



Soul Cycles

Personal & Collective Evolvement
Alternative Healing
Social Artistry

Daimon in Love

If ever we wanted obvious proof for the Daimon and its calling, we need but to fall in love once, because here we are in the terrain of transcendence.

Some psychologists call this object choice a projection. According to Jungian psychology, the projection springs from an archetypical source as part of each soul's intimate essence. For Jungians the love map has highly individualized features, because it is a complex image in the heart that brings about the "fall" and the feeling that this is a call of fate. The more obsessive and compelling the image, the more madly in love we become, which intensifies the conviction that indeed fate, is calling. Jungians name this archetypical factor that moves the love map toward a particular person, the anima and animus.

Anima and animus originate in the Latin words for "soul" and "spirit". So you may fall for a composite childhood image, but always an unknown configuration is structuring your map, and permeating it with experiences of miracle and mystery. That's why Jungians would say, romantic love, falling in love, is so overwhelming. It knocks your socks off as it lifts you right out of your shoes, and out of this world.

For Plato "mania" was an intervention of the gods, specifically Aphrodite and Eros. In the mirror of similarity we see only our twin face; in the mirror of mania we see something altogether other, the fact that we cannot find, do not know, and that seems to require a romantic agony. The other person becomes a divinity exteriorized.

A heart's image lies within each person. It is what we truly reveal when we fall helplessly in love, for then we are opened to display who we most truly are, giving a glimpse of our soul's genius.

We are in love because of imagination.

Betina Hermes