



The Philadelphia Jung Seminar Syllabus 2024 – 2025

Edited June 2024

Alchemy: Transformations, Transference, and Transitions

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The 2024-2025 seminar year will be presented in hybrid format: the first seminar weekend on September 13 & 14, 2024, and the last seminar weekend on May 10 & 11, 2025, will be held in person in Philadelphia at the Friends Center, 1501 Cherry St., Philadelphia, PA 19102, and on Zoom for participants unable to attend in person. The other six seminar weekends will be presented in video format on Zoom. Friday seminars are held from 1 p.m. to 5 p.m. ET, and Saturday seminars are held from 9 a.m. to 4 p.m. ET. Analysts in training will join the Philadelphia Jung Seminar for Saturday presentations.



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Alchemy: Transformations, Transference and Transitions

Fall Semester 2024

Friday, September 13, 2024

Alchemy & the Concept of Psychological Change

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

Contemporary psychotherapies tend to model themselves on principles borrowed from the physical world. Consequently, they rely on specificity and causality as explanatory for their operations and treat psychological states as if they were entities, categories of mental disease roughly equivalent to physical ailments. By contrast, the analytic process observes psychological states as manifestations of a purposive process in the soul whose nature cannot be summed up by relegating their qualities to fixed values. Jung's discovery of the parallels existing between alchemical processes and the process of psychological transformation draws us into awareness that supposed defects of the psyche may be quite different than mere maladies of the mind. They herald stages in the self-evolution of the soul whose nature is involved in finality as well as causality.

In this seminar we will review an essential text for understanding the nature of the alchemical process and its relationship to the analytic process, *Anatomy of the Psyche*, by Edward F. Edinger. Edinger's work is an excellent introduction to alchemical stages as a way of grounding psychic dynamics and evolution. It will assist us in Saturday's more in-depth discussion of the psychology of the transference.

Seminar Objectives:

1. Recognize the essential distinction between analysis and contemporary psychotherapy.
2. Identify the basic features of alchemical operations and their psychological functions.
3. State the importance for psychic transformation of each operation.

Required Reading:

Edinger, E. F. (1986). *Anatomy of the Psyche: Alchemical Symbolism in Psychotherapy*. La Salle, IL: Open Court Publishing.

Supplemental Reading:

Wampold, B. (2010). *The basics of psychotherapy*. Washington, DC: American Psychological Association.

Schedule:

1:00 - 2:00	Psychotherapeutic change: What is it?
2:00 - 3:00	<i>Calcinatio, solutio, and coagulatio</i>
3:00 - 3:15	Break
3:15 - 4:30	<i>Sublimatio, mortificatio, seperatio, and coniunctio</i>
4:30 - 5:00	Closing remarks

Saturday, September 14, 2024

The Psychology of the Transference

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

Jung's deep dive into the intersection between the alchemical process and the intersubjective world of the transference-countertransference matrix affords the opportunity to realize several important dimensions of the analytic process. One aspect is the mutuality of influence in the interpersonal field; both analysand and analyst are subject to influence at conscious and unconscious levels. A related dimension is that the analytic process has an independent telos that is likely to be more influential than the intentions of the analyst. Careful attention to countertransference not only informs the analyst of the nature of the analysand but also of the process that both are undergoing. Another significant aspect is that the capacity to see analytic process through the lens of the alchemical mind lets us know that that we are still dealing with timeless principles whose nature has its roots in the most basic and elemental aspects of life.

We will take a journey through Jung's *The Psychology of the Transference* to familiarize ourselves with how the alchemical process shifts our understanding of how psyche moves in the analytic process.

Seminar Objectives:

1. Identify the basic operations of the alchemical process as understood by Jung in the Rosarium.
2. Establish a basis for conceptualizing analytic interactions based upon the Rosarium.
3. Recognize the *Rosarium* as a symbol system that reflects the analytic process.

Required Reading:

Jung, C. G. (1946). Psychology of the Transference. In C. G. Jung, *The practice of psychotherapy, Collected Works* (Vol. 16) (R.F.C. Hull, Trans., pp. 163-323). NJ: Princeton University Press.

Schedule:

9:00	- 9:45	Introduction
9:45	- 10:30	The <i>Rosarium</i>
10:30	- 10:45	Break
10:45	- 12:00	The operations
12:00	- 1:00	Lunch
1:00	- 2:30	The operations continued
2:30	- 2:45	Break
2:45	- 3:30	The operations continued
3:30	- 4:00	Summary

Friday, October 4, 2024

Egyptian Mythology: Recovering Sacred Cosmology

Robert Sheavly, LICSW, DCSW

The decisive question for man is: Is he related to something infinite or not? That is the telling question of his life. Only if we know that the thing which truly matters is the infinite, can we avoid fixing our interests upon futilities, and upon all kinds of goals which are not of real importance...The more a man lays stress on false possessions, 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.

