



INSIDE PAGES

Spring 2005

Member-to-Member Supplement

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Submit articles for Autumn Newsletter by **July 15, 2005**

CALL FOR COURSE WORK PROPOSALS

January, March, and April of 2006

An Open Invitation

To Members of the Northwest Jungian Community of Therapists and Educators

The C.G. Jung Society, Seattle would like to begin offering course work as part of the Society's educational programming in Winter and Spring of 2006. This program initiative is designed to provide opportunities for individuals to expand the scope and depth of their interests in Jungian psychology. The structure of a course would be a 2-hour Friday evening lecture for the general membership and public, followed by four to six mid-week, evening class sessions, with each class session being two hours in length. Proposals can be designed for four, five or six weeks to cover the scope of content in any given proposal or to plan for more than one person involved in teaching a course.

Three courses will be offered in 2006; each course will begin on the Friday Lecture dates of January 13, March 3, and April 14. Proposals should address one or more of the following seven subject areas:

Mythology
Individuation

Typology
Modern Spiritual Paths
Jungian Methods of Working with Children

Dreams
Alchemy

Each class will need to attract a minimum enrollment of ten (10) with a possible maximum enrollment of twenty-five (25). The cost for the Friday evening lecture would be \$10; enrollment fee for a four-week course would be \$80 and for a six week course would be \$120. A \$200 stipend will be paid to the instructor for the Friday evening lecture, and a 60/40 split of proceeds from course fees after expenses (expenses would be only the rental of a room at Good Shepherd Center). The fee structure is designed so that an instructor is guaranteed a minimum of \$50/hour for instruction time. The Society will arrange for the offering of CEU's through the NASW.

Proposals should include the following information:

Course Title and Topics to be covered at lecture and subsequent sessions
Résumé(s) of the Instructor(s).

Please Submit Proposals no Later than April 25th, 2005 to:

C.G. Jung Society Educational Programming Committee
4649 Sunnyside Ave. N., Room 222, Seattle, WA 98103

Decisions will be made no later than **June 01, 2005** to allow for advance publicity in the Society's Autumn Newsletter. If you have any questions please contact Connie Eichenlaub, C.G. Jung Society, Seattle's Program Planner at connieei@earthlink.net.

Reflections on Robert Bosnak's "Embodied Imagination—Learning the Ropes" Workshop

by Ginny Mines

I looked forward to Robert Bosnak's workshop on dreams and embodied imagination with the excitement and appreciation I feel for any guidance into the ultimately mysterious realm of psychic landscapes. Not disappointed, I was nevertheless left with new questions. Perhaps, in addition to the experience of meaning which develops as we learn to listen to our dreams, the greatest gift is the experience of awe itself, the dream as lived experience. As Rilke wisely counseled, learn to "be patient toward all that is unresolved in your heart and try to love the questions themselves."

When asked to write a reflection on the workshop because of my interest in dreamwork and in the use of the body through dance and authentic movement, I thought of the many ways in which the body is at last finding its rightful place in the practice of psychotherapy and healing work. Disconnected from our bodies, we are disconnected from our emotions and so from the vital elixir of life. Whether we trace our neck-up approach to life in Western culture to Descartes and the Enlightenment or earlier to the demonizing of the body by the Church fathers, it seems we are becoming more aware and less willing to remain coconspirators in this arrangement. In her book *Acrobats of the Gods: Dance and Transformation* (1989), Joan Dexter Blackmer reminds us:

Reality begins with the body, which gives us shape, existence and boundaries. It is the carrier of our being in the world, the sine qua non of living on the earth. The body is the one element which distinguishes this life from any existence the soul or psyche might have in other worlds. As far as we know, only within a body is human growth, psychological and physical, possible. It is our ark, our whale, the ego's womb. It can also be our teacher, leading us to discover what is not possible, bounding us to the utmost (pp. 28-29).

Echoing what seems to me to be an important quality of all great explorers of outer and inner space, Bosnak commented that he knows less about dreams now than when he first started. He asserted as well that all anyone can say is universally true about dreams is that people throughout time and across cultures report dreaming, that they report dreaming as an experience of finding oneself in an environment, and that the dream environment is experienced as utterly real while dreaming. "Almost all other notions are cultural overlays." I appreciated this and heard it as a reminder of the importance of learning to cultivate a beginner's mind, of checking the tendency for centrism, and of being curious about getting down to the archetypal patterns or "bones" of what lies beyond culture. At the same time, I'm aware of how having a cultural lens, a Jungian perspective in particular, has allowed me to see into and voice experiences that would otherwise have remained painfully mute. When does cultural overlay as voice and connecting thread become a limitation?

Before guiding us into a hypnagogic state and reentering a dream or memory, Bosnak talked about the idea of dual consciousness as developed by William James. He described the key to this way of working: The dreamer needs to hold an awareness of herself, an observing ego or witness, while also entering the environment, observing the landscape with detailed sensory awareness, and learning to identify with the different images. Bosnak emphasized the "many locations of consciousness, the ego being just one center." The dreamer creates a web of tension between the centers that may be felt in the body as opposing sensations along with conflicting emotions. To embody this energy, the dreamer practices staying with this "composite" with close attention to how the dream wants to "live in the body." Bosnak asks the people he works with to practice re-creating and holding their composite for a short time each day for a week or so and says they return with stories of exciting shifts and new connections. This intrigues me

as a way to nurture “experiential realization” and trust in a process that may open us to a different way of experiencing ourselves in the world. I thought of Joseph Campbell in his interviews with Bill Moyers saying he didn’t believe people were searching for the meaning of life but rather for the experience of life. I tell myself that the meaning is in the experience.

The question of how psyche wants to live in the body, or perhaps, through the body, seems to me to be at the heart of depth psychology. I found Bosnak’s description of his experience at the Jung Institute in which a written dream was placed in the center of a group who then read and analyzed it without ever meeting the dreamer, a striking image of the disembodied. I thought of Mary Starks Whitehouse and her work with the body that she called authentic movement; she, too, responded to the missing “body” in Jung’s approach to psyche. It’s interesting to me to consider the difference between these two forms: the technique of embodied imagination seeks to enter the body through the image and in fact can be done without ever actually moving the body. The technique of moving “authentically”, or through an inner knowing, seeks to enter the image through the body. It seems that both are striving to weave together gross body with subtle body, physical sensation with emotion and image.

I wonder how these two techniques might be joined and if this wouldn’t allow for entry through another door when the first door is hard to open; when, for example, a dreamer struggles and feels dissociated in attempting to enter into emotionally trying territory. How do we learn to trust the wisdom of the moving body to guide us? What do we experience with others that we may not be able to experience on our own? In contrast to the many ways in which a dreamer can tend a dream, these practices rely on the presence of others to deepen one’s encounter. The “mover” is witnessed by others who mirror the experience, and the dreamworker is guided by the voice of another to enter places and stay with feeling states that may be difficult to navigate on one’s own. I’m curious about what draws us to one technique or another. As I’ve come to believe that different kinds of dreams ask to be lived with and worked with in different ways, I’m curious about how we choose to follow psyche’s lead.

Although those of us interested in dreamwork may come to realize we know less about dreams, perhaps we will also realize we know more about the art of being human.

