

## **Shrink Rap Radio #328 –The Red Book and Cycles of Change with Jungian Analyst Robert Bosnak**

**David Van Nuys, PhD, aka “Dr. Dave”, interviews Robert Bosnak**

(Transcribed from [www.shrinkrapradio.com](http://www.shrinkrapradio.com) by Gemma Sidney)

### **Introduction:**

My guest today, Robert Bosnak, is a Jungian analyst, workshop leader and author. We'll be discussing his work on embodied dream work and C.G. Jung's 'Red Book'. Robert Bosnak is a Dutch Jungian psychoanalyst, and diplomat of the C.G. Jung Institute, who trained in Zurich Switzerland.

In the late 1970's he pioneered a radically new method of dream work, based loosely on the work of C.G. Jung, especially on Jung's technique of active imagination and his studies of alchemy. He developed methods to re-enter dreams by inducing a hypnologic state, a state of consciousness between waking and sleeping, through a process of careful questioning. His techniques are now applied worldwide by therapists, artists, actors and others interested in the creative imagination.

His first book 'A Little Course in Dreams' was translated into twelve languages. Since then he has written 'Christopher's Dreams: Dreaming and Living with AIDS' and 'Tracks in The Wilderness of Dreaming'.

Robert Bosnak is past President of the International Association for the Study of Dreams and was visiting Professor of Clinical Psychology at Kyoto University in Japan. After having been in private practice in Cambridge, Massachusetts for twenty-six years, he is currently based in California at the Santa Barbara Healing Sanctuary. Now here's the interview.

### **Interview:**

**Dr Dave:** Robert Bosnak, welcome to Shrink Rap Radio.

**Robert Bosnak:** Thank you very much for having me.

**Dr Dave:** Well it's great to have you on the show. We've never met in person but I do recall seeing you at a distance at one or two Association for the Study of Dreams conferences, and I feel like I've known you from your little dream book which is well known in dream circles. By the way listeners that's the title of the book, 'The Little Dream Book'.

**Robert Bosnak:** No it's called 'A Little Course in Dreams'.

**Dr Dave:** Oh, ok, well it's been a while since I looked at it.

**Robert Bosnak:** Yeah it's been written, it was written in, actually I wrote it in Dutch. I'm a Dutch analyst and I wrote it in Dutch, and it was translated somewhere in '87, but I think I wrote it in '84.

**Dr Dave:** Oh ok, well it's on my bookshelf and I probably should have checked before I, before I made the reference to it.

**Robert Bosnak:** A lot of dust may be on it.

**Dr Dave:** Yeah, and right now actually I've been, I've just started in a book that you've written on embodied dream work, and hopefully maybe we'll get to spend time in a future interview on that topic.

**Robert Bosnak:** That would be good.

**Dr Dave:** Yeah, but I thought that today we would talk about Jung's 'Red Book'. I understand that you've created a thirty hour course about 'The Red Book' for The Jung Platform, who have kind of informally partnered with. And later on, after the interview, I'll be giving my listeners information about how they can get that. But maybe we can give them a taste of that here in our conversation. I've had a chance to listen to the first lecture and learn some fascinating things I had not known previously. Now you first heard about 'The Red Book' when you were twenty-three years old, some forty years ago, but you never thought you'd have a chance to see it. Tell us.

**Robert Bosnak:** No, I did not. I was in analysis with Aniela Jaffé, and Aniela Jaffé was the first Jung secretary and then his closest collaborator. And with her he wrote 'Memories Dreams and Reflections'. They are reflections with his autobiography. So they were very close, and she was one of the few people, I think the only person who, this was ten years after his death, who had access to 'The Red Book'. So she talked to me about 'The Red Book' a little bit, and I was fascinated. But she never gave any indication that this would be in the public domain. And so we were very excited when a few years ago it became known that Sonu Shamdasani was working on a critical edition of it. And he, I think he collected eleven hundred footnotes, and that we would see an actual photocopy of it. So because it's a very beautiful book, I can tell you a little bit about it.

