

Talk first given in 2005

MONEY'S MYSTERIES

Reflections on Money in our Psyches and Lives

INTRODUCTION

Last week a friend asked me, as we were talking about the lecture I was working on, "How could someone who wrote a book about Impossible Love, give a talk on money?"

Well, I guess one answer would be that money *is* an impossible love for many of us. Another answer would be that money is simply one of the most enduring and universal sources of emotional problems and hopes.. It's true it doesn't, at first glance, have the emotional appeal of many other psychological subjects. It isn't cuddly or bereft, like the inner child, it isn't sexy and mysterious like the animus or anima, it doesn't evoke the deep emotional longing that images of the Great Mother do, or the fear and awe that the Great Father does. There are few images of money itself that stand in our collective halls of memory and museum. Yet money is present in all of these images. Without it we wouldn't have the standard of living and luxury to muse upon these important archetypal images, to go into therapy to heal them, to go to museums to contemplate them. Without money we'd still be in mere survival mode, bartering cows for rice or beaver for bark. Without money there would be no city culture as we know it.

On the other side, there is of course the shadow side of money – the greed, the abuse, the lack, the inequality, and, of course, all the projections it lends itself to. In short, money creates money complexes.

The Christian Church attempted to control the money complex by damning it. Money, like sex, was the root of all evil, it corrupted souls and kept them from God. On the other hand, the Church needed money so it turned to the Jews, at once condemning them for their materialism and taking their money, a fine example of scape-goating and hypocrisy that served it well for centuries.

The Protestant Church changed this. From the puritan fathers there emerged a Protestant Ethic that said that worldly success was a sign of divine grace. You could and should be clever with money, it was part of God's gift, to be tended carefully. What you should not do, however, was talk about it. The subject of money, like the subject of sex, remained taboo, something to be worked on in the dark for purposes of procreation and multiplication.

All this has changed radically in recent times, especially in the past 30 years. Both sex and money are all over the newsstands and the media. In the States it's not only allowed to talk about money, it's become obligatory. The Americans elected a vice president whose annual income is 36 millions dollars US, a president whose income counts in the millions also. In many circles today, we would have to say that money carries the Self, it has replaced God in the psyche.

Yet, what do we really know about money? Will reading all those magazines that promise fortune and money expertise really help us to understand money's mysteries? More important, perhaps, will *not* reading

them lead us to excommunication and poverty? Do rich people have fewer money complexes than the not so rich?

My premise is that the incessant talk of money in the collective discourse has not made us at all more conscious of money's archetypal mysteries.,any more than incessant talk of sex has demystified the awesome mystery of human sexuality. We all have sexual complexes, we all have money complexes.

What the recent obsession money has done, however, is to make us see it in one way only, the Quantative Way. We have come to a place where we have lost our ability to imagine money in any way except as how much I make, how much I need, how much I'm lacking and how much will the government take this year. This exclusively quantitative approach narrows our horizon and cuts us off from the depths of the money archetype – just as seeing sexuality only in terms of how many times a weeeek, with how many partners and how many orgasms , does to sex. In the pardigm of quantity, quality is lost, depth is lost and most of all personal creativity is lost.

In order to restore some these qualities, I'd like to invite you to come with me on short 'money trip', a trip through its history and meaning that will give you no tips on your portfolio but hopefully will enrichen your understanding of an amazing archetype.

There will be four main parts:

- I. A part on Money's history, both sacred and profane
- II. A part on money today, on quantity and economics
- III. A part on money's meaning for the collective human psyche
- IV. A part on money and the personal psychology

II. SOME GENERAL THINGS ABOUT MONEY'S HISTORY

Barter

Bartering has always existed but it allows only for the exchange of the strictly necessary: my work for your rice, my wife for your pig. There is no accumulation, no surplus to create prosperity and exchange.

Then, As a common medium of exchange was created, the first commerce began:

At first, cattle, throughout the Mediterranean World, became this first commodity of exchange – the word 'capital' comes from cattle.

