Dear New Orleans Jung Society Participant:

It was a pleasure to be with you all. We covered a lot of ground in several sessions trying to re-imagine the fate of the threatened depth psycho-spirituality tradition we all cherish in our different ways.

I combined the Friday and Saturday content slides into the single flow of images below. Hopefully the melding preserves the best of both sessions in a coherent and helpful way. I let in a few slides time did not permit me to include in either experience.

Again, my delight and honor to be with you all.

Warmly,

Terry



Trees are our double in nature.

Thomas Moore

Depth Psychology as Psycho-Spiritual Event, as Religious Occasion.

C. G. Jung Society of New Orleans

April 21-22, 2017

Whatever spirituality is, we know from our glimpses along the frontier with the transcendent that it wants to step over into living.

Ann Belford Ulanov

Full Power Point available for personal study from May 5 to May 20, 2017 at:

www.terrilllgibson.com

These materials are for private learning use and not to be distributed or copied in any form

- I am not here as an expert, but as a therapist who loves the Anima Mundi Spirit and culturo-religious containers that birth her Presence in our lives.
- I am a Jungian analyst whose model of therapy values Anima Mundi originated image and word as the most important gift of culturo-religion and Psyche.
- I believe the Anima Mundi and its communicative culturo-religious vessels is the most important transmitter, translator, and transformer of image, word, and soul in our contemporary world.

I was trained in a homiletical tradition that values depth insight and depth feeling united in a container of inspired and motivating information and vision. So what I have to say is a point of view not a reality grounded in stone if ever such a thing really exists anyway. So if you disagree or if you have an alternate point of view raise your hand and voice and let's have civil dialogue. I'm here to challenge and deepen our collective thinking and appreciation for the manifoldly different ways we all are here out of love of image experienced in personal, social, cultural, and archetypal voices, voices often profoundly different in tone and perspective. We are here to personally and in community to heal through that personal and collective Meeting.



Arthur Rubinstein - Chopin Nocturne Op. 55, No. 1 in F Minor

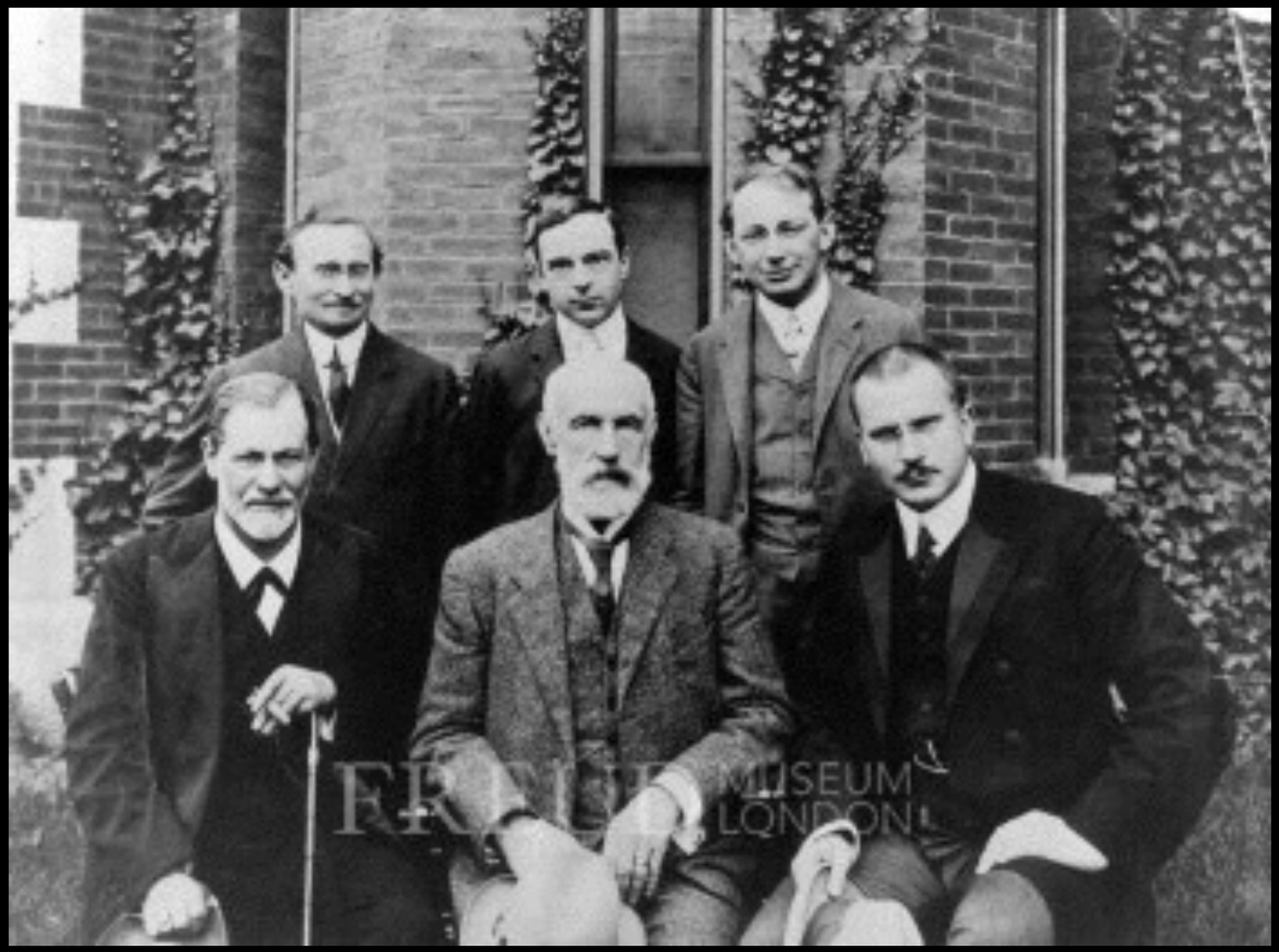
- Depth to Surface
- Symbol to Symptom
- Transpersonal to Temporal

