



THE C.G. JUNG INSTITUTE  
OF SAN FRANCISCO  
COURSE SCHEDULE  
FALL - WINTER 2011



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# PROGRAMS

FOR PSYCHOTHERAPISTS & THE PUBLIC

## WORKSHOPS & SALONS

### THE DESCENT INTO HELL IN MODERN TIMES (1912 TO 2012): RED BOOK AND SAVITRI

SATURDAY, OCTOBER 15, 2011

9:30 AM - 1:30 PM

AT THE INSTITUTE

RICHARD STEIN, MD

*4 Continuing Education Credits approved for MD, PhD, PsyD, MFT, LCSW & RN*

\$100 COURSE ONLY

\$115 COURSE & CEUS

\$50 FULL-TIME STUDENTS (*valid student ID required, ticket supplies may be limited*)

“The spirit of the depths is pregnant with ice, fire, and death.  
You are right to fear the spirit of the depths, as he is full of horror.”  
C.G. Jung, “A Descent into Hell in the Future,” *The Red Book*, p. 238

“I am the victim of titanic ills, I am the doer of demoniac deeds;  
I was made for evil, evil is my lot...” Sri Aurobindo, *Savitri*, p. 507

In the first decade of the 20th Century, there was a general optimism about the future of humanity. Science and reason were emerging as great powers to solve human technical and social problems, and religion was on the decline. Nietzsche had declared that God was dead, Darwin had laid the foundations of evolution and genetics, Marx’s theories were touted as the solution to social injustice, and Freud’s theory of the unconscious revealed the well springs of human behavior. Humankind seemed on the brink of entering a golden age of reason.

Yet there were also uneasy rumblings about the social, artistic, and spiritual developments that were coming with this change in the weltanschauung. Great artists and thinkers were catching glimpses of something dark and destructive in human nature that could not be controlled by the modern mind. If the intelligence and powers once projected on God were no longer external and transcendent, then what of the dark and demonic forces of Satan? If heaven is a projection of human imagination, then what of hell?

In 1912, as Jung broke away from Freudian psychoanalysis, his personal turmoil led to intuitions of the dark times to come. His visions (1912-13) formed the basis of *The Red Book* (2009). It begins with an inner conflict between “the spirit of the times” and “the spirit of the depths,” which still speaks to our own problems a century later.

*“He saw the fount of  
the world’s lasting pain  
And the mouth of the  
black pit of Ignorance;  
The evil guarded  
at the roots of life  
Raised up its head and  
looked into his eyes.”*

SAVITRI, P. 202



Sri Aurobindo (1872 -1950), though less well known to Western readers, was a contemporary of Jung’s. He was drawn to similar questions about the place of man in the universe, the limits of reason, and the evolutionary demands of the current dilemma. After his graduation from Cambridge University, he returned to India to become a revolutionary writer and the first activist to call for total independence from Great Britain. In 1910 he was dragged from his bed at gunpoint by British agents and jailed for “seditious writings,” a charge punishable by death. His year in an Indian prison, including extensive periods of solitary confinement, was his personal journey into hell as well as a deeper opening to spiritual experiences that changed the direction of his life.

Jung and Sri Aurobindo both foresaw a terrible struggle with evil in the 20th Century, as well as humanity’s redemption through the feminine, the inner life of the soul, and the value of the individual. **In our Saturday seminar, we will examine the confrontation with hell and death in spiritual transformation and look for personal, clinical and collective answers to this ongoing struggle.**

RICHARD STEIN, MD, is a psychiatrist and an analyst member of the C.G. Jung Institute of San Francisco. Following a stay in the Sri Aurobindo Ashram (1973-4) he returned to San Francisco where he trained as a Jungian analyst. He has written about Sri Aurobindo, the archetype of initiation, and Jung’s shadow problem, as well as teaching and lecturing regularly in the analytic training and public programs of the Jung Institute and other training centers. He has been in private practice for over 30 years in San Francisco.

