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THE STRUGGLE FOR
FREEDOM FROM 'MOTHER'

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"I AND MY FATHER ARE ONE":
THE STRUGGLE FOR FREEDOM FROM 'MOTHER'
David C. Doel

Ego Kai ho pater hen esmen — I and the Father, one are we.
(John 10, 30)

The central, most basic human problem is how to become free of 'Mother' and united with 'Father'. The whole contemplative quest within religion and the *raison d'être* of all forms of long term psychotherapy may be understood as an attempt to become free of 'Mother' and united with 'Father'. 'Father' and 'Mother' exist for us in three distinct modes - 1. the actual father and mother who reared us, 2. the internalised father and mother (i.e. the images in the mind created by their inter-relationship with us - their moral judgments, philosophy of life, disciplining of us, holding or not holding of us, etc.) and 3. the archetypal father and mother, representing collective or universal experience of Parenthood and especially referring to the symbolic significance of father and mother, male and female. These three modes of father and mother co-exist in the individual and merge continually into one another. We may, for example, project the internalised or archetypal parents on to the actual flesh and blood parents; so that although our parents may have changed radically during our lifetime we nonetheless sometimes relate to them in the same way that we did when we were infants or assume attitudes in them which they have long outgrown. The permutation of possible inter-relationships of the parents in the three modes is endless. We can see that this must be so when we recognise that the actual parents may have been changing as people all their lives and that we have been changing also in relation to them, so that the actual and internalised parents of puberty are not necessarily those also of adolescence or adulthood. The problem of mapping these inter-relationships is further complicated by the fact that sometimes we have one-parent families where a man fulfils the role of 'mother' or a woman fulfils the role of 'father'; sometimes children are adopted or brought up in foster homes; sometimes the mother of a child adopts masculine attitudes, whereas the father has a markedly feminine life style; some families have role reversal. Psychotherapeutic exploration begins with an examination of these variables in the history of the patient. Usually, however, in early

infancy it is the actual mother who nurses her infant and the actual father is for a time of less significance to the child than his wife. The internalising of parental influences forms the Super Ego and the mother is again the dominant figure, since she generally has care of the child during the crucial years of early infancy. The concept of the Super Ego relates to the conditioning influences of the community which bear upon us largely through the parents, but also through the extended family, teachers and the mass media.

The Father with which Jesus of Nazareth was united, according to *John*, was not his actual father, Joseph, nor the internalised imago of Joseph as father, but the archetypal Father of us all, the indwelling or immanent God. The immanent God, as opposed to the transcendent God of philosophy, is the God of human experience; i.e. He is that aspect of God's interaction with the world which falls within the domain of the psychologist. The concept of the indwelling, archetypal Father-God is paralleled in modern depth psychology by the notions of the Id and Eros in Freudian theory, the Self in Jungian analytical theory and the Core or Potentia in Existentialist psychological theory.*

In every human being the archetypes of father and mother lie hidden behind the internalised images of father and mother. Two separate constellations are set up within the psyche comprising an amalgam of the internalised and archetypal parents. The Ego's experiences of this particular mother and father, who taught me not to swear in public and took me to the sea-side every summer, become attached to and disguise the archetypal, universal images of father and mother. The amalgam takes on the omniscient and omnipotent qualities of the archetypes. Most human beings are, however, quite unaware of this amalgam and of the power which it exercises over their lives — it is unconscious to them (unknown to them). The existence of the amalgam, the separating out of the elements within it and the eventual integration of the archetypes is usually a long and always a heroic task, involving a *via dolorosa*.

The theoretical and practical significance of the discoveries of modern depth psychologists concerning the inter-relationships of parents and children is enormous. Our insight into human psychodynamics has been immeasurably enriched by the careful working out of the long-standing and far-reaching influences of parents upon their children — the use of 'double bind', the defences of projection, displacement, introjection, rationalisation, identification and so on. Our growing knowledge of the various stages of human development and the crucial role played by the parents in the

formation of the adult personality is extraordinarily valuable. The parents form the most significant elements as internalised influences (constellating in parental images in our dreams) in the Super Ego. Nonetheless, psychotherapists have led us, I believe, into an over-emphasis of the importance of parents or substitute parents in the struggle for the integration of the personality. This over-emphasis on the significance of the role of actual and internalised father and mother has led to a neglect of the profounder problems presented by the archetypes of Father and Mother. We need to remember that the depth psychologists of the various contemplative traditions of the world's religions were able to apply themselves fruitfully to personality transformation and integration long before this modern knowledge of the Super Ego was available to us. Their knowledge was of the archetypal kind.

