

**Conrad's *Lord Jim*:
Psychology of the Self**

John P. Anderson

Universal Publishers
Boca Raton, Florida
USA • 2005

Listen to the Master

[Conrad on Lord Jim] It was only then [when I needed something to publish] that I perceived that the pilgrim ship episode was a good starting-point for a free and wandering tale; that it was an event, too, which could conceivably colour the whole “sentiment of existence” in a simple and sensitive character.

Psychology of the Self

[Marcia Eliade] Jung believed that in every civilization man is working—through what Jung called the process of individuation—toward the realization of the Self [the wholeness of man]. In Western civilization the symbol of the Self is Christ, and realization of the Self is “redemption.”

Original Wound to the Self

[Kafka Parables] We are sinful not merely because we have eaten of the Tree of Knowledge, but also because we have not yet eaten of the Tree of Life. The state in which we find ourselves is sinful, quite independent of guilt.

Acknowledgement

To my friend Jim Torrens, because he has always acted on the basis of his values and regardless of fame and fortune. He deserves the title Lord Jim

Conrad's Lord Jim: Psychology of the Self

Copyright © 2005 John P. Anderson
All rights reserved.

Universal Publishers
Boca Raton, Florida • USA
2005

ISBN: 1-58112-485-6

Also by the same author and published by Universal Publishers:

Finding Joy in Joyce: a Reader's Guide to Joyce's Ulysses

The Sound and the Fury in the Garden of Eden

The Poltergeist in William Faulkner's Light in August

Faulkner's Absalom, Absalom: Uncertainty in Dixie

Flaubert's Madame Bovary: The Zen Novel

Conrad's Victory: Resurrection Lost

www.universal-publishers.com

Table of Contents

Protocol, Debts and Purpose	6
Introduction	7
Art of the Novel	9
Jim's Problem as Presented by Conrad	10
Jim's Problem Viewed in Modern Psychological Terms	13
Judgments	18
Islam and Christianity	19
Garden of Eden-Tale of Two Trees and the First Adam	23
Jim's Fall and the First and Second Garden of Eden	28
The Submerged Object and the Tree of Knowledge	30
Sources	30
Narcissism	32
Method	33
Text	35
Wrap Up	195

Protocol, Debts and Purpose

The material on the Garden of Eden myth is redacted from my book *The Sound and the Fury in the Garden of Eden*. Part of the explanation comes from the *Legends of the Jews* by Ginzberg.

The text used for quotations from Lord Jim was the on-line Project Gutenberg ebook.

Bachelor's *Lord Jim* and Verleun's *Patna and Pausan Perspectives* were helpful in developing my views.

The material about differentiation of the self is from Witkin's *Psychological Differentiation* and about Narcissus is from Graves's *The Greek Myths*.

My capitalization or lack thereof with respect to deities and prophets is not meant to convey respect or disrespect. The same holds true for gender references.

My purpose is to make the power of Conrad available to you, so you can experience it fully. This is early Conrad, the Conrad whose prose grew as thick as the jungles he visited.

The last thing I would want you the reader to do is to read just this book, to be satisfied with this a mere derivative of the creative original. The novel is where the power is stored. I hope to better prepare you to feel the blood pressure and the pulse of Conrad's creativity, a pulse from 1900 that is alive and well today.

Introduction

Conrad's *Lord Jim* is about psychological freedom. For Conrad, psychological freedom is possible only for a developed self, a self acting according to its own internal code, a self that is inner-directed. By contrast, a self indentured to the approval of others is a slave self.

The title *Lord Jim* is ironic. Although he becomes lord over others, Jim is not lord of himself. He is dependent on approval from others. He needs their approval to fuel his pride. Marked by their disapproval he is their slave in shame. For all of his short life others own him. He never manages any degree of self-knowledge that would help him escape. He just never owns himself.

Conrad's characters in this novel serve as a clinic in the psychology of the self. Only a few have the kind of self necessary for psychological freedom. The clusters of personality traits that Conrad gave Jim and other characters anticipate theories that were developed much later in psychological investigations, particularly the concepts of psychological differentiation.

