

DIONYSOS AND THE ABANDONED SON*

IMAGES OF THE PREOEDIPAL FATHER

IN THE

ANALYTICAL "LOOSENING" OF WOUNDED MEN

Diploma Thesis
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May 18, 1985

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ABSTRACT

The central thesis of this work is that the preferred analytic treatment of the emotionally abandoned son is with a preoedipal father figure whose clinical approach is nurturing and imaginal. An inclusive archetypal psychotherapy, combined with historical/dynamic understanding and classical Jungian emphasis on dream work and active imagination, is the recommended approach since the goal is to dissolve the fixed defensive structures and reaction formations that have inhibited emotional expression, *relatedness, and imagination.*

The motif of the abandoned son is a clinical concern ("the historical child") and an archetypal theme ("the symbolic child") in the theory and practice of analysis. A syndrome of the abandoned son can be observed and its delineation suggests that preoedipal abandonment by a not good-enough mother and a wounded father contribute to this syndrome. A literature review explores the general theme of the abandoned child as a theoretical concern. This review focuses on the etiology and treatment of this type of case.

The theme is set against an archetypal backdrop of the mythic association of Hephaistos as an abandoned son and Dionysos as a transformative agent. Dionysos can be seen as a mediator of preoedipal fathering so that self-defeating identifications with the abandoning mother are loosened allowing new psychological movement. The Dionysian experience is seen as an archetypal structure of consciousness with implications for depth psychology. The imaginal approach of an inclusive archetypal psychology informs a methodology which holds and appreciates the patient's imagery. This mirroring can complement empathic interpretation.

The emphasis is on the treatment of these cases in therapy. Case material illustrates a Dionysian "solution" in the analyses of two abandoned sons. This material shows how earlier situations of childhood are activated in the transference, remembered, and reconstructed so defensive structures can be "loosened". As the abandoned son's fear and depression, anger and envy, hurt and pain, are worked through a new process of growth can occur. In conclusion, this thesis argues that the phenomenological appreciation of the image can complement the empathic mirroring of the abandoned son so that he feels seen and valued as the processes of his soul are not debased or manipulated as in his early childhood. This pouring out of empathy by a preoedipal father figure in the transference, like the flowing wine of Dionysos, can loosen the fixated defensive structures so that new consciousness and compassion can unfold.

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"I took it upon myself to get to know 'my myth' and I regarded this as the task of tasks, for--so I told myself--how could I, when treating my patients, make due allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it? I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang."

--C. G. Jung, CW 5, #xxv

PREFACE

I acknowledge the presence of a personal equation and subjective confession in this Thesis, of the overlap of "the observer" and "the observed". This has posed difficulties since the work was close to problematic "loose ends" of my own soul and analysis, but it has been the basis for understanding "the myth" that lives through me and informs my own practice.

I was surprised when an analyst observed my own "abandoned son" constellated in marital dynamics and said, "David, you were a non-entity in your family growing up." Later a control analyst said, "You are the abandoned son, but the abandoned son is indeed an entity!" I awoke to my affinity for analytical work with male analysts whom I perceived to be eros or earth fathers, feeling or anima men, Dionysian in the imaginal approach. These men have mediated my encounter with the wounded son in his pain, aloneness, and rage as well as his journey toward emerging masculine energies, re-connection to the feminine principle, and greater visibility in the human community. These transference affinities made sense when I heard a lecture on the myth of Hephaistos whose transformation as an abandoned son with preoedipal wounds was mediated by the god Dionysos. I sensed an archetypal pattern unfolding in my own psychological process.

There have been difficulties along the way. There were dangers in conceptualizing too quickly about a theme so close to my psyche: abstraction and generalization can become defenses against the pain of preoedipal or primordial abandonment. However, my eyes would moisten as I would read the work of someone like Winnicott. The following dream presented around the time I was formulating this theme and was feeling caught in the apparent conflict between my archetypal inclination and the meeting of my own abandoned son complexes coming out of my developmental journey. This dream came as I was "seen" by a kindred spirit father during the day but had stepped out into a lonely city that evening:

I walk in the rain with James Hillman near a baseball park. He has been lecturing up on a hill. We have left that conference and descended. We talk about baseball. I joke about how I recognized him since his head stuck up higher than others. He goes up rickety steps on the back porch of a house. I follow as the planks get looser. A boy (age four to eight) is there. He is alone. He is glad to see us. He is upset because he cannot repair these back steps by himself. He wants us to coach him as he uses the hammer and nails. Then he gets worried that we might leave him. I feel I want to relate to both Hillman and this

boy who is abandoned by his parents.

I confess unresolved transference to Hillman; perhaps I am seeking my own analytical father or place within the extended analytical family. Something is moist in this dream. The David ego feels a playful and companioning presence in the Hillman presence. As we go down the hill, we encounter with an abandoned son who wants to do some work on the back steps. The David presence stands between the spirit father and the abandoned son relating to each: he stands between the archetypal reflections on the hill and the emotionally embodied complexes of the abandoned son below. In my conscious situation, I had been standing in the apparent dilemma between the developmental interest in the historically abandoned son and his consequential complexes and the archetypal motif of the abandoned symbolic child. In these dream images the archetypal motif and the personal complexes are face to face, right alongside each other. I had to laugh a few days after this dream when a moment of recognition occurred as I saw the cover of Hillman's book on a chair in my office--Loose Ends!

This exemplifies how the rich phenomenon of the image can mediate intrapsychic and interpersonal dimensions as well as both the historically abandoned son within a man's complexes and the archetypal motif of the abandoned son.

"No archetype can be reduced to a simple formula. It is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was. It persists throughout the ages and requires interpreting ever anew. The archetypes are the imperishable elements of the unconscious, but they change their shape continually."

--C. G. Jung, CW 91, "Psychology of the Child Archetype"

INTRODUCTION

The motif of the abandoned son is a clinical concern ("the historical child") and an archetypal theme ("the symbolic child") in the theory and practice of psychoanalysis. A syndrome of the emotionally abandoned son can be observed empirically and delineated theoretically suggesting that preoedipal abandonment by a not good-enough mother and by an inadequate preoedipal father contribute to this syndrome. The central thesis is that the analytic psychotherapy of the preoedipally abandoned son is best treated clinically by a nurturing preoedipal father figure whose approach is imaginal. An inclusive archetypal psychotherapy, combined with historical/dynamic understanding and classical Jungian emphasis on dream work and active imagination, is the recommended approach since the goal is to dissolve the fixed defensive structures and reaction formations that have inhibited emotional expression, relatedness, and imagination.

A literature review explores the etiology of the preoedipally wounded child as a theoretical concern focusing on the nature of the maternally inflicted wounds, the role of the preoedipal father, and the inferences for analytical psychotherapy. This motif will not simply be reduced to the preoedipal abandonment in primary object relationships; it will unfold into reflections by Jung and Hillman reminding us that the abandoned child is also a symbolic and archetypal phenomenon.

The theme will be set against an archetypal backdrop of the mythic association of Hephaistos as an abandoned son and Dionysos as a transformative agent. Dionysos can be seen as a masculine presence who mediates preoedipal fathering so that the self-defeating identifications with the abandoning mother are loosened allowing new psychological movement. The Dionysian experience is seen as an archetypal structure of consciousness

with implications for depth psychology and analysis.

An inclusive archetypal psychotherapy is the method of choice in that its approach combines empathic understanding of early damage, empathy for the historical and symbolic child, and positive valuation of dream and fantasy images so as to create a sense of their being valued as in. Within such an imaginal approach, the abandoned son's imaginal process becomes a locus for mirroring which complements empathic interpretation. This imaginal approach to analytic therapy enables the preoedipally wounded son to feel "seen" instead of being debased as in his early childhood experience of a non-empathic environment.

Case material illustrates this Dionysian "solution" in the analytical processes of two abandoned sons. This material illustrates the analytical companioning of preoedipal fathering in the transference and analytical process as the defensive structures of the abandoned son are loosened while he explores his anxiety and fear, depression and anger, loneliness and hurt, and begins a new process of transformation and growth as reanimation occurs in the analytic loosening.

In conclusion, this thesis argues that the phenomenological appreciation of imagery is an essential aspect of treatment with the abandoned son so that he feels valued and seen with an empathic regard which was absent preoedipally in his life. The processes of his soul are not manipulated or judged as in his early preoedipal experience of abandonment. This pouring out of empathy by a nurturing preoedipal father figure in the transference, like the flowing wine of Dionysos, can loosen the fixated defensive structures so that new consciousness and a capacity to experience love can unfold. The consequential reanimation following this "loosening" enables re-connection to masculine energies, to the feminine principle and relatedness, and to the other world and object relations.

"A neurosis is by no means a negative thing, it is also something positive. Only a soulless rationalism reinforced by a narrow materialistic outlook could possibly have overlooked this fact. In reality the neurosis contains the patient's psyche, or at least an essential part of it."

--C. G. Jung, CW 10, #355

I. THE SYNDROME OF "THE ABANDONED SON"

The theme of the preoedipally abandoned son can be observed in human experience and analytical practice. This is not necessarily the concrete, actual, historical orphan. Rather, this syndrome is related to the experience of and consequential development of the emotionally abandoned child early in his life. Feelings of abandonment can happen in a child's experience with both parents present when there is a lack of emotional empathy containing the child. The preoedipal experience of a narcissistically wounded mother can cause deep-seated feelings of emptiness, despair and homelessness; the resultant feelings of abandonment and pain can surface in the analytical process of an adult man. This is nicely phrased by the psychoanalyst Alice Miller in her book Prisoners of Childhood (1981, pp. 10-11):

...a child is at the mother's disposal. A child cannot run away from her as her own mother once did...A child can be made to show respect, she can impose her own feelings on him, see herself mirrored in his love and admiration, and feel strong in his presence...The mother can feel herself the center of attention, for her child's eyes follow her everywhere. When a woman had to suppress and repress all these needs in relation to her own mother, they rise from the depth of her unconscious and seek gratification through her own child, however well-educated and well-intentioned she may be, and however much she is aware of what a child needs. The child feels this clearly and very soon forgoes the expression of his own distress. Later, when these feelings of being deserted begin to emerge in the analysis of the adult, they are accompanied by such intensity of pain and despair that it is quite clear that these people could not have survived so much pain. That would only have been possible in an empathetic, attentive environment, and this they lacked.

The abandoned son experienced this kind of preoedipal wound from a non-empathetic environment. He experienced a failure in the familial realm due to some maternal neglect, criticism, or rejection. He has unsatisfied love needs due to a parental presence whom he experienced as disappearing, refusing, or emotionally abandoning. His not-good enough mother was experienced as hostile, indifferent, detached, aloof, unresponsive, cool,

exploitative, depriving or manipulative.

One abandoned son in analysis told a story about his "psychological invisibility" as a boy growing up. His mother asked what musical instrument he wanted for Christmas. He asked for a guitar but was given a flute! Another abandoned son told about the family myth of how his mother was "the world's best listener". However, as his analysis unfolded, what emerged was the painful memory of sitting on his mother's bed to talk to her and how she would stand up, undress, parade exhibitionistically, and begin telling him how depressed she was due to his father's absence. The boy was not adequately seen by the mother; he was an abandoned son at that moment.

A. A CLINICAL PORTRAIT OF SYMPTOMS

The abandoned son who has been preoedipally wounded presents in therapy with a number of symptoms. These symptoms can be summarized around several strands which include feelings of self-alienation and unworthiness, guilt and impotent rage, a low body self-image, ego and persona rigidity, reality disturbances, tormented object-relationships, and deep-seated needs for support. There are also very evident defensive structures which cover up the primary defects in personality resulting from these preoedipal experiences of emotional abandonment.

1. Self-Alienation and Unworthiness: The abandoned son feels unwanted, criticized, or rejected. He fears being cast aside, being worthless, unloveable, or unseen. He has a disturbed self-concept having feelings of shame, dishonor, guilt, or stigma. He has difficulty loving himself. He experiences a loss of self: there is not a stable, strong sense of self-assurance or confidence. He has little notion of his genuine or true self since there is so little access to his core feelings.

2. Difficulty Experiencing Feelings: The abandoned son has difficulty experiencing genuine feelings such as anger, loneliness, love, fear, vulnerability, and envy. This leads to a sense of emptiness: there are simply no expected feelings. As one abandoned son admitted,

"I don't find myself interesting". This difficulty resulted from his efforts to control the more painful feelings around his preoedipal abandonment.

3. Guilt and Impotent Rage: The experience of not being seen or empathetically loved leads to anger and rage. These feelings are deeply repressed in the abandoned son. If he has recognized his anger, he may not feel he has socially acceptable ways to express or discharge these emotions resulting from his narcissistic injuries. Frustration and anger come from the unmet yearnings for love and containment since fulfilling relationships often never get realized.

4. Depression and Grandiosity: Repressed anger leads to depression as it turns inward upon the self. Abandoned sons have difficulty blaming their parents, and they depressively carry the burden of their preoedipal wounds. Depression and grandiosity are the reverse of each other. Depression lurks behind grandiosity, and a split off grandiosity often lies behind depressive moods. Each seems to be a defense against the other.

5. Ego/Persona Rigidity and Reality Disturbance: The abandoned son has much denial, avoidance, and emotional repression. He is often evasive and anxiously confused about his memories. There can be marked ego splitting, feelings of unreality, and difficulties with reality testing. He may lack awareness of family myths and patterns. He may have trouble redefining his familial origins or his current family realities. He may enter analytical treatment believing strongly that he had a normal and fulfilling childhood. He may even have the sense that he was very "special" to his family or parents.

6. Tormented Object Relations: The abandoned son is often ambivalent about human relationships since he has a deep hunger for emotional support but also has long-standing fears, doubts, and distrust of human intimacy and closeness. Preoedipal disillusionment has created fears of intimacy as well as a restless loneliness which yearns for response and reassurance. There is often an egocentricity or narcissism which wants others to mirror and admire one's grandiosity while there is also a lack of interest in or empathy towards

others and their needs. Early deprivation with the not good-enough mother created needs for substitute self-objects. There is a threat to his sense of security with any potential loss of his supportive self-objects. Helpful "other women" and symbolic objects such as food, alcohol, drugs, or erotic activity may be turned to in the face of separation anxiety and abandonment depression. The stage is set in mid-life for re-enactment of preoedipal abandonment as wives begin to follow their own individuation needs and children go their own ways. Divorce can replay the deep abandonment which is unconscious within the souls of these abandoned sons.

7. Defensive Structures: The preoedipal wounds of the abandoned son can be masked by pseudo-vitality, compulsive behavior, overt excitement, hyperactivity, romanticized or idealized values, or over-determined erotic experiences which are not integrated with the goals of the mature personality and object constancy. An over-compensated "giver" persona can cover deeper emotional pain as the abandoned son projects his own wounds onto others and addresses those needs with the very empathy and love he might otherwise give to himself. Often an idealized, conforming false self can guise the loss of a true, core self.

8. Body and Imaginal Deficiencies: Many abandoned sons have so much defensive structuring and armor that they have a poor connection to their own bodies. It is as if the body carries the shadow energies of the repressed "abandoned son". These men often have body ailments reflecting their "tightness"--stomach and abdominal difficulties, arthritis, hypertension, etc. With so little self-consciousness, there is an inability to identify both emotions and bodily responses. This difficulty in self-reflection often cripples the abandoned son's imaginal abilities and processes. He can have difficulties turning his attention back upon himself and his own psychological imagery. Even though there are often sexual enactments as the abandoned son searches for sensual, soothing containment and admiration, he often has a very low masculine self-image. He is often afraid of the virile or aggressive masculine energies either avoidant of oedipal encounter or not wanting to be like

his own wounded preoedipal father. His sexual energies are often split off from his own self-awareness and self-image.

The clinician reading these brief descriptions of a general pattern of symptoms in the abandoned son's experience will recognize aspects of specific clinical syndromes such as the depressive, compulsive, narcissistic, borderline and schizoid personalities. The intensity of the individual symptoms will determine the clinical diagnosis for a particular abandoned son.

B. CLINICAL ILLUSTRATIONS OF THE ABANDONED SON SYNDROME

The two cases which follow are illustrations of the abandoned son syndrome. Each of these men had painful preoedipal experiences with a narcissistically wounded mother and a wounded or absent preoedipal father. The presentation of each man in analytical treatment illustrates the individual symptoms which have just been summarized.

The following vignettes present only an introduction to these two abandoned sons and their analytical processes. This initial portrayal will highlight presenting symptoms for treatment and their goals for analysis. It will briefly describe the history of the presenting concerns and the relevant psycho-social history as it relates to this syndrome of the abandoned son.

The relevant materials in the analytical processes and in the psychic materials of these men will be presented following a review of the theoretical literature and the setting of this clinical and archetypal theme against the mythic backdrop of the association between Hephaistos as a preoedipally wounded son and Dionysos as a transformative agent mediating some loosening or rectification of those deep-seated wounds.

1. "GEOFF -- THE IDEAL SON AND TRICKSTER CHILD"

Geoff, a priest who entered analysis at age 28, is an abandoned son whose presenting concerns and situation illustrate the psychological characteristics of the preoedipally wounded son. His mother was emotionally inaccessible when he was young; his father was absent and physically abusive when he was a small boy. Yet, he grew up feeling "special" and entered priesthood out of these narcissistically colored complexes.

Geoff presented in analysis following "the most difficult year" of his life. He had been ordained the previous summer and assigned to a parish in his hometown where his family was well known. He had experienced his ordination as "a big family social occasion" in which there was little "celebration of choice" on his part. He had been anxious about his priestly performance under the eye of so many people who knew him as a boy. He did not feel any pastoral authority and confidence in his vocational work. He had approached his parish duties in a compulsive, "workaholic" manner which had left him little time for leisure. He felt "burned out" and "Mass-ed to death;" he was unhappy and frustrated with his work as a priest feeling it was not sufficiently recognized by others. He had a tormented relationship with his senior priest; his passive aggressive anger was projected onto this relationship. The senior priest often made supportive or accepting gestures to which Geoff could not respond.

Geoff had "fallen in love" with an older woman after four months in this first parish. She was a counselee as well as being an office secretary in the parish. He said, "She is my life line." This woman was victimized in her own psychology having had a recent hysterectomy, multiple sclerosis, and much unresolved anger at masculine authority figures such as the senior priest. This relationship provided Geoff privacy, leisure, and freedom. The situation with his lover was volatile since their clandestine sexuality could have been discovered on a number of occasions. She gave Geoff the emotional experience he felt obliged to render to parishioners--"unconditional love". Geoff spent evenings at her

apartment and took his days off and holidays with her in hotels in other cities. He avoided building relationships with the senior priest or peer priests in the rectory. He took his meals away from the rectory since the atmosphere of the senior priest and the housekeeper was "too much like the oppressive feeling around Mom and Dad". It was easy for Geoff to idealize this relationship since there were few apparent demands upon them and no conscious working through of emotional conflicts.

Geoff felt "fragmentation, guilt, confusion, and many mixed emotions" about his religious vocation. He was anxious and under much stress. He felt "scattered and running and not looking at what is going on" in himself. A year and a half into analysis, Geoff disclosed that he had been stealing from parish offertory boxes. He also had a number of traffic tickets which threatened his driver's license which he needed "to do parish work". In times of demanding parish activities, he sought relief through excessive masturbation which resulted in feelings of anxiety and guilt. His sexual fantasies included images of women in his parish as well as his own identification with the image of a seductive woman alluring a married man away from his wife.

Geoff frequently visited with his family. He was usually depressed following these occasions. He felt special in his family but unseen by them. His father would give footnotes to Geoff's spoken prayers at the dinner table. His mother would make critical comments if he did not fit her image of a priest. His family was very close and its homeostasis prevented the children's separating from the clannish tightness. His family welcomed his Geoff's girlfriend into their home and family life; however, Geoff's mother warned, "If you leave priesthood, you'll disgrace us!"

Initially, Geoff had difficulty identifying and exploring his feelings, tending to intellectualize. He had difficulty working with his unhappiness and depression. His material suggested much anger and pain at his personal father, especially around his father's absence and inability to share play or sexual humor. There was an immobilizing

fear about engaging his frustration with any significant man in his life--personal father, senior priest, personnel director and bishop, or myself in the transference. If I became too much of the oedipal father in my countertransference (feeling his split-off critical father energies), Geoff would become physically uncomfortable, avoidant, and compliant.

Geoff's mother was a depressive woman with narcissistic wounds. She was orphaned as an infant and adopted at age two. She clung to her children inhibiting their efforts to separate from the incestuous closeness of the clan. Geoff was much closer to his mother as a child. He felt she was a "mothering mother" who would rather be at a party or with people than by herself. She was a traditional Catholic. Geoff thought she was "in the shadow of Dad. Dad is her whole life. I don't think she's really come into her own separate and unique identity apart from Dad." Geoff called her "the not present enough mother". Even today this mother has exaggerated fears of leaving town on a journey. When Geoff was small her adoptive parents lived with them. Geoff would steal money from his grandmother's purse and never be discovered. Many of Geoff's painful memories of his mother have to do with her irritable tirades before social occasions. Geoff alluded to her mother as the "harried or hurried mother" who was always on the move and could not settle down emotionally.

Geoff described his father as an "absent father". His father worked evenings, on weekends, and during holidays at the family business. As a boy, Geoff's father was forced to work in this business not allowing him to play football on Saturday as he desired. When he wanted to become an accountant, the paternal grandfather and Geoff's mother intervened to prevent him from fulfilling his own vocational vision. Geoff's father became the authoritarian or power father continuing the pattern. From ages four to six, Geoff had bowel control difficulties. He would hide his feces on the living room carpet behind the furniture. As punishment, Geoff's father would angrily rub Geoff's nose in these bowel movements (a story confirmed by his parents). His mother was unable to address the father's rage. In analysis, Geoff connected this to his fear that men might "rub his nose in

it."

When Geoff was a young boy, he would go to the church and "talk to God". At age six, he found a pamphlet about being a priest which he stuck in his back pocket. His father saw this and pulled it out; Geoff felt very invaded by the father in this gesture. As a boy, Geoff saw his parents entertain many priests in their family home and these male models suggested respect and reverence for the elevated position of the priests. Once in college, Geoff attempted to leave his father's business when he could not work in his own way, and his father hit Geoff in the face. This authoritarian father created a "frightened and rebellious son". Geoff had discipline and truancy problems in his parochial education. He took a family car before high school graduation spending a day in Chicago with his girlfriend only to be disciplined by his father.

There were six children in Geoff's family of origin. One son was stillborn just before Geoff's bowel difficulties began. Geoff had two older sisters. As a young boy, Geoff would sneak up to their bedrooms and explore their bodies soothing his loneliness and anxiety. Geoff was the oldest of three brother; he was the "ideal or special" son as he managed his two younger brothers.

