

The Rose

inviting Wisdom into our lives & churches

Emmanuel Church ■ Athens, Georgia

Winter-Spring 2009 ■ Issue 15

Dreams & Oneness

God's love seems to draw each of us towards a new place of oneness as we listen to our dreams—oneness with our interior selves, with other humans, with beings on other levels, with animals and with all of creation. Says Meister Eckhart, "Apprehend God in all things for God is in all things. Every single creature is full of God and is a book about God."

What in the world is God up to now? Where is God going with me, with each of you? There is a gigantic tapestry of Love that is being worked on, and we are called to work on certain themes and issues along the edge of the tapestry. Each of us is called with a cluster of others in a pod. My little pod and I are being called to work on the edge of the tapestry on the theme of oneness.

All dreams carry many levels, the personal, the archetypal, and the beyond. Our first task in dream work is the huge project of cleaning up the initial phase of our own interior shadow. It might

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Winter-Spring 2009, Issue 15

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Cover illustration: Rose window, Strasbourg Cathedral, France. Pencil drawing by Adrienne Lynch.

A Word from Emmanuel

IN A RECENT CORRESPONDENCE from a friend, she wrote: "How is it that things keep working out? It really is a mystery how they keep on working out without an inch to spare..."

As we begin this new year, I don't have an adequate answer to this age old question. But it brought to mind something I once read in a magnificent little work called *The Cloud of Unknowing*. Perhaps the answer is there.

You are Wisdom, uncreated and eternal, the supreme first cause, above all being, sovereign goodness. Raise us, we pray, that we may totally respond to the supreme, unknown, ultimate, and splendid height of your words, mysterious and inspired.

There all God's secret matters lie covered and hidden under darkness both profound and brilliant, silent and wise. You make what is ultimate and beyond brightness secretly to shine in all that is most dark.

In your way, ever unseen and intangible, you fill to the full with the most beautiful splendor those souls who close their eyes that they may see.

And I, please, with love that goes on beyond mind to all that is beyond the mind, seek to gain such for myself through this prayer.

The gift to see the reality beyond closed eyes helps us to understand and know how things will always work out.

Many Blessings,

The Rev. Robert Salamone, Rector

Emmanuel Episcopal Church, Athens, GA

"The rose is to the Western mythological tradition what the lotus is to the Eastern tradition. Dante's great epic is about the multifoliate rose unfolding—the soul bud maturing into the full blown rose." —*Marion Woodman, letter to a young friend*

What is the ROSE?

THE ROSE IS PUBLISHED twice a year by the Natural Spirituality Group at Emmanuel Episcopal Church in Athens, Georgia. It is offered free of charge to help link together groups and individuals engaged in integrating dreamwork and other authentic aspects of the inner journey into regular Christian life.

The ROSE publishes articles submitted by journeyers from all locales. It is a forum for telling personal stories; for sharing dreams; for setting forth insights from the inner journey; for sharing relevant books; for analyzing movies; for looking at the deeper meaning of Scripture; for poetry and short reflections; for the publication of apt sermons; for exchanging information about how natural spirituality pro-

grams are conducted in different places; for announcing upcoming conferences; and for reports on the same after they have taken place.



Submissions Policy

Articles range from 100 to 2000 words. Digital submission is preferred, though non-digital, hard copy is acceptable. Material should be appropriate to the mission of the ROSE. Send submissions to:

editor.therose@gmail.com

or

The Rose at Emmanuel Church, 498 Prince Avenue, Athens, GA 30601

The deadline for the next issue is June 30, 2009. This includes articles announcing conferences that will take place October 2009–April 2010. Bare bones announcements (date and contact information) will be accepted through August 15.

A Note from the Editor...

THIS ISSUE OF THE ROSE marks a transition from my own tenure as editor-in-chief to the new tenure of Peggy Thrasher Law, who takes up full editor-in-chief duties with the next issue. Peggy has been the associate editor for the past year and had a strong hand in this particular issue. I will continue on as a contributing editor. The Summer Dream Conference lectures will still be published each year. The essence of the ROSE will remain the same.

Peggy is a long-time member of the Natural Spirituality program at Emmanuel Episcopal Church in Athens, Georgia, where the ROSE originates. She has a BA in English from the University of Georgia and an MFA in Dance from Florida State

University. She has worked as a dancer, choreographer, and teacher of dance at the college level. She is married to a chef and has an eight-year-old son, who is interested in everything, especially in trains and in space travel.

Peggy received a strong spiritual orientation from the women on her mother's side of the family. Her paternal grandfather was a Methodist minister. It comes naturally to her to serve God with gladness and fullness of heart. She is a mighty dreamer and a strong and unusually aware journeyer on the Way. From my work with her this year, I have no doubt that Peggy has been destined for the ROSE from the beginning of time. I look forward to the graceful changes that her dancing spirit will bring us.

Joyce Rockwood Hudson

Money Business

THE ROSE IS FREE because that is the best way to get it out to the world. It is free because it is a God thing, and God things need to move freely, like grace. It is free because there are enough people who understand this and are willing to contribute money on a regular basis to keep it moving. From the very beginning the ROSE has been supported *entirely* by the voluntary contributions of its readers. *We have no other funding but this.*

Some of the ROSE's donors have formalized their support by joining our Monkey Troop. This means that we send them a letter every year asking for a specific amount to cover our projected shortfall for printing and postage costs. The amount requested usually falls in the range of \$20 to \$30 per issue. We now have 135 of these beloved Monkeys, up from 123 at the time of the last ROSE. Because our mailing list keeps growing—now more than 2,700—and our expenses with it, *we always need more Monkeys.* So if you are feeling the God thing nudge at you as you read this, let it move you to action. **On page 31 there is a form** to clip out and send in to join the troop. We will welcome you with gladness. The angels will sing. **The angels will sing, too, for non-Monkey donations.** See page 2 for donating instructions.

Many thanks to everyone who contributed time and money to ROSE 15. Without you there would be no ROSE, plain and simple.

The Rose is like church, free to everyone, but in need of financial support from those who recognize its value.



The Hundredth Monkey A Mostly True Story

IN THE 1950s, scientists began provisioning monkeys on a Japanese island with sweet potatoes that they dumped out for them on the beach. The monkeys ate the sandy potatoes just as they found them, until one day a young monkey came up with an innovation: she took her sweet potato to some water and washed it. Some of the others saw her doing this and picked up the practice, too.

Over the next few years, more and more monkeys began washing their sweet potatoes, until finally a critical mass was reached and a paradigm shift took place. Now monkeys everywhere were washing their potatoes. The tipping point in this development is symbolized by the 100th Monkey. Up through the first 99 monkeys, the popular story goes, washing sweet potatoes was a relatively isolated activity. With the 100th Monkey the critical mass was reached that set off the paradigm shift for the entire culture.

(For more: www.context.org/ICLIB/IC09/Myers.htm)



We have a new Monkey on the block: the **Rose Super Monkey**. The Super Monkeys have answered the call to secure the future of the ROSE by joining together to provide compensation for the Rose's editor-in-chief. Each Super Monkey pledges \$1000 a year to pay our Rose editor for the (more than) half-time job that she is doing. Our goal is 30 Super Monkeys. At present we have 20.

- | | | |
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Winter-Spring 2009

Dreams & Oneness

(continued from page 1)

This article is excerpted from a lecture given at the Haden Institute's **SUMMER DREAM CONFERENCE**, Kanuga Conference Center, June 15–20, 2008.

take us several years to even make a reasonably good effort. And that beginning effort simply launches us into a lifelong process of ongoing personal shadow work, of cleaning and being cleaned by Christ's Love. It takes real discipline to continue day after day, morning after morning to look inside for all parts of the dream to be parts of us, instead of immediately looking outside ourselves. Our strong tendency to project our issues onto others is made more manageable when we have a basic map of our own shadow issues and a deep commitment to the ongoing cleaning.

After we develop this deep habit of looking inside, we may find that dreams that take a turn away from the personal psyche and our personal issues can be very confusing. Some dreams are not primarily personal. They are about me, but also about what is beyond me. There seem to be periods of time when a dream's emphasis is on deep inner cleaning and other times when the dream's message is presenting a wound that the planet is having to bear. The dream is showing that it's not just my personal wound. It is mine and beyond, with an emphasis on beyond. The emphasis is on oneness and compassion.

Let me illustrate with an example from my personal inner journey. This is about me and beyond. God has been messing with my finances recently. My husband and I tithe. I thought this was enough. But as soon as you make a rule, then the Spirit comes in and messes with you, and with your pocket book, too! According to my dreams, the tithe apparently is not enough. God started this conversation with me a couple of years ago. It began with the following dream.

I hear someone singing all night long, a gorgeous melody, one so beautiful that I can't even repeat it, but the lyrics were, "Some of God's children don't have shoes. Some of God's children don't have lunch." That song was sung to me again and again all night, the haunting melody repeating over and over in my dream.

I wake up. I reflect on the dream. I realize that I am being nudged, drawn, and pulled in my heart to those in extreme poverty. I discipline myself to work on the dream symbolically first. What is the interior level? Who is the interior level? Shoes sometimes are a standpoint. I can always improve my standpoint. Am I getting fed lunch? Am I getting soul food? I engage in a piece of inner work and I find what I can find there.

But the strongest energy was a tug on my heart toward more oneness with others in this world who do not have literal shoes and literal lunch. My higher self—or, as Jung called it, "the Self"—and the Divine were messing with me. In order to move me toward more oneness and compassion, apparently tithing was not enough. Did I need to give more money or engage in more political action or show up at the "Stew Pot?" My heart being tugged, I increased my giving to an agency called Heifer Project directly involved in hunger relief, and I continued to wonder.

Now my heart liked this work, but my inner curmudgeon thought, "No way." My inner curmudgeon said, "Oh gosh, Susan! You've spent the last thirty years trying to redeem Christianity from the clutches of the sad faced do-gooders, long-faced and barren of joy, who say that being a Christian is 100% about helping the poor. Just help poor people and you're a Christian. So boring, B-O-R-I-N-G! Those do-gooders drive me nuts. They are unconscious. They are no fun. They are usually not doing inner work. They are addicted to helping." The inner curmudgeon continues, "You've been saying that being a Christian is about the journey, about healing and wholeness, balance and joy. That is a lot sexier and more fun than the grim-faced focus on poverty. Don't forget that the poor you will have always with you! Go kiss a wiggling archetype. That sounds more energizing."

But, the growing edge of the unconscious kept pushing, nudging, and continued its pointed conversation with me about poverty. While in prayer one day a few weeks after having heard the song in my dream, I had a vision. I was in meditation, in a deeply altered state, and I was giving thanks for blessings. As I was giving thanks for the money that my husband and I had saved for our retirement and beginning to feel the joy of that, an image appeared in my prayer. It was a

horrific image, a shocking one of a woman so thin and so racked with hunger pangs that she communicated to me, without words, that she is so hungry that she wishes she could eat her own shoulder. Another nudge, for just as I think of retirement money being saved, I see this woman. Now, that woman and I and you are actually all one on an energetic level. We know that and we hear it in our theology. But, nonetheless, we can be unconscious of the inner-connectedness of all living things.

After my prayers, I went into the study and I wondered, "What kind of time am I going to give up to help work on poverty issues? What kind of money am I going to give up? What am I going to sacrifice to increase my giving?" And so of course synchronicity has to help. As I muse on these questions, I stoop over and pick up a file folder that is on the floor of my study. You know the kind that you have reused with a tab on one side in which you've filed one thing and a tab on the other in which you've filed something else? I pick up the file folder and one side says, "The Millennium Development Goals"—the United Nation's hope to eradicate extreme poverty by the year 2020. I turn it over. What does the other side say? "American Express Bills!" I am not making this up. It is a demonstration of God's creativity. The question I was musing about as I walked into the room: Where will I cut back? The answer: The American Express bills, discretionary spending. It could be reduced. This sounds obvious. It is the first place my mind should have gone.

Yet, when the Divine and the Self join to move the aware ego toward inner generosity and outer generosity, toward oneness, some of these inner characters do not rise up and call God blessed. Not everybody is thrilled. I could even feel a mild anxiety rising in me, a little unease. God is messing now! God is messing in my business, messing with my credit card.

There is a lovely liquid soap that I enjoy, made by a company called "Provence Santé." My favorite fragrance is "Vervain." It's fresh, tingling, and it fills my hands and heart with a lift. I love to wash my hands with

it. Time to order more soap! Planning to order two bottles, enough to last more than a year, I call the company in Vermont. A fearful inner voice says, "You'd better get several. This poor people thing is really getting cranked up, Susan. You might be told to knock off this luxury item." The phone clerk says, "If you buy five, you'll get free shipping." I say, "How much is five? Is there any discount for getting five?" And she says, "No, just the free shipping." The inner voice says, "Do it! Before the Self and God overtake you! They are pursuing your credit card! They are closing in!" It is like the Self is one of those big horses of the Apocolypse bearing down—*dadadadada*—and the inner spender is racing as fast as she can. And before the aware ego can come into consciousness and hold the tension of opposites, the inner spender says, "Sold! Ship it to me for free!" The fragrance was on its way. It is at my house right now, enough for at least three years.



THE CONTENT of individuation changes. For right now, for me, the conversation is about oneness. But, the process stays the same whatever the content. The Self infuses the growing aware ego with consciousness: *Susan, be more aware of those who have no shoes, no lunch, of those who are starving.* The ego, the choice-maker of everyday life, is in a lifelong process of becoming more aware. The part of us that is reactive, fearful, controlling, and judgmental is not the aware ego. That is a splinter part of unredeemed energy. The aware ego is this massive, fabulous, growing energy that seeks to do the will of the Self and of God, and its job is to hold the tension of the opposites and to help clean up the lies that are in each opposite.

The first step of the aware ego is to listen to those opposites and value them. In my current individuation issue, the opposites are: *It Is Okay To Have Luxuries* vs. *I Want To Help Feed Poor People*. Hold those opposites and listen to the lies in each. Under *It Is Okay To Have Luxuries*, one might hear, "And I don't need to worry about how many luxuries." And that's a lie. Or, "If I can pay for it,

I can have it.” And that’s a lie. Or, *“I need this extra stuff to comfort me.”* And that’s a lie. On the other side, *I Want To Help Feed Poor People*, one might hear, *“I need to give away everything I have.”* And that’s a lie. *“All people should help poor people and this is the rule.”* And that’s a lie. *“We need even more rules about how much people are supposed to help poor people.”* And that’s a lie.

How is the Self trying to get my attention? How do I resist and how does my aware ego eventually surrender to the Self and say yes to the individuation movement toward Oneness and compassion? The ongoing development of the ego and the ongoing releasing of the lies in the opposites are our spiritual homework for now and until we see Jesus face to face, and maybe beyond.

HOLY SCRIPTURE shows us an interesting tension of opposites on the subject of what we are supposed to eat. Each of these opposites came in a particular time and place to a particular group of people and each of the messages was to help that group become more holy. They contradict one another, and they each contain lies. That’s the individuation process: the opposites and cleaning the lies.

In Leviticus are written rules that prescribe clean and unclean foods. The intent of the rules was to demarcate the holy from the everyday, to demarcate what is sacred from what is profane. The plan for the early Israelites was to be a people set apart to stay in covenant with God, to avoid impurity so that the holy could set up a tent in their midst. The intention was good.