– C.G Jung, *Memories, Dreams, Reflections*

This seminar will provide an overarching view of ancient Egypt and its mythology, with the psycho-spiritual purpose of recovering or enhancing participants' experience of sacred cosmology. Jung repeatedly emphasized the psychological importance of a vibrant connection to all that provides the individual with a sense of animation, passion, and aliveness. Such experience is critical for psychological wellness and a meaningful life. Citing Rudolph Otto's *Das Heilige* (The Sacred) in which Otto coined the word "numinous" (i.e., the experience of awe in the presence of transcendence), Eliade argues that the human quest for numinous experience reflects a desire for meaning, coherence, and transcendence, and offers individuals a sense of ontological security and continuity.

Seminar Objectives:

1. Recognize the nine deities of the Ennead and relate each deity to archetypal dynamics.
2. Describe the archetypal and psychological significance of the Egyptian creation myth, especially the concept of *creatio ex nihilo*.
3. Articulate the significance of hierophany, including its personal and psychological significance.

Required Reading:

Eliade, M. (1987). *The Sacred and the profane: the nature of religion*. New York, NY: Harvest, Brace & World.

Supplemental Reading

Dolnick, E. (2021). *The Writing of the Gods: The Race to Decode the Rosetta Stone*. New York, NY: Scribner.

(See also below, *The Egyptian gods and goddesses*, in Dr. Creekmore's readings.)

Assignments:

There are **two** assignments: A and B below. Send both to bob@dcpsychotherapy.com no later than September 23, 2024. Please let me know if you are comfortable sharing your work with the seminar group.

A. Write a two-page paper on a personal experience of numinosity or hierophany. Use the suggestions below as guideline and inspiration.

1. Describe a personal experience of the numinous, i.e., something larger than self, of transcendence, or of divinity. Examples might be a profound experience in nature, in a religious ritual, in a dream, in an

- altered state of consciousness, in analysis, or in a relationship. What effect did it have? Can you relate this to your current psychology, world view or outlook on life?
2. Describe an artistic experience of creating or participating in something that was meaningful, deeply satisfying, or inspiring—an experience in which the source of the creative inspiration or energy seemed to come from “outside” yourself or you felt carried along, in flow. What effect has this had on you?
 3. Describe an experience you might have had of a “dark night of the soul,” of hitting bottom, or feeling dismembered, etc. How did you recover? Did “new life” emerge from the experience? How has that experience affected your current psychology? Can you relate such an experience to the Isis - Osiris myth you read for Dr. Jeanne Creekmore’s seminar tomorrow?

B. Bring a piece of music or a couple of images to the seminar which create for you a sense of awe, majesty, “a power greater than self” or of being united with or a part of , the grandeur of creation. As in assignment A, please send these to me NLT September 23, earlier if you have them.

Schedule:

1:00 - 2:00	Egypt, the influence of the discovery of the ancient monuments and hieroglyphs on the collective, and the quest to translate the Rosetta Stone
2:00 - 3:00	The Egyptian creation myth and the deities of the Ennead
3:00 - 3:15	Break
3:15 - 4:30	Small group discussion of <i>The Sacred and The Profane</i> and personal experiences of hierophany
4:30 - 5:00	Closing remarks

Saturday, October 5, 2024

Tearing Apart and Putting Together: Alchemy, Osiris & Collage

Jeanne Creekmore, Ph.D., ATR-BC

The word “analysis” comes from the similar word in Greek, meaning “breaking up” and “unloosen, or untie.” It’s opposite, alchemically, can be found in the word “collage” which comes from the French *coller* which means “to paste, to glue.” (A collage is a visual art form that uses pre-existing materials such as papers, magazine images, or ephemera that are arranged and glued to a two-dimensional surface.) The making of a collage follows the alchemical saying, *solve and coagula*, to dissolve and coagulate, meaning something must be broken down before it can be rebuilt. This theme of death and rebirth occurs in the Osiris myth from ancient Egypt; Osiris is killed twice and then impregnates Isis, his sister/wife, before descending to the Underworld where he then rules as King of the Dead.

In this seminar we will examine the alchemical operations in the myth of Osiris and consider how making collages can assist the analytic process. In the Osiris myth, as in analysis, things are torn, scattered, discarded, and then gathered and put together to form a new creation. This is done in a literal way with collage, which allows the creator to reflect on internal contents that may be ephemeral and mysterious.

Seminar Objectives:

1. Identify the seven alchemical stages in the Osiris myth.
2. Summarize the main archetypal themes in the Osiris myth.

3. Discuss ways that collages may assist and enrich analytic work.

Required Readings:

Barrett, C. (1996). Osiris. In *The Egyptian gods and goddesses: The mythology and beliefs of ancient Egypt* (pp. 101-111). London: Diamond Books.

Budge, E. A. W. (2010). *Plutarch's mythological history of Isis and Osiris*. Whitefish, MT: Kessinger Pub. (Reprinted from *Gods of the Egyptians, Part 2.*, pp. 186-194).

Supplemental Readings:

Cavalli, T. F. (2010). *Embodying Osiris: the secrets of alchemical integration*. Wheaton, IL: Theosophical Publishing House.

Edinger, E. (1985). *Anatomy of the Psyche: Alchemical Symbolism in Psychotherapy*. Chicago, IL: Open Court.

Assignment:

After reading the Osiris myth, make a collage of a part of it that captivates you. Write two to three paragraphs about the process and what the images mean to you. Please send them to me at drjcreekmore@comcast.net by September 23, 2024. Please indicate whether or not you are willing to share your image with the group. (It will be shown in slide form on zoom.)