- Holographic
- Non Linear
- Associative
- Relational

The Liminal and the Luminescent

Depth Psychotherapy as Pilgrimage, Performance, Politics

Freud/ Jung Clark University, 1909





Vocatus atque non vocatus, Deus Aderit



As the story goes, the wise First Zen Patriarch was holding audience in the monastery courtyard. A light wind was furling a prayer flag. The Patriarch asked does the wind move the flag or does the flag direct the wind? One eager young training monk argued spiritedly for the wind, another for the flag. The Patriarch declined both answers.

A long silence ensued, then a strange voice rose from the gathered throng of monks and community observers: "It is neither. The fluttering of the true, inner heart sets both in motion."

Guiding Questions

How is depth psychotherapy sacramental, what is the liminal territory of its operations?

How is depth psychotherapy a safe haven for the irrational, deep feminine, and earth centered healing technologies so often banned by metrics profession?

How to preserve this legacy psychology and soul craft in this era of corporatist culture and craft; preserve and enhance it for its broader re-discovery in a more enlightened era?


A MODEL



CRUCIAL

LIMINAL

INBETWEENESS

Lumen Naturae



The Core Domain of the Religious, The Sacred, The Sacramental

The Bedrock Domain of Jungian Psychology and Analysis



Numinous

Numen—Nod

Liminal

Religious

Religio: To Bind Back To Its Origin

Religious:

Enacted, embodied sense of meaning, of engaged, interacting cosmic meaning.


Ungund
Urgrund
Encompassing Ground of the All


Der Geist dieser Zeit
Spirit of the Times


Der Geist der Tiefe
Spirit of the Depths

FLVCTVS DES KOMENDEN



haias dixit: qvis credidit avditvi no
stro & brachivm dominicvi revel
atvm est? et ascendet sicvt virgvltv
m coram eo & sicvt radix de terra sitie
ti non est species ei neqve decor & vidimvs evm & non erat aspectvs & desideravi
mvs evm: despectvm & novissimvm virvivm virvm dolorvm & scientem infirmi


The real history of the world seems to be the progressive incarnation of the deity.
C. G. Jung

Jung’s theoretical understanding of religion makes of the analytic process a religious event. It recalls the Gods to their psychic origin and encourages unmediated conversation with them within the containment of the psyche. The analytic process thus understood is currently to be valued for a number of reasons. The internalization of divinity curtails enmity between religious communities bonded by external Gods. More than this, Jung’s total myth contends that divinity can become conscious only in humanity. The education and redemption of God in history is an ongoing project. Currently it takes the form of an emerging myth of an extended compassion whose embrace supplants still reigning myths of lesser compass. The analytic process, though confined, in the first instance, to individuals, is a significant contributor to the now emerging societal myth [Dourley, 2010].

Disappearing Initiatory Containers

And still today ones seldom finds that people come to great things without they first go somewhat astray.

