



# INSIDE PAGES

## Winter 2006

*Member-to-Member Supplement*

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**Join the Newsletter  
Committee or submit  
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articles for *Inside Pages*  
by Feb 10, 2006 (Spring  
Newsletter deadline).**

### Seattle Joseph Campbell Roundtable

Recently founded (on Bloomsday of 2004), the Seattle Joseph Campbell Roundtable has been moving steadily down the same path as the Jung Society. Many thanks to the Jung Society for their gracious offer to take us under their wing. It is clear that we're fostering similar ideas in our meetings and it is wonderful to work together.

Our meetings are at Ravenna Third Place Books, located at 6504 20th Ave. NE, in Seattle, WA. With a great atmosphere, access to a bakery (Seattle and coffee, of course) and a beautiful oak slab table, it has served as a great meeting place for the group.

The format is of a small group of individuals speaking their minds on the world. We usually have a topic of discussion, which is used as a last resort way to anchor our conversation if it drifts off. Previous topics include "The Mythology of Love" (February) and "The Role of the Trickster" (October). We also mythologize movies and stories to find the mytho/psychological themes within them. In November, we were lucky enough to have our first guest speaker. Thanks to Greg Shaw and his wonderful presentation on the *Centro de Desarrollo Integral*.

If you missed Greg Shaw's presentation, The Jung Society, Seattle and the Seattle Joseph Campbell Roundtable will be co-sponsoring a presentation on January 28th. Greg's presentation will be about his first trip to Ecuador in May 2005 to meet Dr. Vera Kohn and visit her *Centro de Desarrollo Integral*. Dr. Kohn and her fellow psychologists have provided private and group therapy to the Ecuadorian community combining Jungian Analysis, Zen Buddhism, and Psychography, for the last 30 years. (Please see page 2 for more details and also for information about Theresa Coimbra's February 5th Workshop.)

Also, we work on dream tending and interpretation to help reinforce the ideas as being inherent in our own lives, and to push people up against the idea of "Living Mythology."

To learn about any of our events or sign up for our newsletter, visit:  
<http://SeattleJosephCampbell.org> —Rich Schwab

*Please see page 4 for an article by Rich Schwab*

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## C.G. Jung Society, Seattle and Seattle Joseph Campbell Roundtable co-sponsor



### Greg Shaw

#### The Evolution of the *Centro de Desarrollo Integral*, Ecuador

Sat Jan 28 Noon–3:00 p.m.  
Good Shepherd Center, Room 202  
4649 Sunnyside Avenue North, Seattle  
Suggested Donation: \$5



**This presentation is the story of Greg's first trip to Ecuador in May 2005 to meet Dr. Vera Kohn and visit her *Centro de Desarrollo Integral* (CDI). Dr. Kohn and her fellow psychologists have provided private and group therapy to the Ecuadorian community combining Jungian Analysis, Zen Buddhism, and Psychography, for the last 30 years.**

Psychography is a diagnostic practice consisting of drawing with both hands at the same time and eyes closed while answering life questions posed by the therapist. This technique was originally pioneered by Maria Hippus, wife of Karlfried Graf von Durckheim, Dr. Kohn's mentor and founder of the original center for **Initiatic Therapy** in the Black Forest of Germany during the first half of the last century.

The goal of the journey upon which the story is centered is to develop, *pro bono*, a web site and several DVD's on Dr. Vera Kohn, CDI, and Karlfield Graf Durckheim so that the Center's work can be better known in Latin America and the world. The drama in the story derives from the human propensity to fill empty space with fear and self-sabotage so severe that it questions the very meaning of what it is to be created. It is the story of what happens in between the time a painter decides to make a painting and the moment their brush first hits the canvas. Only in this instance, it's a hive of bees that struggle to decide if painting is in their destiny, or maybe they should just stick to making honey.



**Greg Shaw** is founder and President of DYNIFTIC Corporation of Kirkland, Washington, specializing in the software architecture of music composition systems. From 1991 to 2002 Greg was a Senior Research Software Designer, Microsoft Corporation, working in the Research Department with Charles Simonyi on the design and implementation of his Intentional Programming system. From 1988 to the present Greg has been a co-owner of The Plant Recording Studios in Sausalito, California which offers digital synthesis and recording technology composition and production services. From 1985 to 1988 Greg composed, produced, and engineered music and sound effects for commercials, films, TV, and radio under the trade name Gentle Synergy. From 1979 to 1984 Greg was a co-founder of 3Com Corporation with Bob Metcalfe to commercialize Ethernet, with global ubiquity successfully resulting, variously head of R&D, Customer Service, and lead software architect. From 1977 to 1979 Greg was a software programmer at Xerox, Palo Alto on Bravo and Diamond word processors for the Alto and Star. From 1972 to 1977 Greg was a systems programmer on the Illiac IV project, the world's largest supercomputer at the time. Greg is a member of ACM, IEEE, AES and an advisor to the Comparative Media Studies program at MIT. He received a Bachelor of Science degree in Computer Science from MIT in 1977.