4 AMA PRA Category 1 Credits™ are offered for this event.

# PROGRAMS

FOR PSYCHOTHERAPISTS & THE PUBLIC

## WORKSHOPS & SALONS

*A co-production of San Francisco ARAS and The Extended Education  
Program at the C.G. Jung Institute of San Francisco*

### INITIATION IN ANCIENT GREECE & MODERN PSYCHE: A WORKSHOP WITH VIRGINIA BEANE RUTTER AND THOMAS SINGER

SATURDAY, OCTOBER 29, 2011

10 AM - 2 PM

AT THE INSTITUTE

VIRGINIA BEANE RUTTER, MA, MS & TOM SINGER, MD

\$50 GENERAL PUBLIC

\$40 MEMBER ANALYSTS AND CANDIDATES

\$30 FULL-TIME STUDENTS (*valid student ID required, ticket supplies may be limited*)

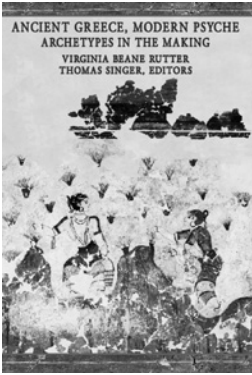
Both Virginia Beane Rutter and Tom Singer have had separate lifelong Greek journeys which have included frequent travels to Greece and extensive research into ancient Greek materials. Now their mutual interests in the archetype of initiation in ancient Greece and modern psyche have converged. Both Singer and Beane Rutter's personal and scholarly investigations are the focus of this workshop in which each of them will present material from their new book, *Ancient Greece, Modern Psyche: Archetypes in the Making*.

**Saffron Offering and Blood Sacrifice: Transformation Mysteries in Jungian Analysis.** Virginia Beane Rutter will analyze a group of wall paintings created 3700 years ago in the Bronze Age settlement of Akrotiri on the Greek Cycladic island of Thera. The devastating volcano that erupted around 1630 BCE blew apart the island, leaving a thin crescent of land, now the modern island of Santorini. The Akrotiri frescoes were buried and preserved by ash until the site was found and excavation began in 1967. The images Beane Rutter discusses depict female initiation through a strong connection with the natural world and worship of the Mistress of Nature, a goddess of healing. She will describe each phase of the initiation ceremony depicted in the frescoes as she weaves in dreams from her analytic practice to show how a modern woman's unconscious taps into the archetypal elements of initiation.

**Leaping for Themis: A 40-Year Long Active Imagination (Singer) Built on a 100-Year Old Book (Harrison) Based upon a 3,500 Year-Old Myth (Hymn of the Kouretes).** Thomas Singer surveys his 40-year relationship with the Greek island of Ios, visible from Santorini, through the lens of Jane Ellen Harrison's seminal work, *Themis: A Study of the Social Origins of Greek Religion* (1912). Singer uses an ancient Greek hymn as a way of reflecting on his decades-long journey with a small band of young men who purchased property together on an isolated bay on Ios shortly after he graduated from medical school in 1970. Based on his long study of Harrison's *Themis*, Singer "sings" his own version of the ancient hymn and observes what it can teach us about modern society and male initiation rites.

VIRGINIA BEANE RUTTER, MA, MS is a Jungian analyst who trained at the C. G. Jung Institutes of Zürich and San Francisco. She is the author of three books including *Woman Changing Woman: Feminine Psychology Re-Conceived Through Myth and Experience* (Harper San Francisco 1993) republished by Spring Journal Books 2009.

THOMAS SINGER, MD is a Jungian analyst and psychiatrist. His writing includes articles on Jungian theory, politics and psychology and he has written and/or edited many books including: *The Cultural Complex: Contemporary Jungian Perspectives on Psyche and Society*; *Initiation: The Living Reality of An Archetype*; *Psyche and the City: A Soul's Guide to the Modern Metropolis*.



IN PRAISE OF *ANCIENT GREECE, MODERN PSYCHE*:

*“In this wonderfully inspiring book the authors have forged an entirely new relationship between Ancient Greek myth and our modern psyche. Never before has there been such a committed and sustained exploration of how the images, dramas, and energies of Greek myth are still vitally alive in our dreams and imaginations and in the mythic structures of our lives. The editors’ passionate love of Greece shines joyfully through the pages, making a delight of its profound scholarship and illuminating the ancient texts from personal experience, which in turn is enlightened by the archetypal perspective of myth. So the rituals of the Ancient Mysteries re-emerge as modern symbols of transformation. This exciting book is itself a consecration to the rite of individuation.”*

JULES CASHFORD, AUTHOR OF *The Moon: Myth and Image* (CASSELL ILLUSTRATED, 2003) AND CO-AUTHOR OF *The Myth of the Goddess: Evolution of an Image* (PENGUIN, 1993)

