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SUFI PSYCHOLOGY AND JUNGIAN ANALYTIC PSYCHOLOGY:
TREATMENT OF NARCISSISTIC PERSONALITY DISORDER

A dissertation submitted to the Wright Institute Graduate School of
Psychology, in partial fulfillment of the requirements for the degree
of Doctor of Philosophy in Psychology

by
FARZANEH AMINI
Fall 1999

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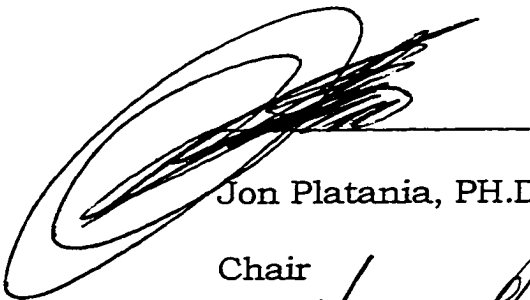
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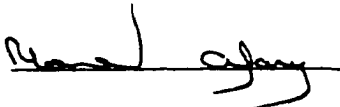
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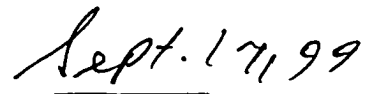


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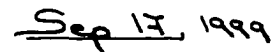
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SUFI PSYCHOLOGY AND JUNGIAN ANALYTIC
PSYCHOLOGY:
TREATMENT OF NARCISSISTIC PERSONALITY DISORDER

by
FARZANEH AMINI

This is a theoretical study that seeks to integrate Jungian Analytic Psychology with the spiritual insights and practices of Sufism. Sufism can be viewed as a kind of psychology. Both it and Jungian psychology encourage processes, of differentiation, integration, and individuation as a part of a journey toward psychological wholeness.

Although the clinical and spiritual paths are obviously very different types of experiences, we can understand their goals as essentially the same. It is to access and be in relation to the deeper Self where meaning resides. For Jung this is simply the Self, whereas in Sufism there is an inescapably Divine component. Western clinical psychology is then examined through the lens of Sufism. It

is argued that Western clinical practice can be enhanced through the application of Sufi principles, by integrating the spiritual side of the individual with the psychological part. In this way the client can further discern and grow to know an intrinsic and unexplored aspect of her being that resides in her spiritual self.

In particular, Sufi psychology in conjunction with Jungian psychology can be used to treat narcissism. According to Sufi psychology, most human beings suffer from egocentrically directed self-love, or narcissistic disorder. This self-obsession and the refusal to accept finite limitations is also at the root of human suffering because narcissistic self-absorption distracts us from grasping and relating to the totality of our being. The goal of both psychologies in treating narcissistic personality disorder is transformation of self-love in the narcissist.

Finally, by way of two in-depth case examples, this theoretical narrative describes, compares and integrates the understanding and methods of Sufi psychology and Jungian analytic psychology. Clinical case materials are

used to demonstrate this integration specifically in the treatment of narcissistic personality disorder.

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This dissertation is the result of my ongoing fascination and love of spirituality and psychology. For long periods of time I was either in the spiritual realm or the psychological place. This dissertation is the child of the marriage between my spiritual and psychological sides. During the conception, pregnancy, and birth of this work I have grown to believe that psychology and spirituality are the two wings of the same bird.

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At last, my profound gratitude to the Divine Love and
Presence in my life.

If you melt your soul in the fire of LOVE,
You will find LOVE to be the alchemy of your soul.

You will pass beyond the narrow straits of dimension,
And see the immensity of the dominion of nowhere.

That which your ear hasn't heard, you will hear;
That which your eye hasn't seen, you will see.

Hatif Isphahani

No matter what the world thinks about religious experience,
the one who has it possesses a great treasure, a thing that
has become for him a source of life, meaning and beauty,
and that has given a new splendor to the world and to
mankind.

C.G. Jung

I. Introduction

Sufi Psychology

Sufi masters throughout the years have played a role akin to that of psychologists, helping disciples to gain the self-consciousness that is necessary for a realization of God. On the one hand, Sufism shares the same goal as modern psychology - to attain self-consciousness. On the other hand for Sufism self-consciousness is a bridge that guides the individual to higher consciousness of her Divine nature. We are led to that place in consciousness where God resides.

Sufism is the mystical aspect of Islam. In Webster Dictionary mysticism is defined as “the experience of mystical union or direct communion with ultimate reality reported by mystics; it is the belief that direct knowledge of God, spiritual truth, or ultimate reality can be attained through subjective experience.” (1984, p.785) The mystical approach along with Islamic beliefs result in a spirituality grounded in the doctrine that “There is no God but God”. Sufis have described this doctrine to signify that all of creation is a manifestation of only one Being: God. Basing their

knowledge on the holy Koran and prophetic tradition (hadith), this one Being is Allah. However, Sufis believe that God has innumerable Names and Attributes that are manifested throughout creation. Sufis call this belief the doctrine of the “Unity of Being” (wahdat al-wujud).

There are numerous definitions of Sufism offered by Sufi masters throughout the ages. Each Sufi master defines Sufism according to his own spiritual station and the level of the understanding of his listeners. Therefore, it is important to consider that each definition reveals a different aspect of Sufism, each accurate in its own context. The following are different definitions by Sufi masters of different generations. I have selected the more psychological definitions among them.

Abu Sa'id AbelKhayr, eleventh century Iranian Sufi mystic from Nishapur said: “This is Sufism: high rank in disgrace, wealth in poverty, lordship in service, satiety in hunger, attire in nakedness, freedom in slavery, life in death, sweetness in bitterness” (Al- Hujwiri Trans. Nicholson, 1911). Thus, according to abu Sa'id, Sufism is contentment, humility, and detachment from the material world. In Western terms, one might say such an

individual is little influenced by circumstance, and has achieved what Maslow, in his hierarchy of human needs, has referred to as the “self-actualized” personality. This psyche in Jungian terms, has moved to a sustained and has transcended the dualities (Jung, 1971).

Shaykhe-e Baha’i of Shiraz states:

The science of Sufism deals with the One essence and with Its Names and Attributes in as much as they link the loci of their outward manifestation, together with all related phenomenon, to the Divine Essence. Thus, the subject of this science is the One Essence and its beginningless and eternal Attributes. The questions it investigates include: 1.The emanation of multiplicity from the One Essence and its return thence, 2.The loci of manifestation as reflection of Divine Names and Attributes. (Nurbaksh, 1981, p.31)

According to Bahai’s statement, the One Essence is God; a God that is the Unity of multiple attributes; a God that manifests these multiple attributes in His creations. Even though, the Self is a manifestation of the multiple Attributes of God, it is not God. Although the Self possesses divine aspects, it is not Divine. Thus, gaining a deeper understanding of the Self results in the realization of the divine Being within. In many respects this is reflective of Jung’s conceptualization of the higher Self.

Another example of this continuing theme of the transcendent function of human psyche is declared by Nuri (Iran, d. 295/908) who said: "Sufism is to sacrifice the ego's share for the sake of God's share" (Attar, Trans. Este'lami, 1967). In the variation of the same theme, Abol-Hassan Hosri declared: "Sufism is the purification of the heart from the turbidity of oppositions" (Al- Hujwiri, Trans. Nicholson, 1911). Jung declares in a similar vein "there is no consciousness without discrimination of opposites." (1974, par. 178) whatever attitude is in the conscious mind, the opposite attitude is to be found in the unconscious. This situation causes some kind of crisis in the individual – by holding the opposites, the individual experiences a "third" factor called the transcendent function by Jung, which brings about psychic equilibrium. The rhetoric of the Sufi paradigm might upon first reflection seem all too foreign to the Western mind. However, as we shall see, though the word may differ, the road to wholeness is the same.

The word Sufi derives from Suf, meaning wool. Since antiquity it has been a tradition of ascetics, the pious and the poor, to wear woolen robes. As Mohammed the prophet of Islam

said, “you should wear garments of wool that you may find in your hearts sweetness of faith” (Nicholson, 1911). The Sufis have been associated with attributes of patience, truthfulness, purity, love, litany, faithfulness, detachment, poverty, and annihilation in God.

The goal of Sufism is for the spiritual aspirant or the *wayfarer* to first realize that he is the central *theophany* or worldly manifestation of God. In Sufism this means he is the container of the Divine Names and Attributes. Thus, when she realizes that she is created in the image of God, she can come to know God by knowing herself. By achieving a high level of self-consciousness, she might achieve the ultimate goal of the Sufi- to realize the unification of God in one’s own person. This unification is called “Tawhid” - to “*know and see nothing but God*”. This is achieved when the Sufi sees all creation as a reflection of the Divine. In tune with the Divine, inwardly and outwardly, she lives a life of Divine unity. At the core of all creation, its Names and Attributes, she sees the reflection of God. This is Tawhid - the sufi’s ultimate goal. Meher BaBa, an Indian Sufi, puts it this way:

The Divine Romance is a journey in which the seeker becomes the Sought and the lover becomes the Beloved in the realization of the Self as Love Eternal. (1974, p.26)

Throughout history most sufis have attained to this goal through the help of a spiritual guide or master, known as pir. According to psychiatrist of the university of Tehran and present master of the Nimatullahi Order of the Sufis Javad Nurbaksh, the disciple's development toward unity (tawhid) falls into two phases. In the first phase, the disciple goes through the process of unraveling and solving psychological conflicts, and decreasing the control of the ego until she achieves a state of psychological balance and harmony. In the second phase the disciple undergoes a process of becoming illuminated by Divine Attributes and Divine Nature (Nurbaksh, 1979).

Let us view this process through the lens of Western, particularly Jungian psychology. Putting the analysand in the place of the seeker, and then analyst in the place of the spiritual guide, we can see that, in the initial phase of the analysis, the spiritual guide (analyst) examines and analyzes the behavior and inner conflicts of the disciple (analysand). Through the interpretation of dreams and visions, the analyst (master/spiritual guide) sees the disciple's (analysand's) inner conflicts and obsessions. This begins the therapeutic work between the disciple

and the master, patient and therapist. The length of this process depends on the individual's own psychological condition and need. One wonders how such a system might function in the face of managed care.

The second phase of the path is to "purify the heart" with the aid of *invocation* (remembrance or zeker). For the Sufi, the human heart or psyche is spiritual in nature. He would find himself in agreement with Jung's definition of the quest for wholeness or the individuation process. As Jung stated: "the goal of the individuation process is the synthesis of the Self." (1959, par. 278) The Self is the archetype of wholeness and the unifying center of the psyche, or "God within us" (Jung, 1966a, par. 399). The Self has a transpersonal power that transcends the ego.

Another way Unity (tawhid) can be reached is through the practice of the inner and perhaps more familiar psychological aspects of the spiritual path. Thus, what we might call the psychotherapeutic intervention of Sufism includes: invocation, self-examination, meditation and contemplation.

Jungian Analytic Psychology

The psychology of Sufism holds that as the psyche evolves through the resolution of series of spiritual crises, the individual becomes ready for new learning. Echoing a similar theme, Nevitt Sanford states, in Learning After Eighty: or any other old age, that for adult learning to take place there must be a crisis in one's life sufficient to shake the foundations of one's former beliefs. But it must not be so catastrophic as to overwhelm and immobilize the psyche.

After his separation from Freud and the psychoanalytic movement in 1913, Carl Jung suffered from just such a spiritual crisis, called by him the "Nikia." In his solitude and despair he did not turn to a new scientific or religious movement. Jung would himself realize the wisdom of the ancient Sufis. He would alternately assert that the human psyche has a transcendent function.

Consequently Jung's focus turned inward to symbolic images and religious visions. Thus, not unlike the Sufi disciple, Jung discovered an unknown territory in himself filled with personal and impersonal characters. His encounter with these images and their

powerful healing effects would finally lead to the development of the theory and practice of Jungian analytical psychology.

Although they may vary in their vocabulary and their approach, Jungian theory, as a contemporary psychological science, and the ancient psychology of Sufism, share the same goal- reconnecting and reuniting with the Divine.

Context of Clinical Applicability

Jung's work is unique in its emphasis of rebirth imagery. His extensive work with symbols as portrayed in religion, history, myths, and different cultures is demonstrated in his clinical practice. For Jung therapy "is not a kind of psychological water-cure, but a renewal of personality, working in every sphere of life." (Jung, 1958, par. 142-146) The therapeutic endeavor is for the individual to discover and understand different aspects of her personality, and then to consciously integrate the unconscious aspects of her personality into a whole.

One of the main aspects of Jungian analysis is to hold the "opposites" within, in other words to participate in a dialogue with conflictual aspects of the psyche. This is achieved through active

imagination, until the emergence of a new attitude occurs - the *transcendent function*. This new attitude transcends the demands of conscious or unconscious approaches and enhances the creative interchange of clashing parties. For Jung, the individual develops and evolves along the lane of opposites to become more whole - this he called the individuation process. The main goal of the individuation process is for the individual to reconnect with the center of her being - what Jung calls the Self. (Jung, 1969)

Though presumably a clinical path differs from a spiritual path in that the clinical aim is to address and heal pathology, while the spiritual path is to attain a higher spiritual awareness. In the psychology of Sufism the center of an individual's being is God. This Being, or God resides within the Sufi. We might say that the clinical aim of the Sufi psychology is for the individual to discover and connect the Divine within with the Divine without. At this stage the "analyzed" Sufi attains unity of Being (wahdat al-wujud). In this state the Sufi transcends opposing aspects of her personality.

This view has distinct parallels with Jung's individuation process. The aim of both psychologies is the same, but their

approach varies. This aim is to reach and be in relation to the deeper Self. However, these psychologies vary in that one defines the deeper Self through God and as a part of Him, while the other defines the deeper Self through the individuation process and as part of the individual.

Within both schools of psychology, the individual seeks to attain a similar, if not identical, state of consciousness. This state of consciousness is interpreted differently by both schools. However, by integrating Western psychology through the lens of Sufism, I will argue that Western clinical practice can be enhanced through the application of Sufi principles and practices by integrating the spiritual side of the individual with the psychological part. In this way the western client can further discover and grow to know an intrinsic and unexplored aspect of her being that resides in her spiritual self. In the clinical application of Sufi psychology the therapist in no way promotes any form of spirituality or religion, she rather provides a container for the client to explore and reach this deeper, spiritual self. In many respects this is similar to Jungian analytic stance. In addition, Sufism is a practice that promotes equality and respect.

Nurbaksh holds that Sufi psychology encourages acceptance and non-judgement of self and others regardless of any internal or external differences pertaining to religion, social class, race, gender, and other forms of social hierarchy.

Historical, Social, and Professional Context of the Study

Freud and Jung were two doctors whose main concern was to treat their patients. They were also interested with the nature of reality and the place of individuals in the universe. They both agreed that comprehending the profundity of the mind would lead to the insights about the nature of reality. But their views on the nature of the unconscious were very different.

Freud's (1920a) theory, as it was developed in Beyond the Pleasure Principle, consisted of the life and death instinct; libido opposing thanatos. According to Freud, death instinct is a drive toward destruction that can be turned inward toward the self or outward toward the outside world in an aggressive way, while the life instinct is the positive, life sustaining force. He believes that death instinct usually wins over the life instinct; pleasure and life forces can be controlled for a short time before the victory of the

death instinct. Further, these instincts were organized through a topology of the psyche consisting of the id (pleasure principle, instincts demanding for release), ego (conscious mind), and superego (conscience).

The Jungian view of the psyche, on the other hand, involves the personal unconscious, collective unconscious, shadow, persona, ego, anima, animus, and the Self, which will be explained in detail in chapter five. Jung's concept of the shadow shares some similarities with the Freudian id. Beyond the shadow, for Jung, there are many layers of the psyche, leading ultimately to the collective unconscious. According to Jung (1959) the collective unconscious has a "universal" and impersonal nature that is identical in all individuals, in all cultures, in all times. The collective unconscious does not develop but is inherited, it also consists of a number of pre-existent forms called archetypes. Jung's concept of the collective unconscious is what basically separates Jungian theory from the Freudian model of the unconscious.

Unlike the Freudian model, which is retrospective, Jung holds a prospective view of the human psyche. This means that in

Jungian theory the deepest layer of the psyche is the collective unconscious. The contents of collective unconscious are the archetypes; whereas the contents of the personal unconscious are complexes and the shadow. An archetype is an innate paradigm of psychological performance, connected to the instincts. When an archetype is activated, it reveals itself in emotion and behavior. The Self is the central archetype, which coordinates and orders the collective unconscious toward wholeness; this is the source of the individuation process. As a unifying principle, Jung's archetype of Self parallels the Sufi notion of unity (tawhid) with the Divine in one's being.

The aim of the study at hand is to reach across the span and the distance between a decidedly Eastern, and a Western understanding of the nature, function and development of human psyche. At present there is a dearth of knowledge, if not a vacuum in the West surrounding the essential contribution of the Middle-Eastern and decidedly Iranian Sufi understanding of human psychological growth and development. An entrenched history of economic, political and religious differences has contributed to this problem, and has in fact served to block the enriching benefits of

psychological cross-cultural fertilization, particularly with regard to Iranian Sufi psychological mysticism.

In this study I will describe, compare and integrate the understanding and methods of Sufi psychology with Western analytic psychology.

The work of Jung in particular will serve to bridge the gap between these understandings.

Comparative Integrative Hypothesis

Abu Sa'id Abelkhayr, Shaykhe Baha'i, Nuri, Hosri, Mehr Baba, contemporary Iranian Sufi psychiatrist Nurbaksh and Carl Jung (1958) share the belief that the psyche is made up of polarities. To attain wholeness, these polarities should be distinguished and integrated. The process of integration according to Jung, happens through conscious association with symbols that arise from the unconscious and bind opposing forces in a synthesis, called the transcendent function. Jung (1959) believes that the psyche produces symbols that are images of God. There is, therefore, already a significant spiritual component in Jungian analytic psychology.

Both Sufi psychology and Jungian analytic psychology realize the importance of the individual connection with a deeper level of being or so called "higher Self". For Jung and the Sufi the Self is the archetype of wholeness and might be described well as the "imago Dei". In both disciplines the goal of the individuation process is the same- to achieve wholeness by connecting to a deeper layer, a more universal sense of the self as reflecting the infinite nature of the source from which we come- Self or God.

Procedure

Literature Sources

A literature review, focusing upon the work of Javad Nurbaksh of Iran along with Abu'said Abelkayr, Baha'I, Hassan Nuri, Jalal'aldin Rumi and Mohi'idin Ibn'Arabi will serve to define and focus the meaning, methods and techniques of the Sufi psychology. The work of William James and Victor Frankl will serve to both introduce and amplify the seminal contribution of Jung to our contemporary understanding of Jungian archetypal and analytical psychology. The work of Edward Edinger will help to understand Jung's notion of the Self and its development. The works of Paul Tillich and Carl Jung on the importance of religious symbols will be reviewed. Brief theoretical views by R. D. Laing, James Bugental, and Scott Peck will be presented to explain the importance of crisis in psychic transformation. The works of Heniz Kohut, Otto Kernberg, Mario Jacoby, and Nathan Schwartz-Salant will be used to explore the mechanisms of narcissistic personality disorder.

Criteria for Inclusion and Exclusion of Literature

There is a vast literature on Jungian analytic psychology and Sufi psychology. In this study I have limited my review of literature to the above pertinent topics.

Method of Presentation

At present the practitioners of Jungian analytic psychology do not have available to them the concepts, insights, and effective interventions of Sufi psychology. Western insights and interventions are also unknown to most followers of Sufism. Thus, the theories generated consequent to this synthesis will be described by way of their possible application to the Western clinical practice setting in a narrative of comparative integration.

