

Explorations in Human Spirituality

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Spiritual Renewal during the Mid-life Passage: A Jungian Based Transpersonal Perspective

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Our Formative Years and the First Half of Adulthood: Living out the Early Programming Years

For unto us a child is born. We are all born into a certain family of origin, at a certain time, in a certain place. This is a packaged placement which is delivered to each of us at the moment of conception. With this package comes the answers (often very specific answers) to the very soul searching questions. Such answers as, which races are better than others, how to dress, the type of people to associate with, which sexual orientations are acceptable and which are not, what religion to believe in and how to practice it, in some cases whom to marry, and whether or not it is most appropriate to either bow, kiss or shake hands when greeting someone.

So, we live and grow through the first half of our lives, with pre-programmed answers to questions that have not been asked, not allowed to be asked or perhaps not even thought about for generations. Nonetheless, these answers have shaped our lives and have given us the lens through which we view life, make important

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decisions and judgment calls. This trans-generational early programming becomes very ingrained and comfortable, for the familiar is always the most safe and comfortable. However, our denied questions and “our” authentic answers to these soul searching questions remain in the unconscious realms of our souls patiently waiting for our mid-life passage in hopes of receiving its due attention.

During our formative years, we are more than happy to comply with our early programming, for we know of nothing else. Hence, we grow to believe that, the way we see the world is the way that the really world is and the only way that it will ever be. We are safe in this programmed life, and as children we grow with the belief that all of this experience is really me and this belief system is truly mine. By the time we are young adults, this “way of life” has become so familiar that we often accept this lifestyle as our own. However as a consequence of becoming “attached” to our early programming, we never discover our self.

I often reflect on how many wonderful doctors, artists, philosophers, business executives and humanitarians of many varieties the world has been deprived of due to the early programming obligations to which these innately gifted people had to adhere. As a result, the gifted artist became a contented accountant and the naturally born doctor became a partner in his fathers wholesale shoe business. Furthermore, there was the gifted male dancer and female soccer player both of whom never realized their gifts because of their gender. The truth remains that if we had been born into a different family in another time and place, our early programming would have come in a different package with different answers. Thus, our lives revolve around the package we are given.

During the first half of adult life, it is easy to divorce our souls and be what society wants. Then, as the decades pass in our adult years and each decade seems to pass more swiftly than the previous one, the pressure and weight of the oppression continues to expand until we are “broken open” and we begin to feel as though we are estranged from ourselves. This is the call of the soul. We are now left with no other choice than to go on an archaeological dig far

into the depths of our soul and begin an uncensored dialogue with our “authentic self.” As we dig deeper into our souls, all the denied questions begin to rise to our conscious awareness demanding our attention and our authentic answers. For some, this awakening process is a gradual process, for others it is a sudden occurrence. Either way, Jung reminds us that when the call comes it is “Only the man who can consciously assert to the power of his inner voice can experience his authentic self.” Furthermore, Jung reminds us that the pain we feel is the pain of our soul suffering from having tried “to content ourselves with inadequate or wrong answers to the questions of life.” (Jung, 1973)

Jung, Spirituality and Embracing the Mid-life Passage

Jung refers to this call of the mid-life passage as the call to ‘individuate.’ Individuation is a term coined by Jung which most simply put means to become an individual. Marie-Louise von Franz, (a student of Jung’s) describes Jung’s concept of individuation as the process, by which a person searches his own soul and becomes an authentic individual who is a separate indivisible unity devoid of the thoughts and belief system imposed upon him by his family of origin, culture, religion and environment during his formative years. Furthermore, Jung explains that the individuation process happens during the mid-life passage into the second half of adult life. (Maria Von Franz, 1988)

The passage into the mid-life years is not a rite of passage that happens at a certain chronological age, such as at the age of seven years, a Catholic child receives his first communion or at the age of thirteen years, a Jewish boy celebrates his Bar mitzvah. For some, the call to embrace the midlife passage and begin to individuate comes as early as the thirties and for others, it isn’t until the late fifties. Our chronological age at the time we hear and are faced with the call to “individuate” is not important. The journey remains the same.

The spirituality of the mid-life years calls for both a re-examination and reorientation of our religious and spiritual attitudes and beliefs. As to where the work of Freud, through his psychological studies,

released us from repressed sexuality, the works of Jung calls for a release of the religious function. As dangerous as repressed sexuality can be, a repressed spirituality is no less dangerous to the fullness of human life.

