

WOMEN IN WOMEN'S DREAMS
(DR-103)
LESSON ONE

This tape introduces you to the most common patterns of the meaning of women who appear in women's dreams. It focuses on the figure of the older woman, the Crone, and on the Shadow. The Crone is a source of wisdom and help to the dreamer. The Shadow is the most significant part of the Psyche in the on-going process of Self-knowledge.

READ THIS SECTION BEFORE WATCHING THE FIRST TWELVE MINUTES OF THE TAPE.

In the first twelve minutes of the tape, Elizabeth Strahan introduces seven common patterns that occur in women's dreams. As you listen to these dreams, note any that are similar to women who appear in your dreams.

WATCH THE FIRST TWELVE MINUTES OF THIS TAPE.

Stop when Ms. Strahan finishes her analysis of the negative Shadow, just before she begins her discussion of the Older Woman.

EXERCISE ONE

Choose one of your dreams that is similar to one of the patterns discussed. If you do not remember a dream of your own that is similar to the patterns, choose one from the tape that particularly touched you.

Now write down the dream you have chosen and apply all the steps of THE METHOD to this dream.

After you finish this analysis, write a few sentences to describe the wisdom this dream brings to you about yourself and your relationship to the feminine.

READ THIS SECTION BEFORE LISTENING TO THE NEXT SECTION OF THE TAPE.

The next twenty-three minutes of this tape introduces you to the "older woman" and to the "younger woman" who appear in our dreams.

messages from the unconscious by giving yourself this suggestion before you fall asleep: "I know that I will dream. I will remember the dreams with ease and openness."

Dream Inviting, Dream Catching, and Dream Weaving can become a self-enhancing and centering process of living a more creative and integrated life.

RECOMMENDED READING

TAPES I AND II: THE METHOD (DR-101)

If you can read only one book, read:

JOHNSON, ROBERT. *Inner Work*. San Francisco: HarperSanFrancisco, 1989.

RELATING TO YOUR DREAMS: MORE METHOD (DR-102)

If you can read only one book, read:

HANNAH, BARBARA. *Active Imagination*.

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Call 1-800-301-5553 to order the Dream Journal Workbook or more tapes in this series.

Elizabeth Strahan works in depth with two dreams that feature an older woman. One is typical of the older woman that may appear in the dreams of younger women and the second is typical of the older woman that appears in the dreams of middle-aged and older women.

Has such a figure appeared in your dreams? If so, observe closely how you can apply THE METHOD to such a dream. If not, invite such a figure to enter your dream life with all the wisdom she can bring.

WATCH THE NEXT SEGMENT (TWENTY-THREE MINUTES) OF THE TAPE.

Stop just after Diane finishes the analysis of her dream in which the ten-year-old girl is prominent. This is just before Ms. Strahan discusses finding the Shadow in everyday life.

EXERCISE TWO

List any dreams that you can remember that have had any women in them substantially older than you. Think about what this woman was doing in your dream. Was she supporting something or someone in the dream or was she destroying something or someone in the dream?

What she is supporting (helping) or destroying in the dream can bring a powerful message to you about how you are living your life in contrast to how you could be living it in order to be more fulfilled.

Write several paragraphs summarizing the wisdom she brings to you.

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LESSON TWO

READ THIS SECTION BEFORE WATCHING THE REST OF THE TAPE.

The rest of this tape focuses on the Shadow. This may be the most important concept for you to learn from this tape. Getting to know our own shadow is the first major step to Self-knowledge. Listen very carefully. Keep in mind the earlier dreams which dealt with the Shadow: the positive and negative images of women of approximately the same age as the dreamer.

WATCH THE REST OF THIS TAPE.

EXERCISE ONE

Choose one of your own dreams that has a woman approximately your age in it. Apply THE METHOD to this dream.

After you have substituted associations to make the new dream story, think about the aspects of yourself that this woman carries. Remember that the shadow is both our undeveloped potential and our disowned self. Women who carry the shadow for us in dreams (and in everyday life) are women who stir in us feelings of extreme envy or feelings of anger and disgust. A too-positive or too-negative feeling response to a woman informs the dreamer that whatever qualities she associates with that woman are important qualities to bring into consciousness.

If the woman in your dream reveals some qualities which you admire, notice how you are responding to her in the dream. Are you neglecting her? Are you relating to her? Consider some practical ways in your actual waking life that you can express or develop the potential she represents.

If she reveals some qualities that you don't like, look for how you are like that and have been afraid to admit, or ashamed to acknowledge, these qualities in yourself. Remember that a feeling of wholeness comes from knowing both our admirable and despicable qualities and accepting them. Also, knowing one's

shadow gives a woman the consciousness with which to change her behavior and her attitudes; change depends on consciousness of one's shadow. Acknowledge with gratitude whatever is revealed to you in the dream and use one of the tools of Active Imagination to give physical expression to this picture of Woman. Keep the picture or sculpture around in order to meditate on it, dialogue with it; let it remind you of the life lessons that this unseen part of yourself may bring.

EXERCISE TWO

Think about the four models of the feminine posited by Toni Wolfe: Mother, Medial Woman, Amazon, Hetaira. Which most closely describes the way you think about yourself? Which describes most closely the way you live your life? Are they the same?

Now look at the model that is the most foreign to you, the one you least understand, or the one you dislike the most. This most likely describes your Shadow. Has she appeared in your dreams?

Think of the women in your real life whom you actively dislike or who irritate you unreasonably. Which one of the models most closely describes them? This is another way of reaching your Shadow.

Now do a character description of this Shadow self. It may be easy to describe all the negative qualities you see in her. How might these qualities have within them something that is missing in your life? For example, one might dream of a "mad woman" . . . screaming and throwing things and shouting obscenities and one might discover within this rage the seeds of the aggressive energy she needs to assert herself and get on with her life.