Purpose and Approach of the Study

The purpose of this study is to generate psychological theory by way of a synthesis of two major schools of psychological thinking- Sufi psychology and Jungian analytic psychology.

Organization of the Dissertation

In chapter one the theoretical perspectives of Sufi psychology and Jungian analytic psychology along with context of clinical applicability is presented. Also, comparative integrative hypothesis of the study is review. Also in chapter one, literature sources, approach, organization, and method of presentation of the study is discussed.

In chapter two the literature of James, Frankl, Jung will be reviewed, along with other literature which will include the importance of crisis in psychic transformation. Also in chapter two an in-depth explanation of the structure and functions of the psyche in accordance with Jungian analytical psychology and Sufi psychology will be presented.

In chapter three the causes of human suffering will be discussed in relation to Jungian theory and Sufi psychology, along with the approach of analytical psychology to the religious function of the psyche. Furthermore the work of Jung and Tillich will be discussed to explain the importance of religious symbols.

In chapter four the alleviation of human suffering in accordance with the numinosum and the inward psychological

practices of Sufism will be discussed. Chapter five will also include the alleviation of human suffering that occurs in the Jungian individuation process and in Jungian analysis.

At last in chapter five the clinical implications of the synthesis of Jungian and Sufi psychology in understanding and treating narcissistic personality disorder will be discussed by way of case presentation.

II. Integrative Literature Review

William James

Writing at the turn of the century, William James was the first psychologist to understand religion as a psychological experience. James tried to determine the human connection with the Divine in the profundity of the subconscious. James (1902) writes:

The life of religion... consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude in the soul. (p. 59)

James (1902) describes religion as “the feelings, acts, and experiences of individuals in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider divine.” (p. 42) He asserts that the source of religion is not to be determined by the beliefs and dogmas which designate the foundation of religion but in the experience itself. He differentiates between personal and institutional religion and is more interested in the former. James believes that personal religion should not be reduced to conscience or morality.

In the final chapter of his book The Varieties of Religious Experience, James dismisses the “survival theory” of religion, a phrase he invented which indicates that religion is only an, “anachronism, a case of survival, an atavistic relapse into a mode of thought which humanity in its more enlightened examples has outgrown” (p.381). He asserts that as individuals we must trust our experiences and separate ourselves from our forefather’s mistakes and their dependence on institutional religion. In favor of personal religion, James differentiates between the feelings and intellectual components of religion. He writes:

Individuality is founded in feeling; and the recesses of feeling are the only places in the world in which we catch fact in the making, and directly perceive how events happen and how the work is actually done. Compared with this world... the world of generalized objects which the intellect contemplates is without solidity or life. (1902, p.389)

In studying the subject of religion, James discovered a wide variety of thoughts but claimed that the actions and feelings in the lives of the “Stoic, Christian and Buddhist saints” are essentially indistinguishable. He asserts that the core of religion stays permanent. The following characteristics explain his findings:

They allow for the divided self and the struggle; they involve the change of personal center and the surrender of the lower self; they express the exteriority of the helping power and yet account for our sense of union with it; and they fully justify our feelings of security and joy. (James, 1961, p.394)

In The Varieties of Religious Experience, James used the empirical method to study religious phenomena. He focuses on direct experience as the most important way to gain knowledge. James has been accused of a subjectivistic view of reality by Romney Mosely (1978). According to Mosely, James's "interpretation of religious experience rests on the assumption that perceptual experience is the primary mode of apprehending the phenomena" (1978, p. 78). Furthermore, Mosely notes that James's view is missing the component of cognitive explanation and development. It would be important to mention that James was a strict rival of the rational idealistic philosophical system.

Victor Frankl

Victor Frankl, the originator of Logotherapy, views religion as a crucial component of human existence. Frankl, in The Unconscious God (1949) writes about religion as, "an expression of man's search for ultimate meaning" (p. 13) and proclaims that, "a

religious sense is deeply rooted in each and every man's unconscious depths" (p. 10). He demonstrated that neurosis or psychosis manifest when the individual's connection with the transcendent is restrained.

Frankl (1949) like James believes that religion is more a human affair. He asserts: "If religion is to survive, it has to be profoundly personalized" (p. 15).

Frankl condemns traditional psychoanalysis for representing the human psyche as "atomistic and mechanistic". He believes that psychoanalysis deprecates the unconscious and ignores the spiritual aspects of existence. In opposition to the psychoanalysts, Frankl views existential analysis as granting a locus for freedom of spiritual being. For Frankl (1949), "spiritual is being used without any religious connotation, of course, but rather just to indicate that we are dealing with a specifically human phenomenon." (p.23)

Frankl aims at modifying the concept of the unconscious in order to include the dimension of the spiritual. He writes:

Being centered around the existential, personal, spiritual core, human being is not only individualized but also integrated. Thus the spiritual and only the spiritual core, warrants and constitutes oneness and wholeness in man. Wholeness, in this context means the integration of somatic, psychic, and spiritual aspects... body and psyche form a

unity but this unity does not yet represent the wholeness of man. Without the spiritual as its essential ground, this wholeness cannot exist. (p. 28)

However, Christopher Lasch (1984), in a critique similar to Mosley's critique of James, has criticized Frankl for maintaining truth and meaning as completely personal and subjective.

Carl Jung

Jung views religion as an important and powerful aspect of human psyche. Jung understood religious experience as being an intrapsychic phenomena. Jung believes that we need to experience religion in our souls through understandings of religious symbols by our inner relationship to them. (Jung, 1953)

According to Jung (1971), the transcendent function is a psychic function that develops from the tension between the consciousness and the opposites residing in the unconscious and brings about their union. To him the religious and the transcendent functions both serve to inform and advance the spiritual aspects of psychic life.

Literature on the Importance of Crisis

There have been a number of psychologists who, Like many ancient Sufi masters, assume that crises which cause psychic turmoil are crucial for the development of the individual psyche. The transformation of the ego that occurs is said to be in service of the Divine power. R. D. Laing (Murphy, 1967) asserts:

True sanity entails in one way or another the dissolution of the normal ego, that the false self competently adjusted to our alienated social reality; the emergence of the “inner” archetypal mediators of divine power, and through this death a rebirth, and the eventual reestablishment of a new kind of ego functioning, the ego now being a servant of the divine no longer its betrayer. (p. 24,25)

James Bugental (1978) delineates how existential crisis involves confrontation with death or meeting with the void. As long as the individual is in this situation everything of significance is held to be unsatisfactory or worthless. The individual might even have an urge to commit suicide due to her feelings of alienation and depression. By all means, it is fair to say that a part of the self, or the part known as the ego, is dying: the fabricated ego must be discarded if the individual is to reach a more authentic state of being. But this death is not equivalent to the annihilation of our entire being.

Crisis can have a profound outcome if we accept and withstand our suffering and utilize the new awareness as an instrument of inner development. Smith (1990) states that for the individual to reach a deeper level of meaning in life, it is important to experience a solid psychic transformation, imposing the elimination of the individual's former worldview. "Only then can the process of psychic reconstruction begin." (p. 178)

Scott Peck (1978) assumes that in order for inner growth to ensue, to some extent the "old self" must die and the individual should be capable of enduring suffering and loss. Peck asserts:

Many people are either unwilling or unable to suffer the pain of giving up the outgrown which needs to be forsaken. Consequently, they cling often forever to their old patterns of thinking and behaving, thus failing to negotiate any crisis and to experience the joyful sense of rebirth that accompanies the successful transition into greater maturity.(p. 71)

Erik Erickson's approach to the role of crisis in psychological development is organized into seven stages. At each stage of development it is important for the infant or the individual to reach an appropriate resolution for that stage, in order to move onto the next stage. According to Erickson (1950) there are seven stages of psychological development. The developmental stages are as

follows: trust vs. mistrust (infancy), autonomy vs. shame/doubt (toddler), initiative vs. guilt (ages 3-5), competence vs. inferiority (ages 6 to puberty), identity vs. confusion (teens to 20's), intimacy vs. isolation (20's to 40's), generativity vs. stagnation (40's to 60's), and integrity vs. despair (late 60's and up). Erickson believes each stage of life has its own task and crisis that needs to be resolved in order for the individual to move on to the next stage of development. For example if the infant's dependency needs are met she will develop a sense of trust and then is able to move to the next stage. If her needs are not met, she will be faced with crisis that holds her back from further development. According to Erickson it is of outmost importance that the individual comes to some resolution at each of the developmental crises.

The Structure Of the psyche According to Jungian Theory

In this section I shall discuss the structure of the psyche as it is viewed in Jungian theory. According to Jung the psychic structure consists of the following elements: the persona, the personal unconscious, the shadow, the collective unconscious, the archetype, the complexes, the anima, the animus, the ego, and the Self. The psychic structure according to Sufi psychology will also be discussed. According to Nurbaksh (1992), this psychic structure includes: the material nature, the commanding ego, the blaming ego, the self-at-peace, the heart, and the spirit. Furthermore, the importance of the doctrine of the opposites that is closely related to the Divine Attributes will be explored. Ibn'Arabi's view on the archetypal world will also be explained.

The functions of the psyche according to Jungian and Sufi psychology will be examined. In Sufi psychology love and creative imagination are psychic functions, while in Jungian theory they include the transcendent function and active imagination. The section will conclude with a comparison and suggestions for integration of the psychical functions in each of the traditions.

Jung uses the term “libido” to describe the psychic energy of consciousness, and of the personal and collective unconsciousness. He believes libidinal energy activates and controls the personality. Libido can be comprehended by images and their symbolic meaning. According to Jung (1953) there are two principles of libido; the first principle is that “libido can be transformed or displaced, but not destroyed”. If the libidinal energy toward someone or something decreases, it will increase in connection to something else. The second principle as Jung (1963) explains is the law of opposites (P.3). The psyche is made up of polarities and the tension between these opposites is the cause of psychic energy. In his theory one of the main pair of psychic polarities are the masculine and the feminine characteristics and modes of being. For the development of personality to proceed, there is a need for union of opposites between different poles of psychic energy. According to Jung’s theory the psyche is made up of the personal and the collective unconscious, archetypes, complexes, ego, persona, shadow, contrasexual poles of personality (anima-animus), and finally the unifying center of the psyche

which he called the Self. The following are the definitions of these terms:

Persona

Persona in Latin is the mask worn by actors in Greece. Jung uses the term persona to refer to the social mask (outward appearance) the individual utilizes to encounter the outside world. To function in society the individual needs to use an appropriate persona for a given situation. For example: to be a professional, mother, or friend all demand a person plays a different role. Jung emphasizes the importance of not identifying with the persona and being aware of its function as a mediator between the ego and the outside world. The persona is developed by parental teachings, social conventions and standards of behavior.

The Personal Unconscious and the Shadow

According to Jung (1953) the unconscious is made up of two layers: personal and collective. The personal unconscious constitutes painful memories that are repressed, sense-perceptions that are not strong enough to reach consciousness, and contents

that are not yet actualized, they can be seen in dreams or in projection on others. The personal unconscious contains the “shadow”. The “shadow” embodies everything that a person refuses to acknowledge about herself and yet it is always impelling itself upon her directly or indirectly. (Jung, 1959) The shadow contains those characteristics, attitudes, fantasies, and experiences that have been repressed into the unconscious as the personality develops. The easiest way to get rid of the rejected shadow material is to project it onto someone or something else. Denying to see and to own an unwanted and negative trait in ourselves, we project it onto another person and criticize the person for it. Shadow projection is a powerful human dynamic. It is the basis of judgment, discrimination, rejection, and prejudice. Only through self-examination and self-knowledge, can we free ourselves from its distorting power.

The Collective Unconscious and The Archetype

Jung (1959) believes that the collective unconscious has a “universal” and impersonal nature that is identical in all

individuals. The collective Unconscious does not develop individually but is inherited. It consists of a number of pre-existent forms, called archetypes (Jung 59). An archetype is an innate paradigm of psychological performance, connected to the instincts. When an archetype is activated, it reveals itself in emotion and behavior. Jung's theory of archetypes evolves in three phases. In 1912 he wrote of "primordial images" which he discovered in the unconscious life of his patients and in his own self-analysis. These images were analogous to cultural motifs exemplified universally throughout history. Their essential characteristics were their intensity, depth, and autonomy. Primordial imagery equipped Jung with the empirical content for his theory of the collective unconscious. Around 1917, he wrote about "nodal points" in the psyche, which absorb energy and thus influence a person's functioning.

The first time Jung used the term "archetype" was in 1919. In later years the archetype was studied through its images, patterns, and motifs. The archetype is psychosomatic, linking instinct and image. For Jung "archetypes are the unconscious images of the instinct... they are patterns of instinctual behavior." (Jung, 1959)

Archetypal images as patterns of the collective unconscious are important to understand, because they are the main content of mythologies and religion.

Jung introduced the term “imago,” instead of “image,” to denote that many images are produced subjectively. That is, an object is observed according to the internal state and dynamics of the subject. Another important point is that many images (e.g. of parents) do not emerge out of real personal experiences of the person, but are derived from unconscious fantasies, or constituted from the activities of the archetype. An image that has worked in a person over time will evolve to the point where it operates like an expectation, or a screen filter through which experiences of certain types of people are perceived. Therefore, an image leads to particular feelings and behaviors towards others. These feelings and behaviors manifest themselves in complexes.

Complexes

Complexes are controlled by imagos. Jung (1916) describes complexes as a group of imagos, images and ideas, accumulated around a nucleus gathered from one or more archetypes, and

defined by a shared emotional character. When complexes constellate they affect the behavior of the person, whether she is conscious of them or not. When an individual clashes hurtfully with a demand in the environment which she cannot endure complexes get constellated. In an individual, complexes work as energy centers and are manifested by emotions; they contain large sections of psychic life. Complexes embody those areas in an individual that are prone to crisis. All emotionally charged incidents become complexes. They are brought up by serious traumatic incidences, and also by repetition of milder conflicts that are painful for the individual.

Even if the personality development of an individual is hampered by a complex, it can nevertheless carry dormant life. The complex's energy enables it to appear in symbols, to become conscious, and in this way the creative capacity of the complex is manifested to the individual. According to Kast (1992): "complexes become visible in symbols through fantasy, for wherever there are emotions there are also images" (p.39). The complex of images, emotions and archetypes can be illustrated by the following example.

The mother image represents the infant's inborn disposition to arrange the experiences of her early predisposition around positive and negative poles. The positive pole pulls together qualities such as "maternal solicitude and sympathy; the magical authority of the female; the wisdom and spiritual exaltation that transcend reason; any helpful instinct or impulse; all that is benign, all that cherishes and sustains, that fosters growth and fertility" (Jung, 1959; para. 158). The negative pole indicates "anything that devours, seduces and poisons, that is terrifying and inescapable like fate" (Jung, 1959).

Jung (1960) asserts that complexes are "splinter psyches", they are psychic contents in the unconscious and outside the control of the individual consciousness. Jung emphasizes the importance of connecting the unconscious complexes to the conscious mind.

Anima

Jung (1959) describes anima as an archetype symbolizing the feminine pole of a man's psyche; its role is to reconcile the contents of the collective unconscious to the man's conscious ego. According to Whitmont (1969) the anima "consists of the man's

unconscious urges, his moods, emotional aspirations, anxieties, fears, inflations and depression, as well as his potential for emotion and relationship” (p.189). The anima represents the contrasexual component in a man, it delivers the feminine qualities such as feeling, sensitivity, and receptivity. The anima has an archetypal as well as personal aspect. On archetypal level it represents the transpersonal and general experiences of the feminine. On the personal level the anima shows the effect that an actual woman have had in a man’s life; a man’s anima is usually shaped by the personality of his mother, sister or wife.

Animus

Jung (1959) describes the animus as an archetype symbolizing the masculine components in a woman’s personality. The function of the animus is to mediate the contents of the collective unconscious to her conscious ego (p. 14-15). The masculine qualities of the animus represent those forces that cause differentiation, separation, judgement, creativity, and the search for meaning. The animus represents the contrasexual component in the woman’s personality. The personal aspect of the

animus is shaped by influence that her father, brother or husband have had on her.

Ego

According to Jung in order to comprehend the phenomenology of the unconscious an individual must develop a sense of the Self. "The Self, like the unconscious, is an a priori existent out of which the ego evolves", (Jung, 1958, par. 391). Furthermore, to understand the Self, one must develop an awareness of the ego, which by definition is "subordinate to the Self and is related to it like a part to the whole", (1959, p.5). The ego is central to the field of consciousness because it is the subject of all personal acts of consciousness.

As a specific content of consciousness, the ego's experience rests on two different bases: the somatic and the psychic. Both the somatic and the psychic base are comprised of conscious and unconscious factors: "On the one hand the ego rests on the total field of consciousness, and on the other, on the sum total of unconscious contents." (Jung, 1959, p.4) Even though the root of the ego is unconscious, the ego itself is a conscious factor.

As Jung points out the ego is part of personality but it does not consume all of it. From a psychological perspective, the personality forms a twofold division: “an ‘extra-conscious’ psyche whose contents are personal, and an ‘extra-conscious’ psyche whose contents are impersonal and collective”, (1959, p.6). The first group comprises an integral component of the individual personality and can thus be considered as conscious; the second group forms an omnipresent, fixed, and everywhere identical quality of the psyche.

Self

According to Jung (1959), the Self is the unifying center of the conscious and unconscious psyche. It is the archetype of wholeness and is identical to what Jung calls imago Dei, the inner experience of God. There are a number of images that can represent the Self such as the union of opposites, the place where God and man come together, and the totality of personality. Basically, the Self is the origin of our being, the spring of psychic energy, or simply God. As the ego is the center of subjective personality, the Self is the place of objective personality. The Self has the main psychic control as it dominates the ego. In order to

better understand the Self, it is important to examine its relationship to the ego. During the second half of life the individual ego realizes that it is subordinate to a larger, psychic reality – the Self. The individuation process consciously endured, results in the realization of the Self as psychic reality greater than ego.

Building upon Jung's earlier formulation, more recent analytical psychologists have continued to examine the role of the Self in the early years of life. Eric Neumann (1954), using mythological images, represents the Self as the Urborus (tail-eating snake); the Self at this stage is a psychic state before the birth of ego consciousness. Edinger (1972) believes that the first half of life is the time of ego development and the "progressive separation between ego and Self"; while the second half of life demands a "relativization of the ego as it experiences and relates to the Self". In other words, the task of the first half of life is "ego-Self separation" and the task of the second half of life is the "ego-Self reunion". The psychological development from birth to death is through this process of change, between ego-Self union and ego-Self separation. This process happens continuously throughout life, from childhood to old age.

Edinger's (1972) presents four developmental framework, the following are the four stages of ego-Self development: In the first stage the ego is part of the Self, and there is a "total state of primary ego-Self identity". In the second stage the ego slowly develops and separates from the Self, but has its core in the identity with the Self. In the third stage "the ego-self axis" is more recognizable from ego-Self identity, and it is more conscious. In the last stage there is a "total separation of ego and Self, and a complete consciousness of the ego-Self axis."

Edinger (1972) further defines a cyclical procedure in the process of consciousness. "Inflation" defines the first stage of this cycle, where the ego is totally identified with the self. Since the self is the totality of the personality, the ego experiences itself as a "deity", because it is identified with the self that is larger than itself. Since the ego feels itself to be deity, it is in a state of wholeness or it is in paradise, in that it is in union with God. There is however a certain immaturity in this inflated sense of divine identification. It is critical in adult life to reach beyond this original wholeness of ego identification with God toward a more balanced

view; to be in union with God without the inflation of thinking that one is God.

