

# The Rose

Inviting Wisdom into our lives and churches

Emmanuel Church ✠ Athens, Georgia

Spring~Summer 2010/Issue 17



# The Rose

Inviting Wisdom into our lives and churches  
Spring~Summer 2010, Issue 17

## Editor

Peggy Thrasher Law

## Contributing Editor

Joyce Rockwood Hudson

## Founding Editor

Wanda Krewer, 1951-2007

## Assisting Proofreaders for this Issue

Agnes Parker, Paul Salstrom,  
Heidi Simmonds

## Graphic Design

Peggy Thrasher Law

## Logo Design

Charles Hudson III



## Subscribe to The Rose

Subscriptions to *The Rose* are free.  
Mail or email your name and address to:

**The Rose at Emmanuel Church**  
498 Prince Avenue

Athens, GA 30601

receive.therose@gmail.com



## Donate to The Rose

The Rose is supported *entirely* by contributions from its readers. All contributions to this mission, large and small, are needed and appreciated. Donations are tax deductible.

Make checks payable to  
**The Rose at Emmanuel Church.**

Mail to

**The Rose at Emmanuel Church**

498 Prince Avenue

Athens, GA 30601



## Back Issues of The Rose

View & print back issues at  
[www.seedwork.org](http://www.seedwork.org)



## SUBMISSIONS POLICY

Articles range from 100 to 2,000 words. Digital submission is preferred. Material should be appropriate to the mission of *The Rose*. All submissions should be sent no later than August 2010 to:  
[editor.therose@gmail.com](mailto:editor.therose@gmail.com)

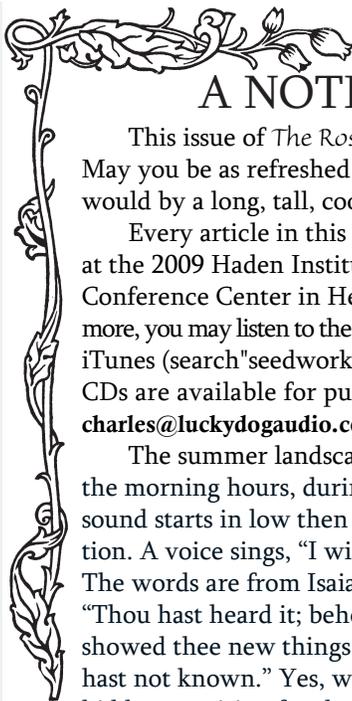
## ©Copyright

To publish anything appearing in this issue, you must obtain permission from the author (or artist) by writing to *The Rose*. Reasonable copying of material for educational purposes is permitted.

## Cover Art

*Ezekiel's Wheel* by Janet Robertson

PRINTED ON RECYCLED PAPER



## A NOTE FROM THE EDITOR

This issue of *The Rose* comes to you in the long, hot days of summer. May you be as refreshed by the insights you find within these pages as you would by a long, tall, cool drink of water.

Every article in this issue is excerpted from keynote presentations given at the 2009 Haden Institute's *SUMMER DREAM CONFERENCE* held at the Kanuga Conference Center in Hendersonville, North Carolina. If you are thirsty for more, you may listen to the lectures in full, or download them for FREE, by going to iTunes (search "seedwork") or to the website [www.bigcontact.com/seedwork](http://www.bigcontact.com/seedwork). CDs are available for purchase through Lucky Dog Audio by contacting [charles@luckydogaudio.com](mailto:charles@luckydogaudio.com).

The summer landscape at Kanuga is beautifully verdant and peaceful. In the morning hours, during the opening session of the dream conference, the sound starts in low then begins to fill the room with contemplative repetition. A voice sings, "I will show you hidden things you have not known." The words are from Isaiah 48:6. The American Standard Version reads, "Thou hast heard it; behold all this; and ye, will ye not declare it? I have showed thee new things from this time, even hidden things, which thou hast not known." Yes, we do declare it. God reveals to us in our dreams hidden provision for the journey.

In the newness of the morning at Kanuga, the following prayer is spoken out loud in unison. Birdsong accompanies our voices before the day's activities begin at the *SUMMER DREAM CONFERENCE*. Do you hear it?

*Holy Dream Maker,  
Creator of all,*

*Be with us as we open our hearts and  
minds to the divine wisdom in our dreams.  
We thank you and honor you.  
As you guide us in the way to  
health and wholeness,  
may we be open to  
the blessings of your message.  
Amen*

May you hear the Holy Spirit sounding in your depths and may your thirst be quenched.

Peggy Thrasher Law

## A WORD FROM EMMANUEL

In his article, *Jung and the Inner Mystic*, Bishop Larry Maze references the wonderful Meister Eckhart. The words of Eckhart that speak to my soul each day are rather simple, "If you are so good to those who seek you, what must you be to those who find you?"

All of us who find ourselves on the journey within, know that everything in our life is and has been blessing and Grace. We are therefore empowered to keep looking and to keep seeking the God who is not only within, but also outside our self contained walls.

Welcome to this issue of *The Rose*. May the gift of the reflections contained in these pages open your spirits to be able to find all that you seek.

In the Mercy.

The Rev. Robert Salamone, Rector  
Emmanuel Episcopal Church, Athens, GA



# Table of Contents



## ARTICLES

- The Rt. Rev. Larry Maze 6 Jung and the Inner Mystic
- Bob Hoss 10 Recognizing Archetypical Patterns & the Inner Divine Message
- Joyce Hudson 13 Dreamwork: A New Spiritual Discipline for a New Time
- Heidi Darr-Hope 16 Night Visions: The Dance of Transformation
- The Rev. Bob Haden 19 Thomas Merton's Dreams & Individuation Process
- The Rev. Dr. Jeremy Taylor 21 Dreams & the Evolution of Consciousness, Individual & Collective
- Gary Sparks 24 Here We Stand at the Crossroads: Wolfgang Pauli & Carl Jung
- Chelsea Wakefield 27 Fairy Tales & the Unconscious Scripts We Live By
- 30 RETREATS & CONFERENCES
- 31 MONKEY BUSINESS

## POETRY

- Virginia Carver 32 Walking the Kanuga Labyrinth

## ARTWORK

Charles Hudson III, Heidi Darr-Hope, Janet Robertson, Dr. Rik Rouquie

## PHOTOGRAPHY

NASA, Peggy Thrasher Law, Rusty Wright

Peggy Thrasher Law



## What Is The Rose?

The Rose is published twice a year by the Natural Spirituality Group at Emmanuel Episcopal Church in Athens, Georgia. Our mission is to help link together groups and individuals engaged in integrating dreamwork and other authentic aspects of the inner journey into everyday 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 looking at the deeper meaning of Scripture; for poetry and short reflections; for photography and artwork; and for exchanging information about how natural spirituality programs are conducted in different places.

The Rose is offered free of charge and moves freely through the world like grace, like prayer. The symbolism inherent in the image of the rose is deep and layered. Says Marion Woodman, "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."

Says the poet Rumi, "Do you hear the bud of Jesus crooning in the cradle?" Join us as we listen for the Wisdom of God.

# Natural Spirituality Programs

LISTED HERE FOR PURPOSES OF NETWORKING are the natural spirituality programs (dream groups based in churches) that we know about at this time. These groups are not stamped from the same mold—each is organized in its own way. Groups that are not on the list are invited to let *The Rose* know of their existence. If there is no group in your area, consider starting one: go to [www.seedwork.org](http://www.seedwork.org) for resources. Programs marked with an asterisk (\*) are new to the list since the last issue of *The Rose*.

## 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 Methodist 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  
*\*St. Andrews Episcopal Church*, Rogers  
*All Saints' Episcopal Church*, Russellville

## FLORIDA

*Trinity Episcopal Church*, Apalachicola  
*St. Peter the Fisherman Epis. Church*, New Smyrna  
*Cokesbury Methodist Church*, Pensacola  
*\*Water's Edge Group*, Pensacola  
*Faith Presbyterian Church*, Tallahassee

## GEORGIA

*Epis. Church of St. John and St. Mark*, Albany  
*Emmanuel Episcopal Church*, Athens  
*\*All Saints' Episcopal Church*, Atlanta  
*\*St. Luke's Episcopal Church*, Atlanta  
*First Presbyterian Church*, Atlanta  
*St. Bartholomew's Episcopal Church*, Atlanta  
*St. Timothy's Episcopal Church*, Calhoun  
*Good Shepherd Episcopal Church*, Covington  
*St. Elizabeth's Episcopal Church*, Dahlonga  
*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

## ILLINOIS

*Grace Episcopal Church*, River Forest

## INDIANA

*Bethany Retreat House*, East Chicago

## KANSAS/MISSOURI

*\*St. Mary Magdalene Episcopal Church*, Kansas City

## KENTUCKY

*Wapping Street Group (nondenom.) [502/352-1704]*, Frankfort  
*Christ Church Cathedral (Episcopal)*, Lexington

## LOUISIANA

*Northminster Church*, Monroe  
*St. Michael's Episcopal Church*, Mandeville

## MARYLAND

*First Unitarian Church*, Baltimore

## MICHIGAN

*Grace Episcopal Church*, Traverse City

## MINNESOTA

*St. Nicholas Episcopal Church*, Richfield

## 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

## OHIO

*\*First Unitarian Universalist Church*, Youngstown

## SOUTH CAROLINA

*\*Liberty Hill Presbyterian*, Camden  
*Grace Episcopal Church*, Charleston  
*\*Trinity Episcopal Cathedral*, Columbia  
*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*, Murfreesboro  
*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 (Epis.)*, Paris  
*Chapel at Kanuga* by Peggy Thrasher Law

# The House where Natural Spirituality was born.

Watercolor by Charles Hudson

<http://web.me.com/charleshudson>



Emmanuel Church Grounds, 1990's

## What Is Natural Spirituality?

THE TERM NATURAL SPIRITUALITY refers to the teaching and healing of the Holy Spirit that come to each individual through the natural processes of life. In biblical tradition, this realm of the Spirit is called Wisdom. Natural spirituality is also a tag for church programs consisting of one or more dream groups supported by introductory classes that teach the principles of Jungian psychology as tools for a deeper Christian journey.

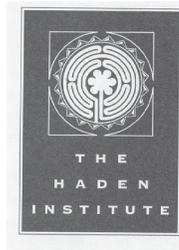
Natural spirituality as a church program was pioneered at Emmanuel Episcopal Church in Athens, Georgia, in 1991. Joyce Rockwood Hudson was the initial teacher in that undertaking, and she eventually wrote a book, *Natural Spirituality: Recovering the Wisdom Tradition in Christianity*, which contains the contents of the introductory class and a description of the Emmanuel program. With the publication of this book, other churches have started natural spirituality programs, structuring their introductory classes as study groups centered on the book.

Today the growth and spread of natural spirituality programs in churches are supported by *The Rose*, by the training programs of the Haden Institute, by the SeedWork website for online resources, and by conferences and retreats announced in *The Rose*.

## Where To Find Resources

- ✦ *Natural Spirituality* by Joyce Rockwood Hudson  
~[amazon.com](http://amazon.com), or local bookstores by special order
- ✦ Resources for dream groups~ [seedwork.org/dreams.html](http://seedwork.org/dreams.html)
- ✦ Training for dreamgroup leaders~[hadeninstitute.com](http://hadeninstitute.com)
- ✦ Back issues of *The Rose*~[seedwork.org/rose.html](http://seedwork.org/rose.html)
- ✦ Free downloads of conference lectures  
~[seedwork.org/audio.html](http://seedwork.org/audio.html)
- ✦ CDs of conference lectures~email:  
[charles@luckydogaudio.com](mailto:charles@luckydogaudio.com)
- ✦ Contact SeedWork~email: [seedwork@seedwork.com](mailto:seedwork@seedwork.com)
- ✦ Tallulah Lyons~[www.healingpowerofdreams.com](http://www.healingpowerofdreams.com)  
~[www.allthingshealing.com](http://www.allthingshealing.com)

## 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. New classes begin March and August of each year. Apply now to secure a space.

#### Upcoming Dream Training Intensive Dates:

Aug 26-30, 2010 / Dec 2-6, 2010/ Mar 3-7, 2011

Susan Sims Smith, Gary Sparks, Joyce Rockwood Hudson, Jerry Wright, Diana McKendree, and Bob Haden will be the keynoters for the August & December Dream Leader Training intensives. Most are Jungian psychotherapists. All have many years of teaching the dream. Cathy Smith Bowers will help us carry the dream forward with poetry.

### ☐ 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. New classes begin April and September of each year. Apply now to secure a space.

#### Upcoming Spiritual Direction Intensive Dates:

Sept 16-20, 2010/Jan 20-24, 2011/April 28-May 2, 2011

For Canada the next starting time is October, 2010.

Apply now.

Marcus Losack from Ireland, Keith Parker, Jerry Wright, Diana McKendree, Radha Lion, Jane Curran and Bob Haden will be the keynoters for the April and September Spiritual Direction Training Intensives. All are Jungian psychotherapists as well as ordained clergy with many years of teaching spiritual direction. Poet Cathy Smith Bowers will teach the concept of the "Abiding Image."

### ☐ Find Out More

Website: [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](mailto:office@hadeninstitute.com)

# Jung and the Inner Mystic



*View of the sun  
from  
NASA's  
Solar Dynamics  
Observatory*

*This article is excerpted from a lecture given at the Haden Institute's Summer Dream Conference, Kanuga Conference Center, June 2009.*

SOME OF YOU KNOW THE STORY of the beginning of my journey in Jungian discovery. I had some folks in my last parish, before I became a bishop, who would say to me as they were leaving Sunday morning services, "Your preaching is becoming more and more Jungian." This was always startling to me because I had never read Jung nor thought about Jung. It had never crossed my mind that there was anything Jungian about me. So after about the third or fourth time someone told me that, I thought, "I guess I should do some reading and figure out what I am becoming."

In my initial study I found a common language. I discovered other people in the midst of their own experience. I was experiencing the reshaping and recasting of the Christian message. Things that I knew to be true, I found out other people knew as well. It has been a wonderful journey for twenty-five years. Through the years as I have read the mystics, I would have a vague sense that I was reading Jung, and as I was reading Jung, I would have a vague sense that I was reading a mystic. This year, I decided to actually look at that more intentionally. And, out of that examination came these thoughts on Christian mysticism and Jungian expression.

