

THE
JUNGIAN CENTER
FOR THE
SPIRITUAL SCIENCES

Catalog 2009-2010



www.jungiancenter.org

55 Clover Lane Waterbury VT 05676

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About the Jungian Center

The Jungian Center for the Spiritual Sciences (JCSS) is a new kind of educational organization based around the implications of the philosophy and psychology of the Swiss psychiatrist Carl Gustav Jung. Its purpose is to support the individuation process of the members of its community, via a series of experiences that provide whole-person learning – learning that engages not only students’ minds but their hearts, souls and spirits.

Toward that end, the Center has developed courses, workshops and training programs that depart from the schema typical in most Western educational systems in which departments are organized around disciplines. Instead, the JCSS recognizes that there are many paths “up the mountain” of the spiritual journey, and as humans we come to the journey as a unity of mind, body, soul and spirit. So the learning experience is arranged around paths (*viae*) that have been trod for thousands of years by adepts and seekers in both Eastern and Western traditions, paths that resonate with the totality of our being as humans.

Mission

The mission of The Jungian Center for the Spiritual Sciences is to offer whole-person learning – learning that engages not only the mind, but also the heart, soul and spirit – to support the individuation of adults of all ages and backgrounds. Toward the fulfillment of this mission, the Center has the following goals:

- _to educate: to draw out (*ex + ducere*) the innate gifts and talents from students, and to support the development of these gifts and talents
- _to train: to introduce students to a variety of spiritual, intellectual, psychological and physical disciplines, in person-centered experiential formats
- _to transform: to foster deep change and growth in all members of our learning community, faculty, staff, students, and scholars-in-residence, by modeling a new form of learning and encouraging each person in his/her spiritual journey
- _to meld the treasury of ancient wisdom and Jungian theory with discoveries in modern science to expand awareness, change perspectives and empower individuals
- _to model the process of living and working under the direction of the psyche
- _to support the individuation of all members of the Center’s community
- _to encourage intellectual discovery, beyond the “sylvan grooves of academe,” via an interdisciplinary curriculum derived from a holistic philosophy of education

- _to foster research in fields related to the core curriculum (e.g. in frontier science, archetypal theory, Jungiana, creativity, holistic health, esoterica, arcane, spirituality)
- _to sponsor conferences, colloquia, seminars and other gatherings of like-minded people
- _to support a community of life-long learners
- _to provide a restorative environment for scholars, artists, scientists and other creative persons who are attuned to the goals and values of the Center
- _to work for a world that works for everyone

Values

Some of the values that underpin the JCSS are common to educational organizations, e.g. freedom, diversity. Others are quite unusual and warrant comment. For example, we put great stress on consciousness, people becoming conscious of the unconscious and working to create more consciousness in the world. Toward this end, we encourage all participants in the Center to have an analysis with a Jungian analyst, so they can become aware of their psychic depths, and come to recognize the reality and wisdom of the psyche.

Another important value we share with Carl Jung is that the psyche is real. Anyone engaging in his process of inner work comes to agree that the psyche is a living reality. More than just real, the psyche is *wise*. The community of learners that form the JCSS carries this into the operation of the Center: When making major decisions, we “sleep on it,” incubating dreams and looking to the wisdom of the psyche for guidance. In this, we hark back to the wisdom traditions of native peoples like the Naskapi and the Senoi.

We also are set apart from mainstream values in our appreciation of smallness. “Small is beautiful,” as E.F. Schumacher noted in his environmental classic. Here at the JCSS we use this phrase to remind ourselves of our commitment to quality, rigor, inner wisdom, consciousness and psychic reality – all of which, in the context of contemporary Western culture, make the JCSS an oddity. Few indeed are interested in, or prepared to commit to the demands of the inner life. So practical realism echoes the words of an enlightened being who said: “But small is the gate and narrow the road that leads to life, and only a few find it.” The Jungian Center for the Spiritual Sciences has no aspirations to bigness. Bigger is *not* better. We thrive, at the JCSS, not by growing numbers, but by growing people into the fullness of their being.

Some of the values that inform the Center include the following: autonomy (direction by the Self, not the ego or other people); change; compassion; consciousness, and becoming more conscious; creativity; cross-

cultural perspectives; diversity; empowerment; equality; flexibility; freedom; healthful living; individuality; individuation (the principle and process of coming into psychic balance); inner guidance (all major decisions at the Center are referred to the psyche); integrity; interdisciplinary approaches; justice; life-long learning; multiple intelligences; paradox (appreciation of the paradoxical nature of spiritual reality); personal attention; personal growth; person-centered institutional development (emphasis on people rather than an “edifice complex”); the psyche (as real, and in charge of the direction and development of the Center); quality (holding all members of the community to high standards); respect; responsibility; safety; “small is beautiful;” trust; uniqueness; vision; “visioneering” (the conscious, intentional use of vision to foster forward motion); “walking our talk” (living in alignment with our words); wisdom.

Other values will be added as the vision of the Center evolves.

Our Logo



The logo of the Jungian Center for the Spiritual Sciences integrates several powerful symbols.

The outer figure is a symbol found in ancient Egyptian, Greek, Arabic and medieval European sources: the Ouroboros, the snake biting its tail. Representing the guardian of the underworld, the ouroboric snake is the Western version of the Eastern Yin-Yang image, depicting the opposites as one. As the source of the flow of mystical water, where the opposites (head and tail) meet, the ouroboros reminds us of the alchemical nature of the work of the Jungian Center: cyclical, circular, self-contained, transformative, taking us ever deeper into the mysteries of the soul.

The open book represents the open nature of the Center, where knowledge is readily shared and open to all seekers looking for guidance on their spiritual journey. Nothing is closed, exclusive or unavailable, although certain advanced-level courses do have certain pre-requisites. The fact that the book is open is also a reminder that, in our day, as the Earth approaches the time of the Global Mind Change, those secrets that once were hidden are now being revealed.

The lighted candle symbolizes illumination, the “light of the world,” the Spirit which provides enlightenment for those who choose to draw near and attend to their inner life and soul’s needs. It also represents the inner light in each of us, which we are not meant to “hide under a bushel,” but to cherish, nurture and develop, to serve as lights to others in our shared journey to Spirit.

Admissions

The Jungian Center for the Spiritual Sciences has an open admissions policy, providing access to anyone with an interest in individuation. The admissions process is simple and may be completed at any time in the calendar year. There is no application fee.

Non-discrimination Statement

Every member of the Jungian Center community should work to ensure non-discriminatory processes and practices with faculty, staff and students.

Students are recruited for, admitted to, and participate in all Center programs without discrimination on the basis of race, color, gender, sexual orientation, religion, creed, national origin, age, veteran status, or disability. The Center will provide reasonable accommodations to create equal opportunity for students with known disabilities.

Faculty and staff are employed without discrimination against individuals on the basis of race, color, gender, sexual orientation, religion, creed, national origin, age, veteran status, or disability unrelated to job requirements. The Center will make reasonable accommodations to the known disability of applicants or employees.

Additionally, the Jungian Center will engage in affirmative efforts to recruit, admit, and support students and to recruit, employ and support employees in order to achieve the diversity which advances the educational mission. The Center complies with state and federal laws related to equal opportunity and non-discrimination. Any questions or complaints about potential or perceived discrimination in violation of any state or federal law should be directed to Dr. Charlotte Mehrtens, Jungian Center Equity Officer, 55 Clover Lane, Waterbury VT 05676; the Vermont Office of the Attorney General; or the Equal Opportunity Employment Commission in Washington, D.C.

