

**Shrink Rap Radio #325, November 6, 2012, Reflections on the Anima Mundi
with Jungian Analyst Monika Wikman.**

David Van Nuys, Ph.D., aka “Dr. Dave” interviews Dr. Monika Wikman
(transcribed from www.ShrinkRapRadio.com by Elizabeth Thompson)

Introduction: My return guest today is Jungian analyst Dr. Monika Wikman and we’ll be discussing a variety of mythologies and the Jungian concept of the Anima Mundi. Dr. Monika Wikman, welcome back to Shrink Rap Radio.

Monika Wikman: Thank you Dr. Dave. It’s a joy to come back onto your show.

Dr. Dave: Well, you’re one of my favorite guests, certainly my go-to Jungian person to speak with.

Wikman: (laughs) Well that’s a delight.

Dr. Dave: And it’s great to have you back. And I believe the general topic of our conversation today will be the Anima Mundi, and I’ve associated this term with Jung, but according to Wikipedia it goes back to Plato and my understanding is that it refers to the planet as a living, breathing thing with an intelligence of its own. Wikipedia goes on to suggest that Anima Mundi is to the planet as the soul is to the body. So how does that accord with your own understanding? And do I in fact have the correct topic for us?

Wikman: Oh Dr. Dave, I’m *so* glad you brought in that exact piece. It immediately just constellates deep feeling in me, and I assume also in your listeners to hear what you just brought forward. You know, it reminds me so much of what the Sufi’s say about, “Don’t ask what or how or why. Ask *who*.” And that’s basically what the Anima Mundi mystery is about. You know, when the science mind in all of us, the rational mind, looks at anything, we’re looking at the why, the how, the what. But the *who*, the essence of – and, of course for alchemy, this is extremely important because it’s the *quintessentia* the essential essence that alchemists are after, to have it in ourselves and be in contact with that in the world around us, in every living being. And that does get us right into the heart of the mystery about the Anima Mundi that you just brought in.

Dr. Dave: Okay.

Wikman: So yes, I think it’s a great topic for today, *especially* because this is a conversation that has *not* been heard as we’ve gone through the election, and it is November 6th, with Election Day morning. And I’m delighted that today of all days we could bring back in the world soul and the environment.

Dr. Dave: Yeah, it’s really, as I remarked earlier, I don’t know if – whether to call it coincidental or synchronistic, but it does seem noteworthy that today is the Presidential election in the U.S. And that’s an event that has implications not just for the U.S. but really for the entire planet.

Wikman: Yes, it really does, it really does.

Dr. Dave: You had, in an email sent to me, that you'd like to start with a Navajo star myth that speaks to the web of creation, including humans and stars. So, since that's where you'd like to start, let's start there!

Wikman: Okay, well wonderful. I actually like where you started better, but yes, let's go there! (laughs)

Dr. Dave: (laughs) Okay.

Wikman: So I, of course, live in Santa Fe, and have had experiences on the Hopi and Navajo nation land, of different types, and really respect the indigenous people of the Southwest. And the myth of the Navajo that has to do with Grandmother Spider is quite beautiful, and if we look to other traditions we'll see these kinds of myths are right there too, which are trying to describe that something of compassion and grace and mercy in the archetypal strata of the way the cosmos is made is attempting to weave together a web of interconnectedness for us again to experience, and we see this comes through Sufism, it comes through Gnosticism, and it certainly comes through this sweet, very short story from the Navajo, which is that Grandmother Spider looks in on human beings and Grandmother Spider sees that human beings are living their lives as basically solipsist, as encapsulated in their small space of consciousness and ego consciousness and locked up, and they have *forgotten* their place among all the relatives...

Dr. Dave: Mm-hmmm.

Wikman: ...among all the ancestors, among all relations on the world web of the Anima Mundi. So Grandmother Spider decides that – of course out of compassion and heartbreak over what's happening – she's going to weave her web of creation over again. So she starts over – like many creation myths, it starts over and over – she starts over and leaps from each human to other humans on the web to which they are connected, to animals and plants and stars, and she weaves this web of interconnectedness from the star regions, the nether worlds of the night sky, down into the minute microbes on planet Earth, and weaves spirit and matter together again in a brand new way that human beings then can *feel*. And for humans then to look into the stars is to look into the interconnected web of creation. And I think it is *really* apropos for us these days, because consciousness *has* gotten – you know, evolutionarily it's where we sit, in 2012 – and who knows where this next 2000 year cycle is going to take us – but where we sit now, consciousness has evolved into something that *is* solipsist and encapsulated to a great degree and so the myth of our time really is, I think, linked to this ancient story of Grandmother Spider leaping again and again to give us an interconnected *felt sense* of the web of creation.

Dr. Dave: Well there are two thoughts that come to mind as I hear you discuss this, and the first is that it's remarkable technologically that we've come up with this term the "world wide web"...

Wikman: (laughs) Yes, yes!

Dr. Dave: ...as if at some archetypal level this mythic kind of web that you've described has broken into our consciousness in some other way with (laughs) – with its own mythology.

Wikman: Yes, definitely, and if we stay with that, actually, Dr. Dave, I think it's actually a delight to do. So from the myth, of course, of the Grandmother Star Weaver Spider, every object in the sky has psyche in it too – like the outer world, inner world, the night sky has also a felt sense of meaning, and mythic meaning, and symbolism. And so when we talk about the world wide web, we're looking at something of course that's just leapt into our lives in this new 2,000 year era. Jung spent a great deal of time looking at the procession of the Equinox, speaking of the night sky and different calculations and imaginations about the nature of our Anima Mundi, and the nature of reality, and the nature of spirit and matter – when Jung looked at the 2000-year era of Pisces, he then looked deeply into what would be coming because, of course, he was right at the beginning of just the threshold of the Aquarian Age. So the archetype behind the Aquarian Age is Uranus, and this is a long way to address what we're talking about with the world wide web. Uranus – one of the properties and dynamics of this new archetype stepping in in a brand new way for a 2000-year era is that it rules technology. Now what do we know is zooming into our world at breakneck speed, of course, is technology...