Schedule:

9:00	-	10:30	Introduction to the setting, history, and characters in the Osiris myth
10:30	-	10:45	Break
10:45	-	12:00	Myth of Osiris and its alchemical stages
12:00	-	1:00	Lunch
1:00	-	2:30	Discussion of myth
2:30	-	2:45	Break
2:45	-	3:30	Discussion of myth
3:30	-	4:00	Summary

Friday, November 8, 2024

The Dark Numinous: Epiphanies, Pathologies, and Transformations

John Michael Hayes, Ph.D., ABPP, Licensed Psychologist, Jungian Analyst

Jung alludes to numinous experiences no less than two hundred times in the *Collected Works* and claims it is the essential curative factor in analysis. Experiences of the numinous are not the sole prerogative of saints and mystics, but come to ordinary folks, often in the course of depth psychotherapy. These experiences can be important catalysts in the work of individuation, disrupting old and rigid patterns of perception and cognition and initiating a creative chaos that opens possibilities of wholeness, integration, and the imperatives of the Self.

Seminar Objectives:

1. Articulate depth psychology's ambivalent relationship with the numinous: Freud and Jung, the influences of William James and Rudolph Otto, and contemporary psychoanalytic idioms.

2. Recognize the transformative potential of the numinous and how it can be supported in psychotherapy.
3. Address the negative grip of the numinous in people struggling with compulsions, obsessions, and addictions, and in collective pathology.

Required Reading:

Stein, L. (2019). *Working with Mystical Experiences in Psychoanalysis: Opening to the Numinous*. New York, NY: Routledge.

Supplemental Readings:

Stein, L. (2021). *The Self in Jungian Psychology: Theory and Clinical Practice*. Asheville, NC: Chiron Publications.

Casement, A. & Tacey, D. (Eds.). (2006). *The Idea of the Numinous: Contemporary Jungian and Psychoanalytic Perspectives*. New York, NY: Routledge.

Schedule:

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|-------------|---|
| 1:00 - 2:00 | Introducing the dark numinous |
| 2:00 - 3:00 | Clinical examples of epiphanies of the numinous in psychotherapy |
| 3:00 - 3:15 | Break |
| 3:15 - 4:15 | The dark side of the dark numinous: individual and collective pathologies |
| 4:15 - 5:00 | Closing remarks |

Saturday, November 9, 2024

Civilization in Transition

James Hollis, Ph.D.

Civilization in Transition (Collected Works, Volume 10) is an anthology of Jung's writings on the stresses, changes, and conflicts of the modern era. These essays, articles, and speeches were written over several decades and cover such diverse subjects as the nature of the archaic psyche that exists just below the veneer of civilization, the spiritual problems of modernism, issues of ethics from a psychological perspective, analyses of Nazism and other pathologies, and the place of psychoanalysis in the conduct of daily life.

Seminar Objectives:

1. Discern the role of sources, features and dynamics of the archaic psyche which erupt into contemporary life.
2. Recognize the power of the shadow and the various ethical dilemmas it brings.
3. Discover how modern psychoanalytic perspectives oblige a reconsideration of ethical process.
4. Recognize/recover a sense of the importance of spiritual values in the lives of clients.
5. Differentiate the various pathologies of modern life and their psychodynamics.
6. Consider the importance of a philosophical, psychological standpoint for each client in the face of the deconstructions of modern and post-modern thought.

Assignment:

Read the following selections from the essays in CW10 and be prepared to discuss them in the seminar.

- Archaic Man, p. 50
- The Spiritual Problem of Modern Man, p. 74
- The Meaning of Psychology for Modern Man, p.136
- The State of Psychotherapy Today, p. 157
- Wotan, p. 179
- After the Catastrophe, p. 194
- The Fight with the Shadow, p. 218
- The Undiscovered Self, p. 245-306
- A Psychological View of Conscience, p. 437
- Good and Evil in Analytic Psychology, p. 456
- Intro. to Tony Wolff's Studies in Jungian Psychology, p. 469
- A Rejoinder to Dr. Bally, p.535

Required Reading:

Jung, C. G. (1969). On the nature of dreams. *The structure and dynamics of the psyche*, Collected Works, (Vol. 8), (2nd ed.), (para. 530-569). NJ: Princeton University Press. (Original work published 1945).

Schedule:

9:00	-	10:30	Introduction, overview, and discussion of assigned reading in CW 10
10:30	-	10:45	Break
10:45	-	12:00	The archaic psyche and shadow; discussion
12:00	-	1:00	Lunch
1:00	-	2:30	Ethical process and spirituality; discussion
2:30	-	2:45	Break
2:45	-	3:30	Pathologies of modern life; discussion
3:30	-	4:00	Summary

Friday, December 13, 2024

Archetypal Explorations of Feminine Rage

Randi Gross Nathenson, LISW-S, Jungian Analyst

Feminine rage can be understood as an amalgam of affects experienced by women in response to oppression. It encompasses the range of emotions and expressions that arise from societal injustices, such as sexism, misogyny, gender-based violence, and systemic inequalities. We will explore this concept and how it manifests archetypally and in the consulting room. We will utilize images and film clips to deepen our understanding of rage. We will explore the alchemical nature of rage and how holding and tolerating its heat can result in a transformative process.