The second stage, according to Edinger (1972), is called “alienation.” In this stage the child realizes that she is not the center of the universe and that the mother cannot meet all her needs. Thus, she is forced out of “paradise.” The child gets wounded because of this separation from God-mother, and is alienated. Symptoms of alienation can continue into adulthood, growing into a kind of neurosis. Whenever there is a power motivation there is an unmet desire for omnipotence, or inflation. The symptoms of this inflation, according to Edinger, lead in adulthood toward lust, pleasure, and arrogance. Confronting reality causes the frustration of inflated expectation, creating alienation between the ego and the Self. Concurrently, such alienation in later life can be caused by parental rejection in childhood. The alienated individual lacks self-acceptance as result, and feels unworthy.

However, Edinger (1972) explains that feelings of alienation are crucial to consciousness of self and to the experience of religion. As

long as the ego is unconsciously identified with the Self, it can never experience the Self as something separate.

Edinger's (1972) third stage is the encounter with the Self. The ego must be disidentified from the Self before the Self can be encountered as "the other" or God. The individuation urge activates an attitude in which the ego is related to the Self without being identified with it. This creates a dialogue between the conscious and the unconscious; here the ego works in service to the Self. The ego sees itself as a part of a whole – the Self. It is in relation to, but separate from this Self, "the other".

The experience of inflation, as the other side of the same coin, is part of the life cycle. If each state is not stagnant, it leads to growth and consciousness; but if stagnation occurs in one state the danger of psychological problems arises. Religious belief and rituals address this danger directly; they help the individual to feel connected to a meaningful transpersonal reality. Thus, she is protected against alienation.

Edinger (1972) reminds us that the seven deadly sins of Christianity: "pride, wrath, envy, lust, gluttony, avarice and sloth," are all symptoms of inflation. The Church he says, provides a

container for the individual to confess and repent from these sins, thus she is again protected from them. The main goal of religion is to keep the individual ego related to the god or Self.

In Sufism, this process is described in similar terms. The concept of nafs parallels that of the ego. This will be discussed more fully in a later section. When the individual is in a state of alienation she might have a breakthrough by realizing the subordination of the ego to a larger whole, in other words, the Self. This usually happens when there is a total defilement of ego; Saint John of the Cross called it “dark night of the soul”. The individual at this point has a religious numinous experience that connects her to God (Self). The numinous, derives from Latin word “numinosum, [it] is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness.” (Jung, 1953, par. 6) This alteration of consciousness, results in an experience of the Self.

The Structure of The Psyche According to Sufism

In coherence with Jung's theories of the structure of the psyche, Sufis view the psyche as being made up of polarities as well as having a transformative function. One main psychic polarity for Sufis is unity and multiplicity. On one hand the realm of unity is based on the relationship between the individual and God. On the other hand the realm of multiplicity is based on the individual's relationship with the external world and people. Sufis believe the psyche develops by heredity and environmental factors. They hold a developmental view of the structure of the psyche. In the Sufi view the psyche consists of mundus archetypus or al-alam al-mithal by Ibn' Arabi, material nature or tab, ego/self or nafs, spiritual heart or del, and spirit or ruh (Nurbaksh, 1992). The following are definitions of these terms:

Material Nature

Material nature is the instinctual part of human psyche; the individual is born with it. It consists of a pleasure –seeking principle, along with aggressive tendencies. It basically has animal like qualities. According to Nurbaksh's The Psychology of Sufism,

Material nature is inherited at birth; it subsequently develops into what is termed nafs through its encounter with the environment and its exposure to the socialization process in the milieu of family and school. The tendency of the nafs is to impose its desire unquestioningly in order to gratify itself. (1992, p. 11)

Nurbaksh goes on to say that there are three stages of nafs:

1. Commanding ego (nafs-e ammara)

Commanding ego contains the ego and its tendency to gratify its passions. Characteristics of the commanding ego's tendencies can be illustrated in a manner similar to Edinger's consideration of Christianity's seven deadly sins: pride, wrath, envy, lust, gluttony, avarice, and sloth. The behavioral reactions of the commanding ego manifest themselves within the individual when she seeks to judge, control and dominate others. If she can not get her own way she feels angry, frustrated, depressed and sometimes fearful. The individual can realize that she is under the influence of commanding ego when her main concern is what other people should do, or how she can get others to be the way she wants them to be. Another concern that the individual might have is to get approval from other people. To use Jung's term, she very much identifies with her persona.

2. Blaming Ego (nafs-e lawamma)

The individual can move on to the second stage of the nafs, by examining her hidden motives and her need to control. The aim of this stage for the individual is to see herself as she is in the present, and as she wishes to be later. At this stage the individual takes responsibility for her actions, thoughts and motivations. This is a phase of spiritual poverty (faqr), where the individual feels she needs help to correct her faults and to modify her negative attributes. She does this through the help of God. At this time the ego is not inflated as it was in the first stage of the nafs. This can be correlated to Jung's theory of the individual's withdrawal of shadow projections. Here, the individual does not project those negative aspects of her personality unto another, but acknowledges it within herself. As a result, the individual gains more consciousness into her inner reality.

3. Self-at-peace (nafs-e Motmaena)

According to Doctor Nurbaksh (1992) *self-at-peace* is the third stage of nafs. Self-at-peace consistently strives to purify the heart of the corruption of the commanding ego. Sufi masters

believe that the nafs-at-peace is the spiritual heart. They use the Koranic verse “O nafs-at-peace return to your Lord, contenting and contented” (LXXXIX: 27-28), to explain that the individual who has attained this state possess a peaceful heart whose focus is on God and is free from the turbulence of multiplicity.

Heart (del)

According to Sufis, the heart is the most important part of human psyche. The purpose of transformation of nafs or ego is to gain the spiritual heart, for it is the domain of manifestations of God’s opposing attributes. As Shabateri, a great Sufi master puts it:

The world-displaying cup
 is the heart of the Perfect Man;
 The mirror reflecting God
 is in fact this very heart.
 The heart is the treasury
 In which God’s mysteries are stored;
 Seek the purpose of both worlds
 Through the heart, for that is
 The point. (Nurbaksh, 1992, p.86)

In this poem heart is related to the multiplicity of the world as well as to the unity with God. According to Sufi teachings the “heart” is a subtle spiritual reality rather than a physical organ. The spiritual

health of the individual depends on this subtle awareness. The practice of zeker operates upon the spiritual heart. According to Nurbaksh (1979), zeker means remembrance of God through invocation of a Divine Name. By practicing zeker, the heart becomes pure and gains insight into the spiritual world; however, the heart in the average person is usually disturbed and its insight decreased by the desires of the ego.

According to Jami (Chittik, 1977), the heart is the substance that contains both the realities of corporeality and the faculties of physical nature on one hand, and the realities of spirituality and attributes of the ego on the other hand. The physical heart is significant due to its relatively central location in body.

Similarly, the spiritual heart is significant due to its role in the course of the perfection of the psyche, it acts at the mid-point between the ego (nafs) and the spirit (ruh) (Nurbaksh, 1992). Nevertheless, the heart is the arena between the forces of spirit (unity) and the forces of nafs / ego (multiplicity), the two energies clashing to reign the arena. The forces of multiplicity or ego consists of selfishness, status seeking, desires and passions which stem from egocentricity, on the other hand, the forces of unity or

spirit consists of compassion which stem from love. If the heart is disturbed with multiplicity, it becomes impure, but if it is under the command of unity, it becomes pure.

Spirit (ruh)

When the human psyche has gone beyond the spiritual heart it ascends to a higher realm called spirit or ruh. Spirit is the realm of unity and love is its attribute. At this point the individual is free from the world of multiplicity and has surrendered to love.

God's Names and Attributes: the doctrine of opposites

The universe is the manifestation of God's immeasurable creative power accompanied by His desire to reveal Himself. As mentioned in the prophetic tradition "I (God) was a Hidden Treasure longing to be known, so I created creation in order to be known" (Koran). Every being in its form (surat) and essence (ma'na) manifests God, regardless if she is conscious of being a Divine manifestation or not. In Islamic belief, a difference is made between the Divine Essence (dhat) and the Divine Attributes (sifat). The Divine Essence is what He alone knows of Himself. The Divine

Attributes are the Names (asma) of God manifested in creation or in the Holy Koran.

The Divine Attributes are separated into two groups— Attributes of the Essence and Attribute of the Acts. The Attributes of the Essence are all the Names whose opposites are not pertinent to God. For instance, God is the Living (al-Hayy), and the Holy (al-quddus). The opposites of these, death and the unholy do not pertain to God. In the Attributes of the Acts, both the Names and their opposites are pertinent. God is both the Life-giver (al-Muhyi) and the Slayer (al-Mumit). According to Rumi (1961), the positive attributes signify God's kindness and compassion (lutf) and negative attributes indicate His wrath or harshness (qahr).

God's kindness (lutf) is analogous to His Mercy (rahmat), and His harshness (qahr) is analogous to His wrath (qhadab) (Chittick, 1983). It is mentioned in the sacred tradition, that, "My (God's) Mercy is prior to My Wrath" (Koran). For Rumi (1982), Divine Mercy takes precedence over Divine Wrath because it is only the task of harsh Names to oppose the kind Names, in order to reinforce Divine Mercy; also, Divine Mercy abates Divine Wrath.

The interaction between God's Attributes of Mercy and Wrath reveals itself in creation and in the doctrine of opposites. The formation of the cosmos is grounded on the doctrine of opposites. This is one of the main concepts of Rumi's work. Rumi (1982) believes that, "by their contrasts things are made clear" (ibid. IV 1343).

Everything in the universe requires an opposite to make itself manifested and known: "Behind every nothingness, the possibility of existence is concealed; in the midst of Wrath, Mercy is hidden like the priceless cornelian in the midst of dirt" (ibid. V 1665). Without the opposing Divine features of Mercy and Wrath, nothing can exist: "A wrath and a mercy were wedded to one another: from these two twain was born the world of good and evil." (ibid, II 2680)

Good can not be differentiated if its opposite equivalent does not exist. Thus, evil as the opposing manifestation of good forces the individual to recognize good and furthermore to understand more fully the constitution of the latter. With this in mind, evil is indirectly associated with the recognition of good. Differing from an atheist position that evil shows an imperfection in God's

perfection, Rumi believes that the presence of evil in the universe indicates God's real eminence, although his belief is that there is no sheer good or evil in God's creation. In all creation, good and evil equally partake in the Divine yearning for revelation, to make His Treasure manifest. Thus, all the tensions immersed in opposition in the eternal Being of God, are transcended and are in unity.

God is the perfect "Coincidenta oppositorum" (Jam-I addad) that transcends all opposition (Schimmel, 1978, p.231). This means however, the different aspects of creation which emerge from the interaction between opposing Divine Attributes of Mercy and Wrath, and also opposing Attributes of Beauty (jamal) and Majesty (jalal), confuse human beings.

According to Rumi (1961) reconciliation of different aspects of Divine Attributes in creatures cannot be attained by the faculty of reason or the intellect. A human being can only unveil the multiplicity of the created forms and therefore witness (shahid) Divine Unity, when she takes shelter in God in submission and love.

Manifestation of the Divine Attributes of Mercy and Wrath is crucial to spiritual transformation. The Sufis believe that humanity is the amalgamation of intellect (aql) and passion, ego or (nafs), matter (jism) and spirit (ruh). All archetypes of reality are mirrored in humanity— all the Divine Names and Attributes are reflected in human beings. According to Sufism “the perfected human” (al-insan al-kamil) is the main theophany (tajali), or worldly manifestation of the Divine Names and Attributes— she is the jewel on the crown of creation. In this jewel hides both the devil (iblis) and the angel (feresteh). According to Rumi (1982), both evil and the nafs – the passionate ego are one in essence, and are associated with the bounds of hell – experience of hell is not like traditional Christian view but is an internal state within a person; a human’s egotistical desires are the evil within. The intellect, on the other hand is the angelic side of a person and is associated with the light of Heaven. The demonic part of humans commands them to do evil and the angelic side requires them to do good.

The purified soul alone can see through multiplicity borne of the interactions between Mercy-Wrath and Beauty-Majesty, and arrive at Unity (Tawhid). Thus, humans can attain perfection

through a painful alchemical transformation. As discussed earlier, this process is the transformation of the ego (nafs) from its base qualities to higher Divine qualities. This is the alchemy of the heart and soul; it is making gold from the base metal of the ego.

Mundus Archetypus (al- alam al- mithal)

Sufi archetypal images are a spiritual world in themselves. According to Ibn' Arabi (1969) the mundus archetypus contains the forms of everything that exists in this physical world and its correspondent in the spiritual world. For each being existing in the world of the senses such as plants, animals, minerals, a star or a human being, there are spiritual energies and spirits in the higher spiritual realm. Only through imagination can these archetypes be perceived. On one the hand, the mundus archetypus has a connection with material substance, in that it is the object of perception; on the other hand, it is connected with the spiritual world, its nature being that of pure light. Ibn'Arabi asserts that mundus archetypus is an intermediary world that contains subtle spiritual substances, or images and dense material substances, or

forms. To him the forms we perceive in our world are the shadows of archetypal forms.

Functions of the Psyche

Love, as the main Divine Attribute and Psychic Function in Sufism

Love is one of the most significant of human emotions. The significance of love extends far beyond romantic love and love for family and friends; it includes important spiritual dimensions within the psyche. In Western psychology love is mainly viewed in relation to another. Thus, the earthly beloved, according to Jungian analyst Aldo Carotenuto (1989), becomes the significant figure: "The beloved becomes a driving force toward the search for one's own truth, a window onto both the outer world and our own soul." (1989, P. 16) The earthly beloved becomes an essential figure in the search of one's own truth.

This truth is impregnated with meaning, and it is "the love experience [which] floods virtually every aspect of existence with the light of meaning." (Ibid. p. 16) Therefore, loving is a genuine psychological task that forces us to know ourselves and our truth. The condition of love causes ruptures in our most basic narcissistic tendencies: "one is jerked out of solitude and brought back into contact with unconscious aspects of oneself." (Ibid. p. 16)

This causes a state of disequilibrium in the psyche, both terrible and joyful. In such a state, positive psychic transformation can occur.

The main psychic function in Sufism is love. Many Sufi masters believe that the creation of the universe is based on love. Love is the main Attribute among God's many Attributes; thus everything He created and creates is out of love. Shibli (d. 334/945), a distinguished Sufi of his time, believed that an individual's love for God has two sources: God's love was imprinted on us before we were born, in pre-eternity, and an individual loves God because she knows God. Shibli sees love as being innate in all of us, but it needs to be awakened if the Sufi wishes to advance on the spiritual path.

This advancement, according to Ibn'Arabi (1969), can be achieved only through the personal experience of God: "We can typify Him and take Him as an object of our contemplation, not only in our innermost hearts but also before our eyes and in our imagination, as though we saw Him." (Corbin, 1969) Ibn'Arabi assumes that God is manifested in every one of us. The lover sees her beloved as the manifestation of God. The adoration of the lover

for the beloved is seeing the "Godhead" in the adored, "a being does not truly love anyone other than his creator." (ibid. 1969)

According to Ibn'Arabi (1969) "Divine love" (hobb ilahi) has two aspects: the longing of God for His creatures, and the longing of the creatures for God, or the yearning of God Himself epiphanized in beings who want to return to Him. The being who longs with nostalgia is simultaneously the being toward whom God's nostalgia yearns. These two, man and God, in fact are one; they form a bi-unity, the unity of being or wahdat-e wujud. The same longing is the ground of the manifestation and the aim of the return to God.

Love always exists as an interchange, a transformation between God and His creatures. For Ibn'Arabi love is longing for the revelation of Divine Beauty, manifested in every moment in a new form. In both of its aspects, (God's love for creatures and creature's love for God), love is awakened by Beauty, and God alone is its object: "God is a Beautiful Being who loves beauty and who is revealing Himself to Himself and has created the world as a mirror in which to contemplate His own Image, His own Beauty"

(ibid. 1969). It is cited in the Koran that, “God will love you” (III:29), because He loves Himself in you.

Like Ibn’Arabi, Crotenuto sees beauty as an essential factor of love: “In reality we ought to become aware of the fact that beauty is a spiritual dimension, psychological, and doesn’t concern only the object but also the way one perceives and relates to it. A form becomes beautiful because it is meaningful to an observer.” (1989, p. 21) Thus, beauty is an important aspect of love which gives meaning to the self, the world, and the things therein.

Ibn’Arabi (1969) describes varying types of love: 1. Divine love (hibb ilahi): the love of God for His creatures, and the creature’s love for God. 2. Spiritual love (hibb ruhani): the creature yearns to find God within herself and to be accepted by Him. 3. Natural love (hibb tabi’i): The creature has a sense of ownership toward her beloved as she strives to fulfill her own desires without any consideration for the fulfillment of her beloved; this love is often between a man and a woman. In accordance with our corporeal and spiritual nature love is a physical and spiritual twofold. It is important to integrate these two aspects of love in order to recognize a conjunction between them and Divine love,-

love in its real essence. Then, we can seek the possibility of loving God with this twofold, physical and spiritual love.

According to Ibn'Arabi the ideal mystic lover is the one who loves God for Him and for herself; this ability shows in the lover the Unification of love's twofold nature (ibid. 1969). Harmony is created by uniting these two types of love. Here, love exists only between God and the individual.

However, God reveals Himself to the human soul by creating Himself for the soul in the physical form of a "theophany" (tajali)- His manifestation in human form. Thus, love between two individuals is an indirect manifestation of God's love. The soul understands the theophany; it realizes that the Beloved is this physical form- through active-imagination: "the Divine lover is spirit without body; the purely physical lover is body without spirit; the spiritual lover (mystic lover) possesses spirit and body." (ibid. 1969) The soul in its spiritual and physical form is attracted to the Form of God (God's manifestation in a physical being). Mystic love is the conjunction what Jung calls, coniunctio of spiritual and physical love. According to Ibn'Arabi the experience of mystic love creates imaginative energy or "creative imagination".

Spiritual states in Sufism

The Sufi masters throughout the centuries have dealt with different aspects of Sufism in their teachings and writings. They have considered God in terms of His Acts and Attributes, and His theophanies, or manifestations, in creatures. An important part of Sufi literature explains the inner transformation that the disciple goes through on the spiritual path. In this literature, spiritual experiences of the disciple are categorized into “states” (ahwal) and “stations” (maqamat) (Nurbaksh, 1982). These states include contraction (qabz) and expansion (bast), gathering (jam) and dispersion (tafraqaḥ), and annihilation (fana) and subsistence (baqa).

Contraction and expansion descend up on the disciple from God: “God contracts and expands”(Koran, II:245). Sufi masters believe that the Divine Beauty is the cause of expansion and contraction is the result of the Divine Majesty. Expansion is the happiness of the heart- it is a spiritual current that indicates God’s Mercy and acceptance. On the other hand contraction is sadness and melancholy of the heart- it shows God’s rejection and harshness for the wayfarer.

According to Bayazid Bastami (1911), a great Sufi master, “the contraction of the heart lies in the expansion of the ego (nafs), while the expansion of the heart lies in the ego’s contraction.” With this in mind, it is important for the Sufi to examine her ego to find the source of its contraction and expansion. While the contraction and expansion of the heart are involuntary spiritual states, that the Sufi can not control, those of ego can be examined and controlled.

Further, the Sufi may experience and be in a state of gathering (jam) or dispersion (tafraqah). This is in accordance with the experience of unification and separation. Nurbaksh (1982) regards mindfulness toward Unity as “gathering” and the tendency toward multiplicity as “dispersion”. These spiritual states must subsist in balance: if the Sufi focuses mainly on external affairs she loses the attentiveness to Unity; if she stays in Unity “gathering” for too long, she can not function effectively in the outside world. According to Nurbaksh (1982) God’s Acts are referred to the state of dispersion and His Attributes relate to the state of gathering. The term gathering indicates unity and meditation upon God; while dispersion means separation-

differentiation between God and creation. Nurbaksh (1982) asserts that the characteristics of gathering pertain to the spirit, while those of dispersion belong to the body.