Dr. Dave: Yes.

Wikman: ...and the world wide web, it *is* a new way to connect. I mean, it is amazing! Look at Facebook, look at how the world connects through – it started, of course, with email, but for God's sake, Facebook and onward, there *is* a web of interconnectedness people can tap into through, interestingly, technology. And I think of that as archetypal.

Dr. Dave: Yeah, it *is* fascinating, and I have not thought about it as archetypal...

Wikman: Mm-hmmm.

Dr. Dave: ...in the past, so this is a really interesting thing to emerge. And I wondered, did you see the movie "I Am" by director Tom Shadyac?

Wikman: You know, I did not, I'm embarrassed to say, but I've heard about it. What were you thinking?

Dr. Dave: Well, it's a wonderful film and the relevance right here is that he set out to do interviews with a lot of prominent thinkers from a lot of different fields – politicians,

philosophers, psychologists, New Age types and so on – and basically putting to them the question: “What’s *wrong*? (laughs) Why is the planet so screwed up?”

Wikman: Ah ha...

Dr. Dave: And the answer that emerges in the film is that we are laboring under the mistaken myth of separateness...

Wikman: Ahhhhhhh...

Dr. Dave: ...and that we have lost that sense of interconnectedness, which seems to relate directly to what you’re saying.

Wikman: *Very* directly. I’ll have to see the film, but that myth, that mythic fundamental basis I think is so true. You know you think about, really, the evolution of the human personality and the development of the ego up out of undifferentiated states, and it’s a natural place that we’ve gotten to that is encapsulated and too separate. And also, we’re in such a threshold now too of consciousness remembering its place on the web of creation in brand new ways and bringing to bear the strengths that the individuated ego consciousness *can* do, to bring that *back* to the web of creation and to live in relation. And “in relation” is important because it’s *felt sense*. You know, I know when you and I spoke about having this hour together, we spoke about the role of activism – I think activism, it just, it has to be birthed from inside, really, really deep inside each of us, or not. And I think it’s, you know, awakened by a felt sense on the web of creation. You know it’s like, uh, you know you go through your *own* healing, and many of us world wide are going through various waves of awakening and healing and recovering parts of soul and lost capacity for feeling. And when that goes on, it doesn’t stop with ourselves, thank God. It’s going toward everyone around us, and every creature, every sentient being around us.

Dr. Dave: Mmmm.

Wikman: We are literally waking up to a felt sense of our web of creation again. And I think that is really key. So I guess when you mention the “I Am” film, it makes me think of the individuated ego, the value, and the awakening of ethical feeling to the world that we live in, *to* this world soul we are part of.

Dr. Dave: Okay, we’ll probably come back to that theme, but I’m still a little bit hung up on (laughs) the technological world wide web...

Wikman: Yeah. Oh sure. Sure.

Dr. Dave: ...and I’m struck by the paradox – it seems to have two, it cuts two ways. One is, we’re aware of how we’re now able to reach just about anybody on the planet...

Wikman: Yes.

Dr. Dave: ...via the world wide web, our mobile phones, etc...

Wikman: Mm-hmmm.

Dr. Dave: ...it's extraordinary. So we have that on the one hand, then we, on the other – so we're more connected in a sense, but then people are very concerned about the isolation, encapsulation that's entailed, and maybe losing some capacity to really engage with people face to face that...

Wikman: I so – yes – I...

Dr. Dave: So we're simultaneously connected and yet more disconnected. You look at crowds in just about any country that you go to and you'll see people, they're all talking (laughs) on their cell phones...

Wikman: Yeah.

Dr. Dave: So in many ways we're not with the people we're *with* ... we're with some distant others.

Wikman: Well, I think this is the question of our moment in time, isn't it? Because what this archetypal presence is doing is, it's pressing its way into our world at breakneck speed, is – uh, it's challenging the human soul, and it's challenging human consciousness. The dissociated state that it presses for, I mean, is a push for living in an ADD state of mind, right?!

Dr. Dave: Mm-hmm, yeah! (laughs)

Wikman: So you're doing one thing but you're thinking about your email, or you're checking your text while a friend's talking to you – I mean, it's completely multitasking to the point of fragmentation.

Dr. Dave: Yes.

Wikman: Yeah, and I, you know, I think it's really good to look at – this is a *very* huge archetypal presence we've just begun, to see the beginning of. And this gets us back to, you know, Jung's contribution. I think one of the biggest contributions of Jung through time really is his look at the changing god image – that how the divine archetypal personification moves, morphs and changes through time – and how do we track it, how do we feel these changes – and you know cultures throughout time have been looking at these changes. You know, in India we have Yugas, the Mayans have Baktun's, and our world, the western world, has had a look at the procession of the equinoxes. And we look to the stars, we look to different kinds of time cycles, and of course everything is loaded with this – astronomy, but certainly astrology. And the looking at this archetype of the Aquarian Age, this is *not* about being a New Age person speaking this, because I actually

do *not* espouse to what I think of as the New Age. I think it has had many, many problems, and it's cut the shadow off, it cut Mars out, it cut Pluto out, it cut all these things out that are problems of our day, and it went very Pollyanna, and that's rather heartbreaking. So I'm *not* speaking here as a New Ager, but I *am* speaking for these 2,000 year cycles. And the Aquarian Age, we are literally crossing the threshold, as we know, in these first 12 years of this new 2,000-year cycle, and Jung was looking at it. And from *my* point of view, definitely, deeply from my point of view, Jung was, uh, really had a prophetic voice as a harbinger – he was on the threshold between these two eras, and his message about this archetype that's pressing in on us – he felt it coming. Of course he didn't see all that we see now with technology, but he saw enough to know that the antidote that would balance it, if there was a hope for human consciousness, was going to be the individual soul. And that sounds so simple, but of course the depth to which Jung was speaking to is infinite, and it *is* infinite. So, again, Jung was a Leo sun sign, he had Aquarius rising, the Leo archetypal message *is* about individuation, and it *is* about the value of the individual. So let's go to the technology gods pressing in on us, Dr. Dave...