When Geoff was age 20, his fifteen-year old brother was abducted, sexually abused, and murdered. This was the son who was "hell on wheels". The family clung together for two weeks prior to the finding of the slain brother. Geoff felt he had to be the strong one during this time. There was much family prayer in the parents' bedroom. At one point in Geoff's analysis, he brought a large scrapbook he had created about his murdered brother's birth, life, and death. It was as if he carried some burden to make sense of this tragedy for the whole family.

This death occurred a year after Geoff had rebelled against his parents by leaving seminary after his first year. He then took a menial job and eventually returned to school at a nearby university where he majored in psychology and made the dean's list. During this

time his relationship with his girlfriend deepened. Geoff felt that this period prior to his brother's death was the "most affirming time" in his life as he had "sucess and a woman too." When Geoff's preoccupation with his family's grief and closeness did not abate his girlfriend left him. He then decided he wanted to marry her but it was too late.

After graduating from college, Geoff attended seminary on the East Coast to get some distance from his family. He again cultivated a sexually intimate relationship with a divorced woman. His spiritual director challenged him saying, "You are getting your emotional needs met through the backdoor." Geoff did pastoral clinical training where he tried to minister to impossible situations. He ended up feeling depressed and incompetent. Subsequently in his parish ministry, it has been difficult for him to set realistic limits and say no to people.

This brief introduction to "Geoff" illustrates the syndrome of the preoedipally wounded or emotionally abandoned son. Here is a young man who grew up as mother's favorite but he did not feel good about himself unless he did something special. He did not feel loved for being himself. His parents created in him a need to be a superior kind of person. Although he gained approval from his parents by becoming a priest, he still feels emotionally isolated from them, especially his father. He has grown up unconsciously seeking a father-figure who would be accessible, warm, and relationally communicative. However, he is afraid of men and worries that they will criticize him. His primary aim in ministry has been to satisfy the emotional needs of others through "unconditional love". He tries to gain acceptance by pleasing others and conforming to their expectations of him. He has a strong demanding superego or inner critic. He does not have a strong self-concept and looks for signals from others as to what he should do or choose for his life. He is prone to guilt and depression. He envies others. His perfectionism and compulsive nature draw him into extra tasks as a priest. Although he acts indefatigable, he feels burned out. He is vulnerable in his sadness, loneliness, disillusionment, and resentment. He has responded to the

apparently sensitive gestures of a woman and responded in gratitude and love. There has been a deep need for recognition, approval, and love. The involvement with his lover has been an unconscious attempt to regain his own sense of self-esteem and masculine authority.

Geoff's personality, situation, and psycho-social history illustrate the abandoned son syndrome: feelings of self-alienation and guilt, difficulties with emotional expression, repressed anger and resentment, depression and grandiosity, a conforming persona rigidity, tormented object relations, compulsive activity and erotic excitement in his defensive structures.

2. "DANIEL -- MOTHER'S LITTLE MAN"

Daniel, a denominational outreach director in a social welfare organization, is an abandoned son who entered analysis at age 34. He too was narcissistically wounded in his preoedipal experience due to a depressive mother and an absent father. He had feelings of loneliness, fear, depression, and a low self-image. He felt uncared for, was frightened of rejection, and hungered for reassurance. There were difficulties in his significant object-relations. His strong homophobic reaction to his former college roommate and best friend raised anxieties about homosexuality. He was paralyzed in relating to his wife when there was anger or conflict between them. He felt he had excessive needs for attention from both his friend and his wife; he was concerned about his manipulation of them and was worried about their possible rejection of him.

These disturbed reactions had a painful history involving much distrust in human relationships, especially with men. Dan's birth was the result of an unsuccessful attempt to reconcile a troubled parental marriage. His father had left home and returned around Dan's birth. His parents then divorced when Dan was age two. Dan became an unfathered mother's son.

Dan said, "My parents hated each other to death". His mother was chronically unhappy and depressed; his father had extra-marital affairs, eventually marrying his girlfriend.

Dan initially commented on his mother:

Angry, yelling, deeply sorrowful, with shows of happiness for the public. I always felt that she wanted me to take Dad's place. I feel a lot of revulsion of that. I can't relax with her. I can't just be a son but must be her equal--like her husband. I act usually very coldly to her. I refrain from kissing her.

When his mother began working after the divorce, Dan was cared for by his godmother who expressed a desire to adopt him. Dan suspects that his mother may have had an affair with the godmother's son, Alan, because she nightly asked Dan, "Who do we love? Alan," as she tucked him into bed. Consequently, Dan had some doubts as to his paternity.

Dan's mother was taken in by the Augustinians after her divorce; she worked as their housekeeper and cook. Later, she worked for an authoritarian boss who would admonish Dan to be "mother's little son, be the god damned man of the family." Dan's mother had two homosexual boyfriends she liked to date and dance with until this boss put an end to that activity. She also drank a great deal having fits of depression and outbursts of rage; when drinking she would scream hysterically at her children. Even today, Dan avoids anger, not wanting to be like his angry mother. His mother wanted Dan to become a bishop. However, Dan joined the Augustinians who are ineligible for the bishopric. During his analysis, Dan's mother died. Her manipulation was there to the end as Dan was obliged to organize her funeral mass feeling guilty that what he did was not good enough for her.

Dan never knew his father during childhood. He admitted, "Mother raised us to believe he was evil-incarnate. He always lived far away." When he did visit his father on rare occasions, Dan was afraid to make him angry. Usually he complied with his mother's desires that he not see his father or hear his story about the divorce. Dan felt that at age 21 he finally rebelled a bit with his mother asserting himself to see his father. Dan saw his father periodically during his analysis; on each occasion, he felt unseen and that his father could not address his needs.

Dan had two older brothers and a sister. The oldest brother lived with his father and was very much like him. He felt his older sister was involved in her own world. The next oldest brother, Tim, was four years older. From age six to age ten, Tim babysat Dan and physically abused him. He would tie Dan to a bed and fart over his face; he would also touch hot match tips to Dan's skin. Dan initially wrote of this brother: "He spent every day beating the hell out of me. I still fear him to this day and do not have any positive feeling for the guy. In a word, I was usually alone except to be beaten." All of Dan's siblings bonded around their mother's recent death. Dan himself initiated much of the spirit of mutual inquiry around the feelings about the past. They shared a great deal with each other. The

siblings all discovered that they each had a congenital hiatal hernia which was related to the father's hiatal hernia thus resolving Dan's worry about his birthright.

There were deep-seated feelings of abandonment in Dan's early childhood. When he was in sixth grade, an older boy home from seminary took Dan under his wing. Dan felt like he was important and valued in his church activities such as being an altar boy. He went to the Augustinian seminary in high school. However, just as he chose to take Simple Vows as a commitment toward priesthood, he was painfully "black-balled" from the seminary. This came as a great surprise: "It was like a lightning bolt, no warning, just thrown out, crushing, like all alone on a painful desert." He was dismissed due to his "strong insecurities". On the way home from seminary, his mother was angry, his sister cried, and Dan felt very numb. Soon afterward, Dan visited a slightly older priest who also left the seminary. Dan had a homosexual experience with this priest; however, he felt taken advantage of as he had been drinking, fell asleep, and ejaculated when hugging and squeezing were initiated.

After seminary, he attended a private college in sociology and Spanish. He sought out the opportunity for heterosexual initiation with a female classmate during his junior year in Mexico. Although Dan shared an apartment with his best friend during his senior year but they rarely saw each other. Upon completion of graduate work in mental health administration, he took a job as director of a child care clinic. He married a woman whose father had committed suicide when she was age five and whose brother had tried to rape her. Her brother was schizophrenic and epileptic, in and out of mental hospitals, and eventually died as a young man. She had many complexes about abandonment and distrust from the men in her life; she has begun therapy since Dan has been in analysis.

Dan has painful bouts of arthritis in his upper back and lower legs. These began shortly after his marriage and taking his job as child care center director. His history suggests the arthritis flares up when he has to take a masculine stance. He used much aspirin for pain

relief which inflamed both his hiatal hernia and a pre-ulcerative condition.

Dan and his wife have two small sons. Dan has expressed his fears of failing as a father. He has been surprised hearing other men tell about "feeling like kings in their own homes." This is not how he feels in his family and home situation. One son recently broke a figurine symbolizing Dan's connection to his mother thus activating the anger and grief in Dan; the other son comforted him by bringing a book about fishing to Dan which had once been given to Dan by his own father. This suggests that unconsciously the sons father the son within the father.

Dan's psychodynamic core includes ambivalent feelings about strong male personalities such as his former roommate and current racquetball partner. He has a need for and attraction to them yet has strong fears of vulnerability and rejection. He can identify his homoerotic reactions towards men--his needy, clinging, envious attractions. He has had homoerotic fantasies of "loving fondly, laying my head on someone's shoulder or breast, hugging and embracing someone who will take me under his wing so I can feel like a little boy again." I have felt this ambivalence of yearning and fear in his transference. He always pulls his chair up closer to mine in my office. And yet, he goes through moments when he is paranoid about my taking advantage of him and he wants to withdraw from analysis. As Dan put it, "I present 20% of me and keep 80% back keeping my eye on the exit sign just in case."

Dan is a huskily built and tall man. He is intelligent and very capable, having successfully challenged the Reagan administration when it tried to deduct church sponsored charities such as free meals from the recipients' welfare checks. However, he usually does not feel his own masculine authority or confidence. In the past, he has been afraid and withdrawn at professional conferences. He has been the facilitator for a support group of priests and has been well received by them. However, he wishes he could be part of their brotherhood and community.

Dan's story again illustrates the syndrome of the abandoned son who was preoedipally wounded due to a narcissistic mother and an absent father during his early childhood experience. He grew up as "mother's little man" and has denied feelings about his wounded childhood experience. His dreams suggested that he was "frozen in his mother complex" which was often projected onto his church-related employment. Even though he has sought some experience of masculine love and affirmation, his male initiatory experiences failed him. There are still strong fears about masculine presence. He has tended to get love from others by being compliant and conforming to their expectations. He has had difficulty identifying and engaging his own anger with consequential feelings of depression and guilt and inadequacy. He is very envious of the people, especially of men, who have things he would like--power, confidence, material success, professional opportunities. There have been difficulties in his key object-relations. His defensive structures include a tendency toward idealism and compulsive behavior.

These cases of Geoff and Dan illustrate the clinically observable syndrome of the preoedipally injured or emotionally abandoned son. We will return to these cases following a review of the literature about this motif of the abandoned son. Themes and images from these analytical processes will be articulated after the theme is set against the mythic backdrop of Hephaistos as an image of a preoedipally wounded son.

"The psychology of an individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances...no psychological fact can ever be explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative."

--C. G. Jung, CW 6, #717

II. THEORETICAL VIEWS OF THE ABANDONED SON, HIS PREOEDIPAL WOUNDS, AND THE PREOEDIPAL FATHER

The abandoned child motif has been a major theoretical concern in the history and practice of psychoanalysis. Theoretical concepts have been used to discern and discuss highly personal experiences which are very subjective. The following literature review will look at how psychoanalytical theories, Jungian thought, and archetypal psychology have explored the motif of the preoedipally injured or emotionally abandoned child, the nature of these psychological injuries and the role of the preoedipal father. It will also discuss the implications for therapy with the abandoned child who is now an adult in analysis. Finally, this literature review will unfold into the reflections of C. G. Jung and James Hillman reminding us that this theme of the abandoned child is also a symbolic and archetypal phenomenon as well as an empirical and clinical concern.

A. THE ABANDONED SON AS "HISTORICAL CHILD" -- A Clinical Concern

We will look first at the motif of the abandoned son as the "historical child" which lies at the heart of psychoanalytic concern. The "historical child" is the child connected to the concrete experience of being a child. This is the child who can be observed empirically in his childhood experience or can be discerned in the adult personality in analysis.

I. PSYCHOANALYTIC THEORIES

Sigmund Freud (1933, 1939, 1960, 1963) empirically investigated "the personal beginning" or "historical child". He understood that childhood experience survived in the adult unconscious. He showed there could be active reenactment of situations passively and unconsciously endured in childhood. Resulting symptoms could be explained in terms of

repressed memories, forgotten emotions, and events from actual childhood. His "ego psychology" saw personality shaped by personal relationships.

The Oedipus complex was central to Freud's theories about family relationships in early life. The Oedipal problem was a "three person" tension of mother, infant, and father. Freud's "Oedipal father" suggested a father who was opponent, tyrant, power figure, awesome, rivalrous, and distant (Ross, 1979). This was not a nurturing preoedipal father. Freud theorized that primary narcissism (the symbiosis of mother and infant) dissolved into healthy relations with others. He knew that the preoedipal dynamics were internalized into a personality but lacked sufficient theoretical understanding of this process.

Neurotic symptoms were intelligible in terms of a patient's history. The repressed experiences of childhood found outlet in a transference onto analogous figures in the present. The analyst helped an individual recognize and grow out of this transference relationship by offering reliability, sympathetic objectivity, and genuine understanding as the patient free associated. This associative material was interpreted through verbal communication while the analyst acted as "a well polished mirror" who reflected back what was presented through his interpretations. However, Freud made a questionable assumption that the emotions of the young are akin to what may be conveyed by adult language. Psychoanalysis attempted to raise the preoedipal and pre-verbal experiences to an Oedipal level which was genital and verbal. A number of post-Freudian analysts have found many patients whose wounds lie below the Oedipal level. These are the narcissistic wounds from the preoedipal injuries. Freud's psychology of "conceptual understanding" was limited in addressing these preoedipal, two person wounds of the early mother-infant relationship.

Melanie Klein (1932, 1961) explored the role of the mother in the infant's life. According to her there is an inner world of internal objects and internal object-relations. There are good and bad objects which come into being as an introjection of the mental aspects of the parents. The inner object world is affected by parental handling of the child. The

neuroses are defenses against internal bad-object situations.

When a parent disappears, deserts, refuses, or fails an infant emotionally, he or she becomes a bad object. This happens when a parent is detached, aloof, or unresponsive. The lost object is mentally internalized as a bad object. These inner bad objects continue to be rejecting, indifferent, hostile, critical and abandoning, replicating the outer situation. They become the lens through which we interpret experience in later life.

Klein saw the infant as adjusting to two basic positions. The paranoid schizoid position occurred when the infant withdrew from object relations in the face of bad object experiences and was left feeling persecuted by inner bad objects. The depressive position occurred as the infant realized he could hurt love objects and felt guilt and depression. Klein wrote of the "manic defense" against this depressive position inherent in the child's development: these were the ascensive moves protecting against a heaviness of heart, the depths of despair, or sinking feelings.

The internal bad objects are dealt with by repression, internal conflicts and projection; they can be balanced by internal good objects. Analysis creates consciousness of the structural patterns from infancy which can be seen in dreams, symptoms, and the transference. Transference involves the analyst with the conflicts of the patient's inner world. The analyst aids the patient in outgrowing the internal confusion and conflict through a new good-object experience.

W. R. D. Fairbairn (1954) built on Klein's insights about preoedipal wounds. He suggested the absence of a secure and loving environment compels the infant to create an inner world of bad internal objects. This schizoid position was the root of mental disturbance. The infant starts life as a whole, dynamic ego with unitary strivings towards object relationships which are needed for ego development. Internal objects come into being in the first stages of infantile dependence. The child has unsatisfactory experiences since parents are not perfect. Bad object experiences create an infant in distress who pulls back

in the face of unsatisfied love needs. The fear induced flight from human relations is withdrawn libido turning inwards as futility and indifference; this schizoid withdrawal is regression, a withdrawal from a bad external world and a search for an inner world which tries to make good the outer one. This escape through regressive longing may contain the secret hope of a rebirth in greater strength.

Differing with Klein, Fairbairn believed good objects do not have to be internalized since they are secured relational possessions. The bad object, like the bad mother, is internalized to control it through splitting processes which can continue as pathological elements in the unconscious:

When someone we need and love ceases to love us, or behaves in such a way that we interpret it as cessation of love, or disappears, dies, deserts us, that person becomes, in an emotional, libidinal sense, a bad object. This happens to a child when his mother refuses the breast, weans the baby, or is cross, impatient and punitive, or is absent temporarily or for a longer period through illness, or permanently through death; it also happens when the person we need is emotionally detached, aloof, and unresponsive. All that is experienced as frustration of the most important of all needs, as rejection and desertion, or else as persecution and attack. (Guntrip, 1969, pp. 21-22)

The bad mother object in real life is internalized in an effort to control her. However, since the mother is not totally bad there is a split between the good mother projected into the real mother who is idealized after the bad mother is internalized. The neuroses (paranoia, obsessions, hysteria, phobias) are defences against internal bad object situations reactivated with bad external situations.

Fairbairn saw the personality as a reactive matrix with three distinctive aspects of the split operating as three sub-egos or fantasy agents in the unconscious. He correlated internal object-splitting and ego-splitting using the following parallels. The infantile libidinal ego was the infant's original nature with its unmet libidinal needs and it could libidinize or delibidinize any part of the body in the face of human withdrawal; this libidinal ego was correlated with the exciting object such as a mother who tantalized but did not satisfy needs for love, comfort, or security. The infantile antilibidinal ego was like the

Freudian superego in that it is sadistic and hostile toward the needy libidinal ego and it embodied the infant's struggle to carry on without help from others; this antilibidinal ego was correlated to the ego split around the rejecting object (the angry, abandoning, authoritarian mother) whose activity denied the child any emotional satisfaction. The central ego was the ego of everyday consciousness or outer world self which made adjustment to the outer world as a conforming ego relating to the demands of outer reality; this central ego is correlated to the ideal object or idealized parents after the disturbing aspects of the parents are split off and repressed.

Fairbairn wrote of an "in and out programme" in this schizoid problem where there is danger, fear, hunger, and defensive withdrawal from love relationships:

The chronic dilemma in which the schizoid individual is placed... has two different but clearly related aspects: identification and a wish to incorporate. Identification is passive, incorporation is active. Identification can feel like being swallowed up in another person, incorporation is the wish to swallow the object into oneself...
(Guntrip, 1969, p. 36)

The fundamental schizoid fears are of being tied down or dominated. This leads to compromise in halfway situations, neither in nor out since love relationships are sensed as dangerous to enter. Individuals change houses, spouses, jobs, and are unable to commit themselves to a stable and enduring relationship as they need love but dread being tied down.

These fears will enter the transference situation as a patient longs for the analyst's love but fears the analyst will be cold, indifferent, bored, or not interested. In his fear and anxiety, the patient may oscillate between expressing love needs and pulling back to maintain his ego defenses. Fairbairn saw the necessity of the analyst to be steady, consistent, and genuinely concerned. Analysis enables a reintegration of the split-ego and the restoration of the personal sense of wholeness.

Harry Guntrip (1969, 1971) admits indebtedness to Fairbairn's exploration of the "schizoid problem" as the core of emotional troubles. The most profound ego-split created "shut in" individuals who have lost a sense of an organizing center of the personality and who

have little capacity to feel understanding, warmth, and concern for others. This problem resulted from "the legacy of gross environmental failure at the start of life". He adds the concept of an infantile regressed ego and suggests the schizoid phenomenon is the greatest challenge for psychotherapy:

...psychodynamic research has been working forward to the heart of the problem, the failure of strong ego-formation in earliest infancy, the persistence of a fear-ridden and withdrawn (or regressed) infantile self in the depths of the unconscious, and even the fact of unrealized potentialities of personality that have never been evoked. The rebirth and regrowth of the lost living heart of the personality is the ultimate problem psychotherapy now seeks to solve. (1969, pp. 11-12)

The schizoid problem is an attempt to cancel external object-relations and live in a withdrawn way. This individual complains of feeling cut off, out of touch, and being apart. Guntrip describes these schizoid characteristics: introversion, withdrawal and detachment, narcissism, self-sufficiency, a sense of superiority, loss of affect, loneliness, depersonalization, and regression. (1969, pp. 41-44). Guntrip cites a dream illustrating this final split in the ego: "I opened a locked steel drawer and inside was a tiny naked baby with wide open expressionless eyes staring at nothing." (1971, p. 152) The schizoid individual holds onto the hostile outer world with aggression or dependence while the infantile regressed ego takes flight and withdraws. The cause of this condition is the "experience of isolation resulting from the loss of mental rapport with the mother" when she was the defenseless baby's whole preoedipal world. The infant cannot take this loss of his object so separation anxiety and fear of loss of ego occur. This is why patients hold on with tenacity to their "Kleinian world of internal bad objects" and their "Freudian inner world of oedipal conflicts" in order to keep an ego in the face of preoedipal abandonment.

Guntrip sees the antilibidinal ego as a stubborn source of resistance to psychotherapy since it hates the needy child within. A hidden process of opposition to treatment can occur when the patient feels some genuine trust or dependence. The antilibidinal reactions sabotage all relationships which might provide affection. The regressed infantile ego results

from the fear of relationship rather than any erotic longing toward the mother. It is the struggle "to stay born from a menacing outer world". The capacity to love is frozen by this preoedipal failure of relationship, the fear of ego-breakdown, and any re-experience of the original maternal deprivation. Guntrip suggests physical sexual symptoms mask needs for personal relationship which began in the need for the nursing mother: hysteric sexuality is related to the oscillation between overstimulation and inhibition.

Reaching the "lost heart of the personal self" is a profound analytical problem which differs from analysis of Oedipal conflicts over jealousy, rivalry, resentment, aggression and guilt. Rapport is difficult with schizoid people who can be cold, paranoid, silent, ambivalent about relating. Analysis of the antilibidinal resistance is "out-flanking" the closed system of the antilibidinal ego which secretly hates the libidinal or regressed ego. The patient is reluctant to escape from bad objects for fear of having no objects at all. Analysis includes regression beyond the Oedipal to the preoedipal realm of experience. Therapeutic regression allows analytic uncovering and reintegration of the regressed infantile ego thus beginning a gradual process of internal self-discovery. Deep analysis allows the results of the preoedipal wounds to emerge, especially the feelings of being little, helpless, and frightened. The aim of therapy is to allow the rebirth and regrowth from this regression. Adopting more understanding attitudes towards the frightened, needy, vulnerable child within the personality allows a growing trust that the needs of the regressed ego will be met. If the analyst protects the process in its initial passive dependence then patients can see that this does not mean a loss of power but rather a steady recuperation and revitalization. Growing capacity for cooperative independence and mutuality allow the development of a real ego or more genuine self.

