



*The Philadelphia Jung Institute*  
**Syllabus for Analysts in Training**  
2020 – 2021

*PAJA supports diversity, pledges equity and fosters inclusivity. We strive for personal and cultural sensitivity in all our endeavors. We encourage students of any race, color, gender, sexual orientation or gender identity and national or ethnic origin to participate in our programs.*

Due to the COVID-19 pandemic the 2020-2021 academic year will be presented by video conference. Analysts in training join the Philadelphia Jung Seminar for the Saturday presentation from 9:00AM to 4:00PM. Refer to the Philadelphia Jung Seminar syllabus for those details.

## Fall Semester 2020

*Fridays*

*September 11, September 25, October 9, October 30, November 13, December 11*

*Didactic Colloquium: 10AM to Noon*

### **CW 11, Psychology and Religion: West & East**

Royce Froehlich, PhD, MDiv, LCSW

**J**ung's Collected Works Volume 11, *Psychology and Religion: West & East* is a selection of essays that offer the opportunity to learn why Jung considered the study of religion to be indispensable in the psychotherapeutic treatment of individuals, especially in the second half of life. Jung was a master of finding common ground in the major spiritual traditions of the world. He would interpret religious rituals and scripture into a psychologically oriented language suitable for contemporary readers to learn from, and wrestle with, his observations. We will engage his thoughts on the interconnectedness of psychoanalytic treatment and religious practices with the intention is to broaden candidates' horizons regarding the religious background of some of the general theoretical principles and practical applications of Analytical Psychology. Class lectures will be augmented by PowerPoint presentations prepared by the instructor, based on assigned readings. Relevant in-class discussion is welcome.

**Assignments:** As you read through the texts (or related material drawn from your own interest), take note of ideas or concepts that catch your attention. Do they elicit a question or an emotional response of some kind? Quote the text if it's a short passage, or indicate the source in a citation and tell the reader why it's curious to you or noteworthy. This may be an affirmation of something you already hold a point of view on, or a bone of contention with the text. In any case, the intention of this assignment is to indicate having had some level of meaningful engagement with the material you encounter. This is how William Blake said it:

If you mean to know yourself, interline such of these aphorisms as affect you agreeably in reading, set a mark to such as left a sense of uneasiness with you; and then shew your copy to whom you please.

–From “Marginalia” in *Wm. Blake: Complete Poetry and Prose*, Geoffrey Keynes, ed., p. 705.

The format of these reflections is not limited to a standard essay, text-based style (12pt font; 1.5-spaced, in this case). Candidates may choose to present their thoughts via any electronically-based, communicable expressive format: e.g., video, PowerPoint, images of plastic or visual arts, etc. However, should an expressive medium other than essay format be presented, there must be a text to accompany the piece, explaining its relevance to the course. All citations should be in standard APA formatting. *Reading reflections should be emailed by midnight before the beginning of each class to the instructor.*

***Friday, September 11, 2020***

### **Foundational elements in Jung’s life and their influence on his work**

#### **Topics to be discussed:**

Biographical and theoretical contexts for the development of Jung’s thought and what became Analytical Psychology.

#### **Reading:**

“Psychology and Religion” CW11 *Psychology and Religion: West & East* §§1-55; §§141-168

“Jung and Religious Belief” CW18 *The Symbolic Life* §§1684-1690

Psychoanalysis and the Cure of Souls CW11 §§539-552

“What India Can Teach Us,” CW10 *The World in Transition* §§1002-1013

Collins and Molchanov, “A Chronology of Jung in India,” *Spring Journal*, V 90, F 2013 (H)

***Friday, September 25***

### **Psychotherapeutic aspects of religious practice, East & West**

#### **Topics to be discussed:**

Clinical applications of aspects of the text that signaled Jung’s transition from further elaboration of *Liber Novus* to his devotion to alchemical studies.

#### **Reading:**

Concordance for reading *The Secret of the Golden Flower* (H)

Commentary on *The Secret of the Golden Flower* CW13 §§1-63/CFB, tr. 81-115

*Friday, October 9*

**Practicing Analytical Psychology through an Eastern window**

**Topics to be discussed:**

Continuing a clinical reading of *The Secret of the Golden Flower* and its relevance to psychotherapeutic treatment.

**Readings**

Commentary on *The Secret of the Golden Flower* CW13 §§64-82/CFB 115-137

“In Memory of Richard Wilhelm” CFB 138-149

Henry Corbin, “Taoist Alchemy” in *Jung, Buddhism, and . . . Sophia* 67-90

*Friday, October 30*

**The domain of the suffering soul: psychotherapy and the spiritual emergency**

**Topics to be discussed:**

- A Jungian-oriented, spiritually based treatment model for psychosis
- Why Jung called *The Tibetan Book of the Dead* his “constant companion.”

