

## The dialogue with the unconscious in working with anxiety

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### Abstract

A defining tenet of Jung's approach to psychotherapy is that the therapy is more than a dialogue between the psyche of the patient and that of the therapist. There is an invisible but active third perspective in the room: that of the unconscious, representing a viewpoint that, though shared by the therapeutic dyad, has its own autonomy and objectivity. Following Bion, psychoanalyst James Grotstein has said that in each session the analyst must freshly specify the anxiety that is present. Expressions of the unconscious, as in dreams, active imagination, and artistic products, tend to be very helpful in this task, sometimes calling attention to what is at the heart of the anxiety and sometimes reframing the situation to show that there is a limit to how much a particular anxiety has to teach us. Drawing on dreams reported in his own practice, as well as by seminal Jungian teacher Marie-Louise von Franz and a friend in analysis with another colleague, the author demonstrates how such expressions from the unconscious have illuminated and contextualized the nature of anxiety in therapy and life situations. Offering a fourth example of the unconscious bringing objective insight, the author describes his own consulting of the *I Ching* about a political development that was making him and many of his patients anxious. This divinatory method, introduced to analytical psychology by Jung, seems particularly well designed to help understanding that is unconscious become conscious and explicit.

Jungian psychotherapy begins with the assumption that two psychic systems—the patient's and the therapist's--will be consciously conversing with each other in a self-reflective manner. Jung, who did not keep his own personhood under wraps when doing therapy, expected the therapeutic interaction to be dialogic in nature—a frank and deep discussion. But the process often becomes triadic, when the unconscious is invited in as an independent observer and is allowed, like an umpire closely following the action, to qualify and correct any blind spots that have developed. Jung says that for this reason “psychotherapy is not the simple, straightforward method people at first believed it to be” (Jung, 1935, para. 1). The dialogue becomes a dialectic in which the enterprise becomes an object of intense scrutiny.

At the time he formulated this, eighty-five years ago, Jung could still describe psychotherapy as a “domain of the healing art which has developed and acquired a certain independence only within the last fifty years,” but already he could instance “various schools with diametrically opposed views.” The problem, he saw, lay in “different interpretations of the observed material.” He was aware that this appeared in each individual treatment as well as between the schools of psychotherapy themselves. One of the biggest points of contention, Jung realized, was over the source and management of anxiety, and it was in this area that he recommended specific methods for letting the

unconscious have a say, as a resolving third whenever opposite views as to what needed to be recognized and answered had made what was really going on, and what should be done about it, merely a matter of opinion.

Letting the unconscious provide its own potentially objective view also offers the promise of moving the therapy beyond intersubjectivity, but only if both analyst and analysand are willing to question the way they interpret what the unconscious seems to be saying and give the unconscious more of a chance to speak for itself. For this reason, Jung was less willing than Freud to deduce unconscious reality from the nature of projections onto the analyst—the transference—or the projections the analyst makes upon the patient—the countertransference—even though he was fully aware of their importance as clues to the existence of unconscious complexes. Rather, he turned to more obviously autonomous sources of information about the standpoint of the unconscious toward those complexes. He saw the unconscious as the shared field underlying the therapeutic interaction, giving it the status of a third that in certain ways observed and had its own unified reaction to the dyad. Members of the dyad could of course get a glimpse of this shared unconscious field through their individual receptions of the unconscious, and thus the dreams of each could point to it, as could other imaginal processes. Among the methods he used to objectify his complexes were artistic expressions—drawings, paintings, and sculptures in which he would depict inner figures representative of unconscious attitudes—and active imagination, in which he would dialogue with these unconscious figures in situations that would allow them to express their points of view, which he then recorded in writing. Both methods are on display in his *Red Book* (2009), and in his discussion of what they meant to him in *Memories, Dreams, Reflections* as compiled by Aniela Jaffe (1963). Some of these imaginal processes gave him insights into patients' anxieties as well as his own. In these sources, however, Jung's ego is controlling what he reveals of himself and how he interprets his own material, so, as with Freud's *Interpretation of Dreams* (1899/1953), there is a sense that the honesty of self-analysis is accompanied by a certain resistance to revealing what else could be said.