Please contact Barbara Brooks, Jungian Center Americans with Disabilities Act Compliance Officer, if auxiliary aid or service is needed to apply for admission or employment. Any questions or complaints about potential or perceived discrimination in violation of any state or federal law

related to the Americans with Disabilities Act should be directed to Barbara Brooks, Jungian Center Americans with Disabilities Compliance Officer, 55 Clover Lane, Waterbury VT 05676; the Vermont Office of the Attorney General; the Regional Office of Civil Rights; or the Equal Employment Opportunity Employment Commission, Washington, D.C.

Registration

Students may register for Center courses or workshops at any time before the start date of the program. As enrollment in some offerings is limited, it is advisable to register as early as possible to ensure getting a space.

Programs generally are advertised beginning six weeks before the start date on the Center's Web site, and four weeks before in the local print media. Visit the Center's Web site (www.JungianCenter.org) for the latest information regarding upcoming events and offerings.

Student Services

At the Jungian Center we recognize that individuation is a holistic process that involves and impacts all facets of life. The Center seeks to support individuation by providing activities and resources that give students the opportunity to:

- hone their thinking and develop intellectual understanding of the corpus of ancient and modern wisdom
- demonstrate their creative and intuitive abilities
- devote attention to the variety of contemplative practices that feed the soul
- demonstrate mastery of those practical skills that support the individuation process
- nurture the "body temple" via a host of health-related courses and workshops
- participate in an inclusive community where differences, safety, respect and justice are valued.

Advising

Because of the broad range of the Center's offerings and the very personal nature of the individuation process, ongoing advising is essential to those who are enrolled in the immersion program, and available to any participant in the Center's courses and workshops. Students applying for admission to the immersion program will be assigned an advisor. Students who are not in the immersion program can contact any faculty member or call the Center's office to arrange advising.

Financial Assistance

There are several types of financial assistance available to the Center's students, including grants and work-study opportunities. All financial aid programs have eligibility requirements, application forms, and deadlines. Complete information about financial assistance is available in the *Student Handbook*.

Scholarships

The Jungian Center awards a limited number of scholarships each year to those students enrolled in the 4-year immersion program. The application form for these scholarships can be found in the *Student Handbook*. Students should be aware that, because the Jungian Center for the Spiritual Sciences is not an accredited institution of higher education, state and national scholarship programs are not applicable to its programs.

Students with Disabilities

The Jungian Center is committed to accommodating (within reasonable limits) the needs of persons with documented disabilities. No individual with a documented disability shall, by reason of such disability, be excluded from participation in or be denied the benefits of the activities of the Center.

At the Jungian Center, students with disabilities are advised and supported by a coordinator of disability services. It is the responsibility of the student to make the Center aware of a documented disability and the need for accommodation. To allow reasonable time for arranging services, the student should provide documentation to the Center as soon as possible, preferably four weeks before a course or workshop is to begin. The accommodations are intended to provide equal access to the educational experience. For more information, students should contact the coordinator of disability services.

Programs

The Jungian Center for the Spiritual Sciences is an unusual learning organization. Those familiar with mainstream academia will find many elements of our program different from the norm, e.g. our appreciation of ancient wisdom and technologies, like astrology and alchemy, and our recovery of the holistic, participatory methodologies of native traditions. We integrate the inclusive philosophical attitude of Carl Jung in all areas of our program, as we seek not merely to instruct or inform students but to provide multiple forums for participants in the Center to become aware of

their talents and to develop them. In so doing, we work to grow and transform both learner and teacher. This transformation is fostered by the five paths of the curriculum.

The Five Paths

Carl Jung hypothesized a set of orientations (extravert and introvert) and functions (intuition, sensation, thinking and feeling) that create a typology that is now widely used, in various forms, in both therapeutic and business settings. In Jung's theory, we each have a "superior" function which we employ most readily in dealing with the situations of life. At the same time, we each have an "inferior" function, existing mostly in the unconscious, which can be a pathway to our individuation. At the Jungian Center we drew upon type theory to create the following paths:

The *Via Physica* focuses on the world of matter (physika), especially the physical system within which each human lives: the human body. This way appeals to the sensation type, with his/her keen sensory orientation.

The *Via Contemplativa*, by contrast, resonates with the intuitive, in its focus on the meditative, mystical and psychic realms in service to the spirit. Science, logic and things intellectual are the purview of the *Via Investigativa*, within which thinking types flourish. This is the arena of most college curricula, with their focus on mental development.

Through the *Via Creativa* students have the opportunity for self-expression in a variety of verbal, visual, auditory and tactile venues which feed the soul.

The fifth path, the *Via Practica*, grounds the other four in the world of daily living, through a combination of experiential short modules that equip students with some of the practical skills for living consciously.

Since a central goal of the JCSS is to foster individuation, we strongly urge participants to take courses and workshops that draw on their *inferior* function, as well as those that build on their strengths.

Study Options

Students participate in the Jungian Center in a variety of ways. Some take an occasional course or workshop. Others combine our Web-based offerings with on-site learning, at the wide array of sites where our teachers are based. Others develop individualized independent tutorials, working one-on-one with our teachers.

Those students most committed to the goal of individuation sign on for the full 4-year immersion program, which includes:

- 4 years of analysis with a certified Jungian analyst

- 20 workshops, seminars and courses drawn from all 5 of the curricular paths
- regular advising by the Center's staff

The Distance-Learning Option

Modern technologies expand the range of learning opportunities. Using computers, software like Skype and other Internet-based telephone programs, and express delivery systems, the Center is able to offer many of its courses and workshops world-wide.

The following programs are suitable for learning at a distance:

in the *Via Contemplativa*:

Native American Spirituality; Introduction to Esoterica; Women's Spirituality; Gnosticism; Taoism; Shamanism; Arcana Mundi

in the *Via Investigativa*:

all courses

in the *Via Creativa*:

Introduction to the Creative Process; The Psychology of Creativity

in the *Via Physica*:

Supporting the Body Temple; New Modalities of Healing; The Art of Living and Dying Well; Transition: Leaving the Physical Plane

in the *Via Practica*:

Introduction to Dream Work; Developing Spiritual Literacy; Shadow Work; Dreamwork II; Finding Your Mission in Life I & II; Meeting Your Inner Partner; Dreamwork III; Redeeming Suffering; The Path of Individuation; Dreamwork IV

New courses are developed all the time, and some instructors will develop their course or workshop with a format that makes direct contact, on site, essential, so check with the Center for the specifics about any of the above programs, to be sure the current rendition will work in the distance-learning format.

Courses

The curriculum of the Jungian Center is organized around 5 paths, described above. To find a specific course quickly, see the Course Index below. We offer special courses by visiting faculty every term; for details about these courses go to the Center's Web site: www.jungiancenter.org.

Courses in the *Via Contemplativa*:

_Cabala: An introduction to a major system of Jewish mysticism, including an examination of its roots in Hellenistic occult science, demonology, numerology, the Tree of Life, the *sefirot*, and the allegorical interpretation of the Bible. Readings from major cabalists and cabalistic works like *Zohar*,

Baal Shem Tov, *Sefir Bahir*, *Sefir Yetzirah* and *Sefer Ha-Etz Chaim* are included.