**Dr Dave:** Yes, yes and I've got a copy, and it is physically a beautiful book.

**Robert Bosnak:** It's gorgeous.

**Dr Dave:** Yeah it, just sort of, from thirty thousand feet up, why is 'The Red Book' important? I know there was a lot of excitement when it got released. What is its importance to Jungian...

**Robert Bosnak:** Well ‘The Red Book’ has importance in many different ways. For people who are interested in Jung, ‘The Red Book’ would be the place where he first began to discover and uncover his method, and I can tell more about that. And then also it was a journey, it is the story of a journey, a journey towards the deep, a journey away from connective consciousness as it was. Then also, it is a book about his, his way of dealing with a collapse. A way of dealing with a mental disturbance that really threw him completely out of kilter, which coincided with visions of the First World War that came up before the war started. And so he thought that he was going crazy, and it is the discovery of the reality of the imagination. Imagination is a realm of reality, which, before that, imagination had been the opposite of reality. And what Jung was doing was actually moving it towards an ontological place, in which the place of being in which as real as physical reality just different. And so that was very important. And then I think it is as interesting as ‘The Lord of the Rings’. It is as interesting as the *Divina Comedia* even though the ‘The Lord of the Rings’ is written better, but a similar kind of journey.

**Dr Dave:** Yes, now this may be just a repeat of the previous question. I’m not sure. But we have memory streams and reflections. We have the collected works of Jung. What does ‘The Red Book’ add to our understanding of Jung?

**Robert Bosnak:** It comes with Jung’s most personal reflections. It comes, it’s based on Jung’s own story. It is Jung dropping down into the unconscious realm that came directly up from his own source. So it’s Jung going to his source, and in that source finding things that then for the next forty or fifty years he kept, there were fifty years, he kept working on and working on, in order to make it into a theoretically accessible material, but the well spring of it lies in ‘The Red Book’.

**Dr Dave:** So really the backdrop for everything that follows.

**Robert Bosnak:** It’s the backdrop for everything. It’s the, it’s the source of everything.

**Dr Dave:** Wow. Now most of us who have seen ‘The Red Book’ are immediately drawn to the pictures.

**Robert Bosnak:** Yes.

**Dr Dave:** But, but you say it’s important to start with the text. Why is that?

**Robert Bosnak:** Well in the first place the text came first. I think the pictures as they are in ‘The Red Book’ started somewhere four or five years later. Also I’m following the advice of the most knowledgeable person alive on ‘The Red Book’, which is Sonu Shamdasani, who himself also worked first on the

text. And I think that a thorough knowledge of the text and understanding of the text make these pictures much more accessible. I also think that the text stands much closer to the breakdown. And I think that in the breakdown, all the marvelous revelations are found. It's a combination of breaking down. That book we see in psychology so often right? It's the combination of breaking down and great inspiration.

**Dr Dave:** Now when you talk about reading the text, I know when I listened to the part of the lecture series that I listened to, it seemed like you were starting not on page one but somewhere maybe around page 120 or 130. Where is it that you recommend people start to read the text.

**Robert Bosnak:** The reason why that is page 120 or 130 where I started is that I started in the English translation. I read it myself in the German original, but in order to have people read with me I gave the English translation pages, so that's why it's later on in the book. No, I very much suggest that people start in the beginning, because it starts with a series of dreams and those are the only dreams in 'The Red Book'. 'The Red Book' is further all imagination. It's not directly dreaming. In which he tells the dreams that gave rise to 'The Red Book' which were actual precognitions of World War I.

**Dr Dave:** Yes, in fact you say the whole, well actually before I go there; let me have you tell us about the backdrop of the book, the world and time that it comes from.