For Jung, the spiritual life is the life of the authentic self and how we choose to live this life. A call for a new kind of generatively and integrity emerges. These are the years for our soul development. Jung states, "If one does not heed this call one becomes spiritually sick, one can "lose one's soul" (Jung, 1965). In his autobiography, Jung writes:

"I have frequently seen people become neurotic when they content themselves with inadequate or wrong answers to the questions of life. They seek position, marriage, reputation, outward success or money, and remain unhappy and neurotic even when they have attained what they were seeking. Such people are usually confined within too narrow a mindset to develop into more spacious personalities. Those who are capable of searching their own souls and looking beyond the material and status gains of life, their neurosis generally will disappear." (Jung, 1964)

Jung's point is essential, for all of us have lived lives constrained within the narrow confines of our own time, place and personal history. Mid-life spirituality embraces the continual need to know one's story at deeper levels. One's own living experience to live a more abundant life we are obliged to understand the limits within which we were raised, and find our own authentic paths.

Transpersonal Psychotherapy during the Mid-life Passage

What is the essence of psychotherapy? "Psyche" is a Greek word which translated to German means Soul. Therefore, to explore our psyche is to explore one's soul. The word therapy is also derived from the Greek language and means "healing" Perhaps it is fair to say that the goal of psychotherapy should be to serve and heal one's soul.

Unfortunately, we have a tendency to separate our ego (our superficial personality) from our soul. We approach our self-awareness work from the point of view that it is our ego that needs

to be fixed, enlightened, or made different. The truth is that as we are called to individuate, our ego is beginning to respond to the spiritual needs of our soul. Therefore when we are called forth to answer our “soul connecting” questions – What part(s) of my life I’ve been living are really me? Who am I? What have I accomplished? What should I do to leave the best of myself behind for the next generation? - we need to begin a dialog between our conscious ego self and our transpersonal identity which lies within our unconscious soul until such a time when it is processed to enlightenment. All the answers to our newly asked questions reside in our unconscious. It is when we welcome the invitation to explore our souls, we can begin to bring the unanswered questions of the soul to the conscious level of our ego and begin the needed dialog between the two, thus, allowing ourselves the opportunity to begin the process of answering our authentic soul searching questions. When we explore our soul, we are doing our spiritual work. This is our portal to a fellowship with the Divine and an authentic relationship with ourselves.

As a psychotherapist, who practices from a Jungian based transpersonal orientation I often work with high-functioning adults. I define high functioning adults as adults who are devoid of present trauma, abuse, mental illnesses or personality disorders.

When working with several such adult clients over the past two decades on three different continents, I’ve many times over encountered clients who suffer from what I’ve come to refer to as the frustrated soul of the mid-life passage. I immediately know that my journey with this person will be a mid-life individuation experience (if they choose to embark on such a journey and include me as a fellow traveller) by his response to my first question (which never changes), “What would you like to share?” His answer is always some variation of, “Something just isn’t right. I just don’t feel the same about anyone or anything anymore.”

Although, I’m aware and sensitive to the fact that most such clients can only articulate such feelings as “something just isn’t right” at the time, I further inquire, “Do you feel comfortable trying to articulate and share an example of something about your present life that just doesn’t feel right?” After thinking for awhile and

squirming in his chair, he always makes mention of some such self-actualizing statements, worries and thoughts as “I can’t relate to my spouse or partner anymore, I’m stuck in my career, Sex is a bore, I’m sick of going to church every Sunday, My parents are still trying to run my life, I’d like to go back to school, but I’m too old.”

The common theme is always about boredom with someone or something, and I must add the something is in relationship to someone; actually the someone is “himself.” They are also amazed and curious about the fact that they are ruminating about issues that never occupied their thoughts in the past. This very irritation, boredom, frustration and confusion is the personal calling to ask the long overdue questions and begin our journey of individuation. The very fact that they have taken it upon themselves to seek out personal growth therapy, make the appointment and keep it allows me to know that they are hearing the call. My work is then to see if indeed they are ready and willing to welcome this turmoil which represents the “true self” wanting to emerge from underneath the “early programmed” personality we have been “hiding” behind.

For the journey of individuation is a call from a greater power, the Divine, to transform ourselves and become the unique individual we were intended to be. It is the journey of separating ourselves from who we truly are from the sum of our early programming experiences. The main question we are being called to answer is the fundamental soul searching question of “Who am I really?” asking the very question that we’ve been denied and finally being allowed to search one’s inner world for an authentic answer. Such in depth self exploration is sure to bring about a new set a values and a new sense of being within ourselves and within the world.