Dr. Dave: (laughs)

Wikman: ...and the way we can live dissociated. You know, it's up to each individual to light the flame of consciousness, be responsible for how we allow our lives to be lived. Now this is no small thing! I certainly devote myself to having retreat time and to push away from these mediums...

Dr. Dave: Yes, I know you do!

Wikman: (laughs) Yeah, yes, it's a little too much at times! But I think each one of us has this question: How will we, each individual soul, deal with this technological god Uranus that's pressing in – and we've just begun. You know, there are parts that are so dear – I mean think about You Tube! You Tube is, I have to say, I find it to be such a delight because anyone and everyone, at such the grassroots folks of our world, anyone can post something. And there's the light and humor and ingenuity, people with dogs in their living room, you know having conversations with the imaginary voice...

Dr. Dave: (laughs)

Wikman: ...I mean it's adorable, it's such a way to share, and it gets it out of the elite. And this is the beauty of the Aquarian Age actually, is that it's about humanitarian values at the bottom – and all as equals – it's where the *promise* of it is to go to. So now we've gone...

Dr. Dave: Yeah.

Wikman: ...we've gone a long way. But anyway there are benefits to that archetype too.

Dr. Dave: I like what you said about You Tube because it really has unleashed an amazing array of creativity and...

Wikman: Yeah.

Dr. Dave: It's just amazing the things that people come up with that are...

Wikman: Mm-hmmm.

Dr. Dave: ...that are, you know, funny or artistic, or...

Wikman: Yeah.

Dr. Dave: ...or athletic kinds of talents...

Wikman: (laughs) Yes!

Dr. Dave: ...artistic singing kinds of talents and so on. Well, you've made several references to astrology and to the planets and so on, so lest we lose any listeners...

Wikman: (laughs)

Dr. Dave: ...give us a little rationale, a little Jungian rationale, or whatever rationale you have, for the validity of your interest and involvement with – I keep wanting to say *astronomy*, and that's not the word I'm reaching – (laughs)

Wikman: Well *actually*...

Dr. Dave: ...*astrology*! Astrology!

Wikman: But you know Dr. Dave, that's great, because I really think that talking astronomy today would be a really good thing, and astrology as a side bent, but astronomy *first* – because you see, throughout time we've all gazed into the night sky as a mirror for creation and a mirror for the mysteries – you know, you think about it, from the time you are a child, I don't know what child doesn't step out under that night sky and just feel awe...

Dr. Dave: Mm-hmmm.

Wikman: ...and certainly as adults, the same thing.

Dr. Dave: Sure.

Wikman: Now the *science* mind tries to name and articulate, so then we look into the night sky as if – because we have a name – we know the particulars. It's still this awesome infinite mirror! But science is very beautiful and astronomy is extraordinary,

you know, at also doing some mapping and so of course we know our solar system and all that, and I thought it'd be good, really, for getting into anything that has to do with "astrology," really is to go through the window of astronomy. Because you see, when we look at the Anima Mundi, this world soul that we're part of, the great *Who*, you know like Terry Tempest Williams says about our earth, she says, you know, "For God's sake, it's not *real estate* we're talking about – it's the body of our Mother!" ...

Dr. Dave: Hmmm.

Wikman: ...and that we are – the love of land, this is what the god Eros – the ancient Greek god Eros – he was originally the devotion to the love and soul of the land itself, the growing things as a devotional practice – this is, you know, what Eros love started from. So loving matter and loving growing things and being allowed to be part of these cycles, you know, it links us deeply to our earth, and of course makes us look with wonder at all these other planets and things that are being discovered. So let's take a moment and think about something in the night sky that I think is remarkable that comes through astronomy. So, of course you know, planet by planet, that's discovered in the sky – they've been there, of course, we're just busy discovering them at a certain point in time. Now astronomers, scientists, discover these objects in the sky, they classify them, and then they name them. And when they name them, they name them in names that end up being mythically *so* interesting, completely paralleling the unfolding nature of human consciousness...

Dr. Dave: Hmmm...

Wikman: So if you take a look at Rick Tarnas' book *Cosmos and Psyche*, he has in there an extraordinary walk through the discovery of each planet and what was going on collectively in terms of scientific discoveries on our planet at the same time that parallel in myth the planet that gets discovered.

Dr. Dave: Fascinating.

Wikman: Oh, it's *very*, very interesting, and he did *such* good research for this book, so I don't think you'll lose listeners if they go to Rick Tarnas' book. It's remarkable. Now people have known this, astrologers particularly, and Jungian astrologers in particular, have really known that, of course, this meaningful web of mythic material exists around the discoveries in the night's sky, but Rick Tarnas' book does it *real* justice, he really just – bravo, the scientific research work that's in it. So I recommend that to your readers. But what he hasn't looked at yet, which I would like to talk about a little bit today – because I think it really is the myth of our time and it's where we sit – and it's the look at the recent discoveries, starting in 2003 to the present, of different dwarf planets and asteroids and planetoids that have been discovered that have been given feminine names by astronomers. Now this is so interesting, isn't it – because it's not Jungian analysts sitting around naming these objects in the sky...

Dr. Dave: (laughs)

Wikman: It's *astronomers*, right?! (laughs)

Dr. Dave: Yeah!

Wikman: So what's happened is that there are all these extraordinary names that are getting picked with myths that go with these deities, right? So they named an amazing 2003 discovery of a plutoid, that's a trans-Neptunian dwarf planet, that was discovered in 2003. It was bigger than Pluto, so they decided, of course, that this put Pluto at risk *or* we had a tenth planet. So for a moment in time astronomers were saying Eris is going to be our tenth planet.

