

  
Deva Wings



**The Saviour Complex**

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Deva Wings  
PUBLICATIONS

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Published by:

Deva Wings Publications

P.O. Box 200

Daylesford, Victoria, Australia

[www.devawings.com](http://www.devawings.com)

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Govinda, Tarajyoti, 1958- 1999

*This book is dedicated to  
Ananda Tara Shan  
for her love and dedication  
to the Lord Maitreya  
and the spiritual Cause*



## THE SAVIOUR COMPLEX

The saviour complex is certainly not a personal motif; it is a world wide expectation, an idea which you find all over the world in every epoch of history. It is the archetypal idea of the magic personality. (Jung, 1986, p. 173)

The following booklet is an exploration of the saviour complex. It endeavours to answer the questions: What is the saviour complex? How does it work? How does it operate?

We will look at:

- Individuation and the structure of the psyche
- Objectives of Jungian analysis
- Definition of a complex
- Definition of a saviour
- Projection of the archetype of the magic personality, the hero, the redeemer, the saviour
- Projected archetypes of negative character e.g. black sorcerer, wicked stepmother
- Fanaticism and repressed doubt
- Inflation
- Disappointment
- Disillusionment and its necessity
- The saviour and the human being
- Responsibility and its implications
- Religion as a psychotherapeutic system
- Transference and ways of dealing with it

The saviour complex is a term devised by Carl Jung and it has been worked with in other ways by other theorists, not under that name. This booklet will focus mainly on the work of Jung and the role that the saviour complex has in the field of healing, counselling and therapy work. It will look at how the dynamics involved in the saviour complex effect the therapeutic relationship, and our psychological and spiritual development. Because some of the terms used are Jungian terms that not all readers are familiar with, I have provided a glossary of terms at the end of the booklet, which you may like to look at as you read. Generally the explanation is given initially in the text.

In order to see the saviour complex in the right perspective and context an understanding of the structure of the human psyche, or our inner make up, the process of individuation (our path to self

realisation) and the objectives of Jungian analysis (a type of psychological therapy devised by Carl Jung, a psychologist) is needed. Some of this material is also included in *Becoming Whole: the psychology of light* (Govinda, 1998).

## INDIVIDUATION AND THE STRUCTURE OF THE PSYCHE

Individuation is self realisation. It is the path to self knowledge, the path leading to inner wisdom. It is a process of differentiation between ourselves, others and the environment. Its goal is the development of our personality, whereby we let go of “false wrappings” (Jung, 1976, p. 123) and come to be who we really are.

Individuation involves consciously realising and integrating the possibilities that exist in us. It is the process of becoming whole, rather than the end of it that is pursued. The process brings a deepening of meaning in life. Through it we come to know ourselves and find our purpose in life. It is our way of accessing our true vocation, giving a sense of direction that feels right to us. For many people, especially those who may not achieve success in terms of the outer world, the process of individuation brings validity and peace that cannot be shaken by the impermanence and transient nature of the outer world.

An individuated person is not negatively influenced by what others may think, as he or she will not rely on outside approval for a sense of self worth. Rather, such a person will listen to his or her heart and strive to maintain all the inner bodies in a state of alignment. If balance is lost, which may happen to bring further learning, it will be quickly regained. For many years when I have tuned in to the inner, a very positive and functional voice will say, “Be yourself. Be at peace.” This, to me, is the voice of individuation. It points in the direction we must walk if we are to become whole. As we become conscious of ourselves through self knowledge and act accordingly, the more the unconscious layers diminish. We move from the petty, oversensitive, personal world of ego into the wider world of objective interests.

This widened consciousness is no longer that touchy, egotistical bundle of personal wishes, fears, hopes, and ambitions which also has to be compensated or corrected by unconscious counter tendencies; instead, it is a function of relationship to the world of objects, bringing the individual into absolute, binding, and indissoluble communion with the world at large. The complications arising at this stage are no longer egotistic wish conflicts, but difficulties that concern others as much as oneself. (Jung, cited in Sharp, 1988)

If we are prepared to delve into the psyche we can come to know ourselves. The driving force is an urge to self realisation. We must be prepared for the best and the worst, and take courage and heart in dealing with what we find. Our psyche contains many parts, yet it is one organism.

Figure 1 gives a diagrammatic representation of the structure of the psyche. The ego is the conscious self, the shadow is the unconscious self, the anima is the female archetype found in a man; the animus is the male archetype found in a woman. Although it is not represented on the diagram, we also have a persona which mediates between our true self and our environment. To become whole we need to learn to disidentify with the persona, and realise it is a mask, though it is a necessary mask. 'Self' in Jungian terminology is not the same as self realisation of ordinary psychology; rather, the self is seen as the inner centre, hence I have called it the 'inner self'. This inner self is the pure unadulterated self, the true self.

In the process of individuation, of striving towards wholeness, the aim is to make this inner self our centre. Sometimes we over identify with our roles or our ego, which causes us to become inflated. For example, if we are in a position of authority at work, giving orders to others, we may come home and revert to the same tactics with our partners or family. When we stay in this "boss" archetype we become engulfed by it and inflation occurs.

Inflation is a state of the ego which occurs when the ego is "hypnotised by itself" and it becomes blinded to everything, including itself. It is unable to realise anything, will not be argued with and cannot see the world or others as they are. The ego becomes puffed up with knowledge like an inflated balloon which needs to be pricked to deflate. We are out of balance, and the pricking of the balloon helps us to find our balance again. If we do not do the pricking ourselves, inevitably someone else or a circumstance in our life will do it for us.

The massa confusa is the primary material (main substance) of the unconscious that comes up for transformation. It contains the archetypes. An archetype is a form which pre exists. The archetypes are the psychological themes that become activated and influence us. The archetypes have different roles and vary according to the different myths we choose to live by.

The archetypes are an energy from the collective unconscious that have their own agenda and energy. They are like a sub personality. They rise up within our psyche from the massa confusa and demand attention, as they enter into our personal lives. There are certain things that we as human beings want to do, that are inherent in us. We do them partly because our ancestors have. Things like birth and

death, for example, are archetypes; marriage is an archetype. It is something that somewhere in us we feel we must do. If we are going to go against that overwhelming power, for example, if we choose to remain single, then we have to deal with that archetype in ourselves.

As we start to work with ourselves in our self development, the confused mass of archetypes in our unconscious starts to surge up to our conscious mind, to the awareness of the ego. Our inner centre is within the confused mass. That is why it is sometimes quite difficult to reach. We can have things coming up that we don't quite understand and eventually when they come to the conscious mind, maybe through guided imagery or through dreams they will come in the form of symbols for us to understand.