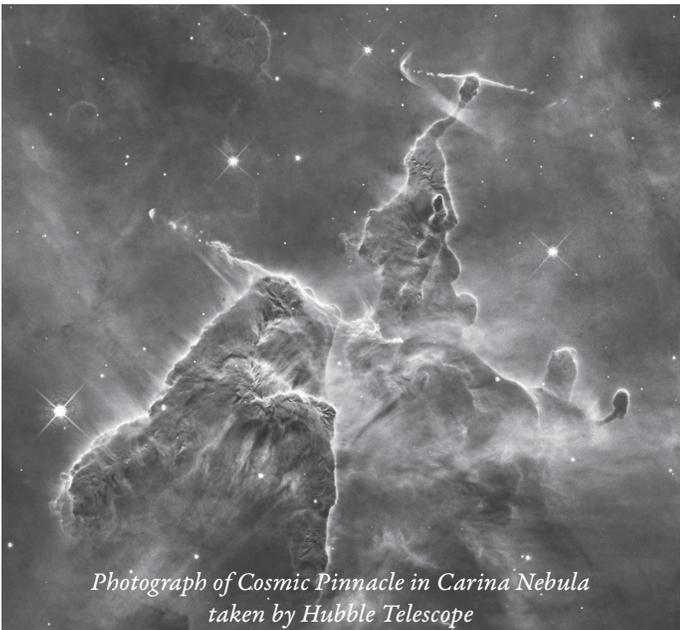
My underlying premise is that Sophia, the Wisdom of God, is much more than a religious notion supported by religious writings and holy traditions. It certainly is that. Sophia is recognized by much of the holy writing on the planet. But, I believe

that Wisdom that is truly Wisdom has always been Wisdom and will always be Wisdom. Wisdom that is truly divine Wisdom cannot be contained by religious expression any more than it can be contained by the empirical world of science. Wisdom is the stuff of being consciously alive in the world. Indeed, Wisdom is the universe being alive with meaning. This thesis is the basis of my continued fascination with the insights of Carl Jung as a wisdom figure for me and, I think, for our own day. It also explains my own predisposition that the line between the sacred and the secular is an artificial line and one that distracts us from our natural affinity towards Wisdom wherever it is discovered. All of the business of trying to neatly divide what is sacred from what is profane or secular is a distraction and a truly damaging one. Wisdom, wherever it is discovered, in Christian mysticism, or in the psychology of Carl Jung, or in a walk in the park, or in doing the supper dishes—Wisdom that is truly Wisdom has always been Wisdom and will always be Wisdom.

In the opening chapter of the Wisdom book of Ecclesiastes, the teacher says, "What has been will be and what has been done is what will be done. There is nothing new under the sun. Is there a thing of which it is said, see this is new? It has already been done in the age before us" (Ecc I: 9-10). Then he goes on to explain that the reason there is nothing new has to do with the human tendency to forget everything about the last generation, just like the next generation will forget all about us. Says the teacher in his famous theme, "Vanity of vanities, it's all

vanity” (Ecc I: 2). Ecclesiastes is not a book to be read by those of us whose optimism might be frail these days. Nonetheless, I find myself agreeing, at least in part, with the teacher’s case. We say, “Here is something new.” And I think to myself, “No, it has already been in the age past.” So far, I find myself able to maintain a far more optimistic attitude than the teacher as he laments our forgetfulness from one generation to the next. My own sense is that there is nothing new only because of the immensity of reality that stretches out behind us, stretches out before us, and all around us in each moment of experience. There is nothing new, not because we simply keep forgetting it, but because it is already here, whether or not we have discovered it.

I am fascinated by the newly refurbished Hubble telescope which shows us pictures of the universe as it is forming, as it is stretching out before us, and reaching out behind us.



*Photograph of Cosmic Pinnacle in Carina Nebula taken by Hubble Telescope*

It is mind boggling to people like me. But, is it therefore new? Hardly! Taking pictures of the universe is taking pictures of what is. It is the unfolding cosmos. There is nothing new about it, except our discovery of it, and perhaps our change in focus as we think about the unfolding of cosmological history.

Darwin’s book *The Origin of Species* created a revolution in the way we see the world evolving and becoming. Yet Darwin simply discovered, explained, and explored what was already there and had always been there. Occasionally, with the help of Doug Bennett, I get a glimpse of understanding in the fascinating field of quantum physics. Is it new? Hardly. It is human experience with the reality of what is and always has been. I find myself immersed in a world of constant new discovery of what is already here and has always been here. When one says, “There is nothing new under the sun,” it isn’t because generations don’t remember. Perhaps there really is nothing new under the sun, and there is only our coming to consciousness about it. Thus, I find myself agreeing with the teacher in Ecclesiastes, but for different reasons.

With that said, it should come as no surprise that mysticism in one age looks remarkably like mysticism in any other age, because the way of the mystic is simply a way of discovering and experiencing life, life in the world and beyond the world. It is a way of being awake. It is life as I touch it, and life as I breathe it, for the mystic in any age knows that there is much more to life than meets the eye. In that sense, mysticism is simply a way of being in the world that expects to encounter realities that are beyond rational grasp. The mystic is one who has learned not to be surprised to find the extraordinary in the ordinary, the miracle in the mundane. The mystic is often simply the one who has made a space that can then be filled by whatever the Divine chooses.

One Saturday night about twenty years ago, I was sitting in my study and I had no sermon. Clergy can appreciate this. It’s wonderful when you get your sermon early in the week, but 8:00 Saturday night without a clue is not a good thing. It wasn’t because I hadn’t been working on whatever the lesson was for the day. I had worked, and worked, and worked, and was blocked. I couldn’t get there. I finally was about ready to give up and simply make something up. You’ve heard sermons that are just made up. I was about ready to do it. And as I leaned back in my chair and closed my eyes, immediately in my mind’s eye, the third eye, I could see a figure eight of colors and lights in the shape of the sign of infinity ( $\infty$ ). I knew it was an energy sweeping through the universe. And as I saw it, I knew that I could step into it if I wanted to, and so I did. I simply went on the flow of this energy. I don’t know for how long. It might have been a minute. It might have been twenty minutes. I just knew that I had gotten caught up in the energy of the Divine, the energy of the universe. When I leaned back and closed my eyes, that was not what I was expecting. But, there I was. When I finally decided I shouldn’t stay in this mystic flow for the rest of my life and opened my eyes, the sermon came in about twenty minutes. It came as fast as I could make a manuscript. That was a mystical discovery for me that I didn’t create and didn’t ask for. The gift to me is that now I can always close my eyes and the infinite flow is right there, always, and I can step in and out of it.

A while after this experience, I was reading one of the mystics, who said she was aware that the Trinity was always engaged in a conversation throughout the universe and that we were invited to step into the conversation of the Trinity whenever we wanted to. We don’t create the conversation the Trinity is having, but we are invited to join in at any moment and to step back out at any moment. I realized that my experience and her experience were very similar. Someone has said that mysticism rises up in the mist and ends up in heresy. It is no wonder. Mystical experiences will always resist categories and definitions. Indeed, they often reach beyond any language except for the metaphorical languages of art, music, and poetry.

Should one even choose to share the mystical experience? One of the great gifts that Carl Jung has brought to the emerging of Christianity, and I do believe Christianity is

still emerging, comes from his own profound struggle with the religion of his father. Jung was reared firmly within the boundaries of conservative organized religion. His father and eight of his uncles were ordained clergymen. He notes in his autobiography, *Memories, Dreams, Reflections*, that from a very early age he had dreams and visions that convinced him beyond any doubt of the presence of God, even the presence of the God he heard preached about from the pulpit. Yet, he reports,

There arose in me profound doubts about everything my father said. When I heard him preaching about Grace, I thought of my own experience. And what he said sounded stale and hollow like it was a tale told by someone who knows it by hearsay, but can't quite believe it himself.

I've heard sermons like that too. I hope I haven't preached too many of them! Later he says,

Church gradually became a place of torment for me. For there, men dared to preach aloud, I am tempted to say shamelessly, about God, about God's intentions and actions. There people were exhorted to have feelings and to believe that secret which I knew to be the deepest innermost certainty, a certainty not to be betrayed by a single word. And I could only conclude that apparently no one knew this secret, not even the parson, for otherwise no one would have dared to expose the Mystery of God in public and to profane those inexpressible feelings with stale sentimentalities.

Because of Jung's very early experience of the Divine, he knew of God and also knew that what he was hearing about God in church was not what he had encountered. Jung's tortured relationship with the Church never ended, for which I am grateful, because Jung never stopped looking for the authentic experience of God that might still be found within the Church, one that had not been layered over by intricate theologies and heavy-handed masculine energy, almost as if it were designed to keep at bay the mystical. Had Jung grown up outside the influence of the Church and its role in shaping his own innate awareness of the numinous, he might well have had just as much influence as he has today, but it would surely have taken a very different path. I am grateful that Jung continued to struggle with his early experiences that spoke to him of the numinous, that spoke to him of the Divine, and that he never let institutional religion drum the power of those experiences out of him. He was forever suspicious of the Institution in many appropriate ways, but he never simply left it behind. He constantly came back to explore the metaphors and images of the Church. He was hoping to find, I think, one that had not been so over layered that it might still be a living symbol.

One might wonder if the Wisdom that has constellated around this psychiatrist from Zürich is "something new under the sun." Jung discovered within his very being this flame of the Divine that he named the "Self," that I tend to call "the Divine spark within," that Tillich called "the ground of being." And he was led by experience, *by experience*, into what those before him had already known. Wisdom is speaking in the eighth chapter of Proverbs and she says,

The Lord created me at the beginning of His work, the first of His acts of long ago. Ages ago I was set up at the first before the beginning of the earth. When there were no depths, I was brought forth. When there were no springs abounding with water, before the mountains had been shaped, before the hills, I was brought forth. When He had not yet made earth and the fields or the world's first bits of soil, when He established the heavens, I was there. When He drew a circle on the face of the deep, when He made firm the skies, when He assigned the sea to its limit, then I was with Him, like the master worker. I was His daily delight, rejoicing before Him always, rejoicing in His inhabited world, and delighting with Him in the human race.

From the first chapter of Ecclesiasticus (Sirach) we read,

Wisdom was created before all other things. And prudent understanding from eternity. The root of wisdom, to whom has it been revealed? Her subtleties, who knows them? Wisdom is created in the faithful in the womb. She made among human beings an eternal foundation from among their descendants and she will there faithfully abide.

Jung taught that the Transcendent was not only available to every individual, but that it resided within the individual. It was the driving force that caused humanity to reach out to connect with purposes beyond human manufacture. He too, I believe, found God's own wisdom residing in human experience as the "eternal foundation." Late in his life he wrote,

When people say I am wise or a sage, I cannot accept it. A man once dipped a hat full of water in a stream. What did that amount to? I am not the stream. I am at the stream, but I do nothing. I never think that I am the one who must see to it that cherries grow on stalks. I stand and behold, admiring what nature can do.

(—Jung standing at the stream called Wisdom.)

If we date Ecclesiasticus as scholars do to about 200 years before Christ, the Wisdom tradition is clearly already teaching that Sophia, God's own Wisdom, resides within the human heart as "eternal foundation." Jesus, whom more and more people believe was teaching out of the Wisdom tradition, follows the same theme of an organic link between God and

humanity. Over and over again, especially in Luke's gospel, he speaks of the kingdom of God not as a place, not as somewhere we are going, but as an awareness of God's presence working in the very midst of humanity. In Luke 17, he is asked by the Pharisees, "Where is this Kingdom of God that you talk about?" And he replies that the Kingdom of God isn't something of which I can say there it is, or here it comes. "The kingdom of God is within you." Jesus reminds his own people that this Divine Wisdom of which Ecclesiasticus speaks has been with us from the womb and it dwells within us. Later he says to his disciples, "Don't you know that the kingdom is already within you?" Repeatedly, he speaks to his disciples of a kingdom where everything is turned upside down, where the first are the last, and the last are the first. In John 15, he teaches, "I am the vine, you are the branches. Abide in me as I abide in you." Several chapters before, in John 10, he had taught his disciples that to see him was to see the Father, "The Father and I are one." And now he is saying to those same disciples, "I am the vine. You are the branches." There is organic unity between you and the Father through me. There is an inner abiding in which human and divine flow into a common life, for he says very clearly in John 15, "I am the vine. You are the branches." He does not say, "It's like I am the vine. It's like you are the branches." He speaks to them of reality.

From this abiding in God, Jesus knew that humanity would be reborn into a new understanding of life and purpose. To Nicodemus he declares that we all have to be born again, that we have to go inside and reemerge. This passage has been literalized over the years to become some sort of external experience by which we prove that we are "born again." But, Jesus is calling Nicodemus to go inside himself to discover the truth that resides therein and within every one of us. We make that journey not through our own efforts, but by the indwelling of Wisdom present to every one of us as a catalyst from the beginning and before the beginning of creation, and present for us individually from the womb. When Jesus speaks about the kingdom, it begins to sound to me remarkably like the process of individuation in which the ego and the Self bring about new birth. Is there nothing new under the sun?

**M**ystics become mystics by simply believing that the Transcendent is available to them. Most come to believe it not because someone like me told them to believe it, but because of personal experience with the Transcendent. Over Jung's doorway during his life was a plaque which read, translated from the Latin, "Bidden or not bidden, God is present." It is also on his tomb. The mystic knows that every moment is ripe for a Divine encounter that reaches beyond our grasp, that reaches beyond explaining. I think, in a very real sense, that we are all at the Summer Dream Conference because we are mystics. We've come to realize that our dreams are filled with images that speak to us from the unconscious, from deep places of Wisdom that have

resided with us from the beginning and can lead us closer and closer to the wholeness that comes from consciousness. We dream in images. We don't dream in concepts. This imagery is the natural language of Wisdom. It is not the only language that Wisdom uses, but in dreams it is a rich one. Thus it is that when we dream, we are left, with the help of Wisdom herself, to place on the image a concept, an understanding. Why this image? Why not that image? Where did that image come from? Why does that image frighten me? Why does that image so please me? This is the language of Wisdom in our dreams.

Most of the great mystics of Christian history were dreamers. Meister Eckhart, writing in the 14<sup>th</sup> century, says, "*I once had a dream. I dreamt that even though a man, I was pregnant, pregnant and filled with nothingness, like a woman who is with child, and out of the nothingness, God was born.*" It was a dream that profoundly influenced much of his thought about the indwelling of God in all of humanity and in all of creation. Eckhart is one who sensed God everywhere, who spoke of God as "Is-ness." But, the mystical experience does not rely only upon dreams that come while the ego is at rest. In the 16<sup>th</sup> century, Saint John of the Cross was lead on a painful journey through the failure of his prayer and discipline to please his ego, to satisfy his spirit, or to even give him rest. He was a faithful religious. He was faithful to his meditation, to his prayer, and to his spiritual disciplines. And he experienced them as finally losing life. In the dark night of the soul, he was lead into deeper and deeper understandings of contemplation of God not as beyond, not as one to be reached through spiritual disciplines as though to please God, but as God within. And he invents, I suppose you could say, what we now call "infused contemplation"—God infused in the very contemplative work of the individual. So that it is no longer "I" contemplating God. It is God contemplating God in my own divine center.

**T**eresa of Avila, a contemporary of John, begins her extensive work *The Interior Castle* in this way:

While I was beseeching our Lord today that he would speak through me, since I could find nothing to say, and had no idea how to begin to carry out the obligation laid upon me by obedience, a thought occurred to me which I will now set down in order to have some foundation on which to build. I began to think of the soul as if it were a castle made of a single diamond or a very clear crystal in which there are many rooms and mansions.

