

TEXAS SEMINAR OF THE INTER-REGIONAL SOCIETY OF JUNGIAN ANALYSIS

2026–2027 SYLLABUS

The archetypes are of course always at work everywhere.... It is necessary to give special attention to the images of the collective unconscious, because they are the source from which hints may be drawn for the solution of the problem of opposites.... An archetype...is a dynamic image, a fragment of the objective psyche, which can be truly understood only if experienced as an autonomous entity.

-- C. G. Jung, *The Archetypes of the Collective Unconscious*, CW 7, para. 184

Jung, C. G., *The Collected Works of C.G. Jung: Complete Digital Edition* (Kindle Locations 243888-243889). Princeton University Press. Kindle Edition.

Unless otherwise noted, all classes will take place at the Shultz Ranch

300 Double M Drive

Wimberley, TX 78676

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TEXAS SEMINAR OF THE INTER-REGIONAL SOCIETY OF JUNGIAN ANALYSIS

2026–2027 SYLLABUS

2026

- September 11-12 Social Dream Matrix and Embodied Dream Work (Friday)
Susan Negley, MA, LPC
- Archetypes in the Religious Function of the Psyche (Saturday)
Joe Wakefield, MD
- October 2-3 Disobedience, Obedience, and Beyond
Scott Stanley, MS, PhD
- November 6-7 Archetype as Instinct
Mary Burke, LCSW
- December 4-5 Fairy Tales
Wynette Barton, PhD (Friday)
- The Matrix and the Meaning of Character: An Archetypal and
Developmental Approach
Nancy Dougherty, MSW (Saturday)

2027

- January 8-9 Opening the Vault of the Heart: The Mystery Play of C. G. Jung
Constance Romero, MEd & Carolyn Bates, PhD
- February 5-6 The Divine Feminine as Mediatrix: Sophia, the Axiom of Maria, and
Alchemical Meditation. *Active Imagination, Mediation and the
Symbolizing Field.*
Monika Wikman, PhD
- March 5-6 James Hillman's original work – archetype and psyche
Dennis Slattery, PhD (Saturday)
- April 2-3 Fairytales – A Workshop
Renee Cunningham, MA
- April 30-May 1 The Archetypes of Scripture (or Myth of Eternal Return in
Abrahamic Scripture)
Blake Burleson, PhD



Monthly Process Group Seminar Saturdays, 3:30 - 5:00

Facilitator: Deborah Sharp, MSW, LCSW-S
 Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
 Phone: 512.843.8581
 Email: debosharp@yahoo.com

Event Description

Facilitation of a 90-minute process group to be held at the end of each monthly Saturday seminar, September 2026 through May 2027, from 2-4 hours' duration, will be held in May. The length of this final group will be determined at the Facilitator's discretion.

The monthly 90-minute process groups will take place at the Shultz Ranch in Wimberley, from 3:30-5:00 on the following Saturdays, with the final process group taking place on Sunday May 2, 2027, at a time to be determined by the Facilitator:

Saturday Process Groups

September 12, 2026
 October 3, 2026
 November 7, 2026
 December 5, 2026
 January 9, 2027
 February 6, 2027
 March 6, 2027
 April 3, 2027
 May 2, 2027 (final process group)



Case Colloquium - Arranged by seminar participants.

September 11-12, 2026

Friday, September 11

Social Dreaming Matrix and Embodied Dream Work

Faculty: Susan Negley, MA, LPC
 Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
 Phone: 210-264-7268
 Email: scnegley@gmail.com
 Time: Friday: 1-5pm

Opening Social Dreaming Matrix

We will begin our seminar with a **Social Dreaming Matrix (SDM)**, a method developed by Gordon Lawrence at the Tavistock Institute. Social Dreaming is based on the idea that dreams are not only personal expressions but may also reflect themes emerging within a group, a culture, or a particular moment in time.

From a Jungian perspective, dreams arise from the objective psyche and can reveal archetypal patterns that connect individual experience with the larger life of the collective. In a Social Dreaming Matrix, we approach dreams not primarily as material to be interpreted about the dreamer, but as communications from a shared psychic field. Through the weaving together of dreams and associations, new meanings often emerge that could not be seen in any single dream alone.

What We Will Do

Participants will be invited to share dreams, dream fragments, images, or feelings associated with dreams. Others may offer associations, noticing links, themes, symbols, emotional tones, and archetypal motifs that emerge among the dreams. Our task is not to analyze the dreamer but to explore the connections between dreams and to consider what they may reveal about the larger social, cultural, and psychic context we share.

Following the Matrix, we will reflect together on the patterns and meanings that emerged.