Symbolism is a language that our unconscious uses to try to make us conscious. For example, a common symbol found in the psyche is the inner child, which is readily talked about in many self awareness circles; the inner child is an archetype. It is very useful to contact the inner child in the process of becoming whole. The inner child will challenge and correct us when we become too narrow in our way of being. As an archetype, the inner child expresses our wholeness. It can simultaneously express our vulnerability, our sense of abandonment, and our empowerment, joy and freedom.

Another archetype is what Jung (1976) refers to as the 'mana figure'. The mana figure is the part of us that is in possession of higher knowledge and power – the inner magician. This part of us gives us a true sense of our individuality. This part can be accessed through processes such as guided imagery and in some circles is referred to as "the wise one." It is our own voice, not that of our mother or father. It has no "shoulds" within it. Rather, it is perceptive and sees the whole. It often gives very valuable guidance that can direct us on our way to becoming whole. It can be the source of our empowerment if we own it and do not project it out onto another or see it as not part of us. We also need to be careful not to inflate it, because when we give it the power, we make ourselves – in contrast – worthless, stupid and inferior.

When you look at Figure 1, you will see an axis between the ego and the inner self. This represents the needed separation as well as the needed link that exists between the ego and the inner self in the structure of the psyche. If there is too much separation and the link to the unconscious is broken, we enter into a state of meaninglessness and despair, which often takes us into a state of depression. Also, if our ego is too identified with our unconscious, we can have a lot of trouble with day to day living.

When our archetypes are activated out of balance, they bring forth the inflated ego. When we work through them, the integrated ego emerges. The integrated ego is the ego that has been reborn once the

inflated ego reconnects with the inner self, making us whole and balanced once again. The integrated ego comes as a result of our hard work, in looking honestly at ourselves and dealing with the many aspects of the psyche that rise up to be considered. This process serves to make us integrated and whole. The nature of the inflated ego forces us to deal with the mass confusion of the archetypes that surround the inner self, until we again find connection with the inner self. If we do not deal with what comes up in us, we become disconnected from our inner self.

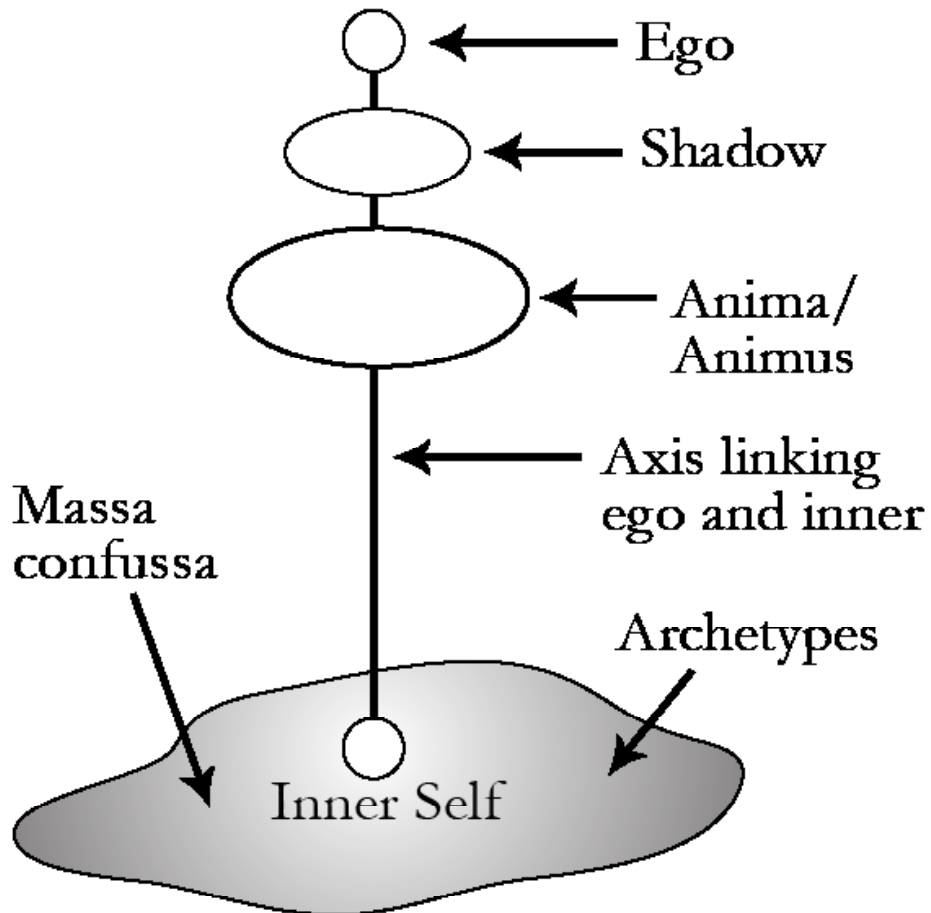


Figure 1. The Structure of the Psyche (Macris, 1994)

To reach wholeness, a woman must explore and integrate her animus (her unconscious masculine) and a man must explore and integrate his anima (his unconscious feminine). We must explore the inner masculine and feminine within us. The inner masculine and feminine come in the form of archetypes. As opposites within us, they demand that we grow.



The anima and animus are often projected onto people of the other sex. Our relations with our fathers and mothers have a lot to do with the state of our anima and animus. Men have mother complexes, women have father complexes, where our experience and perception of our parents affects and colours our experience and perception of the other sex. A woman may, for example, project “the violent father” onto all men, and in her own self may suffer from a strong critical, abusive, tyrant like aspect which appears as nasty men in her dreams. Her healing comes when she works through her father complex and is able to separate what is related to the father, what is related to other men on an individual basis, and what is her own animus which needs to be integrated and actualised. Much work must take place for this to occur as we are forever trying to create or recreate the warmth of the mother son, father daughter or child parent relationship. This leads us many places, and often away from our centre.

We cannot look at the structure of the psyche without understanding that both personal and collective aspects of the conscious and the unconscious exist in our psyche. The collective unconscious contains symbols that are universal in nature in that they are shared by others. The archetypes are part of the collective unconscious, while the complexes we have, such as our inferiority complexes, are part of our personal unconscious.

The personal unconscious contains aspects that are unique and that relate specifically to us. The personal unconscious contains components that we may once have been conscious of, but which have become unconscious either through our forgetting or repression. These contents relate to us as individuals. Part of the process of individuation is to liberate ourselves from the power and influence of the collective unconscious and to make conscious the unique meaning of the symbols in our personal unconscious. In this way we come to know who we are, and understand something of our direction and journey.

## OBJECTIVES OF JUNGIAN ANALYSIS

1. To know the persona, the roles, the masks versus the personal nature, the moods.
2. To discover and explore the shadow.
3. To integrate the shadow into the conscious personality of the opposite sex traits.
4. To allow the truer centre of the personality to emerge.