This meant that, instead of bartering directly one thing for another, there was now an intermediary that could represent a common value for all. The person with the most cows was the richest.

At the same time, cattle were also the prime animal of sacrifice to the gods in the Mediterranean World, so we could say that the sacred and profane were already joined in the original idea of 'money'. We'll come back to this shortly.

The problem with cattle, of course, is that they were, as a commodity, rather inconvenient, difficult to carry in the pocket for long distance trade.

The invention of money as coin changed all this.

The first coins were probably minted around the 7th C. BC in the kingdom of Lydia. As the invention of the calendar and the sun dial created measure in time, the invention of coins created measure in trade.

Money allowed the portable quantification of wealth. It separated the object from its purely subjective worth and allowed for the flow of commerce and ease of exchange.

In psychological terms money became the great Transformer. It was an incredible invention, almost as important as the harnessing of fire. With money, human beings had the means to transform the world of objects. As one person said, 'Every coin is in fact a philosopher's stone'. I can take a dollar, put it into a machine and transform into a coke. You gave your \$10 this evening and it transformed into a lecture on money. You pay your landlord or your bank and it transforms into a home. As with fire, when humans discovered how to make money, they started to vie with the gods.

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This is why, money was from the beginning, seen not just as a human, profane medium. As we saw with cattle which we were commodity of exchange and animals of sacrifice, money had a dual meaning and role. It was both divine and earthly, used to connect human beings among each other, used to connect human beings to the godhead.

Let us take some time to look at its divine history.

Money and the Sacred

Sri Aurobindo the great Hindu sage reminds us of money's sacred side when he says:

“Money is the visible sign of a universal force and this force in its manifestation on earth works on the vital and physical planes and is indispensable to the fullness of outer life. In its origin and its true acting, it belongs to the Divine. But, like other powers of the divine, it is delegated here on earth and therefore can be usurped for the uses of the ego. “

We could say that like love, like power, like sex, money is an archetypal reality. It has both human and sacred aspects. It must be incarnated in human life to exist and fulfill its reality, but it also transcends each human being and reaches into the universe.

Some other Cultures that have consciously recognized money's divine significance :

The Romans

For them there was a divinity who presided over money and her name was Juno, the Queen of Heaven. She was the sister and consort of Jupiter the King of heaven and of the Gods. – the Roman equivalent of Zeus in Greece. Juno represented the feminine principle of light – she was a moon goddess , and a goddess of childbirth , like Artemis in Greece, .She was also advisor to people about to get married, a kind of goddess of relationship , the spiritual

ancestor of our best selling authors on how to get and stay in love. Eventually she became the advisor in general to the Roman people. It was in this capacity that she saved them two times. Once, the geese who were her sacred animal and lived in her temple saved Rome by honking and making noise to warn of enemies scaling the walls of the citadel of the capital.(I wonder if the loony would do the same for Canada...)

Another time, the Romans came to Juno for advice on a military campaign. They feared lacking money for their war against Pyrrhus and when they sought her counsel, she answered that they would never lack for money if they led a just kind of war. (Where have we heard this before?)

In their gratitude for her actions in saving the city, the Romans put their money mint in her temple and called her Juno Moneta.

Reflecting on this image of Juno Moneta, we see that money , for the Romans, is related , not just to power, but to the feminine principle and to justice. It is also under the same deity as marriage, as if money and relationship go together, And, it is related to protection, to the warning of the geese – the word Latin for ‘warn ‘ is *monere*.

In this optic, money serves noble causes: it protects us from our enemies- in our fairly secure lives, that might means that it pays the bills and keeps out the cold.

In times of hostility, it supports and protects the community

It can be spent to create and propagate justice in the world.

It serves as a connection between people.

It is in the service of something greater than mere human power and greed.