I’m grateful to Robert Bosnak for teaching his craft, for sharing embodied imagination as a tool for the craft of soul work and showing us another way to hone the facets of the diamond to reflect the beauty of the soul. Although those of us interested in dreamwork may come to realize we know less about dreams, perhaps we will also realize we know more about the art of being human. In *Addiction to Perfection* (1982), Marion Woodman writes:

If we watch our dreams long enough, themes are repeated, symbols reappear with variations. And if we contemplate these emerging patterns, gradually we begin to see some order in the chaos. We begin to see our own individual symbols weaving themselves . . . into some greater pattern Gradually we set up a dialogue between the ego and the being who is weaving the pattern. The dialogue between the ego and the Self creates the soul (pp. 126-127).

References

- Blackmer, J. D. (1989). *Acrobats of the gods: Dance and transformation*. Toronto: Inner City Books.
Woodman, M. (1982). *Addiction to perfection: The still unravished bride*. Toronto: Inner City Books.

Ginny Mines earned an MA in counseling psychology from Pacifica Graduate Institute. She has a private practice in Seattle focusing on Jungian-oriented psychotherapy and couples counseling.

Dare One Say That He Went to the Jung Society/Hollis Seminar for Amusement?

by Amos Galpin

Dare one say that he went to the Jung Society/Hollis seminar for amusement? Curiosity certainly. My wife and I heard about it from a friend in Idaho. Who could resist the title, "*Creating a Life*," and the other provocative questions in the flyer? I certainly qualify as a lay person. My mother went through Jungian analysis when I was a boy, and she used to talk impenetrably at the table about dreams, symbols, archetypes, and myths, opening a great shadowplay in my mind. I poked over Freud's *Interpretation of Dreams* in high school, and then, sprinkled over time, came Kerouac, Alan Watts, Joseph Campbell, Thomas Merton, and a whole bookshelf of Zen Buddhism. So I confess, I've browsed at the buffet.

We sat in a big circle, about fifty of us, with Dr. Hollis at the head. I was probably representative at fifty-six, although there was quite a spread. The seminar was in two parts separated by lunch.

The first half of the seminar described our "responses" to the feeling of being overwhelmed by the "traumata of life," or to the feeling of abandonment. Our young emotional selves would respond "reflexively" to these "woundings," tossing up three defenses to each, creating, hidden in our minds, the "Shadow Government," or the "Tyranny of the Six." From the traumata of life arise: 1. avoidance - procrastination, forgetfulness, disassociation, repression; 2. the birth of the power complex - the desire to get control, tyrannical behavior, "sociopathic flattering;" and 3. compliance - pathological niceness, co-dependence. From the sense of abandonment arise: 1. poor self-esteem - "I, as I am, am not enough;" 2. narcissism - continuously using others, "enough about me, tell me what you think about me;" and 3. deep anxiety and the search for connection - addictive behavior, little rituals to manage stress, food disorders, cigarettes, shopping, internet obsession, etc. Obviously here it's boiled down to the granules, but that's the Six, in various proportions in each of us, creating repetitive behaviors that thwart our progress, and baffle us with internal, unconscious barriers.

Where have you
been especially
gifted, and what
have you done with
your gift? Where
have you been
rigid and resistant
to change? Where
was your life unfair,
and what did it
make you do?
Where do you feel
stuck? Where was
your father/mother
stuck?

The second half of the seminar began with five questions designed to help us recognize and overthrow this "shadow government." Each question was followed by five minutes of silence, during which we plumbed our damaged souls, and scribbled away at our notepads... or gazed blankly at everyone else scribbling (Dr. Hollis joked that our piteous responses would be published in the next day's paper!). Then with great sympathy, Dr. Hollis illuminated and expanded the questions, and suggested the meaning of some of our answers. Where have you been especially gifted, and what have you done with your gift? Where have you been rigid and resistant to change? Where was your life unfair, and what did it make you do? Where do you feel stuck? Where was your father/mother stuck? Here Dr. Hollis posited recurring dynamics of the personality - "it's not what happened, but how it was internalized;" "behind the wound lies the gift;" and "rigidity is in direct proportion to our fears." Aphorisms for living. As to "stuckness," Dr. Hollis cautioned that "the subtlety in our lives is very large, and where the parent was stuck, the child will be stuck also."

When it came time to offer solutions, Dr. Hollis had a self-deprecating manner. Here he was, the boy who used to sit invisibly in the back row, finding himself at the center, offering solutions to us, the putative adults. "See what can happen?" he said, to general laughter. "Individuation is the task;" try to recognize our "desire" - whose root comes from "star," referring to the navigation of ancient mariners. Here is where "analysis" - to stir up from below - can be useful, to "deepen our conversation with ourselves." Find our "destiny" - that which "wants to come through me. What fired the imagination of the child, and where is that energy today? Notice how much of life has been left behind in enthusiasm and talents, and go back and pick them up again. Reflection. Courage. Endurance." Dr. Hollis both admonishes and encourages you. "You will be less comfortable. Each day is up for grabs. And there is nothing in the culture to help you."

Here is the "opus of life," the second-half-of-life stuff. Take on the Shadow Government, and break the Tyranny of the Six by acting the opposite. Although it sounded grim, it felt like a tonic for the soul, and we poured out onto the street under a benevolent Seattle sky. The recognition that your obstacles were shared felt like a release. Picking up my book by Lawrence Durrell on the plane home, I found the seminar resonating through it. Thich Nat Hanh, sharing the basket in the bathroom with books of cartoons from the New Yorker (sorry Thich), was suddenly seen to be entirely appropriate, and carrying the same messages.

Amos Galpin is a musician, father and husband. He finds solace in the pen and ink, watercolors, literature and climbing rock faces of the great Northern Rockies of Idaho.

Pauli and Jung: The Meeting of Two Great Minds (Wheaton, IL: Quest Books, Theosophical Publishing, 2004) by David Lindorff

Book Review by Caylin Huttar

David Lindorff has dedicated his book, *Pauli and Jung: The Meeting of Two Great Minds* (2004), “to all those who hunger for what is missing.” While both Carl Jung and Wolfgang Pauli, two of the most influential thinkers of our time, shared a fervent passion and hunger for the mysteries of the unknown, it is Pauli to whom this book is bowing. This commentary is an in depth biographical and psychological review of Pauli’s life, with a particular focus on his relationship with Jung.

Pauli, the Nobel laureate for physics in 1945, originally came to Jung seeking psychological care in 1932. Jung immediately sensed an extraordinary mind in Pauli, recognizing that Pauli’s dreams were archetypal in nature. Jung made the decision that Pauli would best be analyzed by one of his new students, Erna Rosenbaum, as Jung wanted to disturb Pauli’s process as little as possible with his own thoughts, theories or projections. Pauli, who has been compared to Einstein, certainly caught Jung’s attention: Pauli’s great mind met Jung’s. Their common fascination with the relationship between psyche and matter is what fueled their relationship; both Pauli and Jung had independently arrived at the theory that psyche and matter have a common foundation.

