

Burning Cat Out of the Rabbit Hutch

A Heuristic Study of the Process of Individuation



Dissertation Project submitted as part of the RSPOPUK
Diploma Program

2012

Boris Sopko

Acknowledgements

In the first place I want to give thanks to Iona Fredenburgh. You were standing behind me for almost 3 years, mentoring me, supporting me and supervising me in writing this final project. I felt you close all the time, I had sense that in a second I could hold your hand, when I needed, even when you were in the UK and I was in Slovakia. I want also to thank my study committee - Evelyn Figueroa, Stanya Studentova and Anup Karia for your trust, love and challenge on my study path.

Contents

| | |
|---|----|
| Acknowledgements | 2 |
| Preface | 4 |
| Introduction - Beginnings | 5 |
| Chapter 1 - Methodology | 9 |
| Chapter 2 - Development of Process Work | 13 |
| Chapter 3 - Basic Characteristics of Process Work | 22 |
| Chapter 4 - Process And Process Structure From a Process Work Point of View . | 30 |
| Chapter 5 - There Is No Coming To Consciousness Without Pain | 38 |
| Chapter 6 - Falling in love - meeting the Anima | 42 |
| Chapter 7 - Individuation, Life Myth and Pilot Wave | 47 |
| Chapter 8 - Edges Connected With Long-term Processes | 54 |
| Chapter 9 - Little Boy, Jumping Wolf and Sleeping Mom | 58 |
| Chapter 10 – The moment of Impact - Life Crisis | 61 |
| Chapter 11 - Newborn Child | 67 |
| Chapter 12 - Conclusion | 78 |
| Bibliography | 81 |

Preface:

2008:

notes from my diary:

With Petra (*my wife*) we are facing the situation of our inability to conceive a child. We are both healthy and still it does not work. It is our seventh year of trying.

December 2008

Therapy session with Arny Mindell:

Arny: Before a "real child" is born sometimes some other child needs to be born...

.....

October 2010

I had a dream about cat called Štěpánka, who was in a rabbit hutch. (I used to be identified with being rabbit). She was severely hurt, almost not alive, crying. She was burned, lying on the side and looking at me. I tried to pull her with some instrument made of steel, but I could not. So I took her with my hands. It was very hot inside. I needed to do it fast. I was aware that I didn't have a lot of time. I pulled her and placed her on the ground. I saw a bad injury on the left side of her back. She looked very weak, hurt all over, almost not alive.

Introduction - Beginnings

I am sitting in the kitchen. It is October 2011. It's cold outside and I have just made a cup of tea for myself. I'm sitting here alone and the neighbour's cat is taking a nap in my bedroom. Me and the cat. Two beings in one flat. It is not random that the two of us are here. It feels more than symbolic. In the last two years cats have entered my life - in real life and also in my dreams - and I have experienced a lot with them. They have taught me a lot. They have connected me with my childhood - times when I spent my holidays in villages playing with cats, dogs and rabbits. They remind me of qualities of freedom, having space and autonomy in relationship.

I am sitting here and writing this introduction to my work - my story. It is the story of the last 2 years of my life, which were very intense, painful and ecstatic. I went through big changes in my life; changes in my inner world, in my personality, which brought me to an existential crises during which I decided to leave my marriage to the woman I loved, with whom I had been in partnership for 14 years and for the previous 7 years had been married and trying to conceive a child and create a larger family. And that did not happen! The last two years have seen a big shift for me and I feel it is still not over and probably will never be totally over. It is just the beginning. I am deepening my understanding about what happened during that period and probably will understand it more and more throughout the rest of my life. I believe that life will bring me more and more understanding of it by bringing me to new places outside and inside, and through my meeting new people outside and becoming more aware of new parts of me inside. I believe that new interactions will show me new meanings about my previous life, about myself and my relationships, and will bring me a new understanding of humanity and life itself. By writing this work I am bringing out for myself and also for you - the reader - my present understanding of this crisis.

I am writing it as a study and also as a story. It is my story and I feel that it is not only mine. It's also yours and it belongs to all of us. It is the story of a man, who had a high dream and who fell down deep, hurt by his own new feelings and desires, facing his own weaknesses, his fears, losing his stability and facing the unknown. It is about weakness and strength. It is about a man confronted by his fear and finding the courage to step into the unknown. It is about finding new trust in life, finding new values, confronting his beliefs

with the beliefs of the surrounding culture, it is about a journey of becoming more free. It is about hurt - hurting, being hurt, and also about healing.

This story does not have a beginning and it does not have an end. It has many beginnings and many ends. I am writing it in a very personal way and it is one of the outcomes of the last two years. I am more open, naked and personal than I ever imagined I could be. Sometimes I am using terms from Process Oriented Psychology also known as Process Work. These terms are also “my” terms now, but for many people can be new, so sometimes I will need to explain them. This work is my final project in my studies of Process Oriented Psychology with RSPOPUK. Its perspective on life and its way of relating are very close to me, so I am looking at the last two years of my life from its point of view.

Process Work helped me to go through all of the difficulties and crises I went through and writing about it is important for me in order to give it a frame and a clearer meaning. When going through all the changes, I started to be aware of the huge influence of the culture of my country on my life and also on my decision making. I started to be more aware of how culture co-creates me and my life and by realizing this I was more able to choose what I wanted to keep in my life and what I would like change. A question for me is also how much I can direct my life and how much I can choose to change? Another point of view which comes from a Process Work perspective, and before that from a Jungian teleological perspective, might be to ask - what wants to happen in my life? What kind of changes want to be made? This perspective is connected with steps which one can find in the shamanic traditions - stepping into the unknown by stepping out of “the normal” and starting to face and answer the difficult and challenging questions which life brings. This path was and is difficult and rewarding, but it feels like life, it feels like being alive. I feel as if, previously, I was sitting mostly on the bank of the river, stuck, blocked, but now I also enjoy being in the river. I am more in the river than ever before and it feels like there are still so many opportunities, which are waiting for me. I go through this process again and again when facing a new challenge; sometimes stuck on the bank again, sometimes enjoying being on the bank and sometimes jumping into the river and enjoying the stream with all its powers, risks, confusions and opportunities and even sometimes being thrown into the river by some strange force coming from the world. My main goal in making this written work public is to encourage the reader to ask questions, all kinds of questions – impossible questions, difficult questions, funny questions. I want to encourage us to ask

questions about anything but especially about ourselves. I want to encourage me and you to face these questions and face the moments when there are many answers and moments when there are no answers. We need these questions. They can bring us more to life. I want to encourage me and you to stay with the confusion of not knowing and following and exploring the unknown which appears in life.

This thesis is a heuristic study. My main focus is on the Jungian concept of individuation and I will study it in the context of partnership - love relationship from the perspective and approach of Process Oriented Psychology. I will look at partnership as a space for the individuation of the human being and also at the Jungian concept of individuation in human life and then also at the concepts of the pilot wave and the big U in Process Oriented Psychology. I will explain more about the concept of this study in Chapter 1. When writing it I used my study journal from the year 2008 onward and I used some notes from my diary. In Chapter 2 I introduce you to the development of Process Work in the world and in Slovakia. In Chapters 3 and 4 I write more about the basic concepts of Process Work such as process, primary process, secondary process, edges and channels of communication. In Chapter 5 I focus on signals of the forthcoming crisis in my life. In Chapter 6 I focus on explaining the concept of one dream figure – the Anima and my experience of it. In Chapter 7 I bring forward the Jungian concept of individuation and its role in human life, and the Process work terms ‘pilot wave’, ‘life myth’ and ‘process mind’. I focus more deeply on the relationship channel, and, to be even more concrete, on partnerships - loving relationships as one of the crucial spaces where individuation processes happen. In Chapter 8 I talk about cultural edges and edges connected with long term processes. In Chapter 9 I introduce more about my personal myth. Chapter 10 is about my experience of life crisis. I give examples of dreams where I could see the upcoming changes in my life. I also giving examples of *vector work* - another approach to getting closer to the process mind, which is one possible way of finding directional wisdom in life either during everyday or during challenging moments in one’s life. Chapter 11 is about one of many outcomes of this phase of individuation of which I am aware in the moment. It is about integrating new parts of me, which are symbolized by the dream figure of the newborn child. In the last chapter - Chapter 12 - I focus more on reviewing the path I made by writing this project and also on the fulfillment of the goals of this final project, which I formulated at the beginning of this work.

This project is small and, at the same time, it is important. It contributes to the field of Process Oriented Psychology by focusing and exploring partnership patterns and their connections with the life myth. I do not know about any other study of this topic. My apology if I overlooked some. It contributes also to studies which explore connections between personal myth and life crisis. It contributes also to the body of work by those in the Process Work community in Slovakia. There are still very few works or studies written from the Process Work perspective by authors living in Slovakia or coming from Slovakia. This work also contributes to change stereotypes connected with divorce and it addresses cultural norms connected with marriage and divorce. It contributes also to the field of men's studies and men's identity by exploring and addressing my identity as a man and a father, which is still very rare as a target of study.

CHAPTER 1 - Methodology

As I wrote above, the main focus of my project is on understanding partnership – the loving relationship from the perspective of Process Oriented Psychology. Specifically I am looking at partnership as a space for the individuation of human beings through the Jungian concept of individuation in human life, the concept of the pilot wave from quantum physics - quantum mechanics and the concept of “big U” coming from Process Oriented Psychology. I am focusing also on first memories. I am bringing here notes from my study journal and then I am looking on them from Process Work perspective. In the end I am showing how I used Process Oriented Psychology in processing my life and crises and I link examples of my experiences with theory and see theory in my experiences.

Going back to childhood memories can bring us more to the sense of some deeper part of ourselves. Jung (1964) said that in our childhood dreams or memories are mirrored “mythic patterns”, that stays with us into adulthood and are archetypal in nature. He defines myth as a long-term orientation to life. Through following memory, my work will bring us to a better understanding of the basic patterns of my life. One might also ask, why it is important to know something like the “pattern” of a life. Staying in contact with the deeper part of oneself helps with decision making in life. When making decisions, especially big decisions, we want to know how to make “right” decision. This belief system is strong and seemingly omnipresent, that is we can find it everywhere. It is present also in all of us. I know it very well inside of me. It is part of my identity. This part of me was very present during my crisis. From this attitude I was pushing myself to know what was “right”, so that I could decide “well”. From this part I viewed the situation as follows - is it “right” to stay with my wife Petra or is it “better” to go? When I say “right”, I need to add the question - For whom in me is it right? For what kind of belief system in me? What kind of part in me? From one point of view I was saying to myself – the “right” thing is to stay. . I made a promise in front of God, that I will stay with Petra until the end of my or her life, so the “right” thing is to stay. . Just forget about the other woman. Or try to integrate her quality as you did before, when you felt some attractions to some women. However, from another point of view I was saying to myself – the “right” thing is to go. I am very sorry, but the relationship is over . I cannot invest more energy into it. I have to be honest to myself. I cannot stay here and I do not want to. My nature pulls me away, to something new. It is very strong. it is stronger than my rational decision. I am curious about it. I am curious

about unexpected things. And I want to explore it, know the other woman more and then decide. The other possibility is to go out of the polarity of “right” and “wrong”. There is no “right” and “wrong”. I needed to get out of this polarity, which was cutting me apart and I needed to get the place, the attitude in me, where both directions stayed present, where they were both alive. The difficulty and excitement around decision making and life itself is that we do not know how our life might have unfolded if we had decided differently. . So it is pretty challenging to decide, what is “better”. In my case it was a decision connected with answering the questions - should I stay in my marriage, or should I leave? Am I really free to decide? How do I decide? Does it depend on me? Do I have a choice? How much do we have control of our lives? In my study of Process Oriented Psychology I found out that it is so important to be aware from which place in me I am deciding. From which attitude? With which values am I siding during my decision making? Am I on the side of marriage and the church, following the message - “If you get married, you should stay in marriage in all circumstances and only death can make you free again”? Or should I follow the value of being honest and move on in my life, go to new relationships, when I fall in love? Or is there some other possibility? Is there something else inside in me, which might help me to navigate at such a critical and challenging moment in my life? If I should stay, how can I stay? if I should leave, how should I leave? These and more questions I met during the last 2 years and this project is my momentary answer them.

This project is a self-exploratory study. To do it I used Process Work tools. Process work is a phenomenological approach to studying and following the nature of human beings, their relationships and groups. It is an approach to deepening our awareness of life’s flow. We can also say, that it is an awareness practice. From a Process Work perspective this is a heuristic research project. I am tracking my flow of experiences. I am bringing more awareness to different parts of it, especially the ones which are more unknown, disturbing, which come into my life and which I have not chosen. I am tracking strong experiences from my partnership and also experiences which I do not experience directly in my partnership, but are connected with it. The heuristic enquiry method as developed by Moustakas (1990) and clarified by Sela-Smith (2002) as “a process of exploratory discovery in which a systematic form for investigating human experience focuses on the inward experiences of the researcher and their relationship to the chosen question. It is a process of self discovery of the tacit knowledge that usually lies beyond our conscious awareness but is informing our perception of the world” (in Wells, 2007, p. 9).

Goal of the project

For this research I created a hypothesis, which is based on the theory of Process Work. A. Mindell (2010) talks about *process mind* and its nature as an organizing force or factor - "Process mind is the palpable, intelligent, organizing "force field" present behind our personal and large group processes ..." (p. XI). And later he describes the influence of process mind - "This powerful organizing factor appears as if it were a kind of "force field", like the wind that blows through the trees. Normally you can't see force fields, you can only feel and notice how they move things around - as the wind moves the leaves" (Mindell, 2010, p.7). From Process Work theory you can get closer to understand this organizing principle in different ways. One way is to explore childhood dreams or memories. From a Process Work point of view one can find the pattern of his/her life in childhood dreams or memories. So one could say that in these memories or dreams one can see the future, because the organizing factor will organize life with everything that it brings - dreams, symptoms, relationships, etc. My research question is to explore - How is the organizing force present in my childhood memory also present in the life crisis I went through over the last two years? Another research question is to explore how the process mind organizes my partnerships? And my final question is - What kind of connection exists between the pattern present in my personal myth and the pattern present in my partnerships. My hypothesis is that in the first memory from childhood one can find a deeper pattern which repeats and organizes important partnerships through one's life. Exploration of this hypothesis expands and deepens Process Work theory. I want to explore how the pattern or organizing principle which is present in a childhood memory is present also in big changes in one's life. I am researching how changes in my partnership mirrored bigger and deeper changes in me. In this work I bring notes from my way of dealing with the crisis and I also analyse and study them from perspective of Process Oriented Psychology.

Tools

For exploration I use notes from my study journal. During the years of 2008-2011 I had a lot of therapy sessions and did a lot of inner work, and I dreamed many dreams. I am picking up just some of them, where the researcher in me sees direct connections to the theme. I decided not to focus so much on my supervision and experiences in group processes, or relationships other than partnerships. I decided, for this step, to focus just on partnerships and how my partnership was a channel for my individuation. So I am using notes from exploration, transformation and integration which happened during my individual therapy sessions, inner work and also while writing this dissertation - through

discovering new connections, I came to new insights, which influenced me as the object of this study and also as the researcher. I will move between two levels – the level of subject of the study or research and the level of the researcher or student of Process Oriented Psychology. I am the researcher and also the researched. It is challenging to be flexible and aware enough to move between these two levels. Also, by researching and studying what I went through in the last 2 years, I am processing it again. This means that I am aware that my research will change me. When I finish writing this work I will be the same and I will also be somebody a little bit other than I am now. This moment reminds me of the whole situation of crisis, which is the focus of the study and reminds me of my feelings when facing all the different fears, tiredness, inner blocks and edges, before stepping into the unknown. It reminds me also of the drawing by Escher (<http://lopezserrano.blogspot.com/2011/06/exposicion-de-mc-escher-en-la-alhambra.html>).



Biggest love

This work is about individuation and partnerships - love relationships. It is also about my relationship to myself. My relationship to Process Work plays a crucial role in it. I met Process Work 17 years ago, when I was 21 years old. Since then it has been in my life. We have had some crises and I have also felt strong devotion to it. I remember one seminar when I was talking about my relationship to Process Work and somebody gave me the feedback that it sounds as if Process Oriented Psychology was my lover and then I realized, yes that is true. Process Work is, in a way, the biggest love in my life. If I stay here a little bit longer and go a little bit deeper I would say, yes, I love Process Work. It means so much in my life. I am thankful to it, because thanks to it I created very rich and deep relationships and I met so many interesting people. My relationship with Process Work makes me alive. It wakes me up all the time. It does not let me sleep in life. It makes my life richer by developing curiosity in me and it makes the world where I live a safer and more loving place to be because it helps me to facilitate myself and my relationships. It helps me to work on my edges and therefore practice staying with loving. And it helps me to be more alive, to become more connected with myself, and more present in my life and in this way to live my life more fully. Which is a beautiful way to be here in this world.

CHAPTER 2 - Development of Process Work

I am going to show shortly how Process Work is linked with other schools and what kind of inspiration Arnold Mindell, its founder, took from other therapeutic approaches and scientific fields. First I want to write more about Freud and Jung, who are in the background of Process Work and who had enormous influence on developing psychotherapy as we know it today and also on understanding the human psyche. In the context of this work I want to mention just a few of their ideas, which Mindell later unfolded in new directions, and especially Jung's concepts which have an important place in the development of Process Work. But before doing this I want to mention Freud, whose ideas had such a strong impact in developing the psychotherapeutic field.