Now, we know the Romans were not especially noble in many of their imperial actions, anymore than the Western World has been in modern times. Yet, at least they had a reference for money's ideal form.

GREEKS

Looking at the Greeks, we find that they had feasts for money. In the Odyssey, there is a description of a money feast. Several city states come together, each one has 500 citizens present, each group has contributed 9 bulls in honor of the gods and each guest has a crown upon his head. The meals begins with special prayers. The nature of the food and wine served to each city group is regulated by strict rules. To deviate at all from the protocol is blasphemous.

What we see here is the importance of ritual and discipline and discernment for each group in its dealings with riches.

Today we don't have city states, but we have professions and each one needs to be true to its own discipline and ethos around money.

While the businessman who takes all the financial risks, may be justified in charging prices to make a large profit, people in the helping professions for example need to gage their individual living standard needs with the ability of their clients to pay.

In either domain, charging too much or too little is not showing respect to the sacred side of money. Or to the specific domaine in which it circulates.

Greeks 2:

The Greeks had other feasts which were not just around money but which included the idea of wealth as a **collective** issue.

These were feasts for the ancestors. They took place at the central city hearth and altar which always burned and was always dedicated to the ancestors who had become gods.

At the city hearth, in celebration of the founders and ancestors of the collectivity, bulls were sacrificed and a piece was given to every citizen. One piece, however, was left on the spit as an offering to the gods. This piece was called the ‘obelos’, which translates as ‘coin’ and which **represents the surplus which is sacred.** Why sacred? Because it was not just eaten by people attending the barbecue, it was offered to the gods and the ancestors in the hope that they would receive it and bring prosperity to the land. Already the Greeks recognized that without surplus there could be no culture, no life beyond bare necessity. In our own small ways we all bow to this principle when we resist spending all our money every month and try to put some aside. We probably put it in the bank or invest it and don’t imagine we’re offering it to the gods. Yet, our naïve faith in the stock market and the banks’ generosity is often not so far from that of the Greeks in their gods. And we suffer the same disappointment as they when the capricious gods of the modern economy play tricks on our hopes.

Ex/ Trade Center: destruction of purely profane side of money – quantity and power

16 acres as city hearth and altar of sacrifice that create the possibility for all citizens to participate in a renewal of their commitment to the quality of the

life in the city – a memorial built on sacrifice, dedicated to the ‘ancestors’ ,
the dead in the Trace Center.

The millions from the fund,
More on this later in a part on money and memory.

KINGS

If we continue our survey of money and the sacred, we go back into history and see that all money everywhere was always backed up and guaranteed by the king. Since the king ruled by divine right, money guaranteed by the king was guaranteed by the gods; it was their divine gift to humanity

Therefore, the role of the king was not only one of privilege, but one of responsibility. He was charged with using his money in his role of caretaking, looking to the well being and health of the collectivity. Certainly many kings , if not most, abused this privilege, Still, there was always the presence of a sacred connection that transformed money into collective wealth and well being .

As one historian has noted ‘ When money is backed only by temporal leaders, the sacred is lost, possession replaces caretaking.’”

PRIESTS/MINTING

Another reality around money that is found in all older cultures, is that the minting of it could only be done by priests. It was considered a dangerous business to take ore from the bowels of Mother Earth . It could only be done if surrounded with ritual and incantation.

The Gold Rush of the 19th century would have been unthinkable.

MORE RECENT WESTERN HISTORY , MONEY AND THE DIVINE

ALCHEMISTS

In the noblest traditions of alchemy, not the ones trying to get rich by making gold, but the ones concerned with seeing spirit in matter, both gold and silver coins were of course precious metals. They were sacred symbols of the Moon and the Sun, the Heavenly pair of Spirit and Soul.

Church

Even in the conventional Catholic Church with all its historical abuse of wealth, the idea of the tithe, of giving to support the church and its works, recreates the sacred side of money.