Meister Eckhart

Chef [2014]

Directed by Jon Faveau



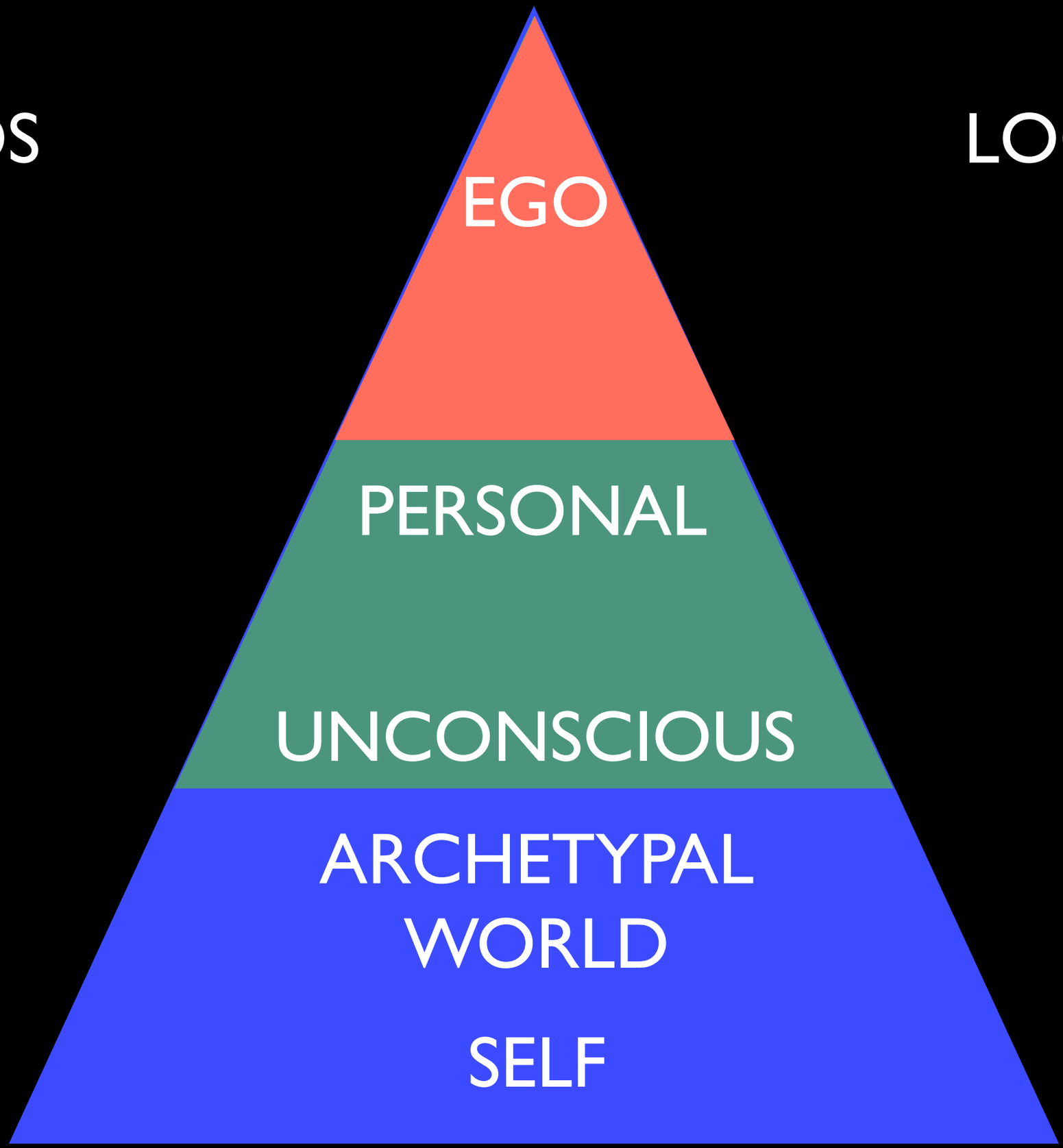
Chef Themes

Joy is the center of all—a suffering
achieved Beauty

It is through this suffered Beauty that inter-generation initiation/ transmission is best accomplished

CHRONOS

LOGOS



POLIS

POLIS

KAIROS

EROS

Kataphatic	Apophatic
Regressiive	Progressive
Symptom	Symbol
Sexual	Spiritual
Stoic	Platonic
Sealed	Permeous
Empty Contents	Fill Contents
Malevolent	Benevolent
Deception	Revelation
Reduction	Amplification
Adjustment	Transformation
Brief Therapy	Long term Therapy

C. G. Jung

Certainly the world is immeasurably beautiful, but it is also quite as horrible.