The plot-driving event in this novel is Jim's failure to do his duty as an officer on a ship named the *Patna*. The ship is carrying trusting Muslim passengers on their annual pilgrimage to Mecca. The ship hits a submerged object. During the resulting crisis Jim fails to serve the passengers. Instead he follows the cowardly actions of other officers who escape in a lifeboat in order to save their own lives. Jim follows.

At the time (1900) and place (England) this novel was written, authority viewed Jim's failure as an immoral act, and authority punishes Jim in an unforgiving and stern spirit serving the system through retribution and deterrence. The judgment canceling his certificate in the British Merchant Marine service shames the approval needy Jim to

his roots. There is, of course, no effort at rehabilitation, no probation.

By contrast, Marlow, both a character in the plot and a narrator, explores the reasons for Jim's failure and his subsequent attempt to escape his shame in the jungle of out the way Patusan. Marlow tries to understand Jim as a psychological matter and does so in a forgiving spirit of human solidarity. Marlow does not accept the views of others and comes to his own conclusions based on his own code. Unlike the official court of inquiry, Marlow tries to help rehabilitate Jim. Initially Marlow provides Jim refuge and then recommendations for jobs.

From the point of view of then conventional morality, Marlow's forgiving spirit puts him on the dreaded ground of moral relativity, a ground on which—its detractors would contend—whether something is wrong depends on the time of day, longitude and latitude and the choice of Islam or Christianity. Moral relativity is the ground Conrad gives to his wise and caring Marlow and it feels like Conrad's home turf.

Marlow's nuanced moral relativity transcends conventional judgment (which is codified other approval) and is based on human compassion. These forgiving traits are signs of Marlow's psychological freedom. Indeed, the main structure of the novel is the contrast—that Marlow is a free man since his fulfillment is internal while Jim is not a free man since his satisfaction is based on the approval of others. In a breath-taking parallel, Conrad shows that the same factors that limit psychic freedom also motivate the several judgments in the novel by formal courts and other power structures.

To give the novel greater reach, Conrad adds to the sauce cloves of Islam and Christianity. Like Conrad's novel *Victory* that explores differences between Holy Spirit Christianity and Buddhism, this novel explores differences between Islam and Christianity. Within the novel's inner

connections, Islam stands for other-directed, dependent and predestined fate. Conrad calls it the “exacting” religion. Christianity stands for the possibility of being inner-directed, independent and in control of your own fate. Conrad uses freedom-limiting predestination in Islam and original sin in Christianity in dramatizing Jim’s psychological struggle in this novel.

Conrad presents Jim’s drama against the background of the myth of the Garden of Eden. For Conrad, the Eden myth represents the archetypal story of damage to the sense of self, a self that fell from god-like possibilities to shame and pain.

Conrad also includes in the plot other restraints on psychological freedom—cowardice, sickness, injury and laziness. Finally Conrad gives us group restraints on human freedom—economic exploitation, imperialism and slavery. These other restraints serve as background for Jim’s personal struggle to own himself.

As an artist, the difference for Conrad between inner and other-directed is the difference between independent writing for art and dependant writing for sales, a tension Conrad to his credit resolved only for art. Because of that integrity he owned his own soul. His many creditors had a claim only on his future royalties.

Art of the Novel

Conrad constructed the art of this novel around central metaphors connecting Jim and the Patna. In general, what happens to the ship Patna physically is a metaphor for what happens to Jim psychically. The metaphor works both at the level of cause and of effect. The cause of the damage to the Patna is a metaphor for the cause of the damage to Jim’s psyche. The effect of the damage to the Patna is a metaphor for the effect of psychic damage on Jim’s behavior.

The cause of the damage to the Patna is a submerged object. It is never positively identified but is determined based on probabilities to have been a derelict ship floating submerged and upside down. With the hull up and the mast down, it looks like an upside down tree, with the root ball up and the trunk down. In the context of the Eden myth, this would represent the tree of knowledge, which is submerged and inverted because of Jim's lack of self-knowledge.

The effect of the damage to Patna was to make a hole below water line in the **forepeak** compartment (the foremost compartment of the ship below decks). Like this damage to the Patna, Jim was damaged **early** by the lack of a mother's unconditional love. Like the damaged Patna without control over her course, damaged Jim has little control over the direction of his life. With a hole below the water line, the focus is on the Patna's inner structures, whether her main bulkhead can hold the water that has flooded in the damaged forepeak. This struggle between the inner forces of the ship and the outer forces of the water pressure is the metaphor for the struggle in Jim's psyche between the inner forces of his individuality and the outer forces of conformity and approval pressure.

