

MARI® Home Study (Distance Learning) Courses

Expanded Description of Courses:

COURSES DIRECTLY RELATED TO THE MARI

1. Joan Kellogg, *Mandala: Path of Beauty*, 5 hours

This work by Joan Kellogg, the creator of the Mandala Assessment Research Instrument (MARI), is a basic articulation of the symbols and colors of the Archetypal Stages of the Great Round of the Mandala. This work, dedicated to Dr. Carl G. Jung, is her master's thesis submitted to Antioch University in partial fulfillment of the requirements of the Master of Arts degree in Psychology in 1978.

Kellogg continued revisions of the symbols and colors of the Archetypal Stages of the Great Round of the Mandala which was subsequently called Mandala Card Test in 1980 and then called the MARI Card Test in 1984. In 1993, Kellogg undertook the final revision of the MARI Card Test.

2. Theodor Abt, *Introduction to Picture Interpretation: According to C.G. Jung*, 9 hours

This book is the result of Abt's teaching picture interpretation at the C.G. Jung Institute in Zurich-Kusnacht, 1977-1994 and, since 1995, at the Research and Training Centre in Depth Psychology according to C.G. Jung and Marie-Louise von Franz in Zurich, Switzerland.

From the perspective of Jung's Analytical Psychology, one significant approach to the unconscious is by the method of dream analysis in which the images and symbols of the dream are dealt with by 'dream interpretation.'

In this work, somewhat analogous to dream interpretation, Abt shows how pictures may be subjected to 'picture interpretation.' By this means, Abt has opened up another approach to the unconscious.

3. *Philosophical Visions of Reality and the Stages of Human Development*, based on Joan Kellogg, *Mandala Path of Beauty*, Anthony Stevens, *On Jung*, Konstantin Kolenda, *Philosopher's Journey*, and a selection from Plato, *The Republic*, 15 hours

Joan Kellogg, creator of the MARI (Mandala Assessment Research Instrument), acknowledges her indebtedness to Carl Gustav Jung and his Analytical Psychology in her Master's thesis which was subsequently published as *Mandala: Path of Beauty*. The stages of the Great Round, with its thirteen stages, are generally interpreted psychologically in relation to the stages of human development.

Anthony Stevens, a Jungian analyst and psychiatrist, endeavors to present the basic principles of Jung's Analytical Psychology and the archetypal program for each stage of human development. Further, the author deals with Jung's life within the framework of these stages of human development and the consequences of each stage for Jung's psychological perspective.

Konstantin Kolenda, a professor of Philosophy, discusses the major thinkers and movements in Western philosophy.

A section of Plato's major work, *The Allegory of the Cave*, will also be used as a framework for the philosophical perspective of the stages of human development.

This course endeavors to correlate the stages of human development with the metaphysical enterprise articulated by Western philosophers since the time of the ancient Greeks. Philosophy is often viewed as a relatively abstract enterprise in which systems of rational thought are articulated. These systems, viewed as a whole, conflict with each other, such that if one is claimed to be 'true,' then the others must be viewed as 'false.' Yet, from a limited perspective, each system contains insights that are relevant for the individual as he/she undergoes the process of human development.

As Plato saw the need to bring the vision of the Sun into the cave, this course will endeavor to bring the abstractions of philosophical visions of reality into the concreteness of the developmental stages of human existence.