Dr. Dave: How do you spell that? Is that E-r-i-s?

Wikman: Yes, Eris is what they ended up naming her. Now for a moment in time, they nicknamed her Xena, for Xena warrior princess, but luckily it didn't stick. They went back to Eris. So I'd like to, just for a moment with your listeners, we can just play on this web of creation and meaning and interconnectedness, and how the night sky is like an alchemical mirror of the imagination. So, so Eris is named, and she is *so* big, they're saying *Well we either have a tenth planet or we have to dwarf Pluto*. So they decide: *Okay, we're going to dwarf Pluto*. Now every astrologer laughs because the archetype of Pluto can never be dwarfed! The archetype of Pluto is *so* big! Pluto was discovered in 1930, at the same time as we started to put together the creation of plutonium with uranium and we came up with, of course, the movement into World War II and the atom bombs and all of nuclear power and the parallel of weapons of mass destruction that paralleled the advent of the discovery of the planet Pluto – you look at Rick Tarnas' book, you'll see some of this in there.

Dr. Dave: Mm-hmmm.

Wikman: So these mythic parallels between what we discover in the sky and what we're doing on planet earth are remarkably interesting to Jungians of course. So here we have Eris. She's discovered in the sky and they decide: *Okay, we're going to dwarf Pluto, and now we've got Eris too*. Well, Eris was like the threshold to a number of different planetoids and dwarf planets that have been discovered since that have very important mythic material. So Eris is the Greek goddess of discord. She is the goddess of chaos, which is interesting they would name this object in the sky that. We are *certainly* there collectively, we *are* with chaos!

Dr. Dave: Oh my goodness!

Wikman: Isn't that extraordinary? Now the myth...

Dr. Dave: Yeah.

Wikman: Yeah, the myth in Greek mythology is quite interesting – that there is a wedding feast that’s going on and Eris is not invited, and *because* she’s not invited is why she goes haywire and she rolls an apple out into the wedding party which causes basically holy hell to break loose and eventually the Trojan war, but the part that’s important, you see, is, it’s symbolic, it’s deeply symbolic. This is a story about a feminine presence that has been dissociated – it’s been cut off, it’s not invited to the wedding party, it’s not invited to the unity that human beings are creating, and because of that it causes chaos and strife and discord. Now there’s also a promise in that, which is we learn to get closer to these feminine personified energies that are archetypal and we learn to bring them in more; then they are not so dissociated, then they are not so dangerous. So I want to bring that point home, if it sounds okay Dr. Dave, with the next one, which is Sedna.

Dr. Dave: Yeah, yeah, and I just want to pause to comment that that was really a main thrust for Jung – was the re-owning of the feminine.

Wikman: Exactly, exactly. And what we can see with the night sky is that we have these mythic parallels to exactly what Jung was interested in, and especially the Gnostic myth of Sophia, because in the Gnostic myth of Sophia, which is the base of all of Jung’s psychology – and I think it’s the base of our Western world personally, and it fits deeply with the plight of our time, and also the magic of our time – and that is, you know you think about the creation story of Sophia, it’s just like these other mythic images that are getting discovered in the sky now and named – and in the myth of Sophia, very briefly, God in His/Her divine selves were looking in and making creation from the spirit world, and after they create creation from the spirit world, Sophia, the divine feminine half, looks in and finds it *so* beautiful that she leans toward it, and she’s falling in love with all this beauty and creation and she falls into all of matter, and then she falls into *everything*, and she falls into the time-space world and she literally lives in every single being in the time-space world – that’s what creates the Anima Mundi, the world soul has Sophia in it. And as the alchemist say, Sophia gets a bit trapped in the time-space world, and she gets cut off from the eternal. Now this has really deep implications for our own psychology because *we* are in that state. We, in the time-space world, forget our divine spark, and *we* get cut off from the eternal. So in alchemy, which is depths of Jung’s psychology, which is the heart of depth psychology today, is that – as we do a very deep, important work in interior/exterior worlds, what happens is the eternal and the temporal join hands in *us*, in our consciousness – our parts that are extremely mortal and our connection to the divine reunite. And when that happens, Sophia, she gets, basically, healed. And we give that, we appease the deep divine feminine by doing *our* piece, our homework on planet earth, and it helps the great spirit Sophia also heal. And this is not just an idea, of course – you can watch it in people’s dreams, in people’s processes, and in all of our lives. And I think what’s beautiful about the night sky mirror is that we’re seeing that these astronomers are naming all these amazing feminine deities now that are the same myth. So Sedna has been named, and I think it’s a beautiful, extremely beautiful myth. I’m *very* attracted to the beauty of this myth of Sedna. So in 2003 another object in the sky, they can’t decide: Is it going to be a comet? Is it going to be a scattered object? Is it going to be a planetoid? A dwarf? – they’re still debating what she’s going to be – but the important thing is, she circles our sun inside our solar system, she’s the furthest out object that we know, in the