Seminar Objectives:

1. Define the concept of feminine rage and explore ways to work with rage in a clinical setting.
2. Identify and explore personal and archetypal dimensions of feminine rage.

Required Reading:

Austin, S. (2005). *Women's Aggressive Fantasies: A Post-Jungian Exploration of Self-Hatred, Love, and Agency*. Chapters 1 – 5, New York, NY: Routledge.

Schedule:

- 1:00 - 2:00 What is “feminine rage”?
- 2:00 - 3:00 Archetypal and alchemical experiences of “feminine rage”
- 3:00 - 3:15 Break
- 3:15 - 4:30 Continuation of archetypal experiences and embracing “feminine rage”
- 4:30 - 5:00 Clinical implications and summary

Saturday, December 14, 2024

The Alchemical Key: Magic & the Synthetic Phase of Analysis

John R. White, Ph.D., M.A., LPC, Jungian Diplomat

Carl Jung frequently divides therapeutic process into two broad phases, the “analytical-reductive” phase and the “synthetic-anagogical” phase. He writes in *Principles of Practical Psychotherapy*,

But when the [therapeutic process] becomes monotonous and you begin to get repetitions, and your unbiased judgment tells you that a standstill has been reached, or when mythological or archetypal contents appear, then is the time to give up the analytical-reductive method and to treat the symbols anagogically or synthetically, which is equivalent to the dialectical procedure and the way of individuation.

– C.G. Jung, CW Vol 16, para. 25

Though Jung makes references to the second phase of analysis and to the synthetic or anagogical method of working with symbols, he does not offer much of a definitive description of how this second phase of analysis is to be conducted. This may be due to Jung’s conviction that the second phase, with its emphasis on the individual destiny of the patient, has no definitive approach. On the other hand, there appear to be definite hints, even in the above quotation, as to what that second phase might look like both for patient and analyst.

In this seminar, we will do three things. First, we will examine some of the ambiguities in Jung’s texts on this matter—how, for example, even when he suggests approaches to the synthetic phase of analysis, he tends to fall back into descriptions more characteristic of the first phase of analysis. Second, I will suggest that part of the reason for this ambiguity is that Jung’s interest in magic and alchemy revealed that the latter not only contained *metaphors* for psychology, as Jung originally thought, but that Jungian psychology, on the one hand, and Western magic and alchemy, on the other, are in practice *extensions* of each other, something Jung was likely unwilling to admit in his published writings. Finally, I will offer a way of understanding the synthetic phase of analysis that is drawn from Jung’s central ideas but modifies them based on the practices and insights of Western alchemy and magic.

Seminar Objectives:

1. Describe the differences between the reductive-analytical phase and the synthetic-anagogical phase of analysis.
2. Identify ways in which Jungian psychology, on the one hand, and Western magic and alchemy, on the other, overlap in content, and how each can be understood as an extension of the other.
3. Define a systematic methodology for the synthetic-anagogical stage of analysis through the incorporation of concepts and procedures derived from Western magic and alchemy.

Required Readings:

Jung, C. G. (1989/1935). *The Tavistock Lectures*, In *The Symbolic Life: Miscellaneous Writings, Collected Works*, (Vol. 18) (R. F. C. Hull, Trans.), NJ: Princeton University Press. (Also sold as a separate volume.)

Please read all five lectures and at least skim the discussion sections; focus on lectures 4 and 5.

Jung, C. G. (1983/1943). The Spirit Mercurius. In *Alchemical Studies, Collected Works*, (Vol. 13) (R. F. C. Hull, Trans.). NJ: Princeton University Press.

Denning, M & Phillips, O. (1991). *The Foundations of High Magick: The Magical Philosophy*. Woodbury, MN: Llewellyn Publications. Book I, Chapter 2. (Digital copy will be provided)

Supplemental Reading:

White, J. (2023). *Adaptation and Psychotherapy. Langs and Analytical Psychology*. Lanham, MD: Rowman & Littlefield. Chapter 1.

Schedule:

9:00	-	9:45	Adaptation and the synthetic-anagogical phase of analysis
9:45	-	10:30	Jungian ambiguities: projection, amplification, archetypes
10:30	-	10:45	Break
10:45	-	12:00	What are magic and alchemy in the Western tradition?
12:00	-	1:00	Lunch
1:00	-	2:30	Magic and the soul in Jung and in Western esotericism
2:30	-	2:45	Break
2:45	-	3:30	Releasing Mercurius in the second phase of analysis
3:30	-	4:00	Summary: The alchemical key

Spring Semester 2025

Friday, February 14, 2025

Alchemical Heat in the Process of Immigration

Kathrin Hartmann, Ph.D.

This seminar will focus on the immigration process through a Jungian lens while following Edward Edinger's outline of alchemical symbolism in psychotherapy. Psychically, immigrants often experience their lives unfolding simultaneously in two countries: the one they came from and the one to they moved to. Typical immigrant experiences involve the difficulty of adapting to new circumstances and the intense inner conflict around loss of identity, of the familiar, and resistance to the unfamiliar.