When the body and the spirit are connected, the amalgamation of gathering and dispersion is necessary. Furthermore, the Sufi may experience the third pair of spiritual states called “annihilation” (fana) and “subsistence” (baqa) (Nurbaksh, 1982). In Sufi terminology, annihilation indicates the annihilation of human traits and their transmutation into Divine Attributes.

Contrary to annihilation is subsistence; it is after annihilation that the disciple attains subsistence in the Divine Attributes. These spiritual states occur as the disciple practices invocation, self-examination and meditation. As she experiences different spiritual states her consciousness expands. Explaining annihilation and subsistence, Nurbaksh (1982) asserts that “when ignorance is annihilated, knowledge subsists.” (p. 103) In the same way “forgetfulness is annihilated through subsistence of remembrance (zeker)”.(p. 91) In other words, when the Sufi’s forgetfulness is annihilated, she subsists in His (God’s)

remembrance. It is cited in the Koran “what is with you comes to an end, but what is with God subsists” (XVI: 96).

The Transcendent Function of the Psyche

Jung

According to Jung, the transcendent function is a psychic function that develops from the tension between consciousness and the opposites residing in the unconscious and brings about their union. He writes: “the tendencies of conscious and the unconscious are the two factors that together makeup the transcendent function. It is called transcendent because it makes the transition from one attitude to another organically possible” (Jung, 1960, par. 145).

Jung (1961) asserts that by using the method of active imagination in working with dreams and fantasies one can grasp the uniting symbols of the transcendent function. In a conflict situation there is a tension between the ego’s point of view and the unconscious standpoint. The confrontation between the two creates energy and constitutes a third mediatory factor, called transcendent. The transcendent function according to Jung is a self-regulatory function of the psyche. Usually it is manifested

symbolically and carries with itself a new attitude toward oneself and one's life.

Sufis

The transcendent function of the psyche in Sufi psychology is the experience of Tawhid (Unity). In this state, all sense of duality is transcended in an experience of a state of unity. Sufis believe the outcome of spiritual growth is an awakening from a limited, one-sided, individual viewpoint to discern the richness of all the levels of one's being. According to Nurbaksh (1981), the psychological turmoil and conflict is due to the state of multiplicity the individual experiences. Techniques such as meditation and invocation are used to raise one above the inner tension caused by multiplicity.

However, both Jung and the Sufis use the interpretation of symbols arising from the unconscious to bring about the psychic equilibrium that is the cause of the transcendent function. Jung uses the method of active imagination, while the Sufis use meditation, leading to symbols arising from the unconscious by

imagination. I will now consider the role of the imagination in both Jungian analysis and Sufism.

Active Imagination According to Jung

Jung developed the method of active imagination as a way of understanding the meaning of images and symbols in dreams and fantasies. He stressed the importance of experiencing them. Jung asserts:

continual conscious realization of unconscious fantasies, together with active participation in the fantastic events, has ... the effect firstly of extending the conscious horizon by the inclusion of numerous unconscious contents; secondly of gradually diminishing the dominant influence of the unconscious; and thirdly of bringing about a change of personality. (1966a, par. 358)

Active imagination is a dialogue between the conscious ego and an unconscious entity which could be an archetype, complex or even God. Active participation of the ego is crucial in this dialogue, so that the unconscious viewpoint does not take over and dominate the process. The purpose of the active imagination is to become more conscious, which can cause the forging of a new attitude toward oneself.

Creative Imagination of Ibn'Arabi

According to Ibn' Arabi, creative imagination as a transformative force has the power to bring the angelic side of human beings out into manifestation. In doing so, it creates a dual movement: "it causes invisible spiritual realities to descend to the reality of the Image" (Ibn'Arabi by Corbin, 1969), as it binds the creature to the creator. Creative imagination can actualize the dictum of the Prophet who said: "love God as if you saw Him." Imagination is the place where the Divine and the sensible reality meet. It puts "the invisible and the visible, the spiritual and the physical in sym-path^y" (Ibn'Arabi, 1969). Imagination allows the Sufi to love an individual, whom she sees as the manifestation of the Divine Beloved, in the physical world. She spiritualizes (by imagination) this individual by elevating him (from physical form) to the sacred image of God.

Through this experience the Sufi is united with her true Beloved. It is very important to understand that this Sacred Image is within the Sufi herself. If she does not realize this she will look for this Image in the outside world, until she gets so disappointed that she has to go into her soul and realize that the true Beloved is deep

within her own being. Thus, the active subject within the Sufi is the internal Image of immense Beauty; it is the manifestation of the transcendent partner of her being. This transcendent partner is in fact the God within. The imaginative function of the Sufi is thus crucial for her spiritual ascension.

Imagination in Jung and Ibn'Arabi

For Ibn'Arabi (Corbin, 1969), the function of imagination is to comprehend the Divine, it is God - centered imagination. One function of the imagination is to direct one's sense perception, centering it so that sensory facts are transformed into symbols. Ibn'Arabi called this "ta'wil", which will be explained later. The consequence of this transformation is to create imagination and God centered perception. This awareness, like active imagination, occurs in a midway place, an area between Heaven and Earth, which is called "alam al-mithal" (1969). This area is comparable to what Jung has called "psychic reality".

Another task of active imagination (Jung) or creative imagination (Ibn'Arabi) is to put the opposites of physicality and spirituality in harmony with one another. The extent to which the

person understands the Divine is grounded up on the extent of the reality implanted in the image. The image is within the individual's innermost being, and it is in the form of God. The human capacity for imagination is analogous with God's ability— God created the cosmos by His imagination. According to Ibn'Arabi (1969), human creative imagination is also the heart of "theophanic imagination", it constitutes God, precisely as God constituted humans, except the image constituted is God revealing Himself to Himself. The means of manifesting Himself to Himself is through God's many Attributes and Names, which is the specification of all the incomparable qualities in creation, as well as the endless variability of creation. This process of manifesting Himself to Himself through the Names and Attributes is active imagination.

The intermediate world of images created by theophanic perception and active imagination requires a hermeneutic (ta'wil) or interpretation. The images convey a meaning which goes beyond the evidence given, they are symbolic and must be interpreted as such. This might be explained with reference to Jung's comprehension of the symbol as asserting a meaning that goes beyond all distinctive "signs", delivering the content in the best

way. The “symbol is the best possible expression for something unknown.” (Jung, 1971, p.477) Jung’s main interest in symbols was in their ability to transform and redirect instinctive energy. Also, the function of symbol is to connect the unconscious to the conscious via interpretation.

Since active imagination makes new theophanies, there is always a need for ta’wil. According to Corbin (1969) “because there is Imagination, there is ta’wil; because of ta’wil there is symbolism; and because of symbolism, beings have two dimensions. Hence opposites, and all pairs require a union, unio sympathetica.” (p.214)

Ta’wil is the unification (tawhid) of the concealed and the manifest. Jung (1963) used the term “coniunctio” to signify the conjunction of the opposites within the psyche by understanding and integration of archetypal symbols of the collective unconscious. This process of understanding prepares the ground for the person to reconstruct everything experienced into a symbol, thus discovering the analogy between the concealed and the revealed.

For Ibn'Arabi, the imagination also has a creative function; to him the individual in meditation both comprehends and constitutes God. The God constituted is the outcome of Divine compassion for human beings; He who reclaims Himself from Himself is to be created in the human Imagination. Ibn'Arabi (1969) differentiates between Allah as collective God and "Rabb" as a personal God of an individual. According to our own individuality and psychic makeup we all have a different perception of God. This personal perception of God is the Rabb of that individual. The Sufis believe that no one can directly know the essence of God, for He is the transcendent Hidden Being who goes beyond our ability to grasp Him. What we know then is our personal Rabb which is one of many Names of God that is at the core of our being. This corresponds to Jung's notion of the Self, the divine image as manifested in the individual's own psyche.

According to Ibn'Arabi (1969) the highest form of creative imagination is prayer. To him prayer is not asking God for something; it is an expression of a way of being. Prayer is an intimate discourse between God and the Individual; invocation (remembrance, zkr) and meditation are tools for it. Prayer is a

form of connecting the lover, or individual to the Beloved, or God. God is the “Treasure that longs to be known”, and man is His creature who longs to know and connect to Him. This creates a mutual longing and desire for the reuniting of the creature with the creator. According to Corbin, the practice of prayer for Ibn’Arabi is a genuine form of a “process of individuation”, liberating the spiritual individual from collective standards and empowering her to live as a “unique individual for and with her unique God” (1969, p. 268).

Ibn’Arabi’s idea of God, the “celestial pole” of the individual’s being, is similar to the notion of “Self” in Jungian theory. Both Jung and Ibn’Arabi believe that God is found in the “Feminine.” “The Anima” or principle of eros –which corresponds to being receptive to relatedness and love as opposed to the principle of logos which corresponds to the differentiated masculine attitude of logic and objectivity - in Jungian theory can be correlated to the “creative feminine” of Ibn’Arabi. Rumi, the Sufi mystic poet, states: “Woman is a being of the Divine Light. She is not the being who sensual desire takes as its object. She is Creator, it should be said. She is not a Creature.” (Ibid., 1969, p.163) In Christianity the

Virgin Mary is portrayed as the mother of God (Christ- the son in union with the Father). In Sufism, Fatima, the daughter of prophet Mohammad, has been called “Fatima fatir,” Fatima the Creator, the original mother who gave birth to the “line of Holy Imams” (Ibid., 1969). The Jungian equivalent of the Divine Feminine is Sophia, the highest form of anima. Sophia personifies the wisdom of the soul. The Divine Sophia is the feminine aspect of the higher Self.

Ibn’Arabi describes the anima in female form:

Woman is the mirror in which God contemplates His own Image, the form capable of revealing all His Names ... so woman is the mirror mazhar in which man contemplates his own image, the image that was his hidden being, the Self which he had to gain knowledge of in order to know his own Lord. (Corbin, 1969, p.161)

Furthermore, Ibn’Arabi believes that the mystic attains the highest vision of God in contemplating the Image in a feminine being, “because it is in the Image of the creative feminine that contemplation can apprehend the highest manifestation of God, namely, creative divinity.” (Ibid., p.159)

The Sufis and Jung both use symbol and allusion as instruments to convey a deeper meaning. The Sufi Masters have always used poems, stories, and proverbs in their teachings. Jung

also showed much interest in myths and fairytales to access the collective unconscious. Art and literature is the language of Soul. Both the Sufis and Jung have understood the important informative power of symbols in stories, art, and literature.

One difference between the Sufis and Jung is that in Sufism, mystical poets have used erotic and romantic imagery to explain the metaphysical and transpersonal significance of creation, eternal beauty, and love. As a scientist, Jung's interest in art and literature was to study symbols in relation to psychic life; he mainly had an intellectual approach in his studies. He was not concerned to elicit in his readers a direct experience of God. The Sufis approach art and literature with the spiritual heart, while Jung's method is that of the intellectual mind.

Sufism verses Jungian psychology

Both Jung and the Sufis foster a holistic notion of the psyche, thus evading a naïve reductionistic idea – that seeks to explain images of people and situations in terms of concrete reality - which fails to hold the wider dimensions of one's being. However, the Sufis do not use the term “individuation”, because they believe

that the creation of humans has a Divine purpose: the Divine as mentioned in the Prophetic tradition “was a Hidden Treasure, longing to be known”. By attaining a high level of self-consciousness the Sufi is able to know God and thus reunite with Him. The ultimate goal of individuation, in Jungian analysis, for the individual is to access the Self (God or the other within) and reconnect with the transpersonal part of himself. This is in accordance with the individuation process, even though the Self is seen as an aspect of God.

Nevertheless, both the Sufis and Jung believe that the mind is helpless to grasp the infinite ocean of one’s being. For both, symbols play a crucial role in assisting us to bridge that unbridgeable gap. Symbols, provide us with the meaning of infinite and with the profound archetypes of the psyche, allowing us to grasp this being and access the Divine in ourselves. While Jungian psychology uses active imagination and dream interpretation as the method of understanding deep layers of the collective unconscious, Sufism uses creative imagination, dream-work and meditation to access the Divine.

On the Sufi path, the individual is encouraged to become conscious of herself by knowing her ego (nafs). This is accomplished by self-examination and meditation. The transformation of ego from its base qualities (commanding nafs) to higher human qualities (nafs-at peace or heart consciousness) is achieved by practicing the inner aspects of Sufism. In Jungian psychology the process of individuation is achieved by gaining consciousness by confrontation with the “shadow”. Furthermore, the goal is the realization and holding of the “opposites” within one’s being and ultimately reconnecting with the “Self”, or God.

Jungian theory, as a contemporary psychological science, and Sufism, as an ancient mysticism, both share the same goal—reconnecting and reuniting with the Divine in man. For the Sufi this reunification (Tawhid) is attained through love. One of the main goals on the Sufi path is to purify one’s heart, with the help of invocation and the spiritual guide, and to gain “heart consciousness”. In Jung’s theory one hardly sees any mention of the heart or of love, consciousness is rather gaining awareness of psychic life.

Thus, in this chapter we have explored the structure and functions of the psyche according to Jungian and Sufi psychologies. The analysis of the structure and functions of the psyche according to these two schools, may lead to a greater understanding of the psychic life.

III. The Causes of Human Suffering

Sufi Psychology

In this chapter the causes of human suffering according to Sufi and Jungian psychology will be discussed. The analysis of these causes will include: analytical psychology and the religious function, along with Carl Jung and Paul Tillich on symbol and religion.

According to dictionary to suffer means to endure, bear, undergo, and to agonize; it infers carrying of a weight. Throughout history Prophets, saints, philosophers, theologians, mystics, and psychologists have contemplated, examined and discussed the causes of human suffering. Each with his/her own unique religious or psychological perspective has tried to explain the reason why humans suffer. Most Western psychological theories attempt to eliminate suffering, while in some Eastern spiritual traditions suffering is a sin qua non of gaining personal and universal consciousness.

In Sufi literature suffering and pain have multiple meanings. Sufis view pain and suffering as a form of a psychic energy that

lives within the individual and leads the Sufi to personal consciousness and eventually to the perception of Reality as it is. This is a positive view of suffering for it promotes understanding, meaning and growth. The positive views of suffering is well portrayed in Sufi literature as the “pain of love”, the “suffering of seeking”, and the “pain of separation from the Beloved” (Nurbaksh, 1996). As Baba Taher, a Sufi mystic, puts it:

One person is content with pain, another with cure;
 One is content with union, another with separation.
 I am content with whatever the Beloved desires,
 Be it cure or pain, union or separation. (p.25)

According to Rumi suffering is positive when it is connected to the love of God. Through suffering one becomes purified of the darkness of the ego’s desires and demands, one feels compassion for others and is connected to the universe beyond the personal self. As a psychiatrist and a spiritual master, Nurbaksh (1979,1992), along with many other Sufi masters throughout history, views the negative cause of human suffering as follows:

1. Desires of the nafs (ego), which includes individual’s desire for power, control, social approval, a sense of superiority, and lust.

2. Identification with the parental and social conditioning which is the acquired knowledge of how to be, feel, and act.

3. Too much identification with the personal self which basically is the “parental self”, “ego self”, or “the social self”; this is very similar to Jung’s notion of identifying with the persona. The Sufis believe in the constant change and transformation of the individual and the universe. A helpful analogy is that of the individual’s dance with herself and the universe. In this dance, the individual feels the motion, the rhythm, and the fluidity within herself and outside in her surrounding. Individuals suffer because of stagnation and resistance to this change due to self-attachment.

4. Human beings suffer because they have forgotten that their existence has a Divine purpose and meaning. We come to this world for a reason, not just by accident. Every human being has a mission to fulfill in this world, and it is most important to find out what her mission is.

5. In his Mathnavi’s first poem Rumi writes:

Listen to the story told by the reed,
Of being separated.

“Since I was cut from the reedbed,

I have made this crying sound.

Anyone apart from someone he loves
Understands what I say.

Anyone pulled from a source
Longs to go back.

At any gathering I am there,
Mingling in the laughing and grieving,

A friend to each, but few
Will hear the secrets hidden

Within the notes. No ears for that.
Body flowing out of spirit,

Spirit up from body; no concealing
That mixing. But it's not given us

To see the soul. The reed flute
Is fire, not wind. Be that empty."

Hear the love fire tangled
In the reed notes, as bewilderment

Melts into wine. The reed is a friend
To all who want the fabric torn

And drawn away. The reed is hurt
And salve combining. Intimacy
And longing for intimacy, one
Song. A disastrous surrender

And a fine love, together. The one
Who secretly hears this senseless.

A tongue has one customer, the ear.
A sugarcane flute has such effect

Because it was able to make sugar
In the reedbed. The sound it makes

Is for everyone. Days full of wanting,
Let them go by without worrying

That they do. Stay where you are
Inside such a pure, hollow note.

Every thirst gets satisfied except
That of these fish, the mystics,

Who swim a vast ocean of grace
Still somehow longing for it!

No one lives in that without
Being nourished everyday.

But if someone doesn't want to hear
The song of the reed flute,

It's best to cut conversation
Short, say good-bye, and leave. (Barks, 1997, p. 17,18,19)

Rumi points to the pain and suffering due to the separation from the source of our being. This pain is caused by forgetting the Real source of our being, and the longing to return to it. The Real source is the Divine Beloved dwelling within us; by connecting to it our focus in life changes and our life becomes more meaningful. The search for meaning causes suffering, and connection to the transpersonal, Divine part of us is the cure. When the individual suffers there is always a need for a connection to a greater

presence, to feel that she is part of a larger whole and is not isolated. For Sufis this presence is God; Jung has called it the Self. Jung (1958) explains that if we realize that we are in a relationship to the “One in the center”, we see ourselves as an essential part of the whole. He believes that we need to be in relation to the Self in order not to be caught in ego-bound subjectivity (par. 427-428).

6. Another source of human suffering according to the Sufis is that as humans we have distorted perception of reality; we do not see reality as it really is. Our view of reality is limited to the conditioning of our parental figures, our cultural and social upbringing. For all of us reality is filtered through our own psychological, familial and cultural makeup and demands. As humans we live in an illusory world which we call reality. Only through careful examination, understanding and knowledge of oneself, and the external conditioning, through spiritual practice can one become free to slowly see reality as it is.

Jungian Analytic Psychology

Jung (1958), like the Sufis, believes that the individual soul suffers due to spiritual stagnation (par. 497). According to Jung,

the individual can suffer with neurotic symptoms because of a lack of meaning in life: "Meaninglessness inhibits the fullness of life and is therefore equivalent to illness. Meaning makes a great many things endurable- perhaps everything." (1933, p. 226) The experience of meaninglessness itself causes human suffering.

For unconscious contents to reach consciousness the individual suffers, because she is held between the tension of opposing aspects of her personality. According to Jung, there can be no consciousness without the discrimination of opposites. He goes on to say that "the opposite," repressed content, is in the unconscious:

The repressed content must be made conscious so as to produce a tension of opposites, without which no forward movement is possible. The conscious mind is on top, the shadow underneath, and just as high always longs for low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites. (Jung, 1966, par. 78)

Jung (1966a) views the suffering which results from this process to be of value, because suffering is seen as an attempt to heal and integrate the neglected parts of personality into consciousness (par. 438).

Jung and Sufis share similar views on the causes of human suffering.