Jim's Problem as Presented by Conrad

Like the Patna's main bulkhead, Jim has weak inner structures. His weakness stems from two related problems. The first is his lack of integration of self-image and actual behavior, and the second is his dependence on the approval of others.

Jim's integration problem is that early in life his actions do not live up to his self-image—his heroic ideals or expectations for himself. Jim's self-image is a famous and heroic savior overcoming great danger that scares off mere mortals. By contrast, Jim's actual actions early in life are those of a coward. He freezes in times of danger and great

excitement. Young Jim spins intricate explanations in order to rationalize his failures. This problem plagues Jim's early life but he does manage to overcome it at least temporarily in the jungle of Patusan.

The problem Jim never manages to deal with is his dependence on the approval of others. This dependence puts him on the unstable pride-shame spectrum. This weakness, his fundamental flaw, is the source of his fate, his character driven fate in Patusan.

Following his official humiliation by a court of inquiry, shame becomes the driving force in Jim's life. Shame drives him from place to place. He moves, he flees in an effort to keep ahead of the news of his former transgression. Only a person who is unusually, we could say pathologically, subject to the approval or disapproval of others would be subject to this disabling degree of shame. He has no defenses or control mechanisms to deal with his shame. He never tries to work it out. He seems to overreact in a kind of massive repression. In a final effort to put his shame behind him, Jim finally flees to out of the way Patusan in the jungles of Borneo, where no one knows him and (Jim thinks) no one can find out about his former transgression. Marlow arranges a position for Jim in a trading post there through his friend Stein.

Jim's possible remedies for the failure of integration include changing his self-image to more realistic goals or developing circumstances under which he could match his behavior to his unchanged self-image. To his credit, Jim does the latter by moving to out of the way Patusan. In the jungle of Patusan he does manage consistently heroic actions as the only white man among Malays. He integrates self-image and actions. His heroic actions earn him the title Lord Jim among Malays and the label of a romantic, one who does not give up even his impractical ideals, among Marlow and his philosophically inclined friend Stein.

Even when Jim does act consistently with his heroic self-image in Patusan, he achieves pride not fulfillment. He is proud that the Malays there trust and rely on him. He needs their approval to fuel his pride. And even five years of his pride-based life provide no permanent satisfaction. This is a main point made by Conrad in the construction of the life of Lord Jim. A life that is other-approval oriented inevitably gyrates insecurely between pride and shame. His vulnerability to shame is never cured, not even by five years of pride, as Jim's ultimate fate in Patusan indicates. A pride based life lays down no permanent satisfaction.

Conrad does not describe much of Jim's early life, but the text of Jim's past pointedly excludes any mention of his mother. The text does not state that she died early or ran off. It just doesn't say anything about his mother. She is missing from the text as she was in Jim's life. So Jim apparently missed that early self-validation by unconditional mother love. That kind of love validates the child's sense of self since it issues just to the individual person and regardless of his or her acts. Unconditional and non-judgmental love is necessary to feed an early sense of self in the child.

With five sons to care for by himself, Jim's single parent father would not have had much time for each of them, especially the kind of quality time necessary to build inner structures in the son. Jim's single parent father was a humble parson who did not try to rock the socio-economic boat. His inner structures came from the dictates of his religion. Jim does not identify with his father. He has no interest in being a parson. Jim leaves "at once" after expressing an interest in the marine service, as if his father couldn't wait to get rid of him, to get him off the family dole.

Prior to Patusan, Jim has no close friends even though he is well liked. His emotional relationship with his father is such that he doesn't want to go home after his official humiliation. Jim thinks his father could not comfort

him. In Patusan, he does have one male friend, but Dain Waris is a war comrade, not just a comrade. Jim leaves his jungle sweetheart Jewel too easily and without regard to her happiness. Jim is also slow and reluctant to develop a meaningful relationship with Marlow even though Marlow in essence fathers and helps him. Conrad implies that a strong sense of self or inner core is necessary for real giving that in turn is necessary for a meaningful relationship.