From Freud to Jung

Freud was the pioneer in the field of psychiatry and psychotherapy, who came with a new model of the human psyche. He developed the concept of unconsciousness and started to differentiate the conscious and unconscious mind. Freud assumed that a great deal of mental functioning occurs outside of conscious awareness. The unconscious cannot be observed directly, but can be inferred from the powerful influence it often has on consciousness and observable behaviour as unexpected mistakes in our verbal expressions, in our behavior, things we forget, chronic symptoms, neuroses and dreams. All psychological events, even those that appear to be random, are actually determined by earlier experiences, feelings, and fantasies. Past emotional experiences and our reactions to them, forgotten and suppressed, live on in each of us and continue to influence later feelings and behavior. Freud stressed two types of impulses or feelings as central - erotic impulses and fantasies, and aggressive impulses and fantasies. Erotic feelings have long been recognized as a primary human motivation, and Freud showed how infantile pleasures and desires are precursors of adult sexuality. Psychoanalytic work with patients led Freud and his followers to recognize aggressive impulses and wishes as an equally important force in psychic life. In classical psychoanalytic theory these two groups of wishes, which are thought to be active from birth onwards, are called drives, or "instinctual drives" because of their power to impel the mind to activity and their ongoing role throughout life. Our conscious mind is not allowed to be aware of them, because they often bring different information about ourselves, our motivations, our desires; information with which we do not identify - we refuse it. So these "forbidden" impulses stay hidden in the unconscious part of our mind. From here they influence our behaviours, motivations,

the way we relate to ourselves and others. Freud was also the first to try to explore empirically the unconscious background of consciousness (Jung, 1964, p.25). Freud saw dreams as the gateway to the unconscious. Dreams were the way of discovering one's complexes - "repressed emotional themes that can cause constant psychological disturbances or even, in many cases, the symptoms of neurosis" (in Jung, 1964, p. 27). He was using methods of free associations and interpretation to uncover the hidden meaning of the dream symbols. Freud was very focused on causal approach to dreams. His hypothesis was that causes of present psychological, emotional problems must be found in the past - in the childhood of the patient -- and are usually connected with the sexuality of the child, either through traumatic experiences from childhood, or through having strong inner conflicts between sexual or aggressive fantasies and the desires of the child (he called this part of the psyche "id") and the moral system of the person (which he called "superego"). The role of psychoanalysis is to integrate all desires and inhibited wishes connected with sexual desires with adult part, he called "ego".

Jung was one of Freud's main students and followers. He was inspired by Freud's model of unconsciousness and the conscious mind and, later in his work, he came with a new understanding of it. Jung described the basic relationship between consciousness and unconsciousness as "Consciousness naturally resists anything unconscious and unknown" (Jung, 1964, p.31). He introduced the idea that, in our conscious lives, we are civilized, which means, that we strip ideas from their emotional parts. We cut emotional parts away and they are also here, part of reality. We are trying neglect them, so they stop existing in the conscious world. They are finding their way back and this is what sometimes happens through night-time dreams. "Its symbolism has so much psychic energy, that we are forced to pay attention to it" (Jung, p.49, 1964). Jung (1964, p.50) saw the main function of dreams as an attempt to "try to restore our psychological balance by producing dream material that re-establishes, in a subtle way, total psychic equilibrium". He called it the *complementary* or *compensatory* role of dreams. Jung was more interested in the direction of life -- where the person is going in his/her life. He was more interested in the future, less in the past. He proposed a teleological approach to dreams, whereby from dreams we can see the future of a person, not in detail, but more in the sense of basic patterns shaping one's future. We can see there glimpses of future identity.

Jung saw Freud's theory of the unconscious as incomplete and unnecessarily negative. According to Jung, Freud conceived the unconscious solely as a repository of repressed

emotions and desires. Jung agreed with Freud's model of the unconscious, what Jung called the "personal unconscious", but he also proposed the existence of a second, far deeper form of the unconscious underlying the personal one. This was the "collective unconscious". He also had the idea that some dream symbols are universal. They "belong" not just to one human being, to his/her unconsciousness, but to the collective. Collective unconsciousness consists of information which belong to humankind itself. Information present in the collective unconscious does not come from personal experience, it is inherited (Jung, 1998). Content of the personal unconscious is based on emotional complexes. Content of the collective unconscious consists of archetypes. Jung defined archetypes as "a tendency to form representation of a motif - representation, that can vary a great deal in detail without losing their basic pattern" (Jung, p. 67, 1964). We can find them in all cultures. They can have different forms, and in different cultures they may have different names, but their core is the same. As proof of the existence of the collective unconscious, Jung showed how certain symbolism is present across different cultures even without direct contact between those cultures. Jung suggested this is a manifestation of the collective unconscious, which exists of all of us and manifests through all of us. Some of main archetypes are the archetype of child, great mother, hero, Anima, Animus, warrior, wise old man/woman, witch, trickster. There are many more. Jung came up with a "general rule" of unconsciousness, "... the unconscious aspect of any event is revealed to us in dreams" (Jung, 1964, p.23).

Freud and Jung were fascinated by dreams and also by body symptoms. They both understood them as the symbolic language of the unconscious mind. "Symbolism of dream language has so much psychic energy that we are forced to pay attention to it" (Jung, 1964, p. 49). They both did a great job of bringing the unconscious mind and dreams, and also body symptoms, as its symbolic languages to the academic and scientific world. They both brought the attention of the academic world to unconsciousness, its existence and its power and how it may influence us. They both saw the symbolic language of dreams as one of several possible ways of manifesting unconsciousness. Today the unconscious mind and dreams are more or less a mainstream part of most psychotherapeutic approaches.

Jung and Freud also talked about defensive mechanisms of the personality which protect the integrity of the conscious identity of the person from parts, experiences, ideas, and emotions, which do not fit and therefore scare our identity. So they both acknowledged

information from the unconscious mind that wants to get to the awareness of the person's conscious mind and is seeking all possible ways to succeed in communicating itself. To explain why this happens, Jung proposed another important term, which is closely connected with his teleological approach to understanding human life and is the core of this study, the concept of individuation. He believed that the nature of a human being becomes more whole during life. Our task is to integrate unconscious parts of our identity. These parts seek ways to come to our consciousness and one of the possible ways to do this is through showing themselves in night time dreams. Jung discovered that dreams are parts of a great web of psychological factors and that they seem to follow a certain pattern. This pattern he called "the process of individuation" (Jung, 1964). He saw the first part of life as building up the ego, or home, our identity. Then, later in life, comes the time for integration of other parts of our nature, of which we are not aware and with which we do not identify but which also belong to us. He understood that this comes especially in the second half of life. Jung (1977) pointed out that our society prepares us for the first half of life in terms of a proper education, but provides little to the middle-aged to prepare them for the second half of life. He calls the first half of life the *natural phase*, and the second half the *cultural phase*. The transition between these two phases is difficult for most people, and problems often occur during this "dangerous age." "What youth found and must find outside, the man of life's afternoon must find within himself" (Jung, 1977, p. 74). This turning point sometimes takes the form of a crisis: such as financial failure, a health problem, a broken relationship, etc. Sometimes it presents itself as a deep yearning or a call to change direction. And many times, it can manifest itself in powerful dreams and fantasies.

The concepts of individuation, archetypes, life myth, and the teleological approach that come from C.G.Jung and his analytical psychology are among the main roots of Process Work. They are also central for my study. Now let's look closer at the transition between Jung and Mindell through the history and evolution of Process Work and its basic concepts, which shapes me as the subject of the study and especially as the researcher of the study.

From Jung to Mindell – the History of Process Work

Freud and Jung worked with clients mainly verbally. Life itself shows up in all the different modalities, not only in the verbal, or auditory. Mindell, who was originally a physicist and

later became a Jungian analyst in Zurich, wanted to stay as close as possible to the nature of the human psyche and life itself. With his colleagues he created an approach which is based on following and unfolding the process of the client and nature. So if the process is present in visions, in visual fantasies, Process Work uses skills to follow the process and unfold it in a visual way, i.e. through the visual channel of communication. If it is present in some movement or proprioceptive experience, for example as some body symptom, a Process Worker is trained to follow the process and unfold it in this modality. And this is what fascinates me about the Process Work approach. It is based on observing and unfolding nature in its own language. I like the way that Diamond & Jones (2004, p.7) describe Mindell's interest in unconsciousness - "he (Mindell) wanted to "put" his hands on unconsciousness". "Putting our hands on it" I think means to be aware of it while we are awake, bringing it into our awareness and consciously going into experiencing it, stepping into it through all the different kinds of techniques which Mindell and colleagues created or collected from different therapeutic paradigms.

Mindell researched dreams and body symptoms and found interesting links between them which led him to develop the concept of the "Dreambody". We can understand the Dreambody to be the connection that exists between body experiences and dream images. Mindell found out that patterns present in dreams are also present in body symptoms and even "pop out during the day in our spontaneous motions, sounds, body feelings, and relationship problems and in our interactions with the outer world" (A.Mindell, 2006, p.5). The Dreambody is the representation or expression of the dreaming processes which are present all the time.

Process Work has its roots in Jungian analytical psychology, Taoism and shamanism. Apart from this, Process Work has found inspiration in many different therapeutic approaches and theories. Openness and great potential for the integration of many different skills and techniques developed by different therapeutic schools and consequently, great flexibility in the Process Worker, who can attune and join the client where he or she is in his/her life, is one of the most valuable gifts of Process Work. Some of the many inspirations behind current Process Work theory and practice come from quantum physics, systemic schools, field theory, gestalt psychotherapy, psychodrama, gestalt psychology, body oriented approaches, and neuro-linguistic programming. Process Work, as a philosophical context and as method, is phenomenological and as a method or modality is still evolving (Študentová, 2007). In the present it may be described more

accurately as an awareness discipline with applications across a variety of domains (Diamond & Jones, 2004).

The evolution of Process Work

Except exploring the dreaming process behind dreams and body symptoms of the individual, Mindell and colleagues also explored how the dreaming process and its patterns present in larger field, beyond the individual. Since the very beginning, Mindell started to be interested in discovering and exploring the dreaming background of relationships, which creates them (Mindell 1987). Mindell began to work with couples and families and showed how following body signals encourages the unconscious processes or the dreaming processes that are inside of people to come out in the moment with the other people (Mindell in Singer, 1995). He was interested in exploring how one's relationship to someone is a channel for the individual (this is also focus of this study) and also how the individual is a channel for the expression of the larger field – the relationship, family, or even a larger group, of which individual is part. He also broadened his point of view on the dreambody and its dream patterns - "Process work with an individual and with the relationship of which he is part almost always reveals that the same dream patterns which organize individual life organize the couple or group as well" (Mindell, 1987, p.4). Mindell was also aware, that the socio-cultural background of clients needs greater attention and more that the problems of the world, the political, and social struggles of the world, need attention. Individual transformation and collective transformation are intrinsically linked. Collective issues need to be addressed also at the collective level. Working on them individually is important, but is not enough. Mindell and his colleagues started to research the how to work with these bigger, global problems and thus came the development of worldwork - a process oriented approach to working with diverse groups. Worldwork means working with the field of the whole system - individual, relationship, group, subgroup and large group work (Mindell 1992). There are hundreds of people sitting together and focusing together on different issues present in the group in the moment. Interactions are facilitated by several facilitators. Groups are usually, in a very personal way, focusing on global themes such as gender, racism, homophobia, class differences, immigration, etc. The goal of worldwork is to bring more awareness of the group to its interactions - to make participants more aware of themselves and their way of interacting and relating. The purpose of worldwork is to become aware and use power to

create community (Mindell 1995). The job of facilitators is to help interactions which want to happen, to happen. Worldwork has huge potential both at a personal level and also at a field level. Processes have a big, direct impact on many people in the room. The size of the group somehow intensifies topics and interactions. Issues which are connected with the world are this way addressed on the world level, which intensifies the potential for healing and changing, transforming patterns in us and the world.

Apart from worldwork two other important conceptual developments occurred during this time. Mindell's work with users of psychiatric care resulted in a theory and method of working with people in extreme and altered states of consciousness, such as psychoses, comatose states, processes around death and dying. His wife, Amy Mindell brought forward the concept of metaskills - feeling attitudes of therapists or facilitators and their role in all psychotherapeutic processes including Process Work. At the end of the Nineties Mindell extended his theory of dreaming to take into account a dream-like reality that permeates everything (Diamond 2004). He called this reality the "Dreaming," or the sentient essence level of reality. He described "dreaming" as a "sentient reality beneath the threshold of awareness, an unbroken wholeness out of which signals, dreams, and all other experiential phenomena arise" (Diamond & Jones, 2004, p. 13). Mindell differentiated this level of reality from the two other levels he had addressed in his earlier work: "consensus reality" (the everyday world of time and space that is generally agreed upon as "real" and is perceived through everyday awareness), and "Dreamland" (the world of the dreams, projections, emotions, fantasies, and the like). Following these conceptual breakthroughs, Mindell began to apply sentient work, as he called it, to dreamwork, bodywork, and Worldwork. "Mindell's sentient approach to psychology contributes to a paradigm shift away from western psychology's emphasis on the individual psyche. While the last hundred years of western psychology has centered on personality development, behavioral problems, and helping people develop a sense of identity, sentient psychology focuses on helping people to drop their sense of self, become more aware of the way in which they separate themselves from the "other," and develop a more fluid identity" (Diamond & Jones, 2004). Mindell saw that suffering came not only from social problems and injustice, but also from staying too much on the surface of life, from an inability to connect to non-ordinary reality, to the deeper parts of our natures, our selves. Sentient work is also part of this study. I will explain it more in later chapters and I will also show how having access to it helped me to connect with deeper parts of my nature and, in this way, to go beyond polarities and conflicts that were present in my life during my crisis.

Before getting deeper into theory, I would like to write shortly about the history of Process Work in Slovakia and about the moment of meeting it in my life. This work is about partnerships - loving relationships, so it feels natural, that I want to write about the moment of connecting Process Work and Slovakia and also about my meeting with Process Work.

Process Work in Slovakia

In 1989 we had the Velvet Revolution in Czechoslovakia. It brought about the collapse of the totalitarian regime – of socialism in our country which started in 1948. Our country opened itself up to anything new and to new ideas. People started to arrive. There was an incredible, open atmosphere and excitement about everything new. Two years later I experienced a big shift in my life. I moved from a little city - Humenné in the most eastern part of Czechoslovakia, which is one of the poorest regions of the country - to the largest city of Slovakia - Bratislava. I am excited as I write about it even now. It feels like the atmosphere and excitement from that time is still in me. I feel so happy, that I took this step - to go to Bratislava to start studying psychology at the Faculty of Arts of Comenius University. There were still teachers who were very active during socialism and connected with the ideology of the previous regime and there were also open minded teachers happy to share anything they knew and supporting us students to have different experiences, than they did. They supported our independent thinking and they were willing to share their knowledge and experience. In that period of time also translations of the books of Freud, Jung, Perls, and Rogers started to appear in bookstores. It was an incredible time, an incredible boom of information, which were so long awaited from behind the iron curtain and in the underground. All that was hidden and forbidden could suddenly be brought to the surface. It was an incredible process of individuation at the collective level. All the suppressed parts, the information, could be brought openly to the consciousness of our country. And during these exciting times with unique welcoming and an open atmosphere, two guys met. They met in the Faculty of Arts of Comenius University - one was Anty Heretik Sr. and the other was Ivan Verny. They met in the corridor of a building - “randomly”. And it was just a perfect meeting. Anty, an open minded clinical psychologist and psychotherapist who was head of Department of Psychology, and Ivan Verny, Diplomate in Process Work and medical doctor who originally came from Czechoslovakia (Slovakia) and since he was aged 19 had been living in Switzerland. Ivan brought his skills, wisdom, experience, and contacts and offered to teach Process Work in Slovakia and Anty agreed! It was a powerful moment of meeting of two elders, a powerful moment

of creation of something new. So for several years they started to run weekend experiential and training seminars and lots of different Process Work teachers started to come to Czechoslovakia. These times were very great. There was a great time spirit – an openness and curiosity about anything new. People were hungry for anything and Process Work fitted very well. Then in 1994 there was a big international Process Work event in a little city, Stupava, close to the capital. Anty found support in the international community of Process Work to organize a Worldwork seminar in Czechoslovakia. Worldwork seminars are organized regularly in different places throughout the world every 3-4 years. On this occasion it came to Czechoslovakia. It was an experiential training seminar in conflict resolution and community building. People from all over the world came together to focus on and work with social, environmental, and political issues using group process skills. And this is how I met Process Work. It was an intense week, full of emotions, and of meeting people from all over the world. It was rich in diversity, chaos, order, loudness, playfulness, conflicts, creativity, in all different kinds of emotions, wisdom, leadership, eldership, courage, pain and hope. The whole week I was a little bit altered from this event, from meeting something that I had never met before. And I did not know what to do with it. I did not understand. I felt attracted and wanted to understand it more. On the surface and from a distance it looked like chaos. But at the same time I felt that this was a new way of being together. People were having real conflicts, real interactions, there was real tension and, at the same time, we were staying together, curious about each other, wanting now each other and finding out how to be together among all the diversity which was present. I think I saw richness of my inner world outside through the rich interactions of people during worldwork. I started to see this connection and only later found out about the concept of the hologram – the idea that every piece of the picture keeps the whole picture. The hologram itself is piece of material, like glass, which carries a particular pattern. If the glass breaks, then each of the parts of the glass carry the same pattern as the whole (Mindell 1988). The inner personal situation reflects the outer one and vice versa. What is present out there in the world, is also present in me and what is present in me in my inner world as part of my inner psychology, is also present out there in the world. I felt, that we were creating something new in the room. There was something deep behind all the difficulty, which was pulling us, as individuals and as a group, together. It felt strange and it felt also like being at home. My closest friends were there. All of us went there. It was like meeting a big family. And I wanted to know the family more and more deeply. So since that time, Process Work has been part of my life and in the next chapters I will write more about my understanding of its basic concepts.

