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### From the Editor

When we refer to something as crucial, we usually mean that we have arrived at the crux of a matter, a decisive point in time where paths cross and diverge, and outcomes are decided. This is where we are today—living through a crucial time in history, facing the crux of what it is to be human on this planet, standing at a crossroads, making choices that will determine outcomes well into the future.

But the basis upon which we make those choices cannot continue unchallenged—the very basis of how we understand ourselves must change. Otherwise, we will simply follow the same tracks that have led us to the problems we presently face. But how are we to reach a different understanding, and on what basis? If the foundation of our awareness remains unchanged, is anything really different?

This is where the immense value of depth psychology comes into play. Any understanding of ourselves and the world, that seriously takes into account the objective reality of the psyche, the mystery of the unconscious and the vast creativity of dreams, can potentially lead us to a revision, even a re-birth, of the epistemological ground beneath our feet. The boundaries of our definitions of what is real and true may be expanded, revitalized.

Cont’d on page 37

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**On the cover: “Surrender” by Jane Johnston:** A ritual mandala 2 feet in diameter, painted in gouache with 000 size brushes over a 15 month period

This version of “Surrender” is professionally photographed by: Rob d’Estrubé OF DESTRUBE PHOTOGRAPHY

Read comments from the artist, Jane Johnston
Music Remedies
Music and Psyche
By Travis Wernet

T here may be more of a connection between music and the depths of our being than we previously realized. Jung made an interesting comment in support of this notion when Meg Tilly invited him to listen to her piano playing and witness her approach to music therapy. Tilly apparently felt that incorporation of music into Analytical Psychology would be of benefit, and sought to influence Jung on this matter. She was invited to Küsnacht after contacting Jung to share her method with him. In regards to the experience, he remarked, “Music is dealing with such deep archetypal material and those who play don’t realize this. Yet, used therapeutically from this level, music should be an essential part of medicine, to help us learn about what’s ahead, in life-sustaining ways. In a paradoxical twist of modernity, it seems that science and the old spiritual teachings have the potential to wrap around at the ends, during our time, to conjoin and agree—if not on precise meanings or applications, at least on a general sense of shared purpose for optimum survival.

From a depth view of psyche, we know that dreams, too, present a reliable touchstone for accessing the unconscious. To invite the energies of the soul to speak to us through dreaming, we may yearn to cultivate ways of bringing our imaginations alive. Just remembering dreams has a potent effect on our waking experience, but practice shows this isn’t enough. As any number of engaged, living studies of dreams show, our nightly sojourns provide us with missing keys to ourselves, and a larger life. They also provide us with a wealth of practical promptings towards wellness and a depth of understanding. Dreams have even been shown to speak towards finding our place within the ecology of the Earth in their invitations to recognize the inter-connectedness of all things: “Our dreams carry us beyond the limits of our ordinary distinctions and categorizations to reveal that we are indeed part of a web of being that expands in many different directions.”

For this and so many other reasons, we’d do well to develop further ways to work and play with dreams, to foster a space for the imaginal in our lives.

When one thinks of the bare necessities for survival, essentials such as food, shelter, water, clean air, and sleep are tantamount. It can be said that just as vital to survival is the cultivation of imagination—the art of dreaming. Even the most conservative dream researchers agree that dreaming serves the function of taking us through certain scenarios of experience to rehearse up-coming events which we need to learn or practice. Indigenous cultures, like the Australian Aboriginal and North American Iroquois Peoples (among others), have understood for ages that dreams come to help us learn about what’s ahead, in life-sustaining ways. In a paradoxical twist of modernity, it seems that science and the old spiritual teachings have the potential to wrap around at the ends, during our time, to conjoin and agree—if not on precise meanings or applications, at least on a general sense of shared purpose for optimum survival.

"Music is a portal for soul, heart and mind to connect—within waves and images, within and beyond language, across time and space."

Inherent to a full-blooded vitality is relating to the realm of the creative. For, what can come into existence that hasn’t first been dreamt up? Who among us would choose to live without music, for example, that most universal of healing balms? Whether we know it or not, we all hear several kinds of music every day. The birds singing their wake-up songs in the early morn, the wind blowing through the tree branches, a loved one’s voice in tender conversation, even the wild cacophony of traffic outside—all of these and more form a soundtrack to our lives which we synchronize with. We also surround ourselves with composed music in a variety of settings. Even deaf folks enjoy and are affected by the vibrations in sound, the under-pinning hum of life, as the rhythms and melodies of the ‘music of the spheres’ sneak past certain limits like a canny breeze through a door crack.

There are many ways to support the vital sense of our dreams. One that I find most useful is the invocation of meditative music and trance-inducing sounds as tools for enriching dreaming. Music is a portal for soul, heart and mind to connect—within waves and images, within and beyond language, across time and space.

As already mentioned, several ancient ‘dreaming cultures’ have tended the relationship between music and dreams. It has even been said that music can be a bridge to dreaming, and vice versa. In Why the World Doesn’t End, storyteller and mythologist Michael Meade reminds us how, in one of the old Native American folk-myths, the creation-origin of medicine is found in a story about the First People going out into the dark night of the soul, to the four corners of existence, to learn how to pray, chant, sing and drum. These mythic First People go into deep night and are affected by the wild discovery that these activities are like the living roots of a great and vital tree containing a flowing green sap of wisdom and wholeness. Like dreamers who seek and receive healing when the sun has descended into the Underworld (as ancient Egyptians imagined nighttime in their mythos), these first seekers went out to the darkest part of the night to receive as yet unknown remedies for wellbeing.

As Marina Roseman has shown, the Temiar people of Malay are known dreamers who intentionally dream to learn songs from healing spirits. Theirs is a culture in which dreams must be enacted to music for the rest of the village, where great medicine comes from experiences in dreams, as well as from the dreamers’ responsive actions, and both dreams and dreamers come together in an imaginatively true way within the day-world of outer events. Not only does such
a practice show powerful transformational effects flowing from dreams involving music and sound, it also bespeaks a vivid creative practice for honoring the “visions of the night”. This life-way shines forth a tremendously helpful cultural embodiment for waking and dreaming life with its diverse mélange of actions whereby people seek to unite with their authentic selves, the spirits and each other.

The ancient Greeks also incorporated aspects of sound, music and theatre, while engaging the transformative powers in dreams at the ancient healing sanctuaries of Asclepius, the God of Healing. C.A. Meier, a colleague of Jung’s, has commented on this: “It is quite clear from Plato that musical and poetic competition on a large scale took place at the Asclepieia... The particularly large theaters in the sanctuaries are further evidence of the importance attached to the influence of music in the ancient ritual healing.” Meier’s words show that a relationship existed between music and medicine amongst the ancestors of western civilization and that it was deeply understood that the influence of such creative interweaving helpfully affected dreamers seeking wellness at these sanctuaries.

I have witnessed the potency of musical dream incubation where groups of dreamers during retreats have been encouraged to seek dreams while listening to special instruments, including the didjeridu, Tibetan bowls and Native American flutes. In these workshops and depth ceremonies, we often start with an evening of Sound Healing. Inviting dreams through listening to music is encouraged. We do this at night, just before folks go to their dreaming. On one occasion, a woman in our group entered deeply—albeit skeptically, at first—into the musical meditation. Upon returning to share journeys the next morning, this dreamer reported having received a powerful dream, which we re-imagined together. While working with the narrative, it became clear that the further meanings of her dream had to do with clear promptings to go ahead with a questionable surgery. This woman followed through on the implied actions springing from the dream and our work with it. She later underwent a successful medical procedure that greatly affected her overall health and wellbeing. Dreams worked with powerful intention often support these kinds of results.

Music can provide powerful ways for augmenting the living energies pouring through us during our dreams. As Jung said, music can help us transform with the energies of the unconscious. These modes of vibrancy, through sound, can enhance and enrich the playful, serious work we do while honoring the memory of our mythopoetic travels in the realms of the human imagination. Working with these and other instruments, as well as the voice, can help us transcend and include the limits of spoken languages which often make it difficult to describe and feel the energy and reality of our dreaming adventures. Entering these invisible layers of sound, we stimulate deep sense perceptions and feeling sources within us that draw upon surprising sources other than, but in addition to, the intellect. In this way we are affected by the intonations of tapestries woven in dreams and visionary planes. The audible hum and tonality of music can also inspire us to discover our best words—the poetry we desire for describing experiences that occur inside such a space of resonance where what we hear is accompanied by the silence that is part of any musical quest.

Notes


Travis Wernet is a certified MIPD Dream Worker & Musician. He has traveled to Egypt offering ceremonies using Didjeridu, Flutes and Tibetan Bowls. He leads dream groups in Northern California and his most recent musical release is ‘Yoro Yoro’.
Jung began to build his house in Bollingen, Switzerland, in 1923, at the age of forty-eight. He continued building this solitary retreat well into his old age. What was the impulse behind this significant endeavor? What inspired Jung to invest this much time and energy in building the tower, as he called it? "Words and paper did not seem real enough to me," he says in his autobiography. He clarifies,

To put my fantasies on solid footing something more was needed. I had to achieve a kind of representation in stone of my innermost thoughts and of the knowledge I had acquired. Put another way, I had to make a confession of faith in stone. That was the beginning of the tower, the house I built for myself at Bollingen. (1963, p. 212, my emphasis)

At first glance, Jung’s drive to build the tower, as described above, appears to be centered on his desire to sculpt psyche into matter; to place his developing knowledge on solid ground; to root the ineffable reality of psyche in the permanence of stone. In reading this, one might get the impression that Jung regarded stone merely as a solid object, a canvas for his unconscious projections involving a unilateral movement from Jung’s psyche to the receptive and neutral ground of stone. This understanding, however, is a very limited and limiting view of a far more complex and rich relationship between Jung and stone. In this paper I will attempt to explore Jung’s confession of faith in stone as a pointer to a relationship with stone full of mystery. Later I will look at this mystery as expressed in legends of and lived experiences in Jerusalem.

A life-long relationship was created between Jung and stone. When Jung was about six, he would often find himself alone playing an imaginary game while sitting down on a stone that he affectionately called ‘my stone.’ The game would go something like this:

I am sitting on top of this stone and it is underneath. But the stone also could say ‘I’ and think: ‘I am lying here on this slope and he is sitting on top of me.’ The question then arose: ‘Am I the one who is sitting on the stone, or am I the stone on which he is sitting?’ This question always perplexed me, and I would stand up, wondering who was what now. The answer remained totally unclear, and my uncertainty was accompanied by a feeling of curious and fascinating darkness. But there was no doubt whatsoever that this stone stood in some secret relationship to me. I could sit on it for hours, fascinated by the puzzle it set me. (1963, p. 33)

"What I had dimly felt to be my kinship with the stone was the divine nature in both, in the dead and living matter."

From an early age Jung saw in stone something more than a lifeless object, unintelligent and passive. He imagined the stone to have an ‘I,’ an enigmatic identity somehow related to him. As we see above, he had “no doubt whatsoever” that the stone stood in some secret relationship to him and that a mystery was unfolding through their connection. In Jung’s cosmology no element in nature was devoid of numinosity, a divine or spiritual quality inherent in visible objects. He says, “What I had dimly felt to be my kinship with the stone was the divine nature in both, in the dead and living matter.” When later in life he began to explore the ancient practice of alchemy, the stone received yet a more profound meaning as the ‘Philosopher’s Stone’—the culmination of the alchemical opus. Jung’s fascination and enthrallment with the mystery of stone is unquestionable. In speaking of the alchemical tradition, he argued, “The stone contained and at the same time was the bottomless mystery of being, the embodiment of spirit” (1963, p. 90).

In 1950 Jung received an unexpected visitor to his Bollingen house. It was a square stone instead of the triangular stone ordered. The dimensions of the stone were also much larger than anticipated. It apparently arrived at his house by mistake. When the masons were about to take the stone back Jung insisted, “No, that is my stone. I must have it!” (1963, p. 226). In recognition of his seventy-fifth birthday he carved it as a monument to express what the tower meant to him. When working with the stone, Jung reports that something unexpected occurred. “I began to see on the front face, in the natural structure of the stone, a small circle, a sort of eye, which looked at me. . . . I chiseled it into the stone, and in the center made a tiny homunculus [corresponding] to yourself—which you see in the pupil of another’s eye” (p. 226). And later, when working on the third face of the stone, Jung surrendered even further to the unfolding mystery letting “the stone itself speak, as it were” (p. 227).

Jung’s confession of faith in stone could be seen as a bold, pantheistic statement moving us beyond the limiting views of a narrow modern rational paradigm, arguing on behalf of an experience of stone as ensouled with divine, expressive intelligence. Jung’s cosmology expands from the stone to include the world at large. He says, "Nothing could persuade me that the saying ‘in the image of God’ applied only to man. In fact, it seemed to me that the high mountains, the rivers, lakes, trees, flowers and animals far better exemplified the essence of God than men... “ (1963, p. 45). Jung laments the loss of this understanding and our loss of experiencing the world this way,

No voices now speak to man from stones . . . nor does he speak to them believing they can hear. His contact with nature has gone, and with it has gone the profound emotional energy that this symbolic connection supplied. (1968, p. 85)
Jerusalem Stone

Jung continued to brood on this "symbolic connection" throughout his life. According to Jung, a symbol always "hinit[s] a hidden, vague or unknown meaning" (1976, ¶416), so that when it becomes fully known and explained, it is no longer a symbol but a sign. A symbolic connection dies when it is no longer a signpost for "the bottomless mystery of being," and all that remains is merely the object, the signpost.

A connection between people and stone has been alive in the imaginative and physical life of Jerusalem for centuries. As a modern Jewish woman who grew up in Jerusalem I wondered: how might Jung’s understanding of a symbolic connection between people and stone illuminate certain underlying dynamics in Jerusalem today?

The British government, who ruled Jerusalem from 1917 to 1947, made a powerful gesture when they put into law that all buildings had to be faced with Jerusalem stone, a local form of limestone with an exceptionally warm, golden hue. The rule remains in effect to this day. The stone is an extraordinary material, rich and textured and almost magical in the glow of dawn and dusk. It can transform even the most mediocre architecture into a striking place of harmony with the whole city. Jerusalem and stone seem to go hand in hand, not only because of the abundance of stone in Jerusalem, but also because of the meaningful connections between people and stone in Jerusalem since its foundation.

One of the most profound illustrations of the symbolic connection between people and stone in Jerusalem can be located in a place known in Hebrew as the Temple Mount and in Arabic, Noble Sanctuary, at the heart of Jerusalem. In the center of this large area is a rock, which has been covered with a dome since the 7th century, hence its popular name, The Dome of the Rock. The rock carries an impressive biography in both Jewish and Muslim traditions. According to ancient Jewish myths the world was woven out from this point, The Foundation Stone, the navel of the world. On this stone, it is said, Abraham sacrificed his son, Isaac, according to the Torah, and Ishmael, according to the Quran. A Jewish legend also claims this to be the place where Jacob rested his head and dreamed of the angels going up and down a ladder. Furthermore, Jewish tradition holds to this day, that this rock was the site of the Holy of Holies at the center of the Hebrew Temple where the Ark of the Covenant was placed.