# PROGRAMS

FOR PSYCHOTHERAPISTS & THE PUBLIC

## WORKSHOPS & SALONS

### THE SOUL AROUSED AT THE END OF LIFE: EMBRACING LIFE'S FINAL MYSTERY

SATURDAY, DECEMBER 10, 2011

10 AM - 5 PM

AT THE INSTITUTE

CHARLES GARFIELD, PHD

6 Continuing Education Credits approved for MD, PhD, PsyD, MFT, LCSW & RN

\$125 COURSE ONLY

\$140 COURSE AND CEUS

\$55 FULL-TIME STUDENTS (*valid student ID required, ticket supplies may be limited*)

“Seen in correct psychological perspective, death is not an end but a goal, and life’s inclination towards death begins as soon as the meridian is past.” *C. G. Jung, commentary on The Secret of the Golden Flower*

C.G. Jung believed that a spirit of humility and submission, essential in preparing ourselves to live fully, is also required if we are to prepare ourselves for death. He advised that it was neither normal nor healthy to shrink away from death and thereby rob life’s second half of its purpose.

In this workshop we will explore our heightened sense of mortality in life’s second half, a time when the ego’s sovereignty must be transcended to allow transforming insights to surface.

The way we hold dying and death influences our capacity to live fully. Can anyone truthfully claim to have come to terms with Death? If so, what insights and experiences have been reported as central to conscious acceptance of death? How can insights that emerge during the dying time illuminate our work with all patients and our own lives? We will discuss the notion that death is not the essential tragedy—more tragic than death is a life unlived.

Using Jung’s writings on the soul and death in his *Collected Works*, volumes 8 and 14, as well as clinical experience with dying patients, we will discuss:

- the soul’s return to its source as a joyous event, a wedding, a *Mysterium Coniunctionis*
- the descent into the Unconscious and the dreams of the dying time
- the difference between an appropriate death and an appropriated death
- recent approaches to conscious dying and end of life counseling

There will be time for discussion of personal perspectives and clinical examples from our work.

CHARLES GARFIELD, PHD, was an at-large Board member at the C. G. Jung Institute of San Francisco from 2001–2007. He is a Clinical Professor of Psychology, Department of Psychiatry; University of California Medical School; Visiting Scholar, Graduate Theological Union in Berkeley; Founder, Shanti and Shanti National Training Institute; founding faculty, Metta Institute's End of Life Counseling program; and a mathematician on the Apollo Eleven first lunar landing. Dr. Garfield has published ten books, including, *Sometimes My Heart Goes Numb: Love and Caregiving in a Time of AIDS*; *Psychosocial Care of the Dying Patient*; and *Stress and Survival: The Emotional Realities of Life Threatening Illness*.

6 AMA PRA Category 1 Credits™ are offered for this event.

Save the date for a special Friday evening event:

## AN EVENING OF DIALOGUE: DAVID ABRAM IN CONVERSATION WITH PATRICIA DAMERY

FRIDAY, FEBRUARY 10, 2011

7 - 9:30 PM

LOCATION TO BE ANNOUNCED

*This event does not include Continuing Education Credits*

In the spirit of our successful Red Book Dialogues Series, the C.G. Jung Institute once again brings a cultural leader and a Jungian analyst together for an evening of creative conversation. This year the topic is the natural environment, and both our discussants have a long history of involvement and connection with the natural world.

David Abram, is an ecologist whose lyrical evocations of the experiential basis of deep ecology, *The Spell of the Sensuous* and *Becoming Animal: An Earthly Cosmology*, have captivated a generation of readers concerned with the fate of our relationship to the environment. Patricia Damery, an analyst member of the C.G. Jung Institute, first learned to love the land as a child growing up on a farm in the Midwest and now farms biodynamically on her ranch in Napa, California. Patricia's memoir, *Farming Soul*, as well as her novel, *Snakes*, address the preservation of our connection to the environment and explore the interconnected fabric of consciousness. She and David Abram will discuss his efforts to speak directly to animals in the wild in their own languages, and the way these efforts have helped him to locate a consciousness that binds us all together. This dialogue promises to be generative and exploratory in spirit—a truly unique event.

PATRICIA DAMERY, MA, is a Jungian analyst in practice in Napa, California. Detailed information about her writing and interests can be found at [www.patriciadamery.com](http://www.patriciadamery.com).