As the psychotherapist traces the aetiology of his patient's symptoms he discovers a complex casual chain (albeit inter-acting with his patient's intelligence and will) taking him in a regressive programme down into early infancy. He comes to see this one set of symptoms as deriving from the Oedipal conflict, and another set of symptoms as deriving from the depressive position and yet another set of symptoms deriving from the way the person was handled in the schizoid position — between six and eighteen months of age — and so on. It becomes crystal clear as the analysis progresses that there is an intimate connection between the adult condition, the adult pathology, and the infant's treatment at the hands of his actual mother. It becomes equally clear that the patient's actual father contributed also to this pathology. Indeed, it will often enough be the case that the father appears more culpable than the mother. It is also obvious that even when the infant is very young and ordinarily relating almost exclusively to the mother, that the latter's relationship with her husband, her response to his attitudes and behaviour, is an important element in her handling of the child. Even when he is not directly involved with the child, the father is 'present' through the mother. But having made that point, it nonetheless becomes increasingly evident in the analytical search that the mother (or mother substitute) looms in the child's experience in an overwhelmingly powerful manner. For the child it is indeed true that it is the hand that rocks the cradle that rules the world. Whether that hand is 'male' or 'female' its influence is internalised and attached to the Mother archetype.

The analytical quest may become a desperate and even violent attempt to become free of this powerful figure, deeply-rooted in the patient's inner life, virtually strangling its individuality, originality, freedom and independence. There is a war on in the

* See Doel, D.C. *The Perennial Psychology*. James Clarke

patient's mind and his or her very existence will sometimes appear at risk. The patient feels on the edge of annihilation. He or she will endure appalling physical and mental symptoms in the struggle to avoid confrontation with the internalised mother. He or she will conjure ever new defences, ever more ingenious, against standing apart from the mother image. This is because the patient learned a tragic and excruciatingly painful lesson in early childhood from the mother and that was that the former could not be him or her self; that the infant could avoid extreme agony, a crucifixion of spirit, only by 'splitting' in compliance with her demands.

To that early trauma or Primal Scream, as Janov calls it, the patient is inexorably drawn in the search for personal integrity. He or she has to dare to be 'him' self. The adult has to defy the internalised mother and brave the appalling threat of abandonment and annihilation that already lies at the core of his or her nature. The dreaming life of the patient may prepare for this crisis. Mother may have appeared in many dreams and the dreamer have learned to relate to her as a woman, even to the point in the case of the male patient of living out Oedipal phantasies and having sexual intercourse with her in these dreams. He will relate also to his father as a man, working out the unresolved psychological problems that have lain hidden in his mind in relation to his father. For a woman the issues are basically the same. She too must learn to relate as a free adult in relationship to her mother and to rediscover what it means to be a woman. The incest taboos are different, of course, inasmuch as they complement those of the male; but these also may be assimilated or worked through in the dream world. Psychotherapeutic exploration often ends here. The patient is free of the grasp of these particular father and mother images. He or she will have developed a viable relationship with the world and be rehabilitated to the community.

But for some people this complex working out of problems in relationship to the internalised parents is only an introduction to a much deeper introitus, in which the soul's relation to God is at issue. It is now that the archetypes of Mother and Father, freed from their complicated attachments to the internalised parents, emerge as significant factors in a search that is deeper, more universal and very much older than modern depth psychology. The process becomes more subtle. The fears of death or madness that beset the Ego on the edge of personality change are accentuated at times. The stage is set for a cosmic drama well known to the ancient priest and shaman.