Michael Balint (1952, 1968) called for a shift in theory toward Fairbairn's recognition of the deeper, schizoid levels where foundations of life are built, and he emphasized the two-person preoedipal experience. He felt failures in analysis result from

the pre-verbal wounds below the verbal level of interpretation. He called this realm of the preoedipal wound the "basic fault". He saw that the atmosphere of analysis changes when this level is encountered. Interpretations are problematic, the patient may "get under the analyst's skin", feelings of deadness or "lifeless acceptance" replace normal emotional response. Nevertheless, there is a determination to remedy some inner fault despite anxieties that the analyst might fail the patient:

It is a fault, something wrong in the mind, a kind of deficiency which must be put right. It is not something dammed up for which a better outlet must be found, but something missing either now, or perhaps for almost the whole of the patient's life. An instinctual need can be satisfied, a conflict can be solved, a basic fault can perhaps be healed provided the deficient ingredients can be found; and even then it may amount only to a healing with defect, like a simple, painless scar. (1968, pp. 21-22)

Balint spoke of a primary love instead of Freud's primary narcissism which comes from the mother supporting the infant in its anxiety. This harmonious relationship is as necessary as the air about us. Any "lack of fit" creates the basic fault. The patient may regress to find this basic experience. Benign regression allows a "new beginning" to occur. Balint abandoned verbal interpretations when treating patients suffering from these preoedipal emotional deprivations thus providing some chance to rectify the basic fault. He valued silence and saw gestures of human concern and supportiveness as particularly valuable.

Donald W. Winnicott (1964, 1965a, 1965b, 1971, 1975) explored emotional abandonment in the early mother-child relationship. He concluded that the facilitating environment of mother affected an infant's capacity to relate to an object--that maturational processes are not enough for ego development (1965a). "Good-enough mothering" leads to ego relatedness and feeling like a person; this "self feeling" and "the capacity to be alone" result from the infant's being well-mothered and having a secure reliable relationship with her. Winnicott defines the good-enough mother as "one who meets the omnipotence of the infant and to some extent makes sense of it." The infant over time internalizes the good-enough mothering experience:

"The good-enough 'mother' (not necessarily the infant's own mother) is one who makes active adaptation to the infant's needs, an active adaptation that gradually lessens according to the infant's growing ability to account for failure of adaptation and to tolerate the results of frustration." (1971)

It is the infant's subjective experience of the mother which seems to render her the good-enough or not good-enough mother. Layland (1981, p. 216) succinctly describes one very important quality of the good-enough mother as he alludes to Winnicott's concept:

"...her capacity to accept that it is the baby's right to bring to her all its needs, wishes, fantasies or feelings which the baby may experience as good or bad, pleasurable or unpleasurable, but not to expect her baby to deal with her own mainly unconscious needs, fantasies, or feelings...for which [she] should seek satisfaction elsewhere."

When the infant is deprived of the good-enough mother, the result is difficulty ego development, the tendency not to feel like a person, and the loss of contact with shared reality. These states persist into adult life and create over-determined anxiety in the face of aloneness and individuation.

The infant experience of separation is accompanied by psychic tension. The good-enough mother has an intuitive, instinctual way of knowing the right time to return to her child. Her empathetic listening allows separation in adequate amounts followed by consoling reunion; eventually the child may choose a transitional object like a blanket or teddy bear which acts as a bridge between the absent and consoling mother. These transitional objects are the beginning of symbolic activity (1971).

Winnicott's theory of ego-splitting and ego distortion are related to concepts of the true and false selves. The true self is "related to the spontaneous gesture and the personal idea":

Only the True Self can be creative and only the True Self can feel real...it comes from the aliveness of the body...is closely linked with the idea of Primary Process...(1965a, p. 148)

The sterile environment of the not good-enough mother forces the True Self to be "put into

cold storage with a secret hope of rebirth" into a better environment, and a False Self is presented on a conformity basis. In ego-splitting, the False Self protects the True Self searching. This False Self is built on identifications and defenses from early childhood. The False Self is only a surface self and can leave a person with a sense of futility and unreality.

The goal of therapy is "the shift of the operational center from the false self to the true self." The analyst helps the patient to see how this specific dissociation of true and false self operates in his life in order to change the "inner climate of sensibility." Therapy is a kind of mothering of the basically weak ego whereby the past is allowed to be present as patients experience regression to dependence. The analyst can facilitate this therapeutic regression symbolically through dream work. The analyst needs extreme discipline, containment, and reticence for an adequate holding of the patient through phases of regression. Intimacy is critical to the realization of "the sacred moment" when the patient becomes aware of the emotional and psychic predicament he or she is struggling with (that which is preventing growth into selfhood). The therapist returns with patient to displace the earlier failed environment. This return represents an unfreezing of that original frozen situation:

"...it is normal and healthy for the individual to be able to defend the self against specific environmental failure by a freezing of the failure situation. Along with this goes an unconscious assumption (which can become a conscious hope) that opportunity will occur at a later date for a renewed experience in which the failure situation will be able to be unfrozen and re-experienced, with the individual in a regressed state, in an environment that is making adequate adaptation. (1975, p. 281)

Although the regressed patient does "act out" in analysis, Winnicott sees a need for some recognition of what happened in the acting out as well as a statement of what was needed from the analyst. As primary process emerges, the patient will actually use the analyst's failures. In addition, there needs to be identification of what went wrong in the original environmental situation and anger may arise as that is recognized.

Winnicott recognized that if a mother is to fulfill her role with the preoedipal infant she must feel secure and loved in relation to her family and to the infant's father. He admits that

good-enough mothering can be applied to father although he prefers to use the term "paternal" and see this as later than "maternal" (1971, p. 166). He hints at the role of the father as another mother (1965a, p. 142) but suggests some fathers ought not try that role (1964, pp. 113-118). The father is valuable in a number of other ways, however. He is needed at home to "help mother feel well in her body and happy in her mind." He brings the "liveliness of his personality" into the home and enriches the lives of children as they form ideals around him, he joins in their play, and imparts knowledge of the world. A very important role of the father is to stay alive for Winnicott knows the depression resulting in a child when a father dies (1965a, p. 21).

Heinz Kohut (1971, 1977, 1984) theorized that a sense of being a "self" emerged from the parental regard for the child. As the primary self-object mirrors the child's normal feelings of grandiosity. Her joyful responses make the child feel special. The child merges with his empathic, omnipotent, idealized self-objects. His archaic grandiose self represents the infant's narcissistic state of perfection. Eventually, the child is let down due to the inevitable frustration of giving up grandiose illusions. Hopefully, this happens in an atmosphere of loving acceptance. Normally, transmuting idealizations occur when idealized self-objects are internalized in an exhibitionism-idealization polarity in the nuclear self. The grandiosity transforms into goals between the ages of two and four; the idealization helps to form values between the ages of four and six.

Defects in the self structure occur when the mother lacks empathy for the child's self expression. These empathic failures occur when she is unable to respond because of her own narcissistic injuries, latent psychosis, or depression. The fragmented self is a self-representation of a fused unit with an object that is punitive, attacking, and harsh; the pathologic ego defends against the abandonment depression.

The goal of analytic treatment is a "restoration of the self" through corrective emotional experience. Damages to the self are repaired by working out the self-object transferences

of mirroring and idealizing:

The mirror transference and the idealizing transference are the therapeutically activated forms of narcissistic libido which establish themselves subsequent to primary narcissism. Since these positions constitute healthy and necessary maturational steps, even fixations on them or regressions to them must in therapy be first understood as in essence neither ill nor evil...The analyst's ego is not set up against his archaic narcissism as if it were an enemy and a stranger, no ideational processes belonging to higher stages of object differentiation...are imputed to the therapeutically mobilized areas, and no guilt tensions are created. (1971, p. 213)

The patient is looking for the correct empathic response by an all-important figure; this has been a wish since childhood. Two transference dynamics can be activated by the analytical remobilization of the past.

In the mirror transference, the analyst feels the demands of the remobilized grandiose self as he is the target of demands to "reflect, echo, approve, and admire" the patient's exhibitionism and greatness (1971, p. 270). The patient is aware of the analyst only in that the analyst focusses on his narcissistic needs. The analyst is experienced as an extension of the grandiose self: "I am perfect and you are part of me." The analyst may feel reduced to a passive role of having to be the mirror of the patient's infantile narcissism. This can hook the analyst's own need for recognition. The analyst may feel boredom, lack of emotional involvement, inattention, anger, exhortation, forced interpretations, impatience, defensive activity, ebbing empathy or lack of comprehension. The analyst hears a "Shut up and listen" message which is a call for his approval, echo, confirmation and admiration. The analyst demonstrates that he sympathetically understands the patient's demands. He must interpret resistances against the revelation of the patient's grandiosity showing that these were once appropriate and can be allowed in the present.

In the idealizing transference, the analyst is confronted by remobilization of the patient's idealized parent imago: the analyst is experienced as the idealized and perfect parent. Often the analyst will want to ward off narcissistic tensions in himself that are felt as embarrassment, self-consciousness, or shame as his own grandiose self is stimulated by

the patient's idealization (1971, p. 262). It is important not to reject this idealization or the patient will experience vulnerability and rejection. There will be slow dissolution in the "working through." Eventually, the analyst will feel belittled, attacked, and criticized during the withdrawal of idealizing libido.

Kohut sees "acting out" as "an archaic means of communication" where thought and action are undifferentiated in deep regression. There is often an inclination to sexualize these narcissistic needs. Aggression and anger occur when the patient experiences the inevitable "lack of in-tuneness" by the analyst which repeats the nonempathetic and faulty responses of the initial self-object. The analyst should admit this failure without blame admitting that he can see the hurt in front of him. The therapeutic goal is for the patient's reality ego or mature personality to relate to the claims of the grandiose self which are unrealistic. The increase of consciousness of the childhood wishes is a primary aim of analytic work so that there is a mastery based on insight. Therapeutic transformation yields expansion of object love as a sense of the self is restored. There is less fear of rejection and humiliation. The patient may come to view the initial parental shortcomings with mature tolerance as he feels more empathy toward himself and recognizes the genetic context of his narcissistic injury, anger, and guilt.

Kohut noticed attempts by a child to idealize the father especially if idealization failed with the mother (1971, p. 139). This idealization of the father can also fail; the mother may depreciate the father, or the father may withdraw in discomfort from the child's idealization. The child's preoedipal disappointment with the father may also "rest on the deeper basis of an early, inexpressible disappointment in the idealized mother which may have been due to the unreliability of her empathy and her depressed mood, physical illness, or her absence or death." Psyche can superimpose preoedipal memories onto less critical postoedipal experiences by an overlying of memory through a "telescoping of genetically analogous experiences". Fathers whose behavior is inconsistent and seductive can lead to

resexualization of narcissistic needs especially with daughters. Inability to discern "realities about father" can delay the gradual disillusionment of the idealized father.

The preceding review of psychoanalytic thought sees only a minor role for the father, especially during preoedipal development. However, there are indications that a new view of fathering is emerging-- a view which differs from Freud's inhibiting, punitive, oedipal figure. This father figure invites self articulation and independent expression from the child by his nurturing presence. Empirical observations confirm the father's impact upon the infant from the earliest months of life.

Mahler (1955, 1975) investigated the separation-individuation progression. The father plays a crucial role in the disentanglement of the child's ego from the regressive pull back to symbiosis with the mother. The father facilitates the child's orientation to the world of things, people, and outer reality. Weissman (1963) illustrated how pathological preoedipal play between fathers and sons affected the sons' character formation. When the father overshadowed the mother in early phases, the preoedipal fixation of the ego yielded a "winner-loser" psychology in later life. This psychology may manifest itself in faulty object relationships, pathologically aggressive libidinal drives, and a repetition compulsion to act out. Greenacre (1966) noted the influence of the father's temperament on the child, especially his physical activity and play. She viewed the preoedipal father as a "twilight figure" who must emerge as an incipient object relationship while remaining a "life-sized heroic father." Preoedipal experiences affect the transference, creating persistent clinging, hostility, or fanaticism about analysis. If unresolved on the analyst's part, they affect counter-transference by overly idealizing the client, demanding success, and needing gratification through therapeutic enthusiasm.

Burlingham (1973) saw how the focus on the mother's preoedipal role exclusively distorts the fate of the infant-mother relationship. She observed a preoedipal father's differential reactions to sons and daughters and believed fathers could indeed "mother." She

observed that babies actively initiate play with their fathers. Abelin's research (1971 , 1975) showed a definite turn to the father at about four months. He suggests that the father substitutes for the mother when she is unable to provide adequately. The preoedipal father shares some symbiotic qualities with the mother , and yet remains a separate person different from the mother. Abelin also suggests that the toddler apprehends and internalizes the relationship of the parents at about eighteen months of age: "It is...in the stereoscopic double mirror of his parents that the toddler for the first time sees himself." (p. 294) A failure in this triangulation process produces deficiencies in the self-image. A child relates to the "parental couple" and wishes to have both mommy and daddy and to see them getting along together. Parental attitudes reinforce the toddler's defensive and adaptive choices but the relationship between the parents is as important as the relationship to each of them individually. Evidence indicates that the toddler sees the father as different from the mother , embodying a "thrill and novelty from the outside world." The father's love is not taken for granted as is the mother's, and father slowly emerges as a source of authority and discipline.

Ross (1975, 1979) looked at the "mothering" tendencies within men. He examined male fantasies of procreation in the writing of Freud and others and found that men assimilated the mother's functions (such as nurturing and generativity) even as they disengaged from her. These functions may be expressed by being in a fulfilling relationship with a woman, fathering her child, or identifying with her as she mothers. Empirical evidence supports the notion that boys emulate maternal nurturing as well. Ross sees a dialectic of opposing paternal representations--a son's affection for a nurturing father but also his anger at the "constraining overlord." Jacobson (1964) suggested that it is the love by the son toward the father which is the key to resolving the oedipal conflict more than the castration threat and fear. She pointed out the failure of psychoanalysis to illuminate the maternal elements in men, and argued that assuming the role of the nurturing father may help adult men to come

to terms with unsettling maternal desires

It is apparent, then, that successive generations since Freud have affirmed the active, progressive aspects of procreative strivings among men. In their view, the identification with the nurturing aspects of fatherhood is needed for ego identity and the ultimate development of procreative, caring attitudes among men.

2. JUNGIAN THOUGHT ON "THE HISTORICAL CHILD"

Jung's basic disagreement with Freud was about the difference between the "historical child" and the "symbolic child": "Are memories of childhood to be taken as literal events or as symbolic images?" Jung felt fantasy figures such as mother, father, and child unfold from a living interaction between the personal experiences of historical childhood and symbolic configuration:

Lay prejudice is always inclined to identify the child motif with the concrete experience "child", as though the real child were the cause and pre-condition of the existence of the child motif...The empirical idea "child" is only the means to express a psychic fact. Hence, by the same token the mythological idea of the child is emphatically not a copy of the empirical child but a symbol clearly recognizable as such and not...a human child. (CW 9i, # 27)

Jung knew the child is "conditioned by historical and environmental circumstances" but considered causal explanations and reductive methodology to be oversimplifications. We are reminded by Jung to value the "purposive nature of the psyche" and to see teleological intent in reconstructions of infancy and childhood which manifest in symptoms and psychic materials. Jung's understanding of the archetypal child will be discussed later in this work. We will now address his thoughts about the historical child.

Jung saw the child's preoedipal experience with the mother as primary rather than the Oedipal situation as did Freud. He believed regression could have purposeful value, but he knew the child must separate at appropriate moments to move toward the Oedipal experience. He addressed the mother's physical, emotional, and nutritional influences on the child (CW 4). He felt psychopathology results when archetypal expectations could not be met due to exaggerations of good or bad mothering. The archetypal image is de-humanized, creating the impression that the archetype possesses the child. Jung described the splitting mechanism as "the dual mother"--a splitting of the image into either a dualism of personal mother and mother archetype, or into positive and negative aspects of either the personal or the archetypal mother (CW 5, #111 & 352). Another defense mechanism was "primitive

identity" with the mother--a *participation mystique* in which mother and child are not consciously distinguished (see Kohut's self-object merger). Jung's discussions of preoedipal libido transformation suggest that regression and progression act as a kind of psychosomatic growth process connecting physiological growth with emerging psychological symbolism(CW 4).

Jung used case material to illustrate how the parental constellation may harm the child's adaptation: the infantile adaptation is disturbed by the "psychic contagion" of the emotional relation to parents in the first five years of life(CW 4, #701). Parental influences are repressed but do not go away and "the infantile situation still sends up dim, premonitory feelings...of being secretly guided by otherworldly influences" (#739). Jung saw that the parental figures became a "subjective psychic factor" in the child (CW 5, #396). He admitted reductive treatment was appropriate when inadequate or infantile attitudes from abnormal dependence on parents blocked adaptation to reality. However, the real therapy began as the patient recognizes that it is not just the personal mother and father who stand in his way but himself, that there is "an unconscious part of his personality which carries on the role of the father and mother." (CW 7, #88) There was a mysterious part of the personality hidden under the father and mother images which was a counterpart of the person's conscious attitudes. Jung felt the images of mother and father did not result simply from the influence of the familial environment. Rather, the influence of mother and father was blended with "an unconscious aptitude or inborn image...influenced by our psychic inheritance, the collective unconscious." (CW 8, #720) This resulted in what Jung called "an imago" of mother and father; the father functioned as the energy or "dynamism" and the mother as the "form or matrix" (CW 9i, #187). These imagoes had primordial or archetypal dimensions which could be transferred to more suitable substitute figures later in life.

Jung also discussed the archetypal role and nature of the father. The father motif was not just the memory or experience of the personal father. It was an "irrational symbol":

...behind the father stands the archetype of the father, and in this pre-existent archetype lies the secret of the father's power, just as the power which forces the bird to migrate is not produced by the bird itself but derives from its ancestors...The personal father inevitably embodies the archetype, which is what endows his figure with its fascinating power. The archetype acts as an amplifier, enhancing beyond measure the effects that proceed from the father, so far as those conform to the inherited pattern. (CW 4, #739 & 744)

The archetypal dimensions were carried by the personal father regardless of who he was as a human being. The father was "the representative of spirit, whose function it is to oppose pure instinctuality". The father represented moral commandments and prohibitions often directed at overcoming animal instinct. The father image often denoted earlier states of consciousness when a person was in childhood and dependent on ready made patterns of behavior which have the character of law. Jung felt this was the passive and unconscious acceptance of what was a given (CW 11, #270). As the child developed consciousness, however, the father also activated an archetype opposed to that of mother. For example, if the mother archetype was the Chinese *yin*, then the father archetype was the *yang*. Jung writes:

The father is the "auctor" and represents authority, hence also law and the state. He is that which moves in the world, like the wind; the guide and creator of invisible thoughts and airy images. He is the creative wind-breath--the spirit, pneuma, *atman*...Thus the father...is a powerful archetype dwelling in the psyche of the child. At first he is the father, an all-encompassing God-image, a dynamic principle. In the course of life this authoritarian imago recedes into the background: the father turns into a limited and often all-too-human personality. The father-image, on the other hand, develops to the full its potential significance...The place of the father is taken by the society of men. (CW 10, #65 & 66)

Jung felt the child's natural love which bound it to the father turned away when the child outgrew the family; this love was shifted toward higher forms of the father--the cultural "fathers" such as leaders, teachers, clergy and the like (CW 5, #76). Primordial images of the father could be projected onto mana figures (CW 8, #389). The projection of the father

archetype often explained powerful rulers(CW 10, #396).

The archetypal father figure could also appear as "the wise old man" who was "an informing spirit" initiating individuals into the meaning of life by explaining the teachings and secrets of "the old" and as a "transmitter of traditional wisdom" (CW 12, #159). Jung also believed the supraordinate personality or the self was experienced as an object through projection and the father-son relation was one human expression of this(CW 9i, #315). In addressing the son's identification with the father, Jung amplified this image as the central archetype of the God-image which renews a consciously perceptible incarnation or rebirth(CW 5, 498). Jung further elucidated this theme of "father, son and spirit" as he described the archetypal basis for the Christian belief of the "Trinity"(CW 11, pp. 109ff). He pointed out that the masculine father-son relationship is lifted out of the natural order(of the mothers and daughters) as the connecting link between "Father" and "Son." This link is not a human figure but spirit:

...this special sphere to which the father-son relationship is removed is the sphere of the primitive mysteries and masculine initiations. Among certain tribes, women are forbidden to look at the mysteries on pain of death. Through the initiations the young men are systematically alienated from their mothers and are reborn as spirits. The celibacy of priesthood is a continuation of this archetypal idea. (CW 11, #197-198)

The father-son bond has a "higher relationship" in the extropolation of "an invisible figure, a 'spirit' that is the very essence of masculine life." The life of a man is something different from the man himself--an immortal soul. This father-son-life archetype carries a divine dimension to it.

Jung saw that the archetypal father was often the basis for the father transference in analysis(CW 18, #366ff). He felt these impersonal projections could not be reduced and outgrown because they have purposive and compensatory importance. It may possible to dissolve the act of projection but not the contents which were archetypal in nature. The subjective value in these images must be assimilated into one's own psychology, and the

personal and the impersonal contents in the transference must be clearly discerned.

Often an archetypal core is found within the personal complexes. In his Association Experiment, Jung noted that a person's associations were disturbed by the autonomous behavior of the psyche. This led to the discovery of the "feeling-toned complexes" or the "unspoken background" against which the complexes were constellated (CW 8, #198). As the "characteristic expressions of the psyche," these complexes were entwined with image:

The 'feeling-toned complex' is the image of a certain psychic situation which is strongly accentuated emotionally and is...incompatible with the habitual attitude of consciousness. This image has a powerful inner coherence, it has its own wholeness and...a relatively high degree of autonomy...and therefore behaves like an animated foreign body in the sphere of consciousness. The complex can usually be suppressed with an effort of will, but not argued out of existence, and at the first suitable opportunity it reappears in all its original strength. (CW 8, #201)

There is a dissociability of consciousness as complexes act as "splinter psyches". However, as much as these were consequential to childhood experiences, Jung placed emphasis on working with them in current conflicts. What Freud thought was a regressive decline into infantile experience, Jung believed was a search to get at something necessary to establish a living relationship to deeper, more creative forces. Regression could be a goal-directed introversion of the libido working toward new adaptation by re-connecting with the preconscious, prenatal phase where archetypal images appear.

The primordial images and impersonal or archetypal nuclear processes in the unconscious were related to humanity's urge to mythologize. Jung used the term "imago" for "unconscious complex" (CW 5) suggesting the image was related to the psychic constellation as a whole. These images had a fascinating effect on consciousness and conveyed a numinous emotionality beyond a single individual's reach. These images carried energy as "self-acting organisms" possessing a subjective readiness for inner experience.