Many Muslim traditions acknowledge the extraordinary legacy of the rock in the heart of Jerusalem. According to a legend recorded in 1887, when Muhammad… rode to Jerusalem astride his marvelous mare [in his dream,] he perceived the Foundation Stone in the [Hebrew] Temple, and recalled all that had befallen it... The sight of the Rock roused his emotions and he cried out with fervor: ‘Salem Aleik Ya Sakhrat Allah’—peace be unto you, Rock of Allah! Upon seeing Muhammad and hearing his benediction, the Rock, too, was seized with emotion; it put forth from itself a tongue and said: ‘Salam Aleik Ya Rassul Allah’—Peace be unto you, messenger of Allah! (Vilnai, 1973, p. 20-21)

"How might Jung’s understanding of a symbolic connection between people and stone illuminate certain underlying dynamics in Jerusalem today?"

Another beautiful Muslim legend, written in 1866, speaks of the amicable relationship between the foundation stone and the Ka’aba, a black rock found in Mecca, considered the most sacred place to Islam. According to this legend,

The rock of the [Hebrew] Temple is one of the stones of the Garden of Eden. At resurrection day, the Ka’aba stone, which is in holy Mecca, will go to the Foundation Stone in holy Jerusalem, bringing with it the inhabitants of Mecca, and it shall become joined to the Foundation Stone. When the Foundation Stone shall see the Ka’aba stone approaching, it shall cry out: ‘Peace be to the great guest!’ (Vilnai, 1973, p. 18-19)

Stone and Jerusalem are linked in a powerful bond. Yehudah Amichai, one of Israel’s national poets, whose intimate connection to Jerusalem is well known, says in a poem: “Jerusalem stone is the only stone that can feel pain. It has a network of nerves” (1992, p. 51). This connection also comes to life when reading Israeli Geographer Zeev Vilnai’s (1973) “Legends of Jerusalem,” one of the best collections of legends about the city. It is astounding that more than half of the legends in the book relate to stone. The Western Wall, for instance, a stone wall supporting the platform on which the second Hebrew Temple was built, appears in many old and newer legends. The wall and the stones comprising it are frequently perceived in the stories as active participants in an ensouled world. The stones often have a voice, emotions and purpose. One event, recorded in 1920, was well known among the Jews of Jerusalem at the time.

The Wailing Wall is also called The Wall of Weeping or The Wall of Tears, for in front of this last remnant of the Great Temple, Jews from all parts of the world came to lament and shed tears over their past glory and present desolation. On the night [that commemorates] the destruction of the Temple, the ninth day of the month of Ab, as on most summer evenings, the stones of the wall are covered with small drops of dew. The simple folk say that the wall participates in the sorrow of the people, and cries bitter tears with them. One particular night in 1840 stands out. It is told that when the worshipers stood in front of the wall pouring out their sorrowful hearts, they suddenly discovered small rushes of water oozing out between the cracks. They cried out: ‘The wall is weeping. The wall is crying’ (Vilnai, 1973, p. 169).

One can hear in the way the legend is recorded a modern attitude attempting to rationally explain a phenomenon that was experienced by the people, called here ‘simple folk,’ as a mysterious relationship with stone. Was the wall crying? Was there dew dripping from the stones? Synchronicity allows for opposite dimensions, physical phenomena and psychic experience, to correspond in an a-causal way. We can rest with the leg-
end and with the mysterious symbolic connection between people and stone, right where our inner life meets the outer world. The word *symbol*, from the Greek *synbole*, points to its purpose: the weaving of things thrown together. A symbol is bipolar. It has a peculiar nature that connects and integrates polarities such as inner and outer fields of experience, or that which can be represented and that which is irrepresentable. A symbol serves as a mediator between the physical and psychological, the conscious and the unconscious, the personal and the cultural.

One of the areas containing rich symbolic meaning in Jewish heritage concerns the priesthood and their rituals. The priests were a direct patrilineal descent from Aaron, Moses’ brother, who performed various rituals in the Jerusalem Temple. For many centuries, every generation chose a priest to carry the holy task of being the high priest. The High priest would wear very unique vestments described in exceptional detail in the Torah. Two of the three pieces he wore involved stones. The *Choshen Mishpat* was a breastplate with 12 stones imprinted with the names of the 12 tribes of Israel. These stones are described as alive and possessing a direct connection with the Divine. When a decision had to be made, the high priest would consult the stones, which would ‘speak’ to him. Since all the letters of the alphabet were inscribed on the stones, the response would unfold by letters being lit through a mysterious source of light and, together, the letters would form words and sentences. The breastplate also included two more stones called, *Urim Vetumim*. These stones also served as part of the oracle.

Their use and meaning is covered with secrecy and not much is known about them. The Breastplate of Justice, as it was fully called, was worn by the high priest above the heart, on top of the *ephod*. The *ephod* was an elaborate garment worn by the high priest. There were two engraved stones over the shoulder straps, possibly made from Malachite. These stones were called “memorial stones”. The *ephod* together with the memorial stones combined to activate the oracle of the Breastplate of Justice (Exodus 28).

The priestly work in the Hebrew Temple ceased after the exile of the Jews and the destruction of the Temple in Jerusalem by the Romans in 70 CE. The Temple is no longer standing and no high priest wears the *ephod* or the breastplate. The oracle stones don’t speak to us any more. It is worth repeating Jung’s words, “No voices now speak to man from stones nor does he speak to them, believing they can hear” (1968, p. 85). A symbol is alive “only as long as it is

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**On The Move!**

Join Dr. Robert Romanyshyn for upcoming events in 2013

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April 4, 5, 6 | University of Alberta
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July 19-24 | Bad Orb, Germany with Veronica Goodchild
September 20-21 | In London at Re-Vision
September 22 | In London at Open Sesame

For the titles and descriptions of his lectures and workshops, contact the venues or Robert at Romany@pacific.edu
pregnant with meaning” (in Jacobi, p. 97), related to an unknown and hidden dimension of experience. When a symbol is fully explained, that is, flattened out, rationalized, and understood, we no longer speak of a symbol but of a sign or dogma. With the loss of this emotional energy we also lost some kind of guidance and wisdom.

Though the ephod is no longer connected to the work of the Temple, the use of the word did not disappear. It lives in the shadows. When you ask any Israeli today to identify an ephod they will point you to the army uniform: in Modern Hebrew ephod refers to a soldier’s vest. What once was connected with life and vision is now connected with death and division. The garment that used to store life-giving knowledge now stores lethal ammunition. Stones turned into weapon. Symbol turned into symptom. Stones in the hands of Palestinian children, men and women, as they throw them at Israeli soldiers who are shooting back became an emblem of the conflict in the area. In this context, stones, like their modern counterpart, bullets, are no longer symbolic of connection but have become a sign, a symptom of a bloody conflict, an endless cycle of violence.

I find a disturbing yet poetic relationship between the act of throwing stones and the word ‘symbol’. When we omit the prefix ‘syn’ meaning ‘together’ from the word, symbol, we are left with the Greek root ‘bole’, which means to throw, to throw so as to hit. The Latin ‘ballista’, the ancient military machine for hurling stones comes from the same root, as well as ballistics, the study of the firing, flight, and effects of ammunition. The loss of ‘syn’ in a symbol reveals the loss of the understanding of our interdependence with everyone and everything around us; it is the loss of the connective tissue that binds self-other-world. The symbol and the symbolic perception as a mediating field that can hold the tension of opposites, has been in exile for a long time. I do think, however, that we are gradually beginning to re-member our world.

I would like to finish this article with a dream I had while working on it. In the dream I stand in a low place with my back against a very big rock, maybe 15-20 feet high. There are others with me. Around us extends a desert, which reminds me of the Judean desert surrounding Jerusalem.

A caravan comes through and a man steps down from his horse and comes down towards me. He touches the rock lightly, with exceptional care and gentleness. He seems to be caressing it. I wonder what might he be trying to achieve. I think to myself, “With such little effort on his part, surely nothing will happen.” Suddenly I see a small silver knob that was not there before, coming out of the rock. In that moment everyone panics and starts running frantically up the road and up the hill. They shout at me, “The flood is coming, the flood is coming.”

Without thinking much, I follow everyone and begin to escape, but I find it increasingly difficult to walk, every step feeling heavier than the one before. While walking up the hill I stop and ask myself, “Where is the flood? Are we really threatened by a flood?” Then I wake up. In the morning I worked with the dream and realized that the small silver knob looked like a radio dial. I wondered: Was the rock trying to communicate something with us? Was I being shown a dial so I can find an appropriate frequency to hear it?

In my active imagination I dreamed the dream forward. Back in the dream, to the dismay of the people around me, who are still running away from a flood, I turn around, and I walk down and sit by the rock. I sit there in attentive silence for a long time. I don’t know where this connection with the stone will lead but I feel compelled to stay there. And I trust that something will emerge out of this pregnant, meaningful moment. It’s an enigma, a riddle, a mysterious relationship. It’s a confession of faith in stone.

Notes


Aviva Lev-David is a doctorate candidate in Depth Psychology at Pacifica Graduate Institute. Her dissertation titled "Hidden Sides of Jerusalem" centers on a reconciliation project that explores women’s experience of home in Jerusalem as a personal and a cultural place. Learn more about the research:
http://avivalevdavid.wordpress.com

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Ariadne’s Back Yard
By Dennis Patrick Slattery

I stand amazed at the glowing web across the eaves of our back door.
Puzzled by the spider’s labor in the night feeling some intricate design stir in my belly.
I am hungry and alone yet tied to this web that catches the morning sun in its dew.
Wet by the welded air of morning sticky filament washed clean.

Born of the womb of the mother who hovers now midweb—
Second story perch.
I can see there in the pattern of coil in the labyrinth of solicitude the whole of my life anchored to a gutter, then over to the branch of a swaying bush entrapped, full of force of cable in mid-air, close to its body.
I race the design and feel uncoil in me a life, a day, a moment of clear pattern—spun from so many road lines that lead to a center full of thin legs where web and her marker slip into the skin of the other—Contained held still arrested.

I dream today into the filament of lost time repeated renewed replenished.
I rejoice.
Origins stir in their wet fur.
Today perhaps only today in the labyrinth of my journey I will feel in my belly energy so central so focused disentangled from all desire all repetition all interruption that disturbs the threads of so many lost yesterdays line by tinseled line.

She loves me knot.
(November 2012)
This too is an experience of the soul
This dismembered world that was the whole god
Whose broken fragments now lie dead.
This passing of reality itself is real.
Beyond the looming dangerous end of night
Beneath the vaults of fear do his bones lie,
And does the maze of nightmare lead to the power within?
Do menacing nether waters cover the fish king?
I place the divine fragments into the mandala
Whose centre is the lost creative power.
The sun, the heart of God, the lotus, the electron
The pulse world upon world, ray upon ray
That he who lived on the first may rise on the last day.
--From Isis Wanderer by Kathleen Raine

Bricolage
Psyche’s Eco-Healing Agent

Bricolage is a sophisticated form of art that can be found across mediums and genres. Quilting, mosaics, collage, and jazz are all examples of this elegant, organic design, examples of how resurrection is possible through the art of re/mem-bering. In bricolage a whole is created from disparate parts; some form of glue—connective tissue—is required. Then something new emerges. Re/creation presupposes collapse, disinte-

gration, disuse; something old has outworn its usefulness. This destruction produces the rich compost—gardener’s gold—out of which life emerges anew. Famously discussed by Claude Lévi-Strauss in The Savage Mind in the 1960’s, bricolage has since been applied to many disciplines and conversations. I suggest it offers an inherently sustainable tool for depth psychologists and mythologists exploring healing though individuation, especially how to navigate resurrection and what Joseph Campbell defined as the Return.

Bricolage as Sacred Re/Membering

I have always loved the rhythm and complexity found in the genre of art I now know of as bricolage. The components of this type of creation—found, collaged, quilted, collaborated, cobbled and steampunked—are richly textured, fragments echoing a mature life. Such a life has been through s/hero’s journeys toward individuation, re/membered along the way. In such a life re/membered—in order to attain the elegance of bricolage—some assembly is required. If the energy of psyche is natural, synchronous and trustworthy, bricolage likewise proceeds in an organic, intuitive fashion. This connection between re/member-
ing and bricolage offers a gift from psyche, a unique aid for our ecological crisis, an aid that also—miraculously—heals psyche itself.

As Rumi would say: “The wound is the place where the Light comes in.” As artists, we begin with our cracks. When we allow disintegration, shattering to create shards—the materia prima so necessary to the bricoleur—we begin our descent as s/heroes, as artists, as co-creators with life. This regeneration from materials at hand is the gift of return, the elixir brought back to the community. Bricolage is alchemical re/membering that amplifies the beauty of regeneration. A bricoleur—one engaging in bricolage, whether artist, poet, or soulmaker—is, first and foremost, a gatherer. Scraps become jewels; all is potentiality.

The bricoleur does not have a program, but always makes do with what is at hand. Naturally, his [or her] skill set builds over time, as does his [or her] stockpile of tools and materials. [S/]He gets a feel for what types of things may come in handy, and for what types of projects they may be used for, some day. And just as all drawings and poems grow out of previous drawings and poems, all of the bricoleur’s acts become the groundwork for new acts (Kerstetter).

Edward Edinger describes this psycho-logical act of gather-
ing in The Mystery of the Coniunctio: Alchemical Image of Individuation. “Very gradually we will collect our scattered psyche from the outer world, as Isis gathered the dismembered body of Osiris, and in doing that we will be working on theconi-
unctio” (18). Isis was perhaps the first bricoleur.

As I was pulling in and rearranging fragments of my...
dis/membered self last year I came across an account of the amazing archaeological discovery of a six thousand year old Neolithic goddess figurine unearthed in the north of France along the banks of the Somme, an unusually northern location for such an “earth mother,” now dubbed the Lady of Villers-Carbonnel. This gal survived through her own dismemberment. She was found shattered within a fire-pit, having exploded during the firing. It was because of her dismemberment that she survived—strength through vulnerability. She is the ultimate symbol for a woman re/membering, not a lover as Isis did, but her own damn self.

Bricolage is functional art, fulfilling a purpose. As the craft of creating beautiful functionality—for I subscribe to that eco-radical William Morris’s plea for the marriage of beauty and function being absolutely necessary for a psycho-logical and eco-logical life—by piecing together formerly shattered fragments, bricolage is also inherently magical. If magic is changing consciousness at will, re/creation becomes a ritual of sacred resurrection with curative properties for both psyche and Nature.

Applied Foundational Bricolage: Bodies, Money & Buildings

When I recently returned to a friend’s Facebook page in search of photos I had seen of breast cancer survivors I could not find them. After extensively searching the Internet, thinking they were from a book, I finally came across an article about how Facebook expunges such photos under their pornography policy (Huffington Post). Like our manufactured cultural fear of public breastfeeding—perhaps the most primal of all actions—public breast cancer reminds us too much of our mortality and disconnection from Nature. While the images I sought—post-surgery tattoos and scars entwining new bricolaged patterns on women’s bodies—were being hidden, airbrushed out of site, other images of plastic, Disneyfied fantasy women were readily available. Rather than these cyborgs—a mechanized corruption of life—we could have lived supported through alchemical transformation, healing through grief and re/membering. I could not help but pray that those young women, unconsciously pos-ing in skimpy clothes to sell some commodity—perhaps at the expense of their own health—were not to become future breast cancer survivors.