Embodied Dreamwork

Embodied Imagination, developed by Jungian analyst Robert Bosnak, is a method of dreamwork that focuses on re-entering dream images and experiencing them through the body. Rather than interpreting symbols, participants attend closely to the sensations, emotions, and states of consciousness evoked by dream images. By inhabiting multiple perspectives within the dream, unconscious material can emerge in a direct and transformative way, fostering psychological insight, creativity, and healing.

How to Prepare

Please come prepared to share one or more dreams. These may be recent dreams, recurring dreams, older dreams that remain vivid, or even brief dream fragments and images. Dreams that represent training and your cohort may appear.

If possible, keep a notebook by your bed in the days before the seminar and record any dreams you remember upon waking.

Saturday, September 12

Archetypes in the Religious Function of the Psyche

Faculty: Joe Wakefield, MD
 Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
 Phone: 512-569-3695
 Email: josephwakefield41@yahoo.com
 Time: Saturday: 9am-12pm and 1-3pm

Introduction: How do you prepare for a day's discussion? Most of Carl Jung's life was focused upon this subject. A large portion of his communication including twenty volumes of Collected Works, a similar amount of yet to be published writings, his letters and recorded talks, his notebooks and the Red Book, and his remembered conversations, all explore this subject. I suggest that students read two articles, listed at the end of the introduction. Then I will list topics to be discussed along with references for future study. On each topic, please prepare to discuss how your patients, or you yourself, may have experienced the topic.

Articles to read beforehand:

Jung, C.G., "On Psychological Understanding", (1915) in CW Volume 3, pp. 179-193.
 Humbert, Elie, "Jung and the Question of Religion", in *Spring*, 1985, pp. 110-128.

Topics:

WHAT IS AN ARCHETYPE? Is it something apart, or does it come into being as an experience, an "affect-image"? Is the image fixed, or does it vary with culture and individual experiences?

CW various volumes, esp. 5, 9i and 9ii, 11 and 14.

TWO MEANINGS OF THE WORD "KNOW". Right and left cerebral hemisphere function. Distinction between "saber" and "conocer", and how this relates to Jung's reductive versus constructive understanding. (both are needed!)

Left hemisphere: Cause and effect, reductive, ruled by Kronos, entropy, and death, what can be articulated and proven.

Right hemisphere: Relational, presence of mystery, Kairos, (the present moment,), use of knowing through metaphor and paradoxical language, everlasting.

McGilchrist, Iain, “The Master and his Emissary: The Divided Brain and the Making of the Western World”, 2018, 588 p.

Schore, Allan, “The Science of the Art of Psychotherapy”, 2012, 458 p.

TECHNIQUES TO EXPERIENCE THE RELIGIOUS ARCHEYPE: There are many ways, with archeological evidence going back more than a hundred thousand years. These include fasting, sensory isolation, chanting and singing, especially in group, meditation, prayer, psychedelic substances and.....unbidden, the “grace of God”.

Eliade, Mircea, “Shamanism: Archaic Techniques of Ecstasy”, 1964, 610 p.

Bruno, David, “Cave Art”, 2017, 256p. (See chap. 5, The earliest art of modern humans.)

Krishna, Gopi, “Kundalini”, 1967

ARCHETYPAL IMAGE VERSUS THE ARCHETYPE. Do Archetypes evolve through time and history, or are they constants and the evolution is of imagery related to cultural conditions? What were the cultural biases affecting Jung’s understanding, and what are ours now? What changes have occurred in numinous imagery through cultural change?

Chapter 9, “travels”, in Jung’s “Memories, Dreams, Reflections”, 1961.

Neumann, Erich, “The Origins and History of Consciousness”, 1949.

Jung, C.G., “The Structure and Dynamics of the Self”, p222-265, CW 9ii, (See the diagrams on various pages.)

CHANGES IN RELIGIOUS UNDERSTANDING IN PERSONAL DEVELOPMENT: Piaget’s stages of development indicate that only through time, and for only some, does the capacity develop to understand religious imagery as metaphor rather than literal.

Piaget, “The Origins of Intelligence in Children, 1952

Fowler, James, “Stages of Faith: The Psychology of Human Development and the Quest for Meaning”, 1981, 332 p.

THE DARK SIDE OF GOD. Jung thought the religious archetype included a dark side. He disagreed with theologians who thought God to be the “summum bonum”, and evil due to the Fall in the Garden of Eden. So, what about the Hindu goddess Kali, or Kronos, or Krishna in the Mahabharata? What archetype is activated with demon possession, or devil worship? What attitude did Jung suggest?