Jung used a hermeneutic approach when working with these images. He amplified images through questioning and searching for analogies in order to find the still unknown nuclear

significance of the psychic material. This differed from Freud's method which deduced meaning from known biographical material. Jung's intent was to hear the goal-directedness of the psyche through a constructive or synthetic approach. Amplification tried to expand the sense of the image until the core of unconscious meaning was perceived or elucidated: "This amplification method means expansion, conscious enrichment. I thereby cause the dreamer to place the image in the center of interest and to produce all associations tied to the image". He was reluctant to reduce the imagery back to the complexes of childhood in the symbolic literalism so characteristic of the psychoanalytic approach. Jung admitted, "The task of psychotherapy is to correct the conscious attitude and not to go chasing after infantile memories." (CW 16, p. 31)

The conscious attempt to relate to psychic material such as symptoms, dreams, fantasies did affect the unconscious. A new gradient between the opposites of conscious and unconscious released a new energy which Jung called the transcendent function. The transcendent function arose from the union of conscious and unconscious contents. The necessary one-sidedness of consciousness created a counter-position in the unconscious which acted in a compensatory or complementary manner to the conscious position (or vice versa). Jung's approach sought an individual solution involving a "readjustment of a psychological attitude that is better suited to the inner and outer conditions of a person's life".

The starting point of analysis was the emotional state of the person: the depression, mood, and affect are brought closer to consciousness. Emotional factors are given full consideration. The unconscious is allowed to have its own say as "the other voice". The analyst encourages attending to this unconscious regulation which is usually expressed through symbols and images. The unconscious material is needed to produce the transcendent function. The analyst mediates the transcendent function for the patient by collaborating

with him to bring the conscious and unconscious together in order to find a new, individual solution or attitude:

In this function of the analyst lies one of the many important meanings of the transference. The patient clings by means of the transference to the person who seems to promise him a renewal of attitude...For the patient, therefore, the analyst has the character of an indispensable figure absolutely necessary for life...The understanding of the transference is to be sought not in its historical antecedents but in its purpose.
(CW 8, #146)

The analysts who followed Jung's thought have diverse beliefs regarding the development of the historical child and the focus of analytical treatment. A brief overview of post-Jungian thought in this field follows.

Neumann (1949, 1955, 1973) used mythological material as a metaphor for psychological developments which are archetypally conditioned. In the early extra-uterine phases, the self remains embedded within the maternal setting. The image of the uroboros characterizes these pre-ego stages when an infant longs for consciousness yet desires to merge with the mother. The mother is the carrier of the child's self, incarnating the child's sense of itself. This is the primal relationship--the time of the Great Mother who contains, nurtures, and protects. The child experiences a matriarchal phase in this two-person relationship. An integral ego is slowly formed. The father is first found in the phallic aspect of the mother (subordinated to the Great Mother). Gradually the child experiences a patriarchal stage of development during which the father emerges as an idealized guardian of the family's spiritual values. Weaning may represent this shift. Neumann observed that disruptions of the primary mother-infant relationship creates a weak ego that is narcissistic and demanding. A premature break in the matriarchal stage activates a distress-ego, and narcissism results from the incapacity to tolerate negative experiences in that stage. Neumann's theoretical work about the function of "mirroring" in the preoedipal experience precursed Kohut's similar ideas.

Fordham (see bibliography for citations) directly observed infant-mother interaction

but came to different conclusions than Neumann. He stressed the active contribution of the infant through its a priori self or archetypal organizing powers. According to Fordham, a primary self exists before birth with innate, individuating propensities toward growth. It has the capacity to deintegrate (parts of the self can have their own intra-psychic relationships). Fordham does not idealize the mother, noting that she comprises only half of the relationship. The infant experiences containment in her presence, but the mother affects the baby as she takes in its emotions and hands them back understandingly. This is not a symbiotic bond, but a systemic bond where each affects the other. Development is based on deintegration-reintegration movements as archetypal elements are related to the environment. These movements lead to the creation of self-objects and the capacity for internal objects. The importance of the father's impact lies in the change from the two-person relationship to a three-person relationship. The clash between archetypal expectations and the real world can lead to psychopathology, but this friction is also needed to stimulate consciousness. Two distinct pathologies can result--a weak ego armored against the world or a narcissistic defense of the self. Fordham emphasized the "importance of analysing childhood for the assimilation of the shadow"(1973, pp. 95ff). The analyst acts as a screen for projections, repressed materials, significant memories, and infantile impulses related to childhood. His explanatory interpretations link repressed contents with the ego by working them through. However, preverbal impulses and communications may become more important than insights or fantasies in the dialectic between patient and analyst(1978).

Schwartz-Salant (1982) combined a symbolic/synthetic analytic approach as he discussed narcissistic character disorders. In dealing with the transference and countertransference interaction, he tries to alter isolating archetypal dimensions into the "personal historical life" which retains an archetypal rootedness. He cautions that

amplification involving mutuality and equality can blur the objective nature of the countertransference, causing a failure "to constellate a healing process". He further warns that interpretations along symbolic lines may inflate an already grandiose ego-self merger (p.38). While in analysis, a patient may have difficulty responding to interpretation, and have troubles with symbolic process; he may be sensitive to criticism.

Satinover (1984) criticized Jung's minimizing of the importance of abandonment and object-loss of important people in an individual's life. He suggested that archetypes are primitive self-object representations which can be used to defend against the profound fear of object loss. Archetypes may "co-evolve" in object relations and may express relationships between people as much as they characterize intrapsychic dimensions.

Since archetypal images carry the most basic emotional aspects of personal relations, we must have regard for personal referents rather than shying away from being

"reductionistic":

Precisely the most archetypal images need to be understood in terms of events in specific personal relationships of both the present and the past...a seemingly impersonal dream will almost invariably contain important but unacceptable erotic and aggressive feelings towards the major figures in the patient's present life and from his childhood. These figures will be his current loves and hates (and, if he is in therapy, the therapist) and family members. That these feelings are expressed in mythologic form should be an indication...of their subjectively dangerous nature and perhaps of the patient's need, for a time, to distance himself from them by attending only to their collective meaning.
(p. 38)

Satinover suggests that synthetic Jungian solutions can be defenses against the disruptions of the self which are related to difficulties in object relations. These defenses may be necessary but they exact a toll.

Colman and Colman (1981) made an important contribution to this theme of the father figure who addresses preoedipal wounds. They used the mythic image of sky and earth to describe different modalities of fathering. The earth father is involved within the family on an intimate and regular basis; the sky father is distant and is positioned at the intersection

of the family with the community. The earth father is a nurturing and accessible father whose caring helps sustain relationships. He is passionately involved in what he has created. The mythic antecedents for the earth father are figures such as Dionysos who are close to the depths of the land and are connected to cycles of birth and death as mediators of vital principles. This kind of father is not the hero, disciplinarian, or bridge to the outside world. He is not a force to be overcome. He accepts tasks closer to feminine roles of direct nurturing of life. This discernment illustrates our theme of the nurturing preoedipal father in contrast to the distant Oedipal father.

Layland (1981) took Winnicott's concept of the good-enough mother and addressed the concept of the loving father who is:

...the father who can accept that it is the baby's right to bring to him all its needs, wishes, fantasies and feelings, but does not expect the baby to deal with his own mainly unconscious needs, wishes, fantasies or feelings that are inappropriate to that relationship. (p. 216)

The loving father supports the mother in her mothering, and can function as a substitute mother. This is especially important if the mother is rejecting. When this happens, the child can bring its needs and feelings forward instead of withdrawing from the rejecting mother. Layland's case illustrations also suggest that unresolved problems in the father can interfere with his being the loving father. He refers to two abandoned sons, both of whom presented in analysis with homosexual feelings and fears masking their underlying need for a loving father. Through their transference to the male analyst, they sought love, caring, and understanding to help them cope with their internalized depressed mothers. Analytical technique must therefore recognize the concept of the preoedipal father and its effect on transference interpretations and reconstructions, as well as its importance for the development of a mature sexual identity in abandoned sons.

Seligman (1982) related "the missing father and the all-too-present mother." The unavailable father may result from an unconscious collusion by the mother and child which

portrays the father as indifferent, helpless, insignificant, weak, useless, dangerous or violent. Frequently unhappy in marriage, these mothers are withdrawn, self-occupied, efficient but with little affection, over-solicitous and seductive, over-protective, castrating, judging, tyrannizing, or martyred. They do not release the child but exploit or scapegoat him in a crippling trap. They cling relentlessly to the child as if the child was part of themselves. Necessary separation from this kind of mother requires the participation of the father who protects and preserves the child while venting aggression against this seemingly indispensable mother figure; without this paternal support, this separation would be too hazardous for the child. The reinstatement of the father is a powerful factor in personal development which can take analytically through the transference which enables reconciliation of the internal parents. The rediscovery of the father in the analytic situation loosens the stranglehold of the preoedipal fixation on the mother. The reactivation of "father" as a potent figure in inner life and the unconscious allows the relinquishing of the primary union with the actual or archetypal mother.

"The 'child's is all that is abandoned and exposed and at the same time divinely powerful; the insignificant, dubious beginning and the triumphal end. The 'eternal child' in man is an indescribable, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality." --C. G. Jung, CW 9i, #300

B. THE ABANDONED SON AS A SYMBOLIC CHILD -- An Archetypal Phenomenon

Jung observed archetypal factors at work in childhood as well as in our efforts to understand it. He reminded that the mythological idea of the child or the symbolic child is not a replication of the empirical or historical child. We will now summarize the contributions of Jung and Hillman on the phenomenon of the symbolic child and the nature of this abandonment.

1. JUNG ON THE ARCHETYPAL CHILD

Jung moved the discussion of the child beyond the empirical fantasy of the actual child as he reflected on the archetypal child operating as a structural element in experience:

...the mythical child is emphatically not a copy of the empirical child but a symbol clearly recognizable as such: it is a wonder-child, a divine child, begotten, born, and brought up in quite extra-ordinary circumstances, and not--this is the point--a human child. Its deeds are as miraculous or monstrous as its nature and physical constitution. Only on account of these highly unempirical properties is it necessary to speak of a "child motif" at all. Moreover, the mythological "child" has various forms: now a god, giant, Tom Thumb, animal, etc., and this points to causality that is anything but rational or concretely human. (CW 9, p. 161ff)

The archetype is the mythological motif or primordial image which appears as "involuntary manifestations of unconscious process". It has spontaneity and autonomy. It appears when consciousness is lowered such as in Janet's *abaissement du niveau mental*. This is similar to pre-conscious or preoedipal experience. These archetypal products of the unconscious cannot be reduced to past, forgotten, or repressed experiences:

They do not refer to anything that is or has been conscious, but to something essentially unconscious. In the last analysis, there, it is impossible to say what they refer to. Every interpretation necessarily remains an "as-if". The ultimate core of meaning may be circumscribed, but not described. (CW 9i, #265)

Jung's "metaphorical method" held the metaphorical images which could not be fit into any

formula, thus leading to the "perpetual vexation of the intellect". The mythic images circumscribed an unconscious core of meaning whose ultimate significance was never quite conscious. Jung does not "explain" the child archetype but amplifies it into metaphorical language. Features of this child motif include: connection to pre-conscious processes linking to the past, compensation to consciousness, futurity, divine and heroic invincibility, hermaphroditic ability to join opposites as a "uniting symbol", associations with abandonment and danger, and connection to both beginning and end.

The symbolic child is present in everyone as a connection to preoedipal processes below consciousness which speak in the images of fantasy, imagination, and dreams. The child motif represents this pre-conscious or childhood aspect of the collective psyche. The symbolic child reminds us of original childhood and instinctive states as our link to a broken connection:

Often the child is formed after the Christian model; more often it develops from earlier, altogether non-Christian levels--chthonic animals such as crocodiles, dragons, serpents, or monkeys. Sometimes the child appears in the cup of a flower, or out of a golden egg, or as the centre of a mandala...as the dreamer's son or daughter...boy, youth, or young girl...of exotic origin, Indian or Chinese, with a dusky skin, or appearing more cosmically, surrounded by stars or with a starry coronet; or...the king's son or the witch's child with daemonic attributes. Seen as a special instance of 'the treasure hard to attain' motif, the child motif is extremely variable and assumes all manner of shapes, such as the jewel, the pearl, the flower, the chalice, the golden egg, the quarternity, the golden ball...It can be interchanged with these and similar images without limit.

(CW 9i, pp. 159-160)

An important aspect of the child archetype is the compensation of the one-sidedness of consciousness. The symbolic child is connected to the future and can anticipate future development. It can anticipate the "self" which emerges from the synthesis of the conscious and the unconscious. The child is often in danger since it represents new, unknown psychic contents: it can be frail, insignificant, exposed, abandoned. The symbolic child is often produced by conflicted situations in which there is no easy way out so that the child becomes the middle way or the "irrational third":

The conscious mind knows nothing beyond the opposites...has no knowledge of the thing that unites them. Since the solution of the conflict through the union of opposites is of vital importance, and is the very thing that the conscious mind is longing for, some inkling of the creative act gets through. From this comes the numinous character of the "child". A meaningful but unknown content always has a secret fascination for the unconscious mind. The new configuration is a nascent whole; it is on the way to wholeness at least in so far as it excels in "wholeness" the conscious mind when torn by opposites and surpasses it in completeness. (CW 9i, #285)

Abandonment appears necessary for higher consciousness. The child needs nearly impossible situations to move towards independence, heroic behavior and divine tasks. Abandonment with its feelings of vulnerability, isolation, and rejection is the precondition for something new to happen. Although often helpless and alone, the child possesses powers which are close to nature. He is insignificant, but divine; he is "smaller than small but bigger than big". The symbolic child is characterized by the primordial image of the hermaphrodite who is the union of masculine and feminine and is a grotesque but resolving image of conflict. The child as a primordial, bi-sexual being turns into a symbol of unity for the personality as a symbol of the self where opposites join. The child is also symbolic of the beginning since he is an initial being but he is a symbol of the end since he is a terminal being. He symbolizes the unconscious state of earliest childhood and the pre-conscious essence of man, yet he also symbolizes the post-conscious essence of man as an anticipation by analogy of life after death.

2. HILLMAN ON ABANDONING THE IMAGINAL CHILD

James Hillman (1975a) worries that modern psychology "casts out the child" when it tries to understand everything. Some aspect of the soul is personified by the child. He suggests the child is a "carrier of the imaginal realm" for the adult. This is the child we need to bring back from abandonment. We find this abandoned child primarily in dreams:

...where we ourselves or a child of ours or one unknown is neglected, forgotten, crying, in danger or need...In modern dreams we find the child endangered by: drowning, animals, road traffic, being left behind in a car trunk (the "chest motif"), or a pram or supermarket cart (the "basket" motif); kidnappers, robbers, members of the family, incompetents; illness, crippling, secret infections, mental retardation and brain damage

(the idiot child); or a wider less specific catastrophe such as war, flood or fire. Sometimes, one awakens in the night with the sensation of having heard a child crying. (p. 13)

If we get too parentally concerned about this child's inferiority, helplessness, loss, fear and loneliness, we may prevent the emotion of the image from being experienced. Hillman argues for "dream integration" as opposed to dream interpretation. This means "befriending its parts" and "standing with it or in it." Amplification can take us away from this child's misery by putting it on a general level. The precise nature of the subjective misery needs to be held.

We also abandon the child in marriage. Many marriages are begun when individuals look for a home for their abandoned child. This child's demands for caring can get in the way of our actual children or the marriage quaternio due to this over-determined neediness. Hillman sees the symbolic child as a bringer of imagination and this can be lost in the affects and the habits of marriage. If this child were central, there could be cultivation of imagination, fantasy, and soul in marriage as family life would have more possibility.

We call this child back from abandonment with new conditions and unfamiliar experiences-- "sudden falls into love, into illness, into depression." Situations that ask for imagination evoke this abandoned child. We find this child in our regressed conditions of infantile desires, omnipotent fantasies, and archaic cravings. Our unwanted conditions of pathology contain the way forward. We hear the cry of this child when we ask for help and love, for being held or understood or taught. This is the "eternal vulnerability" which is also the cry of unfolding futurity:

The cry is never cured. By giving voice to the abandoned child it is always there, and must be there as an archetypal necessity. We know well enough that some things we never learn, cannot help, fall back to and cry from again and again. These inaccessible places where we are always exposed and afraid, where we cannot learn, cannot love, and cannot help by transforming, repressing or accepting are the wilderness, the caves where the abandoned child lies hidden. That we go on regressing to these places states something fundamental about human nature: we come back to an incurable psychopathology again and again through the course of life yet which apparently does go

through many changes before and after contact with the unchanging child. (pp. 19-20)

This child implies inadequacy and inferiority. As we meet this child, we also meet shadow. However, Hillman cautions us not to identify the child just as a mode for re-experiencing actual childhood. Too much focus on actual childhood can get in the way of the imaginal. We must stay with feelings of inadequacy, confusion, exposure, and abandonment and not dismiss them as childish, immature, infantile, or regressive. This imaginal child does not grow up, or get developed, or unified or made whole; it always remains "an inhabitant of childhood." Our teleological impulses can rob this child or abandon him if we seek wholeness and growth too quickly.

* * * * *

Our review of the literature has highlighted key elements in the historical continuities of thought around this motif of the abandoned child. Primordial and preoedipal experiences of abandonment wound the structure of the self in a basic fault which is difficult to treat with traditional, interpretive modes of analytical psychotherapy since it comes out of a pre-verbal and pre-conscious experience in the two-person relationship with the mother. This early abandonment is an emotional bedrock upon which other neurotic behavior rests. The infant may have a core self, a pristine unity, an infantile libidinal ego or true self, but dissociation of the personality occurs around the distress in the primal relationship of the mother and infant. The personality can be seen as having sub-egos, complexes, or inner fantasy figures as it seeks to cope with the pain of abandonment. The abandoning self-object becomes a bad inner object such as an inner sadistic superego, a persecuting antilibidinal ego, a negative mother complex, or an inner critic. These negative inner objects attack the infant, core or grandiose self, or inner child. The inner conflict can be masked by a compliant false self, central ego, pathological ego, or persona which adapts to outer life on a conformity basis. The result is a wounded capacity to experience one's own body, imaginal

processes and genuine personality as well as a diminished capacity to love due to poor ego-relatedness. Defensive structures can leave the abandoned personality withdrawn and armored.

Traditional treatment has used the transference for reactivation of childhood experience while interpreting these dynamics so the client can work them through. However, preoedipal abandonment and its consequential depressive, narcissistic, or schizoid wounds is difficult to treat in the traditional manner. Analytic treatment needs to facilitate a going back to displace the original failure situation so that there can be an unfreezing or dissolving of the fixated pattern through new experiences in a good object relationships which embody good-enough containment, empathy, mirroring and idealization. This often includes a benign regression with its attendant acting out. Recent psychoanalytic observations suggest the infant's father is far more important than earlier theory suspected. The preoedipal or mothering father who is nurturing can play a pivotal role in the child's development, especially when there is an emotionally abandoning mother. The rediscovery of the loving father in the analytic bonding can loosen the stranglehold of the preoedipal fixation on the injuring mother so there can be a relinquishing of the primary union with the actual or archetypal mother.

We have been reminded there are archetypal dimensions behind the figures of mother, father, and child. Our personal complexes which often are shaped by childhood experiences of early abandonment also carry archetypal cores. The archetype of the father is different from the mother and is necessary in the emergence of the masculine spirit within the son. The child archetype connotes newness, inferiority, and futurity and suggests the necessity of abandonment. The symbolic child can also be seen as the "child of imagination" which can be abandoned in an attempt to understand everything. We can get caught in rationalistic efforts which reduce imagery to symbolic literalism by staying too focussed on the biographic

meanings of fantasy or psychic materials. Metaphorical and imaginal approaches are needed to hold or circle the imagery we meet in analytical processes.

We have also been reminded that too much preoccupation with symbolic process in analytical treatment can miss the necessary and objective dimensions of the transference reactivations as well as the importance of object-loss or fear of such loss in the significant relationships of past or present adult life, including the transference relationship.

"As the individual in search of his or her soul soon discovers, the soul is entangled in myths so that uncovering the figures of myth becomes more and more psychologically pertinent. We are learning what other cultures always knew; to know ourselves we must know the Gods and Goddesses of myth. We must face the Gods...to restore to us an awareness of the incredible dominants that affect our attitudes, our work, our loves and our sufferings."

--James Hillman, Preface to Facing the Gods

III. A RELEVANT MYTHIC REPRESENTATION: HEPHAISTOS AND DIONYSOS

We look to myth to open up themes since there is an informing power in the archetypal patterns embedded in mythic stories. There is a psychic bond between images of the anthropomorphized gods and humanity. The mythic images express real, everyday, intrapsychic struggles of the psyche. Mythic motifs prefigure the essentials in our clinical observations of intrapsychic conflicts: "Mythical symbolism is a psychological calculation expressed in figurative language." (Diel, p. xix) The gods can be seen as "idealized images" of particular qualities in the human personality; their stories suggest "life lines" whose threads express prospective intention and destiny. We will attempt to discern threads in the mythic association of Hephaistos as a preoedipally abandoned son and Dionysos as a mediating presence facilitating transformation of Hephaistos. This archetypal backdrop lends support for our central thesis that the preoedipally wounded son is best treated by a masculine presence closely connected to the feminine principle whose nurturing and imaginal approach can "loosen" the crippling fixation with the emotionally abandoning mother.

A. Hephaistos -- The Story of an Abandoned Son

The stories of Hephaistos in Greek mythology (citations in bibliography) tell of a rejected son who was rescued from his anguished fixation on the wounding preoedipal mother by Dionysos, a god who also was an abandoned son. The story of this wounding and transformation will be summarized around these aspects of the tale: the maternal wounding, the identification with the feminine and the mother "hang-up," the isolation and buried anger, the Dionysian "solution" of loosening and preoedipal fathering, the re-connection with the feminine and experience of eros, and the residual core of difficulty.

1. The Preoedipal Wounding with the Mother

Hephaistos is the god of the forge and fire who was the son of Zeus and Hera. Zeus had given birth to Athena by himself; Hera bore Hephaistos as retaliation. Hera's own narcissistic wound can be seen in her motivation for Hephaistos' birth. However, this is an unhappy birth:

Hephaistos limped on both feet, since the soles and heels were turned back to front and were not fitted for walking, but only for a forward-rolling motion of the whole body...His birth was premature because it occurred during the three hundred years in which Hera's relationship with Zeus was secret. The misbegetting was the result of this prematurity, and the story of the husbandless conception was only an excuse for it: so it was said, and it was also said that Hephaistos was born from Hera's thigh. (Kerenyi, 1951, p. 155)

Hephaistos's defective birth leaves Hera disappointed. She is narcissistically enraged by this ugly baby and throws him from Mt. Olympus. Hera has become the critical, rejecting, unloving, and abandoning mother. This is a preoedipal experience of abandonment, since Hephaistos has not yet built a relationship to the Oedipal father of Zeus, the distant sky father. Some stories suggest Zeus hurled Hephaistos out of the family because he sided with Hera during a marital quarrel, or that Hephaistos did not have a father at all. The common thread is that Hephaistos stood at the edge of the masculine or patriarchal and oedipal world. Hephaistos is the abandoned son -- failed, inadequate, inferior, weakly. He is an unsatisfactory son because he does not meet the narcissistic needs of his parents.