'Mother' represents far more than this particular woman who bore me and suckled me. At an archetypal level she represents the

accepted order of things; the things of the earth earthy; she is matter and flesh. The 'Father' stands for individuality, separateness, independence, consciousness and spirit. The deeper paths of the spirit's life take me beyond cultural conditioning, the mode of earth, into a relationship with my own unique potentiality; into relationship with consciousness pure and simple — undifferentiated consciousness. Increasingly I find that I am no longer living my life, but that life is living me. I become free of the archetypal Mother, however, not in order to abandon her, but in order to find my archetypal Father and then to bring the archetypes together within my psyche as an integrated unity in the same way that I may bring the internalised figures of my parents into a unity at more superficial levels of integration. This union of the archetypes is the *hieros gamos*, the holy marriage, represented in Mediaeval alchemical texts by the King and the Queen, who unite into the figure of the Hermaphrodite.* From this union emerges the holy child, the Christ child, representing my unique relationship with God, Who has assumed the unity of the Father/Mother archetypes in Himself. Now all opposites, all complements, are available to me. Inasmuch as the soul/Ego identifies with the developing Christ, so it takes upon itself the hypostatical union whereby the soul is oned with God — I and my Father become one.

The mention of archetypes usually raises the question of whether or not they are psychobiologically innate. I do not wish to pursue this 'old chestnut', though there is mounting evidence of the overwhelming significance of the mother to her infant gained from the study of primates, such as chimpanzees. In other words the appalling problems of maternal deprivation loom heavily in our evolutionary past. The power of the mother over our mental and physical health in early childhood is well documented amongst human beings and animals. But the experience each of us has of parents in infancy is that of figures possessed with 'divine' attributes. Mother or mother substitute takes upon herself the qualities of omnipotence, omniscience and even, perhaps, of omnipresence (at least until the child is weaned). Behind our experience and knowledge of the parents, despite increasing recognition as we come through adolescence into adulthood of their frailty and shortcomings, lies our relationship with all-powerful, all-dominant figures, holding the power of life and death and the ability to hurt us in excruciatingly painful ways.

At this point in early experience the internalised images of the parents cohere in some respects and merge into those aspects of

* The concept of the Hermaphrodite is, of course, much older than alchemy.

human nature which are of genuine archetypal significance; that is those aspects of Mother/Father, which represent universal human qualities and which are essential elements in our nature. We are all of us flesh and spirit. We all begin with a unique psychobiological potentiality, unsullied individuality in potentia, and we all become conditioned by the culture as it comes to us through our parents. Common to us all are the problems presented by the tension, however hidden, between what we are and what we have it in us to become; the tension between matter and spirit; the tension between individual needs and social needs; between my individuality as a person and the collective potentiality I inherit as a member of the human species; between my soul and God; between the Ego and its private desires and the Id's instinctual 'wishes'; between my Super Ego dominated attempt to assert myself in the world and the inner dictate of the Holy Spirit. The archetypal images of Father/Mother and my conversation with them represents my personal struggle within these natural universal human tensions, which are resolved in my union with the most central and basic archetype of the unity of the psyche, that is with God. God is the ultimate expression of the unity of life and the resolution of all conflict. He is that in which all opposites are reconciled, all complements embedded, even those of male and female, good and evil, darkness and light.

Beyond the Oedipal conflict that relates to the adult male and his father and mother lies a kind of cosmic Oedipal conflict on a grand scale between the soul and the archetypes of the Father and the Mother. The soul is always feminine in relation to God, whether our sex is male or female, which perhaps makes the reference to Oedipus a little incongruous. But the motif nonetheless expresses the conflict admirably. The soul has been seduced into an alliance with the Mother, in rejection of the Father. To that extent each of us 'kills' God. The 'death of God' is the result of the victory of 'Mother'. Without the complementary balance of the Father, the Mother archetype leads societies and individuals into rampant materialism and conformity with social training; the Father's influence is forced underground. Ritual, dogma, custom and convention dominate the religious life of such people and such societies. Individuality, the quest for self, the inner world of the Spirit, the authority of a living God is stifled.

Out of man's dim and distant past emerge the first signs of his existence on this planet in the form of the small earth Venuses, the tiny figurines of pregnant women; women with the power to give life, women about to become mothers. Archaeological research suggests that the earliest form of deity was that of the Mother Goddess, who

represented the deification of the female principle of motherhood, which expressed man's desire for fertility and new life. In ancient Egypt, for example, the Mother Goddess, Isis, (identified by the Greeks with Demeter and even Aphrodite) represented the rich plains of Egypt, made fruitful by the annual inundation of the Nile which is Osiris (Father God), who is separated from her by Set, the arid desert. The Egyptians had another fascinating goddess, Maat (or Mat), whose name gave them their words for 'mother' and 'matter'. Egyptian traditions claimed that she was begotten by breath, air — the principle of life — and first appeared as an egg. The shape of the egg gave them the figure 'O' — the nothing or emptiness which is the Pleroma of pregnant, undifferentiated existence. She was the goddess of truth and justice and her symbol was a feather, weighing on the scales of judgement at the beginning of the journey of death.