Jung described the adaptation process as an ebb and flow between progressive and regressive movement based on hopes for new beginnings and feelings of longing for what was left behind. Adaptation creates an intensity that Jung (1960) finds valuable for analysis:

... In the intensity of the emotional disturbance itself lies the value, the energy which he should have at his disposal in order to remedy the state of reduced adaptation. Nothing is achieved by repressing this state or devaluing it rationally."

– C.G. Jung, CW8, para. 166)

Contemporary analysts, like Agnes Agnel (1999), Susannah Wright (2009), and Monica Luci (2016) looked at how analysis can help an immigrant or refugee through the analyst's presence, listening, and understanding of immigration experiences. The transference and countertransference dynamics between analyst and analysand help the analysand metabolize what otherwise appears incompatible, different, alien, or intolerable and would be resisted or rejected without further reflection unless held by the analysand and the analyst together.

The immigrant's analytical work often centers on reestablishing the connection between their former and current life so they can understand their present state as being informed by their origins. In analysis, any split-off and separated unconscious aspects may become conscious, enabling the analysand to reestablish a solid inner connection with separated parts of life and construct a more coherent narrative. In the analytic dialogue, the influences of previous generations, early development, cultural background(s), and the experiences of otherness, familiarity, trust, and connection become important focal points.

Seminar Objectives:

1. Identify and discuss typical psychic conflicts related to immigration.
2. Relate Edinger's central alchemical concepts in psychotherapy to the immigration process.
3. Identify the potential for emerging symbolism in the analytic dialogue between analysand and analyst about immigrant experiences.

Assignment:

Watch (on your own, or with friends or family) a couple of movies/shows that center on *immigration* and the *immigrant* (or related, e.g., *refugee*, or *relocation*). Examples include but are not limited to *Bagdad Café* (1987), *Road Scholar* (1993), *Fire at Sea* (2016), *Past Lives* (2023). Please share your experience and thoughts in the group during our seminar.

Required Reading:

Edinger, E. F. (1991). *Anatomy of the Psyche: Alchemical Symbolism in Psychotherapy*. La Salle, IL: Open Court.

Supplemental Readings:

Agnel, A. (1999). The familiar stranger. *Journal of Analytical Psychology*, 44, 29–308.

Henderson, J. (1988). The cultural unconscious. *Quadrant* 21(2), 7–16.

Luci, M. (2016). Inner and outer travels: Analytical psychology and the treatment of refugees. *Quadrant*, 66(2), 35–55.

Shukla, N. (Ed.). (2016). *The good immigrant*. Unbound Publishing.

Singer, T., & Kimbles, S. L. (Eds.). (2004). Introduction. *The Cultural Complex: Contemporary Jungian perspectives on psyche and society*. New York, NY: Routledge.

Wright, S. (2009). Going home: Migration as enactment and symbol. *Journal of Analytical Psychology*, 54, 475–492.

Schedule:

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| 1:00 - 2:00 | Group discussion about immigration and related experiences |
| 2:00 - 3:00 | Alchemical heat in the immigration process |
| 3:00 - 3:15 | Break |
| 3:15 - 4:30 | Immigration symbolism and dynamics in analysis |
| 4:30 - 5:00 | Closing group discussion |

Saturday, February 15, 2025

On Working Within and With the Constellated Field of the Treatment Matrix

Harry Wells Fogarty MDiv, PhD, LP

A central aspect of therapeutic work is the way in which the therapist and patient experience themselves and the “field” in which they are working. We have a historic awareness of the so-called classical “doctor–patient” roles: the patient is in the legitimate role of being ill, a “patient,” while the doctor is in the professional role of being healthy, bringing a kindly perspective, healing potential and treatment to the patient. These are similar to traditional nonparticipant-observer understandings of the scientific view (historic understandings of the countertransference with an “analyzed therapist”). We have a contemporary awareness of the therapeutic process now better understood as one of relationality: “doctor” and “patient” working together.

Jung dramatically articulated this understanding of relationality in his *Psychology of the Transference*. Harry Stack Sullivan, Erik Erikson, and others in the U.S. worked relationally and underscored its significance for any meaningful process to occur. Similar moves have been made in working with an embodied participatory field. Less well grasped, however, is the field itself within which we work as a third presence. As Jungians, we notice it when we speak of the “mercurial fountain,” the waters of the

bath, or the vessel which contains and sustains the work. In various traditions such reality is depicted as the guest who appears where two or more are gathered in a shared prospective process, like the biblical Jesus, Khidr in the Quran, or figures Jung refers to as “the magical traveling companion.” There is a marked distinction between working relationally in a therapeutic process and doing so *within a sustaining and containing field* that itself can manifest the possibility of “a third presence,” the transcendent function.

Within such a field one may shed defensive moves that arise in the countertransference as the therapist is being sustained along with the patient, and not solely on the basis of a training analysis. Jung explicitly pulls us into such an orbit of awareness. Together we shall explore the field, the third reality, the mercurial waters, grace, and psychic energy that is greater than the participants. We will work from both from clinical and experiential positions.