**Robert Bosnak:** It comes from a time which was the greatest I think, the greatest break in western consciousness, in recent history. I think there has been a break like that maybe somewhere in the Renaissance but not since. What happened was that before the First World War, the world was relatively stable. I'm talking about Europe now because that's where we're focusing, because Jung was a European first and foremost.

**Dr Dave:** Sure.

**Robert Bosnak:** And so Europe was, and that includes the United States, Europe was a very stable place and there were wars, but it was, there were stable classes. There were stable ideas in, for instance, in 1895 I think, the director of the American Patent Bureau suggested to congress that the Patent Bureau should be closed because everything that was going to be invented had been invented.

**Dr Dave:** We always love that.

**Robert Bosnak:** Yeah.

**Dr Dave:** Yeah.

**Robert Bosnak:** So that is 1895. So there was a sense of, of very self-satisfied sense that we know it all. We, we are now in the best of times, and we can, we have reached the pinnacle of our knowledge. That all began to first be destroyed in 1906 with Einstein's special relativity. It began to be destroyed by painting like Picasso.

**Dr Dave:** Yes.

**Robert Bosnak:** With multiple perspectives. It began to be destroyed even further in quantum physics where the logic of the universe suddenly became statistical and no longer causal. And the world was beginning to get into turmoil, and then came the worst war that we have ever had, I mean much worse than the Second World War. The worst war of all time, and the First World War in which Europe was basically destroyed. And it was not just destroyed by the war but also by the incredible flu epidemic that came afterwards. So there were maybe hundreds of millions of people who died from this war, and afterwards we were in a time that was never the same again. And so this huge break point in western history was, Jung saw it coming in his dreams. And that happens frequently that people see things coming in their dreams. He saw waves of blood that were going, coming from the other side of the Alps and the Alps trying to get higher and higher to stem those waves of blood that were flowing in. And he thought that he was going psychotic. And then when the First World War started he realized that these dreams were prodromal, that there was this huge psychosis coming in that the world was being wrapped into this gigantic psychosis called the First World War.

**Dr Dave:** Yes, in fact you described this backdrop of European society as ossified, that it was just got old and hardened and rigid, and in fact needed some kind of break up for any kind of progress.

**Robert Bosnak:** Yes, those were the progressive thinkers of the time who were already were really thinking about it in this way. Jung himself was not there. Jung was at that time still completely focused and obsessed with his break up with Freud. So for him it was very personal what was happening. It was not so much on the greater political scale. He was going through personal agony because in 1912 he had broken with Freud. His differences about the edifice complex and the notion of the central sexual etiology of all diseases and of all...

**Dr Dave:** Ok we lost internet connectivity for a bit and we're back. So you were just speaking to me about Jung's break up with Freud, and the impact that that had on him.

**Robert Bosnak:** Yes, and so it was not for Jung as I said the first thing was not for him. The political situation, though of course it was very important, in his break up with Freud, which as I said was very much related to the reading of and the understanding of the sexual etiology, the sexual cause of neurosis, where Jung was saying it is not just sexually caused by, it's caused by a crisis of meaning. By a crisis that includes spirituality. He then felt himself to be very isolated, and in that sense of isolation, although he was not literally isolated, he had a large family. He had a loving wife and he had many followers in Zurich. But he felt very isolated. He then went into this what I would call a breakdown, and but he did something that most people don't do when they go into a breakdown. He voluntarily went into it and that I think is the great contribution that he made of voluntarily going into all these images that were beginning to haunt him. He was haunted by images. So he could have gone psychotic but he did not. In fact he moved towards these images and discovered in the process what I have later called embodied imagination. That the imagination presents itself in a fully embodied manner, and that happened in 'The Red Book'.

**Dr Dave:** Ok so you use the word breakdown but say he was not psychotic. And you know and I know that it's been, some people have written that he was psychotic but I believe that he was able to keep up his day to day work and responsibilities. Do I have that right?