When Jung brings the same methods to clinical situations, neither the full context nor a complete interpretation of the patient's material is likely to be provided. In some ways, this reticence on Jung's part allows more archetypal and generally human aspects

of the material to live and generate meanings for the reader. It is easy to believe that imagery that is striking but ego-distant may have struck an uncanny chord in Jung's psyche that he did not want to reduce to mere personal experience. We cannot, however, always know when Jung's patient's psyche was expressing anxiety over the emergence of the same archetype and when it was questioning Jung's handling of the clinical situation. When edged by concerns for ego or persona, an analyst is always tempted to limit the degree to which the unconscious is interpreted, or even reported. In contrast, interpretation that is unafraid to listen to the unconscious, whatever it says—for instance as it appears in a dream—allows the unconscious to articulate itself objectively and clearly enough to be heard. Honestly following the argument of the unconscious and privileging its voice can be helpful in contextualizing a patient's voiced anxieties and is crucial to the handling of anxieties that emerge in the analyst in the course of doing analytic work. In any anxious state, the perspective of the unconscious can make more evident what the anxiety is, provide a context that allows one to see why the anxiety has come about, and envision the kinds of action that the anxiety calls upon the individual, and sometimes the analyst of the individual, to enact, or delay enacting, to dispel it.

According to Wilfred Bion's analytic student, James Grotstein (1997), the first task facing the analyst in any analytic hour is to specify freshly the anxiety that is present on that day without falling back on previous understandings. Such anxiety is a product of what Jung (anticipating Bion) called the "actual present" (Jung 1912/1961, para 373), that time in which a feeling-toned complex overtakes and acts upon the patient in the here and now because something the person is presently dealing with touches an area where the person knows all too well that he or she is inadequate. A Jungian colleague of mine, senior to me, who had long engaged with dreams in analytic work, told me that just before a patient would start to relate a dream, he often had a sudden rush of anxiety. Something in him must have wondered if he would be adequate to the task of hearing and responding to it intelligently. He knew that was a realistic anxiety, despite his experience, because the dream was going to be about something relatively unknown to the dreamer, and often also to himself, about, that is, what he hadn't already managed to think or feel about the patient's life.

Some dreams orient the patient and the therapist to what they should be worried about. I am still grateful to a dream that was supplied by one of the first patients I saw in private practice when I was 32 and he was 38. This man would go on to see me, off and on, for the next 47 years. We terminated finally the year before I turned 80, with a feeling that we had succeeded with the problem we started on. But I would not have understood what that problem was, and why it would need such a sustained effort, had he not related the following dream, which he has allowed me to share here almost exactly as he wrote it out for me back then, in what felt at the time like an urgent personal letter:

I was in Fresno in the country sitting in a car. The setting was the country. In the distance you could see the tall buildings of the city. The car was sitting in the grassy side yard of what appeared to be a farmhouse. I think I was sitting with a friend of mine, A. All of a sudden, I saw a large ball of real fire that had become extruded rise from the buildings. The extruded fire engulfing the buildings was shaped like a penis [patient draws the city buildings with the tall phallic vertical column with a separate head to it that is the “fire.”] Buildings fell. Then the shock hit us. Not too bad.

After we saw the city destroyed, we went to the door of the farmhouse. There was a husband, wife (she was not clear nor was he), and a daughter. As soon as I was inside, I said I had to write down what I saw because it would someday be most valuable.

I don't remember how, but I stayed there, because there was nothing much else left. I began to realize that I was really being kept captive because the father wanted the papers I had written, due to their value. He was becoming a frightfully deadly figure. His daughter was going to help me escape, and he destroyed her.

The evil farmer was going to give me a dental operation and was injecting Novocain, first in the arm so he could later use sodium pentothal. After getting the first shot, I was out and after running for some time I was in a run-down, shady (green) country town with some four or so boys that had old cars—young boys dressed in dated 1920s clothes and berets. Out of the bunch, no one would risk helping me but one. We ran to his car, an old 1950s Studebaker. The evil farmer was almost to the car. The boy driver locked his door and I shut mine on the

seatbelt. Opened the door in a panic and got the belt out. Shut and locked and we drove off to the city.

In the city, I went to a phone booth. It was located at the corner of Noe and Market Streets near the house of two of my friends, B. and C. I had a young boy in the phone booth who was very kind. I tried to call you [my psychiatrist] on the phone for help, but another doctor answered and said it was impossible to reach you because you were down the Peninsula. Your nephew was to have a stomach operation and you had to be there.