DAVID ABRAM, PHD, is an ecologist, anthropologist, and philosopher. When David is not in the wild, or on the lecture trail, he lives in the foothills of the southern Rockies where he is the director of the Alliance for Wild Ethics (AWE). The philosophy of AWE is described at [www.wildethics.org](http://www.wildethics.org).

# PROGRAMS

FOR PSYCHOTHERAPISTS & THE PUBLIC

## WORKSHOPS & SALONS

### THE FUTURE OF ANALYTICAL PSYCHOLOGY AND THE FUTURE OF THE WORLD

FEBRUARY 25, 2012

9:30 AM - 1:30 PM

AT THE INSTITUTE

THOMAS SINGER, MD, & CRAIG SAN ROQUE, PHD

*4 Continuing Education Credits approved for MD, PhD, PsyD, MFT, LCSW & RN*

\$100 COURSE ONLY

\$115 COURSE AND CEUS

\$50 FULL-TIME STUDENTS (*valid student ID required, ticket supplies may be limited*)

It is reasonable to wonder about the future of analytical psychology. Will it remain relevant in the coming decades? In this workshop we will reframe the question and ask, what is the future of the world, and what role might analytical psychology play in that future?

These questions are vitally important for all clinicians who make depth psychology a part of their practice, and for all individuals who view our human environment through an analytical lens. If Cormac McCarthy is correct in his brilliant novels, *The Road* or *No Place for Old Men* there isn't much of a future for our world or for analytical psychology. Apocalyptic scenarios color the cultural landscape—global warming and environmental catastrophe loom. There is an increasing division between “haves” and “have nots,” between north and south, and east and west. Unfortunately, analytical Psychology might be forced to sit helplessly on the sidelines as our world comes undone. This is a possible scenario that we must take seriously. How does culture affect the practice of analytical psychology and does analytical psychology affect modern culture?

In this workshop we will explore whether or not analytical psychology has anything to offer the world at large. Should analytical psychology be confined to the consulting room, a balm only for individuals in distress? Or ought analytical psychology be concerned with more than the psychological depth of the individuation process? What is the applicability of analytical theory and practice today—and tomorrow?

Craig San Roque and Tom Singer have collaborated on four different books in the past decade that discuss politics, myths, cities, cultures in crisis and complexes at the level of the individual and group psyche.

CRAIG SAN ROQUE, PHD, is a Member of the ANZ Society of Jungian Analysts. Of Australian origin, brought up in country towns, he has consistently tried to illumine psycho-cultural forces from experience based observation and evidence. He lived in London from 1968-1986, working in theatre, community services and training in psychotherapy with the Society for Analytical Psychology. Since 1987, based in Sydney and Alice Springs, Central Australia, he continues to practice analytically and consult in mental health, substance abuse, land issues and complex cultural trauma. He contributed to the original Singer/Kimbles book, *The Cultural Complex*, and the chapter, *Sydney/Purgatorio*, in *Springs's 2010, Psyche and the City*, and in *Explorations in Psychoanalysis and Ethnography* ed J. Mimica, Berghan Books N.Y. 2007.

THOMAS SINGER, MD, is a Jungian analyst and psychiatrist. After studying religion and European literature at Princeton University, he graduated from Yale Medical School and later trained at Dartmouth Medical Center and the C. G. Jung Institute of San Francisco. His writing includes articles on Jungian theory, politics and psychology and he has written and/or edited many books including: *The Cultural Complex: Contemporary Jungian Perspectives on Psyche and Society*; *Initiation: The Living Reality of An Archetype*; *Psyche and the City: A Soul's Guide to the Modern Metropolis*.

4 AMA PRA Category 1 Credits™ are offered for this event.



# PROGRAMS

FOR PSYCHOTHERAPISTS & THE PUBLIC

## ONGOING COURSES

### DEEP RIVER: WRITING AS SPIRITUAL PRACTICE UNDER THE INFLUENCE OF INDIAN AND CHINESE POETS

MOSTLY SECOND SATURDAYS  
BEGINNING OCT. 8TH & ENDING IN MAY  
1 - 5 PM

AT THE INSTITUTE LIBRARY  
NAOMI LOWINSKY, PHD

*4 Continuing Education Credits per session approved for MD, PhD, PsyD, MFT, LCSW & RN*

\$400 COURSE ONLY

\$430 COURSE AND CEUS

CLASS HAS LIMITED ENROLLMENT. PLEASE EMAIL [ACOLLINS@SFJUNG.ORG](mailto:ACOLLINS@SFJUNG.ORG) OR CALL 415/771-8055 EXT 209 TO INQUIRE ABOUT SPACE AVAILABILITY.