**Robert Bosnak:** Yes though that, yes he was able to keep his, he took a vacation. He worked with fewer patients but he still kept on working, but that was not the proof that he was not psychotic. I mean it's possible to continue your life and still be psychotic.

**Dr Dave:** Ok.

**Robert Bosnak:** No, the proof was that he knew that he was in a different kind of reality. He knew that he was in a reality but that the reality was not the same as physical reality. Now that is the big difference between psychosis and embodied imagination. During a process of embodied imagination, or as he called it active imagination, during this process you are fully surrounded by the imagination and at the same time you know that you are in an imaginal landscape, that you are not in a physical landscape and that is a huge, huge, huge distinction. When you're hallucinating you see these hallucinated elements in the same way that you see the physical reality, so you believe that they are physically real, and that is a psychosis. So Jung was not in a psychosis because he was in what we call dual consciousness, following William James. Dual consciousness is that you're fully in a particular state while knowing that you are in that state.

- Dr Dave:** Ok well that's very helpful. So just to summarize a bit, so far you say the book is about the First World War and is specific to that moment and that it signifies in some way the death of the old god, the end of the old era.
- Robert Bosnak:** Yes the old order.
- Dr Dave:** And you say he's writing about two worlds, the outer world of the early nineteen hundreds, but at the same time also the unchanging, timeless, deeper inner world. Maybe you can say something about that inner world.
- Robert Bosnak:** He, from very early on, from a child, from child onwards, he realized that there were two worlds that he was in simultaneously. One was the world of his day to day life, and one was the world of his night life, the world that had very different characters moving around in it. A world that felt timeless. And as he got older he increasingly began to explore that timeless world that we are usually unconscious of. The word unconscious of course means I don't know. It means you know nothing about it. And so this world we know very little about this world of what he called the deep, the spirit of the deep. And so he felt that the images that came to him as he was going through his breakdown, or as he called it, his journey to the underworld. As he went through this he began to be able to communicate with these spirits of the deep, and this communication is described in 'The Red Book'.
- Dr Dave:** There's a phrase that you used in your lecture which I loved. You said that he was smelling wafts of the future. That the new, that a new god is coming a god...
- Robert Bosnak:** Yes, that's what the book is about.
- Dr Dave:** Yeah.
- Robert Bosnak:** The book is about how can we live in a world where the collective meaning has gone through a rupture. And we can see that particularly now, because the usual meaning systems, which were the religions, are breaking down and there is a very, there is a reaction going on by fundamentalism all over the world. But that is a reaction to the breakdown of the system. And it is a very strong in Christianity, it is very different in Islam, but I think it will happen in Islam as well. And the notion that the literal reality, the literal truth of a religion that is in its dogmas has ossified, and people can't believe in it anymore, but still they have a need for meaning. They have a need for something greater than themselves, and this new search for meaning is a search for a new divine presence or a new imagination that can give us a sense of, that we matter, that the world matters, that life matters. That whole sense is now everywhere, so Jung was smelling something that is now in full swing. It is now in full swing

that many people of the younger generations have a very hard time to move themselves to the churches, to move themselves to the ready made meaning systems but have to find meaning within. And that is where he was looking, and so he was looking for the divine forces within.

**Dr Dave:** Now you mention fundamentalism which was a problem of his time, but it also seems to be a particular problem of our time. And one of the things that struck me in your presentation, which was a new idea for me, is fundamentalism as a part of a cycle of the development of god image. So there is some kind of a cycle that repeats.

**Robert Bosnak:** Yes I think that today we are dealing with fundamentalism as a reaction to a world that is by its nature fractured. We are living with many different cultures together. We know things about people from all over the world. There is no longer one single narrative. There are many, many narratives going on simultaneously. So fracture is actually the nature of our condition. And people will react to fracture in different ways. Academia reacted to the whole development of post modernism, which is about that there are many stories. There is not just one story. Not one, the great western story. There are many, many, many stories. And then there is a counterforce. A counter-reaction against all the fracture and multiplicity that is going on, and that is fundamentalism, to draw back to, to the system, the way reactionary, the way it was before it fractured, and having some kind of a paradise notion of how it was before it fractured. And of course that is a world that never was.