The apostle Peter, hundreds of years later, was shown the opposite message. Peter, a devout Jew, had made the effort to live by the purity laws all of his life. Now Peter’s world has been turned upside down by Jesus and the full blast of the Gospel. Remember the story from Acts 10? Peter is on a roof praying. He has a vision in which a large sheet is lowered down in front of him. It is filled with all kinds of animals—four footed creatures, reptiles, birds—all the animals that Peter has spent his life not eating. And the voice of God says to Peter, “Kill, Peter, and eat.” Peter resisted, “I’ve spent my life honoring what you’ve asked

us to do for holiness. I couldn’t do this.” And the voice of God comes again, “Kill, Peter, and eat.” Three times Peter resists. And three times he is told again to eat. God gives the good news needed for that time, to that person, in that place, and says, “What I have made clean, Peter, you must not call profane.” Peter is being prepared to baptize unclean Gentiles, to stay in the home of an unclean tanner who had been skinning animals. Peter is being prepared for his service to God. He is being prepared for his ministry of preaching the good news that God shows no partiality. Peter must individuate, must surrender the old, let it die, clean up the lies and listen to God.

In Leviticus, the theme is to separate the sacred from the profane. In Acts, Peter is to let go of those very rules so that he can serve God in a specific way. Our task is to listen to the Self trying to communicate with each of us, not to inflict what we have heard on others or to make rules for everyone. Our task is to listen and to help others listen. Our task is to work through the resistances to listening and to help the ego hold the opposites and clean up the lies in each opposite. We are to help the ego surrender to God’s plan for the tiny part we are each to play. One of us is told one message. Another one is told something else. The process of individuation gives you a personal call, not a collective call, and not a guilt call.

May we each listen to God’s call with our own hearts. May we help one another listen. May we find the courage to follow that call and help others to find that courage. May we strengthen our core. And may we soften our edges as we tell others who we are becoming—not to change them, but rather to extend our light as one among many on this journey. May God bless you and me as we listen and seek to help one another live out this journey.

Little Rock, AR *The Rev. Susan Sims Smith*

Susan Sims Smith was a Jungian oriented psychotherapist for 25 years and has been a priest for 10 years. Currently she is learning about an “inner library” pre-wired into humans by the Divine. This library is accessed by meditation. Susan is learning in the library and writing down what is being downloaded into her consciousness. This meditation, combined with dreams, synchronicities, and the I Ching, form a gateway to the spiritual for her. She is married to Rick Smith, a psychiatrist, her childhood sweetheart and best friend.

The Image and the Mystery

This article is excerpted from a lecture given at the Haden Institute's **SUMMER DREAM CONFERENCE**, Kanuga Conference Center, June 15–20, 2008.

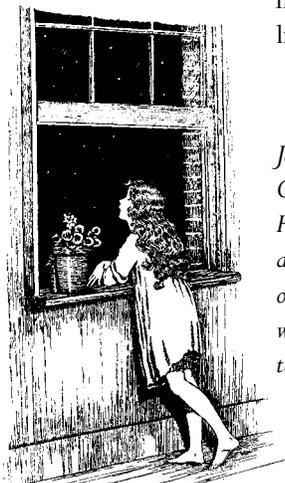
MEISTER ECKHART SAID, “When the soul wishes to express herself, she throws out before her an image and then enters into that image.” I am bold enough, or foolish enough, to take this one step further. When God wishes to express God’s self, God throws out an image and then enters into the image. Creation, then, is really images. That tree is an image. That flower is an image. That water is an image. And so are we. We are images into which God’s spirit has entered. If we want to know what is holy, we pay attention to the images all around us in the outer world and to the images that find us in our dream world. In the image is the Life. We cannot know this Mystery that has at least a thousand names, this Mystery we call God. We cannot know the mystery of God in its essence, but what we can know are the images into which God has entered. As we engage the image, we are in fact having an experience of God.

It is very important to make a distinction, theologically and psychologically, between God and God-images. Jung wrestled with this his whole life as he tried to engage in dialogue with those in the religious and theological community. He could never get this distinction across to them. He was always talking about God-images, and they always thought he was talking about God. His distinction was based on the difference between an archetype, which is a basic building block of the universe, and an archetypal image. He put it this way: “Psychology and science are interested in the imprint, and theology is interested in the Imprinter.” It was Jung’s notion that we could not really know the Imprinter behind the image. Our limited consciousness would not allow it. But we do not need to know the Imprinter in order to have an experience of the image. Our images of God, our images of the holy, allow us to relate to the Mystery.

My favorite poem, rich with images, is *The Man Watching*, by Rainer Maria Rilke. It contains these lines:

*I can tell by the way the trees beat, after
so many dull days, on my worried windowpanes
that a storm is coming,
and I hear the far-off fields say things
I can't bear without a friend,
I can't love without a sister. . . .*

*What we choose to fight is so tiny!
What fights us is so great!
If only we would let ourselves be dominated*



*as things do by some immense storm,
we would become strong too, and not need names.*

*When we win it's with small things,
and the triumph itself makes us small.
What is extraordinary and eternal
does not want to be bent by us. . . .*

Robert Johnson used to say that every storm in a dream is *the Storm*, every tree in a dream is *the Tree*, every bush in a dream is *the Bush*. Rilke writes of the big Storm, an aspect of the holy. *I can tell by the way the trees beat. . . on my worried windowpanes that a storm is coming.* Sometimes we know that something is coming from the depths of the unconscious because we have an uneasy feeling, an apprehension. I would suggest that apprehension—our ability to be apprehended—is a higher function than comprehension. To allow ourselves to be apprehended by something that is larger puts the ego in a place that is out of control, as when a storm comes. Jung reminds us that every experience of the archetypal Self is a defeat for the ego. We don't like this idea because it puts the ego in a one-down position. But it is important to remember that in our times of storm we are encountering something of great import and great power. *When we [ego] win it is with small things and the triumph itself makes us small. What is extraordinary and eternal does not want to be bent by us.* Jung said, “To grasp the dream’s meaning we must allow it to shape us. Then we understand the nature of the experience.”

The more I work with dreams and listen to the dreams of others, the less certain I am of their specific meaning, but the more certain I am that they are full of meaning. The more I try to understand about my life and the life of our world, the less certain I am about how it all will work out, and yet the more confident I am that my little span of life, against the backdrop of eternity and timelessness, is important, and that my minute role in the great drama of life is meaningful, that it is accomplishing something. I get glimpses of that. We are birthed by a mystery. We are moved by mysterious forces and fate throughout our lives. And we are always moving toward a mystery which is our end, or maybe our beginning. In more traditional language, we have come from God and we are going to God, and while we live we belong to God. Thanks be to God.

Flat Rock, NC **The Rev. Jerry R. Wright**

Jerry Wright is a Jungian analyst with offices in Flat Rock, North Carolina and Atlanta, Georgia. He serves on the teaching faculty of the Haden Institute. When not wrestling with theological, psychological, and cultural questions, or teaching, or leading pilgrimages to Iona and other sacred places, he is content to sit in his porch rocking chair, watching the birds, and the creek, and the ever-changing garden, which teach him all the important things.

The Context for Braving the Inner Journey

“God’s own energy is still among us to lead us by those slender strands that invite us into a particular pathway of self discovery and self revelation that is essential to the unfolding cosmos.”

This article is excerpted from a lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 15–20, 2008.

CONTEXT IS IMPORTANT. If you are like me, you probably have a certain number of people around you who wonder why we would be spending time and energy doing what they might regard as navel gazing and self indulgent meandering in dreams and other kinds of inner work. Why, they ask, with all the ills of the world would we be paying all this attention to ourselves, especially in such an inexact pastime as trying to figure out what our brain has been doing while we’ve been sleeping. I’ve certainly run into those who thought a bishop of the Church should find better ways to use his energy than to talk about dreams. But, then, when I would talk about other things, they would decide that this was a fairly harmless activity and would encourage me to get back to the subject.

The truth is that, when taken in context, there may be no more important work for us than to be about the business of trying to discover the mysteries that lie deep within every human being. Frequently, those mysteries control our behaviors without our even knowing about it. In fact, it is my fear that most of the political systems on this planet are under the influence of people who have very little interest in what lies hidden in their souls, and we are living with the results of that disinterest on the political stage.

Robert Johnson, one of my favorite teachers, writers, and mentors in the field of inner work and dream work, begins his 1998 memoir, *Balancing Heaven and Earth*, with these remarks. He writes:

It is an audacious notion to put forth in this age of science and willful determination that one’s existence is somehow inspired, guided, and even managed by unseen forces outside

our control. Whether called fate, destiny, or the hand of God, slender threads are at work bringing coherence and continuity to our lives. Over time, they weave a remarkable tapestry.

I agree with Robert Johnson that if we even suggest that there may be something divine, some *slender threads* working within the soul of each one of us, trying to help us make sense of our lives, we are met with skepticism. In this day and age, very often this notion falls on deaf ears, for there is very little empiricism involved in talking about the slender threads.

In the fourth decade of my life, having been ordained for about 15 years, I began to suspect that I was being divinely guided in just this way. I was educated and trained in theology and I believed very deeply in what the Church had equipped me to do. I began to have a sense that most of the decisions that I had made along the way that turned out to be life giving, even transformational, were decisions I had been led into. Some of them quite clearly were not my idea at all.

Further, I began to have a sense that there had been a kind of protection built around me that kept my bad decisions, and there were plenty of them, from permanently keeping me from living into that unique identity that is, I think, part of a cosmic design beyond my knowing. You have one of those as well, a unique identity that is part of the cosmic design and the unfolding of history.

Obviously, the slender threads that Robert Johnson speaks of as being woven together in the tapestry of each individual life would be what Christians call the hand of God. We don’t believe in the clockmaker concept of God

wherein God winds up creation, steps back, and now is simply enjoying seeing how it all turns out. We believe in God who is active and involved in creation. We believe in God who is somehow impacted by us and by what goes on with us day in and day out. I have not always believed that God was weaving the tapestry of my life as though that tapestry were essential to the comic unfolding of history. It is one thing to have the vague sense that God’s hand is at work in the world about us, for we learn very early that God is everywhere and that God is in all things. It is quite another to believe that God is literally weaving one’s life together in the hour by hour decisions of ordinary living, and that God is doing this because somehow the weaving together of each individual life is important,



Illustration by Janet Robertson

if not necessary, for the unfolding cosmos.

Much of American Christianity, if not global Christianity, has been misrepresented as a contest between good and evil, with hapless humanity stuck in the middle. Following Christ has been reduced to a rule book for good behavior. In that understanding of God's activity, there is very little sense that God is persistently involved with us, persistently weaving our lives to become part of the essential fabric, the ESSENTIAL fabric of history.

NOW IN THE MIDDLE OF MY SIXTH DECADE, with the benefits of age and some degree of maturity, I can look back through my life and see some of the threads that I followed that transformed my life. I can also look back and see those times that I resisted the slender threads that Robert Johnson talks about. I resisted them for any number of reasons that seemed important to my ego at the time. And the graceful truth is that while I was resisting the slender threads, the weaving didn't stop because of my resistance, but neither did the weaver change the pattern to something less. The weaver never threw up those cosmic hands to say, "This is a mistake." The pattern of life remains the same, and the weaver is very patient; for sometimes, as Jesus taught, the wheat and the tares just have to grow side by side until the harvest.

I am convinced, as is Robert Johnson and many other people who have engaged the inner life, that there is a Divine interest in my becoming and your becoming the unique people that the cosmic unfolding requires. Inner work is enhanced if we begin by creating that rather grand context. Too many people understand dream work to be an interesting hobby, a little avocation on the side. Talk about dreams and their meaning holds real interest for many people these days, because, frankly, any opportunity to talk about ourselves can be fun. As the country singer says, "I want to talk about *me*." The Ego gets all excited about *me*. It is the job of the ego to know *me* and to be able to present *me* in the best possible light. Some interest in dream work comes from that simple interest in ourselves. The truth is, however, it can also be less than fun to know more about ourselves in any deep and abiding way. The ego isn't always happy when we get involved in serious dream work, because dreams bypass the ego and go directly to the storehouse of the unconscious to reveal that which we don't know about ourselves, that which the ego doesn't know and, therefore, cannot control.

An example comes from Carl Jung himself in a dream that served as something of a precursor to his work with the shadow. Here is the dream in his words:

I had a dream which both frightened and encouraged me. It was night in some unknown place and I was making slow and painful headway against a mighty wind. Dense fog was flying along everywhere. I had my hands cupped around a tiny light which threatened to go out at any moment. Everything depended on my keeping this little light alive. Suddenly I had the feeling that something was coming up behind me. I looked back and saw a gigantic black figure following me. But at the same moment, I was conscious, in spite of my terror, that I must keep my little light going through the night and the wind regardless of all danger. When I awoke I realized at once that the figure was my own shadow on the swirling mist brought into being by the little light I was carrying. I knew, too, that this little light was my consciousness, the only light I have. (*Memories, Dreams, Reflections*, p. 88)

The formation from the unconscious of the shadow that resides within each one of us plays a powerful hand in shaping us into particular human beings. In fact, that which is unconscious often causes us to think and behave in particular ways that can be a mystery to us and to everyone else. Ignoring the shadow may prove the error in the cliché, "What you don't know won't hurt you." Frequently it is the very opposite, for what resides in the unconscious unaddressed and unhonored can very easily hurt us when it finally finds a way to get our attention. As Jung's dream makes clear, the only light we have is consciousness, and it is for this reason that we spend time looking at what lies hidden in our own souls. Serious attention to our dreams leads to self discovery beyond the control of what the ego desires for us. We live with an ego that is generally contented with what it already knows. And yet between this contented ego strength and the deeper Self there is a tension that keeps us striving to learn more about *me*. That self discovery holds the promise of bringing the ego into some new and profound learning about *me*.

IN THE OPENING YEARS of the twentieth century, new work with the unconscious, and particularly work that illuminated insights discoverable in dreams, was powerfully influenced by Sigmund Freud and Carl Jung. Much of the modern dream work that we encounter finds its roots in the work of Carl Jung in particular, because of his openness to religion and the mysteries of spirituality. The more I read Jung's work, the more I realize that even though he had a certain suspicion of organized religion, he was something of a mystic himself. Many modern insights into the spiritual side of life have started with the inner work of Carl Jung and the language of modern psychotherapy born

since the beginning of the last century.

But, obviously, dreams have existed from the beginning. Dream work has gone on for untold generations before we ever learned any Jungian language. The Bible is replete with examples of dreams and of people working with their dreams. Like us, they tried to understand the meaning of what went on in the unconscious while they were sleeping. In Scripture dreams came as messages from God. Many of those Biblical dreams contain the same kind of rich but perplexing symbolism that we modern dreamers find in our own. Others are clear and to the point, like Joseph's dream:

"Do not fear to take Mary as your wife." You will note, by the way, that the dream doesn't tell Joseph what to do. It simply says, *"Don't be afraid to take Mary as your wife."* Dreams very seldom tell us what to do, but very often they give us new understanding that can lead to action as we examine the possibilities of our lives.