For over seven years the Deep River Writing circle has engaged in the practice of writing as a spiritual practice. The Institute's library becomes a sacred space. We read great poetry aloud and write under its influence.

During the coming year we will visit the ancient civilizations of India and China. We will sit by the great rivers of their spiritual traditions, and write under the influence of some of their finest poets, including Mirabai, Tagore, Li Po and Han Shan.

Exploring the creative productions of other civilizations not only increases our cultural competence as clinicians, but the Deep River writing circle is also a place to find your own voice. Learning to access your authentic voice will help you work deeply with your patients—finding language for intense affective experience. It will also help you to develop your writing practice, to participate in a small community of writers, to study great poems, to make your own connection to the Deep River of spiritual writing.

We will meet on second Saturdays, beginning Oct. 8th 2011 and ending in May 2012. (Some dates open to change.) New members welcome, space allowing. Limited to 12 participants.

NAOMI RUTH LOWINSKY, PHD, is a widely published poet and essayist who teaches "Writing as Spiritual Practice" in many settings. Her books of poetry include the recently published "Adagio and Lamentation," "red clay is talking" and "crimes of the dreamer." Her memoir about the creative process is called "The Sister from Below: When the Muse Gets Her Way." She is an analyst member of the San Francisco Institute.

*4 AMA PRA Category 1 Credits™ per session are offered for this event.*

*The same stream of life that runs through my veins  
night and day runs through the world and dances in  
rhythmic measures. It is the same life that shoots in  
joy through the dust of the earth in numberless blades  
of grass and breaks into tumultuous waves of leaves  
and flowers.* RABINDRANATH TAGORE

# PROGRAMS

FOR LICENSED PSYCHOTHERAPISTS ONLY



## A PATH TO WHOLENESS: EMBODYING SPIRIT IN JUNGIAN PSYCHOTHERAPY A YEARLONG COURSE

OCTOBER 1, 2011 - JUNE 4, 2012  
(FIRST SATURDAYS AND MONDAY EVENINGS)

9:30 – 1:30 PM ON FIRST SATURDAYS

7:30 - 9:30 PM ON MONDAYS

AT THE INSTITUTE

BRYAN WITTINE, PHD & MARIA ELLEN CHIAIA, PHD

*78 Continuing Education Credits approved for MD, RN, PhD, PsyD, MFT & LCSW*

\$1500 COURSE ONLY

\$1530 COURSE AND CEUS

PRE-LICENSED CLINICIANS MAY BE ADMITTED TO THE PROGRAM UPON APPLICATION. CONTACT [ACOLLINS@SFJUNG.ORG](mailto:ACOLLINS@SFJUNG.ORG) IF INTERESTED.

The purpose of human life is to achieve wholeness of body, soul, and spirit and to become the persons we were intended to be. The path to wholeness, which Jung called the process of individuation, involves cultivating latent parts of our personality and integrating lost, disowned, and rejected parts. Our physical bodies, our illnesses and suffering, as well as our gifts, talents and longing for spiritual truth—all have a place in the totality of our being. Wholeness, however, can never be fully attained. We can only move toward it, for the depths of soul and spirit appear to be infinite.

**In this yearlong course for licensed psychotherapists, Jungian analysts will offer theory, experiential exercises, and extensive clinical consultation on the theme of wholeness; the fundamental premise underlying everything that is healing and restorative in Jungian psychotherapy.**

For Jung, our psyche or soul is “a phenomenal world in itself, ...an almost infinite phenomenon.” The fundamental emotional problems of our time—meaninglessness, depression, relationship conflicts, loss of values, spiritual malaise—reflect our loss of connection with our deep psyche. They also arise when we ignore or reject our bodies. We live in our bodies. All the archetypes live there as well. We are part of nature. We feel our emotions kinesthetically. Jung said, “The healthy body is the healthy life, and the healthy life is the life of the soul of man as much as his body, because soul and body are not two things. They are one.”

Finally, our problems stem from our loss of connection with spirit. The word spirit is used in various ways in analytical psychology. Jung’s recently published Red Book begins with his dialogue with the “spirit of the depths,” which inspires dreams, visions, art, creativity, spiritual development, cultural evolution, and all activities in which we encounter the vast potential of the human being.