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STUDIES OF CARL GUSTAV JUNG

4. **Carl Gustav Jung, *Analytical Psychology: Its Theory and Practice*, 18 hours**
This course will explore the basic principles of Carl Gustav Jung's Analytical Psychology (a label which he chose to distinguish his psychological perspective from Sigmund Freud's Psychoanalysis) as it is articulated by him in his Tavistock Lectures which were presented in 1935. Jung was invited by the Institute of Medical Psychology (Tavistock Clinic), Malet Place, London, England, at the invitation of Dr. J. A. Hadfield, to give a series of five lectures, which Jung delivered from September 30 to October 4, 1935. The audience, of some two hundred, consisted chiefly of members of the medical profession. The text is presented first as a lecture which is followed by a discussion period.
5. **Violet S. deLaszlo, *The Basic Writings of C.G. Jung*, 44 hours**
This course will explore selections from the writings of C.G. Jung: Psychological Types, Symbols of Transformation, On the Nature of the Psyche, The Relation Between the Ego and the Unconscious, On the Nature of Dreams, Archetypes of the Collective Unconscious, Psychological Aspects of the Mother, The Psychology of Transference, Introduction to the Religious and Psychological Problems of Alchemy, Psychology and Religion, Marriage as a Psychological Relationship. (While several collected editions of Jung's work are available, the instructor considers this work to encompass the best of Jung's Analytical Psychology.)
6. **Anthony Stevens, *On Jung*, 25 hours**
This course will explore the basic principles of Carl Gustav Jung's Analytical Psychology, as it is articulated by Anthony Stevens. In addition, Stevens also deals with the following issues: a) the archetypal program for each stage of human development; b) Jung's life within the framework of these stages of human development; and c) the consequences of each stage for Jung's psychological perspective.
Stevens endeavors to correct the outlook that Jung is a mystic and/or religious thinker and/or a gnostic by dealing with what he considers to be Jung's biological and evolutionary standpoint. A careful reading on Jung's writings shows that Stevens' perspective on Jung is indeed the more viable one.
7. **Anthony Stevens, *Archetypes: A Natural History of the Self*, 29 hours**
One of the major problems with respect to understanding Carl Gustav Jung's Analytical Psychology has been the endeavor to understand exactly what he means by 'archetypes'--given its long history in the intellectual tradition of humankind. Plato, for example, presents archetypes as equivalent to the eternal ideas which are embedded in the soul and thus the means by which human kind has a connection with the eternal realm. These eternal ideas have also been interpreted as ideas within the 'mind of God' in the theological traditions of the West.
Jung himself seemingly exacerbated the problem by his explorations into the religious, mystical, and occult literature of both the East and the West. Thus, while Jung himself viewed himself as 'empirical' and 'scientific', he was often accused of being 'unscientific' because of the seemingly 'metaphysical/religious' nature of the archetypes.
The subtitle of this work indicates that it is 'a pioneering investigation into the biological basis of Jung's theory of archetypes.' From Stevens' perspective, Jung 'suffered ostracism by the academic establishment not because he was a mystic but because his ideas ran counter to the intellectual currents of his time.' The purpose of this book is to understand the intellectual currents of Jung's time and more importantly, to understand the biological basis of Jung's theory of archetypes.
8. **June Singer, *Boundaries of the Soul: The Practice of Jung's Psychology*, 41 hours**
The majority of interpreters of Jungian thought, to the extent that they are also Jungian analysts, discuss Jung's principles of Analytical Psychology from a relatively abstract perspective, that is, independent from the ongoing relationship between the Jungian analyst and the analysand (client).
It is to Singer's credit that she is primarily thinking of this ongoing relationship and endeavors to discuss the various principles of Jung's Analytical Psychology within the context of this relationship. Hence, what seems to be 'disjointed' from a logical point of view, however, makes good sense given the often 'amorphous and circuitous' process between the analyst and the analysand.
9. **Graham Dunstan Martin, *Shadows in the Cave: Mapping the Conscious Universe*, 18 hours**

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Carl Gustav Jung was well aware of and sensitive to the epistemological limits of his Analytical Psychology. Jung often claimed that he was not a philosopher nor a theologian, but mainly a psychologist with an empirical orientation. He claimed that he was a 'scientist,' but not in the sense that he was committed to a Newtonian world view, nor to the logico-mathematical orientation of the then prevailing scientific methodology, but in the sense that he was willing to explore 'psychic experiences.'

Unfortunately, Jung did not undertake an extensive articulation of his epistemological position. Consequently, he was criticized for being a 'mystic,' a 'religious thinker,' 'an occultist,' 'a gnostic,' and 'unscientific' for undertaking explorations into areas which, according to the prevailing scientific perspective, was questionable, because, fundamentally there was nothing there to explore.

The author of this book is not a Jungian, but he does articulate an epistemological outlook that correlates with the Jungian position, and, by extension, presents a justification for Jung's principles of Analytical Psychology.

Basing his discussion on the findings of Michael Polyani, a scientist and a philosopher of science, the author draws a distinction between explicit knowledge and tacit knowledge. He claims that tacit knowledge is far more extensive than explicit knowledge, that explicit knowledge is based on words/language, while tacit knowledge is based on 'experience.' This distinction is similar to Jung's discussion of the conscious and the unconscious.