As I’ve worked and continue to work with mid-life passage clients seeking enlightenment, I realize that we can never be fully objective with ourselves and mere words are always censored, I offer my clients various forms of expressive work to help bring the unconscious to a conscious level (making the invisible – visible). They are always keen to explore and experiment with different forms of authentic self – expression. These various forms can be

anything from visual art, sand tray work, creative journaling, creative writing, authentic movement, music, drumming and more. Some of them acknowledge a spiritual component to their expressive work while others do not. Regardless, they all find the journey far more beneficial when they choose a “practice” which serves a vehicle into their transpersonal world. Furthermore, this vehicle serves as a connection between their conscious selves and deeper layers of their soul and the Divine. I just put it in the context of whatever transpersonal context they can best relate. My job is to enter their emotional world and belief system.

Some choose relatively traditional spiritual practices, such as prayer and/or meditation, other clients of a more New Age orientation choose such mediums as drumming and chanting. I remember once working with a client who felt that dancing naked under the third quadrant of the moon while shaking rattles served as her connecting vehicle. For others, an expressive hobby such as spinning pottery or playing the flute serves as the medium in which they move into the depths and dialog with their souls. Some see this transpersonal connection as connecting in fellowship with the Divine; others merely see it as going further into themselves. The important fact remains that soul work is being done; therefore, the process is still a process of communicating with the soul, which in essence is a spiritual connection. I’m often reminded of a line from one of my Beloved Rumi’s poems, “There are over one thousand ways to bow and kiss the ground” (Bark, 1990).

The Inward Journey: A Solo Voyage

The individuation Journey is a solo voyage. Although we find comfort in our transpersonal practice, the journey remains a solo one, for our transpersonal work/spiritual fellowship forever remains solely within us between our conscious ego and our unconscious realms of the soul. There is no room for any other passengers.

As Marianne Moor states “.....the best cure for loneliness is solitude.” (Moor, 1980) Hence, although our soul work may begin with intense feelings and moments of loneliness, patiently embraced the loneliness will transform itself into much welcomed and needed

solitude. For, such intense self reflection can only be found in our moments of complete solitude.

Although, everyone is called to individuate, not everyone will or not everyone who begins the journey will have the courage to see it through. If we choose not to, we choose not to be courageous enough to be who we really are. To become our “true selves” takes a commitment to face and embrace the loss. The mid-life passage is a time of loss both internal and external loss. Our external losses include such inevitable events as the children move away or no longer need us in them same way, parental ties and relationships change, parents die, and the not so inevitable events as unrealized career advancements, colleagues are promoted instead of us, sometimes our spouse leaves us for divorce or we decide that it best to leave. Some people feel liberated by an “empty nest,” however, others do not.

The more significant loss that we must prepare ourselves for is the internal loss of our old self. There must be a re-birthing and the old self must die “psychologically” so that the “authentic self” can be born, hence, it is the commitment to embrace and honour the death of the old self which marks the advent of the mid-life passage, our journey of individuation.

The main ingredient of this loss is the loss of our identity. As the 1970’s song laments, “I can’t live if living is without you.” I interpret the word “you” to mean beyond romantic relationships. The word “you” can also refer to careers, jobs, status in our communities, reputations and the overall persona by which we have allowed people to know us. We are suddenly faced with the reality of how much of our live has been attached to others. It is only human to feel the loss, honour the loss and mourn it; then we realize that we have a commitment larger than this former relationship. That is the relationship that we have to ourselves. If we can truly accomplish this, we are then ready to ask ourselves the soul searching of question “How much of my self-abandonment was tied up in that person or role?” By coming to terms with such losses, we can regain the strength and emotional energy that was once used on others and our former roles on ourselves; hence we

allow ourselves to be reenergized as we make the mid-life transition into the second half of adulthood.

It is inevitable that our individuation journey will impact others. Balancing our commitments and obligations to others and our commitments and obligation to ourselves is tumultuous task of the individuation journey. Blessed are the brave who truly embark upon the journey, for many either do not, or fail to give the journey its due and travel to the end. It is important to continuously remind ourselves to that the best way to help others and be there for them in a healthy way is to first live our own and have an authentic relationship with our self. For, it is then that we know what we truly have to share with another, and more importantly who are the people with whom we wish to share ourselves.