Spirit is closely related to the archetype of the Self, which we frequently experience as an inner spiritual director that guides our development toward wholeness and presents itself as the goal. The fundamental questions Jungian analysis addresses include “What is the Self engineering? What is the Self seeking through our obsessions, addictions, relationship struggles, and losses? What is the Self masterminding when we inquire, “Who or what am I? What matters most in life? Am I living according to my ultimate values and concerns?”

Jung defined spirit as “an inexpressible, transcendental idea of all-embracing significance.” He also said it is the power that holds and unites the opposites. It may connote courage, liveliness, or wit, or it can mean simply “God,” the “Ground of Being,” the “Absolute.”

The living Spirit drives Jungian analysis. In this course, designed to explore with psychotherapists the profound insights, feelings, imagery, sorrows, and ecstasies associated with spirit, psyche, and body as they unfold in the therapeutic process, analysts will present different modes for paying attention to the unfolding wisdom of the Self and for seeking understanding of what it means to let Spirit guide our journey toward wholeness.

## DATES & INSTRUCTORS

### 2011

**SAT. OCT. 1, (9:30-12:30 & 2:00-4:30)**

**MON. OCT. 3, 10, 17**

BRYAN WITTINE, PHD: THE TRANSPERSONAL SELF IN THE THERAPEUTIC PROCESS  
MARIA ELLEN CHIAIA, PHD: TOWARD WHOLENESS: SPIRIT, PSYCHE, SYMBOL

**SAT. NOV. 5, MON. NOV. 7, 14, 21**

DIANE DEUTSCH, PHD & ALAN RUSKIN, MD: EXPERIENCES OF DARKNESS AND THE DESERT IN CLINICAL WORK

**MON. NOV. 28**

AN EVENING FOR PERSONAL PROCESS AND INTEGRATION WITH MARIA CHIAIA, PHD AND BRYAN WITTINE, PHD

**SAT. DEC. 3, MON. DEC. 5, 12, 19**

GAIL GRYNBAUM, RN, PHD: ADDICTION AND EATING DISORDERS: BODYSOUL POSSESSION

### 2012

**SAT. JAN. 7, 2012, MON. JAN. 9, 16, 23**

BETH BARMACK, MSW: WORKING IN THE SILENCE

**MON. JAN. 30**

AN EVENING FOR PERSONAL PROCESS AND INTEGRATION WITH MARIA CHIAIA, PHD AND BRYAN WITTINE, PHD

**SAT. FEB. 4, MON. FEB. 6, 13, 20**

CAROL MCRAE, PHD & RICHARD STEIN, MD: MEDITATION AND ACTIVE IMAGINATION

**SAT. MAR. 3, MON. MAR. 5, 12, 19**

BETSY COHEN, PHD: ANALYTIC INTIMACY: LOVE, COURAGE, TRUTH

**MON. MAR. 26**

AN EVENING FOR PERSONAL PROCESS AND INTEGRATION WITH MARIA CHIAIA, PHD AND BRYAN WITTINE, PHD

*No meeting Sat. Apr. 7 & Mon. Apr. 9 for Passover/Easter & Easter Break*

**SAT. APR. 14, MON. APR. 16, 23, 30**

GALE LIPSYTE, PHD & BONNIE PAYNE, PHD: BEGINNER'S MIND AND DEPTH PSYCHOTHERAPY

**SAT. MAY 5, MON. MAY 7, 14, 21**

MARTY LAWLOR, MFT & JEFF SWANGER: INTIMATE RELATIONSHIP AS A PATH TO WHOLENESS

*No meeting Mon. May 28 for Memorial Day*

**MON. JUNE 4**

PROCESS GROUP WITH MARIA CHIAIA, PHD AND BRYAN WITTINE, PHD

# PROGRAMS

FOR LICENSED PSYCHOTHERAPISTS ONLY

## SHAMANIC JOURNEYING AND JUNGIAN ACTIVE IMAGINATION

FRIDAY EVENINGS, OCT 21, 28 & NOV 4, 11 2011  
7 - 9PM

AT THE INSTITUTE

CAROLYN BRAY, PHD, & CAROL MCRAE, PHD

*8 Continuing Education Credits approved for MD, RN, Phd, PsyD, MFT & LCSW*

\$200 COURSE ONLY

\$230 COURSE AND CEUS

Shamanic journeying has the potential to activate powers of personal healing and is common to all primal cultures the world over. Active imagination is a psychotherapeutic method developed by C. G. Jung for the purpose of achieving wholeness and balance by welcoming unconscious material into consciousness. Both methods aim to transform psychic states and both make use of an innate healing function that exists within every human being.