_Gnosticism: A millennia-old form of spirituality, Gnosticism has experienced a renaissance in the last 50 years, as many ancient texts have been discovered in the Near East. This course uses both primary sources and modern commentary to present the key Gnostic teachings and the secret wisdom that lie at the heart of *gnosis*. The pervasive influence of Gnosticism on the neo-Platonists, Sufis, Jacob Boehme, the Rosicrucians, Freemasons, and Carl Jung is also considered.

_Introduction to Meditation: This course provides a basic orientation to one of the most essential practices of the spiritual journey. Called “receptive prayer,” “contemplation,” “sitting,” zazen, and “the art of inner listening,” meditation offers manifold benefits to the spiritual seeker. We consider some of the schools of meditation as we work with over a dozen techniques drawn from Christian, Buddhist, Hindu, Muslim, Jewish, Tibetan and zen traditions. Because the purpose of the course is to equip students with this most valuable tool, the format is much more experiential than intellectual, although some readings are discussed and a lengthy bibliography is provided. The goal is both to inform and to immerse participants in meditation and to encourage the development of a regular, daily practice.

_Introduction to Tibetan Buddhist Meditation: An introduction to *Zhinay* practice, typically known as “Tranquility” or “Calm Abiding” meditation. Participants learn some of the basic forms of this practice, including appropriate mind/body/emotional attitudes. The philosophical foundations of this practice and Tibetan Buddhism in general are also introduced.

_Mysticism: For all the thousands of years of human history, some peoples in every culture have regarded spiritual insight as the path to the Divine. This course offers an overview of this rich spiritual tradition through readings in the mystics themselves (e.g. Julian of Norwich, Lao Tzu, Rumi, and the Hasidim), supplemented with works by modern experts like Evelyn Underhill. The course includes a practicum component, in which students are encouraged and guided through the processes that support the mystical experience.

_Native American Spirituality: While hundreds of Native American tribes had different languages and customs, their spiritual orientation was very similar. This course examines the major common themes and features of pre-Columbian religions in North America, via readings drawn from historical sources and contemporary Native American authors.

_Sufi Chi Gong: This course, also known as Heart with Wings Qigong, is a unique Chinese contemplative exercise system. Through individual effort, practitioners build up their health by combining discipline of mind, body and the body’s “Qi” (vital force). This specific form is Sufi-inspired and focuses on ten planetary energies which, when mastered, provides a balanced and integrated body-mind connection. Once learned, this 20-

minute daily practice is an excellent beginning for the serious student of meditation in motion.

_Sufism: Described as “the secret teaching within all religions,” Sufism has been regarded as the mystical form of Islam, which protected it for many centuries. This course examines Sufi history, its secret language and mysteries, as well as some of the famous literature and poetry of renown Sufi masters like Mulla Nasrudin, Jalaluddin Rumi, Omar Khayyam, and Idries Shah.

_Taoism: The three forms of Taoism and the study of Taoist values form the core of this course. Key concepts, like *wu wei*, alchemical transformation, and Nature-as-model are examined in depth. Readings include primary sources, like the classic *Tao Te Ching*, as well as works by modern authors who draw upon the holistic wisdom and ecological consciousness of Taoism.

_The Shamanic tradition: The commonalities in worldview and practices of the various forms of shamanism make up the core of this course. From the Arctic to the Andes, from ancient cultures to our current world, shamans share the belief in an ensouled world and the ability to “read sign,” so as to guide their societies and heal others. Readings include both scholarly sources, like *The Soul of Shamanism* by Daniel Noel, and books by modern shamans like Martín Prechtel.

_Wicca: This course examines the resurgence of the ancient mystery religions linked to the Earth Mother, Nature and women’s power. Key themes in ancient witchcraft and its modern expression will be examined, along with the practices of contemporary practitioners of Wicca.

_Women’s Spirituality: This course examines current thought on women’s theology and compares it to traditional theological paradigms. Ancient and modern expressions of women’s religious and spiritual experience, women authors whose works deal with the spiritual life, and basic instruction in feminist readings will be included. Students will be introduced to a variety of processes that foster the experience of the feminine Divine.

Courses in the *Via Creativa*

_Advanced Topics in Creativity: An umbrella course under which a student can undertake advanced-level work in one medium, in a small-group or one-on-one format with an instructor. Pre-requisite: One or more prior courses in the specific creative medium, or prior life experience which has given the student command of that medium, and permission of the instructor.

_Ceramics: Students explore the design and aesthetics of clay and practice fundamental production techniques including hand-building, wheel-throwing, glazing and firing.

_Cookery I-IV: This set of sequenced courses introduces students to the creative aspects of food preparation, menu planning, recipe development and testing, and the art of fine dining. Cookery I is designed for students

with no prior experience of food preparation in any form. It is especially tailored for those who dislike cooking and see no creative potential in it. Cookery II and III develop and extend the components of Cookery I, encouraging students to become more adventurous in both their range of cuisines and meal preparation. Cookery IV is an advanced course for culinary experts, and includes such subjects as wine choices and etiquette, cooking for those with dietary restrictions, and the creative presentation of food.

_Crafts I: An introduction to traditional and contemporary crafts. Students will use materials such as paper, fiber, glass, metals, reed, and mixed media to create craft objects. Emphasis is on design, technique and critiques of original work.

_Crafts II: Builds on Crafts I, taking students deeper into the techniques of working with several different media.

_Crafts III: An advanced workshop stressing the mastery of technique working with one medium, under the guidance and supervision of a master in that medium.

_Creating an Exhibition Portfolio: This workshop provides guidance, motivation and support to students interested in developing a series of their art for exhibition. Personal development and consultation is an intricate part of the course, as students' creative process is nurtured, cultivated and encouraged. Information on the technical aspects of marketing and exhibiting is provided.

_Creative Art Lessons: This workshop hits the ground running, as participants use their creativity with a variety of projects beginning with drawing, then moving on to painting, collage, and fabric arts. The finale is a surprise to everyone, as students discover their true artistic potential.

_Creative Path, The: A series of workshops designed to awaken the creative genius within, quiet the student's inner critic and help her use her creative expression in work, life and play.

_Creative Writing I & II: The first course is an exploration of creative writing as a means of self-expression, with emphasis on the process: topic selection and form, planning, developing imagination and revising drafts. The focus is on characteristics of good writing and the discipline, practice, and self-awareness it requires. Creative Writing II emphasizes the development of an individual voice, the acquisition of greater technical resources, and the honing of the ability to analyze, critique and revise one's work. When the focus of the course is on poetry, students deal with such topics as verse forms, the control of meaning, language choices, and polishing.

_Creativity in the Individuation Process: A short course that examines the central role of creativity in the development of our personal, unique sense of individuality. Among the topics considered are: the relationship of the Jungian types (intuitive, sensate, thinker, feeler, judge, perceiver) to modes of creativity, and the role of values and lifestyle in influencing the personal

expression of creativity.

_Dance I & II: An experiential study of the evolution of dance from classical forms to ethnic dance and movement studies. Students study the technique, theory and integration of several dance forms in Dance I, including exercises in choreography and movement. In Dance II students examine the technique, theory and integration of a particular dance genre in greater depth. Pre-requisite to Dance II: Dance I or its equivalent.

_Elements of Design I & II: Introduces and explores graphic design fundamentals including composition, color, typography, and color theory, within a technical environment. In Graphic Design I, students develop basic visual problem-solving skills as they relate to specific examples and projects. In Graphic Design II, students develop illustration skills, using both traditional studio art techniques and current industry computer software. Design concepts, logo creation, package design, pre-press and printing processes will also be explored. Pre-requisite for Graphic Design II: Graphic Design I or its equivalent.