Lindorff first took notice of the relationship between Pauli and Jung twenty five years ago when he was training to become an analyst in Zurich. His interest in Pauli was a natural extension of his scientific mind; previously trained as an engineer, he had worked on airborne radar during World War II as a staff member for the MIT Radiation Laboratory. Lindorff has now contributed an insightful and well documented work to the developing investigation of the relationship between Pauli and Jung; he provides us with an extended reflection on the remarkable correspondence between these two men elaborated in *Atom and Archetype: The Pauli/Jung Letters 1932-1958* (2001, English translation), edited by C. A. Meier. Lindorff’s account can be viewed as a continuation of *Atom and Archetype* by including communication from many other close friends and colleagues such as letters between Pauli and physicists Werner Heisenberg, Neils Bohr and Markus Fierz. During Pauli’s time in the United States amid the War years, impressions and correspondences come from Victor Weisskopf, Robert Oppenheimer, Isidor Rabi, and Paul Dirac which broadens this book’s dimension and deepens our understanding of Pauli, not only as a scientist but as a man who was troubled about the ethical responsibilities his field of science had placed on the future of the world.

Pauli’s brilliance as a physicist not only earned him the Nobel prize for discovery of the exclusion principle, he went on to develop theories on nuclear angular momentum, the prediction of the neutrino, and helped to create the field of quantum mechanics. It is evident that Pauli was thoroughly committed to the mysteries of matter. Lindorff’s portrayal of Pauli demonstrates why Jung relied so heavily on Pauli to develop his theories on the meeting of mind and matter; Pauli was able to contrast Jung’s emphasis of psyche over body, or spirit over matter, and offer him a different perspective, one that valued matter equally with spirit and psyche.

Pauli insisted that Jung needed to become more conscious of the role that matter plays in our psyches. In response to Jung’s *Answer to Job*, Pauli had no problem with the premise of Jung’s psychology of God, but he was not satisfied with Jung’s treatment of matter and believed that he did not thoroughly present the *psychophysical* problem. Jung had only dealt with the treatment of matter one-sidedly; the spiritualization of matter (with the Assumption of Mary), had been thoroughly addressed but Jung had neglected the materialization of spirit, or the concrete, chthonic dimension of the spirit (p.126).

It is also true that Pauli found it essential for physics to understand psychological influences and face the moral consequences this science had created by developing the atomic bombs.

For Pauli it was the *psychophysical* problem that needed to merge physics with the psychology of the unconscious. Pauli recognized that the rationalistic perspective of physics had fostered a dangerous ‘will to power.’ If physics were opened to a consideration of psychic phenomena, he maintained, scientists would be exposed to a holistic vision with a humanistic dimension (p. 2).

Pauli embraced investigating the infinite complexities of quantum physics, with equal demand for ethical considerations.

Lindorff explicates the differences that Pauli and Jung struggled with in using alchemy as a symbolic representation of their work. Pauli diverged fundamentally in how he perceived alchemy from Jung: “Whereas alchemy fertilized Jung’s probing of the secrets of the soul, Pauli was primarily interested in getting behind the secrets of matter” (p. 55). For Jung, alchemy described the psychological transformation that was to occur in analysis, beginning with the *prima materia* and ending with the same substance, the miraculous stone called the *lapis* (p. 117). Jung knew that one undergoing an analysis was transforming their form, not

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their substance; it was understood by Jung, that the self is within us from conception, we all have the divine essence within us and the psychological transformation is about coming to realize our true nature. Pauli, placing matter first, came to identify the mandala with the heart, and its four chambers as the *quaternity* (p. 59).

This book uncovers insights that Pauli and Jung probed, searching for affinities and correlatives in their respective fields. The reader will find intriguing dialogue between these two great minds on the Trinity, UFO's and the *unus mundus* with Pauli's persistent search for a neutral language through analyzing his dreams. Nowhere is their collaborative work more illuminating on the mysteries of psyche and matter, however, than in their investigation into synchronicity, a meaningful acausal connecting principle.

The importance of Pauli's contribution to Jung's life work is illustrated well in Chapter 6, which addresses their collaborative work on synchronicity, and Pauli's contribution to Jung's theory of archetypes. It is well known that Jung relied on Pauli's

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understanding of physics, mathematics and matter to ground his theory of synchronicity, even though Jung at times felt overwhelmed by Pauli's mathematical thoughts. A holistic world view was illustrated by both Pauli and Jung as a *quaternity of opposites*, yet they disagreed on the representation of time and space. Jung wanted to preserve the conscious awareness of time and space as separate concepts. Pauli could not accept this model. As a physicist he argued that space-time were a continuum that were bound together. They finally agreed to two representations, one that satisfied Jung's psychology and the other that satisfied Pauli's view of physics (pp. 105-107). Pauli felt strongly that Jung needed to include the probability factor when discussing the archetypes, and convinced Jung to amend his view of an archetype to contain this insight (p. 108). Ultimately their collective work led Jung and Pauli to print two essays together in 1952, Jung's essay entitled "Synchronicity: An Acausal Connecting Principle," and Pauli's essay, entitled "The Influence of Archetypal Ideas on the Scientific Theories of Kepler." Each piece dealt with the same metaphysical premise of the archetypal dimension to the psyche.

There are some questions left for me in Lindorff's portrayal of Pauli's life and his relationship with Jung. Both Pauli and Jung were influenced by the Chinese intuitive world-picture, and although Lindorff acknowledges this in several instances scattered throughout his book, as in Pauli using the I-Ching to analyze his dreams, I felt confused with Lindorff's explanations of Chinese thought. And while I understand Lindorff's intention to picture Pauli as a "whole man," I am not convinced that Pauli had overcome his psychological suffering by

the time that pancreatic cancer took his life at 59 years. In fact Lindorff does tell us that Pauli's second wife, Franziska (Franca) Bartram was a good fit because, while it was not a marriage based on love, she "served as a stabilizing influence when Pauli's dark moods arose" (p. 45). Lindorff is clearly able to see beyond Pauli's disruptive and often caustic behaviors to his more "eternal" nature, displaying a level of tolerance and compassion that many could not. It is clear that Pauli benefited not only from Jung's psychology, but also his professional relationship and personal friendship. I wonder if there was a void in Pauli that only Jung could fill.

Lindorff has captured a view of the of the relationship between Jung and Pauli through the lens of both scientist and Jungian analyst. The curious point for me still remains, which is not a question of *whether, if, or where* psyche and matter come together. Asking these questions are like asking if God exists. As interesting and captivating as these questions may be, they are perhaps best left up to each individual soul to discover. In the Eastern traditions, as Pauli well knew, one of the basic truths that form the foundation of their sciences is that mind and body (or psyche and matter) are subtly, concretely, symbolically, and psychologically united. Beginning here, one is lead into the more pressing and urgent question: how can we come to understand the interdependence of mind and matter, which is intimately and inextricably connected to nature? If we can answer this question we are unable to avoid Pauli's deepest concern of the *psychophysical* problem and how we become morally accountable for our actions. As Lindorff states, "Jung has also agreed that the future of his psychology lay not primarily in therapy but rather in a unified understanding of nature and humankind's place within it" (p. 108).