Deus Incarnatus

Unus Mundus

The Dilemma

Copernicus

Copernicus Descartes

Copernicus Descartes Darwin

Copernicus Descartes Darwin Freud



The Resolution

Mechtilde

Mechtilde Eckhart

Mechtilde Eckhart Boehme

Mechtilde Eckhart Boehme Kant

Mechtilde Eckhart Boehme Kant Hegel

Mechtilde Eckhart Boehme Kant Hegel Jung

Dourley's Mystical Family Tree

Hadwijch and Mechtilde of Magdeburg 13th-–Absolute fusion of Divine Lover and human, inner and outer.

Eckhart 14th -- Breakthrough—total "self divestiture of mind, will and even personal being" in process of moving to an identity with the Godhead beyond trinity. Native Divinity. Doctrine of Resignation. Why ask why? Ungrund, Urgund.

Boehme 16th and 17—Eckhart deepened Ungrund, urgund—divine opposites. Trinity—worked their unity not in eternity but in humanity—key role of humanity—[*Deus incarnatus*]—"seeds" that lead to Hegel and "completion" in Jung. [188]

Hegel 18-19th—rationally grounded Boehme's insights—"Philosophy culminates in humanity's knowledge of God." [189]

Jung 19th 20th --". . .vests humanity with a new morality, that of assisting divinity in becoming self-conscious in humanity through humanity's cooperation with the emergence of its archetypal ground in conscious variation but universally." [189]

Tarnas-Jung-Dourley-Gibson Chart

Divine
Human
Participation
Mystique

Divine
Human
Participation
Mystique

Axial

Age

Transpersonal

Temporal

Split

Divine
Human
Participation
Mystique

Axial

Age

Transpersonal

Temporal

Split

Absolute
Divine
Human
Separation

Divine Incarnation Within the Human Psyche

Co-Evolution of Divine-Human Consciousness in Second Axial Age

Divine Incarnation Within the Human Psyche

Divine -Human Co-Inherence in Dynamic Origin-End-Time

Co-Evolution of Divine-Human Consciousness in Second Axial Age

Divine Incarnation Within the Human Psyche



Jung's 3 Major P of R Propositions

[a la Dourley, 186]

- Religion is ineradicable
- Religion kills
- Religion could greatly enhance life, enhance survival of the human by universal compassion for all and acceptance of all equally valid depth experience.
- THIS is what depth therapy does, this is its metaphysical mission

J. Harley Chapman ’s Three Categories of Jung’s Description of Religious Experience

- Scientific-psychological—Stream-libido model
- Phenomenological-mythological—Quest-individuation Model
- Metaphysical-theological—Numinous-meaning Model

[Roderick Main, JAP,June 2013]

- Curiosity—Inquiry
- Leading to Creative Response—*Creatio*
- Resulting in Enacted and Reflected BEAUTY



Deus Incarnatus

Unus Mundus



John Milton

Or let my Lamp at midnight hour, [85]
Be seen in som high lonely Towr,
Where I may oft out-watch the Bear,
With thrice great Hermes, or unsphear
The spirit of Plato to unfold
What Worlds, or what vast Regions hold [90]
The immortal mind that hath forsook
Her mansion in this fleshly nook:
And of those Dæmons that are found
In fire, air, flood, or under ground,
Whose power hath a true consent [95]
With Planet, or with Element.