Bricolage is part art, part alchemy. In The Ecocritical Psyche Susan Rowland relates the potentialities inherent in alchemy as eco-healing agent. “Alchemy is important for ecocriticism because it contains two central tasks of Ecocritical work. Ecocriticism researches and critiques our disastrous treatments of nature. It also, optimistically, seeks the means of rebuilding ourselves as ecologically integrated beings” (p. 34). How we rebuild ourselves is key. The breast cancer example is ripe with ecological implications, especially considering the evidence we now have of environmental causes of mammary cancer including endocrine disrupting chemicals (EDC’s) commonly found in pesticides, carcinogens and radiation (UK Working Group).2

As an example of how we might reimagine healing, The Scar Project amplifies two elements of breast cancer which have gone missing from the pink ribbon consumer-based campaign: the power and necessity of grief (life in the Underworld and the essential act of telling our stories) and a bricolaged, honest re/membering (embodied in the Return). By accentuating their fault lines—lines literally written on their bod-ies—survivors re/member and heal.

Author and educator Charles Eisenstein describes how the dis/ease that is capitalism, and its false quest for endless growth, drives environmental devastation. “Basically economic growth means that you have to find something that was once Nature and make it into a ‘good,’ or was once a gift relationship and make it into a ‘service.’ You have to find something that people once got for free, or did for themselves or for each other and then take it away and sell it back to them somehow” (MacKenzie). According
to Eisenstein’s book *Sacred Economics* we are suffering from an acute illusion of separateness. In describing how we feel “dispirited,” impoverished without monetary wealth, Eisenstein is asking us to make our transactions sacred again.

We do not realize that our concept of the divine has attracted to it a god that fits that concept, and given it sovereignty over the earth. By divorcing soul from flesh, spirit from matter, and God from nature, we have installed a ruling power that is soulless, alienating, ungodly, and unnatural. So when I speak of making money sacred, I am not invoking a supernatural agency to infuse sacredness into the inert, mundane objects of nature. I am rather reaching back to an earlier time, a time before the divorce of matter and spirit, when sacredness was endemic to all things (Eisenstein xv).

I suggest we attend to this wound of separateness through courageous acts of bricolage. This communal psychological wound, this relic from patriarchal capitalism, this *phallic* of separateness needs bricoleurs: mythologists, artists, and alchemists willing to co-create the extraordinary!

New economic models are emerging. Part of global conversations on collaborative consumption, gift economies, time-banks, sacred economics and locavesting, these post-postmodern tools are blossoming and quickly ripening. Based on inclusive, co-creative and egalitarian principles—allowing for mass participation and lower investments of personal energy—these models are born out of ecological systems theory thinking. In her book *What’s Mine is Yours: The Rise of Collaborative Consumption*, Rachael Botsman describes the trust mechanics inherent in new emerging economics possible via online sharing networks.

Reclaiming the worldwide web as peer-to-peer tool—where a middle man (or woman) is no longer required—Botsman suggests we can bricolage together a world where technology can still serve Nature. Websites such as swap.com and Zipcars provide easy ways to share. Botsman’s own website, collaborative-consumption.com, offers marvelous interactive graphics illuminating the potential impact of collaborative consumption.

Based on trust between strangers—and how our reputation is the new “credit”—these trust-building acts of practiced generosity support a depth psychological prescription for psycho- and eco-*logical* healing. Emerging trends in eco-consumption, including “upcycling” and “trashion” (trash+fashion=it is now hip and valued to reuse and redesign what we have) challenge capitalist models because consumers transform into creators and collaborators, emotionally and consciously investing in the reduction of consumer goods and sustainability. Perhaps a comprehensive systems theory approach—a bricolage if you will—toward these emerging trends could amplify a healthy intersection between crowd mania and appropriate technology, yielding fresh perspectives necessary for attending to the eco-healing of our planet.

Economically teetering Greece is tending its wounds by re/turning to local forms of economic innovations, including timebanks and local bartering at growers’ markets through grassroots activism. From the foothills of Mount Olympus, the Pieria Prefecture Voluntary Action Group catalyzed “the potato movement” with an attitude of service and solidarity, encouraging producers to sell directly within their communities. The action has now spread to “other basic durable goods such as olive oil, flour, rice, and honey,” helping Mediterranean dwellers re/member Nature’s bounty growing all around them (Aljazeera). The primacy of attending to our basic food needs has become a co-creative action. Farmers’ markets and cooperatives hold potential inherent in the blessing of Demeter during what I hope is the erosion of the phallic façade of capitalism (the *phallic* of endless growth) in deference to essential components of true wealth: healthy local food, and fertile soil.

How we build our homes says so much about how we live our lives. The global movement of natural and sustainable building has exploded. Cobbing together a home from reclaimed materials is an art form. Natural building trends tend to incorporate salvaged materials as an eco-friendly practice reducing production and consumption. Phoenix Commotion is a radical local building initiative dedicated to constructing homes out of recycled building materials while relying solely on apprentice labor, teaching building skills to anyone interested. Founder Dan Phillips is now being recognized for his innovative artistry and shrewd resourcefulness. His TED Talk shows how he co-creates with homeowners—folks who might otherwise never own a home—while teaching them...
to build their own affordable housing through a dynamic homesteading initiative, Brigid’s Paradigm (Ted.com). Using reclaimed and salvaged materials in innovative and beautiful ways—such as floors constructed from donated bottle corks laid out in undulating patterns—Phillips is a modern William Morris. His processes mirror natural, organic building forms and ways of being in the world while keeping literally tons and tons of “waste” out of “landfills.” Using materials at hand and creative problem solving skills he builds with the sacred; with small carbon footprints, these new building owners learn to tread lightly on the land. Certainly Brigid—goddess of poetry, forge and craft—does guide this work. Phillips is a philosopher-artist whose ideas are embedded in the classics and psychology; in his discussion on housing he discusses Plato, Sartre and Maslow. Quoting a particular tension of opposites described by Nietzsche in Birth of Tragedy, Phillips differentiates consumer home construction predicated on economic gain (Apollonian) from his own Dionysian approach (Ted.com). Tapping into the archetypal patterns beneath helps us best attend to sacred building models.

My own experience building a straw bale home relied heavily on found and reclaimed materials. After having bought land in Vermont, and while still living in the Germantown section of Philadelphia, I collected discarded architectural features from Victorian homes under renovation. I had glorious French doors, wrought iron air grates, and various windows. For low cost at salvage and thrift stores I purchased antique lighting fixtures, a soapstone sink, and stained glass windows. Held within the container of my “limitations” of found objects, I was forced into the alchemical heat of transformation. My home was a true act of bricolage and courage. Continually I have been drawn to the imaginative, imperfect ways in which people solve problems effectively and with beauty. For me there is nothing more charming than—more cozy than—a home built with such warmth and consideration for the health of the planet, the builders, and the homeowners.

Our bodies, financial systems and buildings are all calling for our attention; shards from broken landscapes are emerging, wanting to fall into place in a new, emerging mosaic. I suggest we start gathering these tools and techniques at hand—depth psychology, mythology, communication building, appropriate technology, trust—and add some glue.

Pulling it Together: Steam & Glue

Steampunk was originally a fiction sub-genre embedded in the areas of fantasy and science fiction. It later escaped off the page to also become a design style and subculture (with some taking it as far as a lifestyle) based on the primacy and possibility of alternative culture grown from steam power. The word “alternative” holds a lot of charge because it engages us in the imaginal what if; steampunk inhabits the borderlands of possibility attracting edgewalkers and inventors, demanding creativity. Interesting possibilities of sustainable and eco-psycho-logical bricolage emerge, taking only what works from the early industrial revolution era and allowing imaginal expansion with the best parts of modern technology. Perhaps steampunk captures our psychic imagination because at its core is the power of steam itself, the interaction between water (emotions, the unconscious) and fire (passion, agency). This alchemical bricolage creates a wonderful foil for depth psychology because its essence is timeless—simultaneously vintage and futuristic with creativity and exploration at its heart. Through its imaginal and expansive nature, it supports eco-consciousness.

The Japanese, while mending their broken wares, stir in a bit of gold dust—those alchemists!—with their epoxy, creating a gilded fault line. Reporting on an exhibit entitled Golden Seams: The Japanese Art of Mending Ceramics at the Smithsonian’s Freer Gallery, Washington Post reporter Blake Gopnik hits on the transformative properties of this process, known as kintsugi. “Because the repairs are done with such immaculate craft, and in precious metal, it’s hard to read them as a record of violence and damage. Instead, they take on the look of a deliberate incursion of radically free abstraction into an object that was made according to an utterly different system. It’s like a tiny moment of free jazz played during a fugue by Bach” (Gopnik). This amplifies...
Bricolage
the evidence of wounding, re/minding us that we have been places and have histories. Yes, we have been broken, and yes, these scars are beautiful.

Bricolage brings such grace to our wounds; this incredible beauty would not be possible without the original shattering. Psyche is offering us so much, so many things at hand with which to re/member our lives and reconnection with Nature. We can walk a path toward healing our planet and our own wounds; perhaps they are one and the same and bricolage can heal the split. By keeping our shards out of the landfills, reassessing their value, and using our tools at hand to create new life we mature, heal and create new beauty. As psyche re/members Gaia benefits and vice versa.

References


Notes
1 LA Times artist and writer David Horsey must have heard my keystrokes. The provocative image found at this link: was literally published as I was typing these words on 12 July 2012. His accompanying article is also powerful.
2 See Breast Cancer: An Environmental Disease published by the UK Working Group on the Primary Prevention of Breast Cancer. The No More Breast Cancer Campaign (nomorebreastcancer.org.uk) was born out of this study. Also see The Silent Spring Institute (SilentSpring.org) founded by members of the Massachusetts Breast Cancer Coalition to investigate elevated rates of breast cancer on Cape Cod. They maintain epidemiology and mammary carcinogens review databases as well as publications (http://scientifireview.silentpring.org/pub_index.cfm). Recent findings from congressionally mandated Interagency Breast Cancer and Environmental Research Coordinating Committee also determined environmental factors “must play a major role in the etiology of the disease” (Center for Public Integrity).
3 See Lacinski and Bergeron’s Serious Straw Bale: A Home Construction Guide for All Climates. As a doctoral scholar in Mythological Studies, educator in the fields of Gender Studies and Human Ecology, and founder of The Inside-Out-Stitute, April Heaslip welcomes the returning Divine Feminine. She is a writer, ritualist and activist, co-creating with chaos and an open heart.

PLUTO
By Sharon Galliford

I am the one
Who sees through the facade
To the reality within.
Speaking of truth
With an open heart
I reveal to you
That place from which you hide,
For it is where your fears reside.
Yet here the jewel of your
Sacred inner being,
Buried beneath the
Dank and musty earthbound duties,
Still pulses with vital light
Awaiting the dawning of the day
When courage rests as a crest
Upon your forehead
And a mind focused by a
Broken-open heart
Resolves to dig soul deep.

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The Archetypal Field of Leadership
By Silvia Behrend

That intuition was based on the story revealed in the flight of the lone goose. It was a holographic pattern that could be read by seeing one aspect of the whole. Geese are social beings that fly in flocks, alternating leadership. They almost never fly alone and only for very specific reasons: they are either searching for their mate, have lost track of the flock, or are scouting for a nesting spot. Their calling is a form of communication, a contact call. When flying together, they are exchanging information; when flying alone, they are sending out a contact request. Here I am. Where are you?

"Whatever the reality of that one goose, I was moved in a powerful and non-rational way. I experienced a flash of intuitive knowing..."

The intuition that the goose was in danger because it was lost or separated from its flock, was confirmed by Dr. Marilyn Ramenofsky, Professor of Neurobiology, Physiology and Behavior at UC Davis. As a specialist in the study of migratory birds, she agreed that at that time of the year, at that time of the night, it was dangerous for the goose to be alone. It was calling out to find its rightful place within the safety and social structure of the flock (personal communication, July 2012).

The image of the lone goose exemplified the archetypal field of leadership in its entirety: a field is an a-priori, pre-existent, non-spatial, non-temporal energetic pattern with its own particular characteristics, proclivities and trajectories. While there are multi-layered and complex explications of a particular field, any one aspect of the field illustrates the dominant nature of the field. We recognize the field when we see the pattern revealed in behavior; a partial pattern reveals the whole pattern. This pre-formed field exists in potential; when certain conditions are met, it will be lived into, breathed into, brought to material expression (Conforti, 1999). What can be expressed in the field of leadership is:

• Humility, the ability to carry the role and projections generatively; or
• Hubris, the identification of the ego with the transpersonal
• Sacrifice of the ego to the demands of the Self; or
• Adherence to the ego’s own need for power;
• Ability of the system to move into a new configuration; or
• A system’s resistance to change or regression to a less generative form

How the field manifests is contingent on the individual’s relationship to the Self and the collective and individual’s relationship with one another.

The partial expression of the field by the lone goose revealed the whole pattern: flocks of geese fly in a “V” formation with one goose taking the lead. The apex of the V functions as an attractor site, which can be understood as a magnetic force that calls for a goose to take on the leadership role at huge energetic cost. This is the ontological field, the pull of the leadership field calls someone or something into the active lead position to ensure the survival of the flock in an efficient and energy-conserving manner.

I will employ the basic principles of Archetypal Pattern Analysis; a discipline created by Dr. Michael Conforti to understand the workings of the archetypes as expressions of the self-regulating nature of the Self. First, I will look at the natural world to discern the essence or dominant of the archetypal field of leadership. Then I propose to look at Exodus in the Hebrew Scriptures, as one example of how that essence expresses itself in the human realm in both generative and non-

The Pacific Northwest is frequently cold and gray both in the spring and summer. However, the weather does not essentially change the natural patterns of bird migration. Thus, I was surprised to hear the honking of a lone goose flying through the early spring air as the migration had not yet begun. Why was it flying alone?

I followed the goose as long as possible and imagined different things: the goose was lost, it was re-joining its mate or its flock, it was flying reconnaissance. Whatever the reality of that one goose, I was moved in a powerful and non-rational way. I experienced a flash of intuitive knowing that the archetypal field of leadership is one of service to the mandates of the Self, predicated upon a conscious ego-Self relationship. In this paper, Self specifically refers to the ordering principle of the Psyche, which is understood to be the totality of all psychic processes. The Self is that which brings the ego into conscious relationship with the psyche, and may be called “God” in the realm of human experience. What struck me forcefully and intuitively is that for leadership to emerge certain conditions would have to set the field into motion.
generative ways.