Analytical Psychology and Religion

Sufism as a mystical aspect of Islam is in concurrence with Jung's position on the inner aspect of religious experience. Sufis also emphasize the importance of the individual's inner experience of the Divine counterbalancing it with outward practices. Similarly, both Jung and Sufis share the same conviction that reason and logic cannot grasp unseen mysteries. Reason can be utilized to determine the truth of empirical knowledge by the evaluating of the congruence of experience to known facts. A deep religious experience can not be explained by reason or logic; it is a direct transformative personal experience of the numinosum.

Jung's analytical psychology and its relation to religion are based on his studies of Christianity and Protestantism.

Jung's basic interest concerns the symbolic aspects of religion, and their effect on human psyche. Jung (1953) believes that we often do not understand the meaning of religious symbols due to our inability to make a connection between the psyche and the sacred images and figures of religion. Jungian theory can, however help us understand the meaning of religious symbols. Jung believes by experiencing archetypal motifs and integrating

their meaning we can connect them to religious symbols, creating a richer understanding of these often opaque images. Despite being called by some a mystic, Jung's basic interest as a psychiatrist was to help his patients; he did not attempt to create a new religion. In his practice, however, he noticed that a repeated theme of neurosis is the loss of meaning in life. He believes that this dilemma is the result of modern culture and the way traditional religion exists within it.

Jung (1953) asserts that "so long as religion is only faith and outward form, and the religious function is not experienced in our souls, nothing of any importance has happened. It has yet to be understood that the mysterium magnum is not only an actuality, but is first and foremost rooted in the human psyche." (p.12)

Jung believes, that there has been too much emphasis on reasoning and the external functions of religion, and we have lost our inner relation to the actuality that religious symbols represent. According to Jung religious rituals and images no longer create spiritual connectedness to the soul, and the soul's desires are not expressed in religious ceremonies or symbols. To him these are sources of suffering for modern man.

In his book Modern Man in Search of Soul (1933), Jung assumes that psychology is the result of modern spiritual deprivation. Psychology counterbalances the distorted emphasis on the external functions of religion by accentuating the prerequisite for inner comprehension and awareness of religious experience. In his theory Jung emphasizes the balance between the psychic polarities. He warns us not to rely too much on either the external religious functions or on the internal experience of religion. He rather recommends a balance between the two, stating that religion, like the psyche “is not always and every where to be found on the inner side. It is to be found on the outside in whole races and periods of history ...” (p.200).

Jung and Tillich on Symbol and Religion

Jung (1971) believes that symbols are very important in our understanding of religion. Sufi saints and mystics across the ages have used symbols to not only understand but also to convey their spiritual states and visions. Paul Tillich and Jung (1958) have strikingly similar ideas on symbols and their religious function. They both believe that symbols cannot be created by choice but

instead are involuntarily produced in an engagement with reality. The symbol cannot be changed or substituted at will; it is inherently connected to what it represents. Jung believes that the function of the symbol is to release and transform energy. The symbol releases libidinal energy that is inaccessible on one level, and transfers it to new channels and onto higher levels. For Jung, the symbol thus has a therapeutic function. It unites the psyche, granting a link from a less adapted to a more adapted functioning by integrating the diverse psychic polarities. The symbol creates a balance between the conscious and the unconscious, so that when the conscious factors are observed in their relationship with the unexplored unconscious factors the meaning of the symbol is realized.

As far as religious symbols are concerned, both Jung and Tillich acknowledge that they do not convey the depth and spirit of an existing religion which is about human relationship to the Divine. Both men recognize that there is an important lack of symbolism in Protestantism because of its concern with an objective world view to the point of eliminating the subjective experience altogether. Jung (1933) points out that Protestantism

does not use healing traditional symbolic images such as Christ, the Virgin Mary and the saints.

According to Tillich (1958), in Protestantism there are moralistic concepts and an intellectualism that have no value for the individual's relation to God. Religious symbols are taken too literally and therefore do not connect with the experiential level of meaning necessary for transformation. Tillich hopes to clarify the meaning of symbols to enrich spiritual life. Both Jung and Tillich attempt to enrich spiritual life by reinterpreting the role and significance of symbols. Symbols provoke a reply and engagement from the depths of our being which cannot be elicited by reason.

In his work on symbols, Jung disagrees with the basic Christian belief that Christ is the final revelation and the only way to God. Jung believes that Christ is one of many manifestations of spirit incarnated. To him Christ represents the archetype of Self. Christian Westerners should realize that "Christianity is [not] the only truth, and the white Christ the only Redeemer." (1933, p.213) Jung believes that Christianity is one of many ways of realizing the truth. Jung's other criticism of Christianity is the absence of the "Feminine" element in the religious hierarchy, the Father, the son

and the Holy Spirit are all masculine. Tillich (1951) expands on Jung's position about the finality of Christ's revelation by stating that all other revelations are implied in the revelation in Christ.

The necessity and the significance of religious symbolism is in its expression of the unknown. According to Jung, "Every psychological expression is a symbol if we assume that it states or signifies something more and other than itself which eludes our present knowledge." (1971, par. 817) Jung acknowledges the importance of the symbol in psychology. Thus, he goes on to say that the inadequacy and lack of religious symbolism in Protestantism results in meaninglessness, which may lead to human suffering. In this respect, Sufism provides the religious symbolism and the transformative connection that Jung found so lacking in Protestantism.

In conclusion, we have discussed the intrinsic causes of human suffering. The understanding of human suffering from the Western and the Eastern perspective may aid the clinician to better help the patient in the healing process of psychotherapy. The clinician's sensitivity and understanding, gained by the knowledge

of two very different but aligned psychologies, can be an asset to the healing process.

IV. Alleviation of Human Suffering

In this chapter the means of alleviation of human suffering according to Jungian and Sufi psychology will be discussed. The importance of the religious function of the psyche and the numinosum according to Jung will also be explained.

Furthermore, the inward psychological practices of Sufism, which help the individual gain psychological and spiritual balance, will be examined. These inward practices includes: zeker or remembrance, mohasaba, or self-examination, feker or contemplation, and moraqaba or meditation.

The alleviation of human suffering according to Sufism is directly related to the relationship between the spiritual guide or murad and the disciple or murid. This relationship parallels the analytical relationship between the analyst and the analysand in Jungian psychology and analysis. Although there are parallels in the two approaches, Sufi psychology emphasizes its inward practices while Jungian psychology emphasizes the individuation process.

Jungian analytical psychology and Sufism both describe the process of transformation of the individual from ego consciousness to Self or transpersonal consciousness. This process of transformation is called “individuation” by Jung. The psychospiritual transformation on the Sufi path is denoted by the unity of being that the individual attains. Both Jung and the Sufis share the same goal: for the individual to be connected to the source of her being: the Self, or as Sufis see it to the Divine within herself.

The goal of Jungian analysis is the “cure of souls” (Jung, 1928). Jung observed that analytical work and pastoral care both attempt to cure souls. In Jungian analysis unconscious content is integrated into the consciousness. Jung uses active imagination and dream interpretation to capture and understand the symbols arising from the unconscious. These symbols carry a deep meaning. Meaning is essential in Jung’s work for it is precisely lack of meaning which causes suffering within the individual. Through the individuation process, the individual finds meaning by connecting to the Self. The result of this connection is the religious experience, which alleviates human suffering.

The Numinosum and the Religious Function of the Psyche

Jung (1958) defines religion by using Rudolf Otto's term

"numinosum." In Jung's words:

The numinosum is a dynamic agency or effect, not caused by an arbitrary act of will, on the contrary, it seizes and controls the human subject—who is always rather its victim than its creator. Numinosum is an experience of the subject independent of his will. It is either belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. (1958, P. 7)

Jung explains that religious practices and rituals are performed to attain the effect of the numinosum. This effect is accomplished through various religious and spiritual means such as invocation, chanting, meditation, yoga practices, and prayers. These spiritual and religious means are antecedent to "an external and objective divine cause".

Sufis attain the effect of the numinosum through the inward practices of zeker, mohasaba, fekr, and moraqaba. The experience of the numinosum for the Sufi consists in the attainment of knowledge of God that results in tawhid or unity. The state of tawhid creates a state of consciousness where the individual is in

harmony internally and externally. This state is a religious experience for the Sufi.

According to Jung (1958), one way that the religious function proclaims itself is by a straightforward personal experience of the numinosum. The numinous experience impels itself onto the individual regardless of her will; it is not created by the individual. One feels the impact of a numinous experience through dream images, visions and/or creative work. To Jung, the numinous experience is non-rational; it is without a certain logical consistency. Nevertheless, the individual who has a numinous experience feels as though she is grasping some meaning higher than herself and thus experiences a period of psychic equilibrium. Jung (1959) explains the religious function of the psyche as a force making possible a relation between the personal self and the transpersonal origin of meaning. Jung agrees with the religious belief that man is created in the image of God: “the soul”, he says, “has the dignity of an entity endowed with, and conscious of, a relationship to Deity.” (Jung, 1953, p. 10)

Jung (1959) defines religion as a “careful consideration of certain dynamic factors that are conceived as powers: spirits,

demons, Gods, laws, ideas“ (p.8) He distinguishes between religion, and dogma and creeds. Jung (1959) believes that creeds are basically related to religion, on one hand they are based on “the experience of numinosum” and on the other hand on “trust or loyalty, faith and confidence in a certain experience of numinous nature and in the change of consciousness that ensues.” (p.8) By contrast, dogma is created when direct religious experience is diminished into a strict formulation of ideas. To him dogma is the expression of traditional Christianity, and religious experience is the aim of Jungian psychology. Jung made much effort to discover the structures and processes of religious experience, veiled beneath the dogma. Jung suggests that we see religious symbols and dogma as expressing a psychic truth. He believes that religious experience happens and the unconscious knows of our experience of God – as a guiding principle. Jung never describes what God is in Himself because every individual has a unique perception of God which is shaped by projection of her personal experience of God. Jung (1958) considers God to be an infinite mystery. Our symbols and notions of Him are our own projections onto this mystery.

Sufis share the belief that humans cannot know the essence of God, but that they can perceive Him in His many attributes. In contrast to Jung's idea of God as a psychic entity, Sufism sees God as the omnipresent creator of the universe and of humanity. This conviction is identical to the traditional religious doctrines of Christianity, Islam, and Judaism. Both the Sufis and Jung emphasize the importance of the religious experience of the numinosum, but for the Sufis God is not just an unconscious entity, He is the omnipotent Real Being who creates and recreates the universe and humanity in every moment. According to Ibn'Arabi the way each human being perceives God is unique, a personal relationship between the creator and the creation. This active relationship between the creator and the creation can, through spiritual practices, result in union of the two. The goal of individuation process in Jungian psychology is to relate to the Self/God within. This is similar to the Sufi's belief – the union of human with the Divine, the experience of which is attained through certain inward practices.

The Inward Practices of Sufism According to Nurbaksh

Inward practices are essential for the experience of the numinosum in Sufi psychology. The experience of the numinosum is significant factor in attaining psychic balance and psychological health. This is an important element in clinical setting where one deals with patients suffering from psychological turmoil.

According to Nurbaksh (1979) the inward practices of Sufism include: 1. Zekr (invocation, remembrance), 2. Mohasaba (self-examination), 3. Fekr (contemplation), and 4. Moragabah (meditation). The definitions and explanations of these terms are as follows:

Remembrance (Zekr)

Zekr is defined as remembrance or invocation. Zekr as an act of reverence has four fundamental meanings. First, it can be grasped as the act of continuous effort of consciousness toward God in everyday life; it is the opposite of (ghafila), negligence. The practice of zekr increases and heightens the soul's consciousness. Zekr is also the invocation of a Divine Name or litany (wird).

Masters of Sufism stress the value of performing zeker properly; which includes the truthfulness of intention (iklas), concentration (hudur), and permission (idhn) and instruction (talqin) from an authorized master. Third, the word zeker can indicate an inner state of being (hal) in which awareness of God and the act of remembrance consumes the wayfarer's consciousness. At last zeker, the act of remembrance, brings with itself mindfulness.

Principles of Zeker

According to Waley (1993), zeker is the essence of worship and pivotal means of spiritual practice. In principle, it is obligatory for all humankind to perform zeker. This is stated in the Koran as: "O ye who have faith! Remember God with much remembrance!" (Koran, XXXIII:4). Furthermore, connected to this tenet of obligation is what might be called the tenet of reciprocity of zeker, stated in the Koran as: "Remember Me, and I will remember you." (II:152) In other words, God replies to man's remembrance of Him by "remembering" him in return. Lastly, the invocation, the invoker, and the Invoked One (in Arabic: zaker, zeker, and Mazkor) are essentially one- this is the third tenet concerning zeker.

Ruzbihan Balqi (Corbin, 1966) in his book “Commentary on the paradoxes of the Sufis”, gave a profound explanation of the unity of invocation, the invoker and the Invoked. He explained that the Zekr, or invocation of the Name, “Allah”, as it is performed by Sufis, contains all the Divine Names. Further, it is a formula given by the Koran, which is Divine Speech. At the “Unitive level of Reality”, neither Names nor Speech are separable from the Divine Essence (1966). As God is infinite and absolute, His creatures who worship Him with their invocations have no existence apart from Him.

The last tenet of zekr embodies “the unforgetting” of that which we already know in our deepest core: “He has told us that He is our Lord; we have borne witness to it.” (Koran, VII:172)

Self-examination (Mohasaba)

The second important inward practice of sufism is self-examination. The Prophet Mohammad said, “one who knows himself knows his Lord.” Self-knowledge is both the condition and the goal in Sufism. The important aspect of self-knowledge in

Sufism is to know and examine one's ego/self, or nafs. Sufi masters believed that through self-knowledge and self-examination, and with the help of zekr, the individual's ego/self (nafs) goes through a transformation from base egotistical qualities to sublime human qualities of love and purity. For the Sufi to reach the stage of "nafs-at-peace" (nafs-mutma'na), analogous to the spiritual heart, as discussed earlier, is one of the main goals in Sufism.

The Individuals on the Sufi path are instructed to do self-examination every night. The four aspects of self-examination (mohasaba) are 1. To observe one's thoughts and actions. 2. To examine one's spiritual states; to see if one is in a state of multiplicity or in a state of unity. 3. To see if one has hurt someone, and to consequently apologize. 4. To consciously work on oneself to evade mistakes.

When the blaming ego has become refined through the help of invocation (zekr, remembrance), it becomes closer to the "self-at-peace" (nafs-e motmaena).

Contemplation (Fekr)

Contemplation is another of the inward aspects of Sufism. According to Nurbaksh (1979), therefore three modes of contemplation in Sufism. They are: to contemplate upon oneself, in order to know one's self. This is cited in the Koran as: "Do they not reflect upon themselves?" (30:8). Secondly, it is to reflect upon God's creation. Lastly, it is to contemplate upon God.

Meditation (Moraqaba)

Meditation means contemplative watchfulness. It is written in the Koran that "Verily God watches over you..." (4: 1); "the Watchful" (al-Raqib) is one of God's many names, as mentioned in the Koran. The Sufi knows that God watches over her at every moment; it is his duty to preserve her heart from all distraction and evil thoughts. Meditation is done with the aid of invocation (zeker), and self-examination. When the Sufi examines her thoughts, actions and spiritual states with the help of zeker, then she can truly meditate upon the Divine. In other words moraqaba (meditation) is a mutual "keeping watch" between the Creator and the wayfarer on the Sufi path.

Abbadī (d. 547/1152), in his Persian treatise on Sufi methodology, explains that watchfulness is the most important tool in differentiating between different kinds of “thought-impulses” (khawatir). Thought-impulses emerging during the practice of meditation or invocation can give an important implication to the spiritual state of the wayfarer. Najm alDin Kubra (1984) characterizes four kinds of thought-impulses as follows: diabolic “shaytani”, from the ego “nafsani”, angelic “malaki” and Divine “rahmani”. In order to discriminate between positive and negative thought-impulses the disciple has to have strict self-discipline. If the disciple wants to gratify the sensual and psychic desires of the ego (nafs) she can never gain the ability to differentiate between positive (Divine, angelic) and negative (satanic, egotistical) thought-impulses or prompting. Through purification, the disciple’s heart becomes like a polished mirror, in which she can see the presence of different thought-impulses and can thus discriminate between them.

It is through these various inward practices that Sufism attempts to alleviate human suffering.

Alleviation of Human Suffering According to Sufism

One of the aims of both Sufi and Jungian psychology is the alleviation of human suffering. In Sufism the path to the alleviation of suffering lies in an increasing awareness of one's inner state. When the individual becomes conscious of her inner conflicts and mechanisms, this consciousness can lead to an alleviation of her pain. The spiritual development of the individual is, in turn, reflected and known through the diminishment of her suffering.

According to Nurbakhsh (1992) and many other Sufi masters, the main source of human suffering is the desire caused by nafs-ammara (commanding ego/self). One goal of Sufism for the wayfarer is to transform the cravings and the demands of nafs-ammara into modifiable tendencies of nafs-motmaena (self-at-peace). The desires and demands of commanding ego (nafs-ammara) cause psychological and spiritual conflict and disorder, which are manifested through animal, sexual and aggressive instincts. Through devotion (iradah) to the spiritual guide (pir), and the practice of inner psychological aspects of Sufism, the disciple's psychic conflicts can be resolved. In the first stage of the path, the energy that works toward satisfying the passions of the

commanding ego is transformed into energy that helps the disciple polish the mirror of the heart and to open the way for the illumination of the spirit. This transformation is accomplished by the love and devotion that the disciple has for her spiritual guide. In the second stage, once the disciple has become cleansed of the passions, demands and attachments of commanding ego, she reaches the spiritual heart that holds the Divine Attributes.

In a clinical setting the therapist can help the patient understand her egotistical tendencies which may be the cause of her emotional pain. These egotistical tendencies may be the main cause of some psychological disorders such as narcissism. Thus the treatment of egotistical tendencies, specially in the case of narcissistic disorders, may help the patient relieve her suffering.

The Murad (spiritual guide) and Murid (disciple) relationship

The Murid, or disciple, is the individual who feels faqr (spiritual poverty). She feels a need to traverse the spiritual path that leads to the realization of Truth. The Murad, or spiritual guide, is the illuminated individual who has already traversed the stages of the spiritual path and who is appointed as master (pir) by

the previous master under whom he himself had undergone his period of discipleship. He must demonstrate the khirqah (cloak of initiation) in order to be a spiritual guide, with permission to guide disciples. The spiritual path for the disciple begins when she feels she has found her spiritual guide. When the master (pir) sees in the disciple the sincerity of her intention in traversing the spiritual path, he then initiates the disciple into the path. In the beginning the master gives the disciple instructions about the practices that she has to undertake in order to progress on the path. Then the master observes the disciple's unconscious psychological conflicts and assists her in curing them. Nurbakhsh (1990), in his article *Sufism and Psychoanalysis*, writes:

The program of the spiritual path consists first of all in the liquidating of the psychic 'knots', complexes and passionial tendencies of the disciple, so that he attains after a certain period psychic equilibrium and moral health. The second stage of the Tariqah (spiritual path) is the disciple's assuming the spiritual virtues or his becoming embellished with the divine Qualities and Attributes. (p. 208)

The master's attention (nazar) on the disciple's spiritual growth, and the disciple's love and devotion (iradah) for the master is crucial for the disciple's progression on the spiritual path. By analyzing dreams, visions, and images, the master gains insights

into the psychological disturbances or the spiritual advancements of the disciple.

In Sufism the master's love and attention to the disciple, along with the disciple's love and devotion to the master, form a transferential bond between the two. This form of transference causes a spiritual bond between the master and the disciple which results in spiritual transformation of the disciple. The outcome of this relationship, along with the spiritual practices of zeker, self-examination, contemplation, and meditation forms the disciple's sense of freedom from infantile attachments and identifications with the desires and commands of nafs-ammara (commanding ego).