The Brown Sisters

40 Portraits in 40 Years; The Brown Sisters

Nicholas Nixon, Photoraher

1975



1977



1979



1981



1983



1988



1989



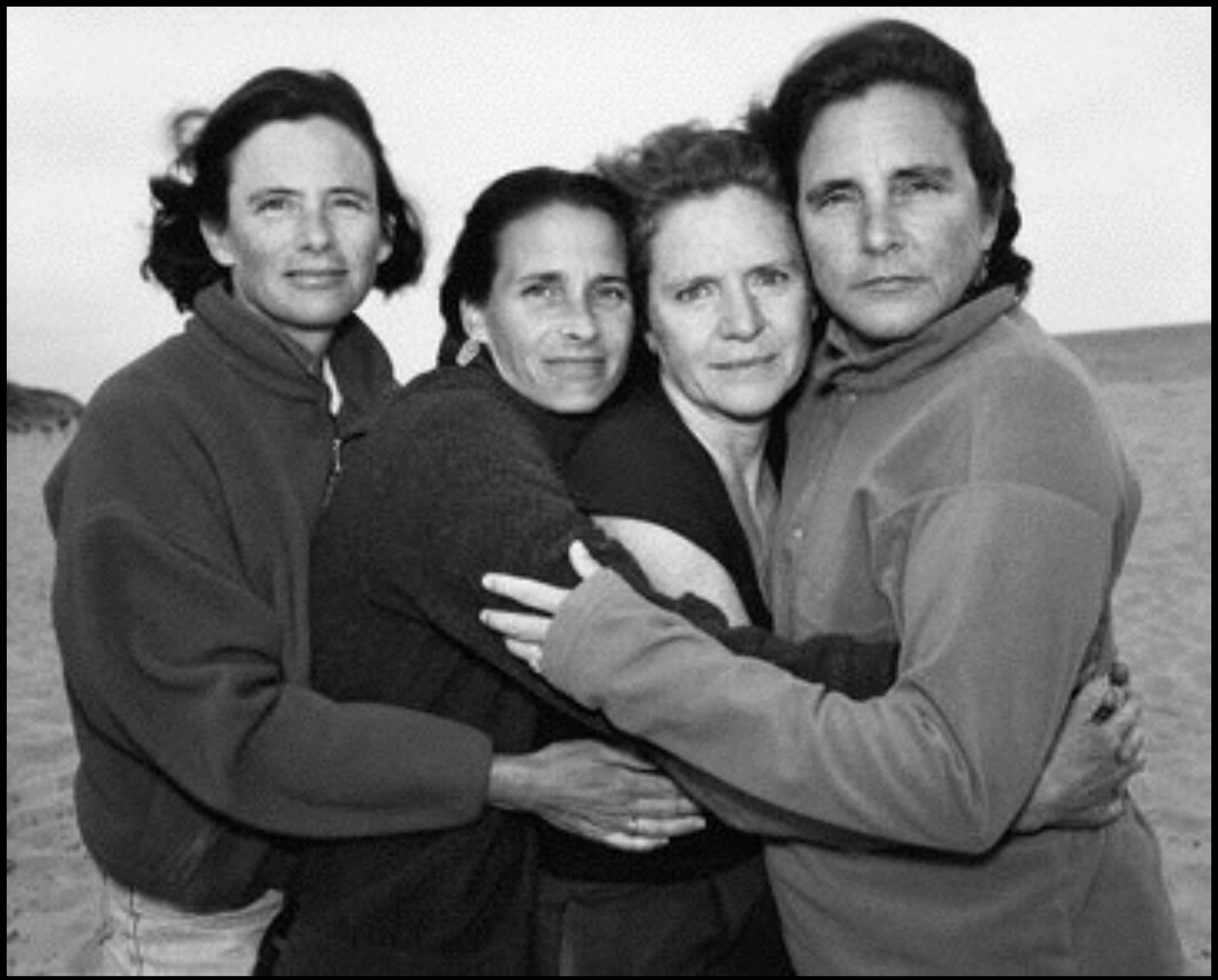
1992



1999



2000



2001



2004



2009



2010



2012



2014



As we come to the last pictures, we feel the final inevitability that, as Nixon says, “Everyone won’t be here forever.” The implication hovers in the darkening of the palette and in the figures drawing together, huddling as if to stay afloat. To watch a person change over time can trick us into thinking we share an intimacy, and yet somehow we don’t believe that these poses and expressions are the final reflection of the Brown sisters. The sisters allow us to observe them, but we are not allowed in. The reluctance shows particularly in the early pictures: the wary lowered brow, the pressed line of a mouth. Sometimes a body’s stance or the angle of the jaw is downright grudging. These subjects are not after attention, a rare quality in this age when everyone is not only a photographer but often his own favorite subject. In this, Nixon has pulled off a paradox: The creation of photographs in which privacy is also the subject. The sisters’ privacy has remained of utmost concern to the artist, and it shows in the work. Year after year, up to the last stunning shot with its triumphant shadowy mood, their faces and stances say, Yes, we will give you our image, but nothing else.

Susan Minot

The Last



- http://www.nytimes.com/2014/10/01/magazine/40-portraits-in-40-years.html

I AM AWAKE
IN THE PLACE
WHERE WOMEN
DIE

We swim in it. . .psyche is something we swim in inside and outside ourselves.

