

INTRODUCTION

The metaphors, language and myths used in therapy determine to a very large degree the co-constructed reality that both the therapist and the client develop regarding the loss process. More often than not clients will be therapised to the point where they can contain these powerful feelings, and hopefully find meaning in them. This model proposes the understanding that these emotions serve as the impetus and energy for a vital inner journey. The journey inward has a set purpose, namely that of resolving archetypal issues surrounding death. The type of inward journey will depend on the client and the nature of his or her relationship to the deceased. From this point onward the phrase depth-seeker will be used to refer to the griever, and the phrase depth-seeking to the grieving process. More than encouraging and equipping the depth-seeker to contain and understand his or her emotions, the therapist, who works from this model, will ask the client to use these emotions to generate imaginations and meanings. It is then assumed that these images are a reflection of a part of the client that has gone in search of meaning and resolution around death issues. The aforementioned part of the client is known as the depth-seeker. The depth-seeker goes inward, having very little time for the outer world and its demands. To compensate for this the client will develop a coping strategy to deal with the consequences of everyday life. This psychic part is referred to as the coper. To summarise, an individual encounters death. He has to cope with the consequences of this loss, both practically and psychologically. To accomplish this task his psyche will naturally split into two parts: the depth-seeker and the coper. The depth-seeker goes on an inward journey to deal with the archetypal business of death whilst the coper deals with the outer world and its demands. The depth-seeker can be seen as a hero or heroine who encounters all the forces of the inner world.

It is not uncommon for clients to tell and retell stories about the deceased. It might be useful to the therapist to use these stories/ memories as renditions of the client's inner world; with the client as the hero or heroine of the tale. When used in this

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way, the memory turns into an imaginative story...an adventure, which has a beginning, an end and a purpose. If this memory/story is used in this fashion the hero (depth-seeker) has to accomplish something. When the client discovers his or her mission, many of his or her issues around the inner world and death become evident. The following scenario may illustrate the above point. A mother reports the events surrounding her daughter's death. Her daughter has succumbed to a sudden illness and the doctors were unable to do anything about it. She remembers how helpless she felt. She often says, "I was powerless to do anything. I should have been able to do something." This brings on feelings of anger, sadness and despair. To the therapist this need not be just a memory; nor are her feelings just related to her devastating bedside experiences. This client is a depth-seeker. Her memory is a depth-seeking inward journey. The client as depth-seeker is facing death as it seeks to steal her child. In this world of imagination her daughter may take on the dimensions of her own inner-child. Suddenly, this is a story of redemption. The depth-seeking journey now involves the client rescuing and redeeming her own inner psychic parts.

Another client comes to therapy and reports the following dream. "I can see myself going to a party. I know my husband is dead and yet this is a party for him. The people are celebrating. I see myself standing there having a good time. Things almost seem normal." The client reports this to be a dream of resolution. She believes it may be her inner-world telling her to allow herself to celebrate her husband's life. When this dream is further subjected to the notion that her dream-ego is a depth seeker; and that her depth-seeker has entered a world where her husband is conspicuous by his absence; we can draw the following conclusions. Firstly, she is on an imaginative journey without her husband. She reports that this is daunting for her. It makes her very afraid. Secondly, she reports her depth-seeker's ability to enjoy herself at a party. This was surprising for her because it was her husband's role and function in the relationship to lead the way at social functions.

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Her shy and reticent nature had not allowed this in the past. Her depth-seeker appears to have gone on a journey in search of 'sociability'...a characteristic she will need in the future if she is to ever reinvest in the world. This leads to more imaginative work. Her depth-seeker has to confront her fears about socialising. Her husband was the one who modelled socialising and connecting to others. Over the years she may have learnt to stay in the background; in a fashion, she handed her ability to have fun over to her husband. This means she has to either 'steal' it back or negotiate it away from him.

A father has lost his son recently in a car accident. He is now unable to leave the house as he did before. His behaviour is starting, more and more, to resemble Agoraphobia. Upon investigation it becomes apparent that he and his son had a tempestuous relationship. His son was born sickly. This resulted in the client and his wife giving their son special attention and care. The father was very reluctant to let his son grow into adulthood, especially in the area of driving at night. Ironically this was the cause of the death. An imagination based interpretation led to the understanding that he was re-enacting his son's dilemma. He was confining himself to the safety of the home. It was put to him that this psychic part (the depth-seeker) was creating this internment to teach him a lesson not learnt while his son was alive. The depth-seeker was challenged with the notion that he could not remain in the safety of the home forever, that eventually he would have to venture out. This was both frightening and daunting. The client reported at this point that he could now intuitively feel his son's experience of leaving the house. This was intensified by the client's sense of what it is like to go into the world with a history of illness and weakness. The client began to realise that his depth-seeker (with which he was identified) was actually in a weakened position...much like his son was. Imaginatively he was able to visualise his own weakness and sickness. His depth-seeker had to leave the house and explore the world in a new way despite his fear. His son now acted as the guide and protector. The loss of his son had served to

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awaken his depth-seeker, that part of him which would allow him to face his weakness and pain...making him 'more' whole. It also transpired that he had projected his vulnerability onto his son. His attempt at protectively confining his son to the house was a clear indication of what he had done to his own 'sickness'. He had locked it away from the world.

The therapist needs to help the client identify those aspects of him or herself that are indicative of the *depth-seeking* parts, and those which are indicative of the *coping* parts. To reiterate, the depth-seeker is the part of the client who remains in the past, encountering death and the events surrounding the death. This includes fantasies, images and emotions that deal with the loss. The copier is the part who endeavours to deal with everyday events.

CHARACTERISTICS OF THE DEPTH-SEEKER

On a psychological level the depth-seeker can be seen as a split off psychic part. This psychic part seeks to remain behind on both a temporal and a spatial level. This model proposes that the depth-seeker has as its motivation and purpose the need to somehow remain connected with the deceased person and/or the death scene. The reason for remaining behind will depend on the person experiencing the loss and the nature of the death event. The therapist needs to possess the listening skills to identify the depth-seeking psychic part from the client's conversation. To this end the characteristics of the depth-seeker will be discussed below.

The depth-seeker is regressed and fixated

The most obvious indicator that the therapist is talking to the depth-seeker is found in regressed dialogue. Conversations rooted in the past, especially those centred on the deceased and the death scene, point directly to the psychic parts of the client seeking to find resolution. Here the therapist uses the conversation imaginatively to construct the depth-seeker's inward journey.

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Another clear indicator of the depth-seeker is fixated conversation. Therapists often find that clients need to repeat stories of the deceased and the death scene over and over. The depth-seeker is unable to leave the dead person behind. He or she has to remain behind to complete psychic business. The remainder of the client's personality has to move forward into the future along with the rest of the world. Not so the depth-seeker. He or she views such progress as betrayal. Any kind of repeated story telling is an indication of the depth-seeker's fixedness in the past. The therapist can use these stories as the imaginative basis for the client's personal growth and development. The depth-seeker keeps the client locked into this time frame in order that he or she makes use of the death scenario to complete personal inward business.

The therapist processes the stories and memories of the death- loss on two levels. The first level is literal: the therapist uses the stories as indicators of the client's feelings and needs. The second level is symbolic: the stories are seen as metaphoric renditions of the client's inner world. They are to be used in much the same way a therapist would use a dream. Dreams are seen as symbolic expressions of the inner status quo. The client's loss stories are used in the same way.

The depth-seeker has a mission

Therapists often help the client by helping him or her identify the depth-seeker's mission. The mission can be defined as the reason or purpose for the depth-seeker remaining regressed and fixated. For example, a mother whose son is murdered returns to the murder scene in her mind over and over. She wasn't there when he died, but she has constructed the scene in her mind. Based on her understanding of what transpired, she seeks to prevent the murder in her fantasy world. The most obvious mission is her need to prevent the murder. On a depth-seeking level her mission turned out to be the redemption of her own inner child. Her son had come

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to symbolise many things to her, amongst others a sense of future and potential. Subsequent to his death much of her personal meaning and hope had left. In order for her to continue and re-invest in the future she has to redeem all that her son symbolised. This mission is passionately and violently re-enacted in her imagination over and over in the form of murder fantasies. Each client has a depth-seeker who has a mission. If this mission is not completed successfully the client will find it very difficult to reintegrate into the here-and-now.

Another clue to look for when seeking the depth-seeker's mission is to listen for those themes and stories that are repeated over and over by the client. These stories are then used as metaphors for the inward journey as well as representations of the very real feelings experienced by the client.