The Virgin Mary, similarly, was believed by the early church to have conceived at the impulse of a breath; and the Buddha, too, in the legends of his birth was conceived by the breath of a white elephant (symbol of the Holy Spirit). Some Arabic legends relate that Mary conceived by the breath of the angel Gabriel. In the Immaculate Conception a dove descends upon her with the word or breath. The angel, like the dove, is a winged creature, whose natural element is the air. The dove was the bird of breath, air or soul and was a symbol of the Holy Spirit — *to hagian pneuma* (the Healing Wind or Divine Breath). In the Gospels of Matthew and Luke it is the Holy Spirit who impregnates the Virgin Mary.

Ancient Mother goddesses often contain the ambivalent qualities of She who causes war and destruction (her malevolence is caught vividly in the Hindu statues of the hag found in many temples) and of She who is the author of Love. The Mother Goddess takes upon herself the archetypal qualities of omnipotence and omniscience. Like the mother who bears us, life and death are in her hands. She produces life, it seems, out of nothing and without her it cannot flourish. A mother's handling of her children prepares them for caring or for destroying. The offering or withdrawing of the breast provides a fearsome agent of control. We do not possess much evidence of the significance of the Mother Goddess in pre-history and during the second millennium B.C. the major religions have already reduced her to a consort and in her place Father Gods come to dominate their deity systems. Maat, for example, was depicted as the daughter of the great God, Ra, Lord of the Sky, and as the wife of Thoth, the judge of the gods, who was also known as 'Master of Maat'. This shift in dominance between the Mother and the Father deities was to have profound implications in the history of religious

thought.

Although the woman produces life, visible and tangible, conception comes via the male sperm. Eventually man recognised his role in the genesis of life. The 'breath' which impregnates the female derives from the male. Breath, spirit, consciousness, became male; and matter, flesh, earth became female. The gods gradually lost their individuality and in consequence they also lost their power, which was transferred to the act of sacrifice. Sacrifice compelled the gods, male and female alike, to accede to the will of man. Through the ritual of sacrifice man became master of Nature. But sacrifice did not satisfy man for long. Deeper yearnings beset his soul. He desired union with the ground of Being. He longed for the unity behind all multiplicity, for the One Reality beyond all existence. At first it was believed that spirit, consciousness, emerged from matter; now man came to believe that it was the other way round — that matter emerged from spirit. The shift of emphasis is to be seen, for example in the hymn to Primal Man in the *Rig-Veda* where matter is conceived as subject to change, whilst spirit is changeless. Purusha, the Male principle, came to be a synonym for pure spirit and to complement him there was Prakriti, the Female principle, who is matter. According to Zaehner the whole trend of Indian religion changed with this new emphasis; the quest for immortality had begun. He feels that the famous prayer of the *Brihadaranyaka Upanishad* is typical of this new trend:

From the unreal lead me to the Real!
From darkness lead me to the Light!
From death lead me to Immortality!

Earth, the Great Mother, bore life; but it was from the Father, pure consciousness that it originated. Salvation, spiritual freedom and enlightenment, came to be seen in terms of becoming free of the mode of earth and united instead with consciousness pure and simple in the experience of cosmic consciousness — unity with the Absolute, the Ground of all Being. Union with the One, the essence of all that is, is to transcend Good and Evil. In this condition all opposites, father and mother, male and female, good and evil, better and worse, are merged and united. Man is freed in this experience from the dilemma of good and evil; from that 'death' which derives from eating the fruit of the tree of the knowledge of Good and Evil. (Significantly it is the 'Woman' who, as in the Hebrew tradition, leads the man into this primal offence against existence and so into the loss of innocence.) Discriminating between Good and Evil, Better and Worse, belongs to the world of matter; the world of the ten thousand things, where we are deluded

into the materialism of separating things out from each other. The word 'maya', used later by the Hindu to refer to the illusions and delusions, the alienation which derives from distinguishing things out from each other, is related to the word 'meter', a measuring or demarcating device. By contrast cosmic consciousness and all that is implied by unity with the Spirit, transcends Good and Evil. It does not deny reality, it is not that these complements do not exist, but as the Buddhist says we must cease to be 'obsessed' with them, not ignore them. The Upanishads claim that these distinctions cease in intimate knowledge of Brahma:

That from which all words recoil together with the mind,
Unable to attain it —
That is the bliss of Brahma; knowing it,
A man has nothing to fear from anywhere.
Such a man is not worried by the thought: Why did I not do good? Why did I do evil?"
Knowing good and evil in this way he saves himself.