Jim's problem is a modern problem. The desire for the approval by others is a major issue in modern human experience, and that is why much of modern advertising is based in envy, jealousy and following trends. Tell me what is hot. I have to get one of those. As this novel opens Jim is in advertising, promoting his ship chandler employer to captains of arriving ships.

Jim's Problem Viewed in Modern Psychological Terms

Jim is a prime example of a psychological condition now known as field dependency. Creating intuitively based on his knowledge of human nature, Conrad gave Jim most of the personality characteristics that Herman Witkin and associates found several decades later to be associated with a condition they called field dependency.

The fundamental concept in field dependency is the level of psychic individuality or independence. A person who has a high degree of individuality or independence is said to be highly differentiated, that is separated from others. A person who lacks individuality or independence is said to have low differentiation, that is grouped with others.

Studies found that these two types were associated fairly reliably with a set of other personality characteristics. One of the most surprising was in perception. Highly differentiated persons were better able to select and focus on individual items in a visual field and were not bound by context; for example they were able to place a vertical line to

gravity independent of a tilted context. The low differentiation subjects weren't. Somehow their dependence on the approval of others made them more subject to context in perception. Thus the name field dependency.

To give you a further taste of this subject, here are some of the summary conclusions reached by Witkin:

Psychological systems, like biological ones, are open, in the sense that they are in continuous commerce with the environment With respect to relation with the surrounding field, a high level of differentiation implies clear separation of what is identified as belonging to the self and what is identified as external to the self. The self is experienced as having definite limits or boundaries. Segregation of the self helps make possible greater determination of functioning from within, as opposed to a more or less enforced reliance on external nurturance and support for maintenance, typical of the relatively undifferentiated state.

In terms of development from child to adult:

Thus, formation of the self involves the more or less simultaneous development of an 'inner core' of experience and the segregation of this core from the field. There is a progression from an initial relatively unstructured state, with segregation of self from environment at best very limited, to a more structured state, with greater segregation of self. The self becomes more differentiated as it develops.

Differentiated development is manifested in impulse controls and focused direction:

Development toward greater psychological differentiation is also manifested in the formation of controls and defenses for the channeling of impulse and the expenditure of energy. . . . During growth specialized, structured systems of control and defense are developed. These make possible specific channeling of impulse, delayed expression, and protection against some of its disturbing effects. They also aid in the directed expenditure of energy in the pursuit of specific goals.

Lacking focused direction in life would be a field dependent characteristic. By analogy, a ship without “way,” that is without power or steering, would be field dependent, dependent on the winds and currents.

In terms of the set of personality characteristics Witkin & associates found to be correlated with high or low differentiation, I have listed them below, then point out in a summary how Conrad has anticipated them and finally in connection with a review of the text provide more detail about how Jim, Marlow and other characters stack up on the spectrum of differentiation.

High Differentiation

Low Differentiation

Slow separation from
nurturing mother

Traumatic separation
from non-nurturing or no
mother

Function autonomously

Dependent on others

Field independent perception,
picks out objects

Field dependent
perception, sees only field

Experience is structured,
analytical and articulated

Experience viewed as a
merged whole

Good impulse regulation,
sublimation and
intellectualization

Poor impulse regulation,
massive repression and
primitive denial

Good boundaries

Poor boundaries

Stable view of self independent
of context

View of self changes as
context changes

More tools for coping

Less complex tools

Posture erect, balanced, without
tension

Posture slouched, tight,
unbalanced, rigid, head
stooped

Conrad structures Jim's psyche with many of the low
differentiation traits. Jim had no nurturing mother

experience. His father couldn't wait to get rid of him. Concerning posture, the early Jim before his shaming is erect and confident. After the shaming Jim has the slouched, stooped and tense posture of a field dependent. Jim does not control his direction in life. In maritime terms, he lacks "way." Jim's dependence on Marlow is central to the novel. Jim's view of himself is not stable; he swings between pride and shame. His reaction to his transgression is massive repression and primitive denial. His "over the top" reaction to a suggestion that he is mortal shows poor impulse regulation. Jim achieves integration of his self-image and actions in Patusan but remains other-directed, and Witkin found that integration and differentiation were independent factors. That is, a person who is integrated could have either high or low differentiation.