Thomas Singer



The Liminal:

The mediating fluid of the embracing Matrix

The Luminescent:

The glow, the radiance of personally and collectively achieved moments of Individuation—effervescent and elusive but so precious

The Archetypal:

The symbolic expression/ narrative/ image of the embracing Matrix

The Numinal:

The uncanny, embodied, terrifyingly-pleasant experience of the activated embracing Matrix



Unus Mundus:

The Many from the One; The Many back into the One

THE LIMINAL FULCRUM

Cause ← LIMINAL → Effect

Esoteric ← GNOSIS → Exoteric



UNUS

Immanent ⟵ ⟶ Transcendent

MUNDUS

PSYCHOID-

Psyche ← → Soma

SYNCHRONISTIC

Conservative⟵COMPASSIO⟶ Liberal



Three Themes

- Return to Original Source

- Management of Evil

- Death and Rebirth

  - Sandner, 265-68

J. Harley Chapman ’s Three Categories of Jung’s Description of Religious Experience

- Scientific-psychological—Stream-libido model
- Phenomenological-mythological—Quest-individuation Model
- Metaphysical-theological—Numinous-meaning Model

[Roderick Main, JAP,June 2013]

FINDING SAFE CONTAINERS



Sundance Tree



PRESERVATION OF THE PRECIOUS IN

A CATASTOPHIC ERA

The individual and the universal are reconciled. The suffering, alienation, and death are now comprehended as necessary for birth, for the creation of the self: O Felix Culpa. A situation that was fundamentally unintelligible is now recognized as a necessary element in a larger context of profound intelligibility. The dialectic is fulfilled, the alienation redeemed. The rupture from Being is healed. The world is rediscovered in its primordial enchantment. The autonomous individual self has been forged and is now reunited with the ground of its being.

Richard Tarnas



ACHIEVING A MOIST, FULL DESTINY



All life is bound to carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.

C. G. Jung
CCW 12, 222

No Man is an Island II

Jesper Just [2004]

But, darling, what can I do?

For you don't love me

And I'll always be crying over you

Crying over you

Yes, now you're gone

And from this moment on

I'll be crying, crying

Crying, crying

Yeah, crying, crying

Over you

Roy Orbison

No Man Is An Island Themes

- Patriarchal Innocence tells the truth the Sinex Avoids

- Sorrow over Lost Connection to the Deep Feminine

- Sorrow restores Lost Harmony

Valentinian Canon

Everywhere [*ubique*],

Always [*semper*],

And by All [ab *omnibus*].

EGO

PSYCHE-
ARCHETYPAL

PSYCHOID

DIVINE

Disappearing Initiatory Containers

DOUBT/LOSS OF VOCATION

The Grey

Joe Carnahan, Director [2011]



The Grey Themes

- We are all hunted—by our outer wolves but, more importantly, our inner ones.

- We all fear an empty universe. We all our terrified by our own inner, immense emptiness.

- We all seek a unifying Animation, a cohering Divinity against that Emptiness.





Liminal Analytic Ritual as:

- Invocation
- Lamentation
- Vision Quest
- Transformation





SORROW AS THE INITIATORY AFFECT

The Mystical Sorrow Phenomenon

Results from that magical moment of deep affective/imaginal connection when the ego first consciously and fully experiences the Touch of the Self and does not freeze or withdraw but paradoxically, against all the rationale of its defenses against previous unutterable sufferings, profoundly surrenders to this Divine Embrace.