As one writer puts it, “ Giving to support the material underpinnings of spiritual search underlines a great cosmic mystery and truth: that nothing is free in the economy of the cosmos and that we must give for what we get, as Christ paid with his own flesh and blood”

How many of us consider this sacred mystery when we rush to write our charity checks before the end of the year in order to be sure and get the tax deductions?

II. TODAY – QUANTITY AND ECONOMICS

Arriving at money today, we could certainly say that as a culture we worship it and it is indeed a religion but it is an unconscious one. It's sacred sides have fallen into the unconscious, just as God has in our secular age. On the surface, therefore, money is seen mostly as a tool for power, for doing and having things.

Of course money has always been related to power and status. Socrates laments as he walks through the market in Athens how the young people have lost the sacred value of money and see it only as an end in itself. Sophocles in the 3rdC BC sighs that “Even those whose life is long strive still for gain, and for all mortals all things take second place to money.”

Since money was first coined, its quantitative measuring aspect has vied in human hearts with its qualitative sacred side.

We could safely say that today, the quantitative, measured side of money has completely obliterated the qualitative one.

This movement took off in the 17th C. when the young science of economics embraced the science of Bacon, Newton and Descartes ,. By putting all money concerns into mathematical procedures and linear thinking, the scientists of the day also flattened it, and eliminated its irrationality and poetry.

This tendency continued and found its modern expression in the theory of David Humes, a friend of Adam Smith, who announced at the end of the 18th C. his quantity theory: This said:

“That prices depend on the ratio of money circulating and the stock of goods available.”

And so today, money like time (it's no coincidence we say 'time is money') exists in our minds only as something to be gained, stolen or spent. It is no longer something that reminds us of our ancestors, of the generosity of the universe, of the fearsome powers of the gods. We may think of Lady Luck as irrational and capricious but we think that money is a tool, something rational that can be controlled and understood and used for our own ends .

Yet, there is a contradiction. Since most of us agree that we are in a money culture , that we worship money and are obsessed by it, and even slaves to it, we have to admit that somewhere there is still a religious aspect to it . We even recognize that it has its temples, minor and major. Your local bank or the Central Banks of every government . And it has its theology, which is called economics.

ECONOMICS

The science of economics today is a very long way from the practical and intuitive vision of Aristotle who said that economics is the ‘the science of the household’

In fact, in most circles, the study of economics is as far from practicality, intuition and psyche as the study of psychology is far from practicality, intuition and the psyche in most university programs.

In fact they have a lot in common, academic psychology and economics. Both claim to find and define basic laws that govern the behavior of human nature or money. Both claim that finding these basic laws will allow a full understanding and eventually even a control of both money and human nature. In fact, what both do best is simply describe and adjust to their subject matter. The previsions of economists, based on statistics, as to how money will behave are like the previsions of behavioral scientists based on laboratory experiments and statistics. Neither can ever be fool proof, both are frequently just wrong, because human beings tend to act differently in real life than they do in laboratories and than they do in statistical studies. Like academic psychology, economics is a kind of ego of the field, thinking it can control the whole through rational knowledge and not taking into consideration the irrational, the unconscious energy that underlies both money and peoples' behavior.

Not only do conventional economics and psychology have in common an attempt to control and predict things as unpredictable as money and human nature, they also use the same language.

They both talk of depression, recession, regression, slumps, peaks, inflation, deflation, but they do so in terms of quantity only.- how much energy less means your're depressed, how much money not spent means you're going into a recession, how much energy surplus leads to inflation, or, a manic episode? How big a dose of antiinlatory measures will achieve the desired goal, how big a dose of anti depressants.?

Yet lived experience can never be captured by quantity alone, not in our dealings with psychic reality and not in our dealings with money. Let us turn to another Jungian analysts for some inquiry into some *meaning*, not measure, of the money archetype.