STUDIES IN MYTHOLOGY

10. Joseph Campbell, *The Hero With a Thousand Faces*, 29 hours

Carl Gustav Jung looked upon mythology as a means of confirmation of his hypothesis of the collective unconscious. Joseph Campbell, the author of numerous celebrated works of mythological stories and tales, is also one of the important interpreters of the nature and function of myths. Campbell is 'Jungian' in the sense that he acknowledges his awareness of Jung's perspectives on myth and basically undertakes further confirmation of the hypothesis of the collective unconscious. Jung, in his published works, focused on the psychological significance of myth and left the issue of the 'metaphysical' implications of the nature of myths to philosophers and theologians.

In this work, Campbell undertakes several tasks: a) presentation of various mythological accounts of the theme of the hero; b) a psychological interpretation of the hero; and c) a metaphysical interpretation of the hero. Campbell was a member of the Literature Faculty of Sarah Lawrence College. Hence, he was neither a philosopher nor a theologian, but he made a significant interpretation of the 'metaphysical' implications of the nature of myths.

11. Mircea Eliade, *Cosmos and History: The Myth of the Eternal Return*, 11 hours

According to the author, the chief difference between the man of the archaic and traditional societies and the man of the modern societies with their strong imprint of Judaeo-Christianity lies in the fact that the former feels himself indissolubly connected with the Cosmos and the cosmic rhythms, whereas the latter insists that he is connected only with History.

In the language of Campbell, Eliade is concerned with the 'metaphysical' interpretation of the nature of myths. In this work, Eliade is focused on the concepts of time and history, but specifically on 'sacred time' and 'sacred history,' in contrast to 'profane time' and 'profane history.' The myths preserve and transmit the paradigms, the exemplary models, for all the responsible activities in which men engage. By virtue of these paradigmatic (archetypal) models revealed to men in mythical times, the Cosmos and society are periodically regenerated.

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STUDIES IN SCIENCE AND EVOLUTION

12. Fritjof Capra, *The Turning Point: Science, Society and the Rising Culture*, 36 hours

This work is one of more readable presentation/exposition of the Newtonian Physics and the New Physics. The author clearly has the lay reader in mind and thus avoids technical language and concepts of science and endeavors to explain clearly the significant principles and concepts.

More importantly, the author endeavors to articulate the influences and ramifications of the Newtonian scientific world view for the fields of medicine, psychology, economics and social development. Further, given the New Physics (Quantum), the author presents his new vision of reality, incorporating principles of the systems view of life, wholeness and health, and how the field of psychology is undergoing significant changes. Carl Jung's Analytical Psychology and Ken Wilber's transpersonal perspective are discussed.

13. Ernst Mayr, *One Long Argument: Charles Darwin and the Genesis of Modern Evolutionary Thought*, 13 hours

While there has been considerable discussion, pro and con, concerning Darwin's evolutionary perspective, there are very few, outside of the field of Biology, who have a clear understanding of what is entailed by this perspective. Ernst Mayr, one of the authoritative writers in the area of biological thought and Darwin's evolutionary perspective, indicates that Darwin's perspective is a combination of five distinct theories, each of which has been subjected to considerable criticism. Even among thinkers and researchers who claim to be evolutionary in their perspective have disagreed with Darwin on this or that specific theory. Further, the articulation of the evolutionary perspective was undertaken over the course of his life time and continues to be carried on by neo-Darwinians.

Mayr endeavors to present the issues within a chronological framework, starting with the climate of the times and why Darwin's initial presentation of his evolutionary perspective in his *Origin of the Species* was met by a storm of opposition. Mayr identifies the issues and articulates the various reasons for the opposition by theists, essentialists, physicists, and philosophers.

The first three theories were established within the life time of Darwin. The final two theories were subjects of considerable discussion after Darwin's passing. Hence, it is important to recognize that there is the First Darwinian Revolution (mainly by Darwin himself) and then the Second Darwinian Revolution (by neo-Darwinians). The key issue today is the theory of natural selection.

STUDIES IN TRANSPERSONAL PSYCHOLOGY

14. Brant Cortright, *Psychotherapy and Spirit: Theory and Practice of Transpersonal Psychotherapy*, 19 hours

This book is an excellent articulation and summary of the various approaches to psychotherapy given the transpersonal framework. It endeavors to present: a) working definitions of transpersonal psychology and transpersonal psychotherapy; b) basic assumption of the transpersonal perspective; c) the various dimensions of human existence that are involved in the transpersonal perspective; d) several approaches to transpersonal psychotherapy; e) clinical issues that are encountered in transpersonal psychotherapy; and f) concludes with a valuable section which discusses the fundamental principles of transpersonal practice.