It is necessary to point out that the therapist should relay these methods and insights very tentatively to the client. It would appear very insensitive and uncaring if a therapist were to tell the above-mentioned mother that the replaying of her son's death is just metaphoric of her own inner journey. The repetitious replaying of the traumatic event over and over is a very real indicator of her anguish and pain. To take it onto a depth-seeking level too early in the therapeutic process would be a violation. The corollary of this is also true. It is often a sign of therapeutic progress when the client is able to take their loss story and process it on a symbolic level.

The depth-seeker displays a sense of omnipotence

Clients often return to the death scene seeking to reverse the sequence of events leading up to the loss. Many of them are convinced they could have stopped the dreaded event. The therapist often challenges this sense of omnipotence. More often than not the therapist is attempting to reduce the client's sense of guilt when challenging the fantasies of rescue. This model, however, suggests that these fantasies be enhanced. In the client's inner world the depth-seeker will have powers

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bordering on omnipotence. The depth-seeker must be encouraged to go on the impossible mission. On a realistic level it may not be an attainable mission. On a psychic level it is an indication that the unconscious mind wants the depth-seeker to complete something. When listening to these types of stories the therapist would do well to identify the person being rescued and the events being reversed, because these are very powerful symbolic representations of those parts of the client needing redemption and saving.

The depth-seeker dialogues with the deceased and those involved in the death event

Clients often report talking out loud with the deceased. Moreover they will often tell the therapist that the deceased communicated back with them, either directly or indirectly. In this instance the client may be reducing his or her sense of aloneness as well as seeking comfort and insight. On a depth-seeking level this may be an attempt by the unconscious mind to connect the client with parts of self (represented by the deceased) that need conscious scrutiny. On this occasion the client, by dialoguing with the deceased, has become the depth-seeker. He or she has taken the symbolic journey and projected it out onto the environment or into the ether.

TYPES OF DEPTH-SEEKERS

There are as many different depth-seekers as there are people. However, there do appear to be trends amongst clients as they seek to go inward. Four types of depth-seeking methods have been identified.

The redeemer

The redeemer returns to the scene of the death and tries to redeem the deceased or the death situation. This type of depth-seeking focuses on making the wrongs right. This type of client will often pay particular attention to acts of commission and omission. On a depth-seeking level this type of client may need to redeem and sanctify parts of self previously neglected and scorned (the *mission*). These parts of

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self are often projected onto the deceased. The client's interaction with the deceased, in life and in death, is therefore seen as an interaction with a part of self. If these parts of self are not redeemed, the client will repeat the same patterns with someone else or something else.

The regressed

The regressed depth-seeker returns to a previous time in his or her life in order to complete unfinished business. It needs to be stated that the client is not in a regressed state. The depth-seeker has regressed and returned to a previous place on his or her time-line. For example, a young woman has lost her mother recently to cancer. While reporting her loss pain she spontaneously returns to a previous time in her life where she felt alone and insignificant. Ostensibly this may be viewed as a regression to a place in her life that mirrors her present situation. On a depth-seeking level it led to discussions about facing life as a child. It transpires that she began grieving her mother long before her mother's death. The child was now facing aloneness and death. This is where she must begin. The *mission* is to grow upward into more autonomy.

Clients who have lost children often develop a regressed depth-seeker. The loss of the children may precipitate the potential demise of their own inner-child. This may mean a death of their playfulness and spontaneity. In these cases the client may feel guilty if his or her inner-child continues to prosper in the absence of the real child. The *mission* in these instances is to save the client's inner-child.

Regressed depth-seekers often occur in clients who have lost a life-partner. The depth-seeker emerges as one whose age coincides with the time just before the client met his or her partner. It seems that he or she begins again 'as-if' the partner had never been encountered. The *mission* is to own the roles and attitudes of the

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deceased in order to complete the life experience of the client. Previously this had been achieved in conjunction with the deceased. Now it must occur alone.

The Orpheus

This depth-seeker is modelled on the Greek myth character Orpheus. Orpheus loses his precious bride on their wedding day. He goes in search of her in the underworld and is given permission to take her back to the land of the living. However, there is one condition. He must trust that she is following behind him, and not look back. If he looks back she will have to return to the world of Hades. Orpheus agrees. As he approaches the upper world, he cannot contain himself any longer and looks back. He loses his bride and is expelled into the land of the living. His pain is so overwhelming that he refuses to reinvest in life and new relationships. He is dismembered after a series of events and is eventually transformed into something completely new.

This type of depth-seeker goes on a *mission* to retrieve the lost person. The client will often talk about longing for the return of the loved person. They often comment on how unbearable this world is without the deceased. The depth-seeker must be allowed to go in search of the dead person. However, there comes a time where he or she has to fatefully look back and 'let go' of the deceased. This type of client will often go through a radical identity change when he or she is expelled back into real life. He or she may need to be dismembered and completely transformed before life can continue. On a practical level this means a reinvention of self. This change in identity and transformation must occur at the client's pace, and most importantly, it must be informed and guided by the client's depth-seeker. Here, more than ever, the therapist would do well to rely on visualisations as a technique.

The Demeter

Once again the Greek myths are used. This type of depth-seeker models himself or herself on Demeter. Demeter was a goddess who lost her daughter to the god of the underworld, Hades. Hades had fallen in love with Demeter's daughter and stolen her away to his kingdom. Demeter, in her rage, had started to curse the land. The mortals sought the counsel of Zeus. He counselled both Demeter and Hades. The result was a compromise. Demeter's daughter was to spend six months of the year in the underworld, and six months of the year with her mother. Three months before her daughter was returned to her, her mood improved and the season of spring was born. The first three months she spent with her mother resulted in Demeter being in a very good mood. This meant she blessed the crops (summer). Three months before she returned to her husband of the underworld, Demeter would mourn (autumn). When Persephone was back in the underworld, Demeter was filled with fury and pain (winter).

This type of depth-seeker is cyclical in his or her loss process. The *mission* may be defined as the need to retrieve the deceased from the clutches of death (Hades). Death is seen as the evil enemy, and it/he must be conquered. When the depth-seeker realises that the dead person is not returning, he or she will strike the land. Anger and blame often accompany this dark time. This type of person's mood improves with any form of connection with the deceased. This can be achieved through conversation, memories...basically any form of reminder. These people battle to accommodate change and transformation. They will punish the gods by hurting the mortals around them, possibly in the hope that the gods will reverse the tragedy. This type of person is best helped when he or she is able to recognise the phases of pain and peace. The pain needs to be expressed in a less self-destructive manner.

THE COPER

The coper is that part of the individual who lives in the here-and-now. The coper is split off from the depth-seeker and its purpose is to move the individual into the future. The coper as an ego-state is reality based. It protects the depth-seeker from undue criticism. Its most important function would appear to be the reintroduction of the depth-seeker into the world. If the depth-seeker does not complete its mission, the individual will spend the rest of his or her life in a 'split' state. This will prevent reinvestment and re-beginning because much of his or her personality will be locked into memories and pain, leaving very little emotional and psychic energy for outward living. Another word for the coper might be the Jungian notion of the persona. It is the social mask worn by the individual, and serves to create the personal and social space needed to remain in contact with the world, and at the same time delve deeply inward in search of answers.

Once again four types of copers will be discussed below.

The magician

The magician keeps the individual in contact with the world by transforming the world. This type of person may clear the deceased person's belongings out very soon after the death. He or she may transform the room in which the deceased lived into a space with a completely different function. The magician believes in confronting the practical implications of the death head on.

The wanderer

The wanderer keeps the individual in contact with the world by exploring the world. He or she will seek a new space and place in which to recommence life as well as deal with the tasks of the depth-seeker. This pattern may also involve symbolic wandering. For example, an individual may change relationships and jobs on a

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frequent basis. The wanderer tends to resettle only when the depth-seeker has finished the business of dealing with loss.

The saviour

This type of copier seeks to remain in contact with the world by using his or her pain in the service of others. This type of individual often finds himself or herself in the position of counsellor. Seen in their entirety, these people are wounded-healers.

The avenger

This copier seeks justice. He or she remains in contact with the world by seeking answers from the world.