Seminar Objectives:

1. Identify structuring aspects of the therapeutic treatment matrix.
2. Review and ground experientially these aspects in the “field” of the therapeutic relationship.
3. Detail ways in which working “with and within” the field can enhance the efficacy and possibilities of the transference/countertransference relationship.

Recommended Film:

Participants are encouraged to watch (from PBS or the Met Opera) *Dead Man Walking*, Jake Heggie composer. Scenes from the film may be shown during the seminar.

Required Reading:

Jung, C. G. (1946). *The practice of psychotherapy, Collected Works* (Vol. 16). NJ: Princeton University Press.

Recommended Readings:

Wiener, J. (2009). *The Therapeutic Relationship: Transference, Countertransference, and the Making of Meaning*. College Station, TX: Texas A&M University Press.

Winborn, M. (2018). *Interpretation in Jungian Analysis: Art and Technique*. London: Routledge.

Winborn, M. (2024). *Jungian Psychoanalysis – A Contemporary Introduction*. London: Routledge. Chapter 8.

Yeoman, A. & Lu, K. (2024). *C.G. Jung’s Collected Works, the basics*. London: Routledge. Chapter 3, 4, 5.

Schedule:

9:00	-	10:00	Overview
10:00	-	10:10	Break
10:10	-	11:10	Archetypal amplifications including Egyptian goddess Meit, Hindu goddess, Akhilandashwari, the Christian Holy Spirit, the “magical traveling companion”
11:10	-	11:20	Break
11:20	-	12:20	Inbreaking in the field such as an earthquake, an eclipse, synchronicities
12:20	-	1:20	Lunch

1:20 - 2:20 The collective in the field, socio/political currents
2:20 - 2:30 Break
2:30 - 4:00 Overall motif of shared overlaps, unexpected but arising, between analyst and patient. Closing comments and evaluation

Friday, March 14, 2025

- To be determined -

Saturday, March 15, 2025

The Axiom of Maria Prophetissa: The Three Stages of *Coniunctio*

August J Cwik, Psy, D.

The Axiom of Maria Prophetissa has been stated in different ways:

1. One becomes Two, Two becomes Three, and out of the Third comes the One as the Fourth.
2. Out of the One comes Two, out of the Two comes Three, and from the Third comes the One as the Fourth.
3. First there is One, then there is Two, then there is Three, then there is Four, and then there is Three and then there is Two and then there is One.

This axiom holds one of life's great mysteries—the secret of secrets—and proves to be a master metaphor for the process of individuation and spiritual regeneration. We will look at this process developmentally in relation to body, soul, and spirit, and how it leads to the three stages of *coniunctio* as described by Jung in *Mysterium Coniunctionis* (CW14).

Seminar Objectives:

1. Describe the Alchemical Third and the type of material that emanates from it.
2. Name the three stages of *coniunctio*.
3. Identify the different processes that belong to the three states of *coniunctio*.

Required Readings:

Cwik, A. J. (1995). Associative Dreaming: Reverie and Active Imagination, *Journal of Analytical Psychology*, 56, 14-36, 2011.

Cwik, A. J. (2006). Rosarium revisited. *Spring*, 74, 189-232 (With particular reference to p. 192-194).

Supplemental Reading:

Jung, C. G. *Mysterium Coniunctionis, Collected Works* (Vol. 14). NJ: Princeton University Press. p. 457-553.

Schedule:

9:00	-	10:30	Introduction and preview of three stages of <i>coniunctio</i>
10:30	-	10:45	Break
10:45	-	12:00	Discussion
12:00	-	1:00	Lunch
1:00	-	2:30	Axiom of Maria Prophetissa and how it relates to individuation
2:30	-	2:45	Break
2:45	-	4:00	Discussion and conclusion

Friday, April 11, 2025

History, Time & Narrative in Jungian Analysis

Larry Rayburn, MA, Jungian Analyst

Jung's differentiation of spirit of the times ("this time") and spirit of the depths as articulated in the *Red Book* led me to consider the role of historical narrative—time—in both analytic psychotherapy and theory. Jung speaks of the need to look beyond the constraints on "modern man" toward the depths of history and myth.

Our situation as moderns is well summarized by Adam Kirsch (2019):

Modernity cannot be identified with any particular technological or social breakthrough. Rather, it is a subjective condition, a feeling or an intuition that we are in some profound sense different from the people who lived before us. Modern life, which we tend to think of as an accelerating series of gains in knowledge, wealth, and power over nature, is predicated on a loss: the loss of contact with the past. Depending on your point of view, this can be seen as either a disinheritance or an emancipation...Modernity is a vertigo that began in the sixteenth century and shows no sign of letting up.

Kirsch identifies our experience of living within a subjective position, constantly recalibrating to match our feeling of being in "this time." Our "past" is behind us, a place we have lost. How can we engage with this past and its depths? Jung seems to be working on a similar problem in the texts we will read together.

Conversely, we can and do attempt to skip narrative and history altogether. We might constrain our lens to neuropsychology and "the brain." We might privilege the temporal present—via mindfulness, bodywork, or relational configurations—over the historical. We try to "drop the story." As clinicians we attempt to approach the session with "no memory [and] no desire" as the psychoanalyst Wilfred Bion famously advised, or as Jung attempted by approaching each session without preconception.