15. Ken Wilber, *No Boundary: Eastern and Western Approaches to Personal Growth*, 13 hours

The purpose of this book is articulated by Ken Wilber in the Preface: 'We artificially split our awareness into compartments such as subject vs. object, life vs. death, mind vs. body, inside vs. outside, reason vs. instinct--a divorce settlement that sets experience cutting into experience and life fighting life.' In addition, Wilber's transpersonal model of the spectrum of consciousness is presented in a more readable format.

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STUDIES IN PHILOSOPHY

16. Robert Pirsig, *Zen and the Art of Motorcycle Maintenance: An Inquiry into Values*, 40 hours
This book first appeared in 1974 at a time when there was considerable civil unrest in the United States as the war in Viet Nam was drawing to a close. For various reasons, this book became a 'hot topic' in the 'counter-culture' and has continued to sell. This book appeared at a time when books in Eastern thought were being published, especially in the area of Zen Buddhism.

What we have is Pirsig's journey into the labyrinth of the philosophical modes of discourse, from the articulations and analyses of Western Philosophy, its fundamental problems, and what he discovers about Eastern modes of thinking as solutions to these fundamental problems.

Using Pirsig's own terms, the duality of the Classical vs. Romantic modes of knowledge is the central concern of the book. Insofar as the individual focuses upon one at the expense of the other, there is a 'breakdown'--a falling away from Quality. Insofar as the individual focuses on the healing of the rupture between subject and object, there is self-repair and self-maintenance, that is, growth toward Quality. The terms 'buddha,' 'zen,' 'quality,' are symbols for the healing, unification, transcendence of the duality of subject-object.

STUDIES IN THE MAJOR RELIGIONS OF THE WORLD

17. Huston Smith, *The World's Religions: Our Great Wisdom Traditions*, 35 hours
This course will explore the basic principles of the major religious orientations of the world--Hinduism, Buddhism, Confucianism/Taoism, Judaism, Christianity, Islam and Primal Religions. Some kind of orientation to the world's religions is necessary given the international climate that now pervades the cities and towns of the United States and the consequent diversity of languages and cultures.

In 1958, when Smith initially published this book, there was little public awareness of the religions of world. Smith thus provided a great service in increasing the understanding of the world's religion. Since then, in spite of fact that there has been a tremendous growth of interest in books in the religions of the world, Smith's work has continued to be popular with the public as indicated by a revised edition which appeared in 1986 and then again in 1991.

18. Swami Prabhavananda, *The Spiritual Heritage of India*, 30 hours
Hinduism is, without question, the oldest of the religious perspectives in terms of an oral tradition which was eventually written as 'scripture.' While one can argue that the Primal Religions historically precede Hinduism, the fact remains that their oral traditions were not transcribed into written texts. Further, the study of Hinduism is important because it presents and anticipates all the principal issues of the major religions of the world, in terms of the systems of pluralism, dualism and monism.

Hinduism encompasses a diversity of perspectives and interpretations and hence can be initially divided into the Orthodox (accepts the authority of the Vedic scriptures) and Heterodox (does not accept the authority of the Vedic scriptures) schools. Among the Orthodox schools are Nyaya, Vaisesika, Samkhya, Yoga, Mimamsa and Vedanta systems. Among the Unorthodox schools are Jainism and Buddhism.

This book presents the scope of Indian Philosophical and Religious perspectives with their origins in the Vedic teachings to Samkara (Shankara) and Sri Ramakrishna, two of the major philosophical interpreters of the Vedanta school of thought.

19. Richard Robinson, Willard Johnson, *The Buddhist Religion: A Historical Introduction*, 29 hours
Buddhism is a term used to denote an array of social and cultural phenomena that, over the course of time, focused around the teachings of a figure called the Buddha, the Awakened One. The followers of the Buddha prefer the terms *the Dharma*, *the Buddha's message* or *the Buddha's Way*. On the basis of what scholars are able to ascertain, the Buddha himself referred to his teachings as the *Dharma-Vinaya* (Doctrine and Discipline).

The Buddha and his teachings began in India, and several centuries after his death, the various schools of Indian Buddhism expanded into Asia: the Southeast region (Sri Lanka, Burma, Thailand and Cambodia as Theravada Buddhism) ; the Central regions (China, Korea and Japan as Mahayana Buddhism); and the North region (Tibet as Vajrayana Buddhism).