_Exploration of the Performing Arts: An overview and synthesis of the commonalities in the performing arts, to encourage students to explore and perhaps expand their range of skills and talents in singing, acting, mime, dance and body movement. No prior training is necessary.

_Exploration of the Plastic Arts: An overview and synthesis of the commonalities in the plastic arts, to encourage students to explore and perhaps expand their range of skills and talents in handling various artistic media including, but not limited to pencil, charcoal, watercolor, tempera, clay, papier-maché, pastels and ink. Elements of color theory and basic design will also be explored. No prior training or artistic ability is required.

_Fabric Arts: Students in this course explore a variety of techniques for working with fabric, such as weaving, sewing, quilting, and embroidery. The nature and qualities of different fabrics are considered, and some of the key principles of fabric handling (like grain, bias, etc.) are explained. Stress is placed on the fostering of students' creative self-expression through the medium of fabric.

_Introduction to the Creative Process: A course combining seminar, meditation, creative exercises and outdoor exploration to reveal the processes of scientists, artists, political thinkers and others who approach "reality" as a creative medium. By expanding our definition of creativity and enhancing our receptivity and perception, we improve problem-solving skills, identify our unique gifts and begin to see the connections between personal and social transformation.

_Introduction to Drawing: The basics of drawing are introduced and coupled with creative art exercises to stimulate students' creative process. Essential components like contrast and dimension are included.

_Introduction to Poetry: An introduction to the basic types of poetry, poetic tools and the structure of poems. Classic poetry by some of the great poets

such as Emily Dickinson, Sylvia Plath and Ralph Waldo Emerson will be discussed. Exercises in creative writing will be on-going throughout the course as various tools and techniques are introduced.

_Introduction to Soul Collage®: This workshop combines imagery with imagination and intuition in a process that fosters students' discovering their instinctive, inner creative self. Using the simple tools of images, scissors and glue, students get an overview of the Soul Collage® process and the four suits (Committee, Community, Companions and Council) that are part of it. No artistic skills required.

_Mime: A short course exploring the eloquence of the body as expressed in mime and, more prosaically, in daily body language. Students are exposed to the key techniques of mime and offered multiple opportunities both to demonstrate their own body eloquence and to "read" their fellow students' body language.

_Music Fundamentals: An introduction to the principles of rhythm, melody and harmony for the beginning student. Emphasizes the skills needed to read, write, analyze and compose basic musical forms. Access to a piano keyboard for regular practice is required.

_Music Theory I & II: Explores the fundamentals of sound and the organization of music. Students practice both musical analysis and composition. Scales, intervals, chords, melody, harmony, rhythm, and musical notation are emphasized in Music Theory I. Non-chord tones, four-part writing using triads in inversion and 7th chords are elements of Music Theory II. Access to a piano keyboard for regular musical practice is required.

_Painting from the Spiritual Self: Instruction in painting, readings, guest speakers, and interdisciplinary experiences provide students with background material initiating and supporting their personal inquiry into the spiritual and its manifestation in the painted image. Students are encouraged to integrate their daily meditation practice into their work in this course.

_Photography: A course offered on both basic and advanced levels, depending on student and instructor interest. The basic version introduces students to the creative elements of photography (both film and digital), including such topics as composition, subject, perspective, and manipulation of the media to enhance the creative aspects of the process. In its more advanced versions, the course develops students' aesthetic vision through a series of hands-on exercises.

_Poems That Speak: An intermediate/advanced course for those with a thirst for writing who are ready to take the next step beyond the basics, into deepening their skills and learning how to market their poems. The focus of the course is on tapping students' creative resources, challenging and deepening creative writing skills and maximizing creative potential. Free-style, non-traditional writing experimentation will be explored, as well as

various strategies to disseminate and market students' work. Pre-requisite: Introduction to Poetry, or its equivalent. Check with instructor.

_Psychology and Philosophy of Creativity: An exploration of the philosophy of consciousness and the development of human awareness, this course gives students a better understanding of the processes through which people come to know and express themselves. Topics include such questions as "What is creativity?" "Where do new ways of perceiving, being, understanding, or expressing originate?" "What are the basic elements of creative thought, art, and literature?" "What does it mean to say that we see in a new way?" How are intellectual understanding and artistic expression related?" "How can we foster creativity in our personal and professional lives?"

_Tapping into the Creative Process: An exploration of what creativity looks like and the factors that are part of the process. Each of us is truly gifted with creative abilities, energies and thoughts, but often we do not recognize our creativity because we are not aware of it or do not understand it. This course considers what creative expression is and the motivational factors associated with it. Each participant is offered a choice of creative activities, e.g. making a poem, drawing, painting, weaving, crocheting, or working with fabric, to explore his/her own creative process in a safe, fun, inspiring environment. The goal of the workshop: for each student to have gained a deeper understanding of his/her own creative process and feel motivated and confident about his/her abilities in the world of creativity.

_Theater Arts I: An introduction to theater arts including its history, dramatic literature, and theatrical production. Students will be introduced to the elements that go into a theatrical production, like scenery, costumes, properties, lighting, sound and technical effects. Students will also be exposed to the interpretation of film and the principles of acting.

_Theater Arts II: An advanced course that considers the finer points of stagecraft, acting and theatrical production. Pre-requisite: Theater Arts I or the equivalent.

Courses in the *Via Investigativa*

_Alchemy: Most people think of the precursor of modern chemistry when they hear the word "alchemy," but this course is true to Jungian philosophy in recognizing alchemy as the study of soul growth and patterns of change and transformation. Jung's "Psychology of the Transference" and von Franz's *Alchemy* are the major vehicles used to take students deep into the subject, supplemented by other essays by Jung and Edward Edinger's *Anatomy of the Psyche*.

_Arcana Mundi: A study of the history of magic and the occult from ancient Greece to modern occultists like Aleister Crowley and Alice A. Bailey's Arcane School. The course includes examination of demonology, divination,

miracles and the changing attitudes toward *arcana* over the last 2000 years.

_Archetypal Astrology: Pioneered by the Jungian analyst and astrologer Liz Greene and her Centre for Psychological Astrology, archetypal astrology uses the powerful symbolism of astrology to identify and explicate the archetypes active in individual lives. This course trains advanced students of astrology to think archetypally by exposing them to the myths, legends and basic principles of the archetypal world. Pre-requisite: Astrology II, or its equivalent.

_Archetypal Psychology: The version of psychology associated with Jungian psychotherapy is often labeled "archetypal," in recognition of Jung's stress on the archetypal world and the myths and legends that reflect it. In this course students learn how to approach the study of the soul through myths and how to interpret their own soul journey through the lens of archetypes. Readings include essays by Jung, Hillman, von Franz, Edinger and other Jungians.

_Astrology I: A basic course for the novice with no prior training in astrology. The major components of the natal chart—the zodiac, planets, signs, houses and aspects—are identified and interpreted in depth. In addition, students will learn to use computer programs to erect their own and others' natal charts.

_Astrology II: This intermediate course considers a variety of topics essential to the practice of general astrology, including transits, progressions, solar returns, synastry and theories of chart comparison, psychological astrology and the Jungian concept of the inner city, in a format that stresses the integration of data into a coherent and meaningful delineation of a natal chart and its unfoldment over time. Pre-requisite: Astrology I, or its equivalent.