CHAPTER 3: Basic Characteristics of Process Work

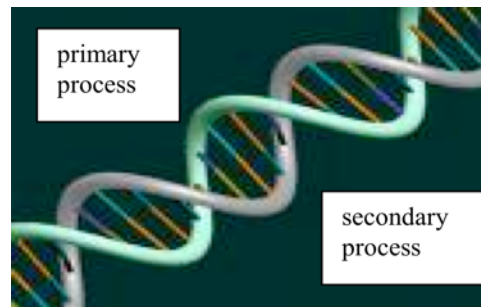
In the previous chapter I mentioned briefly the background of Process Work, its evolution and also my personal link to it. I also started to explain some basic terms used in Process Work such as process, dreambody, and dreaming. In this chapter I dive deeper into explaining more about Process Work theory. By doing this I also introduce the frame of my thinking, the frame from which, in the following chapters, I study myself, with a focus particularly on the last 3 years of my life.

Primary process, Secondary process, Edge

Process Work looks at the flow of experience or flow of nature/process through different structures. The main structure separates a process into different parts: the primary process, the secondary process and the edge, which separates the primary and secondary. The primary process of a person consists of parts of the nature of the person which are closer to their identity, parts with which the person can identify. The secondary process consists of parts of the nature of the person which are further from their identity, i.e. with which they do not identify so much. Process Work does not focus as much on the difference between consciousness and unconsciousness as bringing information from unconsciousness to consciousness often does not create changes in identity. A person can discover important information by bringing them from unconsciousness to consciousness and yet still may not benefit from it. Change does not happen because our identity is surrounded by an edge, which protects our identity. The concept of the edge is one of the main contributions of Mindell and one of the core concepts of the theoretical framework of Process Work in understanding human nature.

The edge of the believe system of the person surrounds the primary identity of the person. It also separates the “me” of the person from the “not-me”. The edge is very important. It separates us from the world. It is the boundary of our identity, of someone we identify with. It protects us and also limits us. At a physical level it is represented by the skin of our bodies. Similar edges are present also on an emotional and psychological level and these edges are sometimes more difficult to grab or identify, but there are bigger chances to change them. As I mentioned, edges separate primary processes from secondary process, i.e. they separate the ‘me’ from the ‘not-me’. The edge is represented by the believe system of the primary identity. It can be personified into edge figures who “guard” the edge

of primary identity, defending it from “intruders” who are represented by secondary processes.



Secondary processes “attack”, “disturb” (from the perspective of primary process) edges of our primary identities. Our instinctive reaction is to defend against them. Secondary processes want to become an integral part of our identities. They belong to “us” just as the primary process does. There is some force behind which drives them to connect with the primary identity and then transform both into something new - a new identity. This change is usually scary, because change means stepping into the unknown. We do not know how it will be if we let the secondary process become part of “us”. We do not know what will happen, when the secondary parts enter our world, our safety. Usually it just scares us. It feels like the end of times, the end of the world. And in a way it is an end and then a new beginning. But usually the fear of the challenge is bigger than required to make the real change.

Process Work comes with a concept of edge figures, who protect our sense of primary identity. During our lives we build up edge figures who protect us - our primary identity, or primary processes - from intruders, secondary parts - parts of secondary processes. Edge figures have very strong belief systems. They protect values, attitudes of primary identity. They can be understood as personifications of our primary belief systems/values. They were developed throughout our lives. They carry messages of important people who influenced our lives. They carry statements of individual people, and of the culture and society in which we grew up.

Some edges are long-term and some are just short term. Working with long-term edges is crucial for personal growth. One way to look at individuation and personal growth is that it is work on the relationship between long-term primary processes and secondary

processes and the edges between them. Personal crises can be seen as threatening the long-term, primary identity and the edges which surround it. Some edges are personal. For example I have an edge to sing loudly. I am shy that someone may hear me. Edges which are supported by the outer world - by the culture we live in, or our families, or by outer moral system, by outer authorities - are more difficult to deal with. Sometimes we call them also cultural or family edges. They are stronger and also last longer. We also call them long-term edges. So when the process of individuation challenges some of our long-term edges, which are also cultural, it can bring the primary identity into crisis.

During my personal crisis, connected with my divorce, I completely changed my primary process and belief system about myself and partnerships and marriage. My primary identity was to be a married man. I believed that once I got married, I would stay in marriage until the end of my life or the life of my wife Petra. I deeply believed in it. I completely identified with it. Being married felt like a natural part of my identity, which was surrounded by an edge to being single or divorced. This edge was supported by my family, in which all my great grandparents, and my grandparents stayed married and just one of my five aunts got divorced and all the other sisters of my father and the sister of my mother got married and stayed married. Being married was just normal and expected. Divorce was perceived as failing. It was the norm in my family and in me. It was the norm represented by the belief systems of my edges. This edge and belief system was also supported by the religious, catholic church - as Petra and I had our wedding in church. And part of the edge was the message, that we stay together till death will separate us. I am also the only child of my parents and I am the last Sopko in the family, which brings more indirect pressure and the expectations of my parents and family. Even though they do not say it and they do not identify with it, they give me lot of space and freedom to decide and follow what is right for me, I can still feel it inside of me and sometimes through some short comments or jokes. All these expectations are connected with values and the meaning of life - to have a family and be married and to stay married is crucial and is core in the life.

Long term edges shape us and our thinking, it is so automatic, that we do not even realize they are here. They so shape our world, our reality, that we do not realize the shape. The process of individuation confronts us with these edges. Being divorced or changing partnerships, having affairs was something that I did not like. I was disturbed by it in the partnership scenes around me. From my primary identity I judged people who changed partners all the time, divorcing, getting married and divorcing again. I told myself, that

people are complicating their lives. Divorce just did not fit to my partnership ethic. My life was pretty predictable. Having home and stability were part of my primary identity. So when I fell in love with another woman, I had a feeling that I had failed, my world was destroyed, I could not sleep, could not eat, my body was shaking. I had difficulty concentrating. Sometimes I just cancelled my work, my clients, because I did not have the capacity to work with them and give them my attention. I had a lot of feelings of guilt. I was scared and in a panic! My feelings of falling in love were pulling me into the unknown, over my edge. I tried to resist, to stay with my primary identity. I wanted to identify what attracted me in the other woman. I worked on it in my therapy, but it did not bring the relief. I hoped, that integrating qualities, which I perceived in the other woman would be enough to “update” my identity and then allow me to stay in my marriage. From my primary identity I hoped that this kind of “change” would be enough but it did not work out this way. I was pulled into the unknown, with unexpected, secondary processes which were stronger than my will, my belief systems and my ethical and moral edges and I was pulled over the edge to the unknown. I write more about meeting my long term edges in Chapter 8.

3 dimensions and marginalization

We can look at my situation and what I tried to do with it also from another part of the basic theoretical framework suggested by Process Work to understand process and nature. Process Work distinguishes three main levels of reality, or three levels of awareness - consensus (everyday) reality, dreamland reality, and essence reality (Mindell 2010). We all have a tendency to function and relate just to consensus reality and a tendency to marginalize other realities. I hoped that going into the other two levels of reality and finding out more about the disturbances which I was going through would help me, on the consensus reality level, to sustain my current partnership. I had done this many times before and it had worked - I had gone into the disturbance, become aware of as many aspects of it as possible, found out about it as far as possible from the different levels of reality and, in this way, shored up my primary identity by integrating the secondary qualities in the disturbance into my primary identity. So let's see, what was present on all three levels in this crisis.

In Process Work we understand **Consensus Reality** (which I will refer to a **CR** from now on for ease of reading) as a reality on which more or less all people agree within a certain culture. We could say it is objective reality in that we can observe it or measure it. Experiences in this reality are linear in terms of time and space. The CR level corresponds

to majority views and statistical norms. From the CR point of view we are “simply a real body, a material, biological being that exists in a given location and time” (Mindell, 2010, p. 15). So on CR level it is clear, that I am a man, living in Senec in Slovakia, at the moment 38 years old, a psychotherapist, a Phase II student of Process Work with RSPOPUK, and I am divorced. During the period of crisis, I had a wife. I had been married for 7 years. I considered, and people around would confirm it, that my marriage was a pretty nice and fulfilling aspect of my life. On the CR level I had a wife, who had also her own identity. And on this level of reality I met another woman, who also had her CR identity - age, nationality, profession, body shape, education, interests etc. On the CR level, I had a relationship with both women. On the CR level, at the beginning of crisis, I lived with Petra at our home. Then I moved into the building where I ran my practice and then I moved to another place and I spent some days during every week with my new partner. Most of us focus mainly only on this level of reality. We are taught to live in it and we are taught to marginalize the other two, more subjective, realities which are described below.

Dreamland is a reality which is subjective. It is connected with our subjective world. Experiences at this level are not linear. They cannot be described or linearly localized in terms of time and space. They are subjective, individual and there is no consensus around them. They can be different parts, figures from our night dreams, or imaginations, fantasies, our projections onto other people, or some parts, “figures” from our relationship conflicts, or our subjective experiences from body symptoms. In relationships and groups it can be roles - somebody who wants closeness in the partnership and, the other role, somebody who wants more freedom. In my marriage for example I was connected with the role of someone who wanted to have his own space and go to the world and Petra was more identified with the role of someone who was creating home, something common. In my new partnership it was different - I was more identified with the role of someone who was interested in creating something common - to spend time together, being together and my new partner was more connected with the role of someone who was bringing into the partnership the need for privacy, having time and space for herself, her friendships and interests. From the perspective of Dreamland my new partner was part of me. She was bringing certain qualities, which belonged to me and I was not aware of them. In this situation, relationship was the channel which was carrying the information, and which made me more aware of it. From the perspective of this reality my partner was like a figure from my dream, for example her nick name was Baba Jaga and I perceived in her qualities of Baba Jaga, such as a witch and also the Virgin Mary. Both these figures we could

perceive as archetypal figures - from a Jungian perspective we might call them archetypes. One, Baba Jaga, is very dark and cold and distant living in the forest, and the other, the Virgin Mary, is something like embodied love. So from the perspective of this level of reality we see people around as outer representations of our inner world. We can see them as parts of us. We notice certain aspects of them which disturb us or with which we fall in love. We see them as part of our nature which is coming closer to us. We also want to notice how we become aware of this quality - is it special movements that the other makes, or is some gesture? The way they smile? How they look at us?. From this perspective, we meet in the person something of ourselves, which we need to become more aware of but with which we do not currently identify. From this point of view everything that is around me, in the world out there, is also me and is also present in my inner world.

The last level of reality is called **Essence**. It is a reality where there is no duality, it is a world of pre-signals; deep pre-verbal, subtle signals which cannot be expressed verbally. Normally we are not aware of them. We need practice in awareness skills if we want to perceive them. These experiences unfold into the other two realities or realms – the realm of dreams - dreamland - and the realm of CR. One can come closer to the essence level of reality through experiences of oneness, wholeness, feelings of deep connection with the world or nature around us and within us. There are also positive experiences, when we lose sense of our boundaries, experiences when there are no borders which might separate us, experiences or moments of becoming One with the world. When I was going deeper into new qualities which were coming to me through relationship with my new partner I found experiences which were present that reminded me of the sea or the ocean. It was large, very deep, moving all the time in its slow pace. It was alive, full of dolphins and whales. It was a combination of depth and movement - a kind of moving stability. This seemed to me a new quality of life which was seeking more attention.

All three levels of reality are present all the time. To notice them we need to train ourselves in awareness of these levels. To be able to create awareness of all three levels we need to create a special attitude, which is connected with another basic concept of Process Work - Deep Democracy. Mindell (2010, p. 272) defines Deep Democracy as a “concept as well as an elder’s multidimensional feeling attitude toward life that recognizes the basic equal importance of representing consensus reality concerns (facts, issues, problems, people), dreamland figures (for example roles), and the essence (common ground) that connects

everyone". When we are aware of different information from the three different levels of reality, we are closer to the bigger picture of the person, world or nature. People see Boris Sopko. I see Boris Sopko, when I look into the mirror. But I am also the Virgin Mary. I am also Baba Jaga. I can perceive both of them inside of me. While writing I can, for example, connect more with quality of the Virgin Mary and have a loving look, and feel more love inside of me and take deeper breaths and touch myself gently and smile and feel myself more. And beside this I am also an endless ocean, moving all the time and when I try to become more aware of it, I change my body posture and I sit more firmly, connected with my centre and I start to move slowly with my trunk in the rhythm of inner ocean waves. Suddenly I feel more connected with love and warmth and I feel more centered. All levels are present all the time and we all forget about them. They are present simultaneously. They are like parallel worlds. They are full of different information. It is just impossible to perceive them all, all the time. We cannot perceive all information coming to us. Marginalization of some experiences and perceptions is necessary. We marginalize some experiences and perceptions from consensus reality (CR). And we very often marginalize experiences from non-consensus reality (NCR). Here belong experiences coming from Dreamland and also from the Essence level of reality. I still forget about the Virgin Mary and Baba Jaga, I forget that I am also an ocean. I need qualities of Virgin Mary, Baba Jaga and ocean in my life. I need a loving attitude towards others and towards myself. I need this loving attitude also for exploring my Baba Jaga nature. I need connection to my centre at difficult moments of my life. I needed them when I am stepping into the unknown. I needed the Baba Jaga attitude, which is not so hypnotized by the norms of society and I needed to develop a loving attitude toward myself when facing feelings of guilt inside of me. Very often we forget about all these parts coming from Dreamland and the Essence level of reality. Sometimes we do not notice them and sometimes we ignore or reject them. For example we forget our night time dreams; I want to forget about my lower back pain from sitting all day long in a chair. We want to forget about the existence of certain people in our lives. It is necessary to marginalize some perceptions, Otherwise our nervous system might get overwhelmed and then collapse. We cannot function if we do not marginalize certain perceptions in favour of others. We also need to marginalize, so we can create an identity from which we can relate to the world. We need first to marginalize, so we create somebody in us who can then relate and interact and become aware. Sometimes we marginalize experiences because they are threatening. And sometimes we marginalize when experiences are too subtle or unusual for our ordinary awareness to perceive them. By marginalizing we create borders around our identity and on borders or

edges we marginalize. Our edges are connected with certain belief systems, with certain values, perspectives on the world, and moral attitudes. And marginalized parts are always looking for some way to get into our conscious world. Sometimes they are gentle with us and sometimes care for us by not taking care of our primary identity. They care for our bigger self.

From a Process Work perspective we can say that all information from different levels of reality, from nature, which are connected with “disturbance”, need to be present in our life. They are part of one’s nature, which are seeking ways to be more present, part of nature which wants to be lived. They connect one closer to his/her self. For me, until this instance, it had been pretty easy to work with similar partnership “disturbances” – with feeling attracted to other women. It was easy to connect to new “qualities” and live them more. It was easy, until that time. But this time it was different. I hoped that bringing awareness to experiences from all three levels would be enough to support my individuation process. But this time it seemed that leaving the marriage was a core part of the change, a core part of the individuation process.

CHAPTER 4 - Process and Process Structure From Process Work Point of View

“... the unconscious is a process and the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious.” (C.G.Jung, 1998, p. 209)

Signals, Channels and flow of experiences

We have different perceptions all the time – information in the form of thoughts, feelings, visual perceptions, sounds, etc., that is changing all the time. The flow of life can also be seen as a communication flow which Process Work analyses by focusing on sensory grounded information - information which can be noticed by human senses. That information can be further analysed along the modes of communication. As I mentioned earlier, a key finding of Mindell was that the same information is often communicated in different modes - or channels as they are referred to in Process Work (Diamond & Jones, 2004). Channels are a useful concept for differentiating different modes of sensory grounded information creating the flow of life experiences. Process Work distinguishes several channels: visual, auditory, proprioceptive, kinesthetic or movement, relationship and world channels. The first four channels are single, basic channels. The other two – the relationship and world channels - are build up from the four basic channels. In Process Work, we call them coupled channels. Some authors (Siver, 2005) also mention one more coupled channel – the spiritual channel. We receive information about ourselves also from our relationships and from the world itself. Sometimes we have strong experiences that something is communicating to us - something out there excites us or disturbs us, perhaps either some people or events. What follows is a description of a small part of the flow of experience which is present in the moment as I write as an example of the theory above:

When I am sitting here and writing these sentences, I am aware of my hand holding the pen and writing this sentence - I see the hand, pen, paper (information coming from visual channel), I feel the movement of my hand (a combination of the proprioceptive and movement channels), I feel pressure of my fingers on the pen (the proprioceptive channel), I feel touch of the hand with the paper (the proprioceptive channel). Suddenly my cell phone starts to ring (the auditory channel and the world channel). I pick it up and hear the

voice of my cousin (the auditory channel) and he tells me something which disturbs me (the relationship channel).

In this work I will focus on the relationship channel as a mode of communication for the individual. I even narrow this channel and target my focus on a special area or type of relationship, i.e. on partnerships. Total awareness and individuation implies developing one's ability to pick up and deal with signals coming from all the different channels. Processes often get blocked when people identify with only one or two of the above-mentioned channels or only with their primary process (Arnold Mindell, 1983, p. 24). My long-term edges are connected with relationships. My primary process was very strongly protected by the edge. In my primary identity I was scared of closeness and intimacy with other people. But it was happening to me - people wanted to come closer, to know me better. I was refusing it and somewhere deeply I was also dreaming about it, but was afraid to do it. I was cutting myself off from realizing this need consciously. Looking at this situation from the Dreamland perspective, I can see other people wanting to come closer as parts of me wanting to come closer to home, closer to my conscious awareness. On the CR level I felt disturbed, nervous, shy. So in a way I am not surprised, that this important step in individuation - integrating important parts of my secondary process, happened in the relationship channel. The relationship channel brought me important information about a core part of my personality, where Karin, my new partner at that time, was a CR "messenger" of my secondary process, bringing one of most crucial and universal dream figures into my consciousness to be integrated. In Jungian analytical psychology, this dream figure is called the Anima. It is one of the main archetypes, coming from the collective unconscious. Jung considered this archetype to be a representation or expression of the inner feminine personality of the male. I speak more about the Anima in Chapter 6.