SUMMARY

The copier and depth-seeker are separate parts of the psyche born out of the need to deal with the death of a loved person. In short, the copier is reality based and deals with the here-and-now. It creates the psychic and social space needed by the depth-seeker; who goes on a loss journey. The depth-seeker is fantasy based and lives in the past. The depth-seeker strives to complete business around the loss in the safe outer sanctuary provided by the copier. The relationship between these parts is of vital importance. If either is denied or neglected, the loss process draws to a halt. Four copier-depth-seeker interactions have been identified. These will be described in order of functionality. The first type of interaction is ideal. Both the depth-seeker and the copier are given equal attention and airtime. The individual is able to access either when needed. The second interaction style occurs when the depth-seeker is given priority over the copier. The individual seeks to avoid the outer world and wants to be left alone in order to feel the feelings of the depth-seeker. The outer world is often viewed as trivial and inconsequential. This type of person is able to access the copier when needed, but does so under much duress. They will often say,

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“The only reason I go to work is because if I don’t I will lose my job.” These are known as reluctant copers. The third type of interaction occurs when the individual cuts off from, and represses, the depth-seeker. This invariably leads to the depth-seeker being projected onto others. This type of person appears to be coping very well with the loss, often too well. Moreover, they are able spot and connect with pain in other people remarkably well. This may be due to the fact that they have projected out all the necessary feelings associated with depth-seeking. These people find it difficult to become intimate with others because any close connection will lead to the revealing of their unresolved feelings. This they avoid at all costs. The fourth type of interaction involves the lack of a coper. The individual has not been able to develop a psychic part that can be donned as a persona. He or she is the depth-seeker, both literally and symbolically. These people are unable to cope in the world for a number of reasons. The most obvious reason for not coping is that the depth-seeker is not equipped to deal with the outer world, bearing in mind that it is regressive and fantasy based. This type of person will be in need of very practical, coping based assistance.

CHAPTER 2

The Redeemer

The themes of the redeemer seem to run along the lines of fixing things and returning to the scene of the death to reverse events. The redeemer may try redeeming many aspects of the death drama. For example the redeemer may believe

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he or she had the power to prevent the death if certain actions had been taken; the redeemer may believe that if she or he had loved the deceased more the deceased will have lived longer. These types of people weep bitterly because of their lack of power in and around the death scene. They often display rage and despair because they were not available to lend their influence to the events of the loss. This may continue long after the death, and the redeemer often cannot find the strength or inclination to reinvest into the process of life because he or she has been shown how incapable we often are in the face of death. The converse may also occur. Redeemers may continue redeeming other people and other in an attempt to reclaim the 'powers' they perceive themselves to have lost. To summarise, the person who works with the images and processes of the redeemer has to realise that many situations arise where he or she is unable to redeem.

Below is a story of someone who attempts the redeeming process and gets it right. This story can be used as a blue print for the psychological redemption of the deceased person. In other words, the deceased can never be brought back to life on a physical level, but unfinished business can be finished inwardly. The relationship, on a psychological level, can be redeemed.

THE DEATH OF LAZARUS

Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha.

It was that Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick.

Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."

The stage is set for this drama. The first thing to notice is the redeemer's very close and intense relationship with the deceased and the deceased's family. This is indicated later on in the text when we learn that Jesus loved Mary, Martha and Lazarus. It also means that the redeemer occupies a special place and role in the

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system coping with the loss. This can be seen when we notice that Jesus had bestowed on him the honour of anointing. He was seen as a Lord in the Lazarus household. Redeemers have often occupied lordship roles in the lives of the people coping with loss, as well as the deceased. They have been providers, comforters, friends, power, protection and a whole host of roles to the deceased and the grieving family. The redeemer often offers to give up his or her life, position and wealth in return for the life of the dead person. He or she seeks to redeem the death situation in exchange for his or her well being and life.

When Jesus heard that, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

This part of the text may give us some insight into the mind of the redeemer. Beside the fact that the redeemer has a deep and real love for the deceased, it is more than likely that he or she has identified with the redeeming role, or the role of the messiah, in order to achieve glorification. The redemption acts of the past may have served to bring the redeemer praise and affirmation from his or her environment. They often come from a place in childhood where their sense of worth and value was/is determined by how much they fix or rescue situations. This process, when extended into adulthood, leads them into many scenarios where they feel compelled to make right the wrongs. To the degree that the individual is identified with the Christ, he or she will feel enormous devastation and despair when the redemption attempts prove insignificant in the face of life's forces and their power.

Now Jesus loved Martha and her sister and Lazarus.

So, when He heard that he was sick, He stayed two more days in the place where He was.

Then after this He said to the disciples, "Let us go to Judea again."

The disciples said to Him, "Rabbi, lately the Jews sought to stone You, and are You going there again?"

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Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world."

"But if one walks in the night, he stumbles, because the light is not in him."

These things He said and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up."

Then His disciples said, "Lord, if he sleeps he will get well."

However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

Then Jesus said to them plainly, "Lazarus is dead."

"And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him."

Then Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, that we may die with Him."

If we interpret the above dialogue from a psychological perspective then we must take a number of factors into account. Firstly, this dialogue is occurring inside of the individual. The dilemmas and emotions involved here are taking place within the psyche of the bereaved person and need resolution if he or she is to move on. Secondly, every person in this dialogue can be seen as a different ego-state within the individual. If we use this as the background for our understanding, we come to the conclusion that this person is, for the most part, unaware of the death of the deceased. The disciples seem to have no idea of the severity of the situation. This can be taken as an indication that an awareness of the loss has not reached the deeper recesses of the individual's mind. The reason for this is given twice in the text. Jesus keeps the knowledge of the death from his disciples in order that he may prove his power as their redeemer, and be glorified, and that he may show death to be a state of 'sleep', something easily reversed.

From a psychological perspective this may be an indication of deep denial. The individual as redeemer may have a need to keep the full knowledge of the death from

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the rest of his or her mind because of a need to change the state of death. Death is seen as sleep. This does not mean the bereaved person consciously denies that the loved one has actually died. It means that he or she keeps the full impact of the meaning of death from the rest of the mind. Simply put, many of the ego-states within the bereaved person remain unaware of the consequences of the death event. They will 'perceive' the deceased to still have a living influence within the world of the imagination.

So when Jesus came, He found that he had already been in the tomb four days.

Now Bethany was near Jerusalem, about two miles away.

And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house.

Then Martha said to Jesus, "Lord, if You had been here, my brother would not have died."

*"But even now I know that whatever You ask of God, God will give You."
Jesus said to her, "Your brother will rise again."*

The above scene presents us with a very interesting insight. Bearing in mind that each member of the dialogue is a part of self (that is, an ego-state), we get a sense of the internal pressure to heal and prevent disaster. Martha and Mary can be seen as ego-states within the psyche who/which begin to feel the pain of loss. The demand is immediately placed on the redeemer to literally reverse the death. The redeemer accepts the challenge. From a psychological viewpoint this may manifest when the bereaved person confronts the full extent of the loss (that is, the bereaved person begins to feel the pain of loss by contacting the ego-states of Mary and Martha). Mary and Martha 'turn' to the redeemer for a solution. The redeemer replies, 'your brother will rise again'. Clients very often look for the ways and means that could reverse the death. The client refuses to accept the full impact of the loss.

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Martha said to Him, "I know that he will rise again in the resurrection at the last day."

Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live."

"And whoever lives and believes in Me shall never die. Do you believe this?"

She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you."

As soon as she heard that, she arose quickly and came to Him.

Now Jesus had not yet come into the town, but was in the place where Martha met Him.

Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.

This last stanza shows very clearly the pain and suffering of the redeemer. However, this pain and suffering is not focused on loss and bereavement, but on the loss pain of others. The redeemer needs to alleviate suffering, the suffering of self and the suffering of others. Failure to do this results in a deep sense of despair.

And He said, "Where have you laid him?" They said to Him, "Lord, come and see."

Jesus wept.

Then the Jews said, "See how He loved him!"

And some of them said, "Could not this Man, who opened the eyes of the blind, also have kept this man from dying?"

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Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it.

Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been dead four days."

Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?"

Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You have heard Me."

Here we encounter the full extent of the despair of the redeemer. In the story, the redeemer is able to call on a higher power for support. The outcome is the deceased is brought to life. This is often not the case in the physical world. The redeemer calls on his or her higher power for assistance. When this call is not answered the redeemer feels lost, alone and abandoned. Here we learn the value of a psychological interpretation.

Firstly, the redeemer needs to feel the pain and anguish of loss. More often than not, much of the redeemer's pain has been focused on the despair of not being able to redeem. He or she may well benefit from relinquishing this role of saviour creating the freedom to feel the human pain of loss (that is, the pain of Mary and Martha). Letting go of this heavy title allows the bereavement process to unfold as it should and it creates a potential growth curve for the individual. Learning to be human sets the redeemer free, not only in the loss process but in other life areas as well. Failure to become human results in the individual maintaining the powerless redeemer role with its sense of unfinished despair and anguish.