In this seminar we will explore how we might contend with these pulls. Can we be "in our bodies" or "in the present" and still consider the historical narrative in which resides the memory of personal trauma, collective history, or mythic image? What role does historical narrative have in a psychotherapy of depth? How does the transference embody history as present? As William Faulkner wrote: "The past is never dead. It's not even past."

Seminar Objectives:

1. Recognize how narrative influences the overall therapeutic endeavor.
2. Acknowledge the fundamentals of Jungian narrative methodology and its potential application in clinical practice.
3. Articulate expanded parameters for using clinical histories in psychotherapeutic work with clients.

Required Readings:

Jung, C. G. (1937). C. G. Jung, *Symbols of Transformation, Collected Works* (Vol. 5) (R.F.C. Hull, Trans., p xxvii). NJ: Princeton University Press.

Jung, C. G. (1921). C. G. Jung, *Psychological Types, Collected Works* (Vol. 6) (R.F.C. Hull, Trans, pp. 52-23, pp. 58-59). NJ: Princeton University Press.

Jung, C. G. (1969). The Structure and dynamics of the psyche, Collected Works, (Vol. 8), (pp. 338-351). NJ: Princeton University Press.

Jung, C. G. (1969). Civilization in Transition, Collected Works, (Vol. 10), (pp. 10, pp.149). NJ: Princeton University Press.

Jung, C. G. The Red Book. Pp. 194, pp. 229-230.

Roesler, C. (2006). A narratological methodology for identifying archetypal story patterns in autobiographical narratives, pp. 574-586. Journal of Analytical Psychology. (Digital copy will be provided.)

Covington, C. (1995). *No story, no analysis? The role of narrative in interpretation*, pp. 405-417. Journal of Analytical Psychology. (Digital copy will be provided.)

Assignment:

I welcome a 1-2 page reflection on the readings sent to larclub50@gmail.com. Please submit it by Wednesday, April 9, 2025. Be prepared to discuss your written ideas in seminar.

Schedule:

1:00 - 1:45	Introduction
1:45 - 2:45	Jung's ideas on history; discussion
2:45 - 3:00	Break
3:00 - 4:30	Roessler's notion of archetypal story pattern; Covington's notion of narrative and the relational turn; discussion
4:30 - 5:00	Integration

Saturday, April 12, 2025

The Alchemical Metaphor: From Dissociation to Reintegration

Robert Withers

Training Analyst with the Society of Analytical Psychology

Lecturer in the History and Philosophy of Medicine

Jung saw alchemy as a precursor to the individuation process: the alchemists projected unconscious psychic contents onto substances in the alchemical vessel. The alchemical work therefore transformed not only the chemicals in the 'vas,' but also the alchemists' psyches. Jung likened the goal of alchemical work—philosophical gold and the philosopher's stone—to the Self and the individuation process. He also regarded the interaction between the substances in the vessel as analogous to the interactions between patient and analyst.

Having outlined Jung's approach to alchemy, we will take a brief look at the history of alchemy. We will then trace its development from Paracelsian alchemical medicine through homeopathy to contemporary Jungian analysis. Finally, we will apply the alchemical metaphor to a series of cases illustrating the journey from trauma and dissociation to reintegration.

Seminar Objectives:

1. Articulate Jung's use of alchemy as a historical illustration of the individuation process.
2. Outline a basic history of alchemy, including its development into homeopathy.
3. Apply the alchemical metaphor to cases of dissociation in both homeopathy and Jungian analysis.

Required Readings:

Jung, C.G. (1963). *Memories Dreams and Reflections* Chapter VII, *The Work*: Routledge (pp.226-250).

Whitmont, E. (1998). *Alchemy homeopathy and the treatment of borderline states* in Withers, R. (2003), *Controversies in analytical psychology*, Routledge Hove and New York 219-235.

Withers, R. (2003). *The demonization of the body in analysis* in Withers, R. (2003), *Controversies in analytical psychology* Routledge Hove and New York (pp. 216-247).

Kalsched, D.E. (2015). Revisioning Fordham's 'Defenses of the Self' in Light of Modern Relational Theory and Contemporary Neuroscience, *J. Anal. Psychol.*, 60(4):477-496.

Supplemental Readings:

Burckhardt, T. (1997). *Alchemy: Science of the cosmos, science of the soul*. Louisville KY: Fons Vitae Hermes Trismegistus *The Corpus Hermeticum* Translated by GRS Mead (available free online).

Hillman, J. (2010). *Alchemical Psychology*, Washington DC: Spring publications.

Jung, C. G. (1968). *Psychology and Alchemy, Collected Works* (Vol. 12). NJ: Princeton University Press.

Jung, C. G. (1968). *Alchemical Studies, Collected Works* (Vol. 13). NJ: Princeton University Press.

Jung, C. G. (1970). *Mysterium Coniunctionis, Collected Works* (Vol. 14). NJ: Princeton University Press.