2. Identification with the Feminine and the Mother: "Hang-Up"

When Hephaistos is thrown from the heavens, he becomes a non-entity to his family. Yet as he falls to the sea, this crippled child is rescued by sea-nymphs who take him to their apartments on a secret island where he makes jewelry for these surrogate mothers. It is said that "no one knew of this" except for these sea-goddesses. Despite his intimate connection with the feminine, there is still a sense that Hephaistos is not being seen. He is "islanded away" or isolated from the wider society. As a giver identified with women, he

avoids tackling heroic masculine tasks. He is buffoon-like and is laughed at in his self-effacing behavior.

There is also a story about Hephaistos called "the binding of Hera". Hephaistos wanted revenge against his mother for the rejection and abandonment she inflicted upon him. He designed a throne to give her as a gift which, when she sat on it, enchained her and she soared into the air. This gift is literally a mother "hang-up" related to a vengeful mother complex. There is no one in the circle of the gods and goddesses who can release Hera. When they ask Hephaistos to release her, he replies that he has no mother.

3. The Burning Isolation Below the Surface

Hephaistos fashions this gift below the surface of the earth at his volcanic forges which are hard to see unless they blow up and erupt. He lives on the fringes of society unseen by his family, and he is isolated with something that is burning under the surface. The gods send his brother Ares to fetch him so that Hera's binding might be undone. Ares is an image of virile, aggressive, warrior masculinity. This does not work. The brothers end up fighting and Ares backs away in the face of this heat of Hephaistos' flames. Some other kind of mediation is called for in the face of Hephaistos' burning isolation (similar to the schizoid dynamics discussed in the review of the literature).

4. The Dionysian "Solution" of "Loosening" and Preoedipal Fathering

Hephaistos' libido remains withdrawn in the bowels of the earth, even more inflamed by Ares' visit. The gods try another approach after Ares' failure to connect with Hephaistos:

It was Dionysos, the son of Zeus and Semele, who succeeded in fetching the author of the stratagem. He gave him wine, with whose effects Hephaistos was clearly not yet familiar, set the intoxicated god on a mule and escorted him to Olympus as if in a triumphal procession. The gods must have laughed when they beheld the drunken master-craftsman. (Kerenyi, 1951, p. 158)

The Dionysian "solution" to this abandoned son's burning isolation is a different kind of masculine intercession. There is something about Dionysos which works with the

emotionally isolated and withdrawn abandoned son. What is this quality? The image of the wine seems central to the story. It is connected with the newness of intoxication. The wine has a soothing and intoxicating effect on Hephaistos, not unlike the soothing flow of a mother's milk with a troubled infant. Hephaistos incorporates something of Dionysos which gets him out of himself through the loosening up of his pain and anger. Perhaps he feels "seen" by Dionysos-- also an abandoned son, but one who was carried to term by Zeus acting as a nurturing preoedipal father. Dionysos carries within him the image of the loving, caring, mothering father with whom he can be bonded. We will discuss just what this aspect of Dionysos is below when we look at the nature of Dionysos. His intercession with the loosening wine mediates something which works:

Dionysos comes with his wine, with his spirit of drunkenness and eros, to free the fire of Hephaistos from its fixated imprisonment in water. By separating with his spirits the fire from the water, Dionysos frees Hephaistos from his submergence in the bitterly resentful negative anima; he frees the fire to follow its natural tendency upward, and by loosening Hephaistos' fixation frees him to touch yet more profoundly the creative energies in the core of the primordial Great Mother...

Loosening means separating without cutting off, rather healing and freeing to take a new look, to sink more deeply, to rise higher, to become flexible and plastic. For Hephaistos the solution to the mother "hangup" is not heroic, aggressive battle against the maternal mother, but a kind of unfocussed Dionysian intoxication which dissolves his claims upon her. Hephaistos rides back to Olympus, drunken, on a donkey, that phallic animal. (Stein, M., 1980, pp. 78-79)

Dionysos seems to relax the anger of Hephaistos sufficiently so that new movement can occur.

5. Reconnection to the Feminine and Eros

Dionysos leads Hephaistos back into the human community or into an object-relations world. Hephaistos exacts a price for freeing Hera; he asks to marry Aphrodite. Hephaistos' desire awakens positive anima energy releasing the abandoned son from the crippling and potentially self-destructive identification with the abandoning mother. Libido flows away from the negative mother imago of Hera and toward Aphrodite, that aspect of the

archetypal feminine which gets individuals out of themselves and into relationship with the opposite sex. Hephaistos reconnects with sensuality, sexuality, and eros. In being seen by Dionysos, he is now visible in the human community and in relationships of love. Some stories suggest that the god Eros is born from this marriage of Hephaistos and Aphrodite; and we know that Eros married Psyche. The reconnection to the feminine principle and relatedness can create a love which seeks soul.

6. The Residual Core of Difficulty

This story of an abandoned son does not end with, "They all lived happily ever after." As Kerényi put it, "Hephaistos never had much luck with goddesses." His future experience of love meets with disappointment, as Aphrodite betrays Hephaistos in a love affair with his brother Ares. Some stories suggest Athene rather than Aphrodite is the true soul mate of Hephaistos, but when he makes passionate love to her, she turns aside and his semen misses the mark and lands on the earth. The story of Hephaistos is a reminder that emphasis on the resolution of chaos and suffering into order and integration may miss the residual core of difficulty inherent in the archetype of the abandoned son. Some of these difficulties may come from his continued close association to the feminine. In personal terms, we might say the mother complex continues to exert an influence, making object-relations troublesome.

B. PSYCHOLOGICAL PERSPECTIVES ON HEPHAISTOS

Slater (1968, pp. 193ff) described Hephaistos as an example of a psychological pattern of "self-emasculation". This is not meant as actual or symbolic castration but more as an "interpersonal self-castration," a kind of resignation from manhood that conveys the message, "You have nothing to fear from me." Hephaistos is the "helpful servant" or clown who tries to make peace between parents and among the gods. Hephaistos becomes an object of shame because of Hera's narcissistic attitude toward him. He creates his own artistic objects because it is too dangerous to serve as an object for her maternal display. A

tendency toward self-abasement can be seen in the erotic life of Hephaistos--he was cuckolded by Aphrodite and he failed in his awkward attempt to make love to the virgin Athene. Hephaistos seems to revel in his self-humiliation in contrast to the virile masculinity of Ares.

M. Stein (1980, pp 67ff) sees in Hephaistos "a pattern of introversion" which has creative potentiality connected to "dark, internal energies of the Mother's creativity"--"a split-off animus of the Great Mother who 'mimics' the creative processes in the depths of the Mother and brings to birth through this transforming mimicry his works of art." He relates the Hephaistian configuration to the feminine mysteries of childbirth so different from the masculine strivings toward heroism. Such a man will:

...presumably find himself rather an outcast from a conventional world that requires ready adaptation to patriarchal and masculine dominants; he will be moody and given to swinging between inflation and depression; he will appear both to himself and to others, especially to the analyst, rather unheroic and uninterested in overcoming his close attachment to the world of women and mothers; indeed, he will cling to feminine circles and company, fascinated by the mysteries of creativity and often lost in a world of inner images and fantasy, bound hand, foot and soul to the excitement and anguish of tending the "underground forges." He will seem to be quite anima-possessed, smoldering and crippled. (p. 74)

The creativity of Hephaistos needs intimacy with the feminine world to be realized and this may be the reason for difficulties with the feminine ego since it contrasts with the masculine extraversion many women desire. Dionysos brings imagination rather than force to his bonding with Hephaistos and this mythic link has implications for analytical treatment with a man in a Hephaistian configuration.

"The tragic failure of the mother is a necessary prerequisite to the birth from the father...the father had to take up his son into himself and finish the work of the prostrate mother by means of a second birth...beneath the lightning flashes of Dionysos grew the certainty that the enigmatic god, the spirit of a dual nature and of paradox, had a human mother and, therefore, was already by his birth a native of two realms." --W. Otto, Dionysos: Myth and Cult, pp. 72-73

IV. THE NATURE OF DIONYSOS

Our mythic backdrop of Hephaistos and Dionysos suggested that there was something about the nature of Dionysos which "loosened" the abandoned son's fixation in the defensive structures around the rejecting mother imago. The story suggested that Dionysos came with wine, newness, and imagination as he interceded for Hephaistos. He did not come as an Oedipal father with power, force, and superiority. His nature mediated a consciousness that has implications for our motif of healing the abandoned son.

A. MOTIFS CHARACTERIZING DIONYSOS

A handful of characteristic motifs will amplify our understanding of the nature of Dionysos. He was an abandoned son mothered by a preoedipal father. His bi-sexual or hermaphroditic nature makes him a masculine figure closely joined with the feminine. The imagery surrounding his identity is related to earth, vegetation, animals, and moisture. His gift of wine loosens consciousness so that intoxication, ecstasy, and eros can be experienced. He is the god of the theater and connected to tragedy, death and the underworld.

I. An Abandoned Son Mothered by a Father

As the youngest of the Greek gods Dionysos is connected to the archetypal child, youth or puer. His father was a god and his mother was the mortal Semele. His nature is paradoxical as he is a native of two realms. Jealous Hera had tricked his mother so that Zeus displayed himself in his fiery brilliance; Semele was consumed by the fire even as she was six months pregnant with Dionysos. Zeus rescued the incomplete child, sewing the embryo into his thigh and carrying him until birth. He wrapped the infant in ivy leaves to protect him from his radiance. The archetype of the mother includes giving birth,

protection, and nurturing and these are functions Zeus performs as a mothering father.

Dionysos is called "The Twice Born One" due to this unusual birth by his preoedipal father.

2. Hermaphroditic Masculinity Associated with the Feminine

The child Dionysos is eventually winged by Hermes to a foster parent. His stepmother is a goddess of moisture who takes the child from the sea and raises him in a grotto. He is attended by the nursing nymphs of Nysa who suckle and rear him as surrogate mothers. The women who become his constant companions are called the Maenads known by their frenzied dancing and singing in the forests. Dionysos becomes a masculine god associated with the feminine mysteries in Eleusis. He is a transformative agent who takes possession of women due to something of the feminine in his own irrational, ecstatic, and erotic nature. This is not an unrestrainedly sensual or licentiousness character, but a man who conforms to nature and is able to call women beyond the bonds of marital duty and domestic custom because he is closer to the archetypal feminine than to the laws of patriarchal society. Eventually he becomes the faithful husband of Ariadne whom he exalts to heaven following her death. The marriage of Dionysos and Ariadne illustrates how the nature of the Dionysian woman is exalted; when touched by her lover, she feels life's immortal nature. In some legends, Ariadne is associated with Aphrodite to whom Dionysos does bear gifts. He is neither a weakling nor effeminate, but he is definitely not heroic and virile. He is often at odds with tough masculinity and is overthrown by these male figures. His masculinity seems to incorporate the contra-sexual or bi-sexual element more than heroic masculine figures such as Ares.

3. The Earth Imagery of Dionysos

Dionysos is a god connected to earth, nature, bodily and instinctual energies. He is the god who introduced humanity to the fruits of the vine, and is connected to the vineyard, and ivy, pine, and fig trees. He is often portrayed as the god of trees or "He who lives and works

in the trees." He has been seen as the "miracle of spirit in nature." He is the god of death and rebirth prefigured by Osiris in Egyptian mythology; this associates him with snake images (note the similarity with the snakelike grapevines). He is also associated with the bull, goat, and such powerful instinctual images as the panther and leopard. Dolphins connect him to moisture. Water is an element that brings vitality, re- invigoration, and nourishment. Dionysos is at home in water as the "god of the sea-coast;" he comes out of the sea and escapes to the sea. He is seen as the sperm in all living creatures and the sap of plants; he is related to procreation which takes place in moist "solutions" and places.

4. The Wine Which Loosens

Wine and intoxication accompany Dionysos as we have seen in the story of his relationship to Hephaistos. Dionysos evokes strong emotions in men and women: ecstasy, madness, frenzy, passion. He is called "the God who appears" and his epiphany is startling, unsettling, thrilling, and often violent. His presence can create much opposition and disagreement. His presence has an immediacy to it which possesses people. Dionysian nature involves proximity in contrast to the Apollonic spirit of clarity, distance, and cognition. Dionysos gets people involved and entangled with things enthusiastically. Dionysos desires soul and not spirit. His presence is related to primal ecstasy and the dissolution of consciousness into the infinite dimensions of experience.

Images of dismemberment occur in the stories of Dionysos as normal women are ripped out of wifely habits and child or beast is torn apart physically. Violence, horror, and tragedy are conveyed in this motif. Dismemberment recalls the tearing apart of the normal personal or collective consciousness in Dionysian experience. He is the "God of Madness" connected with the irrational aspects of life. The primal mystery of life may be mad; there may be some unity in disunity or dissolution imaged in Dionysos.

5. Connections with Tragedy, Death and the Underworld

Tragedy means the "goat song" of Dionysos. He is the god of the theater and the dramas of tragedy and comedy. He is the "suffering and dying god" whose presence is evoked in the silence and pandemonium we feel in the theater. Dionysos appears in the mask of the theater: a symbol of his awesome and immediate presence. In drama, there is a loosening and dissolving of our normal consciousness so that we can get outside of ourselves enabling some inner transformation. Dionysos is the "primal phenomenon of life" in birth, suffering, tragedy and death; he is the companion when life is lived to its fullest. He is called "the Lord of Souls" due to this dimension of depth and his connection to the Underworld.

B. DIONYSOS AS PREEOEDIPAL FATHER

In discussing the "Dionysian father," we are not talking about the father who concretely identifies with Dionysian experience through such syndromes as alcoholism. Rather, we are reflecting on Dionysos as earth, nurturing, and preoedipal father. Certainly, he carries the image of his own birth with Zeus as a good-enough preoedipal father capable of mothering.

According to myth, Dionysos actually conceives a child in his marriage with Ariadne, but she dies before the baby is born. Ariadne enters the Underworld or the realm of the dead with this unborn child still in her womb. She gives birth to the child in the Underworld. This image contains both death and birth. This is not a birth in the real world but in the "imaginal world"--"a birth in or of the soul". It is through the wife of Dionysos that such a birth happens, through the anima as carrier or deliverer of soul.

Dionysos has the characteristics of the earth father in the sense of proximity, nearness, and closeness, yet he is also connected to the archetypal feminine or goddess (Whitmont). His bi-sexual nature can mediate both mothering and fathering. His eros allows a bonding. He is associated with pre-verbal and pre-conscious mysteries of life. If

one aspect of the preoedipal father's role is to be accessible and nurturing where the mother fails, then Dionysos carries that ability and image; he shares certain symbiotic or bonding qualities with the maternal. If the father's early role is to draw the child out of the symbiotic orb with the mother, then Dionysos, with his loosening of Hephaistos, mediates this aspect of preoedipal fathering. Dionysos is not the distant and powerful Oedipal or sky father.

Dionysos mediates this role with Hephaistos. They connect with one another through the wine which is closely connected to the spirit of the earth. This wine acts like mother's milk to soothe Hephaistos. One can envision in this image the emotional work of re-mothering. And yet, Dionysos moves Hephaistos' journey along. The preoedipal presence loosens the identification with the abandoning mother but then guides the young man toward society and the world. Dionysos embodies aspects of preoedipal fathering which may represent some stage between the mothering bond and the Oedipal fathering, at least in this mythic narration.

"Analytical consciousness has been governed by an archetypal structure that favors the masculine over the feminine, the principles of light, order and distance over emotional involvement, or what has been called the Apollonic over the Dionysian...The fields of psychiatry and mythology have been...in collusion against the Dionysian phenomena so that they have come to be regarded as inferior, hysterical, effeminate, unbridled and dangerous...Dionysos was the Lord of Souls...so that psychotherapy can hardly afford to labor under misleading notions of him."

--James Hillman, 1980, pp. 151-152

V. DIONYSIAN DIMENSIONS IN DEPTH PSYCHOLOGY AND ANALYSIS

We will now ask, "What is the Dionysian phenomenon or consciousness within depth psychology and analysis?" We will look at where and how Dionysos is mediated within the analytical process building on our inference from the mythic representation that Dionysian mediation loosens the abandoned son from his defensive structures around the preoedipal abandonment experience.

A. JUNG'S HESITANCY ABOUT DIONYSOS

Jung felt that "Dionysian" was a term for a particular "archetypal structure of consciousness." However, Dionysos was not his central theme since Dionysos had been associated with hysteria and Jung's focus was on the Hermes-Mercurius associated with schizophrenia. Jung was hesitant about Dionysos since Nietzsche had identified with Dionysos and Jung feared he himself would be like Nietzsche; he worried about his "Number 2 Personality" corresponding to Dionysian energies. Hillman (1980, pp. 151-164) concluded that Jung did not differentiate his perception of Dionysos from the Wotanic distortion, and he suggests Dionysian experience is not the same as Wotanic disintegration.

Jung also saw the theme of dismemberment as a Dionysian motif and related this image to "being torn asunder into pairs of opposites" (CW 7, p. 113). Dismemberment becomes a body metaphor for a process of division that is horrifying. Hillman suggests that the body may be a "composite of differences" analogous to Jung's "multiple consciousness of the psyche". Our repressed emotions do seem to end up as body armoring as the body becomes shadow. Our literature review alluded to theorizing by Fairbairn, Guntrip, and Kohut on

how easily the body can become a place to express psychological wounds. At any rate, through Dionysos the body can be valued again as a metaphorical field:

The aging God we call "ego" loses his support in the body's organization as it dissociates. The Dionysian experience would then be essential for understanding what Jung meant with the fundamental dissociability of the psyche and its multiple consciousness. It also becomes clearer how this experience and that of the mandala could tend to exclude each other, since the latter would integrate what the former would loosen...Dionysos was called *Lysios*, the loosener. The word is cognate with *lysis*, the last syllables of *analysis*. *Lysis* means loosening, setting free, deliverance, dissolution, collapse, breaking bonds and laws, and the final unraveling as a plot in tragedy. (Hillman, 1980, p. 162)

B. DIONYSIAN CONSCIOUSNESS IN ANALYSIS

Hillman(1978b, 1979b, 1980, 1983a) suggests Dionysian consciousness can inform depth psychology and analysis. The Dionysian element is bi-sexual in that male and female are primordially united in an androgynous consciousness; when psychology extracts "active male light" from human suffering, it does so at the expense of the feminine element in the unknown. Hillman points out that Dionysos was represented as a child and that a Dionysian perspective toward therapy would not exclude the child for the sake of maturity. Dionysian consciousness enables the restoration of the feminine experience, as well as the experience of the inferior. These experiences are characterized by earth, darkness, human and animal passions, instinct and matter; they also include feelings of incompleteness, imperfection, unfulfillment, passivity, depression, and suffering. Dionysos is not a heroic, phallic character. He is the god of moisture, moving downward into dark and wet depths. He images the comings and goings of our depressive and joyous moods, and if he goes away then we must trust that he will reappear. Dionysian consciousness is body-consciousness; it attracts the feminine need for initiation into body, life, and love. In Dionysian consciousness, the "single soul is the ground" for the soul-making of analysis. In Dionysian experience, we participate with body, depth, and libidinal fantasies; we enter into the child, the drama, the animal and instinctual aspects of life instead of analyzing them by "distance, cognition, and objective clarity." Mystical, erotic, and depressive experience is not seen as

alien:

Although analysis has been Apollonic in theory, technique, and interpretation in terms of the ego and its life, again and again for many persons it was Dionysian in experience: a prolonged moistening, a life in the child, hysterical attempts at incarnation through symptoms, an erotic compulsion toward soul-making...A therapy that would move toward this coniunctio would be obligated to stay always within the mess of ambivalence, the comings and goings of libido, letting interior movement replace clarity, interior closeness replace objectivity, the child of psychic spontaneity replace literal right action. (1980, pp. 294-295)

The Dionysian eros calls for a participation and an acting which often involve the loss of Apollonic consciousness and the heroic ego.

Dionysian consciousness can inform the practice of analysis by enabling a method which is "metaphorical." Jung's premise was that "the dream is metaphorical," and he suggested reading the dream as theater looking at place, dramatic personae, exposition, plot, crisis, solution or lysis. It is Dionysian consciousness that informs the logic of the theater.

Analysis that is informed by the Dionysian element moves the patient onto the stage of the psyche where the drama intensifies and the actors participate. This is a place of "masks" to be seen through rather than of meanings to be read and conceptualized (1983a, p. 40).

C. DIONYSOS IN THE "SOLUTIO" STAGE OF THERAPY

Edinger (1978) has related the Dionysian element to the alchemical procedure of "solutio"; this is the stage when solids dissolve into solvents. This process returns the differentiated matter to its original undifferentiated state of "prima materia"--the return to water which is also the womb for rebirth. This corresponds to a phase in psychotherapy when the fixed and static aspects of the personality are dissolved through an examination of the products of the unconscious, thus relativizing the ego attitudes of consciousness. Ego autonomy is threatened with dissolution at this point in the analytical work. This dissolving of old forms is the "nigredo" and the "mortificatio". It is the annihilation that precedes any rejuvenation by new energies. This can occur in psychotherapy when the patient's ego faces the more comprehensive or containing perspective of the analyst and there is a dissolving

effect. This can feel like "drowning" to the patient. Symbolic images of the "solutio" include: drowning, baths, showers, floods, sprinkling, swimming, dew, rain, and immersion in water. All of these images relate to baptism images (a death and rebirth by immersion in energy that transcends the ego).

The theme of "solutio" is related to the myth of Dionysos who is closely associated with both dismemberment and moisture imagery. The "orgiastic instinct bath" can be seen as part of the Dionysian solution which expresses the ego's lonely yearning for human closeness and containment in a greater vessel. The "erotic solution" involves Eros and Aphrodite as agents of dissolution when love and lust create a "solutio;" "falling in love" dissolves old arrested problems and new energies can flow in the emerging complications. This can solve psychological problems by transferring issues to the realm of emotions and feeling. Tears are the dew which can moisten our irreconcilable dilemmas dissolving obstructive ego attitudes. Edinger admits certain clinical syndromes reflect a "concrete identification" with the Dionysian principle. In these cases, there is an over-determined, compulsive, or driven quality in dissociated and regressed personalities. However, the wine of Dionysos can be related to the blood of Christ in that both are consciousness-bringing fluids or solutions of the Self which unite the warring opposites in a reconciling communion:

The Dionysian is daimonic and ecstatic, promoting intensity of experience rather than clear, structured meaning. It is a dissolver of limits and boundaries, bringing life without measure. In its extreme form it is wild, irrational, mad, ecstatic, boundless. It is the enemy of all conventional laws, rules, and established forms. It is in the service, not of safety, but of life and rejuvenation. The weak and immature may be destroyed by its onslaughts; the healthy will be fertilized and enlivened like the land by the flooding of the Nile. (1978, p. 74)

"Image is psyche." --C. G. Jung, CW 13, #75

"Our basic premise is that the dream is something in and of itself. It is an imaginal product in its own right. Despite what we do or don't do with it--it is an image."
--Pat Berry-Hillman, 1982, p. 57

VI. AN INCLUSIVE ARCHETYPAL PSYCHOTHERAPY AS IMAGINAL "LOOSENER "

The mythic representation of Hephaistos as an abandoned son suggested the Dionysian element as an archetypal structure of consciousness enables the abandoned son's fixed defensive structures and reaction formations to be loosened allowing new movement. An "imaginal approach" enabled Dionysos to bond with Hephaistos. We have discussed some Dionysian possibilities for depth psychology and analysis. We now articulate an inclusive "imaginal approach," a therapeutic method whose approach combines empathic understanding of early damage, empathy for the historical and symbolic child, and positive valuation of dream and fantasy images as to create a sense of their being valued as primary phenomenon or as is. A profound appreciation for the phenomenon of the image can inform historical/dynamic understandings and our classical Jungian emphasis on dream work and active imagination so that a flow of empathy in the analytic bond may be experienced by the abandoned son much as the flow of Dionysos' wine.