Secondly the redeemer needs to learn the distinction between external redemption and internal redemption. Internal redemption refers to the process of psychologically redeeming ego-states within the psyche. External redemption refers to the process of changing life events. More often than not, external redemption is not possible. Internal redemption is rarely unobtainable. Psychologically the

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redeemer can call the deceased into consciousness at any time, allowing him or her to finish unfinished business. Visualisations, letter writing and art are some of the techniques employed in this process.

“And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me.”

Now when He had said these things, He cried with a loud voice, “Lazarus, come forth!”

And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, “Loose him, and let him go.”

Conclusion

It would appear that the mission of the redeemer is a twofold process.

Firstly, he or she needs to become human and feel the loss-pain of a mortal. The redeeming role may have served as a defence against feeling powerless and helpless in the past, but it creates anguish, despair and self-hate when it fails. The inability to reverse death presents the redeemer with a chance to become a Mary or a Martha, a painful but liberated position.

Secondly, the redeemer needs to pay particular attention to the internal redemption process, and expend less energy on the external redemption. Very often the internal redemption comes in the form a profound apology to the deceased for not being able to save him or her. This can lead to the redeemer obtaining forgiveness from the deceased. In this instance the redeemer is redeemed.

The Orpheus

The Orpheus depth-seeker refuses to carry on living without the deceased. These depth-seekers see no reason or meaning in life without their loved ones. They are in danger of not reinvesting in their various life areas and often go through their own

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symbolic death and dismemberment before they are able to return and become functional members of their worlds.

ORPHEUS AND EURYDICE:

A R Hope Moncrieff; 1994: Classical Mythology (Myths & Legends). Senate books

Orpheus the Thracian was famed as sweetest minstrel of old. Son of the muse Calliope, he was born under home of the gods, enchanting also with his song the wooded slopes on Parnassus and the sacred spring of Helicon. The tale goes how when, with the skill taught by his mother-muse, he struck the golden lyre given him by Apollo, fierce beasts of the forest would come forth charmed to tameness; the rushing streams stood still to listen; and the very rocks and trees were drawn after that witching music, that softened the hearts of savage men.

The singer who could breathe life into a stone, readily won the heart of fair Eurydice, not the less since he had shown himself brave as well as gifted when he followed Jason on the quest of the Golden Fleece.

This type of client frequently reports a romantic, beautiful union with the deceased. The relationship occupies a special and ideal position in the mind of the depth-seeker. Moreover, the depth-seeker often indicates that this relationship added a dimension to his or her life that is irreplaceable. Satisfaction and meaning can only be achieved if the depth-seeker is able to somehow rejoin the deceased. On a psychological level this indicates a 'hole' in the bereaved person's psyche. This hole may be indicative of missing characteristics, absent personality traits, unmet needs, and unfulfilled relationship issues in the bereaved individual. In other words, the deceased person filled a gap in the grieving individual by compensating for the missing aspects of his or her life. This means the relationship between the two individuals made life complete and meaning filled. This depth-seeker's survival depends on his or her ability to fill the gaps in the absence of the deceased. This, more often than not, requires a journey into the depths of the soul and a complete reinvention of self. The story of Orpheus is such a story.

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But all too short was the happiness of that loving pair. As she danced at their bridal feast, a venomous snake, gliding through the grass, stung the heel of Eurydice, her only among the merry guests, so that she died on the night she was wedded.

The lamenting husband bore her to the grave, playing mournful airs that moved the hearts of all who followed that funeral train. Then, life seeming to him dark as death without his Eurydice, Orpheus pressed on to the very gates of Hades, seeking her where no living man might enter till the day of his own doom.

The last paragraph gives a good description of the hole or gap left in Orpheus' psyche. When he looked inward he saw blackness and nothingness, presumably the space left by Eurydice. Clients will often describe blackness within and without. This feeling or non-feeling is so powerful that Orpheus was willing to go to the world of the dead in order to retrieve his missing part. On a psychological level this may be symbolic of the necessity of the client to do inner work and somehow retrieve those aspects of the self, or those ego-states, most needed to successfully carry on with life. Without the required ego-states, the hole remains and the individual can become emotionally crippled.

It is important to note at this stage that Orpheus was very successful at what he did. He was a renowned poet and musician. Orpheus depth-seekers are very often people who have become successful and established in what they do. However, they can become unbalanced because of the attention given to the making of their success. They seek out and find their balancing Eurydice. With the balancing aspect of their lives gone, the depth-seeking journey is not only a journey of loss but also a personal journey to find new harmony.

But at this man's tuneful strains, Chiron silently ferried him across the Styx, that black stream that divides our sunlit world from the cold realms of Pluto. So moving were the notes of his lyre that the iron bars slid back of themselves, and Cerberus, the three-headed guard of death's gloomy portal, sank down without showing his teeth, to let the lulling music pass. Without check or challenge Orpheus stole boldly into the world of the shades, flitting about him from all sides to fix their dim eyes on the man who could work such a spell even among the dead.

Fearsome and gruesome were the sights he saw in the dark caves of Tartarus, yet through them he held on undismayed, straining his eyes after Eurydice alone.

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Here we see the sheer determination of the Orpheus depth-seeker not to see anything in his or her world. They are determined to miss the deceased with all their heart. On a psychological level this often results in an obsession with the deceased, highlighting the meaninglessness of life without the missing ego-state/s.

He came past the daughters of Danaus, who, all save one, had stabbed their husbands on the wedding night, and for such a crime must do eternal penance by vainly pouring water into a sieve; but, as the Thracian singer went by, they had a brief respite from their bootless task, turning on him looks which he gave not back.

Here we see how the bereaved individual is unable to pay attention to those aspects of himself, or those ego-states within himself that regulate the everyday tasks that need constant repeating. For example, the Orpheus person may be unable to repeat dishwashing cycles, or the washing of his or her clothes. He is unable to focus on such things because of his search for the missing part.

So, too, his music made a moment's peace for Tantalus, that once rich and mighty king, that for unspeakable offence against the gods was doomed to suffer burning thirst in a lake whose waters ever fled from his lips, and in his hungry eyes bloomed clusters of ripe fruit shrinking and withering as he stretched out his hand to clutch them; and over his head hung a huge stone threatening in vain to crush him out of his misery.

Here the bereaved person is unable to give attention to those ego-states, or parts of self, which strive after the illusions in life such as power, status, fame or recognition. They all seem meaningless. It becomes more and more evident that this individual pays very little attention to those aspects of self that ruled his or her life in the past from the land of Hades, or in psychological terms, from the unconscious mind.

Again, Orpheus passed where Sisyphus, for his life's burden of wickedness, had to roll uphill a heavy rock always slipping from his arms to spin down to the bottom: he, too, could pause to wipe his hot brow as the singer's voice fell on his ears like balm.

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Sisyphus' cycle can be taken to be representative of those aspects of the unconscious mind, or those ego-states in the unconscious mind, which regulate our habitual behaviour. People following the Orpheus path often abandon well-established habits that, in the past, helped them process their everyday lives.

Nor did the spell of music fail to stop Ixion's wheel, bound to which that treacherous murderer must for ever whirl through the fiery air in unpitied torment. Then for once, they say, were tears drawn to the dry eyes of the Furies, those three chastising sisters, whose very name men fear to speak.

*“Heavenly o'er the startled Hell,
Holy, where the Accursed dwell,
O Thracian, went thy silver song!
Grim Minos with unconscious tears,
Melts into mercy as he hears -
The serpents in Megaera's hair
Kiss, as they wreath enamoured there;
All harmless rests the madding throng; -
From the torn breast the Vulture mute
Flies, scared before the charmed lute -
Lulled into sighing from their roar
The dark waves woo the listening shore -
Listening the Thracian's silver song! -
Love was the Thracian's silver song!”* Schiller

But Orpheus looked not aside, and the thin ghosts ever made way for him as he pressed on till he came before the throne where the dark-browed king of Hades sat beside his queen Persephone, her fair face veiled by the shadows of that dire abode. Then, striking his softest notes, the suppliant minstrel raised a chant to stir the hardest hart, beseeching its sovereign for once to loose the bonds of death.

“Love”, he sang, “gives me strength to seek the shades before my time; love, that if tales be true, has had power even here, when stern Pluto came forth to win a bride snatched from the world of life. Let me take back my loved one, doomed too soon by fate! Or, if that may not be, oh! dread king, in mercy accept two victims for one, nor bid me return alone to the upper air.”