At the time of this dream, the patient did business as a contractor in San Francisco. He had a younger assistant working with him who was devoted but slow thinking. The patient would often blow up at this assistant and then regret it afterward. Recently, the patient had been upset about a communication he had made to the young assistant. The relationship with the assistant was problematic enough that when the patient had recently remarked to a longstanding customer, "I have to get to a phone to call someone," the customer, said "Oh, you must have gone off on your assistant again." That comment hit the patient "like a ton of bricks" because he realized that other people were noticing how vituperative he became with people that worked for him who couldn't keep up with his demands, and that he had to do something about controlling his temper, which he characterized as "nasty." In the dream, the large fire in the city that had assumed an ominous penis shape most probably refers to how destructive his temper could be, and what a prick it was making of him.

By virtue of its rural setting in which the angry energy is embodied in the "evil farmer," the first part of the dream places this persecutory complex in a setting where it can be looked at in comparison to the natural world, rather than in comparison to other aggressive characters as would be the case if the dream were set amid the more anonymous hustle and bustle of the city. The rough-edged side of the farmer's character seemed to be the part of the dreamer that was mean and critical, not unlike his own father who had frequently criticized him when he was a teenager.

As the patient's analytical psychotherapist, I worried that the evil in the farmer was not just meanness, but a cynically misanthropic attitude toward humanity that the patient could fall into. He was facing midlife and I, as a slightly younger therapist who was still

quite idealistic, was afraid the patient was becoming dangerously cynical. As a Jungian, I recognized the old father as a “senex” figure (Hillman, 2013), someone using his age and authority in a withering, (Frey, 2011) depreciative way. From a Freudian point of view, this figure would be an avatar of ‘unanalyzed superego pathology’ (Grotstein, 1997). The evil farmer’s “Novocain” seemed to be the coping strategy of the patient himself— attempts to numb his pain to control his temper without really doing anything substantive about it. I worried that possibly the patient was using alcohol to anaesthetize himself, but, apparently, he was simply smoothing things over after a temper outburst, often by calling the person he had upbraided and making up, and then denying to himself the real extent of his problem. This dream directly addressed that solution, now that a third party (the real-life customer) had noticed this way of trying to undo something he had just done that was mean. It was clear in the dream that this way of numbing his remorse was part of the evil of the farmer, because it left him free to cause hurt again without holding himself accountable. Now that others could see his pattern of enacting rage and then pulling back from it, the patient could no longer see this defense against a character flaw as worthy, and in this dream, he is facing it.

The patient is calling me for help in the dream, because he feels he can no longer solve this problem on his own—especially when the complex, represented by the farmer, is actively trying to seize control of his new consciousness, represented by his honest written account of the destruction he witnesses in the dream. Potentially losing access to this consciousness is the anxiety at the heart of the dream. Seeing that danger is what made him realize he would need longer rather than shorter term therapy.

His inability to reach me in the dream registered strongly with me. I was not long out of my residency at Stanford Medical Center, which is located on the Peninsula south of San Francisco where my office is. That I was preoccupied, in the dream, with someone with an acute problem, who was also my nephew, made me realize that I would have to change my mindset from the medical model for treating acute psychiatric crises in younger people that I had focused on at Stanford, where I headed the psychiatric emergency service in my final year of residency. My patient’s midlife problem, facing down a character issue that could destroy the quality of his life, was a different kind of

problem from psychiatric emergency work. I would have to give it more sustained attention than I was used to.

I was helped in this regard by being in analysis myself with an older woman who had referred this patient to me. I recall mentioning to her that there had been a call for help in someone's dream (possibly a different patient from this one), and she said to me rather pointedly, "I hope he hears that call for help." I heard her as telling me to slow down and hear calls for help when they come to me indirectly, as for instance through patients' dreams.