In Henrik Ibsen's turn of the 19th century play, *A Doll's House*, Nora (the female protagonist) walks out on her husband and children of several years. As she opens the door and claiming her leave, she is reminded of her obligation to church, husband and children by her uncomprehending husband. However, she replies that she also has a duty to herself as well. Her husband asks, "Will we be able to patch things up?" Nora replies that she can not say because she has discovered that she does not know who she is and that she has only been serving the role demanded of her for all of these years. Referring to herself, she further comments that she can not predict who the person will be, whom she is determined to discover. (Ibsen, 1965)

During this time in Victorian England, Nora's walking out on her family would have surely left her alone and destitute. She would have been ostracized by society and not entitled to any financial support or social welfare services. However, Nora knew that she had to walk or die a psychological death. She could no longer play the role of "My Little Song Bird" which was the nickname given to her by her husband. Songbirds are pretty tamed house birds; they live in cages. Their purpose is to look pretty and sing beautifully for their audience. This is symbolic of Nora's life. She looks pretty, and plays the part of the dutiful Victorian wife who entertains the company of the house. Nora could no longer play this role and live through her false self.

How wonderful it would be if life could be a “dress rehearsal” for the first thirty - forty years or so. After which we would have the liberty to rewrite the script, change the characters, repaint the scenery and even give the show a whole new setting time and place. The old script could just be gently and quietly put to rest. However, as we know, the “real” show has already begun.

Surely, not all journeys of the individuation process call for such drastic life style changes, nor was Jung insinuating that we shouldn't consider our commitments loyalties to significant others. Also, it we should remember that there may be some parts of our early programming that “suit” us well and will continue to do so during our second half of adult life. This is also part of our soul work. As the old cliché states, “Don't throw the baby out with the bath water.” However, there will be compromises, negotiations to be made and some aspects of regrouping to be decided upon. In addition, this will require soul work on the behalf of our partner. The sooner each partner can come to the enlightened realization of how important the necessity of the individuation process the greater the relationship has of surviving. Lucky are those who are fortunate enough to have such enlightened partners; however, many of us are not so fortunate.

This leaves us once again with “the self” in the reality of the “here and now” still waiting and very much needing to be “honoured.” We now return to the question longing for an answer which comes solely from “the self” devoid of any pre-programmed answers given to us via family of origin, culture, socio-economic class, customs, race, religion, and community, ”How much of the “the familiar” am I willing to give up to have the “real me?”

As we explore our souls and begin to do our long overdue “soul work” we become enlightened with both more in depth questions and the beginnings of answers. With both aspects, the familiar becomes very threatened. Because our self work is never complete, we then become faced with the more challenging questions which threaten the familiar to an even larger degree - such as “Who, What and Where am I willing to “give up” (and under what circumstances) in order to have “myself?” Then, there is the question

of “How much have I deprived significant others by not offering my authentic self?”

When the Individuation Journey has Ended and We have Reached the Shore: The Second Half of Adult Life

The Call to Healing Relationships and Social Service

No, we may not park our ships at the Old Folk’s Home, not yet my friends. Our spirituality is the way we live our life day to day. I’ve come to understand spirituality as the “living out” of an inner reality. It is the incarnation of a spirit. This is the real soul work of the second half of adult life. The second half of adult life are the years for unity with our authentic self, unity with our community, unity with the cosmos, and fellowship and unity with the Divine. We now have the spiritual call to widen and broaden our visual field and our spectrum of potential via our healing and serving connections to others our community, and society at large.

As Frances Vaughan reminds us, “The spiritual journey which begins as a solitary pursuit can only come to completion when it is expressed through the conscious relationships to others.” (Vaughan, 2000)

To remain actively involved in our spiritual journey and validate our authentic self during the second half of adult life, we must build a bridge between our personal and universal self. Speaking from a transpersonal perspective, our universal self is expressed through the personal self in our interpersonal relationships and service to our community. Although, a few of us may have the calling to spend our mature years in cloistered spiritual communities whereby we pray and meditate for the betterment of the people in the outside world while remaining separated and insulated from it. However, for most of us, we will live out our mature years in the outside world interacting with others and performing a service through the careers, vocations and avocations of which we feel truly passionate.