Schedule:

9:00	- 9:45	Jung's use of alchemy as a metaphor for individuation
9:45	- 10:30	An outline of the history of alchemy from early metallurgy through Ficino and the Renaissance to homeopathy, Jung and the post-Jungians
10:30	- 10:45	Break
10:45	- 12:00	Whitmont's chapter and cases
12:00	- 1:00	Lunch
1:00	- 2:30	Withers' chapter and cases
2:30	- 2:45	Break
2:45	- 3:30	Kalsched's chapter and case
3:30	- 4:00	Summary

Friday, May 9, 2025

Envy

William Baker, PsyD

This seminar will focus on one of our most primary and primitive emotions, which Henry James called “the demon of envy.” One of the seven deadly sins, envy operates mainly unconsciously in determining both the psychic health of individual personalities and the level of functioning of groups of all sizes. We will explore the regressive, destructive aspects of envy, as well as its prospective function—its potential for uncovering desire and serving individuation—while focusing on how this most challenging element of clinical work may manifest in the analytic relationship.

Seminar Objectives:

1. Explore various psychoanalytic conceptions of envy: classical, object relational, interpersonal, intersubjective, Jungian.
2. Become acquainted with René Girard’s theories of mimetic desire and scapegoating.
3. Recognize clinical manifestations of envy in analyst and patient.
4. Grasp the destructive aspects of envy and its potential as a tool for individuation.

Suggested Reading (selected excerpts will be emailed to students prior to the seminar):

Bonovitz, C. (2010). ‘Comparative perspectives on envy.’ *Contemp. Psychoan.* 46, 3: 423-438.

Boris, H. (1994). *Envy*. London: Jason Aronson.

Girard, R. (1977). *Violence and the Sacred*. Baltimore: Johns Hopkins Press.

Kwalwasser, L. (2020). ‘Whose envy is it anyway?’ *Psychoanalytic Dialogues* 30, 6, 666-681.

Schoeck, H. (1987). *Envy*. Indianapolis: Liberty Fund.

Ulanov, A. (2012). *Cinderella and Her Sisters: The Envied and the Envyng*. Phil.: Westminster.

West, M. (2010). ‘Envy and difference.’ *Journal of Analytical Psychology*, 55, 4, 459-484.

Schedule:

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|-------------|--|
| 1:00 - 2:00 | Initial presentation: envy through classical, object relational, interpersonal, intersubjective and Jungian lenses |
| 2:00 - 3:00 | Rene Girard’s theories of memetic desire and scapegoating |
| 3:00 - 3:15 | Break |
| 3:15 - 4:15 | Clinical implications of envy in analyst and patient |
| 4:15 - 5:00 | Summary, discussion and evaluation |

Saturday, May 10, 2025

Waltzing with the Shadow of Trauma: Memories, Dreams and Courage

Sarah Braun, MD, Certified Jungian Psychoanalyst

In the animated documentary film “Waltz with Bashir,” the Israeli director and screenwriter Ari Folman takes us into the uncanny territory of intergenerational trauma and its legacies. More than twenty years after the 1982 war with Lebanon, a friend of Folman’s recounts a recurring, terrifying dream over two years whose central image he associates to the war. Folman realizes that he has no memories of his own experience in that war, particularly of what role he played in the ignominious massacre of Palestinians in the Sabra and Shatila camps, when the Israeli army provided cover for the Lebanese Christian Phalangists to carry out the slaughter triggered by the assassination of their leader Bashir.

Segments from this film will be used in this seminar to bring us close to Folman’s journey, understanding it as one version of the journey all of us must make in our own ways. Through it, he becomes able to bear remembering his own part in this horror—his own waltz with shadow—and in doing so reveals traumatic fault lines that run through Jewish Israeli identity on both personal and collective levels, and which reverberate with the October 7 war in Gaza.

Seminar Objectives:

1. Identify psychological and physical manifestations of the effects of intergenerational trauma.
2. Describe the potential functions of dreams in psychological recovery from trauma and in the process of individuation in general.
3. Compare and contrast personal and collective challenges involved in facing shadow aspects of one’s personality and one’s culture.

Required viewing:

“Waltz with Bashir”, 2008. Ari Folman, director. Available streaming on YouTube, Amazon Prime and other services. It also has been published as a graphic novel.

Supplemental Readings:

Sabra and Shatila Massacre (from the Wikipedia article: <http://bit.ly/sabrashatila>)

Davoine, F. and Gaudilliere, J-M. (2004). *History Beyond Trauma*. New York: Other Press.

Ulanov, A.B. (2007). *The Unshuttered Heart: Opening Aliveness/Deadness in the Self*. New York: Abingdon Press.

Assignment:

View the film at least once, reflecting on the dream sequences and on the other images that appear in the film that you experience as related to shadow in the psyche.

Schedule:

9:00	-	10:15	Introduction, including background history and psychoanalytic perspectives on the role of facing shadow as part of the process of individuation
10:15	-	10:30	Break
10:30	-	12:00	View film excerpts and discuss significance of dreams and archetypal images
12:00	-	1:00	Lunch

1:00	-	2:30	Continued viewing of film and discussion
2:30	-	2:45	Break
2:45	-	3:45	Consideration of individual, collective and transgenerational consequences of war and the process of facing shadow
3:45	-	4:00	Closing reflections