The healing process that results in the alleviation of human suffering in Sufism is thus related to the inward practices of the spiritual path as well as to the relationship between master and disciple. Another healing aspect in Sufism is the weekly group meetings (maglis) at the sufi center (knanigah).

The master and disciple relationship can be seen as analogous to the analyst and analysand relationship in Jungian psychology. In both, the master or the analyst must have gone

through a period of discipleship or personal analysis, which qualifies them to help others on their spiritual or psychological journeys. Both the Sufis and Jung believe that the personality of the spiritual guide or the analyst is crucial in the healing process of the individual's progress in self-realization, which leads to the realization of Truth. While the emphasis in the murad and murid relationship in Sufism is for the murid (disciple) to attain unity of being, in Jungian psychology the emphasis in the analyst and analysand relationship is for the analysand to become individuated. However, the transference relationship between the master/analyst and disciple/analysand is a crucial component of each process.

Jungian Individuation Process

Jung (1959 p.275) uses the term “individuation” to denote the process by which a person becomes a psychological “individual”; a separate, indivisible unity or “whole.” The goal of this process for Jung is the development of a whole personality that nonetheless does not exist in isolation, and which actually contains a collective relationship. Individuation also, includes some level of opposition to social norms that have no definite validity. In any psychotherapy grounded in the depth psychology, one’s aim is to question whether we are above and beyond the false distortions provoked by the conventions we were brought up with and lived by in society.

The process of becoming conscious ideally involves an objective experience of the “true self.” (Winnicott, 1965) In Jungian experience the self is grounded in the infinite realm of the collective unconscious. An authentic experience of the self, unblemished by illusions, can therefore be a tentative one: the contents arising from the unconscious, like dreams, visions, or images, should be confronted with the realization that their significance is not absolute. They are usually led by intense emotions and may twist

our self-perceptions in a precarious manner. Through Jung's formulations of psychological implication, we have greater access to different meanings intrinsic in the symbolic language of the unconscious. This diminishes the peril of our getting randomly lured by some of its contents.

Jungian Analysis

The goal of Jungian analysis is the individuation process. Jungian analysis is a dialectical relationship that takes place between analyst and analysand. Jung (1966b, p.8) explains that this relationship is reciprocal, both analyst and analysand are affected by it. Jung asserts: "My aim is to bring about a psychic state in which my patient begins to experiment with his own nature- a state of fluidity, change, and growth where nothing is eternally fixed and hopelessly petrified." (1966b, p. 46) This psychic state of fluidity is reached when there is a movement between unconscious contents and ego-consciousness and an integration of the unconscious contents into personality. In this way the individual comes to terms with her unconscious. The method of active imagination, dream interpretation and analysis of

behavioral patterns caused by the activation of complexes and archetypes, are used to help the analysand to get in touch with her unconscious.

Murray Stein (1982) explains classical Jungian analysis as consisting of two stages. Similarly, as was previously noted, in Sufi psychology there are two stages: in the initial stage the spiritual guide examines and analyzes the behavior and inner conflicts of the disciple through the interpretation of dreams and visions. Further, the spiritual guide examines the inner conflicts and obsessions that arise during childhood. In the later stage the spiritual guide, unlike the Jungian analyst, helps the disciple gain heart consciousness which results in the possible attainment of unity of being or wahdat al-wujud. According to Stein (1982), in the first stage of classical Jungian analysis, the analysand gains insights into contents involving the personal unconscious such as, childhood emotional problems and personal complexes. The second stage consists of confronting archetypal contents emerging from the collective unconscious. Jung asserts: It is of course impossible to free oneself from one's childhood without a great deal of work to it ... nor can it be achieved through intellectual knowledge only; what is alone effective is a remembering that is also a re-experiencing. ... "personal

unconscious” must always be dealt with first, that is, made conscious, otherwise the gateway to the collective unconscious can not be opened. The journey with father and mother up and down many ladders represents the making conscious of infantile contents that not yet been integrated. (1953, p. 62)

In remembering childhood memories one re-experiences the affect of those memories with the present adult consciousness. When complexes are connected to the memories of childhood events that had crucial effect on emotional development, these complexes lose their affectivity and no longer distort consciousness. Through this process of working with complexes, activating the archetypal contents of the unconscious, the individual progressively experiences new potentialities and feelings. He uses the symbolic approach to make the connection “between a psychological pattern or image and its archetypal dimension.” (Stein, 1982, p. 38)

In Jungian analysis the ego is brought into a conscious relationship with the disconnected unconscious contents of the personality. This process, according to Jungian analyst Murray Stein (1982), is accomplished by withdrawal of the positive or negative shadow projections, and the confrontation with the contrasexual aspect of personality -anima/animus.

These aspects of personality reflect themselves in dream images and in the experience of projection in transference and counter-transference. By becoming conscious of these factors, the ego's identification with the underlying patterns of their mechanisms lessens and new features of personality are integrated.

The progress that is made by this process helps the individual to experience the internal source of wholeness - the Self. With this analytical work, the ego's connection to a former leading pattern of identity is disintegrated in its new conscious relation with the unconscious parts of personality. This process causes pain and suffering because the ego loses its familiar psychological ground of identification with inner objects or outer relationships with people.

The Analytic Structure

The analytic structure consists of the analyst, the analysand, regular weekly sessions, fees, and a theoretically constructed method of analysis. Jung (1966) emphasizes the importance of understanding the psychological needs, developmental stage, ego-

strength and the ability of introspection of the patient. (p. 19) Jung views analysand as an “individual case”, “with the most heterogeneous needs and demands... for which reason it is better for the doctor to abandon all preconceived opinions.” (1966, p. 71) This certainly does not mean that he should not have an opinion on the personality dynamic of the individual. Jung disagrees with psychological theories that claim to know the truth about the human psyche and the treatments of its maladies. He warns us that “nothing is more deleterious than a routine understanding of everything” (1966, p. 87).

On the one hand, Jung emphasizes the importance of the analyst’s knowledge of psychopathology and the principles of depth psychology. On the other hand, once the analyst is well trained and experienced he can then “forget” all of this, and situate himself with regard to the analysand in analysis in her capacity as an individual and unique case. Jung emphasizes the importance of the analyst’s personality as the “healing factor” in treatment (1966, p. 88). The analyst’s life experience and his personal analysis can highly affect his relationship with the patient and the healing process. Jung asserts:

And it has been confirmed over and over again by experience, that what the doctor fails to see in himself he either will not see at all, or will see grossly exaggerated, in his patient; further, he encourages those things to which he himself unconsciously inclines, and condemns everything that he abhors in himself. (1966, p. 115)

By being conscious of his own psychological mechanisms, the analyst can differentiate between his inner convictions and personal issues and his patient's emotional and psychological pain.

V. Clinical Implications

In this section, I will discuss the clinical implication of Sufi psychology in relation to clinical practices. It is the thesis of this dissertation that Sufi ideas, not only commensurate with a Jungian psychological framework, but that they enrich and enhance the therapeutic process when integrated into a clinical setting.

This chapter will explore the clinical application of Sufi psychology by focusing on narcissistic personality disorder. This disorder will be defined and described according to object relation, and Jungian and Sufi psychology. Even though, these psychologies vary greatly in their approach, one can find parallels in their treatment of narcissistic personality disorder.

I will show that Sufi psychology in addition to Jungian psychology can be used in a clinical setting to treat narcissism. Although their interpretation of this disorder varies, both psychologies show parallels in their treatment. The goal of both psychologies, in treating narcissistic personality disorder is transforming self-love in the narcissist.

The Narcissistic Personality Disorder

The Diagnostic and Statistical Manual of Mental Disorder (1994), characterizes narcissistic personality disorder as “a grandiose sense of self-importance”, as “require[ing] constant attention and admiration”, as “lack[ing] empathy”, and as “react[ing] to criticism with feelings of rage, shame, or humiliation.” (p. 351) Narcissistic personality disorder or disturbance, pertains to a person who is enamoured with herself. The narcissistic individual is usually charming and attracts admiration from others.

According to Freud (1914), narcissism constitutes a withdrawal of instinctual energy from external objects or people, and an investment of libido in the ego. As a consequence of this investment, the narcissist is self-absorbed and incapable of loving others.

Kohut views narcissistic disturbance as the cause of the defects in the structure of the self. These defects are the result of deficiencies in childhood; a parental lack of empathic response to the child’s need for mirroring and idealization are the causes of narcissistic disturbance. The love of the parent, plays the role of

self-object, which represents a part of the self and provides a function for the self. (1977, p. 192) According to Kohut (1971), in narcissistic disturbance, the self-object's (parent's) empathic response to the needs of the child are either missing or inappropriate. Narcissistic symptoms in the adult thus include problems in forming relationships. The narcissist often shows a lack of empathy for other people's feelings and needs; a lack of humor; the tendency toward attacks of uncontrolled rage; and a lack of interest in sex, and hypochondriacal complaints. (Kohut, 1971, p. 16, 23)

According to Otto Kernberg (1975) narcissistic personalities demonstrate overwhelming ambitious, grandiose fantasies, along with feelings of boredom, emptiness and inferiority. Narcissists are very dependent on external admiration and approval. Their main concern is power, material wealth, and the desire for excellence. In accordance with Kohut's view, Kernberg sees narcissistic personalities as lacking an empathic understanding of others' needs and feelings. Kernberg emphasizes "the presence of chronic, intense envy, and defenses against such envy – particularly devaluation, omnipotent control, and narcissistic withdrawal – as

major characteristics of [narcissists's] emotional life.” (1975, p. 264) While Kernberg stresses the shortcomings of narcissistic personalities, Kohut sees the depressive component and the lack of self-esteem as the core of the disorder.

Even though Jung never directly uses the term “narcissistic disturbance” in his writing, he defines psychic disturbances as a “self-division” (1912a, para. 430). According to Jung when the ego is alienated from the Self there is no harmony between conscious attitudes, and tendencies pertaining to the totality of the personality.

Although Jung was not interested in pathological symptoms, more recent Jungian analysts, such as Mario Jacoby and Nathan Schwartz-Salant, have explored and explained narcissistic disturbance in the light of Jungian theory. Using the myth of Narcissus and its imagery, they emphasize the significance of transformation rather than its' pathological symptoms.

Turning now to the Sufi perspective, we are immediately presented with a difficulty. Sufi psychology, unlike western psychologies, is not concerned with using psychological terminology as a form of pathology. We can see, however, how

narcissistic tendencies can be viewed as requiring transformation. These narcissistic tendencies, can be understood in terms of tendencies of the nafs-ammara or commanding ego.

According to Sufi psychology, most human beings suffer with narcissistic disturbance, from self-love and self-importance. This self-love is the root of human suffering, because it is disconnected from the source of Being- God. Narcissistic self-absorption distracts from grasping and relating to the totality of our being. According to Nurbaksh (1992), In Psychology of Sufism, the level of the ego called nafs-ammara consists of self-love. The characteristics of this level of the ego are greed, hostility, anger, lustfulness, envy, and arrogance. The goal of Sufi psychology in treating this “narcissistic disorder”, or ascendancy of the commanding-ego, is to replace self-love with God-love or other-love, love of what is outside ourselves. The aspirant must replace self-love with love and sensitivity to other fellow human beings. In doing so, the narcissist feels more connected to humanity. Others are no longer mere reflections or mirrors of admiration, but are separate individuals with their own needs and feelings.

In this study, I shall describe and explain the ways Jungian and Sufi psychologies view narcissistic disorder. Also, I will explore the treatments they suggest, indicating how they may be integrated into a clinical setting.

Through an examination of the disorder of narcissism personality, I wish to show the fundamental alignment of Sufi and Jungian frameworks. I will further examine how, in a concrete clinical setting, Sufi ideas and practices may be used to enhance and enrich the healing process. Integrating the explicitly spiritual practices of Sufism into a Jungian practice is not a radical transformation of that practice, but an expansion upon Jung's already somewhat spiritual leanings. The movement that Jung and his followers have made away from a disease and pathology based account of disorder, and towards an account rooted in a quest for psychic and spiritual wholeness, is one to which this dissertation hopes to contribute. The metaphysical dimension of Jungian psychology is far from the surface. In comparing it to and reading it alongside the ancient spiritual practice of Sufism, I hope to show that this dimension is an essential and fundamental aspect of any adequate psychological theory and practice.

Case of Rose

Rose is a 34 years old woman who came to therapy because of her inability to stay in a committed relationship. After her boyfriend Erick broke up with her, she felt depressed and rejected. She said: "I wanted to marry him and start a family but nothing worked as I had planned it." I asked about her plan. She said: "to go out with him for a year or so and then to get married and settle down." Then I asked Rose to tell me about her relationship with Eric. She said that they went out together for five months at the end of which he left her because he thought she "showed too much interest in other men." I asked her if she thought that this might be the case. Rose laughed and said "well when he did not give me enough attention I would flirt with other guys just to make him jealous." I asked Rose what attracted her to Eric. Her face lit up and she continued "the way he adored me, the compliments he gave me, and he was handsome."

She went on in elaborate detail about how she was the center of attention in the relationship. While all her stories were entertaining, I found it very interesting that I still had not been given an answer to my question. It was all about Rose and nothing

about Eric. I knew little of who he was as a person apart from his relationship to her. I thought that perhaps Eric's function was to provide Rose with narcissistic supplies. I also felt that I too may have to carry such a function, in order for the therapy to go somewhere.

Rose's father Bill was a "responsible family man" and an owner of a gas station. He was somewhat uninvolved with family affairs. It seemed that Stella his wife did not give him much room since she was the "boss" and decision maker. Stella, as Rose described her mother was "a very attractive woman who cared a lot about her appearance." She was a college graduate with a credential in secondary education. Stella always wanted to peruse a career as a teacher but Bill wanted her home to take care of the house. He also insisted that Stella was the only person he could trust to "take care of books down at the gas station."

According to Rose the family had what they needed but there was no room for luxuries. She said that her mom was "kinda depressed" unless when she went shopping. Apparently Stella just loved to shop, mostly for needless things. I found this information very interesting. Here is a family who struggled economically while

the mother gratified her emotional needs by filling her house with clutter. The more Rose talked about her mother the more I realized that Stella used her family to gratify her own narcissistic needs. It was becoming apparent that Rose was not the only woman in this family who yearned to be the center of attention. Stella's lack of sensitivity to her family's emotional needs as separate individuals; her strivings for perfection in her appearance; and her unbridled love of luxury clearly gave evidence of a narcissistic quality in her personality.

Rose had sister Ronda who was five years younger and a brother Jack who was three years younger than her. Rose mentioned that Ronda was her mother's "darling" and she got all the attention from her parents. Rose and Ronda had an "okay" relationship as she puts it. Rose seemed not to want to talk about her sister. I was feeling some of Rose's envy and resentment toward her sister who was the family's darling. I also felt that she wanted to be the center of my attention and not her sister. I asked Rose if she felt loved by her parents. She paused and with a sarcastic smile replied "I don't know, I guess", she then quickly changed the subject. At that point I realized that underneath, Rose feels

unloved by her parents and was not yet ready to see it. I knew that one of the main issues that we would need to resolve would be for Rose to better understand her “relationship problems with men.”

During the course of our therapy I felt more like an audience watching Rose’s “grandiose self” in action. Many times I would feel left out, with no room to engage in a dialectic relationship. Rose would tell me stories about her past relationships with men, but these stories contained little or no depth of feeling, attachment or love. I mostly got the impression that she was talking about someone else rather than her self. It was a delicate moment in the therapy, when I wanted to bring some of this to her attention without overwhelming her fragile ego structure. I commented in a reflective tone of curiosity, that all the stories she was telling me about her relationships were very interesting but that I sometimes wondered about how she really felt about these men. “Did you love any of them?” I asked. She replied: “when I felt there was a chance that we might get married, I loved them, and if not forget it.” I said: “so if they would agree with your future plan for them they would be loved by you?” Rose agreed. I also asked Rose about her fantasy of getting married and what marriage meant to her. She said:

“wouldn’t it be nice to be with someone who loves you and takes care of you.” I agreed and said: “indeed it would be nice.”

But then I tested the waters further, suggesting that one day she might find it rewarding to care for the special man in her life as much as she desired to be cared for.

This idea predictably fell of deaf ears. Rose, it would appear from the therapy as it had progressed thus far, was all but devoid of any awareness of an inner life. She seemed to be without fantasy or imagination. Yet, I could sense something playful, even creative, stirring inside her. I had to hold back my surprise when one day without my having made the suggestion she showed up with what she described as “a really crazy dream.”

“Crazy dream” I reflected, “I would like to hear more about it. Is that what you have written in the note book you are holding?”

Rose: “yes, I know you shrinks like all this kind of unconscious stuff. But right now I want to talk about Erick. I will never really understand myself until I know what I am doing wrong with these men.”

She simply would not return to the “crazy dream”. Weeks went by without the note book in her hand.

So far my impression of Rose was consistent with a woman of unrealized potential. A woman who appeared much younger than her age and who seemed cutoff from her feminine self. Rose's well groomed and stylish appearance was indicative of her desire for perfection and her need for admiration from the outside world. But underneath this thin veneer I could feel her emptiness and despair. She was very good at masking her pain by entertaining me with stories about her relationships with men. Rose had difficulty talking about her family. Sometimes she would tell me that she could not remember certain things about her childhood. I noticed contradictions in the experiences she said she has had in her relationships with people. This seemed very typical of a person suffering from narcissistic personality disorder.

The narcissist usually tends to selectively remember events that make her look good to herself and to others. Reality is filtered through a process in which the ego becomes inflated; the ego of the person is the "main character" or the "star" of events. This distortion of reality causes the narcissist to be unable to have a real sense of herself and others. If others are mere reflections of the "grandiose self" they are accepted and loved, otherwise they are

scorned and rejected. The narcissist's desire to merge with the "idealized object," the all powerful and perfect, is due in an effort to gain some of that power and perfection.

This parallels Edinger's first stage of ego/self development where the ego is in union with the Self (God). The ego at this stage is inflated through its identification with the Self. This lack of differentiation between the ego and Self is the main aspect of narcissistic personality disorder. The narcissist is in union with the transcendent aspect of her being without experiencing it as the "other," whom she can gain insight and wisdom from. On this subject I could not help but consider Shabestari's words on otherness:

All these forms of "otherness"
are in reality but illusions from you.
what makes the point appear a circle
is but the speed with which it moves. (Nurbaksh, 1996, p.
34)

In the next session Rose arrived with her notebook. She said: "I have decided to tell you the crazy dream." I was excited and curious. She continued "I was being born out of a horse. I could see my head sticking out of the horse's anus." I said: "it is a wonderful dream, I wonder how you feel about it?" "What do you

mean” she asked. I replied: “I mean what are your feelings about horses and what it means to be born out of a horse?” Rose said: “Black Beauty was my favorite story as a child. I felt it belonged to me. Sometimes at night I would talk to it until I fell sleep.” “Do you feel that the horse in your dream is like a Black Beauty”, I asked. Rose paused and then continued “well I don’t know, let me think. In either case I am being born out of it.” I said: “this time you belong to it but at the same time you are separating from it.” Interesting she said. However, I felt that Rose did not follow what I was alluding to, she then quickly changed the subject. She said: “Eric used to call me a horse’s ass” and began to laugh. I found myself laughing with her although I recognized that her laughter was more likely a defense against her internal pain and an inability to allow herself feel the pain of rejection. I tried to bring Rose back to the dream and her associations to it but she resisted.

Using Edinger’s first stage of ego/self development, I could understand the unconscious message of Rose’s ego separation from the Self – horse/mother. The image of birth conveys a slow and painful process in which a new self can emerge. This dream is pointing toward a future transformation that is on the way. I was

optimistic and happy to see the progress of our work, but Rose still had difficulty taking in my interpretations.