Taittiriya Upanishad 2:9

These two thoughts simply do not occur to him, "So I have done evil", or "So I have done what is good and fair". He shrugs them off. What he has done and what he has left undone does not torment him.

Brihadaranyaka Upanishad 4:4:22

It is the Mother, principle of matter, the container of the things of the earth, the vehicle of the culture, *vessel* of the Spirit, who inculcates distinctions and teaches us from infancy to separate out Good from Evil and Better from Worse. Early in his spiritual struggles man found it necessary to free himself from such influence of the Mother. Only by so doing could he become fully human and begin to realise the potentiality hidden behind his conditioned surface self. Amongst the bushmen of the Kalahari, for instance, puberty rites for the young male included confronting a frightening old hag called the *Hishe*, woman at her most fearsome, after weeks of isolation and harsh treatment by the shaman. When the young bushman revealed his ease in her presence he was allowed to take the further tests of manhood involved in the skills of the hunter, the warrior and the artist.

In time the mother destroys the magical world of childhood. If she suppresses our sexual and aggressive potentialities we will become inhibited and meek adults with impaired capacities for enjoying erotic and assertive situations. If we are led to disown our childhood *en bloc* because it was so painful that we cannot bear to recall any of

it, our capacity to enjoy and understand children will be impoverished. If the mother's abuse of our feeling world leads to the disowning of feeling, our capacity to love people and the world around us and to appreciate the arts will be reduced. Although some actual mothers are more inadequate, alienated, disturbed and distressed than some other mothers, *all* mothers are the vehicle of the culture, training the child to adjust to his community. Training the child to fit the community is the mother's natural role and it is a necessary role. We all must learn to adapt to our society and imbibe the Law (*nomos*). Innocence is always lost and it is the universal human task to regain it; to integrate nature and nurture. Ideally, perhaps, the father might complement the mother's training by providing the tension of one whose primary concern is the individuality of the child. However, since both parents are usually psychologically imprisoned by their culture, rather than free and independent of it, father and mother generally collude in the social training. It might appear superficially that there are 'sexist' issues involved here, but as I have already pointed out the 'mother' in this context is the one who has the primary role of social training, whether male or female. Late Freudian theory tried to get around this difficulty by positing Object theory. They split Super Ego conditioning elements into Good and Bad Objects — Good Objects, whether male or female, are those which lend themselves to the maturation of the child and Bad Objects are those which interfere with maturation. Maturation wrote the Freudian analyst, Winnicott, depends upon the provision of an environment which facilitates human development. The 'mother' who was able to provide a facilitating environment he called 'the good-enough-mother'.

The 'good-enough-mother' may well assist her child to a viable and well-adjusted relationship with his world, in a way that the inadequate mother cannot; but she is still the conditioning vehicle of her community, she is still the agent of separation. Creation always involves separation. The inadequate mother adds problem on to problem in an alarming manner, making it impossible for her child to adapt to his society or to have a viable Ego System. But from a spiritual point of view or even, in my opinion, from the vantage point of modern depth psychology, the offspring of adequate and inadequate mothers are fundamentally in the selfsame boat. The child of the inadequate mother may even have the advantage over his peers that the disturbances he reveals make it obvious that he needs healing, make it obvious that he has the task of becoming free of his mother's influence. In the case of the so-called 'normal' and adjusted adult the need to be free of this influence is hidden behind the adjusted persona. In a paper printed in 1931 in the *International*

Journal of Psychoanalysis, Technique of Psycho-analysis, Ella Freeman Sharpe wrote:

'Psycho-analysis, which arose as a branch of medicine, finds itself faced not only with the sick in mind, but with the whole problem of the psychical development of mankind. There is a different *result* of the internal conflict in the so-called normal from the result we see in definite neuroses, but there is no difference in the actual unconscious conflict that lies beneath consciousness . . . The more normal the individual, the more does the analyst find the need of real depth of analysis in himself, not only to see the intricate successful systems, but to find a way for the truth behind the system to express itself . . . we are all enmeshed in the magical thinking and doing that lies under the veneer of our civilization.'