**Readings:**

“Psychotherapists or the Clergy” CW11 §§488-538; Brother Klaus CW11 §§474-487

Commentary on the *Tibetan Book of the Dead* CW11 §§831-858

Henry Corbin, “The Tibetan Book of the Dead” in *Jung, Buddhism, and . . . Sophia* 47-66

*Friday, November 13*

**The liberating power of the mind: Emptiness and *Gelassenheit* (letting be, “releasement”)**

**Topics to be discussed:**

- The question: Can East meet West in psycho-spiritual treatment of the soul?
- Bringing ideas that are often foreign to one’s way of thinking into contemporary psychological language.
- The psychotherapeutic usefulness of perspectives on the mind found in Zen Buddhism
- The complementarity of Zen and the notion of “releasement,” as exemplified in the writings of a Christian mystic of great importance to Jung, Meister Eckhart.

**Readings**

Yoga and the West CW11 §§859-876

Commentary on *The Tibetan Book of the Great Liberation* CW11 §§759-830

Foreword to Suzuki’s *Introduction to Zen Buddhism* CW11 §§877-907

On the Discourses of the Buddha CW18 §§1575-1580

Henry Corbin, “Zen” in *Jung, Buddhism, and the Incarnation of Sophia* 13-29

Meister Eckhart Sermon *Beati pauperes spiritu* (*Blessed are the poor*, Schürmann, tr.) (H)

Reiner Schürmann, “Meister Eckhart and Zen Buddhism” in *Meister Eckhart* (H)

**Friday, December 11**

**Psychological transformation and ‘liberation,’ Synchronicity, and the Death of God**

**Topics to be discussed:**

- Foundations and universal themes at the heart of Christian symbols.
- The “meaningful coincidences” that may occur in the course of psychotherapeutic treatment.
- The question: If psycho-therapy is ‘the treatment of souls’, how does it function if God has died?

**Reading:**

Psychological Approach to the Dogma of the Trinity CW11 §§169-206

Transformation Symbolism in the Mass CW11 §§296-308, 339-448

Foreword to the ‘I-Ching’ CW11 §§964-1018

Foreword to Fr. Victor White’s *God and the Unconscious* CW11 §§449-467

**Bibliography**

**Required readings in addition to essays elected from CW 11 *Psychology and Religion***

Note: (H) = Handout to be distributed by the instructor

**C.G. Jung**

CW 10 *World in Transition*, “What India Can Teach Us”

CW 13 *Alchemical Studies*, “Commentary on *The Secret of the Golden Flower*”

CW 18 *The Symbolic Life*, “If Christ Walked the Earth Today” §1463

CW 18 *The Symbolic Life*, “Jung and Religious Belief” §§1584-1690

*Memories, Dreams, Reflections* “Travels, iv, ‘India’” 274-284

**Other authors**

John Weir Perry, *Trials of the Visionary Mind*

Frederick Frank, tr., *Messenger of the Heart: The Book of Angelus Silesius*

Corbin, Henry. *Jung, Buddhism, and the Incarnation of Sophia: Unpublished Writings from the Philosopher of the Soul*

Ramana Maharshi. *Who Am I?*

<http://www.sriramanamaharshi.org/teachings/instructions/>

Charles Hamm “Privileging the Moment: Cage, Jung, Synchronicity, Postmodernism” (H)

**Suggested for purchase**

*The Secret of the Golden Flower*, Wilhelm/Baynes translation

Corbin, Henry. *Jung, Buddhism, and the Incarnation of Sophia: Unpublished Writings from the Philosopher of the Soul*

John Weir Perry, *Trials of the Visionary Mind*

Frederick Frank, tr., *Messenger of the Heart: The Book of Angelus Silesius*

**Instructor contact information:**

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*Case Colloquium: 1PM to 3PM*

*September 11, September 25, October 9, October 30, November 13, November 20*

Ronnie Landau, MA

**E**ach candidate will present for one 2 hour session. Case write-ups should be written and sent to everyone one day in advance of the Zoom meeting. Please print each case report to consult during the colloquium.

Please include the following info in your case writeup:

*Why are you bringing this particular case?*

*What challenges are you currently facing in the case?*

Patient's motivation for starting treatment with you and the starting date of treatment

Referral source

Diagnosis: DSM-5 and Jungian diagnoses

The number of sessions you have had with this person.

History (family)

Trauma background if appropriate

Complexes/archetypal material/alchemical images or themes

Dreams

Transference and Counter-transference dynamics.