**Definition of Leadership**

The Field of Leadership calls into being someone or something with the ability to exercise power and authority in the service of and in relationship with the Self. Something reveals itself to the ego, guiding and leading the ego into fulfilling the mandates of the Self. As we will see later, this may or may not be generative, what is revealing itself may be destructive. In its most positive reading, the mandate is to act, lead and guide the collective when the need arises, to ensure survival and evolution. That need is expressed in families, organizations, cultures, countries, small and large groups. It is expressed in the internal psychic life of a human being whose ego must lead the way through complexes to come into a coherent relationship the Self. If the ego navigates the journey well, it can act for the benefit of the relationship between ego and Self and extend that relationship into the world as service. In the best of all possible manifestations, the ego that responds to the call to “step up” will be conscious and aware of itself as related to something greater than itself. That is service.

To serve the Self requires power, the ability to do what must be done with energy and strength. It demands authority, engendering trust and confidence in followers so they might be guided across, through, over, and into the Promised Land. Whether that land be a functional family, an ethical organization, or a war, the followers need to know that they are in good hands, that the leader can take and contain their projections, as well as deal with their own terror.

This is the most generative articulation of a field that exists, and it constellates when certain conditions are met. A threat to the survival of the collective, or the need for evolution, will open up space for the leader to emerge, step in and act. The leader is someone who has the requisite skills and talents, gifts and proclivities to enter that field either with action and/or vision. I believe that this requires an exquisite attunement between the ego and the Self and refers both to the external expression of leadership as well as to an internal experience of leading one’s own self through the dangers inherent in the process of coming to conscious relationship with the Self.

However, if that relationship does not exist or is weak, the leader cannot carry the generative function of the Self. Whether the trajectory taken will lead to the health and well-being, safety and wholeness of the people, or to terror, destruction and perversion will be predicated on the strength of the person’s conscious relationship to the Self. Regardless of the trajectory taken, they will still be a leader; but when not generatively aligned, the people will suffer, not flourish.

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"To serve the Self requires power, the ability to do what must be done with energy and strength"

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In order to see how the field of leadership is expressed in the natural world, we can observe how bees function as a diffuse and decentralized system, while studying geese reveals the emergence of relationality and sociability in how leadership is shared.

In the natural world, the essential functions of leadership are fulfilled in a dynamic process, instinctually following universal and eternal mandates for the replication of life, survival and evolution.

These natural processes apply to the human realm as well, where relationality expresses the feminine aspect of Psyche, the work of the anima that can lead the ego into deep understanding of and relationship with the psyche. This understanding would allow the ego to act in a manner congruent with the healthiest expression of power and authority inherent in the field. Any break in the relationship could lead to a destructive and ego-based use of power and authority. This can be evaluated by analyzing the behavior of the leader and his or her effects on the collective.

Another aspect of the human realm is that we enter another dimension, that of the evolution of human consciousness: the world of Psyche as expressed through the ordering function of the Self. It is a dynamic dance between the evolving ego and the Self, which seeks wholeness and balance. The archetypal field of leadership will call an ego into the role of leader when the need arises in the collective for survival and evolution. The leader must be able to step into the role, accept and acknowledge what belongs to the role and realize that he or she cannot go it alone. The leader/ego requires the help of the Self. The ego must have a relationship to the Self; without that connection, there is nowhere to go for help, nor is there an acknowledgment that the ego is unable to generatively fulfill the mandates expressed in the field of leadership on its own. As mentioned earlier, Self can be understood to be “God,” the expression of supreme spiritual value that orders existence.

You can’t do the job of bringing about the wholeness without a profound rapport between the conscious and the unconscious and without going to the God. Then that God has, first, to agree and, second, to provide essential help without which the journey cannot take place (Kauffman, 2009, p. 68).

The field of leadership constellates an ontological mandate to serve the Self; the way to serve is revealed and accessible to humans through active relationship with the Self, or as Kauffman expresses it, with God. This will become clearer when we look at how these processes are expressed through the story of Moses.

**The Relationship of Ego to Self in the Case of Bees**

The beehive serves as an excellent example of how a dynamical system operates as a diffuse system of continuous adaptation without a centralized core directing its functions. What emerges from the collective at any given time is an immediate and adaptive response to the environment, the responses are the natural actions of each part of the organism doing what it is designed to do.

Thus, care must be taken not to attribute human cognition or ontology to the natural world. There is no ‘leader’ bee that determines anything for the collective. Hives contain only one queen bee whose function is to mate with the few males who die right after aerial insemination. She then lays between 1500 and 3000 eggs a day from the accumulated sperm of that single flight. The eggs that are not fertilized will become male, the
fertilized eggs become the worker bees who take care of the next generation. Queens may live from five to seven years and lose their fecundity as they age. When a queen bee dies, is ill, gets too old, or it is time to swarm, somehow the hive “knows” that a new queen must be created. At that particular moment, something gets constellated and communicated, and the hive goes into immediate reproductive alert.

The worker bees, all females, choose a number of fertilized eggs previously laid in queen cups and feed them exclusively on royal jelly. The first queen to emerge stings the other possible queens and becomes the one who will mate with the drones to continue the hive, or swarm and establish a new colony. Each part of the whole does what it is designed to do without a central command center. This is the articulation of the field in its most diffuse form, the need for survival, protection, evolution, moves the hive to act as one: “The Queen is Dead, Long Live the Queen.”

The Relationship of Ego to Self in the Movement of Wild Geese

...the wild geese, high in the clean blue air, are heading home again. Whoever you are, no matter how lonely, the world offers itself to your imagination, calls to you like the wild geese, harsh and exciting — over and over announcing your place in the family of things. (Oliver, 2003, p. 1)

These lines by Mary Oliver articulate our deep resonance to the image of geese, home and family. The image is powerful precisely because the goose was flying alone. While I intuited that it was seeking the flock, research affirmed that geese live in social systems, and flying alone is dangerous.

The study of geese demonstrates the movement to relationality, the quality of being in relationship. Geese live in family groups, mating for life; if one dies, the goose may or may not mate again. When a goose is ill or injured, two geese fly down with it and stay until the goose is either well enough to rejoin a flock or dies. The two geese will then re-join a flock. This illustrates how adaptation includes relational affective bonds between and among members of the collective.

Something very profound is being expressed—the field is not only predicated on survival. In Nature, there is safety in numbers. Leaving the flock and making one’s way back to the flock does not make survival sense, as the goose or goose will have to face predatory dangers. Adolf Portmann described the need for animals to express their individuality even when it may be a disadvantage to their survival (Conforti, 1999). Thus, relationality is a value embedded in the field, which encompasses the ability to sacrifice one’s own survival in the service of something greater than oneself.

Geese fly in a “V” formation to conserve energy, increase efficiency, and facilitate communication. The V allows for visual contact and honking provides information and perhaps encouragement. One goose assumes the position at the apex of the “V”. Inhabiting that space
requires the strength and ability to take the brunt of the force from the wind and being attuned to the flock’s direction. When that goose gets tired, another one takes that space. The ‘lead’ goose then flies into the center of the V in order to recover. The leadership spot ‘calls’ another goose into service. The very moment when the lead goose gets tired and another one is moved to take the space describes the activation and expression of the field of leadership.

This is the transpersonal movement in the field of leadership. The rotation of the leadership spot in service to the whole requires that whoever takes that spot be able to do the work. The attractor of leadership is aligned from the archetypal field of leadership to the archetypal field of the prospective leader. In the natural world, the bird must be strong enough to ‘lead.’ It cannot be sick, wounded, weak, or too young or inexperienced as that would endanger the survival of the flock. The same holds true in the human realm.

Relationality, the movement from leader to follower and back again, the necessity for the leader to be capable, adept and willing to step into that space is embedded in the field of leadership. Those relationships can be collective, as demonstrated by the hive, as all parts work together to adapt to the moment and can be predicated on an individual taking on the hard work necessary to take the collective where it needs to go. The ego must be willing to risk and sacrifice.

The Relationship of Ego to Self in the Hebrew Scriptures: Exodus

Bridging from the Natural world to the human expression of natural processes requires some transitional comments. We have seen that Nature reveals the archetypal aspects of leadership through relationality; hives and flocks are dynamically adaptive systems which respond to a collective need. Within parameters, it doesn’t matter which bee or goose responds. In the case of human beings, however, there is the added component of the nature of the relationship between the ego and the Self. The quality of this relationship is crucial for both the ego and the Self. As we move to the human experience of the transpersonal, the supreme ordering principle is expressed through humanity’s story and history of its relationship to God. Thus, from the study of hives and flocks, we move to the stories of God and humans as expressed in the Hebrew Scriptures. The Self, or God, cannot know itself or reach consciousness and awareness without the engagement of the ego. As Edinger (2000) states:

All history is a visible manifestation of God’s engagement in human affairs, God on the human plane, so to speak…. History is the visible manifestation of God, which can occur only with the appearance of Self-conscious man. History is the autobiography of God. We know psychologically that God needs history as his object. This is the basis for God’s need for humanity. (pp.13-14)

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"The question is—can the ego hear the generative voice of Wisdom, or will it be possessed by unassimilated archetypal contents of the unconscious?"

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In order for an ego to serve the mandates of the Self (that life be lived, that humans and God partner in the evolution of the Creation), there has to be a relationship. Relationality is the feminine aspect of the Self. In the Hebrew Scriptures, she is described as Wisdom and is also known as Sophia, Teacher, Guide. Relationality is the anima-function, the soul of the connection between Self and ego. She is the supreme teacher of all that can be known, done or envisioned and she is always available to the ego in its development of relationship to the Psyche, through the ordering principle of the Self. Wisdom requires sacrifice and the courage to take action, regardless of how the collective views it or what the consequences might be. Wisdom is always available to the ego and both Wisdom and ego are in relationship with God (the Self).

The question is—can the ego hear the generative voice of Wisdom, or will it be possessed by unassimilated archetypal contents of the unconscious?

It is naïve to believe that leadership embedded in relationship includes only the possibilities for ethical behavior, since the Self contains all human experiences, from the most brutal and bloodthirsty expression to the most generative and ethical. Being possessed by unconscious urges, rages, wrath, jealousy, greed, exist as a regressive and primitive identification with one aspect of the archetypal field. Only an ego strong enough to choose to become conscious, aware and relationally connected to the Self can withstand the onslaught of destructive psychic contents. That ego must develop its strength through trials and tests, overcome obstacles and recognize that it is in relationship to something greater which it serves: God/Self. The ego will be afraid, it will be alone, and it may not succeed.

Thus far, we have seen that the archetypal field of leadership gets constellated by the system when there is a need for someone to guide the system into a new state of being: from oppression to liberation, from danger to safety, from beginning to end. This requires someone in creative and dynamic relationship with God/Self in which they can access the full power and authority that resides not with the ego, but with the Self. As stated earlier, this is important both for the evolution of the ego and for the evolution of the Self. The obverse can also manifest—instead of humble, strong and capable leaders, there are dictators, psychopathic bosses, weak and ineffective monarchs and rulers who lead the system into destruction: their ego and the God are one.

We can read the story of Exodus as the human expression of how the archetypal field of leadership constellates and how the leader and leaders who emerge fulfill that function generatively or not, depending on their relationship to God/Self.

The conditions in the field generate certain responses: danger to survival shifts into motion the expression of leadership in the material world. The responses of both the individual and the collective are pre-set and determined by the field itself. When Pharaoh decreed both the enslavement of the Hebrews and the killing of the first-born males in every family, the field was constellated. The people were constrained by the field to move from the attractor of oppression to that of liber-
tion or face extinction. At the same time, the space opened for the leader to emerge who would take the people from oppression to the Promised Land.

The conditions required to move from one place or attractor to another were set in motion: Would the leader who emerged serve the highest good of the collective or fall into hubris? In the Exodus story, Moses emerged, both literally and symbolically, from his relationship to God/Self. He is “twice born,” once biologically and once from the river, a powerful image attesting to the potential for developing a conscious relationship with the source of life. He will have to do the psychological work necessary to develop that relationship throughout his life. Moses will face exile, separation and union, and emerge connected to God in a generative manner (Edinger, 2000). And he will pay the price.

Moses is adopted by the Egyptian Princess and becomes a prince, a leadership role he is not yet prepared to fulfill generatively. The role, without a proper relationship and submission to the god, possesses Moses. His one act as prince is murder, killing an Egyptian taskmaster who was beating a Hebrew slave. The leader who acts out of ego-identification with the role is thus possessed by the archetypal and the transpersonal, the ego is eclipsed by the unconscious.

The ego must pay, moving from hubris to humility. Moses goes into exile, where he relinquishes the mantle of an adopted role and becomes a shepherd, husband and father, a man who serves God with humility. This is the proper attitude of an ego that can carry the function of the Self without becoming possessed by it.

In the meantime, the people’s distress and oppression have increased and the need for liberation has reached a turning point. The Self is on the move and ready to call the leader into action.

God calls to Moses from a bush that burns but is not consumed. The field of leadership calls for an ego that can serve as the carrier of the power of the holy but not be obliterated by the contents of the transpersonal. The voice from the bush tells Moses that he is to lead the people to freedom. Moses’ initial refusal demonstrates the proper attitude to the God: Who am I to do this?

Moses continues: “I can neither speak nor convince the people that it was you who sent me. They will not follow me without proof. I need help.”

The response is that all that Moses will do or say will be directed by and done through God’s power: “I will be with your mouth and teach you what you shall speak…and will teach you what you shall do” (Exodus 4:12-15).

It is never Moses’ ego-self that lifts his hands and opens up the Red Sea or brings the manna, water, or quail. It is always the God who flows through him, who possesses the ego without obliterating or consuming it. When the hands are lowered, the ego returns to the relationship and knows it serves the Self and not itself. False leaders, on the other hand, are possessed by primitive and unassimilated contents of the unconscious because their relationship to the Self is either weak or severed. The ego becomes inflated and remains in that state.

"It is never Moses’ ego-self that lifts his hands and opens up the Red Sea or brings the manna, water, or quail”

Help for Moses will come from other parts as well, the front spot is only one aspect of a coherent system. God says to Moses: I will send Aaron to help you and you shall be as God to Aaron (Exodus 4:16). Psychologically, Moses is informed that his direct relationship to the Self is developed and generative enough for Moses to be able to carry its function without inflation. He can hold the projections and deal with the terror, and not be led astray by the collective pressures to return to old adaptive ways. At every turn, when the people turn against him, Moses takes the blame, criticism, and approbation, and remains true to the mandates of the Self.

When Moses goes to the mountain to receive the law that will delineate the relationship between the people and God, the system once again experiences distress, threat, and disconnection. The field is activated as they seek to return to a previous balance. Regardless of the reality of that former existence, the pull to the old attractor is there.

The people demand that Aaron recreate the old gods, and become their leader because Moses and God had abandoned them. Aaron kills off the God; his leadership is false because it is not related to the highest good of the people but rather on his ego identification as the de facto leader in Moses’ absence. He could not carry the projection or the mandates of the field in a way that best served the people, but instead served his self-interest in becoming the leader. The people once again pay the price, even though their distress had constellated the field. Moses would have—and did—refuse that pull to become the God himself and thus fall into hubris. This would not only destroy Moses and the people, but also would diminish awareness and consciousness itself.