**Dr Dave:** Yes and normally when we think about god and we're striving to somehow come closer to whatever our conception of god is, we sort of are picturing something rather grandiose and very special. And in your talk you emphasize that the small, the narrow, and the banal are also an aspect of god. That is something I'd love to hear you expand upon.

**Robert Bosnak:** Yes, it comes from the notion of that was very strong for a long, long period of time, for more than fifteen hundred years, which was the development of a craft or a science called alchemy. And alchemy was very different from modern science, in that modern science everything is organized around energy. We know that in modern science, we know that the world is organized around cores of energy and that is the nuclear core, and that that is a huge force of energy. According to the alchemists however, every element of matter was organized around a spark of inspiration. And therefore for them the whole world was alive with inspiration. Everywhere is, everywhere you can be inspired. So wherever you look you can become inspired. So if you begin to look at the world and it begins to really matter to you then matter becomes very inspiring. And that therefore means that every little thing that you do in your life can be your moment of inspiration and therefore divine.

- Dr Dave:** It reminds me of Zen, the emphasis on, their emphasis on simplicity and sort of nothing special.
- Robert Bosnak:** Yes, and that of course comes from the Chinese, from the Six Patriarchs in China, who said that enlightenment can come suddenly out of the ordinary. So when you are really involved with the ordinary, the ordinary can become enlightening.
- Dr Dave:** You also speak about sacrifice as the foundation of what is to come and that that it cannot and should not be stopped. That if Jung had this vision, this premonition of the future and let's say he had been able to do something to stop it, that should not, could not happen.
- Robert Bosnak:** Well the sacrifice that is happening is that we are sacrificing our old stories, our old certainties, and that is really difficult. You can see that when you work with people's dreams, you can see that habitual consciousness, or the ego, or I, as we call it, is always resisting change. It's always resisting new stories. It wants to keep on repeating the old stories that it has about itself. And so what we find is that the, new stories first come in with a sense of intrusion, a sense of being ravished by a new story, being destroyed by a new story. So that is the sacrifice, that actually your old certainties have to be sacrificed, because otherwise nothing can come in, and that is a very, very unpleasant process.
- Dr Dave:** You've pointed out that the book starts off with precognitive dreams. I think there are twelve of them.
- Robert Bosnak:** No, no there are three or four.
- Dr Dave:** Oh three or four.
- Robert Bosnak:** Yeah, and they are dreams that have elements in it that can very easily be explained by referring them to the beginning of the First World War. That of course doesn't scientifically mean that therefore they are precognitive, but the relationship between these dreams and the First World War is remarkable.
- Dr Dave:** And then the rest of the book goes into active imagination, and so I'm wondering if it's possible to speak about the relationship between these two, the precognitive dreams and active imagination. In what sort of relationship do they stand to each other.
- Robert Bosnak:** Dreaming is a different state of consciousness than active imagination. Dreaming is a state of consciousness in the first place where you're asleep. And during active imagination, or as I call it embodied imagination, you

are awake. So that is a very profound difference. During dreaming the world around you, and I'm not talking about ordinary dreams. In an ordinary dream the world around you is so real that you're completely convinced you actually know that you are awake. You know that you are in a world that is physically real, so you're in a single consciousness. You're in a single consciousness, in which you know that you're awake, in a world that is entirely physically real. That's when you're dreaming. Now in active imagination, or embodied imagination, you are in a world that you still feel around you as real, that forms itself spontaneously around you. But at the same time you know that you are awake and that you're also sitting in your room allowing this process to happen. So you're in a dual consciousness. This dual consciousness is essential. Dreaming is in a single consciousness, except for the very, very, very small percentage of dreams that are called lucid, during which you know that you're dreaming, in which case you're also in a dual consciousness. But that's such a small percentage that I'm not even going to talk about that. And in ordinary dreams, which is 99% of our dreaming, in ordinary dreams we are so convinced that we are awake. We are so convinced that we are in a physical world. We have no memory, no knowledge that we're lying in bed. So we are in a single consciousness. So that's the most important difference. And that's why I say Jung was not psychotic because he was in a dual consciousness. He was not in a dream state. He was in a state where he was, he could feel the imagination around him. It was fully embodied, and his first description of it I can give to you in a moment, was that he could feel that world as real yet he knew for sure that he was in imagination.