deepest unknown – deepest *known* regions on the edge of the unknown, and the coldest regions of our solar system. And they named her Sedna for the Inuit goddess of the Arctic Sea who lives at the bottom of the Arctic Sea. Now that's very beautiful that they did that, and the myth of Sedna is extraordinary. The myth of Sedna is – just like this one of Sophia, and it's just like the one of Eris – it's the feminine that's been cut off, and when she gets cut off, what happens. So what happens – I'll tell this very briefly, because, of course, the story is much more intricate and we'd need a hour to really do her justice alone – but basically, her father tries to marry her off to someone she doesn't love, and she gets on the island with this supposed partner, and she runs after – into the Arctic Sea – her father's kayak. And when she gets to the kayak, she holds on, and she's pleading with her father *not* to be married off to someone she doesn't love, and he cuts off all her fingers in a fight, in a struggle that they go through, and her fingers fall into the ocean and they become the walrus and porpoise and whales and all the creatures of the deep. And then Sedna falls – in her sorrow and in her dissociated state – to the bottom of the sea where she is in deep mourning, and in deep pain, and her hair is tangled with “the sins of humanity,” as the Inuit say. And so – but the *magic* is, that shamans know – indigenous shamans in shamanic practice know – that to get a healing, or to get a vision, or to get creativity or to get energy for the over world, the upper world, one has to go down to the bottom of the sea and consult with Sedna – *and* you better bring some compassion, and you better bring a comb, and tangle out just a tiny bit of the sins of humanity out of her hair – *your* portion, *a* portion – of the sins of humanity out of her hair, and she becomes appeased, and she will give with both hands, for healing, for creativity, for love, for reunification of the world – *and* her hair, slowly, slowly, as the story goes, gets untangled and turns into these beautiful braids and she becomes a gorgeous singing sea goddess who's made it through, you know, the well of sorrow and comes into wholeness. So, *I* think that's the myth of our time. *I* think this Sedna myth is where we sit now – that there *is* something like Jung was after about the divine feminine that's been disregarded and thrown to the bottom of the archetypal ocean of the unconscious in each of us and the collective unconscious, and as we reunite with what wants to heal in us, and we seek renewal, we help this part of the psyche also heal.

Dr. Dave: So it sounds like you're feeling optimistic about the future, and the future of the planet, the future of us beings on the planet?

Wikman: Well, you know Dr. Dave, that's a really important question. That's a really, really, really important question. I do feel deeply, experientially in touch with the depth and beauty and grace that lives in the psyche. It's helped me in my life a number of times, and it's in the lives of so many people I love and know, and it's in our world soul. And it is crying out, and it is seeking our help, and I know the grace that lives there – we all know – is *so* profound, that of course there are layers and strata of hope and health that's on the way that we can't comprehend. So at the same time, I have a realistic side that sees the overpopulation on our planet and knows that what we have operating now will have to change, and that local, locally grown fruits and vegetables and produce and animals – that we will *have* to find a sustainable myth. Now that is Sedna. That's mirrored in the myth of Sedna, because our oceans are an incredible – our literal oceans of our Anima Mundi – are incredible mirror for just what our psyche is doing, and our psychology is

doing as a human species. So I have hope, and the hope comes from the grace in the psyche, and people doing their homework and their hearts lighting up for care for our world soul on the web of creation, and that's where my hope does come from.

Dr. Dave: And what about the Mayan myth where 2012 is supposed to have some particular significance, and I gather rather dark significance? Do you know anything about that? And where does that fit in all of this?

Wikman: Yes, well, I can't say I'm a total expert around the Mayan myth but I've certainly, of course, been paying attention, as many of us have been for a very long time. And you know, the Mayan story, of course, was recently taken forward a great deal – and you can see this in National Geographic – where more of the stellae have been discovered, so we know that what we thought about the Mayan prediction has, of course, in fact, morphed, it's moved. What we do know is that it's the end of a giant era in the Mayan world, and originally we didn't have stellae that showed us that the Mayans knew that there was time beyond this ending – but now we do. We can see that they were mapping, in fact, time past 2012. However, they *did* mark this as a really key, key, key moment in time of shift of human consciousness, and shifts on our planet and a time for our world soul to really be in a giant reconnoitering and a moment of really needing to seek also redemption as we move out of one era and our consciousness shifts into the next. It's the end of – what is it, 26,000-year cycle that they were looking at? And of course they were looking at all sorts of planets, and they knew the Galactic Center – I mean, *how* did they *know* the Galactic Center?! This is extraordinary when you really think about it, the technologies that they had for tracking these ends of eras. So anyway, the Mayan prediction, the eclipse that we had in June and of course December 21st, 2012, these do mark times of death/rebirth cycles, and I know there's been cataclysmic apocalyptic pieces that have been forecasted for these times. I think Jung's work around the apocalypse archetype is very important. We do need to take a deep look at this, but also not over-identify with it. And that is exactly what I think happened with 2012: originally, it got contagious, and people identifying with the end of the world *totally*. You know, the end of the world *as we know it* should be a *welcome* thing –

Dr. Dave: (laughs)

Wikman: ...because we need an update! (inaudible) (laughs)

Dr. Dave: The world as we know it 2.0, or something like that! (laughs)

Wikman: Yeah, (laughs) there you go! Exactly, yeah.

Dr. Dave: Now earlier you made reference to activism...

Wikman: Mm-hmmm.

Dr. Dave: ...and you let me know that you've been doing some work with an Andrew Harvey who I did not know anything about, and so maybe you can tell us a little bit about Andrew Harvey, his work, and how you're articulating with that?

Wikman: Okay. Well, thank you, it's such an opportunity. You know, in this last year I have been really, really graced to be welcomed in to collaborate with a number of really unique souls, and Diana Rubin and Aryeh Maidenbaum who head up the New York Center for Jungian Studies graciously invited me to do a week last April with Noirin Ni Riain, and she, she has a voice beyond the beyond, she has a soul that comes through her voice that I have to say – you know, women traveled from every country to come to that week that she and I got the chance to teach together – and I deeply know why one should not miss one of the wonders of the world, which is Noirin Ni Riain's soul and voice, and...

Dr. Dave: Can you spell her name? That's another name I don't recognize

Wikman: Yeah, she's Irish, and it's Noirin – that's her first name, Noirin – and then Ni Riain.

Dr. Dave: Okay.

Wikman: Her voice is *not* to be missed. Really, it is one of the wonders of the world. She has sung for the Dalai Lama and many others, and by some crazy gift, here we had – with the Jung in Ireland group that Diana and Aryeh put together – we had her for a week in the women's group singing – and so I guess as a way of getting to Andrew Harvey too, that some grace on the web of creation has allowed me to be able to be near some very remarkably creative soulful dynamic people, and Noirin, definitely, I would put at the top, and my dear friend Diane Haug, who's been Stanislav Grof's right hand for thirty years, who is my just dearest friend and best collaborator, and then the third person this year – I'd also put Jean Bolen -- but the third person I really want to mention that gets to the heart here is Andrew Harvey. And so I appreciate your bringing him back around. I don't know Andrew very well -- let me say it differently, I feel like I know him well, but not for very long! (laughs)

Dr. Dave: (laughs) Okay, yeah.