### An experiential workshop with Theresa Coimbra

#### On the use of Initiatic Therapy for holistic self-knowledge

Sun Feb 5, 2006 9:30 a.m. –5:30 p.m., Arboretum Large Meeting Room <http://depts.washington.edu/wpa/general.htm>

Workshop Cost: \$100.00 (\$50.00 for students) lunch is included in the cost of the workshop.

Pre-registration will begin online from 1/5/06 at <http://www.cdintegral.com> (Center for Integral Development)

Pre-registration is required. No walk-ins. Enrollment limited to 30 participants.

Please wear loose clothing that does not restrict full body movement. No tight jeans or belts, for instance.

**Questions? Contact Greg Shaw at 425-818-0432 or [gregshaw@covad.net](mailto:gregshaw@covad.net)**

**Initiatic Therapy:** The life of a human being is a voyage of self-knowledge. It requires a critical beginning; you have to leave what you know to encounter the unknown. This is the process of initiation. To deal with the totality of reality you need to experience death, transformation and resurrection. Like a seed, when buried in the soil it begins a transformation, and finally becomes a new plant. Or as in a cocoon, the caterpillar has to transform to become a butterfly. These great transformations in nature also occur with the human being, especially in the psyche.

This work is addressed to everyone who searches for self-knowledge and personal growth. Participants engage in dynamic exercises to reestablish the thread with the essence. One of Initiatic Therapy's central vehicles is psychographism, the process of drawing with eyes closed using both hands at the same time and breathing connectedly throughout. In the final ritual we transform what is old in ourselves into new perspectives.

**Initiatic Therapy integrates the work of Carl Jung, Zen Buddhism, Karlfried Graf Dürckheim, and Vera Kohn.**

**Theresa Coimbra's** Education, Professional and Personal Activities include: -Private practice as a psychotherapist since 1988, working with children, adolescents, and adults in individual and group sessions; -Workshop leader and lecturer in the areas of Holism, Dreams, Initiatic Therapy, Jungian Creativity, Mythology and Dance; -Co-founder/facilitator of the International Holistic University of Brasilia / UNIPAZ / Peace Town Foundation since its creation in 1986; -Coordinator of study groups integrating dance, mythology and story telling; -Associate of the Joseph Campbell Foundation and has attended their annual meetings at Esalen Institute, CA since 1998; -Coordinator of a Mythological Roundtable affiliated with the Joseph Campbell Foundation since 2000; -Practiced contemporary dance for many years and studied Brazilian dances and rhythms.

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## Graf Durckheim: Becoming Transparent to the Transcendent by Jim Gossett

Karlfried Graf von Durckheim was a transpersonal-psychologist who has not yet become a household name in the kitchen talk of integral thinkers, but his voice at the frontier of psychology is strong. Graf Durckheim was born in 1896 in Bavaria and developed an interest in philosophy and psychology. He died in 1988 (age 92) and left behind influential contributions for blending Eastern and Western approaches to wholeness.

He was influenced by a wide perspective in spirituality, psychology, and philosophy that include Lao Tzu, Meister Eckhart, St John (of the Gospel), Rinzai Buddhism, Christianity, Jungian/Depth Psychology, Heidegger, Mythology, and others. His life is remarkable in itself and the integration or synthesis of his ideas toward transpersonal psychology deserves study.

For Durckheim it was essential to uncover an **Inner Way**. This decisive step into transformation opens another level to life that could work creatively with what Durckheim considered the three chief challenges: Fear, Meaninglessness, and Solitude. Entering this way leads to **Initiation** into the **Essential Self** not bound by ego. This essence is not unlike the meeting of an inner Christ in the transpersonal experience of the Trinity. By living into the struggle of ego and essence, peace or tranquility can be opened. **Hara**, the Japanese Buddhist word associated with spiritual practice, continues a strengthened balance by breathing energy into tranquility. Durckheim also found significance in the study of **Myth** as a tool toward becoming transparent to the transcendent and became very important to Joseph Campbell who quotes him often.