The dream, therefore, had the power not only to mirror and amplify the patient's own anxiety about the destructive effects of his nasty temper, but also to make me anxious that I would miss how urgent his midlife crisis could be. At that time, I was already intellectually aware that midlife is a time when a man can go rather suddenly from idealistic eternal boy (something my patient, with his precocious talent as a contractor, might have been) to cynical middle-aged man. By giving me this dream, my patient seemed to be showing me how distressing this possibility was to him. The dream got me to see that though I had recognized how he had begun, with his towering rages, to slip into spiteful crotchiness, I had not fully understood that this development was being experienced as a catastrophe by the man's own psyche, and was the major source of his anxiety at midlife. I was just enough younger than my patient to need his dream to orient me to that fact. It addressed an area of my unconscious that I was not yet anxious enough about but that before long would in fact become more urgent for me as well. This is why Jungians sometimes speak of the unconscious in treatment as shared. Often enough, a patient and a therapist will share a common cultural issue, in this case the tension between youth and age from the standpoint of idealism and kindness vs. cynicism and meanness. The other male figures in the dream were men who were either sweet, nice boys or rather shadowy cynics, dramatizing the polarization between *puer* (inner child or adolescent) and *senex* in the dreamer's psyche. The figure of the farmer's daughter is particularly interesting, because my patient had a strong feminine side, both caring and helpful, that in the dream is unfortunately under the control of the evil farmer. In Jungian terms, that was my patient's psyche, and the anxiety of the dream had much to do with not letting the old farmer take that over. The dream aroused my concern enough to

motivate me for long term work that was to last decades, but that the patient and others close to him have subsequently agreed was lifesaving for his soul. He became a deeply kind and humane person. I credit his dream for making us both anxious enough to recognize the need for that, rather than some form of short-term therapy for depression or anger management. This was, between us, a kind of shared anima development, exactly what Hillman suggests to resolve the senex-puer split, and what this patient had missed in his relation to his own father (see Beebe, 1995).



Different from this kind of dream, which deepens anxiety with the apparent aim of raising concern, is the dream that helps someone get more insight into an anxiety that is already strong enough by putting it into perspective. In her series of video interviews released as *The Way of the Dream*, Jung's long-term associate, Marie-Louise von Franz, relates a dream of her own after a period of obsessive worry triggered by having to sign the papers for a loan on a house she had purchased in middle life. She kept thinking, What if I can't go on earning money and I can't make the loan payment? Finally, she had a dream that there was a terrible tempest, except that it was taking place entirely in her bathtub! Waking, she thought "Well, a tempest in a bathtub isn't so terrible!" (von Franz & Boa, 1994). The bathtub suggests that perhaps she was still trying, in the way of a young person, to keep herself clean of obligations that might carry shame if she couldn't meet them. Perhaps she also came to see that acquiring material possessions necessarily involves risk and immersion in the shadow that seems to accompany all financial transactions. The bath, too, for a student of alchemy (as von Franz was) is a nice metaphor for the need to deal with impurities as one develops one's integrity, symbolized by the philosopher's stone. One has to deal with shadow, and not just keep it clean. In alchemy, the material is washed in its own water, which requires being surrounded by the shadow one is trying to get free of, exactly as in a bath, as opposed to a shower. The dream seems to say that that the anxiety that was attending the house purchase was part of a larger process of self-development, just as alchemy, with all its dirt and drams, was for Jung a symbol of the individuation process.



If it is reassuring to recognize that anxiety may be a temporary part of the process of self-realization, the fear that one's environment is falling apart can be intensely disorganizing. In recent times, in America, many analytic patients have been deeply concerned with what is happening to their country. During the eight-year presidency of George W. Bush, which included a war in Iraq based on false information that Saddam Hussein was hiding weapons of mass destruction when he was really merely allowing people to think he was so armed, there was much speculation that Bush himself was possessed of a darkly aggressive character. A gay man who had harbored such a belief had the following dream about a month after Bush's re-election in 2004:

My partner and I had been invited, through some people we knew, to spend a few days with the Bush family at their rural retreat. Both the President and his father were there with their wives, other guests, some household servants, and a great many secret service agents. The secret service men were constantly making a ruckus, taking the slightest hint of anything unusual to be a sign of deadly threat and running around shouting to each other, searching for land mines etc. like boys playing at war or at being spies.

At one point, I walked across a grassy area they had searched for land mines and one of them said, "Hey, you don't just walk across there!" But I argued back at him, saying I had stopped and waited for them to do their search and also offering to go around another way. It was like the guy was angry that I hadn't taken his make-believe threat seriously.