Wikman: I had the sweet fate of collaborating with him at a conference recently in a back-and-forth dialogue on different topics, and he was born in India, and he lived there for 9 years of his life and then lived in England, and is an Oxford scholar, and remarkably bright, and he bridges East and West deeply, in his own *being* he does. Now, he's also, he's also impossible to describe – if someone has met him, they would know what I am talking about. The India part of him is just, is so alive with how the cauldron of who he has melted down, yin and yang, and is birthing something brand new through his own individual core self, and it's like having a Shakti experience, I think the people in India would say, where, you know, you get an awakening just being around this man. I joked in an email message to my ex-husband when I was at this conference, and I said “Oh I'm

busy falling in love with the dear gay Andrew Harvey – and so is everyone else!”
(laughs)

Dr. Dave: (laughs) Oh, yeah.

Wikman: (laughs) And that’s basically Andrew. He is deeply infectious, he has remarkable charisma and his recent book that he has put out – he has many, many books out, you’ll have to have listeners go look at his books – but his most recent book is called *The Hope: A guide to sacred activism*. And in there, Andrew – and certainly in his work, which is so fun to experience – he is speaking to the fact that there are all kinds of conversations that we should be having as Westerners, and I really agree with him. The reality about: how is it that American culture falls so deeply asleep? And what are the spells that we’re in? I pick up this thread myself, very deeply, I take it very seriously, how is it that I fall asleep? How is it that we fall asleep? And Andrew Harvey has workshops and such that are on sacred activism that I highly recommend to your listeners. You can also, I’m sure, catch pieces of him on You Tube – not to be missed, a soul on our earth these days – and he’s just on fire for love of our world and so it’s sweet to bring his presence in today. And he has a very unique form of activism, he really insists that we wake up and look at what in the world breaks our heart. Now *that* is gorgeous...

Dr. Dave: Mm-hmmm.

Wikman: ...because you see, what he’s doing there is, he’s insisting that the solipsist way, even of individuation and the mystical path, not stop with the inner world of one’s self and one’s connection to the divine. Now I have to say, I don’t think that these initiatory experiences *do* stop there – they go on and on from inside the core, like through dreamtime and such, we can watch the energy that is awakening us – *insists* on awakening us to connection on the world web. And I’ll tell you a dream of mine, if it sounds good Dr. Dave, that links with this, and it links to Andrew’s work. So a number of years ago I was deeply in some profound mystical states of feeling a tremendous amount of peace and tremendous amount of oneness and tremendous beauty and I had a very interesting dream that I really think of profoundly as my life has gone on, which is that, I dreamt that the inner teacher came and said: “Monika, we have some superglue, and we’d like to put it in your eyes.” (laughs)

Dr. Dave: (laughs)

Wikman: And of course, in the dream, you know, it’s the inner teacher, and I’m a little alarmed that it’s *superglue*, but I realize: well, okay. Now – this is a side note – but as it turns out, glue, of course, in the *glutius mundus* is a giant alchemical mystery, like: what glues the world together? – what is this sticky stuff that holds and unifies and unites?

Dr. Dave: Hmmm.

Wikman: It’s very important in alchemy because that substance itself is divine. So in the dream, I’m not sitting there thinking: “I know that” – I’m thinking: “Oh my God,

superglue in my eyes!!” Well, okay – so, the inner teacher puts glue on my right eye and on my left eye and then says: “Okay, now one eye opens to the inner world that you’ve been in, in all its bliss, and the *other* eye, Monika, opens to our world soul –

Dr. Dave: Wow.

Wikman: – and to looking and perceiving and taking in the reality of the world exactly as it is, including places where it’s broken and in radical pain.”

Dr. Dave: Wow, what a dream!

Wikman: Well, yeah. Now little did I know what I was in for, because, of course, that initiatory energy threshold began, of course, making me wake up to compassionate witness, and how much would – whatever’s awakening in me – how much would it like me to be able to perceive of what’s happening in our world, and of course that’s only a piece – I shy from the pain of the world like anyone else, and is why the dream was there. And that’s what’s beautiful about Andrew’s work, because there he is in all his shocking, playful, passionate – absolutely giving everything of his heart and soul to this life and this world when he says: “What in the world breaks your heart?” So, for me, part of what breaks my heart in this world is the care of our oceans.

Dr. Dave: Yes.

Wikman: And that’s why the myth of Sedna means *so* much... Now the oceans are an inner and outer reality. There are psychic oceans and there are literal tangible beautiful extraordinary bodies of water that we get to swim in and fish from, you know, and love sunsets over and sail on and appreciate these creatures of the deep. And our oceans are in dire, dire straits and they are a mirror to what we are doing ecologically and a mirror to: can we *feel* for our oceans? And then if we can, can we step forward to create something different? For example, there is no “away” to throw trash to. Recycling is not an idea or an option. It is a *must*. It is an absolute must. Japan recycles 90% – what is America doing? You know, what are we doing? We have these huge, crazy, you know, invention of plastic, the earth cannot take it back, it needs to be, of course, in our lifetime outlawed, away with plastic eventually. I really think, Dr. Dave, like – I don’t know if you did this with your grandmother but I *certainly* did it with *my* grandmother – I remember before she died, and many years leading up to it, you know, asking her about the things she’d seen in her life that were invented. And it was *everything*, right?

Dr. Dave: Yeah.

Wikman: Yeah, I mean it went from horse-drawn carriages, you know, with carting milk from the neighbor’s place around town to refrigerators (laughs) and you know...

Dr. Dave: (laughs), Right!

