

PSYCHE, SELF, AND SOUL: RETHINKING PSYCHOANALYSIS, THE SELF, AND SPIRITUALITY. BY GERALD J. GARGIULO. 149pp.

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What a delight! It is a rare treat indeed to find an analytic theorist who writes with such thoughtful purpose and conviction about dark, complex, and soulful topics. Gerald Gargiulo, a psychoanalyst who originally trained for the priesthood, obviously became well-schooled in all the psychoanalytic traditions. As a consequence, he is willing, able, and equipped to challenge the existing shibboleths of the field. He is especially interested in poking and probing at the problems typically associated with the traditional canon of psychoanalysis, even as he attempts to elucidate it. At one point, Gargiulo states: one "must take such care to master Freud before entering a dialogue with him" (p.130.). Although at the time, he was writing about Paul Ricoeur's yeoman effort to critique Freud, it certainly appears that Gargiulo did his homework on classical psychoanalytic theory rather well. In the context of his nuanced extrapolation of Freudian theory. I am particularly reminded of the early split between Jung and Freud as they argued over the existence of spirituality and the role of religion in human lives. This conflict was at the heart of their differences. In a manifestly more Jungian manner, Gargiulo appears to be determined to keep psyche, soul, and spirit alive and within the province of psychoanalysis.

Furthering his critique of classical theory, Gargiulo jumps right in, expanding upon and deepening our understanding of the topographical and structural models offered by Freud, while at the same time honoring, if not applauding, Freud's brilliant contributions. In this context, Gargiulo offered fresh notions of psyche, soul, and new ways of reconceptualizing the role of instinct. Reflecting upon Paul Ricoeur again, Gargiulo argues that Ricoeur's use of the term *desire* is very similar to Freud's use of the term instinct. Both instinct and desire, as understood by Gargiulo, are referring to a kind of energy or cathexis –an energy directed toward another person (object) or thing. Human beings,

according to Gargiulo, are other-oriented; they are object-seeking; they are relationship-driven. Their inner lives are oriented by and through desire for the other. In short, he seems to transform Freud into a Kleinian or, even more controversially into a contemporary object relations theorist.

Not only does Gargiulo challenge the foundations of traditional psychoanalysis, he tends to be somewhat provocative with traditional religious perspectives and thinkers, regardless of their particular stripes. For example, in chapter 12 he argues that to be open to life as well as to that which gives us life "...does not require either creedal beliefs or specific spiritual exercise" (p. 127). In taking a stance which promotes a mystical openness to experience, Gargiulo sounds more like a Zen monk or a Christian mystic of the Meister Eckhart/Saint John of the Cross sort – especially as he writes of connecting with and exploring one's psychic depth in the realm of transitional, transformative space. Gargiulo conveys all of these ideas with clarity of vision, deep reverence, and a palpable sense of awe- even as he keeps the mystery of the spiritual alive.