Robert Sardello – Money and the Soul of the World

Sardello takes 3 standard definitions of money and amplifies them: 1. Money as Value (-memory and hope , a link between past, present and future)
 2. Money as Wealth- (power and enrgy , human and divine, gold and shit)
 3. Money as a Medium of Exchange-(creator of relationship , transformer of the world)

What follows is his interpretation and my elaboration of the above three definitions.

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I. Memory as Value-a link between the present and the past

Money, says Sardello, is memory, the memory of the collective. We saw this in the ritual of the Greeks, their feasts to the ancestors that created surplus for investing in the city. We see this today as well in the fact that our money actually carries images of the past, faces of presidents and prime

ministers and other leaders that remind us that money links us to those who went before. It links past accomplishments with future aspirations. The American 5 dollar bill carries a picture of Lincoln, unifier of North and South without whom most Americans could probably not spend this bill quite so easily. The Canadian 5 dollar bill carries a picture of Wilfrid Laurier, prime minister who, 100 years ago had a dream of harmony and unity among the different peoples of Canada. Both men laid the groundwork for a vision we are still striving for today. Each coin, each bill carries an image of our traditions, our heritage, what makes us special. With Queen Elizabeth on all Canadian coins, on the \$20 bill, the values of the British Empire loom large and constant.

As a carrier of collective memory, money reminds us that it has the power to 'bring visions out of the depths and locate them in human time'. It provides the means through which the imagination takes root in the world. It reminds of our debt to those who went before with their visions and imagination.

VALUE AND HOPE

As a carrier of value, money also connects us in a special and personal way to objects. and to hope. The object long time saved for, the beautiful art work, the exquisite blouse, that has been dreamed of, carried in imagination, becomes when finally purchased, a part of oneself, an expression of oneself in the world.

When there is no time for savoring desire and no slow period of fantasizing around the object, when money is spent on a whim on objects too easily available, there is no special individual value, no link between one's soul and the world.

Then it is just consumerism, money as quantity. Money as a measure of possession, spent on objects that will end up replaced by others, interchangeable and soulless.

II. MONEY AS A STANDARD OF WEALTH,

Until recently, gold still incarnated both quantity and quality in money and was particularly apt to evoke both because of its special nature.:

1. **It is rare.** What is rare is precious. All the gold mined since the beginning of human history would probably come to about 80,000 metric tons. That's a cube about 50ft. sq. , the size of a baseball field.

2. **It is malleable.** An ounce, the size of a 1/2 dollar, can be hammered into a thin sheet that would cover a room about 10x10ft. It's very malleability lends itself to human creativity.

3. **It is indestructible.** It is imperious to corrosion or acid or rot. There is something immortal about it, something of the gods.

4. **It is beautiful** – It is the color of the sun, a god like color, yet it lends itself to the creation of all sorts of beautiful objects made by the human hand.

Fantasies of gold are always princely fantasies, fantasies of immortal beauty, of eternal well being, of immortality period.

The world went off the gold standard in 1934 – what did this do to our fantasies of money as pure gold, carrier of the deepest , most precious values?

What this changed signaled, though it didn't cause it, is that for years money had been becoming less and less royal, less gilded in a halo of class privilege.. Less connected exclusively to the prerogative of kings and queens, more available to Everyman., This was especially true in democratic Western societies whose elected governments took over the administration and distribution of money.

This brings us to a less golden image of wealth

MONEY AS SHIT

Freud foresaw this change from gold to something more common when he announced that money was a symbol of shit.

Middle classes of his time were growing out of the Industrial Revolution. The rich no longer had a monopoly on comfort , beauty and buying power. Now, the shadow of money was always there, behind the gold, it was also 'filthy lucre', , a dirty thing unworthy higher thought.

But by Freud's time, the fantasy of money as shit becomes all pervasive, since undreamed amounts of money become available to so many people.

The good side of this is its democratic aspect. Everyone can sit on the Throne, so to speak.