A vision emerges for Teresa in which a complex journey begins outside the castle surrounded by the creatures of the forest, vermin and other distractions which might keep one from entering therein. In the early part of her vision, what she initially saw as a bright, blinding crystal light, becomes darkened by layers and layers over it. In the course of her

visions, she sees seven mansions, or seven rooms, or seven layers, each one closer to the center and each one brighter than the last, but each one with its own responsibilities to be met, its own challenge. Only a few seekers, she says, would continue the journey through all of those levels. As one reads the account of the vision of Teresa, it is clear that once again the mystic is on the individuation journey. Once again, the impetus for the salvific journey is not reaching out as though God is out here, but discovering the God within. Once again, it is a conversation between the ego and the Self. It is the ego having to make a place for the “Divine Spark” that preceded the ego.

**S**o, is there nothing new under the sun? The journey of the mystic seems to be as unique as the one who is undertaking the journey. Your journey is like no other journey. And yet, perhaps, there is after all only one journey. As Jeremy Taylor has said, “The work of individual consciousness begins to shape the collective.” The work of the individual mystic journey is to participate in the collective mystic journey, which begins to shape and reshape the world. All of creation is being drawn back to the One who brings wholeness.

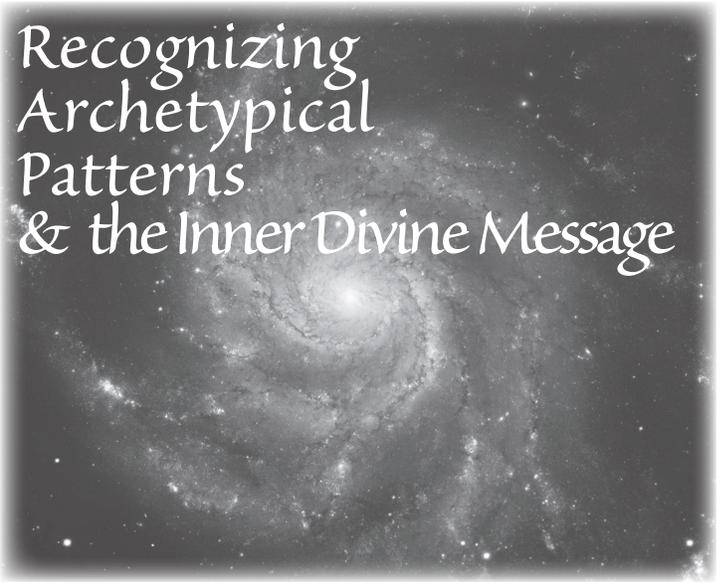
Let me conclude with Meister Eckhart: “Now, the moment I flowed out from the creator, all creatures stood up and shouted, ‘Behold, here is God,’ and they were correct. For you ask me, ‘Who is God? and what is God?’ and I reply, ‘Is-ness.’ Is-ness is God, for where there is is-ness, there is God. Creation is the giving of is-ness from God. And that is why God becomes, where any creature expresses God, simply by being is.”

**W**isdom from Ecclesiastes and Proverbs, union with Jesus, stepping into the kingdom, individuation towards wholeness, such is the Wisdom of God that has been part of creation from the start. Jung once said that it is man’s destiny to create a cosmos from the chaotic mess into which we are born, and he believed that the inner journey, the inner life, would call us to that destiny of creating our own cosmology out of our own chaos. On the way, don’t be surprised to discover your inner mystic. And when you do, and you will, rejoice and make a place for it. It will be a faithful companion on what can be a perilous but life giving journey.

*The Right Reverend Larry Maze*  
Little Rock, AR

*Larry Maze was ordained in the Episcopal Church in 1972. He retired in 2007 after serving as Bishop of Arkansas for the final 13 years of his pre-retirement ministry. He continues to be fascinated by the clear connection between Jungian thought and Christian spirituality, which now serves as the focus of his reading and study. He often lectures and leads parish weekends, where he tries to instill the message that inner work is not an interesting hobby, but likely the most important work we have to do.*

## Recognizing Archetypal Patterns & the Inner Divine Message



*Photograph of Spiral Galaxy taken by Hubble Telescope*

*This article is excerpted from a lecture given at the Haden Institute’s Summer Dream Conference, Kanuga Conference Center, June 2009.*

**C**ONSCIOUSNESS, AS WE KNOW IT, IS SOMEWHAT OF A SINGULAR FOCUS. At any one point in time, we focus our consciousness on one thing. If I ask you to look at the door, the focus of your consciousness will change, and the memory of what you see will be stored within the unconscious. However, if I ask you what happened yesterday, you would recall that memory and it would emerge from the unconscious and come into focus in consciousness. It is as if consciousness were floating on the surface of a huge lake and underneath is a larger sphere of the unconscious. According to Carl Jung, this is the nature of our being. Your memories and your lifetime experiences form what Jung called the personal unconscious. Yet, there are experiences that come into consciousness that have not been a part of our lifetime, experiences outside what we have learned or that seem to well up from somewhere inside. Jung believed that these experiences surface from an area which he called the collective unconscious. Inspiration, intuition, and creativity seem to spring forth from the collective unconscious, which connects all of us at a biological, an evolutionary, a mythological, and spiritual level. Jung called this model the *psyche* and he assigned names to its various aspects. Jung called our understanding and belief about who we are in our conscious realm, the *ego*. The *shadow* is a term he used to describe suppressed material within the personal unconscious, unexpressed potential that we haven’t allowed ourselves to live into yet, and hidden or rejected sides of ourselves that need acceptance and integration in order for us to become whole. The more we push it down, the bigger it gets. Also contained within the collective unconscious is something Jung called the *Self*—a force within us, an image of perfection that draws the ego

within to understand all of who we can be. We use the Self as a pattern for forming the whole individual. Jung called this process *individuation*. Now the Self sometimes has trouble getting its message through because of the shadow, but therein lies the dance in the unconscious.

Jung noticed that these elements within the psyche—the ego, the shadow, and the Self—sometimes show up in our dreams and in the mythology and fairy tales of mankind as *archetypes*. He indicated that these archetypes can be recognized as patterns or forces and that their role is to balance and transform us as they emerge from the personal and collective unconscious and as we integrate their messages. There is this consciousness within, this knowing awareness which appears in our dreams, guiding and centering the ego in order to achieve inner growth. Dreams strive to focus the ego on the greater Self.

**T**here is scientific evidence coming through brain scans that supports what Jung said about the psyche. There really is a conscious and an unconscious brain that you can touch and feel. It is not just a theory. Dreams do come largely from the unconscious as Jung indicated. The unconscious part of the brain is responsible for a tremendous amount of processing of the daily events in our lives, particularly the processing of emotion, of memories and intuition.

Science has revealed parts of the brain that, while in the dreaming state, function exactly as Jung said they should, exactly as Jung said dreams should. The dream is stimulated first by the brain stem, and it in turn stimulates an area of the brain called the limbic region, which contains feeling and intuition and is responsible for processing memory and unresolved emotional events of the day. It is also responsible for processing threats. Also active while we dream is the anterior cingulate, that part of the brain that maintains a focus on the sense of self and is responsible for resolving conflicts and projecting solutions. This is one reason why our dreams tend to be forward looking and problem solving. Dreams try to resolve conflict between an inner belief or inner sense of self and an outer belief or an outer reflection of self.

While we are awake, the brain's anterior cingulate uses outer world information to rationally resolve problems. When we dream, the anterior cingulate has to totally depend on internal information to solve problems. It taps into memories and experiences and turns to the collective to find information, just as Jung suggested. Dreams try to work on unfinished business of the day. They focus on a sense of self, and they try to solve conflicts and project solutions—in other words, guide us.

John Sanford in his book *Dreams: God's Forgotten Language* says that there is an inner wisdom present in our dreams superior to our conscious aims. There is a

corrective wisdom behind the dream, a silent witness, a higher wisdom which will respond to us in all sorts of ways. Incubation is a term used to describe the practice of praying for a dream that would help solve some problem in life. Very early in my career, I was in a time of personal crisis when my company was going out of business. I get crazy when I don't have continuity of a career. So I asked my dreams for guidance. I said, "Please tell me what to do." That night, I had a dream: *I am in the future, not far future, but in the future. I am in a balloon—a capsule being sent to the moon by NASA. I wonder how to operate this thing. Inside the capsule there are all kinds of controls. I panic because I do not know how to control it. And a voice comes down and says, "You're not supposed to know how it works or to try to control it. Just relax."* I woke up and for the first time in my life I was just "letting go and letting God." I am really just not that way! I ended up, without even trying, being hired by the largest contractor of NASA. My dream fed into my waking life by my listening and just letting go. Dreams do respond to incubation and prayer. They respond to our spiritual needs.

A woman in one of my workshops prayed for spiritual enlightenment. In her dream she saw a golden, neon triangle on top of a building: *"I was being shown a huge, brightly lit, triangular-shaped sign with lettering in red which said, 'Make yourself a perfect channel and wait, and all things will be given to you.'"* Inner wisdom reveals cosmic visions which are available to us all. They're not just exclusive to the prophets. This same dreamer asked another question about the meaning of life and she had a dream reminiscent of Ezekiel's dream in the Bible. She dreamt:

*I saw a wheel of a fire, a strange wheel endlessly turning, fire, yet not fire, not material fire. The wheel was the Wheel of Time, and hovering above it were souls of all things created—animal, vegetable and man—much like a computer programmed to accept each one in its time. Souls hover above it and each one was descending to the earth only when the opening appeared in the wheel. The vibrations at the opening were attuned to the vibrations of that particular soul. The same thing happened in a similar manner when they returned. Only when the proper opening appeared and the vibrations were right could the soul return. And I saw the wheel from above, without wonder, as if it were something I'd seen before and recognized.*

Her dream is a beautiful vision that came out of the collective unconscious.

**A**rchetypes originate from the unconscious and when you see them in your dreams know that they are exerting a very powerful influence by using the dream ego to move your life in one direction or another. Archetypes provide valuable clues as to what we need for wholeness. They form patterns that are very important to pay attention to. They come in many

guises: the wise and guiding deity, the anima and the animus representative of an integration of our feminine and masculine, and also the shadow. They appear in natural images: stones, the great tree, water, and certain animal figures as representations of our natural origins.

Jung talked about the archetypes as recognizable patterns in dreams. He recognized patterns of centering and wholeness. He found that as a person changes, the ego finds a new focus or center for the emerging personality. This process may appear in dreams that show the dreamer going from incomplete states to more complete states of wholeness, dreams with spirals, tornados, cyclical patterns, circle dances, or a circle with a dot or a cross in the center. I did some content analysis on 26,000 dreams from a large database at the University of Santa Cruz. More than one in every ten of our dreams has these circular centering patterns mentioned in them, not counting the other round objects in our dreams.

Integration between the conscious and the unconscious self can appear as black and white patterns in your dreams. Attraction of opposites or the integration of opposites, marriage, and sex in dreams depict the conscious and unconscious coming together. Dreams with missing elements, like partial parts of squares or partial parts of circles, can represent incompleteness in dreams. Direction and color can be archetypal. Jung saw the archetype of transcendence in dreams as a cyclic pattern beginning with a symbolic “death of the ego,” an abandoning of some aspect of the old self or an old belief that no longer works for us. This is followed by a journey or search for a new self or new viewpoint. At some point the dream shows us our conflicted emotions and misconceived notions which have led us into this conflicted state and provides new, rewarding possibilities to guide us to a new awareness. This results in a change of attitude when we wake and a symbolic rebirth of the new self.

You can see this pattern begin in your dreams as images of dying, descending, going underground, going into darkness, being trapped, as fall and winter, a search for something, a journey, being lost, trying to find your way home, a maze, a puzzle, or a problem. Your dreams don't leave you lost and searching but continually attempt to find a resolution from dream story to dream story. Jung said that the way dreams bring about resolution is to reveal our conscious misconceptions about ourselves and about life and to compensate for them, bringing in new information that brings them more into alignment with reality. The following dream was told in one of my workshops: *I have a recurring dream of being terribly angry with my husband, who I am always running away from in the dream. These dreams continued until one night, I turned around and faced my husband and looked into his face. It was*

*my father's face.* The dream revealed a misconception about her husband that the dreamer was unwilling to face, even though it kept her trapped in an old pattern.

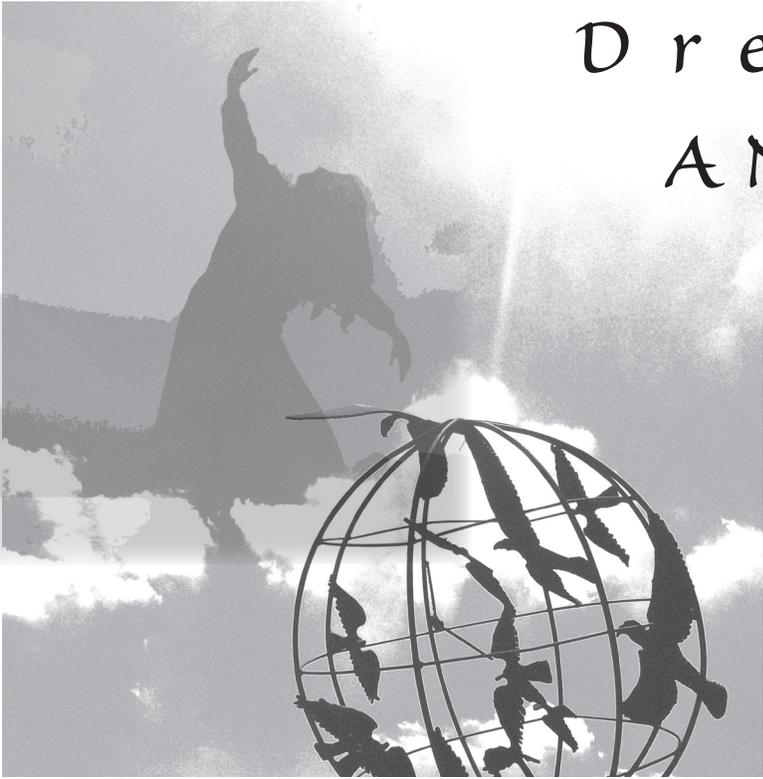
Dream guidance comes as metaphor and parable, much like the language of Bible. The guidance is rarely literal and should be taken symbolically within the context of the dream. When you're trying to understand the guidance in your dreams, personal understanding comes by comparing the context of the dream with the context of your waking life and with your feelings about the situation you are in. Look for the revealing of your misconceptions and for the presentation of a new viewpoint contained in the elements of surprise in the dream. Ask how a strange imagery combination or reversal or an altering of expectations in the dream might relate to an altering of expectations or viewpoint in your life situation. Guidance may appear as new awareness, a new discovery, or alternative path that appears in the dream. You may see images of centering and integration, a unity of opposites, or attempts at joining the masculine and feminine at this point. If your dream has a positive ending, this is a clear indication that the dream has found a rewarding, transforming solution. Retrace the dream and look for what specifically happened in the dream to bring about this positive ending. That is the point of transformation which contains the guidance or “message.” The transforming actions at that point in the dream may be analogous to actions you can take to resolve your waking life situation. Before following the “guidance,” however, check it out to make sure you have interpreted it properly. Ask yourself if it is a healthy, practical, and appropriate solution. Or does it leave you stuck again?