I had not tried to meet or speak to the President, but eventually, one warm afternoon, I was walking back to the house and found myself walking beside him out of sight of the others. Probably he made an effort to connect with every guest at least once. The President rested his hand on my shoulder as we walked up toward the house, saying how we all took too much for granted the beauties and blessings of the world—i.e. that we should notice and enjoy how nice it was to be in such a place. The Bushes' land was a peaceful, quiet place, but with no special natural beauty. I said, "Well, of course, for me, and probably for everyone, the feelings are heightened by having you here," meaning that it was such an unusual thrill to be with the President of the United States that one noticed everything

more. We entered the house and he kissed me on the neck not once but more like five times or else just for too long. Then he left. There were people around the house and the windows were uncovered, but I realized that most likely no one had seen this unexpected, intimate act. He probably knew that my partner and I were not Republicans, but he couldn't have known how much I opposed him. I felt that I probably wouldn't be able to hate him again, but would feel instead that he was misguided, making mistakes, upside down in his life probably in part because he was struggling to conceal his same-sex affections.

The dreamer is a friend who has given me permission to share the dream. He remarks that after having this dream, he let go of his fear about President Bush's moral character—a fear that had been troubling him very much all through that president's first term. He writes, "I felt that the dream gave me convincing evidence that he was not a person of evil intent, but rather someone who meant well enough but was inept and limited in certain ways. From how he has behaved since his second term ended, I don't think the dream was too far off in saying that he could be a sweet, even loveable man, especially after having proved to his father that he could become president and be re-elected."

This dream, from a man who is comfortable with his own homosexuality, shows some compassion for a heterosexual man who is not as able to show his feeling for other men in a public way. That Bush too has a need to have his masculinity recognized and affirmed in ways the dreamer would be far more at ease with asking for is the dream's way of saying, "This person of whom you are so suspicious is more like you than you think. He is a human being too, who would like some feeling appreciation from you for that."

The dream had the effect of relaxing a bit the dreamer's vigil, during George W. Bush's second term, a time that would lead to an orderly transition to a different party's presidency. It reassured the man, as an American citizen, that his country, whatever the failings of some of its foreign policy, had not gone entirely off the rails.

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Political anxiety is a particularly strong example of anxiety that is either too much or too little. One of Jung's most singular contributions to the problem of anxiety is his recognition that to manage it, we need an objective perspective. One of his most

controversial approaches to the management of anxiety is his use of divination to access the larger perspective of the collective unconscious as a repository of how typical situations have been handled in the past. This is the wisdom in our intergenerational or “phantomatic” complexes. Jung’s friendship with the great German sinologist Richard Wilhelm, to whom he paid tribute at the latter’s death by saying “it seems to me as if I had received more from him than from any other man” (Jung, 1930/1966, para. 96), led to his helping Wilhelm’s 1920 translation of the *Yijing* be rendered into English by one of Jung’s associates, Cary Baynes. This English translation, using the more familiar name, *I Ching*, made it possible for individuals to consult the book in a version that is nearly identical to that which the great founder of neo-Confucianism, Zhu Xi, used during the Sung Dynasty, when he revived divination as a technique for accessing the broader perspective that meeting challenging situations often requires (Smith et. al. 1990, pp. 169-205).

Recently, in a remarkable book, *Divination and Human Nature: A Cognitive History of Intuition in Classical Antiquity*, the classical scholar Peter Struck has made the case that for ancient philosophers, including Socrates, Plato, Aristotle, and the Stoics, it was entirely reasonable, when they had reached the limits of their own reason, to consult an oracle to access the “surplus knowledge” that resided in their culture’s unconscious. That was, for them, altogether different from “magic.” Struck has demonstrated (2016a) that in the classical and medieval tradition, one cannot distinguish the meaning of the word “divining” from what today we call “intuition.”

As Struck (2016b, p. 15) puts it, “Our ability to know exceeds our capacity to understand that ability,” which means that “our cognitive selves are to some . . . degree mysterious to us.” People today still sometimes employ divination to access intuitively that cultural memory and wisdom from the unconscious.

In my studies of Jung’s typology of consciousness (Beebe 2017), I have learned that in addition to the rational types of consciousness he identified—introverted feeling, extraverted feeling, introverted thinking and extraverted thinking, which empower us, respectively, to appraise, affirm, define, and plan—our cognitive capabilities include types of consciousness that operate through perception. These processes—intuition and sensation—likewise come in extraverted and introverted guises. For instance, in the

course of my own development, I have relied upon an ability to envision possible outcomes. This Jung calls extraverted intuition.