When Jung started to form his way of analyses he had these certain objectives. One of the main objectives is to know the persona, know the roles and the masks, and see them as something different from our personal nature and our moods. We have a lot of trouble with this in this society because so often we see ourselves and each other in our roles and that's it! We forget to come out of them. We forget that we are not the role we play. We over identify with our role and it causes us a great deal of

unnecessary pain and suffering. It is an area that Jung worked with when people presented for therapy, to make clear the different nature of ourselves, our inner selves and the outer self. To see them as different, because they are. To not get caught in over identifying with the roles we play and the masks we use to survive in the society we live.

We need to remember when we get home to take off the mask. We need to remember when we are with our friends to take off the mask of the role, and be the friend, not the teacher, the healer, the mother, the father, but to spend time being human with other human beings, sharing our vulnerability's, sharing our imperfections and our failures. It helps if we can recognise something as simply a down mood. If we acknowledge that we have weaknesses and that others have them, we do not expect and demand perfection. These are unrealistic expectations. When we have them we set up situations where we experience disappointment and disillusionment, and can sometimes go into periods of depression and stress.

The second objective of Jungian analyses is to discover and explore the shadow. The shadow has quite a major role in determining how the archetypes manifest. It can distort them and emphasise the negative side. It can also bring that negative side of these archetypes to our awareness.

The third objective is to integrate the shadow through the anima and animus. Males have to understand their inner female self to become whole. Women have to understand their inner male self in order to become whole.

When we learn to let ourselves flow from one way of being to another, remembering always to come back to the centre, we allow the more true centre of the personality to emerge. The process of returning to our centre is part of our growth process, the process of individuation. To individuate we must find the inner self. This is the fourth objective of Jungian analysis.

This is part of the framework in which the archetype of the saviour complex exists. It exists within the collective unconscious, something that we all share, and our own unconscious, that is just unique to us. It is because of the collective unconscious that the saviour complex is able to operate at a national level.

## WHAT IS A COMPLEX?

In essence, a complex is a sub personality. We have many selves, some of which we identify with strongly. Others we disown and send off to the unconscious, deceiving ourselves about their non existence. "Others are like that. Not us." Yet in fact we are.

We have within us many and even opposing selves. These selves can be referred to as sub personalities. A sub-personality is the embodiment of an archetype. A sub personality has its own thoughts, feelings and ways of behaving and once stimulated operates autonomously. They often operate in us, in an unconscious way. We are often not aware that they are in control of us yet they often determine our personality. These selves are inherently neither positive nor negative, however, sometimes they manifest in a negative way, and sometimes in a positive one. By looking at the various manifestations of the sub personalities that are commonly experienced by many people, it is hoped that we will become more aware of our own versions of these sub personalities. This awareness will expose our sub personalities and help us see how they are working both positively and negatively in our lives. It will assist us in recognising that we do not have to be controlled by these sub personalities and assist us in coming to a greater point of consciousness in relation to ourselves, realising that we have a choice about how we want our personalities to manifest.

## SUB PERSONALITIES, COMPLEXES

Jung said that the human mind, or psyche, is made up of many complexes. Complexes are part of our personal unconscious. Marie Louise von Franz was a contemporary of Jung's and current authority in analytical psychology. In her book *The Way of the Dream*, von Franz (1990, p. 26) defines complexes as:

... motors of the psyche. They are like different motors which give the drive, the impulse and aliveness to the psyche. If we had no complexes we would be dead. You can experience a complex, for example, when you are terribly bored and suddenly something arouses your interest and you become engaged. That is a complex being touched. So the complexes are simply the energy centres of the psyche.

Complexes can be aroused in us in both positive and negative ways. Complexes, as energy centres, are neutral. However, much of the literature portrays complexes with a negative connotation. For example, a man has a mother complex, which all men have. How he reacts to his mother will determine how he

acts towards women generally. This may be positive or negative. If we say someone has a sex complex, a mother complex, a father complex, an inferiority complex or a superiority complex, we are usually referring to a complex that arouses the person's energy in a negative way, in that it takes all the psychic energy and blurs the perspective of the personality as a whole.

By over identifying with some complexes we sometimes reject or split off others. For example, people who have creative talent may decide they are not good enough at creative pursuits, or find that it is too much work, and so stop doing it. With that decision they cut off their creativity. This gives them a split off creative complex. Denying their own creativity, they are likely to become jealous of others who express theirs, or feel over burdened with the responsibility of life and as though they never get a chance to express themselves. Hence they find that life loses meaning. By over identifying with our workaholic selves we may split off our ability to relax and enjoy pleasurable, leisure time pursuits. A monk or nun may cut off the sexual nature and so create in themselves a sex complex. This is often the reason for closet sexual abuse in some of those who are supposedly "of the cloth". By cutting off or denying certain aspects of our personality, and identifying too strongly with others, we develop complexes and we create sub personalities that can become monsters, taking all our energy and rising up in inappropriate ways in our lives.

Let's take an inferiority complex as an example. When the inferiority complex comes into operation we get the feeling of being inferior. It invokes in us a sub personality which is feeling inferior. When we feel inferior we go into that sub personality and behave within the realms of what it knows. We stand in the inferiority complex and not in our true centre. For example, when I go into my inferiority complex I just couldn't stand and do a lecture. I'd be thinking, "I'm too little to be doing this". Maybe Genevive is asking me to do something, I would find the task enormously big. I wouldn't be able to conceive of how I could possibly do it. I'm caught within the inferiority complex, I'm trapped in that sub personality. A sub-personality is triggered and it overwhelms the person. He or she functions within that complex. He or she is always in the grip of it.

Jung noted many different kinds of complexes we can get caught in. Say a young man has a 'devouring mother complex'. The mother says "Oh no! You can't go outside and play football, you'll fall over and hurt your knee!" The boy stays inside during the childhood. When he is sixteen, he meets a girl and he thinks, "She's such a nice girl I'd like to go out with her." It is very difficult to ask. He tells his mother and she says, "Well it's all very nice to want to marry. Yes, you should want to do that. But not that girl!" The boy begins to learn not to ask. Such a childhood is being caught in the devouring mother complex.

This man when he grows up could enter into the public service and stay there for 25 years. He would never dare to go out of that job even if he was feeling really bored and frustrated with life. He can't make decisions to change it, because he hasn't worked through his 'devouring mother complex'. Until he starts to work with his inner female, and change that energy into something else within him, he will stay in the public service. He will stay bored. He will stay frustrated and his creativity will not come out.