Staying in the Freudian fantasy, as shit, money takes us into the messes of the world, it makes us get our hands dirty with reality, tearing us out of pure dreams and ideals. (ex. Artists having to deal with it, all of us who hate having to cope with money when we'd rather be in more ideal world of virtue and purity.)

. Money can also be used as fertilizer for projects that contribute to changing the world. But for that, it needs to flow, it cannot be held in too long, causing constipation of action and poisoning of creativity. The miser is the prototype of this attitude. The person afraid to spend, afraid to let go and fertilize the world

But , if too loose, spent too fast, thrown away thoughtlessly on impulse and whim, money gets wasted. It doesn't have enough time in the inner world to be transformed by individual vision or imagination. It isn't saved long enough to be treasured and to find a worthy, precious object to go towards. It just rushes out, flushed down the drain into the great Consumer Society.

Credit cards are the ultimate form of diarrhea. They have no memory engraved on them, no particular link to the past or to others –they are just instant gratification, evacuation and possession.

SELF GENERATION

Another side to money as shit is that of self generation , a kind of creativity , under the control of human will . To shit is to give birth to something, to create something out of oneself. Some people say that this is a male fantasy, a compensation for not being able to actually gestate and give birth to a real baby, a kind of ‘womb envy’.

Perhaps this is why , even today , fewer woman than men seem to get off on playing with money and connecting to its creative, original side. More women seem in awe of money, seeing it like gold, something gives value by why it buys, but not that is creative in and of itself when played with and invested.

MONEY AS A MEDIUM FOR EXCHANGE-CREATOR OF RELATIONSHIPS

Here money is a link, a bridge between people but also between imagination and realization.

RELATIONSHIPS CREATED BY MONEY

Money exchange implicates us in an intricate web of relationships outside of our private space.

If we remember that the word 'ritual' means flow or stream, we could say that the ritual of spending money puts us into the flow of life and relationship.

If I think imaginatively about it, and let my fantasy flow, then the 25cents I spend for an apple, becomes a ritual. It puts my desire into a concrete object, the object connects me to the seller, the store, the farmer and finally the tree the apple grew on. Perhaps this is why we so often like to stop at farmers markets on the way home from our weekends in the country. It isn't just our fantasy that the food will be more wholesome and cheaper, but that somehow the giving of the money to the rosy cheeked farmer's son or daughter will allow us to take a whole store of relationships with nature back to the city, relationships that we sorely miss in our hurried, often artificial lives.

In another case, the ritual of paying the handyman for fixing the door is more than just his time for my \$25. It's my acknowledgement of his skill, of my need for the door in order to be warm, of his need for me in order to feed his family, of his pride in doing something I cannot even though I have several diplomas and he has none. It's a mutual pleasure in fact, a kind of delight in each other's reality that money provides by bridging his world and mine.

If, however, I only see the \$25 as money I lose for the hour he spends, then our connection and delight is gone. Money is pure shit, there is no gold at all. We are back to economics I where measure and quantity reign. But quantity can only create what is measurable, and what is measurable is power, not relationship, and not value.

In this, both the avid consumer and the miser of yore are the same. They both seek to take in and hold on to as much of the world as they can in their personal space. They seek to possess, but possessions in themselves do not transform the world because they do not flow back into life.

To end this section, we could say that wealth is not how much money you have but how you let it flow in the right balance between relationship with the world and relationship with yourself

Using money well is like any gift, like a gift for music, or math, or sports or raising children. It can be used to conquer others and isolate oneself or, to touch others and transform the world a little bit.

According to Jung, as many of you know, conventional religion no longer satisfies the longing of many modern individuals to have a relationship with the Godhead. In that sense God as a lived experience has fallen into the unconscious since there is no intense collective consensus on what God is and how we should relate to Him. As a result it has become up to each individual to find in themselves what the notion of 'spiritual' means and how to integrate this crucial archetype into their own lives.