As I said, channels are modes of communicating information. A single piece of information or a message is called a "signal". Process Work distinguishes signals and double signals. Double signals are moments of two different signals, pieces of information communicating together at the same time. They do not go hand in hand - they hold different kinds of information. For example I say to someone "Oh what you are saying is so interesting." and at the same time I look at somebody who is sitting at the next table. One piece of information is communicated in my words – in the auditory channel - and the other piece of information is communicated by the movement of my head turning away. Double signals

are connected with secondary processes. Maybe what the other person is saying is interesting, but at the same time, there is something about the third person at the other table which pulls my attention and that is maybe even more interesting for me in the moment. By picking up the double signals, in this case turning my head away and looking to the next table, we can unfold the secondary process. We do not consciously identify with double signals. They happen to us unintentionally. They come because there are less known parts of us which are still coming out, usually through unoccupied channels. Here is another example of double signals - two years ago I was still a married man who wanted to stay with Petra. This was an important part of my primary identity. Then I fell in love with another woman. I started to feel pulled out from my marriage, while still wanting to stay there. The pull and falling in love were bringing me strongly and deeply into the middle of my secondary process. Process Work distinguishes occupied channels and unoccupied channels, in the sense of intentional or unintentional communication. Intentional communication, which is closer to our primary identity and our primary process, happens through occupied channels. Or, it is better to say, we occupy some channels and we communicate through them. We occupy them consciously, intentionally. Secondary processes manifest themselves/communicate themselves through unoccupied channels. They are not occupied by our identity – us - they are occupied by secondary processes. Our secondary process occupies them. They are unoccupied by us. Double signals communicated through unoccupied channels are usually quite personal for us. They are connected with parts of our nature of which we are not so aware and we can be very shy around them. In Process Work we unfold the process through different channels because if we want to get some new information about the process, it is useful to go into less occupied channels and unoccupied channels. For example working with the movement channel can often bring us interesting qualities from secondary processes. In chapter 9 I present an example of how I worked with movement in my hands to find out more information about dream figures from my childhood memory.

Information carried by secondary processes is usually marginalized. Bringing it to our awareness and facilitating the interaction between this information and the information carried by the primary processes and finding a new way of relating between them is usually a moment of transformation. They can be very little moments or very strong moments of identity transformation. This is part of the individuation process. Secondary processes with their messages are also part of us. They belong to us and they are brought again and again into our lives. Something behind them, some kind of life force sends them

again and again in different forms, as different disturbances. Something bigger and stronger than our identity, our will, wants to disturb our narrow identities, wants to shake us and open us to something new, even when we like ourselves, we need to change.

The Relationship channel and its role in life

Mindell (1987) considered relationship to be one of the communication channels of an individual. It is one of many possible ways to experience ourselves. The relationship channel encompasses experiences or events that are communicated through, or felt in relationship to someone else. Indications of relationship-channel experiences are found in how people speak. For instance, if someone says, "My friend John told me that I was stubborn," this indicates that the person is experiencing a part of herself through relationship. If other people feature strongly in a person's speech, this suggests that the process is being experienced in the relationship channel (Diamond & Sparks, 2004).

Mindell (1987) suggests that communication in relationship differentiates into two languages – the first is a primary language or primary communication process which is intended and consists of the issues and themes on which people in the relationship focus. There is also a second language, the secondary communication process, which is less conscious and is built from double signals that both people in relationship react to, most of the time unconsciously. As for the individual, secondary communication processes disturb the primary communication processes in relationships. It is one of the expressions of the underlying dreaming process behind a relationship. Mindell (1987) calls this second language the "dreambody language". He describes it as " ... truly dream-like. We do not quite notice or understand its signals. Its information appears quickly as incomplete body motions, strange notions, or dreams, as well as in beliefs and myths which we do not even realize we have" (Mindell, 1987, p. 4). For example let's say, that I am sitting in the room with my partner and I am relating to her - talking with her. I identify as someone who is relating and I am sending primary signals of relating – listening and talking. At the same time, my body is directed to my computer and inside of me I hear my thoughts telling me – "You should continue writing your final thesis! It is already 10 o'clock and you have not written a word today!" These thoughts make me feel nervous. I start to feel stress inside and while talking to my partner my tone of voice changes and becomes nervous. My body posture and, especially, the tone of my voice are secondary signals in communication with my partner. If she or I become aware of these signals and pick them up we can facilitate them and have an opportunity to solve the situation. At the same time if we don't pick them

up we can just be driven by those secondary signals. My partner can react unconsciously to them. She can easily perceive some distance on my side and start to feel insecure, so she maybe starts to feel the need to come closer - touches me, hugs me and asks me if I love her. And primarily I can say "I love you" and hug her back while inside nervousness becomes even stronger and these secondary signals become stronger on both sides and easily could unfold into some conflict between us.

Mindell (1987) calls the organizing principle which puts two people together the "global dreambody". "The same dream patterns which organize individual life, organize the couple or group. The global dreambody binds us together; it mysteriously organizes our personal psychology and connects us in unseen ways to the inner world of others ..." (Mindell, 1987, p.4-5). He says, that the global dreambody operates like an individual dreambody by organizing the patterns, dreams, and fantasies of the individual parts. It operates like a hologram insofar as its individual parts reflect the same patterns as all the other parts and of the whole (Mindell 1987).

Field theory and roles

At the consensus reality level, a relationship is created by two individuals. At the dreamland level it consists of different roles. From the dreamland perspective we can see relationship as one identity, one field, where two people are two parts of the same field. They are individuals and they are also channels for expressing the field. They "play" certain roles in expressing it. For example one person from the couple more often brings a need to spend time together and the other person from the couple speaks more often about the need to have time for herself. Both of these needs are important for the relationship, so we can say, that the needs of the relationship are expressed through the individuals. Individuals play certain roles for the relationship field to be expressed. Looking at the individuals as channels for the field to be expressed is very helpful in situations, where relationships get stuck and people blame each other and when it is difficult or impossible to determine the sender and the receiver of messages in their communication. Then the importance of the individual and identification with oneself diminishes and one can be perceived as a manifestation of a field whose parts cannot be separated. Then it is helpful to realize, that both individuals can enter all roles. In the example above, both individuals have these needs. They are important for both of them. And it is important to find a balance between them. Taking a perspective on the relationship as a field with roles

can bring relief from identifications that are too tight and from repeating patterns - cycling in the relationship. Just bringing this perspective often brings relief to a couple.

Primary, Secondary and Edges in Relationships

I have written about the role and the relationships between the primary, secondary and edge in the life of the individual. Now what happens when two people create a relationship together? Let's stay with the relationship which is the focus of this work - partnership. From the CR perspective two people are together because they want to be, because they like each other. From the dreamland perspective two people are pulled to be together, are organized by global dreambody to create a specific relationship, which brings to the world specific dynamic, specific qualities. If we would perceive communication between them from the Dreamland level of reality in a more detailed way, we might perceive communication from at least three or four different dream figures. Some of them would be connected with the primary process and primary identity of the individuals involved and some of them would be connected more with the secondary processes and the secondary identity of individuals. Double signals are information sent from secondary dream figures. Mindell (1987, p.36) says "it is necessary to develop consciousness of double signals in order to have a good, working relationship." In other words "... a good relationship does not mean harmony and peace, but requires awareness, flexibility, and appreciation of the dreaming process" (Mindell, 1987, p.36). Both individuals in the couple have primary identities with primary processes, which are surrounded by edges and then secondary processes, which come from their nature, disturb their edges. Their relationship is organized in one way around personal edges. In relationship, from a Process Work perspective, we talk about double edges. Process Work distinguishes two types of double edges - shared edge and complementary edge. The term 'shared edge' means that both individuals from the couple have the same edge, they share it. For example, both identify themselves as more silent and calm and have an edge to be loud or have strong emotions. There is also the complementary edge which means that when one partner crosses the edge, it moves the partner against his/her edge. Let's say there's a heterosexual couple where the woman takes on a leader style more often and has an edge to step out of the role of the leader and follow and the man has an edge to strength and leading and is identified as more sensitive to the needs of others and tends more

often to follow. In this example let's say the woman crosses the edge and steps out from the role of leader in the relationship. This puts the man on the edge of becoming a leader as it is an unoccupied role in the relationship. The relationship itself has an identity which is more primary, edges with belief systems around this identity, and secondary processes which disturb the primary identity. For example let's say that a couple have lived for twenty years in a monogamous relationship. They identify as being part of a monogamous relationship and let's say that they identify also as religious people who visit a Catholic church every Sunday and, let's say, they have a neighbour who is a woman living an independent life who sometimes has a partner, and that sometimes her partnerships last for a longer period and sometimes just for one night. This couple might feel very disturbed by this woman and could easily evaluate her very poorly and release a barrage of criticism to attack her and put all different kind of projections onto her. We can compare this to another couple who live a pretty free and independent life. They give a lot of freedom to each other and live close to another couple in the neighborhood in which the partners feel very close to one another. They spend a lot of time together, are always together and look happy. The couple who are pretty free might sometimes feel disturbed by the second couple and may sometimes they make jokes about them. Their independence might be challenged by closeness present in partnership of their neighbours. So working with a couple means working with six processes: the primary and secondary process of the couple and the primary and secondary of the each individual from the couple (Mindell, 1987). Process Work addresses those processes through working with the double signals of each of the individuals, which leads to discovery of the overall dream of the couple. Mindell (1987, p. 37) says further that it is "important for a couple in their primary issues to experience their secondary processes, the field dreaming their relationship into life".

From what I have written above, we can distinguish three possible ways of working with the couple. One way is the interpersonal way of working with relationship. Here we see people in a relationship as individuals. We identify the primary and secondary processes and the edges of each of them and we focus on communication between them. We stay at the CR level. The second way of working with relationship is intrapersonal. From this perspective, the "other" in relationship is me - is my dream figure. Here we work more at the Dreamland level of reality. And this approach is also my focus in this work. A third possibility is to see the couple as one "being" with its primary process and secondary process and its edges. We see the couple as one. We go deeper, getting closer to the Sentient, to the Essence level of reality.

As I said, here in this work, I stay at the intrapersonal level. I see relationship as the information channel which brings some interesting information for the personal growth of the individual. This means seeing and understanding how I am also the world around me, or how the world around me is also me – how, for example, my is partner also me. I see my partner as some aspect of me. To be able to go to the Dreamland level of reality and see the partner and partnership from there can help with partnerships at the CR level. It is important to have this ability in general and, in my story, it was also very important to move between those two realities in the partnership crisis and especially in the new relationship, where I felt that I was in love.

CHAPTER 5 - There Is No Coming To Consciousness Without Pain

There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious.

— Carl Gustav Jung

In previous chapters I introduced basic Process Work theory - primary process, secondary process, the edge, the three levels of reality and channel theory. Here I would like to continue, by bringing more of my experiences in. At the CR level, in 2009 I was still a married man. It was our 14th year of being in partnership together. (Wow, when I write it, I want to appreciate both of us again for all the work that we did on our relationship and as individuals so that we could be together for so long and create such a warm home. As I write this, I just burst into tears. I still feel so much sadness about letting go, what Petra and I created together and I still I feel it was necessary for me to let it go. I still hope that this work will bring more clarity for me about this decision). From 2008 I felt some kind of “darkness” start to enter my life. I felt that something was going to change in my life, but did not know what and how much.

On May 23rd 2008 I had a case control session - supervision of my therapeutic work with a client, without original client being present. My supervisor and I were focusing on my difficulties in a therapy session with one of my clients. The difficulty was connected with the fact that during session I got stuck on some of my edges. I won't go into details, but after unfolding the process a little bit more I discovered a new part in me. In my study journals it was the first clear note about some kind of scary dream figure – the dark figure. One way to find out the meaning of something unknown, to “put hands on the unconscious”, is try to find out the meaning from inside of the experience. My case supervisor was helping me to support the secondary process, to bring it closer to my awareness. It was unpleasant to imagine that this figure somehow belonged to me. Here I had to cross the edge. My belief system connected with this edge was telling me that I should be nice to people - following, helping and giving. My primary identity is as someone who is polite, silent, nice to people, who follows them, adapts to them, and avoids conflicts. I am here for others. That is why I became a psychologist and psychotherapist. I did not like this “dark” dream figure. I was scared of it. But finally I tried to imagine that I was it. I tried to become it. I entered it as some theatre role. I embodied it for just a few minutes.

From within the figure I started to say: "I want to eat everything that is here! I want to eat everything that is present. I am most interested in light. I want to eat light so that just darkness exists, to eat knowledge, thinking, ideas, reflections, and the easiest way to eat everything is to eat light. The fastest way is to eat everything! So I can go to the bones of the other person, go directly to the core". This dream figure reminded me of the fairytale movie Neverending Story in which a figure of Darkness (see pictures below) was eating the world of fantasy.



"Darkness" a is dream figure. It is part of my secondary process. I discovered in it the quality of going into the core of things, going into the bones, to say things in a more straightforward, more direct fashion. I started to be aware of it in different events, dreams and symptoms. Through processing it I discovered different aspects of it and from there I got closer to the essence level of "darkness".

On January 29th 2009, I wrote in my diary a few sentences about a fantasy I unfolded during my therapy session. My therapist encouraged me to go deeper into this fantasy connected with the secondary process. First I described it from the outside and then again I tried "to become" black and find out the meaning of it, its meaning from inside:

"Therapist: Let's go with the feeling of black.

Me: I would like to disappear there, go to the darkness, become black, whole as I am, some archetypal something, if I would go to the street like this, people might get scared, something unknown, just dark space, I can be anything, nothing and anything, it is very free, lots of possibilities, I am just here and wait. When I look more to the eyes of people, I am interested in core things, do not care about little day issues and problems ..."

I found a similar quality then as I had found before – a quality of being interested in core things. Living this quality was very secondary for me at that time and still is. As I write, my more primary identity is to be respectful to people, to wait for them, ask them, follow them.

Living this new quality would mean less respect to my edges. I would express more of what I think and what I feel. I would go more for what I want. I would wait less, I would do. From this attitude I am more interested in the true nature of myself and the true nature of people around. It means being more interested in the whole process. It prioritises looking for what's secondary and confronting primary identities with the secondary parts of my identity which are here and are waiting for interaction. Being interested in "core" means being interested in secondary processes, edges and the interaction between primary and secondary.

On March 6th 2009 I had an individual therapy session. In the following excerpt from the transcript of the session, I discuss the presence of a dream figure of "death":

Therapist: Remember that this is death coming to you, this is the end of something and the beginning of something.

Me: I start to cry when you say this.

Therapist: An end of an old identity and of an old way of being, and the beginning of a new life. Notice what it is that makes you cry. What is it that touches you? Go with it. What connects with you through tears?

Me: Something wants to die. It is time to let something go and I do not really know what it is.

Therapist: Just let it go. It does not have to be very cognitive. It can be feeling, tension. Let it go. Do not work too hard.

Me: Letting go trying to do things, allowing something to appear."

The dream figure of darkness and death was connected with a long-term edge and with crossing that edge. Crossing an edge means the end of something, the end of an "old" identity and also a new beginning. Going into something new without knowing what it is was scary for me. Those two figures mirrored the process I was going through and also showed me an attitude, a way of relating to myself and to the world during this change. Connection to my deep nature, to who I really am, helped me to go into the unknown. In my everyday life I was again and again losing trust and then regaining it - connecting to my deeper self and then being able to trust to unknown again.

Later in 2009 I started to notice darkness also in my marriage. I remember that Petra went through a difficult period at that time, I do not want to go into details here. I tried to support her but my support did not work. I was frustrated, angry, and helpless. I had the sense that I was losing contact with her as I could not reach her. Then I realized, that it felt as if the figure of Nothingness was present in our marriage and was eating her. I was scared. I

wanted to do something. I wanted to help but nothing really helped. I was pushy, , supportive, present, not present, but nothing really changed things between us.

Life went on and, in October 2009, I met Karin and fell in love with her. The nickname she used for some internet connections was Baba Jaga. And here are my notes about the Baba Jaga fairy tale figure from my diary from October 15th 2009:

“Baba Jaga – the Russian expression for witch. She is a figure or bodyguard between life and death, and she is friend of bats and cows and bones and dark, who a wise man would be better to avoid but then would only stay on the surface of life where life does not have depth. So Baba Jaga is like an emperor of this dark world, where normal people would not go...”

Karin was, in consensus reality, a real woman with a concrete identity. Her nick name takes us to the Dreamland level and there she became Baba Jaga - a dream figure. At the CR level she is a real person, separate from me and from other people and from the Dreamland perspective she is part of my secondary process which has qualities that are personified in the Baba Jaga fairy tale figure. As part of my secondary process, she entered my life through an unoccupied channel in which I had strong edges, and some part of me started to feel attraction. I felt a pull in me and wanted to get closer to her, to know her more.

From what I have written above and from processing many experiences over the last 3 years I can see how a crisis in my partnership was part of my personal crisis and how a “new structure” wanted to appear and something “old” needed to die. Slowly it came closer and influenced more areas of my life, and finally it influenced also my marriage which led me to believe that the crisis in my marriage was an aspect of a bigger change in my life, a part of the next step in my individuation process.