**Dr Dave:** Now many of us have heard the term and are quite used to the term 'active imagination' but I notice that you say embodied imagination.

**Robert Bosnak:** Yes.

**Dr Dave:** What is it that you intend to communicate by that?

**Robert Bosnak:** The central notion of the embodied imagination is that the primary perception of imagination is as presenting itself embodied. The imagination if we take the, that's what I do, I take dreaming as my paradigm for imagination because I think it's the most pure form of imagination. In dreaming everything presents itself as physical. When Jung is going into the imagination and he lets himself drop. That happens around Christmas of 1913. He lets himself drop into the imagination. He notices a wall of stone that he is falling along and he noticed that he lands in some kind of mud and that he's up to his ankles in mud and he can feel his feet in the mud, he can feel his ankles in the mud. So the world of imagination presents itself as fully embodied. All the senses are involved, and then there are some minor differences that I have with Jung, which is

too precise to go into now, which is about dreaming the dream onwards, which Jung does. Which I don't because I think that we should stay within the given of the dream. But the most important thing is that the imagination presents itself as fully embodied.

**Dr Dave:** Ok, well we may have an opportunity to explore that in greater depth down the line in another interview. You quote some material from Jung where he is kind of pleading with people not to follow his experience, that his path is a unique one and that people need to find their own path. But it does present a little bit of a paradox, I think for many of us, because he gives us so many valuable tools and perspectives and ideas. How does one not follow Jung and yet be a Jungian.

**Robert Bosnak:** I think that in the first place we have to realize that Jung was Swiss. That he came from a background that is, that you can call, in Swiss you would call it *Swissberger* from a small bourgeois background. So his ideas, many of his ideas come from the small bourgeoisie. Politically he was a conservative and he had many ideas that are not only difficult to stomach, but are highly refutable. So you cannot take his whole series of ideas over. He had this marvelous ability to enter into imagination and to look at it from, with a clear phenomenal logical eye. So he could encounter the imagination in a way that I think was really special. And he had an ability for being with these images that I think is quite remarkable, and probably in many ways unparalleled. So he had a talent, a very, very powerful talent. So the first thing is that I have to realize for myself that I do not have that particular talent. I have other talents. But I don't have that talent. For me the imagination doesn't present itself as powerfully as it did to Jung. For me the imagination is less directly palpably real than it is for Jung. So I'm different from Jung. I'm a different person. And I'm living in the twenty-first century and Jung; many of his ideas come from the nineteenth century. And so I have to, I can listen to what he has to say, and I can see that many of the ideas he has are brilliant, especially for his time. But then many of his ideas need to be severely revisioned, and if there is any future in the so called Jungian movement then we need to dramatically depart from what Jung was talking about.

**Dr Dave:** Well can you give us an example of an idea that needs to be seriously revisioned?

**Robert Bosnak:** Well one of the things that, that I think needs revisioning for instance is Jung's notion of the anima and the animus. Notions where there is, where he describes what masculinity is and what femininity is. We're living in a time where that no longer applies. Femininity has a whole range of meanings that is much more complex, and so is masculinity much more complex than the way he describes it. And the notion that a man has a feminine side and a woman has a masculine side, that is much too

simplistic now. We have to see that we are in, in our inner world there are many, many, many different characters that we encounter. Some of them are male, some of them are female, some of them are animals, some of them are trees, some of them are lantern poles, some of them are streets. All these beings that we are encountered by them and to artificially divide them into male and female, masculine and feminine, all those kind of things I think we should take not just with a grain of salt but with kilos of salt.