Jung, “Answer to Job”, CW 11, 355-470

MEANING OF INCARNATION: The etymology of the word “enthusiasm” derives from being inspired by...i.e., taking in...god. So, what does it mean to incarnate a god? What about Krishna in the Mahabharata, or Jesus in the gospels, or Paul in his letters, or Carl Jung in his “Memories, Dreams” Reflections” and his Red Book? What about your patients’ experiences? What about you and me?

The hope is to allow time and space for each of us to discuss how the religious function of the psyche has manifested in persons we have known, (patients or others) or in ourselves.

October 2-3, 2026

Disobedience, Obedience, and Beyond
 Archetypal dimensions of individuation in a fairytale, or
 Deconstructing dichotomies, or
 In search of a third

Faculty: Scott Stanley, MS, PhD
 Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
 Phone: 281-960-3991
 Email: scott@dscottstanley.com

Time: Friday: 1-5pm
 Saturday: 9am-12pm and 1-3pm

In my father's frequent lectures, he would often resort to a reduction of some kind involving "two types of people." As an adolescent, I intuitively knew there was something amiss in his analogies, though I could not quite articulate what it was. Exposure to critical thought in undergraduate and graduate programs quickly exposed the fallacy. Later, when he would begin making the same analogy, "You know, son, there are two types of people in the world," I would quickly interrupt, saying, "Yep. One type thinks there are only two types of people in the world. The other knows our experiences are vastly diverse, and that there are many, many types of people." My response did little to facilitate our conversation, but it brought to light how tempting it is to default to dichotomies when organizing our thinking and ideas.

When I completed my analytic thesis in 2024, I was pleased with what I had written. I took my time with it, asking whether what I wrote was what I truly wanted to say, and whether it truly reflected my experience. And yet, as I sit with it two years hence, I can see how I succumbed to the dichotomy: obey or disobey. To be sure, I am not unhappy with my thesis. But the question still stands: when we construct an idea/theory/practice based on dichotomies, which qualities get sustained, and, more importantly, which are subverted or even lost?

Disobedience remains a useful metaphor or conduit for exploring aspects of individuation. During our time together, I hope to explore the idea through the Grimm's fairytale, "The devil's sooty brother" (no. 100 in the Grimm's catalog). Additionally, I want to consider other works of fiction that place the hero in conflict with prevailing morality/law/norms. Finally, time permitting, I want us to consider these works beyond the disobedience metaphor, asking the question, "how else could this be?"

Reading assignment:

Please read the Grimm's fairytale, "The devil's sooty brother." I like Jack Zipe's version in *The original folk & fairy tales of the Brothers Grimm*, which is the version I will use in class.

Please read Jung's short essay, "Adaptation, individuation, collectivity," in CW18, ¶449-454.

Suggested reading:

Benjamin, J. (2018). *Beyond doer and done to*. Routledge.

Jung, C. (1968). The phenomenology of the spirit in fairytales (R. Hull, Trans.). In *The collected works of C. G. Jung: Vol. 9.i.: The archetypes and the collective unconscious* (2nd ed.), (pp. 205-254). Princeton University Press.

Jung, C. (1969). The transcendent function (R. Hull, Trans.). In *The collected works of C. G. Jung: Vol 8: The structure and dynamics of the psyche* (2nd ed.), (pp. 67-91). Princeton University Press.

Jung, C. (1969). Transformation symbolism in the mass (R. Hull, Trans.). In *The collected works of C. G. Jung: vol 11: Psychology and religion: West and east* (2nd ed.), (pp. 201-296). Princeton University Press.

Class assignment:

- 1) As you read the fairytale, think of the various characters in the story—Hans, the devil, the forest, Hell, etc.—and note if any of them resonate with you, your experience, or a clinical case. Draw the character as you imagine it. Be prepared to talk about the character and its resonance with you.
- 2) Think of a time when you were disobedient, where your disobedience might have facilitated some aspect of your individuation. Write a small essay (1-2 pages) describing it. Be prepared to share it with the class if you feel comfortable.
- 3) As you interact with the readings and assignments, consider if there is a question/topic you want to address in our class discussion. Please feel free to email me: scott@dscottstanley.com.

Learning objectives:

- 1) Learn to identify and apply archetypal themes of disobedience in fairytales to clinical cases to help facilitate patients' individuation process.
- 2) Distinguish between disobedience in service to individuation vs rebellion, mischief, or "naughtiness."
- 3) Increase capacity to think beyond dichotomies in clinical work.