CHAPTER 6 - Falling in Love - Meeting the Anima

In this chapter I focus on the moment when my secondary process entered very strongly into my life. I focus on its different aspects and qualities. These were represented by dream figures, which I perceived in the woman with whom I fell in love. Falling in love is a very special moment in one's life. We all know it. We all know how it feels, how beautiful it is and how painful it can be. When we fall in love, we get to a different kind of reality. We are in an altered state of consciousness. One does not see the real person with whom s/he falls in love, but sees, instead, his/her own projection or inner dream figure which is connected with a very deep part of the self. Von Franz (in Jung, 1964, p.180) says "it is the presence of the anima that causes a man to fall suddenly in love". Falling in love is kind of getting into the dream. One is in a dreamlike state. The primary process is kind of overwhelmed as it is pulled so strongly by this archetypal figure. In my story, my primary process of being a shy, distant, silent, married man, was overwhelmed by the long smiles and direct loving eye contact, wisdom and gentleness which I saw in Karin. I would call this quality the "loving openness" of dream figure of Virgin Mary. Just as some edges are cultural, they are stronger and last for longer periods of our lives and they have stronger influences on us. Some dream figures are present across different cultures; they belong somehow to all of us, are in each of us and their influence is huge. Jung called this specific type of dream figure an archetype. According to Jung (1964), archetypes are innate and inherited and "they function, when the occasion arises, in more or less the same way in all of us" (Jung, 1964, p.75). From a Process Work point of view we see them as dream figures. They bring to our lives huge potential and power. If we do not live this, we can suffer a lot. We are victims of them. We are victims of the power and energies, which are us, are deeply connected to us, but we which do not live. We fall in love with our future selves. We fall in love with qualities which are not integrated yet and show through the other person. We meet parts which are us. Those parts of our nature come to us, they come through the world, through the relationship channel and we feel a strong affinity to them. We become obsessed by them. The difficulty occurs when we stay with them and see them just in the other person. It is crucial to move between the CR level and Dreamland level of reality. It is crucial to "take them back" to us, to see them as parts of us. It is crucial to have the ability to move between the "real" relationship with the other person and our inner world, where we see the other person as a dream figure which is part of us.

It is crucial to become the other person, to become the qualities with which we fell in love. We must facilitate the relationship between our primary identity - our "old I" - and the new quality represented by the other person, through which the "new I" arises. For me this was the "healthiest" way to go through this change in my life. "The secret aim of the unconscious in bringing about such an entanglement is to force a man to develop and to bring his own being to maturity by integrating more of his unconscious personality and bringing it into his real life" (M.L. von Franz in Jung, 1964, p.180). For me it was crucial to work on the projected qualities, but the pull was still so strong that I just had to go into the new partnership. Working on the qualities that I was aware of in Karin did not mean that I could stay in my previous relationship. Working on those qualities was not preventative: I had to go there and still had to connect with the projected qualities at an inner level. I had to become what I saw out there. I had to connect to it almost every day. At the time I was connecting to them and then losing them, going back to pain and suffering. I was trying to connect to the essence of Karin. I wanted to "become" Karin. This worked for short moments but later I started to find new qualities in her and in our relationship which I did not like. Here I hypothesise that the qualities in Karin which, initially, I found disturbing were necessary in order for me to integrate the qualities with which I fell in love. To be clearer - I fell in love with a nice, warm, loving and open smile and a very gentle and sensitive feeling of warmth and closeness - something very pure. I call this quality or attitude "loving openness" and, in Karin, it was represented by the dream figure of the Virgin Mary. And after some time, a few months, I found also distance, something very firm, steel like, cold. It had a quality of not moving and confronting me with what was present. I needed this "unpleasant" quality to be present in order to develop the quality or attitude of "loving openness" in me. Otherwise it would have been present in my life only through this new partnership, and I would not have integrated it. Through confrontation with the quality of a cold iron wall which had no mercy and which was connected with the dream figure of Baba Jaga, I was challenged to really integrate love by opening myself. Through the emotional pain I could develop new "loving openness" in me – a caretaker quality. I needed and still need to integrate these qualities in me. I need both also in writing this final project – the quality of the "iron wall" helps me to create structure and the quality of "loving openness" helps me to be open and personal with my story.

According to Jung, the anima is the "female element in the male unconscious" (Jung, 1964, p.30). M.L. von Franz describes the anima as "a personification of all feminine psychological tendencies in a man's psyche, such as vague feelings and moods, prophetic

hunches, receptiveness to the irrational, capacity for personal love, feeling for nature, and - last but not least - his relation to the unconscious (in Jung, 1964, p.177). The anima is one of the main archetypes and is common as some kind of pattern in all men and in everyone who identifies as a man in the world, although the concrete shape differs from man to man. Animus is present in women's unconscious and plays the same role in their inner nature as the anima does in men's. The Animus is the "male personification of the unconscious in woman" (M.L. von Franz in Jung, 1964, p.189). According to M.L. von Franz (in Jung 1964, p. 216) they both have dual aspects: "They can bring life-giving development and creativeness to the personality, or they can cause petrification and physical death".

In November 2009 I was working during my therapy session on qualities I perceived in Karin. I described 2 aspects of the Anima, which I perceived in her:

Therapist: Say more about Karin as a dream figure.

Me: She is an archetype, two archetypes. One is the Virgin Mary, and the second is a witch - Baba Jaga. I have a fantasy – an inner image about her. She lives with 3 cats. I see these qualities of Baba Jaga. She lives somewhere alone with animals, cooking some potion, a black colour around – a crow, a black cat, a big nose, very powerful, can be scary.

Therapist: What is your association with the black colour? Stay with it. Be it.

Me: (I become my fantasy of the black colour and then Baba Jaga again. I change body posture). The unknown, everything disappears in me, the end of light and everything, nothingness. As Baba Jaga I also do some magic. I do something that cannot be described, grabbed, out of CR - something that can affect CR. Here I have great power. I pull and I create and I let disappear.

Therapist: What about the other archetype? The Virgin Mary?

Me: (I recall my visual fantasy about her and then I become her, embody my fantasy of her). I am very gentle, nice, warm, pure, connected to nature, open to nature and in this way I am pure. (I stand more straight, feel open in my chest, look at world around me with love). I am also connected to motherhood, purity with impulses, purity in intention in doing things, the opposite to Baba Jaga – a dark figure, frightening, living deep in the forest and the opposite to purity. (Then I start to think more about archetypes.) What connects the two archetypes is a connection with the nature inside and living alone, a connection within themselves.

In this work I focus only on the archetype of the anima. The French call an anima figure a femme fatale (von Franz in Jung, 1964) but this is just one of its aspects, not its totality. When a man is able to take back his projections of anima on to other women and starts to live more his anima aspects, or, as we say in Process Work, qualities, he “takes seriously the feelings, moods, expectations, and fantasies sent by his anima and when he fixes them in some form - for example, in writing, painting, sculpture, musical composition, or dancing, then one can expect that the positive function of the anima archetype occurs. When this is practiced with devotion over a long period of time, the process of individuation gradually becomes the single reality and can unfold in its true form” (M.L. von Franz in Jung, 1964, p.186).

In my life I had to and still have to meet with my Anima. I need to interact with her, know her, become her, live her, again and again. I need both qualities - “pure loving openness” and also the “iron wall”. I very easily forget about them and find myself in a bad mood because I am not in contact with my partner and then feel alone. Picking up the wall quality helps me to get in contact with my love for myself inside. Then I relate to myself and people around differently. And something in me forgets very easily and then expects so much from outside and the outside world cannot really satisfy my need. My Anima is waiting for me, my Anima is waiting for my quality of the iron wall to appear and then it, again, can enter my life. When I am not in contact with love inside, I get very easily into an anxious state. Something is missing in me and I look for it outside, out there in the world when it is in me, inside. My primary identity has a tendency to follow the world, other people, to connect with people out there in order to be happy. My secondary process leads me deeper into myself and from there I create new relationships based on trust and giving, not on anxious asking. In my opinion, in the previous quotation. M.L. von Franz, it talking about integrating secondary processes with the primary identity, which gives birth to something new – a new primary process of interest in secondary processes. This needs long-term work because it involves working on long-term structures, cultural long-term edges. I am aware, that in this section and also in some of the chapters that follow, I include lots of quotations from Jungian authors. I like to read about archetypal dream figures and individuation from Jungians as they have developed and filled out the descriptions of many dream figures. Together with the Process Work way of working on myself and the theoretical concept of individuation, which comes from Jung and is also one of the bases of Process Work, I can better understand what I went through. After

reading the previous quotation from M.L. von Franz I would like to include two more excerpts from my student journal. One is an excerpt from the therapy session in October 2009 at the very beginning of the crisis, where I describe some of qualities from my first memories of meeting Karin. The other excerpt is from a few weeks ago. It is about my perception of myself and I see in it some integration of both archetypal aspects of my Anima.

October 2009:

Therapist: What are the qualities of Karin that you feel caught by?

Me: In presence I am caught more in the situation of not being physically together, and being on the edge, feeling something and then stopping it, and qualities - something about smile - looking into eyes and there was some connection, open smile...

Therapist: What kind of smile is it?

Me: Something gentle, open, slow, sensing. You see somebody and when your eyes meet, then you smile. Usually I look away, but this was different, I wanted to be seen and it was so nice to meet with eyes and I smiled back, we did not talk before, ... , this is the most important thing, to meet other people and smile on them, really meeting people...

October 2011:

I can say that working with my Anima and processing all the different aspects of my life, brought me to develop a more loving attitude towards myself and also to others. I feel an interesting combination of love and challenge of power in me.

As I wrote earlier, falling in love can be seen also as entering an altered state of consciousness. It is very strong. Sometimes we may not even be able to function in our everyday lives. For some people it can be one of the peak experiences in life. For me it was like that. So I look at falling in love as a peak experience. And in this context it is interesting what Mindell (2007, p. 126) says about peak experiences: "When we have lost our passion, excitement and ease about life, or when we need to find our path, it can often manifest in what we feel is peak experience ... Peak experiences are usually moments when a central part of your personal myth breaks through into everyday reality with an exclamation! It is a moment of remembering who you really are and what your life is about. Such experiences may remind you that you are actually on an immense journey. You are not just living for today and tomorrow" (Mindell, p.126, 2007).

Meeting Karin and meeting the Virgin Mary and Baba Jaga in her brought me closer to my personal myth. My personal myth came into my life with all its power to remind me of my nature - this time without asking.

CHAPTER 7 - Individuation, Life Myth and Pilot Wave

“If a man devotes himself to the instructions of his own unconscious, ... suddenly his life ... turns into a rich, unending inner adventure, full of creative possibilities” (M.L. von Franz in Jung 1964, p.199).

Individuation from point of view of C.G.Jung

C.G. Jung developed depth psychology based on the teleological perspective that throughout our lives we are attracted towards the future point, which he called Self, the complete wholeness. He referred to this as the concept of individuation. Jung asserted that individuation is an involuntary process; whether we wish it or not we will be part of the process of growing. We will be pushed and pulled by inner and outer forces to integrate and embrace the unknown and unconscious parts of ourselves. It is, however, the challenge and opportunity for us to become active participants and facilitators of this process (Študentova 2007, p.19). Through studying Process Work I deepen contact with myself and I feel that I'm starting to relate to myself, the world and other people from different places in me. I feel less frozen in many situations and feel more free and in contact with myself even in 'stressful' situations. And this ability enables me to relate more instead of just reacting. M.L. von Franz (in Jung 1964, p. 221) says: “The consciously realized process of individuation changes a person’s relationships. The familiar bonds such as kinship or common interests are replaced by a different type of unity - a bond through the Self”.

Jungian psychology also uses, for individuation, a metaphor of a meandering river. M. L. von Franz says, that “...our dream life creates a meandering pattern in which individual strands or tendencies become visible, then vanish, then return again. If one watches this meandering design over a long period of time, one can observe a sort of hidden regulating or directing tendency at work, creating the slow, imperceptible process of psychic growth - the process of individuation” (M.L. von Franz in Jung, 1964, p.161).



For me as researcher it was fascinating to find the next quotation and see how it mirrors my own experiences from two years ago. It helps me to see how this partnership crisis was coming closer to me and how it was part of a bigger and deeper process in me. The process of individuation can be symbolized in many ways, M.L. von Franz (in Jung, 1964, p.200) sees the motif of the number four as one of the possible symbols connected with individuation. In 2008 I had two dreams which included the number four. Both are included here as excerpts from my student journals.

June 2008:

Night dream: I was going to the 4th floor and left the LIFT!!!! and then had a sense, that it would fall down and there were some people still, so I took a small girl and an old lady out of there.

July 2008:

Night dream: we entered, a lot of people, to the lift and it was supposed to go again to the floor number 4. The maximum number of people was 4 and we were 6 people, among us one was an older lady, I think over 60 year old. The lift started to go but then started to slow down until it stopped, between floors I think. We thought that this was because there were too many people in the lift, but then I realized that our weight was less than the maximum weight the lift could take, so it was not because of us. It was somehow an old lift.

I worked on these dreams at the time that I dreamed them. My association with the number four was: “systematic, making boundaries, cutting, scheme, structure”. I also expressed these qualities in the movement channel - I made short cutting movements with my hand from up down or from side to side - short, direct and clear. So I understand that I am getting closer to these qualities, I need them also in writing this project, to structure it and make it clearer. I associated to lift some unknown power, bigger than me. It was not me getting to the 4th floor by using my muscles, it was the lift taking me there. In both

dreams there was an old lady present. My association with old lady is somebody who is slower, detached, loving, wise and present and in contact with reality. The interesting thing is that Jung also talked about four stages of the development of the Anima in males, which he named Eva, Helen, Mary and Sophia. I think it is challenging to say where I am in the development of my Anima dream figure, but the number four might be signaling that something about the fourth stage is becoming more present in my life. Sophia means wise and functions as a guide to the inner life. This form of the anima brings to consciousness the contents of the unconscious. She cooperates in the search for meaning and can be one's creative muse. "In broad terms, the entire process of anima development in a male is about the male subject opening up to emotionality, and in that way to a broader spirituality, by creating a new conscious paradigm that includes intuitive processes, creativity and imagination, and psychic sensitivity towards himself and others where it might not have existed previously" (http://en.wikipedia.org/wiki/Anima_and_animus). Let's remember these words and we will meet similar qualities also through integrating different symbols – the sword and the erected phallus - in the last two chapters of this work.

Our lives are full of constant changes. We are the same and we are changing all the time. The one that goes to sleep during the night is different from the one who wakes up in the morning and yet is also the same. Jung calls the process of developing and change in our lives individuation and suggests that it is a basic principle of human life. Everything that is alive is growing and evolving during its whole life, even if it does not look like it is. The need to grow is present all the time in our lives. It moves us ahead in our lives. It brings us all into different, strange, complicated and challenging situations and forces us to face life. Individuation/growth does not happen randomly, the "...unconscious is leading the way in accordance with a secret design" (M.L. von Franz in Jung 1964, p.162). Jung proposed the idea that in any human's life, there is an important period in the middle of life, when the development or evolution of life becomes strongest. He says that this is the moment when "night is being born and the second half of life starts" (Jung, 1994, p.85). Individuation is the process of coming closer to our deepest self. It is the process of living our deepest self - our deepest nature more. Jung calls our deepest self, or deepest nature - Self. He considered the Self to be a sort of "nuclear atom" in our psychic system, reflecting the totality of the whole psyche and also with a regulatory effect on the psyche. It could also be called the inventor, organizer, source of dream images. M.L. von Franz defines the Self as "an inner guiding factor that is different from the conscious personality and that can be

grasped only through the investigation of one's own dreams" (in Jung, 1964, p.162). It is not a question of deciding if it is necessary. The self forces us to relate to ourselves, to deal with our relationships, health and wider world. Furthermore she says: "... it is ultimately the Self that orders and regulates one's human relationships" (M.L. von Franz in Jung 1964, p. 221).

From Self to pilot wave and big U

Mindell calls the power which organizes our lives the 'dreambody'. On one side there is our "I", our primary identity with our belief system and values, and on the other side, there are aspects, parts of our nature that we have not yet given much space in our lives. These parts of us were always with us. They were always present and were slowly growing and waiting for an opportunity. They were coming closer and closer to our awareness. The life force pushes them forwards to disturb our sense of self and the boundaries of our identity. Any conflicts, inner or outside disturbances, are, from this point of view, perceived as the call of our deep nature, our wholeness, for attention. The deepest part of our nature wants our primary identity to get back home to our wholeness. Life force wants to be lived through us. Our task is give it space, to become a channel for something that wants to be born. Our primary identity, all our edges, fears, and need for control, are important and necessary parts of it all. First we need to create our identity as somebody, some fixed place, so that one is at "home". We need our primary identity so we can create relationship to other parts of ourselves. We need to marginalize, so we can start to relate. Our task is become a channel for this force and facilitate all these aspects of us as a way of creating space for them. We cannot really decide what we want to have in our lives. We do not really have a chance to decide who we will be. We have partial control about our lives and about who we are, which is very important, but nature has its own power. We have awareness and we have edges and limitations. We can decide whether to open up and facilitate and ride the process, or whether to be smashed by it again and again. A feeling of fulfillment is, then, feedback, that we are on the right track. Fulfillment is feedback from a deeper part of ourself that we are in contact with this deeper part of our nature. When we are fulfilled, we live extraordinary simple, creative and rich lives. We are in contact with the stream of life. We are connected with something deep inside of us and we are going in the direction which is shown by our inner compass. We are congruent, in harmony with who we are deeply within us. In recent years Process Work started to use the concept of the "pilot wave" from quantum physics to refer to the life myth and to the concept of

individuation from Jungian analytical psychology. Mindell (2007) calls this power that drives us through our lives the “big U”. “Because it is our big U that directs our life ... Your big U, not you, pilots the ship” (Mindell, 2007, p.89). Mindell (2010, p.271) sees the big U as “the vector describing the overall tendency of an entire world, a group, an individual, or even a particle. The big U is a psychological experience related to David Bohm’s piloting-guiding function of the system’s mind. It is moved by the invisible field of process mind”. The term big U is connected with the feeling aspect of our direction in our lives. It is connected with the question ‘Where do we go?’ It is connected with our direction in the outer world and, maybe even more important, the direction we take at an inner level. In my understanding, once I feel I am on the “right” direction inside, then it does not matter so much where I am on CR level; I must be going in the “right” direction also outside. Being in contact with the big U makes any place and any situation the “right” place to be - the perfect opportunity to get to know my life more. Mindell (2007, p.83) says: “Bohm and Debroglie’s pilot wave is a mathematical structure of the big U or personal myth” and that “Bohm ... believed the pilot wave was a kind of intelligence that kept the boat on course” (Mindell, p.83, 2007). Riding the “wave” is a way of living with least effort - we do things, but we do not need struggle so much. We create the opportunity for things to happen, to be done, which want to come to world through us. “The quantum wave function or pilot wave (the sum of all vectors or parallel worlds) is the root of least action for the motion of an everyday object” (Mindell, p.115, 2007). Mindell (2010, p. 31) also makes connection between direction of big U, deepest self and personal myth - “this direction corresponds to your deepest self, which in dreams may appear as your first memorable childhood memory, where it represents your personal myth”.