A good companion to Lindorff's book is Amit Goswami's *The Visionary Window: A Quantum Physicist's Guide to Enlightenment* (2000), published by Quest Books. Goswami, a contemporary physicist, also addresses Pauli's concerns of bringing consciousness into science and contemplates the necessary union of science with spirituality.

References

Meier, C. A. (Ed.). (2001). *Atom and archetype: The Pauli/Jung Letters, 1932 -1958*. Princeton, NJ: Princeton University Press.
Lindorff, D. (2004). *Pauli and Jung: The Meeting of Two Great Minds*. Wheaton, IL: Quest Books.

Caylin Huttar is the Editor of this newsletter and a Ph.D. candidate at Pacifica, working on her dissertation connecting Jungian thought with insights from her work with Chinese medicine.

THE C.G. JUNG SOCIETY, SEATTLE

Program Preview

Please note *new* time Friday lectures start at 7:00 p.m.

AUTUMN 2005

Laurence Hillman, MBA

September 16 & 17 www.lhillman.com

Antioch University, Room 100

Friday Lecture: 7:00 p.m.–9:00 p.m.

Saturday Workshop: 10:00 a.m. – 1:00 p.m.
and 2:00 p.m. –5:00 p.m.

Laurence Hillman's work brings together
depth psychology and Astrology.

Richard Stein, M.D.

October 7 (NPIAP Co-Sponsor)

Good Shepherd Center

Friday Lecture: 7:00 p.m.–9:00 p.m.

Surrender: Clinical Case focusing on series of
dreams about crucifixion in a patient with
chronic pain, and a case centered on 60
unconscious drawings.

John Beebe, M.D.

October 15 www.jungseattle.org/jpa

JPA Saturday Public Presentation

Terry Gibson, Ph.D.

November 11 & 12

Good Shepherd Center

From Iona to Aion: Cinematic Images of the
Interfaces between a Jungian Depth
Psychology and Ancient Celtic Spirituality

Anne de Vore, Ph.D.

December 9 & 10

Good Shepherd Center

Lecture: The Fool—Eternal Pilgrim on the Path
of Life. Workshop: The Tarot upon the Tree of
Life—The Fool's Journey in and out of Time

WINTER & SPRING 2006

TBA Lecture & Course Work

Friday Lecture January 13 7:00 p.m.–9:00 p.m.

Course work to follow 4–6 weeks

Good Shepherd Center

Christine Downing, Ph.D.

February 10 & 11

Good Shepherd Center

The Myth of Narcissus and Depth Psychological
Understandings of Narcissism

TBA Lecture & Course Work

Friday Lecture March 3 7:00 p.m.–9:00 p.m.

Course work to follow 4–6 weeks

Good Shepherd Center

Ann Ulanov, Ph.D.

March 10 (other details TBA)

Sponsored by the Inter-Institute Committee

TBA Lecture & Course Work

Friday Lecture April 14 7:00 p.m.–9:00 p.m.

Course work to follow 4–6 weeks

Good Shepherd Center

Susan Scott, Ph.D.

May 12 & 13 www.susansscott.com

Good Shepherd Center

Mentoring and the Creative Process
Healing with Nature

C.G. Jung Society, Seattle 4649 Sunnyside Avenue North, Room 222 Seattle, WA 98103

Phone: (206) 547-3956 Fax : (206) 547-7746 Email: office@jungseattle.org

Program details available at www.jungseattle.org



MEMBERSHIP FORM

NOTICE: *The Jung Society Membership Directory is intended to help members develop small group opportunities for exchanging Jungian thought. The Board expressly prohibits all other uses, particularly solicitation in any form.*

Please fill out your name and contact information, and check the boxes to the left to indicate you'd like to INCLUDE your contact information in the Membership Directory. You may also request that your entry be excluded from the Membership Directory.

Name _____ Date _____

Street Address _____

City, State, Zip _____

Email _____

Phone(s) _____

EXCLUDE my entry completely from the Membership directory

Interests (for inclusion in the Membership Directory):

<input type="checkbox"/> My interests are general	<input type="checkbox"/> Dreams	<input type="checkbox"/> Typology
<input type="checkbox"/> Individuation and development	<input type="checkbox"/> Creativity	<input type="checkbox"/> Religion
<input type="checkbox"/> The archetypes & symbolism	<input type="checkbox"/> Alchemy	<input type="checkbox"/> Synchronicity
<input type="checkbox"/> Mythology and fairytales	<input type="checkbox"/> Anthropology	<input type="checkbox"/> Relationship
<input type="checkbox"/> Illness, wellness & healing	<input type="checkbox"/> Women's issues	<input type="checkbox"/> Men's issues
<input type="checkbox"/> Midlife and aging issues	<input type="checkbox"/> Community & social issues	
<input type="checkbox"/> Other topics _____		

I've attended/am attending classes at Zurich Institute at Pacifica

Any areas you would be willing to help with:

<input type="checkbox"/> Newsletter editing/publication	<input type="checkbox"/> Publicity	<input type="checkbox"/> Library staff
<input type="checkbox"/> Program planning	<input type="checkbox"/> Fundraising	<input type="checkbox"/> Office tasks
<input type="checkbox"/> Event hospitality	<input type="checkbox"/> Event cashier	<input type="checkbox"/> Membership

If it is time to renew your membership, or you are a new member joining the Society, please enclose dues at the level indicated.

<input type="checkbox"/> \$500 Sustaining Couple	<input type="checkbox"/> \$300 Sustaining Member	<input type="checkbox"/> \$75 Couple
<input type="checkbox"/> \$165 Contributing Couple	<input type="checkbox"/> \$100 Contributing Member	<input type="checkbox"/> \$45 Individual
<input type="checkbox"/> \$10 Newsletter Only		<input type="checkbox"/> \$30 Student/Senior

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Sardello Seminar co-sponsored by C.G. Jung Society, Seattle

The School of Spiritual Psychology & Antioch University, Seattle

Invite you to a new Seminar

Forgiveness: The Soul Deed of Healing

Taught by Dr. Robert Sardello and Dr. Cheryl Sanders-Sardello

co-founders of The School of Spiritual Psychology

April 15–17, 2005

The Spiritual Psychology of Forgiveness

This seminar works to establish an understanding and practice of forgiveness as an aspect of spiritual psychology. First, we look at why forgiveness is of importance to you and then begin to explore why it is considered perhaps the deepest mystery of the soul. We describe the spiritual background of forgiveness in the myth of Parzival and in the life story of Kaspar Hauser, an individual of extraordinary capacities of forgiveness. We look at the illusory benefits, often unconscious and very powerful, that prevent attempts to forgive others.

We then examine the ill effects of living with resentment on our emotional, physical and spiritual life. We look at what harming others and being harmed by others does to the soul. The central nature of forgiveness as requiring the development of new soul capacities is discussed, and ways to identify and develop this mode of imagination are suggested, with exercises and practices for developing these capacities. We look at some extraordinary stories of forgiveness to show how the most unimaginable atrocities have been met with deep resources of love. Finally, we look at the effects forgiveness has in the world.