Finally, the true wisdom in your dreams may come in the form of a question for you to ponder. A woman in one of my workshops had this recurring dream;

*I was being pursued by a monster that had been lurking in the darkness. One night I was trapped against a wall. I turned around and faced the monster and said, “What are you going to do with me?” The monster said, “I don't know, lady. It's your dream!”*

Bob HOSS  
Cave Creek, AZ

*Bob is founding director of 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](http://www.DreamScience.org).*



# Dreamwork: A New Spiritual Discipline for a New Time

*This article is excerpted from a lecture given at the Haden Institute's Summer Dream Conference, Kanuga Conference Center, June 2009.*

**D**reamwork requires discipline. Dreaming doesn't. You never have to work at dreaming. It happens every night, to everybody, nonstop. But to do dreamwork you have to make some space in your morning so that you can reach back and pull your dream forward into your conscious thoughts from the edge of the unconscious where it is quickly fading away. The more conscious thought you can give to it, the more it will stick with you. But it won't stay very long if you don't write it down in your dream journal. After you've written down the dream, you have to work with it and ask yourself questions about the images until meaning starts to bubble up from it. All of this takes morning time, and all of us have so much else we need to do in the morning. But in the same way that Christians of all eras have managed to find time for their morning prayers and their morning disciplines, we have to learn to make time for this spiritual discipline of dreamwork.

Dreamwork has been the central spiritual discipline in my Christian life for 25 years. It is the place where I most deeply and authentically meet God on a daily basis. It is more important to me than going to church, reading the Bible, and prayer, although I still do all three of those things. Believe me, there have been many times when I have awakened in the morning and thought, "I wish I didn't have to think about this dream. I wish I could just get up and go. But God spoke to me last night! How can I get up and go?"

Because dreamwork is so important in my own life, and because I have seen the powerful effect it has had in the lives of so many others, I find it disheartening that in the many books that are now being written on the spiritual disciplines, there is seldom any mention at all of dreamwork. It is not that the people who write these books lack the capacity for dreamwork. They have good intellects. They have strong egos. They are dedicated to spirituality. Yet despite this capability, they

evidently do not do dreamwork, and so they do not include it in their books. This glaring omission is part of a larger problem. The Church—including most of the clergy, who have been to seminary and have supposedly been taught about the spiritual life—has no sense of dreamwork's importance as a spiritual discipline. This is especially disturbing in light of the fact that Christianity is in a very precarious place right now. The average age of church congregations is getting older and older. If the Church fails to find the new path soon, it is going to die away a lot more than it would like to before it finally finds its new footing and starts going forward again. And yet the conversations among the leaders of the Church today and the books that are being published to try to help Christianity find its new path give almost no attention at all to the one spiritual discipline that has the most potential to lead Christianity forward. The reason for this, I would suggest, is that spiritual reality *in its wholeness* is not yet perceived by most of those who are setting the course for institutional Christianity.

**S**pirituality in its wholeness has a vertically oriented spectrum with opposite ends. One end of the spectrum is, symbolically speaking, in the heavens, which is to say that it is beyond physical life. The other end of the spectrum is, symbolically speaking, beneath the earth, which is to say that it interpenetrates physical life itself. Traditional Christianity in its institutional form concentrates almost exclusively on the heavenly end of the spectrum and is virtually oblivious to the existence of what we might call the earthly spirit. This despite the fact that Christianity is a religion based on the incarnation of the heavenly within earthly life. It would seem that Christianity has not yet comprehended its own key message.

When Christians concentrate on the heavenly spirit and neglect the earthly spirit, they miss the important fact that

hidden within created life itself is a recognizable spirit that seeks to interact with us in a positive way. This aspect of the divine has always been known about by some people in all times. It is continually rediscovered by individuals who are especially open to everything God wants to teach them. Thomas Merton, for example, the well known Trappist monk, was highly trained in Catholic tradition and dogma. And yet, it was only late in his life that he discovered this earthly end of the spiritual spectrum. This discovery came to him through his own experience, not from anything the Church taught him. It came through a calamity, which is how it often comes. He was in the hospital and fell in love with his nurse. For a Trappist monk that is a calamity. As Merton integrated this event and tried to discern God's purpose in it, he came to realize that it was coming to him from the earthly end of the spiritual spectrum. He recognized this spiritual reality as feminine and realized that it is the same part of God that is spoken about in the Bible as Wisdom. He wrote, "There is in all visible things an invisible fecundity, a dimmed light, a meek namelessness, a hidden wholeness. This mysterious unity and integrity is Wisdom, mother of all. Living nature."



**S**aint Paul knew about Divine Wisdom. In the course of his writings he says, "The spirit reaches the depths of everything" (1 Cor 2:10). And "Christ fills the whole creation" (Eph 1:23). Paul knew that Christ is a bigger and more universally available spiritual reality than

the historical Jesus of Nazareth. He said, in essence, that we once knew Christ as Jesus, in the flesh, but now we know Christ as this mystery of life that fills the whole creation (2 Cor 5:16). Just as Thomas Merton and Saint Paul discovered the earthly end of the divine spectrum through their own experience, so do we learn about Divine Wisdom through our own experience, including our dreams. For example, it is common to dream of going down into the earth to find sacred, numinous, holy space. We enter into a cave, or descend into a basement below the earth. These kinds of dreams often come in the beginning stages of inner work to show us that we are discovering the side of spiritual reality that is within physical life itself.

Thomas Merton, Saint Paul, some of the early Church fathers, and our dreams know about Divine Wisdom, but does Christianity today know about it? No! Even after 2,000 years, and especially since the time of the Enlightenment, hardly anyone in organized Christianity knows about this end of the spectrum of spiritual life. Christianity instead has kept its focus on the other end of the spectrum, the heavenly end.

The heavenly end of the spirit is experienced when we step out of physical life. When we pray, we close our eyes to shut out the physical world. It is even better to get into a quiet, sacred space so that the sounds of the world are silenced.

In this silence we can go to a place that truly exists within ourselves, a place that lifts us up above the turmoil, the chaos, and the complexity of life into the realm of the simple, eternal truth of peace, love, and compassion. We feel the possibilities of this higher realm of life as we experience it for a little while in this special state, and then we try to bring it back with us into the physical world and make it operative there. Christianity has specialized in this high ideal. The traditional Christian disciplines of worship, private prayer, and reading of scripture are meant to facilitate this experience of the heavenly spirit. The upper spirit is part of who we are and is without doubt a valuable component of our spiritual lives. If it took 2,000 years for us to fully understand and value this heavenly end of the spectrum, it was 2,000 years well spent. But, in the end, it did not save us from ourselves. In the end, we got the 20th century. In the end, we got two horrendous world wars, most of which, including the Holocaust and the atomic bomb, originated from the very same Christian world that was trying so hard, for so long, to connect to heaven and bring that heavenly truth down into earthly life. The 1940s, as I see it, marked the culmination of that effort.

**W**hen we got to the 1950s and turned to look back at what we had just come through, that old heaven-only orientation we had been in for 2,000 years began to give way. People began to say, "It hasn't worked. We're not going to do it anymore." And



so we got rock 'n' roll! We got Chuck Berry singing, "Hail, hail, rock 'n' roll. Deliver me from the days of old." That was in 1957. In 1956, in a sleep lab in Chicago, REM sleep was discovered. The earth spirit was on the rise. It was also in 1956 that Elvis Presley arrived and began pushing Pat Boone off the stage. Pat Boone sang to the heavens about all that is high and ideal. Elvis Presley said, in essence, "Bring it to the pelvis. Bring it from heaven to earth." Elvis, of course, was greatly influenced by Chuck Berry. This was the time when civil rights began to bring the inbreaking of the "colored" people into the all-heavenly-spirit world of the "white" people. Symbolically, and only symbolically, the colored people of the earth represent the earthly spirit and the white people of the earth represent the heavenly spirit.

The early 1960s tried to knit the old order back together, but instead—wham!—here came the Beatles. Here came the war in Vietnam, which began to seriously undermine our respect for authority. Here came birth control pills, which began to crack open our social structure. The 1960s turned into a general rebellion that brought the whole culture to the point of saying, in essence, *To hell with the heavenly spirit only! Give us the darkness. Give us rock 'n' roll. Give us sexual knowledge and expression. Give us creativity. Give us danger (which is what all this brings). Give us the spirit that lives in*

*life itself.*

This was not limited to a few individuals. The whole collective consciousness was starting to shift in this direction. In the 1970s, the Watergate scandal hit, and we lost most of what was left of our trust in government. In the 1980s, the personal computer arrived, empowering individuals as never before. In the 1990s, the Internet globalized us and sealed the end of the old order. We cannot go back now. The white part of the earth can no longer be kept separate from the colored part of the earth. Those days are over. The shift has been made from heaven to earth.

Of course, there is real danger that we could stay here too long concentrating solely on the earthly end of the spiritual spectrum. With that the world would not be any better than it was when we concentrated exclusively on the heavenly end. It would be a different world, but not a better one. The trick, and probably the Plan with a capital "P," is that we must keep hold of the heavenly spirit that we have spent 2,000 years cultivating, while simultaneously reaching down to pick up the earthly spirit that was ours in the beginning but that we put down in the days of old when we took up the heavenly spirit. Our challenge now is to keep hold of them both and endure the tension of bringing them together into balance.

Heavenly consciousness is simple and, in essence, eternal. Earthly consciousness manifests in time and space, and thus it is more complex because it encompasses all the new possibilities that are trying to break out into living reality. Have you noticed that the world has gotten more complex in the last 50 years as the earthly spirit has been on the rise? We need new spiritual disciplines that are up to this new complexity, and dreamwork is the queen of the new spiritual disciplines that have recently been coming to the fore. The steeper learning curve that comes with dreamwork is like the steeper learning curve that comes with the new technologies, which are themselves a mirror image of our new capacity for greater consciousness.

It is paradoxical that the premier spiritual discipline for this new time is actually one of the most ancient of spiritual disciplines. In biblical times and through the first few hundred years of Christianity, people of strong faith listened to their dreams to discern the will of God. What is new in our time is our *approach* to dreamwork. Today we keep dream journals, join dream groups, and study Jungian psychology. In Jungian psychology we join ancient dreamwork to the new consciousness we have gained from our 2,000-year development of the higher end of the spiritual spectrum. When Carl Jung turned his attention to the unconscious, it was with a scientific mind that came out of the Enlightenment. And yet, Jung talks about dreams in much the same way Jesus talked about parables. Jesus said, "If you have the ears to hear, listen." Jung says, "The dream...is on the surface so unintelligible as to leave us thoroughly bewildered. But, when at last we penetrate to its real meaning, we...discover with astonishment that an apparently quite senseless dream is in the highest degree significant and...speaks only of important and serious matters" (CW 7, PAR. 24). Like Jesus, Jung encourages us to use our metaphorical ears to listen to what God is telling us.

How do we know when we have listened adequately and interpreted the dream correctly? The Jungians tell us that we know we have it right when the "aha" comes. Jung himself says this more elegantly: "The reward of a correct interpretation is an uprush of life, whereas an incorrect interpretation

dooms us to deadlock, resistance, and doubt." The idea that good dreamwork brings an uprush of life reminds us of the words of Jesus; "I have come that you might have life and have it more abundantly." If good dreamwork brings us more abundant life, then it does indeed connect us to Christ and is indeed a spiritual discipline of a high order.

The discipline of dreamwork seems daunting until you enter into it and gain some experience with it. Then you learn that there is a living process of dream interpretation in which the meaning of the dream comes out of the dream itself in a way that is different from rational problem solving. Jung says, "One would do very well to treat every dream as though it were a totally unknown object. Look at it from all sides. Take it in your hand. Carry it about with you. Let your imagination play round it and talk about it with other people. Treated in this way the dream suggests all manner of ideas and associations which lead us closer to its meaning" (CW10, PAR. 320). This really does happen. At first the dream seems completely opaque. Then you begin to look at the parts and make associations, and, lo and behold, meaning begins to arise from it. It is a miracle every time. God whispers in your ear, directly, individually to you. You are shown something you didn't know before. Your understanding is adjusted in a way that could never have happened without this help, help that you need in this new complex world where the old guidelines have all but faded away. You feel an uprush of life. You feel supported by God's Wisdom.

It will probably take our culture another 2,000 years to integrate the two ends of the spiritual spectrum. But in our own lives it doesn't have to take that long. It can start happening right now. Our own lives will become more abundant through the dreamwork we do. The social circles and the organizations to which we belong will benefit from what we are learning. And in the incremental way that things work, this knowledge of spirituality *in its wholeness* will finally permeate the whole world.

May the God of heaven and earth bless us as we go forward, as we discipline ourselves for the work at hand, and as we rejoice together in the uprush of life that the practice of this new spiritual discipline brings to us.



Peggy Thrasher Law

Joyce Rockwood Hudson  
Frankfort, KY

*Joyce Rockwood Hudson is surprised to find herself called into retirement from public life. She finds great pleasure living among family and friends, feet on the ground, in the sweet community of Frankfort.*

# Night Visions: The Dance of Transformation

Excerpted from a lecture given at the Haden Institute's Summer Dream Conference, Kanuga Conference Center, June 2009. All artwork by Heidi Darr-Hope.



*"We all know that we find our messengers in the dream both individually and collectively. We must live with the symbols and let them steep and brew."*

—Heidi Darr-Hope

I firmly believe that the personal is universal. Meinrad Craighead, artist and living mystic living in Albuquerque, New Mexico, writes:

*The psalmists sang songs of remembering. Songs of thanksgiving are songs of remembering. We give memories to our souls and our souls weave them, thread by thread, into the amazing garment of our unique identity. We say to our souls: I am myself because these are my memories, this is my cloak of many colors and I can tell you a story about every thread. Because I am an artist I unwind the threads and investigate the patterns; I wonder about the colors and feel the textures. Like all artists I tell my story because I know that my personal memories have the power to speak to others. Everyone recognizes songs of remembering.*



There is a dawning of a new age, the age of sacred earth consciousness. And this is a pregnant woman who is full of possibilities. Trust the wisdom of Sophia and the great wisdom of the earth mother. Her energy is full of compassion as she witnesses life. She is intuitive, inclusive, empathetic and she can see all views. The era of rugged individualism is over. The sky father joins the earth mother goddess.