Wikman: ...to electricity, I mean everything! Airplanes, I mean *everything*, right? So, in our lifetimes, you know, what, when we're old, Dr. Dave, will we say: "Oh my God, you know what? There's this prehistoric stuff called plastic and we actually did away with it in our lifetime!" It's an amazing thing. We invented this stuff the earth couldn't take back, we had *huge* vats, like the size of Texas – two vortexes and our oceans *full* of plastic that the ocean cannot take back that is, you know, really problematic – and a mirror – you see it's a mirror, and to me it's an important mirror – two things, it's a reality, and I bless the people who *literally* are transmuting that plastic and working on it, one of which is my friend Nancy Furlotti's son Patrick. He's an amazing person, he's one of my favorite heroes. He's in his 30's and he bought a boat, I assume, I don't know the exact statistics, but I assume for around a million dollars, and he went out, and goes out into these crazy vortexes and sucks up plastic and then takes it to shore and gets it recycled. Now of course we all know there's only one little Patrick doing that, and these things are the size of Texas, but there he is, making his little dent...

Dr. Dave: Yeah.

Wikman: ...I have to say, I just love the spirit of that, you know?

Dr. Dave: Sure!

Wikman: Yeah. So anyway, the point being, can we feel for our world soul? Can we let our hearts break open? Can we feel something and want to step forward to do something with it and about it in any way? And if that means the smallest thing, of not buying plastic, of recycling plastic when we can, of avoiding it as much as possible – this is one tiny, tiny, minute piece on the web of creation but it gets to what Andrew is speaking about because he has an impassioned heart and he's saying: "Wake up and let your heart break for the beauty of the world." I agree with that wholeheartedly and I am *so* grateful I met him.

Dr. Dave: Boy, that's a wonderful impassioned message that you've just delivered to us here. Well, as we sort-of get towards the end of our conversation here, I wonder if there are pieces that you haven't had a chance to touch on yet.

Wikman: Let's see ... Well, I think you know in alchemy the *star* is very important, and I think, you know, to bring the outer stars that are – and planets that are being discovered and the inner ones, this is an inner/outer job that we're all working with, and, you know Jung was interested in many alchemists and Ruland, the one who speaks about the imagination *is* the star in human beings. Now that's important. Imagination, our work with the imaginal realm, links us to what heals, and to what can transform, and it links us to presences beyond, of course, the smallness of our own egos in humanity that help us heal. And I have to say, it's *this* region that we *must* cry out to for the help, and – at least *I* cry out to, and I, in my workshops, my weeklong retreats with people that are in deep work, that they're crying out for their own healing, you can see and watch the healing on the world web that begins to happen because the imagination is accessed. And when it is, our eyes do open, like my dream, my eyes needed to open, and *all* of us, you know, we

need our perception of the beauty of our world soul to change. We need to recognize the *Who* of this beautiful planet we're living on, and living with, and celebrating, and when we do that, we naturally live differently. We think of it as the *Who* – we live differently! So I have to say the imagination is the star in man would probably be one piece... We have about another ten minutes Dr. Dave? Is that about right?

Dr. Dave: Maybe, yeah, we could go another ten minutes... or a little less than that.

Wikman: Okay, well I guess one thing that I think is worth, if you don't mind, just coming back around to...

Dr. Dave: Sure.

Wikman: ...would have to do with Pluto and Sedna. And then a little bit on the divine feminine, and the divine feminine that's been dissociated, you know, like the fingers cut off of Sedna – *ahhh*, you know, this is – when Sedna was discovered, by the way, this is completely incredible – if you start looking at this material it's unending in terms of the mythic poem that it all is. So the astronomers, when they pick up this reality and they named her Sedna because she was at the furthest regions of our icy cold world, of solar system, they say that she was pulled into a gravitational field that was birthed by a star from the sun's birth cluster. So basically they say that her orbit is best explained by the sun having formed in an open cluster of several stars that gradually dissociated over time. So this word "dissociated" – this is the *astronomers* talking, right?!

Dr. Dave: (laughs) Yeah!

Wikman: Sedna is born from a literal star body dissociation! (laughs) Okay?!

Dr. Dave: (laughs)

Wikman: So we know that our psyche is in a dissociated state, and this is why, you know, when we go for healing, we do drop down to these deep strata where the divine feminine is happy to meet us. The depth of the dark feminine figures that are showing up inside the psyche of individuals to me is of *enormous* interest because this is what we are being taken down to in our life changes, and mid-life changes, and illnesses and facing death -- many, many changes over a lifetime. When you go down to the bottom of it, you look at, you know, *who* – what archetypal presences are personifying themselves in it – it *is* the images of these dark feminine presences that are seeking healing in *our* healing. So, I think when you say, uh, you know, you started the show today, Dr. Dave, with that beautiful quote around the Anima Mundi and you brought in the film "I Am," I think we have to ask ourselves: "Whose awakening *is* this that we are part of?" I mean it's *our* awakening, sure, but it's the awakening of our *world* soul, and it's the awakening of – well, who knows what else? It's a giant mystery. I think of a beautiful koan to walk with daily: "Whose awakening is this that I'm part of?"

Dr. Dave: Hmmm.

Wikman: And that exists when we start looking at our own crises – we look at our world soul right now where we sit with election day, and so many things that were *not* spoken of on the campaign trail, like the one and only topic that I can imagine we *should* be addressing, which is, of course, the ecological myth of our time. You know, we have to come back and have these kind of conversations and take a look in, and when we do, we then see what of our world soul is trying to morph and change. It is individual and it is deeply collective. I think our world is at, our – certainly our Western psyche, and in the states, we were a *puer* culture, you know, renegades, runaways, after “endless resources,” running off all the buffalo, and contaminating indigenous people with our greed, then the buffalo falls ... there’s this amazing myth of America. And it’s in the soil of America that we are sitting, and so what are we going to *do* with that original piece that we brought over from the Western world onto this land? Jung says – he speaks of this *exquisitely*, when he came to the Southwest, right by my house, he went to the Taos pueblo – which is so dear to think of – and when he had these experiences in the Southwest, he went back and, of course, with Aniela Jaffe’ he wrote about the fact that when he was in America, he really felt that Americans had a very unusual fate: they had to work with the Western mind, but the soul of the indigenous – and the soul of the indigenous that lives in the land itself. Now this is Jung speaking, *long ago*...