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This course will cover: 1) what can be ascertained as the life and teachings of the Buddha in India; 2) the development of early Indian Buddhism; 3) the rise and development of Theravada Buddhism in Southeast Asia; 3) the rise and development of Mahayana Buddhism in Central Asia; and 4) the rise and development of Vajrayana Buddhism in North Asia.

20. Laurence G. Thompson, *Chinese Religion: an Introduction*, 9 hours

Chinese religion is unusual, as compared to the majority of world religions, in the sense that not only does it have its origins within the context of family, and, by extension, the community and finally the state, including the roles of the emperor and the officials, but also all of these factors are essential to the nature of Chinese religion.

The author of this book indicates that he has profound admiration for, and indebtedness to, the epoch-making work of Professor C.K. Chang, *Religion in Chinese Society*. According to the author, 'it is this book which has for the first time provided us with a real understanding of the nature of Chinese religion, a methodology by the use of which all the pieces of the jigsaw puzzle fall into place.'

This course will cover: 1) the world view of Chinese philosophy; 2) the family, community and state; and 3) the discussion of the individual within the context of Buddhism and Taoism.

21. Robert Goldenberg, *The Origins of Judaism*, 16 hours

According to the author, 'The Jewish religion (Judaism) emerged out of the writings of the Hebrew Bible, but it is not actually to be found in those writings. Judaism is a religion that worships God through words--prayer, sermons, the reading of scripture and the like--in buildings called *synagogues* under the leadership of *rabbis*. The Bible knows something of prayer but nothing of the rest. The Bible portrays a religion centered on a single building commonly called the *Temple* and led by hereditary *priests* who worship through *actions* -- elaborate sacrificial rites and other ceremonies of purification and atonement. The transition from that earlier religion to one that modern people would recognize is the story line of this book.'

This course will cover: a) the history of Israel; b) the significant religious issues which emerge because of historical situations; and c) the beginnings and articulation of Rabbinic Judaism.

22. Roland Bainton, *Christianity*, 11 hours

This work is a comprehensive discussion beginning with the background of Christianity to Christianity in the modern age. While the awareness of the full scope of the history of Christianity is important, it is, at the same time, not essential for a grasp of the basic principles of the Christian religion.

Consequently, the focus of this course will be on the background, beginnings and the emergence of the Christian faith during the times of the empires of the ancient world which culminates in the demise of the Roman empire in the 5th century, ce.

23. Fazlur Rahman, *Islam*, 9 hours

The purpose of this book is to give the reader a general development of Islam throughout the approximately fourteen centuries of its existence. The work primarily is informative, but it is also interpretative in order to maintain a coherent and meaningful narrative. While the major events and issues of Islamic history are covered in this book, this course endeavors to be a basic introduction to Islam. Hence, only certain chapters will be covered.

24. Sam Gill, *Beyond 'The Primitive'*, 9 hours

A considerable amount of literature has been published about the religious perspectives of 'nonliterate peoples' since the middle of the 19th century as a consequence of the activities of European colonization, on the one hand, and Christianity missionary ventures, on the other. Unfortunately, the majority of these works present the religions of these people from the presuppositions of the European and/or Christian outlooks.

The author of this book endeavors to deal with the religions of these people, first, by examining the use of the term 'primitive,' and second, by endeavoring to present keys issues of these 'nonliterate peoples' from a perspective which is relatively inherent to the understanding of these peoples.

25. Huston Smith, *Forgotten Truth: The Common Vision of the World's Religions*, 12 hours

In the summer of 1973, Smith wrote the 'Introduction to the Revised Edition' of the English translation of Firthjof Schuon's *The Transcendent Unity of Religions* in which he outlines and explains the major thesis of the author, mainly, of a unified vision of the diverse religious traditions. While Schuon's

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project was a landmark work, it is also difficult to read because the author presupposes, on the part of the reader, an understanding of both philosophical and theological concepts and categories.

In this work, Smith presents Schuon's fundamental thesis, but in terms of language that is comprehensible to the non-professional. Smith discusses the four dimensions of space, the four levels of reality and the four levels of selfhood. It is on the basis of the fourth dimension/levels that one has a glimpse of the 'transcendental unity of religions,' or, given Smith's discussion, 'the common vision of the world's religions.'