_Brother Sun and Sister Moon--The Ecological Consciousness of St. Francis: In a famous essay in the 1960's Lynn White Jr. identified St. Francis as a possible model for Western Civilization to use to rethink its attitudes toward the natural world. The environmental radicalism of St. Francis is the focus of this course, which draws parallels between his thought and the beliefs of Native Americans and Chinese Taoists, toward the formulation of a global ecological ethic that all people might support. Readings include White's essay, McGaa's *Nature's Way*, and selections from Taoist philosophy.

_The Dark Night of the Soul: One cause of depression in American society may be our culture's denial of the shadow side of life. America is afraid of grief, depression and the dark emotions represented by the shadow. We repress, demonize and project these emotions on to other people and other nations. If the shadow aspects of the self are not acknowledged and depression ensues, the return to wholeness may be through the archetype of the dark night of the soul. This archetypal experience can bring the realization of inner peace, a state of grace and a deep knowing that we are

always connected to the Cosmos. This course provides space for students to examine the shadow emotions, experiences and body-mind states, in order to achieve a more highly developed sense of integration and individuation. Some of the topics discussed include: depression; the shadow; grief; our parents' wounds and our children's wounds; the archetypes of death and rebirth; shamanic initiation and rituals; processing unfinished business; principles for spiritual guidance; day journaling and dream journaling.

_Esoteric Christianity: Drawing on both the orthodox canon and Gnostic texts, this course examines the "more interior" (Greek *esoterós*) form of the Judeo-Christian tradition. Multiple exercises assist and encourage students to perceive the deeper layers of meaning in both Old and New Testament texts, and to discover the "hidden wisdom in the Holy Gospel."

_Esoteric Ethics: Moral conduct, duty, judgment, moral principles, the formation of standards of right and wrong and applications in practical reality form the core content of the usual course in ethics. In this course, we examine these topics from the viewpoint of esoteric wisdom and higher consciousness, considering such themes as the expansion of the ethical community, the more rigorous obligations of higher consciousness and psychic etiquette.

_The Evolution of Western Consciousness: Getting us in touch with our psychic roots, this course traces the historical phenomenology of the Western psyche. Its goal is to explicate the sources of our modern consciousness. To do so it melds ancient Hebraic, Babylonian, Persian, Greek, Egyptian and Roman elements with pre-historic animism, shamanism, mystery cults, medieval and Renaissance thought. Drawing on the pioneering work on archetypal psycho-history by Jung and his followers, we develop a portrait of the Western collective unconscious as it has become manifest over the last 4,000 years, and then extend this vision into the future by considering the hypotheses of Jean Gebser's emerging "aperspectival" consciousness.

_Field theory: Cutting edge science is confirming the ancient belief in the reality of fields of subtle energy that affect living systems in seemingly inexplicable ways. Jung did much to encourage the reexamination of ancient thinking about energy fields, and this course examines both Jung's theories and the contemporary scientific discoveries that are elaborating, refining and extending Jung's insights.

_Frontier Science: The focus of this course is on those contemporary sciences that lie beyond the conventional paradigm, e.g. consciousness research, psi phenomena, energy healing etc. The reality of scientific anomalies and the challenge they present are considered, along with the theory and practice of participatory methodologies. The course also examines how intrepid researchers like Beverly Rubik and the staff of the Institute of Noetic Sciences are creating an "extended" science that is more accurate in its view of reality.

_The History of Spirituality: Distinct from religion and related movements like occultism and spiritualism, spirituality has evolved over the last four millennia, from the animism and *participation mystique* of our Neolithic ancestors to the growing global phenomenon that is emerging in our contemporary world. This course examines this evolution, with a focus on changing images of the Divine, the rise of women's spirituality, the movement to reclaim the Goddess and attempts to integrate spirituality with quantum cosmology.

_Introduction to Esoterica: A survey of the hidden (Greek: *esoterikos*) aspects of the world's religions and wisdom traditions, with attention given to common themes and points of agreement. An excellent first course for those interested in more advanced courses in mysticism, shamanism and religion.

_Introduction to Jung: A basic overview of Jung, the man, his thought and his legacy to psychology and our world. As a primer on Jungiana, this course introduces key concepts in Jung's thought, e.g. the shadow, the anima/animus, archetypes, the 4 functions, the 2 orientations, the personality types, the collective unconscious, the complex, compensation, enantiodromia, imagoes, individuation, introjection, libido, the night sea journey, the levels of the unconscious, projection, identification, the psyche, the Self, the self-regulation of the psyche, the meaning and value of symbols, the *temenos*, synchronicity, and the transcendent function. In addition, the course describes the major stages in the individuation process (like the *mortificatio*, the *transitio*, the *coniunctio*), and offers a portrait of the process of Jungian analysis. In the experiential component, participants gain hands-on practice doing dream interpretation, identifying their personality type and discovering their unique set of activated archetypes. Highly recommended for all who plan to take courses in alchemy, archetypal psychology, field theory, the psychonaut's journey, Jungian dream theory and practice, the *Mysterium Coniunctionis* and the psychology of dreaming.

_Introduction to Spiritual Alchemy. Western alchemy is a spiritual art of transformation. On the one hand, it is an art of uniting the opposites in human nature (masculine/feminine, light/darkness, the bounded/the unbounded, consciousness/unconsciousness). On the other hand, it is a method for turning lower, base or crude energies into higher, precious and refined personal power. It has been aptly described as "Western yoga." Alchemy advises paying careful attention to that which is alien, other, and foreign (the contra-sexual) and that which is discarded, uninvited, and unwelcome (the shadow). In the troubling side of our relationships and the rejected parts of ourselves the transformative principle, the androgynous Mercury, the trickster god of change, is to be discovered. According to Jung, "unconscious projection" can lead to the release of Mercury. With the right kind of conscious attention, these difficult places of relatedness and feeling can become sites of personal and spiritual transformation. This course is structured around the stages of the alchemical process: the *nigredo*, the *albedo*,

the *rubedo*, the *coniunctio*, and finally, the *transmutio*. A selection of short readings will be drawn from Jung and Jungian analysts.

_Introduction to the Spiritual Sciences I: A foundational course that offers an overview of the curriculum, this course is highly recommended for all new students. Providing an orientation to the Center and its five-path curriculum, the course considers basic questions, like “What is meant by spiritual science?” and “What are the spiritual sciences?” We identify the key resources available to students of the spiritual sciences, from the wisdom of the world’s religions to more modern contributors, like Alice A. Bailey, Edgar Cayce, Rudolf Steiner and G.I. Gurdjieff. Participants are introduced to the variety of practices that support the inner life and provide insights into their “inner city” and personal daimon. The course also describes the Center’s understanding of creativity, and explains why creativity is so central to spiritual growth. Finally the course provides an introduction to the multitude of practical skills that foster the process of individuation.

_Introduction to the Spiritual Sciences II:

This intermediate-level workshop covers 4 topics: Gaia and the rise of a planetary consciousness; cosmology in its multiple forms; esoterica (an overview of Gnosticism, arcana, mysticism, wisdom traditions and secret societies); and the spiritual journey, including the path of individuation and the experience of the psychonaut. Like the more basic Introduction to the Spiritual Sciences I, this course offers students exposure to a variety of spiritual sciences.

_Introduction to Spiritual Philosophy: An exploration of some of the fundamental issues considered in conventional philosophy (e.g. the nature of truth, existence, the purpose of life, metaphysics) but with a wider range of planes of investigation. Consideration of subjects like ethics, aesthetics, mind, theurgy, and epistemology is much deeper, more complex and more aware of the holistic nature of human beings than in the usual academic introduction to philosophy.