The point of case colloquia is to share clinical material to learn and grow. We will work earnestly to create a safe environment and to build trust in the process and in the group. We will be open to aspects of the unconscious as they enter our discussions. Each session will begin and end with a 10 minute checkin.

I would suggest that the senior candidates take the first few dates as they have experience in presenting. Please sign up for a date and send the email thread to everyone.

**Readings:**

I will suggest readings in advance as well as suggest readings based on the case material when it seems helpful.

For the first colloquium, these readings are optional.

Chapters 3 and 4 from:

Marcus West. *Into the Darkest Places. Early Relational Trauma and Borderline States of Mind.*  
London: Karnac. 2016.

The introduction from:

Dougherty, N., West, J. (2007). *The Matrix and Meaning of Character*. London: Routledge, <https://doi.org/10.4324/9781315811901>

## Spring Semester 2021

*Didactic Colloquium: 9AM to 11AM*

*Fridays*

*February 12, March 12, March 26, April 9, April 23, May 14*

### **Living the Transcendent Function: A Practical Approach to Case Formulation**

Mark Dean, MFA, MA, ATR-BC, LPC

All too often, Jung's articulation of the transcendent function becomes lost in an atmosphere of over-mystification. Consequently, this aspect of his work, and one of the rarer articulations of technique by Jung, becomes less clear than Jung likely intended. Jung's articulation of the transcendent function is a practical one, grounded in the very dynamics and nature of the psyche and meant to be critically useful when dealing with psychic phenomena. While at some level, an embrace of mystery on the part of the analyst is necessary, this embrace is a functional in nature and one of many diverse attitudinal stances required of the analyst rather than an abandonment of reason, precision, or clarity.

In this 6-week didactic course we will be grounding the transcendent function in analytic case material, perhaps the only place where its dynamism can actually be observed. We will combine readings with discussion and utilize cases provided by the candidates to illustrate just what Jung is pointing to in his work, "The Transcendent Function". Key readings will be: "The Transcendent Function," "The Structure of the Psyche," and "The Nature of the Psyche." These may be found in Volume 8 of the Collected Works as well as "The Structure of the Unconscious" in Volume 7.

Our Goal is to have a directly applicable understanding of The Transcendent Function, one that is accessible to direct application in analytic work. To that end candidates will be required to bring in case vignettes that will involve their analytic formulations as well as dream material from cases.\* Written formulations of the cases involved will be required that will be thematically organized around the readings.

### **February 12, 2021**

In Vol. The Transcendent Function, Jung states the following. *“In actual practice, therefore, the suitably trained analyst mediates the transcendent function for the patient, i.e., helps him to bring conscious and unconscious together and so arrive at a new attitude.”* (CW vol. 8, par. 146.)

Utilizing material from a case please comment on Jung’s quote from above. Please pay particular attention to the following issues. \*\*

- A. How does the analyst envision the relationship existing between the ego, the contents of consciousness, and those of the unconscious?
- B. What is the role of the analyst in relation to the three elements listed in A (above)?
- C. What is the role/function of mystery and creative processes in the psyche in relation to the elements indicated above?
- D. What transference counter-transference issues do you see arising in the case that have an effect upon the ability to “mediate” the transcendent function as Jung articulates it?

#### **Reading:**

“The Transcendent Function”

#### **Assignment:**

Written paper, 2-4 pages. Be prepared to discuss in class.

**Please make sure that you provide a copy to each attendee including myself one week prior to our meeting, i.e. by February 5.**

### **March 12, 2021**

In Vol.8 Jung articulates a plurality of forms of consciousness. In par. 385 he states *“...a consciousness in which unconsciousness predominates, as well as a consciousness in which self-consciousness predominates.”* What Jung is pointing to is the multiplicity of forms of consciousness operant in the flow of experience. Jung goes onto say (par. 398), that the instinctual pattern takes the form of an image and that these images *“... are not just relics or vestiges of earlier modes of functioning; they are the ever present and biologically necessary regulators of the instinctual sphere, whose range of action covers the whole sphere of the psyche...”* What Jung is driving at is an image-based pattern in life whose nature incorporates within its form a multiplicity of diverse factors all of which are shaping what we perceive as ostensibly conscious actions.

#### **Reading:**

“The Structure of the Psyche,” Vol 8.

#### **Assignment:**

Written paper. In assessing your case, please write a description of your view of the instinctual processes that appear to be governing the otherwise conscious actions of your client. How are overt, external, seemingly conscious, actions illuminating unconscious conflicts in your case?

You may draw upon almost anything that the analysand has brought into the process: historical matters, preferences, or behavioral patterns, including transference reactions.