Personal Myths and Processmind

Mindell (2010) considers personal myths to be our “nuclear” cores. Inside of them one can find a strong force which holds our centres together. If we get closer to them, we ride the life energy. If we get far away, we start to suffer because we start to miss the energy. We start to feel more like victims of our lives. I like how Diamond & Jones (2004) describe the concept of personal myth. They say that its nature is where we can find our highs and also our lows. They use the term “life myth” which is interchangeable with the term “personal myth” - “The life myth represents our self beyond our social role. It is an archetypal identity, a force, creativity, or energy represented in our dreams, body experiences, and transpersonal experiences. The archetypal nature is difficult to identify

with primarily because our identities are often conditioned and enforced by social norms and consensus reality. Also, our edges against any disavowed processes are organized around difficult experiences, painful events and traumas. In a way, it is simply easier to avoid living our true nature... We are in a terrible double bind around our edges: we crave the less known parts of ourselves, missing parts of our wholeness, our archetypal nature, but getting to them is painful. It is human nature to try to avoid the edge, to get by without confronting painful experiences". As I mentioned in Chapters 3 and 4, in his earlier years, Mindell talked about the dreambody as the organizing principle of human life and also about the global dreambody which organizes our relationships. Later, in the development of his work and the development of the concept of the three levels of reality - CR, Dreamland and Essence - Mindell introduced a new concept of Processmind. To know our life myth or personal myth is one of the possible ways to get closer to our Processmind. He sees it also as the organizing principle, which is most often described with reference to or connected with the Essence level of reality, while the concepts of dreambody and the global dreambody refer more to Dreamland. Mindell (2001, p.29) considers Processmind to be "a body experience of your deep self and an energy or power that you radiate, perhaps unconsciously. As a field, this power precedes and organizes events, and its metaskill is the particular style or manner in which it does it". Being in contact with the Processmind shows us how to deal with our lives. "The Processmind tends to pull you in a specific overall direction in life although, at any given moment, it allows you to go in as many directions as possible or as you would like..." (Mindell, 2010, p. 31). Myth itself - as the word suggests, has inside it the sense of a story or direction which unfolds in time. At the same time it holds the pattern, the force which organizes our lives. "The myth is a journey principle trying to realize itself, so to speak. ... it probably organizes your history of relationships, what you have learned and studied, who or what were/are your teachers, and even where you are living. If you know your myth and are close to your big U, you feel congruent with life" (Mindell, p.127, 2007). Mindell also says: "Though everyone gets dressed up in consensus reality, your best presence - really, your most amazing self - is the Processmind. It is the subtlest and yet the most powerful force or energy that you possess" (2010, p.38). Through deepening or attuning our awareness and by learning facilitation skills we learn how to give space to the big U.

Knowing all this theoretical information I made a decision in my life around the situation neither from my primary identity nor from secondary processes. Instead, I tried to deal with the situation more from the place when I am in touch with something deep inside of

me - from my big U. I, or my nature through this difficult situation, wanted me to get closer to the deepest parts of myself. From another perspective, this situation was the “best” way that my nature could become aware of itself through me. From the first perspective I learned this was the way that my primary identity got closer to my deepest self and from the other point of view this situation helped my nature discover how to be more present in my life. The next step was for me to learn how to be more present with myself.

So a dilemma that my journey throws up is how to know one's own life myth, or how to get in contact with the Big U/ride the pilot wave. An important thing to realize is that when we get in contact with our life myth or big U, we go to the essence level of reality. What happens if we facilitate our lives/make decisions from there? The main dilemma I had during this crisis was deciding whether I should stay with Petra or not. This was thinking at the CR level. At the same time processing this dilemma brought me to the other levels – to dreamland and then to essence. At the Dreamland level of reality, my CR conflict brought me in contact with certain qualities present in both relationships and in both women - Petra and Karin. At the Dreamland level of reality they were both dream figures with certain qualities - parts of the bigger me being brought to my awareness. If I stayed in my marriage I would be staying with some of these qualities and if I left, I would be developing other qualities. at the same time I felt, I did not really have a chance to decide, I just had to do something. So I wanted to find the way to make the hurt as small as possible. This was a drastic and painful way to get in contact with new attitudes, new parts of me and new qualities in me. At the same time we do not know how my life would look if I had decided to stay. Furthermore, even though my primary process was to stay, I could not. Something was bigger and stronger than my primary decision. This strong power, the nature of my life, was bringing me to my edges connected with my basic beliefs about me, and this part of the process I experienced as an existential crisis.

CHAPTER 8 - Edges Connected With Longterm Processes

“... edge is a dynamic moment of transition in which a known way of understanding oneself is disrupted and transformed by something new” (Diamond & Jones 2004)

As I wrote earlier, the primary process is surrounded, protected by the primary belief system. Our belief system creates the edge, it says NO! to certain situations, it says STOP! to certain behaviours. We all need edges. They are very important. They help us to realize ourselves and protect ourselves. We need them to become ourselves. We need them if we want to grow. We need them if we want to change. They are very important. They are parts of us and they need our appreciation. Edges can protect us and help us to create or identify ourselves in the world. When we have our identity, we are more concrete. Edges also help us by making it difficult to be in contact with our deep nature. Through pain sometimes we realize what is our true nature. We need them so we can grow. The edge is often represented by concrete attitudes and those can be personified into specific edge figures who guard the edge. Our life is not only about crossing edges but about interacting with the edge figures connected with the edge. This is conscious work around our belief systems. Therefore work with long-term edges is also about “getting to know the patterns around the edge, and developing a relationship to the edge figures. It is this process that makes edges the rich place of our growth” (Študentova, 2007, p.13).

These edge figures are present at the CR level as concrete people – for example, our parents when we are children, or institutions such as the police. They also exist at the Dreamland level of reality where specific dream figures protect our primary identity against information coming from secondary processes. Edge figures can be very powerful, protecting important values of our primary identities. Facing secondary processes can lead us to very strong inner conflicts, especially when we face cultural edges which are connected with our long-term processes. Some parts of our primary identity are very important for us. They are present for many years, they are somehow crucial and are very important through their connection with some important inner values. In these cases, facing edges around our long-term processes can trigger a lot of energy inside, which can lead to deep personal crises. In my case, one concrete edge was connected with me being a married man. So I had very strong edge to leaving the marriage. I felt committed. I had promised to Petra, that I would stay with her in the marriage for the rest of my life - in

a monogamous marriage - and here I was faced with a new need/desire in me to leave. I faced part of me which, on one hand fascinated me, and on the other hand scared me to death. This edge was also very strongly connected with my inner values. I have a very strong sense of commitment. I identify as somebody who, when I promise something, I want to fulfill it in all circumstances. I usually arrive in time for meetings. When I am late, I start to feel guilty and need to let the person waiting for me know that I will be late. So on an inner level I have a strong edge figure which makes me feel guilty when I am not able to fulfill my promise, even such a small one as being on time before a meeting. My belief system means that I would rather be there ten to fifteen minutes early and wait than be five minutes late. This edge is supported also by the values of my family. Then it goes from generation to generation, it becomes "natural". It is also supported by culture here in Slovakia. This kind of edge, supported by generations of my family and also by culture, is very strong and stable. Crossing it can easily bring one to an existential crisis because at the CR level crossing it can sometimes mean losing family support. And being isolated can mean a frightening existence for the individual at a social, emotional and psychological level. After my dad separated from my mom, I found out that he had intended to leave her many years earlier but his father stopped him by saying that if he were to leave my mom and me he would cease to be his son forever more. This is a very strong message which is present in our family. My parents never said something like this to me, and my grandfather was not alive at the time of my separation from Petra, although at a dreamland level my grandfather is still alive holding this attitude and having this belief about marriage. The dream figure of my grandfather guards the important value of family and marriage with the message 'if you break your promise, you do not belong to the family anymore - you are not our son!' My dad stayed, and left only when both his parents died.

So we can say, that this edge is also a family edge. It is also a strong cultural edge - marriage is protected. For example, when I wanted to divorce, Petra and I had to go to the court. It was not just our business. It was also the business of the state – an outer authority was deciding whether it would let us divorce or not. We had our wedding in the church, so the Catholic church also held and protected our primary identity of being married. Even though we got divorced at the CR level, from the point of view of the Catholic church I still stay married to Petra.

Maybe we can say that at the Dreamland level we are not divorced and at the Essence level we were never split. We were always together, even before meeting and knowing each other at the CR level. So during the period of leaving I had to face the edge figures protecting my primary identity of married man. I had to face the figure that says, "Only death can separate you from each other".

During my crisis I felt I could not stay in my marriage just because of some moral norm. If I stayed in the marriage I had to feel, to KNOW it was right for me. I experienced a strong conflict as all my inner edge figures were present, on the one hand, and, on the other hand, there was an attitude present of wanting to be honest to myself and my feelings. I asked myself 'How do I know what is right for me?' This question is connected with another one: 'For whom in me is it right to stay and for whom in me is it wrong to stay?' I felt I did not want to just adapt to some norm and stay disconnected from something important in me and suffer the rest of my life and yet I did not want to just "blindly", without awareness, follow what was happening in my life - falling in love. I wanted to make the decision with as much awareness as I could at that time.

I knew, that I needed to make a decision from some deeper part of me, a part which is somehow always present in me. I was thankful to Petra. I was proud about our relationship. We had been together for 14 years and we built up a warm home together and I did not want to throw it away. My ideal, my high dream about partnership, was to stay together with Petra until the end of my or her life. Seven years before my crisis I made this decision and wanted to stand for it. At the same time, there was something new coming so strongly into my life, that I could not avoid it. I had to face it. I knew that I could not just throw away what I had built and I knew, that I could not stay and cut the new woman from my life. I moved from home to live for several months in my office and I worked in my personal therapy on this crisis and I also worked on myself, doing inner work to facilitate the situation. I felt overwhelmed by my secondary processes, by parts which were for me connected with love, gentleness, spirituality, tenderness, acceptance, something very pure - pure love. I felt qualities coming from Karin as a very strong support, I felt from her a lot of energy that I needed.

Only through confronting this situation did I realize, how tired I am, how hungry for attention I am. There was part in me which needed to be loved, needed the presence of

some loving person, who would give me love, something like an unending resource of love. I perceived, that one my parts was responsible, thankful and wanted to stay in the marriage while the other was tired, exhausted, and wanted to go to the new relationship. I wanted to stay with this conflict in me and find a solution which would be somehow “out” of this polarization, out of this inner conflict.

As student of Process Work I tried to find how to connect with the “wisdom” in me, with the thing that Jung called the personal myth or what Mindell calls the big U or processmind and I trusted that dealing with the crisis from this place in me, could be the “healthiest” way. I got in contact with my deeper self through going deeper into both of the sides that were in conflict in me. I found the core qualities they were bringing to my life. I knew, that I wanted to create space in me for the core qualities of both. I discovered a new attitude in which they would be present and from which I would be able to welcome both of them. I also hoped that contact with deeper parts of me, getting to my bones, my core, my Self, my processmind, could show me the way to be in the moment, could show me the metaskill of being and relating to myself, Petra and Karin. I write about this in more detail in Chapter 10. I also got more in contact with my big U and processmind by working on my first childhood memory. Those were the different ways for me to get closer to my personal myth.

CHAPTER 9 - Little Boy, Jumping Wolf and Sleeping Mom

My goal in this work is to explore connections between life crisis and the personal myth. At the beginning of this work, theoretically, I knew there should be some connection between these but I was not aware of it. Only through writing this work have I made some interesting discoveries. I realize that the dream figure of *Nothingness* showed itself in my childhood, one night when I was 4-5 years old. I remember one night fantasy which I consider to be one of my first memories.

One night I woke up and he sat in my bed and I was looking into the dark room, where my mom was sleeping alone in her bed. Dad was not at home. I saw mom and then I saw also a wolf in the other room. The wolf was as if from a slow movie - in slow motion. It ran into the bedroom with sleeping mom and me and jumped into the bed with mom. In that moment the scene started again – the wolf was in the other room and was running to the bedroom again. I saw it happen several times, repeatedly, like the same sequence of the movie again and again.

I consider the dream figure of the wolf to be more secondary to me. I explored the nature of it by imagining that I was the wolf from Boris's fantasy. In working with this memory I imagined, that I was the wolf from the night fantasy. I became the wolf and I discovered this: *I feel very strong, I go where I want, I feel open, I am aware of my chest, stomach, muscles, teeth. I live alone and I do not have other wolves around me. I feel good and safe in the forest.* As a wolf I wanted to wake up the sleeping female part, again and again but around waking up there was an edge in me.

The edge was to use my wild part to waken the sleepy one up. Now I see it really clearly. The wolf's energy was important to wake up my sleeping female part. I found the wolf's energy, also in the dream figures connected with the upcoming crisis – the *Nothingness* brought me closer to and into more intimate contact with my female part, with my Anima. In my memory there was an edge around intimate contact between the wolf and my mother in the bed. During a therapy session I also explored both dream figures, going deeper into them and finding the core of them or essence of them. I did it through moving of my hands. In Process Work we unfold the process through different channels because if we want to get new information about it, it is useful to go into less occupied channels. So in this case

we unfolded the process more by working with movement - working with the movement channel. My awareness is not very often there, so I can find a lot of interesting information about secondary processes there.

Through the movement of one hand I expressed the energy of the wolf and through the other hand I expressed the female energy. Movements of the hand expressing the wolf energy were short, very fast, more direct and sudden, appearing from nowhere and just doing something very strong and powerful which could create a big disaster, like a meteorite that appears from nowhere suddenly and interrupts the normal order of things. Through the movement of my other hand I expressed the energy of the female part. The mother's energy was dreaming, slower, infinite, without an end, oceans/sea, very deep, slow, almost not moving, just very slowly taking a lot of space without end, it just is, you cannot really know what it is, it is ephemeral, like water, wind, air, the moon in the water. And then I explored what would happen when I will stayed with both movements and the energies in each of my hands at the same time. When I did this, suddenly bells in the church started to ring. It was a powerful moment - a strong signal coming from the world channel. It felt like both energies coming together at once. A strong and heavy piece of metal had, for me, the wolf's energy, and the sound which was lasting had, for me, the quality of the female part. These church bells ringing were like a dance of both energies. It is so interesting to see how this childhood night fantasy has also been present in the last two years of my life. I also see how the last two years has been a time to ring my inner bells in my own church to waken me up. It is pattern which I have in me. These two parts – the wolf and the female part - will again and again come together till the end of my life. Both are important for me as I am both of them. The wolf jumps into the bed with sleeping mom every day to waken her up.

The wild part of me wants to waken up the more dreamlike part of me. I will explore them more and more by living my life, by living my nature. Mindell sometimes talks about the life as a dance – a dance of different energies. Now I can see my life as a dance of these two dream figures - one is the sleepy, dreamy female part which is in contact with other realities, and the wolf is a direct, insisting energy, which keeps coming and does not let go. When I go deeper into this dance, the wolf energy wants the female part to bring what she has inside her here to the world.

The wolf wants her to be more present by bringing what she discovers, what she dreams, feels, sees. To be able to do this at the CR level I need to trust my instincts. I need to perceive my body, feel my muscles, my teeth. The wolf energy is the way to approach my inner female part and to bring it out to the world. The wolf is direct, simple, and does not think too much. It just goes inside and comes out with what he finds. He goes to the bones, to the core. My personal myth, my process mind, is about creating space for both “energies” or both qualities, being both, dancing with them, dancing them within myself, dancing them in my friendships, in my work, in my partnerships. I see how I was dancing them during the crisis, becoming naked and bringing my vulnerability into the relationships and also being open and transparent about who am I, and where I am. I was losing this ability, this attitude and regaining it again as the wolf energy chased me to come out with pain, with whatever was/is inside of me. I danced them and they danced me.

And I also dance them while writing this dissertation. I dance them when I work with my clients. I am becoming more sensitive to the wolf in me, who is interested in bones. I would say that during the crisis these two energies, the two parts of myself, were dancing me. Sometimes I did not know, where was up and where down, I needed to trust my senses. My world collapsed at some level and I needed to learn to orient in a different way than I had before that time.

For me as a researcher it was interesting and fascinating to make this discovery and to see events and dream parts which have been so present over last 3 years also in my memory of a night fantasy from my childhood. I realized this connection when writing this final project and when I started to put all different aspect of my dreaming process together. I see the wolf from the childhood memory and I see “Nothingness” bringing the partnership crisis. The crisis woke me up, woke me up to go for what I want, to be more aware of my needs, to wake up my trust in myself, to really connect to my feelings, my sensitivity, to all my different parts, to pain, to sadness, anxiety and also to happiness, excitement, anger. To be sensitive to the weak part of myself and also to be sensitive to the wolf in me.

CHAPTER 10 - Moment of Impact - Life crises

As I mentioned earlier, long-term edges are often connected with core parts of the Personality. They are often connected deeply with the primary identity and when we work with them, our self shakes itself. It's like an earthquake, or we have a sense that something is attacking or frightening the core of us. Our whole existence is shaken. It can lead to deep personal crisis and this crisis can manifest in different ways; it can come to our awareness through processes happening in the relationship channel (partnership crises), the proprioception or movement channels (serious health difficulties, especially when illnesses or disorders threaten our lives) or the world channel (wars, economic crises). During the crisis our sense of our integrity trembles. Our integrity is attacked.