_Jungian Dream Theory & Practice: An advanced-level course in Jung’s concept of the dream, his techniques and theories on doing dream interpretation, and the forms that dream work takes within the analytic *temenos*. Readings from Jung and later dream specialists like James Hall, Mary Ann Mattoon, C.A. Meier, Robert Bosnak and Jeremy Taylor form the core of the intellectual section of the course; students’ own dreams are grist for the practicum part, in which the class applies Jungian principles to handle their dreams.

_Medical Astrology: A short introduction to the complex subject of interpreting the astrological chart for its insights into health and physical conditions. Integrating the pioneering work of Max Heindel and Reinhold Ebertin with more recent studies, this workshop offers the advanced student of astrology a variety of techniques for identifying the deeper spiritual issues behind physical and mental problems. Pre-requisite: Astrology I, II and III,

or their equivalent.

_Men's Lives in the 21st Century: America is experiencing a crisis in masculine character and leadership. Although the symptoms are many and varied, a lack of inner awareness and soul loss lies buried deeply at the root of this crisis. American men have lost their notion of wisdom and the sacred underpinnings necessary for healthy relationships and for contributions to the well-being of society. This workshop addresses how the corporatization of America is directly linked to this loss of cultural wisdom and the ensuing pathology and depression. Men's work now must be to reclaim their collective souls and to establish mature and generative forms of masculine identity. While this workshop focuses on men and their lives, women are encouraged to attend, to provide their valuable insights and wisdom. Topics to be discussed include: what men have and don't have; what men need; relationships; work, livelihood and money; men's violence; men's depression; men's healing; white male privilege—fact or fantasy?

_Mysterium Coniunctionis: A very advanced course devoted to Edward Edinger's dissection and analysis of Jung's master work. The class proceeds chapter-by-chapter through the *Mysterium*, with Edinger's commentary as guide. Pre-requisite: Introduction to Jung; Alchemy; and Archetypal Psychology. Suggested: Gnosticism; Cabala; Symbols.

_Mythology: An exploration of the meaning of mythology and the evolution of mythical thought from an interdisciplinary standpoint. Consideration will be given to mythology as an explanation of the way the world is ordered and how human beings respond to that order. The course will examine the relevance of myths in our daily lives, and the archetypal underpinnings of myth.

_Numerology: An introductory workshop in the ancient art of numbers, their vibrations and meanings. The course begins with a review of ancient number theory, including Pythagoras, then considers the concept of number in Sufism and cabala, later mystical traditions and modern practice. Students learn how to use numbers to gain self-awareness and insight into their own lives and those of their friends and family.

_The Perennial Philosophy: Regardless of time or place, century or culture, humans have adhered to certain beliefs, attitudes and concepts; these form what has been called the "perennial" (undying, ever-reviving) philosophy. This course examines the central themes of this crucial tradition, through the classic study by Aldous Huxley.

_The Psychology of Dreaming: This 9-session workshop explores the methods, experiences and applications of dream work. It covers historical and cultural perspectives along with the psychological theories underpinning the scientific study of dreams and individuals' personal work with dreams. The format includes discussion of the readings, dream sharing and dream interpretation. We consider the value of dreams, the history of dream theory and the scientific research on dreaming, as well as a variety of techniques for incubating and interpreting dreams. Each session will

combine theory with “hands-on” activities working with the students’ dreams, so participants gain personal experience working in the unconscious. The goals are: to help participants become aware of the reality of the psyche; to give participants multiple opportunities to get to know their “Inner Friend,” while they learn a variety of techniques to work with and interpret their dreams. Readings include a packet of excerpts from several books as well as a tips and techniques pamphlet.

_The Psychonaut’s Journey: Astronauts venture into outer space. Psychonauts venture into inner space. Both journeys require courage, determination and training. Just what this training consists of, how to get into it and stay with it, what to expect along the way, and what sort of destination awaits—these are the themes covered in this course. Pre-requisite: Introduction to Dreamwork, Introduction to Meditation. Ideal, but not required as a pre-requisite: at least 6 months of Jungian analysis.

_Religions of the World I & II: These two courses introduce and compare the major world religions (Section I covers Judaism, Christianity, and Islam; Section II covers Hinduism, Buddhism, Confucianism, Taoism), as well as the animistic and totemic religions of pre-literate peoples. Differences between the various exoteric expressions of religion and the commonalities in their respective esoteric forms are highlighted. The mythical, ethical and cultic aspects of religions are studied through reading and discussion of both sacred writings and modern religious commentary.

_Revisioning Science: Science in its current form is not true science but a degenerate form which some call “scientism.” Positivistic, mechanistic, reductionistic, materialistic, this form of science is causing all sorts of problems in our culture since science is regarded as the knowledge base of our society. How we might re-perceive science and the wider possibilities such a revisioning provides are the foci of this course.

_The Western Wisdom Tradition: This course offers an overview of the major contributors to the wisdom literature of the West, from the ancient Egyptians, the pre-Socratics, the medieval cabalists and mystics like Eckhart and Baal Shem Tov, the Rosicrucians and the Freemasons, to the spiritualist movement of the 19th century and the resurgence of interest in this tradition in the last 50 years.

_The Wisdom Traditions of the Non-Western World: An overview of the wisdom literatures of Taoism, the Hindu Vedas, the Buddhist canon, and the oral traditions of Native Americans, Australian aborigines, and African tribes form the basis of this survey course. A helpful prior course (but not required as a pre-requisite) is The Western Wisdom Tradition.

Courses in the *Via Physica*

_Alchemical Acupuncture: Acupuncture is usually thought of as a major component of Traditional Chinese Medicine (TCM). In its current form, TCM has departed from many of the essential practices of its Taoist origins. This course restores the Taoist, alchemical basis to the practice of acupuncture

and introduces students to such topics as the Five Spirits, the elements and their functions in healing, Chinese theories of disease causation, and the concept of *wu wei*, action through non-action.

_The Art of Living and Dying Well: People in the Middle Ages gave great care to the “ars boni moriendi,” the art of dying well, which, they recognized, entailed thinking about and planning for the experience of death. In this course students learn a variety of skills to equip them to live and die well, along with a series of experiential exercises that help them plan for death.

_Ayurveda: The ancient Hindu “science of life” (*ayur*, life; *veda*, science), ayurveda is “medicine in the broadest sense,” combining the use of herbs, meditation, psycho-physiological techniques and primordial sound (mantras), in a holistic approach to the treatment of disease. Readings and hands-on experience give students exposure to both the philosophy and practice of this ancient Indian form of healing.

_Body Work I: An introduction to the principles and practices common to the various schools of healing that focus on manipulation of the body skeleton (chiropractic, osteopathy, naprapathy); massage (Swedish, amma, Alexander Technique, rolfing); and acupressure (acu-yoga, do-in, shiatsu and jin shin jyutsu). In addition to readings in each of the areas of body work, students experience several of the practices “on the table.” Specific emphasis is determined by the instructor.

_Body Work II: This course offers intermediate/advanced levels of instruction in one or more of the schools of body work, with stress on students’ hands-on practice. Students work on each other under the close supervision of the instructor. Pre-requisite: Body Work I, or the equivalent.

_Energy Work I: Introduction to the basic principles and techniques for working with the Universal Energy Field. Topics include the aura, the 7 levels of the human field, the 4 forms of energetic manipulation, and the chelation technique developed by Rosalyn Bruyere. Readings and an experiential practicum are required.