Scripture also contains dreams like the well-known one that Jacob had of angels ascending and descending, marking a holy moment and a holy ground:

So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep. Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it. And behold, the LORD stood above it and said: "I am the LORD God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants. Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed. (Gen. 28: 11-14, New King James Version)

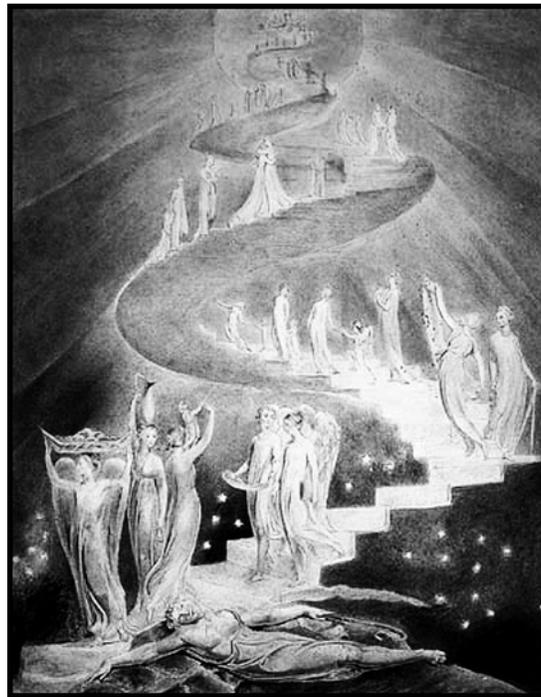
As Jacob grapples with that dream and the new sense of holiness, his life begins to change. He becomes a different person.

Joseph's many dreams were filled with rich imagery. His prophetic dream, unpopular with his brothers, of the sheaves of wheat bowing down before his own sheaves, abounds with metaphor. Dreams such as these are per-

haps more like your own dreams, filled with abstract images. When we awake from these dreams, we realize that it is going to require some soul searching work to find understanding. It is going to require moving into that rich, right-brain activity of exploring metaphor and image.

The fact that we have modern language for engaging in dream work and new insights about the unconscious inner realm that is contained in each one of us should not lead us to believe that somehow this is new territory. Indeed, from the earliest evidence of Judeo-Christian and other holy writings there has existed the belief that the

divine permeates all of creation and is constantly being revealed in the world about us, in the wonder of the universe, and in the mystery of those moments when ordinary reality suddenly unveils holiness that is beyond explanation. Man has long believed in the ability of the human mind to soar beyond itself in a desire to connect with the Source of being. The Divine is revealed to us in those inner mysteries that seem to rise up from our own souls. Who am I? Why am I? The Divine within each human soul hints, with this evidence, at ways of being discovered. And yet, it is God who takes the initiative, always the initiative, to be discovered in the midst of what God has created.



THE GREAT RELIGIONS of the world have been at their best when the mysterious journey towards the divine is enabled and encouraged. Too often modern and post-modern expressions of religion have adopted a kind of dualism that implies that God is totally other and discoverable only in the theological intricacies and dogma of any one given church. In this climate, belief can be stripped of its mystery and become instead a cultic expression of a given theological prejudice. If you think about the most dynamic symbols of your own faith, those rich metaphors are holy when they connect us to the Divine, not when they lapse into theological jargon. I think of the Holy Eucharist at the center of the life in many churches. In the Episcopal Church, we say in the Mass that we are doing this mysterious work of offering Eucharist so that the Divine may dwell in us and we might dwell in the Divine. That indwelling is the richness of the sacrament. Christ

dwells in us and we dwell in Him so that we may come into that place where we *abide* in the Divine. We do not move in and out, doing certain things that are holy, and then get back to real life. We abide there. And yet, so often what happens in the Church in its institutional frailty is that we forget that we believe that Christ dwells within us, and we begin to agonize over whether or not the words of the Mass should be changed. Should the 1928 prayer book really be changed? This is the poignant frailty of organized religion—of which I am a part and which I find to be life giving—that the Mystery can be lost in the dogmatic quest of how to do things right, of what “church” is supposed to look and sound like, or who is supposed to be doing what.

The great Wisdom writings of the Old Testament carry strands of the belief and the understanding that God is not “other,” remote and reachable only through cultic practice, but is embedded in history and in all of creation. To follow the way of Wisdom is to yearn to discover God and God’s will for the individual and for the world. But it is a way that understands that God is always the one instigating the discovery. In the book of Wisdom, and in the writings of such books as Proverbs, Ecclesiastes, Job, and in the Apocryphal book of Sirach, one finds very little language of, “Thus sayeth the Lord.” It is the nature of the Wisdom tradition that Wisdom is not speaking from out there, but is instead rising up within the soul of the person and, in fact, within the dynamics of all creation, because God is in all that God has made.

God, the creator of all that is, imbues the universal order with the same divine energy that was used to bring about creation in the first place. That divine energy is abundant, whether we are talking about the creation of the universe or of some particle of the universe like you and me. Said differently, the energy of the composer or the artist never leaves that which has been created. God’s own energy is still moving throughout creation. Some have learned to call that energy Wisdom, Yahweh, Christ, or the Holy Spirit. God’s own energy is still among us to lead us by what Robert Johnson calls slender threads, those slender strands that invite us into a particular pathway of self discovery and self revelation that is essential to the unfolding cosmos. That, in my mind, is the proper context for taking the sometimes scary journey into the unconscious. We find God there. God is present and ready to reveal to us more insights about our reason for being. That is the proper context for doing dream work. Our dreams are already showing us hidden truths about ourselves, not just to satisfy our unending curiosity about me, but to reveal more of what God had in mind for us from the beginning of our making.

THE GOAL OF DREAM WORK is to respond to Wisdom as it is uniquely situated in each individual. It is holy work and can be rightly placed next to all of the holy activities religious people undertake and find life giving. This inner journey that leads us to the wisdom of God may hold our best hope for meeting the collective darkness that is all about us. Each time the darkness of one individual soul is illuminated and brought into the light of consciousness and wholeness, the weight of the collective darkness becomes a little lighter. As we look about and see the darkness all around us, we find great evidence of those absolutely unaffected by the mysteries of their own souls. And so perhaps it is up to those of us who are at least willing to find some light. The context of this work is not idle curiosity, but the hope that arises from each of us doing our small part to save the planet.

Says Fr. Richard Rohr, founder of the Center for Action and Contemplation in Albuquerque, New Mexico:

We are a circumference people, with little access to our natural Center. We live on the boundaries of our own lives, “in the widening gyre,” as the poet Yeats puts it, confusing edges with essence, too quickly claiming the superficial as if it were substance. As Yeats predicted, things have fallen apart, “the center cannot hold.”

We live out here on the edge of things. Anything beyond that superficial edge alarms us. Rohr says that we are people unaccustomed to being invited into the center, into the center where the meaning is, and, yes, where some fearsome darkness might lie. But the invitation of God is to leave the circumference, the superficial, and to make the journey into the center, there to discover the light that can bring health and wholeness to each of us and, in so doing, bring a little bit more health and wholeness to this planet.

I pray God’s blessing upon you as you follow the slender threads, work with your dreams, and brave the inner journey, not as an avocation, but as the life giving work of this planet.

Little Rock, AR **The Rt. Rev. Larry Maze**

Larry Maze served as the Episcopal Bishop of Arkansas for 13 years, retiring in 2007. He and his wife, Beth, live in Little Rock where Beth is the Chaplain at The Cathedral School. He continues to read and study in all areas of interface between Jungian psychology and Christian spirituality. He believes that the Church is reshaping herself for the future and that our own inner work is key to understanding that deep spiritual shift.



Levels of Meaning in Dreams

“The easier it is to see a level, the easier it is to think that’s all there is.”

This article is excerpted from a lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 15–20, 2008.

IN THE COLLECTIVE UNCONSCIOUS, the beginning and the middle and the end all happen at once. They go on happening all at once for uncountably long periods of time, at least when viewed from the perspective of waking life. In some sense timelessness is an element of every dream, and this is one of the reasons I think the best way to record dreams is in the present tense. *I am waiting for a bus*, rather than *I was waiting for a bus*. Telling the dream in the present tense makes the dreaming experience stand out from the past-tense records of our waking lives. It makes it clear that the dream operates in another time frame. At a practical, group-dynamics level, it makes the narrative of the dream more vivid for the dreamer and more vivid for those who are listening to the dream and imagining their own versions.

Every dream has a collective level. This is an element that is seldom given sufficient attention. While it is absolutely true that all dreams come in the service of the health and wholeness of individual dreamers, it is also true that dreams come in the service of the health and wholeness of the entire species. One of the pieces of incontrovertible evidence for this is that dreams speak a universal language. The language of the dream is the same for all of us, regardless of what language we speak, of how old we are, of what our gender orientation is, of what passionate beliefs we hold or fail to hold, regardless even of our relative states of mental and emotional stability. The fact that the language of the dream is universal means that every dream implicates the dreamer as a co-participant in, and I would argue a co-creator of, the larger and larger frameworks of meaning that reveal themselves as we penetrate past the shiny surface of obvious, literal appearance in the dream. As soon as we go deeper, it becomes clear that the dream is not only serving the dreamer’s health and wholeness, it is serving everybody’s health and wholeness.

My own spiritual life centers around dreamwork. Every time I hear a dream from someone, it’s communion! Not only am I being offered a view of what is really going on inside this person at the soul level, a view that is

as revelatory to him or her as it is to me, but I am also being given a glimpse of the universal language spoken by all dreams, which is the same universal language that shows up in all the sacred narratives of the world. So in some sense the dream truly is the voice of God. Each time we hear a dream, we are being given the gift of listening to the voice of God in somebody else’s life, and what we are hearing is timeless—it is more than simply the specific GPS directions for the next day.

Now, it is true that there is always a level where the little GPS voice is saying, “In two hundred yards take a right. . . . Oops! Recalculating.” Obviously that daily, surface-of-life level is there, and what can be problematic is that it is the easiest level to see. The easier it is to see a level, the easier it is to think that’s all there is. This is why so much dream work revolves around those regular levels with which we are all familiar. It turns out Freud was right: our dreams are embarrassingly sexy. Every thing in a dream is sexy, there’s just no getting around it. It may not be the most important truth about the dream, but it is in fact always true. It also turns out that Adler is right: all our dreams are about our perceptions of our social status and our anxieties about those perceptions. Edgar Casey is right: every dream is a symbolic reflection of the dreamer’s state of physical health at the moment of the dream. Fritz Perls is clearly right: at very important levels, everything in the dream is a symbolic reflection of some aspect of the dreamer’s own interior being, no matter what other levels of meaning it may carry at the same time.

This issue of levels is particularly poignant when it comes to visitation dreams. When I started out in dreamwork forty years ago, I was well aware that one of the archetypal forms in the dream world is the visit from the recently dead. People everywhere, in all cultures, in all periods of history, dream of the recently dead. At first, my rationalist-materialist mind said, “Ah well, okay. It probably means that the person who died had a tremendous influence on the dreamer, and that influence lives on. So when we dream of an encounter with the dead, we are actually dreaming at a Gestalt level about the part of ourselves that was so profoundly influenced by the deceased person that it wears their mask in the dreamworld for purposes of recognition.” That was how I explained it.

Now, I still think this is true—the Gestalt level can be found in visitation dreams. But what I have since been forced to accept is that there is something about the nature of time in dreams that is quite different from the way in which we experience it while we are awake. The reason I have been forced to accept this is that in the vast majority of visitation dreams that I have worked on with other

people, and that I myself have had, there actually is an encounter with the authentic energy of the departed soul. There have been a handful of hysterical visitation dreams in which it seemed to me that the departed were not involved, but this is just a handful out of the thousands of visitation dreams I have heard over the last forty years.

This is not to say that the figure in a visitation dream is not also a reflection of some aspect of the dreamer's own being. As a matter of fact, I am convinced at this point that when someone dies and everyone wants to have a visitation dream from them and some people do and some people don't, the reason they don't all have one is that some of them don't have the personal psychological material for the visitant to put on, like a robe or like a hand puppet. Sometimes no one in the family at all has it, and in those instances the visitant often goes to a friend and says in essence, "I can't get through to Mom, Dad, the siblings, or the cousins, so you've got to tell them that you saw me and this is what's going on." I am convinced that when this happens it is because there is some kind of psychological, emotional impediment in the personal un-

conscious of the family members that will not allow their personal material to be used by the visitant. But the friend is not locked in this family battle, whatever it is. The friend does have personal, psychological material that is free to be woven into the image of the departed soul, and so the departed soul decides, "Okay, it's important to get this message through. You take it." In such a situation, however, the dream also belongs to the friend who has it. Just because I have a dream in which an authentic visitant comes to me and gives me a message for somebody else does not mean that this dream is not also filled with information for me, the dreamer, information that would be there and would be important even if the visitant quality of the dream were absent.

So another thing to bear in mind is that one's dreams, no matter how transpersonal and collective they may be, always have levels of relevance to the individual personality and character of the dreamer. All these various theories about the deeper meaning of dreams turn out to be true at the level of dreaming that they address. All of these levels of meaning are there in every dream.

I have written elsewhere about a dream that came to a woman who was diagnosed with uterine cancer. At the

time she had the dream, the discovery of the cancer was clearly the most important level. She could not avoid it, and so she went off and got the diagnosis and got the operation, and she recovered. She credits the dream, and the work that her church dream group did with the dream, for the fact that she is alive today. In her dream *she goes down into the basement. She has her purse over her arm and there is a piece of rotting meat in the purse. She can't get anybody's attention. Nobody can hear her, nobody can see her. She wanders around in the basement among all these people, in her own dream narrative, like a ghost.*

At the physical health level, this dream was a metaphor of urgency—attend to this piece of rotting meat! At another level it was a collective metaphor about the way society disparages the worth and experience of older women. Now that she has gotten past the crisis of cancer, that collective level of meaning is far more important to her than it was when the dream first occurred. This is the problem she is struggling with now. Occasionally she wryly observes, "If I had died,

I wouldn't have to do all this. I would have been spared this nonsense." She's fairly old and frail now, but sharp as a tack. Most people don't get that she's sharp as a tack. Most of her friends have departed, and she is increasingly lonely. Now she looks back on that dream and says, "Hmm. There was so much more to it. Over the long haul, this is the level of the dream that has the most meaning for me."

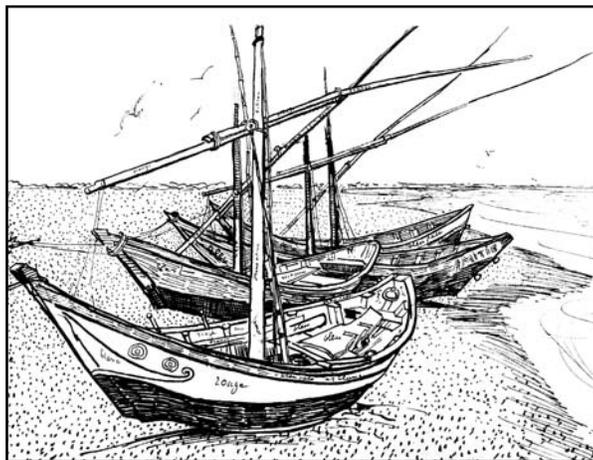
The art of dreamwork has to do with sensing what the most important levels are at the moment.

Fairfield, CA *The Rev. Dr. Jeremy Taylor*

Jeremy Taylor has always been an artist and a community organizer (for which read principled troublemaker), and he wishes every one to know how very glad he is that another principled and artful troublemaker has been elected president! He has also always been a dreamer with a deep interest in the whole range of multiple, simultaneous meanings inherent in every dream. These days, he spends his time intuiting, feeling, thinking, and (when he can manage to hoist it up to consciousness), sensing that there really aren't "two worlds"; really there's only one.



Jeremy's books are *DreamWork*, *Where People Fly* and *Water Runs Uphill*, and *The Living Labyrinth*.



Looking for God in the Engine Room

“When we fall asleep, a lot of the brain turns off. But when we dream, certain parts come back to life. These are largely the parts of the brain associated with the unconscious.”

This article is excerpted from a lecture given at the Haden Institute’s **SUMMER DREAM CONFERENCE**, Kanuga Conference Center, June 15–20, 2008.