At every turn when the Hebrews are challenged by their journey—the Red Sea Crossing, their hunger and thirst, their fear of abandonment—they turn against Moses, who never betrays or abandons them. His relationship with God is strong enough that he repeatedly pleads with God on the people’s behalf in spite of their accusations, their lack of faith, and lack of obedience to the highest value for their evolution. Moses’ power and authority is constantly challenged and he is equal to the task because the power comes from his relationship to God.

When the relational aspect of the field is compromised or severed, when the feminine is “killed off,” so to speak, the field will express the most destructive aspect of adaptation. Relationality, participation in the human condition, and understanding of the nature of Self as something wholly other to which one must bow, is obliterated. What remains is an ego that believes it is the center of the universe, the God itself.

Those who serve the highest and best aspects of the Self are recognized by their actions, by what they are willing to sacrifice and risk. Much like the goose who flies down to care for the most vulnerable and risks predation, the generative leader will do what must be done for the collective regardless of the cost. The conscious leader will know the cost and choose to pay the price for being in intimate relationship with and in service to God/Self. Moses lost his participation with community, his intimate relationship to family, and the Promised Land. Moses spoke inti-
mately with God and had to be veiled to protect the people from his shining countenance. He lived outside the encampment, his sole intimate relationship was with the transpersonal. Not many can carry that mandate generatively for the sake of the collective, especially when the field is activated.

The field of leadership, once specific pre-formed conditions are met, sets into motion the manifestation in material form in predictable ways. Those who emerge can step into the space and serve form in predictable ways. Those who may lead our lives into wholeness and whether for a moment or a lifetime.

Notes
Andersson, Malte, Wallander, Johan. Kin

Dr. Silvia Behrend is a graduate of the Assisi Institute’s Archetypal Pattern Analyst Program as well as a Certified Dream Pattern Analyst. She is an adjunct professor in the Doctoral Leadership Studies Program at Gonzaga University as well as an archetypal pattern analyst in private practice.

I am being handed a chisel by the world forced to carve out my own features sloughing limestone and granite grit in my eyes and between my teeth.
I hack away, now flailing, now caught in the cadence of some finer move that defines a hand or thigh. I am chopping and scraping not just at stone but at the layers of indignation that arise.
Why must I do this work upon myself? Where is the watchful, masterful eye to size me up and know exact the strikes that will release my form from the density of this hull? Why must I hold awkward these instruments at the risk of eyes and the certainty of scars, without blueprints, with only the perspective gained by standing back and surveying the outline I make against the world in shadow and in light. What do I do with the fire that drives me towards the heart of this stone, knowing even as I’m chiseling and chiseling that a work of art needs a body if it wants a lasting home.
There is salt and sweat and yes blood mixed in, my patina hard-won, desired not as armor but simply as a sense of my own surfaces. There is hope yet that I will come to hold this chisel not as a knife I turn against myself but as a gift, revealed in the end as an assent that I can indeed be the masterpiece that I am called to make of this material I have been given - so raw, so stubborn, yet so wanting to be made.

Life in the Hands, Cry in the Heart
By Catherine Baumgartner
Viktor Frankl declared that alcoholism is "not understandable unless we recognize the existential vacuum underlying [it]." At Sunshine Coast Health Center, our meaning-centered approach recognizes that the goal of addiction treatment is not only recovery from addiction, but also restoration to the fullness of life.

**Sunshine Coast Health Center** thanks the Depth Psychology Alliance for its ongoing commitment to the exploration of the deeper parts of the human experience through psychotherapy.
A Horizon in Every Direction
Engaging the Soul of the Great Plains
and the Smoky Hill Trail
By Carla Paton

“It is here that our hearts are set,
In the expanse of the heavens.”
—Pawnee song

“It is no mere coincidence that our
feelings about a place take on spiritual
dimensions. An old rancher once
told me he thought the lines in his
hands had come directly up from the
earth that the land had carved them
there after so many years of work.”

With the aging of my parents, now
in their eighties, and our imme-
nent joint purchase of a large tract of
ranch land on the Eastern Colorado
Plains, I feel them, myself, and my chil-
dren, three generations, coming full cir-
cle. The prairies and plains of Western
Kansas and Eastern Colorado have been
our home and homeland for many gener-
ations. In this paper, I hope to share
some of this area’s story, my family’s
story, as well as insight into why this par-
ticular place exerts such a powerful claim
on me and others. My intention is to illus-
trate that place can link us to our individ-
ual and collective depths, as well as pro-
vide healing and transformation with the
Earth, within ourselves, and communities.
To do this, I will explore the archetype
and cohesion of place—its alchemical
synthesis of land, myth, and history—by
focusing on one specific area: the Smoky
Hill Trail as it traverses time and the
plains of Kansas and Colorado. My overall
method is best reflected in the practice of
terrapsychology that Chalquist (2012)
developed for engaging the soul of place:

Terrapsychology is the deep study of our
largely unconscious (because dis-
regarded) connections to and inter-
dependencies with the multileveled
presence of our living Earth, includ-
ing specific places, creatures, and
materials. “Deep” because what links
us to places and animals and the ele-
ments travels along bridges of sym-
bol, metaphor, image, and even syn-
chronicity and dream.

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Terrapsychology explores how the
patterns, shapes, features, and
motifs at play in the nonhuman
world sculpt our ideas, our habits,
our relationships, culture, and sense
of self: freeway congestion in con-
gested conversations, lake toxins in
our darker moods, salt-chooked fields
and bitter relations, healing land-
escapes and regenerating hearts. We
also study the reverse, the province
of ecopsychology: the impacts of
colonialism, nationalism, and other
dissociative cultural constructs on
the increasingly paved and grided
world around us. (pp. 1-2)

"Anyone who has spent
time in a small Kansas
or Nebraska town will
tell you that there is a
coherence of being that
comes into play"

Engaging the soul of a place also tugs
on our personal sense of home and an
archetypal sense of innate yearning for a
place of our own. In finding and making
our home, it then becomes a sacred
space. Since our desire for and sense of
land and home are remarkably similar in
all cultures throughout history, they also
displays profound archetypal energy. This
archetypal field is strongly felt not only in
our designated home or sacred sense of
place, but also in nature and within cul-
tural groups. In addition, I will explore
what a deep map of Place might look like
when it includes the unconscious and an
alchemical understanding of nature as it
relates to psyche.

The concept of archetypal energy is
grounded in a depth psychological frame-
work. To tease this apart, the dictionary
definition of an archetype is an original
pattern or model from which all things of
the same kind are copied or on which
they are based; a model or first form; a
prototype. However, in Jungian psycholo-
gy, an archetype is a collectively inherited
unconscious idea, or pattern of thought
which is universally present in individual
psyches (Archetype, n.d.). Chalquist
(2012) further tied this archetypal energy
to the natural world: “Manifestations of
human psychic life, including patterns,
symbols, and metaphors, link to corre-
lates and correspondences in the natural
world across perpetually interactive fields
and through complex systems. In other
words, geological, geographical, ecologi-
cal, meteorological, etc. forces are psy-
chological forces too” (p. 3).

The place that has been my home and
sacred space, and that continues to exert
strongly felt archetypal forces, is the
American “Heartland” of the Great Plains.
For me, this journey of soul engagement
specifically began in Kansas where my
parents and I were born. Every summer I
get invited to our family reunion in
Kansas. I rarely go any more, but when I
do, I am instantly immersed in the arche-
typal field of the hardy pioneer, the
depression-era family farm, and the Mid-
western Main Street. Perhaps this is not
any one archetype, but anyone who has
spent time in a small Kansas or Nebraska
town will tell you that there is a coher-
ence of being that comes into play. Why
is this? For one thing, it is a difficult life.
The earth is hard and unforgiving. The
rain is fickle. The trains no longer stop at
the local depots now dry-rotted and busy
only with tumbleweeds patrons (Paton, A

As I alluded to at the outset of this
paper, I have recently begun to re-engage
my pioneer roots. I may not have my par-
ents much longer and I stand to lose their
many stories and connections to the
prairie, and my personal, cultural, and
historic ties to both land and people, if I
do not record their stories soon. In addi-
tion, my husband and I are weeks away from buying a home together with my parents on 132 acres of rolling prairie in Eastern Colorado. The intention, moreover, is to start a bison ranch and to be able to eventually fully subsist on the land. Synchronistically, running through these acres, in Elbert County, are the remnants of the “Smoky Hill Trail” that brought the pioneers in the 1850s to 1880s in covered wagons from Eastern Kansas towns to the gold fields of Denver, Colorado and Cherry Creek environs. My current suburban home, southeast of Denver, by Piney Creek, also lies along the Smoky Hill Trail. A plaque, commemorating the trail is a five-minute walk from my home (Figure 1).

Figure 1. Piney Creek Smoky Hill Trail Marker, Centennial, Colorado © Carla Paton

Indeed, our ego and our psyche live in the particulars of history, wind, storms, drought, rain, and dirt.

The “Old Starvation Trail” is in many ways representative of my “particular localized form” and engagement of the soul of the Great Plains. It stretches not only through the heart of my connections with the land of Kansas and Colorado, but it is a thread through time connecting the history of the earth, rivers, First Peoples, animals, pioneers, wagons, coaches, railroads, hope, destruction, and finally the modern highway covering over the foot, wagon, and rail tracks. Few who drive by the trail markers are aware of the history buried in layers under their wheels. My own deep desire for engagement with this place, its land, history, and myths moves me to discover how its voice articulates if we pause and sit awhile among the sea of grass.

A Great Expanse

“We could feel the peace and power of the Great Mystery in the soft grass under our feet and in the blue sky above us. All this made deep feeling within us, and this is how we got our religion.” — Luther Standing Bear, My Indian Boyhood

My only memories of Kansas occur in the summer. This is because we drove our motorhome across the country from Maryland to Colorado during my father’s three-week vacations. One would not attempt such a trek during the unpredictable winter months. In one such summer Kansas memory, my older brother, my father, and I sat watching “Lawrence Welk” on television, in the small farmhouse of an uncle. My mother and aunt were in the kitchen preparing supper (dinner, in the mid-west, is the word for lunch). My younger cousins seemed riveted by the show, but my brother rolled his eyes, which meant if he had to listen to one more singing duet with Mr. Welk he might go hang himself in the barn. I was more interested in my father. Every window was open and three floor fans were on full blast, yet my blouse clung to me from the humidity building with the late afternoon heat. My father ignored the television and was intent on looking out the large window. When he got up to smoke his pipe outside, I followed him. I was unprepared for what I saw when I followed his gaze. Even as a meteorologist’s daughter, I had never seen such foreboding black clouds. I have never forgotten it, or the electric feel to the air.

According to Heat, (1991) *tornado* is a Spanish word meaning turned, from a verb meaning to turn, alter, transform, repeat, and to restore. It is the tempest of opposing forces turning in, strengthening, as it gathers dry, cold air and mixes it with moist, warm air. This union of opposites, or alchemy of *coniunctio* that Edinger (1985) depicted; turns and whirls like star trails circling the poles, transmuting the air and the land wherever the opus, its work, converges to its most powerful culmination (p. 226). It is difficult to imagine how such a destructive work might restore anything, especially as restorative of psyche, unless we consider Jung’s (1971) concept of the inferior-type function. In her 1971, Lectures on Jung’s Typology, von Franz related that the inferior function has immense power due to the oppositional forces of consciousness (represented by the superior function) and the unconscious (represented by the inferior function). Also, according to Jung, (1959) “the inferior function is practically identical with the dark side of the human personality” (CW 9i, Para. 222). One might extend this to imagine the tornado as the shadow side of nature, the destructive energy necessary to balance the creative force.

I am especially conscious of the weather, no matter where I live or travel. My father trained as a meteorologist in the U.S. Air Force; at the University of Chicago under Dr. Fujita (designer of the tornado intensity “F-Scale” rating); at the Kansas Severe Storm Center and the National Weather Service in Washington...
D.C.; finally, he was the “Meteorologist In Charge” of the State of Colorado. Weather is deep in my psyche. Tornadoes especially frequent most of my dreams since tornadoes of every configuration covered my father’s office walls. I am no “storm chaser” but I do get a thrill when the clouds start building. Many afternoons and evenings I sat huddled in a blanket watching the natural fireworks of lighting and my father’s pipe smoke curling around his head. However, it was the sweet rain above all that we honored with unspoken reverence. A smell like no other; like wet jasmine in Maryland, and in Colorado, like parched dirt freshly washed; the scent of fragrant sheets on a clothes line.

On the Great Plains the vast open space contributes to spectacular weather patterns that add to the land’s psyche and that of its inhabitants. Quantic (1997) in her book, *The Nature of Place: A Study of Great Plains Fiction*, spoke to this phenomenon of open space and weather:

In a region where there are no natural barriers the great expanses exacerbate the weather’s natural violence, and the land’s products continue to influence the quality of life, no matter how far removed one imagines oneself to be from the land. The drought, the coming storm, the promised crops are the stuff of daily newscasts and journalists’ analyses. Social calendars, sporting plans, conversations, and jokes depend upon the weather and the nature of the land. (p. xii)

For many, the pioneers included, the Great Plains and prairie are a harsh, unforgiving land, severe weather or no. Also, many people, unaccustomed to miles of arid lands without trees, the stark beauty of the short and tall grasses, yucca, jackrabbits, and grasshoppers are lost on them. Europeans and Americans from the East, accustomed to deciduous forests, not only failed in transporting their water-reliant farming practices, but their psyches also found challenge in conforming to being dwarfed by the landscape. Cather’s (1999) character, Alexandra Bergson (as well as Willa Cather herself) in *O Pioneers!* was perhaps an exception in this clash of expectations and reality:

> When the road began to climb the first long swells of the Divide, Alexandra hummed an old Swedish hymn, and Emil wondered why his sister looked so happy. Her face was so radiant that he felt shy about asking her. For the first time, perhaps, since that land emerged from the waters of geologic ages, a human face was set toward it with love and yearning. It seemed beautiful to her, rich and strong and glorious. Her eyes drank in the breadth of it, until her tears blinded her. Then the Genius of the Divide, the great, free spirit which breathes across it, must have bent lower than it ever bent to a human will before. The history of every country begins in the heart of a man or a woman. (p. 170)

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"Myths matter because they are the collective dreams that wed inner and outer, people and places, known and unknown"

One aspect of this land and weather that Quantic spoke directly to, and to which Cather alluded, is drought. In the quote above, Alexandra views the land not from its drought aspect, but she sees it in the reverse. It is a land that “swells” and land that “emerged from the waters.” There is moistness in her “love and yearning.” Her eyes “drank” and blinded her with tears. The “great, free spirit” that could blow a drying wind, also “breathes” across the Divide. This is a moist breath as moist as the blood in the “heart of a man or a woman”—as moist as the blood that Alexandra works into the soil with her hands.

**Collective Dreams**

> “Myths matter because they are the collective dreams that wed inner and outer, people and places, known and unknown. Myths image deep structurings of the human experience of the nonhuman.”

—Craig Chalquist, *Terrapsychology: Re-engaging the Soul of Place*

> “Grass no good upside down.”