We will meet at Antioch University (Room 100), 2326 Sixth Ave., Seattle, WA by invitation of Dr. Randy Morris of Antioch. For directions to Antioch, please visit their website at www.antiochsea.edu. There is parking in a pay lot behind the university. We will begin Friday evening at 5:30 with registration and snacks. Class will begin at 7:00 and end at 9:30. We will meet Saturday from 9–6 and Sunday from 9–3, with an hour for lunch both days. It is suggested that you bring lunch, as most downtown restaurants are either very busy or closed on the weekend. Registration is with The School of Spiritual Psychology. **Tuition for this class is \$200.00** payable to *The School of Spiritual Psychology*. **Pre-registration is required.** Please call, write or email as indicated below to register. A deposit of \$50.00 by 03/17/05 is required to hold your place. Space is limited, register early.

Robert Sardello is the author of several books including most recently *The Power of Soul: Living the Twelve Virtues*. He is the author of some 150 articles in scholarly journals and cultural magazines. He is an independent teacher and scholar whose body of work is unique. Along with Cheryl Sanders-Sardello, he has taught in America, England, Ireland, Canada, Philippines, Holland and Australia. He serves as a consultant to several cultural and educational institutions, and as dissertation advisor at several institutions.

Cheryl Sanders-Sardello specializes in the spiritual psychology of the senses and has recently completed her dissertation on this subject. She has written and published extensively on the sense of movement in children and play as an important indicator of this sense. She is a regular contributor to the magazine *Lillipoh*, a health journal emphasizing anthroposophical, homeopathic and naturopathic medicine.

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**Co-sponsored by
C.G. Jung Society, Seattle**

Oedipus at Colonus

A Dramatic Reading with Music and Dance

Thursday through Saturday evenings, June 9-11, 2005, 8 p.m.

Velocity dance space, 915 E. Pine, 2nd floor, Seattle (Capitol Hill)
Tickets \$20 or \$15 (Alliance/COR/Jung Society members; students)
available at the door or through Brown Paper Tickets
at 1-800-838 3006 or www.BrownPaperTickets.com.

Sophocles' last drama, written at the very end of his life, presents the aged Oedipus at the very end of his own life, taking refuge in the grove of the Furies near Athens and called by the gods among thunder and lightning to disappear into the underworld. His emaciated, blind body will, it is said, confer a blessing on the place it is buried. And what of those he leaves behind? Oedipus' two daughters, who have given their lives to his service, are devastated with grief. His sons, whom he curses, will kill one another battling for the throne of Thebes.

Oedipus at Colonus raises questions crucial to our work as clinicians: To what extent are we to blame for our fate? How do we make meaning of a life of suffering? What legacy do we leave to our children? To the larger world?

Like *Oedipus Rex* last year, *Oedipus at Colonus* will be produced by a group of local clinicians this spring. Robert Bergman will play Oedipus and Rikki Ricard will play Antigone, Kris Wheeler will choreograph the dance/movement, and Paul Prappas has once again composed original music. The three public performances, June 9–11, are timed to coincide with the American Psychoanalytic Association's meetings in Seattle.

The production is a project of the Northwest Alliance for Psychoanalytic Study's Committee on the Arts & Psychoanalysis and is co-sponsored by COR NWFDC. For further information contact Shierry Nichol森 at 206 328 8437.

Dennis Patrick Slattery is the Jung Society Seattle's Speaker in April 2005. For more information about his lecture and workshop, please check the Spring 2005 Newsletter or visit www.jungseattle.org. The following is a brief excerpt from his new book *Grace in the Desert: Awakening to the Gifts of Monastic Life*.

"The language of the Catholic Church in its homilies and sermons had long lost its connection to mystery. It seemed divorced from any imaginal grasp of how and what I lived; it was so rational and uninspired in its descriptions, as if it had lost its source of inspiration and energy. Instead, what I sought were the numinous shadows hidden in the light of the gospels' words... I needed the back alleys, hidden piazzas, and deserted side streets filled with puddles, of a faith in crisis and confusion. The language of church doctrines was that of the garden and salvation, of order and degree, of certitude; my soul sought the harsh arid climates of deserts, the space of austerity, simplicity, the movement of lizards on hot stones, the slow ingestion of a little morsel... I felt crucified by clarity, rationality and an absence of what my soul sought, a sense of awe in mystery, laced with a shaky faith... God's ineffable wounded darkness is what I thirsted after."

For more information, please visit <http://www.online.pacifica.edu/slattery>.

Grace in the Desert: Awakening to the Gifts of Monastic Life (San Francisco: Jossey-Bass, 2004)
by Dennis Patrick Slattery

Book Review by Carol Poole

Part travel memoir, part meditation, this slim book is perhaps best summed up by its own back-cover blurb: “A gentle and reflective introduction to the monastic life for anyone considering a spiritual retreat.” A professor in the Mythological Studies program at Pacifica Graduate Institute, Slattery takes a sabbatical and visits a series of monasteries, hermitages, and other spiritual retreat centers. His book tells of two interwoven journeys: the one he makes in his truck, and the one in which he comes closer in certain ways to himself.

Slattery’s literal travels take him from Big Sur as far north as Oregon, east to Colorado, and then south to sites in Arizona, New Mexico, and California. Along the way he visits a Carmelite retreat, the Sonoma Mountain Zen Center, a Trappist abbey, Franciscan and Dominican centers, and others. For readers interested in making their own visits to such places, the book includes appendices with information about religious retreat centers and monasteries.

Though it could serve as a practical guidebook—if Rick Steves were to tackle spiritual tourism, he might aim to write such a genial and useful introduction for beginners—this memoir has more to say about the author’s inward journey. Despite its subtitle, *Grace in the Desert* does not say much about the monastic life per se, which we barely glimpse during the author’s brief and grateful sojourns. What a visitor to a retreat center is privileged to find is not the complicated human reality of monastic life, but something more archetypal: *temenos*, a sacred, protected space apart from the everyday, a clear space available to be filled with whatever one needs to encounter.

In Slattery’s journey, the empty spaces fill with images and memories of his father, and of his own experience as both son and father. “I did not expect the presence of my... father to follow me on this journey,” Slattery writes; “but there he was, beside me.”

The psyche’s journey contains other surprises as well, including discoveries about the nature of prayer. “Praying,” Slattery muses, “may be an imaginal act in which what has been reduced, muted, or hidden from us in our lives, paralyzing parts of our response to the world, is again animated. Praying is an act of a resurrected imagination seeking God in all things.”

In passages like the one on the book’s back cover, Slattery suggests that the term “spiritual retreat” may be a misleading name for the kind of exploration he is engaged in; the inward journey also leads outward, and the memoir of a private journey is also a guidebook inviting others to take journeys of their own.

Carol Poole has an M.A. in Counseling Psychology from Pacifica, and practices as a therapist in the Alliance Community Psychotherapy Clinic.

What a visitor to a retreat center is privileged to find is not the complicated human reality of monastic life, but something more archetypal: *temenos*, a sacred, protected space apart from the everyday, a clear space available to be filled with whatever one needs to encounter.

I would like to give a special thank you to all the contributors of this Spring *Inside Pages* edition. Cynthia Hale, Carol Poole, Amos Galpin, and Ginny Mines have all generously offered their time and insight to enrich the Seattle Jung Society’s presence in the community.