The imaginal approach of archetypal psychotherapy is within the realm of Jungian thought and it appears to mediate the Dionysian element in analytical work most adequately. Archetypal or imaginal psychology is informed by the insights of James Hillman, Pat Berry, Lopez-Pedraza and others. Theirs is a phenomenological approach to psychological images and not a conceptual or causal/ explanatory method of working with dreams. This would appear to be a way around the analytic difficulties of working with the preoedipally wounded or abandoned son. Images are of the preoedipal or pre-conscious realm; they underlie or go below our conscious modalities of communication. A therapeutic approach which values and responds to images with a metaphorical methodology can leave a patient feeling seen in the

immediate experience of the moment whereas either causal explanations or interpretations or symbolic amplification and generalization can aggravate the wounds of the abandoned son as he feels distanced from or "not seen."

Jung believed the psyche was inherently purposeful and his premise was that, "Image is psyche." Purpose inheres in images, and psyche is an imagining activity. Our experiences are constructed by the images that emerge in our narratives and the fantasies that unfold in our analyses. The soul is made of images. Imagination enables our understanding of psyche: "Every psychic process is an image and an 'imagining,' otherwise no consciousness could exist," Jung wrote (CW 11, #889).

A. THE IMAGINATIVE APPROACH OF ARCHETYPAL PSYCHOLOGY

Archetypal psychology sees the phenomenon of the image as "the primary psychological datum". Its procedure with the image is imaginal in response:

Its exposition must be rhetorical and poetic, its reasoning not logical, and its therapeutic aim neither social adaptation nor personalistic individualizing but rather a work in service of restoration of the patient to imaginal realities. The aim of therapy is the development of a sense of soul, the middle ground of psychic realities, and the method of therapy is the cultivation of imagination. (Hillman, 1983c, p. 4)

The soul is seen as first principle, that middle realm between the perspectives of body (matter, nature, empirica) and of mind (spirit, logic, and idea). This notion has been called "Hermetic consciousness," "esse in anima" by Jung, or "mundus imaginalis" by Corbin. Archetypal psychology begins with the soul's images, sticks with these images, and informs an image-attending analysis or psychotherapy. Images unfold from the self-generative activity of the soul. The image is itself and not a mental construct referring to something else: "Images don't stand for anything". The image is irreducible, and even symbols appear as images. Hillman questions the symbolic approach in which images are generalized and conventionalized "at the cost of precision" with the image. The method of archetypal psychology is to stay close to the actual phenomenon of the image: "stick to the image"

(Lopez-Pedraza, 1977). This approach to analysis is an attempt to get back at the unknown by exploring the image in dream work:

Dream as image brings us back to the unknown. We stick to it in the image. There is nowhere else to go. Only it can tell us about itself. So we set aside our collective consciousness that knows what dreams are, what dreams do, what they mean. The practice with dreams as images suspends our theory which relies on a symbolic approach. We do not want to prejudice the phenomenal experience of their unknownness and our unconsciousness by knowing in advance that they are messages, dramas, compensations, prospective indications, transcendent functions. We want to go at the image without the defense of symbols. (1977, p. 68)

The images are approached looking at their particularity and peculiarity. The dream is complete as it presents itself. Dream work elaborates and deepens the image, but everything is there already in the actual qualities of the image and its very specific context, mood, and scene. Each aspect of the dream as image and of the intra-relatedness of images is held. Psyche then emerges as we get caught up in the richness of the image. Restatement and reiteration confess our "lostness" in the face of the image, but this adds to an experiential valuing of the image. "Archetypal" begins to mean the "result of this operation". This is the "soul-making" of archetypal psychotherapy. There is a "making" as the image-work occurs and the image becomes more profound, involving, and evocative. A picture, shape, or portrayal emerges. This "image-making" is also meaning. All of this can occur without interpretive moves.

Hillman admits the images catch both patient and analyst in a complex and that there is no scientific or "pure" way to work with images (1977, pp. 74ff). We are somewhat unconscious because we are always ourselves within the image in this approach. Interpretations appear but only indirectly in the image work. The attempt is to befriend the soul of the image. Hillman suggests we see images as animals with their own spontaneity and inexhaustible nature: "No friend or animal wants to be interpreted, even though it may cry for understanding...We might equally call the unfathomable depth in the image, love, or at least say we cannot get to the soul of the image without love for the image"(p. 81). When

getting into the soul of the image, usual interpretive moves are less necessary since the hidden connections are there *a priori* in the dreamer's person; they do not have to be forced literally into life by reducing the image to the personal realm.

Image-work uses metaphor, rhetoric, and analogy instead of interpretation. The dream and its images have "polysemous (many-meaning) possibilities." Helping the images to speak allows these multi-faceted possibilities to emerge. "A wrong path into the dream occurs when we take one path only." (1978a, p. 156) The dream can speak in "multiple restatements." The images are too narrow when we try to make dreams matter by reducing them to sexual, transference, personal, or existential issues. The dream cannot be concentrated into one meaning. The imaginal approach uses analogies to make the dream matter-- "This image is like that...or like that." Images hold us and grip us as they present themselves. We embrace or hold the image without trying to catch it in a single meaning:

If an image does not have to refer beyond itself to gain significance, neither does our therapy that works with and from images. Soul-making needs no external referent. The activity of therapy receives its meaning and value from the activity itself. We go to therapy for the sake of therapy and not for development, adjustment, healing, or individuation--processes to which therapy has been generally referred for its significance just as the image has been referred to external objects. If psyche is image, then psychological work or soul-making is image work, image-making, poesis, and the goal of therapy cannot be distinguished from the way it is performed.

(1978a, pp. 175-176)

Imagining is a "sensing of images"--holding them, seeing into them, hearing them, savoring them. Explanatory concepts or symbolic generalizations are not needed to make sense of dreams and imagery. This is more a Dionysian approach than an Apollonic approach to the phenomenon of the image.

B. OPERATIONAL MOVES

Our review of the literature suggests that depending upon one's theoretical understanding, diverse operational moves are with dreams and their images. The "operational gadgets" of archetypal psychology are articulated in a handful of essays

(Hillman, 1977, 1978a, 1979a; Berry, 1982). Externalizing occurs as a "when" becomes a "whenever" as if an image or dynamic might always be going on in a person's life. Contrasting sticks to one image by holding it beside another image in a way that differs from personal associations. Singularizing introduces the word "only" and keeps to the image by preventing it from being generalized. Keeping images involves sitting, waiting, watching and hearing with an image as it is held in the present and attended to as a living thing with credit and regard given it. Looking for a hiatus in the image looks at the small words as fulcrum points where some mystery of conjunction occurs, a gap that may reveal a great deal when words such as "but, later, only, then, suddenly, however" are examined.

Berry articulates the dangers of reduction--of responding to images from one given context or singularity of meaning. She sees the dangers of "implication" as moving away from the phenomenon of the image into implications which forego the depths of the image and its limitless ambiguities. Often the inherent continuity of the dream and its intraconnectedness of imagery is lost as "amplification" moves from a particular image to cultural analogies. She notes how the subtleties of dream images can get lost when there is too much focus on personal associations by the dreamer. The moves of repetition and restatement stay closer to the phenomenon of the image. She warns about "supposition" and "generalization" which leave the text of the image and open too much to the opinions and causal statements by the analyst in "because of this" moves.

An inclusive archetypal psychotherapy would be mindful of the primacy of the image which archetypal psychology regards, however, it would not exclude historical/dynamic understanding or classical Jungian emphasis on dream work and imagination. Such understandings could also be seen as ways to hold the images as long as one is cautious about symbolic literalism and singular meanings. If the image is polysemous in its richness, then many possibilities need inclusive attending and not exclusive handling.

"If you will contemplate your lack of fantasy, of inspiration and inner aliveness, which you feel as sheer stagnation and a barren wilderness, and impregnate it with the interest born of alarm at your inner death, then something can take shape in you, for your inner emptiness conceals just as great a fullness if only you will allow it to penetrate into you. If you prove receptive to this 'call of the wild', the longing for fulfillment will quicken the sterile wilderness of your soul as rain quickens the dry earth."

--C. G. Jung, CW 14, #190

VII. THE ABANDONED SON IN ANALYSIS

The central thesis of this paper is that the preferred analytic treatment of the preoedipally abandoned son is with a preoedipal father figure whose clinical approach is nurturing and imaginal. Archetypal psychotherapy is an imaginal approach in that its goal is to reconnect the patient to his own imaginal processes thus "loosening" or dissolving the fixed and static defensive structures and allowing new movement. This is what we have called the "Dionysian solutio" in analysis.

We now return to the two case illustrations which were introduced to exemplify the syndrome of the abandoned son. Each of these young men is an abandoned son who experienced a depressive or narcissistic mother in the preoedipal period. Each of had a preoedipal father who was either wounded or absent. Each of these men was caught in a troublesome identification with the abandoning preoedipal mother and the regressive pull of his crippling mother complex. The abandoned son was caught in fixated defensive structures around the fear and anxiety, anger and rage, hurt and mourning related to his preoedipal wounds. Mirroring and idealization transferences have been evident in these analytical processes thus confirming these early narcissistic wounds in the realm of the basic fault. Each man came into the transference relationship with ambivalence about the masculine. Each had anxieties about his low masculine self-image and authority; each had avoided, rebelled at, or feared masculine figures. However, each had an emotional need, hunger, and yearning for an eros relationship with a substitute father figure with whom he could bond in a nurturing way. Elements of the preoedipal father figure can be seen in the

transference dynamics as childhood experiences have been reactivated in the analytical relationship both in fearful, angry, and distrustful dynamics as well as in a positive and rectifying experience with a nurturing preoedipal father figure. Each entered analytical treatment bringing his search for a loving father who could loosen him from the grip of the regressive pull of the depressive mother fixation.

The following summary of their analytical processes is brief, but it will present glimpses of transference dynamics, phases of the analytical process, and some key images in dream motifs and series. It will present images of the preoedipally wounded son in analytical treatment as well as glimpses of the "Dionysian solutio" for these young men. Some attempt will be made to illustrate what was occurring in the unconscious processes of these individuals and how key dreams were handled imaginally so that defenses could be dissolved enabling psychological movement. Whereas the methodological approach has been that of an archetypal psychotherapy, this overview can only suggest how certain imaginal moves were employed in the analytical process. Admittedly, there is some conceptualization as this case material is summarized. The intent is to illustrate our thesis that a nurturing preoedipal father figure using an imaginal approach such as archetypal psychotherapy is a recommended treatment for the syndrome of the abandoned son.

A. "GEOFF -- THE IDEAL SON AND TRICKSTER CHILD"

Geoff is the priest caught in conflict between vocational commitment and sexual involvement with a woman--an enactment which has occurred twice before. His mother had been socially preoccupied but clinging, and his father had been distant and authoritarian. Although he was the "ideal or special son," having become the priest in the family, he was also a "Trickster Child" for his behavior involved chronic theft and clandestine sexuality while never being exposed or get caught. His analytical treatment thus far can be summarized in these general phases from which the following materials are

extracted. First, there was a phase of much fear and anger about priesthood and the discovery of the victimized and rebellious son underlying his current frustrations. There was a time of slow separation from the symbiotic engulfment with the depressive mother complex and the fear of meeting the father energies. There was a meeting of the "Trickster Child" as he strengthening ego faced shadow dynamics. As he learned to father the abandoned son within his psyche and complexes, this boy slowly grew in strength.

Geoff's first comment in my office was, "Oh, this is a nice womb-like office." Perhaps this hinted at the depth of his wound. He presented the following initial dream:

I am with a friend who was recently ordained. We are in the rectory. He is crying. I have said good-bye to him. I now comfort him. Then I walk to a hallway where my current girlfriend is. She is a distant figure and I walk toward her even though I can't really see her.

Geoff has turned his back on the place he associates with his vocational involvements (also the realm of senior priest and peers); he eventually walks towards a lover he does not see clearly. In holding these images, Geoff felt there were "unspoken hostilities between the two of them" in his object-relations. His personal associations were to the grief he would feel in choosing between his love for the girlfriend and the investment and hopes he had about priesthood. The friend felt hurt, let down, and disappointed. The girlfriend was delighted but sad that he might leave priesthood. Geoff could identify and own the split and polarity in his life situation. When I suggested there might be purpose to this conflict, such as forcing him to get to know himself better, he broke into tears. Whereas he had been hard on himself for his dilemma due to his inner critic or antilibidinal ego, he felt contained in a more comprehensive perspective. He dissolved into the moistness of tears. That his anima could not connect him emotionally to his vocational work was illustrated by his admission that he felt he had experienced little conscious choice or celebration about his ordination.

Geoff used the expression "unconditional love" frequently. He felt obligated to give "unconditional love" to those about him--family, girlfriend, and parishoners. He had

difficulty saying no and setting realistic limits. He adapted to external reality with a compliant and conforming persona or reality ego portraying himself as the over-compensated giver. This was his false self organization or pathological ego. He ended up feeling dry, enervated, and unappreciated. The image of the girlfriend appears again in this dream:

I stand at the head of a bed. My oldest sister, her husband, and my girlfriend are in bed. The husband sucks his wife's breasts. Then my girlfriend exposes her breasts. There are scars from recent lumpectomies on their breasts. As my girlfriend pushes her breasts over for my brother-in-law, he says, "No", to her.

The brother-in-law lies between the two women in the dream. He is bewildered in the dream because he does not want to be tempted and he is strong enough to say no; he would rather do without and do what is best for him. This brother was seen as inferior by Geoff's family and yet he had the strength to support the sister as she separated from her parents. The girlfriend wants only to give out of her loneliness in the dream; she has no sense of boundaries. Geoff as dreamer is surprised at the brother's strength, not feeling this energy in himself. We might infer from this dream that a "wounded breast" is related to unbounded giving and that the images of masculine authority which might help him separate from his familial ties is split-off.

In the initial phases of analysis, Geoff's dreams contained many images of fear--getting bit by black spiders or angry dogs, being threatened by crocodiles in the water, being chased by hornets, and getting caught with his girlfriend by an angry father figure. Some inference might be made from these images that there was fear of the regressive pull of the feminine as well as a fear of the masculine. Geoff also tended to run from the frightening challenges of his conscious situation which only made his fears and guilts stronger. Some psychological distance was gained as the girlfriend entered therapy herself, but there then followed images of insecurity about separation. The themes of grief over lost love relationships were explored. He alluded to his current girlfriend as his "Teddy Bear which I

don't want taken away." He feared the critical father as well as the loss of the mothering woman in his life.

The following dream evoked anger about the father. Geoff's associations were to his personal father and unhappiness in their relationship:

My father is angry I don't have my clerical blacks on since I am a priest. He is also mad because I didn't take a job with money. I don't conform to what he wants me to do.

As we held the images, Geoff shared painful memories about his father. Geoff's mother always relayed messages between father and son so they did not build a relationship. Geoff felt, "There was a string attached to my father's giving." He painfully admitted, "I wanted to be loved for who I was." In the dream, the father is angry because Geoff will not conform to his expectation of a priest. The theme of the authoritarian father creating the rebellious or victimized son unfolded as we circled these images and Geoff's associations to his father's physical assaults upon him when he tried to do his own thing. It was at this point that the vulnerable pain around his father sharing little time, play, or sexual humor with him surfaced. The story and feelings about his father rubbing his nose in his bowel movements was identified.

Geoff's fear of the father came out in the transference. He was initially late for appointments. When I embodied his split-off father or senex energies in my counter-transference reactions, he would physically squirm and become very red-faced and uncomfortable. He was compliant, smiling, and agreeable in his transference even if he disagreed with my reactions. His fear of the masculine was acted out with his peers and senior priest for he felt like "a little kid" around the other priests and viewed the rectory as the senior priest's place. He always anticipated criticism from this senior priest. He could not experience the loving acceptance from fellow priests when they playfully teased him.

The following dream came about the time there was less "unconditional love" in his

relationship to his girlfriend. She began to bug him, much as his mother had, by her constant mothering of him and clinging to him as a rescuer from her own loneliness, depression, and anger at the father-figures:

I am with my girlfriend and discover little brown bugs in my hair which are similar to spider plant leaves. I become mad at her for not telling me about the bugs. She had not wanted to hurt my feelings.

The girlfriend did not want conflict for fear she would not be loved anymore. (In Spanish the Spider Plant is called "Mala Madre"--"the bad mother".) The image of the spider plant's off-shoots are the children of this rejecting mother throws them out of the container but leaves them suspended in mid-air as they are still attached to her. In personal associations, Geoff perceived his girlfriend's victimized behavior making him feel obliged and guilty just as his mother's had when he was a child. However, he was like the girlfriend in the dream in that he was afraid he would not be loved if he pointed out the things that bugged him. He was very afraid of being alone since strong anxieties surfaced when he was by himself. Winnicott's essay on the "capacity to be alone" can be alluded to since Geoff had poor ego-relatedness resulting from his preoedipal wounds: he experienced profound stress when having to be alone. His mother had been an orphan and he began to identify his deeper reactions to her clinging behavior. His fears of separation from his clannish family were reinforced by his brother's death when he was younger; he felt something dreadful would occur as it had in that tragedy. His own feelings about being alone were unearthed as we held the images of this dream:

I walk with my high school girlfriend at a university. She carries a Christmas poinsettia and gives this gift to me. She puts things in order in her car trunk as her husband stands beside me. I am excited realizing this is her. Then I realize, "This is a goodbye." We cry and share tears. Her mother drives her away.

As Geoff listened to the images in this dream, he connected with deep pain and grief in his soul. Grief was constellated in a number of dimensions--in his current relationship with his girlfriend, the ending with the high school girlfriend, his brother's death, and the lonely

boy of childhood who felt abandoned by distant or preoccupied parents.

There was a phase in the analytical process when Geoff was trying to relate to the father. We might see this as trying to relate more consciously to both personal father and the archetype of the father (with its respect for law, limits, boundaries). The following dream began a series in which there are images of the Bishop, a man Geoff alluded to as "the father of the Diocese":

I go in a barbershop and wait in line with two girls behind me. My Bishop comes in and has to wait in line. Then a parishoner named Mark Crow comes out of a back room intoxicated. I and another man help him. The Bishop comes over. I smell his breath realizing he is half intoxicated too. I am surprised at both of them.

The feminine stands behind him as he is in the men's place (haircut imagery can be related to masculine initiation such as a monk being tonsured). He saw Crow as secular success and the Bishop as spiritual power. (We might also note symbolic dimensions of this image related to nigredo and shadow overtones.) His was surprised to see that male authority figures do have a shadow side. He gets a whiff of something masculine. The breath is related to psyche. He may have gotten some intuition about his inner life as a man.

There was a phase when Geoff's frightening father complex was active. Geoff seemed like an adolescent boy who would not engage his anger. There was more tardiness about appointments. The more he split off into puerile energies, the more I felt the negative or critical father in me. If I expressed anger, he would pull back and become avoidant. He would not present fresh dream materials. His compliant and agreeable persona left me feeling enervated and drained. I wanted to "call him on the carpet" and challenge with the common-sense of a father's awareness of external reality. Eventually, Geoff understood that he was relating to me much as he had to his father -- "I hold back my shit for fear you'll rub my nose in it." The following dream portrayed a different feeling about father as well as Geoff's distrust of fathering energy:

My dad was trying to reach out and make contact with me in a friendly way. I was

suspicious. Although he tried to engage me, I was not in the mood.

In listening to these images, Geoff became aware of a relational quality in the father image which he associated with his object-relationships. The father did not want to harm him, only to relate. He told a story about his father wanting to play cards with him but Geoff had refused his invitation. The childhood construct of the abusive father was very strong. There was a softening of the father image in the above dream experience, however. The unconscious suggests a compensatory perspective.

Masculine authority is imaged in the next dream. This dream suggests a deepened transference dynamic, perhaps as there was less fear of the critical father:

I come out of an office building and sit on a bench. An older man pulls up in a Cadillac; he is greyed haired and balding. He is confident and self-absorbed. He pulls black curtains shut in the building. Is it closing time? His main task is to close the curtains...Then I am in David's office for analysis. There is a woman there who is psychologically related to David with tremendous sex appeal and black hair. She initiates sexual embracing. We make love. She is a beautiful and strong woman. We have come together.

As we held the images and let them speak, the older man was confident, authoritative, and does the job of closing down office activity. Geoff felt fear and ambivalence about man who has power and success. This man shut down activity in a busy place. As Geoff associated to his need to set limits on extraverted and compulsive work, it seemed as if his hesitancy to set limits was due to his fear of the negative father whom he did not want to be like. We may infer from the dream that when Geoff can set limits on himself, then a powerful increase of affection can occur. Geoff liked the good feelings following this image of shutting down office work. There was a more differentiated experience of eros following this closing down of activity: perhaps a deepening transference eros was happening.

As Geoff's ego slowly strengthened, the troublesome dimensions of what we came to call the "Trickster Child" unearthed. This dream became a reference point for the rebellious and evasive boy in him:

I chase a young boy (age seven to ten). His name is Rudy. I couldn't corner him. I tried to run him over with a van. He would elude my grasp.

The time factored image led Geoff to talk about his rebelliousness as a boy that age. In getting into the image imaginally, Geoff realized this boy was scared of the dream ego who was trying to corner him. The Geoff dream ego thought Rudy was a brat because of his robust behavior. However, in active imagination, this Rudy image said, "I want to have a good time. You don't make time for me. I am a high strung boy who needs attention and a tender relationship. You are too driven! You try and run me over." Geoff had difficulty fathering this boy imaginally; he wanted to father him as a power father much as his own father had managed him as a boy. Geoff explored this back side to his father complex--his own tendency to get angry if things did not fall into place as he desired. This next dream suggested a pattern in Geoff's behavior: the avoidance of the troubled boy and his needs for fathering by a sexualization of his narcissistic wounds (reminiscence of the insights of Fairbairn, Guntrip, and Kohut):

I am at a party. The father of two little boys tells them to have fun. But all they want to do is please the father. He tells them not to grow up so fast...I wait for the sun to come up. It does and I want to screw all the women, especially one with a big ass who says to wait, but I then try to screw the others.