In this instance Orpheus sums up his whole journey, “If I can't have my loved one back, I wish to die so that we may be together”. On a practical level this may seem tragic and desperate, but on a psychological level it is an indication of an unwillingness to carry on living without the missing ego-state/s (represented by Eurydice). This is a healthy stubbornness. Moreover, being in Hades is symbolic that the bereaved individual is

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living more inwardly than outwardly. He or she is preoccupied with the workings and pain of the unconscious. This may explain the neglect shown toward daily routines, illusions and habits.

Black-browed Pluto nodded to his prayer, when Persephone whispered a pitiful word in her consort's ear. Then the lyre of Orpheus was silenced by a hollow voice proclaiming through the vaulted halls a boon for once granted to mortal man. All Hades held its breath to hear.

"So be it! Back to the world above, and Eurydice shall follow thee as thy shadow! But halt not, speak not, turn not to look behind, till ye have gained the upper air, or never mayst thou see her face again. Begone without delay, and on thy silent path thou wilt not be alone."

There seem to two potential outcomes for this story. Either Orpheus keeps his end of the deal and reemerges with Eurydice, or he breaks the bargain, looks back and loses his beloved.

Once again these options will be viewed through a psychological lens. The former outcome is a symbolic representation of someone who is able to do intensive and long term introspective work. Moreover, he or she is able to somehow able to develop and cultivate the necessary ego-states needed to lead a balanced life, hence the return with 'Eurydice'. An example of this can be seen in a man losing a partner who carried the spirituality in the relationship. He happens to be a very successful mechanic who, until he met his wife, was bereft in the area of spiritual matters. She had added these dimensions to his life and he had come to realise their value and beauty. However, he hadn't been able to develop these qualities independently of her. When she dies, he realises he can't function optimally without this dimension. His depth-seeker goes inward. In other words he becomes introverted and introspective. After much lamenting and mourning he starts reinvesting in his practical as well as his spiritual dimensions. He has somehow managed to retrieve his wife from the depths of his soul. He was able to do this because he had 'faith' that his journey inward would yield fruit.

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In grateful awe, the husband of Eurydice turned his back upon death's throne, taking his way through the chill gloom towards a faint glimmer that marked the gate of Hades. Fain would he have looked round to make sure that Eurydice came behind him, fain would he have halted to listen for her footfall. But now all was still as death, save his own hasty steps echoing dreadfully as he pressed on to the light that shone clearer and clearer before him like a star of hope. Then doubt and impatience clouded his mind, so that he could not trust the word of a god. He had not yet gained the gate, when, giving way to eager desire, he turned his head and saw indeed behind him the shrouded form of her he loved so fondly.

"Eurydice!" he cried, stretching out his arms, but they clasped the cold thin air; and only a sigh came back to him, as her dim shape melted away into the darkness.

The most common outcome is the individual who is unable to have the necessary 'faith' that the inward journey will yield fruit and that the required ego-state or part of self (owned before by the deceased/Eurydice) can become conscious. After much introspection and mourning this individual emerges without Eurydice/the required ego-state. He or she is still unbalanced and unable to find satisfaction without the dead person.

In vain the twice-bereaved lover made Hades ring with Eurydice's name. He was never to see her more while he lived. Out of his senses for despair, he found himself thrust into the daylight, alone. There he lay like an image, for days unable to speak, or to sing, with no desire but to starve himself back to death.

At last he rose and took his way into the world of men. Now he went silent, the strings of his lyre broken like his heart. He shunned all dwellings and scenes of joy, nor would he look upon the face of women, though many a maid smiled kindly to bid him forget his lost Eurydice. Henceforth, his solitary haunts were the mountain forests of Thrace, where beasts rather than men would be his companions among the rough thickets.

The despair and pain of the individual who lacks his 'other-half' is evident.

But ere long, as he would have retuned his lyre to strains of woe, the rocks rang with a clamorous din, and forth upon him burst a troop of Maenads, women frenzied by the rites of Dionysus, to whom, with jangling cymbals and clanging horns, they yelled a shrill chorus Evox, Evox! Clothed in fawnskins, and garlanded with vine leaves, they danced towards the stranger; but he rose in horror to fly from their flushed faces, nor heeded the wild outcry with which they called on him to join their revel. Furious at this affront, the maddened votaries of Bacchus followed him like fierce hunters closing on a deer. They

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stoned him to the ground, they broke his lyre in pieces, and, their drunken rage heated by the sight of blood, that ruthless crew ended by tearing their disdainer in pieces. His limbs were flung into a stream which bore them to the sea; and they tell how his head, still breathing Eurydice's name, was washed ashore on the isle of Lesbos, there to be buried by the Muses in a tomb that became a sacred shrine, on which the nightingales sang more sweetly than elsewhere.

Here we have an interesting turn of events. Dionysus was the god of wine and mystical ecstasy. His followers were chiefly women called Maenads, who in the height of the Dionysian festivals were so crazed and filled with wine that they would tear animals limb from limb and eat the flesh. They were party animals of note. When an individual refuses to join the party of life it would appear that those parts of self previously engaged in abandon and fun turn on the individual and precipitate a symbolic breakdown of his or her previous identity. The complete and slow deconstruction of the previous identity means the bereaved individual emerges as something new, namely a shrine.

Conclusion

The Orpheus depth-seeker goes on an internal mission of recovering the missing parts of the psyche needed to carry on living. There appears to be two potential outcomes. The individual may successfully complete the tasks of introspection and introversion and develop the characteristics needed to live alone. Alternatively the bereaved individual may not be able complete this mission in which case the old identity is dismembered and a new identity emerges.

The Demeter

The themes that emerge around the Demeter depth-seeker are a sense of having been robbed and a rage at this violation.

THE RAPE OF PERSEPHONE:

A R Hope Moncrieff; 1994: Classical Mythology (Myths & Legends). Senate books

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An ill trick it was Aphrodite played on gods and men when she bid her mischievous son shoot his dart at Pluto, that even in his gloomy kingdom should be known the power of love. From such a mountain-mouth as breathes fire and smoke over Sicily came forth the stern King of Hades, to drive in his iron chariot across the fair isle, where the ground heaves beneath fruitful crops, and ruin is strangely mingled with the richest green.

There, in the Vale of Enna, his lowering looks fell upon Persephone, sweet daughter of Demeter, blooming like the flowers she plucked among her sportive companions. But she dropped her lapful of violets and lilies when that fearsome wooer caught her up into his chariot, striking his forked spear upon the ground, that opened in a dark cleft through which he bore her away to his dwelling in the nether world. A cry for help, too late, brought up Demeter to see that her beloved daughter had vanished from the face of the earth.

The first thing we need to note about Demeter's loss is that she suffered a sudden loss. Sudden death always presents the bereaved person with additional challenges. Amongst others, these individuals need to contend with the fact that the death was sudden and out of their control. This violation alone can create enormous rage.

"Persephone! Persephone!" she cried in vain. No answer came but the rumble of the earthquake and the stifled roar of the volcano hailing that tyrant's retreat to his kingdom underground.

All day the woeful mother sought her lost child, and all night she went calling Persephone's name, lit by torches kindled at the fires of Etna. Many a day, indeed, she now wandered over land and sea, but neither sun nor moon could show her the darling face, never forgotten in her heart. At last, coming back to Sicily, she found a trace of Persephone, what but her girdle floating on a stream into which one of the girl's playmates had wept herself away, and could give only such silent token of her friend's fate!

But the nymph of another stream had power to speak, fair Arethusa, who pursued by the river-god Alpheus under the sea, had fled to Ortygia, and there was changed by Artemis into a sacred fountain. She in pity told Demeter how, when drawing her springs from the deep caverns underground, she had seen young Persephone throned by Pluto's side as the queen of Hades, adorned with gems and gold in place of flowers, and had through that chill darkness heard her sighing for the sunlit vale whence death's king so roughly snatched her away. What power could bring her back from his cold embrace?

We need to understand the plight of Demeter from a psychological point of view. Once again it is assumed that each part of the story represents an aspect of the

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psyche, in other words an ego-state within the psyche. Secondly the fact that Demeter lost her daughter throws more light onto the type of loss experienced in this instance. Children are imbued with many characteristics by their parents:

1. Children carry a sense of the future.
2. Children carry many of the unfulfilled dreams and aspirations of their parents.
3. Children carry unexplored and unexpressed potential.
4. Children are precious because of what they haven't become.
5. Children are often imbued with the qualities of the inner-child of their parents.
6. Children are precious.