November 6, 7 2026

Archetype as Instinct

Faculty: Mary Burke, LCSW
 Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
 Phone: 512-762-1408
 Email: mbburke51@gmail.com

Time: Friday: 1-5pm
 Saturday: 9am-12pm and 1-3pm

“...dominants of the unconscious make almost irresistible demands for fulfillment.” CW8, ¶720

“Man “possesses” many things which he has never acquired but has inherited from his ancestors. He is not born as a *tabula rasa*, he is merely born unconscious. But he brings with him systems that are organized in a specifically human way...These inherited systems correspond to the human situations that have existed since primeval times: youth and old age, sons and daughters, mothers and fathers, mating, and so on. Only the individual consciousness experiences these things for the first time...I have called this congenital and pre-existent instinctual model or pattern of behaviour the *archetype*.” CW4, ¶¶728-729

The existence of archetypes is a fundamental tenet of Analytical Psychology and Jung spent a lot of time describing them and discussing their relationship to instincts. Our primary focus will be on exploring his ideas related to the natures and qualities of both. I hope as well to discuss the clinical use of the archetypes and archetypal energy in therapeutic work with patients.

Reading Assignment

Required reading:

I’ve written the dates the essays were published; consider reading them sequentially. “On the Nature of the Psyche” is Jung’s most mature thinking on the subject.

Jung, C.G. The Structure and Dynamics of the Psyche. (CW8)

“Instinct and the Unconscious,” ¶¶263-282 (1919)

“Psychological Factors Determining Human Behavior.” ¶¶232-262 (1936)

“On the Nature of the Psyche,” ¶¶343-442 (1946, rev. 1954)

Jung, C.G. The Archetypes and the Collective Unconscious. (CW9i)

“Archetypes of the Collective Unconscious,” ¶¶1-86 (1934)

“The Concept of the Collective Unconscious,” ¶¶87-110 (1936)

Stein, M. Jung’s Map of the Soul. “The Psyche’s Boundaries,” pp. 85-103

Not required, but useful:

Jacobi, J. Complex/Archetype /Symbol in the Psychology of C.G. Jung, “Archetype,” pp. 31-73

Shamdasani, S. Jung and the Making of Modern Psychology, “Body and Soul,” pp. 163-267.
(This material is especially helpful for the historical background of Jung’s ideas.)

Writing Assignment

Required preparation:

1. Be prepared to initiate discussion on a point of curiosity, confusion, or dispute that attracts your attention in the readings. Prepare a 1-2 page (double spaced) paper on your topic to help organize your thoughts. **Please email your papers to me by Wednesday November 4.**
2. Bring an example from your practice of your observance of an archetypal energy/pattern in a clinical case. How did you identify it? How did it inform your understanding of the case, and perhaps your patient’s? How did you use it in your work with the patient?

Learning Objectives:

1. Be familiar with concepts related to the objective psyche (collective unconscious).
2. Have an understanding of the nature and relationship of instincts and archetypes.
3. Have an understanding of the use of archetypal theory in clinical work.

December 4, 5 2026

Friday, December 4

Faculty: Wynette Barton, MS, D. Div.
Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX, 78676
Phone: 512-474-8857
Email: wbarton2@austin.rr.com
Time: Friday: 1-5pm

Our December seminar will focus on Marie Louise von Franz as a student, teacher, and collector of folk tales, or “fairy tales”.

Assignment:

One week before the seminar, please write a short paper (2 or 3 pages in 12 to 14 pt. type will be sufficient) and send it to me by email. Include your understanding of Dr. von Franz's work with these stories, why you think they are called “Fairy Tales” when fairies so seldom appear in them, and (briefly) how such stories can be used in working with clients.

Saturday, December 5

The Matrix and the Meaning of Character: An Archetypal and Developmental Approach

Faculty: Nancy Dougherty, M.S.W.
 Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX, 78676
 Phone: 238.404.3251
 Email: nancydoughertyatx@gmail.com

Time: Saturday: 9 am – 12 pm, 1-3 pm

Character structure underlies everyone's personality, along a continuum of character style to character disorder. Mixtures of archetypal reality, personal history, numinous energy, and early wounds evolve into identifiable structures that can support or bind consciousness. Every character structure is a defensive development, as well as an adaptive and prospective profile that emerges from an archetypal wellspring. Thus, our woundedness and our gifts are not unrelated.

On Friday evening, viewing slides of contemporary art, we will explore how transformation happens through our ingrained behavioral patterns, not in spite of them. While our consciousness may become increasingly flexible and fluent, the thumbprint of our character, with all its archetypal depth, remains the same. It is through our woundedness that we can access our deepest healing and creative energies and awaken the process of individuation.

Themes common to each of our personalities arise in dreams and waking images, as well as in fairytales and myths. We will consider in depth how these images can inform us about our defenses and our potentials. These themes, such as a frozen uninhabited landscape, a fiery and intense emotional engagement, or a seductive and predatory use of one's body, lead us to observe three patterns of relating: withdrawing, seeking, and antagonistic. Using slides of classic and contemporary art, fairy tales, and other archetypal amplifications, we will work towards connecting with meaningful inner images.