**Dr Dave:** Ok.

**Robert Bosnak:** So and there are many other things that I think. I think Jung is tremendous when he is a phenomenologist. When he just stays with his encounters, when he sees what is going on. But when he becomes a system builder he becomes the same problem that all system builders have. He goes into grand narratives and I think grand narratives have had their use.

**Dr Dave:** I love what you're saying. It really is a breath of fresh air and I'm sure will be that for many of my listeners. Now I didn't know that he was an army psychiatrist during World War I. How did that experience articulate with his work on 'The Red Book'?

**Robert Bosnak:** I think well, what he describes is that during the time when he was in the army, he would spend the days drawing little circles and drawing the mandalas in those little circles. That was a way for him to counter the centrifugal forces that he was, that he was in, that were around in his world. The world was falling apart so it is a good idea to, to make a kind of a container and to inside that container start to build things, and so that you can counter that centrifugal force. So I think that that was one of the ways that during his army days he was keeping himself sane, through making mandala after mandala, circle after circle, countering that intense fragmentation that he was facing, in himself and in the world.

**Dr Dave:** Yeah one of my colleagues at Sonoma State University had a practice of doing mandalas. I don't know if they were daily but she had a journal which I got to see, just her mandala journal. And it was dramatic to see the growth just in the mandalas as they developed. That they became...

**Robert Bosnak:** Yes, what alchemical principle, the alchemical principle is that if you put a great deal of force inside a very powerful containment, that force will start to transform. So the mandalas are containers for a great deal of force.

**Dr Dave:** Ok. Well stepping back from 'The Red Book' now, you're currently associated with a centre in Santa Barbara, California called The Sanctuary. What can you tell us about that?

**Robert Bosnak:** Well the Santa Barbara Jungian Sanctuary is a revival of the first beginnings of medicine. In the very first days of medicine, which would probably be some 2,800 years ago in Greece and coming in from that whole middle east, the central curative element in the treatment of illness was through dreams. It was that people would be would come to a sanctuary and the sanctuary was to the god of Asclepius and there they would be invited to a place which was called in the sanctuary, which is called the abatom ( ? ) and the word abatom(?) means the inaccessible place. They would be invited to a place where they could access the inaccessible and where they would be accessed by the inaccessible. Where the healing impulses could come into them in the form of images; images of dogs, of snakes, images of the healing god, healing goddess. The intelligence of healing that is in our bodies, that exists in our body, which we now know by studies that have been done under the rubric of the placebo effect; we know that there is a very strong self-healing response that can be triggered. And they triggered this self-healing response by way of dreaming. Now in about 500AD there were hundreds of these sanctuaries all over Europe and they were closed because the church felt that they had the franchise on revelation, and private revelation was not allowed. And so the sanctuaries were closed because it is about private revelation. It is about the revelation that we now talk about in 'The Red Book'. Of course that was Jung's private revelation. We're now living again in an era where private revelation becomes very important because all the collective revelations have become dubious. So the sanctuaries closed in about 500AD and we re-opened them, the first one in Santa Barbara 1,500 years later, the Santa Barbara Healing Sanctuary. And there we are focusing on having the participants who are also in conventional medical treatment and in integrative medical treatment go through dreaming, and access the dreaming for healing effects. And the effects are quite remarkable.

**Dr Dave:** Wow, well that's fascinating. Now are you the Director of that centre?

**Robert Bosnak:** Yes, I'm the Executive Director.

**Dr Dave:** Ok, and why don't you give us the website in case people would like to go there and find out more?

**Robert Bosnak:** Yes, you can find it under [santabarbarahealingsanctuary.com](http://santabarbarahealingsanctuary.com) or under [sbhsanctuary.com](http://sbhsanctuary.com).