We could say that the same has happened with money. The sacred side has been largely displaced, as we have seen, by the purely secular quantitative side. But that doesn't mean that the intense power of money to grab individuals and put them into 'money complexes' or strong emotional reactions, is lacking. On the contrary, the more the collective version of money is reduced to how much you make and how to make more, the more the emotional sides of money are left unexplored in the unconscious of each person.

This is all the more true that money, like sex and perhaps even more so, has been cut off from everyday consciousness. It has been separated from ordinary discourse and dialogue. It may be all over the media, but what family actually talks together, regularly and sanely, about money?

Most people remember their parents arguing about money, despairing about money, nagging about money, boasting about money or even avoiding conversations about money in order to be 'discreet'. Few remember them addressing money in a neutral, normal open way.

As a result of this lack of groundedness in everyday experience, money has become a kind of mythical power whose potential holds no bounds. It especially holds the power, we think anyway, to heal all our wounds and console us for all our pains. Just like God used to.

In a society where outer directedness is encouraged, self worth and self validation are generally measured by external references. Society gives little recognition of intrinsic qualities. Few people are lauded for keeping a personal journal in order to know themselves better and not project on others. Few even are lauded for being good neighbors, good spouses or good parents. If people have some basic self esteem they will be proud of these accomplishments and validate themselves. But if they have little self esteem, these things will count for little. What will count is having money and power, the two external references that society has determined are proofs of worth.

We all in fact have some wounds of self esteem, some narcissistic wounds to be more clinical. Wounds around not being seen for who we really are, not being able to express our true selves in our milieu, not receiving the kind of love we needed or not being able to give love where we wanted.

These wounds, when not excessive and traumatic, are a normal part of being born and growing up in a human family which by definition cannot be perfect.

They do leave gaps and scars, however, and it is also normal for the psyche to try to heal its own sores. One of the ways it does this is through fantasy, imagining a better life, better conditions. Often these fantasies help us get out of negative situations and go out into the world to seek more positive ones. **Whatever we do with them, however, two fantasies that are most**

called on by the psyche today are fantasies of money and fantasies of relationship. Heaven, a better afterlife and God's mercy have been replaced in our prayers by lots of money and perfect relationships.

If we confine ourselves to money for the moment, we see that for most people, money on an emotional level represents a compensation for all that is lacking in their lives. It may represent freedom, power, love, self esteem, security, acceptance. To each his or her own version, money in its apparent 'neutrality' can be imagined as infinite possibility of whatever is missing.

(Try it, free assoc. and see what it means for you. Go to at least 15 words...)

SOME SYMTOMS AND EXAMPLES

Look at the Lottery for example. Research shows that most people who buy tickets compulsively are not lacking in basic necessities. What they are lacking is access to the riches of an inner life that gives meaning and value , Or, they are lacking in feelings of being loved and being accepted. Or, they feel frustrated by their social status and possibilities and are lacking in hope for being powerful and important in the world. Whatever the wound, the fantasy of infinite money promises to heal and restore.

Fear of Money – Some people, , see having money as the road to a loss of love. It may mean having more than the family or the milieu and therefore

being cut off from identification and security with the group. (Quebec esp. elaborate)

For some women, financial success may threaten a loss of femininity, therefore a loss of the love of a man and his care.

(interesting the changes today, with women often earning more but still feeling very uncomfortable)

Compulsive Spending – what is this but a vain attempt to fill up a void, a feeling of inner emptiness because of a lack of love, It's an attempt to give to oneself what the family could not or did not, Spending money here serves as a tranquillizer to calm anxiety, a boost to allay powerlessness, a fix for quick self worth, or, even a need to reduce oneself to poverty and therefore the right to be dependent. (gambling)

Everybody has their money complex and problems, And they are always individual, a result of one's culture, one's family, one's fears and hopes. Common dreams: losing one's purse or wallet: a fear of being dispossessed, of losing one's identity, one's worth, even one's energy.