This newsletter would not be possible without Anne Arthur. I would like to extend grateful appreciation and a warm thank you to her for assisting and guiding me through the intricate details of editing a newsletter that includes the complexities of on-line operational design. —Cally Huttar, Newsletter Editor

Archetypes, Demons, and Terrorists: Symbolic Projection and the Need for Reflection by Cynthia Anne Hale

“Psychological reflections always catch light from a peculiar angle; they are annoying at the same time as they are perceptive.”
—James Hillman

American school children learn that the founding of the United States was a victory for human rights. This country, we’re taught, is a refuge for many individuals and families who leave persecution for political and religious beliefs for the safety and freedom provided here. In the words of Franklin D. Roosevelt, quoted by reporter Carol Marin (2005) in the Chicago Sun-Times, “We must scrupulously guard the civil rights and civil liberties of all citizens, whatever their background. We must remember that any oppression, any injustice, any hatred, is a wedge designed to attack our civilization.” Sadly and tragically, sometimes well-intended acts by the U.S. government and by its citizens call such a commitment to human and civil rights into question. Yet despite many transgressions against the rights of some within these borders – Native Americans, African Americans, and women to name a few—the country historically has been able to struggle with these issues and remain committed to ensuring civil and human rights for all people within this country. Regardless of any political party polarization, most Americans agree that we are entitled to the safety created by such rights.

In the aftermath of September 11, 2001, however, many people who came to the U.S. for freedom no longer enjoy such freedom.

A close friend and classmate has kept me informed about the immigration plight of Ibrahim Parlak, a man who was granted asylum in the U.S. in 1991 after being imprisoned and tortured in Turkey for being active in the Kurdish human rights separatist movement. Ibrahim became a successful and popular restaurant owner in Michigan; his seven year old daughter is my friend’s niece. Federal agents arrested Ibrahim Parlak last summer, re-interpreting the very evidence that supported the granting of his asylum more than a decade ago now as evidence that he had engaged then in terrorist activities. The error in these Homeland Security Act conclusions is apparent to many, and court decisions are being appealed while Ibrahim remains jailed. His support is broad—both Republicans and Democrats express outrage at his continued detainment and advocate his release and return to a life of freedom.

Ibrahim’s tragic situation is not an isolated case. The LA Times ran a story in January (Reza, 2005) that highlighted the four Mirmehdi brothers, real estate agents in the San Fernando Valley that had immigrated from Iran. They were arrested in the immediate aftermath of 9-11 for charges of terrorist links. Despite any proof, they have been jailed for three years. The article states: “The government continues to hold the four—and faces a Feb. 20 deadline for releasing them—even though the Board of Immigration Appeals and the U.S. 9th Circuit Court of Appeals have recently found that government attorneys had failed to prove any link to terrorists.”

Fear of these immigrants is eroding the very human rights that our country was built upon. It is only natural that we want to be protected from future terrorist attacks. But are we sacrificing human and civil rights for misguided attempts at protection? Is protection the only option?

Rather than simply concentrating on protection, it can be helpful to consider this *fear of Others* as one aspect of the Jungian concept of projection, particularly as it is discussed by Marie von Franz, *Projection and Recollection* (1995), and James Hillman, *Revisioning Psychology* (1992).

Projection

Marie-Louise von Franz (1995) and James Hillman (1992) write about the interaction of psyche with the outer world, each emphasizing and deepening different aspects of C.G. Jung’s theory of archetypes as powerful forces of the unconscious.

The process of projection is described by von Franz as an “unperceived and unintentional, transfer of subjective psychic elements onto an outer object,” originating from autonomous archetypal contents in the unconscious (1995, p. 3). Projections can be negative or positive, and can occur individually or collectively. Von Franz explains that in the imaginary relationships created through projection,

The other person becomes an *image* or a carrier of *symbols*. Although all the contents of the unconscious are in this fashion projected onto the environment, we can recognize them as projections only when we gain enough insight to see that they are *images* of peculiarities that are part of our own makeup (p. 6).

The content of a projection and the way it is perceived changes and evolves through the process of integration. In this way, projections can be slowly withdrawn as insight develops. Von Franz describes five stages of projection withdrawal that can be observed in individuals and in cultures: 1) archaic identification, 2) separation/differentiation, 3) moral evaluation, 4) illusion, and 5) realization/integration. Each stage represents a way of explaining or understanding the relationship between a person or group and the projection.

Like the process of peeling an onion one layer at a time, “one or more layers of an unconscious complex can, indeed, be integrated by the conscious personality,” although the core itself “falls back into the unconscious in a state of latency and is no longer an immediate problem” (von Franz, 1995, p. 13). In this way, a partial resolution can be made, but will not prevent the renewal of the projection in another form.

Projection is often present in dream images and other expressions of the unconscious, such as the symbols and doctrines of religion and myth. One of the oldest ways of symbolizing the “sender” and “receiver” of a projection is in images of projectiles, such as arrows. This, von Franz writes, distinguishes between the “figure from whom magical effects emanate” and “the one who is hit,” and demonstrates a common mythological motif (1995, p. 20). Sickness, death, and overwhelming passions are often ascribed to divine figures targeting mortals.

The projections carried by spirits and demons can be a transfer or relocation of a shadow part of a human personality, and because this is unrecognized, can be experienced by all who are involved as one-sided and invasive. Humans, as well as gods, can send overpowering

projections: “When one becomes the target of another person’s negative projection, one often experiences that hatred almost physically as a projectile” (von Franz, 1995, p. 21). Because projections are unconscious, this kind of hatred is rationalized and justified without recognition or responsibility for its true origin.

Negative projections can be destructive, yet when a projection is positive and fits the object’s true nature, it can act as “a bridge across which the other can come into himself” (von Franz, 1995, p. 17). Projections can be mixed, as well as negative or positive. The projective phenomena of transference and countertransference in psychotherapy and indeed, in all relationships, can contain both positive and negative aspects that change and develop with insight.

By personifying and imagining the outer objects of the world, Hillman (1992) develops a post-Jungian archetypal psychology that emphasizes the symbolic or metaphoric reality of fantasy and imagination (p. xvi). Hillman identifies projection as a mode of thought within the anthropomorphism, animism, and personification of myths and religious traditions. By taking an inner event and projecting it outside the psyche, it becomes “alive, personal, and even divine” (1992, p. 12). This kind of mythic living allows us to interact with image and to imagine, question, and engage more deeply (p. 158). Imagining gives meaning to what could otherwise remain literal and practical.

Hillman uses the term *personifying* instead of personification or projection, drawing a critical distinction from mainstream psychology’s emphasis on the delusions and hallucinations of personification as a regressive adaptation (1992, p. 2). *Personifying* and *projection* are considered by Hillman and von Franz as necessary processes that link psyche and the outer world. As aspects of personal and cultural development, these processes can effectively deal with related psychic disturbances through reflection.