The father image is caring and concerned about the boys. The boys feel they will only be loved if they do what they think the father wants. The boys have difficulty playing. The sexual feelings in the dream reminded Geoff of his "urge to merge" when he was alone. He alluded to his compulsive masturbation, his sexual fantasies, and his needs for his girlfriend when he was too invested in parish work and trying to please others. He unearthed memories of childhood (age eight to twelve): when he was lonely or depressed he would go into his sisters' bedrooms, crawl into bed with them, and touch their bodies to sooth himself.

A phase began in his analytical work of learning to father his own inner boy and to be there for himself in ways his parents were not. This dream brought up an aspect of the "Trickster Child" which had been activated in his current situation but had not been

disclosed:

I am in a public restroom with a box of church money. I was in the last stall. A middle-aged woman stood outside the stall. I was urinating. I felt terrible for I had said I would not borrow money again, but here I was!

Geoff disclosed that he would take money during the night from the church collection boxes; he had stolen about \$7,000. He felt this was "borrowing" but knew he could never pay it back. In the dream, the woman is angry at him feeling he should come out of the "stall". We looked at how he might be "stalling" when taking money. There was a great deal of anger underneath this activity since the older priests had the right to take money as needed but not the younger ones. Geoff could get reimbursed for his financial needs but he had been afraid and passive aggressive with his senior priest. Geoff sat on the Personnel Committee of his diocese and had the platform to articulate the needs of younger priests but he could not own his power consciously. Shortly after this disclosure, it came out that Geoff was about to lose his driver's license due to tickets that he usually got fixed through his father's political connections. His weak ego position left him vulnerable in facing these shadow dynamics. A dream series begins around the image of trying to apprehend the black thief:

I chase a black man to kill him with a gun. There has been a burglary. I confront him face-to-face. Then the gun breaks. His friends come toward me and I am afraid of being over-powered.

As Geoff explored his dynamics of "being a little Devil", he confessed to ego stances which he could not actualize--mainly his clandestine life around the girlfriend, theft, and excessive masturbation. He wondered despairingly, "Will anything come to fruition of all this?" The following dream surfaced worries about whether I would stick with him in all this confession of shadow. Again, there is the distrustful father complex. He also identified his envy of my ability to set limits to get my own needs met such as vacations:

David is in his office talking to a man. I think we have an appointment next August but David has cleared his calendar. I wonder if he will continue seeing me. I am envious of his ability to cancel clients and make time for himself so easily. I am anxious we might end...Then I see David out planting seeds in a garden or flower bed. He is on his knees

working in the earth planting seeds for new life.

As Geoff worked with the imagery, he talked about his fear of my rejecting him as we confronted his clandestine sexuality and theft. I also had challenged him about his tendency to avoid his own shadow dynamics by blaming either his parish or senior priest. He had indeed been angry at me. As Geoff entered the dream imaginally, the David figure in the dream is not angry or rejecting but assures him, "We'll get to it but it will take time." The David image is experienced as a nurturing earth father who seems to calm his apprehensions. Slowly, there is less polarization of male authority figures as Geoff strengthened and confronted men like his senior priest, personnel director, and bishop to get his own needs met:

I sit at a table with my senior priest. I wear secular clothes and he is in blacks. I confess my selfishness, greed and lack of commitment to priesthood and celibacy. He talks to me as a wise old man and confesses, "I've been in love with Angela for some time." I am shocked.

As the image spoke to Geoff, he could feel a loosening in this image of a father-figure who also had suffered with shadow dynamics and the feminine. This was a warmer feeling than he had consciously experienced with his senior priest. This father figure was capable of admitting his love for a woman as well as making a choice to be a priest. Geoff experienced empathetic containment in imaginally participating with the dream figure. The father archetype had become humanized on a deep intra-psychic level. Simultaneously, the object relationship with his senior priest became far more accessible and this collegial bond loosened a great deal. Although Geoff made attempts at bonding with his personal father through greater honesty and risking, there was still difficulty in relating; however, Geoff began to see the human aspects of his father's personality and acknowledged these with greater understanding.

Surprising anima images emerged in his dreams. The "Angela" woman the father-figure had loved even as he was a priest may relate archetypally to the animating

spirit which can come from the father-son relationship (see Jung's essay on "The Trinity"). The following dream suggested that Geoff's anima might relate him to a more introverted and spiritual dimension of himself:

I meet a quiet nun in a library. We converse and like each other. We leave together. She says we are right for each other, that "all we have to do now is get married as a priest and nun." We take a bus ride. She gets off, then I get off. We say, "Goodbye." I know I'll see her later.

As Geoff and I sat with these images, he felt this nun's peace with herself. She was gentle and was waiting for the right man. She had the assurance, "This is good." She knew that the Geoff figure and she were right for each other and destined to be married. There was a feeling of "rightness" about his experience of this image. He admitted, "We're finally in movement together." She was simple, good-natured, animated and spunky like the actress in the movie, "Terms of Endearment." Geoff's associations eventually went to his good feelings about making space for himself apart from the mutual clinging with his girlfriend. He felt good when he could protect his time for meditation, dreams, reading, and reflection and prayer.

We met the Bishop image once again in the following dream which Geoff entitled, "Keeping the Bishop Waiting":

I'm at a church preparing for confirmation to help the Bishop. I forget and arrive late. Too much rushing. I end up waiting for the Bishop. I realize, "There will be no confirmation." The Bishop confirms this. He states someone was not ready.

The images suggested that when Geoff is rushing and tardy, he cannot be part of a confirmation related to the transpersonal masculine archetype carried by the image of the Bishop. The Bishop figure feels impatience in being kept waiting. In playing with the images, Geoff began to express his feelings of not wanting to be the kind of priest who is "a kept child of the church." He seemed hard on himself for expressing any feelings of dependency. He made the connection that his busy-ness compensated his hesitancy to make a commitment to priesthood; instead of feeling connected to his vocational endeavors, he felt

guilty and assuaged his feelings of guilt by working harder at tasks.

Once again, we see an image of the emerging feminine. In the following image, the slowly developing anima is associated with focused vision:

A young woman sits to my right. My attention is focused elsewhere. She is alive and attractive. She sets a pair of glasses in front of me. She points to them. I recognize them as mine. I feel flattered. She also has glasses just like mine.

This woman in the dream wanted a response from Geoff whose attention was elsewhere. His own association was that glasses "correct faulty vision". He felt depressed, angry at himself, and guilty as he left town once again with his girlfriend once instead of making time for himself.

When faced with a move to a new parish as a result of the diocesan policy, Geoff asserted himself more directly about his desire to spend one more year in his present situation. Synchronously, his Bishop responded by saying at they drove past a greenhouse connected to Geoff's family, "A caring person would not transplant all plants at the same time but rather when each particular one is ready." Geoff felt seen and heard as opposed to his passive aggressive displeasure with his first parish placement.

As a more adequate relationship to his own masculine authority was strengthened, there seemed to be more separation from his depressive psychology. He called this dream,

"Leaving the Sick Family":

I visit a family in which the mother is a sick person but dressed very lovely. She is melancholy and depressed; she feels no one can understand her pain. The husband is a non-entity. The children are over-shadowed by her. I get up to go and almost leave my sport coat. I say farewell to her. I leave with my jacket in hand.

As we listened to these images, Geoff experienced the mother figure as denying her own sickness. Her martyrdom made her children feel separated from each other and these siblings felt "stifled, paralyzed, and angry." He recognized that "the mother's depressive anger becomes the childrens'," and the children are left feeling guilty. The father figure in the dream catered to the mother; his anger was passive and sullen. The mother figure did

not want the Geoff dream figure to leave. In the dream image, Geoff recognized that nothing he could do would make her feel better, and that it was the father who needed to address her. He could claim his own identity and move on towards involvements which were not so depressive. Geoff had no difficulty seeing the inferences which could be made to his experience of his family. At one point, he had read Alice Miller's Prisoners of Childhood and could relate its insights to his own psychology. He recognized that he "had to do a lot to make my parents look good." He could see his pattern of conformity and compliance with their wishes. He expressed anger and impatience with this dynamic. He called this next dream, "A Good Feeling with Father":

I come out of McDonalds and walk toward my father's work van. He is waiting for me. The food I bring is for both of us. He hands me a cigar. There is a warm and good feeling. We may be delivering or traveling somewhere together.

Geoff's eyes filled with tears as he imaginably entered this dream image. He felt a cooperation and reciprocity in this image. He spoke of having dinner with his father a few evenings earlier risking more candor and caring in their relationship. We might say that when he invests in the father energy, he is able to incorporate warm and nurturing feelings; when he receives from this father, in this case an image of celebrating paternity, he can cooperate with the father archetype in a way that delivers flowers (the feminine) and moves him forward productively. He is "about his father's business" in this image of mutuality but in more of an eros relationship than a power or victimized dynamic. The rhetoric of "being about the father's business" has a ring which we might associate with his pastoral vocation of being about the archetypal father's business.

The image of the Bishop appeared again as well as the image of waiting for the Bishop as in previous dreams:

I am on a sea coast waiting for a ship to come in. My girlfriend is with me. I wonder how it will find its particular harbor. I remember these harbors were established hundreds of years ago. A couple who are older and depressed like my parents wait with me figuring they have a better chance to get what they want standing beside me. We are waiting for

the Bishop to come into port with his choice wine.

These were evocative images for Geoff to entertain imaginally. The girlfriend supported him but she was sad since she could not partake of this occasion. The older couple, like his parents, go along with the ride since Geoff was a priest and they expected special favors. The Bishop was the captain of the ship who felt proud, happy, and caring toward the Geoff figure. There was a special kinship because he had ordained Geoff and was fond of him. The Bishop's wine reminded Geoff of his ordination when the Bishop held a chalice of wine, they touched, the Bishop said, "Know yourself and the mystery of the Lord's cross"; and then they had embraced in the kiss of peace. He felt the Bishop was an image of "good fathering". In light of our thematic motif of the Dionysian solution for the abandoned son, we note the image of the Bishop's wine as a masculine image of both loosening and initiation. Geoff alluded to a comment I had made that whether he stayed in priesthood or left priesthood, he would emerge with greater self-definition and depth. In the dream experience, he felt anxiety and awe awaiting the ship's coming in; he also worried that this ship might not come in. We might infer that as Geoff stands with the girlfriend or parental figures, he is left waiting, wondering, still not sure of his own masculine identity and destiny.

As Geoff began to experiment with the more genuine feelings of his true self instead of his old agreeable, conforming, and dependent pattern, he again dreamt of the inner woman.

This time there has been a marriage. He called this dream, "Getting Married":

I get married and it feels great. I stand next to my bride and ask, "How did we pull this off? I am the happiest person alive. She is pretty with brown hair. We leave for a honeymoon. People understand this and help us get ready. Later, she and I wash our hands. Someone else is getting married too. This new wife mentions another woman as if she were jealous.

As we hold these images, Geoff commented, "I feel clean having managed the thief in me." He felt he had been more aware of the boy within himself who needed affection, containment, and relationship. He felt he had had a hunger for an inner life since he was a boy: "I really want to walk in the inner life, the spiritual life." The dream bride wants commitment; she

will be angry if he cannot stay contained with her. Certainly difficulties with commitment were aspects of Geoff's predicament as he had troubles with either getting into or out of relationship with either his girlfriend or his religious vocation.

This next dream imaged the thief once again. The motif in the series has changed in that the Geoff figure is now "Apprehending the Thief":

|| A thief is in my paternal grandmother's house. I reach him. I apprehend him by asserting myself and taking his gun. I put him in the backseat of a car and I drive him to the police.

His personal associations revealed that his grandmother "won't give up an impossible situation" as she is burdened by "emotional giving with no return to his grandfather whose senility incapacitated him. His grandmother cannot have a private life due to her excessive giving and her inability to make a hard decision. In the dream, the thief wanted to steal money so he would have the power to do what he wanted to do. He was more adequately managed when Geoff asserted himself with less fear. Geoff had insights into how his own excessive giving to please others has left him hungry and covertly getting his own needs met in unconscious and clandestine ways.

We have seen images of this abandoned son's pain and defensive structures resulting from his preoedipal wounds with a clinging and depressive mother and an absent power father. Geoff's analytical treatment is ongoing but his materials suggest there has been some loosening of the old false self pattern of being an over-compensated giver, some dissolving of his fixation in a hurried and depressive mother complex, more adequate connection to the archetypal energies of the father as well as to the emerging inner feminine or anima. He has greater ego capacity to handle his shadow as he has identified and worked with the repressed emotions of his own inner abandoned child. There is emerging capacity to feel his own animation and self-regard. There are ongoing tendencies toward the old complexes which influenced his behavior, but there is more conscious and compassionate

recognition of these dynamics. One still wonders what will transpire as the Bishop's ship comes into port with its special wine.

B. "DAN -- MOTHER'S LITTLE MAN"

Dan is an abandoned son whose parents divorced when he was age two. His mother taught him that his father was "evil-incarnate". His mother's authoritarian boss had told Dan to be "mother's little man;" as a result, Dan felt he could never really be a child, a son with his mother. From ages six to ten, he had been physically abused by his older brother. He had attended seminary to become a priest; however, he had been dismissed due to his "insecurities." After leaving the seminary, he had a homosexual involvement with an older priest. As he entered analysis, he was anxious about his narcissistic manipulation of both his wife and his best friend. He was frightened of being rejected by them, yet needed strong reassurances from them. He experienced homophobic reactions to his best friend. He struggled with painful bouts of arthritis, which seemed to worsen when he claimed his masculine authority-- getting married, taking a job as director of a child care clinic, and after his mother died.

Dan was close to his narcissistically wounded mother while he was growing up and has had an unconscious identification with her. He resisted the archetypal template of the father, and entered the analytical relationship with much fear, distrust, hesitancy, and anger about male initiation. He has been ambivalent in the transference because he also has a deep need for a loving father. His analytic process can be summarized in these phases: initial fear and hope, discovery of the abandoned son's hurt and anger, grief over his mother's death, a slow strengthening and fathering of his inner child, and mourning lost opportunities of childhood.

Dan felt emotionally "stuck" in his life situation as he entered analysis. He shared a dream which has recurred throughout early adult life:

I am shackled to a chair (actually I am not) and no matter how strong my inclination and desire and effort I can't get off that chair. The situation changes from dream to dream, but the overall theme is the same.

As Dan worked with this image, he admitted feeling restricted and tight most of his life. Part of his tightness was physical, expressed as difficulty in relaxing; in addition, the medication for his arthritis inflamed his hiatal hernia and pre-ulcerative condition. Everyone else seemed to have an agenda for their lives, but that Dan felt only pain and an "empty hole in his gut". He related this emptiness to his need for a strong or positive man in his life. He felt he "gloomed (sic) onto others" out of his insecurities. When he entered this dream image, he felt despair in admitting that will power and desire alone did not free him of some imprisonment. The dream image suggests that when he feels shackled, he cannot stand or move. Is this the "prisoner of childhood" as Alice Miller phrased it? "Chair" in Latin is from "cathedra". The church filled the role of a substitute self-object in that it made Dan feel valued as a person in a manner which he did not feel in his early childhood. His mother had wanted him to be a Bishop, but he had failed in seminary. Now he worked for modest pay in a church-sponsored welfare program. The "chair" or "cathedra" is a place of authority, but Dan felt little confidence or strength in his own masculine identity.

Dan was anxious and frightened as he began analysis. However, he would move his chair closer to mine as each session began. The following initial dream addressed his fear:

A guitar sings, "Be Not Afraid." I walk on my godmother's street (where I stayed from ages two to seven) but am my present age. The neighborhood is now all black people and the scene of recent riots. This song is in my head and I feel "whole" feeling Jesus is my body. I meet a black man of my age who has a mustache. He is taking out nails from some structure like a wooden box. I take out my hammer and help him. We talk together. I feel relaxed.

Although there was fear, the Dan ego in the dream related to the shadow figure. This initial dream suggested Dan's unconscious would cooperate in the venture of analysis and that Dan's ego strength was strong enough to relate to it. The time-factored image (ages two to seven)

suggest the repressed child may be an aspect of shadow to be assimilated into consciousness. This godmother was his childcare mother following his parents' divorce. Working with the images of this dream began to unearth painful childhood memories of preoedipal abandonment. In the dream images, riots occurred because the black people were neglected and therefore angry; they did not have what they needed. There was cooperation as the two men loosened the boxed-up structure.

Dan did not have strong masculine identification in his life. His history with men was filled with failure and distrust. His father had left; his brother was abusive; his seminary dismissal was an unsatisfactory initiation experience. He entertained a homoerotic fantasy of laying his head down on a man's shoulder and being embraced. As he talked about his homoerotic attraction to enviable men who were strong and "together," it sounded as if Dan projected his own phallic aggressiveness onto other men. The next two dreams were the locus of much imaginal work as Dan was "thrilled to realize that I actually have an inner life":

I belong to a primitive tribe in the jungle and am involved in physical training to be a warrior. I find a male about my age who is lost, abandoned, has no one. He joins my family and participates. He is strong, coordinated, physically competent. We present this new person, Quayle, to the King who is beautifully dressed in multicolored clothes with a crown of gold. We are in loinclothes. The King officially accepts Quayle into the tribe and my family adopts him. He and I are deeply bonded in friendship; we learn from each other. When we warriors are out stealing from tribes, Quayle and I are chased by enemies. Although he runs and climbs better than me, he waits and helps me. He helps me climb a difficult tree when I am tired.

Quayle was an image of the kind of man Dan was attracted to--sleek, muscular, competent. He alluded to adolescent feeling of wanting to cling to a strong man and to his "magnetic feeling of wanting to be embraced by such a man." Quayle was an abandoned son who was adopted in this dream. Quayle was lonely by himself and felt warmed by the containment of his new family. He felt "seen for the first time"; he liked this acceptance and love. The Quayle and Dan figures felt like brothers blessed by the father presence of the King. They

enjoyed their shared adventures in which Quayle did not desert nor harm Dan. Dan trusted this primitive masculine companion, but he admitted his fear that I might like Quayle more than Dan himself. I could hear his narcissistic worry in the transference. I would note here that a "Quail" is a symbolic image for the phallic and the amorous: men do talk about "going out and getting some Quail." We might also note the King as an image of the archetypal father. It is this father image that makes the abandoned son feel that he truly belongs.

In later dreams, the Quayle figure rescued Dan from dangerous skyscrapers and into earthy parks and into the mud where Dan had to clean-up young boys who were also abandoned sons. Quayle reacted with primitive strength and phallic aggressiveness. Quayle, in Dan's imaginal dialogues with him, had no patience with women humiliating men of any age. Quayle could get angry, be assertive, and was competitive. Quayle would encourage Dan to stay related in conflicts and to assert himself rather than being overwhelmed, afraid, or self-defeated. Quayle was a reference at one point in analysis when Dan had seen a movie about abandoned children whose parents were killed in Central America. These children had run into the forest. As these "forest children" came out of the woods, they were timid and tended to flee in the face of strangers. Dan related this to his own ambivalence and distrust in relationships; he felt Quayle also had timidity about vulnerability and unknown aspects of relationships.

Fishing was an activity Dan associated with his father. He shared this activity with his two small sons. In the following dream, Dan met "Jesse" who is another archetypal masculine presence; Jesse was a fisherman. Whereas Quayle was a brother figure imaging instinctual and basic masculine energies, Jesse was an older, wiser, father figure. Dan entitled this dream, "Pursuit of Inner Peace" since he experienced a relief, relatedness, and relaxation which contrasted with his usual situation of enervation and tightness:

I am with my family at a beach town for relaxation and a seminar. I have to drive around a church on a hilltop to park. But then I get caught in the traffic around a church and in

the women's clothing section of a store where a lavender nightgown reminds me of my mother. On another day, I return as someone else drives. I am dropped off at an Augustinian Seminary for a seminar. Before it starts, I go to the lake where men are fishing. An older man catches a strange fish. The man says it is a carp.

Dan worked with this dream in the sand tray. The setting was his desire for relaxation as his family was on holiday. However, a lot of frustration emerged in the traffic jam around the church and in feeling abandoned when he was left alone in the store near the nightgown reminding him of his mother. He experienced anger in this image. As he circled back on a new day, the seminary behind the church was experienced as a safe place to park. He could be accepted there with no harassment. He found the lake and the fishermen behind this seminary. The fisherman was excited, proud, and confident. There was "an unspoken bond" since he sensed the Dan figure was also a fisherman.

The carp reminded him of fishing with his father. As a boy, he wanted to help his father net a carp his dad had caught, but his father swooped it in by himself. Dan felt rejected, "I couldn't be trusted to learn and help him"; he swallowed his tears and rage. On another occasion, his father was enraged when a net broke and made Dan feel it was his fault. When we "carp" about something, we talk in a boasting or slandering way. Dan felt a "carping" in his father's pre-occupation with himself while Dan felt unseen.

The Jesse figure, on the other hand, knew that he had to learn to fish starting from ignorance. In imaginal dialogue, he voiced, "The bait is patience and love." Jesse was laid back, solid, a salt of the earth man and is found at the seminary (a place of the seminal, the semen). Jesse recognized "another reality" -- he knew how to wait patiently and endure suffering. Dan contrasted this with his own impatience in wanting to figure things out quickly so that the "empty cavern or hole inside of me will be filled up quickly." Usually, Dan felt "drained, something inside drained out, an underlying turbulence with no relief, a knottiness in the stomach." However, in the dream experience with Jesse, Dan felt he had a reality inside of himself and was more relaxed. There is a degree of hope "that is too good

to be true." He alluded to his elation which was shattered when he was dismissed from the seminary. He felt he lived constantly with the fear of "some impending disaster I have to prepare for."

The next dream image characterizes the anti-libidinal ego, described by Fairbairn and Guntrip, which attacks at the very time a patient begins to feel trust, hope, or something good. Dan called this dream, "The Devouring Accountant":

I sit at a square wooden table. An accountant is there-- in his late 50's, bald, glasses, chubby, a calculator in front of him. I re-tell him my dreams of Quayle and Jesse. The dreams become visual images against the black background as I talk. Then the accountant grabs them and eats them up several times.