**Please make your material available to all participants one week before we meet, i.e. by March 5.**

### ***March 26, 2021***

As Jung states, (Vol. 8, par. 180) “*Often the hands know how to solve a riddle with which the intellect has wrestled in vain.*” We will turn to art for our work together and on our subject. The goal is not to prescribe what is to be done in terms of art but to find a way to draw the case material *into* our own imaginative and creative functions. Consequently, there are no limits on the creative modality that you select. It is fine if you wish to write a little dramatic sequences or scene, and also fine to have a drawing. If there is a scene from a film that you think captures the gist of the case, that's fine as well. For example, this may be an image combined with written text, a written description along with a link to a film clip online, or anything along those lines.

### **Assignment:**

Below I have made some suggestions. Feel free to use one of them, to modify them, or to go in a different direction if you have another idea. Feel free to contact me if you feel the need for some additional lack of clarity.\*\*\*

1. A drawn image of one or more of the elements that you feel have a significant bearing on the case. It might help to translate this into fictive terms. For example, can you envision the various elements—the contents of the unconscious, the conscious contents, the instinctual elements—as figures, creatures, fields of energy? If the primary symptom that the patient articulates facing was a figure or a creature, what would they be like? This task could also include images of the analyst. It could be either figurative or abstract. One might even develop this further by giving the element a voice or engaging it in dialogue.
2. An imagined conversation or dramatic interaction between the various elements. This would entail imaging the elements as dramatic elements and providing the dialogue and the action.
3. A “borrowed” image: You can utilize pre-existing elements to give form to the aspects of the case that you are working with. For example, if you wanted to describe an aspect of the ego whose nature postures against aggression and survival instincts, the character of Gretel from the fairytale “Hanzel and Gretel” might spring to mind. Feel free to draw from existing sources, existing narratives, myths, fairytales, films and the like.

**Please make your material available to all participants one week before we meet, i.e., March 19, 2021.**

### ***April 9, 2021***

Jung points out the necessity of the problems of the patient, becoming a “real problem” for the analyst. This orients us to the importance of the transference. Typically, if not in fact necessarily, growth in the analysand is intimately tied to growth in the analyst, a condition that naturally leads to aspects of the analysand’s conflicts constellating conflicted material within the analyst.

**Assignment:**

For this class bring an image that represents the element which you see constellated *within you* by a patient with which you are currently working. The image may be created or borrowed and need not specifically be visual or graphic. For example, it could be found in a poem, a song, a specific character in a film, etc. You need not write anything but may if you wish. Be prepared to discuss your assignment.

**Please make your material available to all participants one week before we meet, i.e., April 2, 2021**

*April 23, 2021*

For week 5, we will utilize active imagination. I will not stipulate the form that this should take but some suggestions are as follows.

1. An imagined conversation/interaction occurring between the conflicting aspects that you envision existing within the analysands psyche.
2. An imagined conversation/interaction occurring between yourself and the elements that feel constellated by this particular analysand within you.
3. An imagined conversation occurring between the, or those, aspect(s) of yourself that are challenged by this case and your imagined image of the unconscious and/or conflicted elements of the analysand.

**Please make your material available to all participants one week before we meet, i.e., April 16. Make certain that no identifying characteristics are revealed.**

*May 14, 2021*

**Assignment:**

For this session write a brief case report which includes the following elements:

- A. A Brief account of the case. This should include a description of the analysand and their reason for seeking analysis.
- B. Your assessment of the conscious contents of the analysand.
- C. Your perception of the contents of the unconscious.
- D. Your assessment of the relationship between the conscious and unconscious contents or the nature of the primary conflict. This should include a clear articulation of the conflicting elements in the individual's psyche.
- E. The personal developmental task required of the analyst in this case.
- F. You may utilize the artwork created for the March 26 colloquium. Include any discussion which you deem adds clarity to your conceptualization of the case.

**Please make your material available to all participants one week before we meet, i.e., May 7.**

*\*As with all email communications, we shall assume that not only is the NSA watching but so to the psyche as well. All contents need to be thoroughly considered so as to delete anything which is revealing of the identity of the individual with whom you are working. This may impede some of your communications but we will have opportunity for clarification when we meet on a secure site.*

*\*\* It may be advantageous to utilize the same case throughout the colloquium. This will ease the burden of revisiting preliminary material excessively. That said, this is a suggestion and not a requirement. Certain assignments may bring to mind a differing case.*

**Instructor contact information:**

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*Didactic Colloquium: 1PM - 5PM*

*Fridays*

*February 12, March 12, April 9, May 14*

*1PM to 5PM*

**Case Colloquium**

Sallie Bell, PhD, NCPsyA

Information will follow in the spring from Dr. Bell regarding preparation for the case colloquium with her.