ONE OF THE MANY THINGS JUNG SAID about dreams is that they deal with the unfinished business of the day. They guide us by revealing and compensating our misconceptions, with the overall purpose of reestablishing the whole self. Following Jung, John Sanford, in his book *Dreams: God’s Forgotten Language*, drove home the idea that dreams come from a purposeful striving within that is superior to our conscious aims. In other words, not only do dreams come to us to reflect what is going on in our lives during the day, but there is also, somehow, a higher-level guiding force inside, an inner wisdom, that comes to us through dreams to help reveal not only the shadow stuff inside us, the places where we are failing, but also to give us a sense of direction and a greater sense of who we are and all that we can be.

Here, for instance, is a dream that clearly deals with the unfinished business of the day by compensating for an ego misconception that had diminished the dreamer’s self-image. The misconception of the individual who had this dream was: “There is no way I can resurrect my old talents. They are gone forever.” In waking life the dreamer was getting on in his years and was now being asked to do something that he used to be able to do but no longer felt that he could do. He dreamed: *I was wandering through the desert and saw an old rusty car. Looking inside, I found a man who was not moving. I was going to give him up for dead, but my companion (unknown) urged me to wake him. I argued about this for a while, but finally I gave in and shook the man in the car. Both the man and the car came to life, and the car began to transform into a newer car.*

Clearly the dead-seeming man in the car was a side of the dreamer that he thought was dead, or felt was no longer working. The unknown companion was the dreamer’s shadow-self taking on a guiding role in the dream, basically compensating for the dreamer’s misconception and showing him what could happen if he did not

give up on himself so easily: “Go ahead, try it, you’ve still got this part of yourself within you.”

A second example supports the idea that dreams give us higher wisdom and guidance from within. The misconception of the dreamer in this case was: “Truth lies with those in the know, with the experts in the field, with the gurus.” The dreamer’s problem in waking life was that she was reading all the books, going to all the conferences, exploring all the avenues outside of herself to try to find truth in her life. She dreamed: *I wandered all night looking for the Book of Truth. Suddenly I saw a wise old man sitting to the left, who pointed down a descending wooden spiral staircase. He said, “Truth lies within.”* As the dream continued, she went down this spiral staircase and discovered a pedestal holding “a golden Book of Truth.” This is wisdom from a source that is truly outside the dreamer’s own awareness.

IF THIS SORT OF THING HAPPENS in our dreams, where does this wisdom come from? How do we know if it is truly a message to be followed? Many people do not recognize the wisdom as any more than just another puzzling dream, while others take their dreams seriously, understanding them to be, in Sanford’s words, “God’s forgotten language.” Much of the confusion lies in the role the brain plays in our dream experience. Basically the brain is the translator of the dream. The dreaming brain does not explain itself in the logic of waking life, but communicates in an internal language of imagery, metaphor and association. Regardless of whether the message comes from God or from a more mundane source, it is translated into a dream experience composed of images that symbolize inner thoughts and feelings and have parable-like storylines that do indeed provide wisdom and guidance.

As a scientist I am interested in the role the brain plays in our dreaming. My first response to the question of where the wisdom of dreams comes from is, “Let’s check in the engine room.” We have technologies today that allow us to look at exactly what parts of the brain light up—which parts are actively processing information—when we are awake and when we dream. What can we learn from this?

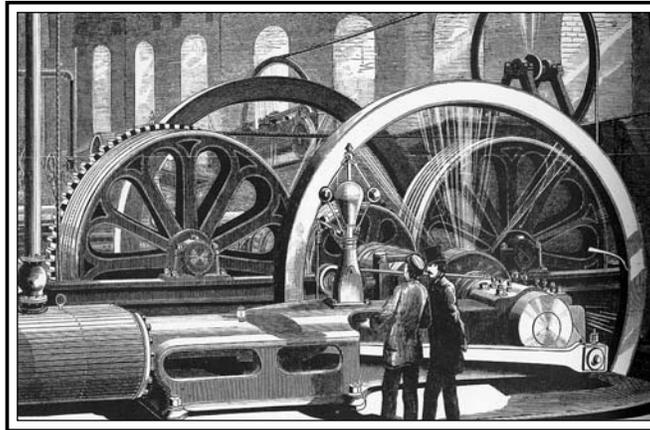
In the waking state, our brain is fully active, depending on what we are doing at any moment in time. Our fully active brain consists of both a conscious part and an unconscious part. The conscious part provides us with what Jung would call our sensing function—it gives us our visual senses and all the other senses that let us perceive the world outside and move around in that world. The conscious part of our brain also provides the function of thinking, which operates in the frontal part of our brain.

But in addition to the conscious part of our brain, we have a very large, highly functional unconscious part. We often talk about the unconscious as a component of our psyches, and so it is interesting to see that there really is a place in the brain, an unconscious part, that performs a number of very important functions. Our feeling function, to use the Jungian term, comes from this unconscious part of the brain. When you are conscious of your feelings, it is because the unconscious brain has projected them into the conscious brain, which allows you to experience what's going on in the unconscious part from which they come. The unconscious brain also contains a number of the functions that Jung and others would attribute to intuition. It stores memories and experiences, as well as our instincts. This part of the brain brings up intuition and projects it over into consciousness whenever the conscious mind feels it needs some guidance.

When we fall asleep a lot of the brain, not surprisingly, turns off. But when we dream, certain parts come back to life. These are largely the parts of the brain associated with the unconscious. The intuition and feeling activities of the brain are very much alive when we dream, whereas the thinking and sensing activities are, for the

most part, offline. A few parts of the sensing and thinking brain do become active, parts such as the visual association cortex which represents what the dream is processing as dream images, and other parts that allow us to experience the dream and our role in it. But the dream itself begins largely in the unconscious portion of the brain.

Two parts of the dreaming brain are especially revealing in our search for God in the engine room. One very active part is the limbic region, which processes emotions. The limbic region deals with threats of the day, whether they are emotional threats or real threats. It also deals with anomalies, with things that don't quite fit the inner self, that are in discord with the ego belief of who we think we are. When the world out there disagrees with us, this part of the brain lights up and says, "Oops, we have a problem here. Let's go fix it." The engagement of the limbic region in dreaming shows that our dreams do indeed tend to focus on the unfinished emotional events of the day, just as Jung suggested, and also on things that threaten or don't fit our inner ego self—again, supporting the theories of Jung.



The second very interesting part of the brain that lights up when we are dreaming is the anterior cingulate. This is the part of the brain that deals with conflict resolution. It is also the part that maintains an inner self image. We could say that it is a center for the internal I or, as Jung might say, a focus for the inner self. With the anterior cingulate online, the dream is able to do its work of mediating conflict and dealing with misconceptions that distort our view of self and reality. Here the dream can bring in the information that will help to sort out the problem, with the basic focus on balancing and restructuring the inner self. Again, the actual science of dreaming supports much of what Jung said.

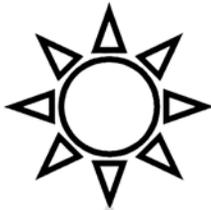
Not only does the science support Jung, but in an interesting way it also supports at least one aspect of the age-old wisdom of our spiritual traditions. The dreaming

brain, as we have seen, mediates solutions. But because thinking and sensing are offline, it tends to mediate solutions with access to the quiet sources. When you are awake and run into a problem, the anterior cingulate says to the fully awake brain, "Okay, guys, let's all get together and figure out how to solve this." Then it goes out and looks for external clues, solutions from similar past events, or thought

solutions as you think through the problem. But when you are dreaming, rational thinking and all those external sources are gone. So now the dream looks for more of the internal information, internal sources. Intuition and feeling centers light up. Because the rational brain is quieted, more collective wisdom, wisdom reflecting a higher sense of self and purpose, becomes more available to the mind to resolve problems. In other words, the activity in the engine room reflects the age-old truth of the psalm: "Be still and know that I am God." The brain is still—the external sensing and thinking parts are still while we dream—giving us more access to the God self and the quieter message that comes through.

Cave Creek, AZ **Bob Hoss**

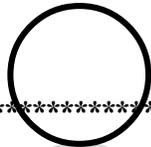
Bob is founding director of the Dream-Science Foundation, faculty member of the Haden Institute, and author of DREAM LANGUAGE. His dreamwork approach is based on his background in Gestalt and Jungian studies, the neurobiology of dreaming, and his research on color in dreams. Visit his website at www.DreamScience.org.



**Announcing . . .
New Publication Dates
for THE ROSE**

BEGINNING WITH THE NEXT ISSUE OF THE ROSE, publication dates will be moved to coincide with the Autumn and Spring Equinoxes. **ROSE 16 will come out in September 2009, and ROSE 17 in March 2010.**

The word equinox means literally “equal night.” Twice a year, in spring and fall, the sun is positioned above the equator so that day and night are equal in length all over the world. Both realms, light and dark, in equal measure have significant importance for our journey. What a beautiful illustration of the balance we seek when we bring our nighttime dreams into the consciousness of day. I think of Christ the *Sun* of righteousness beckoning us to grow.



Autumn Equinox / Fall~Winter 2009-2010/ ROSE 16
Spring Equinox / Spring~Summer 2010/ ROSE 17

ROSE 16 WILL BE THE FIRST ISSUE for which I will be the chief editor. Living into this new challenge has been a wonder-filled time. A year ago, when the idea was still new, I walked into our small, two room, local thrift store to find something to read. I love the way synchronicity abounds in thrift stores. There is always the feeling that what you are drawn to is placed in front of you for a reason. That day I lighted on Robert Johnson’s memoir, *Balancing Heaven & Earth*, took it home and devoured it, finding in it great encouragement to trust the way my life was unfolding.

In keeping with the slender threads of God’s direction, Joyce gave me an article by Larry Maze to compile and edit for Rose 15. Listening to the lecture from which the article was to be taken, I laughed out loud in delighted recognition of meaningful coincidence as Larry spoke of that same Robert Johnson book that I had read from cover to cover in an afternoon.

There have been many dreams, synchronicities, and bright-spirited people brought into my life to usher in this new endeavor. I am amazed at how they all dovetail to form a precise connection to seal my expansion into individuation. When we follow the plumb lines—the slender threads—the veil is sometimes lifted and a great sheet of visions is lowered to the ground in front of us. Our lives are woven into the tapestry that is God’s marvelous creation. I am being called to this work. I embrace it with thanksgiving and gladness of heart.

More in September ~

Peggy Thrasher Law

Natural Spirituality

LISTED HERE FOR PURPOSES OF NETWORKING are the natural spirituality groups of this time. These groups are not stamped from the same mold—they **are invited to let the ROSE know of their existence.** If they are not listed here, please visit www.seedwork.org for resources. Programs marked with an asterisk (*)

ALABAMA

Auburn Unitarian-Universalist, Auburn
Episcopal Church of the Nativity, Dothan
St. Stephen’s Episcopal Church, Huntsville
St. Mark’s Episcopal Church, Troy

ARIZONA

Grace-St. Paul’s Episcopal Church, Tucson

ARKANSAS

St. Peter’s Episcopal Church, Conway
St. James’ Episcopal Church, Eureka Springs
St. Martin’s Univ. Ctr. (Episcopal), Fayetteville
St. Paul’s Episcopal Church, Fayetteville
St. John’s Episcopal Church, Fort Smith
St. John’s Episcopal Church, Harrison
Holy Trinity Epis. Church, Hot Springs Village
St. Mark’s Episcopal Church, Jonesboro
Christ Church (Episcopal), Little Rock
Coffeehouse Grp. (nondenom.) [501/758-3823], LR
Pulaski Hgts. United Meth. Church, Little Rock
St. James’ United Methodist Church, Little Rock
St. Margaret’s Episcopal Church, Little Rock
St. Michael’s Episcopal Church, Little Rock
Trinity Episcopal Cathedral, Little Rock
All Saints Episcopal Church, Russellville

GEORGIA

Epis. Church of St. John and St. Mark, Albany
Emmanuel Episcopal Church, Athens
First Presbyterian Church, Atlanta
St. Bartholomew’s Episcopal Church, Atlanta
St. Timothy’s Episcopal Church, Calhoun
Good Shepherd Episcopal Church, Covington
Oakhurst Baptist Church, Decatur
St. Elizabeth’s Episcopal Church, Dahlonega
St. Patrick’s Episcopal Church, Dunwoody
St. Stephen’s Episcopal Church, Milledgeville
St. Augustine’s Episcopal Church, Morrow
St. Peter’s Episcopal Church, Rome
St. Anne’s Episcopal Church, Tifton

FLORIDA

Trinity Episcopal Church, Apalachicola
St. Peter the Fisherman Epis. Church, New Smyrna
St. Christopher’s Episcopal Church, Pensacola
Cokesbury Methodist Church, Pensacola
Perdido Bay United Methodist Church, Pensacola
Faith Presbyterian Church, Tallahassee

What Is Natural Spirituality?

THE TERM NATURAL SPIRITUALITY refers to the experience and healing of the Holy Spirit in the life of the individual through the natural world. In biblical tradition, this realm is the realm of Wisdom. Natural spirituality programs consist of church programs consisting of groups supported by individuals who teach the principles of Judaism for a deeper Christian journey.

Natural spirituality was pioneered at Emmanuel Episcopal Church in Athens, Georgia, in 1980. The initial teacher was Hudson, and she eventually published *Spirituality: Recovering the Ancient Roots of Christianity* (JRH Publications, 2003). The contents of the introduction of the Emmanuel program.

With the publication of the program, churches began to start their own programs, structuring their own study groups centered on natural spirituality programs have no boundaries. The strongest geographic area besides Georgia, is in Alabama. Bishop Larry Maze and the program have worked particularly well in parish-based inner work.



NATURAL SPIRITUALITY

☐ Available from many local bookstores by



WWW.SEEDWORK.ORG

- ☐ Natural Spirituality download and print
- ☐ Back issues of the Rose
- ☐ Kanuga Summer Dr. Selected Lectures: list or find out how to order
- ☐ Mail: P.O. Box 25034
Email: seedwork@seedwork.org

Quality Programs

Quality programs (dream groups based in churches) that we know about at each is organized in its own way. **Groups that are not on the list** here is no group in your area, consider starting one: go to www.dreamwork.org to check. (*) are new to the list since the last issue of the ROSE.

Natural Spirituality?

Natural spirituality refers to the teaching of the Spirit that come to each of us through the natural processes of life. In the presence of the Spirit is called natural spirituality. It is also a tag for teaching of one or more dream group introductory classes that use Jungian psychology as tools for the journey.

As a church program was developed at the Episcopal Church in 1991. Joyce Rockwood, a teacher in that undertaking, wrote a book, *Natural Spirituality: The Wisdom Tradition in Christianity* (2000), which contains the history of the program and a description of the program.

In addition to this book, other authors have written introductory classes as described in the book. Natural spirituality has now spread far and wide. In the United States, it is particularly concentrated so far, in the South, Arkansas, where retired the Rev. Susan Sims Smith has been very hard to sow seeds for natural spirituality.

QUALITY BOOK

[amazon.com](http://www.amazon.com); [b&n.com](http://www.bn.com); www.dreamwork.org for special order.