Feminine/Masculine and Money

There are also masculine and feminine attitudes about money. Until recently, women had much less access to money and were less directly involved with large sums of it than men. As a result I would propose that women still see money more as gold than shit. They're more awed by it, more mystified by it, but also often more careful and conscious of it in small things such as

household expenses. Unlike the masculine attitude that would see the ‘shit’ of money as something self generating if played with and invested, the attitude of many women is more conservative, money as security, something rare and special to be protected.

It is also true that for many woman money simply is not the priority that it is for more men. Womens’ self worth still comes a more from the quality or appearance of relationship – having the right husband, the right friends, the right children – than having the right amount of money.

An interesting example of different attitudes of men and women to money comes out of a poll done by the American Assoc. of Psychologists in the late 80’s. Hundreds of psychologists were polled.

It turned out that regardless of degree, setting of practice or years of experience, women were paid less and earned less than men.

To the question: ‘Would you reduce your fees to provide low cost service to people in need?, “ %30 of men said they would, %70 of women said they would.

To the question about the time length of sessions, 45 or 50 min. : 66% of men reported holding 45 min sessions
%25 of women said they had sessions of 45 min.

In other words, in general, the women worked longer time for less money, the men charged more for less time.

There are two possible interpretations of this, both subjective ones:

The men said:

“Women still suffer from low self esteem , expect less for their services, see themselves as second class professional citizens. They need to ‘get real’ and charge more.”

The women said:

“Women are more attuned to being helpers than to making money. Low fees are related to altruism, not low self esteem, Also, women therapists tend to see more women than men and they can identify with the fact that traditionally women earn less than men. And they say, Men should be more empathetic and charge less.”

CONCLUSION

Opposition today between two principle cultural values:

The old oppositions: the ones we thought we had gotten rid of with feminism and multiculturalism and etc. Feminine/Masculine, Mother/Father, Love/Power, Private/Public have simply evolved into one called Relationship vs. Money

RELATIONSHIP VS. MONEY

There are hundreds of books and magazines which treat both relationship and money and are available all over. The people who buy books on relationship, however, do not generally buy the books on money. The people who buy books on money do not buy a lot on relationship. The two worlds rarely meet. We have come a long way from Rome where Juno Moneta presided over both money and marriage, from Greece where money depended on a right relationship with the ancestors, from the Alchemists who saw the silver and gold as complementary and necessary to each other.

As a result, if you put a lot of energy into one, you will probably be lacking in the other. We have accepted somehow that people who value relationship very highly are probably incapable and dumb in the money dept. We have accepted that people who are highly skilled in money matters are probably inept in relationships. We have accepted this for ourselves in our own lives and as well as for others outside of us, leading us to divide the world into camps. For or against relationship, for or against Money. This creates projection and scapegoating on both sides. It also creates trouble in whatever sphere we value.

For example:.

Unconsciousness about money, avoidance of money matters and unresolved complexes around money can ruin many a relationship no matter how psychological or even in love the two partners are. We all know stories of

divorces caused by money problems, of financial ruin caused by naïve hearts.

Similarly, unconsciousness around relationship and refusal to deal with psychological issues can isolate the money expert from the flow of life and undermine their very ability to feel creative and connected deeply to others.

CONCLUSION

To conclude this short trip around money, let me say that there is , in fact, no end to it. Money is everywhere, it belongs to everyone and to one one. Like all archetypes it contains endless paradoxes. It is one of the great sources of joy for humanity and one of the great sources of anxiety and despair. To quote Lewis Lapham, editor of Harper's magazine<, “ *money is like one of the elements, it is as little troubled by moralizing as the air, the earth, fire or water. Men can employ it as a tool or they can dance around it as if it were the incarnation of a god. Money can vote socialist or monarchist, it can find a profit in pornography or in translations of the Bible; it commissions Rembrandts and it underwrites Auschwitz, It acquires its meaning from the uses to which it is put.* ”

I would add to that and” *from the relationship we have with it*”.