When rethinking interpersonal relationships, many of us find it a surprise that in the second half of adult life, we have more freedom of choice in our interpersonal relationships. We are free to

choose the people we want to spend time with and in what manner. During our formative years, some of us had our friendships chosen for us. In the first half of adult life our friendships are often defined by our children. How often do we become friends with the parents of our children's friends only to part ways when our children do so, or how many times were plans with our friends cancelled or postponed due to the needs of our children? Then, there are faithful co-workers with whom we have coffee and talk shop with five days a week only to never connect once they are transferred to another department. Hence, it was a relationship of convenience to that particular time and set of circumstances.

With this new found freedom in choosing and nurturing friendships in the second half of life, F. Vaughan further reminds us of the importance to give consciousness to healing relationships. Vaughan defines healing relationships as those that enhance our growth, freedom, well being, self-awareness, self-esteem, and transcendence as we continue on our path of self-actualization. This is mutual growth between both parties which removes barriers to self-awareness and self-love. (Vaughn, 2000)

Healing relationships can be found in any type of relationship. The nature of the relationship or the form of the relationship is not important. The main ingredient of healing relationships is they are liberating. Liberation implies freedom from internal constrictions and distortions of awareness, as well as consciousness of choice and personal power. Furthermore, healing relationships are free from clinging dependences and expectations. They never come with (conscious or unconscious) ulterior motives or conditional expectations of a return. They are grounded in the awareness of the transpersonal self. It is this very personal awareness of our transpersonal self which makes unconditional love possible. In the end, an invaluable reciprocal contribution is always made to the healing and wholeness of each other.

As we practice healing relationships, a co-creative process evolves. This cannot be produced or commanded for trust cannot be forced. Both parties are encouraged and supported by healing awareness. When relationships with significant others be they family,

community members, lovers or friends are grounded in and confined to social role expectations and patterns of early programming, healing cannot take place.

Our other calling is to bring our relationships and authentic self into society at large, in the form of service to and for others. This service can be in the form of volunteer work, a career, a hobby or a job. As May reminds us, "Spiritual practice always involves going beyond simple finding out whom one is to a level of finding out what one needs to do in the world" (May, 1982).

In his universally acclaimed book, *Man's Search for Meaning*, Existential Psychoanalyst and the creator of Existential Logo Therapy, Victor Frankl discusses his understanding of existential philosophy of Man's meaning in life. Frankl explains that man (meaning man and woman alike) suffer existential angst (meaning self-anxiety) when he begins to get stuck in his "existential vacuum" (meaning to pre-occupied with himself and his thoughts and issues). Frankl believes that man's psyche is not a "closed system." Man must discover himself in relationship to the world rather than solely within himself or his own psyche. Frankl refers to this as the "self-transcendent or transcending self." Meaning that by forgetting oneself and giving oneself to a cause and purpose is where man's meaning in life lies. Furthermore, Frankl was also a disciple of Maslow and related his theory of self-transcendence to Maslow's theory of self – actualization.

As Frankl summarizes Maslow's theory of self-actualization, he states, "Self-actualization is not man's ultimate destination. It should not be even his primary intention. Self- actualization, if made an end in itself, contradicts the self-transcendent quality of human existence, the effect of meaning fulfilment. Maslow himself states that "...the business of self-actualization can best be carried out via a commitment to an important job. (Frankl, 1984)

Jung himself would only add that this is also more authentically realized after a person searches his own soul and has a clear sense of self.

As E.B. Schumacher believes and further reiterates the importance of our authentic relationship and understanding of our selves and our inner-experiences:

“The man who fails to pursue self-knowledge is and remains a danger to society, for he will tend to misunderstand everything that other people say or do and remain blissfully unaware of the significance of many of the things he does himself.” (Schumacher, E.B., 1977)

Honouring our Soulful Archetypes: The Fulfilment of our Sacred Contract

Archetypal psychologist, Caroline Myss has a theory that all of us are given a “sacred contract” at the time of conception. This sacred contract is our archetypal profile. (Myss, 2006)

There are hundreds of archetypes. Jung coined the term “archetype” which comes from the word archaic (meaning the beginning). Archetypes are psychological patterns derived from historical roles in life such as mother, angel, lover or servant, teacher, scholar, king, damsel in distress, healer, missionary, disciple and many others. They are also historical events and customs such as marriage, procreation, death, birth and many others. The two key ingredients of all Archetypes are that they are universal and eternal. (Von Franz, 1988)

The meaning of universal and eternal is that the essence of the Archetype is the same for someone who lives in the most primitive village of Africa as it is to the Wall Street Stock Broker in New York City. For example, both people procreate in the same manner. Furthermore the essence of the archetype is eternal. The role of the mother being the protector, nurturer and primary caregiver was the same for the cave woman as it is for the mother today. The role will remain the same as long as the world exists.