In preparation for the seminar, I would encourage participants to reflect about their own habitual relational style and character. Considering these dynamics can increase our self-acceptance, identify our shadow tendencies, and improve our relatedness with others.

Assignment:

Please prepare a one-to-three-page paper of your reflections to present in class. Subjective reflections are welcome.

Suggested reading:

Nancy J Dougherty and Jacqueline J West

The Matrix and Meaning of Character Structure: An Archetypal and Developmental Perspective
Searching for the Wellsprings of Desire, Routledge, London, 2007

Nancy Dougherty is a licensed clinical social worker and a Jungian analyst who is member and of the teaching faculty of the C.G. Jung Institute of Chicago. She is a senior training analyst former Training Director of the Inter Regional Society of Jungian Analysts. She has written and lectured widely on topics of dreams, authenticity, and *creativity*.

Learning Objectives:

1. Participants will be able to identify three relational styles in their work with patients and with themselves; the withdrawing, seeking, and antagonistic pattern.
2. Participants will understand how character structure develops as a mixture of archetypal and developmental factors.
3. Participants will be able to identify the developmental achievements in each of nine character structures.
4. Participants will be able to recognize and work with the strengths inherent in each of nine character structures.

January 9, 10 2027

Opening the Vault of the Heart: The Mystery Play of C. G. Jung

Faculty: Constance Romero, LPC and Carolyn Bates, PhD,
 Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX, 78676
 Phone: 985.778.1641 (Romero) / 512.8159767 (Bates)
 Email: romeroce4@aol.com / drbatesaustin@gmail.com

Time: Friday: 1-5 PM
 Saturday: 9 am – 12 pm, 1-3 pm

On writing and illustrating the dramas of his inner experience in *The Red Book*, C.G. Jung wrote:

This, my friends, is a mystery play in which the Spirit of the Depths cast me. The play that I witnessed is my play...It is my secret...You cannot imitate me...and my mysteries are inviolable. You have your own...because one can only enter into one's own mysteries... He who enters into his own must grope through what lies at hand...He must embrace both the worthless and the worthy with the same love. (Jung, 2009, p. 246)

The Red Book is an account of Jung's numinous encounters with the archetypes of the collective unconscious. It is a living document—an inner play if you will—that reveals the inherent multiplicity, diversity, and democracy essential to healthy psychic life. *The Red Book* also offers access to the source of many of Jung's foundational ideas, including the Shadow, Anima/Animus, and Active Imagination.

During a period of profound personal and collective upheaval—World War I and his break with Freud—Jung draws on the *inherent theatricality* of the psyche by dialoguing with the archetypal figures who appear on the stages of his inner life. Archetypes such as the Soul, the Snake, Salome, Philemon, the Red One, and Christ present themselves to Jung in his active imaginations and he must wrestle with what their presence means for his life. As Sonu Shamdasani points out in his introduction to *The Red Book*, we witness Jung in the throes of creating his own cosmology, a process which allows us to partake of the timeless religious, meaning-making function of the psyche.

In this seminar, we will explore selected dramatic scenes from *The Red Book*. In a safe, playful space, you will have the opportunity to read different characters whose feelings or attitudes you may feel drawn to understand or express. (No acting experience is necessary!) We will also examine the archetype of Drama, its sacred roots, and its profound influence on the development

of Analytical Psychology. There will also be a specialized component that explores the rich clinical implications of Drama and its roots in classical mythology.

Reading Assignment:

Please read the following:

Edinger, E. F. (2001). *The eternal drama: The Inner meaning of Greek Mythology*. Shambhala. Chapters 1, 2, 8 & 10.

Shamdasani, S. (2009). Introduction: *Liber Novus*: The “Red Book: of C. G. Jung. In C. G. Jung, *The red book: Liber Novus pp.193-221*). W.W. Norton & Company. Note: If you are using the Reader’s Edition, the pagination differs, so please check the page numbers and adjust accordingly.

Writing Assignment:

Clinical Reflections: Myth, Tragedy, and the Individuation Process

Drawing upon the required readings – Shamdasani’s introduction and Edinger’s chapters – prepare a 3–5-page clinical vignette from your own practice to present and discuss on Friday afternoon. You can focus on an analytic process, dream work, transference-countertransference dynamics, or a significant clinical moment that demonstrates an individuation process emerging from conflict, suffering, or psychic disorientation, a confrontation with the unconscious, dreams, fantasies, or symptoms that resemble a mythological motif described by Edinger. You might include what you understand of the patient’s struggle with the burdens that can come with one’s greater consciousness. If there is a role played by uncertainty, fate, sacrifice, or suffering in the therapeutic process, please highlight it.