DRK.ORG

www.dreamwork.org for Group Resources; www.dreamwork.org to order by mail; www.dreamwork.org to view and print; www.dreamwork.org for Dream Conference; www.dreamwork.org to download and save; www.dreamwork.org to order CDs by mail; www.dreamwork.org 5, Little Rock, AR 72225; www.dreamwork.org

ILLINOIS
Grace Episcopal Church, River Forest

KENTUCKY
Christ Church Cathedral (Episcopal), Lexington

LOUISIANA
Northminster Church, Monroe

MARYLAND
First Unitarian Church, Baltimore

MICHIGAN
Grace Episcopal Church, Traverse City

MISSISSIPPI
St. Andrew's Cathedral, Jackson
St. James Episcopal Church, Jackson

NEBRASKA
Countryside Community Church (U.C.C.), Omaha

NORTH CAROLINA
St. Luke's Episcopal Church, Boone
Unitarian Universalist of Transylvania Co., Brevard
First Baptist Church, Elkin
First United Methodist Church, Elkin
St. James' Episcopal Church, Hendersonville
All Saints Episcopal Church, Southern Shores
St. Paul's Episcopal Church, Wilkesboro

SOUTH CAROLINA
Grace Episcopal Church, Charleston
*First Baptist Church, Greenville
St. James' Episcopal Church, Greenville

TENNESSEE
St. Paul's Episcopal Church, Franklin
Church of the Ascension (Epis), Knoxville
Church of the Good Shepherd (Epis), Lookout Mtn
Idlewild Presbyterian Church, Memphis
St. John's Episcopal Church, Memphis
St. Paul's Episcopal Church, Murphreesboro
Second Presbyterian Church, Nashville

TEXAS
St. David's Episcopal Church, Austin
Nondenom. [ph. 210/348-6226], San Antonio
*Christ Episcopal Church, Tyler

VIRGINIA
Emmanuel Episcopal Church, Virginia Beach

FRANCE
American Cathedral (Episcopal), Paris



If your listed group is no longer active, please let us know.

Haden Institute Training Programs



Two-Year Dream-Group Leader Training

Three 4-day weekend intensives per year in residence at Kanuga Conference Center, Hendersonville, NC. The remainder is distance learning. Application deadlines are Feb. 1 and Aug. 1 of each year.

Upcoming Dream Training Intensive Dates:

Mar 5-9, 2009 / Aug 27-31, 2009 / Dec 3-7, 2009

Chelsea Wakefield, Jerry Wright, Diana McKendree, and Bob Haden will be the keynoter for the March Dream Leader Training intensive. All are Jungian psychotherapists with many years of teaching the dream. Their subject matter will be archetypal, personal, transformational, and snake dreams.

Two-Year Spiritual Direction Training

Three 4-day weekend intensives per year in residence at Kanuga Conference Center, Hendersonville, NC; or two 7-day intensives at Mt. Carmel Spiritual Centre in Niagara Falls, Ontario. The remainder is distance learning. Application deadlines for Kanuga are March 1 and September 1 of each year. For Canada the next starting time is October, 2010: apply now.

Upcoming Spiritual Direction Intensive Dates:

Kanuga: Apr 23-27, 2009 / Sept 17-21, 2009 / Jan 21-25, 2010

Canada: Next opening: October, 2010. Apply now.

Marcus Losack will be the keynoter for the April Spiritual Direction intensive. Marcus is an Irish Anglican priest, an author, and the director of Ceilé Dé, the foremost Celtic spirituality organization in Ireland.

Find Out More

Website: [Apply here: www.hadeninstitute.com](http://www.hadeninstitute.com)

Address: The Haden Institute, PO Box 1793,
Flat Rock, NC 28731

Phone: 828/693-9292

Email: office@hadeninstitute.com

Fax: 828/693-1919

Flat Rock, NC The Rev. Bob Haden

The Quantum Field

Why Prayer Works and Dreams Have Meaning

“Not only is everything connected through the quantum field, but this medium of connection, the field, is intelligent.”

This article is excerpted from a lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 15–20, 2008.

NEW UNDERSTANDINGS ARE IN THE AIR. The scientific materialists, who still run much of the life sciences, are being attacked these days by the quantum revolution. The quantum revolution messed up physics a hundred years ago and now it is creeping into the life sciences. It has crept in enough for us to begin to talk about how some of the phenomena “not allowed” by scientific materialists actually work. By phenomena that are not allowed I mean action at a distance, like prayer, energy healing, intuitive knowing, remote viewing, the work of medical intuitives, and such.

THE QUANTUM GROUND OF ALL BEING. I suggest that the basic mechanism for these phenomena is the quantum field, which is holographic. This means that “information” in the quantum field is non-local and non-temporal, and the field is full of information from the whole universe. It is, in fact, an active, creative intelligence at multiple levels. The human mind—and this is where the quantum mechanics revolution is sneaking into the life sciences—also turns out to be holographic. We think in the same form as the quantum field. Our thought process is in fact a quantum process, which means that all of our “stuff” is in the field and so is also non-temporal and non-local.

What is the quantum field? In quantum physics and in this new approach, it is essentially the ground of all being. Everything that happens, happens in the quantum field. This ground of all being is intelligent and creative. It affects everything about our material world. The quantum field is a hologram, which, besides being non-local and non-temporal, is full of content-addressable information.

HOW DOES IT WORK? The field is holographic. Holograms are built from Fourier transforms, a bit of math invented by Baron Fourier, a mathematician who was a general in Napoleon’s army. We need to know just a couple of things about Fourier transforms. The first thing is that they transform the normal world into a frequency domain. The calculation of a Fourier transform involves all the information from minus in-

finiteness to plus infinity. This means that there is not a one-to-one correspondence between a point in the time domain and a point in the Fourier domain. The other thing we need to know is that there is an inverse relationship between the time domain and the Fourier domain. As the time domain gets narrower, the Fourier domain gets wider.

Fourier transforms do a very good job of describing light. They show the wave patterns of light, including interference patterns. While almost no one has heard of a Fourier transform, we use them all the time. The lenses in our eyes do an inverse Fourier transform on the light that enters them. If you are looking at something without a lens—without the lens of your eye or of a camera—you are seeing a Fourier transform. Fourier transforms were used by Dennis Gabor in 1947 in his invention of holograms, which are three dimensional pictures.

HOLOGRAMS AND THE REAL WORLD. We can learn a lot by examining the relationship between the real world and the holographic world. If we view a scene, let’s say a mountain scene, we will see that its elements are separated by time and distance in the real world. We can take a holographic picture of this scene. We take a plain piece of film, no lens, and introduce a laser beam. We split the beam. Half of it goes straight to the film, the other half bounces off the mountain scene and then goes to the film. The film records an interference pattern created by the two beams. When we develop the hologram and look at the film, there is nothing there, there is no image in the hologram. But if we shine a laser through this film at just the right angle, we get our image floating in space in front of the film.

Holograms have a couple of properties that are of particular interest. One is that they can carry a great deal of information. After we take the holographic picture of the mountain scene, we can take that scene away and put a teddy bear in its place and take a picture of that, and then take the teddy bear out and put a Barbie doll in and take a picture of that, and then develop the film. When we shine the laser through, we still get our mountain scene. And if we move the laser a little bit, we get the teddy bear. And if we move it a little more, we get the Barbie. They don’t interfere with one another. Holograms have

a tremendous capacity for information.

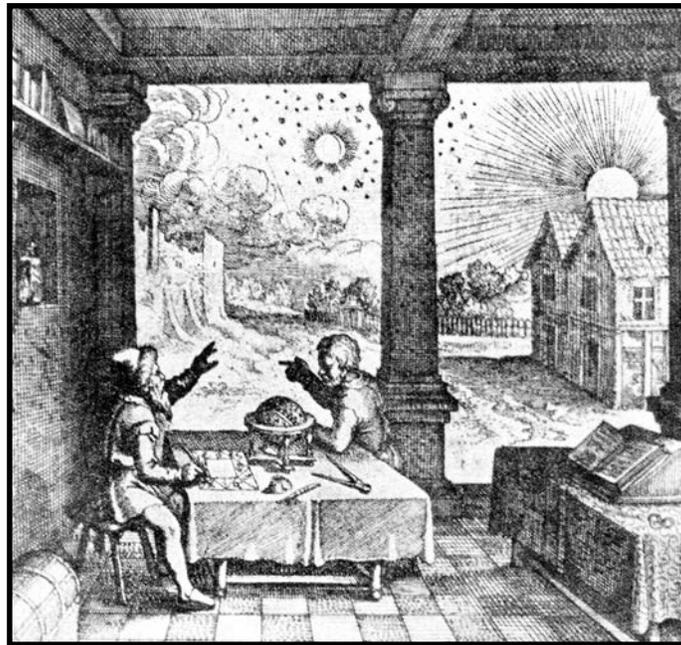
The other property of holograms that is particularly relevant is that they are non-local. What does that mean? We can take a hologram and shine the laser through it and get a three-dimensional image. We can move up and see down on the image, and we can go down and see up on it. We can't see the back with just a single exposure, but there is still a large range within which we can change our point of view. Now, let's tear the hologram in half. When we shine the light through one of the halves, we get the whole image. We can tear it in half again and again, shining the light through, and each time we get the whole image in the torn off piece. We can tear it down to a little tiny piece, and still we get the whole image. This is what we mean by non-local. The information about the separation of the elements of the original scene is not located at particular places in the hologram. It is virtually everywhere. Only when you get down to very small dimensions do you lose it, but those dimensions are measured in wavelengths of light—they are *really* small. So the hologram has a huge capacity for information, and the information is non-local. A hologram is a Fourier transform of the geometry of our mountain scene.

THE FIELD. This brings us to the quantum field. The quantum field is an addition to our Newtonian view of reality. Newton's view is our normal view of the world that we see and feel all around us, what we walk around in and bump into. But the quantum mechanics people say that Newton's view is not the complete story of the way things work. There's an additional part of reality, the quantum field. And what the quantum field turns out to be is a hologram. It's a Fourier transform of time and space. According to quantum mechanics, reality is the quantum field, and what we see and bump into is a projection of information contained in—living in—the quantum field. The projection is made through our senses, in part. This observation that our Newtonian reality is a projection prompted many of the early quantum-mechanics people to take a close look at Taoism, because the Taoists and the Buddhists have said for a long time that material reality is an illusion and that the real world is the spiritual world. The quantum people don't say it quite like that, but it's close. They would say that the real world is a projection, and a very narrow projection at that, of information that's going on in the

quantum field.

The quantum equations do tell us that things with mass, like you and me and chairs and such, behave just like Newton said they do. So we're all safe. None of this new understanding is going to change what we do every day. But the quantum equations also tell us that things with *no mass* are distributed across time and space. They are non-local.

The quantum field is reality. It is the source of all action and growth and change and movement. Things with no mass are connected across all time and all space because there is no time or space in the quantum field. Things with no mass are spread out by the Fourier transform. Not only is everything connected through the quantum field, but this medium of connection, the field, is intelligent. It thinks and feels. It is thought and feeling.



YOU CAN'T TELL HOW IT'S GOING TO COME OUT. One of the very upsetting things about quantum mechanics—this upset a lot of physicists—is that the action of these low-mass things in the quantum field is probabilistic rather than deterministic. This means that for any given event in the quantum field, we cannot specify the specific outcome. We can only specify the shape of the probability curve. And if we do a great many experiments, they will come out precisely under that probability curve. Quantum equations are wonderfully successful at mapping that. But

we cannot predict the outcome of a *specific* event. Why is that important? Because human behavior and human health are quantum events. So we cannot predict outcomes of specific instances of human behavior. We can map the probability curve for all human behavior. Everything that can happen does happen. Look around, and you see all kinds of behavior. But we cannot predict a specific instance.

So, the quantum field is the medium that provides for connection across all time and space. It is the medium of all these phenomena of action at a distance that have been disallowed by conventional science.

CONNECTING TO THE FIELD. All this is very nice, but it doesn't tell us how our macro state, our high-mass state, gets into the quantum field. For that we need to look at how the mind works. We are beginning to be able to say, scientifically, that the

mind functions as a hologram. We think, feel, and perceive in holograms. All of our perceptions are perceptions of abstract information wrapped in familiar images and experiences drawn from our sensory memory. Consciousness is a quantum process that connects us to the quantum field. Consciousness is massless, which makes it a quantum object, non-local and non-temporal. It is everywhere across all time and space. All the elements of our consciousness—our memory, our perceptions of meaning, our emotions—live in the quantum field. The field is of the same form as our thoughts and feelings. The field *is* thought and feeling.

HOLOGRAMS AND THE MIND. One way we know this is from the work of Karl Pribram, a neuropsychologist who has given us a new model of visual perception. The old model was that we see something from light focused on the retina. The optic nerve carries the image from the retina into the brain, where the brain figures out what we're seeing. Pribram went looking for evidence to support that model and did not find any. So he formulated a new one, which goes like this. We still receive light, but at several stages in the process we do Fourier transforms on the information that we get. What the brain—or our consciousness—works with from the light is many little holographic pieces of information about the image. Pribram further proposed that we take these pieces of information that we perceive and go out to visual memory and retrieve something that is familiar, that matches somehow this piece of sensory information. We bring back all these familiar pieces and project them out. And what we see—the image that we see—does not exist in the brain. It exists as a projection in front of us. Ninety percent of our optic nerves go in, but ten percent go out. So vision, and all other perception, is an active construction: we receive information, we chop it up into little holographic pieces, we match those pieces with things that are familiar, we assemble those pieces and broadcast them back out. The suggestion is that all of our senses work like this, and I would suggest that dreams work the same way.

Again, this is very nice. We think in holograms, which have the same form as the quantum field. But we still have not made a connection between the quantum field and our macro state. For this, Pribram offers further help. He suggested that these little holograms that we process from the incoming light live not in the neurons but in the synapses, the connections between the neurons. In these synapses there is an electrochemical signal—there is voltage in there—and it is oscillating. A

number of these synapses get together and oscillate in a coherent way to represent these holograms. Now, for the connection to the quantum field we turn to the microtubules. Almost no one knows what microtubules are, but most of us have seen pictures of them. Think of those pictures of a cell dividing, the chromosome down the middle, those little black thingies on either side, and the little strings that pull the chromosome apart and divide the cell. The little black thingies are centrioles, and they're made out of microtubules. And so are the little strings made of microtubules. The conventional view of microtubules is that they are responsible for form and motion in cells.

Well, neurons move. A neuron connected to a synapse will pick itself up and set itself down somewhere else. So there are lots of microtubules right there next to the synapse where the little holograms are oscillating. Scientists at the Center of Consciousness at the University of Arizona have proposed that microtubules are our machinery of conscious awareness at all levels, even down to the cellular level. They propose that the microtubules are able to function this way through the fold configuration of the tubulin protein that makes them up. They suggest that a single instance of conscious awareness is a particular pattern of these proteins. The proteins all flip out into a quantum state, in which they occupy all possible configurations, and then they collapse down into a new instance of conscious awareness. It is this mechanism, I propose, that connects our conscious, macro mind to the quantum field. And that connection is a two-way street. We not only receive from the quantum field, we put stuff out. What we put out seems to be mainly associated with feelings, emotions, and deep understanding, not conscious thought and words. It is emotion, feeling, and understanding that drives our connection to the quantum field. And the microtubules provide the connection.

FINDING THINGS IN THE QUANTUM SEA. So all of our low-mass state—our emotional state, our memories, and such—is in this quantum field. It is everywhere across all time—my stuff and your stuff and everybody's stuff for all time is everywhere. This is very convenient because now I can know things about someone else, or I can influence someone else, at a distance. I don't have to go anywhere. It's all right here.