*O holy Trinity, awaken us,*

*We beseech Thee*

*O hidden garden, enfold us,*

*We beseech Thee*

*O call of the wild, return us,*

*We beseech Thee*

*O the soul of the world, seal us,*

*We beseech Thee*

*O rain from heaven, temper us,*

*We beseech Thee*

*O you who give the dream, inspire us,*

*We beseech Thee*

©Meinrad Craighead

from *The Litany of the Great River*

Individuation is a form of traveling. In his book, *Letters to My Son: A Father's Wisdom on Manhood, Life, and Love*, Kent Nerburn teaches us all when he writes:

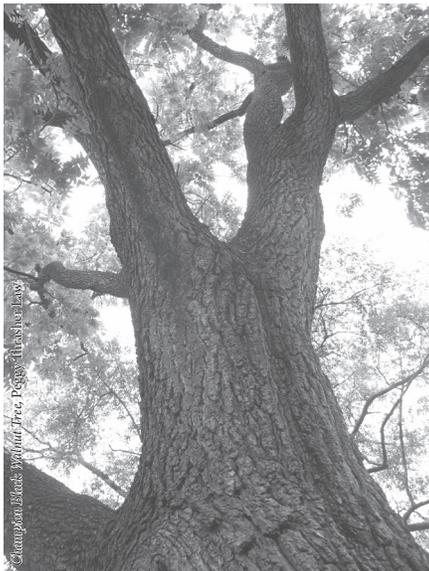
*We wake up one day and we find that we have lost our dreams in order to protect our days. Don't let yourself become one of these people. The fear of the unknown and the lure of the comfortable will conspire to keep you from taking the chances the traveler has to take. But if you take them, you will never regret your choice.*



Heidi Darr-Hope  
Columbia, SC



For over 15 years, Heidi has been recording her nighttime dreams. They hound her relentlessly until she gives them her full attention by integrating their symbols into her art, where the dream and the creative process have a conversation. She tries to stay out of the way, allowing the alchemy to lead her from the personal to the archetypal. Through active scrutiny, quiet self-reflection, and immersion within the creative process, her life and her art are enriched through the process. For Heidi's workshop and international retreat schedule see [www.healingicons.org](http://www.healingicons.org). To view more of her mixed media artwork visit [www.darr-hope.com](http://www.darr-hope.com).



## THOMAS MERTON'S

D  
R  
E  
A  
M  
S

*combination of the natural techniques and the graces and the other things that have been manifested in Asia and the Christian liberty of the Gospel should bring all of us at last to that full and transcendent liberty which is beyond mere cultural differences and mere externals—and mere this and that. I will conclude on that note...So, I will disappear.*

—Asian Journal, 343

Why was Thomas Merton so popular? I believe it is because he was honest. He came from and was very much involved in the secular world before he converted to Catholicism and joined the monastery. Thomas Merton was a living embodiment of Carl Jung's book, *Modern Man in Search of a Soul*. And when we look at Merton's process of individuation, perhaps we can see a glimpse of our own individuation process.

Let's look at Merton's life from a Jungian point of view. Early on, Merton developed a perfection complex. His mother was very critical of him and wanted him to grow up to be a dynamic child. Merton wanted his mother's love, but could never get it because he could never be the perfect child that she wanted him to be. Any time he did something he knew his mother would not like or wasn't perfect, he would repress it. And like all our shadows, if we don't tend to them and make friends with them, all of a sudden in life they will just burst out.

Because of his perfection complex, Merton did not reveal, until later in his life, that he had fathered a child out of wedlock while he was at Cambridge. Of course he wanted to hide this, but he could not hide it from his surrogate family in England. He was given down the hill for it, sent out of the country to the United States. There he began to project his imperfections onto the world by saying that Cambridge was a horrible school, that Columbia was a horrible school, the United States and New York were terrible. He projected his shadow even when he went to the monastery. Until we deal with our own shadow, it automatically is projected onto the world in a heightened way. Merton had heard scripture from Matthew, "Be perfect as your heavenly father is perfect." Carl Jung writes that the Greek in this passage of scripture is *telios*, which means whole or complete. Be whole as your heavenly father is whole. Be complete as your heavenly father is complete. Merton's journey with the perfection complex and his shadow was a journey from "Be ye perfect" to "Be ye whole."

Carl Jung said that we have to see things in projected form before we can identify them inside. In 1935, Merton met Ann Winsor, the young sister of a friend. He describes her as being a quiet, dark, and secret child who made a deep impression upon him. But it wasn't until 30 years later that he remembered and recognized her as an anima figure in projected form out in the world. After this recognition, he began to experience the inner anima in his dreams. He dreamt of a young Jewish girl whose name is Proverb. Merton writes that he loves her name, its mystery and its secret. Merton's experience of Proverb as an inner anima figure is so powerful that it produces what we now refer to as his Louisville experience and revelation.

## & INDIVIDUATION PROCESS

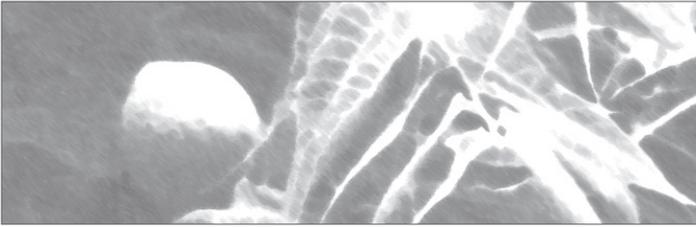
*This article is excerpted from a lecture given at the Haden Institute's Summer Dream Conference, Kanuga Conference Center, June 2009.*

*"I am still a member of the human race – and what more glorious destiny is there for man, since the Word was made flesh and became, too, a member of the human race." –Thomas Merton*

Thomas Merton was born in France in 1915, during World War I, to two artists, a New Zealand-born father and an American-born mother. Orphaned at an early age, he was sent to England to prep school and began college at Cambridge. In 1935 he entered Columbia University, in the United States, where he earned a Bachelor of Arts degree. In 1938, he was baptized in the Catholic Church. And in 1941, at the age of 27, he was accepted by the Trappists at the Abbey of Gethsemani, a community of monks in Kentucky. There he wrote his autobiography, *The Seven Storey Mountain*, which continues to be a bestseller worldwide and has been translated into 17 different languages. He wrote over 60 books including *Seeds of Contemplation* and the *The Sign of Jonas*.

As a monk Thomas Merton was a proclaimer of the feminine Divine. He was a leading voice denouncing the Vietnam War and was a major pioneer in building a bridge of understanding between Western and Eastern religions through his dialogues with Thich Nhat Hanh and the Dalai Lama. He was to have met with the Reverend Martin Luther King the week after King was assassinated. Then, at the age of 53, he died by accidental electrocution in Bangkok, Thailand, where he was attending an East-West conference as a presenter. These are his last words:

*I believe that by openness to Buddhism and Hinduism and to those other great Asian traditions, we stand a wonderful chance of learning more about the potentiality of our own traditions, because they have gone, from the natural point of view, so much deeper into this than we have. The*



*Yesterday, in Louisville, at the corner of 4<sup>th</sup> and Walnut, suddenly I realized that I loved all the people and that none of them were, or could be, totally alien to me. As if waking from a dream—the dream of my separateness, of my “special” vocation to be different. My vocation does not really make me different from the rest of men or just one in a special category, except artificially, juridically. I am still a member of the human race— and what more glorious destiny is there for man, since the Word was made flesh and became, too, a member of the human race.*

—*The Seven Mountains of Thomas Merton* by Michael Mott, p. 311

He is a changed person. You will notice a marked difference in his writings, in his own being. Now he does not feel as if he is someone above everybody else, but instead he feels a relationship with all humanity. When men get in touch with the feminine, they usually have visions and connections that put them in relationship. As Merton experienced the anima inside, he began to experience it outside.

A month after having the Louisville vision, Merton went to visit his friend, Victor Hammer, who had a private art collection. Merton saw a triptych in which there was a woman crowning a man. It became very evident that the man was Jesus. Merton did not know who the woman was but was enamored of her. The eighth chapter of Proverbs becomes real to him as it speaks of Wisdom, with a capital W, the Feminine Divine before creation. For him, the woman crowning Jesus came to represent the Feminine Divine, Hagia Sophia, Holy Wisdom. He writes:

*There is in all visible things an invisible fecundity, a dimmed light, a meek namelessness, a hidden wholeness. This mysterious Unity and Integrity is Wisdom, the Mother of all, **Natura naturans**. There is in all things an inexhaustible sweetness and purity, a silence that is a fount of action and joy...It rises up in wordless gentleness and flows out to me from the unseen roots of all created being, welcoming me tenderly, saluting me with indescribable humility. This is at once my own being, my own nature, and the Gift of my Creator's Thought and Art within me, speaking as Hagia Sophia, speaking as my sister, Wisdom. I am awakened; I am born again at the voice of this my Sister, sent to me from the depths of the divine fecundity.*

—From *Hagia Sophia*

Six years later, in 1964 and 1965, in the course of less than a year, he has three anima dreams which he entitles: the Lady Latinist, the Chinese Princess, and the Black Mother. One understanding of the Lady Latinist is that she is representative of the Catholic Church, Lady Church.

*Last night I dreamed that a distinguished Lady Latinist came to give a talk to the novices on St. Bernard. Instead of a lecture, she sang in Latin meters, flexes and puncta, something that sounded like the sermon of the saint, though I could not recognize it. The novices were restive and giggled. This made me sad. In the middle of the performance the late Abbot Dom Frederic solemnly entered. We all stood. The singing was interrupted. I explained in an undertone that I had just now realized that the presence of this woman constituted a violation of cloister and I would remedy matters as soon as possible.... I left the novices and escorted her down safely by the stairs: but now her clothes were all soiled and torn. She was confused and sad. She had no Latin and nothing much to say.*

—A Vow of Conversation, pp. 32-33

Merton felt that Latin gave the Catholic service some mystery, and he was in some ambiguity over its no longer being the primary liturgical language as outlined in Vatican II. He was aware of a larger ambiguity that this dream reveals, which is that there was no place for the feminine in the cloister. In the dream, he escorts the lady Latinist safely down, but he does not embrace this inner figure the way that he had embraced Proverb.

In the span of two months he dreams of another inner anima figure, the Chinese princess, whom he associates with Proverb. In his writing, he describes the dream as haunting.

*Last night I had a haunting dream of a Chinese princess which stayed with me all day (“Proverb” again.) This lovely and familiar and archetypal person. (No “object” yet how close and real, and how elusive.) She comes to me in various mysterious ways in my dreams. This time she was with her “brothers,” and I felt overwhelmingly the freshness, the youth, the wonder, the truth of her; her complete reality, more real than any other, yet unobtainable. Yet I deeply felt the sense of her understanding, knowing and loving me, in my depths—not merely in my individuality and everyday self, yet not as if this self were utterly irrelevant to her. (Not rejected, not accepted either.)*

—A Vow of Conversation, p. 101

One of the understandings of the Chinese princess is that she represents Merton's interest in all things Eastern, including religion. When he studied the Eastern religions, his understanding of his own religion deepened as his Christian faith came alive.

Merton was very concerned about racism and that is probably part of the meaning of the anima figure in the Black Mother dream. In the dream and in waking life, he accepts people for who they are. He connects with a deeper understanding of Love. Certainly this dream presents a union of the opposites.

*Last night I had a curious and moving dream about a “black mother.” I was in a place somewhere I had been as a child....I realized that I had come there for a reunion with a Negro foster mother whom I had loved in my childhood in the dream. Indeed it seemed, in the dream, that I owed*

*my life to her, to her love for me, so that it was really she and not my natural mother who had given me life, as if from her had come a new life.... I felt deep gratitude, and what I recognized was not her face but the warmth of her embrace and her heart, so to speak. Then we danced a little together, I and my black mother.*  
 —A Vow of Conversation, p. 144

Often in dreams, dancing happens in a circle, a symbol of wholeness. The dancing in this dream seems to portend his coming to some wholeness in his life. Soon after these anima dreams, interestingly, he has an anima incident in the outer world. He is hospitalized with back trouble and while recuperating falls in love with his nurse. Merton was energized in his individuation process by his libido without its taking over. He becomes an integrated person.

*I was dreaming in a very quiet hospital, the soft voice of the nurse awoke me gently from my dream. It was like awakening for the first time from all the dreams of my life, as if the blessed Virgin herself, as if Wisdom had awakened me. We do not hear the soft voice, the gentle voice, the feminine voice, and the voice of the mother. Yet she speaks everywhere and in everything.* Turning Toward the World by Victor Kramer, pp. 17-18

Late in his life, Merton wrote a poem entitled *All the Way Down*. It speaks with such clarity of his individuation process. In it he writes,

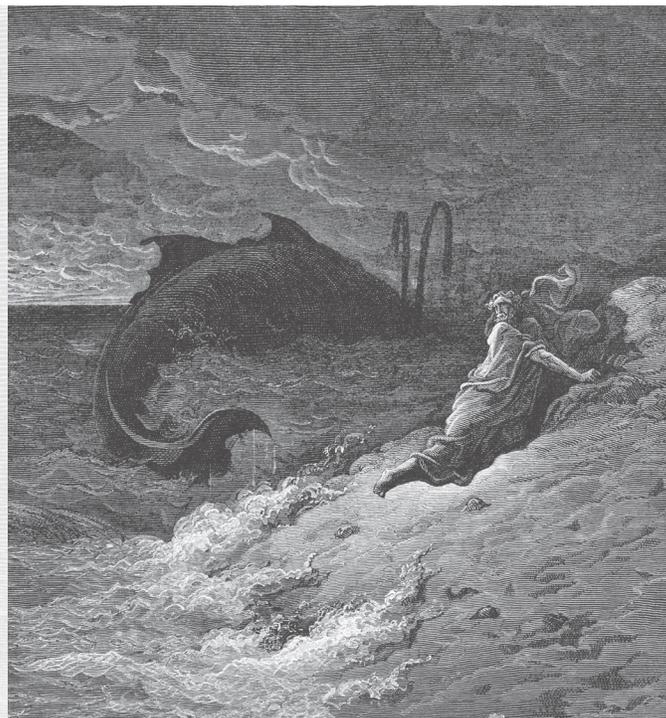
*I went down  
 Into the cavern  
 All the way down  
 To the bottom of the sea.  
 I went down lower  
 Than Jonas and the whale  
 No one ever got so far down  
 As me.*

*And when they thought  
 That I was gone forever  
 That I was all the way  
 In hell  
 I got right back into my body  
 And came back out  
 And rang my bell.*

As we see reflected in Thomas Merton's life, individuation is not a goal, it is a process. The night has gifts that the day never dreamed of. So too, the individuation process has gifts that day never dreamed of.

The Rev. Bob Haden  
 Flat Rock, NC

*Bob's way into the wisdom of the saints and mystics like Thomas Merton, Teresa of Avila, and John of the Cross, and his way into wisdom literature like the Divine Comedy is through the window of Jungian psychology. That's his way in. Once there, he can travel easily as the "Jung Doors" open onto the wisdom of the world. Bob is the director of the Haden Institute.*



JONAH CAST FORTH BY THE WHALE by Gustave Doré

Thomas Merton very much identifies with the figure of Jonah. In the familiar Biblical story of Jonah and the Whale, God tells Jonah to go to Nineveh to ask the people to repent. But, Jonah did not want God to forgive the Ninevites. Jonah disobeys God and instead travels the opposite direction by ship towards Tarshish, Spain. He is thrown overboard and endures three days and three nights in the belly of the whale, which has come to be known as the Night Sea Journey. Finally, he is spit up on land, and given a second chance to do what God had asked of him.

We could frame Merton's life stages with these three Jonah episodes. The time from his birth to his acceptance to Gethsemani is a symbolic reflection of the Nineveh-Tarshish time. His time at the monastery is like being in the belly of the whale—the night sea journey. And finally he turns back to the world, wherein he confronts the immorality of the Vietnam war, encounters Eastern religions, and becomes renowned for his writings.