This exercise is to hone your recognition of the mythic refrains that emerge in a patient’s life. Thus, please don’t be tempted to force the clinical material into a myth that you wish were there but isn’t (i.e., no cutting off toes to get a patient’s foot into a magic slipper that is not theirs to wear). Rather, explore how a mythic or tragic pattern that *is* there sheds light on the psychological reality unfolding within the analysis and even within analytic relationship. As always, take caution to attend to confidentiality.

Learning Objectives:

1. Participants will be able to describe and discuss the Jungian concept of Active Imagination.
2. Participants will be able to name and analyze foundational archetypes in Jungian psychology as they appear in the Red Book.
3. Participants will be able to recognize and describe examples of the multiplicity, diversity, and need for democratic interplay within psychological life.

February 5, 6 2027

**The Divine Feminine as Mediatrix: Sophia, the Axiom of Maria, and
Alchemical Mediation
(*Active Imagination, Mediation, and the Symbolizing Field*)**

Faculty: Monika Wikman, PhD
Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX, 78676
Phone: 505-670-3588
Email: monikawikman@comcast.net

Time: Friday: 1-5 PM
Saturday: 9 am – 12 pm, 1-3 pm

Course Description

During this weekend seminar we will explore the archetypal feminine principle as personified in alchemical texts and human experience through the figure of **Sophia**, while also considering related images of the Divine Feminine and mediatrix found in other spiritual traditions. We will examine how this archetypal presence appears in dreams, meditation, clinical work, and everyday life.

Using the **Axiom of Maria** as our central organizing theme, we will investigate the alchemical structure of the transformation of consciousness that unfolds through contact with the transcendent. Particular attention will be given to the images, myths, and symbolic motifs of the alchemical tradition that illuminate the psyche's movement toward wholeness and give living expression to the Divine Feminine.

Throughout the weekend, meditation and active imagination will serve as experiential companions to the readings, emphasizing ways in which transformative experiences can become embodied, integrated, and stabilized in everyday life.

Class Assignment: The Readings and Process Papers

Only **one reading** is required for everyone. It is marked with an asterisk (*).

After completing the required reading, I encourage you to notice which of the remaining readings most strongly draw you and to spend time living with them rather than trying to complete everything. Read slowly. Let the material accompany you. Take a walk, meditate with it, dream with it, and notice what begins to constellate psychologically.

Please write a **2–5 page process paper** reflecting on your experience of the readings. Rather than writing a formal academic paper, allow yourself room to muse, question, associate, and metabolize the material.

During the seminar, each participant will have an opportunity either to read portions of the paper or to speak informally about the reflections, questions, dreams, and discoveries that emerged through the reading process. I anticipate that the diversity of voices and readings will enrich our shared field of inquiry.

Jung, C. G. *Psychology and Alchemy* (Collected Works, Vol. 12), §§25–42 (especially §§34–38). (*Jung's introduction to the Axiom of Maria and its psychological significance.*)

Raff, J. (2006). *The Wedding of Sophia*.

Read Chapters 2, 5, and 8. (*Raff explores in these chapters Sophia, the imaginal realm, and the role of the Ally in psychoidal transformation.*)

Schwartz-Salant, N. (1982).

* "Two Modes of Perception." In *Narcissism and Character Transformation*. (pp. 131–142). Inner City Books. (**This is a must read.** *Nathan's work with the somatic unconscious and psychic unconscious is crystal clear along with the invitation to the learn to see in the field together, when working with the somatic unconscious.*)

Schwartz-Salant, N. (1998). *The Mystery of Human Relationship*.

Chapter 4 (only pp. 69–76): The Dangers of the Analytic Field Chapter 7: The Central Mystery of the Alchemical Process. (*An exploration of the Axiom of Maria as it unfolds within the analytic field.*)

Odajnyk, V. W. (2011).

Meditation and alchemy. In *Gathering the Light: A Jungian View of Meditation* (Rev. ed., pp. 133–172). Fisher King Press. (*Odajnyk outlines parallels with alchemical processes and stages of meditation with simplicity and clarity.*)

Cleary, T. (Ed. & Trans.). (1996). *Practical Taoism*. Introduction, pp 1-19. Shambhala Publications. (*Cleary's introduction invites us into the spirit and practice of Taoist alchemy.*)

Suggested Background Reading:

(If you find yourself especially drawn to one of these texts, you are welcome to write your process paper from it instead. I think of these as companion texts that deepen the themes of the seminar.)

Wilhelm, R. (Trans.). (1999). *The secret of the golden flower: A Chinese book of life* (C. F. Baynes, Trans.; C. G. Jung, Commentary; R. Wilhelm, Introduction). Routledge.