In Jungian terms all women have a father complex. Men have a mother complex. It doesn't necessarily mean that it operates negatively, people can have a father complex that is positive and people can have a mother complex that is positive. They vary in degrees according to the situations and the development and the individuals involved. In Jungian work, there is no blanket theories its all uniquely worked out according to the unconscious of the person, the dreams, the memories, the experiences It is a subjective type of work.

## WHAT IS THE SAVIOUR COMPLEX?

The saviour complex is the projection of the archetype of the saviour, the hero, the redeemer onto someone else. Sometimes when this happens we are also demanding that they fix it for us. They must make it right. They must make it better. While they are doing that, our best friends, counsellors, mothers, healers, teachers, and politicians, we think they are wonderful. We think that they are fantastic! As soon as they won't do what we want them to do, we turn our way of seeing them, and they become instead the projection of the evil archetype, the wicked stepmother, the sorcerer, even the black magician. That is our fickleness.

The projection of this archetype is something that can be done to a person and that can be done from a nation to a person, as it was done in the case of Hitler. At the time of Hitler, Jung wrote,

who would have thought that in 1900 that it would happen 30 years later for such things to happen in Germany as it is happening today. Would you have believed that a nation of highly intelligent and highly cultivated people could be ceased by the fascinating power of a archetype. I saw it coming and I can understand it because I know the power of the collective unconscious. But on the surface it looks simply incredible! Even my personal friends are under that fascination, and when I'm in Germany I believe it myself I understand it all. I know that it has to be as it is. One cannot resist it. It gets you below the belt. Not in your mind. Your brain counts for nothing. Your sympathetic system is gripped. It is a power that

fascinates people from within. It is the collective unconscious which is activated. It is an archetype that is common to us all that has come to life. (Jung)

The saviour complex can be transferred onto ideas. It sometimes overrides complete systems of faith, understandings, religious figures and different systems. Therapeutic relationships in healing is an area where it is at play. We have to become conscious of it, so that we don't become victim to it. Many of you work as healers, mothers and teachers of people in varying fields. In such fields we need to know and understand the kinds of complexes that may effect the therapeutic relationship. Clients may sometimes fall into the patterns that arise as a result of the saviour complex. They will build you up on the pedestal. If you are not careful, and if you like the pedestal, and start to stand up on it, even though you know mentally that you shouldn't do it, your ego will get pricked. You will bloat up and fall flat. While you are in that process of bloating up and falling down you can be damaging your relationships, damaging yourself and other people around you. Whether we see ourselves as the person being healed, or the one doing the healing, we can start to be aware of this process in operation, so that it can be utilised in a positive way in the healing process. If it stays unconscious, it works in such a way that a person trying to be healed attaches to it and the person doing the healing attaches to it, and the dynamic no longer enables the healing take place. The healer becomes inflated and is unable therefore to give the healing and the person being healed is unable to receive the healing. Instead both become locked in that dynamic, until it is understood and let go of

The saviour complex is not always a negative thing. It can be operating in a positive way. We are sometimes very motivated by people who are further along the Path, who express the qualities of goodwill, love and selflessness. It is right that we admire these people. We see them as examples that we could learn from or that we could follow. It is out of balance when we think that the way to God is through them unless he/she is a True Teacher with that capacity. If we, instead, idolise other energies such as someone having a lot of power, a lot of money, a lot of people around them, we go out of balance. We build up energies that take us away from spiritual development and take us instead into material life.

The saviour, contains within it certain sub personalities like the 'rescuer', the 'martyr', and the 'perfectionist'. When the saviour archetype comes into play these sub personalities are triggered, rising up from the depths of our unconscious and effect our relationships, preventing them from taking place in truth. When such aspects are at play it is difficult to find truth. Needs, desires and dependencies take over. They are not always obvious. They are often very subtle and due to their unconscious nature are difficult to pin point. Focused awareness and an honest look at underlying motives is needed regularly to keep our relationships free from the negative influences of our distorted archetypes.

## FANATICISM AND DOUBT

Sometimes when people enter into a cause of some kind they become fanatical, and they start doing everything associated with that cause, trying to convince everybody around them, mothers, fathers, brothers, sisters, friends “You should come. You should enter. It’s so fantastic! Life is so much better! You’ve just got to come!” The saviour wants to come in and save everybody. Such energy has no concern for the person they are trying to convince, who she is, how she thinks, what she might feel, what she might want to do or what her dharma might be. All the saviour wants to do is convince someone of his/her reality. If the saviour knew it within him/herself and believed it and was in his/her faith about the cause, then they wouldn’t try to ‘convince’ others. When the saviour does try to convince others, they are projecting their doubt by trying to convince others. Then he/she might be able to convince themselves.

Fanaticism and doubt go together, hand in hand. If a person is really at peace about a particular cause, he/she doesn’t have to run up to anyone and convince them of anything. If others don’t come along then there is no reason for concern, because the person knows that he/she is living as he/she wishes and allows others to also make their own choice about that, by not attempting to alter what another is choosing to do, knowing he/she has no right to interfere in the choice of others. There is no attempt to force another. Teaching and learning, by example, happens naturally.

## DISILLUSIONMENT AND ITS NECESSITY

When we set someone up as our saviour, as our teacher, we think they can help us. They can make it all perfect. They can fix it. They can make it right. If they don’t do it as we would like it, then we can get very disillusioned with them. We start to blame them and we start to think negative things about them. We run and tell others. We get angry and resentful. Sometimes we externalise our own healer by saying “Oh yes you can heal me.” We forget that the healer or counsellor is a facilitator in our process and an open vehicle for the Will of Christ. We forget we must make the effort to heal ourselves. We unconsciously project this out and expect the healer to heal us. When we do that we can make the person who we deal with responsible for our healing and then we can just forget it. We don’t have to do any work now because it is all in their hands. We can go and just lie down in the healing, quite closed off and think, “Gosh nothing happened in that healing. What a terrible healer!” because we’ve given away our responsibility we have given up our responsibility to heal ourselves. It is ultimately our own responsibility but we choose to not own it, and choose not to open.

Say I see a woman and she has all the qualities that I would like. People seem to like her. They are all sitting around her listening to her. She does wonderful things. Suddenly this person who was just being themselves for perhaps just a moment, who's love was radiating out, in my mind becomes this enormous being. I become smaller, and smaller, and smaller. Then I begin to hate her, for making me feel so small. "How dare she! How dare they make me feel so small! I hate her! I'll get her!" The revenge comes in, subtly. I've made her so big in my mind, attributed so many good qualities to her that it really stirs up my jealousies. I'm really jealous now of what I've created. I can't deal with this jealousy. I'm going to have to reduce her to size. I'll do that. I'm going to do something in life to bring her down. Suddenly she appears in reality quite unaware of what's going on in my mind. Nevertheless she feels good around me and she asks is something wrong? Hopefully a reasonable discussion can be had and we can become equal again. We do this to each other partly because we forget others are human beings. We attribute them with the roles they have. They stay fixed as that wonder woman, 'branded for life'. We are not seeing each other for who we actually are. We need to become disillusioned in order to take back our responsibility.