But, why is it that I remember my stuff and you remember your stuff, and I don't remember your stuff unless I think about it? The answer to this is provided by our good friends at IBM, among others, who are working on holographic memory for



computer chips. They record holograms in a little cube of photosensitive material one centimeter square and use a little LCD projector to project an image into it. They record the image, and then they move the reference beam a little bit and record another and another. They can record 5000 images in this little tiny cube. So we have this little cube with all these holographic images. How do we get them out? If we shine the reference beam in at angle 1, we get image 1. If we shine it at angle 3, we get image 3. That's not very exciting. What is exciting is that if we take a very tiny fragment of one of the images and put that on the screen and shine the object beam through, what we get back is the whole image that matches that fragment. The neat part is that you only need, in the case of current research, .05 percent of the image. Five ten-thousandths of the original image is all you need to get back the whole image. So, if our memories and experiences and everybody else's memories and experiences are all out there together in the quantum field, all we need is the tiniest fragment of a reference to get back our own stuff and not other people's stuff.

QUANTUM HEALTH. I believe that this overall mechanism for operation of the quantum field and our connection to it is sufficient to account for all of these phenomena of action at a distance that have been outside of conventional science. This mechanism allows us to perceive information about other people across time and space. It allows us to influence the state of mind and the state of health of other people at any distance. For not only are thought and consciousness quantum processes, but it now appears that our health is a quantum process. Our health is carried in light, which runs in the body in a superconducting state, a quantum state. Note, however, that all influence at a distance is probabilistic. You can't wave a wand and say, "Poof! You're a toad." That's not the way it works. At the quantum level, thought is the same as action—but this is *only* at the quantum level. It is only at the level of things with little or no mass.

SOUL AND THE FIELD. So, our state, particularly our emotional state, is distributed in the quantum field all the time, across all time and all space. But our bodies, because they are massive, are localized both in time and space. And our bodies only exist for a little bit of time. So what does this mean? Our state is everywhere and "everywhen." This sounds to me like soul. I understand that there are different meanings for spirit and soul, but what I am talking about is that aspect of us which is widely believed to persist beyond the death of the body. The quantum revolution helps us see that when we die, our low-mass self is still here. It is persistent, distributed across time and space, just as it was in life. There's a line in the Bible that says that the Kingdom of Heaven is now, it is already here. Well, it's true.

Brevard, NC **Doug Bennett**

GUIDELINES FOR CENTERING PRAYER

1. **Choose a sacred word (or simple attention to your breath) as the symbol of your intention to consent to God's presence and action within.**
2. **Sitting comfortably with eyes closed, settle briefly, then silently introduce the sacred word (or attention to breath) as the symbol of your consent to God's presence and action within.**
3. **When engaged with your thoughts, return ever so gently to the sacred word (or attention to breath).**
4. **At the end of the prayer period, remain in silence with eyes closed for a couple of minutes.**

 *These are called guidelines for a reason. They are meant as a guide to this prayer but not as hard and fast rules. The most important thing in Centering Prayer is our intention, which is to set aside our ordinary thoughts and preoccupations and rest in the presence of God. It is recommended that Centering Prayer be practiced for at least twenty minutes twice a day. But pray as you can, not as you can't.*

We live in this world where we are all interrelated with the air around us, with the sun, and with all the forces of nature; we have to be in harmony with the universe around us. This quiet, relaxed sitting and breathing is how we harmonize our whole being with the universe. We often neglect this aspect in prayer.

Bede Griffiths, *The Mystery Beyond*

Doug's favorite religious writers in high school were Mark Twain and G.B. Shaw. While he pursued a technical/scientific career in chemical and software engineering, he spent his personal time searching for spirit in fringe science and science fiction. That search paid off in the 1990's when quantum mechanics started invading the life sciences. Applying his technical experience to the problem of non-material phenomena that are not allowed in regular science, he found that science has finally caught up with the Taoists. Doug and the rest of the scientific materialists are now released from Newton's limits.

Religion as Natural Process

"The fact that the ego follows a natural course of development means that there is a natural process at the core of our religious life."

This article is excerpted from a lecture given at the Haden Institute's SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 15–20, 2008.

THE NATURAL HUMAN PROCESS that arises from our inner nature to bring about individuation seems only to kick in when outer nature does not get a chance to bring about the process on its own. Carl Jung wrote that it seemed to him that young people who have to struggle hard for their existence are spared inner problems (*Modern Man in Search of a Soul*, 1933, p. 116). This, I would suggest, is why it is only just now, in our own time, that increasing numbers of people are being visited by the individuation process coming upon them from within. The process itself is not new—its existence has been documented by a small number of writers throughout history. But its occurrence has always fallen to only a very few simply because the unrelenting demands of the physical circumstances of outer life have made inner individuation unnecessary in the lives of most people. What is different now is the age of technology and the release this is bringing from the constraints of outer nature. With outer nature no longer completely dictating the shape our lives, we are in a stronger position to follow our own wills and thereby to stray from the natural path of human health and wholeness. Such straying triggers the need for the inner process of individuation to bring us back again.

This new development that is beginning to affect so many people in midlife requires new understandings in our culture, so that those affected can have some idea of what is going on. Basically, we need to become more aware of the existence of our egos. It is not enough simply to have an ego. We must begin to have a better grasp of what the ego is and of how best to work with its natural development.

In each of us the ego arises on its own in early life, growing like a plant from the soil of the unconscious. Until the ego seed sprouts, our little baby selves live happily immersed in the inner world of our being, drawing our tiny bit of consciousness primarily from our right brain. In this pre-egoic state we have a completely open connection to the Oneness, to the All, to what Jung describes as "the archaic, eternal, ubiquitous dream state of

the unconscious," and what Michael Washburn, in his book *Transpersonal Psychology in Psychoanalytic Perspective*, calls "the non-egoic realm."

The ego's primary characteristic is its ability to distinguish itself from the non-egoic realm, and in most people this begins to happen at around the age of three, when the sprouting ego pushes up above the unconscious ground and puts out its first little leaves. I would suggest that our first memory, which usually comes from around this time, marks the initial separation of our ego from the unconscious ground and provides the first building block of our ego structure.

In *Transpersonal Psychology*, Washburn describes in detail the development of the ego through childhood, adolescence, and young adulthood, showing how our left-brain functioning of discrimination and linearity grows stronger and stronger, gradually building a barrier around itself, a kind of protective bubble that keeps at bay the right brain's awareness of the Oneness of the non-egoic realm. Washburn makes it clear that a well-developed ego, with its strong left-brain characteristics, reaches its peak at midlife. This hard-won peak is then followed by a natural process of psychological darkening, death, and rebirth. Describing what Jung would call the individuation process, Washburn lays out the regularly occurring features of the ego's harrowing spiral down into the ever darker depths of the psyche until the turning point is reached and the numinous light of transcendence breaks in. This process of transcendence—still difficult, but at least more bearable now that it is filled with numinosity—then begins an ascent toward a new, transformed ego reality. This new reality contains a more consciously permeable boundary between the egoic and non-egoic realms, between the left brain and the right brain, and this more permeable boundary will continue to exist for the rest of one's life. The transformed ego is an ego that has bowed its head and stepped aside to let Wisdom have the place of highest authority in the psyche's house.

Ego development, then, has its own natural timetable. From infancy until puberty, the ego vessel is under construction, too young to survive on its own and completely dependent on parents and other concerned caregivers for support. The more it receives authentic love, education, and moral guidance, the stronger it becomes. When adolescence arrives, a big whoosh of instinctual energy flows into the ego vessel from the unconscious. The most notable streams of this incoming energy are the instincts for reproduction, for ideal life, and for power. With this upwelling of instinctual energy filling its hold, the ego vessel is ready to be launched from the shipyard that was the family. But while the time has come for the ego to

put out to sea, it is, at this point, incapable of going out alone, for it is still quite weak and vulnerable. So the ego vessel goes out in a flotilla, with a lot of other young egos all around it. In letting go of the support it was getting from the parents, the young ego finds new support from its generational peer group and from the older adults in the part of the world with which it now begins to affiliate itself. As it establishes itself in the world, it lives there in its own bubble world, a left-brain world in which the laws of time and space are dominant and defining, and in which “me and mine” is the central frame of reference.

It is important to understand that this is how it is *supposed* to be. The developing ego is not strong enough to relate directly to the potentially disorienting power of the non-egoic realm. Even when held at bay, the power of the non-egoic realm is troublesome enough to the young ego, leaking into its bubble world as instinctual potential seeking to be realized. Sometimes it doesn't just leak in, it floods, wreaking havoc with the ego's rational or moral agenda. To keep from being overwhelmed by these natural forces and tossed around like a ship without a rudder, the youthful ego has to build itself up through left-brain development until it reaches a place of great strength. I once had a dream that said, in words, not images: *You can't have union if you don't have strength*. In other words, you cannot have a true, conscious union between the ego and the non-egoic realm if the ego is not strong enough to stay on its feet for the encounter, or at least to rebound after being knocked down.

Eckhart Tolle defines the ego as “a false sense of self based on mental concepts.” This idea of the ego as a false self is becoming more and more established in religious circles today. I would disagree, however, that the ego of adolescence and young adulthood is a false self, even though it does live in a bubble world of time and space and “me and mine.” Most people in the world live in such bubbles, usually through the second half of life as well as the first, and the world they live in is beautiful in its own right and is surely pleasing to God. We all have the God-given task of building up enough ego strength to some day be able to stand up to having the walls of our bubbles come down. Many egos have a very hard go of getting their strength built up. Love, education, and moral fiber are in short supply in this world. As much as we might wish to do so, we cannot bypass or cut short the ego-centered stage of life. We must go through it and live it thoroughly before the deeper levels of life can be authentically attained. Nature dictates that this is so. I would even go so far as to suggest that, except in very rare instances, the ego cannot be authentically transformed until after the age of forty, although the individuation pro-

cess that eventually brings this about often begins in the mid thirties.

The story of the ego is the story of the human life with God. The fact that the ego follows a natural course of development means that there is a natural process at the core of our religious life. Within the unconscious inner world of every human being there is the potential for human wholeness. This potential operates naturally, like an instinct, and seeks integration and fulfillment in outer life through union with the ego. Until the ego is strong enough to make this union, the potential for wholeness remains in the unconscious as an *image* of wholeness, which comes into the ego's imagination in many forms. In our own culture Jesus is the most widely recognized form for the image of human wholeness. There are many other forms that arise naturally from the unconscious, many of which have at one time or another been associated with Christ. Flowers, for example, especially the lotus and the rose, are naturally arising symbols of wholeness. So are images of precious gems, especially the diamond. The Tree of Life, which shows itself as a tree with medallions or spheres hanging on it, is an image of wholeness—think of the Christmas tree.

I myself once dreamed of a tree on which purple clover blossoms and gold medallions hung. At another time I dreamed of a tree with brightly colored spheres hanging from its branches. These dreams came in anticipation of my integration of wholeness. The more I have integrated my potential for wholeness, the less I have such dreams and visions. This balance between inner and outer manifestation is not arbitrary. It is part of a natural process that is also a sublimely religious process.

We are not used to thinking that what is religious is also natural, but we are going to have to start thinking this way, because this is the understanding we need for navigating the midlife passage of the death and rebirth of the ego. The onset of individuation can only be explained as a natural process. And yet it must also be explained as a religious one. We can handle this, for it is, after all, the basic idea of incarnation: God and nature as one.

Frankfort, KY *Joyce Rockwood Hudson*

Joyce Hudson, author of NATURAL SPIRITUALITY and outgoing editor of the ROSE, is in liminal space right now. Everything is shifting. It's a natural process, the result of entering the new life stage of 60 to 80. (After things settle down, she intends to write a little book about the four 20-year life stages.) Editing the ROSE came to an end—God pulled the plug. Living in Georgia came to an end. She now lives in a place on earth that manifests both the northern and southern streams of her being. She is happy with this change. God is good.

From Hubris to Home

Individuation in the Odyssey

“Why have the gods disregarded the great achievements of Odysseus and made his journey home take so long?”

This article is excerpted from a lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 15–20, 2008.

CARL JUNG SAID that myths are communal dreaming. They are archetypal, filled with stories that defy cultural and geographical boundaries. The patterns of struggle and drama illuminated in our myths have been in the human unconscious since the beginning of time. Jung believed that these archetypes were the product of a *collective* unconscious. He believed that we as individuals have these archetypes imprinted in our understanding before we even enter this physical realm. The stories are the same, only the details differ from culture to culture.

One of my favorite stories of all time is the myth of Odysseus. Hubris, or excessive pride or arrogance, plays a central role in this myth, as it does in the lives of us all. It was Odysseus’ fate to commit an act of hubris that resulted in the gods keeping him adrift for ten years before finally allowing him to go home again to his beloved Ithaca, to his wife and son and dog and family and friends. Fate, according to the ancient Greeks, consists of three elements: free will, intervention of the gods, and plain and simple accident. Free will was crucial to the Greek mentality, giving them freedom to act as they chose—until they committed the sin of hubris, of overstepping their boundaries, of disregarding the greater laws of divine design by pridefully and arrogantly doing as they pleased without thought of the consequences. It was then that the gods stepped in.

At the beginning of Homer’s story, Odysseus is almost home. He is languishing on the island of the beautiful nymph Calypso, who has held him captive for seven years. But Odysseus has been gone from his home in Ithaca for a total of twenty years—ten years fighting in the Trojan War and another ten years trying to get back home to his wife Penelope and his son Telemachus, who was a baby when Odysseus left Ithaca. Why, after ten years of superheroic action in the Trojan War, have the gods disregarded the great achievements of Odysseus and made his journey home take so long, putting him through such painful and terrifying ordeals? The answer is hubris.



Thomas Moore, in his book *Care of the Soul*, writes, “A genuine odyssey is not about piling up experiences. It is a deeply felt, risky, unpredictable tour of the soul.” Odysseus has indeed piled up experiences, enough to make himself mighty proud, arrogant from his exploits in the Trojan War. He has made an impressive tour of the outer, physical world, but he has not yet gone to that deeply felt place—he has not yet taken that risky, unpredictable tour of the soul. He has not yet, as Moore puts it, developed his own father-spirit. Moore explains, “This fatherhood of the soul is a face of what Jung called the *animus*, which can be the father-spirit in a man, woman, family, organization, nation, or place.” The animus, according to Moore, includes “feelings of protection, authority, confidence, know-how, and wisdom that [one] need[s] in order to live [his or her] life.” Odysseus hasn’t yet found his own father-spirit inside of himself. How can he be a literal father to Telemachus and a husband to Penelope until he has claimed his own animus or father-spirit? Moore says, “One becomes a father to one’s own life by becoming intimately acquainted with it and by daring to traverse its waters.” (pp. 36, 31, 37)

But no soul journey is complete unless the anima, too, is actualized. This is our feminine energy, which includes the mother-spirit. Moore says, “All mothering, whether in a family or within an individual, is made up of both caring and bitter emotional pain. . . . In both emotions the mother is close to the child, allowing the child, even as she feels her pain and anger, to become an individual through exposure to experience and to fate.” Moore goes on to say, “It takes a profound maternal affirmation of life to allow such deaths to affect us, to acquaint us with the mysteries of the underworld, and then to send us back into life, never to be the same again.” (pp. 43, 48)

In an article about the Odyssey, Harry Williams notes, paraphrasing Charles Taylor,

Odysseus’ quest for identity is profoundly involved with the feminine; his identity is in effect determined by his various encounters with archetypal woman. The pattern for this archetype is perhaps best defined in the first half of the poem by the group Calypso-Circe-Nausicaa, a group ranging from

the divine to the human, with Circe, to whom Odysseus appears to have been most attracted, occupying the middle ground. In the second half of the poem this pattern, it might be said, is completed with Athene and Penelope, again the divine and the human, with the latter, Penelope, representing an emergence from the archetype into a realization for the hero. ("Viewing the Stubble," *Classical Journal*, 1972)

IT IS CIRCE who sets into motion for Odysseus that most crucial step toward self-actualization or individuation, the descent into the underworld. She represents the birth/death/rebirth aspect of the journey. For as Moore says, "Any real initiation is always a movement from death to new life" (*Care of the Soul*, p. 47). It has been observed that in Jungian ideology you would think of Odysseus' whole journey after leaving Troy as an experience of the unconscious. Until Circe sends him all the way down into Hades, he has been descending ever deeper into the unconscious. Once he actually reaches Hades, he begins his ascent, his rebirth. This is why we begin to see Odysseus as a changed man after his descent into Hades. Penelope and Nausicaa, it has been noted, represent his move back into the conscious world, because he is ready now to move in that direction.