Jung, C. G. (1996). *Psychology of Yoga and Meditation*. Princeton University Press. Chapters 1, 2, 7, and 9.

Learning Objectives:

By the conclusion of the seminar participants will be able to:

1. Apply the **Axiom of Maria** as a symbolic framework for understanding individuation and psychological transformation in clinical work.
2. Recognize archetypal images and patterns of the **Divine Feminine as mediatrix** as they emerge in dreams, symbolic material, and the analytic process.
3. Develop greater sensitivity to states of consciousness that open experience to the transcendent and the symbolizing field.
4. Deepen understanding of active imagination and meditation as practices that facilitate and stabilize psychological transformation.
5. Explore ways of grounding transpersonal experiences in everyday life so that meditative awareness and symbolic perception become increasingly available to both analyst and analysand.

March 5, 6 2027

**James Hillman's original work on crafting a new psychology in using
"archetypal" as an adjective to emphasize how it is fundamental
to the reality of the psyche**

Faculty: Dennis Patrick Slattery, Ph.D.
Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX 78676
Phone: 830.708.1106
Email: Dennispslattery8@gmail.com

Time: Friday: 1-5pm
Saturday 9-12pm, 1-3pm

Our method will consist of close readings of the most important passages so as to highlight the many facets of archetypal. When read together as a community, passages will be expressed through multiple voices that offer a deepening of Hillman's thought and expression in this singular volume.

In our reading we will attend to what he writes on p. 14: "The primary and irreducible language of these archetypal patterns is the metaphorical discourse of myths." While we will limit our discussions to these archetypal insights, it should be noted that Hillman extends his reach further into "culture (mythology, religion, art, architecture, epic, drama, ritual) where these patterns are portrayed" (p. 14). His writing is most often concerned with the mythopoetic imagination which retrieves the human experience on a deeper, more inclusive level that has been sidelined in today's culture of literalism.

Required reading:

Archetypal Psychology, volume I of the Uniform Edition of the Writings of James Hillman. (This seminar will focus on Part I only).

Learning Objectives:

1. At the end of our session, participants will be able to differentiate between Jung's understanding of archetypes and Hillman's archetypal psychology.
2. At the end of the session students will be able to list and discuss the key ideas of James Hillman.
3. At the end of the session, participants will be able to discern and explore Hillman's understanding of myth and mythic images.

April 2-3, 2027

Fairytales – A Workshop

Faculty: Renée Cunningham, MA, MFT
 Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX, 78676
 Phone: 602.326.3921
 Email: Renee.therapy@gmail.com

Time: Friday: 1-5pm
 Saturday 9-12pm, 1-3pm

We should always look at these stories as we do the dreams of individuals and ask what conscious situation is compensated by such a myth (or fairy tale). Then you clearly see that such a story compensates the conscious attitude of a society in which patriarchal schemes and oughts and shoulds dominate. It is ruled by rigid principles because the feminine has been excluded."

■ Interpretation of Fairytales Marie-Louise von Franz

This year we will be deepening our understanding of fairytales by workshopping fairytales throughout the weekend. Last year, we entered into the fairytale through the archetypal realm and then discussed their structure, according to Von Franz. This year, I would like to walk through tales a little differently referring you to a podcast in which you will learn the art of interpretation both through the classical model discussed by Marie Louise Von Franz as well as through an introduction to The Moreau Guidelines offered in the podcast as well. These podcasts will give you a solid, creative way to learn the basics of the craft. Then, throughout our weekend together, you will work in groups, creatively amplifying the archetypal life within the fairy tale.

On Friday, we will begin by discussing the archetypal experiences of jealousy and envy as these experiences unfold in several distinct fairytales, paying attention to one fairytale (to be assigned in the coming months). We will break down the fairy tale using *The Moreau Guidelines* (while I share the same name, I am not the author). As we walk with the archetypal experiences of jealousy and envy we will begin weaving together how we deal with these powerful experiences in a clinical setting.

Saturday will consist of workshopping fairytales in groups. It will consist of an experiential model, with each group choosing how they would like to work with the tales. This could include writing narratives, acting out the fairytales in vignette style, or working in a classical fashion, interpreting through the lens of the Von Franz or the Moreau Guidelines. After workshopping, each group will process its experiences with the larger cohort.

Required listening:

The podcast, **Jungian Podcast**: <https://jungian.libsyn.com/>
(episodes 14-20), presented by Jon Betts, Canadian Analyst

Required Reading:

- The Moreau Guidelines (will be forwarded to you via email)
- Fairy tales for Friday seminar will be sent prior to the weekend, and Saturday's will be distributed on Saturday of the seminar.