Through didactic and experiential training we will explore the intersections and parallels between shamanic journeying and active imagination as well as the differences between the two techniques. For example, the use of an ally to accompany the journeyer is common practice in shamanic journeying. While Jung talked extensively about his ally type figures with whom he engaged in meaningful dialogues, he did not instruct us in how to make a connection with these figures. This course will pay special attention to the development of an ally and ally work.

This course is designed for psychotherapists and psychotherapy students who are involved in the ongoing practice of psychotherapy and who have some experience in active imagination and/or shamanic journeying. In this class we will build upon your foundational knowledge and techniques of working with inner unconscious material for oneself and one's patients when therapeutically appropriate. We will explore the ways in which Jungian active imagination and shamanic journeying complement each other, thereby deepening clinical and personal work. Our on-going meetings will allow us to explore material that emerges over time, and there will be ample opportunity for clinical consultation and personal expansion.

Topics covered in the course include:

- Imaginal play
- Review of active imagination and the various ways of experiencing it
- Principles of ally work
- Developing an intent
- Dreams and nightmare figures
- Shamanic journeying and drumming
- Introducing this work to patients

**The presenters request that all registrants purchase a copy of Jeffrey Raff's book, *The Practice of Ally Work*, which will be used throughout the course.**

CAROL MCRAE, PHD, is a member analyst at the C.G. Jung Institute of San Francisco and has studied Lakota shamanic practices with a Lakota spiritual leader. As a lecturer at the C.G. Jung Institute she teaches interns, candidates and the professional public about active imagination and journeying. Dr. McRae has a private practice in San Francisco and Marin County.

CAROLYN BRAY, PHD, is a member analyst at the C.G. Jung Institute of San Francisco. Dr. Bray is a guest lecturer at Golden Gate Integral Counseling Center and is a former lecturer with Aloha International. She is also a researcher of Hawaiian mythology and Hawaiian shamanism. She has a private practice in San Francisco and Mill Valley.

8 AMA PRA Category 1 Credits™ are offered for this event.

## INFORMATION

### C. G. JUNG INSTITUTE OF SAN FRANCISCO

2040 GOUGH ST. (between Clay and Washington)

SAN FRANCISCO, CA 94109

EXTENDED EDUCATION: (415) 771-8055 X209

#### ABOUT THE INSTITUTE

The C.G. Jung Institute of San Francisco is a non-profit educational and community service institution serving the professional and lay public in the San Francisco Bay Area. The Institute offers a Training Program, Public and Professional Programs, the James Whitney Clinic, the Virginia Allan Detloff Library, and the ARAS collection of archetypal images. Located at 2040 Gough St., San Francisco, the Institute houses staff offices, a library, therapy rooms for clinic interns, and a seminar room for public and professional programs. Our website is [www.sfung.org](http://www.sfung.org).

#### COURSE LOCATIONS

All courses are held at the Institute unless listed otherwise. Please note course locations with the course descriptions.

#### PARKING

Parking in our neighborhood is a challenge. If you are driving, please give yourself plenty of time to find a space. Parking garages may be found on and near Van Ness Avenue, two blocks east of Gough.

#### REGISTRATION

Please register early. Enrollment for events is limited. To reserve a space, send full tuition with the registration form. Make checks payable to The C.G. Jung Institute. Confirmation of registration will be mailed or emailed within two weeks of receipt. We invite you to register online at the Institute website [www.sfung.org](http://www.sfung.org). Reduced fees for some programs are available for fulltime students (send copy of student ID).

# INFORMATION

## LUNCH

We do not serve meals at our programs unless particularly specified. The Institute does provide hot coffee and tea.

## CANCELLATION POLICY

Fees are non-refundable. We will provide a credit for another Extended Education program, less a service charge of \$25, which is non-refundable. However, if any offering is over-subscribed or canceled by the Institute, the full fee will be refunded. No refund or credit is available once a program has begun, or after it is finished.

## VOLUNTEERING

Volunteer opportunities for programs are available. Volunteers must be willing to commit to a program, arriving an hour early for set up and staying after to take down a program. Extended Education Volunteers receive complimentary attendance to the program at which they volunteer. For further information, call: (415)-771-8055 ext 209/ Or visit our website at: [www.sfjung.org](http://www.sfjung.org).