Študentova (2007, p.15) describes life crisis as: “an example of a situation where our world as we knew it has been severely disturbed, and we are in the place of transition - bardo. The word crisis itself comes from Greek word “Kriterion”, which meant turning point”. Bardo is a Tibetan word, which refers to the “state of existence intermediate between two lives on earth (<http://en.wikipedia.org/wiki/Bardo>)”. In my story, I started to be aware of upcoming change in my life through some kind of “darkness” coming into my life and also through noticing that the dream figures “death” and “Nothingness” were around. I have tried to give a few examples of these in previous chapters. I came closer to the crisis, or the crises came to me. As Jung (1964, p.51) says: “We move towards them step by step, unaware of the dangers that are accumulating”. Crisis does not happen suddenly. It comes to us. It sends us signals that it is coming to us. But our primary identity does not give enough attention to it. We feel that we can deal with it and, in a way, we can, until it really comes with all its power. Here are a few more examples of night-time dreams from my student journal, which showed me signals of some big upcoming shift in my life:

29.1.2009

night dream:

I dreamed about a tornado in the city of my grandparents – Vranov. I was in the flat of my grandmother and saw the tornado coming to the city. People were running away, some were fixing their houses and I was going out to the street, to see it from a better perspective and to get closer and I was still also keeping a safe distance. I remember some parts of roofs flying, and the tornado had a yellow brown colour.

4.3.2009

night dream:

I was sitting in the room, probably with some people. I had a sense that I was somewhere in the west, maybe the USA. It was like during some seminar and, randomly, I looked through the window and I saw some light or a cloud far away and then it started to look like the explosion of an atomic bomb or some nuclear weapon. It became bigger and bigger and came closer, so I told the others also to look at it and there started to be more and more explosions closer to our place and I started to feel like this was the end, and I thought that I would probably die. First I thought I should run away from the room, but then I realized, that there was no where to run so I just relaxed inside and waited for death. I felt very open.

23.5.2009

night dream:

This night I had an interesting dream: I dreamed about a crocodile trying to eat a snake. I remember the teeth of the crocodile pressing the snake and the snake trying to rescue itself, but it did not work. Then it somehow realized that an easier way would be to let the crocodile eat him and, when he was in the stomach, to bite the crocodile inside so that the crocodile would vomit him out. And then the crocodile changed to me and in the dream I started to vomit blood and wanted to run for the toilet to vomit all the stuff from inside.

8.1.2010

night dream:

I was in a ship. Petra was also there. There was somebody resting somehow fixed with the ropes on the side of the ship. Petra wanted to make a joke so she took away the ropes and the person fell down into the sea. Then I realized that the ship was going to sink and everybody wanted to run inside for protection and I realized that a better position was on the top, on the roof of the ship. Some huge water vortex pulled the ship down and it went around and around and deeper and deeper and I looked up and saw the light and tried to find out when would be the best moment to try to get out of the situation and try to swim up, whether immediately or later when the vortex would become a little bit weaker. I was also aware of not having enough air and then I do not know if I started to go up or was imagining or thinking about it and how vortex would turn me around.

In all dreams some catastrophe was going to happen. Big powers – a tornado, a nuclear explosion, a water vortex, a crocodile. They all are strong parts of my secondary process. It is just energy or force itself. Just once this energy had a fixed shape - the crocodile. In the other cases it was a big force. What I found interesting in all of the dreams was my attitude to the situation of facing death. In all of the dreams I was open, or observing it, facing it, going closer to it. I think the dream was showing me the metaskill of openness and interest in difficult moments. I think I was not totally aware of this attitude in me. I just know, that in my studies and in my life at that time, I was learning to trust unexpected moments.

I need to say here that I think that the openness to die, which was shown in these dreams, in a way, saved my life - like in the dream with the crocodile. It is an irrational thought, but inside I feel it strongly when I write it. It is an important attitude we develop through studying Process Work – the attitude of giving up our personal history or being fluid and less attached to our primary identities. I think this attitude enables me to dance with death, to be interested in the process, less concerned about keeping alive in all circumstances. It does not mean that I do not want to live, but, paradoxically, to be alive, “I” need to also die. That is, my primary identity needs to die, so that my deep nature can be alive. Some important part of my primary identity needs to “die” by integrating strange unknown secondary forces. In this way something in me dies, something that was present for a very long time and something new is being born. Something more powerful, changing, moving and dancing.

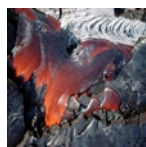
Path to the sentient

There are several possibilities for working with inner conflict or crisis, when two or more parts of oneself have an existential fight together. One basic principle is to work on the conflict between two or more parts - to find the way to unfold statements, belief systems, values from both sides and have a dialogue between them. This works on the relationship between those two parts and the edge between them. Another possibility is to go beyond the conflict, or under the conflict, to find some third position, which somehow has both sides present in itself. As Mindell says - under-stand them. Find out what stands under them. Here we do not focus on the conflict. We take both sides as important and then we search for something new to emerge out of the presence of both. Or in other words we go to something that is deeper than those two separated and polarized parts. We can start with two parts which might be in conflict at the CR level, then we can go deeper through Dreamland to the Essence level. In this way we do not need to address directly the conflict and the edge between the two polarized parts, or between the primary and the secondary. Something new appears out of the depth, out from the Essence level. There are several ways of finding the unifying Essence level behind conflicting parts. One of them is vector work. By going into the Essence level we are closer to a deeper part of ourselves, to the part which goes beyond our CR identity and which is also close to our life myth, or our pilot wave, processmind. This is a way to get to know more about our big U, about our direction in life.

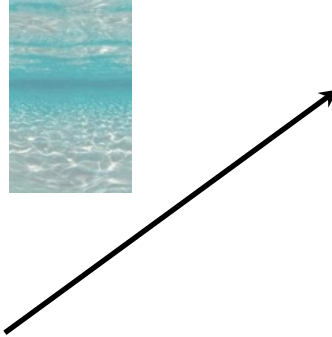
To be in contact with this level of reality and selves makes our lives easier. We relate to the world and ourselves from a different, deeper place in us. It is not our primary identity which decides. We follow our sensations and perceptions coming from our deepest selves, which are closer to our wholeness. From the Essence level of reality we are looking at separated parts with an attitude and perception which does not really separate, or which includes all present parts. What is interesting about this kind of work is that being in contact with the Essence level of reality includes being in contact more with our CR physical direction.

Vector Work

Now I will use an example of one of the many pieces of vector work I did during this period. The therapeutic session of which it was part influenced me very strongly and in it I came back again and again to the attitude and quality of the big U, which I discovered during this session. It was in the middle of my struggle in my marriage. Being a husband, married to Petra was my primary identity. At the same time I felt a very intense and strong pull to the new relationship with Karin. I was falling in love with her. My therapist helped me facilitate the situation. We decided to connect more with the essence level, with the processmind and the big U, and see what kind of quality, attitude, style of dealing with the situation would appear from there. I focused on my inner world. I got more in touch with myself, connected with my feelings in the moment. I was most aware of my chest, which I felt to be the place of connection to the deepest self of the moment. Then I remembered Petra. I imagined something in her, something from her nature, her quality. I felt space around me, and felt which direction it pulled me, while I kept in touch with the nature of Petra. Then I felt a slight pull to move in a concrete direction and got the image of “dark, rocky, volcanic earth”. The quality of being hard and also wild like fire was present there. I walked this direction. I took a few steps. I walked it repeatedly, so I got a deeper sense and understanding of this quality.



Then, in the same way, I found a quality for Karin's nature, I found the direction and walked the vector for Karin several times, till I found an experiential understanding of the quality I perceived in her. I found the image of the ocean. It was slow, moving all the time in waves, with a lot of animals inside. I saw dolphins and whales.



And then I came back to the beginning, to the spot, where I started this vector walking and from there I walked the unknown vector. I walked from the beginning to the end - to the spot, which was the end of the second vector. This unknown, third vector, connecting the beginning and the end is connected with the big U. I opened myself and walked it and noticed what was coming to my attention, anything that was arising. I walked it several times and then I started to get a sense of being in a desert.



First I saw it as an inner vision, an inner image, and then I could also hear the wind inside of me as part of my inner experience. There was a quality of something dry, something very powerful. I perceived the power of the place. Then I entered it more and I tried to express it through words, to give some message to my primary identity and the following sentences came to my mind: 'I am moving all the time. I am desert. I am a powerful place on the earth. With me you will face the questions of life and death. I am

changing all the time. Each day I am different, and it is still me. You cannot grab me. You cannot face me. I can face you and challenge you.'

Then my therapist entered the role of Boris: 'I am Boris and I met a woman I would really like to go to but I am afraid of hurting somebody and I do not know what to do.' Then I answered from the desert: 'go step by step, in each moment just one step, stay there and orient, and other step, maybe it frightens you, but you would not survive in the desert with fear, here is no place for fear, connect to the deepest beginning of life in you.' And then the therapist brought fears and worries from my primary identity: 'what about other people's feelings and suffering?' And the answer from the quality of desert was: 'to feel will not help. Things never can be the same. See, perceive and let it go. Do not take it on. Connect just with the presence.'

During the crisis I connected to the quality of the desert again and again and I still lost it, forgot about it and then found it again. It helped me a lot in contact with my inner critics and edge figures, and also in making decisions. Something about the unstoppable power present in the quality of a desert reminds me of the wolf from my childhood memory, how it was jumping again and again on the sleeping female part. Something about this power which comes again and again and does not stop, insisting, demanding, changing – that I be more open and to be less attached to emotions and fixed things. It pushes me to be more awake and present. I worked on the childhood memory which I described earlier, during my therapy session. I have a big part of me which is silent, introverted, which sleeps, or dreams, which wants to stay at home. And there is also wolf in my nature. It is nice to connect with this more primary sleepy dreamy qualities in me, and now it also feels nice to say "Yes" to the wolf in my life and go more with the unpredictable, the unknown. There is still a part of me which likes to stay "closed at home" and it is important to give it space and I am also much more in the world now, so this big journey, which I went through during my divorce, I am going through again and again in many situations, just on a smaller scale. Each time, when, for example, I go to work with a group, I feel in me a part, which would like to disappear, or dissociate, or hide inside, not be there and then I re-connect with the new attitude, with the force in me, with the wolf in me, which goes to the unknown, does not stop and goes and wakens up the sleeper in me and around me.

CHAPTER 11 - Newborn child

“If an individual has wrestled seriously enough and long enough with the anima problem so that he, or she, is no longer partially identified with it, the unconscious again changes its dominant character and appears in a new symbolic form, representing the Self, the innermost nucleus of psyche. ... it manifests itself as a masculine initiator and guardian, a wise old man, a spirit of nature, and so forth”. M.L.von Franz (in Jung 1964, p.196)

The moment of transformation is very interesting. The edge around the primary identity falls down, collapses, and the primary identity is slowly or dramatically mixed and changed by the secondary process and a new identity arises with its new edges and new belief systems. The long-term edge I have been working on over the last few years is about spontaneity, connecting more to myself and then bringing myself more into the world. I was holding myself back a lot, not expressing my attitudes, not appreciating, not going into conflicts, avoiding a lot. My primary identity was someone who is gentle, following others, wants to be nice with other people. I am still working on it and this is one of the crucial themes in my life. I feel that through the change during my last two years I moved a lot. At the dream level I am moving closer to the qualities of the wolf - I keep some shyness, or the need for space and freedom, and I also enter the quality of being very focused and going for things. This is closer to predator qualities, e.g. going to the bones, which, at the CR level, are connected with leading and authority positions. When I go into the world connected with my senses, connected with my body and have the ability to be there alone, I feel good. I feel safe also when not connected with other people, I feel safe also when not agreeing, and I trust the situation even when facing possible relationship conflict.

Transformation has several phases. I have described one that was present in my process – “darkness” or “death” or “Nothingness” - something dying. The world I knew and lived in was falling apart. It was a moment of high anxiety in me. I could not sleep for several months. I could not eat. I met the incredible beauty of something new and I was also scared to death, could not be alone - just as a new born child. This crisis brought me to another phase - the phase of a newborn child.

Leaving the safety of physical home, facing dream figures of inner critics, dream edge figures, facing some people criticizing the decision I made about my marriage, meeting surprising and unexpected distance in my new partnership gave birth to horrible feelings of anxiety. It was right in the middle of the dark night of my life. Slowly, I started to realize that all these feelings feel from inside like the feelings of a little child. I needed a lot of closeness and love, warmth, which I was seeking outside. I felt like a newborn child or a very little child. I went again and again into the fetal position, crying, holding my stomach, tensed, shaking, unable to work, to calm myself. When I was with someone who was giving me warmth, attention, love, hugs, understanding, support, then I could become stable for some time. But after a few hours of leaving the person, I returned to the previous state. I was having individual therapy and I was working with myself. I was working on myself all day long for months - regaining some stability, losing it again, getting to a spot of loving and then losing it again and falling into states of despair. All these feelings and parts were waiting for me. Being married was one way that I took care of this part in me. Now, when I crossed my edge and went out of the marriage and its safety and all that was waiting for me, parts of my unknown nature just woke up. I had to find a new way to deal with them, to integrate them.

Slowly, very slowly, moments of calm were becoming longer. I was so happy when I could sleep during the night. Slowly, I started to develop a loving attitude inside myself. And I started to connect to it more, then losing it and finding it again. I could develop it only by facing my most terrible critics, only through facing my worst nightmares, the parts that were telling me how horrible and cold I was. It is a paradox, but thanks to facing all these inner monsters proved to be the only possible way that something pure could be born – in confronting something nasty, I could develop pure love towards myself. Only through facing the dream edge figures protecting my long term edges connected with the cultural edges of the culture in which I live I could develop love towards myself. Slowly, I was developing a loving caretaker inside, which could support and take care of all the anxious feelings. That way I could sleep again, eat, work and enjoy more moments in my life. I could be more present within me, in my work, and in other relationships. I could focus again on the world out there. The pull going on inside, into the anxious feelings, was very strong and painful. The pull to the pain inside gave birth to my going and asking for help in my friendships. It pushed me over my edges. It pushed me over the edge to ask for help. It completely changed my way of being in my friendships - I became much more personal, asking for attention, for time, focusing on myself, and then bringing myself into the

relationship. Foggy, silent, unknown, unreadable Boris changed into this open, naked man bringing all his inner world into relationship.

Connecting with the pain of the child gave birth to the loving caretaker. Pain made me aware of what I really want and then made me go for it. Only by facing this “nasty” “dark energy” or “dark part” of my deeper nature could I wake up the love in me. I had to do it again and again as the wolf from my personal myth did - jumping again and again and waking up the loving attitude inside. Either I would collapse and hate myself by agreeing with powerful inner critics saying nasty things to me, or I could do something different - start to trust myself, my impulses and start to love myself and, through that, start to be in deeper connection with love. I had to step out to the world, to go out from safety and take the risky steps which were necessary. I had to become naked, open, vulnerable and able to do this - to develop a new kind of power in me. There were different things which were born at different levels.

Something new that started to arise was also present in my night dreams at the level of Dreamland. Motives of giving birth or adopting started to arise there between the years of 2009 and 2010:

11.3.2009:

I helped the cat to give birth, I held its stomach and saw its vagina, after the birth, the cat was licking my hands.

14.1.2010

I had dream about Karin. She was in beautiful orange dress and she was in the department of newborns. It was like she just gave birth to a baby, but I did not see the baby. And her dress was so open her breasts slipped out and she looked beautiful.

17.7.2010

I dreamed that I gave birth to two babies. They were still in some black “bag”, between my legs and one child pushed his or her leg through it, so I could see it and they were lacking air. They wanted me to do something, to cut the “navel string”, and open the “bag” so they could breath freely. I could feel how they “got squeezed” because of the lack of air.

13.6.2010

I dreamed about 2 children – girls - and I wanted to adopt them. One was maybe 3 years old and the other maybe 7 years old. I saw the first one. She had beautiful gold and orange hair, shining in a beautiful colour like a god's child. This girl wanted me to and I felt a desire to adopt her.

At an outer level this dissertation is being born through new relationships, new people in my life, a new partnership, a new home. At an inner level, I am in contact with different aspects of myself. I am relating to myself differently and also to others. At an inner level I gave birth to a loving man, a man who is naked, vulnerable and strong at the same time. It is strength which was built up from vulnerability and sensitivity and from openness and directness. It reminds me of a dream I had in 2006:

I was sitting in a group. In the middle there is a sword stuck into the earth and JC (one of my main teachers in PW training) was telling me that I could pull it out and I said that I could not and he said with a calm voice, with no doubt, like death, "yes you can", and I just did not know how.

This dream reminds me of the legend of King Arthur, which is very famous. King Arthur was the only one who could pull the sword out of the stone. Because of the similarity with the legend I see this scene from the dream - especially sword stuck into the earth - also as an archetypal symbol belonging to collective. I see the sword also as a symbol connected with manhood, similar to a phallus, which I write about a few pages later in this chapter. Both symbols bring me closer to the theme of manhood, which is a very personal theme and also, very much, a collective theme. The collective comes again and again from different sides during the individuation process. In a way it is not surprising. That is what individuation is about - stepping out from the collective, becoming individual and connecting with the collective from a different place inside of me at a deeper level.