This means that this type of death is always accompanied with a loss of future, dreams, hopes and potential. This adds to the intensity and pain of the loss and often precipitates a frantic search for the retrieval, not only of the deceased, but also of the lost potentials.

The bereaved person has to somehow negotiate a completely different future because the future (represented by Persephone) has been stolen.

This may explain why Demeter allowed herself to curse the land that she had painstakingly helped to cultivate. A person with no sense of future or hope has no reason to carry on investing in the present. From a psychological perspective the bereaved individual may start to follow the same patterns as Demeter, by destroying what has been cultivated over time, because his or her 'child'/future/potential/hope has gone missing. For example, he or she may destroy a career, a marriage, a set of religious ideals, a set of positive habits etc, all because the reason to go forward has gone. The Demeter may become destructive for another reason. The Demeter may destroy as a means of somehow blackmailing the gods/God/cosmos into returning the missing child.

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Psychologically this ‘story’ can have numerous endings. The Demeter could learn to allow the pain and despair to emerge from under the rage. However, this type of despair is of such a magnitude that it is almost impossible to contain it for long. It is like living in nothingness. Secondly, the Demeter could go unchecked in the psyche and eventually end up destroying the individual and his or her world, both inner and outer. Thirdly, the Demeter may have to accept a compromise namely, that the ‘child’ will be allowed to emerge into consciousness for periods of time, before it submerges into the unconscious again. It must be stated again that when the ‘child’ (and all that the child stands for) submerges, the individual will more than likely have to contend with the anxiety and despair associated with a loss of future.

In wild despair Demeter cursed the earth, and chiefly the soil of Sicily that had swallowed up her child. Her tears fell as a plague upon field and grove, so that they no more yielded fruit for man or beast. The people wasted away in famine, crying upon the gods, who feared to lose the reverence and sacrifices due to them. Zeus himself pled with Demeter in vain” she would not return to her seat on Olympus, but went madly up and down the world, scathing and blighting where she was wont to bless.

“If a mother’s tears touch thee not, be mindful of a father’s pride!” was ever her prayer to Zeus. “She is thy daughter as well as mine, doomed to so untimely fate; and thy honour as well as my woe calls for redress against the insolent robber of our child.”

At last the father of the gods was fain to appease this ceaseless suppliant. He sent Hermes to fetch Persephone from the nether world and restore her to her mother’s arms; yet so it might be only if she had eaten nothing in the kingdom of Pluto. Alas! That very day she had been tempted to taste the seeds of a pomegranate; and thus was she still held in the power of her grudging spouse.

Once more the miserable mother filled heaven with her entreaties, and earth with her wrath. Again Zeus gave a decree that should content both his brother and the goddess of fruitfulness. Persephone’s life must henceforth be divided between her mother and her husband, and with each of them she should spend half the year: no otherwise might it be than life and death for her in turns.

Joyful was Demeter to clasp her fair daughter, brought back from the gloomy realm of Pluto; and glad was the earth of her joy. For now again the land grew green like a jewel set in its rim of blue sea: the withered trees budded and blossomed; the naked mountains were clothes with leaves; sweet flowers sprang up in valleys for children to gather freshly; the fields and gardens bore goodly food for man, and all the world smiled back to the bright sky of summer.

But, in turn, came year by year darkening days, when the goddess gave up her daughter to that tyrant of the shades. Then all the earth must mourn with Demeter, laying aside the gay garlands of

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summer and the rich robes of autumn for wan weeds that ill kept out the winter cold, till again the welcome heralds of spring let men hail Persephone returning to her mother's arms. And so it goes with the world, while men still live and die.

Other wondrous tales men tell of what befell Demeter in those weary wanderings, to and fro, when long she sought her vanished child over the face of the earth. As this: that coming one day to a cottage, disguised as an old beggar woman, she was scornfully given a bowl of mush at the door; were the son of the house, like the rude boy he was, laughed to see how hungrily she ate such humble food; then the seeming crone flung the bowl in his face with an angry word, at which, lo! he had been changed into a spotted lizard, to teach him and his that poverty may hide a goddess.

But another home gave less churlish welcome to this beggar, old and poor. At Eleusis, in Greece, it was that a kindly housewife took her in, and would have had her stay as nurse to the new-born son, named Triptolemus. Bereaved Demeter came to love this child almost as her own, so that she was minded to bestow on him in secret the gift of immortality. His own mother, waking up one night, stood amazed to find that nurse holding her babe in the flames of the fire; then with screams of terror she snatched him away, knowing not how his limbs had been bathed in nectar, and a charm breathed over him so that the fire should but temper his life to deathlessness. Now the stranger shone forth by the hearth as a goddess, to tell what purpose it was had thus been brought to naught; and forthwith she passed away upon her long quest.

But when her mind was set at ease by the return of Persephone, Demeter sought out that nursling at Eleusis to show through him new favour to mortals. In her dragon-chariot she sent Triptolemus out with the gift of corn for men, and to teach them the use of the plough and the sickle, so that no more should they be in danger of famine. And in his native land she set on foot the sacred Eleusinian festival, by which for ages to come its people should remember Demeter and Persephone.

Conclusion

The Demeter mission seems to focus on the need to nurture that that is most precious, the child and the future. If the Demeter person is unable to find something new to nurture while the Persephone ego-state is in the unconscious mind he or she is in danger of destroying both the inner and the outer worlds.

The Regressed

The regressed individual is different from the other depth-seekers in that he or she needs to regress to a previous place on the timeline, in order to restart again. This individual needs to allow the false outer self (represented by the Giant) to die; and the real inner self (represented by the children) to emerge. It would appear that the

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death event is so powerful that the false self proves itself inadequate. The only recourse is to rely on the authentic self.

THE SELFISH GIANT: OSCAR WILDE; PUFFIN BOOKS

Every afternoon, as they were coming from school, the children used to go and play in the Giant's garden. It was a large lovely garden, with soft green grass. Here and there over the grass stood beautiful flowers like stars, and there were twelve peach-trees that in the spring-time broke out into delicate blossoms of pink and pearl, and in the autumn bore rich fruit. The birds sat on the trees and sang so sweetly that the children used to stop their games in order to listen to them. "How happy we are here!" they cried to each other.

One day the Giant came back. He had been to visit his friend the Cornish ogre, and had stayed with him for seven years. After the seven years were over he had said all that he had to say, for his conversation was limited, and he determined to return to his own castle. When he arrived he saw the children playing in the garden. "What are you doing here?" he cried in a very gruff voice, and the children ran away.

"My own garden is my own garden," said the Giant; "anyone can understand that, and I alone will allow nobody to play in it but myself." So he built a high wall all round it and put up a notice-board saying:

TRESPASSERS WILL BE PROSECUTED

He was a very selfish Giant. The poor children had nowhere to play. They tried to play on the road, but the road was very dusty and full of hard stones, and they did not like it. They used to wander round the high walls when their lessons were over, and talk about the beautiful garden inside. "How happy we were there!" they said to each other.

Here we have the perfect metaphor for the wounded individual who goes into hiding. The authentic-self (represented by the children) is banished from the conscious mind for some reason or another. In its place the individual constructs a protective false self (represented by the giant), whose job it is to prevent the individual from getting hurt again. Both the authentic-self and the false self can be seen as different ego-states. This type of individual will prosecute those who seek to draw emotionally nearer. The false self seems to protect the individual adequately, but unfortunately it

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blocks almost all forms of emotional input and love. The inner world is in danger of becoming barren and desolate. This is not the ideal inner world to sustain the powerful forces of bereavement. This type of person may need to allow his or her real self to return in order for the grief process to conclude itself.

Then the Spring came, and all over the country there were little blossoms and little birds. Only in the garden of the Selfish Giant it was still winter. The birds did not care to sing in it as there were no children, and the trees forgot to blossom. Once a beautiful flower put its head out from the grass, but when it saw the notice-board it was so sorry for the children that it slipped back into the ground again, and went off to sleep. The only people who were pleased were the Snow and the Frost.

The false self has taken over rule of the psyche, and there is no room for any new growth and development. Nothing new grows in the psyche of this individual. This means no new unique plans or fantasies are allowed to arise when the false self has control. A person in this position will find it very hard to grieve authentically.

“Spring has forgotten this garden,” they cried, “so we will live here all the year round.” The Snow covered up the grass with her great white cloak, and the Frost painted all the trees silver. Then they invited the North Wind to stay with them, and he came. He was wrapped in furs, and he roared all day about the garden, and blew the chimney-pots down.