Conrad's character creation also anticipates Jungian analysis. In Jungian terms, Jim's problem would be diagnosed as an unhealthy ego-self connection. Ego is the conscious and self the total fabric of the mental experience. His heroic self-image would be considered the product of his ego remaining subject to the inflationary pressures of the archetypal self. This in turn would be the result of his lack of a nurturing mother experience. Jungians like Edinger view the Garden of Eden myth as an illustration of the ego/self relationship. And Conrad presents the story of Jim's struggle with his self within an Eden archetype.

Conrad uses the submerged object the Patna collides with as a symbol of damaging and submerged mental experiences. This use seems to anticipate Freud's theory of repression in the unconscious of disturbing experiences. Freud's *The Interpretation of Dreams* was first published about the same time as Lord Jim.

So marvel at and enjoy the fact that based on his knowledge of human nature Conrad anticipated findings of modern psychology.

Judgments

With the Eden judgment by God as background, this story is full of judgments, one group judging, evaluating or approving or disapproving others. There are report cards [in Joseph Campbell's words] "all over the place."

The formal court of inquiry instituted by the British Merchant Marine judges Jim's failure in official duty. Its decision in Jim's case is predetermined by its objective of preserving the "honor" of the service in the minds of others and promoting deterrence that serves that honor. Likewise, the novel ending informal inquiry in out the way Patusan by the Bugi Headman Doramin also issues a judgment against Jim. The Headman's decision is based in primitive retribution in order to preserve his royal "honor."

The many judges and evaluators in the novel also include the narrators and persons listening to the narrator, in particular narrator Marlow (who is also a character in the plot as well as a narrator). Marlow changes as he experiences Jim. Marlow changes to become more forgiving and more interested in inner motivation, the uncertain zone of moral relativity. Most importantly, Marlow's view of the matter is based on his own independent investigation and understanding. He isn't satisfied with the views of others. He has a strong inner core and makes up his own mind. He tries to understand Jim from the inside.

Notice that the same factors that affect these judges and evaluators also affect the psychology of self. Both the British Merchant Marine and the Bugi Headman courts of inquiry are the counterpart of the field dependent self. Both courts act to protect the image of their authority in the opinion of others. They are other-approval oriented. By contrast, the Marlow court is inner based, field independent.

Islam and Christianity

Conrad constructed Jim's drama against the background of both Mohammed and Christ. Jim uses the means of Mohammed but fall short of Christ.

Mohammed is the militant champion of duty, Christ of acting compassionately out of your own inner self. Jim uses the means of Mohammed but, even though he ultimately sacrifices himself, fails to achieve a Christ-like self.

Islam is based on the concept of absolute predestination or fate. Islam means submission and Islam requires absolute submission to the will of Allah and the rules in the Koran. Submission is the Muslim's official religious duty. Predestination in terms of good and evil in an individual life is deemed to be absolute. Your fate is written in stone. Freedom is not possible. Submit to your fate. This is a totally other-directed life, other directed by god. A practicing Muslim is field dependent in terms of good and evil.

By contrast, Christianity promises the possibility of freedom through regeneration in Christ. Christ came as the second Adam specifically to generate the possibility of individual spiritual rebirth. This possibility allows one in terms of good and evil to control his/her own fate and avoid predestination and original sin. But in Christianity this is an opportunity, not a duty. Christian compassion must come voluntarily and instinctively out of your own nature, not as a matter of duty. This kind of attitude requires strong inner structures, a highly developed self. Christ is the supreme example of the differentiated self, the fully developed self for which compassion, humility and forgiveness were automatic. This is the inner-directed, the supreme field independent life. This kind of Christianity is field independent in terms of good and evil.

The contrast between the means used by Mohammed and those used by Christ is meaningful to an understanding of Jim's experience in Patusan and particularly the ending of this novel when Lord Jim becomes Sacrificial Jim.

Pre-Mohammed Islam involved the worship of Hubal and his three daughters, a worship centered in the Moon. The Hubal moon worship involved the symbol of Sin, a full moon embedded within the horns of the sliver moon, an image Conrad transports to Patusan, where Islam is the religion.