We may note that Jesus of Nazareth found it necessary to defy his mother. As a boy he dallied in the Temple whilst she sought him and at the Cana wedding he asked her what he had to do with her. When people informed him she and Joseph were on the edge of the crowd he said, "Who is my father and mother?" On one occasion he insisted that it was necessary to learn how to hate father and mother (and even wife and children) in order to become his disciple (Luke 14, 26). To say 'No' to the Mother is the act of a hero. It is the word of separation, of opposition to identification, it is an act of independence; it is heroic since the consequence of separation appears to the Ego as loss both of identity and sense of worth. The Ego, in this supreme act of independence, faces the possibility of the most appalling isolation and abandonment — a veritable descent into hell. Self-assertion against the internalised mother conjures the hidden memory of the Primal Scream of pain and terror that marked our first efforts at separation in infancy.

There are hints in the Gospels that Jesus was already in rebellion against the mores of his culture when he went down to Jordan to meet the Baptist. His reputation as wine bibber, his familiarity with publicans and sinners, the shock of the Nazarenes when he read from the Isaiah scroll — "Isn't this the carpenter's son?" — all suggest some conflict with his community. If we apply the Jungian theory of compensation to the vision at Jordan, where Jesus heard the voice say, "This is my beloved son with whom I am well pleased", we can only deduce that the message of the vision was far from his conscious understanding of his relationship with God! Visions are projected dreams; and dreams are an attempt at communication by the primary thought process of the unconscious with the socially

orientated, secondary thought processes of the conscious Ego system. Ordinarily, if the 'communication' being presented by the primary thought processes is not too alien to consciousness, then a dream will suffice to bear the 'message'. Visions usually imply a large gap between the intention of the primary thought processes and the understanding of the secondary thought processes. In which case, if it required a dramatic vision to hammer home to Jesus that he was the beloved son of God, then the fact of that vision suggests it was the last thing Jesus expected to hear. However, it is only individuals strong enough or courageous enough to stand against their communities, rebel against the mores of religious institutions and oppose the internalised mother, who are ready for the hero's vocation — the call to a union with God. Spiritual strength is the fruit of faith — the 'letting the heart lead' which is the nature of courage (*coeur-ago*). The heart, of course, may lead us along a dark path.

Contemplative theology in all the major religions teaches the doctrine of the Three Paths. The right hand path is that of good works and behaviour which does not offend the basic social and moral code of the community. It is the path of the extravert, Martha. The Left hand path is that of rebellion against *mores*, represented in Christendom by Antinomianism. It is the path of the introvert, Mary. Mary, the sister of Martha, is associated in Christian tradition with Mary the harlot, who washed the feet of Jesus. Mary, the Mother of Jesus, also had a dark side to her life — hidden in her genealogy, where her descent is traced through the harlot Rahab, Tamar who seduced her father, Ruth who seduced Boaz and Bathsheba, who committed adultery with David. The perils of the right hand path are self-righteousness and self-complacency (Ego inflation or pride), which Jesus roundly condemned in the Pharisees. The perils of the left hand path are licentiousness and the deterioration of the personality, most obviously and tragically perceived in the aborted and often pathetic rebellions of alcoholics, drug addicts, criminals, social and sexual deviants. (Behind social deviancy, mental disorder and psychosomatic symptoms lies an attempt, however unwitting and however unsuccessful, to become free of the internalised mother.) Contemplatives saw the left hand path as a necessary prelude for many people to the attaining of the balanced middle path that lies between the left and the right — the third path of integration and spiritual growth, where complements are balanced and opposites reconciled. They were also well aware of its dangers.

Kierkegaard pointed out that when the actual mother coaxes her child to take its first uncertain and unassisted steps towards her, she is also paradoxically teaching the child to become independent and ultimately to leave her. But double binds are often hidden in the

mother's behaviour. She feeds ambivalent messages. "Be independent, but remain 'mine' ". Also she may lead the child into feeling that his 'success' at walking towards her, at achieving this or that, is only an expression of *her* desires and not of his own inherent wishes. He is achieving to please his mother. Even when the achievements are for his own good and cohere with his native talents it may still be the case that success is always failure, since his success binds him all the more to what 'she' required of him. In the very attempt to fulfil his potentiality he may be embedding himself more and more in his dependency upon her approval. He may be able to say 'No' to her, rebel and become truly independent, only by actually denying his talents, by allowing himself to be a personal and social failure.