## **PROJECTION OF THE NEGATIVE CHARACTER IS OUR EXCUSE NOT TO HEAL**

Sometimes that can be a reason to stop therapy. We can stop healing ourselves. We can stop working now. We can rest because we've made the healer responsible for the healing, or the Hierarchy, or God. It becomes someone else's responsibility. We get annoyed because they seem to have power over us and wonder how that happened. "How did they get power over us?" We gave it to them. Our scenario seems worse. "I seem stuck. I feel like I'm in a rut or something. I can't seem to get out of it I'll try another healing. Nothing is happening. Again. I'll try another healer! There's obviously something wrong with this one!"

In that way we close down our opportunity to be healed. We have to take the blame off the healers, our mothers, our fathers, and take responsibility again for ourselves. If we are going to develop and walk ahead in life we need to stop blaming everybody else, and stop expecting everybody else to make it right for us. We expect a lot of organisations and groups of people, sometimes we are extremely demanding of our best friends. In order to heal we need to take responsibility for our healing and not depend on others to do it for us, as they cannot.



## RESPONSIBILITY AND ITS IMPLICATIONS

Responsibility lies at the feet of both the client and the healer. The responsibility in each case is of a different nature. There was a study done to see who would people go to in times when they needed help. It was shown that Catholics would go to a priest, Anglicans would go to a medical doctor and agnostics - people who have no faith in God - go to a psychologist. These people play a very major role in society because they are working within the psychotherapeutic system of the society and have the responsibility to know about such complexes as the saviour complex, how they work and how they function. Knowing this increases the chances of effective therapy and decreases the chances of being unconsciously contaminated by the complex.

The saviour is an archetype that we have to deal with, in order to develop psychologically and spiritually. It is an understanding that helps us to find clarity and right boundaries. When we understand it we are more able to have a teacher, and treat the teacher in the right way. We do not have the wrong expectations of that teacher and are able to learn and accept the flow from that teacher. We don't create false teachers around us, but recognise a True Teacher and recognise that at other levels, we are all teachers and students alike. We are teaching each other, learning from each other.

To get a full understanding of the saviour complex, an understanding of the nature of transference in the therapeutic relationship is needed.

## TRANSFERENCE

A transference is a specific form of the more general process of projection. Transference is an unconscious process that happens between two people in a therapy situation. Projection is more widespread and can happen in areas such as between two people or a person and a group, and not only in therapy situations. It has an emotional, compulsory nature and is something carried over from one place to another. Once the contents of the transference are made conscious, it can collapse and appear in another place. If it is dissolved the projected energy falls back into subject, and a treasure is found.

We do not need transference or projections to get help. They may simply occur and it helps us to dissolve them by making them conscious. Transference can be a means of overcompensation on the part of the client. Transference can be provoked by the analyst by wrong belief. Emotions are not detachable like ideas or thoughts, they are deeply rooted in the heavy matter of the body. The emotion of the projected contents forms dynamic relationship. This is the transference.

## AN EXAMPLE OF A TRANSFERENCE

A client's mother left the client when he was little. He has a lot of unresolved anger at the mother for the 'abandonment'. The client unconsciously seeks out a healer or counsellor who, unbeknown to the client, has long service leave coming after six months of the therapeutic work is done. The client spends the first six months of the therapy making a transference to the therapist, making the therapist unconsciously into the mother. When the therapist takes the long service leave, the client experiences intense anger at the therapist, even though considerable conscious effort has gone into referring the client to and preparing the client for treatment by a locum therapist in the initial therapist's absence. In the eyes of the client the therapist has become 'the rapist'. When the initial therapist returns, the client is emotionally unable to return to the therapist and cannot control his anger towards the therapist. If the client is able to return to the initial therapist, it is possible that the therapist can help bring the transference into consciousness and help him work through the mother transference. The locum therapist may also be able to help this if they are aware that the transference has taken place.

## A CASE TO CONSIDER

A counsellor is working together with the client on specific issues that the client was going through in relation to her childhood. The issues were specific, relating to the client's mother and father, who, earlier in the life, deserted her. Her father died when she was young. She was extremely angry with him because he died. She saw her mother as deserting her, through giving more to her sister and brothers, than her, and not really understanding her. She felt deserted by both parents. Soon it was obvious that a transference had taken place. The client made a transference between the counsellor and the client's parents. The client's unresolved issues are transferred to the relationship with the counsellor. The therapist becomes the mother and the father in the unconscious of the client. The therapist needs to be aware of this and make clear distinctions and differences between mum, dad and the therapist.

The boundaries are made clear. If this is not done the therapist may make a counter transference. The therapist, for example may start seeing the client as if they are their daughter, a little person who needs help. If the therapist is aware of the transference a lot of healing can take place. The unconscious aspect in the client can receive healing, if the therapist stays conscious of what he or she is doing. The wound here has to do with issues of abandonment and rejection. The relationship can be worked on and issues that were not worked out in the childhood can be dealt with in the client therapist relationship. The counsellor can help the client differentiate and transfer the learning's back to the parental relationship. This process activates the Healer in the client and the client is more able to function positively and

move closer toward individuation. Boundaries become more clear. There is consciousness about the difference between the relationship to the parents and the relationship to the counsellor. The client can begin to emerge healed and whole.

When a client makes a transference such as this it can be quite painful. The therapist needs to be somewhat prepared. In a way it is a hazard of the trade. The therapist needs to develop the capacity to recognise when this occurs, maintain the capacity to remain objective, and not take it personally. Usually seemingly normal events are blown out of proportion and quite heavy accusations are made. It doesn't help to say to the client "I'm not your mother!" the transference has taken place unconsciously and the client can't let it go as it has activated a healing process within. As the therapist it can be quite distressing. The therapist has to stand and take it and not get caught in counter transference.

The client sends all their anger towards the therapist. The best the therapist can do is to let it hit. If the arrow shoots at you and you avoid it, you won't get the lesson. If an arrow shoots at you and you let it hit, suddenly a lot of understanding comes. The protection is in opening to the Will of God.

Sometimes as healers we are used as a vehicle for the transformation of the pain and suffering of another. This is only asked of us if we can take it and if the karma is for it. We can be used as a sacrifice to help another heal. By taking the hatred and letting it go through us, God can transform it. We can do this if we truly have love and are healing with Right Motive. Any attachment to having friendship with such a client must be let go of and trust is given to the higher forces to allow the process to take place. In this way we become a vehicle for the negative being released from someone. We have to let go of any desire for outcome and have to allow the process.