SAVING OUR PLANETARY HOME--INNER AND OUTER-IN TIME

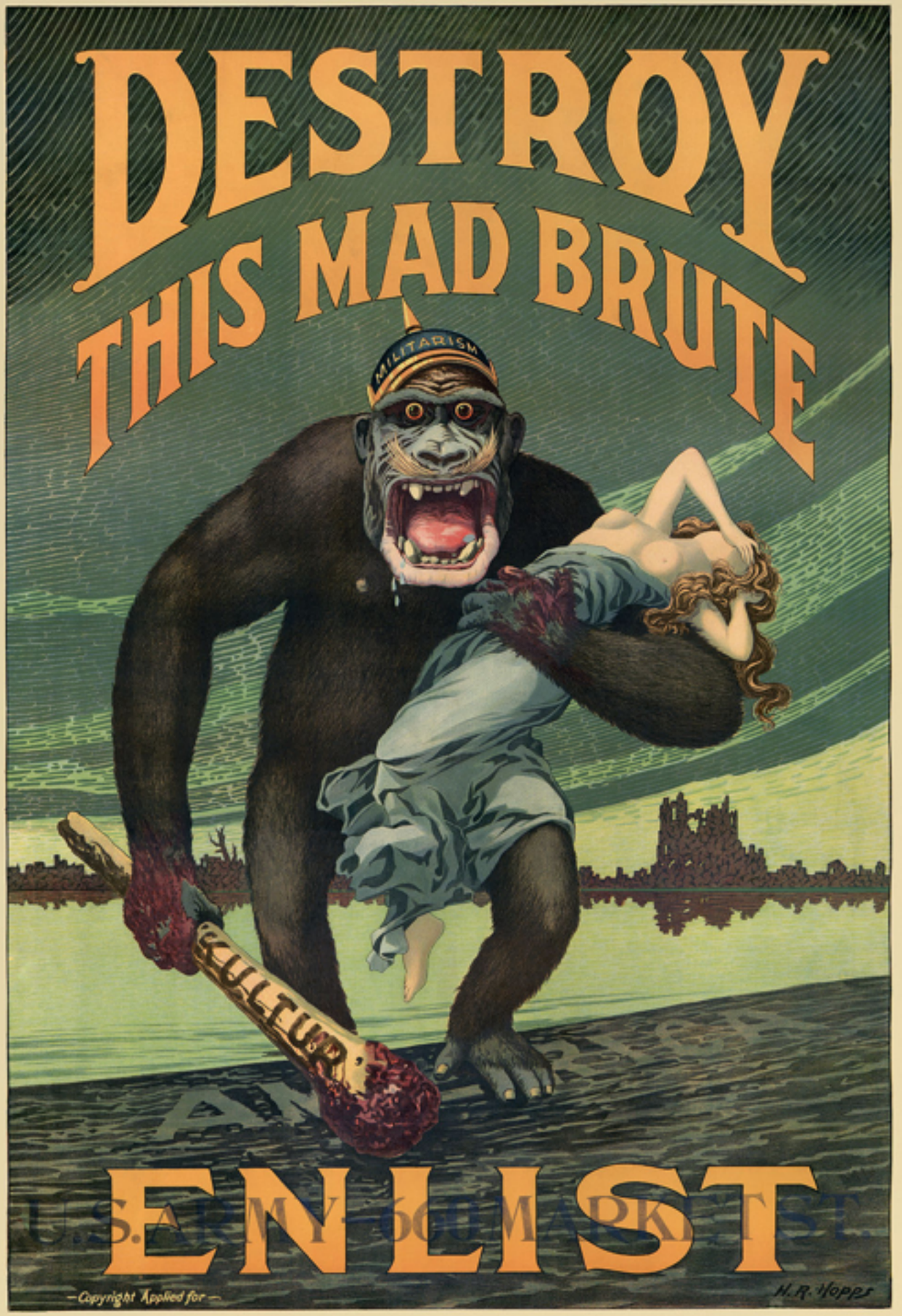


Unless a man is led in the path of powerlessness he will always abuse power

Richard Rohr







U.S. ARMY - 660 MARKET ST.

Like individual complexes, cultural complexes tend to be repetitive, autonomous, resist consciousness, and collect experience that confirms their historical point of view.

And, as already mentioned, cultural complexes tend to be bipolar, so that when they are activated, the group ego or the individual ego of a group member becomes identified with one part of the unconscious cultural complex, while the other part is projected out onto the suitable hook of another group or one of its members.

Individuals and groups in the grips of a particular cultural complex automatically take on a shared body language and postures or express their distress in similar somatic complaints.

Finally,
like personal
complexes, cultural
complexes can provide those
caught in their potent web of stories
and emotions a simplistic certainty
about the group's place in the
world in the face of otherwise
conflicting and ambiguous
uncertainties.

~Tom Singer/ Sam Kimbles

Let us imagine the anima mundi neither above the world encircling it as a divine and remote emanation of spirit, a world of powers, archetypes, and principles transcendent to things, nor within the material world as its unifying panpsychic life-principle. Rather let us imagine the anima mundi as that particular soul-spark, the seminal image, which offers itself through each thing in its visible form. Then anima mundi indicates the animated possibilities presented by each event, as it is, its sensuous presentation as face bespeaking its interior image--in short, its availability to imagination, its presence as a psychic reality. Not only animals and plants ensouled as in the Romantic vision, but soul is given with each thing; God-given things of nature and man-made things of the street.