Durckheim's life is itself a meeting with the remarkable. He fought in The Great War, received his PhD in 1923 (age 27), was appointed professor at Leipzig in 1925, professor in Breslau in 1931, member of the German diplomatic service in London (1935-37) until it was discovered he had a Jewish grandmother, and part of an official German Cultural Mission to Japan (1937-47). During the Japan years he devoted study to Buddhism (including such military exercises as archery) and upon his return to Germany (1948) founded with Maria Hippus (Jungian analyst) a school of Initiation Psychology in the Black Forest. They also married.

### Quotes:

Joseph Campbell to Bill Moyers, *Power of Myth*, video and Book (p230):

As Karlfried Graf Durckheim says, "When you're on a journey and the end keeps getting further and further away, then you realize that the real end is the journey."

Durckheim writing in *The Way of Transformation*:

By letting go in the right way, we learn to 'let in' and 'let happen' that which, in spite of all our ideas, projections, desires and prejudices, meets us directly in the shape of the world and comes from the constantly stirring essential being within. (p70).

Only to the extent that man exposes himself over and over again to annihilation, can that which is indestructible arise within him. In this lies the dignity of daring. Thus, the aim of practice is not to develop an attitude which allows a man to acquire a state of harmony and peace wherein nothing can ever trouble him. On the contrary, practice should teach him to let himself be assaulted, perturbed, moved, insulted, broken and battered – that is to say, it should enable him to dare to let go his futile hankering after harmony, surcease from pain, and a comfortable life in order that he may discover, in doing battle with the forces that oppose him, that which awaits him beyond the world of opposites. (p 81).

Durckheim, *The Call for the Master*:

As soon as we start looking through the outer and visible to the inner and invisible and trying to see how form and meaning relate, most of the old body/soul dichotomy vanishes. The soul then becomes the body's meaning, and the body the expression of the soul. (p99).

### Appreciation:

His interest in alchemy and mythology aligns him with Jung and Campbell. A deep interest in mystical or esoteric Christianity and Rinzai Buddhism places Durckheim in a theology and philosophy of soul with Heidegger, Rahner, LeLoup, Corbin, and others. His own transmission of an Initiation practice suggests Gurdjieff, A.H. Almaas, Julius Evola, and Ken Wilbur. The generative relationship to conflict or tension evokes Heraclites. Durckheim connects to Perennial Philosophy through transpersonal psychology via Spirit. Many consider Graf Durckheim to be one of the *Maitres Contemporains*.

### Suggested Durckheim Titles:

*Hara: The Vital Centre of Man*. London: Unwin, (1977).

*The Call for the Master: The Meaning of Spiritual Guidance on the Way to the Self*. New York: E.P. Dutton, (1989).

*The Way of Transformation: Daily Life as Spiritual Exercise*. London: Allen & Unwin, (1988).

*Zen and Us*, New York: E.P. Dutton, (1987).

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—Durckheim

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## Passing the Torch of Wisdom to Future Elders by Rich Schwab

All things start with a story.

A long time ago, when people still lived close to nature and grew along beside the seasons, this exposure left them quite cold. But these people kept warm with what they considered to be a divine gift. The gift which we take for granted of a simple tiny spark, meant life through the clean but desolate snowy moons.

They knew life as we cannot, as they lived so close to death. They appreciated life, and loved all things which gave them life. So their spark-borne fire soon became sacred. So sacred that a ritual was borne to care for the endurance of life, symbolized with a fire which was kept strong and passed down from old oaken elders to the young elders (In some societies, Elders could be as young as 17, as long as they displayed wisdom.)

In time, one of these new elders would learn enough to become the firekeeper and when time whispered for the Sacred Fire to be passed on, the old flames would be extinguished as a new blaze was lit from their sparks. And for the next hours, the firekeeper would tend their Sacred Fire until its roots grew deep into a log releasing those beautiful orange-glowing coals.

And the value of stories comes from their symbolic meanings.

I recently met an Elder in today's landscape, which is quite a feat as so many rarely seen one, and have no idea where to look. This Elder spoke of our culture's destructive fires, used to obliterate our problems rather than solve them and of our recent water problems (Tsunamis, Hurricanes, etc.) speaking to him of the World trying to quench our destructive furies.