Books:

1. Von Franz, 1996. *The Interpretation of Fairy Tales*. Chapters 1-3.
(This will be a review from last year, and new material for the incoming student)

In this seminar, students will be able to:

1. Students will be able to define the archetypal Self and its central role in individuation, as expressed in the fairy tale.
2. Students will be able to identify the archetypal underpinnings emerging in the fairy tale.
3. Students will be able to identify and define the fairy-tale structure unique to "The Moreau Guidelines" and to Marie Louise von Franz.
4. Students will be able to understand the essential and unique role of archetypes as expressed in the fairy tale and apply this understanding to analytic work.

I look forward to seeing you all again in the Spring. Please feel free to contact me with any questions you may have about this seminar.

Best Regards,

Renée Cunningham

April 30, May 1, 2027

The Archetypes of Scripture (or Myth of Eternal Return in Abrahamic Scripture)

Faculty: Blake W. Burleson, PhD
 Location: Shultz Ranch; 300 Double M Drive, Wimberley, TX, 78676
 Phone: 254-715-8198
 Email:

Time: Friday: 1-5pm
 Saturday 9-12pm, 1-3pm

This seminar explores the sacred scriptures of the world's religions through the lens of analytical psychology, focusing on C. G. Jung's conviction that religious texts are not merely historical documents but living expressions of the collective unconscious. As the son of a Swiss Reformed pastor, Jung was immersed in scripture from childhood, and no body of literature influenced his thought more profoundly than the Bible. Against approaches that reduce scripture to historical reconstruction or doctrinal analysis, Jung argued that sacred texts function as vessels of psychic transformation. Their enduring power lies not simply in what they once meant, but in what they continue to do within the psyche of the reader. Drawing upon Jung's extensive engagement with the Hebrew Bible, New Testament, Qur'an, Buddhist sutras, Hindu scriptures, Taoist classics, and numerous apocryphal writings, this seminar examines scripture as a repository of archetypal images that shape human consciousness across cultures and centuries. Attention will be given to Jung's critique of reductionistic historical-critical methods and his affinity with approaches that emphasize the dynamic relationship between text and reader. In this view, meaning emerges through encounter: sacred narratives become transformative when they awaken archetypal patterns of the Self. Rather than asking whether scripture is historically factual or doctrinally correct, we will ask how sacred texts serve as symbolic maps of the individuation process and as living encounters with the numinous dimensions of human experience.

Preparatory Reading:

- Blake Burleson, *A Contemplative Approach to Understanding World Religions: C. G. Jung as Phenomenologist of the Soul* (2014), pp. 39-77, on "'To Twitch the Veil': Reading Sacred Text."
- C. G. Jung, "A Typical Set of Symbols Illustrating the Process of Transformation," on Jung's exploration of Quran Surah 18: The Cave.

Topics:

1. What is Scripture?

- a. Definition
- b. Historical Outline: approaches to interpretation
- c. Jung and Scripture
- d. The Archetypal Myth of Eternal Return
- 2. Jung's Exploration of Archetypes in Hebrew Bible, New Testament, and Quran
 - a. The Fall
 - b. The Call
 - c. Refusal of the Call
 - d. Divine Assistance
 - e. Acceptance of the Call
 - f. Testing/Temptation
 - g. Awakening
 - h. Transformation
 - i. Dark Night
 - j. Returning to the Source
 - k. Master of Two Worlds
- 3. Scripture and the Analyst
 - a. The Red Book as Scripture
 - b. The Anchorite in the Red Book
 - c. Lectio Divina for Individuals and Groups
 - d. Pathologies in Scripture
- 4. Conclusions
 - a. Post-Christianity and Scripture
 - b. Scripture as Dream

Preliminary Bibliography: Schuyler Brown, *Text and Psyche: Experiencing Scripture Today* (1998); Blake Burleson, *A Contemplative Approach to Understanding World Religions: C. G. Jung as Phenomenologist of the Soul* (2014); Edward Edinger, *The Bible and the Psyche* (1986); David Miller, ed. *Jung and the Interpretation of the Bible* (1995); Wayne Rollins, *Jung and the Bible* (1983) and *Soul and Psyche: The Bible in Psychological Perspective* (1999); Susan Rowland, *Jung as Writer* (2005); John Sanford, *The Kingdom Within* (1970); Sandra M. Schneiders, *The Revelatory Text: Interpreting the New Testament as Sacred Scripture* (1991); Wilfred Cantwell Smith, *What is Scripture? A Comparative Approach* (1993); Murray Stein, *The Bible as Dream: A Jungian Interpretation* (2018); Richard P. Sugg, ed., *Jungian Literary Criticism* (1992), and Walter Wink, *Transforming Bible Study: A Leader's Guide* (1989).