_Energy Work II: This second-level course focuses on the chakras and their psycho-spiritual meaning, and the characteriological types developed in the bioenergetics and core energetics schools of Alexander Lowen and John Pierrakos, respectively. Students develop their own characteriological profile, based on their reading and practicum experience. Pre-requisite: Energy Work I, or the equivalent.

_Energy Work III: This intermediate course applies field theory to physiological and psychological imbalances and diseases. Biophysics and its principles are discussed along with advanced techniques in the manipulation of the Universal Energy Field. Readings are supplemented with hands-on practice working with the energy field. Pre-requisite: Energy Work II, or the equivalent.

_Energy Work IV: An advanced course focused on healing through field coherence. Students will learn how to achieve coherence in their own field

and how, from this state, to heal others. Readings and practicum. Pre-requisites: Energy Work III or its equivalent; Field Theory or its equivalent; adeptness in meditation; thorough grounding in spiritual science.

_Herbalism: An introduction to the role of herbs in restoring and maintaining health. This course draws on both the Chinese and Western herbal pharmacopia, and on the wisdom of ancient herbologists and such modern scientists as William Thompson, Joseph Kadans and Michael Tierra. Students learn to identify a variety of the major healing herbs, as well as how to grow and process herbs, and their application to specific ailments.

_Homeopathy I: An introduction to the homeopathic system of medical treatment, its history and key principles, including the central theory of “like cures like,” and the controversial practice of potentization. Students learn about the 15 constitutional types and how these react to different homeopathic remedies. Also included are explanations of how cures are made and how homeopathic practitioners work with patients.

_Homeopathy II: This course presents an in-depth study of the homeopathic armamentarium and gives students hands-on experience of homeopathic practice: they identify a physical or psychological condition in their own body/life and apply homeopathic remedies to themselves, under the supervision of the instructor. Pre-requisite: Homeopathy I, or its equivalent.

_Naturopathy I: An introduction to one of the most integrative of the various healing modalities, this course offers students exposure to the basic principles of healing via natural means. The goal of this basic course is to deepen students’ awareness of the *vix mediatrix naturae*, the healing force of Nature.

_Naturopathy II: This intermediate course covers in greater depth the role of several of the disciplines that naturopaths use to effect healing, including: nutrition and diet, massage, reflexology, osteopathy, aromatherapy, herbs, hydrotherapy, energy work, chromotherapy, iridology, and psychospiritual techniques. The specific emphasis of the course depends on instructor interest and preference. Pre-requisite: Naturopathy I, or its equivalent.

_New Modalities of Healing: This course offers a basic overview of the wide range of alternative approaches to healing. Its orientation is holistic as it covers the key themes in alternative medicine, e.g. the “body/mind” holism, personal responsibility, the patient as person, the transformative potential in disease, the innate healing force, and attunement to the universal life force. Students consider the potential in “blended” or “integrative” medicine, as well as how new approaches differ from the conventional, allopathic medical model. For its inclusive overview of the field of alternative healing, this course is recommended as an introduction to all other courses in the *Via Physica*.

_Nutrition: A study of the essentials of adequate nutrition, including such topics as energy, protein, mineral and vitamin requirements; the use of nutrients in the body; application of nutrition principles to the student’s personal diet, to diets for various income levels and for varying caloric

needs. The close relationship between nutrition and disease prevention will be a major focus of the course.

_Psychodrama: An introduction to the type of psychotherapy developed by Jacob L. Moreno, using an experiential approach in which students learn by involvement in their own and fellow students' acting out of a problem. Topics considered include: Moreno's theory of personality, sociometry, the value of spontaneity and creativity, role-playing, role reversal, and the practice of mirroring. Students are encouraged to grow and see themselves in different ways through their experience of the course.

_Psychodrama and Archetypes: Exploring Your Personal Connections in Action: Using the spontaneous role-playing methods of Psychodrama, this workshop offers participants an opportunity to explore the meaning and significance of a variety of archetypal figures. Archetypes from various cultural, spiritual and psychological traditions are examined. Participants begin to discover their personal connections to both known and unknown archetypes.

_Psychoneuroimmunology: This advanced course has as its focus one of the new "compound" sciences blending discoveries in the medical sciences with psychology to posit a "bodymind" that transcends disciplinary boundaries. Readings include articles on the cutting edge of this new science, and students should come to the course with prior familiarity with biology, anatomy, physiology, biochemistry and psychology.

_Spiritual Dowsing: This workshop offers us a way to access information in our daily lives that cannot be accessed by our intellect alone. Dowsing can form a bridge between our physical and spiritual reality – a bridge that provides us with the means to live a balanced and integrated life, by using equally our creative, intuitive power, and our logical, analytical mind. The workshop offers a transformative, thought-provoking and illuminating process in which participants discover and develop a life-long tool for holistic problem-solving that can be useful in a variety of circumstances. Some of the topics include: sacred geometry/sacred numbers; tangible vs. intangible dowsing; aura/chakra dowsing; map dowsing; gnowing; labyrinths; geomancy/earth acupuncture; tools of the trade; dowsing and healing; deviceless dowsing; seven levels of dowsing; energy leys/primary water. A slide show of ancient and contemporary sacred sites in Vermont, and a field trip to a contemporary Stone Circle are other elements of the workshop.

_Supporting the Body Temple: An interdisciplinary course to foster holistic health by developing the posture and movement of the body through the practice of a variety of body awareness techniques, supplemented by readings and lectures in diet, nutrition, the mind/body connection, psychoneuroimmunology and "blended medicine." Emphasis is put on the importance of proper alignment, energy flow, flexibility and strength, body/breath coordination, tension-relief exercises, stress management techniques, and healthful food preparation. During the course students are required to

have at least one experience of: some form of body work, yoga, or energy healing.

_Transition—Leaving the Physical Plane: How do we die? How does our society respond to death and the process of dying? What is death as a physical, psychological and spiritual experience, and how does it figure in a curriculum focused on spiritual science? In addition to considering these questions, the course examines the various aspects of impending death and the grieving process through study of the work of thanatologists like Kübler-Ross.

_Yoga I-IV: These courses offer students the opportunity to learn, practice and deepen their understanding of the philosophical teachings of the great Hindu sage, Patanjali, and their expression in the physical disciplines of the various schools of hatha, ashtanga, bhakti, kundalini, raja, karma, and tantric yoga. One or more of these schools are stressed in each course, depending on instructor interest and training. While each course has some readings, the focus in each is on the practice of *asanas* and personal application. Students should understand that successful completion of any of these courses requires daily practice of the disciplines taught in class. Any physical condition that might restrict or prohibit such practice should be reported to the instructor.

Courses in the *Via Practica*

_Developing Spiritual Literacy: “Reading the book of the world,” “opening the 84,000 dharma doors,” “praying the ordinary,” “reading sign” – the various religious traditions of our world have many terms for spiritual literacy, reflecting their awareness that we are constantly surrounded with signs of spiritual support and guidance. These signs are messages that we are meant to read, but the confusion and ignorance of contemporary life have led most of us to become illiterate. The result is a serious diminishment of life. This is particularly unfortunate now, because we are living at a crucial time, when we need to be spiritually literate, to recognize what we are meant to do, where and how we are meant to do it. This workshop defines spiritual literacy and provides a variety of presentations and exercises to help participants develop this vital skill for living.