Turning to the Sufi psychological point of view, Rose's dream conveys the stage of nafs ammara (commanding ego) that she was stuck in the "horse's belly". By being born, a separation takes place from the horse/mother. The birth is an unusual one, due to her coming out of the horse's anus. The anus is an opening from which human waste comes out. Rose is coming out of this stage of nafs that has the attribute of grandiosity, control, and the desire for power. The dream points to her having to deal with the "shit" in order to come out of it. Being stuck in the anal birth canal portrays that she has to stay in constricting darkness, where she does not have any power of control.

For the next four sessions Rose did not appear as happy and bubbly as she usually appeared. One day she came in and said: "nothing makes sense anymore, I feel so lost and I do not like the way my life is going." I reflected that she felt her life is meaningless and that she had lost a sense of purpose in life. She agreed to this by saying "all these years I wanted to be loved by a man, look what happened: I got dumped". I wanted to become a lawyer instead I

turned out to be a computer analyst. I used to dance in school and I gave that up too .”

All these thoughts were strung together in a narcissistic rage. I said: “you are feeling angry because life did not turn out to be what you expected it to be?” I continued by saying that it is good that she actually can feel some of her pain and anger. She then burst out in tears. This was a powerful moment for both of us. I could finally feel her pain. I was happy to see Rose surrendering to what was happening to her internally and not fighting against it.

According to Kohut and Kernberg it is difficult for the narcissist to feel pain and to mourn. The lack of maternal empathy and mirroring during childhood causes the symptoms of narcissistic personality disorder in adulthood. These symptoms include problems in relationships, lack of empathy for others, omnipotent control, and the illusion of self-sufficiency. Even though, these were characteristics of Rose’s personality, I was beginning to sense a shift. Was Rose beginning to give up some of the need to control all of her world? Was she now experiencing something of the “negative feelings” that were emerging?

During one session Rose asked me what she should do with her life. I said: "something that gives meaning to it." Rose became silent. I was not sure if my suggestion might have wounded her sense of perfection. In the end I interpreted her silence as a good sign. Rose indeed was processing her feelings and thoughts on a deeper level. I used this opportunity and asked Rose to listen to her deep self as the voice of the "other" and see what it said. Rose automatically closed her eyes and in a few seconds she started to cry again. She wanted to say something but I encouraged her to stay with what was happening inside her. Another minute or two passed and she started to sob and she said: "she says be true to myself." It was such a joy and relief to see this breakthrough. Rose was listening and hearing what her deeper self was telling her. I asked Rose to meditate on the phrase "being true to herself" and what it was going to mean to her during the following week, and to report back to me what came up for her.

I determined that Sufi psychological intervention would help Rose to connect to her deeper self. In Sufism the sense of "being true to oneself" is central to the healing process. I had hoped that through meditation she could let go of her ego's point of view in

order to hear the voice that lies within. I recognized that this process might be difficult for her after living on the surface layer of her personality, where external interactions and social approvals had more value than the message that came from the source of her being. "Being true to herself" was Rose's zekr (remembrance). In Sufism zekr is to repeat one of God's name. Since Rose is not a Sufi her zekr would be a phrase that come from her Self.

Rose suffered the pain of the narcissist. I wished that she realized that "being true to herself" would mean letting go of some of the negative qualities of the nafs. These negative traits consists of letting go of the desire for power, social approval, and excessive identification with the parental or social persona, and the distortion of reality.

In the first stage of the transformation of the nafs, Rose was learning to relate to her ego as that part of her personality that needs to connect to and serve the Self (God within).

Turning the focus to the Jungian analytic model, Rose was beginning to learn to use active imagination to get in touch with the Self in her unconscious. Consequently, her ego's demand for power began to lessen its grip as a result of its encounter with the

Self. Rose had a powerful numinous experience during the session when she heard her inner voice telling her to “be true to herself”. The archetype of Self it would appear was activated in her to the point of breaking down in tears – a powerful visceral affect in which apparently for the first time she experienced the power of her “Self” consciously.

In accordance with the Sufi psychological and the Jungian analytical point of view, Rose was beginning the process of becoming more connected to the deeper layer of her being. Although the Jungian notion of active imagination varies from the Sufi notion of meditation, they create a similar effect in healing the divided or unconscious self. In both techniques the individual becomes connected to her unconsciousness, where real healing takes place at the deepest level of the psyche. It is an initiation into the integrative process.

During the next few sessions Rose continued her therapy with the theme of wanting to “be true to herself” by trying to find out what gave meaning to her life, her work, and her relationships. At first I wondered if all of this was to my benefit; I did not want to indulge her sense of “being special”. But as it turned out, she

actually took positive steps in the real world by deciding to go back to school and getting her Master's degree in public relations. I was careful in my support of her decision to continue with her education.

Interestingly, she also decided to take some dancing lessons. As a child she used to dance and get lots of attention from her mother. As she puts it "I was seen by my mother only whenever I danced", she continued by saying "it was almost as if I was my mother's extension, when I performed in school dances I saw the sparkle in her eyes and the proud smile on her face." I reflected: "as though she said this is my daughter performing on stage." Rose agreed. With some trepidation, I took this opportunity to ask Rose more questions about her mother. I asked her how it was like to grow up with her and what they did together when she was older. Rose's face dropped and she said: "my mother was so involved with herself that she did not pay much attention to me."

Ronda her sister was the one who got most of her attention. I asked "what about you?" She replied "I got attention whenever I did something that she wanted me to do." I said: "like performing on stage when you were in school." She agreed. I asked Rose how

she saw her mother and what her image of Stella was. I intentionally referred to her by her first name in order to facilitate the process of “differentiation,” that was now underway. Rose paused and said: “she is like those dramatic opera singers who live on the stage and not much at home.”

“In other words Stella was not very emotionally present at home”, I said. Rose explained that her mother took care of her household duties as a wife and mother but that something was missing. I said: “well she was in the house but not at home.” Rose looked very depressed, I could almost feel her nostalgia for her mother who was away from home. Rose’s face had the expression of an un-mothered little girl who longed for maternal love and containment.

It seemed to me that my function at this point was to become the positive “transitional object” who might provide Rose with the present, loving, mother that she did not have. I had the image of holding her in my arms and rocking her and telling her that I am there for her and that everything was going to be okay. The good mother archetype was clearly activated in me and we both were

under its influence. Symbolically my office was a home in which the mother/child archetype was contained.

I could sense the dark shadowy side of my own negative counter-transference. I wanted to run from the lurking possibility that I might become the wicked “witch of the north” just as gingerly as I had been transformed into the good fairy god mother.

At this stage of the therapy a shift occurred; Rose began to be more dependent on me as a person rather than an audience for her grandiose self. She was letting go of her need to be independent, to “know it all and do it all.” Her capacity to mourn her mother’s lack of emotional presence and empathy were emerging. During the course of the hour she had moments of pensive silence followed by tears. Once when she was in that space of silence I asked what was happening inside. She replied “my mother was not there for me and I was not there for me all these years.” I said: “no one was home.” She agreed, paused and said: “but you are home.”

I felt a deep connection and a great satisfaction when Rose related to me. She had faith and hope that her idealized self-object (me) is there for her. I felt that I was holding Rose’s Self until Rose

could gain enough strength and trust in herself to own it and relate to it. In spite of, or perhaps because of, my own resistance, I was carrying the projection of the all- powerful “mother/God” that always awaits for her home. This was a major breakthrough, Rose was separating from the symbiotic oneness of Self/God and relating to it as the other- me. Using Edinger’s ego/Self development, I could clearly see this separation of Rose’s ego from the Self. Her grandiose inflation of not needing anybody was fading away.

Turning to the Sufi psychological perspective, Rose’s nafs (ego) was losing its power. Her resistance to change was transforming. There was a fluid interchange between the helpless ego consciousness and the helpful Self consciousness, Rose’s internal life was no longer stagnant. She was experiencing feelings that she had been repressing for a long time, and she was now remembering her dreams more often.

In one of her dreams, Rose entered her apartment and saw a woman cooking in her kitchen. Surprised to see a stranger in her home, She asked: “who are you?” and the woman replied “I am Mary”. Rose asked: “what are you doing in my kitchen?” The

woman answered “I am cooking soup, it is good for your cold.”

Rose was speechless to see a compassionate stranger in her kitchen cooking for her. At the end of the dream Mary goes up to her and hugs her.

Rose’s association to this dream was that “some one is home at last.” I asked her who this “stranger” was, and she replied: “Mary.” I asked Rose about her association to the name Mary. After a pause she said: “Virgin Mary, mother of God.” I said: “Virgin Mary is cooking soup for you and is taking care of your cold.” Rose started to cry and said: “first no one is home and now Mary is in my home.” This dream had a transformational numinous effect on Rose. Rose’s new zeker was “Mother Mary is at home”; remembering this phrase along with the dream image, enabled Rose to feel loved and cared for.

As discussed in chapter four zeker means remembrance; it is an invocation of a Divine Name or litany. The practice of Zeker increases and heightens the soul’s consciousness. Although Rose did not practice Sufism and was not familiar with its principals, I recalled that zeker is a word for remembrance, an “archetypal recollection” that comes directly from the unconscious root of ones

being. The phrase “mother Mary is at home” is reminding her that she is not alone and that someone is there to love and care for her. In this case zekr is not a Divine Name but a healing message arising from the wisdom of the Self.

The transference bond between the therapist and the client not unlike the spiritual guide and the disciple is a crucial aspect of any analytical or spiritual work. One main factor of transference in both Jungian analysis and Sufi guidance is the acceptance of the individual by the analyst or the spiritual guide. It is important that both meet the analysand or disciple on their own present existential ground of being.

In Sufism surrendering to the master and eventually to the will of God is crucial to the spiritual growth of the disciple. Analytic work requires a similar willingness and ability to ask for and receive help. In this sense surrender provides the basis of trust. As this subtle process of the interplay between surrender, trust, and resistance deepen, the client is more likely to regress. This regression is indicative of letting go of some of the ego's defense mechanisms to heal the emotional wounds of the individual in the analytic container.

In my work with Rose the transference was that of a “good mother.” Unlike her mother, I accepted Rose the way she was without trying to change her. This was a new experience because she was never accepted for who she was. For a narcissist who has difficulty forming intimate and dependent relationships Rose slowly became dependent on me. Although this dependence was at times very difficult for her, she became more accepting of her need to love and be loved.

Not surprisingly in the weeks that followed, Rose was indeed able to meet a man whom she liked very much and who she was getting to know. The desire to know another person began to evidence the possibility that Rose’s narcissistic transformation from self-love and self-interest was moving toward increased interest in another person. Even to the point of possibly learning to love him.

Case of Tom

Tom, a Forty four year man who came to therapy because of a marital difficulty he was experiencing with his wife Jane. Jane, Forty years old, had been in therapy for the past two years and had asked Tom to go to therapy; If he refused she would leave him. The couple had been married for eight years and had a five year old son, Jack. According to Tom, his marital problems started when Jane started going to therapy; she would get angry at him and act out or threaten to leave him. The only thing that kept the couple together was their son.

At the first session I asked Tom if they had considered couple therapy? He said: "oh no, couple therapy is not for us." I could not help feeling that this couple did not even want to be in a same room with one another. I wanted to explore why couple therapy was not an option for them by saying "you know couple therapy can be very effective in dealing with marital difficulty, how come it is not for you?" Tom replied: "because the therapist's attention is divided between two people and usually the therapist agrees more with one than the other." I purposely smiled at him and inquired: "well, would you like to have all the attention to

yourself?" He laughed and said: "yes." He continued by saying "last year Jane tried to get me to go to couple therapy and I refused, I thought we should be able to solve our problems on our own." I said: "it seems that you are not in favor of therapy." He nodded and replied: "I don't believe in therapy, I hope I am not offending you." I said: "no, I can appreciate how you might very well feel that way." I was thinking what he was doing here if he did not believe in therapy. Was it because of his wife, I did not know the answer.

I asked Tom what it is that he hopes to get from our work together. He said: "how to deal with my wife's ups and downs?" I said: "what about your own issues." Tom replied: "oh, I am a pretty stable guy." I felt this will be a difficult therapy since Tom rejected even the possibility of having any problems himself. I could sense something huge that cast a shadow over the room. While my own counter-transference was that of feeling helpless, somehow I sensed that this would not turn out to be a long term therapy. While I was containing my own process Tom interrupted to ask me: "are you married?" I replied: "no, but I have worked with couples before." At this point I was defending myself by saying I don't have

to be married to understand you, I have experience working with couples and marital problems. Clearly, I was now defensive.

In our first session I was feeling very incompetent. It felt as if Tom was the “healthy, competent” guy and I was identifying with his wife who was the problem. After the session I felt angry. I was picking up Tom’s anger at his wife. I was becoming aware of the projective identification that happened during the session. I was feeling Tom’s split off anger that he was unconscious of and had difficulty dealing with. I felt incompetent, I was not sure if this feeling of incompetence was Tom’s, his wife Jane, or my own.

All of this was diagnostic of a personality disorder but who did it belong to? In the next session Tom came in looking very aloof, he was there physically but not emotionally. He was very quiet and did not know where to start. I took the lead and asked him some questions about his relationship with his wife and his family of origin.

Tom’s parents were married for Forty nine years. His brother Chuck was three years older than him. His father, John was a retired accountant and his mother, Ruth was a housewife. Tom described his family as “solid, and with good values”. He was more

interested in talking about his mother than his father. Tom described her as a “beautiful and warm woman who loved her sons, especially [him].” The question on my mind was whether she loved her husband, Tom’s father. I was wondering if Tom as a child, was his mother’s emotional spouse, but I thought it was too early to bring this to Tom’s attention.

Tom went on to describe his dad as a “perfectionist with high standards for his kids.” He wanted his children to become doctors or lawyers. Tom laughed and said: “I was a bum in my twenties and Chuck wasn’t doing much either.” Later on Chuck became an accountant like his father and Tom became a computer analyst.

I asked Tom about his early twenties. He said: “I partied a lot and went out with a bunch of girls; I was very irresponsible.” I asked Tom if he went to school or worked. He said that he went to college and then dropped out, and that he moved from one job to another. Tom had a hard time staying with one job. When I asked him why he could not stay with a job, he answered: “people I worked for never really appreciated me or my work.” I was

beginning to get a sense of something narcissistic in Tom's personality.

Tom continued by saying that he was living at home with his parents and that he did not have to pay for rent or food. I asked him about his parents reactions to him living at home and he replied: "my dad wanted me to get serious about my life, to finish college and get a real job and move out, but my mom was softer. She used to tell my dad: oh he'll grow up and become a man, he is still young." I asked Tom which one of his parents were right. He said: "both of them, you know I finished college when I was thirty years old." Tom lived with his parents in San Diego until he moved to San Francisco at the age of thirty two.

As Tom spoke during these and the sessions that followed, I could feel his inflated ego or the grandiose-exhibitionistic self at play. As if he was saying "I do not really have to do anything, everything has to be ready for me like the way Mom took care of everything at home." This image of Tom was a cause of some concern to me because I was aware that the constellation of the mother archetype could cause a merger between us, where I might end up as the protecting mother who saved Tom from the father

"world." Thus, inhibiting the need for Tom to grow up and become differentiated. I felt the importance of staying conscious of this dynamic that was being played out in the transference field.

Analyzing Tom from the Jungian perspective, it was quit clear to me that he had some qualities of Puer aeternus. Puer aeternus means eternal youth, a child-God from antiquity. Marie-Louise von Franz (1970), a Jungian analyst uses this term to refer to an archetype with a certain characteristics in a man who stays too long in adolescent psychology. A man who is under the influence of puer archetype usually has a mother complex, the image of the mother is the image of a perfect woman with no flaws. As von Franz puts it: "[the man] eternally longs for the maternal woman who will enfold him in her arms and satisfy his every need." (p. 2) She goes on to say:

Being special, one has no need to adapt, for such a hidden genius... an arrogant attitude arises towards other people, due to both inferiority complex and false feelings of superiority. Such people usually have great difficulty in finding the right kind of job, for whatever they find is never quite right or quite what they wanted. (p.2)

The above characteristics are analogous to narcissistic personality disorder. Tom was identifying with the puer archetype and was

showing symptoms of narcissistic personality disorder. His sense of specialness, and superiority, and his relationship to his mother were indicative of narcissistic personality disorder.

Now turning the focus to the Sufi psychological view, in analyzing Tom it is clear that he is at the stage of nafs ammara, demanding ego. Tom's desire for superiority, control, and his inability to ask for help are characteristics of nafs ammara. His source of support and protection is his mother and he has not yet accessed his own source of wisdom and strength that lie deep within his soul.

In the next session Tom came in feeling very frustrated. When I asked him what had happened, he replied: "we had a fight last night." You and your wife, I asked. He nodded. Tell me what happened, I said. He replied: "oh, it is a long story, it goes back to two years ago when I had an affair with a woman at work and Jane found out and decided to leave me; I asked for forgiveness and promised never to betray her again." Did she forgive you, I asked. He replied: "after months of heart ache. This is when Jane started therapy. She wanted me to go with her but I refused." I asked Tom why he refused to go to therapy. He replied: "because I

would feel like a failure, a real loser who can't solve his marital problems."

You don't like the feeling of needing someone to help you, I said. Tom agreed. I asked Tom about their fight. He said: "ever since my affair Jane doesn't trust me; anytime I look at a woman or have a friendly conversation with a woman she gets really jealous and starts a fight."

Is that what happened last night, I asked. Tom replied: "Yes. Her friend came over to visit and we were having a good time. Suddenly, Jane's face expression changed and she became very quiet. After Jane's friend left I asked her what was wrong. She said that I had too much fun with her friend."

"How does it feel not to be trusted by your wife?" I asked. He looked away and was silent for a moment, he then said: "it is very sad, you make one mistake and you have to pay for it with the rest of your life." You mean the affair was a mistake? I said. Tom responded: "Yes, it is frustrating to be under her suspicions all the time." I asked Tom if the affair was indeed just a "mistake," or if perhaps it had some larger meaning. I had hoped that my question might put him at ease. I was concerned that he might inhibit the

honest expression of his feelings, worrying about my judgement as a woman. Even though he said that the affair was a mistake, I intuitively felt that his affair served an unconscious psychological purpose that we needed to uncover.

Usually in any relationship where there is betrayal, jealousy makes its entry. Jealousy is a feeling that eliminates all logic and rationality. In early childhood when the child realizes that his first love object belongs to someone else, the child instantly becomes involved in a competition with the father for the mother's love. This psychic state resides in the unconscious and becomes activated in an adult couple relationship. The behavior and relational capacity of an individual who up to that point may not have been jealous unexpectedly changes. Jealousy causes self-control to vanish, and an aggressive emotion erupts.

Jane was suspicious of Tom and she scrutinized him for signs confirming her suspicions of another betrayal. Tom was frustrated by proving his innocence to Jane and that her trust has disappeared. The primary trust that was the foundation of their love was broken, and their relationship has survived for other reasons which I had yet to explore.

I asked Tom about how he was dealing with the loss of trust? At first he seemed to be puzzled by my question and asked: "what do you mean?" Well, I explained, "you and Jane both have lost something, she lost you to another woman and you have lost her trust." Tom finished my sentence by adding "trust and love." He sounded very sad but still I felt the affair served a purpose in his psychic life. Tom described his early twenties as a time in which he was unable to commit to just one woman and had many casual sexual relationships with different women. I asked Tom if he had other affairs beside the one that he was caught in. He looked down and said "yes", but I got a feeling that he did not want to talk about them, so I did not ask any further questions. I was reminded of Don Juan and I could see his manifestation in Tom. Don Juan, a man completely unable to sustain an authentic mutual relationship with a woman. He was the typical seducer, endlessly in search of a new woman in whom to animate the hope that he later dashed. Because he inspired hope, he was extremely loved by women.