—Plains Indian admonition to white settlers

It is not only the land that can energize the field of a place; a complex can also generate a bundle of psychic energy “organized around a certain theme,” which can be the magnetic pull, the “attractor,” of archetypes on the individual and collective psyche. Conforti clarified that complexes act as “antennae” or “tuning mechanisms” for us to connect or not connect with certain archetypes and, specifically, certain traits or “frequencies” of particular archetypes (p. 24). Whitmont (1969) also said that “archetypes manifest indirectly as an archetypal image in a symbol, complex, or symptom” (p. 119). In America, the Great Dust Bowl brought together all the elements of nature, place, history and culture to create such a syndrome of complexes and symptoms that still shape the American psyche.

Whether it expresses itself through human art or nature, according to Portmann, “the mandate for virtually all-living systems...is twofold: to insure survival and to express one’s nature” (cited in Conforti, 2003, p. xxv). Indeed, Conforti added, “an *a priori* field, where form, living *in potentia*, is converted into matter” (p. xxvi). This “matter” can take many forms, not only in nature, but also in how we view nature and how we find our center, our home within this form. In turn, our imagination originates from this natural home center. And our imagination has Romantic roots.

Part of the European Romantic imagination that arrived on the shores of the New World along with the original settlers, as well as later Old World immigrants, was a longing for an “eternal return” to a pastoral lifestyle and ideal. This keenly felt sense of a lost Eden or natural, unspoiled landscape accompanied an escape from crowded, industrial, polluted European cities. When America’s dense virginal forests, teeming wild life, wide open frontiers, and abundant natural resources were first learned of, it quickly translated into manifest destiny, the Homestead Act, the transatlantic railroad, the gold rush, and the primacy of progress (Marx, 1964). In their earnest desire to create a garden for themselves and their children, the settlers soon recreated cities, decimated indigenous
peoples and species, and created vast dust bowls of over-cultivated topsoil.

This Edenic, pastoral archetypal ideal that we still persist in claiming as our birthright as Americans, continues to shape our cultural selective memory and therefore shapes our actions still. For example, instead of thinking logically of how to create dense population centers with minimal ecological impact, we longing for nature causes us to spread out our population centers, resulting in urban sprawl. By each of us desiring our little parcel of land, we have created thousands of suburbs with patches of thirsty lawns that require water and fertilizers in desert or semi-arid environments. We have selective memory when it comes to soothing the wound of our industrial complex. In our effort to each grasp our own piece of nature, the collective; the land held in common is destroyed or altered, which recreates the wound in a vicious circle. Yes, our appreciation, our love of nature, or the cultivation of the love of nature may contribute to preserving it, but if our complex surrounding the pastoral archetype goes unrecognized, our love becomes smothering, consuming, and leads to a loss of the very thing so earnestly desired.

At the turn of the 19th century, the millions of virgin acres of the United States’ Southern Plains called to pioneers. The black topsoil, rich as chocolate from long rain cycles, soon yielded record crops. The newly built railroads brought more farmers, eastern farming practices and soon wheat speculators. The horse and plow that plowed a mere three acres it appeared to be the end of the world. The newly built railroads brought crops. The new love becomes smothering, consuming, and leads to a loss of the very thing so earnestly desired.

“A few blocks from my home is a wondrous sight of equal opportunity for the dead—and the un-dead. A Bed Bath and Beyond, a TGI Fridays, a Chick-fil-A restaurant, a four-lane highway, and of course in the middle of all, a 120-year-old pioneer cemetery enclosed with iron fencing and a five-pound padlock. I think the cemetery was there first. There are little clues to this fifty-by-fifty-square-yard plot of silent history. The modern sign emblazoned atop the fencing proclaims it as the “Melvin-Lewis Cemetery.” The prairie grass grows tall, it is impossible to see if any headstones remain. A new commemorative marker lies a few feet in from the fence, but the padlock makes it impossible to read without binoculars.

“In their earnest desire to create a garden for themselves and their children, the settlers soon recreated cities, decimated indigenous peoples and species, and created vast dust bowls of over-cultivated topsoil.”

In alchemical terms, drought and dryness are associated with fire and the process of calcinatio. Edinger (1985) spoke of calcinatio as a drying-out process. “The necessary frustration of desirousness or concupiscence” is also a feature of this alchemical stage (p. 42). The drought bowl certainty frustrated many farmers and perhaps some in hindsight were able to “see the archetypal aspect of existence” (p. 44).

**Following The Smoky Hill Trail**

“According to an early edition of Webster’s Unabridged Dictionary, the word ‘Kansas’ in the Indian vernacular means “Smoky Water.” This reference applies particularly to the stream commonly known as the Smoky Hill.... The Smoky Hill river is shown on early maps as the River of the Padoucas, from the fact that the stream has its source in territory occupied for ages by the Comanche Indians, or, as they were first known, Padoucas.”

—George Root, Ferries in Kansas

A few blocks from my home is a wondrous sight of equal opportunity for the dead—and the un-dead. A Bed Bath and Beyond, a TGI Fridays, a Chick-fil-A restaurant, a four-lane highway, and of course in the middle of all, a 120-year-old pioneer cemetery enclosed with iron fencing and a five-pound padlock. I think the cemetery was there first. There are little clues to this fifty-by-fifty-square-yard plot of silent history. The modern sign emblazoned atop the fencing proclaims it as the “Melvin-Lewis Cemetery.” The prairie grass grows tall, it is impossible to see if any headstones remain. A new commemorative marker lies a few feet in from the fence, but the padlock makes it impossible to read without binoculars.

“The living” drive by this peculiar shopping center attraction without a glance. It does not have a drive-through or double espressos. It does have the Colorado State Anatomical Board’s registered remains of the 1,662 cremated souls who gave their earthly bodies to medical research. Many years after a few unregistered pioneers of the Pike’s Peak gold rush made the ground their final home, the University of Colorado and Health Sciences Center bought the land and decided it was a nice spot for a few more bodies (Crowle, 2004).

The pioneers, Melvin and Lewis, who gave their name to the cemetery, also created the small community of Melvin, Colorado. The cemetery overlooked Melvin until the houses and buildings were condemned and submerged under Cherry Creek Reservoir, created by damming Cherry Creek in 1950. Melvin or Melvin City, as it was also known, began as “12-Mile House” (Pinney Creek History, 2012).

From the 1850s to the 1880s, entrepreneurial ranchers and farmers erected stagecoach stops along the Butterfield Overland Dispatch, which followed the Smoky Hill Trail, about every four miles...
along Cherry Creek, from the present day Parker, Colorado to the terminus of the Smoky Hill Trail in Denver. The owners of the “mile houses,” like John Melvin, provided fresh mules or horse teams, meals, lodging, and goods to weary gold seekers who had made the dangerous trek from Leavenworth, Kansas and other locales of eastern civil society (Lee, 1980). If they survived the frequent Indian attacks, broken wagons, starvation, or cannibalism of the “Starvation Trail,” they could enjoy the region’s then-largest hotel, which John and his wife Jane built at Melvin. After the hotel, John and others added a tavern, post office, and a half-mile racetrack, all now tranquilly rotting under the water of Cherry Creek Reservoir.

I know that some parts of Melvin still linger by the ancient cottonwoods that have survived the years and water invasion. As I walk the trails around the reservoir, now a State Park, I wonder off the worn path and seek out the shade where I know John and Jane once sat. A few broken stone foundations speak from the dirt far from anyone’s notice except those seeking wagon wheel ruts and shadows.

**Conclusion**

“Grass is the most widely distributed of all vegetable beings and is at once the type of our life and the emblem of our mortality…the carpet of the infant becomes the blanket of the dead.”

—John James Ingalls,
*In Praise of Blue Grass*

Although there has been a successful effort in Kansas to mark the Smoky Hill Trail and the Butterfield Overland Dispatch, this has not been the case in Colorado. Little remains of the trail except for a few plaques, a road called “Smoky Hill Road,” and the name of a high school (which my children attended). I would venture that most residents near the road or high school have no knowledge of the Smoky Hill River (which originates much further east) or the long history of its namesake’s trail.

Likewise, the majority of descendants of the Great Plains pioneers have moved to large cities, forgetting or never knowing their cultural heritage. With this forgetting, comes a loss of connection to the land and place that shaped the psyche of its inhabitants and engaged the soul of the place. If we lose this connection to the open prairie, we stand to lose our open-heartedness and the wide spaces where psyche can move and breathe freely in boundless expanse of sky and ground. Jones (2000) echoed this archetypal power of place:

We are part of the prairie; it is part of us. We inhale moisture given off by the transpiring grasses and breathe the oxygen they create during photosynthesis. We eat the seeds of the wheat, barley, and rye, and the roots of the other prairie plants. Our blood flows with the same molecules that nourish the big bluestem and cottonwood. Our collective memories radiate from the dusty savannas of central Africa and converge on the blood-soaked plains of the American West...Should we destroy what remains, we will lose much more than Indian grass, black-footed ferrets, burrowing owls, and grasshopper sparrows. We will lose an irreplaceable work of creation, a critical strand in the web of life that binds us to this planet and keeps our humanity and spirit whole. We may, in Sweet Medicine’s words, “become worse than crazy.” (pp. 154-155)

Edinger (1985) also related that, like the open plains, “the *prima materia* is undifferentiated, without definite boundaries, limits, or form. This corresponds to a certain experience of the unconscious that exposes the ego to the infinite, the *aperion*” (p. 12).

When my parents are gone, I know I may be one of the last generation to feel “part of the prairie” and it part of me. Still, I am bringing my children out to the Eastern Colorado plains soon. We hope to bring some buffalo back to the land; we hope to see the stars. I hope we can, for a time, sit out on the back porch, with my father, and watch the billowing sky signs. Perhaps I will one day hold a grandbaby on my hip and tell them about the nearby pioneer trail. We can get down on our hands and knees to feel the native grass-
es that have tough roots that grow deep into the heart of the land.

Notes

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I once saw a girl standing in the rain, the umbrella in her hand closed. Closed to the moonless night, the unlit houses, the cats wet underneath their wicker chairs and the cars and tires hissing by.

When I recall her there, motionless, there is no color. Sometimes I think that if I pull back far enough, open my memory wide enough, more light will come: vulnerable, elapsed, to land on her and what she sees.

As it is the image has become so bold in its monotone, so dense, each gray detail dissolving into the black of the other, that the cars have stopped, the cats stillled, the rain no longer wet.

And so it comes to me now that I stand next to her as close as one can without touching.

What She Sees
By Brian Michael Tracy

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Dreams in the Talmud and in Depth Psychology
By Susan Vorhand

From the perspective of Depth Psychology the symbols expressed within a dream reveal deep levels of the personality of the dreamer, the psyche expressing itself in imagery. The mysteries of human existence can be entered via the dream, providing an inner perspective unknown to consciousness. Jung saw the dream as a hidden portal to the innermost recesses of the soul, “the utterance of the unconscious.”

Something is unconscious because it has not yet been lived. Jung refers to the Collective Unconscious, a deeper level than the Personal Unconscious. Jung meant by this, an experience that is inherently human. The symbolism that occurs in the psyche of individuals represents patterns that pertain to mankind as a whole.

The unconscious contains the seed, the possibilities for future experience. A significant part of dreams then, according to Depth Psychology’s understanding, lies in the expression of yet unrealized experience.

This essay addresses the Jewish perspective on dreams as found in the Talmud and contrasts these findings with Depth Psychology’s approach to dreams and their significance.

According to the Jewish perspective a person is a partnership of body—made up of the dust of the earth, and soul—some particle of the Divine. As Aristotle claimed, everything has a natural affinity to its source; the body wants to return to the earth from whence it came, and eventually it will, and the soul yearns to return to God. The power of the soul keeps the body from returning to its source while the living body has enough force to contain the soul. At the moment the body loses its life force the soul escapes and is allowed the journey home.

There is an idea within the Talmud that all spiritual realities have a counterpart in the physical world so that we can experience a taste of them. Accordingly, Talmudic sages claim that “Sleep is one-sixtieth of death” and “Dreams are one-sixtieth of prophecy.” (Babylonian Talmud, Berachot, 57b). The body at rest abdicates control, while the soul separates a bit and roams free. Immediately upon awakening each morning the pious Jew recites the following prayer: “I am grateful to You, O living and eternal King, for You have returned my soul within me on earth without having first been announced in a dream. The message in the dream is delivered in its own particular code—its own language—which must be deciphered to be understood.

Another statement in the Talmud declares: “Nothing happens to a man, good or ill, before he has beheld some intimation of it in a dream” (Babylonian Talmud Berachot, 55a).

To determine the veracity of a particular dream one must examine the principles by which the interpreter made his decisions; for example, via a study of the stars, of the dreamer’s character, of the foods he had consumed before retiring, etc. Some rules from the Talmud instruct that if the dream images are clear and vivid and leave the dreamer moved or agitated, the dream is usually trustworthy. This suggests that if you can’t remember a dream, you can forget it. If it leaves little impression, it may be disregarded, but if it asks to be remembered, it wants to be remembered, and one should attend to it. Other guidelines propose that a dream that occurs in the early night, before the process of digestion has started, either has no significance or it may concern the past. A dream that occurs in the middle of the night, while food is being digested may or may not have importance. And most dreams that take place in the early morning, when the process of digestion has been completed, come true (Babylonian Talmud Berachot, 55b). This is so because then the body is less active at that time; one is more soul than body in that moment. (Talmudic authors recognize that any physical stimulus affects the dream—be it a full stomach, heat or cold.)

Talmudist Rabbi Yochanan said three kinds of dreams come true: an early morning dream, the dream which someone else has about one, and most powerful of all—the dream which is interpreted by another dream (Babylonian Talmud Berachot, 55b). If the symbolic
material of one dream is decoded and made clearer in a second dream, this is an indicator that it is imperative that the dreamer understand the content so that he get the message. Some commentators also put into this category the dream that is repeated.

To assure that people won’t go mad if they accept all dreams as predictive, the Talmud states that each dream contains within it some nonsense, and that “while a part of a dream may be fulfilled, the whole of it is never fulfilled” (Babylonian Talmud Berachot, 55a).

Though we can be pretty certain that Freud did not study the Talmud, the Talmudic interpretation of symbolism is similar to that of Freud. The Talmud describes many dreams, covering many different categories; visions of places, activity, animals, fruits, etc., and reveals their significance (Babylonian Talmud Berachot, 55b-58a). Rab Hanan said: “There are three types of dreams which signify peace, namely, about a river, a bird, and a pot” (5Gb). In the dream wherein someone waters an olive tree with olive oil, the interpretation according to the Talmud is that this symbolizes incest (57a). While symbols not sexual in themselves are interpreted as having sexual meaning, symbols that are directly and blatantly sexual are interpreted by the Talmud as having a meaning that is not sexual. Talmudic sources relate that if someone dreams that he is having sexual intercourse with his mother, he can hope to acquire much wisdom, and a dream of having sexual relations with a married woman means he can be assured of his salvation (57a). The Talmudic interpretation is based on the idea that a symbol always stands for something else and, therefore, a symbol which in itself is sexual, must denote something other than its manifest meaning.