_Developing Your Intuition: The tumultuous times we live in are making it obvious that many of our old ways of thinking, living and working don’t function very well any more, and change is happening faster than ever before. How might we cope? By using the *whole* of our brains – right as well as left sides, the intuitive as well as the rational mind. Because the intuitive mind operates outside linear time, it is particularly powerful in dealing with the future, allowing us to anticipate what is to come, to make realistic plans, and to stay safe from harm. This workshop opens with a brief introduction to the various forms intuition takes, followed by a short assessment of personal intuitive styles. Participants learn a variety of ways to access their intuition by working with personally relevant issues, coming away from the

workshop with concrete information immediately applicable to their lives. They should bring to the workshop several questions about which they would like greater clarity or insight.

_Finding Your Mission in Life: Every person alive has a unique soul mission, a special way he or she is meant to make a difference in the world. When we discover our purpose we open our lives to greater joy, meaning and wonder. Using techniques suggested by the holistic healer Edgar Cayce, students handle a variety of tools and instruments to determine their purposes for living. Besides learning ways to get intuitive guidance about personal mission, participants in this workshop also discover their personality type and assess their range of talents.

_Honing Your High Sense Perception: It has been said that we draw on a small fraction of our true brain power. Equally, we go through daily life using a narrow range of our senses. This workshop introduces participants to their real perceptual ability, what some call our "high sense perception." Via a series of assessment instruments and dozens of exercises, students discover their strongest perceptual mode, their psychological type and its effect on their sensory engagement with the world, and how to access and use the full range of psychic abilities: clairvoyance, clairaudience (knowing beyond the normal range of hearing), and clairsentience (kinesthetic knowing). Key techniques required for further work with energy fields and energy healing are also presented, along with guidelines in psychic etiquette and safety tips. An essential course for all further energy work.

_Introduction to Dream Work: Using a wide array of psychological theories that underpin the study of dreams, this course explores the methods, experiences, and applications of dream work, drawing upon our historical and cultural heritage. Students are required to maintain a dream journal, and to attempt analysis of their own dreams and those of their classmates. Hands-on experience in dream interpretation is stressed.

_Introduction to Fingerprint Analysis: Accessing and Claiming Your Soul Purpose. A course introducing students to how their unique fingerprints reveal their soul map or cosmic signature, as well as their higher calling and specific life purpose. Students will gain clues as to what might be getting in the way of claiming their life purpose and how to live it in daily life. "Hands-on" exercises include learning to decipher your own fingerprints, how to define Life Purpose from fingerprints, and identifying what might be blocks to living your higher purpose.

_Introduction to Working with Symbols: A basic course designed particularly for the student of dreams, focusing on the features, functions, history and sources of symbols, types of symbols (e.g. mandalas), symbols in alchemy and methods of working with symbols that are used particularly in Jungian psychology. An excellent course for students preparing for advanced work in hermeneutics, psychology, art and art therapy and counseling.

_Mapping Your Interior Landscape: An experiential workshop that uses

images, metaphors, myths and symbols to illuminate participants' journey through life. A variety of creative techniques foster students' perceiving their life experience in new and stimulating ways.

_Meeting Your Inner Partner: One of the most important of Jung's theories was his idea of the inner partner, the "anima" in a man, the "animus" in a woman. Part of the individuation process is becoming aware of this inner energy and how it shows up in our lives, projected on to other human beings that we are attracted to, fall in love with, marry, fight with and struggle to understand. This workshop supports students' wising up to the qualities and nature of their anima or animus via a series of exercises and analyses of their astrological chart.

_The Path of Individuation: An advanced course that integrates many of the other workshops in the *Via Practica* as well as several other courses in the Center's curriculum, to foster students' integration of the discoveries and insights made over years of living and learning. Via a wealth of exercises and assessment instruments students gain a sense of their unique spiritual path, as well as the various components of the soul's journey, set in the context of the individuation process.

_Redeeming Your Suffering: The Swiss psychiatrist Carl Jung identified two forms of suffering: meaningless and meaningful. Meaningless suffering is everywhere, being part of the human condition, as the Buddha recognized. This existential suffering is the result of our trying to avoid pain, by denial and repression. None of us *wants* pain. We naturally shun it. But doing so leads to big trouble, dis-ease and perhaps even to physical disease. We turn *meaningless* into *meaningful* suffering when we stop repressing and take up our moral task as humans to deal consciously with our pain. In this process, we take up the pain that is endemic to living and work with it, in the knowledge that pain has a purpose: it is a warning, with an intrinsic message. We need to listen to our inner voices to learn this message. This workshop helps to initiate the process by defining suffering in its various forms, describing its purposes in our lives and the manifold gifts that it offers us when we have made it meaningful.

_Shadow Work: Jung defined the shadow as "a moral problem that challenges the whole ego-personality," a problem that can trip us up or cause all sorts of self-sabotage if we remain unaware of its activity within us. This workshop presents students with a variety of exercises that help to uncover the shadow, in both its good and bad guises, with the goal of expanding consciousness, and helping students to live compassionately.

_Tarot and the Personal Path: A course that approaches the Tarot from a unique perspective that is both practical and penetrating. Beginning with a four-fold model of the human being as reflected in the archetypes of the Tarot court cards, each participant finds images of his/her own character and explores personal temperament and different aspects of personality. From this foundation, the course then considers the rest of the Tarot, in a format that is appropriate for both beginners and those who have worked

with the cards for years.

_Values Clarification: This workshop examines values – what we value, how we value, the basic values that underlie our society and how these impact our spiritual life. Students discover their personal values through a series of exercises and assessment instruments, toward developing a set of values that actively support a spiritual life.

_Working with the Mantic Arts: This course introduces students to a variety of mantic arts, including numerology, Tarot, runes, and the *I Ching*, as well as some of the less well-known systems. The principles underlying these arts, how they are best used, how they can be misused, and the role these arts play in the spiritual sciences are some of the topics considered in the course.

Tuition and Fees

Instructors determine the number of hours and frequency of meetings for their courses and workshops, based on the unique nature and demands of the subject matter. A wide variety of formats are found in the Center's programs, and from the course descriptions alone it is not always possible to determine the duration of the course or workshop. If you have a question regarding the tuition for a specific course, contact the Center's offices, at (802) 244-7909, or info@jungiancenter.org

The following chart provides some guidelines for the cost for courses/workshops:

<u>Course/Workshop Duration:</u>	<u>Tuition Fee:</u>
a 3-hour workshop	\$30
a 4-hour (half-day) workshop	\$45
a 7-hour workshop	\$75
an 8-hour workshop	\$90
a weekend workshop of 14 hrs	\$150
a weekend workshop of 16 hrs	\$175
a 4-week course of 12 hours	\$130
a 9-week course of 27 hours	\$250

Courses usually do not exceed 30 hours in duration. For those that do, the following tuition rates apply:

Course/Workshop Duration:	Tuition Fee:
a 32-hour course	\$170
a 64-hour course	\$240
an 80-hour course	\$245
a 128-hour course	\$250

No Jungian Center course or workshop costs over \$250.

Note: For a course or workshop to be offered, there must be a minimum of 6 students registered. If a course or workshop fails to get 6 students, the instructor *may* agree to run the course/workshop as an Independent Study. In such cases, the tuition is negotiated between the instructor and the student(s).

Fees:

registration: \$10

late registration: \$25

Refunds:

The registration fee is non-refundable.

Pre-paid tuition is refunded based on prior notification, according to the following formula:

2 weeks before a course meets for the first time: 100%

1 week before a course meets for the first time: 80%

the day before a course meets for the first time: 50%

on the day the course begins: 0%

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