This progression is portrayed in Dante's *Divine Comedy*: Hell—our being aware of our sin; Purgatory—our spiritual and psychological work; and Paradise—the heavenly sphere moving into mystery.

The same three periods are seen in the life of Jesus. The first phase is reflected from the birth of Jesus to his baptism. The time in "the belly of the whale" is his being out in the wilderness. And then, Jesus goes about his mission in the world.

The same is true of the labyrinth. We begin the winding way into the center of the labyrinth in Purgation by shedding everything that's been going on in our lives. In the center is the belly of the whale, stillness, illumination and experiencing the Holy. And then, we journey out, feeling at one with God and neighbor, but also feeling at one with nature and with ourselves.

—Bob Haden



# D r e a m s

## & the Evolution of Consciousness, Individual & Collective

*"Not only do the archetypal energies flow into our personal dreams and influence us, but also we are capable by our own efforts of evolution, clarity and strength, of giving energy back to the collective to feed its growth as well."*

*This article is excerpted from a lecture given at the Haden Institute's Summer Dream Conference, Kanuga Conference Center, June 2009.*

In the unlikely event of a sudden loss of cabin pressure, oxygen masks will fall from the ceiling and it really is important for you to put your own on first. They are not joking about that. Neither am I.

I do not believe that the leaders of world religion and government get together on secret phone calls once a week to congratulate each other on the success of their scheme to destroy the planet. I don't think they do that. But I also know that they might as well, because the cumulative effect of their decisions and actions is to move us closer and closer to the end—to the apocalypse—to the place where the planet can no longer support complex mammalian life! I have friends who have been driven crazy by modern life. They have become insane conspiratorial theorists who see repeating patterns in this slide toward disaster. What has become clear to me is that wild conspiratorial theorizing is the last desperate attempt of rationalist materialism to avoid looking at the unconscious. Conspiratorial theorists would rather believe that there are Machiavellian villains plotting all of this consciously, than face the fact that these patterns, which are obviously there, are the consequences of archetypal energies in our psyches, individual and collective.

We are destroying the world that we live in. We are not doing it on purpose. But, we are doing it. And we are doing it in a recognizably patterned way. That is one of the reasons why I have devoted my life to community dream work, to busting dream work out of the ghetto of the analyst office by putting the power to understand our dreams into the hands of the people rather than leaving it in the hands of some kind of elite priest class. Because, I think, it is the only strategy that has any hope at all of pulling the entire species back from the brink of disaster.

The cause of this incredibly dangerous situation that we have manufactured for ourselves has to do with imbalance in the evolution of consciousness—collectively and individually. We have an immense amount of very sophisticated information about how to manipulate the physical world to get what we think we want. And we have almost no information about what it is we *really* want or what motivates us in our waking lives. We are capable of wisdom, but we are not wise. The wisdom that we lack the most is self awareness. Our dreams provide us with a curious window which opens to the possibilities of self

awareness. Dreams do not address us directly, and the greatest problem that they present to us is the invitation to mistaken literalism.

When death appears, either named or namable, in the narrative of a dream—what the specialists call *the manifest content*—it is one of the most reliable archetypal symbols for being in the midst of a process of profound psychological, emotional, intellectual, and ultimately spiritual change. It is one of the reasons why childhood is the venue of nightmares. As children grow and achieve their developmental milestones, they dream about dying. Symbolically speaking, the *old me* has all life energy withdrawn from it, and it is relinquished in order to usher in new growth and change. I think the most important name for that archetypal drama is *willing sacrifice*. The drama of willing sacrifice is how semiconscious human beings become more human. The more conscious we are, the harder it is to relinquish and give up what we worked so hard to become. It was the absolute necessary thing to become in that moment, but it is not finished. It is a stage.

Energy is neither created nor destroyed; it is only transformed from one form to another. In the dream world everything is alive. In the dream world the most ancient spiritual intuition of animism and shamanism is absolutely correct: the chairs are alive, the floor is alive, the electricity that runs through the wires and powers the lights and the fans is alive. And it can be communicated with and negotiated with. So, whenever anything dies, whenever any seemingly inanimate object is destroyed, or any seemingly living creature gives up its life, from an energetic point of view, what happens is that the energy that was constellated up into that form is released from that form and is free to constellate up into a new form that matches its increased potential for health and wholeness. Each new form is right in that moment. And yet, unless it is fluid and changes, it becomes a prison. As consciousness evolves it must participate directly and more energetically in willing sacrifice.

The archetypes of the collective unconscious inform our dream lives. And one of the things that is so valuable to me at this conference is the understanding that the archetypes are collective. We all know it's personal, but that's not the whole story. The personal always rests on a foundation of the collective. These collective patterns echo in our lives from the very beginning. Our evolutionary strategy as a species is not wings, or bigger claws, or more fur, or sleeping longer into the spring so that we don't have to compete for food. Our strategy is to evolve our consciousness. Any plan of salvation, whether it is religious, economic, political, personal, or financial, which ignores the unconscious, no matter how sincerely it is believed and practiced, is doomed to failure.

To pay attention to the unconscious as human beings, we have to get into a conversation with it. We simply can't take the disembodied authoritative voice as the director of our lives. When somebody dreams the disembodied authoritative voice, it raises the question of authority in the dreamer's life. And the

archetypal question of authority is not too surprisingly a cross. On the upper and lower vectors there is external authority and internal authority. And on the cross bar there is legitimate authority and illegitimate authority. The disembodied authoritative voice proposes the question to the dreamer: "Where is your authority at this moment on this four vectored pattern? How much is internal? How much is external? How much is legitimate? How much is illegitimate?" We must become increasingly aware of how these archetypal patterns take shape in our lives, and fortunately our dreams give us a regular account. A very difficult problem arises with the question, "Is this ambiguous paradoxical archetype offering me salvation or destruction?" And the more that question is examined, the more it becomes clear that the answer is, "All of the above." The archetypes are astonishingly ambivalent and ambiguous. All archetypes are both old and young, hot and cold, loving and hateful, good and evil simultaneously. To enter the realm of the archetypes is to enter the realm of irreconcilable paradox. Jung said that mature religion and spiritual practice can be distinguished from immature religion and spiritual practice on the basis of its attitude toward paradox. Immature religion and spiritual practice attempts to eliminate paradox by piling up increasingly complex dogma. Mature religion and spiritual practice encourages the practitioner to remain whole, open-hearted, awake and aware, creative, able to love and be loved even in the face of irreconcilable paradox, because at the highest spiritual level it does not paralyze life or prevent it from moving forward.

One of the things we must sacrifice willingly is the longing for certainty. What we must figure out how to do is to go on putting one foot in front of the other in the face of the worst things. How do we preserve our spiritual truth in the face of social decay? How do we remain with a felt sense of the presence of the Divine even in the face of these horrible events which are coming to us and to our children and our grandchildren? I think that what we are doing here in this conference is not just a spiritual exercise for particularly sensitive and aware seekers. From my point of view, it is the one strategy that has any hope at all of saving us collectively. I believe that firmly because I am convinced that Jung is right when he says that collective human consciousness evolves only in individual human beings. I have become increasingly interested in the patterns of dream recall in individual dreamers, patterns which convince me that not only are dreams celebrating the evolution of individual consciousness, which is what dreams do, but they are also pointing to the fact that in this particular moment, in this particular time in the dream, the dreamer is also standing on the threshold of collective consciousness. The intelligence, the courage, and the open-heartedness of a particular dreamer is opening the way for the collective.

Spontaneous lucidity is one of the markers for the evolution of consciousness at the individual level. And occasionally, the quality of lucidity reflects the opening of the

threshold for collective universal human consciousness evolving as well. Spontaneous lucidity in the dream world is a reflection of the consequence of withdrawal of previously unconscious projection in waking life. Lucidity itself reflects an increased conscious awareness of my circumstances in the waking world that is symbolically reflected in sleep by coming to an increasingly conscious awareness of my circumstances in the dream world, i.e. that I am dreaming. One of the reasons people who have never heard a word about Jung and the archetypes have these amazing archetypal images in their dreams, young children being very high on the list, is that those associations are there whether the individual dreamer is conscious of them or not. Lucid dreams abolish the distinction between the dream world and the waking world. In Medieval Latin philosophy it is the understanding of *Unus Mundus*, one world—not two worlds, the waking world and the dream world, but the one world which is reflected simultaneously by waking life in dream life.

An example out of my own life is a lucid dream I had a year and half ago. *I jump off a ferryboat going from Seattle out to the Olympic Peninsula to rescue a woman who has jumped off the boat. She is apparently committing suicide. I jump off to try to save her. She doesn't want to be saved. She begins to swim down into the dark water and I start swimming down after her. At some point, I have this waking life thought, "I've got to make a very exquisite judgment here about when I have gone as deep as I can go to still have air in my lungs to get back up to the surface." And then I realize, at the very moment that I have that thought, that I am not worried about breathing. I realize that I am breathing underwater. I realize in the dream that one of the reasons I'm breathing underwater is that this whole situation is a symbolic reflection of things in my life of which I was so afraid that whenever I became close to being conscious of them, I was drowned, I was overwhelmed. Now, I can be in that situation and not drown nor be overwhelmed.* In this dream, I have a specific understanding reflected from waking life. I realize that in consciousness I have raised up a fear far enough for me to breathe underwater in the dream, creating *Unus Mundus*—one world. The waking world and the dream world reflect one another in this lucid dream.

Another example of this pattern is found in dreams that are not remembered. People wake up knowing that they are in the middle of an interesting, exciting dream, but are unable to recall any detail. I believe that this common situation is associated with the development of the dreamer's consciousness. The dream is presenting information which the waking mind has not yet evolved sufficiently enough to hang onto. But, it has evolved enough to know that there is something there! The most important thing about this pattern of dream recall is a promise that if the dreamer continues to move forward, the book of Revelations will be opened at that page. Sooner or later, the dreamer will have to turn the next page if the evolution of consciousness is to continue, no matter how difficult it is to make that decision to let go of all the psychological, emotional, and spiritual work the dreamer has come to know.

Everything I know says Jung is right. There are moments in

the dream world when the collective unconscious encounters the personal unconscious and individual dramas of collective significance are dealt with with increased courage, intelligence, and strength. It is a two-way street. Not only do the archetypal energies flow into our personal dreams and influence us, but also we are capable by our own efforts of evolution, clarity, and strength of giving energy back to the collective to feed its growth as well. One of the most important images that reflects this phenomenon is the image of bridges, dreams with people walking over bridges or dreams with bridges in the background almost as an afterthought. The bridge is an archetypal image of the very difficult problem of living fully, wholeheartedly, and directly in contact with irreconcilable paradox. You can think of the promontories between which it would be impossible to move if human beings did not build a bridge. That's the way paradox feels. I have to be both places at once and I can't do it! The building of a bridge in the waking world is an exquisite symbolic reflection of the ability to build a bridge between the poles of the paradoxes in my life so that I can commute, so that I can go to one side and earn a living, come back and live a personal life; go to one side and love individuals, go to the other side and have compassion for individuals I don't love. The appearance of bridges in the dream world suggests this tremendously important effort in which we must engage.

**T**he ability to remember multiple simultaneous realities in the dream world is an archetypal reflection of the evolution of compassion in waking life. If you are looking for a functional definition of compassion, I don't think you can do any better than an ability to hold my own world view in consciousness while simultaneously holding my understanding of other people's world views, no matter how different they may be from mine. Any action which is undertaken out of that state of consciousness, I believe, deserves the noble name compassion. I would suggest to you that compassion and pity are opposites.

Pity emphasizes differences, and compassion emphasizes similarities between my experience and others' experiences no matter how different our circumstances may appear on the surface. Compassion is the result of our ability to hold more than one world view in consciousness at once. Our dream memories evolve in such a way that we are able to remember that we were in the midst of more than one dream at once. This gives me tremendous hope, because I see this evolution of people's ability to remember their dreams taking place. And whether those people are consciously seeking to cultivate compassion in their lives or not, my shameless projections on their stories and my experiences of their waking life are that they may not be using the word, but, in fact, their behavior is becoming increasingly more compassionate in waking life.

I believe that compassion is an evolutionary strategy which has the possibility of steering us collectively away from the brink of disaster. At this point, it is the only evolutionary strategy that I can think of that grows out of increased conscious awareness. And yet, with increased consciousness comes all evil. It is a paradox. We have to be able to live consciously with paradox while holding those two realities in mind simultaneously. I think there are huge collective forces supporting our individual efforts to do that, and I think this conference does a better job of helping do that than anything else going on at the moment on the planet.

The Rev. Dr. Jeremy Taylor  
Fairfield, CA.

*Jeremy Taylor, D. Min., is a Unitarian Universalist minister, writer, visual artist, and community organizer. He has been a dream worker and researcher for more than four decades—long enough for him to be one of the four original co-founders of the International Association for the Study of Dreams. His books on dream work and archetypes have been amazingly (to him) well received and translated into many foreign languages. He follows after them, traveling the world to teach about the dream, promoting group projective dream work. He is the founder/director of the Marin Institute for Projective Dream Work, which provides training and certification for professional dream workers.*



Peggy Thresher Law

# HERE WE STAND AT THE CROSSROADS: WOLFGANG PAULI AND CARL JUNG

"There is in us an inborn healing which, when we fall apart and we pay attention to it in the right way, slowly begins to put us back together again better than the way we were before."

*This article is excerpted from a lecture given at The Haden Institute's Summer Dream Conference, Kanuga Conference Center, June 2009.*



*Drawn by Rik Rouquie while listening to a lecture during the Summer Dream Conference, June 2009.*

As a civilization we are in a period of major religious, scientific, and cultural transition with enormous psychological consequences. We are experiencing a shift in what we understand holy to be, a shift in what we understand the spirit to be. From what, to what?

Albert Einstein sums up the "from what" most succinctly when he said, "Past thinking and methods did not prevent world wars. Future thinking must." The slaughters of World War I and World War II, and the carnage of Hiroshima and Nagasaki, brought home the realization of the enormous capacity for human destructiveness that lies in our hands. *We* created these disasters, it came to be realized, and we must change in order to prevent them from happening again. It became clear that our previous understanding of both science and religion could not stop those wars.

"To what?" We know from individual analysis that when we get into a cul-de-sac in our own personal development, dreams respond by showing us what we need to understand about our being stuck, images of what we need to understand in order to move forward into a meaningful life. The same can be said for the role of dreams in addressing the problems of our time. It was Jung's observation that just as dreams and the personal unconscious can help an individual deal with their individual problems, dreams and the collective unconscious can also help a society deal with its social, political, and historical problems in a way analogous to the helpful role of dreams in individual development. Sometimes our dreams are about our own personal problems. Sometimes they are about the problems of our time. The time in which we live can produce images in our unconscious, and the focus of those images is healing the problems of that time.