Jung believes that the symbols chosen by the dream are highly significant to the dreamer. Jung, along with Freud, believed that much of the content of the psyche is repressed and suppressed material. He sees the psyche as autonomous, having its own purpose and function and teaches us that we must look to our own inner world—perhaps to that Divine essence that is within us to guide us and to help us find meaning in our lives. Jung saw dreams as a true, objective statement of what is taking place in the psyche—what is necessary for the individual to know.

A manuscript (Shoshan Yesod Olam, The Rose, Foundation of the Universe) compiled around 1550 by Rabbi Joseph Tishom contains a collection of over two thousand magical formulas for the practice of Kabbalah. An interesting practice described in this work (and likely others of its genre) involves induced dreams. This is usually referred to as a “Dream Request,” where one poses a question and attempts to induce an answer to appear in a dream. Aesclepius practiced Dream Incubation in the fifth century B.C. This practice is also alluded to in the Talmud. Kaplan (1982) considers the significance of this practice and asserts that although some methods for inducing dreams are purely magical, that is, mysterious and unaccountable, others are clearer in expressing the relationship that exists between prophecy, enlightenment, and dreams.

Actually the Talmudic view of dreams is divided. The differing perspectives are that dreams are totally meaningless, or the nearly opposite attitude that even “normal” dreams contain sufficient prophecy to make them relevant and meaningful. A midway stance recognizes both the potential truth in dreams and the fact that they also contain incidental material. Each view has as its base a statement in the Talmud that would seem to substantiate it (Babylonian Talmud Berachot, 55b-58a).

These (Talmudic) views possess cogent psychological opinions of dreams, as opposed to the more metaphysical claims that dreams are voices of disembodied souls, spirits and ghosts, or messages from God. Dreams in the Talmud are seen as expressive of our reason, morality and unconscious wisdom, and at the same time, of our irrational strivings. This eclectic view seems to take in both Freud’s view, that dreams are expressions of the irrational, asocial nature of man, and Jung’s, which claims that dreams are revelations of unconscious wisdom, transcending the individual (Fromm, 1951, p.109).

This unequivocal statement is found in the Talmud: “A dream that is not interpreted is like a letter that is unread” (Babylonian Talmud Berachot, 55a). This clearly indicates that dreams are useful messages and furthermore qualifies that a dream must not only be read but must also be interpreted for deeper meanings. This would seem to indicate that there is something about dream content that must be worked through in order to derive its full import.

Rabbi Elazar says: “Every dream is in accord with its interpretation as Rabbi Elazar says...we learn this from Genesis (41:13) and just as he interpreted it, so it was (Babylonian Talmud Berachot, 55b). That is, the meaning of a dream, or the interpretation of a dream, varies with the interpreter. The Talmud, case in point, gives an account of one rabbi who told his dream before twenty-four different interpreters in different cities; each interpretation he received was unique and yet surprisingly, each was fulfilled (55b). This might be an indication that the many interpreters were not acquainted with the dreamer, as the relation between a person’s character, his life associations and his dream plays a pivotal role in dream analysis (Fromm, 1951, p.142).

The Talmud (Bereshit Rabbah, 68) relates the following story:

A man came to Rabbi Jose ben Halafta and said: “I was told in a dream to go to Cappadocia and secure there my father’s savings.”

“Did your father ever go to Cappadocia?” “Nay,” answered the man.

“Then count twenty rafters in your house,” said Rabbi Jose.

“But there are no twenty rafters,” the man answered.

“Then count from the top to the bottom, and after that, count from the bottom to the top. When you reach twenty, remove the rafter, and there you will find the money.”

This proved to be correct. How did the Rabbi know? He read the words in its Greek meaning: Kappa is twenty, and Dokia is rafters (Newman, 1945, pp.98-99).

Thus far we see evidence of a
Talmudic belief that dreams can have some relevance, some relation to reality if interpreted correctly. Does the Talmud attribute to dreams only this role of a carrier of unconscious messages, albeit in disguised form, or does it also recognize the possibility that dreams may sometimes satisfy another psychic need such as wish-fulfillment?

The answer might lie in the following maxim. Rabbi Huna says, “To a good person, bad dreams are shown, and to a bad person, good dreams” (Babylonian Talmud Berachot, 55b). This might be an early postulate of the idea of wish-fulfillment through dreams. Perhaps it is the “shadow” side of a person that is expressed in dreams; the “good” person dreams about actions and feelings that he, in waking life, unconsciously represses, while the “bad” person fantasizes about that which his purer “higher” self would rather he do or feel.

In the Hebrew language clues to the meaning of the word is hidden within the word itself. The word for ‘dream’ in Hebrew, is *chalom*—whereas *chalam* means to heal, cure or strengthen, and *ahlam* means hidden or unactualized. There is also a close similarity between *chalom* (dream) and *chalon*, the Hebrew word for ‘window’, as if the words are telling us that there is a connection in their meanings as well and implying that the dream is a window to the soul.

Dreams are taken seriously within Judaic lore and law. In Jewish law if one has an ominous, dangerous, tragic, or evil dream one is obligated to fast in order to ward off the prophetic dimension of the dream. So strongly is this felt that most commentators of Jewish law state that one should observe such a (dream)fast even on the holy day of Sabbath when there is usually much feasting and rejoicing. The rationale for this is as follows: knowing that he is doing something about the problem, a person’s heart will be lighter even than were he festively celebrating the Sabbath.

Additionally, Judaism contains rituals in regard to dreams, their meaning, and their outcome. During the Priestly Blessing (recited on the Three Festivals a year and also on Yom Kippur), while the priest is bestowing his blessing upon the people, they in turn are quietly saying a prayer constructed under intricate Kabbalistic laws, requesting that their dreams turn out for the good. In case the dreams were bad, they plead with God that those too should turn out to be for the good (Babylonian Talmud Berachot 55b; Siddur, p. 697).

The *Keriyas Shema al Hamitah*, the night-time prayer said just before going to sleep (Siddur, p.289), contains a hope and a prayer for good dreams and an entreaty to God that He return the soul to the body in the morrow. The belief is that God is guarding the soul during the darkness of sleep—sleep, which is related to death, as you’ll recall. Thus the request: to be returned in a state of vigorous and sparkling light (Siddur, p. 289).

Additionally the *Modeh Ani* prayer (mentioned earlier in this paper) is recited immediately upon awakening, after which the practicing Jew is to do a ritualistic washing of his hands, similar to that which is done when he returns from a cemetery. The reason for this is, as mentioned earlier, in Judaism sleep is considered to be one sixtieth part of death. Even as the body has been allowed to refresh itself during sleep, the soul has been given an opportunity to refresh itself via its spiritual excursion.

Erich Fromm regards dreams as symbolic expressions of the soul’s experience. In his book *Psychoanalysis and Religion* he writes that religion, in its teachings and its rituals, speaks in symbolic language. He describes symbolic language as inner experience of thought and feeling expressed as sensory experience—a language that we “speak...if only when we are asleep....The language of dreams is not different from that which is employed in myths and religious thinking” (Fromm, 1950, p. III).

Depth Psychology, as we know, also places a high value on dreams. Accordingly, in dreams one experiences the continuity of the soul as one gets submerged in his or her inner world; a dialogue is created in confrontation with the unconscious. A subsequent dream may be a continuation of a previous one, but is also a reaction, an answer to the work done by consciousness. That is, the dream sequence is not just a continuous series, but between interpretation and the understanding of the conscious ego and the material offered by the unconscious, there is an interchange of questions and responses. In this way the life process is complete by uniting the life of night and day. The ego no longer feels lost and dependent, delivered up to an

—James Hillman

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overpowering and mysterious world of the soul, but rather is interwoven in a continuum. Besides the day’s remnants and images of friends and family, personified components of the personality appear in dreams: split off and repressed parts, former stages of the ego and attitudes, undeveloped tendencies, and the still infantile germs of development yet to come.

With a further understanding of the psyche-soma connection it becomes clearer how knowledge of the body can be transmitted through a dream. Correctly utilizing this information can allow for healing to take place as one makes the necessary changes in his or her life (Rossi, 1985).

Thus, with some knowledge of the richness and the meaningfulness of concepts in the Talmud and regarding the nature and the mechanics of dreams, their message, and their value, we learn that what the Jewish tradition teaches has some things in common with Depth Psychology’s approach and also demonstrates some interesting differences.

Notes


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Voyage
By Kathryn LaFevers Evans
Three Eagles, Chickasaw Nation

How many days have the Islands descended
from the night at dawn
to float upon the horizon,
these Islands in the sky?

I heard of them from an old friend.
And now I see them, daily alighting,
upon the misted sea-sky.

How many people, barefoot and brown,
have watched them descend,
from ancient times?

Do they think of shells, buried in piles and white,
bone white,
beneath the wild boars’ feet.

Are we thinking still,
of the sunsets from the Island shores,
the shellfish meals,
the seal pelts.

I can see the Island safely from these hills.
No need to tar my canoe.

I can sit in an old wind cave
and be glad for animal skins in winter.
How many grains of this sandstone rock have blown out to sea,
to rise up upon the Island shore?
How many more?

Will I watch every evening,
to see these Islands in the sky
rise up into the Heavens?

I will tar my canoe,
And ride up upon them to meet You.

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The Role and Value of Dreams in a Post-Apocalyptic Future

By Paco Mitchell

“In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations take place, and the whole future, the whole history of the world, ultimately springs as a gigantic summation from this hidden source in individuals.”

— C.G. Jung

We are living in an age widely regarded as “apocalyptic,” though many of us steadfastly try to keep the lid on our share of apocalyptic awareness. But, in the end, it is better to lift the lid and peer into the cauldron. Every therapist understands this, and every patient should as well. And the most direct way of seeing into the living darkness that surrounds us is through our dreams.

My approach to-depth psychology has been conditioned by one particular passage from Jung, the first example of his writing I had ever seen. When I first read this quote, in 1972, the words burned into my imagination like tongues of flame:

Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. He would be better advised to abandon exact science, put away his scholar’s gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with a real knowledge of the human soul.

In this same spirit I offer this essay, the title of which derives from one particular dream that, in a surprising way, qualifies for the designation “apocalyptic.” It forced itself on my attention thirty-three years ago. Before presenting the dream, however, I would like to sketch a few elements of the historical context of that time.

In 1980, the Cold War between the U.S. and the Soviet Union was in full force. Ronald Reagan was about to take office and, once he did, he would assume the duties of Commander-in-Chief, including decisive command over a U.S. arsenal of more than 23,000 nuclear warheads—tough-guy steroids of unimaginable potency. His Soviet adversary, Leonid Brezhnev, had more than 32,000 warheads at his disposal, a nine-thousand nuclear-bomb advantage. The tone of discourse between the two superpowers was blatantly antagonistic, and people were understandably uneasy.

Around the world, testing of nuclear weapons had become routine. Several nations were blowing the bowels out of coral reefs, cactus-strewn deserts and remote expanses of tundra. Radioactive fallout in the form of Strontium-90 rode the jet stream around the globe, showing up in mothers’ milk and babies’ teeth.

Against this turbulent background, I attended several inaugural conferences featuring archetypal psychologist James Hillman and sponsored by the Human Relations Institute—early precursor to Pacifica Graduate Institute. There we sat at Casa de María in Montecito, south of Santa Barbara, amidst the aching beauty of orange trees, oaks and bougainvillea, beneath the Mediterranean arches and tile roofs of the conference center, discussing with Hillman his work on returning soul to the world, the thought of the heart, alchemy, ceilings, walking, industrial food and other topics reflecting his off-beat perspective. Despite the lush surroundings and richness of the conversations, the unspoken, apocalyptic context of nuclear war haunted the proceedings. It was not something people often talked about, but it hung heavy in the air.

One evening, several other participants and I went out for dinner, and the discussion veered toward our fantasies of what we all spontaneously called “the post-apocalyptic future.” Everyone present voiced unanimous concerns that the politicians would finally lose their heads, push the buttons and send a host of ICBMs—Inter-Continental Ballistic Missiles—flying back and forth across the oceans. The next morning I awoke with this dream:

Hillman and I are walking along a spit of land, across the bay from a bustling shipping port. We are engaged in a long conversation, at the end of which James says to me: “If you want to see the post-apocalyptic future, look at downtown Tokyo today.”

This dream struck me with unusual force because it completely jolted my thinking about the unsettling prospects we had all been imagining as “yet to come.” As a result of this dream, I would henceforth understand “the post-apocalyptic future” as something that was already taking place—not anticipatory fantasy, but present perception. Furthermore, we participants had all been imagining “the apocalypse” primarily in terms of bombs, whereas the dream offered the seemingly prosaic image of...
bustling and successful modern city as an example of the post-apocalyptic future. That such authoritative words should issue from the mouth of the Hillman dream-figure came as no surprise, since in reality I admired the mind and writings of the actual Hillman. But I was not inclined to force personal interpretations upon the dream—lurking idealized projections, for example. What really interested me about the dream—and still does—was the non-personal message of global import implicit in the punch line. This simple dream was a news-dispatch worth a dozen Presidential press conferences, fit for broadcast far beyond my personal dream journal.

But why Tokyo? For one thing, Tokyo in those days was entering its accelerated phase of economic go-go years, in a sort of parallel to the 1980s de-regulation mania in the U.S. Thus, I took Tokyo, in part, as a reflection from across the Pacific of our own values, an unconscious view of the shadow of the West. After all, in the post-WWII occupation period, Japan having been bombed into submission, it was we who recreated them in our own image, bestowing upon the Japanese our value-systems of economics, government and life-style in the perennial fashion of conquerors everywhere. My dream clothed that historical reality in apocalyptic garb, thus commenting as much upon our own economic value system as upon any geo-political nuclear conflicts. In a strange way, the dream echoed visionary historian Theodore Roszak’s summary of the global civilizational crisis:

The Last Days were announced to St. John by a voice like the sound of many waters. But the voice that comes in our day summoning us to play out the dark myth of the reckoning is our meager own, making casual conversation about the varieties of annihilation . . . the thermo-nuclear Armageddon, the death of the seas, the vanishing atmosphere, the massacre of the innocents, the universal famine to come . . . Such horrors should be the stuff of nightmare . . . They aren’t. They are the news of the day . . . We have not stumbled into the arms of Gog and Magog; we have progressed there.

In other words, our present value system, our very Weltanschauung, has saddled us with all the trouble we can handle.

My dream portrayed “downtown Tokyo today”—with its hyper-density of population, its hyper-intense activity and hyper-excessive everything—as an epitome of the apocalyptic state which, according to the dream, we have already reached. And judging from current world-population projections, technological and ecological trends, there is more of the same to come. Whenever I read an enthusiastic article about how technological advances in food production—GMO seeds, ever-more-clever pesticides, genetically-engineered salmon, etc.—will enable us to feed many additional billions of people, on top of what we already have, I think of the dream of post-apocalyptic Tokyo, and I feel no comfort.

* * *

“Revelatory (apocalyptic) images are most likely flooding the dream-field as we speak, enriching our personalities and lives like silt from the rising waters of the Nile”

My brief Hillman dream is one of several I have recorded that can be read in the context of the “post-apocalyptic future.” In various ways, those dreams are all revelatory and transpersonal. Many are quite dramatic, as we would expect, and it would certainly be worthwhile to treat them in another essay, or series of essays. For the time being I just want to crack the door open on the question of apocalyptic expectations. Dreams can help us process those expectations by updating the old Biblical fantasies and interpretations, and supplying new words and images with which to imagine our way into the future.