And I wonder, if something could quench that fire, who would be there to relight our warming blaze? But further, who would take care of it, to tend it so that it does not get out of control once more?

Some speak of a growing coldness in the world. A chaos developing, something moving now. Conversations reach my ears from faces wrought with discouragement, concerns, people's worries. I can never know the image behind that face as it burrows that coldness into their hearts, but I can honestly tell you that it reminds me of the coldest barb deep in my own chest.

I worry about not having Elders. I worry about not having wisdom. I see a generation which seems to be quite foolish. And before them I see another and another and another. The wisest ones I have ever met, whom I would have thought would be in great positions leading our great society have always been far from it. It is as if there is a force keeping our people in the direction we are going. It is too early for some to call this ride a ship of fools. But if the thought had not yet come to your mind, it is there now.

My remedy to my frozen thorn ironically enough begins with a wisdom. "Be the change you want to see in this world."

Be that change. If I want to see a change in wisdom, I should find those wisdoms. Find those sparks of life-giving ideas, and care for them until the next elders arrive.

I feel very lucky. I had mentors when I needed them. Despite our social void of any ritual which even acknowledged me as an elder, I was able to find those who could convince me of the importance of keeping this word dear just as much as the flames of passion I keep in my heart.

In all my research, I was unable to find out if the fuel used for this Sacred Fire ritual was always one type of wood. My guess is that even if it were traditional for one tribe, it would change between the hills and forests between two groups. In the Northwest, people would feed the Sacred Fire with crackling pine boughs. In the East it might be Maple.

Your wisdoms. What are they? What sparks do you hold most dear? What things have given you life and kept you warm?

You might have received them from this book or that. But here is what you need to see.

To pass on your wisdoms, you must find sparks in the tinder of the new tribe.

If you see a kid on his/her way to school today, I can honestly swear to you that their favorite movie, their favorite television show or perhaps a music video they like holds wisdoms you may hold dear. Your challenge is whether or not you can find them, see beyond the symbols, for only then could you truly pass them on.

The next elders have already found ways to warm their hearts. It is so easy to teach someone something new from something they already know.

Could you lead a child to uncover something you might know as an "Ego" or "Shadow" in Harry Potter? Could you teach a young adult alchemy using *The Breakfast Club*? Have you ever seen the *Puer* and the *Senex* in *Lord of the Rings*? Or how about the lessons of attachment? You can even tie in *Stairway to Heaven* if that helps, for those lyrics mirror these themes.

Individuation abounds in all stories. Stories are individuation. If you really want to focus on certain symbols of it, you could go with the Holy Grail and the movie *Rushmore*. Or, pick another symbol of the Buddha and go with the *Matrix*.

These are all trees that are growing, the same trees which the elders of tomorrow will need to cut deep within to care for any wisdom they are to get. And although you and I may not have had someone to urge us to this task, you might find yourself growing warm within upon reading these words and the next step is deciding what to do.

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**Rich Schwab** is a freelance elder and mentor among other voluminous titles. He currently oversees the Seattle Joseph Campbell Roundtable and maintains [MonoMyth.org](http://MonoMyth.org) which is a website devoted to aiding those curious to uncover themes and wisdoms in their favorite stories, no matter the form. Apart from that he tours middle and high schools working with kids and their mentors on the meanings and lessons of the symbols in Harry Potter to inspire curiosity, creativity and pass on the fires. For any comments or questions about this article, feel free to contact him at [richschwab@monomyth.org](mailto:richschwab@monomyth.org)

*The First Seattle InterInstitute Guest Lecture Series Presents*

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A community event, open to the public

**Pre-conference lecture Michael Horne: Friday, January 27, 2006 7:30–9:00PM**  
at COR 1711 - 12th Ave., Seattle, WA 98122 \$20.

**Ann Ulanov Lecture: Friday, March 10, 2006 7:30–9:00PM**  
at Kane Hall, U.W. Campus, Seattle, WA \$25 (early registration), \$30 (after February 10)  
Continuing education credits are an extra \$10 per event

Preregister through SPSI or at the door. CEU's available. \$10 each.

See <http://www.spsi.org/interinstitute.html> for event information  
including reference articles and registration form.