Upsetting the conservative Muslim establishment, Mohammed preached that Hubal and female company were idols and the only true god was the patriarchal Allah. Hubal & his daughters were mere idols and had to go. This is where the confusing Muslim phrase "the only god is god" came from.

Just as opposition to Mohammed mounted to a fever pitch and his clan protection was crumbling, he sneaked out of Mecca to safety in Medina, a move known as the great Hijrah, or Emigration. Islamic history has made this flight into a great victory. In Medina the Ansar clan vowed to protect him. From there Mohammed mounted raids on trade caravans to and from Mecca, raids that interrupted Mecca's trade monopoly. These raids were pure theft. Eventually war with Mecca settled the matter and Mohammed returned to Mecca in military glory. In this warfare, trenches played a big role.

In other words, Mohammed fled and then came by the sword. First he was a refugee then military overlord. He governed with the sword and personal authority. Like Mohammed, our Lord Jim is to make his own retreat-like emigration, to flee one camp for another, to abolish trade monopolies and to establish political control by military means.

But Jesus was different. Jesus upset the money changers and the animal merchants in the section of the main

Temple known as the Temple of the Gentiles. He repeated this defiance of the conservative Temple establishment in the last week of his life. He refused to take on personal authority, always referring to his father. He came not by the sword but by the heart.

As part of preparation for his mission, Jesus fasted in the desert for 40 days. Satan drove him there, into the desert filled “with the wild beasts.” Weakened physically by fasting, Jesus was tempted by Satan, the Prince of this world. Christ withstood the temptations because his human nature was without sin, like the first Adam before his fall. His inner structures were strong.

The three temptations directed by the Prince of the world at Christ all involved the means of establishing the Kingdom of God. The temptations all involved an effort to convince Jesus to establish his kingdom by using his miraculous power. Jesus, who had to have been subject to temptation in order for this test to be meaningful, remained faithful to his moral creed and frustrated the expectations of the Prince of secular power.

The first temptation was to use his miracle power to turn stones into bread, and thereby eliminate want and poverty in the world. This would surely bring him fame. For the second temptation, Jesus and the Prince were transported to the porch of the Temple in Jerusalem. The second temptation was that Christ fly down from the Temple roof and land among the faithful, a miraculous power act that would have surely established him in the eyes of the Jews as the Messiah. Lastly the Prince and Christ stood on a high mountain and the Prince offered political control of the entire world, to out Rome Rome.

The essence of the three temptations was to use the power of God to establish control by elevating Jesus in the opinions of others. This Christ refused to do. The Kingdom of God that he preached had to come from inner motivation.

Just as opposition to Jesus became intense and he knew the chief priests of the Temple were planning to kill him, he received through his disciple Philip an offer of safety from Greeks, an offer to make His home as Lord among the Greeks. Jesus refused the Greek offer, refused to emigrate to safety as Mohammed did. Soon thereafter the Passion began. Jesus came to give his life as a supreme sacrifice to cleanse the first Adam. Christ came by the cross, not the sword.

In Patusan the Christian trained Lord Jim voluntarily assumes the status of a benevolent guardian ruler among Muslims. The Muslim natives view Jim as a Jinn, a powerful spirit in Islam. Because of his heroic actions they believe he is invincible, a super Jinn. He is proud of his leadership position and the improvements he accomplishes in living conditions for the little people.

To achieve these results Lord Jim uses the sword and uses power to become **Lord Jim**, the proud Jim. Lord Jim accepts the power temptations in the Garden of Islam. He is more like Mohammed than Christ. And those that live by the sword die by the sword. The sword is not the instrument of freedom.

Using power elevates Jim in the Patusan community but his power-fed pride sets him up for a second fall. Pride does not cure shame, only humility can. And he does not change the natives' hearts. Their hatred, jealousy and envy still remain and bide their time.

Like Christ, Jim is to sacrifice voluntarily, but for the wrong reason. Jim never achieves the developed self necessary for humble sacrifice. The closest Jim comes is prideful sacrifice. He sacrifices himself to his own self-image, for himself not for others. As we are to see, he falls short, both literally and figuratively.