In his great but underrated book Flying Saucers: A Modern Myth of Things Seen in the Sky, Jung puts our position into perspective:

The present world situation is calculated as never before to arouse expectations of a redeeming, supernatural event. If these expectations have not dared to show themselves in the open, this is simply because no one is deeply rooted enough in the tradition of earlier centuries to consider an intervention from heaven as a matter of course. We have indeed strayed far from the metaphysical certainties of the Middle Ages, but not so far that our historical and psychological background is empty of all metaphysical hope. Consciously, however, rationalist enlightenment predominates, and this abhors all leanings towards the “occult.”

Although Jung’s book was devoted to an examination of UFO reports as symptoms of a modern myth in the process of forming, the larger syndrome of a myth-in-progress includes more than just flying saucer sightings, reports of abductions, or first-person accounts of being “probed” by aliens. The fact is that revelatory (apocalyptic) images are most likely flooding the dream-field as we speak, enriching our personalities and lives like silt from the rising waters of the Nile. The aggregation of these dream images and the life-experiences associated with them will contribute over time to the formation of the new myth. Whatever metaphor we choose—a birth, an approaching dawn, an awakening—the features and full dimensions of this emerging phenomenon are scarcely discernible as yet. However, this should not deter us from keeping our eyes open, or lending our shoulders to the wheel.

Most specialized readers in depth psychology will know that apokalypsis in Greek means “uncovering,” in the sense of the revelation of something hidden. Implicit in the tradition of the word is that what is hidden, and is in the process of being revealed, can be thought of as dynamic events taking place in the realm of the collective unconscious—in traditional language, “heaven.” Truly apocalyptic dreams will always reveal something about events on archetypal levels, no matter “where” they are depicted as happening.

Archetypes of the collective unconscious are sometimes discussed as if they were static phenomena, fixed categories of experience such as the Magician, the Wise Old Woman, the Trickster, and so forth; or they are treated as if their reality lay in bloodless conceptual formulas.
Such definitions are handy teaching devices, to be sure, even indispensable, and Jung himself employed them over and over in his tireless efforts to explain what he meant by “archetypes.” But he would be the first to agree that conceptual language falls short of conveying the living experience of the actual dynamism of archetypal energies constellated at the level of real life. Even if an archetype maintains a striking consistency in its manifestations over millennia, the images in which it appears, and the energies it exudes, still operate in both dreams and the world in the most impressive and dynamic ways. Jung once observed that “An encounter with archetypal energy is a bare-knuckled event.” We might add to his statement this caveat: Crowds are less equipped to grapple creatively with an outbreak of archetypal energy than individuals are. Jung had many things to say about the sapping of individuality by immersion in crowds, e.g., “The bigger the crowd, the more negligible the individual.” With a world population of seven billion and counting, this effect becomes problematic for all of us.

I should emphasize that the collective unconscious—the source of all apocalyptic images—is not just a vault or repository for the “deposits” of collective experience. Those contents change and evolve, producing movements of the epistemological ground beneath our feet, as when tectonic plates slide and grind past one another upon a sea of magma.

Sometimes, as in an earthquake, the plates jerk loose to assume drastically new configurations. In other words, even at archetypal levels of the psyche, changes sometimes occur violently and suddenly. Because of this dynamic quality of archetypal “bedrock,” the venerated images and understandings of tradition, of necessity, have to be periodically re-defined and re-interpreted, hence the danger in the certainties of fanatic fundamentalisms of any kind. Jung expressed the psychological imperative of this evolving dynamism of the archetypal psyche in eloquent terms:

In order to find valid answers to these questions a complete spiritual renewal is needed. And this cannot be given gratis, each man must strive to achieve it for himself. Neither can old formulas which once had a value be brought into force again. The eternal truths cannot be transmitted mechanically; in every epoch they must be born anew from the human psyche. [Emphasis added.]”

When Jung says, “born anew from the human psyche,” he is referring above all to the individual human psyche as birthplace. Human collectives, such as nations, states, political parties or even church congregations, may show symptoms of archetypal shifts in the form of disturbed emotions or moods, but that is not the same thing as re-birth, strictly speaking. In fact, it is often more like a possession or seizure. The great modern example of this type of collective possession is what happened with the Germans under Hitler. Even in the U.S., when Ronald Reagan was swept into power in the 1980 elections, many journalists commented on the “mood of the nation.” I too noticed that mood, and I find that it, or something very similar, still persists in our political today, a sobering fact indeed. The escalation of un-reflected emotionality in crowds can be dangerous, and should serve as a spur to critical self-reflection, since those emotions are so often are contaminated with shadowed complexes. Such emotions require differentiation, which is not a strong suit in large masses of people.

But why can’t the mood of a crowd serve as womb for the re-birth of the sacred images? In my view, it is partly because those new images are always exquisitely custom-fitted to the individual psyches that receive them, but also because such images impose an ethical burden that crowds are ill-equipped to bear. For ethics, we must refer to the individual soul, which has to rise to the occasion in order to meet the Other face-to-face, as it were. Whether in the form of dreams, visions or creative fantasies, the brunt of the newly-delivered divine image is first carried by the individual. Only later can archetypal contents be assimilated by groups, which is why political movements are not the first place to look for the healing formula.

In this context, it may be worth noting that in traditional Biblical iconography, when Mary first hears the angel’s Annunciation of the divine life she is carrying, she is usually depicted as sitting alone, in a cloister, perhaps with a book in her hand. Some form of cloistered consciousness, apart from the hubbub of the crowd, is necessary to hear the angel’s whisper. John of Patmos, madly scribbling his revelation, may be an example of such an individual; or Moses on Sinai; or Jesus in the desert; or Mohammed on the mountain.

But it would be an enormous mistake to think that only cultural avatars like these great, legendary figures can serve as the birthplace for new images of the divine. As Meister Eckhart put it, “What good is it to me if the son of God was born to Mary 1400 years ago but is not born in my person and in my culture and in my time?” What was true for Meister Eckhart is true for us today, hence the importance of dreams and imagination in the individual.

This responsibility of individuals is all the more enhanced by the charged and peculiar circumstances of the present historical moment. Despite Christian teachings, which imply that all the revelations ever needed are safely contained within the Bible, the fact is that apocalyptic, revelatory impulses from the collective unconscious are just as necessary, and just as valid, today as they were two thousand years ago, when the classical world of antiquity was breaking down. Now, when we lay our heads on our pillows at night, each of us participates in a kind of dream-lottery, to determine who and how many will wake up to find the mantle of John of Patmos on their shoulders, inscribing their own versions of apokalypsis onto the parchments of their dream journals—fragments of the new, soon-to-be-assembled Book of Revelation.

There is an underlying tone of urgency in everything I have said above. The archetypal shift we are undergoing,
in the transition from one age to another, would be agonizing enough under the “normal” conditions that have attached to transitional ages in the past: the shift from Paleolithic to Neolithic with the onset of agriculture, for example; the advent of writing and recorded history; the collapse of Greece under Roman domination; the onset of the Christian era two thousand years ago; or the millennial expectations of the end-of-the-world that had Europe in an uproar in the eleventh century A.D.

But a new and supercharged, game-changing element has now entered the picture, on a scale of potential severity we have never had to deal with before. I am referring to the climate crisis and anthropogenic global warming (AGW), and all the consequences that proceed from that.

My response to this atmosphere of “apocalyptic” crisis and the accelerated levels of climate change is to emphasize the importance of visionary dreams as sources of guidance and wisdom through the present and coming turmoil. Recently I had a brief dream that put this feeling of urgency into context.

The dream showed a basic graph, plotting two variables against an X-axis and Y-axis, representing the increase in global population and the flow of time. The whole graph had the shape of a square— the graph clearly stated that by the time our total population reaches eight billion in about 2030, the amount of time remaining to come up with new forms of existence will have expired. What that portends is anyone’s guess.

I do not take this dream literally, but neither do I dismiss it. It is telling us something. And it resonates in two ways with the Hillman dream I described before: (1) it portrays something “post-apocalyptic” that is currently in progress; and (2) it does not show frantic humans scurrying about under attack from aliens, but simply offers a business-as-usual artifice—the graph—which could have come from a report of divisional sales figures at some corporate headquarters. In other words, the dream-graph was mathematically impersonal and devoid of pathos, as if simply saying: This is a fact; this is happening.

In my opinion, the dream calls for a sober recognition of the situation we are in. It also calls for a sober application of whatever images of renewal come to us from the creative depths of the visionary, dreaming psyche. And by “application” I mean taking our dreams seriously and finding ways to respond to them ethically.

Note that the graph dream is neutral, offering no guarantee as to outcome. That is up to us. Whether we feel the burden of it consciously or not, we are living in an age that places an unusual ethical demand on each of us. The challenge is to temper our one-sided consciousness with a balance that can only come from the other side of the scale.

Notes
1 Jung, C. G., Civilization in Transition, CW10: 315
2 Jung, C. G., The Psychology of the Unconscious, CW7: 409
3 Roszak, Theodore, Where the Wasteland Ends, p. ix.
6 I am indebted, for this insight, to Thomas Moore, who gave a wonderful presentation at the 1989 conference “A Gathering of Angels,” sponsored by the Dallas Institute for Humanities and Culture. All presentations were later published in The Angels, Robert Sardello, ed. (Dallas: The Dallas Institute Publications, 1994.) See Moore’s paper, “Annunciation,” on p. 11.

Paco Mitchell has studied dreams and depth psychology since 1972. During that time he has practiced as a Jungian Therapist, operated his own art bronze foundry as a sculptor, and performed as a flamenco guitarist. He holds advanced degrees in Romance Languages from Stanford University, and Counseling Psychology from the University of Oregon.
The Yellow Butterfly
By Thali Bower Williams

I walked along the shore yesterday
And witnessed
A powerful ocean
Falling melodiously upon itself.

Then to my surprise
A small yellow butterfly
Crossed my path,
Heading determinedly out to sea
In its own rag-tag butterfly way.

Imagine that!
Delicate and fragile wings
Fluttering with great purpose,
Driven by instinctual desire,
To be above magnificent, thrusting oceanic swell
With only the endless, pulsating,
Shifting, watery depths
To meet its journey’s end.
What courage, this little creature!

I wonder if it knew that Autumnal death awaited,
Out, over that vast ocean.

I wonder if it cared.

Perhaps fulfilling soul’s dreamings
Was all that really mattered?
ABOUT the COVER ART — Cont’d from page 1

Special thanks to Jane Johnston for the cover art, a ritual Mandala entitled “Surrender.” Jane writes: Jung observed mandalas, or sacred circles, depicted in art worldwide are representations of the self, and that drawing these circles assist in the containment and integration of life events.

Engaging in a deep inquiry requires a large container, and a year long meditation of painting a sacred mandala while holding a particular question is challenging, surprising, healing, truthful, connective and transformational. This form of self inquiry disrupts binaries, deepens self-awareness, and knowledge of the relationships between all things is gained allowing for a more realized wholeness.

The mandala is structured in such a way as to allow the painter access into progressively deeper levels of awareness, consciously moving through personal obstacles/defences. Both the inner and the outer world is engaged and unfolding synchronistic events speak to the question held. The goal is to free up the energy used to suppress and repress unconscious content through integration of experience.

The sacred mandala structure and meditative processes was taught to me by my spiritual mentor, Madeleine Shields (died November 16, 2005). Shields was a student of Jack Wise, a well known BC artist who made a lifetime study of the mandala. Shields enlarged on his work by engaging the images that arose in active imagination, forming a bridge between the conscious and unconscious, in aid of individuation. She mentored students on a one to one basis, and I was her student from 1995 to 1998.

Unlike traditional mandalas, in these “Western forms” the images are not predetermined but rather arise out of the paint/unconscious. The thick and textured water colour paper is pre-wetted thus the paint is immediately pulled in and as it moves along the fibres, images emerge, much as they do in clouds or puddles.

The brain makes patterns and the mind makes meaning of these patterns. The images are then carefully painted in, and this is part of the meditative process in bringing full attention to the end of one’s brush. At a later stage, the images are worked with consciously, amplified in written dialogue, much as a dream would be tended.

Ultimately, the work is about deliberately entering the experience of what arises and holding the tension consciously in order to transform. It is about creating sacred space for all parts to be held in non-duality, bringing forward a more realized, empathic self with which to meet the world.

Jane Johnston, mother and grandmother, lives with her beloved husband in the forest, by the sea, on the West Coast of Canada. Her background is in midwifery, Nursing and Clinical Counselling, with an emphasis in Depth Psychology. She can be reached at sacredmandalas@gmail.com

Moon Child
By Laurie Corzett

Created from the Milky Way shining into Mother Moon,
Reflections from that ancient light emerging from her womb.
A sad guitar, a raging sax, emoting through the sea
Of stories sung through ages all, what was through what will be --
Were you the Lady of that lake, were you the piper’s reed?
Were you the luscious, sacred fruit fulfilling every need?
Yes, you the child dancing in the fullness of the night
To ring the rune and cast the spell to make the darkness bright.
Of goddess born to keep us safe and sing our lullabies
Till we emerge as sparkling stars to light the dreaming skies.

EDITORIAL cont’d from page 1

But the insights of depth psychology have little traction if they only remain at the level of theory. For healing transformations to take place, insight must be lived out and tested in the crucible of experience. That may be one reason why William Blake proclaimed that “Eternity is in love with the productions of time.”

Depth Insights provides a forum for explorers in depth psychology, a place to compare notes, to share dreams and visions, to give voice to unusual experiences, and in so many ways to contribute to the formation of a new basis for human choices. With the benefit of the creative unconscious, we may find that old and new ideas, images and impulses, can mix, fuse and flow together into new forms of life. Increasingly, as more of us succeed in giving voice to our experiences of the numinous and the mundane, in one-and-the-same-breath, a re-sacralization of the world inches closer to realization.

I look upon the offerings in this issue of Depth Insights as an array of nutrients for mind, body and soul, to be enjoyed like Spanish tapas, if you will—in the form of words and images born out of individual experience. Precious few publishing venues today bring to the surface so many varied perceptions from the depths, and in such generative ways. In this respect alone, Depth Insights stands out like a beacon in the modern storm of paper and pixels.

In publishing, the selection process is always agonizing, since all contributions are valued, whether chosen for publication or not. Thus, sincere thanks must go to all contributors for their efforts, and to all members of the Reading and Selection Committee as well, for their unsung labors in the background. This e-zine would not be possible without them—contributors and reader/evaluators alike.

Special thanks to Rebecca Pottenger, who has shouldered a large part of the editorial for the past two years, and honors to Bonnie Bright, both for her conceiving Depth Insights and for her unceasing labors on its behalf ever since.

And so, valued readers: Read on! Enjoy!

~Paco Mitchell

<Back to TOC
"At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the plashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. There is nothing...with which I am not linked."

~ C. G. Jung,
*Memories, Dreams, Reflections* (p. 225)