I find Odysseus' descent into Hades to be one of the most poignant, heartbreaking moments in all of literature. He goes about it exactly as Circe has instructed him—he is actually listening now to the feminine and to the gods. In Hades he speaks to the blind seer Tiresias and to the ghost of his mother. When he leaves Hades, he returns to Circe. She tells Odysseus and his men that they may set sail tomorrow. They are ready now. She then describes the way for them, telling them every single thing to do and not to do in order to avoid coming to grief by land or sea. I love Odysseus' description of his response. He says simply, "We were quite ready to comply."

Their next trial is the island of the Sirens, those women with gorgeous voices who would lure ships to crash on the ragged shores of their island, drowning the men aboard. Odysseus is fully cognizant of the danger. He is a changed man now: he finally realizes that he is a human being. So now he displays not only his old cleverness and cunning, but also his newly acquired sense of restraint and balance. Following a well thought out plan, he puts wax in the ears of his men as they near the island, and he has them tie him to the mast. He can hear the sounds without being lured into the trap, and his men can remain on the job. It works.

Next, as he navigates the perilous passage between Charybdis and Scylla—the six-headed monster and the whirlpool—Odysseus again displays a balanced sense of

leadership and gets his ship through safely. But then on the island of the sun god, Helios, Odysseus is unable to dissuade his men from killing and eating the cattle, though he strongly warns them not to, having himself been warned against this by Tiresias while in Hades. Though Odysseus remains humble and steadfast, his men, unfortunately, do not. They eat the sun god's cattle, and as a result a huge storm destroys their ship. Only Odysseus survives. He washes up on the shore of the island of Calypso, who falls in love with him and holds him captive for seven years, catching us up to where we came in at the opening of the story. Now at last Calypso releases him to return to the home for which he pines.

Odysseus is finally ready to reclaim his role as father and husband. This brings us to Penelope, the final feminine influence in Odysseus' journey of individuation. If Circe and Calypso represented elements in Odysseus' unconscious, Penelope represents an element in his consciousness. She is the most individuated character in the whole story. Penelope knows who she is, she knows her identity, and she has enough masculine animus in her to have been very clever and patient in waiting for Odysseus' return. After testing him, on his return, to make sure he really is her husband, she welcomes him home at last. He has finally reached the place that all human beings are ultimately trying to reach: home, an inner core of centeredness, that place inside each of us where the God energy, as Larry Maze puts it, has always existed and has been waiting patiently for us to arrive.



Tryon, NC Cathy Smith Bowers

Cathy Smith Bowers teaches in Queens University of Charlotte's MFA program and is a faculty member of The Haden Institute. She is the author of four collections of poetry. Cathy hides out in the foothills of Tryon, NC, with her dog Manna, who has her convinced it is no coincidence that God is "dog" spelled backwards.

Ego-Self Conversations and the Problem of Evil

“A contented ego is the perfect place for evil to flourish.”

This article is excerpted from a much longer lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 15–20, 2008.

HOW ARE WE TO UNDERSTAND EVIL? Is evil always defined by the ego—what’s bad for me is evil? Or is there an objective evil in the world that originates outside the ego’s value system? There is more than one way to think about this, but the way that I find most fruitful makes use of the understandings that have come to us from Carl Jung.

Jung believed that the deepest urge or instinct in every living being is the need to fulfill itself, and that fulfillment is imprinted on the Self, the center of our being. Jung’s Self and Christianity’s Christ-within have much in common, and I find myself using those terms quite interchangeably. There is within each of us a call towards wholeness that will answer the question, “For what was I born?” Within the Self there is that totality of conscious and unconscious material that contains our divine imprint. Much of the inner journey is a journey bringing the two together, bringing as much as possible to consciousness and thereby coming to deeper and deeper self-awareness—or in Jung’s term, individuation, becoming the unique, differentiated individual that Creation had in mind from the beginning.

Jung also speaks of the ego-Self axis, that connection that exists between the ego—that which is able to articulate identity—and the Self—that which is our true identity, but includes much that the ego doesn’t know. It is helpful for me to imagine this axis as the information highway in our inner being where dreams and insights and yearnings of the Self are trying to inform the ego. These ego-Self conversations play a big role in dreamwork and play the total role, I think, in the inner journey. They also play a role in our encounter with evil.

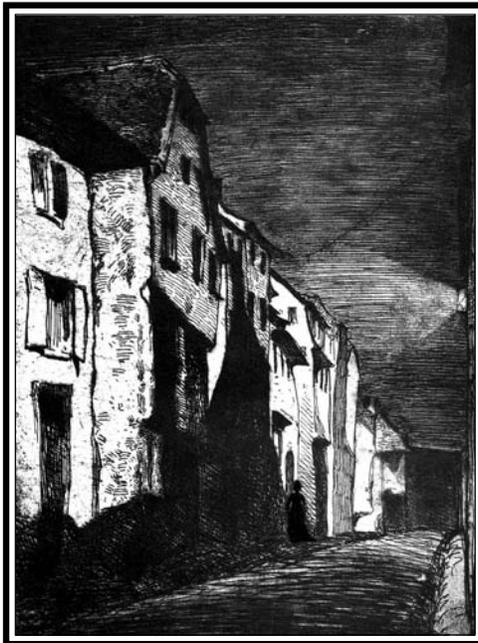
I want to share with you two ego-Self conversations

to illustrate what your own ego-Self conversations might look like. One of these examples is familiar to you. It is the story of Jesus’ temptations in the wilderness. As told in the fourth chapter of Luke, it begins, “Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil....”

It is telling that this conversation between Jesus and the devil occurs right after his baptism, when he is “driven,” Scripture says, into the desert. Driven to do what? To explore his understanding of Self, to allow his ego to come to grips with what he has just heard. And what has he heard? “This is my beloved. Listen to him.” Through Jesus’ baptism his ego has come to a place where it realizes that he is the beloved of God, called to a mission to save the world. It is very telling that there is then this conversation to test the solidity of the ego’s new

position. And so the darkness within Jesus’ own being comes—the devil comes, the evil one comes—and begins to say, “Surely you don’t believe that? You are the beloved of God? If you are the beloved of God, why don’t you turn these rocks into bread and feed people, and that might really accomplish something. If you are the beloved of God, work with a different system, and we can control all the kingdoms of the world. If you are the beloved of God, if that’s really what you think, throw yourself off the pinnacle of the temple—then everyone will be impressed, and we’ll all know that you are the beloved of God.”

The Self of Jesus, his interior divine, has now given him an identity that has to be challenged. And so this conversation goes on between ego and Self, between this fragile new ego of being the beloved of God and the challenging forces that would have it redefined. And yet it is the Self, the divine within Jesus himself, that is able to withstand the temptation. It is not the forty days in the wilderness that solidifies the ego of Jesus and makes it possible for him to understand himself as one who is ready to be the beloved redeemer. It is the test that does it. It is the conversation. It is the ego-Self conversation that finally brings him to that place where his identity is solid enough for him to go forward to shape a community that will indeed change the course of history. That encounter with evil was an interior conversa-



tion, an interior challenge to Jesus' own ego, I believe. And it is the Self who provides the answers. "Man does not live by bread alone. You shall not tempt the Lord your God." Jesus survives the test, and the ego is strengthened for the journey.

THE OTHER EGO-SELF CONVERSATION that I will share with you comes from a dream of my own that I had not too long after being ordained the diocesan bishop of Arkansas. *I dreamed one night that I went down into the basement of my home, where there was rushing water coming from somewhere. At first I was simply distressed at what I was going to have to repair. But then the water washed away one of the walls, behind which was a corpse. The corpse spoke to me to remind me that I had killed whoever this was and sealed the body in the wall. This deed was now to be exposed. In the dream I had a powerful memory of having actually killed this person. I could even remember sealing up the body in the wall, brick by brick.*

When I awoke, the energy of this dream was so powerful that it took me some time to realize that it had indeed been a dream. In fact, that image was so powerful that—this will sound funny, but it wasn't funny at the time—for several weeks I made lists in my mind of people I knew, checking to see if any of them were missing. This is true. I went through all of my cousins and discovered they were all accounted for. I went through a shorter list, thankfully, of early lovers. They were all accounted for. I did this for days and days while driving to work. One side of my brain would say, "You're being foolish." But another part of me was saying, "You'd better check, because that was very real."

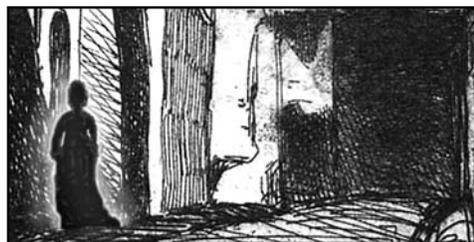
Here is what I discovered, and it came at a very good time. I discovered, in that interior agony, an energy within me that *could*—not theoretically, but *truly*—kill someone who got in my way and seal them in the wall, and that would be it. Why was this important? I had just been elected bishop of Arkansas. I, in the patriarchal system, was the patriarch. There is no bigger invitation to inflation of ego than to become a bishop in an organization that names itself after the bishopric—the Episcopal Church. It was very important for me to discover at a profound level that I did have it in me to kill people who got in my way and seal them up and forget about them—because as a bishop I would have ample opportunity to do such a thing at varying levels of reality. I believe that it was the Self who gave me the dream and required me, through the ego, to have that conversation for several weeks and to discover the strength of that energy in order to make me a safer person in a position of authority.

These are the kinds of conversations that the ego

and the Self are constantly having. They are the kinds of conversations that our dreams invite. The problem addressed by these conversations is that the ego is usually quite content to stay where it is. After all, it took trouble enough to get to where we are. Why keep messing with the ego? The answer is that a contented ego is the perfect place for evil to flourish. For a contented ego, all things big and small matter only with regard to their impact on me and whatever it is that matters to me. Most, if not all, of the evil that I have instigated in my life, or in which I have participated in my life, came in service to my ego, just as the evil that has been done to me over the years was the result of others serving their own egocentricity. The God-Satan duality exists within our own being where there is a constant conversation going on between Self and ego, between what lies in the shadow and in the light. It is that conversation alone that transforms the dark shadow. It is a conversation between what you've settled for today and what God-within knows you to be. It may be that none of us would grow towards wholeness, or individuation, if we did not keep running into evil, evil that so disrupts our lives and our thinking about life that we are forced to reach for resources deep within ourselves. And by the grace of God we find those resources in the Self.

Dr. Jung was once asked if there was any hope for the world. He is said to have replied, "It depends on how many people will do their inner work." We began this inquiry by wondering whether or not there is an objective evil at work in the world that does not depend on the ego's interpretation of what is good and what is bad. I myself am convinced that there is such evil at work in the lives of every individual and in the collective. It comes from the unexamined, unchallenged ego. Its antidote lies within the soul of every one of us who is willing to measure life by the broad and deep standard of the Self, the Christ within. Perhaps the future of the world really does depend upon those who are willing to challenge their own egos with the broad, deep understanding of the Self—indeed, with those willing to do their inner work.

Little Rock, AR *The Rt. Rev. Larry Maze*



The Book of Revelation

A Vision of Individuation

“The Book of Revelation is about the conflict between the power of the Beast and the power of the Lamb.”

This article is excerpted from a lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 15–20, 2008.

THE BIBLE is full of dreams and visions. This has never been pointed out to me so clearly as when Morton Kelsey, the well-known author and lecturer who was a Jungian therapist and an Episcopal priest, took a Bible and a razor blade and cut out all the dreams and all the visions that were to be found in those pages. Then he flipped the Bible and showed it to us. And of course the biggest blank spot—just the edges of the pages remained—was the Book of Revelation. It was not there.

I once treated those parts of the Bible in just that way—as if they were not there. I loved the Bible and studied it a lot, but, being a child of the Age of Reason, when I came across dreams and visions, I discounted them. What changed this for me was a religious crisis that threw me into four days of silence in a monastery, out of which came an interest in and study of dreams and Carl Jung, as well as a study of my own personal dreams. The experience of the integrity of my own dreams and the deep meaning that was there brought me to an appreciation of the dreams and visions in the Bible.

Some people ask what the difference is between a dream and a vision. My simple answer is that a dream is a vision of the night, and a vision is a dream of the day. Or we could say that a dream is a vision while we’re asleep, and a vision is a dream while we’re awake. We certainly know that dreams and visions come from the same territory, from the unconscious—from both the personal and the collective unconscious.

So let us transport ourselves back some 2,000 years to the isle of Patmos. It was a Sunday, just like today, a normal Sunday—that is, until it happened. The *it* that happened was a breakthrough from the collective unconscious into the consciousness of a man named John. Hear his words: “I, John, your brother and your companion in the suffering and in the kingdom and in patient endurance that are ours through Jesus Christ, was on the isle of Patmos for the word of God and for the testimony of Jesus Christ. I was in the spirit on the Lord’s day and heard behind me a great voice, as of a trumpet, saying, ‘I

am Alpha and Omega,’ the first and the last. Write on a scroll what you see and send it to the seven churches in Asia Minor.”

And then came an outpouring of angels, lions, six-winged beings; of one like a Son of Man; of a scroll with seven seals on it, of seven stars, seven churches, seven bowls, seven plagues, seven lamps, seven trumpets; of the four horsemen of the apocalypse; of earthquakes, the whore of Babylon, the woman and the dragon; of the beast from the sea, the beast from the earth, and the beast from heaven; of the sacrificial lamb and the new Jerusalem. All of this erupted from the collective unconscious.

Carl Jung says in *Answer to Job* that John’s visions were not written within a context of an already established literary tradition—that is, they do not come from the personal unconscious. John’s visions, says Jung, welled up from the unfathomable depths where primordial images live like the fishes in the depths of the ocean.

Certainly the Book of Revelation is a classic of Christian literature. But it has long been a puzzle to most Christians. It is much like Dante’s *Divine Comedy*. It must be studied, struggled with, and approached on a symbolic level. We must circumambulate it the way we circumambulate a dream. Only then does it begin to come to life for us. Jeremy Taylor reminds us that all dreams and visions have multiple layers of meaning, and so it is with the apocalypse of John. Some see John’s revelation as speaking about events of his day—that is, of Nero’s persecution of the Christians. Others see it as foretelling the future—wars, catastrophes, and the end of the world. Still others see it as describing a process that is relevant to all times, all places, and all people. This is the process that Carl Jung calls individuation, the process of becoming who we are called to be. So let us explore the Book of Revelation as a process of individuation.

THE BOOK OF REVELATION is about two powers: the power of the Beast and the power of the Lamb. The power of the Beast seeks to control and manipulate. The power of the Lamb seeks to heal and set free. When we integrate the power of the Lamb, we help to set other people free and cause healing to happen. The Book of Revelation is about the conflict between these two powers, the power of the Beast and the power of the Lamb.