In this example it could take the client years, or lifetimes, before she comes to a point of understanding, what has occurred. If a counsellor is distressed by the transference he/she must realise that such crises occur and come to us to teach what we most need to learn. They are painful. They are not pleasant and they push us to develop and to gain consciousness beyond that which we've got. The consciousness releases that which is not pure and pushes us towards initiation. We are forced to look and see what has happened to help create the situation. Boundaries become an important issue and real learning takes place.

## TREATMENT OF TRANSFERENCE

The first stage for treating transference is for the client to deal with both the objective and subjective sides, that is, to realise that he or she is expecting and projecting all the positive and negative authoritative figures of his or her personal experience AND to find out in what way they are a part of him or herself and assimilate them, thus finding the subjective value of these images. It requires recognition of and responsibility for one's whole being.

The second stage is the discrimination between personal and impersonal contents. To dissolve the act of projection and acknowledge its contents. Dissolve the personal projections through conscious realisation AND acknowledge the purposive and compensatory function of the impersonal projections as they belong to the structural elements of the psyche. It is because they are impersonal that they are projected. We need to acknowledge collective psychology and the tremendous dynamic power of archetypes.

The third stage is to differentiate the personal relationship to the analyst from the impersonal factors.

The fourth stage is to objectify impersonal images. This is essential for individuation. This helps the client discover the gold inside themselves.

## WAYS OF DEALING WITH TRANSFERENCE

Transference can be dissolved. However it is not an easy process. It can take two, several, even twenty or thirty years. It can take a whole life. It is not as simple to deal with as a projection. Usually when we come to see that a projection is taking place we can, with a little work, drop it. There are certain stages we must go through if we wish to overcome transference, and utilise it in a good way. It would help if clients would stay with the therapist long enough for that to take place. Sometimes the clients jump around from place to place and go from this healer to that healer, to the next healer. Whenever this may get dealt with, the client has gone to another healer. When people come close to the healing, when they are just about to confront something, they are gone. The client unknowingly will go through the same process with another healer. Think about that next time you are thinking about changing healers. Think about your motives. Think about why don't I not want to work with my usual healer. Your usual healer, the one that knows you, will probably be able to see through you by now, and will probably be able to help you more, if you could get over the pride, the embarrassment, whatever it is that you are

using to prevent yourself being healed. You might find that you need to go to another healer. That is alright. But let it be a conscious decision. You may even work with your current healer about it.

In our healing relationships and our relationships generally. We need to start to be clear about the expectations that we have about each other. Are they realistic? Does the other person have the same expectation of the relationship as you do of it. If we are very clear about the nature of our relationships then we don't have the same problems with boundaries that don't seem quite right. If I, for example, have this burning love for Melinda, I may want to embrace her. Melinda might not feel the same about me and may not like me to do that. If she doesn't want me to do that she could tell me. Otherwise I find myself embracing her, because there are no boundaries. I invade her personal space because she gives me no messages otherwise. It is natural for me.

We have to get clear about our boundaries, about what's okay for us and what is not. We have to tell other people we are in relationship with. If I kept doing this to Melinda and it annoyed her that I did this all the time, she would have to communicate with me that she did not want me to do that. Then our relation would get clear. It is possible that she might think, "She's a dreadful woman!" and think terrible things about me. I wouldn't know because my way of being is to be embracing Melinda. We can be clear in our relationships by deciding what kinds of communication and behaviour is appropriate, especially if we have dual relationships with people.

Dual relationships are where a person in our life has more than one role. Perhaps you have a brother, who is also your friend and employer, for example. As well as dual relationships, sometimes we have projections that have not been resolved which interfere with our relationships. We need to separate them out. Say what I'm doing is not seeing Melinda for Melinda but seeing my mother plastered across her face. When she speaks, she triggers my memory of mother. Melinda might say, "I would like you to peel 2kg of potatoes," and I might think, 'She's really ordering me around!' It is her task to get me to do that. I might see she's trying to manipulate me. I've had enough. It is my program in operation, not what she is doing. If I am going to dissolve this issue of transference, I have to work with that. I have to figure out my relationship to authority figures. I may find that I have an aspect in me that likes to be bossy. I see it in her. However it is in me. So in my dual relationship, when I get her in the office, which is more my territory, it comes out. The first step in diffusing transference is being clear about the roles of, and accepted behaviour in, relationship. We are like this in the office. We are like this in the kitchen. We are like this at the family gathering. We have equality. She is not greater than me or lesser than me. We simply play different roles at different times. We have to come to that point of

understanding even if more bossy parts of my personality comes out at times and she has them exposed at other times.

If I find out that my unresolved mother was sitting in my way of seeing Melinda for who she is, I have to start to work with mother, and deal with what ever comes with that, telling myself that Melinda is not my mother. I need to work on the mother within my own psyche. Until I do this, it is very difficult for me to see Melinda for who she actually is. I become aware that I'm actually not seeing many people for who they actually are. I'm always looking through my own glasses. Think about the people around you, do you think that you are seeing them for who they actually are?

To diffuse transference I have to understand that the archetypes of the boss and the sister, have to be there. Archetypal images have to be projected, otherwise they inundate consciousness. The problem is to have a form which is an adequate container. They have to be there otherwise we couldn't deal with the amount of information that comes into our brain. We have to put people in boxes, to a degree, so that we can deal with the world. Otherwise we couldn't deal with it. If we were seeing the full reality of each other all the time we couldn't cope. "She is the kitchen person. She is the office person". It helps us know how to deal with the world. When we accept that there is some degree of this boxing process we can keep it in balance. We can differentiate between our personal relationships, our roles, persona's, masks, nature and moods.

If I go to the trouble of being really clear with Melinda and talk about our relations in all these different areas, we can get some clarity about it, and get quite a good relation with Melinda. Unless I put the effort in, I can't expect to have it. We can give each other gold by being clear.

It gets very confused and mucky when we are not clear. We spend our time at night and during the day trying to get off the web of darkness that puts others in a negative light and not a positive light. If we can be clear about our relations, those projections and transference don't need to take place. We can value each other for who we are and we can all know that. We may have had traumatic childhoods, and our mothers, fathers and teachers may not have been how we wanted them, but we don't have to bring our unresolved complexes into every interaction. Instead we can clarify our relationships as we go. We can make it clear that Melinda is not my mother, she is Melinda. I have to tell myself that. I have to work at it. Especially if she takes the appearance and/or behaviour of my mother. We are stimulated in so many different ways.