At the time of dreaming this dream I did not know how to pull the sword out. Now it feels like the qualities which I mentioned above are necessary for doing this. Only a man who is able to love and is pure with his intentions can pull out the sword. I realize this as I write this chapter. This is what is interesting about writing this work. That this work, the writing of it is a moment of creation itself. I write just one step and then another arises and sometimes I make an unexpected discovery. Ideas and memories come together and give birth to something new, which was, a few seconds ago, hiding in the dark. Originally when I wanted to write this final project, I wanted to write about my experience of the inability to conceive a child with my partner. Then I said goodbye to this idea and now it is interesting to see how naturally it comes back. At the CR level it is a different child than expected, and at the Dreamland level of reality it is the same child. So this last chapter of this work I want to dedicate to my inner child which was born during this process. This dissertation mirrors

giving birth to my inner child. By writing this dissertation I am giving birth to new insights, new connections. New awareness is being born. Writing co-creates the writer. It is something profound and I also feel inside, that here I am getting to something very precious. It feels like Escher's drawing at the beginning. I am the same and I am also different.

This birth of a newborn child gave birth also to other parts of me. I feel a father was born in me. Connecting to my "female" parts - of the Anima, openness, nakedness and lovingness, as mirrored in the night dream with the dream figure of Karin in an orange dress - gave birth to new qualities in me. Conscious loving connection to my sensitivity, the vulnerability represented by the child and the Anima inside of me connected me with the more "male" like qualities - the yang qualities of becoming an elder, leader and authority – of being more direct, present, and structured.

By being able to be at home with the child and the Anima I am becoming more man. It is a different kind of manhood. I feel that by giving birth to the child I became more adult. I am taking more responsibility. I am learning to love vulnerabilities and powers. I am learning to love authority in me and around me. From here, I can live a creative and fertile life. From here, I start to have a new dream about life, relationships and the world - here I start to dream about meeting with people and consciously bringing strength into relationships, relationships which are safe enough, so that we can be connected with our powers and strength and we can safely meet in our strengths. I imagine that this would be a different world, a world in which we know about our different strengths and we can consciously live them. It reminds me of a poem, which came to me this year. It's called Moving Beyond Fear and is written by Marianne Williamson.

Our deepest fear
is not that we are inadequate.
Our deepest fear is that we are
powerful beyond measure.
It is our light, not our darkness,
that most frightens us.
We ask ourselves,
who am I to be brilliant,

successful, talented and fabulous?

Actually, who are you NOT to be?

You are a child of God.

Your playing small doesn't serve the world.

There's nothing enlightened about shrinking

so that other people

won't feel insecure around you.

We were born to make manifest

the glory that is within us.

It's not just in some of us;

it's in EVERYONE!

And as we let our own light shine,

we unconsciously give other people

permission to do the same.

As we are liberated from our own fear,

our presence automatically liberates others!

----from ***A Return to Love***, by Marianne Williamson

I see a connection between these two qualities in one night dream about my penis from the very end of my relationship with Karin.

night dream (november 2010):

I dreamt that I had a very strong erection. I was looking at my phallus, how it is turned up and I had sense as if it was looking at me. It was long and strong.

I connect the phallus or penis from the dream with the quality of sensitivity - it is one of the most sensitive organs of the body of a man and also I associate it with power or strength. When I explored these qualities or characteristics that I associate to the phallus - when I tried to become the phallus - I became very firm, standing very firm, very visible, strongly in contact with myself and also very sensitive in contact with the world. And contact with the world excites me, brings lot of excitement and intensity into life and the world of the phallus. at the same time, when writing about an erect phallus, I realize that I am getting to the edge. I have a tendency to delete this part. Some inner part starts saying that it is inappropriate, it is too much, it is vulgar. And I also feel sadness when I realize this

criticism inside of me. I feel sadness, when I realize what kind of symbol I made from the phallus. I feel sadness as a man, that I cannot show a picture of an erect phallus, or when I start to write about it, that I immediately feel the impulse in me to hide it. The erect phallus is usually connected with sexuality and at a symbolic level, it can be seen also as a symbol of male creative energy, known as Lingam, which is a representation of the Hindu deity Shiva (<http://en.wikipedia.org/wiki/Lingam>). The erect phallus reminds me also of the symbol of the sword from the dream that I wrote about above. Both are strong, collective symbols or archetypes while, usually, just one part of their meaning is stressed. Both are usually seen as weapons, or instruments of overpowering or dominating others. And both have also very different meanings.

It is sad, that the phallus is immediately connected with pornography and/or abuse, as something that is not allowed to be looked at. We men hide it, do not use it consciously. We are not deeply connected with our sexuality. Then we abuse, rape women, children, other men, feelings, ideas, the Earth. For me it is also the symbol, that I/we as men cannot be really in contact with a part of our body, with a part of our nature that is so sensitive, powerful and creative. It feels like I cannot be in close contact with my power - it is somehow inappropriate. It is horrible what we make of our phalluses. It feels really sad how the culture of society, the individual culture holds us back from being in contact with power - sensitive and creative power. It feels almost too edgy to say it but I feel that I want to know how it is to be a penis. I want to appreciate it by becoming it, being it. I want to know its meaning from the inside - by becoming it.

So first I imagine the phallus from the dream. Then I imagine becoming it. I embody it - I stand up. I come closer to the end of this work. I am here in the world, naked, standing, firm. I am a phallus. I want to be here, I belong here to the world. I want to be seen. I want to create. I can bring passion into the world. There is something proud in me. I feel my power. I am sensitive and I am firm. I am present, connected with myself, my head goes up and I feel my chest. I want to go into things. I am interested in creation. I am direct, present and going into things. I realize that this brings totally different qualities than those of my previous primary process of being shy, silent, and avoiding. It has something of the wolf energy and also sensitivity or vulnerability.

I feel like there could be a whole book written about these two aspects of manhood and what happens when we do not live them. What happens can be seen in the news

everywhere in the world, dominated by a certain kind of manhood. I need my sensitivity. I need it to be sensitive enough to fully be my power, strength, the creative impulses in me. And then I need my sensitivity to perceive feedback when I bring my power, strength and creativity to the world. Then I can dance a beautiful dance of new manhood.

Until now I have written about the phallus more on the collective level. I think it is important, because this work is worldwork and the issue of manhood is collective, so I want to address it at the collective level. I also want to address it at my personal level too. What would change if I started to use the more secondary qualities which I discovered right now in the phallus? I would be just more present and simple. I am a phallus, standing here, a present, ordinary erect phallus. I would fully follow my impulses, intentions, feelings, sensations, and thoughts. I would bring myself in more, in an easy direct way. I am just an erect phallus. I am nothing special. I have direct contact with the world around me. I feel sure inside. I trust myself. I trust others and the unknown. I feel awake and I live fully and I am passionate. I like to go into edges, mine and other people's. I am interested in contact, in interactions,. I want to see reactions and feedback. I love to pick up feedback and follow it, unfold it more. This is my nature. This is where I find life. This is where I want to dance the dance of life. This is where life is. When I write it, I realize that to me it feels right now like an integration of the wolf and also the sleeping mom from my personal dream. The integration of directness and easyness, and sensitivity. It reminds me also of my first erotic childhood memory - safely and directly going to the edges of intimacy:

Two naked children from kindergarden

Around the age of 5, little Boris was visiting kindergarden. One of his classmates was a girl with darker skin and black hair. He remembers that she was a gypsy girl. After lunch all the children had to go to bed to have a nap. Boris went too. His bed was next to the bed of the girl and there was some space between the beds, maybe 50 cm. One day they started to be interested in their bodies and what they look like. They were both curious and also shy. The most difficult moment was wondering who would take the first step, to cross the edge and pull down their pyjamas and show his or her intimate parts of their body. I think that finally it was the girl who was more brave and showed herself and then Boris also showed himself. They both stayed in the safety of their beds, having a safe distance and were just observing each other from the distance.

I bring this memory here, because it is linked with one of the focuses of this study. My first memory connected with an erotic experience in relationship. I am exploring patterns which shape my life – my first childhood memory - and patterns which shape my partnerships – my love relationships - and also the similarities or possible links between them. In both memories there is the motif of distance and the motif of crossing the distance – the wolf being, at the beginning, in the other room and then jumping into the bed with my sleeping mom and the two children each in his/her own bed, at the beginning dressed and later showing, becoming naked. In different places I go deeper into each of the memories and I also explore the link between these two patterns. I explore it to find out if I can see some bigger pattern shaping both memories.

I find distance as an important factor in my partnerships. My first friendship, which was, for me, connected also the with feeling love towards a girl who became my girlfriend and was from Morava in the Czech republic. For 1.5 years we wrote letters to each other without meeting each other. My last two partnerships were “distant relationships” - my partner and I were from different cities and different countries, living hundreds or thousands of kilometers away from each other. For many years, especially whilst I was a teenager I had difficulty coming close to girls. I was able just to look at them, but not to talk to them. I felt stuck, paralyzed, overwhelmed by intense feelings. I started to have similar feelings also in my partnership with Karin. I perceive distance as something repeating in my partnerships.

There is something about distance which seems to “happen” to me and which disturbs me. From a Process Work point of view, this means that it is part of a secondary process. Now I know that distance is pushing me to find a special way to enter partnerships. When I explored this idea in a therapy session, I discovered the importance of space and also the safety which I had in my bed. Distance was bringing me safely to stay connected with myself – to be connected with myself, feel safe and, at the same time, to be able to relate in an open - “naked” way.

Distance helps me to connect with my feelings, my sensations. For many years I had a tendency to relate from anxiety, from an inability to stay alone. It was a fear of being alone, of feeling abandoned, which pushed me to go into partnerships to find there closeness and safety. Through relating or the desire to relate I was reacting to the anxious feeling of abandonment of the child in me. I was looking for safety through closeness to the girl or

woman out there. The edge to connect to myself supports this pattern. Part of this edge is the fear of meeting these feelings of anxiety and dealing directly with them. My partnership with Karin pushed me to work on this edge. Baba Jaga pushed me, the wolf pushed me. They both woke up the loving car taker in me and then the connecting to relationship with other people. I need to become the wolf and wake up the sleeping mom inside me and, in this way, to take care of the little boy inside of me. I am doing this again and again in many different situations. And when the stress of events in my life becomes very intense, I lose contact with my inner world, with myself. I lose my skills and I see safety out there, far away from my bed and I cannot reach it.

In these days when I am writing this project, after two years, I experience an interesting shift in me, which I feel for the first time in my life. I know different distances - I know the distance when I cut off, when I somehow dissociate from my needs, from my feelings. I stay but I am not present. I am with people, but they do not know me. I am distant. Then when I open, I have a tendency to relate from the little child, being hooked to the person or partner. It becomes too much. I am not really there or I am too much there. Now, I realize this new attitude. I have started to perceive distance in my partnership which in one way that separates me and my current partner, as space. Not distance, but space between us and this is an important shift. I am able to do it, because I am more in contact with the Anima inside - with my feelings, sensations, and needs, and I am able more to take care of them. Now, I see in space lots of opportunities. On the one hand there is a distance which separates us. On the other hand this distance is space and, with my partner, we hold the space between us. This new attitude is connected also with trust in myself and also in our partnership. Now, most of the time, I do not feel it as anxious emptiness. It feels more like the fertile connection of many possibilities.

To be able to make this shift in me and to perceive it congruently in this way, I needed to heal the wounded child in me which was suffering from separation and was anxious and in a panic when he was left alone. I am the child and I am the caretaker. Before I expected somebody else to become the care-taker. Now I can more easily become caretaker of my inner child. It is a role which I can occupy too. And, from here, I see the space which separates also as space which creates and which is full of possibilities. This is an important and transformative big shift in experiencing distance. We are caretakers of the space between us.

Both memories from childhood are connected with bed and with creating intimate relationship, or contact. The wolf wakens up the sleeping mom and Boris wants to see the intimate parts of the girl from kindergarten. They both want to get into closer contact with the female part but their styles of doing it are very different. But something about insisting, staying and repeating is the same. The wolf shows insistence and cycling around my edge of contacting my female part. It points out my edge to the experiences and information coming from my proprioception. I need to be the wolf in relationship with my inner female part so that I can use the “wolf energy” attitude to go straight to my bones and connect with my introverted part, my inner world, my feelings, and notice my impulses. Then my inner world, which I can discover when I am alone, becomes my resource even in relationships as it transforms distance into the space, transforms me into a caretaker who is fathering myself. Then I can create different relationships where I am creating different closeness with myself and with my partner, or whoever is on the other side. It is open closeness, or free closeness. I am present, close and I give the space.

CHAPTER 12 - Conclusion

Wow, this is an interesting moment! Coming to the end. Everything of which I am aware I have said. It is here. I am done. This work is done. At the same time, it would be great to write the whole story in a few sentences again. To say it briefly. To get to bones and bring them here. Just the bones.

By writing this work I explored the connection between my personal myth and a crisis in my life connected with divorce. I explored patterns in both and I found similar dream figures – the wolf in my childhood memory and the dream figure of Nothingness in my crisis. I showed how they are part of my secondary process of being direct, going into the middle of things and how they are transforming my primary identity of someone who stays on the surface, who avoids, who is soft, following, gentle, nice with people, and who respects edges too much. I also explored the life crisis connected with my divorce as part of my individuation process. I showed how I became aware of the dream figure of the Anima, a central part of my secondary process, and I showed how working on its two qualities - loving openness and the iron like wall - became a central stream in my individuation process.

I showed how I integrated the secondary qualities present in the Anima, which, originally, I projected onto real women. I also showed how the Anima dream figure pushed me to work on my childhood trauma connected with feelings of anxiety, of panic triggered by physical distance in partnership. I also showed how hunger for intimate connection outside is edge behavior to getting into close and intimate contact with myself. By relating to the outer world I avoid deeper contact with myself. I showed how working on the pattern from my personal myth can help me to cross my growing edge and help to transform the secondary process, present as strong disturbances in partnership. In other words I showed how working on my personal myth transformed also painful experiences, or secondary processes that were present in the partnership.

Having integrated the secondary quality of the wolf - going into the bones - I can go into myself more easily. I can do it without fear of losing the beloved person out there. One important belief system of my edge to going inside was that I could not go inside because I would lose the beloved one out there, so I would remain alone. I showed how by

integrating this secondary quality from the dream figure of the wolf transformed my perception and my experience of disturbing distance. And then the new experience of distance into the space and freedom even deepens my connection with myself and my connection in partnership. I also explored the connection between the pattern in my first childhood erotic memory and repetitive patterns in my partnerships. Distance is a repetitive motif. At the CR level, distance is sometimes disturbing. Sometimes, it creates safety. I showed how the secondary process of distance also supported me by creating space for crossing the growing edge of deep, intimate connection with myself. My first erotic memory also showed me a pattern for how to create intimacy - with myself and in partnership. Distance in the erotic childhood memory created safety for intimate - "naked" - open connection in relationship. Distance is necessary for doing it. I also showed similarities and connections between my first erotic memory and my first childhood memory. And I showed how important it is to work on falling in love as an inner process happening in the relationship channel.

This final project is worldwork. It openly explores a very sensitive issue - divorce. There are lots of stereotypes about divorce - about a man leaving his wife. In this work, I show my intimate and turbulent process of going through divorce. I explored some personal and cultural edges connected with divorce. The way that I write, exploring and presenting the issue, is worldwork. This final project is an intimate story. It is heuristic project. It is very personal. Being open as a man, connecting to all three different levels - consensus reality, dreamland, and essence, and also connecting theory – the rational world - with emotions, the irrational world, is a contribution and a transformation in itself. It is not very often that a man talks so openly. By bringing all the different parts from different realities I come closer to the wholeness of myself. This work shows a different manhood than the mainstream, rational, distant, objective man. I honour rationality and I honor emotionality here. Another benefit is exploring connections between my first erotic memory connected with relationship with a woman from childhood and finding there the pattern of my partnerships. An unexpected benefit was discovering how my personal myth helps transform my personal growing edge which supports me also in transforming my growing edge connected with partnership.

I am coming to the very end. It is dark, It is night. Symbolic timing - it is midnight. I hear silence. I feel connected with myself and through me I feel connected with you. I am here and you are there. I am here naked. At the end. The world is stopping for a second.

I am finishing writing and you are finishing reading. I exist through you. I wrote this work and it wrote me. I am different. You too. It's Dec 21st. It is the beginning of the winter and it is the beginning of the return of the sun. The sun is coming back. Light is coming back and the world is coming back. At the beginning of entering the coldest part of the year we are entering the return of the sun. Going into coldness means going closer to the sun. Going in is coming out. Going inside is going outside. Life, paradox, love. Loving being inside out. That's all.

Bibliography:

- Diamond, J.; Jones, L.S.: A Path Made by Walking, 2004
- Fredenburgh, I.: The Creative Clash of Paradigms, 2007
- Gerber, M.: The Tower at the Edge of the Sea, 1997
- Jung, C.G.: Man and His Symbols, Aldus Books Limited, London, 1964
- Jung, C. G. (1977). The Soul and Death. In *Psychology and the Occult*. CW 8 Princeton, NJ: Princeton University Press. First published in 1934.
- Jung, C.G.: Vzpomínky, sny a myšlenky, Atlantis-Brno, 1998
- Mindell, A.: The Dreambody in Relationships, Routledge & Kegan Paul, 1987
- Mindell, A.: City shadows, Taylor & Francis, 1988
- Mindell, A.: The Leader as Martial Artist, New York: HarperCollins, 1992
- Mindell, A.: Sitting in the Fire, Lao Tse Press, 1995
- Mindell, A.: Earth-Based Psychology, Lao Tse Press 2007
- Mindell, A.: IAPOP conference, London 2007,
http://katejobe.com/Podcast/PWL_ArnyMindell_IAPOPConference.mp3
- Mindell, A.: Processmind, Quest Books, 2010
- Singer, J.: Arny and Amy Mindell on Process Oriented Psychology, interview, Jung Institute Library Journal, Vol. 13, No.4, 1995
- Siver, S.: A Brief Introduction to Process Work Theory, 2005,
<http://stanfordsiver.net/wp-content/themes/twentyten/pdf/PWTheory.pdf>
- Študentová, S.: Gift of the Journey, 2007
- Williamson, M.: A Return to Love, HarperCollins Publishers, Inc., 1992
- Wells, H.: Glimpses of the Dreaming, 2007