The image had Dan sitting on a chair as in his recurring dream. As we held these images, Dan realized the accountant was both hungry and envious. The accountant did not have such richness in his life. He grabbed and devoured what he did not have in his own life. Then, the Dan figure felt "robbed, cheated, depressed, empty, and impoverished." The images caught Dan's complexes. He admitted, "I am afraid of having good things like Quayle or Jesse, an inner life or analysis, or even a sense of power in myself." As Dan felt this emptiness he envied others (such as his accountant best friend) who had more material success. Dan alluded to current difficulties with his wife who was frightened and resentful about his analysis; Dan's fear immobilizes him in the face of her criticism. Dan disclosed that his wife's father committed suicide and her brother tried to rape her; he felt she projected her unhappiness with men onto him and that he ended up feeling guilty. The devouring accountant image also reminded him of his mother's authoritarian boss who admonished Dan to be "mother's little man and the man of the family" when he was age seven. That boss felt Dan was foolish to be interested in religion. As he felt his anger surfacing, Dan said, "He didn't give a shit about me!" When the devouring accountant image was around, Dan would end up feeling, "I have nothing inside. I am powerless and insecure. I have to latch onto another person. I get demanding."

The transference was very difficult when Dan was in this image. He was distrustful, evasive, and withdrawn; he was paranoid about my intentions feeling I would be exploit him. It was as if Dan could walk away from our work together with no second thoughts about the mutuality of relationship. He was cold, distant, remote, and sullenly resentful. Later in the analytical process, this dynamic was related to the anger of the abandoned child within him. He remembered his mother's harping about the cost of his childcare with the godmother and how he felt guilty being a burden upon his mother. In his transference to me, he realized that he was angry at having to pay for the nurturing, guidance, and love which "should have been organic" in his life. He was angry and envious about how other people get the "parental love that children deserved." At one point, he observed a ten year old boy sitting with his mother in Sunday mass at the pew provided for handicapped individuals. Dan was angry that this boy's wounds could be visibly seen and his own wounds were less obvious. Later in analysis, the emotional material around his brother's physical abuse surfaced with all the distrust, pain, detachment, and fear of being taken advantage of.

The following dream was a reminder of how important it was for Dan to analyze the abandoned and sick child as well as claim his capacity to manage this dynamic:

I am age 25 and the director of a well child clinic. My wife and an older woman help me as I do administrative tasks. We are busy with poor kids. Inspectors from the government walk in on annual inspection--four men in dark blue suits. We fear they will close us down. They are very angry saying, "All is dirty, a health problem. This could breed contagion. We warned you last year. We respect your work with polio victims and kids who need glasses, but clean up by next year. Do an analysis of the kids here and what they have caught."

I talk to the inspector. Then his wife says, "It is the inspector's turn to go to the mountain because an earthquake is going to occur. The inspector has to go to the epi-center in the mountain so the power will flow through his body and he can control or direct the thrust of the earthquake." I tell her, "I've been to the mountain too and am afraid when the power flows. The grey rocks pin me down crushing me. I freeze up and the earthquake's power cannot flow through me."

The inspector says, "The more you relax, trust, have faith, the more the grey rocks do

fall. But the real accomplishment is to let this happen, get to the level of seeing the white rocks (salt or minerals) fall. The real stuff will come then."

The dream images began in a place of containment for children. The children had difficulty moving as they have "infantile paralysis." They also had difficulty with vision since they need glasses. The children have been infected with some illness from the environment. The masculine quarternity meant business in this dream as they admonish and yet also affirm the Dan figure's ability to do this analysis at the well child clinic. The "in-spector" (perhaps the one who looks inward) had to do a masculine task related to the flow of earth or body energies. Dan associated to his own paralysis which happens when he cannot take a masculine stand, such as with his angry wife. He felt his fear paralyzed him from taking an empowered masculine stand. When he was age 25, he took his job directing a child care clinic where he was the "surrogate father" to many unfathered children whose single mothers worked. He also got married. Three months after his marriage, his severe arthritis began. In circling these dream images, Dan commented, "It would be nice if things had a beginning and an end, but I feel stuck in a depressive undercoating here in my body." He wanted to "zip through Good Friday which is uncomfortable." He was afraid he would not be accepted by others if he was depressed or admitted his fears.

Earthquakes are archetypally associated with suffering and resurrection, salt with the soul, and the earth with the body. I wondered, "Is Dan crushed when his fear immobilizes his anger and power? Is the arthritis then a somatization of his own buried rage?" In meeting these dream images, I also wondered, "What is the archetypal mother of the earth about to heave up?" History may have answered this latter question since Dan's personal mother died within months of this dream.

A number of dream images suggested Dan was "frozen in his mother complex." The following is a characteristic dream:

My mom was ill. I was age two to three. I had to transport her from our home in the country into town which was ten to twelve miles away. She was in her nightgown. I put

her in my two-year-old son's sled since snow was on the ground. I push this from behind, push and push, straining, checking on her health comfort. I'm exhausted, dragged out, needing to rest.

The setting of this dream was cold and frozen. Dan felt the mother figure was "out of it", preoccupied with herself and her ill condition. As he tried to imaginally experience the child's impossible dilemma, he was shocked saying, "I had to use a child's toy!" He had to take care of his mother with something usually used for the enjoyment of childhood. A lot of anger surfaced: "I have to ask what will make mother happy. I have to take care of others. I feel robbed of my own childhood in this image as I have to be there for her. I am mother's little man trying to do something impossible since she will always be sick or depressed." In the object-relations world, Dan's mother had been hospitalized and he felt her demands upon him. He admitted, "I feel like a two year old sensing that Mommy is hurt and I have to aid her." We might make inferences from these images of the preoedipal experience which Dan felt in those years prior to conscious understanding of his situation with his mother.

This unconscious identification with the exhausting and depressive mother complex certainly was enacted in Dan's relationship with his wife. She made very idealistic demands upon him and yet his best effort was never good enough. Instead of getting angry, Dan felt guilty, depressed and stuck. Eventually, he had insight that, "Whatever I do for these women, they are still bitchy, unhappy, and needy!" Even as she died, the image of the demanding mother haunted him. Dan had to prepare her funeral mass but felt had to do what his mother wanted. He dreamt:

I was sitting alone when Mom appeared pointing her finger at me and shaking it. She asked, "Now, Dan, do you have my mass preparations all straight?" I said, "It's a little confusing regarding the first reading. I'm not sure wht you want." She replied, "Dan! Do you have it straight?" I said, "I'll take care of it, don't worry about it." She leaves.

In working with this image of the admonishing mother, Dan spoke of not living up to her expectations of him nor the role she cast for him. In the dream, he experienced fear in the face of the mothers's demands and was compliant. He felt she had been a "stern bitch and a

hard woman." He associated to how he had to follow through with her expectations of him as the mother's son who would look after her wishes. He admitted, "I'm tired of it!"

I challenged Dan when he seemed to sink into an indulgent melancholy following his mother's death. He came in the next session angry at me saying, "I felt like a twelve to thirteen year old boy snatched from his mother by the initiating fathers. I didn't want to leave my mother!"

Dan did some imaginal work identifying the abandoned son within himself who felt so much fear and insecurity. He tried to be there more for this inner child. It was very difficult for Dan to father this inner child. As he did so, there was less projection of his insecurities and fears onto the key object-relationships in his life. He had a series of dreams in which he experienced success whereas in the past these situations had been places of failure. He entitled this dream, "Re-Doing Something of Failure":

I am my age but enrolled again at seminary. I set up the pier for the swimming season. I realize I succeed at this task, relationships, and community life this time. I reflect, "Not an A or B job, but a lot better than failing and being afraid to try. I am not stopped by fear and feeling like an idiot, a reject, or a retard. I know I'll improve progressively by not being afraid."

It was when he was in the water that Dan has this self-affirming experience. He joked that the cold water was "also good for celibacy." This was a loosening image. The solution may have to do with dissolving the old defenses around his experiences of failure, with re-imagining these experiences. This dream situation was in the image of the seminary again--the place of his failed initiation in the past. This is a place he imagined as apart from his tirading mother. This may be the locus of the good archetypal father spirit.

A recent phase of analysis has been as his unconscious has asked him to meditate on death. His grief over his mother's death had been evident in the analytical process. He had a dream of his two and a half year old son dying; in working with this, he mourned the lost opportunities of childhood seeing his familial past more clearly. He painfully admitted, "I

wish my life had been another way." The fantasy of the boy had been, "If I make Mom happy, that happiness will come back and I'll be happy then." He set aside his playtime as a boy to straighten the house so his mother would not get upset. As a boy he could not enjoy a toy without feeling guilty (recall his dream of pushing mother over the snow in a child's toy sled). He wondered if some aspect of the two and a half year old boy in himself had not died, like his capacity for fun and innocence. As some of Dan's false self dissolved, there was more consciousness of genuine anger, frustration, pain, and envy: "There was never any time for me. When will it be my turn?" These were painful realizations for Dan who often wanted to run away from these realizations.

Dan had the following dream as he explored the abandonment pain and depression which he could remember as a child:

I was ten years old in Nazi Germany. My Jewish family was put in a concentration camp. We were treated cruelly. Guards would beat us unless we just stood there. I was beaten when I walked or ran to my sister. I was told I couldn't sing. I had a beautiful voice and sang to be happy inside. My sister watched for guards while I sang facing the wall. The guards heard and grabbed me. They put prison clothes on me. I had to stay in solitary confinement for eight months where I could not sing at all. I thought I would beat them by singing to myself in my head. They threw me in a cell. I saw a club on the floor. I thought they would hit me if they heard me. I became very frightened.

These were pained images to hold. A sense of isolation surfaced around these images. Dan told about when he was age ten and feeling abandoned, he would have private dramatizations in which he would sing to himself and play at serving communion like a priest. He loved to sing, even if poorly. He saw a despairing fear in his life that left him isolated from his own pleasure and from relationships: "I feel the outside world is a threat. It will punish me and not allow my beauty to come out. There is the sense of nobody to share my essence with. It has felt that way all of my life." The church was the place he felt he could "sing" and be seen; and even this became a place of pain and rejection. He began to identify the frightened boy in himself who was afraid to "let anybody really have me or relate to me."

Then, a synchronous event occurred. Dan's youngest son accidentally broke a Hummel

figurine which had belonged to his mother. Dan was furious with his son and then broke into painful tears. He confessed, "As I had looked at the figurine on the shelf, I thought, 'There is Mom in her place. That's Mom and things are OK. But things were never OK. I was only special if I met her fantasy needs. I didn't want to be used like that. It's just so damn unjust!' However, in this pain and mourning, Dan felt there was finally some emotion in his life. He felt that when his mother had been taken away it was like "something was ripped out of me."

However, Dan's psyche continued to ask him to meditate on the image of death. He dreamed of his analyst drowning and his wife being poisoned. He admitted, "In all my relationships, I like feel like Quayle having to forage for food, only I have to forage for love, snatch it and run with it. I get numb and am not relaxed in love relationships. I feel I am hardly present emotionally. I have to know exactly where the exit is so I can run away if I have to. I only relate with 70% of myself at any moment either with you or my wife." Part of what Dan held back is his anger which he feels when he is cut off or ignored -- "It is like being left out in the cold." His fear anger is his fear his not wanting to be like his mother who had "screaming rages every night." Dan has tried to be more direct with his anger instead of withdrawing or being immobilized by fear. His anger can be seen in this dream:

My mom was having dinner for my two brothers, sister and me. It was after Dad's funeral. She served dinner. She asked how it feels not to have a father now. I spoke up angrily and pounded the table. I pointed toward the brother and sister I grew up with saying they made it like hell. I feel angry and bitter about the way they treated me. Everyone sat in a surprised and stunned manner.

The anger is above the table and not under it. This is an interesting image since it is the personal mother who died and not the father. The anger is not directed at the father or mother but at his siblings. They are amazed at Dan's rage, just as he has been surprised himself by the depth and intensity of his anger.

Dan's analytical process is ongoing. Some of his defensive structures are loosening. The anger and grief around his preoedipal experiences of abandonment are breaking. However, there is still a somewhat schizoid fear which leaves him hesitant about being fully present within relationships, including our analytical relationship. Dan's inner child is afraid of rejection, narcissistic imposition, and abandonment. As Winnicott might phrase it, "the true self in cold storage still hoping for a better day to emerge." If Dan can stay in the analytical vessel, there will be less likelihood of his continuing to project these deeply intra-psycho processes onto his inter-personal relationships.

* * *

The two cases summarized above illustrate the syndrome of the abandoned son. They portray two talented and gifted young men whose preoedipal wounds were inflicted in a mother-son relationship in which the depressive and narcissistic personality of the mother made the son feel "special" but unseen as he genuinely was. Each felt special only as he achieved or served the mother in ways that would please her. Their preoedipal fathers were absent, one through preoccupation with work and the other through divorce. The absence of a healthy, nurturing preoedipal father contributed to the unconscious identification of the son with the critical, demanding, clinging, or emotionally abandoning mother. Each of these young men became an over-compensated giver whose adaptation to the world was through a conforming, compliant, pleasing persona that met the needs of others while leaving the needs of his own inner child and core self unmet. They had unconsciously avoided their deeper wounds and defensive structures by projecting their inner pain out onto others whom they tried to please or serve. In both cases, there has been difficulty with the regressive pull of the mother complex and imago. Both men have had low masculine self-images and were avoidant of masculine initiatory relationships. They have brought

their troublesome father complexes into the transference with a male analyst, both the dissatisfaction and distrust as well as the need for nurturing and affection with a father figure.

These brief case summarizations illustrate that the analytical treatment by a preoedipal father figure in the transference whose approach is nurturing, empathic, and imaginal is a preferred method of treatment for such abandoned or narcissistically wounded men. These cases illustrate that an appreciation of the phenomenon of the image can complement empathic interpretations in a way that loosens the abandoned son's defensive structures dissolving old attitudes of consciousness which have crippled new experiences of love and relationship.

"Since love of soul is also love of image, archetypal psychology considers the transference...to be a phenomenon of imagination. Nowhere does the impersonality of myth strike a human life more personally. Thus transference is the paradigm for working through the relations of personal and literal with the impersonal and imaginal. Transference is nothing less than the eros required by the awakening of psychic reality...love is itself rooted in images, their continuous creative appearance and their love for that particular human soul in which they manifest."
 --James Hillman, 1983c

VIII. THE IMAGE AS A VESSEL FOR LOVE

Our central thesis has been that a recommended treatment for the syndrome of the abandoned son is with a preoedipal father figure whose analytic approach is nurturing and imaginal. An inclusive archetypal psychotherapy is the preferred imaginal approach because of its goal of restoring the patient to imaginal realities. Such an inclusive approach combines historical/dynamic understanding and classical Jungian emphasis on dream work and active imagination with the goal of dissolving the fixed defensive structures and reaction formations that have inhibited emotional expression, relatedness, and imagination. This therapeutic approach combines empathic understanding of early damage, empathy for both the historical and symbolic child, and positive valuation of dream and fantasy images so as to create a sense of their being valued as is.

Case illustrations of abandoned sons in analysis have shown that a shared love of the image can create a shared love of the soul. Archetypal therapy with these wounded men has involved a transference which contains their suffering with empathic regard. This eros has facilitated the meeting of personal dynamics with imaginal and archetypal experience. As these men have begun to work through their complexes around experiences of the personal father, an emerging archetype of the loving father has mediated in the transference and in the experience of the transcendent function. Both cases suggest a reanimation of soul as defensive structures have loosened in the transference eros and therapeutic cultivation of imagination.

The cases illustrate that images are "affecting presences" in that they make a claim for involvement and response. They evoke feelings and intuitions which elude reason, logic, and causal explanation. Deep emotions were inherent in the images of these two men. Our image-centered work has helped these men see the faces of their emotional and psychological lives. As concern for the image has vivified the image, likewise the image has animated the psyche of the patient.

The precociously abandoned son has grown up feeling unseen, a non-entity even in his own family. He walks in a kind of psychological invisibility not anticipating love or empathic containment even though he may professionally attempt to mediate these experiences for other human beings. As Kohut observed in his discussion of these narcissistic wounds, the abandoned son does not have a high regard for himself because he missed the necessary experiences of idealization and empathic mirroring.

Our mutually shared love for the image within archetypal therapy can address these wounds. An abandoned son feels seen and appreciated as his images and his attendant emotions and associations are valued. Our fantasy of the historical child is important so that the analyst's interpretations see how the patient once was as a child, and so the child may now feel seen and related to. This thesis argues that an appreciation of the image can complement such an approach. There can be a soothing effect as images are valued; the abandoned son feels "seen" as his images and soul are held and not manipulated, debased, or devalued as in early childhood. The craftsmanship of working with the images enables the abandoned son to feel special, important, and unique.

If we do not reduce the image to a symbolic literalism about past experiences and object-relations, then it is allowed its multi-faceted, polysemous, and rich nature. The image can become a living bridge upon which many aspects of psychological life can meet. The image may involve us in developmental or archetypal understandings. We may infer

intra-psychic or interpersonal possibilities within our experience of an image. We may meet either the historical or the symbolic child or both of them simultaneously in an image.

In our mythic representation, we saw that Dionysos brought the cup of wine to Hephaistos. It was the flow of wine from the Dionysian vessel which soothed, relaxed, and loosened the abandoned son. In this dissolving of his fixated defensive structures, Hephaistos found new possibilities of life. He surfaced his masculine instinctual energies and felt new eros as he related to the feminine. It was the wine of Dionysos which propelled the abandoned son into psychological movement. The wine was something new for this wounded man. The wine images the flow of some element which is connected to newness and imagination; it may also represent the flow of love and empathy as Dionysos sees and relates to the abandoned son.

The analogy we offer is that an appreciation of the phenomenon of the image can also mediate the birth of new possibility for the abandoned son in analytic treatment. The image is the vessel for a flow of love which loosens the abandoned son. As he is restored to imaginal experience, his defensive structures begin to dissolve allowing new movement. An imaginal approach to his analytic process enables the abandoned son to feel a rectifying love flowing within the transference but also within his experience of the unconscious which does not abandon him as he recognizes his inner life. Images continually manifest themselves within the soul of the abandoned son and with their appearance we can find the love of the archetypal father. The image is a vessel for a necessary flow of love.

* * *

As we conclude this thesis, a number of concerns and questions are identified for further reflection at another time or place. The first is my recognition that abandonment is an archetypal experience which cannot be reduced merely to being abandoned in childhood by primary objects. Every man in analytical therapy is indeed an abandoned son; the

question is whether he is only scratched or is hemorrhaging from his abandonment. Something has been left behind or in development--the uroboric bliss, the mystery of creation, the preconscious and archetypal world of early childhood, as well as multiple aspects of life. Because every human experience of containment carries not good-enough dimensions, no mortal can adequately contain and mirror the mystery of life, suffering, and mortality. We know that the nurturing preoedipal father must also become the Oedipal father who points the way out into life, society, and the external world with all of its challenges. Ultimately, betrayal, desertion, and abandonment are experiences which are necessary and which we do not simply "get over." In talking about the emotionally abandoned son, we are really speaking about all men.

Another possibility for development is the image of the abandoned son in the dreams of our female clients, for instance in the analytic process of the preoedipally wounded daughter. I offer an example of a wounded woman's dream as she began to see her own abandoned child dynamics:

I tour a hospital. There is a large whirlpool tub where a couple is having therapy. Later, I see another whirlpool for very arthritic, crippled children. A boy and a girl about ages ten to twelve await their turns. They are very pained and will need help getting into the tub.

In these images, the child is arthritic with calcified or dry bones; the children hurt when they moved and they yearned for a helpful response which recognized their condition. It was warm wetness which promised comfort and ease to their pain. Something of coupleness is closer to the soothing waters--a man and woman, a boy and girl. This client also had a long series of dreams of rescuing an abandoned son from fire, isolation, and other threatening situations. Phenomenologically, these images evoked fear, vulnerability and awareness of this woman's woundedness. We might also see symbolic dimensions to this abandoned and wounded child image. We may even conceptually ask, "What does the

abandoned son image for a woman's psyche--the abandoned seeds of animus, the forgotten inner brother, the inner child of eros, the prefiguring of the self in the divine or symbolic child?"

Another question is: Can a female analyst also mediate "the Dionysian solution" and rectifying preoedipal fathering for an abandoned son through her own inner masculine or animus? While this is theoretically intriguing, some clients may experience too much distrust and resistance with particular female analysts who may be reminiscent of the preoedipal mother, or whose strong animus may evoke fears of the Oedipal masculine within the abandoned son. Such a situation might impair the "loosening" process, or provoke strong defenses.

Another question around this theme is that of the telos or purpose inherent in these abandonment wounds in men. Our case illustrations suggest that these wounds do give some kind of access to the depths of the self for these abandoned sons in analysis. These wounds may yield greater appreciation for the re-emergence of the animated vitality which comes of the incarnated father-son-life bond Jung discussed in his essay on "The Trinity"--the spiritual love breathed form between the father and son as spiritual love.

A last consideration recognizes the analytic process and vessel as an "illusionary containment." The analyst with the abandoned son, as with all patients, sits with these painful wounds, mediating a loosening of defensive structures and perhaps some reparation of childhood experience. However, this is only a temporary arrangement. The analyst can be the adequate or good-enough parent figure only so far. Abandonment will inevitably occur within the analytic process given our human nature. Ultimately, this clinical theme becomes a religious concern and opportunity. As Augustine has reminded us, "*...thou art not an orphan...Thou hast a friend...Thou art God's orphan.*"

"We are all orphans, and it is through the suffering of this archetypal fact of abandonment (and abandoning) that we can join together in community. This communal feeling, based on a recognition of our mutual aloneness and suffering, is a religious emotion, an existential reality, and a return to the world with a recognition that the world is all we have, and that maybe it is 'good enough'."

Pat Berry-Hillman, from a Paper at Ghost Ranch Conference

CONCLUSION

This work has identified a certain kind of clinical case or syndrome--the abandoned or preoedipally wounded son. It has theoretically investigated the etiology of this problem and its treatment. The archetypal underpinnings and meanings of this syndrome were reflected on through the mythic association of Hephaistos and Dionysos. Case illustrations have emphasized the treatment of this syndrome of the abandoned son. These examples of the abandoned son in analysis have shown that a particular therapeutic approach is the method of choice. This is an inclusive archetypal psychotherapy which is informed by archetypal psychology and yet which combines empathic understanding of early damage, empathy for both the historical and symbolic child, and positive valuation of dream and fantasy images so as to create a sense of their being valued as is. Such an analytic approach values the primary phenomenon of the image but includes historical/developmental understanding as well as classical Jungian emphasis on dream work and active imaginal. This inclusive imaginal approach appreciates the inner contents of the abandoned son's psychological process so that fixed defensive structures and reaction formations which have inhibited emotional expression, relatedness, and imagination are dissolved and a process of reanimation can unfold. It was seen that when this imaginal approach is mediated by a nurturing father figure the archetype of the father can become humanized for these men whose anima may have been wounded by fathers. The reconnecting link between the abandoned son and the archetype of the loving father can be seen as emerging anima, soul, eros or spiritual essence of masculine life.

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