Wolfgang Pauli was at the center of our current period of transition. Born in Vienna in 1900, Pauli was invited in 1927

to work in Copenhagen with Niels Bohr, who was the father of a group of physicists that discovered the inner workings of the atom, which is now called the Copenhagen interpretation of quantum mechanics. Pauli made one of the key contributions to the discovery for which, in the 1940's, he eventually won the Nobel Prize. In 1928 he was offered the chair of physics at the University of Zurich. It was in Zurich that Carl Jung's and Wolfgang Pauli's paths crossed. A significant friendship started between the two men, because they realized that each of them had discovered the limits of causality: one in psychology and the other in physics. In 1944, with the Nazis amassing on the German-Swiss border, Pauli, being of Jewish descent, left Switzerland and went to the Institute for Advanced Studies at Princeton, where he worked next door to Albert Einstein.

Beginning with Pauli's work, the technologies that have emerged because of our understanding of quantum mechanics are said to be responsible for 30% of the present world economy: the computer, cell phones, space travel, the Internet, nuclear medicine, microelectronics, and a host of other technologies—as well as the horrific danger and pressure of the nuclear age, which we grossly underestimate. Pauli was at the pulse beat of the major shift into the nuclear age. And he was suffering over it.

When the bombs went off at Hiroshima and Nagasaki, Pauli became horribly depressed—*despair* might even be a more accurate word. He was the only nuclear physicist who refused to work on the Manhattan project. Those who did choose to work on the project had all been his former students, including Robert Oppenheimer. Pauli knew it wasn't logical to hold himself responsible, because he did not make the bomb. But he felt his anima was upset, producing a depressive mood in him, and he had to take her point of view seriously. In order to understand his despair at what his physics had led to, he went to see Jung.

They worked on his dreams for the rest of Pauli's life. Those dreams have been published in a book called *Atom and Archetype*. Pauli's dreams are probably one of the most important documents of the soul of our time. The unconscious spoke inwardly to a man who was at the heart of historical change and who was consciously asking questions about the nature of that historical change. In turn, that inner point of view could be communicated outwardly in the world.

Jung had experienced his own "night sea journey" earlier in his life. He lost his orientation completely and went into a personal crisis of confusion, heartache, and loss. Jung saw in himself images of falling apart. As he endured his confusion, he witnessed another process in those fallen apart images: fragmented pieces slowly being put back together again. A new figure of wholeness showed up in his dreams, which coincided with his feeling in waking life that he had gotten his feet back on the ground. I believe this to be his major discovery in life: that there is in us an inborn healing which, when we fall apart and we pay attention to it in the right way, slowly begins to put us back together again better than the way we were before. Jung saw this same process of fragmentation and re-synthesis symbolized in the mythology of alchemy. He had seen it in himself, in alchemical myths, and in patients. But is this simply a cultural phenomenon, or is it something inborn? In 1928, he received a text in the mail. He said this was the most important moment of his life and the man who sent it to him, Richard Wilhelm, was the most important man in his life. Richard Wilhelm was a German Protestant missionary to China. Wilhelm loved to brag that he never baptized a single Chinese. He was a lover of Chinese culture, learning Chinese and studying its literature and religion. He came across a Taoist text, dated to A.D. 800, called *The Secret of the Golden Flower* which he sent to Jung.

The text describes the process of meditation and enlightenment in Taoism as a falling apart of the meditating person into various pieces. Those pieces will come back together and when they do, a golden flower emerges. And when that golden flower emerges, the meditating person becomes enlightened. Jung had experienced exactly the same process in his own life and was encouraged to learn that this process was not culturally relative. He had experienced and discovered a process which is transcultural. Jung understood that there is an internal process bringing our seemingly disparate parts together within the unconscious. We don't have to *make* it happen. We have to cooperate with its happening as it brings us back together. What Jung saw so clearly, and what puzzled him, was that this process could not be explained causally. It seemed to have a life of its own. It operates more by trying to create the future than it does as a reaction from the past. Pauli's physics

had reached the same conclusion about the workings of the atom. Causality does not explain the most important things in psychology nor in physics.

There are three main images in the dreams that Pauli took to Jung: the alchemical figure of Mercurius, the spiritual meaning of sexuality in the figure of Sophia, and, strangely, the theme of time. Time and the idea of chance need to be re-understood. What is chance? Synchronicity is a type of chance. Jung noticed that dreams don't seem to occur exclusively in one's inner life. When you are aware of the imagery in a dream and you pay attention to what happens in waking life on the next day or during the next week, you will very often see the imagery in that dream repeat itself in the outer world, sometimes echoing what the dream says, sometimes actually carrying the dream forward. Jung knew that this phenomenon had no way of being understood in the contemporary scientific model. As Jung and Pauli worked together, Jung helped Pauli with his fifty dreams and Pauli gave Jung confidence to pursue his work on synchronicity. They supported each other.

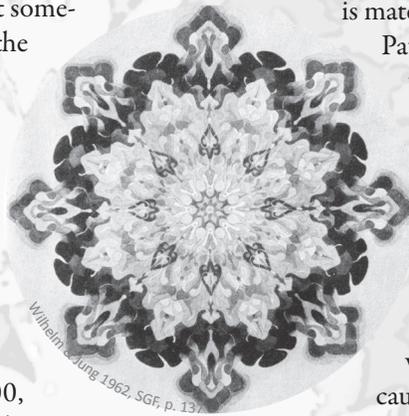
If I try to extract the overarching themes from Pauli's dream images, I think there are two main shifts in consciousness that are being announced. The first theme which emerges is a need for the re-evaluation of what is spiritual and what is material, and the relationship between the two.

Pauli's dreams indicate that up until now our understanding has been inadequate, or at least inadequate for the needs of our time.

The other main theme that comes up in these dreams is the recognition of the inadequacy of our understanding events in life based on a cause and effect model. What the quantum physicists recognized, what Jung recognized in his discovery of what I call "the inborn healing process," is that causality doesn't explain it. We've got to come up with a new understanding of the nature of human motivation. The old model, "past causes present," is simply not adequate.

We can look at Pauli's dreams as a collective statement. Yes, they are about Pauli's own problems and personal psychology, but they are also about Pauli's suffering as representative of the suffering of our time. Pauli dreamt the following dream about time:

*At the top, there is a window. To the right of it, a clock. In the dream I draw an oscillation process beneath the window, actually two oscillations, one beneath the other. By turning to the right from the curves I try to see the time on the clock. But the clock is too high, so that doesn't work. The dark unknown woman appears. She is crying because she wants to write a book, but cannot find a publisher for it. In this book, there is apparently a great deal of material*



on time symbolism, for example, how a period of time is constituted when certain symbols appear in it. At the end of one page of the book, there are the following words read aloud by the voice: "The definite hours have to be paid for with the definite life. The indefinite hours have to be paid for with the indefinite life."

Let's try to understand this dream at a rudimentary level. The main images are a window, a clock, an oscillation process, and a dark, unknown woman who wants to write a book. Apparently the book is to be about *time*. The woman is crying because she can't find a publisher. The dream ends with the theme of definite hours, definite prices; indefinite hours, indefinite prices. The window is probably an image of conscious orientation. It is an image not only of Pauli's conscious orientation, but also of the conscious paradigm of our time. The symbol of time next to the window would refer to the conscious understanding of time which we hold in general. The clock is divided into three segments which suggests that there is something incomplete about Pauli's and our understanding of time. Numbers of four in dreams generally signify completion. Numbers of three in dreams signify incompleteness. Pauli suggests that our misunderstanding has something to do with the two curves drawn under the window and the clock. In a letter to Jung, Pauli referred to these lines, in a rather strange association, as an image of God. Pauli said that God is something that manifests in rhythms of time. Rudolf Otto, the historian of religion, writes that *the* characteristic of all religions is the numinous experience. *Numen* comes from the Greek word for "nod." The ancient Greeks believed that if a statue were superlative, when you looked at it long enough, it would come to life and the observer would see it nod. Religious experiences are "nodding experiences." I call them "goose bump" experiences. Synchronicity is numinous and occurs in *kairos* time, in which matter operates symbolically. For the ancient Greeks, *kairos* time is understood as the supreme moment, "the time in between," or universal. *Chronos* time is physical, sequential, and chronological. It is in *kairos* moments that we can receive guidance from synchronistic events, or the appearance of the spirit in matter. Pauli's dream is indicating that what is missing from the clock is *kairos* time.

Pauli's dreams are peopled with the appearance of "the dark unknown woman." One of the things she represents is his sexuality, and she is the part of him that says that we must begin to communicate this time issue. Almost all of his dreams are about communicating his experience, as if to say: this is the point of view of the unconscious and it wants to make itself known to general collective consciousness. Sexuality is really meant to convey a message.

Another one of Pauli's dreams presents a figure he came to know as the alchemical figure of Mercurius.

*I am with colleagues on one of the upper floors of a house where a departmental conference on mathematics and physics is being held. I see that under my name, a course on cooking is announced: Starts December 15. Surprised,*

*I ask a young man near me why the course begins so late in the year. He answers, "Because then the Nobel Prize will be granted." (By this time Pauli already had the Nobel Prize.) Now I notice that a fire has started in an adjacent room. I take fright. I run down a staircase, down many floors. Finally I succeed in getting outside. Looking back, I see that two floors of the house where the colleagues are gathered are burned down. I walk across the level ground and enter a garage. I see that a taxi is waiting for me and that the taxi driver fills the tank with petrol. I look more closely. I recognize "Him," the light-dark stranger. Immediately I feel secure. Probably he has lighted the fire, I think without saying it aloud. He says to me quietly, "Now we can refuel because upstairs there has been a fire. I will take you where you belong." Then he drives off.*

The upper floor probably has to do with Pauli's identification with thinking, which needs to be brought down to earth. The cooking: Pauli is the one who is being cooked. The fire would be the emotional intensity that Pauli was experiencing in his despair over the evil consequences that his science had brought into life. The interesting image is the stranger whom Pauli relates to the figure of Mercurius. In alchemy, Mercurius was thought to represent the transformational spirit in matter which allows matter to acquire an intelligence and eventually be altered into a golden or highly valued end product. In some of Pauli's dreams Mercurius creates floods; in other words, he is the one behind this despair that is flooding Pauli. In other dreams, he applies for and is refused admission to the technical university where Pauli is a teacher. These scenes suggest that this alchemical point of view is what wants to come into our scientific, and perhaps religious, viewpoint. Will we find a way to recognize, conceptualize, and begin to honor the spirit which is in the material world? Interestingly, Mercurius was also noted in Pauli's dreams for giving lectures in churches.

We can recognize the earthly spirit in Pauli's dreams. Pauli dreamt: *I am alone with a blonde woman. She leads me into a dark room. I think to myself, "I know what goes on here." But in the dark room she says to me, "Get a pen. I want to dictate an essay to you." I awake completely confused.* In Wolfgang Pauli's dreams we can see that he is being asked, as are we, to bring a new world view to the outer world as we navigate this time of transition.

Gary Sparks  
Indianapolis, IN

*J. Gary Sparks is a graduate of C.G. Jung Institute in Zurich, Switzerland. With undergraduate and graduate degrees in science and theology, he has always been interested in the intersection of these two domains. A few of his favorite things are: traveling in Europe, learning French, cooking, biking, theatre, anything Mediterranean.*





## Fairy Tales & The Unconscious Scripts We Live By

This article is excerpted from a lecture given at the Haden Institute's Summer Dream Conference, Kanuga Conference Center, June 2009.

**I** rediscovered fairy tales and the magical importance of childhood stories when I began to read bedtime stories to my son. Jung loved fairy tales, as did his successor, Marie Louise Von Franz, who devoted a good portion of her life's work to this representation of the collective unconscious. Myths tell us about the dominant values of the culture in which they were created. Both myths and fairy tales teach us about life, but fairy tales tend to be more subversive. They address that which is unjust, oppressed, and inexplicable. They explore passages of human development and many aspects of human relationships. They grapple with irony and paradox and turn things upside down, inviting us to consider alternative points of view.

**D**ou remember Walt Disney's *Sleeping Beauty*, known in the Grimm collection as *Briar Rose*. She is the girl who lived under the terrible curse that on her sixteenth birthday she would prick her finger on a spindle and fall asleep for one hundred years. Her father tries his best to keep her protected from her inevitable fate by banishing all the spinning wheels in the land. But as will happen, in the time of her awakening womanhood the adolescent girl begins to explore forbidden territory. In a distant room of the castle she encounters a mysterious old woman who reveals the last remaining spinning wheel in the kingdom. Fascinated, the girl reaches out to grasp the spindle, pricks her finger, and the entire kingdom goes unconscious. One hundred years pass, and finally a handsome, impetuous prince scales the bramble-covered walls of the castle and awakens her with a kiss.

Women have deeply internalized this fairy tale. On some unconscious level, many of us believe that our problems would be solved if only our prince would come along. And so we wait in a state of suspended animation. To borrow from another fairy tale, we long for the magic of love to transform us from ordinary cinder girls into beautiful princesses. We've not been taught to find our own inner flame; instead we wait for "him" to come along and light our fire. Like the Little Match Girl, we fear that we are ordinary and that our own little flame could never be enough to warm or sustain us.

Being wanted gives women a sense of value and power, but it is borrowed power, dependent on meeting the ideals of those around us. It does not spring from within us. When a woman's self-worth is based on being wanted, needed, or desirable, she is condemned to become a Dark Queen as she ages. Envy, jealousy, competition and fear will be her constant companions as she asks the mirror on the wall if she is still fair enough to have value.

To transcend the Dark Queen complex, we must learn to anchor our value in our own archetypal depths rather than in the fragile, reflected sense of self we receive from others. We must learn to navigate by our own inner lights and to develop a core sense of self. Dreamwork helps us to do this. It is in the archetypal realm, where dreams are born, that we come in contact with our own sacred fire, with what Paul Tillich calls "the ground of our being." A woman transcends the curse of the Dark Queen complex by getting into her own soul stream and following the flow of that current to what gives her life meaning beyond the reflection of others. When you are passionately engaged in your own fulfilling endeavors, comparing yourself to others becomes ridiculous.

If we look at *Sleeping Beauty* through Jungian eyes, we see that all characters in the tale are aspects of our own psyches. This tale is telling women that we need to engage and develop a relationship to our inner masculine. We need to kiss the inner prince. Women need more of the focused, impetuous determination that would allow us to scale the overgrown walls of our own hopes and dreams.

In another Grimm fairy tale, *The White Bride and the Black Bride*, we are shown what happens when a woman travels too far into “good and virtuous” archetypes. In this tale, a beautiful young woman is summoned by the King to be his new bride, but on the way to the wedding, a split occurs. Now there are two brides. The White bride is naïve, trusting, good, and virtuous; but she is accompanied by her dark twin, the Black Bride, who is self-centered, determined, clever, and aggressive. Every man who marries will, at some point, meet the Black Bride. Perhaps it should be part of pre-marital counseling!

The message of this tale is that while we admire the sweet accommodation and beauty of the White Bride, we need some of her opposite to assure that we don't get completely absorbed in serving others. The Black Bride in us won't stand for martyrdom and will fly into fits of rage if we go too long without attending to our own needs. Sometimes she will send us into bouts of depression, or into a vague discontent, the source of which we cannot name. A woman who is aware of, and has integrated, a bit of her shadow bride does not have to leave a marriage in order to find herself, because she has kept her core sense of self all along. After the children are grown, she will not fall into despair over her empty nest, but will look forward to developing herself in new ways with her newfound freedom.