Can you accept her, like a mean or crazy sister who sometimes has within her ravings some very wise things to say about you or about your life?

Start watching for her in your dreams. Notice who the other people are that begin to join her in your dreams.

POINTS TO PONDER

THE SHADOW

We women have inherited a very constricted and limited view of what is acceptable feeling, thinking, and behavior. Therefore, we have a very large shadow component. We have disowned vast areas of feelings, thoughts, and behavior in order to adapt as acceptable women. Those disowned parts show up in our dreams as women who trouble us, as dirty bathrooms, messy houses, and very disagreeable pictures of ourselves. We have learned particularly well to repress and disown our anger, our lust, and our power. These innately human qualities can be recognized and reclaimed through making a conscious relationship with the same sex figures in our dreams. As painful as it is, accepting one's shadow brings a feeling of groundedness, an humbling and restful feeling of being real and connected with others. It is the process of becoming conscious of our wholeness, sacrificing our anxiety-producing addiction to being perfect.

FOUR IMAGES OF THE FEMININE

Toni Wolfe, Carl Jung's student and companion, published an important paper in mid-century, defining four models of femininity. Previously women were seen primarily as mothers and/or lovers. Wolfe's conceptual framework frees us to imagine a broader and richer field in which to express our true natures as women. It also helps each woman to find her own lodestar, her own truest identity. Every woman has a relationship to each of the four elementary expressions of the feminine; but she will find one to be the most natural and prevailing expression of herself.

The four poles of the feminine are:

MOTHER
MEDIAL WOMAN
AMAZON
HETAIRA

The MOTHER aspect of the feminine is the most familiar to us. It is the aspect of bringing new things into life (ideas, projects, as well as babies), nurturing new life, patiently holding, feeding, caring for the other. The MOTHER relates to men as father of their

children, whether "her children" be babies, ideas, or projects. If a woman is too identified with the MOTHER archetype, she loses touch with her personal reality and both devours those around her and feels devoured by her "motherly" duties.

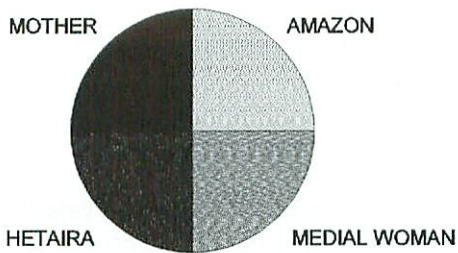
Opposite the MOTHER is the archetypal image of the MEDIAL WOMAN. The MEDIATRIX is the aspect of the feminine which mediates between pairs of opposites, particularly between the realms of conscious reality and the unconscious. She is very intuitive and often experienced as a seer, a wise woman, a prophetess, mediating between the present and the future. She is the carrier of ritual, of spiritual meaning. the Medial woman relates to men as co-spiritual leaders or carriers, as priests. When a woman is over-identified with the MEDIAL WOMAN, she seems very "spooky;" she might become inflated with her spiritual powers and haunt every situation with her reality-based ego position in the world. On the other hand, medial women who are well grounded in themselves and in relationship, have an unusual gift for connecting others with psychological and spiritual reality. They are the true natural wise women and spiritual leaders of any community.

THE HETAIRA is the archetype of the "anima" woman. She is able to bring forth the most personal, soulful core of the other, whether man or woman or creative idea or project. She is the natural soul-mate, always focusing on the most personal aspects of the soul, rather than the persona or the group; she is the champion of individual expression as opposed to adaptive behavior. She is experienced as extremely sexual, sometimes appearing in dreams and movies as the harlot. She is consciously related to her own sexuality and to sexual interaction as a very personal connection to soul. She relates to men as their "anima" and to other women as initiator into the realm of sexuality and the soul. When a woman is too identified with this archetype, she is dependent on a man for her sense of self and she might well lose herself in sexual liaisons in search of herself. It might well be difficult for her to feel accepted in our "motherized" and sexually repressed culture. She is honored in old matriarchal religions and in many Eastern religions as a "handmaid" of the gods. She might well inform us of a right relationship to sexuality and to the soul.

THE AMAZON is the aspect of the feminine that gets things

done. She is the archetypal female warrior, going forth in the world to accomplish whatever her culture and family needs. One of her most prevalent images is the Greek goddess, Athena, who advanced civilization by bringing agriculture, weaving, and teaching into Athens. AMAZON women are one-in-themselves and relate to men as brothers, as companions, as co-workers. Women who identify with this archetype of the feminine often find themselves very successful in the world of accomplishment and very isolated or over-burdened in the realm of man-woman relationship. They are more able to sustain satisfying relationships with other women, both as co-worker or guide.

Every woman has to come to terms with each of these aspects of the feminine in order to feel like a whole woman. It is helpful to find the image which expresses one's strongest sense of self and then look at its opposite, which is probably the least developed. One can get a feel for how the archetypal patterns operate by noticing them in the women in her dreams and in her daily life. Who is the best carrier you know for each of the archetypes? The Mother? The Medial woman? The Hetaira? The Amazon? How do these patterns operate in you? To the extent that we have neglected or rejected any one of these archetypal feminine qualities, that quality operates in a destructive and self-defeating way. . . it does not just go away or not exist. Every woman is called upon to relate to each of these aspects of the feminine at some time in her life in order to become a consciously whole being; and at the same time, she finds her true identity as a self in one of the archetypes.



RECOMMENDED READING

TAPE III: WOMEN IN WOMEN'S DREAMS (DR-103)

If you can read only one book, read:
ULANOV, ANN.

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