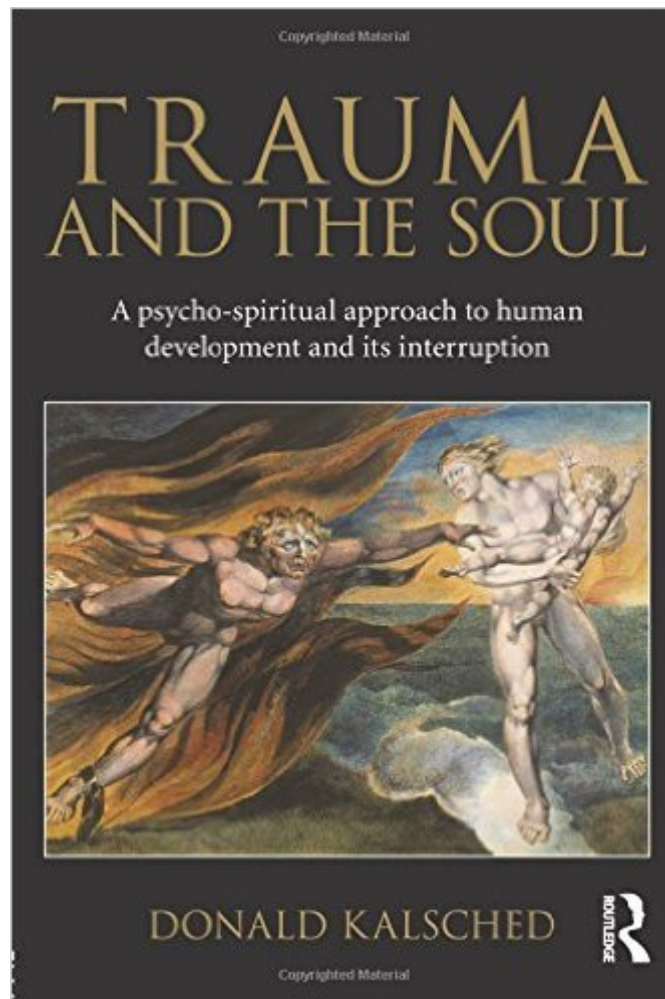


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Trauma And The Soul: A Psycho-spiritual Approach To Human Development And Its Interruption



Synopsis

In *Trauma and the Soul*, Donald Kalsched continues the exploration he began in his first book, *The Inner World of Trauma* (1996) — this time going further into the mystical or spiritual moments that often occur around the intimacies of psychoanalytic work. Through extended clinical vignettes, including therapeutic dialogue and dreams, he shows how depth psychotherapy with trauma survivors can open both analytic partners to "another world" of non-ordinary reality in which daimonic powers reside, both light and dark. This mytho-poetic world, he suggests, is not simply a defensive product of our struggle with the harsh realities of living as Freud suggested, but is an everlasting fact of human experience — a mystery that is often at the very center of the healing process, and yet at other times, strangely resists it. With these "two worlds" in focus, Kalsched explores a variety of themes as he builds, chapter by chapter, an integrated psycho-spiritual approach to trauma and its treatment including: images of the lost soul-child in dreams and how this "child" represents an essential core of aliveness that is both protected and persecuted by the psyche's defenses; Dante's guided descent into the Inferno of Hell as a paradigm for the psychotherapy process and its inevitable struggle with self-destructive energies; childhood innocence and its central role in a person's spiritual life seen through the story of St. Exupéry's *The Little Prince*; how clinical attention to implicit processes in the relational field, as well as discoveries in body-based affective neuroscience are making trauma treatment more effective; the life of C.G. Jung as it portrays his early trauma, his soul's retreat into an inner sanctuary, and his gradual recovery of wholeness through the integration of his divided self. This is a book that restores the mystery to psychoanalytic work. It tells stories of ordinary patients and ordinary psychotherapists who, through working together, glimpse the reality of the human soul and the depth of the spirit, and are changed by the experience. *Trauma and the Soul* will be of particular interest to practicing psychotherapists, psychoanalysts, analytical psychologists, and expressive arts therapists, including those with a "spiritual" orientation. Donald Kalsched is a Jungian analyst in private practice in Albuquerque, New Mexico, and a training analyst with the Inter-Regional Society of Jungian Analysts. He is the author of numerous articles in analytical psychology, and lectures widely on the subject of early trauma and its treatment. His books include *The Inner World of Trauma* (1996).

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Wow. I finished the book about a month ago, checked out from my university, and I can honestly say this book is one for a lifetime. The knowledge he has written is yours to do, but he guides you throughout the book in a dualistic view illustrated by an Inuit painting with One eye closed looking

inward, and one eye open looking at reality, "One reason that our binocular vision is important is that it unites the two worlds of inner and outer reality in a living third thingâ • (Kalsched, 9)."

Basically, we are both, he has excellent quotes later (45) regarding the continual development of this argument. Chapter 1 deals with the innocence lost with early childhood trauma (most psychologists in the 20th century seem to analyze childhood trauma), however, with the binocular vision, the argument is that a core of the innocence of the child for 'safekeeping' (my quotes) until proper 'indwelling' (his) can occur in the body. A purely reductionist view of one world would not suffice for various examples throughout the book and in chapter one which he explains in utter clarity. I could write a lifetime on this, but the other great aspect is his covering of Dante's Inferno in Chapter 3 with a negative manifestation of indwelling of the soul. Basically, "Dis" is a figure in Dante's Inferno, and Kalsched tracks what these forces mean within an analyzation of the Divine Comedy. I happen to start reading "Inferno" right about this time, or had finished it--either way, his use of mytho-poetry examples creates what the right hemisphere sees---metaphor and interconnectedness between the lines. He goes into extensive detail about hope, suffering, and why these can be FALSE forms within the Psyche as well as Inferno (spoiler alert).

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