In 2001, during a time when I needed to integrate more of the energy of the Black Bride, I had a powerful dream. In waking life, my husband had descended into a lengthy depression, and I became increasingly absorbed in trying to help him. All I tried failed. The fairy-tale marriage was faltering. I became engulfed in the archetypes of loyal and long-suffering wife, nurturing and school-volunteering mother, and unselfish daughter of the church. My life was saturated with energies of selfless devotion and saintly contribution. Behind all this goodness, the Black Bride began to roil. I began to feel unseen, unwanted, resentful, lonely, and angry. And so I dreamt: *I am wandering about in the basement of a castle. I open a closet, and in it is a beautiful young princess, sweet, good-natured, innocent. She is dead and hanging from a hook. I reel back in horror and am immediately surrounded by swirling, dark, menacing, predatory energies. I am under attack and feel as if I will be possessed or killed by these evil spirits. I am terrified and call upon the name of Jesus and pray to God to save me.*

God does save us. He constantly sends us messages through our nighttime dreams to signal where we need to make changes and how we are out of balance. In waking life, I had been reading fairy tales to my son, and I recognized that I *was* the princess and that the dream signaled the end of my fairy tale.

I learned from one of my dream groups that my dream echoed the Sumerian myth of Innana. In the myth, Innana, the queen of heaven and earth, decides that she must enter the underworld to help her sister, the queen of the under-

world. At each new level of descent, she is stripped of her jewels and all her symbols of power, protection, and identity. By the time she reaches her sister, Innana is naked and disarmed. She is then judged, condemned, struck dead, hung on a hook and left to rot. When Innana does not return, her servants send a rescue party. Help arrives and she is brought back to life, but now she is imbued with a new wisdom. Before her descent, Innana was only attuned to the light; now she is aware of pain and darkness. Because she has known heaven, earth, and the underworld, she now becomes the Goddess of Life and Love.

My dream of the death of the inner princess heralded a significant recalibration in my life. I had to face my deeper dissatisfactions and begin to question how I was going to passionately engage my life rather than wait for the king to emerge from his darkness. I decided to go back to work as a therapist. I thought that I might try to become a writer, but critical voices inside of me told me that nothing I had to say would be of any interest. I began to dialogue with my dark inner voices and as the process expanded it became the workshop I now call "Negotiating the Inner Peace Treaty." I developed some incredible new female friends. All because the princess was dead and I had to get on with my life.

My marriage survived and began to evolve. As I began to feel like a fully enfranchised woman, I became less angry at my husband for failing to live up to the fairy-tale promise of endless happiness. Two years later he had a dream that he had been walking next to a woman for a long time, but was unaware that she was there. In the dream, he took her hand and suddenly realized she was me. At that point, we began to re-engage one another as human beings, rather than as projections of a fairy-tale longing. This is the work that is emerging for men and women in the new ethos, because consciousness frees everyone. As women grow beyond the archetypes of dependent, adoring, pleasing maidens, and men grow beyond hero, protector, provider, prince, we can become the people we were born to be. Consciousness allows people to live into their soul print instead of prescribed roles.

Men pay a profound price fulfilling fairy-tale roles and responsibilities. They walk around with internal hungers they can't even name, which they try to fill with drink, drugs, sex, or more work. Often depressed without knowing it, their suffering is great. Disconnected from their feelings, and from others, disconnected from the pain in their bodies, they become exhausted, bearing burdens far too great for one person to bear.

The following tale, told by Clarissa Pinkola Estes, illustrates what men go through to adapt themselves to the collective culture.

*A man came to Szabo, the tailor, and tried on a suit. As he stood before the mirror, he noticed the vest was a little uneven at the bottom. "Ob" said the tailor, "don't worry about that. Just hold the shorter end down*

with your left hand and no one will ever notice." While the customer proceeded to do this, he noticed that the lapel of the jacket curled up instead of lying flat. "Oh that," said the tailor. "That's nothing. Just turn your head a little and hold it down with your chin." The customer complied, and as he did, he noticed that the inseam of the pants was a little short and the rise a bit too tight. "Oh don't worry about that," said the tailor. "Just pull the inseam down with your right hand, and everything will be perfect." The customer agreed and purchased the suit. The next day he wore his new suit with all the accompanying hand and chin alterations. As he limped through the park with his chin holding down his lapel, one hand tugging at the vest, the other hand grasping his crotch, two old men stopped playing checkers to watch him stagger by.

"Oh my!" said the first man. "Look at that poor crippled man." The second man reflected and replied, "Yes indeed, the crippling is too bad, but you know I wonder...where did he get such a fine, custom suit?"

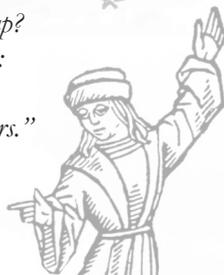
According to James Hollis' work, men long for an ideal father who could teach them how to carry life's burdens. Men have roles, not identities. Their realm is Work, War, and Worry. Men's lives are governed by fear of not measuring up, not producing enough, not being strong enough or competent enough, fear of disappointing the women who admire and depend on them. If we as women would release men from the fairy-tale expectation that they protect and provide and fulfill our every desire, it would make it easier for them. But in order to do that, we ourselves would need to grow up and constellate more of these masculine functions in ourselves.

One of the great gifts of midlife is that we become disillusioned, disenchanted with the world as we had hoped it to be. In this difficult time, we can develop new eyes to see life in new ways.

I had a dream of a woman who collected and studied old maps. Maps made by men. Maps used to plan strategies for war. She was a wise woman. Those around her do not understand her interest in these old maps. She does not care. I have continued to carry the feel of her with me as I study my old maps. I want more of her grounded, self-satisfied, independent energy. The dream reminded me of a poem written by Joyce Rupp, entitled, "Old Maps No Longer Work." The poem encourages us to toss our old, familiar maps away. The maps that no longer work. Our ego protests vehemently. The end of the poem reads:

How will I find my way? No map?  
But then my midlife soul whispers:  
"There was a time before maps  
When pilgrims traveled by the stars."

It is time for the pilgrim in me  
To travel in the dark,  
To learn to read the stars



that shine in my soul.  
I will walk deeper  
into the dark of my night,  
I will wait for the stars,  
trust their guidance,  
And let their light be enough for me.

From *Dear Heart, Come Home*, Joyce Rupp

The number one reward of the consciousness journey is a sense of trust that everything will work out. We have wandered the forest and found our way. We have been dragged into the underworld, died, and been resurrected anew. The prince and princess are dead and in their place stand two human beings, loving and supporting one another warts and all. Consciousness frees everyone and makes deep relationship possible. We are not searching for a magical other who will make life worth living. We are living by our own inner lights. When we long to be with others, it is not because we are empty, it is because we are full and we want to share the treasures of the deep.

Who will we be when we are no longer living into old scripts and unconscious roles? Our dreams will tell us who we are becoming. What do we do when we have thrown away the old maps? We will watch for the luminous stars that shine in our souls and they will lead us to our true home, a place where all shall be well and all will be made whole.

Chelsea Wakefield  
Pisgah Forest, NC

Chelsea Wakefield, LCSW, is a Jungian oriented psychotherapist, dreamworker and creator of *Negotiating the Inner Peace Treaty* and the *Luminous Woman Weekend*. She loves to support others in the process of discovering their essential Soul Print and living from their luminous potential. You can learn more about her programs from her website [www.chelseawakefield.com](http://www.chelseawakefield.com).



# RETREATS & CONFERENCES

A Haden Institute Program

## *Summer Dream Conference*

God's Forgotten Language

Kanuga Conference Center, Hendersonville, NC

May 29-June 3, 2011

A tradition was begun in 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 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.

**Register at [www.hadeninstitute.com](http://www.hadeninstitute.com)**

For more information contact the Haden Institute  
**[office@hadeninstitute.com](mailto:office@hadeninstitute.com)**  
phone 828-693-9292



## Natural Spirituality Regional Gathering

*Supporting Christian Dream Work*

*Mikell Conference Center, Toccoa, Georgia*

*February 11-13, 2011*

*(or come for Feb. 12th only)*

This two-tiered event—a one-day conference within a larger weekend conference—is aimed at natural spirituality veterans and inquirers alike. There will be lectures, workshops, small-group dream work, discussions of natural spirituality program issues, introductory sessions, opportunities for meditative movement, music, contemplative prayer, and worship—and time for relaxation and fellowship.

This interdenominational conference is sponsored by dream groups in Province IV of the Episcopal Church.

**Conference registration deadline: January 15, 2011**

**Print registration form online:  
[www.emmanuelathens.org](http://www.emmanuelathens.org)**

**For more information  
call Suzanne Lindsay  
706-549-5350  
or email Bekki Wagner  
[bekwag@aol.com](mailto:bekwag@aol.com)**

## celtic spirituality and jungian psychology: spiritual resources for the modern soul

September 10 – 12, 2010

St. Mary's Sewanee, Sewanee, TN

DR. JERRY R. WRIGHT, D. MIN., will address the deep hunger for a soulful spirituality, one which overcomes the centuries-old splits between Spirit and matter, heaven and earth, soul and body. Drawing on the "new ancient wisdom" found in Celtic Spirituality and Depth Psychology, especially the psychology of Carl Jung, attention will be given to emerging inclusive God-images which challenge fear-based claims to superior and exclusive truth. A new spiritual paradigm struggles to be born, begging for midwives to assist in its birth. This retreat provides a potential space for that individual and collective birthing.

*Residential Fee: \$275, Commuter Fee: \$175, Deposit: \$50*  
**[www.stmaryssewanee.org](http://www.stmaryssewanee.org)**

## Journey Conferences

Exploring & furthering the conversation of Christianity & other faiths with psychology rooted in C. G. Jung's work, in order to foster health & wholeness in ourselves & our world.

**Moving Toward Wholeness Conference  
at Laurel Ridge Conference and Retreat Center  
October 14-17, 2010**

**[info@journeyconference.com](mailto:info@journeyconference.com)  
[www.journeyconferences.com](http://www.journeyconferences.com)  
(336)545-1200**



## *Dream Retreats*

**Bethany Retreat House, East**

Chicago, IN, invites you to step aside from the busyness of life to explore your dreams in a silent, personal retreat that is individually arranged to accommodate your schedule. Your dreams provide the focus for individual inner work while on the retreat. A daily spiritual direction session with Joyce Diltz, PHJC, D. MIN., offers an objective and compassionate ear and resources to help you listen to and work with your dreams.

Contact: Bethany Retreat House, 219-398-5047  
**[bethanyrh@sbcglobal.net](mailto:bethanyrh@sbcglobal.net)  
[www.bethanyretreathouse.org](http://www.bethanyretreathouse.org)**

**THE LUMINOUS WOMAN WEEKEND:**  
for women who want to live by their inner light.  
**September 17-19, 2010.**  
Come travel the realm of the feminine, exploring  
your deep wisdom, unique beauty & archetypal power.  
A threshold experience  
led by



*Chelsea* Wakefield, LCSW.

[www.chelseawakefield.com](http://www.chelseawakefield.com) or call 828-606-9469.

**CALL FOR DREAMS:** Laura Hileman and Craig Smith are gathering dreams for inclusion in a curriculum that seeks to introduce dreamwork as a spiritual practice for Christian covenant groups. They are asking you to share a significant dream or dream series that has influenced your spiritual journey. Please send your dream, name, e-mail, phone number, and written permission to use your dream to:

Laura Hileman  
4016 General Bate Drive  
Nashville TN 37204  
[lhileman@yahoo.com](mailto:lhileman@yahoo.com)

Thank you for letting others learn to listen to the Holy through your dreams.

# Monkey Business

## The 100th 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.

**T**HERE IS NO CHARGE FOR *The Rose*. It moves freely through the world like grace, like a gift. It is free because of the generous folks who 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.

Some of *The Rose's* donors have banded together to form our Hundred Monkey Troop. Every year, we send them a *Monkey letter* asking for a specific amount to cover our projected shortfall for

printing and postage costs. The amount requested usually falls in the range of \$30 to \$40 per issue. We now have 127 of these beloved Monkeys. Because our mailing list keeps growing—now more than 2,900—and our expenses with it, *we always need more Monkeys.*

And then there are the **Super Monkeys**, who have answered the call to secure the future of *The Rose* by joining together to compensate the hours required to edit, design, and manage *The Rose*. **Super Monkeys** pledge \$1,000 a

year (or \$500 for **half-Super Monkeys**.) At present we have 21 **Super Monkeys** for whom this editor-in-chief is eternally grateful! We need nine more to reach our goal of 30.

If you are so moved, fill out the forms at the bottom of this page to join either Monkey troop. Non-Monkey donations are also greatly needed and appreciated in any amount, large or small.

We especially thank everyone who contributed time and resources to Issue 17 of *The Rose*. Because of your great-heartedness, *The Rose* is in the world!

### Super Monkey Sign-Up

The Rose at Emmanuel Church  
498 Prince Ave., Athens, GA 30601

Name \_\_\_\_\_  
Address \_\_\_\_\_

I will be a Super Monkey and give \$1000 a year to support The ROSE

Please choose your payment schedule  
 Annual - \$1000     Semi-Annual - \$500 x 2  
 Quarterly - \$250 x 4     Monthly - \$85 x 12

I will be half a Super Monkey and give \$500 a year to support The ROSE

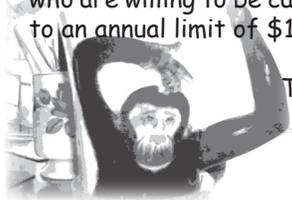
Please choose your payment schedule  
 Annual     Semi-Annual     Quarterly     Monthly



you will receive payment notices according to your chosen schedule.

### HUNDRED MONKEY ENROLLMENT

To join the troop of a Hundred Monkeys who are willing to be called upon to support *The Rose* up to an annual limit of \$100 dollars, send this form to:



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

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_



# The Rose

NONPROFIT  
ORGANIZATION  
U.S. POSTAGE  
PAID  
ATHENS, GA  
PERMIT NO. 231

Emmanuel Church  
498 Prince Avenue  
Athens, GA 30601

Or Current Resident

## *Walking the Kanuga Labyrinth*

*Light pools in the center  
pulling me onto  
the ancient path  
despite the disturbing roar  
of nearby mowers that  
shatter the serenity*

*And thus it has  
always been  
the clamoring  
voices that  
intrude and demand*

*Yet a stronger force  
compels me  
to slowly meander  
through the curving  
quadrants...  
like the seasons I have  
trod over and over*



*I stay the sacred course  
silently winding  
back and forth  
sometimes  
perilously close to  
that outer maelstrom  
other times  
brushing shoulders  
with the  
Divine  
An hour?  
An afternoon?  
A life span?  
to finally  
step  
into that eye  
that is the Eye  
that is the "I"*

*Virginia Carver  
3/2010*