Let’s look for a moment at the mystery of the power of the Lamb. In the fifth chapter of the Book of Revelation we see the Lamb sitting on a throne, surrounded by the four living creatures. These four are the Man with Six Wings, the Lion, the Calf, and the Eagle. In early Christian tradition they were identified as the four Gospels: Matthew, Mark, Luke, and John. The Lamb in Revelation is the sacrificial lamb. Not only is the sacri-

ficial lamb symbolic of Jesus, but it carries us all the way back to the exodus where the blood of sacrificial lambs was used to put an X over the door of each Jewish household so that the last plague would pass over those houses. This original passover was a passover from being slaves to being free. This is another symbol of the Lamb in the Book of Revelation, the freedom that the Lamb brings to us all.

In Revelation both the Beast and the Lamb have horns, which signify their power and dominion. The Beast also has a crown on its horn, symbolizing a flouting of its dominion. It is interesting that the Lamb has seven eyes, which are always open, always on the lookout for injustice and oppression. Think of how we close our eyes to something and hope we don't have to see it and don't have to act. This is not what Lamb power does.

The Beast in the Book of Revelation represents pseudo-suffering. Its power is based on deceit, which always loses in the end. We see how that has happened again and again in our world. It may take years, it may take decades, but power that is based on deceit will eventually crumble.

The Scroll in the Book of Revelation contains God's plan for salvation. The Lamb is the only one who can open the Scroll, which symbolizes the fact that Lamb power is the key to God's plan. God has a different way, and Jesus illustrated that way at the Last Supper, when he, as master, washed the disciples' feet and encouraged them to wash each others' feet. The power of the Lamb is servant leadership.

The last two chapters of the Book of Revelation are a dream of the new Jerusalem, a symbolic image of what this world can look like when Lamb power is put into action. It is analogous to Jesus' dream of the kingdom of God, about which he said many things. The kingdom of God is like the loving father in the parable of the prodigal son. The kingdom of God is like the good Samaritan, the kind of love that stops and listens and heals.

In 1963 Martin Luther King gave a speech in Washington, DC, of his own dream of the kingdom of God:

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the



true meaning of its creed: We hold these truths to be self-evident, that all men are created equal. I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood. . . . I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but the contents of their character. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low . . . and the glory of the Lord will be revealed, and all flesh shall see it together.

Martin Luther King's speaks of dissatisfaction with things that had been, but then he takes the all-important step of giving us a vision of the future, a vision that has served to pull society toward justice rather than injustice. We need to have such a vision. The Book of Revelation speaks of injustices, but it does not stop there. It gives a vision of the future: "Then I saw a new heaven and a new earth." Not just a new heaven in the sky by and by. The Book of Revelation is also about a new earth. "I saw a heavenly city, the new Jerusalem *coming down* out of heaven." The new vision is *coming down* to us. It is joining with earth to make an earthly vision integrated with the attributes of heaven. And it is pure gift.

John's vision helps us to understand that our journey toward a better world is a definitive process, a process from beastly power to lamb power to the new Jerusalem. That is the Way. It is the same journey that Dante took through hell, purgatory, and heaven. It is the same journey that Old Testament Joseph took through inflation, dark night of the soul, and servanthood. It is all one journey, all one Way—from beastly power to Lamb power to the new Jerusalem.

Flat Rock, NC *The Rev. Bob Haden*

Bob has always been intrigued by the Isle of Patmos. Although he has been on pilgrimages to Ireland, Iona, Greece, Africa, Switzerland, England, France, and The Holy Land, his pilgrimage to the Isle of Patmos was canceled because of the Iraq war. He would love to go someday. As the Celts knew, a third mystical thing happens when the outer and the inner journey are experienced in tandem.



Bob is the director of the Haden Institute.

A HADEN INSTITUTE PROGRAM

SUMMER DREAM CONFERENCE

God's Forgotten Language

June 7-12, 2009

Kanuga Conference Center, Hendersonville, NC

This conference is for clergy, counselors, therapists, lay dream group leaders, dream group members, and anyone who wants to integrate dreamwork into his or her life in a religious context.

A TRADITION WAS BEGUN in the summer of 2003—a major conference for all who want to recover the Biblical tradition of listening for God's word in our nightly dreams. The early Church theologian Tertullian asked: "*Is it not known to all people that the dream is the most usual way of God's revelation to humankind?*" Later generations came to discount dreams, at great loss to our collective soul. Now, however, we are seeing a resurgence of respect and honor for our dreams.

Each summer has brought a larger crowd to the Summer Dream Conference, which has become, at present, the primary portal for Christian dreamwork in our day. Each conference is designed for both new and returning participants.

▣ Key Presentations 2009:

- ◆ From Jung to Jesus (*Sims Smith*)
- ◆ Here We Stand at the Crossroads: Wolfgang Pauli & Carl Jung (*Sparks*)
- ◆ Fairy Tales & the Scripts We Live By (*Wakefield*)
- ◆ Dreams & the Evolution of Individual & Collective Consciousness (*Taylor*)
- ◆ Typology and Stages of Life (*Hudson*)
- ◆ Christian Mystics & Jungian Expressions (*Maze*)
- ◆ Dreams & Synchronicity (*Sparks*)
- ◆ Thomas Merton's Dreams & Individuation Process (*Haden*)
- ◆ Dream Theatre (*McKendree*)
- ◆ Night Visions: The Dance of Transformation (*Darr-Hope*)
- ◆ Archetypes & the Inner Divine Message (*Hoss*)

▣ Guest Key Presenter:

Gary Sparks, Jungian analyst, M Div, author of *At the Heart of Matter: Synchronicity and Jung's Spiritual Testament*.

▣ Faculty & Staff Key Presenters:

Larry Maze, Episcopal Bishop of Arkansas, Ret. ◆ **Bob Haden**, Episcopal priest, Jungian therapist, director of the Haden Institute
◆ **Susan Sims Smith**, Episcopal priest, Jungian therapist ◆ **Jeremy Taylor**, author, Jungian therapist, Unitarian minister ◆ **Joyce Rockwood Hudson**, author, ROSE contributing editor ◆ **Diana McKendree**, Jungian therapist, Interfaith minister ◆ **Chelsea Wakefield**, Jungian therapist, mystics teacher ◆ **Bob Hoss**, researcher, teacher, author ◆ **Heidi Darr-Hope**, artist, Jungian therapist, Interfaith minister
◆ **Doug Bennet**, engineer, yoga master, science-and-spirit theorist

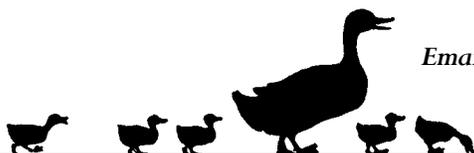
▣ Workshops:

Six Principles of Group Dreamwork ◆ *Desire & Purpose: Eros & Meaning in the Jungian View* ◆ *Dealing with Complex Dreams and Dream Series*
◆ *Dreams into Cartoons: Create Your Own Comic Strip* ◆ *Introduction to Alchemy* ◆ *Seeing and Being Seen by Jesus in Dreams* ◆ *Centering Prayer* ◆ *Collage Illuminations* ◆ *Nightmares and Healing* ◆ *The Blessings of Science on Your Dreamwork* ◆ *Starting a Dream Group in Your Church* ◆ *Gods & Goddesses Within: Exploring "Divine" Archetypes in Dreams and Daily Life* ◆ *The Myth of Odysseus: Tracking the Archetypal Odysseys of Our Own Lives* ◆ *Praying Your Dreams* ◆ *Telepathic Dream Experience* ◆ *Navigating Personal Archetypes in Dreams* ◆ *Using Clay for Transformation* ◆ *Creating Your Personal Oracle* ◆ *I Ching* ◆ *Healing Dreaming for Others* ◆ *Drum Making* ◆ *Working with Archetypes and Hearing the Inner Message* ◆ *Yoga* ◆ *Lucid Dreaming* ◆ *Dreams as Pictures of Your Feelings* ◆ *Your Own Type and Your Own Four Stages of Life*

Cost: \$50 per person registration fee (non-refundable) due now, plus conference fee due by May 1: \$590 per person (program, double occupancy lodging, meals, recreational facilities); \$725 single occupancy (as available); spouse: \$485 participating, \$410 non-participating. Commuters, including motel lodgers: \$375 (includes lunch, supper), or \$415 for all meals. Youth (10-18) and children (3-9): \$297 with program; under 3: no charge, no program; babysitter accompanying you: \$235.

Register at www.hadeninstitute.com

Email: office@hadeninstitute.com / Phone: 828-693-9292



CDs: Selected Lectures from The Haden Institute's SUMMER DREAM CONFERENCE

To get these FREE online, see below. For CDs (\$5-\$8), contact Lucky Dog Audio—Email: charles@luckydogaudio.com; Phone: 501/372-0427)

Selected Lectures, 2003 Summer Dream Conference

1. Why Dreamwork Needs the Church and the Church Needs Dreamwork, *Joyce Rockwood Hudson*
2. Biblical, Church, and Conversion Dreams, *Bob Haden*
3. The Masculine and Feminine in Christ and In Us, *Susan Sims Smith*
4. Three Church Dream Group Movements (Panel Discussion), *Haden, Hudson, Sims Smith*
5. Encountering the Sacred Feminine, *Susan Sims Smith*
6. Dreams and Life After Death, *Susan Sims Smith*
7. Shadow, Complex, and Projection in Light of the Gospel, *Bob Haden*
8. What Individuation Really Looks Like, *Joyce Rockwood Hudson*

Selected Lectures, 2004 Summer Dream Conference

1. Dreams, Parables, and the Kingdom of Heaven, *Joyce Rockwood Hudson*
2. Six Principles of Group Dreamwork, *Jeremy Taylor*
3. Long Term Relationships and the Unconscious: The Dances of the Selves, *Susan Sims Smith*
4. How Dreams and Jung Have Helped My Spiritual Journey, *Bob Haden*
5. Woman in Blue: The Deep Feminine Invites Us to Christ, *Susan Sims Smith*
6. Individuation and Dreams in the Life of Thomas Merton, *Bob Haden*
7. Individuation and the Pearl of Great Price, *Joyce Rockwood Hudson*

Selected Lectures, 2005 Summer Dream Conference

1. Dreams and a Living Relationship with Christ, *Larry Maze*
2. Three Prophetic Dreams, 1890, *Bob Haden*
3. Why Dreams? Why Us? Why Now? Exploring the Popularity of THE DA VINCI CODE, *Joyce Rockwood Hudson*
4. Sophia Provides Strength to Surrender to the Self, *Susan Sims Smith*
5. Dream Recall and Hints for Working with Your Dreams, *Jeremy Taylor*
6. Masculine and Feminine: Split in the Garden, Healed by Christ, *Larry Maze*
7. Dreams and Addiction, *Susan Sims Smith*
8. Children's Dreams and Nightmares, *Jeremy Taylor*
9. Dreams of Everlasting Life: The Gospel According to the Paraclete, *Joyce Rockwood Hudson*

Selected Lectures from the 2006 Summer Dream Conference

1. Dante's Divine Comedy and the Individuation Process, *Bob Haden*
2. A Christian Toolkit for the 21st Century, *Joyce Rockwood Hudson*
3. Dreams That Help Us Set Boundaries, *Susan Sims Smith*
4. Working with the Language of Dreams, *Robert Hoss*
5. Dreams and the Evolution of Consciousness, *Jeremy Taylor*
6. Walking the Walk: A Forum on Church Dream Groups, *Haden, Hudson, Sims Smith*
7. Dreams and Metaphysics, *Susan Sims Smith*
8. Working with Color in Dreams, *Robert Hoss*
9. Lucid Dreams, *Jeremy Taylor*
10. Dreams and Our Need for Story, *Joyce Rockwood Hudson*

Selected Lectures from the 2007 Summer Dream Conference

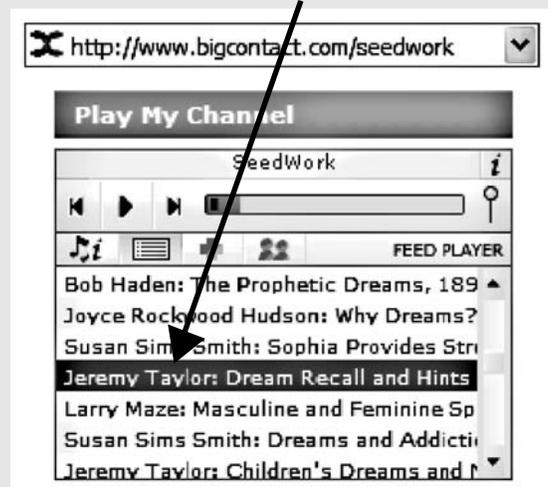
1. Your God Is Alive and Well in Popular Culture, *Larry Maze*
2. How Dreams and Jung Have Helped Me as a Priest, *Bob Haden*
3. Towards a Non-Striving Masculine, *Susan Sims Smith*
4. The Dreams of Gilgamesh, *Cathy Smith Bowers*
5. The Spiral of Transformation, *Diana McKendree*
6. Dream Work to Solve Social Problems, *Jeremy Taylor*
7. Jesus and the Book of Wisdom, *Joyce Rockwood Hudson*
8. Fear and the Shaping of Religion, *Larry Maze*
9. Dreams and Life after Death, *Susan Sims Smith*

Selected Lectures from the 2008 Summer Dream Conference (available in spring 2009)

1. The Revelation of John as a Process of Individuation, *Bob Haden*
2. The Context for Inner Work, *Larry Maze*
3. Oneness and Dreams, *Susan Sims Smith*
4. The Language of Dreams, *Bob Hoss*
5. Communal Dreaming: The Myth of Odysseus, *Cathy Smith Bowers*
6. Elements Always Present in Dreams, *Jeremy Taylor*
7. Quantum Mechanics, Dreams, & Spirituality, *Doug Bennett*
8. Archetypal Dreams, *Jerry Wright*
9. Then There's the Problem of Evil, *Larry Maze*
10. The Natural Process of Religious Life, *Joyce Rockwood Hudson*

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Arkansas Events

MCMICHAEL LECTURES

Bishop Larry Maze & the Rev. Susan Sims Smith

*Feb. 7 & 8, 2009, St Paul's Episcopal Church, Fayetteville, AR
479/442-7373*

PRACTICING THE PRESENCE OF CHRIST
Meditation & Mindfulness

The Rev. Susan Sims Smith

*April 4, 2009, Arkansas House of Prayer, Little Rock, AR
www.arkansashouseofprayer.org*

Conferences and Retreats



NATURAL SPIRITUALITY REGIONAL GATHERING

Supporting Christian Dreamwork

Feb. 13–15, 2009, Mikell Conference Center, Toccoa, GA
Contact: 706-549-5350. Registration closed January 15.

THE HADEN INSTITUTE

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☐ **Summer Dream Conference, June 7–12, 2009, Hendersonville, NC.** Key Presenters: **Gary Sparks, Larry Maze, Bob Haden, Susan Sims Smith, Jeremy Taylor, Joyce Rockwood Hudson, Chelsea Wakefield, Bob Hoss, Heidi Darr-Hope, Doug Bennett.** Offerings for beginning and advanced levels. CE credits for counselors. *See p. 30 for conference details.*

☐ **Dream Leadership Training.** *Next entry deadlines: Feb. 1 & Aug. 1, 2009.* 2009 intensives: Mar 5–9; Aug 27–31; Dec 3–7. *See p. 17 for more details.*

☐ **Spiritual Direction Training.** *Next entry deadlines: Mar. 1 & Sept. 1, 2009.* 2009 intensives: Apr 23–27; Sept 17–21; Jan 21–25 (2010). *See p. 17 for more details.*

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