However, it must be said that just because a woman gives birth to a child and raises the child does not mean that this woman has the archetype of the mother. It is the soulful connection and love of possessing and living out the role of the mother archetype is what entitles one to say they possess the mother archetype. It must be felt and lived out at a soulful level not just a role we play, even if we play the role very well and enjoy it.

Our archetypal profile consists of our innate human qualities and traits that are the components of certain archetypes, such as

the teacher, scholar, missionary, priest, healer, warrior and so forth. It is our sacred contract to embrace our life's calling and bring it forth in our community and in the world. To fully process, understand, acknowledge and realize our archetypal profile and "true calling," we must first individuate and embrace our authentic self. (Myss, 2006)

Quite often, clients and students ask me, "Well, how will I know if it is part of my sacred contract or just something I like?" You will know because when engaging in a soulful archetypal energy, you can't get enough of it – even when you should. The Universe is in harmony with you every moment of the engagement. The process flows and the transformation of those around you who are engaged in the process with you will have looks on their faces that let you know that their souls have been touched and they will never be the same as before this encounter. Furthermore, the Universe will continually put in your path endless opportunities to activate this archetype. Even when you think you might like to try some other job, career or service, the Universe may let you off the hook for a short time, but before you know it, you be right back with the Archetype.

Another example of the soulful Archetype is, when you are in a conflict which involves one of your Archetypes in your Sacred Contract the Soulful archetype will win, it has to or you will feel a terrible loss. This reminds me of a very close friend, an extremely successful civil trial lawyer of 12 years who worked for a prestigious private firm. After 12 years of service and dedication to the profession and firm, she had a baby. As was her intention from the beginning, she had her baby and stayed home for the allotted eight weeks maternity leave. As she was driving back to her office on that first day back, she only drove half way. She U-turned, drove home and called her boss saying that she would fax her resignation by the end of the work day. She could not leave her baby in the care of anyone else. She was the Mother.

She had two more children over the next six years. She thought that she would go back into practice after all children were in school. She then said that she was having too much fun volunteering

at the school. Every now and then, she would help out with a short term case, usually pro-bono. However, she never officially went back into practice. She, for sure, has the archetype of the Mother in her Sacred Contract. She confessed from time to time that she missed her work but knew that she would miss motherhood more.

On the other hand, some people try to be the Archetype that they wish they were. It just doesn't work. The Universe will not be in harmony and there will be too many setbacks a long the way. You will be forced to ask yourself time and again, "What's wrong with this picture." It's something similar to Rosanna Barr trying to wear Paris Hilton's outfit. It just doesn't work.

Archetypes are not chosen, they are a gift from the Divine at the time of conception. Please don't confuse this with early programming; it is very different.

Another suggestion I share with clients and students is to think back to your life before the age of six as best as you can remember. Then I ask, "How did you automatically and naturally spend your spare time. What imaginary games did you play?" When I asked my lawyer friend this very same question out of the blue one day, she immediately answered, "I played house and baby dolls." Well, I rest my case.

Recognizing ourselves in relationship to our Sacred Contract is where the "gold dust" in life lies. First, we must complete the journey of individuation then come to realize that our spiritual service here on the Earth is, who we are and how we relate to others and what our passion in service to others is and how we go about engaging it.

The second half of adult life can surely be the most rewarding providing, as James Holles (director of the Jung Training Centre – Houston, Texas) would say,

"We must give ourselves permission to live our lives free from our past."

Or as Soren Kierkegaard, *The Journals of Kierkegaard*, said,

"Life must be remembered backward, but lived forward."

Pleasant Journey

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transpersonal psychology; subjective awareness; spiritual experience; Wilber-Combs Lattice.Â During my fourteen years of association with the Institute of Transpersonal Psychology, from 1980â€“1994, I worked with admission process of students for ten years.Â The renewal of contemplative and meditative spiritual practices across religious traditions, as well as the understandings of transpersonal and Jungian psychology and fields such as psychoneuroimmunology in health care, have begun this recovery. We see many signs that the Western soul has begun to be rediscovered.