~James Hillman, "Anima Mundi," Spring, 1982



THERE IS A TREE DYING IN FRONT OF MY OFFICE

ROBERTO GAMBINI

Florence, 1998

The Sacred Tree

Musæum Hermeticum Reformatum et Amplificatum




$2.13/HOUR
VS
$3,000,000.00/HOUR




A SINGLE TOP INCOME
COULD BUY HOUSING FOR EVERY HOMELESS PERSON IN THE U.S.

400 Wealthiest Americans own 62% of Wealth in America--they own as much as the lowest 150 million Americans own of this national wealth.

Eighty people hold the same amount of wealth as the world's 3.6 billion poorest people, according to an analysis just released from Oxfam

Apokalypsis , which means
“something uncovered” or revealed.

NOTITIA

“. . .The Planet will cook”

- 2795 gigatons [a gigaton is 1 billion metric tons]—carbon reserves held on paid lease account by extraction companies
- 565 gigatons—the maximum amount permissible to stave off an atmospheric CO-2 increase beyond 2 degree celsius event horizon
- 2795 is five times that permitted and extraction industry plans on burning it all [Naomi Klein]

Alienation from the unconscious and from its historical conditions spells rootlessness. This is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of –ism, loses touch with the dark, maternal earthly ground of his[her] being.

Jung [ME, 49]

We may be seeing the beginnings of the reintegration of our culture, a new possibility of the unity of consciousness. If so, it will not be on the basis of any new orthodoxy, either religious or scientific. Such a new integration will be based on the rejection of all univocal understandings of reality, of all identifications of one conception of reality with reality itself. It will recognize the multiplicity of the human spirit, and the necessity to translate constantly between different scientific and imaginative vocabularies. It will recognize the human proclivity to fall comfortably into some single literal interpretation of the world and therefore the necessity to be continuously open to rebirth in a new heaven and a new earth. It will recognize that in both scientific and religious culture all we have finally are symbols, but that there is an enormous difference between the dead letter and the living word.

Robert Bellah,
Beyond Belief

Uluru



The Burgeoning Green or Solar Era of Matthew Fox

- Whole more valued than the parts.
- Universe an organism.
- Things have souls.
- Work [our daily lives] not just outer but inner—connects us to the living Cosmos.
- The Other is as much feminine as masculine, animal as human, plant as animal.



KING'S TRIPLE EVILS

Poverty

Racism

Militarism





The Sun
Mary Oliver

Have you ever seen
anything
in your life
more wonderful

than the way the sun,
every evening,
relaxed and easy,
floats toward the horizon

and into the clouds or the hills,
or the rumpled sea,
and is gone--
and how it slides again

out of the blackness,
every morning,
on the other side of the world,
like a red flower

streaming upward on its heavenly oils,
say, on a morning in early summer,
at its perfect imperial distance--
and have you ever felt for anything
such wild love--
do you think there is anywhere, in any language,
a word billowing enough
for the pleasure
that fills you,
as the sun
reaches out,
as it warms you

as you stand there,
empty-handed--
or have you too
turned from this world--

or have you too
gone crazy
for power,
for things?

Guiding Questions

How is depth psychotherapy sacramental, what is the liminal territory of its operations?

Authentic craft always addresses and receives from the gods.

How is depth psychotherapy a safe haven for the irrational, deep feminine, and earth centered healing technologies so often banned by metrics profession?

It is a threatened haven in its partial script, metric, corporatist recent obsessions.

How to preserve this legacy psychology and soul craft in this era of corporatist culture and craft; preserve and enhance it for its broader re-discovery in a more enlightened era?

By preserving it in, and receiving new visions from the living Deep Body/ Deep Feminine/ Deep Earth.

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"Cin-imago Dei: Jungian Psychology and Images of the Soul in Contemporary Cinema." ***Cinema and Psyche: A Journal of Archetype and Culture*** **73, Spring 2005.**

"Process and Politics in Pastoral Psychology: A Jungian Perspective on the Transformative Imago Dei in Depth Therapy." In ***The Spiritual Horizon of Psychotherapy*****, edited by William J. Schmidt and Merle R. Jordan, Routledge, 2009.**

"The Oedipal Child and the Family Crucible; A Jungian Account." In ***Human Development and Faith*****, ed. Felicity Kelcourse. Chalice Press, 2004.**

"Wholeness and Transcendence in the Practice of Pastoral Psychotherapy from Judeo-Christian Perspective." In ***The Psychology of Mature Spirituality*****, edited by Polly Young-Eisendrath and Melvin Miller. Routledge, 2000.**

Sam's Initiation 2012