Dr. Dave: Mm-hmmm, mm-hmmm.

Wikman: ...long ago, Jung saying that Americans have the fate of working with the Western mind, the intellect of the West, and the soul of the indigenous. Now this is why these astronomical mirrors – now that they’re doing all these indigenous goddesses – it is about the indigenous shamanic soul that lives in the land itself and it lives in the psyche itself. Indigenous people have carried that for us, and *bless* them, and may they prosper and do incredibly beautifully, and recover on our planet, and may *we* wake up to the indigenous core that’s inside the soul itself, that’s waking us up to live on the web of creation that’s teaching us what the indigenous soul has always known of the interconnectedness, of spirit in matter, and our place on the web – our humble, beautiful place on the web. So I think Jung’s words about the indigenous soul within the land itself, I experience that. I *so* agree. And it’s not about, you know, moralizing or having to preach or proselytize – it’s not about that at all. It’s about awakening from within, and having the courage to feel. And when we do that, then it awakens with us. And I think, as we sit today on Election Day, Dr. Dave, that’s most on my heart.

Dr. Dave: Yes. Wow. Now you’ve made reference to the workshops that you do. How would a listener find out about those?

Wikman: Well, I’ve done a lot through the New York Center for Jungian Studies, so they could look, for example, at the Jung in Ireland site, uh, they could look on my website. I both teach weeklong retreats with Jean Bolen, by myself, most of all with my dear friend Diane Haug – as I said, is Stan Grof’s right hand – we do breath work and very beautiful deep work in nature settings. So on my website: monikawikman.com – and I just *really* am grateful for these weeklong retreats, of dropping into, connecting – again

– to the star of the imagination, and being able to reconnect with our Anima Mundi world soul inside and out. And I'd be happy, if listeners, you know, take a look at my website and have any questions, I'd be happy to talk to them.

Dr. Dave: Yeah. Well, I just feel so blessed to – to be able to *share* you (laughs)

Wikman: (laughs)

Dr. Dave: ...with my listeners and the wonderful wealth, like a gusher of oil coming up from the center of the earth here! (laughs). This is very rich!

Wikman: (laughs) Oh Dr. Dave, you know, you're remarkable. The souls you gather to you – I've been so happy to be on the web of creation with you. Each time we've gotten together, Dr. Dave, I have felt that – from when we talked about you as a boy, you know, catching fish with your hand in the brook.

Dr. Dave: Yeah, right!

Wikman: Yeah, and I'm *very* glad to be on the web with you, however that happens, it's a delight.

Dr. Dave: Okay. Well, boy, this is wonderful and I look forward to future – future jumping on the web with you and – and shaking it! (laughs)

Wikman: (laughs) Great!

Dr. Dave: (laughs)

Wikman: Great. I guess – just one last piece I forgot to mention is that this piece on the night sky as alchemical mirror is from a chapter that I'll have coming out in a new book in 2013. I'm going to make a pitch for the book. My friends Erel Shalit and Nancy Furlotti have put together a book called *The Dream and its Amplification* that'll come out with Fisher King Press in 2013, and this is just one of many, many essays – the night sky as alchemical mirror – in case any of your listeners are interested.

Dr. Dave: Well it would be fun to do some kind of – maybe a group interview when that book comes out. I've interviewed Nancy Furlotti a couple of times in the past and...

Wikman: Yes.

Dr. Dave: ...and she was delightful as well.

Wikman: Yes.

Dr. Dave: And it would be great to get the two of you – or two or three of you – on...

Wikman: Great! Well, Nancy is my very good friend – she just was here, she was on her way to a wedding out at the Hopi reservation where she had never been, and it was a delight that she took *all* these apples from my apple trees on out to the Hopi for this beautiful wedding celebration. I can't tell you how happy that's made my heart, and it's brought a number of Hopi dreams in the meantime! So...

Dr. Dave: Wow.

Wikman: Yeah. Let's get Nancy back! That sounds great, Dr. Dave, I'd love to.

Dr. Dave: Okay. Well, I think we better wrap it up here...

Wikman: Okay.

Dr. Dave: So once again, Dr. Monika Wikman, thanks for being my guest again on Shrink Rap radio.

Wikman: Thanks Dr. Dave!

Dr. Dave: I hope you're as fired up and energized by Monika Wikman as I am. What a fireball she is! The sweep of her vision is nothing short of amazing – as is the mythological information her brain has such ready access to. She must have an incredible memory. At a personal level I have to say I was not only impressed, but also touched by her recalling a memory of mine – catching fish in my bare hands in a mountain creek where my grandparents had a cabin when I was growing up. I think that must have been from our very first interview. I don't even recall sharing it – and when I think of *all* the people she knows, in so many different countries, and all the stories she must have heard over the years from her patients, it staggers me that she remembered this detail about *me* from a long ago interview in which the focus was on *her* and not on me! As I say, I'm both amazed and touched. It's exciting too to hear the amazing people that she's working with as she keeps her inner feelers out on that web that connects us all. And there's a side benefit for all of us in the Shrink Rap radio family because *her* web is *our* web and she'll be bringing some of these fascinating visionaries to future interviews. You'll definitely be hearing more of Dr. Monika Wikman – and friends – here in the future. You can also listen to my previous interviews with Dr. Wikman on Shrink Rap radio #235 “Using Alchemical Archetypes in Jungian Analysis,” and on #286 “Understanding Jungian Active Imagination.” In addition, you might be interested in getting the book that Monika mentioned, which was *Cosmos and Psyche: Intimations of a New World View* by Richard Tarnas. If you do decide to get that book, I hope you'll use the Amazon widget in the right hand side bar on our site.