## CONTINUING EDUCATION CREDIT

Our Programs for Professionals are intended for licensed therapists wishing to gain deeper understanding of psychological theory and/or clinical practice from a Jungian perspective. Qualified interns with clinical experience may also register. There is a \$15 - \$30 processing fee for each course.

## CME FOR PHYSICIANS

The C.G. Jung Institute of San Francisco is accredited by the Institute for Medical Quality/ California Medical Association (IMQ/CMA) to provide continuing medical education for physicians.

The C.G. Jung Institute of San Francisco takes responsibility for the content, quality and scientific integrity of this CME activity.

## MCE FOR CLINICAL PSYCHOLOGISTS

Under new rules adopted January 1, 2002 by the Board of Psychology (BOP) and the California Psychological Association (CPA), clinical psychologists may gain CE credit from providers who are approved by the California Medical Association (CMA). Since the Institute is an accredited provider for the CMA (see above), clinical psychologists may gain their CE hours through the Institute's programs as listed in each course description.

Participants must complete an attendance sheet and submit the course processing fee. The Institute will provide a CMA certificate of attendance; however, each participant is now personally responsible for reporting CE hours directly to the CPA Accrediting Agency. For further information, consult [www.calpsychlink.org](http://www.calpsychlink.org) or [www.psychboard.gov](http://www.psychboard.gov).

## CE FOR LCSW & MFTS

The Institute is a California BBS approved provider (PCE343) of courses that meet the qualifications for Continuing Education for MFTs and LCSWs. Course completion certificates for Institute programs within the scope of these licenses will be issued to licensees who complete sign-in forms, course evaluations and submit the processing fee per course.

# 2011-12 REGISTRATION FORM

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY/STATE/ZIP \_\_\_\_\_

WORK PHONE \_\_\_\_\_

HOME PHONE \_\_\_\_\_

EMAIL \_\_\_\_\_

PROFESSIONAL LICENSE(S) & NUMBER(S) \_\_\_\_\_

*I am a Friend of the Institute. Apply my 10% discount of \$ \_\_\_\_\_*

*I am a fulltime Student. Enclosed is a photocopy of a valid student ID.*

## **PUBLIC AND PROFESSIONAL PROGRAMS**

THE DESCENT INTO HELL IN MODERN TIMES (1912 TO 2012): RED BOOK AND SAVITRI

\$100 COURSE ONLY     \$115 COURSE AND CEUS

\$50 FULL-TIME STUDENTS (*valid student ID required*)

INITIATION IN ANCIENT GREECE AND MODERN PSYCHE:

A WORKSHOP WITH VIRGINIA BEANE RUTTER AND THOMAS SINGER

\$50 GENERAL PUBLIC     \$40 MEMBER ANALYSTS AND CANDIDATES

\$30 FULL-TIME STUDENTS (*valid student ID required*)

THE SOUL AROUSED AT THE END OF LIFE: EMBRACING LIFE'S FINAL MYSTERY

\$125 COURSE ONLY     \$140 COURSE AND CEUS

\$60 FULL-TIME STUDENTS (*valid student ID required*)

## **PROGRAMS FOR PSYCHOTHERAPISTS ONLY**

THE FUTURE OF ANALYTICAL PSYCHOLOGY AND THE FUTURE OF THE WORLD

\$100 COURSE ONLY     \$115 COURSE AND CEUS

\$50 FULL-TIME STUDENTS (*valid student ID required*)

A PATH TO WHOLENESS: EMBODYING SPIRIT IN JUNGIAN PSYCHOTHERAPY A YEARLONG COURSE

\$1500 COURSE ONLY     \$1530 COURSE AND CEUS

SHAMANIC JOURNEYING AND JUNGIAN ACTIVE IMAGINATION

\$200 COURSE ONLY     \$230 COURSE AND CEUS

**TOTAL AMOUNT:** \$ \_\_\_\_\_

CHECK ENCLOSED PAYABLE TO JUNG INSTITUTE

VISA     MASTERCARD

CARD# \_\_\_\_\_ EX. DATE \_\_\_\_\_

SIGNATURE \_\_\_\_\_

Please email [acollins@sfjung.org](mailto:acollins@sfjung.org) for information about space availability in the ongoing *Deep River* course.

THE C.G. JUNG INSTITUTE OF SAN FRANCISCO  
2040 GOUGH STREET  
SAN FRANCISCO, CA 94109

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