Transference is dissolved when we can look honestly at ourselves and honestly at our therapist. We can differentiate our personal relationship with them from the impersonal factors. When we can see our gold and our shadows. The True Teacher will make you aware of the gold in you, the value in you. If you project out the shadow, they will make you aware of the shadow in you. In a way a Teacher will be like a mirror for you. If you look at the Teacher, they reflect back what you give to them. You will see your fear, you will feel your doubt about that Teacher. If you have love, you will feel the love from that Teacher and after a while you will come to understand that it is the reflection of yourself that you are seeing.

## QUESTIONS TO ASK YOURSELF

Think about where in your life your saviours are. Who are they? Who are your wicked stepmothers? Are any of your saviours the same as your wicked stepmothers? In what ways does this complex function positively for you? In what ways is it functioning negatively for you?

## A STORY

The following is a satire. It is written to accentuate the negative aspects of the 'saviour' type personality so that they can be readily seen. The story also gives some insight into how to overcome these negative aspects and return to reality.

## THE SAVIOUR IS HEALED

I was quite overcome by my own sense of self-importance. Somehow I had managed to convince myself and some others around me that I was indispensable to the Cause. I would work day and night forgetting to sleep and getting by on the adrenalin fired by my ambition and illusion of my grandeur. What exactly the Cause was, depended on what I put value to and because I knew I was so important, it was obviously my right to choose what I did and didn't want to do. Some tasks I considered beneath me; that they should be left to others of a "lesser" mentality.

Deluded as I was, my distorted reality became for me my truth and reality and I set about convincing others of its truth so that I could continue to delude myself. One might say I was a fanatic, choosing what suited me out of the ideals I stood for and throwing away the deeper values of heart because they

did not suit my intents or purpose. Yet I believed I was fighting for the Cause. It seemed everything began to go out of balance. My moods, the cheque book, my relationships, my time schedule and daily rhythms.

“I have no time for anyone”, I would think. “I am working for the Christ. Can’t they see the importance of my work? How dare they bother me with their petty requests.”

Not an ounce of compassion was part of my being and the more I looked to what I saw was God, the less connected with the Earth plane I became. With this mentality taking control of my mind I was set for disaster. I was unbearable to live with and began to feel it unbearable to live with myself. The fight for perfection became constant and I began to seriously question every aspect of my being. Convinced I was Light, in the shadow of my darkness, I made it difficult for the Light to enter. If the Light is to make perfect, how can it help one that is already perfect? My sense of self-importance escalated. People in relationship with me began crying out to me.

“Stop!”

I faltered for a moment and felt I should listen. It was that decision to open up to acknowledge there may be something else I could learn, that enabled me to open to the Light. If only for one fleeting moment, the Light could enter and it took its chance. Life after life was revealed of fanatical behaviour, of dying for the Cause, death after death. Life after life. Ceaselessly devoted to the Cause. Yet not all was fanatical. It was clear that deep in the heart there was a true devotion that had been well cultivated over the many lifetimes.

I was confused. I asked within: “What is it I need to see here to know and understand. What is it I need to learn?”

My guardian angel showed me that, as I went into soul, as I had at the end of each of the lifetimes shown, each time I had died, the one thing I had regretted in each and every incarnation was the fact that I had not given enough to my family, to those close, to those I loved. Instead I had given to the ideal, not to the real. The Christ stood in the hearts, in the body and the flesh of those around me. The Christ stood on the Earth, in the nature. I had forsaken Him as I sought to serve the ideal, not the Real, not the Christ.



My fanaticism had blinded me to the truth of Him in everyone. I wept and wept. I could see my error and I prayed that I did not make the same mistake. That I could learn to give to those around me and serve the Christ in all people, the Living Christ, by loving all I meet. I could see that in this way I could attribute Right Value to the heart and through the heart achieve the goal. But the goal or the outcome was not where my focus should aim. The Love, the purpose of life unfolds with the process and there in the process is the joy, the love, the experience, the essence of life itself. My attention shifted and I felt myself changed alchemically. I was still a warrior but a much calmer, more focused and clear one, present in this day and this age, not living in the past, not living in the future, embodying spirit in action, aiming for the goal of truth. The saint in my heart smiled. For the present time it could be filled with compassion and love for all. It could bring acceptance and trust into life. To really serve the Christ I had to choose to love as the way. The balance could return and the True Saviour, the Christ, could live within my heart.

“This is my Light that I give to you.

Shine it that others may see and be illumined also.”

## GLOSSARY OF TERMS

### **Anima**

The archetype of man's Yin. The feminine self of a man.

Main images are: Eve - biological physical attraction; Helen - cultivated woman you can share poetry, sex and philosophical companionship and romantic sex; Mary - highest form of spirituality; Sophia - the Divine Wisdom.

### **Animus**

The archetype of woman's Yang. The masculine self of a woman.

Images include: the demon lover, Bluebeard, the knight in shining armour, the wise old man, rapists and tyrants, the romantic lover, Jesus, Santa Claus.

### **Archetypes**

Symbols everyone shares. Aspects of the journey. Universal symbol of an inner reality. A sub-personality is the embodiment of an archetype. A sub-personality has its own thoughts, feelings and way of behaving and once stimulated operates autonomously. They often operate in us, in an unconscious way.

### **Collective unconscious aspect**

Symbols collective in nature and origin, purely unconscious. Shared by others. Set of memories from human and prehuman ancestors not consciously recalled. It is the basis for archetypes universally experienced. Birth, death, power, magic, unity, God and the self. Part of human experience.

### **Counter transference**

Mutually projecting into each other and being fastened together by mutual unconsciousness.

### **Egotism**

Selfishness - not to do with the concept of self.

### **Individualism**

Deliberately stressing and giving prominence to a supposed peculiarity rather than to collective obligations and considerations.

### **Individuation**

Coming to self-hood, self realisation.

**Participation**

Falling into the same dark hole, helping someone and falling into the contagiousness of the emotions because it touches your own unconscious matter.

A condition of personal contamination through mutual unconsciousness.

**Personal unconscious aspect**

Components once conscious, becoming unconscious through forgetting or repression. Relating to the individual.

**Projection**

Subjective contents carried to a person or object and appear as if they belong to it or them.

Is an unconscious process

When made conscious is destroyed.

**Self alienation**

A way of divesting the self of its reality in favour of an external role or imagined meaning.

**Shadow**

Contains the hidden, repressed and unfavourable aspects of the personality.

**Symbols**

Repressed contents of the psyche appearing in the conscious mind through the inner language or metaphor. They often have more than one meaning and are a hint of something much deeper.

**Transference**

- To carry something over from one place to another
- Is a specific form of the more general process of projection
- Between two people
- Is an unconscious process
- Has emotional, compulsory nature

Once contents are made conscious it can collapse and appear in another place.

If dissolved projected energy falls back into subject and a treasure is found.

**Yang**

The active initiative, relates to the male self.