Whilst some people are continuously anxious about their ability to meet internal standards, are forever bowed with the worry of appearing stupid and shrink from any innovation, unfamiliar task or situation, other people will launch themselves again and again on a new enterprise (or an old one they have abandoned many times) with enthusiasm and confidence, only to find the enthusiasm wane in a matter of weeks as a dull lethargy sets in, during which all interest in the enterprise and all energy to pursue it appear mysteriously to have drained away. Both types of person are responding to internalised standards from childhood. In the first type of person, the effect of the unconscious identification is to maintain the psychic status quo and confine his life to 'safe' and confined areas of activity, which may become increasingly narrowed until symptoms of agoraphobia dominate and ultimately the only safe place is a bed. The internalised mother's approval is sought in these people by control and containment within the familiar.

In the second type of person the effect of the unconscious identification is countered by an equally unconscious rebellion. Somewhere at the periphery of consciousness he is weary of a perpetual struggle to satisfy internal standards. He can take no pleasure in his enterprise for its own sake, but is obsessed with where it will lead; whether it will expand his sense of worth, add to his sense of achievement, enhance his self-image in his and other people's eyes. The internalised or introjected standards appear to offer a way of gaining worth by the achievements he makes, but in fact only aggravate his sense of worthlessness since even when he does achieve he is of worth not intrinsically for himself, but only because of the accoutrements of his achievements. It follows that it is the achievements, and not himself, that are of value. His loss of enthusiasm and energy reflect an unconscious recognition of this dilemma and a rebellion against it.

The predicament in which these people find themselves is at the heart of the ancient theological controversy of Salvation by Works or Salvation by Faith. Are we loved and saved by God because of our works or deeds (achievements) or are we loved and saved by God, regardless of our works or deeds? Is salvation offered freely upon making ourselves accessible to His grace or life within the soul with no condition except that of faith or trust? Faith represents the surrender of egocentric attempts to earn worth by satisfying social or moral standards — the pitfalls of pride. Faith involves what Jung called a shift in the centre of gravity of the psyche. I learn in faith to trust the healing, creative and maturative powers already inherent in my psyche, rather than the desires, knowledge and intentions of the Ego. The Ego is attached to the internalised standards of the parents, supported by the Mother archetype. Beyond these standards lies the deeper wisdom of the archetypal Father, whose influence is known through the voice of the Holy Spirit. In Freudian terms, the secondary thought processes have to learn to detach from the Super Ego and learn to be congruous with the primary thought processes. Therapy uses the analysis of motive and the interpretation of dreams as clinical tools by which to set up a conversation with the unconscious, through which the individual may find freedom from the internalised parents and from the guilt and anxiety which they produce through the internal sanctions of abandonment and annihilation. He may thus come to be able to use his talents not to promote the dominance of the internalised mother by doing the "right deeds for the wrong reasons", but in the service of his personal development.

The internalised mother becomes the 'Law' which can never be satisfied — 'She' who must be obeyed. Her demands are never ending, no matter how successful the individual may become. Indeed, the more successful he is, the more he may be possessed by the lust for power. The higher he rises in the world, the greater the terror of a fall.

When, as adults, we come to marry, we are likely to choose a partner who will take the projections of the internalised parents. We look for mother and father in wife and husband. Marriage, too, may be used to maintain the psychic *status quo* of the partners. Instead of assisting each other to say their 'No', marriage may hold husband and wife in compliance with the internalised parental figures. Instead of providing a relationship which may develop into a prototype for the *hieros gamos*, the marriage may prevent any individual growth. The healthy marriage is one, by contrast, in which both partners work together towards an independent relationship

(mature dependence rather than infantile dependence — to use Fromm's distinction), in which each acts as a mirror for the others' soul, co-operating with spiritual changes and assisting each other towards authentic self-hood.