“This is a delightful spot,” he said, “we must ask the Hail on a visit.” So the Hail came. Every day for three hours he rattled on the roof of the castle till he broke most of the slates, and then he ran round and round the garden as fast as he could go. He was dressed in grey, and his breath was like ice.

“I cannot understand why the Spring is so late in coming,” said the Selfish Giant, as he sat at the window and looked out at his cold, white garden; “I hope there will be a change in the weather.”

But the Spring never came, nor the Summer. The Autumn gave golden fruit to every garden, but to the Giant’s garden she gave none. “He is too selfish,” she said. So it was always winter there, and the North Wind and the Hail, and the Frost, and the Snow danced about through the trees.

One morning the Giant was lying awake in bed when he heard some lovely music. It sounded so sweet to his ears that he thought it must be the King’s musicians passing by. It was really only a little linnet singing outside his window, but it was so long since he had heard a bird sing in his garden that it seemed to him to be the most beautiful music in the world. Then the Hail stopped dancing over his head, and the North Wind ceased roaring, and a delicious perfume came to him through the open casement. “I believe the Spring has come at last,” said the Giant; and he jumped out of bed and looked out. What did he see?

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He saw a most wonderful sight. Through a little hole in the wall the children had crept in, and they were sitting in the branches of the trees. In every tree that he could see there was a little child. And the trees were so glad to have the children back again that they had covered themselves with blossoms, and were waving their arms gently above the children's heads. The birds were flying about and twittering with delight, and the flowers were looking up through the green grass and laughing. It was a lovely scene, only in one corner it was still winter. It was the farthest corner of the garden, and in it was standing a little boy. He was so small that he could not reach up to the branches of the tree, and he was wandering all round it, crying bitterly. The poor tree was still covered with frost and snow, and the North Wind was blowing and roaring above it. "Climb up! little boy," said the Tree, and it bent its branches down as low as it could; but the boy was too tiny.

And the Giant's heart melted as he looked out. "How selfish I have been!" he said: "now I know why the Spring would not come here. I will put that poor little boy on the top of the tree, and then I will knock down the wall, and my garden shall be the children's playground for ever and ever." He was really very sorry for what he had done.

So he crept downstairs and opened the front door quite softly, and went out into the garden. But when the children saw him they were so frightened that they all ran away, and the garden become winter again. Only the little boy did not run for his eyes were so full of tears that he did not see the Giant coming.

And the Giant stole up behind him and took him gently in his hand, and put him up into the tree.

And the tree broke at once into blossom, and the birds came and sang on it, and the little boy stretched out his two arms and flung them round the Giant's neck, and kissed him. And the other children when they saw that the Giant was not wicked any longer, came running back, and with them came the Spring. "It is your garden now, little children," said the Giant, and he took a great axe and knocked down the wall.

Here we have the perfect metaphor for the awakening of the inner world. The real self (that is, the children) slowly starts to return into the conscious mind. At first the emergence is tentative, but as time goes by the real self becomes more and more confident in its position within consciousness. The false-self becoming more and more flexible until it gets to the point where it can break down the false assumptions and beliefs that have prevented authentic expression facilitates this. At this point the individual is ready to grieve

And when the people were going to market at twelve o'clock they found the Giant playing with the children in the most beautiful garden they had ever seen.

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All day long they played, and in the evening they came to the Giant to bid him good-bye. "But where is your little companion?" he said: "the boy I put into the tree." The Giant loved him best because he had kissed him.

"We don't know," answered the children: "he has gone away."

"You must tell him to be sure and come tomorrow," said the Giant. But the children said that they did not know where he lived and had never seen him before; and the Giant felt very sad.

Every afternoon, when school was over, the children came and played with the Giant. But the little boy whom the Giant loved was never seen again. The Giant was very kind to all the children, yet he longed for his first little friend, and often spoke of him.

"How I would like to see him!" he used to say.

Years went over, and the Giant grew very old and feeble. He could not play about any more, so he sat in a huge armchair, and watched the children at their games and admired his garden.

"I have many beautiful flowers," he said; "but the children are the most beautiful flowers of all."

One winter morning he looked out of his window as he was dressing. He did not hate the Winter now, for he knew that it was merely the Spring asleep, and that the flowers were resting.

Suddenly he rubbed his eyes in wonder and looked and looked. It certainly was a marvellous sight. In the farthest corner of the garden was a tree quite covered with lovely white blossoms. Its branches were golden, and silver fruit hung down from them, and underneath it stood the little boy he had loved.

Downstairs ran the Giant in great joy, and out into the garden. He hastened across the grass, and came near to the child. And when he came quite close his face grew red with anger, and he said, "Who hath dared to wound thee?" For on the palms of the child's hands were the prints of two nails, and the prints of two nails were on the little feet.

"Who hath dared to wound thee?" cried the Giant, "tell me, that I may take my big sward and slay him."

"Nay," answered the child: "but these are the wound of Love."

"Who art thou?" said the Giant, and a strange awe fell on him, and he knelt before the little child.

And the child smiled on the Giant, and said to him, "You let me play once in your garden, today you shall come with me to my garden, which is Paradise."

And when the children ran in that afternoon, they found the Giant lying dead under the tree, all covered with white blossoms.

Conclusion

This story is unique in that the depth-seeker/s are the real, authentic children who want to play in the garden of the conscious mind. However, they've been banished by the controlling false self. It needs to be borne in mind that the false-self/ giant is not horrible or bad. It is ultra-controlling because it senses it can best protect the individual by banning others from coming in. Unfortunately it prevents inner growth as well (as seen by the winter) because the conscious mind and the imagination are starved for contact. This type of person often becomes more and more rigid and controlling as time goes by. When the giant is ready, and has developed the correct mentality he finally decides to 'die' or step aside, allowing the real self to enter consciousness. Only at this stage can the individual grieve properly, as well as allow the inner children/real-self to grow up. This process often applies to bereaved children and adolescents. Their youth and lack of developed coping skills means they are not able to fully deal with the emotional impact of the loss. This is when the false self steps in and the giant closes the borders of the heart. It is a protective function that needs to be reversed at a later stage, hence the eventual death of the false-self/giant. This may account for the fact that many adults who suffer early loss need to return to the death scene and restart their bereavement process. It also means the real-self experienced arrested development when the giant took over.

THE RELATIONSHIP BETWEEN THE COPER AND THE DEPTH-SEEKER

The coper and its role in the bereavement process will be explored in this module. As mentioned previously, the coper serves to protect, shield, and guide the depth-seeker; until it is ready to re-emerge into the world. Further, if the depth-seeker is not able to complete its mission, the coper will provide the vital buffer between the depth-seeker and reality. In other words the coper will shield the individual from

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too much exposure and damaging vulnerability. People who are unable, for whatever reason, to establish a copier are in a lot of psychological danger. Symptoms, which are common in this instance, include:

- 1) A decreased ability to successfully cope with external demands and challenges.
- 2) A decreased ability to maintain relationships that may be helpful and meaningful.
- 3) A decreased ability to contain and express powerful emotions.
- 4) A decreased ability to confront reality and maintain a sense of personal competence.
- 5) An increased sense of powerlessness, abandonment, loneliness, and fear.
- 6) An increase in compulsive, addictive, dissociative, repressive and denial based psychological defences. These defences may be an attempt to contain the powerful emotions and impulses associated with the depth-seeking experience.
- 7) A withdrawal from society.
- 8) An increased awareness of 'danger' and potential loss in the environment.

The above-mentioned symptoms result from 'over-exposure'. The persona or social-mask qualities of the copier provide the necessary cover and concealment the depth-seeker needs in order to complete its psychological journey (that is, complete its mission). The depth-seeker, by virtue of its nature and function, cannot cope with the demands of the outer life because it is regressed, fixated and fantasy based. It is best left in the world of imagination and fantasy where it can seek bereavement resolution. The exposed depth-seeker can be likened to the heart. It carries out its function best when enclosed in the safety of the body.

Thus it can be seen that the copier serves as the enclosure and container of the depth-seeker. Unlike the body though, it should not outlive the depth-seeker. It is a temporary psychological mechanism, designed to stay in contact with reality and keep the bereaved person updated on the movement of the outer world. It will need to step aside when the depth-seeker is ready to re-emerge.

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There appears to be four types of copers:

- 1) The wanderer.
- 2) The magician.
- 3) The saviour.
- 4) The avenger.

The wanderer

The wanderer protects the depth-seeker by remaining on the move. Wandering may take on many forms. It may mean moving from place to place, or it may be a symbolic wandering. Examples of the latter include moving from relationship to relationship; from job to job; from group to group; from one friendship to another; from one therapist to another; and from one belief-system or ideology to another.