**Yin**

The receptive passive, relates to the feminine self.

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**TARAJYOTI GOVINDA**  
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After a spiritual awakening and death experience in 1983, Tara began working as a spiritual healer, counsellor, teacher and group facilitator. She became a psychologist whose major focus was the synthesis of spiritual and psychological transformation. Tarajyoti was the founder and director of The Transformational College of Education and co-founder and director of The Theosophical School of Healing.

Her main interests were Theosophy (the study of Divine Wisdom); Jungian psychology; music; native spirituality; being in nature; painting and other creative endeavours.

Tarajyoti ascended 5 April 1999 after many years of devoted work.

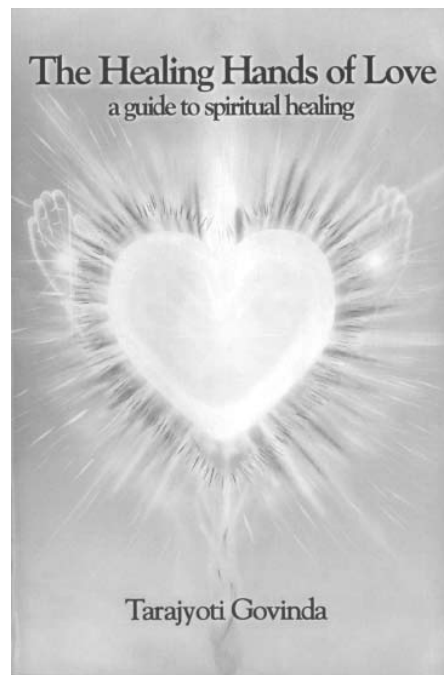
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**THE HEALING HANDS OF LOVE:  
A GUIDE TO SPIRITUAL HEALING**

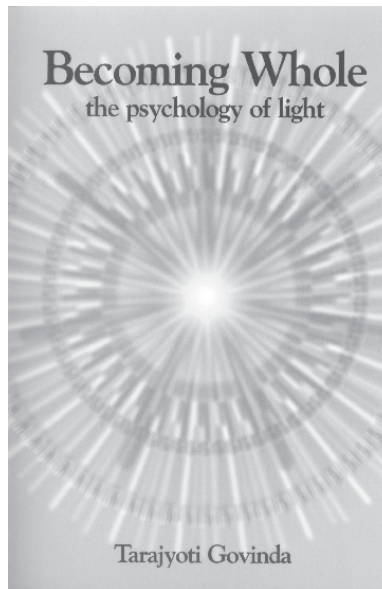
The Healing Hands of Love is a journey into the spiritual realms, delivering a blend of spiritual knowledge and wisdom that comes from experience and heart.

This book is written as a guide for those walking the spiritual path. It contains heartfelt tales of communion with Spirit intertwined with the Divine Wisdom.

A vast array of spiritual topics are covered, including: spiritual healing; the angels; the human structure; the chakras; the aura and its colours; the healer; reincarnation; karma; the unconscious; regression; guided imagery; alchemy and healing the shadow.

The Healing Hands of Love is for those who wish to heal.

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**BECOMING WHOLE:  
THE PSYCHOLOGY OF LIGHT**

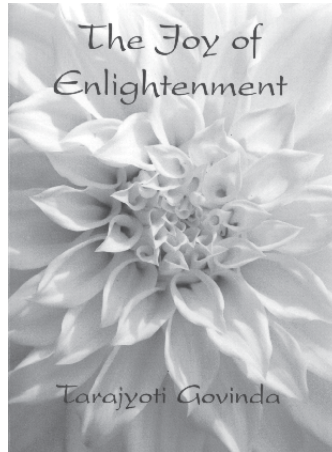
In this book Tarajyoti addresses the issue of Spirit in our psychology, taking us through the wastelands to the Grail of our heart, reminding us of the healing power of love and Light.

Becoming Whole takes us on a journey towards the lightness of being; creating alchemy; discovering our many selves; empowering the higher mind; looking for meaning; embodying the dream; meeting the monster; taking courage; finding forgiveness; sharing from the heart; trusting in immortality and embracing the Grail.

It is for all who seek to know themselves and aspire to acquaint themselves with the Light of soul. It is a guide for self-exploration which provides some of the keys we need for dealing with our anger, fears, guilt, grief and depression and for opening to the Light within our being.



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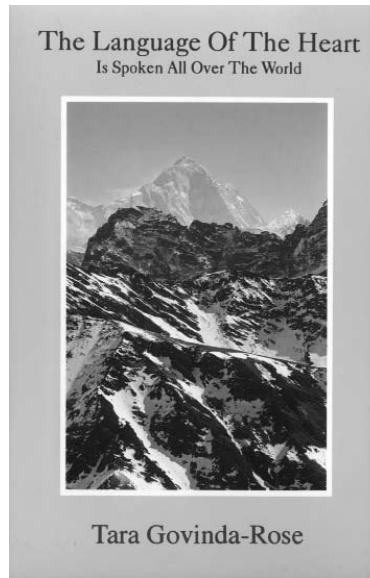
## **THE JOY OF ENLIGHTENMENT**

“When our hearts begin to fill with compassion we are unaware of what sweet miracles may come. Life changes. Motives change. Our senses are touched and a softening occurs. Sometimes tears flow. There is no pity. No condescension. There is a consciousness that embraces all with love.”

The Joy of Enlightenment follows the story of the Lord Gautama Buddha from his princely upbringing, through his renunciation of all worldly goods, to his enlightenment under the Bodhi tree and beyond.

This book also looks at Lord Buddha’s teachings which include the Four Noble Truths and The Eightfold Path. These teachings can guide us on our own path to enlightenment.

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In this book Tarajyoti confronts the shadow which so often prevents us from listening to the language of the heart. She explores her life, both present and past, which she is awakened to through a near-death experience. She takes us with her on a journey into the spiritual worlds where communion with the inner self is established.

This spiritual journey outlines the joys and tests that challenge us as we walk the spiritual path. You are taken on a journey through the Himalayas, through the dark night of the soul to the Light that comes from such a journey.

It will touch your heart and awaken you to the depths of your own journey on the path towards Love and Light.



Deva Wings exists as a portal for spiritual understanding, coming into being on Right Human Relations day in 1994.

Our purpose and objectives are:

1. to spread the Light through understanding of Spirit, making the teachings of Theosophy (Divine Wisdom) comprehensible to all.
2. to offer education in Theosophical principles.
3. to offer education in Spiritual Psychology so that we may come to understand ourselves and become that which we truly are.

Deva is a Sanskrit word meaning shining one or angel. The concept is such that the Light and teachings of Spirit will spread over the Earth on the devas' wings.

We offer these materials in love and joy and in the hope that they serve you well.