Those who endure the descent into the hell of confusion and conflict which follows upon separation from the parental images, find that there is a 'Ruler Within' (as the Upanishads have it). Healing forces already innate within the psyche rescue the Hero and provide him with the spiritual food and armour he requires in his struggle with those internal dragons and monsters which represent the parent images or the areas of the psyche they led him to deny. The son has to struggle free from the internalised and archetypal mother and in mythology he must often kill her. The significance of this 'killing' is that he finds his manhood and his own nature; paradoxically it is also the means by which the Mother herself is transformed and becomes benign. The primal relationship of mother-daughter is different. It is not heterosexual; there is no 'otherness' in this sense between them. The danger for the daughter is that she will remain immature and infantile if she does not liberate herself. Nonetheless she must not 'kill' the Great Mother, she must come, instead, to terms with her. To 'kill' the Mother would be to destroy her own femininity; to come to terms with her is to discover the femininity and instinct hidden behind the internalised standards and definitions of womanhood which derive from the actual mother and her culture. Hero and heroine must first deal with the Mother and then find their way to the Father. Progress upon this route is like onion peeling. Layer after layer of conditioning emerges. The dissolution of one compromise reveals yet another beneath. The conflict becomes ever deeper and more subtle. But in the struggle the soul is strengthened at every encounter like the hero of Edward Carpenter's poem *The Secret of Time and Satan*:

"And Satan smote me a thousand times, and brashed and scorched and slew me as with hands of flame;

And I was glad, for my body lay there dead; and I sprang upon him with another body;

And he turned upon me, and smote me a thousand times and slew that body;

And I was glad and sprang upon him again with another body —

And with another and another and again another;

And the bodies which I took on yielded before him, and were like cinctures of flame upon me, but I flung them aside;

And the pains which I endured in one body were powers which I wielded in the next; and I grew in strength, till at last I

stood before him complete, with a body like his own and equal in might — exultant in pride and joy.

Then he ceased, and said, "I love thee."

And lo! his form changed, and he leaned backwards and drew me upon him,

And bore me up into the air, and floated me over the top-most trees and the ocean, and around the curve of the earth under the moon —

Till we stood again in Paradise.

There is no easy passage into Paradise. It is a *via Dolorosa*. Each confrontation with the parental images, each struggle for independence, each successful rebellion against dominion has its own rewards, however. The person grows in self-assuredness and ability to be self-assertive in fruitful ways; imagination is unlocked to perceive new possibilities of inter-relationship and behaviour; sexual inhibitions are relaxed; the damned up rivers of love begin to flow again; bitterness and cynicism give way to compassion and hope. In the wilderness of abandonment and isolation that engulfs the Ego from time to time in his quest for freedom, a wilderness in which he is beset by the Devil (symbol of the super ego), he discovers spiritual forces (the angels), who nurse and nourish him. As the individual becomes free of the dominance of the parental images he or she finds the images reconciled. The person moves from the tyranny of the conditioning culture, to a detached position, where he or she is free from the obsessive distinction between Good and Evil and Better and Worse and discovers himself at One with his universe. Such a person is described by Krishna in the *Bhagavadgita* as:

he who hates not light, nor busy activity, nor even darkness, when they are near, neither longs for them when they are afar.

Who unperturbed by changing conditions sits apart and watches and says 'the powers of nature go round', and remains firm and shakes not.

Who dwells in his inner self, and is the same in pleasure and pain; to whom gold or stones or earth are one, and what is pleasing or displeasing leave him in peace; who is beyond both praise and blame, and whose mind is steady and quiet;

Who is the same in honour or disgrace, and has the same love for enemies or friends, who surrenders all selfish undertakings — this man has gone beyond the three.

And he who with never-failing love adores me and works for me, he passes beyond the three powers and can be one with

Brahman, the ONE.

For I am the abode of Brahman, the never-failing fountain of everlasting life. The law of righteousness is my law; and my joy is infinite joy.

(14, 22-27)

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David Doel is minister of Old Chapel, Dukinfield, Cheshire. He trained at U.C.M. and took his M.A. and Ph.D. in the psychology department of Manchester University. Dr. Doel is tutor in psychology at the Unitarian College, Manchester. Throughout his ministry he has taken a special interest in pastoral counselling and in the relationship between modern psychotherapy and the contemplative traditions of the great world religions. James Clarke will publish in the summer a book by him in this field, entitled *The Perennial Psychology*. The initial inspiration for this interest in depth psychology came from a training analysis he received from that gifted Unitarian minister, the late Charles Hugh Bartlett. Dr. and Mrs. Doel have a son and three grandchildren.



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