Archetypes

Von Franz describes archetypes as “certain natural constants of the unconscious psyche ... ways in which the emotional and imaginative elements of the personality behave” (1995, p. 23). These innate, irrepresentable structures produce the mythological images, feelings, and emotions in human beings that she places parallel to the instincts. Projection originates in archetypes and in unconscious complexes, at both the subjective level (belonging to the individual) and the objective level (outer occurrences and persons) (pp. 24-26). The nature of the unconscious, however, makes understanding this process more complex than these distinctions indicate, as it does not separate inner and outer in its expressions of dream figures and images.

Although one becomes more conscious of projections through the stages of withdrawal, there is still an unconscious, unperceived, and unintentional transfer of subjective psychic elements onto an outer element *until the projection is withdrawn and integrated back into the psyche through reflection*. Generally, archetypal contents never can be fully withdrawn or recognized by ego-consciousness, but instead are renewed through projections onto other objects. The only remedy “to prevent such a renewal of the projection” is to recognize the content as psychically real and as an autonomous power (von Franz, 1995, p. 13). The impact of such insight into a projection can be overwhelming for an unprepared or fragile ego.

Hillman departs from the Jungian monotheistic view of the Self as the primary organizing archetypal principle, and emphasizes the multiplicity of archetypes. Within the reality of the imaginal process, Hillman views archetypes as principles of uncertainty, and as psychic structures that are ever changeable (1992, p. 157). As “the deepest patterns of psychic functioning” that direct the perspectives we have of ourselves and the world, archetypes encourage us to find gods in our daily lives, so that we can come to know them directly and indirectly, metaphorically and mythically (1992, pp. xix, 156, 157). Because archetypes reflect our fundamental human-ness, their personification through the gods takes us deep into our personal psyche as well as into the collective unconscious.

Demons or Daimones

Hillman and von Franz both show that the evolution of symbols within religious systems reflects the interaction of the archetypes of the unconscious objective psyche with the outer world. The projections within this interaction can take the form of demons, or *daimones*.

Early in Jung’s work, von Franz notes, he viewed archetypes as the embodiment of projected images, and as representations of particular complexes. Later he felt that such images are not only personal, but represent a transpsychic reality that immediately underlies the psyche (1995, p. 104). He saw demonic possession occurring when powerful unconscious content appears on the threshold of consciousness, seeking manifestation. “Before such a content is integrated into consciousness it will always *appear physically*,” because in doing so, it forces the individual into the archetypal form, or the possession (p. 105).

The interaction between an individual and demonic archetypal content, or demonic possession, can also be seen as a struggle with the “*creative... not yet realized, or ‘made real,’ by the ego*” (von Franz, 1995, p. 105). “Nothing in the human psyche,” she writes, “is more destructive than unrealized, unconscious creative impulses” (p. 106). This sometimes psychotic disturbance can be countered by the initiation of creative activity that enables a manifestation of the unconscious archetypes.

In contrast, some demons are mixed figures, such as centaurs and mermaids, and these creatures are kind and helpful to human beings. Morally neutral, these supernatural and spiritual creatures embody creative fantasies that are constructive, such as the centaur’s healing powers (p. 106).

Demons, as symbols of the archetypes of the collective unconscious, are “projections of unconscious autonomous complexes” that must be recognized and made conscious to enable transformative progress (von Franz, 1995, pp. 96, 121). Journeys can represent a

“Viruses, we know, are ‘dead’ matter; it is only in a living creature that they acquire a ‘quasi-life.’ The same is true of autonomous complexes. They take all the life out of a person; when they have ‘eaten him up’ they become entangled with life in the surrounding environment...”
—Marie-Louise von Franz

transformative process, and it is the state of possession that can occur during such a journey that is destructive (p. 99). The one-sidedness of such possession is often represented in myth and folklore by crippled or deformed demons that pursue the hero or heroine. Disfigurement, an indication of “the distorting effects of autonomous complexes” (p. 103), can also be encountered as an obstacle or as an intrusive event. Sacrifices in various forms must be made to these complexes, or a battle enables peace and wholeness.

Von Franz compares the one-sidedness and potential destructiveness of autonomous complexes to that of a virus:

Viruses, we know, are “dead” matter; it is only in a living creature that they acquire a “quasi-life.” The same is true of autonomous complexes. They take all the life out of a person; when they have “eaten him up” they become entangled with life in the surrounding environment. That is why, when in the vicinity of people who are possessed, one often experiences a sudden fatigue and an inexplicable feeling of having one’s vitality sucked out (p. 103).

Demons can be viewed as unambiguous archetypal powers or as intermediary figures between humans and gods (von Franz, 1995, p. 116). Demons that are more like humans, with the power of gods *and* the shadow qualities of men and women, define a sharper moral line that indicates a developing stage of the withdrawal of a projection. “The instinctive and emotional component of the archetypes has moved nearer to the humans, while the spiritual component—the ‘gods,’ ... remains projected into a transcendent ‘metaphysical’ space”(p. 116).

Hillman refers to *daimones* as the “little people” of the complexes, and attributes them to the “inherent dissociability of the psyche and the location of consciousness in multiple figures and centers” (p. 26). Hillman views *daimones* as only one aspect of many personified psychic inhabitants, listing them among the repressed, striving to “return to enter again into the commerce of our daily lives” (p. 42). Personification enables a complex to become a psychological reality, at first experienced as pathological and intrusive, but ultimately becoming a figure that can be perceived and respected.

Reflection

Psychological reflection, Hillman writes, dissolves literal belief in a personified object and reframes it as a metaphor. It is a conscious and intentional process that is always subjective, occurring in many ways and at many levels, yet always searching for the imaginal heart of things (1992, p. 136). Archetypal ideas and recurrent motifs appear through fantasy. As these ideas arise from psyche, they are driven to “circulate and return.” Therefore, Hillman states, reflection “keeps ideas connected with soul and soul with its ideas” (p. 118). Dreams and the imaginal reality within them reflect the psyche, as the personifications we generate from our lives reflect our psychic activity (p. 175).

When this process of psychological reflection is engaged, it “dissolves the identification with one of the many insistent voices that fill us with ideas and feelings, steering fate on its behalf” (Hillman, 1992, p. 139). To name these voices, or “the god concerned,” is then to begin to know its intention, and thus the emphasis with which one might proceed (p. 140). Hillman always cautions that reflection is not about reduction and linear thinking, but is instead an expansive move that develops new possibilities.

Von Franz describes the numinous significance of reflecting objects, and relates the roots of reflection to these psychologically symbolic images, such as water, that have a place in both the conscious world and in unconscious realms (1995, p. 185). In contrast to the projections of complexes and archetypes onto outer objects as demons, the projections of cures or exorcisms were often onto glittery, shiny, or mirror-like objects. Psychologically, they produce a flash of consciousness that calms or breaks up an intense emotional state.

The phenomenon of consciousness also possesses a kind of mirroring quality. That is, when we attempt to understand the nature of the unconscious, we mirror it with our ego-consciousness (von Franz, 1995, p.186). This reciprocal interaction creates “genuine self-knowledge” and simultaneously helps the archetype manifest in time and space, “lifting it out of its unconscious, merely potential existence into the clarity of ego-consciousness” (pp. 187-188). Reflection is a creative process that breaks the emotional intensity of a complex, enabling something new and previously unmanifest to emerge. When a creative exchange is activated, it evolves into yet again something else, taking the form of visual or auditory images, feelings, ideas or insights. This evolution holds the possibility of healing transformation.