Early on, however, I noticed how anxious I would become when I trusted my extraverted intuition too much. I was often right, but I was not always right. I came to see that my ability to envision both positive and negative outcomes helped me and others who sought my counsel to pursue projects and paths that really had a future, but that I could not also “divine” some things that people whose strong intuition was introverted, rather than extraverted, just seemed to “know.” Where extraverted intuition has the capacity, with regard to new ideas that might be implemented, to “entertain” them, “envision” their likely outcomes, and then to actually “enable” them to come to fruition, introverted intuition is far less interested, usually, in action in the world, contenting itself with getting an image of the whole situation first, followed by “knowing” what one has to do to adapt, and finally glimpsing the archetypal reality informing the situation and the attitude suitable to dealing with it. I have learned, with intuitive consciousness—as with the thinking, feeling, and sensation aspects of my consciousness, that any conflict between the extraverted and the introverted forms involves a great deal of anxiety. The move to action based on something envisioned has always come naturally to me. I even allowed myself to be accepted to medical school with no idea how I would pay for it, waiting until just a month or so before I was to start to write a letter to the wealthy parent of a friend to see if I could borrow the money for my tuition. Fortunately, the funds were immediately forthcoming! By contrast, actually ‘knowing’ something without envisioning a bold stroke has always eluded me, and I am often scared (and have frequently been hurt) by what I don’t know. I have envied colleagues in the Jungian world who knew not to do things because of factors that were invisible to me, just as they have admired my ability to realize things they could never have imagined were possible, such as founding a Jungian journal and managing to make it thrive. So, their anxiety, which I’ve often helped them with, is around taking action, being decisive, and my anxiety has been around stopping in my tracks and trying to reflect more on a decision I might need to make. Reflection scares me because in my case, so little comes of it, or so often I am flooded by negative images. The introverted form of intuition is in my shadow.

My long study of the *I Ching* has been invaluable to me in managing the anxiety that comes from situations I know are going to be problematic and for which no immediate solution is evident. Writing of this remarkable book, Jung said:

I am not concerned with establishing objectively the validity of the *I Ching's* statements, but take it simply as a premise, just as Wilhelm did. I am concerned only with the astonishing fact that the hidden qualities of the moment become legible in the hexagram (1930/1966, para. 84).

Such a situation faced many of my patients in Northern California when Donald Trump unexpectedly defeated Hillary Clinton. Many of them felt they had lost their country, had a feeling of being robbed, or trashed, and their values trampled upon. Little in the years that immediately followed changed that assessment. My job as a therapist has been to help them hold their anxiety. What I have been able to do, with the help of the *I Ching*, is to imagine, know, and divine the nature of the catastrophe that has so upset them. In using divination in this way, I feel I have been able to access the surplus knowledge of which Struck speaks and that Henry James refers to at the end of his novel *The Portrait of a Lady* (2011, p. 517) as “the key to patience.”

The day after the 2016 presidential election, when it was evident that Hillary Clinton's loss of three states, Pennsylvania, Wisconsin, and Michigan, had made it impossible despite her nearly 3 million vote lead, to prevail against Donald Trump in the Electoral College, I decided to consult the *I Ching*, asking to “know” what had happened, and what in a situation like this, once its dynamics could be disclosed, I (and my country) could realistically expect. When one consults the *I Ching* (I did so using the method of tossing three coins six times and recording the results), one gets a six-lined figure called a *hexagram* that usually has one or more lines that “move”—that is, that generate lines that are opposite in quality, so that a second hexagram is formed. This divination did just that. I got Hexagram 25, “Innocence (The Unexpected)” that had one moving line, the “six in the third place.” I was taught by Joseph Henderson, a Jungian analyst who had been analyzed by Jung, that the first hexagram speaks to “where you are now.” That establishes for the diviner whether there is a true synchronicity, which I have learned reflects the integrity of the question. In this case, I had little doubt I'd asked the right question, that is, that I had a right to ask about the election at all, which would only have made sense if

it really was a sincere concern of mine and I wanted to know what it meant, or as Clinton titled her book the next year, *What Happened*. In this hexagram, which is about something unexpected, like an accident, I got the following change line:

Undeserved misfortune.