Both Islam and Christianity include the Eden experience in their sacred scripture. Christians view the fall as changing the essential nature of mankind. Muslims view it

as a mistake. Conrad used the Eden experience as the primal background for his novel.

Garden of Eden—Tale of Two Trees and the First Adam

For Conrad, the Eden myth represents the archetypal story of damage to the sense of self. Adam and Eve fell from god-like possibilities to death, shame and pain.

In order to tie the Eden myth into this novel about the psychology of the self, Conrad imported details from the myth into the novel. These details serve as connector facts that draw the myth into the novel. Some connectors are set forth here and some in the discussion of the text.

As the curtain rises in the Garden myth, God is there since He is always there. But He is alone and feels a lack. Having separated heaven and earth from the formless void, God creates humankind from wet dirt or dust. The dirt is red clay. In Conrad's novel, Jim is given to blushing.

God makes a special Garden in a larger area named Eden. The Garden is in the eastern part of Eden. God places humankind in the Garden. When humankind is kicked out of the Garden, they are kicked out even further east, east of Eden. Jim tries to escape his shameful past by moving east.

God makes many trees grow in the Garden in order to feed humankind. And God also puts two special trees in the Garden—the tree of life that is in the center or “midst” of the Garden and the tree of the knowledge of good and bad that is somewhere in the Garden.

The kind of knowledge involved in the tree of knowledge, from the root *yada*, has the connotation of intimate personal possession. The knowledge is of good and bad, not just good and evil. The original Hebrew apparently is not limited to moral implication. The knowledge is to include self-knowledge that is complicated by what happens in the Garden. It would also include knowledge of inevitable death.

Now comes the rub, or we should say the first of the rubs:

And YHWH God commanded the human, saying,
“Of every tree of the Garden eating you shall eat;
but as for the tree of knowledge of good and bad,
you must not eat of it;
for on the day you eat of it, dying you shall die.”

This is a command, a command about The One Prohibited Thing. The rule assumes that humankind has free will. Otherwise, no warning would be necessary, except to prevent accidental eating. For this purpose the submission to God’s rule must be voluntary.

The next phase involves the physical separation of a female from the side of the original creature. This separation makes the original bisexual creature male. This phase introduces human relationships. This is yet another step in progressive separation and differentiation during the course of the myth. At this point the relationships are all good and simple and the man and woman have no interest in the tree of knowledge.

As far as sex is concerned:

The two of them were nude, the man and his wife,
Yet they felt no shame.

From our modern frame of reference, they are innocent like children. Even though they have just experienced a Siamese twin type separation, they do not feel strange or shame. They are nude not naked. They have free will but live in innocence.

It is important to understand that return to this pre-fall shameless and innocent condition is the aim of many spiritual systems. Going back further to the first phase and a unified creature is not in the biological cards. The second

part of this novel involves Jim's attempt to return to a Garden-like shame-free innocence.

Wholeness and timelessness permeate the first two phases of the myth. Time has no boundaries. Our Lord Jim remains forever young in his Malay paradise.

The third phase involves the serpent, the "fall" and the confrontation with God. The "fall" occurs as the woman develops personal consciousness as a separate being and strives to be an independent and important individual.

The serpent is not introduced; it is just there all of a sudden:

Now the serpent was the most shrewd
Of all the animals of the field YHWH God had made.
He said to the woman, "Even though God said: You
are not to eat from any of the trees in the garden. . ."
[the serpent pauses]

All of a sudden the serpent is standing next to the woman, apparently near the tree of knowledge. The serpent is erect, must have feet and can talk, the first talking head. Normally prone, the serpent is trying to be something it isn't, an erect being.

In the Eden myth, the serpent is inhabited by Satan. The first serpent in the novel is the Captain of the Patna, a man so fat it is hard for him to stand up. Our last serpent is Mr. Brown.

The serpent's come-on creates desire in the woman to have greater insight and be like God. Before the human creature within dependency had desire only for seeing and eating. But now the woman is not satisfied with pure dependency. She wants to be heroic, just like Jim. She wants to be god-like. She tries to be something she isn't. This is a fundamental failure in integration of self-image and actual potential. And most important, she is prone to follow the suggestion of the serpent. She is subject to suggestion, to