**Dr Dave:** Ok, well as we wind down I wonder if there are any final points that you would like to make, either about 'The Red Book' or the sanctuary.

**Robert Bosnak:** Well I think that there is a future in medicine that is beginning to become clear to most of us, and that is that technological medicine is reaching a

limit. We are spending now more than 50% of all our health costs on medical technology, and if this continues, by the end of the century we will be spending way more on medical technology than on humans. So in the future we are going to be treated by machines. This cannot be the way that we want our medicine to be, so we have to develop medicine that not only is done by technology but also uses this amazing ability that we have to heal ourselves. And that ability that we can heal ourselves, that is now studied widely and proven widely that there are self-healing impulses that can be triggered by particular means. That needs to be researched further. If the pharmaceutical industry could harness what is called the placebo effect they would spend trillions on that, because it is one of the most powerful effects that is given, and also by now it is very hard for the pharmaceutical industry to outperform placebos. So placebo is getting stronger and stronger. That means that the self-healing abilities of the, of our human bodies, are accessed more and more. So I think that there will be a combination in the future of healing that comes from outside into us through what is now conventional medicine and then healing that comes from within, and that access to the healing from within will go through a tremendous development.

**Dr Dave:** Well that sounds very exciting and I really want to thank you for sharing that with us. Robert Bosnak, I want to thank you for being my guest on Shrink Rap Radio.

**Robert Bosnak:** Well it's been a pleasure.

I'm really pleased to have had this opportunity to get to know Robert Bosnak a bit. I'm impressed by the way he has immersed himself in Jung's 'Red Book', and as a result is able to give us both the backdrop for this major work and also a sense of its overall significance. I also like the way that he is able to challenge some of Jung's ideas, separating those that are rooted in Jung's time and those that still have relevance in ours. Personally I suspect that his ability to take a feisty stance may have something to do with the fact that he's Dutch. Having been to Amsterdam and also having known some people of Dutch origin, I have the impression that independent thinking may be a national characteristic. But hey that's just my opinion and please don't flog me with e-mails castigating me for having it.

One of the things that impressed me in the lecture I listened to is not only that he is very authoritative as you heard here, but he is also quite humble in a number of his assertions, which may not have come across in this particular interview. He's definitely willing to separate fact from opinion and to acknowledge that which lies beyond his personal experience or knowledge. Actually I'm just now recalling that quality came through when he was speaking about active imagination, clearly admitting that the vivid sort of imaginative experience that Jung writes about is not in his own personal repertoire. It's refreshing to hear this from a Jungian analyst, because it's certainly true for me as well, and it helps me to be more self accepting in that regard.

I may have mentioned already that I prepared for this interview by listening to the first hour in a thirty hour course by Robert Bosnak on 'The Red Book'. This fascinating course is offered by my strategic partner The Jung Platform, and if you get it through my site you can do so at a 25% discount. You have the option of purchasing the full thirty hour course which comes on two discs. With my discount the full course will only cost you \$44.25 or you can get either one of the two discs for a mere \$14.81. Now hurry because this pricing will change at the end of December 2012.

This course comes with a study guide. This study guide contains a synopsis of each lecture and after each class there are several questions that help you test your understanding. After finishing the whole course and all the tests you get a CE certificate and a certificate of completion from The Jung Platform University. Moreover starting on January 12<sup>th</sup>, a discussion board will be opened on The Depth Alliance website where people who followed the course can come together and discuss each particular section. This forum will be monitored by two professionals who have been trained in embodied imagination with Bosnak for three years and also by Bosnak himself, who will drop in from time to time.

So to order the full course or either disc, just go to The Jung Platform link that you'll find right under the big green 'Donate' button in the right hand side bar on our site. Oh and by the way, this interview that you're listening to right now will also be the interview of the month of December on the Depth Psychology Alliance website. Woohoo!