(206) 328-5315 [info@spsi.org](mailto:info@spsi.org)

**THE SPIRITUS INSTITUTE**

*Soul Work and the Healing Professions:  
**A Demonstration Weekend***

*Saturday & Sunday April 22–23, 2006  
at Whidbey Institute, Clinton WA*

Co-sponsored by Washington Pastoral Counselors Association  
(WPCA)

Demonstration Weekend will offer a sample of the proposed

**Spiritus Ph.D. doctoral program**

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Demonstration Weekend Faculty:

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**Doug Anderson**, Ph.D., Lutheran Counseling Network  
**Andy Benjamin**, J.D., Ph.D., University of Washington  
and Antioch University

**Barbara Fisher**, MSW, LMFT, Private Practice  
**Terrill L. Gibson**, Ph.D., Pastoral Therapy Associates  
**James Ingersoll**, Ph.D., Private Practice

**Cath Johnson**, M.A., Leadership Institute of Seattle  
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**Wayne McCleskey**, M.Th., LMFT, Seattle Family Therapy Institute

**Sharon Daloz Parks**, Ph.D., Whidbey Institute

**Stella Rabaut**, M.A., J.D., Leadership Institute of Seattle and  
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9 CEU's through WPCA  
WPCA (253) 566-2829 ext 2

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Seattle's program, please contact Connie  
Eichenlaub, Chair of Program Committee  
[connieei@earthlink.net](mailto:connieei@earthlink.net) or  
[office@jungseattle.org](mailto:office@jungseattle.org)*

**New Study Group!**

*Lynn Davis Fox is forming a new study  
group to explore C.G. Jung's  
"new God-image"*

*Lynn is also serves as the leader of the Jung  
Society's Monthly Book Study Group*

*If you'd like to participate,  
contact Lynn at (425) 453-9384*



## C.G. Jung Society, Seattle

presents

# Jonathan Gerson, M.A.

## DreamRem Therapy Workshop

Saturday April 1, 2006 10:00 a.m.—4:00 p.m.

Good Shepherd Center, Room 221

**DreamRem Therapy was recently developed for patients in an assisted living or nursing home setting to help “humanize” the experience of institutionalized life.**

In the past decade there has been an explosion of research into the functioning of the brain especially in the area of dreaming. Traditionally, dream analysis has been conducted primarily on a young population. What about the elderly? Critics often contend that the elderly lack insight into their unconscious processes. Fear of dreaming has often kept the elderly from getting in touch with an inner path. This no longer has to be the case. As seniors live longer lives this myth will evolve. Enter DreamRem Therapy, a gentle introspective journey through a person's dreams and life experiences. In DreamRem Therapy a tapestry is woven between a client's dream fragments and their personal life story. A personal myth emerges from the conversation and meaning is made of one's life. DreamRem Therapy was recently developed for patients in an assisted living or nursing home setting to help “humanize” the experience of institutionalized life. Mr. Gerson will share the many implications of his research and teach how you can conduct your own DreamRem Session.

Enrollment is limited to 15 participants and filling up fast! Please come and join us for a memorable workshop. This workshop may be held again on May 5th, if there's sufficient demand.

**Jonathan David Gerson, M.A.**, has been working with the geriatric population in activities for 15 years. He has attended Whitman College and is a graduate of the University of Washington with a B.A. in English and City University with a M.A. in Counseling Psychology. He began his counseling training in the United States Army Behavioral Sciences Program (91G) and has lectured on the uses of Tai Chi exercise in a frail elderly population. His Master's Thesis was on the “Therapeutic use of Dreams and Reminiscing in an elderly population.” Mr. Gerson has kept a dream diary for 21 years and wishes to advance Jungian ideas into the senior community.

“The unexamined life is not worth living.”—Socrates

*This program has been approved for 5 CEU's by the Washington Chapter, National Association of Social Workers (NASW) for Licensed Social Workers, Licensed Marriage & Family Therapists and Licensed Mental Health Counselors. Provider number is #1975-157.*

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**Members:** Preregistration by 03/24/06 \$50, after 03/24/06 \$55  
**Non-Members:** Preregistration by 03/24/06 \$60, after 03/24/06 \$65  
**CEU's:** 5.0 units for workshop \$10.00

I enclose \$ \_\_\_\_\_ (check or credit card) for preregistration for **Dream Rem Workshop**

**Payment must accompany your preregistration. No refunds.**

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To preregister, mail payment to: C.G. Jung Society, Good Shepherd Center, 4649 Sunnyside Avenue N., Room 222 Seattle, WA 98103. Questions? Email [office@jungseattle.org](mailto:office@jungseattle.org) or call (206) 547-3956.