These women longed for mirroring, the desire to be loved by the mother. The failure to successfully transit this developmental

need from early childhood often results in a feeling of need and a lack of completion. The relationships of such women are, often characterized by a repetitious patterns of failed affairs. Even though the woman wants to become the object of the man's dedication, love, and respect, she hates him because she is unconsciously aware that he is utterly unable to fulfill her needs, and thus will likely betray and abandon her.

An analysis of Tom reveals that as a young child he was certain that any rebellion against his mother would ensue in her abandoning him. Tom's mother was his source of emotional support as long as he stayed in a symbiotic bond with her. As soon as he disagreed with her, she would withdraw emotionally and become cold and unapproachable. In this way she punished and controlled him. As an adult Tom neurotically attempted to reenact the same dynamic by presenting fulfillment and admiration to women followed by abruptly withdrawing it. Betrayal enacts one of the most painful wounds of this kind of character. The problem of Tom, not unlike Don Juan, is a hidden, unconscious plot to be faithful to an unattainable, glorified mother.

Tom was in the web of a mother complex. He remains in the Sufi state of nafs ammara where the psyche is reduced to a demanding ego. On the one hand the internal image of his mother was all positive and supportive, but on the other hand he had a negative, terrible, all devouring mother who sought to consume and control him. There was certainly an enormous gap between these two contradictory archetypal images of the mother.

In the following session, Tom came in with the following dream: "I am in bed with my mother, and my father suddenly opens the door. I was shocked and didn't know what to do. My father got angry and walked away." I asked Tom about his mother's reaction in the dream. He replied: "she was calm and tried to talk to my father, but he left." I asked him about how he felt in the dream about being in bed with his mother. He replied: "we were both very happy, there was a sense of freedom; it didn't feel like there was anything wrong with being in bed with her."

"How did you feel when you woke up," I asked. Tom answered: "it was incest, to sleep with my mother; I felt guilty and ashamed." "Maybe like the way your father shamed you for being close to your mother", I suggested. Tom nodded "yes" and

continued to say “he was always jealous of my relationship to my mother.” How did that make you feel as a child, I asked Tom. He replied: “I felt I had to compete with him, I didn’t like it, you know I was never close to him, there was always a distance between us.”

From the Freudian viewpoint, the Oedipal complex is manifested in Tom’s dream. Through out his life Tom has been emotionally very close to his mother, while competing with his father to win his mother’s love and attention. Tom was in the Oedipal stage of his intrapsychic development.

Analyzing Tom’s dream with the incest motif from the Jungian perspective, I asserted that it showed a symbolic expression of his psyche for psychological transformation. Jung (1956), understood the symbolic meaning of incest and its function in the development of each individual’s psychic equilibrium. On the one hand, the regressive state into which the incestuous tendency drops us forbids our initiation from a merely collective existence. On the other hand, it symbolizes the important passage of libido toward the origin, a beginning of psychic transformation.

The incest motif in Tom’s dream is indicating his psychic tendency toward the union of opposites- coniunctio to use Jung’s

word, of the feminine and the masculine principals. This is analogous to the “mystical wedding” or Hieros Gamos (the sacred marriage) as portrayed in art and mystical literature.

Looking at Tom’s dream from the Sufi psychological point of view, I can assert his deep desire to return to the source of his being, his mother. The symbol of the mother as the source of birth is a powerful message from the unconscious, calling Tom to “return home.” This is basically a “going back to God.”

In the dream when his father walks in the room, Tom does not know what to do. In any process of transformation there are many obstacles in the way that need to be dealt with. Tom’s father here represents the outside world, who is not so much in favor of his journey home. In Sufism the symbol of the mother is important on many levels, having love and respect for the personal mother is crucial because she is the giver of life. On the archetypal level the mother represents the feminine aspect of the Creator – she manifests God’s creative power, compassion, and love. However, the negative aspect of the mother surfaces when she is too possessive to let her child become an individual, separate from her.

In Sufism the main psychic energy that causes any transformation to take place is love. This love must be toward God or what Jung might call the "Self" with capital "S". The same loving aspect of the psyche can also be toward a cause or another person. It is the powerful energy of love that drives the individual toward his/her goal. In Tom's case it is quite obvious that his mother was the source of love for him, with her positive and negative aspects. So, if there was to be a chance of transformation for Tom, it would have to be through a transformation of the mother love polarity. It is not psychologically healthy for a man of his age to be so mother bounded. But since he was unable to genuinely love another person. We would begin at the beginning. We needed to first focus on his relationship with his mother. We might hopefully then be able to uncover his internal psychic need to be with different women in his twenties and betraying his wife in his forties.

Tom's presenting problem was that he wanted to deal with his wife's "ups and downs." He was not aware of his own psychological issues, in fact when I asked him if he had any issues, he firmly said no. It took quite some time before Tom realized that our main work was about him and not so much his wife. This was a major

shift for Tom to realize that he was his own problem, not anyone else's. This realization made Tom very depressed; he was not after all the "perfect guy" he thought he was. I thought his ability to feel depressed was a positive sign since it is very difficult for the narcissist to feel pain and sadness.

As the months progressed, Tom was becoming more introspective and interested not only in himself but others. Also, I off course found him more interesting now that he was becoming aware of the feelings of others. Slowly he was becoming aware of how his affairs hurt his wife. He was more concerned about Jane's feelings rather than dealing with her "ups and downs." This was a major transformation for Tom, moving from narcissistic self-absorption to caring for another human being, Jane.

As Tom was becoming more attentive to other's needs, he was also becoming more curious about the reason he could not stay with one woman and had to have these affairs. This was a positive sign, Tom wanted to know about the intrapsychic dynamic of needing to betray his wife and former girlfriends.

In one session he asked me: "why is it that I can't stay with one woman?" I replied: "I don't know. The answer is in you and we

have to find it.” I continued by asking him about what it was that he saw in new women that he did not see in his wife. He replied: “when I meet a new woman there is a sense of mystery, I see her beauty. It is always magical to explore this new mystery.” I felt as if he was talking about a movie or a novel and not another human being. There was an impersonal sound in his voice. I could feel the archetype of anima, the perfectly unattainable woman, being activated in the room.

Like all psychic complexes the anima has a personal and an impersonal or archetypal level. The anima intermediates between the archetypal level and the personal level of the psyche. Therefore, it plays a role on both levels. On the archetypal level, the anima embodies the global and the transpersonal experiences of the feminine and the contrasexual side in men. On the personal level, the anima mirrors the significance of real women in a man’s life; in this case Tom’s mother. Tom usually projects his anima onto women both archetypally and personally. This was clearly evidenced by the fact that each new affair starts out as a mystery full of beauty, but the relationships never last.

Tom's narcissistic inflation did not permit him to develop an interest to know a woman on a deeper level. His relationship problems with his wife spoke to his inability to maintain emotional intimacy even after many years of marriage. For emotional intimacy and the recreation of trust to take place, Tom needed to separate from his mother, emotionally. He needed to become more aware of his "anima projections" onto women. Tom needs to relate to his anima as a real inner woman, who was part of his own psyche and not the outside world. Our work together helped Tom become more curious about his inner life; he asked more questions about his relationship to his wife, his mother, and others.

In the next session Tom reported that one of his friends died in a car accident. He was somewhat numb and did not know how to deal with the feelings that were emerging. Sitting with him, I was feeling a heaviness on my chest. I had the image of holding and rocking a distressed child. In this projective identification, he was the child who needed holding. Tom was not capable to self-soothe in the face of mourning and loss. I knew I had to hold the fragile, wounded child within him, so that he could feel safe enough to actually feel the pain and to mourn the loss of his friend.

This was a crucial part of our therapy together. I could sense that we were working on a much deeper level of the psyche. In the next sessions many questions such as the meaning of life, mortality, and his difficulty to carry on with his daily routine came up. I assured Tom that it is very normal to feel the way he was feeling.

I explained to him that when we experience loss, we somehow face the void in ourselves, and that most of us are not familiar with this feeling of void. This void provides the space for us to question the meaning of our life. Tom said: "the strange thing is that I never thought about death, it seemed as if it was for others, but since Jack died I know that one day I will die too."

Here, Tom is experiencing his finiteness, and the limitation of his life. As a puer it is difficult for him to feel his mortality. Tom reported the following dream at a session: "Jack and I are on vacation. We get to the hotel and want to change to go swimming. I go to the bathroom to change, then I see an overflowing toilet. I tell Jack to call the front desk to send someone to fix it. Jack smiles at me and says: oh no this is yours, you have to clean up before we go." In this dream Jack represents the voice of Self or

God who according to Tom basically tells him to “clean up his shit” before he does anything else.

Feces in this dream represents Tom’s shadow side or nafs. At the beginning of our therapy Tom had difficulty owning his dark side, but as our work progressed and his defenses lessened, he was better able to recognize his own shadow side. He still had a hard time dealing with the rejected, and unloved parts of himself. I asked Tom about what he considered as his negative side. He replied: “my affairs and my superficiality with people.” At this point Tom was owning what he saw as his own negative side.

In the following session he presented this dream: “I am asleep, Jack s shaking me and saying it is getting too late wake up.” Tom wakes up from the dream feeling very scared. In this dream Jack represents the wise part of Tom who is calling him to wake up from a state of sleep, his unconsciousness. It was getting late for Tom, and it was time to become conscious.

This dream had a numinous effect on Tom, making him want to live a more meaningful life. Tom’s search for meaning was represented in the dream by waking up to the call of God or Self. At Forty four Tom wants to “wake up.”

Sufi psychology understands such an opportunity as a time to make use of one's own mantra or zeker. We agreed together that Tom's dream zeker would be: "wake up, it is getting too late."

Waking up means to open the eye of insight to the meaning of existence. It is getting too late was pointing to Tom's mortality. After all we all die one day, so he better wake up before "it is too late", in other words before he dies. I sensed Tom's descent into the unconscious, where he needed to stay for sometime before becoming fully conscious of his inner journey toward transformation.

In most spiritual traditions or in some myths, the disciple or the hero's journey begins with a question, a search for something beyond one's self, or a need to find meaning in one's life. When an individual is about to embark on the journey, usually something happens in the external world that radically changes one's life. This is a place where the individual's equilibrium is shaken. The tensions mount between the opposites of conscious and the unconscious realities. If the individual is unable to contain the interplay between the opposites she remains in danger of acting out, madness, or even suicide.

In such a state the person is often flooded by unconscious forces, his/her ego does not function as it used to and defenses lose their power. The individual is at the mercy of what comes from the unconscious. The prognosis in Tom's case was positive, since he was being woken up in the dream. The unconscious was emerging.

Tom was not feeling the way he normally felt, "all together and balanced." His psyche created a disequilibrium that was required for Tom to feel the tension of the opposites. He was very impatient to "get over it," as he would complain. I did my best to help him to contain a process that would have its own timing for the inner healing to take place.

Tom's next dream presented the transcendent function. "I was at the gate of a beautiful garden, an old woman came and said if you want to enter this garden you have to take care of these children, there was a young boy and a young girl." For Tom to become individuated, Tom needed to care for his feminine and masculine side.

In Sufism the garden is the symbol of paradise, where the individual is in unity with God. In order for Tom to enter the

garden, he had to consciously hold the opposites within, after he “took care of the shit,” his shadow. He then needed to awake and become conscious of the opposites within. Finally, holding or “caring for” the opposites as represented by children in his dream permits him to enter the garden or the inner paradise. The garden is his mystic center, where he is in relation to God/Self as a presence beyond himself, yet residing in himself. Tom with this dream, had a religious experience in which he felt connected to a larger whole.

Discussion and Conclusion

The focus of the study at hand has been to reach across the span and the distance between a decidedly Eastern, and a Western understanding of the nature, function and development of human psyche. By comparing and integrating Western psychology through with the insights of Sufism, I have argued that Western clinical practice, can be enriched through the application of Sufi principles and practices.

It has thus been the thesis of this dissertation that Sufi ideas, are not only commensurate with a Jungian psychological framework, but that they can enhance the therapeutic process when integrated into a clinical setting. Integrating the explicitly spiritual practices of Sufism into a Jungian orientation does not require a drastic transformation of either perspective. Sufism in its rich symbolic tradition serves to amplify Jung's insistence that wholeness is available finally through the religious or transcendent function.

Carl Jung and his followers moved away from a disease and pathology based theory of disorder, toward a more spiritual

account rooted in a quest for psychic and spiritual wholeness. Likewise, Sufi masters throughout the years have played a role comparable to that of psychologists, helping disciples to gain the self-consciousness that is crucial for a realization of God in their lives. On the one hand, Sufism shares the same goal as modern psychology - to gain self-consciousness; but on the other hand self-consciousness, for Sufism, is a link that leads the individual to higher consciousness, a consciousness of her Divine nature.

In Western terms, one might say that a Sufi is little influenced by circumstance, and has attained what Maslow, in his hierarchy of human needs, has referred to as the “self-actualized” personality. The psyche, in Jungian terms, has moved to a sustained state and has transcended the dualities (Jung, 1971).

In a variation on the same theme, Abol-Hassan Hosri declares: “Sufism is the purification of the heart from the turbidity of oppositions” (Al- Hujwiri, Trans. Nicholson, 1911). Jung declares in a similar vein that, “there is no consciousness without discrimination of opposites.” (1974, par. 178) Whatever attitude is in the conscious mind, the opposite attitude is to be found in the unconscious. This situation may cause some kind of crisis in the

individual, but by holding onto these opposites together, the individual can experience a “third” factor called the transcendent function, which brings about psychic equilibrium.

One of the main functions of Jungian analysis is to hold the “opposites” within; in other words to participate in a dialogue with conflictual aspects of the psyche. This is achieved through active imagination, until the emergence of a new attitude occurs – that of the transcendent function. This new attitude transcends the demands of both conscious and unconscious duality and encourages the creative interchange of clashing ideas and circumstances. For Jung, the individual develops and evolves through the dynamics of opposition to become whole - this then is the individuation process. The main goal of individuation is, to enable the individual to reconnect with the center of her being – what Jung calls the Self. (Jung, 1969)

The Self, as we have seen, according to Jung, is the unifying center of the conscious and unconscious psyche. It is the archetype of wholeness and is identical to what Jung calls imago Dei, the inner experience of God. There are a number of images that can represent the Self such as the union of opposites, the

place where God and man come together, and the totality of personality. Basically, the Self is the origin of our being, the spring of psychic energy, or simply God.

The Sufi comes to know this higher aspect of consciousness through the discipline of self-understanding. By achieving a high level of self-consciousness, one might achieve the ultimate goal- to realize the unification of God in one's own person. This unification among Sufis is called "Tawhid" - to "*know and see nothing but God.*" This is achieved when the Sufi sees all creation as a reflection of the Divine. In tune with the Divine, inwardly and outwardly, she lives a life of Divine unity. At the core of all creation, in its Names and Attributes, she sees the reflection of God.

The experience of Tawhid (Unity) in Sufi psychology is comparable with Jung's idea of the "transcendent function" of the psyche. In this state, all sense of duality is transcended in an experience of a state of unity. Sufis believe the outcome of spiritual growth is an awakening from a restricted, individual perspective to discern the richness of all the levels of one's being. According to Nurbaksh (1992), our state of multiplicity, and the clashing of the

opposites that occurs in this state causes the individual to experience psychological conflict and turmoil.

It was this clashing of opposites that was causing much of the psychological conflict in the cases of both Rose and Tom. The conflicts they both experienced in their lives were at least in part due to the opposition between unconscious forces and conscious desires.

In the case of Rose, her conscious desire was to be loved by a man. She was looking for someone to provide her with narcissistic supplies. However, unconscious forces were calling her to have a relationship with herself, and to establish some meaning in her life away from her narcissistic drives.

In the case of Tom, his conscious desire was to deal with the “ups and downs” of his wife. His unconscious, however, was forcing him to look at his relationship with his mother, and to recognize the emotional separation that needed to take place in order for him to claim his individuality as a man. Also, Tom needed to understand the unconscious mechanism that led to his compulsive desire to be with different women. These realizations

would ultimately lead him to deal with the lack of meaning in his life and his mortality.

Both individuals approached life in their state of duality and opposition. They both failed at this point to sustain, if not transcend, the opposites. The therapeutic endeavor for both Tom and Rose would be essentially the same.

For both Jungian and Sufi psychology the goal of the analysis is to enable the individual to discover and understand different aspects of one's personality, and then to consciously integrate the unconscious aspects of the personality into a whole. The goal of both Jungian and Sufi psychologies is basically the same, although their methodologies differ. The goal of life must be to reach and be in relation to the deeper Self. It is there that meaning resides.

Meaning is essential for both Jungian and Sufi psychology. According to Jung (1933), "A psychoneurosis must be understood as the suffering of a human being who has not discovered what life means for him." (p. 225) "Meaninglessness inhibits the fullness of life and is therefore equivalent to illness. Meaning makes a great many things endurable- perhaps everything." (Ibid. p. 226) Jung asserts that through the individuation process, the individual finds

meaning by connecting to the Self. The result of this connection is inevitably the religious experience, which gives meaning to human suffering and possibly alleviates it.

Both the Sufis and Jung emphasize the importance of religious experience, but for the Sufis God is not just a psychic entity. In contrast to Jung's idea of God as a psychic entity, Sufism sees God as the Omnipotent Creator of the universe, and of humanity. Thus, these views vary significantly in that one defines the deeper Self through God, while the other defines the deeper Self through the individuation process and as a part of the individual.

Another major difference between Sufi psychology and Jungian analytic psychology is that for the Sufi the main source of any kind of transformation is love. As Rumi puts it in his Mathnavi (II, 1529):

from love bitter things become sweet,
 from love copper becomes golden,
 from love the dregs become pure,
 from love pain becomes medicine,
 from love the dead are made alive,
 from love kings are made slaves...(schimmel, 1978, p. 65)

It is through love that healing takes place. For healing to take place in clinical practice, it is important that the client feels loved by the therapist.

It has been the thesis of this study that the therapeutic skill of the Western practitioner can certainly be enhanced by the clinical application of Sufi principles of love. This is in fact, is not far from Carl Roger's (1958) injunction that "the client must be held in highest personal regard ... in a spirit of non-possessive warmth." (p. 12) Although Jungian Psychology emphasizes psychic transformation, it does not stresses the same degree of importance of love in psychic wholeness. Both Carl Rogers (1958) and Eric Fromm (1956) remind us that by loving the personhood of the client, and by accepting their situation unconditionally, the therapist sets a good example for the client to first accept the conflicting parts of her personality, and then to learn to love the deeper Self, which is the source of wholeness.

It is the wisdom of the Sufi to regard the client as a manifestation of the Divine Attribute. If the therapist is capable of viewing the client as a manifestation of the Divine or higher Self, then loving the client seems to be a natural component of the healing relationship. As the Koran puts it: "where ever ye turn, there is the face of Allah." (ii, 109)

The psychotherapist who integrates the insights of Sufism thus might indeed take a role similar to that of the pir, whom in the very act of recognizing that of God in every person, no matter how “disordered” and troubled they may be, calls forth the transformative power of the Divine.

In the course of this study, we have described and compared the understanding and methods of Sufi psychology and Jungian analytic psychology. By showing how the insights and practices of both might be employed in the clinical setting, we have displayed how an integration of these approaches might be put to effective use. While we must not ignore the deep differences between these two very separate traditions, combining their wisdom and insights leads to a potentially powerful new paradigm in analytic theory and clinical practice.

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