.D. *Psyche in the Garden: The Mythic Power of Place*

Friday Lecture: March 3, 7:00 p.m. - 9:00 p.m. Good Shepherd Center, Room 202

Course Work: Wed. evenings 7:00 p.m. - 9:00 p.m. Good Shepherd Center, Room 221

March 8, 15, 22, 29

Lecture Fee: \$10 Member \$15 non-Member

Course Fee: \$80 Members \$90 non-Members (CEU's offered)

This course will explore the mythic imagination of landscape and the psychological connection between where we live and how we live. Unlike the traditional Pueblo or the Australian aboriginal peoples, most Americans consider themselves 'free individuals' who are not bound in place but may move about quickly and freely. Yet, we are powerfully influenced by landscape just as our ancestors were. The ancients knew that each god and goddess inhabited a particular landscape, later known as the *genius loci*, the spirit of place. We will examine several mythological landscapes from different traditions including Greek, Irish, Australian aboriginal peoples, Pueblo, and Navajo. In addition we will look at the mythological origins of the Garden of Eden and the development of the garden from farmyard to personalized paradise.

Shirley Frances McNeil PhD has an undergraduate degree in philosophy and religion from Reed College, and a doctorate in mythological studies with an emphasis in depth psychology from Pacifica Graduate Institute. Her dissertation, *The Memory of an Emotion: Travel and Reverie*, an interpretive study of travel, place and mythic imagination, draws on twenty years experience in the travel industry. She is a traveler, a writer, currently revising her dissertation for publication, and a workshop leader, concentrating on cultural mythology in current events and personal myth.

Geri Grubbs, Ph.D. and Susan Jenkins, Ph.D. *Children and Jung*

Friday Lecture: April 21, 7:00 p.m. - 9:00 p.m. Good Shepherd Center, Room 202

Course Work: Thurs. evenings 7:00 p.m. - 9:00 p.m. Good Shepherd Center, Room 221

April 27, May 4, 11, 18, 25, June 1

Lecture Fee: \$10 Member \$15 non-Member

Course Fee: \$120 Member \$130 non-Member (CEU's offered)

C.G. Jung's theories of the Self and its impact on the individuation process of his adult patients have been applied for many years to the analysis of children. In the lecture you will be introduced to the major aspects of child analysis that include: an historical overview of the development of child analytical psychology; a focus on Michael Fordham's theory of the development of the ego from the Self in early childhood and its transformation during major life transitions; conceptual basis, aims, and therapeutic issues in child analysis; the child-therapist relationship; and role of the parents during the child's treatment. Coursework topics include: Interpretation of Drawings; Fantasy Methods; A Jungian Approach to Conjoint Therapy; Introduction to Sandplay; When the Dark Side Becomes Constellated.

Geri A. Grubbs, Ph.D., LICSW has been practicing depth psychology since 1987 and is an experienced workshop and seminar leader residing in the Eastside Seattle area. She has a doctorate in marriage, family and child therapy and is a licensed clinical social worker in the state of Washington. She is also a graduate of the C. G. Jung Institute, Zurich, Switzerland, and a member of the board of the North Pacific Institute for Analytical Psychology (NPIAP).

Susan Jenkins, Ph.D., M.S.W., has been a psychotherapist since 1980, working with children, adolescents, and adults. She has completed the two-year Jungian training seminar of the North Pacific Institute for Analytical Psychology and is a member of the Jungian Psychotherapists Association.