The cow that was tethered by someone

Is the wanderer's gain, the citizen's loss.

This immediately snared my attention, since Wisconsin is known as "America's Dairyland." The cow also evoked for me, not only the matriarchal, as giver of milk, but also the peaceful, productive, and perhaps too trusting world of America's heartland. The wanderer is one of the attributes of Wotan, an archetype Jung had written about in 1936 as related to the coming into power of the fascists in Germany (Jung, para. 394). Earlier that year, in an extraordinary essay in *The Baffler*, Corey Pein returned to Jung's essay on Wotan and considered it in relation to Trump, deciding that though Germanic mythology applied, he was more like a Loki figure, though certainly a Trickster. Indeed, Trump had never run for elected office before; he had wandered onto the scene. And Clinton, who, in her overconfidence, had not even campaigned in Wisconsin, had allowed her opponent to take states in the middle west she might have won. I myself had stayed up the night before the election to see Trump's unexpected final visit to Michigan at 2 AM after Clinton had gone to bed. Trump remarked that he knew it was crazy, but his intuition had told him to go there.

So I felt immediately "held" by the perspective of the I Ching, which one might imagine had seen political situations like this in ancient China, where the wise rulers of the Zhou Dynasty had come to power using the Yijing and its grasp of archetypal situations as a guide to their statecraft. Once again, the Yijing was giving me an introverted intuitive grasp of the archetypal, if you like "divine," or "eternal" aspect of this situation that I could not get from my extraverted intuition alone, which could only envision, not perceive the archetypal contours of, situations that I saw were going to be difficult and that I would have to help others endure.

At this point I turned to what I didn't know, by looking at the freshly generated hexagram, which represents what the situation is changing to archetypally. This turned out to be Hexagram 13, titled by Wilhelm "Fellowship with Men." In my experience, this

hexagram always addresses the actual quality of one's communal life. And indeed, when, as one must do, I looked at the changing line in the second hexagram, which represents what the situation is changing to, I discovered the following text:

He hides weapons in the thicket.

He climbs the high hill in front of it.

For three years he does not rise up.

Wilhelm developed his commentaries, as well as his translation of the Chinese, on the basis of his 25 years as a missionary in the German protectorate in the Northeast of China, present day Qingdao, between 1895 and 1920, drawing on Confucian and Taoist wisdom he learned from the sage Lao Nai Hsüan, among others. He elucidates this line in the neo-Confucian way explained to him by Mr. Lao:

Here fellowship has changed to mistrust. Each man distrusts the other, plans a secret ambush, and seeks to spy on his fellow from afar. We are dealing with an obstinate opponent whom we cannot come at by this method. Obstacles standing in the way of fellowship with others are shown here. One has mental reservations for one's own part and seeks to take his opponent by surprise. This very fact makes one mistrustful, suspecting the same wiles in his opponent and trying to ferret them out. The result is that one departs further and further from true fellowship. The longer this goes on, the more alienated one becomes.

This stark divination, predicting that there would be "three years" of mutual mistrust ahead in American politics, enabled me to know what I and my patients who were upset would be in for. Oddly, I found this reassuring and it enabled me to hold them. I was also not surprised when this period began to give way at the end of 2019. The divination had enabled me to live through what I would otherwise have imagined I could not bear.

Opening oneself to the viewpoint of the I Ching in the way I have just described is a method of engaging with, and attentively experiencing the quality of, the situation one is wrestling with. These activities are in the realm of extraverted sensation. Using the I Ching to gather information, albeit from the unconscious, and to verify one's initial instincts and conjectures brings us into the world of introverted sensation, a

consciousness that is typically suspicious of any assessment or conclusion that has not first had its foundations checked for accuracy. So even though I turned to the I Ching mainly to get help with introverted intuition, the process also supported the two kinds of sensation, which are usually somewhat primitive and unconscious for me, but are indeed forms of consciousness appropriate to the sizing up of a situation that has been unexpectedly presented and for which there has been no rational preparation.

I think this example demonstrates the wisdom Jung brought to the handling of anxiety by inviting us to look beyond what we alone can know, and with means that appeal to irrational as well as rational consciousness, cultural as well as personal complexes, and above all a feel for situations as the basic units of human experience. With these tools, I feel my psyche has been given what it needs to survive.

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