In each instance the wanderer prevents intimacy and over exposure by remaining on the move. When the depth-seeker is ready to reinvest and re-risk the individual will 'settle down' and begin again.

As clients these individuals present quite a challenge for the therapist. They tend to leave therapy before it has begun proper. It is advisable for the therapist to remain away from too much confrontation with the depth-seeker. Rather, it may be more beneficial if time is spent exploring the symbolism of the wandering tendency. If this process is seen in a symbolic light the client may well benefit if he or she learns the value of connecting and allowing the 'self' to be held and contained. These clients very often challenge rules and regulations, viewing them as stifling and limiting. They find it difficult to be held by anything. If they are with you, they let you know they'd rather be somewhere else.

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The magician

The magician chooses to contain the depth-seeker by creating the right environment for the depth-seeker. This tendency can be seen when bereaved people change their physical worlds almost immediately after the death event. For example, they may clear the deceased's room immediately after the death. They also often 'magically' recreate their old lives again. They may remarry very quickly. They may have children soon after the death of a child. Lastly, they may attempt to adopt the characteristics of the deceased in order that the system in which they live undergoes as little change as possible. The magical recreation of the old-life provides them with the space and time needed for the depth-seeker to do what is necessary. Once again it is a method which prevents intimacy, and which can prevent the successful completion of grief because the magical re-creation into a new life prevents the mourning of the old life.

The therapist is advised in these instances to challenge these transformation attempts. He or she may point out the understanding that constant reinvention can be dangerous because it requires the individual to magically recreate 'self' each time intimacy looms. This type of client is in danger of losing his or her sense of identity if he or she over-identifies with magic.

Another distinguishing feature of this type of copier is the ability to focus on the environment and its change rather than on 'self' and its development. These people create the space for everyone else to change rather than themselves.

The saviour

This copier contacts the world by focusing on the pain of others. He or she stays in contact with people by healing them. The depth-seeker, in these people, is rarely seen because of the powerful focus on the wounds and pain of others.

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Over-identification with this copier prevents the re-emergence of the depth-seeker because this individual 'forgets' that he or she also needs healing.

This process should not be confused with that of the redeemer. In bereavement the redeemer is focused on the death event. The saviour almost seeks out people who have pain and focuses on them. They battle to connect with people unless pain is the centre of the conversation. Talking about everyday events is difficult for them. Their examples, metaphors and stories have to do with the sufferings of others.

The saving process keeps the spotlight off their own depth-seeking process. The therapist may often find these people enquiring about his or her well-being as an attempt not to talk about their issues.

The avenger

This copier makes it his or her business to focus on justice and injustice. They seek to take on systems, social structures and political structures as a means of staying in the here and now. Very often they will seek justice in areas that are symbolically linked to the events leading up to the loss of the loved one. For example, someone may attempt to change industrial structures because the deceased died from an accident in a factory.

This focus on external systems and structures often leads to much needed changes in the environment. However, it does prevent personal resolution of the depth-seeking process because the external podium takes up so much time and energy.

Summary

The copier provides the necessary space and time for the depth-seeking process to unfold by:

- 1) Keeping the focus off the bereaved person and on the external world.

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- 2) Adopting a specific cause or speciality (that is wandering, magically transforming, healing, and seeking justice.
- 3) Keeping the individual in touch with the ever evolving and changing world.

The danger in identifying with the copier is that the individual 'forgets' to go inward because the coping process is rewarding and successful.

The relationship between the copier and depth-seeker

Firstly, it must be stated that there is a relationship between the depth-seeker and copier. Ideally the bereaved individual spends most of his or her time in the copier mode; while giving enough time and space for the exploration and expression of the depth-seeking process. If the converse occurs, the bereaved person will become the pain-filled depth-seeker, with very little ability to contact the functional, outward focused copier. It is often the case that the individual begins the loss process in the depth-seeking mode. However, with time he or she hopefully moves into the copier. If this does occur then it is beneficial for the therapist to understand the different relationships that can arise between the copier and depth-seeker.

The copier can repress the depth-seeking process. In this instance the whole bereavement process is pushed into unawareness. This is an unlikely scenario, but if it does occur, the powerful emotions associated with loss often find expression in the body (that is psychosomatic symptoms); or they will manifest in dreams, compulsions, and addictions.

The copier can project the depth-seeker out into the world. In this case the bereaved individual sees his or her depth-seeking processes in virtually every situation. The redeemer will seek redemption, the Orpheus sees tragedy in virtually every scenario, the Demeter senses anger and dissatisfaction in everyone, and the regressed encounters the child in everybody.

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The copier can dissociate from the depth-seeker. Unlike the repression process, the individual does not push the feelings into unconsciousness, but rather he or she chooses to disconnect from it. This means the depth-seeker can enter consciousness. However, this is the problem. The depth-seeking process, with all its emotions and thoughts enters the conscious mind when and how it chooses. This can create an unpredictable life for the individual. He or she almost waits for the next bereavement 'attack'. People often report they feel like they are going mad.

The copier can encounter the depth-seeker. This is the ideal situation. Here the two psychic parts work together. In this instance the copier often goes through a four-step process in getting to know the depth-seeker:

- 1) Recognition- the copier learns to label and identify when the depth-seeker is emerging into consciousness.
- 2) Negotiation- the copier begins to dialogue with the depth-seeker.
- 3) Cooperation- the copier and depth-seeker begin to add value to each other's processes.
- 4) Appreciation- the copier actually begins to appreciate the value and power of the inner journey.

The emergence of the depth-seeker

A good metaphor for this process is the cave dweller. The depth-seeker has been living in a cave for the last long while. He or she has been working hard at completing the mission and now needs to return to the outer world. This is easier said than done. The world has changed since he or she went inward. The rules may have altered, and it is often more comfortable inside the cave. Depth-seekers often go through a similar process as they come out:

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- 1) Fear- in much the same way a prisoner is hesitant to leave the 'comfort' and predictability of the cell, so the depth-seeker is uncertain if he or she can make another go at living.
- 2) Disillusionment- depth-seekers often challenge the process of re-emergence with the following reasoning, "Why should I try again? I've been hurt once. Whose to say it won't happen again?" This is a relevant question, to which there is no answer.
- 3) Faith- the only good 'reason' to reinvest and re-risk again is an inherent belief that the depth-seeker can and will survive. This mind-set may come from a number of sources. For example, it may be found in a religious belief system, it may arise from a need not to be 'beaten', or it may just arrive.
- 4) The development of the Comforter- this denotes the development of a third ego-state. This new ego-state draws alongside the depth-seeker, providing him or her with the necessary rules and encouragement for re-starting. This ego-state can be introduced to the whole process by the therapist. He or she can suggest the depth-seeker go in search of this ally.
- 5) Courage- here the depth-seeker and the comforter start experimenting with leaving the safety of the cave, knowing that both can return to its comfort when things don't work out. Hopefully they begin to spend more time out of the cave than in it.
- 6) Surviving- here the comforter and depth-seeker learn to be 'not-perfect'. The depth-seeker has been in the world of imagination. The worlds of image and reality differ in that reality does not shift or alter in the same way that images can. The depth-seeker is allowed to be imperfect and survive at the same time.
- 7) Story-telling- the depth-seeker needs to relay the lessons learnt.

Therapeutic interventions

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This module is focused on using the deep-seeking model in the context of therapy. Correct relationship between the different ego-states is the goal of therapy. This is based on the understanding that ego-states, which are able to function in harmony with one another, will fulfil their own healing and supportive needs. This is best seen when different ego-states are represented in visualisation exercises. The client and therapist often become spectators of the different interactions between different ego-states, who seem to act independently of the conscious control of the client's mind. This means that the function of the therapist is to facilitate and mediate the different connections between the depth-seeker, the copier, and the comforter.

Characteristics of a client who has cultivated good relationship between depth-seeker and copier are:

- 1) A clear visual image of the different ego-states.
- 2) An ability to answer questions posed about the characteristics of the ego-state.
- 3) An ability to communicate with a chosen ego-state, and allow the ego-state to reply. This includes facilitating discussion between different ego-states.
- 4) An ability to view the ego-state as another 'person'; taking that part of self seriously.
- 5) The ability to analyse the symbolic language of the different ego-states.
- 6) Possessing an attitude of openness to the power (both healing and destructive) to the world of imagination.

An individual possessing these qualities will be well equipped for the inward journey.

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