As I reflect upon the relationship between projection and the events and issues related to freedom in The United States today, the following questions come to mind: What are the images that represent our national complexes following September 11? Has the emotional intensity of reactionary fear been broken by the actions of the Department of Homeland Security? How is projection present in the national security policies that have interrupted the lives of immigrants such as Ibrahim Parlak? How can a collective process of recollection be initiated and sustained, creating a possibility for new symbolic images and policies?

The anxieties and fears of complexes can begin to be recognized, named, made conscious, and known by asking and exploring such questions. This kind of collective psychological reflection could enable a return to the true freedoms of our nation.

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Note: The website www.cafegulistan.com has up-to-date information on Ibrahim Palak and his current legal situation.

Cynthia Anne Hale, a depth psychotherapist with a private practice in California and New York, learned about the Seattle Jung Society’s activities through friends. A Ph.D. candidate at Pacifica Graduate Institute, her dissertation in progress is about the archetypal nature of the color red. Cynthia can be contacted at cynthiahale@adelphia.net or 805-386-1500.

*Inner-Directed Movement in Analysis: Early Beginnings **

by Joan Chodorow, Ph.D.

Jung had an instinctive grasp of bodily movement as the primal means of expression and communication: “Emotional manifestations are based on similar patterns, and are recognizably the same all over the earth” (Jung 1961/1964, p. 234, par. 540). Reflecting on his 1925 trip to Africa, he described the insightful way a group of men around him re-enacted their encounter with a wild animal the night before: “One of their avenues to insight lay in their talent for mimicry. They could imitate with astounding accuracy the manner of expression, the gestures, the gaits of people, thus to all intents and purposes, slipping into their skins” (1961, p. 259).

Jung’s recognition of the universal language of movement brings to mind Trudi Schoop, the great Swiss dancer and pioneer dance therapist. Born in Zurich around the turn of the century, Trudi Schoop was a young girl when she discovered the integrative, healing power of dance. When she began to perform, her concerts generated intense interest and excitement. She had so many students, the city gave her one of the most beautiful old churches to use as a studio. Speaking of her own early studies and experiments with movement, Trudi wrote: “On the streets [of Zurich] I followed strangers, imitating their gait and posture, and imagined, by taking in their manner of movement, that I was able to feel their state of mind” (Schoop 1974, p. 7).

Many years ago, Jung and Trudi Schoop were among those who experienced meaningful interconnections between motion, emotion and empathic attunement. Now-a-days, contemporary neuroscientists are studying the same thing, with special attention to the nature of expressive movement and sound. The task is to investigate a new class of neurons called “mirror neurons.” Using such terms as “embodied simulation,” imaginative “seeing as if,” and “intentional attunement,” leading scientists at the University of Parma in Italy are exploring the richness of “experiences we share with others” (Gallese 2004).

Returning to the early years of the 20th century, the cultural atmosphere of Europe was animated by a new vision of dance, as Isadora Duncan, Rudolf Laban, Mary Wigman, Trudi Schoop and many others embodied and expressed the spirit of the times. Isadora’s performances had the spontaneous quality of improvisation. Placing her hands over her solar plexus, she would focus within, and wait for an inner impulse or image to move. In her words: “My Art is . . . an effort to express the truth of my Being in gesture and movement” (Duncan 1927, p. 5). Whether or not Jung ever saw Isadora dance and whether or not he saw Laban, or Wigman, or Schoop, excitement about expressing imagination in movement was a vital part of the zeitgeist.

For Jung, symbolic expression with the body is more efficient than “ordinary active imagination,” but he could not say why (von Franz 1980, p. 26). Woven throughout his essays on active imagination, he refers to a very small number of patients who used dance and bodily movement to elaborate or develop a theme from the unconscious. “Those who are able to express the unconscious by means of bodily movement are rather rare” (Jung 1916/1958, p. 84, par. 171). In his dream seminar, he speaks of a patient who brought him a drawing she made of a mandala: “She danced it for me” (Jung 1928-1930, p. 304). Among his analysands, “One or two women . . . danced their unconscious figures” (Jung 1935, p. 173, par. 400). As far back as 1916 he wrote: “The difficulty that movements cannot be easily remembered must be met by concentrating on the movements afterwards and practicing them so that they shall not escape the memory” (Jung 1916/1957, p. 18). In the revised version for his *Collected Works*, he advised the mover to make “careful drawings of the movements afterwards” (Jung 1916/1958, p. 84, par. 171).

One of the women who moved was Tina Keller. From her analysis with both Jung and Toni Wolff during the years 1915-1928, she became a doctor of medicine and then a Jungian analyst. In her memoirs, she tells the story of a particular analytic hour when she discovered for herself dance as a form of active imagination:

When I was in analysis with Miss Toni Wolff, I often had the feeling that something in me hidden deep inside wanted to express itself; but I also knew that this “something” had no words. As we were looking for another means of expression, I suddenly

* Copyright Joan Chodorow 2005. Portions of this paper are drawn from *Cambridge 2001: Proceedings of the Fifteenth International Congress for Analytical Psychology*, pp. 323-324. Einsiedeln, Switzerland: Daimon Verlag. Revised and updated paper will appear in a forthcoming book edited by Patrizia Pallaro. The working title is *Authentic Movement, Volume II*. London: Jessica Kingsley.

had the idea: "I could dance it." Miss Wolff encouraged me to try. The body sensation I felt was oppression, the image came that I was inside a stone and had to release myself from it to emerge as a separate, self standing individual. The movements that grew out of the body sensations had the goal of my liberation from the stone just as the image had. It took a good deal of the hour. After a painful effort I stood there, liberated. This very freeing event was much more potent than the hours in which we only talked. This was a "psychodrama" of an inner happening or that which Jung had named "active imagination." Only here it was the body that took the active part (circa mid-1920s, in Keller 1972, p. 22, translation by R. Oppikofer).

Keller's narrative gives a privileged insight into the inner-directed process that led her to embody her feelings and images in dance. And there is much to learn from Toni Wolff who encouraged her to try and then watched quietly for a good part of the hour. For Tina Keller, Toni Wolff's presence was "conducive to the acting-out of the drama" (Keller 1982, p. 288).

Although originated by Jung in 1916 and practiced by Tina Keller and other early analysts, dance/movement as active imagination remained largely undeveloped until the 1950s, when pioneer dance therapist Mary Whitehouse took it up. In addition to her roots in dance, she was deeply engaged with Jungian analysis and her earliest papers were presented at the C. G. Jung Institute of Los Angeles. Today, the work she developed is a branch of dance therapy, a form of active imagination in analysis and a unique practice toward direct experience of the Mysteries (Adler 1995, 2002; Chodorow 1991, in press; Fay 1996; Pallaro 1999). It continues to evolve in many fields including psychotherapy, psychoanalysis, contemplative practice, deep ecology, the creation of community, and more (Pallaro 1999, Pallaro in press; Geissinger 1994 to the present). It is a great gift and pleasure now, to see the continuing process of creative development in many parts of the world, energized and shaped by the splendid contributions of a new generation.

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